

Markham J. Geller
Healing Magic and Evil Demons

Die babylonisch-assyrische Medizin in Texten und Untersuchungen



Begründet von Franz Köcher
Herausgegeben von
Robert D. Biggs und Marten Stol

Band 8

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Healing Magic and Evil Demons

Canonical Udug-hul Incantations

With the Assistance of Luděk Vacín

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Acknowledgements

My very first encounter with the Series Udug-hul occurred in 1974, when D. J. Wiseman sent me off to the Student's Room of the British Museum with the number of an unpublished Middle Assyrian incantation tablet. There I first encountered the formidable W. G. Lambert, who immediately opened one of the heavy Rawlinson tomes to show me that editing a single tablet would not do, and that I had to edit all of the tablets in a Series having a specific rubric. What Lambert did not tell me (although he surely knew) was that this would be a life-long endeavor. It is now 40 years since this conversation took place.

My good fortune was having an office at UCL within a stone's throw of the British Museum, which I visited on a weekly basis. Aside from Lambert's considerable help (and allowing me access to his invaluable notebooks of transliterations), work on Udug-hul progressed enormously once Irving Finkel arrived from the Oriental Institute to take up his post as Assistant Keeper, with his impressive ability to recognise Udug-hul tablets in the Babylon Collection. At the same time, Erle Leichty allowed me access to his notes while cataloguing the BM Sippar Collection, and Christopher Walker was kind enough to allow me access to the British Museum Geers' Copies. Further progress was made possible by generous colleagues visiting the British Museum, such as Rykele Borger, W. Schramm, Walter Farber, J. Fincke, E. Jiménez, and others, as well as colleagues who informed me about tablets in other collections, such as Stefan Maul and Antoine Cavigneaux. In recent years, photographs of tablets from further afield were sent to me by Andrew George, Gianni Marchesi, and Eva Cancik-Kirschbaum.

I was greatly assisted in this work by the staff of various museums, and in particular the British Museum's (then) Department of Western Asiatic Antiquities (now Middle East Department), the Vorderasiatisches Museum, Berlin, and the Istanbul Archaeological Museum. The copies of all tablets in this volume are made with the permission of the Trustees of the British Museum, and similar permission was acquired from museums in Berlin and Istanbul. W. G. Lambert was kind enough to collate Sultantepe tablets for me since I was denied permission to work in Ankara.

So much for the textual work on the Series. I was invited to spend an academic year at the Netherlands Institute of Advanced Study (NIAS) in Wassenaar, in a research group on Magic and Religion in the Ancient Near East comprised of Frans Wiggermann, Tzvi Abusch, Karel van der Toorn, Shaul Shaked, and Wim van Binsbergen, and during this period the introduction and commentary to Udug-hul began to take shape, influenced by the discussions within this research group; working with Frans Wiggermann was particularly fruitful. In recent years, attention to explaining the text of Udug-hul was aided by my tenure at the Freie Universität Berlin (Topoi Excellence Cluster) as Professor für Wissenschaftsgeschichte.

The final editing and correcting of the readings extended over a considerable period, ably assisted by Luděk Vacín, who was Wissenschaftlicher Mitarbeiter for the DFG-NEH (Deutsche Forschungsgemeinschaft and National Endowment for the Humanities) project *Bilinguals in Late Mesopotamian Scholarship* (in conjunction with Steve Tinney). Luděk read through every line of every manuscript with me and made useful corrections, as well as mounting the plates and contributing a copy of his own. The DFG has also contributed to the publication costs of this volume. Special thanks are also due to Andrew George for allowing me to include W. G. Lambert's edition of *Marduk's Address to the Demons*.

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Last but not least, my assessment of Udug-hul has altered over the years. While working on the Sumerian forerunner to these incantations, I viewed the Series as representative of Sumerian *belles lettres*. The last stage of work on Udug-hul has been carried out during the initial stages of the ERC Project *BabMed*, and the resulting intensive work on Babylonian medicine has led to a completely different assessment of Udug-hul as healing incantations, intended specifically for patients. For this reason, this edition of the Udug-hul canonised text has been included within the series *Babylonisch-assyrische Medizin*, as an example of the complementary nature of Mesopotamian *Heilkunde* consisting of theoretical and practical approaches found within both magic and medicine.

Chapter One

Healing magic and Udug-hul Incantations

The bilingual incantations, known in Sumerian as Udug-hul-a-kam and in Akkadian as *Utukkū Lemnūtu* ‘(Incantations of) Evil Demons’ (hereafter UH), are attested among the very earliest of Mesopotamian incantations from the third millennium BCE down to the very latest cuneiform tablets with Greek transliterations. The original text consisted of a collection of Sumerian unilingual spells which were later edited into a much larger and mostly bilingual (Sumerian-Akkadian) incantation Series, although also containing substantial and lengthy Akkadian unilingual compositions without Sumerian precursors. It will be demonstrated below that one main purpose of UH incantations was to treat patients for illnesses borne by demons, rather than for more general types of misfortune.

History of the present text edition

A text edition and translation of UH was first published by R. Campbell Thompson in 1904 under the provocative title, *The Devils and Evil Spirits of Babylonia*, and to his credit, the book is still being reprinted and remains of value, partly because a number of texts in this two-volume work have never been re-edited or retranslated. In fact, the first publication of UH incantations in cuneiform copies dates back to the earliest days of Assyriology, when a steady stream of tablets from the Near East were arriving in the British Museum. The British Museum UH tablets were the first of this bilingual genre to be published, in 1875.¹

Campbell Thompson’s *Devils and Evil Spirits* appeared a year after the publication of the autograph copies of the tablets, in *Cuneiform Tablets in the British Museum* vol. 16 and 17, which provided a wealth of new Sumerian – Akkadian exorcistic incantations, with most of the known UH incantations appearing in CT 16. The problem with Campbell Thompson’s otherwise pioneering work, however, is that he combined the copies of various cuneiform sources into a single autograph copy, without regard as to whether individual cuneiform manuscripts were in Assyrian or Babylonian script, and his *apparatus criticus* was woefully inadequate. The actual characteristics of any individual manuscript were usually obscured by this method, which was adapted from Classical scholarship.

The present edition of these incantations contains much more material than was available to Thompson in 1903, including a collection of Sumerian unilingual UH incantations from second millennium sources (Geller 1985) as well as a large number of unpublished sources of canonical UH incantations (Geller 2007). The present work is a more comprehensive edition of all known UH Mss. corresponding to the canonical series which was known to Assyrian and Babylonian scholars in first millennium BCE academies and schools.² Not all UH Sumerian unilingual forerunner texts (from Geller 1985) have been included in the present work, but only those which were later redacted and translated into Akkadian by later Babylonian and Assyrian scholars. Furthermore, there are a few incantations designated as UH which are not included in this edition, despite bearing an ‘udug-hul-a-kam’ designated rubric, because there is no other obvious link to other UH incantations edited within this collection.³

Campbell Thompson’s title reflects his view of these incantations as a survey of the different types, categories, and functions of demons within Mesopotamian magic, and this oft-cited work had a major impact on all other studies of magical texts from the ancient Near East⁴ as well as subsequent studies of ancient magic, while bilingual UH incanta-

¹ In 1875 H. C. Rawlinson published Tablets 5 and 16 of UH in his monumental work, *Cuneiform Inscriptions of Western Asia*; the tablets were copied in the first instance by George Smith, but since T. Pinches corrected the tablet copies in the re-edition of Rawlinson’s fourth volume in 1891, it is likely that Pinches was also responsible for identifying at least some of the UH tablets later published by Campbell Thompson (cf. Thompson 1904: xii). UH incantations had an early impact on 19th century ethnography as soon as they became known, and translations from these incantations appeared in the classic work of Max Bartels (Bartels 1893: 12 and 34); Bartels takes his translations of UH from Jensen 1885.

² Relevant earlier UH sources are also to be found in the present text edition, from recensions pre-dating canonisation. Texts are given in *Partitur*-format in which every line of every manuscript is written out in full; this allows the reader to assess critically the composite text given in the 2007 edition with all relevant variants and data.

³ E.g. incantations published in Ebeling 1953: 395-397.

⁴ Such as J. A. Montgomery’s edition of Aramaic incantation bowls (Montgomery 1913).

tions also afforded a far better understanding of Sumerian.⁵ Nevertheless, Campbell Thompson was unaware of a significant number of UH incantations dating from the Old Babylonian period, the so-called ‘Forerunners’, housed mostly in Istanbul, with smaller tablets in Philadelphia and Berlin. Adam Falkenstein’s ground-breaking Leipzig dissertation on *Haupttypen der sumerischen Beschwörung* (1931) set new standards for understanding the structures of UH and related Sumerian incantations, although Falkenstein had the disadvantage of working from poor photographs of the Istanbul tablets with no opportunity to make collations or work from the original tablets. In 1975, Prof. Burkhard Kienast supplied the present author with the Istanbul photographs upon which Falkenstein’s Leipzig dissertation had been based. Auto-graph copies of the Istanbul and Philadelphia tablets were eventually published (Geller 1985), and the full publication of the texts showed important features of inter-textuality with Sumerian mythology, such as *Inanna’s Descent to the Netherworld*. These Forerunner incantations, dating mostly from Old Babylonian archives, had even earlier Sumerian incantation antecedents from Nippur dating back to the Ur III period (van Dijk / Geller 2003), but surprisingly, there is little overlap between late Third Millennium BCE magic and the Sumerian tablets found in OB archives from some four centuries later; none of the Ur III incantations can be matched up with later OB UH incantations. The overall impression, however, is that demons were held responsible for disrupting everything within the world order, which is not quite the case with UH incantations.

Perhaps the most significant innovation of UH incantations is the focus on causing ill-health as the main goal of demonic activity.⁶ Of all the various kinds of misfortunes which befall people that can be ascribed to demons, certainly the most common would be illness, which will affect everyone at some time or another in their lives.⁷ Other kinds of catastrophic events, richly documented in omen literature such as in *Šumma ālu* omens, consisted of the dissolution of the household, divorce, loss of property, and similar occurrences (including plague), but demons were especially feared for their reputations as bearers of disease, more than for any other reason. This healing aspect of UH has until now been missed, and the intention of the present edition is to emphasise the relevance of UH incantations to therapy. In this regard, incantations in general have been seen as contributing to the patient’s mental health, by reducing anxiety or fear of what is perceived as supernatural, such as the presence of ghosts or witchcraft rites, or alternatively reducing the patient’s feelings of guilt or that gods are angry with him, but these uses of magic are common to many other types of Mesopotamian incantations as well, such as *Maqlû* and *Šurpu*, which are essentially very different. UH incantations, by contrast, often refer to the victim as a patient (*lú.tu.ra // maršu*), with the aim of removing disease-causing demons from the patient’s house, presence, or even body, and of course the psychological impact on the patient was the primary reason for the popularity of these incantations, which were consistently and faithfully copied for some two millennia. It is puzzling, however, that UH incantations are rarely cited in medical recipes, since it is common for incantations to be recited by the patient or healer as part of a prescription for various diseases. The reasons for this are not obvious, but one possible explanation is that UH was not part of folk medicine nor reflected the usual type of Akkadian incantations found in the medical corpus (see Collins 1999), since UH represented a more formal type of magic in its content and literary style, being mostly bilingual (with some important exceptions) and containing lengthy incantation narratives which would not necessarily have been suitable for accompanying applications of drugs and medical procedures.

Furthermore, UH incantations are more than simply applied magic, but they provide a more theoretical framework for comprehending the activities of demons within Mesopotamian cosmology. For one thing, the canonical UH series incorporated the lengthy text of *Marduk’s Address to the Demons*, which probably existed as an independent composition before being co-opted into UH (see Lambert 1999). The text is a hymn to Marduk in a formal literary style and it highlights a significant departure from older Sumerian UH incantations. It is clear from UH ‘Forerunners’ that the principal divine authority authenticating the power of the incantations was Enki / Ea, god of wisdom, whose role within Sumerian mythology was primary; it was Enki who established the world order in *Enki and the World Order*, it was Enki who saved mankind from the Flood, and it was Enki who had Inanna released from the world of the dead. Enki was assisted by his son Asalluhi, and this divine duo were seamlessly transformed into their Akkadian counterparts Ea and Marduk, whose

⁵ Already by 1874, F. Lenormant published the first translations of UH incantations which were to appear in Volume Four of Rawlinson’s work (see Lenormant 1874). The still-useful Sumerian grammar of Arno Poebel (*Grundzüge der sumerischen Grammatik*, Rostock 1923) relied heavily upon bilingual UH incantations.

⁶ This applies to other bilingual incantations as well, such as *Sag.gig* (‘headache’) and *Asag.gig.ga* (‘sacrilege’-disease), but these latter incantations (known from CT 17) lack OB forerunners.

⁷ This key feature of UH was not noted by Falkenstein in his seminal description of Sumerian incantations.

role within the incantations appears at first glance to have remained as before. However, one of the innovations of UH was the increased centrality of Marduk as the main god of healing, independent of Ea and no longer acting as Ea's emissary, which is the picture which emerges from *Marduk's Address to the Demons* (UH Tablet 11). At least three tablets of UH focus primarily on Marduk's role as the chief protagonist against demons bringing illness, which is a major departure from his traditional role as Enki's amanuensis.

History of the Text of Udug-hul / Utukkū Lemnūtu

The text of UH extends over two millennia, with individual incantations being known from Old Akkadian to Arscid periods. The oldest known exemplar of UH is a few lines of what later became UH Tablet 13-15, recorded in an OAKK. tablet from Susa,⁸ although there is no certain evidence for the existence of UH at that time, nor is the text of UH represented in the incantations from Fara and Abu Salabikh.⁹ The same can be said for Ur III incantations, which betray no evidence of UH incantations in this archive, although some standard features, such as the Enki-Asalluhi Dialogue, are known in Ur III incantations (see Van Dijk / Geller 2003). The OB period left us a number of well-written UH tablets which conform to the general sequence of later canonical UH incantations.¹⁰ Among UH incantations which were preserved in Middle Babylonian copies, only one can be identified from Nippur,¹¹ while the others come from Emar¹², Boghazkoi¹³ and Ugarit.¹⁴ There is no evidence, however, at this stage that the tablets of UH were comprehensively collected into a series or a fixed recension. As for Middle Assyrian witnesses to UH, Tablet 13-15 is well represented in a large and well-preserved MA manuscript in a library-hand (BM 130660 + VAT 9833 [KAR 24]), and a smaller fragment (VAT 10785+); a tablet from Carchemish appears to be either early NA or late MA (KH.13.O.1178, see UH 10). UH was known to the inhabitants of the *Haus des Beschwörungspriesters* in Assur, as was an UH commentary (VAT 8286 = LKA 82).

The remaining UH manuscripts are mostly known from LA manuscripts from Ashurbanipal's Library, Sultantepe, and Nimrud, and from LB archives from Sippar, Babylon, Borsippa, and Uruk. These consist of large collections of incantations reflecting the final redaction of the UH Series, or alternatively extract tablets in which only a few lines from each tablet in sequence are cited. Other types of 'school texts' or extract tablets usually contain a few lines of UH together with another extract from a literary text, and usually having a lexical extract on the reverse (see Gesche 2001), or UH incantations can occur on single-column tablets containing only one incantation, probably representing an extract from UH in a school context (see Finkel 2000). Of particular interest are Kuyunjik manuscripts of UH tablets 11 and 13-15 in a very recognisable Babylonian script, remarkably similar in ductus to an administrative tablet dated to the time of Cambyses (see below); these Kuyunjik Mss. in Babylonian script have no colophons, all show signs of burning, and often appear in a two-column format.

There is considerable overlap between individual incantations which were incorporated into UH but also formed components of other series, such as Muššu'u (Böck 2007) or Bīt mēseri.¹⁵ There is also overlap between other bilingual incantations (best known from CT 17),¹⁶ zi-pà-incantations¹⁷, Ardat lilī incantations,¹⁸ and the Incantation to Utu.¹⁹ In each case, the parallel lines have been cited in the UH *Partitur*, for convenience, even if the duplicating lines actually

⁸ MDP 14 91, edited in Geller 1980: 24.

⁹ See Krebernik 1984, in which the incantations look quite unlike UH, especially in those cases where the major role is played by Enlil rather than Enki in healing the patient.

¹⁰ See Geller 1985: 6-9, although not included were BM 78253 + (UH 1 Appendix) and Amherst 068 (UH 7). By the OB period, the kernel of the UH series already existed, since many of the incantations were written down in the same sequence as we have them later, and at least one colophon suggests that an UH Series existed as such (see Geller 1985: 5).

¹¹ 12N 228 (UH 12).

¹² MSK 74102+ (UH 3) and MSK 74232i (UH 4).

¹³ KUB 37 100a (UH 5) and KUB 37 143 (UH 7).

¹⁴ RS 15.152 and 17.155 (UH2).

¹⁵ Although no modern edition is available, relevant data can be found in Wiggermann 1992, Walker and Dick 2001, and Ambos 2013.

¹⁶ See Schramm 2001 and 2008.

¹⁷ See Borger 1969.

¹⁸ See Lackenbacher 1971 and Geller 1988.

¹⁹ Alster 1991 and 1992; this incantation has important overlaps with UH 4-5.

belong to a different series. One other area of commonality between UH and these other bilingual incantations is the absence in all cases of any identifiable ‘ritual tablet’ which would provide some kind of context or instructions for the recitation or performance of the incantations.

The incipits, catchlines and colophons of tablets determine, as far as is possible, the sequence of UH incantations presented here. There are discrepancies, of course, between the incipits from of different libraries and archives, e.g. between Nineveh and Assur, but Nineveh colophons are given precedence. In cases where evidence is lacking, or colophons are missing, the sequences of UH tablets found on late extract tablets has been relied upon, since these always appear to cite UH incantations in the same sequential order, probably reflecting the recensions taught in scribal academies. It is clear from the Assur incipit catalogue (VAT 13723+, Geller 2000: 229) that a somewhat different order of tablets was used in Assur, but for the sake of consistency the Nineveh library order has been followed as closely as possible.

UH is one of the many *mašmaššutu* compositions listed in KAR 44, the Exorcism Manuel accredited to Esagil-kin-apli, who is said to have flourished in the eleventh century BCE (see Geller 2000: 244, 7). There is no evidence within UH to contradict this information, and it seems likely that during his period the UH incantations were canonised and collected into a Series.

The lack of a forerunner does not necessarily mean that a tablet was only composed at a late date. UH Tablet 16, for instance, is an independent composition which cites the lunar eclipse as the cause of potential misfortune and is the only UH tablet to refer to the king as the patient; it displays relatively well-written Sumerian and probably represented a first millennium copy of an early composition. Tablet 11 of UH is *Marduk’s Address to the Demons*, which may well have circulated as a separate composition (see Lambert 1999) and was adopted into UH, partly perhaps because of the resemblance of its subject matter to UH Tablet 10, a bilingual tablet on a very similar theme.

The MA tablet BM 130660, which was previously thought to represent UH Tablet 12 (Iraq 42, 43-44, see Geller 1980), has now proven to be a component of Tablet 13-15. This tablet from the British Museum is a non-physical join to a Vorderasiatisches Museum tablet VAT 9833 (KAR 24), which was previously assigned to Tablet 14 of the Series. As expected, UH 13-15 is extremely lengthy in comparison with other UH tablets, since it appears to have incorporated three tablets into one (as did Mīs pī Tablet 6-8).

It is possible that Ebeling’s so-called Gattung II incantations (Ebeling 1953: 379-395) belong to UH, although the rubrics are never designated as such. In fact, the incipit of Gattung II incantations, *én lugal nam-tar*, (cf. CT 51 106, OECT 6 No. 26) appears as a catchline in UH 13-15 from Assur, which suggests that there, in any case, Gattung II might have been incorporated into UH in some recensions. Furthermore, the incipit *én dingir hul* occurs as a catchline following UH Tablet 16, which is usually considered to be the last tablet in the UH series. The incipit *én dingir hul* refers to *zi-pà Beschwörungen* (Borger 1969), and these incantations could have been recited in conjunction with UH incantations, although not necessarily as part of the UH Series. This conjunction between UH and *zi-pà Beschwörungen* is also supported by the evidence of an extract tablet (CBS 8801), which contains UH incipits together with the incipit of the *zi-pà Beschwörungen*, which show many similarities (and even intertextuality) to UH and to Gattung II incantations.

It is useful to see further evidence for the construction of the series in the one incantation catalogue which preserves the UH incipits, namely VAT 13723+ (cf. Geller 2000: 229):

ṛén ṛ a š[u-tag-ga-zu]	(UH 1?)
én ṛ en-kù-[ga]	(UH 1?)
én gá-ṛ e ṛ lú-kù-g[a me-en]	(UH 1?)
én <i>pu-ṛ tur le[m-nu ina pān apkal ilī Marduk]</i>	(UH 2a)
[én] nam-tar lí[l-lá an-na mu-un-nigin-e]	(UH 3a)
ṛén ṛ a-an-na a-[ri-a-meš dumu ki in-ù-tu-da-a-meš]	(UH 4a)
én ṛ a ṛ za-ad ṛ níg-šed, ṛ [du _g nigin-na ba-e]	(UH 5a)
én ṛ udug ṛ [hul-gál gidim idim-kur-ra]	(UH 6a)
én u[duḡ hul sila-ba sig-ga á-úr-da gub-gub e-sír-ra šú-šú]	(UH 7a)

In a preceding section, other UH incipits appear, but under the rubric of Muššu'u incipits:

[én ^u z]à-hi-li ^u kur-ra[^{sar}]	(= Muššu'u Rit. Tab. no. 23, UH 13-15h) ²⁰
[én ^d e]n-ki-e- ^r ne ⁷	(= Muššu'u Rit. Tab. no. 24, UH 13-15i)
[én u]dug hul ^r gidim ⁷ idim [kur-ra]	(= Muššu'u Rit. Tab. no. 25, UH 6a)
[én an ki ba lú ki ba]	(= Muššu'u Rit. Tab. no. 26, UH 5d)

Most of these incipits can be found in UH, except for those associated here with Tablet 1, which is not consistent with our other information.

UH Incipits and Manuscripts

Below are the known incipits from all the UH tablets recorded to date, together with the information from extract tablets regarding the order of the series. The incipits are given in the same sequence in which they occur, and the indented tablet numbers refer to those extract tablets which contain extracts from UH in the same order of tablets as in the Series, and thus provide us with useful independent evidence for the sequence of incantations.

Tablet 1:

The first tablet of UH has proven to be the most difficult to piece together from an assortment of fragments and individual incantations, and the character of the tablet as a whole remains uncertain, except for the fact that it is a mixture of Akkadian and bilingual texts. Since these incantations are not attested among the UH Sumerian 'forerunners', one is tempted to conclude that they are all late compositions and accretions to the UH Series, but matters may prove to be more complicated. The text given as an Appendix to UH 1 bears many resemblances to the other fragments, and at least one of the textual witnesses to the Appendix appears to be OB (Ms. c₁). Moreover, some of Mss. used here to help reconstruct UH 1 may actually belong to another Series, such as Muššu'u (see Böck 2007). The following sources belonging to Muššu'u may be relevant to UH 1:

Ms. A (KAR 34): This is not technically part of Udug-hul, since there are many minor sequences in which Ms. A differs from the other manuscripts.

Ms. B: Although in several places Ms. B overlaps with UH 1, and thus may look like a source, there are several reasons for rejecting it as actually belonging to UH. First, there are no UH rubrics in this NA tablet, but only rulings, which is unexpected in a Kuyunjik tablet. Second, the incantations are uncharacteristically short for UH. Third, the incantations which do overlap are probably reproduced in other incantations, such as zi-pà-incantations (Borger 1969), Muššu'u (Böck 2007), and Namburbî incantations, and cannot on this basis be ascribed to UH.

Ms. C partly duplicates Muššu'u 8: 103-105, cf. Böck 2007: 282-283.

Ms. E: Once again, as in Ms. B, the overlap between Ms. E and other UH tablets is extensive but not word-for-word, but this may be explained by the fact that the incantation itself, *anamdi mē*, is also known to appear in Muššu'u (see Köcher 1966: 28, and Finkel 1991: 100) and elsewhere.

Ms. J presents similar problems. It follows much of the other Mss. relatively closely, but again only has a ruling without any ka-inim-ma rubric. This suggests that the text is something other than UH. It has been kept in the *Partitur* for purely practical reasons, since so many lines can be restored through it.

Ms. m overlaps with UH 1 but is unlikely to be an UH tablet.

Ms. g is an extract tablet which cites two lines of UH 1 and helps establish the sequence of incantations within UH. Ms. h is also an extract tablet, citing lines from this tablet, which help to identify it with UH 1.

²⁰ The placing of this incipit is based on the assumption that it is to be restored in the break after l. 207 of UH 13-15.

The following are Tablet 1 incipits:

- a 5' [én a šu-tag-ga-zu]²¹
CBS 8802 ll. 18-22 = ll. 11'-13'
- b 31' én me-šè ba-da-ri ki-šè ba-da-záh me-šè gub-ba igi-mu nu-gub²²
- c 38' én ^dasar-alim-nun-na dumu sag eridu^{ki}-ga-ke_a a kù-ga a sikil-la a dadag-ga²³
- d 43' én tu₆ sil₇-lá én é-nu-ru ^dasal-lú-hi EN IDIM ŠU-ka šá TL.LA lu mah-rat
- e 54' én *anamdi mē šá mašmaš ilāni*
CBS 4507 ll. 11-18 = ll. 75'-82'
- g 84' én *pu-ṭur lem-nu šá ina pān apkal ilāni* ^dmarduk (catchline)

Two LB extract tablets from Philadelphia, CBS 8802 (PBS 12/1 6) and CBS 4507 (PBS I/2 116), come from the Khabaza collection. The UH quotations are taken from UH Tablet 1 (cf. UH 1: 11'-13' and 75'-82'), while other extracts on these two sources are from UH Tablets 1-4 and 1-8 respectively. CBS 4507 contains other extracts which do not relate to UH, i.e. the second quotation corresponds to five lines from the 'mouth-washing' ritual *Mis pī* (Walker and Dick 2001: 51, 200-203), while ll. 54-58 at the very end of the tablet are duplicated in Lambert 1960: 102, 62-66 (wisdom precepts); see Veldhuis 2014: 416.

Tablet 2:

The tablet consists mainly of a hymn to Marduk, specifically describing his role against demons. The tablet is thus parallel in some ways to UH Tablets 10 and 11 (= *Marduk's Address to the Demons*), in which the exorcist speaks in the first person, claiming to be Marduk ('I am Marduk'). In UH 2, Marduk is invoked in the language of praise characteristic of hymns. Although this tablet (also a curious mixture of Akkadian and bilingual text) is not attested among the 'forerunners' to UH, the original composition of UH 2 may have a second millennium BCE pedigree, since one exemplar from Ugarit shows the same features of an Akkadian unilingual format becoming Sumerian and then later lapsing into Akkadian once again; the Ugarit text cannot properly be considered bilingual, in contrast to later sources of UH 2. In any case, this Marduk hymn comprising UH 2 must have been popular in its own right, considering that its witnesses are numerous and are attested for more than a millennium, but it is not clear at what stage the hymn was included within the UH corpus.

It is an interesting question why Marduk is specifically highlighted here as the subject of the hymn, rather than the older generation of incantation deities, such as Enki (Ea) or Ningirimma. Marduk is clearly reflected in this tablet as supreme, which fits well with the history of the text, namely that the oldest exemplar only goes back to the MB period (Ugarit), by which time Marduk was well-established. The reference to Marduk with his name Enbilulu also reflects the traditions incorporated into *Enūma Eliš*, dating from this same period. Moreover, the 'function' of the tablet is to highlight the unique relationship between the exorcist and Marduk, a motif which appears throughout UH incantations. In this case, however, Marduk's prominence has eclipsed that of Ea, and Marduk has taken over the role as healer, rather than as intermediary between Ea and the patient. The tenor and contents of the tablet suggest that UH 2 was a late accretion to the corpus of UH incantations, which probably originally began with UH Tablet 3, for which we have ample OB evidence (see Geller 1985).

A further word should be added regarding the unusual 'forerunner' to UH 2 from Ugarit, originally published by J. Nougayrol in *Ugaritica* 5, No. 17, of which only the first 11 lines are relevant to our tablet; the tablet was re-edited by Arnaud 2007: 77.²⁴ The Ugarit tablet is a combination of Akkadian and syllabic Sumerian incantations, covering several different genres. Aside from the opening incantation which duplicates UH 2 (with all Sumerian lines being syllabic), the

²¹ Restored from Geller 2000: 229, 18'.

²² This incipit is quite commonly attested elsewhere. Cf. Böck 2007: 20, where this incipit appears in *Muššu'u*. Several of the *Muššu'u* incipits are the same as UH incipits, suggesting overlapping incantations.

²³ Borger 1969: 9 contains the identical incantation as here, although it is difficult to explain the nature of the overlap between the two incantations.

²⁴ Arnaud was unaware of the late duplicates and his edition contains some erroneous readings.

tablet also provides an early rendition of *simmu* incantations (the second extract), while another extract corresponds to the incantation series Sag.gig.

It is interesting that one of the extract tablets with UH excerpts, CBS 4507 (= PBS 1/2 116), omits reference to UH 2, although it contains extracts from tablets 1 and 3-8 in the expected order. This is quite significant information, indicating that the Marduk hymn was not considered in that particular recension to be part of UH.

UH Tablet 2 has the following incipits:

- | | | |
|---|----|--|
| a | 1 | én <i>pu-ṭur lem-nu ina</i> IGI ABGAL DINGIR.MEŠ ^d <i>marduk</i>
CBS 8802 rev. 1-5 = UH 2: 13-15 |
| b | 19 | én ^d é-a ÉN <i>i-man-nu</i> ^d <i>nin-girimma ta-a i-nam-di</i> |
| c | 31 | én en gal kalam-ma lugal kur-kur-ra
CBS 11306 1'-5' = UH 2: 62-66 |
| d | 81 | én ^d nam-tar-líl-lá an-na mu-un-nigin-e (catchline UH 3) |

Tablet 3:

The main theme of UH Tablet 3 revolves the *Legitimationstyp*-incantation (see Falkenstein 1931: 20-34), namely the incantation priest establishing his own credentials vis-a-vis the patient, in order to make the patient believe in the effectiveness of the incantations prescribed or recited. This is accomplished by announcing that the exorcist serves as the personal messenger of Ea, Damkina, and Marduk, and that Ea has placed his own incantation into the mouth of the incantation priest.

In the first instance, the exorcist must protect himself from the demons who have attacked the sick man's body, which emphasises the theurgic character of UH incantations. The exorcist adjures the demons against attacking him, in the same way that they are adjured against attacking the patient, by not being near him or entering his house or dwelling, or harming his person. The protection is reinforced by the statements that the exorcist is surrounded on all sides by protective deities, such as Šamaš and Sîn, Nergal and Ninurta, and the good *šēdu* and *lamassu* spirits.

For a brief survey of Emar manuscripts of UH, see Rutz 2013: 265.

This tablet is well represented in the late Series, both with catchlines which match both the previous and following tablets, but also by extract tablets which cite UH incantations in the 'correct' order. These come from Ur and Nippur, as well as from the Khabaza collection. UH is usually cited beginning with Tablet 3, which may have been in some recensions the beginning of UH, since it is the first UH tablet which is purely bilingual, without any unilingual Akkadian incantations, and it appears to be attested as the first UH tablet in the OB period (see Geller 1985). Furthermore, in the extract tablet CBS 8801, the UH quotation follows three other incantations which are of similar content, namely from sag-ba sag-ba (zi-sur-ra incantations, see Schramm 2001: 47-49), STT 168, and the Compendium (ka-inim-ma šah-tur-ra-kam, see Schramm 2008: 106-107), all of which may be components of a longer composition which cannot yet be identified. No less than seven extract tablets provide information regarding the sequence of these incantations within UH; two are from Ur (Mss. v and y = UET 6 391-392), four from an unknown provenance or perhaps Sippar (see Veldhuis 2014: 190) (Ms. gg = CBS 4507, Ms. u = CBS 11306, Ms. v = 8801, Ms. ff = CBS 8802), and one is from Nippur (Ms. ii = N 1545+). One tablet (Ms. s = BM 37621) preserves excerpts from UH 13-15 on the rev. and may be a tablet of Qutāru-incantations (see below under UH 6).

The following incipits appear in UH Tablet 3:

- | | | |
|---|----|---|
| a | 1 | én nam-tar líl-lá an-na mu-un-nigin-e
UET 6/2 392, 1-7 = UH 3: 1-6
UET 6/2 391, 1-7 = UH 3: 6-12
CBS 8802 rev. 6-10 = UH 3: 9-11 |
| b | 28 | én e-ne-ne-ne maškim hul-a-meš
CBS 11306, 6'-11' = UH 3: 57-60 |

c	79	én ^d en-ki e-ne ^d nin-ki e-ne CBS 4507 19'-26' = UH 3: 94-100
d	100	én gá-e lú-mu ₇ -mu ₇ sanga-mah ^d en-ki-ga me-en CBS 4507 27'-28' = UH 3: 100 N 1545 + 1554, 1-6 = UH 3: 112-115
e	124	gá-e lú ^d namma me-en gá-e lú ^d nanše me-en CBS 8801, 17'-20' = UH 3: 124-125
f	147	én gá-e lú ^d en-ki-ga me-en
g	165	én níg gar-ra níg gar-ra níg-bi ki gar-gar-ra-e-dè
h	179	én ^d en-ki lugal abzu-ke ₄ sá-pà-da gēštu ^{II} dagal-la me-en
i	199	én a-ri-a-meš dumu ki in-tu-ud-da-meš (catchline UH 4)

Tablet 4:

The structure of this tablet is governed by descriptions of both demons and ghosts. The distinction between the two groups is clear in the tablet. The demons are malevolent by nature, since it is their role to disrupt mankind and the natural order of things.

The main connection with ghosts is that both demons and ghosts emanate from the Netherworld. Ghosts, by contrast, have been the victims of some unfortunate accident or untimely death, for which reason they return from the Netherworld to find some sort of satisfaction. The conscious adaptation of the myth of *Inanna's Descent to the Netherworld* is apposite here; Inanna has the role in the myth of a ghost *par excellence*, since she comes back from the Netherworld seeking a substitute for herself, and thus visits all her old acquaintances.

The tablet is well-represented in both early and late periods. The earliest tablets are OB, with forerunners from Nippur (Ni 623+) and from the Sippar collection in the British Museum (BM 78185); cf. Geller 1985. A MB exemplar of this tablet is known from Meskene (Arnaud 1985: 6/2 p. 539, Msk 74232i, 6/4 396 no. 790), and in an amulet published in Lambert 1976: 58-60. Other manuscripts come, as expected, from Kuyunjik and LB sites (Babylon and Sippar), although one Ms. is a commentary from Assur (VAT 8286 = LKA 82), and one from Kish (Ash 1931.237 = OECT 11 23). Ms. y appears to be identical with other Kuyunjik tablets in Babylonian script, and could have originally come from Kuyunjik but was mixed in with the 'Sippar' collection in the British Museum. It might, in fact, originally have come from Borsippa, since it is known from a letter (CT 22 No. 1) that tablets were brought from Borsippa to Nineveh.

The extract tablets providing further information regarding the sequence of UH 4 incantations are also known from UH 3, but it is interesting that most of the extracts from UH 4 come from the first incantation of this tablet.

The following incipits occur in Tablet 4:

a	1	én an-na a-ri-a-meš dumu ki in-ù-tu-da-a-meš CBS 8802 rev. 11-15 = UH 4: 7-9 UET VI 391 8-14 = UH 4: 6-12 UET VI 392 8-13 = UH 4: 1-6 CBS 11306 = UH 4: 42-44
b	67	én e-ne-ne-ne dingir nu-tuku-a-meš dumu ^d gu-la-a-meš CBS 4507 29-35 = UH 4: 67-70
c	118	én en-e an gal-ta ki-dagal-šè gēštu-ga-a-ni nam-gub N 1545 + 1554 7-12 = UH 4: 134'-141'
d	199	én a-za-ad níg-šed ₇ níg-šed ₇ -bi níg-nigin-na ba-e-dè (catchline UH 5)

Tablet 5:

This tablet carries on with the same themes introduced in UH Tablet 4, but adds a list of gods (ll. 45-66, 93-96, 114-122) which is found in the familiar *zi-pà* formulation as oaths taken by the names of a list of divinities; similar listings are known from Ebeling 1953, and Borger 1969. The invocation of these gods is intended to counteract the adverse affects of various demons mentioned in this tablet, such as the Namtaru as well as the ‘watcher’-demon (*haryātu*), the Bailiff-demon and Sheriff-demon, all of which represent corrupt aspects of ancient bureaucracies. As in UH Tablet 4, the *ardat lilī* makes an appearance, but this time defended by her patron Ištar. Tablet 5 also returns to the theme of Tablet 3, in which the exorcist asks for protection for himself – as well as for the patient – against demons which can harm human bodies; the point of the passage is essentially medical, that demons affect the physical health of the victim (l. 102). UH 5 contains mostly descriptions of the demons, but without either the Enki-Asalluhi dialogue or any ritual instructions. The text is similar in several passages to UH 4.

There are at least three OB sources for this incantation, all to be found in UHF. One (Ni 631) is from Nippur, one (TIM 9 62) is from Tell Harmal, and one from Sippar (VAT 1343 +). A MB exemplar is known from Boghazkoi (KUB 37 100a). Of the first millennium tablets, most are from Nineveh, in both Assyrian and Babylonian script, with others from the British Museum Babylon and Sippar collections. Of these, at least one (Ms. e) was copied by Tanittu-Bēl (see Finkel 1991). Other tablets come from Tell Halaf (Ms. gg) and Uruk (Mss. cc).

There is some overlap with other texts and even genres. One incantation is cited in a medical commentary from Nippur (cf. Ms. aa = JNES 33 332), and one entire incantation appears in a medical text (Ms. Z = BAM 489 + BAM 508 iv 18-25). Finally, one incantation also appears in Ardat lilī incantations (Ms. T = Lackenbacher 1971: 146f.). Four extract tablets provide information regarding the sequence of these incantations within the series; two are from Ur (Mss. v and y = UET 6 391-392), one from an unknown provenance (Ms. ff = CBS 4507), and one is from Nippur (Ms. ii = N 1545+), but all from the first incantation of UH 5.

Of the first millennium sources, two manuscripts (Mss. u and w, probably parts of the same tablet) from Kuyunjik are written in an unusual LB script found in Kuyunjik which is typical for UH (see the discussion under Tablet 13-15 below). A number of school texts come from the British Museum Babylonian collection, while Sippar has provided three sources.

UH Tablet 5 incipits:

a	1	én a-za-ad níḡ-šed ₇ -šed ₇ ba-an-nigin-na ba-e
		N 1545+ 13-20 = UH 5: 60-65
		UET 6 391 15-21 = UH 5: 7-13
		UET 6 392 14-19 = UH 5: 1-7
		CBS 4507 35'-39' = UH 5: 28-32
b	76	én u ₄ -šú-uš im-hul díim-ma-a-meš
c	101	én nam-tar á-sâg kalam-ma zi-zi
d	124	én dingir/an ki ba lú ki ba ^d alad ki ba-e ²⁵
e	142	én níḡ-è níḡ-è níḡ-nam-ma ús-su ₁₃
f	151	én ur-sag imin a-rá-min-na-meš
g	167	én imin-na-meš imin-na-meš
h	183	én ki-sikil é-gal edin-na-ta udug hul mu-un-da-ru-uš
i	197	én udug hul-gál gedim idim kur-ra (catchline UH 6)

Tablet 6:

The tablet characterises the Utukku-demon in reference to other demons. It is noteworthy that the Ahhāzu, Lamaštu, and Labašu demons require no (hul // *lemnu*) adjective since they are all intrinsically evil. There are many similarities

²⁵ This incipit also refers to this same incantation being used for Qutāru and Muššu'u incantations, cf. Finkel 1991: 101, Böck 2007: 71-72, see also the Assur incipit catalogue VAT 13723+, cf. Geller 2000: 239.

between this tablet and the Namerimburruda incantation published in Knudsen 1965: 163ff. (= CTN 4 107), although the texts are not duplicates. This tablet returns to the theme of medical healing, since the victim is referred to specifically as a ‘patient’, and it is clear that the demons mentioned in this tablet affect the health of both humans and animals; veterinary medicine was also one of the fields of expertise within *mašmaššutu* / *āšipūtu* (see now Maul 2013).

UH 6 differs from previous tablets in that the first incantation consists of a litany describing the evil Utukku-demon. The second incantation consists mostly of another litany listing the demons and orders them, in every line, not to approach the victim. Such imperatives are typical of magical texts.

The only known OB forerunners are CBS 1532 and Ni 631, both of which are multi-columned tablets (cf. Geller 1985).

Of the first millennium sources, one manuscript (Ms. s) from Nineveh is written in an unusual Babylonian script found in Kuyunjik, of which many examples are attested in other UH tablets (see the discussion under UH 13-15 below). Other Kuyunjik tablets appear in the usual LA script associated with Assurbanipal’s Library. Various school tablets also come from the British Museum’s Babylonian Collection (Mss. ww, uu, and tt) and Sippar collection (Ms. w). Particular noteworthy is Ms. g (= BM 60886+), a lengthy composition combining incantations from UH 6 and UH 13-15, and the tablet itself most likely belongs to Qutāru-incantations used for fumigation, rather than being a manuscript of UH. Three tablets have been found in Sultantepe (Mss. E, F, and K), and one in Assur (Ms. H = KAR 369). The two extract tablets (CBS 4507 and N 1545+) cite UH 6 in the expected sequence (see above).

UH tablet 6 incipits:

- | | | |
|---|------|---|
| a | 1 | én udug hul-gál gidim idim kur-ra ²⁶ |
| b | 40 | én udug hul-gál nam-ba-te-ge ₂₆ -e-dè ²⁷
N 1545 + 1554 21 = UH 6: 67 ²⁸ |
| c | 77 | én udug hul-gál šaga _x šè-ab-ak-ak
CBS 4507 ll. 40’-44’ = UH 6: 88-91 |
| d | | [missing] |
| e | 108’ | én udug hul-gál [.....] |
| f | 114’ | én udug hul-gál á-sàg edin-na |
| g | 130’ | én udug hul-gál gedim dalla edin-na |
| h | 141’ | én udug hul-gál gedim lú edin-na tag-ga-zu |
| i | 154’ | én udug hul-gál edin-na á ba-an-[da-an-gi ₄] |
| j | 190’ | udug hul sila-a ba-sig-ga á-úr-ta gub-gub e-sír-ra šú-šú (catchline UH 7) |

Tablet 7:

The central theme of this tablet is the demonic penchant for lurking and blocking the streets at night, which can only be counteracted by various rituals recommended by Ea to Marduk. The final tablet of Mīs pī incantations (Tablet 6-8, Walker and Dick 2001: 211f.) offers an interesting parallel to UH Tablet 7, since Mīs pī describes Marduk walking the streets (instead of the demons), and Marduk (somewhat like the KA.PIRIG-exorcist of the first tablet of the *Diagnostic Handbook*) notices men and women who have trod in unclean water or have unclean water on their hands, or are thereby bewitched.

Judging from the number of surviving manuscripts from various periods, it seems that UH 7 was a popular incantation, with no fewer than eight manuscripts from the second millennium BCE, but also attested in very late manuscripts (such as that from the Hellenistic Uruk scribe Iqīša), while one UH 7 incantation was incorporated into Muššu’u incantations as well (see Böck 2007).

²⁶ This incipit also refers to this same incantation being used for Qutāru and Muššu’u incantations, cf. Finkel 1991: 101, Böck 2007: 71-72, see also the Assur incipit catalogue VAT 13723+, cf. Geller 2000: 239.

²⁷ One Sultantepe source (Ms. K) ends this section with a catchline, egir-šú én sag-ba sag-ba giš-hur nu-zu-a, which is the incipit of the sag-ba incantations (Schramm 2001). It is unclear what the relationship is between these various incantations.

²⁸ The tablet is broken at this point, and probably contained some five or six lines of UH 6.

Among the eight OB manuscripts, two come from Nippur (Ni 631 and Ni 2676). Others are of unknown provenance, two from the Khabaza collection (CBS 561 and CBS 1532), one from the Lord Amherst collection (unpub.), and two from the Sippar collection (BM 92671 and BM 78375). One MB manuscript appears in Boghazkoi, namely KUB 37 143.

Apart from Kuyunjik, there are only a few first millennium exemplars from Babylon and Sippar, which are difficult to distinguish from Muššu'u tablets (see Mss. a, m, and y), the latter of which has also been copied by B. Böck since it overlaps with Muššu'u incantations. Two tablets of UH 7 were copied by the Hellenistic scribes, Tanittu-Bēl (Ms. y) of Babylon and Iqīša (Ms. t) of Uruk. Two LB Mss. come from Kish (u and x). There is some overlap with the so-called Compendium published in Schramm 2008 (cf. Ms. z). Two of the Nineveh Mss. (j and v) are written in the same recognisable Babylonian script which has already been noted for Kuyunjik-tablet fragments in UH 5 and 6, with prominent examples in UH 11 and 13-15 (see below).

Only one extract tablet, CBS 4507, contains a quotation from this tablet in the proper sequence with other UH incantations.

UH Tablet 7 contains the following incipits:

- | | | |
|---|-----|--|
| a | 1 | én udug hul sila-a si-ga á-úr-da gub-gub e-sír-ra šú-šú
CBS 4507 45-48 = UH 7: 13-16 |
| b | 27 | én udug hul a-lá hul lú-ge ₆ -sa ₉ -a-šè sila-a gib-ba |
| c | 69 | én udug hul a-lá hul gedim hul gal ₅ -lá hul kur-ta im-ta-è |
| d | 98 | én udug hul an-edin-na du-a |
| e | 128 | én udug hul a-lá hul lú-ra ba-gub-ba
(Muššu'u catchline: <i>šim-ma-tu₄ šim-ma-tu₄</i>) |
| f | 140 | én udug hul-gál [su lú-ka] mu-un-gál |
| g | 152 | udug hul edin-na-zu-šè a-lá hul edin-na-zu-šè ²⁹ |

Tablet 8:

This UH tablet is devoted to the unsavoury Alû demon, often described as a dark cloud (probably a metaphor for depression), although in this fuller description the demon is also a succubus / incubus (UH 8: 10), who appears to the victim in various disguises or nightmarish forms. The primary threat of this demon is psychological rather than physical. For a recent discussion of the Alû-demon, see Wiggermann 2011: 305, in which he describes this demon as a 'demonized atmospheric phenomenon', perhaps to be equated with the *alû* 'Bull of Heaven'.

There is only one known OB exemplar for this tablet, namely Ni 2676+ from Nippur [cf. UHF ll. 857-883], and only one extract tablet which quotes lines in sequence with other UH extracts (Ms. m = CBS 4507). The first millennium sources are mostly from Kuyunjik, including two Mss. in a characteristic Babylonian script (Mss. j and l). Only one tablet is known from the British Museum's Babylonian collection (Ms. d) and only one from the Sippar collection (Ms. n).

The tablet contains only one incantation, which mostly consists of a description of the Alû demon. UH Tablet 8 contains the following incipits:

- | | | |
|---|----|--|
| a | 1 | én hul-gál hé-me-en hul-gál hé-me-en
CBS 4507 ll. 49-53 = ll. 12-14 |
| b | 53 | [én .....]-na-àm-zi-ga, OB var.[én] x -ru ʾáʾ-zi-zi-da (catchline) |

The catchline which appears in the OB Ms. may not be a reliable witness for the missing first incipit of UH 9.

²⁹ This incipit is frequently cited in other incantations and medical texts, as in Iraq 22 224 (incantation vs. slander), Schramm 2008: no. 21, possibly SBTU II 19 rev. 26, and elsewhere.

Tablet 10:

This UH tablet and the following tablet (UH 11 = *Marduk's Address to the Demons*) are thematically similar, identifying the exorcist with Marduk by declaring, 'I am Marduk', with the crucial difference being that UH 10 is bilingual while UH 11 is Akkadian only. Despite this structural similarity, the texts of UH 10 and UH 11 show little in the way of intertextuality or mutual awareness, which probably indicates that these were originally separate compositions which were later redacted into the UH Series, and juxtaposed because of their thematic (rather than textual) congruities.

Another unusual feature of UH 10 is the inclusion of Akkadian ritual instructions at the end of the tablet, which is uncharacteristic for UH.

The tablet has a single forerunner from Carchemish, which appears to be late MA or early NA, but in any case represents an earlier recension of the tablet than that attested in later sources. The tablet consists primarily of a hymn of praise to Marduk, composed in the first person ('I am Marduk'), which associates the text thematically with the following tablet, UH 11 (*Marduk's Address to the Demons*).

The best evidence for where this tablet belongs within UH comes from the Assurbanipal colophon of Ms. A, which clearly states [dub] 10.kam udug-hul-meš. There are no other internal rubrics within the tablet to provide further evidence that this was an UH incantation, and the same applies to Tablet 11, further reinforcing the possibility that both of these tablets were originally independent compositions in which the speaker (now the exorcist) identifies himself with Marduk, and later to be incorporated into UH. This would match the evidence of Tablet 2 as well, which is another hymn to Marduk, which begins in Akkadian and then carries on as a bilingual composition.

The distribution of manuscripts in UH 10 is worth noting. There are relatively few Kuyunjik sources, only one of which is in LA script (Ms. A), while the others (b, c, d, j, and k, and y) are in the LB script, and in some cases in a characteristic Babylonian script typical for Kuyunjik copies of UH (see the discussion below under UH 13-15). There are three sources from Sultantepe. The tablet was widely copied within the school curriculum and quotations from it are preserved in extract tablets from Nippur (Ms. q), Babylon (Mss. e, n, o, r, s, t, u, w), Sippar (Mss. m, p, and x), and Uruk (Ms. i).

The only incipits for UH 10 come from catchlines:

- | | | |
|---|------|--|
| a | 05 | [én] ur-sag hul tu-ud-da ba-a[n-bùlug abzu-ta me-en..]
(catchline from UH 9) |
| b | 100' | [én] <i>dup-pir lem-nu še-e'-[du lem-nu]</i>
(catchline for UH 11 = <i>Marduk's Address to the Demons</i>) |

Tablet 11:

Marduk's Address to the Demons has been edited by W. G. Lambert and is now incorporated into the present edition, thanks to A. R. George, who allowed the text to be taken from the Lambert-*Nachlass*. The text is in Akkadian, which is another indication that it was an independent composition which was incorporated into UH. Some of the sources are extremely late, well represented within the 3rd century BCE archive of Tanittu-Bêl.

This tablet also consists of a litany, as if composed in the first person by the exorcist himself, who identifies himself with Marduk, similar to UH Tablet 10. The exorcist who speaks elsewhere in the first person in UH (e.g. in UH tablet 3) also claims to be Marduk, i.e. that it is Marduk himself who is performing the magic, thus supplanting Marduk's secondary role as Asalluhi, son of (and assistant to) Enki elsewhere in Sumerian and bilingual incantations. This contradiction within UH indicates an internal development within the Series, in which Marduk's role increases over time, replacing the paradigmatic Enki-Asalluhi partnership in healing the patient.

The composition changes dramatically in l. 108, in which it becomes a dialogue between Marduk and his vizier Nabû. Marduk addresses the evil *šēdu*-demon, providing a long list of descriptions of possible ways in which the demon might appear and cause harm to the patient. The structure of the list is similar to other lists in UH (as well as in the Incantation to Utu) of either ghosts or demons, i.e. 'whether you be' (the ghost or demon) who harms the patient. Finally, the demons are addressed with the statement, 'may Asalluhi remove you (pl.)' (cf. ll. 100-104 in Section II), and this determines the outcome.

The text contains no *én* marks of incantation incipits, nor any *ka-inim-ma* rubrics, which is an additional reason for assuming that it existed as a separate composition before being incorporated into UH. On the other hand, the format, structure, and even contents of Marduk's Address fit well into UH.

The tablet has no fewer than four commentaries on the text, from Assur, Babylon and Nineveh, discussed in the notes to UH 11. What is not clear, however, is the unbalanced distribution of hermeneutical texts, since other UH tablets generally lack ancient commentaries, compared to four rather extensive and significant ones for Marduk's Address. This might suggest that Marduk's Address was popular within the scribal curriculum or was subject to special scholarly attention, possibly because of the theological implications of Marduk's role within the Series.³¹

The only incipit is as follows:

- | | | |
|---|-----|---|
| a | 1 | <i>én dup-pir lem-nu še-e-du lem-nu a-lu-ú lem-nu</i> |
| b | 129 | <i>én udug hul edin-na dagal-la ara₃ bí-in-gi₄-dè amaš-šè bí-in-hul</i>
(catchline to UH 12) |

Tablet 12:

Cf. Falkenstein 1931: 74-75 for a discussion of motifs categorized as 'mythological texts', similar to the themes discussed in this tablet.

Note that much of this tablet duplicates *Bit mēseri*, as noted in Wiggermann 1992 and already in Gurney 1935. Several individual tablets of *Bit mēseri* are included in the *Partitur* of this UH tablet. No up-to-date edition of *Bit mēseri* exists, in contrast to other incantation series, such as *Muššu'u* (cf. Böck 2007) or the so-called *Compendium* (Schramm 2008), which also contain incantations from UH.

The text itself overlaps with the series *Bit mēseri* to the extent that at least one incantation is common to both. Like *Muššu'u*, *Bit mēseri* probably represents another late compilation of incantations partially drawn from older compositions which were still in use. This practice may have been particularly apposite for UH incantations, which could be 'borrowed' into another series, since UH is not associated with any particular ritual tablet providing information regarding when and how UH incantations were to be recited, or what procedures might accompany them. Hence, at least some ritual applications for UH may have been provided by other compositions, such as *Muššu'u* and *Bit mēseri*, which utilised UH incantations.

This lengthy tablet has a Middle Babylonian forerunner (12N 228).

There is a relatively equal distribution of tablets in Late Assyrian and Late Babylonian script, although with some curious anomalies. Ms. U consists of extracts of individual lines of this tablet in the proper sequence, but with large gaps between the extracts, and often citing only a single line of text. Similar extract tablets exist for UH 11 (Marduk's Address) (Mss. T and TT = K 8804 and K 9478), which is another small bit of evidence for considering Marduk's Address to be part of UH, since the same unusual conventions were shared by these two consecutive tablets in the Series.

The other interesting feature of this tablet is the relationship between UH 12 and KAR 298. This has already been discussed in Wiggermann 1992: 113-114, in which he shows that the incipit *én udug hul edin-na dagal-la* was recited within the ritual described in KAR 298; it now turns out that this is also the opening incipit of UH 12, and is the same as the catchline at the end of Marduk's Address (UH 11). It seems clear that KAR 298 describes a ritual which became associated with this section of UH. It is striking that no separate ritual tablet for UH has ever been found, so that here again the probability suggests itself that UH incantations were deployed in later ritual compositions from the first millennium BCE, in a similar way to which *Utu* incantations were incorporated into the late *Bit rimki* series.

Several of the manuscripts are extremely late, probably of Seleucid origin (Mss. k and l). *Kuyunjik* tablets appear in both LA and LB script. One extract tablet (Ms. j) contains UH incantations from UH stables 12 and 13-15, but in the opposite sequence.

³¹ Luděk Vačín suggests (oral communication) that commentaries on UH 11 were popular because Marduk appears as a supreme deity here, exercising power and control over all demonic entities, which complements his image as the organizer and ruler of the 'normal' world in *Enūma eliš*.

The following incipits are found in Tablet 12:

- a 1 [én udug hul edin-na dagal-la ara, b]í-in-g[í₄-dè amaš-šè bí-in-hul]
 BM 33889 = ll. 61-62
- b 154 én árhuš-gar-ra ka ba-ab-du₈
- c 171 én imin-bi an-na ha-la ba-an-ús gù du₁₁-ga-bi nu-sa₆
 catchline UH 13-15

Tablet 13-15:

This tablet of at least 271 lines in the present edition (plus lines missing in gaps) is by far the lengthiest tablet of UH, nearly twice as long as any other tablet, and four times longer than the shortest tablets in the Series. The incipits and catchlines indicate the correct placing between UH 12 and 16, and two of the internal incipits are noted separately in the incipit catalogue as Muššu'u incipits (see Geller 2000: 227). For these reasons, we assume that the tablet itself actually comprises three separate tablets under a single heading, now labelled as UH 13-15. A similar solution was found for Šurpu Tablet 5-6, as well as for Mīs pī Tablets 1-2 and 6-8.

The variety of tablets from the first millennium BCE in this UH incantation allow us to compare writing conventions in both LA and LB scripts, to see how textual variants conform to different patterns determined by script conventions. On one hand, the standardized tablets in NA script from Assurbanipal's Library can be compared with LB Uruk (SBTU II no. 1 = W 22652) and other LB duplicates, and these in turn can be compared with K 111+ (copied here and in CT 16 42-47), a Kuyunjik tablet in a characteristic Babylonian script found elsewhere in UH (see remarks on tablets 5, 6, 8, and 10 above). The provenance of such LB tablets found at Kuyunjik has been the object of speculation, cf. S. Parpola 1983b: 7 and 11, but the origin of tablets such as K 111+ remains a mystery. The script is very distinctive and many exemplars of *Marduk's Address to the Demons* (UH Tablet 11) can also be found in this group of manuscripts.

One other paleographic feature of K 111+ is the fact that a similar script can be found on an administrative tablet dating to the time of Cambyses (BM 67199, information court. G. van Driel), which is surprising, since the Nineveh library was presumably destroyed (or at least not functioning) by this time. Furthermore, it is noteworthy that all Babylonian script tablets in this very recognisable script from Kuyunjik show extensive burning, and that not a single tablet of UH among this group contains a colophon. Finally, the usual convention of Kuyunjik tablets in Babylonian script was not to write the full incantation rubric (ka-inim-ma udug-hul-a-kam), but only use a single ruling to divide different incantations from each other. All of these details add to the mystery of where these Kuyunjik tablets came from.

The following comparison of all variants to K 111+ (Ms. b) within UH 13-15 reveals rather surprising results.

1. One of the most consistent orthographic variants is the writing of the third person pronoun in K 111+ as *šu*, *šu-nu*, and *šu-nu-ti*, while all other late duplicates write *šú*, *šú-nu*, and *šú-nu-ti*. Many examples of this phenomenon can be found in the *Partitur* below.
2. K 111+ tends to use plene orthography in contrast to all other duplicates:

	Ms. aa (Bab. Script)	other K-mss. (Assyr. script)	K 111+ (Bab. script)
58	<i>ṭe-he-ma</i>	<i>ṭè-he-ma / ṭe-he-e-ma</i>	<i>ṭe-he-e-ma</i>
60	<i>ṣi-rî</i>	<i>ṣi-ri</i>	<i>ṣi-i-ru</i> (see also l. 41)
65	<i>al-ka-ka-ti</i>	<i>al-ka-ka-ti</i>	<i>al-ka-ka-a-ti</i>
72	<i>iṭ-hu-ni</i>	<i>iṭ-hu-ni / iṭ-hu-ú-ni</i>	<i>iṭ-hu-ú-ni</i>
77	<i>i-šá-ti</i>	<i>i-šá-tú</i>	<i>i-šá-a-ti</i>
78	<i>šu-né-el</i>	<i>šu-né-el</i>	<i>šu-né-e-el</i>

This pattern; however; is not always sustained:

	Ms. aa (Bab. script)	other K-mss. (Assyr. script)	K 111+(Bab. script)
30	<i>im-šu-'u-ma</i>	<i>im-šu-'u-u-ma</i>	<i>im-šu-'u-ú-ma</i>
60	<i>pi-i-šú</i>	<i>pi-i-šú</i>	<i>pi-i-šu</i> (Ms. k: <i>pi-šú</i>)
68	<i>ma-ru</i>	<i>ma-a-ri / ma-ri</i>	<i>ma-ri</i>

But note the following variants:

	Ms. aa (Bab. script)	other K-mss. (Assyr. script)	K 111+(Bab. script)
62	<i>qu-ul-tu₄</i>	<i>qul-ti</i>	<i>qul-ti</i>
105	<i>qer-bi-šú</i>	<i>qé-reb-šú</i>	<i>qer-bi-šu</i>
106	<i>i-te-né-el-lu-ú</i>	<i>[i-t]e-né-'e-lu-ú</i>	<i>[i]-te-né-'e-lu-ú</i>
113	<i>ka-a-a-an</i>	<i>ka-a-a-an</i>	<i>li-iz-ziz</i>
114	<i>li-iz-ziz</i>	<i>li-iz-ziz</i>	<i>ka-a-a-an</i>

Nevertheless; even Sumerian orthography shows less agreement with K 111+ than between other LB and LA duplicates:

	Ms. aa (Bab. script)	other K-mss. (Assyr. script)	K 111+(Bab. script)
53	<i>húb-bu</i>	<i>húb</i>	<i>hu-ub</i>
54	<i>babbar-ra-ta</i>	<i>[babbar-r]a-ta</i>	<i>babbar-ta</i>
59	<i>ba-an-si-eš</i>	<i>ba-an-si-eš</i>	<i>ba-an-si</i>
77	<i>nu-te-ge₂₆-da-ke₄</i>	<i>ní-te-ge₂₆-da-ke₄</i>	<i>ní-te-ge₂₆-e-dè-ke₄</i>
80	<i>u₄-zal-le-da-ke₄</i>	<i>u₄-zal-da-da-ke₄</i>	<i>u₄-zal-e-dè-ke₄</i>
81	<i>ba-ni-in-gar-re-eš</i>	<i>ba-ni-in-gar-re-eš</i>	<i>hé-en-gub-bu-uš</i>
99	<i>^dnamma-(a-)ke₄</i>	-----	<i>^dnamma-àm</i>
109	<i>hu-mu-un-da-an-tar</i>	<i>hu-mu-un-da-an-tar</i>	<i>hu-mu-da-an-tar</i>

Furthermore, K111+ tends to realise the copula ending on verbs as base + a + meš, in contrast to Ms. aa (Uruk), which tends to reduplicate the final root consonant + /ameš/, e.g.

	Ms. aa (Bab. script)	other K-mss. (Assyr. script)	K 111+(Bab. script)
48	<i>dúr-ru-na-meš</i>	-----	<i>duru-na-a-meš</i>
50	<i>dul-la-meš</i>	-----	<i>dul-la-a-meš</i>
52	<i>la-ba-an-gál-la-meš</i>	-----	<i>la-ba-an-gál-la-a-meš</i>
55	<i>mu-un-gá-gá-meš</i>	-----	<i>mu-un-gá-gá-a-meš</i>

Similarly, Ms. aa (Uruk) tends to reduplicate the final root consonant before suffixes, e.g. *mu-un-sar-sar-re-e-dè*, in contrast to K111+, *mu-un-sar-sar-e-dè* (l. 53).

K 111+ also shows a marked tendency to normalise Sumerograms, preferring *šá-ad* to KUR (see ll. 53-54) and *er-še-ti* to KI-ti (ll. 48-49), in contrast to LB Uruk, but although occasionally agreeing with LA duplicates. These variants all indicate that K 111+, in Babylonian script from Kuyunjik, represents a completely independent text tradition which is not shared by duplicates from Babylon or Uruk, or even duplicates in LA script. It is not plausible, for instance, to conclude that Kuyunjik tablets in Babylonian script were only drafts, which were re-copied into Assyrian script and then discarded, since the text traditions and orthography differ considerably.

The oldest exemplar of UH 13-15 is an Oakk. incantation from MDP 14:91 (republished in Geller 1980: 24), which refers to the *kiškanû*-tree (see also Charpin 1987). UH 13-15 also claims an important MA forerunner, consisting of two pieces of the same tablet from Assur, BM 130660 (+) VAT 9833 (Ms. R). The text differs in many details from a large later duplicate from Assur (Ms. BB), which allows us to trace the development of the text within the Assur libraries, in addition to comparisons with LB text traditions.

UH 13-15 was also copied in libraries in Uruk (Ms. aa), Nimrud (Mss. H₂ and II), and Ur (Mss. c₁ and d₁), and the numerous extract tablets from the Babylon and Sippar collections reflect its popularity in the late school curriculum. There is also overlap with the series Qutāru, since one manuscript (g.) contains an extract from this tablet as well as from UH 6, although the rubric indicates that the tablet may also be from Muššu'u.³²

Finally, two school tablets from Ur (Mss. c₁ and d₁) and from Babylon (Mss. hh and n) contain extracts from UH 13-15 and UH 16 in sequence, also confirming the relative positions of these tablets within UH.

UH Tablet 13-15 incipits:

- a 1 é n imin-bi an-na hal-la ba-an-ús gù du₁₁-ga-bi n[u-sa₆]
 (ka-inim-ma ^{gis}ma-nu sag-lú-tu-ra gá-gá-dè)
 UET 6/2 392 rev. 20-25 = UH 13-15: 1-6
 UET 6/2 391 rev. 22-28 = UH 13-15: 6-12
 BM 36690 = UH 13-15: 47-52
- b 95 é n eridu^{ki} giš-kín-ge₆-e ki-sikil-ta mú-a
 (ka-inim-ma giš-kín ge₆ sag lú-tu-ra gá-gá-da-ke₄)
- c 122 é n súhuš dalla kù-ga pú-^{gis}kiri₆-ta gar-ra (= Muššu'u)³³
 (ka-inim-ma suhuš ^{gis}gišimmar lú-tu-ra kēš-kēš-[da-kam])
- d 146 é n mu hul-lu-bi sar-a mu hul-lu-bi dím-ma (= Muššu'u)³⁴
 (ka-inim-ma udug hul-a-kám pa ^{gis}gišimmar lú-tu-ra
 á-šu-gìri-bi kēš-da-kám)
- e 167 é n su₈-ba ki kù-ga tùr amaš nam-mi-in-gub (= Muššu'u)³⁵
 (ka-inim-ma udug hul-a-meš síg-kir₁₁ giš nu-zu
 síg MUNUS.ÁŠ.GĀR giš nu-zu giš-nú lú-tu-ra nigin-na-ke₄)
- f 184 é n an-bàra gig-ga ki-a mu-un-zi (= Muššu'u)³⁶
 BM 36714 (ll. 1-14) = UH 13-15: 194 - 201
 é n gá-e lú-kù-ga me-en udug hul-meš (**Assur catchline**) = Muššu'u?³⁷
 (= [én lugal ^dna]m-tar dumu ^den-líl-lá (**second Assur catchline**))³⁸
- g [207'+] [én ^uzà-hi-li ^ukur-ra³⁹ (= Muššu'u) or é n ^uzà-hi-li an-edin-na mú-a
 (= Qutāru)]
 (ka-inim-ma udug hul i-bí lú-tu-ra sar-ra-ke₄)
 231' (Qutāru adds: é n *an-ni-ta ana* UGU [KÛ.G]I UD.UD.ME ŠID-*ma*
ina sip'-pu KÁ.[M]EŠ *ta-šak-kan*)
- h 232' é n ^den-ki-e-ne ^dnin-ki-e-ne (= Muššu'u;⁴⁰ Qutāru)
 (ka-inim-ma udug hul i-bí lú-tu-ra sar-ra-ke₄)
- i 271' é n u₄ du₇-du₇-meš dingir hul-a-meš (catchline UH 16)

³² See footnote 26 above.

³³ Muššu'u Rit. Tab. no. 19.

³⁴ Muššu'u Rit. Tab. no. 20.

³⁵ Muššu'u Rit. Tab. no. 21 reads su₈-ba gig-ga, which probably reflects our incipit.

³⁶ Muššu'u Rit. Tab. no. 22.

³⁷ Muššu'u Rit. Tab. no. 1.

³⁸ This is the incipit for the zi-pà incantations, Ebeling's Gattung II.

³⁹ Muššu'u Rit. Tab. no. 24.

⁴⁰ Muššu'u Rit. Tab. no. 25.

The rubrics are particularly noteworthy in this tablet. Unlike other incantations in UH which have the standard (ka-inim-ma udug-hul-a-kam) rubric, these incantations reflect their respective character as *Kultmittelbeschwörungen* through their rubrics, which reflect the ritual content of the incantations. The duplication with Muššu'u and Qutāru incantations is intriguing, since these other ritual-oriented incantations might eventually explain how *Kultmittelbeschwörungen* were introduced into Udug-hul.

Tablet 16:

This tablet concerns the gods who bring about an eclipse of the moon, with all the ominous consequences for the king, and for this reason the 'patient' in the UH tablet is the king, given as lugal dumu dingir-ra-na, *šar-ru* DUMU DINGIR-šú, 'the king son of his god' (see UH 16: 82-83 et passim). The tablet has implications for the Substitute King Ritual, as discussed by Parpola 1983: xxii-xxxii; see also Geller 2007: xvi-xvii. This tablet was previously translated in Azarpay and Kilmer 1978: 372-374, but for a recent lengthy study of this tablet, the so-called 'Eclipse Myth', see Wee 2014.

One interesting feature of UH 16 which differentiates it from other UH tablets is the fact that the Bailiff-demon (maškim // *rābišu*) is often omitted from the standard lists of demons beginning with the Utukku-demon (although the Bailiff-demon does appear in UH 16: 93 and 186'). There are many unique characteristics of UH 16 – such as the king as patient – which set it apart from the rest of UH, suggesting that this tablet was a later accretion to the Series.

Many of the signs drawn by Campbell Thompson in CT 16 in 1903 as fully preserved are now either damaged or completely lost on the tablets.

As for UH 16 manuscripts, two Kuyunjik Mss. in Babylonian script are both single column tablets which may have contained the entire text of UH 16. The first of these, Ms. i, has two other fragments belonging to it (Mss. hh and nn), and the second, Ms. g, is a small fragment probably belonging to Ms. y. Once again, these sources are all written in the characteristic Kuyunjik Babylonian script typical for UH, which also appears in tablets 5, 6, 8, 10, 11, and 13-15, similar to K 111+. See the discussion above.

Finally, K 9700 (Ms. X) gives a text similar to UH 16 but does not actually belong to the tablet. Here is a transliteration of the text, which begins with the well-known Marduk-Ea Formula:

- 1' [ᵈasal-lú-hi] a-na nu ì-zu
 2' [a-na níg gá-e nu ì]-zu-a-mu
 3' [gen-na dum]u-mu
 a-lik ma-a-ri ᵈmardu[k]
 4' [níg]-pa-è u₄-sakar-ra
 MIN šá U₄-SAKAR-r[a]
 5' níg-na gi-izi-lá [...] *MIN MIN MIN ul x [.....]*
 6' [inim] ᵈnanna ᵈutu-bi [.....] *[a]-mat ma-har ᵈ30ᵈUTU [.....]*
 7' [...] x nita na₄ sikil-la lú uru-bi t[i?] *[MIN MIN a-m]e-lu šá uru-šú l[e-qē]*
 8' [...] x šà-bi-ta [.....] *[... iš-tu] qer-bi-[šú] [.....]*
 9' (traces)

Translation: [Asalluhi,] what do you not know [is what I] do not know. [Go], my son Marduk: at the appearance of the new moon, ... the censer and torch. A word [is spoken] before Sîn and Šamaš. *Take* a male [...] and a pure stone, a man of his city, [...] from its midst [.....]

There are no OB forerunners to UH 16, although the subject matter is such that an older version of this tablet would not be surprising. This incantation-myth concerning the eclipse of the moon may have been a late accretion, since it does

not relate thematically to any other part of the Series, and the gods and demons enumerated are not identical with those of other UH tablets. The tablet is well represented from the Kuyunjik, Babylon, Ur, and Sippar collections in the British Museum, with one exemplar from Sultantepe. Of particular interest are the extract tablets from both Ur and Babylon, which immediately juxtapose the extracts of UH 16 with extracts from the *zi-pà* incantations. In UET 6/2 392 (Ms. ii), for example, ll. 26-31 of the reverse are taken from UH 16, while ll. 32-37 are taken from the *zi-pà* incantations.⁴¹ Similarly in BM 36714, ll 15-25 on the obv. are taken from UH 16, while ll. 26ff. are *zi-pà* incantations. This information coincides with the data from UH 16 itself, which has a catchline (*én dingir hul*) identifiable as the incipit of the *zi-pà* incantations (Borger 1969), suggesting that these incantations could theoretically also belong to UH. The *zi-pà* incantations, on the other hand, contain no UH rubrics (e.g. *ka-inim-ma udug-hul-a-kam*), nor does any other data from incipit catalogues confirm this conjectural possibility. It may be that the *zi-pà* incantations were recited in conjunction with UH incantations but were not actually incorporated into the Series as such. Furthermore, the colophons of the *zi-pà* incantations reflect a different literary environment, since one colophon designates them as the ‘first extract’ (*pīrsu rēštu*) of a series, and another colophon contains a catchline linking *zi-pà* incantations with Ebeling’s Gattung I (Borger 1969: 15, Ebeling 1953). It is unlikely, therefore, that the *zi-pà* incantations were considered to be part of UH itself, although the incantations were probably considered to be related material.

The following incipits are found in UH Tablet 16:

- | | | |
|---|------|---|
| a | 1 | én u ₄ du ₇ -du ₇ -meš dingir hul-a-meš
UET 6 392 rev. 26-31 = UH 16: 3-8
BM 36690 = UH 16: 14-17 |
| b | 104' | [én u ₄ du ₇ -du ₇ -meš] dingir hul-a-meš (?) |
| c | 135' | én u ₄ gal an-ta šu-bar-ra-meš dingir hul-a-meš
(ka-inim-ma dingir hul ku ₅ -ru-da-kám) |
| d | 178' | én gi kù gi gal-gal-la gi ambar kù-ga
(ka-inim-ma gi-dur gilim-ma hi-a) |
| e | 190' | én siki ùz sig ₇ -ga munus-áš-gàr tūr amaš-a ^d en nimgir-si-ga-ke ₄
(ka-inim-ma siki ùz sig ₇ -ga munus-áš-gàr-kám)
BM 36714 = UH 16: 190'-195' |
| f | 200' | én lú hul lú hul lú-bi lú hul
(ka-inim-ma dingir hul ku ₅ -ru-da-kám) |
| g | 214' | én dingir hul (catchline = Borger 1969: 1) |

The third and sixth incantations have the unusual rubric, *ka-inim-ma dingir hul ku₅-ru-da-kám*, which is similar to the incantation *šēp lemuttim ina bīt amēli paris*, ‘to exclude the foot of evil from a man’s house’ (see Wiggermann 1992: 41-104). The fourth and fifth rubrics reflect the *Kultmittel* nature of the incantations, repeating the wording and motif of the incantation incipits, and the incantations refer to the use of a reed and hair of a goat as ritual objects, the latter of which is also known from UH 12 and 13-15. The preponderance of *Kultmittelbeschwörungen* in tablets 12-16 of UH does provide a thematic coherence to the latter part of the Series (see below).

The final incantation of UH 16 is directed against evil men, presumably adversaries against whom Šamaš is invoked to counteract. The theme is later developed in Akkadian as Egalkurra incantations, and is probably included in this tablet because of the general theme of an incantation on behalf of the king, and by extension his court. The Egalkurra incantations are directed against rivals at court, and thus fit well into the general theme of this final tablet of Uduḡ-hul.

Ritual content of UH incantations

There is no recorded ritual associated with UH incantations, as one frequently finds in medical texts or *šuilu* incantations, which have an accompanying ritual introduced by the term *kikīttū* (or *dù.dù.bi*). Such texts are often meant for

⁴¹ Note that UET 6 391 omits any extract from UH 16, but juxtaposes the extract from UH 13-15 with *zi-pà* incantations.

practical application, since the perceived patient is referred to as NENNI A NENNI, as in Namburbî incantations, which suggests that a patient's proper name was to be inserted when the incantation was recited, for immediate effect. The UH incantations, by way of contrast, refer to the patient as lú-u₁₈-lu dumu dingir-ra-na, 'man son of his god', without any reference to an actual patient or name.⁴² The relationship between UH incantations and the ritual objects mentioned in the text may be similar to that found in *Kultmittelbeschwörungen*, in which the ritual objects themselves are the subject of the incantations. In the latter case, the purpose and use of the incantation is also not clear, since rituals do not normally accompany these types of incantations.

Despite the lack of a 'ritual tablet', ritual objects and ritual acts appear frequently within the UH incantations. The important consideration is whether the verbal forms mentioning these objects occur in an imperative form or not, which suggests usage rather than mere reference; the imperative features strongly in magic and is one of the primary indications of magical instructions, as opposed to the 2 p. s. form of instructions which occur in medical recipes. However, the Sumerian verbal forms differ slightly from their Akkadian translations. The tendency throughout UH is for the Sumerian verbs to appear in a straightforward declarative mode (with prefix /u-/), stating a fact that the objects were to be used, while the Akkadian translation appears in an imperative mode, directing the uses of the objects for healing the patient.

Tablet 1: The use of water occurs frequently in this tablet (and elsewhere), as in UH 1: 39', a imin a-rá imin ^{id}idigna ^{id}buranun a ba-ni-sù a ba-[ni]-sikal-la a ba-ni-dadag // A.MEŠ IMIN a-di IMIN A.MEŠ i-di-ig-lat A.MEŠ pu-rat-ti KÛ.MEŠ šu-luh u[l-li]l-šu ub-bi-ib-šu-ma, 'purify him (the patient) and cleanse him seven times over with a hand-washing ritual of water, namely with Tigris and Euphrates water'.

Tablet 2: There is no ritual content in this tablet.

Tablet 3: This tablet has the first reference in UH to the divine sceptre, frequently employed by the exorcist:

66 ^{giš}ma-nu ^{giš}tukul mah an-na-ke₄ šu-mu mu-un-da-an-gál
e-ri kak-ku ši-i-ri šá ^da-nim ina qa-ti-ia na-šá-ku

I hold the mighty e'ru-wood sceptre of An in my hand.

This sceptre, as we shall see, will be one of the central *Kultmittel* used in UH. The exact same phrase is repeated again later (l. 153), but in a somewhat different context:

152 h giš-hur ^den-ki-ke₄ šu-mu mu-un-da-an-gál
h ú-šu-rat ^dé-a ina qa-ti-ia ba-šá-a
153 h ^{giš}ma-nu ^{giš}tukul mah an-na-ke₄ šu-mu mu-un-da-an-gál
154 h ^{giš}pa-gišimmar garza gal-gal-la šu-mu mu-un-da-an-gál
h a-ra (var. giš-šim-ma-ri) šá par-šu rab-bu-tú ina qa-ti-ia na-šá-ku

With Ea's master-plans being in my possession, I am holding Anu's exalted
e'ru-wood scepter in my hand;

I am holding the date-palm frond of the major rituals in my hand.

The significance here is that the e'ru-wood sceptre is equated both with Enki's plan or design of the universe, which seems here to have been some sort of an object with a drawing, which the priest can hold in his hand, and the sceptre is also accompanied by the date-palm used for major rites. The lines suggest that the incantation priest held these ritual objects in his hand in a bid to convey power against the demons, and all of which will feature later again in UH incantations.

Tablet 4: There is no ritual content in this tablet.

⁴² Exceptions to this rule occur in UH 1 and 16. In the appendix to UH 1, the phrase [NENNI A NE]NNI šá DINGIR-šú NENNI ^diš₈-tar-šú NENNI-t[u₄] (Appendix 29) appears, while in UH 16 the 'patient' is actually the king (LUGAL) rather than a man (LÚ).

Tablet 5: There is no ritual content in this tablet.

Tablet 6 employs a simile in which the demon is to be smashed like a pot and poured out like water (ll. 120', 133', 146'). There is a possibility that the simile is actually based upon some type of sympathetic ritual, which involves the magical act of smashing a pot or pouring out its liquid contents. The image is again repeated in l. 139', but this time the demon is to be smashed like the sherd of a 'porous' potters' bowl in the street. Tablet 6, however, contains no explicit ritual instructions, nor any Marduk-Ea dialogue.

Tablet 7 contains much information which might partially allow us to reconstruct a ritual used with this incantation. Early on in this tablet, we encounter a ritual anzamma (*assammû*)-vessel from which water is poured out, after which two common ritual plants, tamarisk (^{gis}šinig // *bīnu*) and the plant ^uin-nu-uš (*maštakal*) are applied to the patient, who is then sprinkled with water. A torch is taken out from a censer. Finally, a ritual bell (urudu-níg-kalag-ga) is used to make a frightening noise, presumably to scare off the demons, and all of this is being done while the appropriate incantations are being recited.

A second type of ritual vessel, a ^{duš}huš-sakar, is employed from which water is sprinkled around the patient's bed, and a torch is again taken from a censer and used (ll. 42-45). The urudu-níg-kalag-ga bell is again employed to frighten off the demons with its fearsome noise (ll. 47-48), after which zisurra-flour is scattered around the gate, and zidubba-flour is scattered around the doors and threshold of the house (ll. 49-51).

A similar ritual follows in ll. 82-84, in which the waters of both the Tigris and the Euphrates (described as 'angry' or 'red' waters) are sprinkled on the patient, again with tamarisk and *maštakal* being placed on him, and the torch is again taken out of the censer. The purpose of the ritual is sympathetic, since the Namtar demon is thus ordered to flow or drip out of the man's body. Yet again, the urudu-níg-kalag-ga bell is used to create noise (l. 87). A magic circle consisting of two kinds of flour (*kibtu* and *šegūšu*) is drawn in a circle around the bed, as a 'taboo' (or prohibited space) against ghosts (ll. 89-90). Finally, an *e'ru*-wood sceptre (or mace) is placed at the man's head (l. 92), for some apotropaic purpose. The same sceptre occurs in the following incantation (l. 133), but no new information is provided regarding its use.

In the subsequent ritual, perfumed oil of cedar is taken and applied to the patient's body, and the incantation priests are called upon to bind the patient with a pure bandage (ll. 107-109) containing the precious oils. Fumigation is then performed with a torch burning mountain incense (l. 111).

The remarkable feature of this tablet is the number of ritual references contained in it, as well as the considerable overlap with Muššu'u incantations.⁴³ On the other hand, these UH incantations are well represented in OB tablets, before there is any hard evidence for the existence of Muššu'u. It seems likely, therefore, that because UH 7 contained so much useful ritual information, the incantations were co-opted into Muššu'u, along with other incantations which have no relation to UH.

The final ritual instructions in Tablet 7 involve commanding the ghosts to take leather pouches (*naruqqu*) and food offerings, as well as food and drink specially given to ghosts (i.e. *kispu* offerings), in order for the ghosts to be satisfied with these and not disturb the patient. Presumably, the general instructions were recited in conjunction with a *kispu*-type ritual which encouraged the ghosts to stay away. One cannot describe such a procedure as sympathetic, since it reflects a more literal type of approach in which food offerings are actually given to the ghosts in the usual way in which these *kispu*-rites were performed.

Tablet 8: After enumerating a long list of different types of evil Alû demons affecting the patient, this tablet reverts to a *Legitimationstyp* format in which the incantation priest claims to have been personally instructed by Ea, and that Ea's incantation has been placed in the exorcist's mouth (ll. 30-31). The priest then reports that he held 'seven censers of the pure rite' in his hand, with a raven in his right hand and a falcon in his left hand (ll. 32-34). Following this, the incantation states that he dressed himself against 'you' (i.e. the demon) in red garments and hung a mouse from the architrave of the gate and a thorn bush on a peg, and that he whipped the demon with a whip like the body of a stray donkey (l. 35-39). The ritual content of this tablet has been discussed by Parpola (1983: 162). See also the notes to UH 8: 27-40.

⁴³ Three Mss. contain the catchline *šim-ma-tum šim-ma-tum* (cf. the note to l. 127), which is typical of Muššu'u rather than UH.

Tablet 9: The ritual references in this rather fragmentary tablet concern themselves with building structures. The incantation priest credits himself with bringing peace of mind (*tanēhtu*) of the god and goddess and protective spirits (*lamassu*) to the domestic environment, i.e. the house, ritual huts (*šutukkū*), and shrines (*ešrēti*) (l. 9'), after which he deposits the pure water and food of Ea in them for the inhabitants (l. 10'-12').⁴⁴

Ritual type flours and materials are then associated with certain gods in this incantation. Ningirimma has a ritual laver (*egubbû*, l. 42'), Girra has his torch (l. 43'), Kusu his incense (l. 44'), while Nisaba has the various flours and grains, namely *arsuppu*, *šegūšu*, *inninu*, *kibtu*, *kunšu*, *halluru*, *kakkû*, and *kiššanu* (l. 45'), all of which have associations in other texts with rituals and/or *materia medica*. Lisi is associated with mineral substances such as *uhūlu*, *kibrītu*, and horn of the gazelle, as well as the common plants *ninû*, *azupiru*, and *sahlû*, which also appear frequently in medical recipes (l. 46'). Finally, the goddess Nunurra heats all the ingredients together in her oven (l. 47'), which has further ritual connotations. The urudu-níg-kalag-ga bell is then summoned to frighten off the demons (l. 48'), and the door of the house is sealed with pitch (l. 51'). There follows a gap in the text, after which the threshold of the door is sealed with pure fat and pitch, to prevent the demons from entering.

The next ritual, which unfortunately is only fragmentary, refers to the use of a pig as a substitute (l. 64'), which is also known from other incantations (cf. Schramm 2008: No. 3, 86). After a further gap, the same cereals as before (l. 73' = l. 45') are again scattered, as well as 'flour of the curse', which is drawn in a circle (l. 74'), and the threshold of the house is then sealed with gypsum (l. 75'). All of these instructions are addressed in the second person to the demon, so that the incantation itself consists primarily of recited ritual instructions.

Tablet 10: There appears to be the remains of a ritual at the end of this tablet, although it is not clear whether it actually belongs to the tablet or not. There is no *kikiṭṭû*-rubric preserved, nor is there any other instance in UH of an Akkadian ritual following the incantation, as one often finds in other incantation compositions. The ritual consists of pouring out beer and scattering flour and dates, but no exact duplicate is known to the present author.

Tablet 11: No rituals are referred to in this tablet.

Tablet 12: The rituals are explicitly referred to several times (ll. 39, 42, and 53), although the first occasion is the most revealing:

39 kîd-kîd-bi a-rá in-ga-zu gá-e ba-an-tar-re-eš-àm
ep-še-e-ti-šú-nu al-ka-ka-a-ti-šú-nu la-ma-da ia-a-ši i-ši-mu-ni

'They (the gods) decided about me that I should learn their rituals and their ways'.

After the usual consultation between Ea and Marduk, the latter is told (l. 60ff.) to make an offering in the daytime (or before the sun-god), invoking the patient's personal god. The patient is then purified with a 'scapegoat', which is a black goat, a knobbly horned sheep or a mountain goat with a coloured face (ll. 65-98), and an incantation is recited. The complex ritual consists of wrapping multi-coloured cords (presumably goat hair) around the bed together with an incense censer and the use of the already familiar noisy copper bell. The patient, lying on reeds, is encircled with a magic circle of flour and a liquid derived from clay, which are also put around the gate, presumably of the patient's house. Finally, the scapegoat is placed next to the patient's body, to receive his illness. After the scapegoat ritual is performed, the evil demons are commanded to depart from the patient's body, and subsequently another ritual is prescribed, in which the scapegoat's hide is removed from the patient's body and from the vicinity (lit. street). After the scapegoat ritual is concluded, seven figurines, each given a name, are fashioned by the incantation priest and positioned at the patient's head, which is rubbed with the pure fat and milk of a cow (ll. 120-137). Finally, two further figurines of wrestlers grappling with each other are positioned on the threshold, and an offering is made to Šamaš (l. 140-151).

⁴⁴ There is likely to be a reference here to the 'food of life' and 'water of life' which were brought by Enki's magical figures into the Netherworld to save Inanna.

A second scapegoat ritual and incantation are subsequently prescribed, in which the scapegoat is tied to the patient's head, near his sickbed in the patient's house, where the ritual is to be carried out. A reed standard (*urigallu*) is set up at the patient's head, along with cow's milk and fat, and the exorcist then sacrifices the black goat with its multi-coloured face and lays the goat's body onto the patient's body, to transfer the illness from one to the other.

It is clear to see that much of UH 12 is taken up with elaborate ritual instructions which involve a scapegoat, figurines, and other accoutrements (the urudu-kalag-ga bronze bell as well as a silver saw). Despite the lack of a ritual text for UH, the present tablet gives the most information yet regarding the types of rituals which were likely to have been conducted together with the recitation of the incantations themselves. The fact that one exemplar of this incantation comes from a second millennium manuscript is significant, since it suggests that these rituals were original with UH, and not a later accretion based upon other types of ritual texts, such as *Bit mēseri* or *Bit rimki*.

The ritual objects mentioned in UH 12 also appear in a Namburbî incantation which gives the following ritual instruction: 'you purify that house' with máš-hul-dúb-ba urudu-níg-kalag-ga kuš-gu₄-gal še-numun-meš *qu-ta-ri*, 'with a scapegoat, copper bell, bull's hide drum, seeds, and fumigation' (Maul 1994: 448).

Tablet 13-15: The first ritual we encounter in this tablet occurs, as expected, after the first Marduk-Ea dialogue, after Ea says, 'go, my son, Marduk' (l. 73). The incantation priest (acting in the role of Marduk) is asked to apply fire to the tip and base of *e'ru* wood, the *hultuppû*-wood rod, along with reciting the purification incantations of Eridu (l. 76). The incantation priest is then instructed to place the torch (lit. fire) at the patient's head, day and night, especially at night while the patient sleeps, and the god Girra is invoked, as in Maqlû incantations (l. 83). The rubric for this incantation is not the usual UH rubric, but rather, ka-inim-ma ^{gis}ma-nu sag-lú-tu-ra gá-gá-dè, 'incantation for placing the *e'ru*-wood on the sick man's head' (l. 94).

The following incantations in this tablet could qualify as *Kultmittelbeschwörungen*. The first (l. 95ff.) has the incipit én eridu^{ki} giš-kin-ge₆ è ki-sikil-ta mú-a, 'the black *kiškanû* tree grew up in Eridu, created in a pure place'. The *kiškanû* has ritual significance, although not in UH itself, and it is only occasionally referred to in medical texts (cf. CAD K 453b). The second *Kultmittelbeschwörung* refers to the date-palm, which frequently features in incantations. The incipit of this incantation (l. 122) is én súhuš dalla kù-ga pú-kiri₆-ta gar-ra, 'the lofty pure date-palm planted in the orchard', and the rubric is similarly fitting for this type of incantation but is not a standard UH rubric: ka-inim-ma suhuš gišimmar lú-tu-ra kēš-kēš-da-kám, 'incantation for binding the young date-palm on the patient' (l. 144).

The next incantation refers to a straightforward prophylactic ritual and is known from its incipit: én mu hul-lu-bi sar-a mu hul-lu-bi dím-ma (l. 146), 'it was named for evil, its name was reckoned for evil', and like that which immediately follows in UH 13-15, is mentioned in Muššu'u as well (cf. Köcher 1966, Böck 2007: 72-74). The incantation priest is instructed (l. 158) to draw the patient's 'fate' in flour by the bed, presumably referring to an image of the fate-demon. He must then place *e'ru*-wood and date-palm heart at the patient's head (l. 159), then split the date-palm frond and bind the patient's limbs with it. The rubric says simply, ka-inim-ma udug hul-a-kám pa ^{gis}gišimmar lú-tu-ra á-šu-giri-bi kēš-da-kám, 'an Udug-hul incantation of binding the patient's limbs with date-palm fronds' (l. 166).

The incantation which comes next in this tablet also contains a ritual. The incipit is én su₈-ba ki kù-ga tûr amaš nam-mi-in-gub, 'the shepherd has erected the pen and sheepfold in a pure place'. The brief incantation refers to Dumuzi the shepherd, who tended both goats and lambs, and 'threaded the white and black hair of a virgin lamb and kid' (ll. 169-170). The white and black thread of a virgin kid are ritual objects, as indicated by the rubric of the incantation, ka-inim-ma udug hul-a-meš síg-kir₁₁ giš nu-zu síg MUNUS.ÁŠ.GÀR giš nu-zu giš-nú lú-tu-ra nigin-na-ke₄, 'incantation of Udug-hul in which the hair of a virgin lamb and kid is to be placed around the patient's bed' (ll. 182-183). Some ritual instructions are to be found within the incantation, i.e. the incantation priest is instructed to purify the patient with water and then pass a censer and torch over him (ll. 175-176).

In the succeeding incantation, which bears the incipit én an-bàra gig-ga ki-a mu-un-zi, 'the extended heavens have summoned illness to the land' (l. 184), the incantation priest is told to set up a reed hut (*šutukku*) for the patient at his bed and wrap the patient with a belt of black goat hair. He must then drive in a peg of *e'ru*-wood and bind the patient (with the thread) (l. 198-200).

The incipit of the next incantation in this tablet is lost, but the likelihood is that it invokes the *sahlû*-plant which grows in the steppe. The *Kultmittelbeschwörung* invokes the sulphur (*kibrîtu*) which was created in the Apsû, as well as the pure salt (*tabtu ebbêtu*) and horned alkali (*uhûlu qarnānu*) brought down from the mountains, and the *azupiru* plant

cultivated in the garden; all of these substances are common ingredients in rituals. Together with ‘horn of a stag’ (*qarnu lulime*), they were used to purify the patient, then scattered among coals (l. 218), applied to the patient, and passed through the house (l. 219), presumably for purposes of fumigation. The rubric at the end of this incantation is explanatory, *ka-inim-ma udug hul i-bí lú-tu-ra sar-sar-ke₄*, ‘an incantation of Udug-hul, the (incense) fumigation of the patient’ (l. 231). This rubric is also known from Qutāru incantations, which suggests that, like Muššu’u, these incantations were used both in UH and perhaps later incorporated into a separate ritually-based series of incantations. The main theme of this incantation – burning incense – fits well into the framework of Qutāru-incantations, which primarily deal with purification by this same means.

The final incantation in UH 13-15 is also known from Muššu’u, with the incipit being *én⁴ en-ki e-ne⁴ nin-ki e-ne*, ‘they are Enki’s, they are Ninkī’s’ (l. 232’), and the rubric for this incantation (citing fumigation) is identical to the previous one (l. 270’ = 231’). The ritual content of this incantation is elaborate and involves taking *sahlû* with a pure hand and mixing it with sulphur (*kibrītu*) and horn of a stag (ll. 240’-242’). The incantation priest is then ordered to mix alkali, pure salt, and *azupīru* plant, as in the previous incantation, which are then scattered into the coals and burned at the bedside of the sick man (l. 245). Once again, fumigation is the main ritual act here. The priest must then cleanse the shrine and deposit (the residue) in the ‘grove of Eridu’. Next, the incantation priest must approach the patient’s bed holding *e’ru*-wood and *hultuppû*-wood in his left hand, and a date-palm frond in his right hand, with which he strikes the patient’s bed (ll. 248’-252’). The incantation priest must then shout in a frightening voice, to scare off the demons (l. 253’). After this, the priest is to draw a circle with flour at the side of the bed, declaring the doors and windows of the house to be taboo to the demons (ll. 256’-259’).

Tablet 16: The ritual content of this tablet is an important factor in relating the text to the rest of UH, since the contents of the tablet itself is quite different from other UH incantations. The ritual, however, is similar to that in UH 12 (see above).

The ritual instructions in this tablet occur immediately after a broken section, but it seems clear that the instructions do not result from the conventional Marduk-Ea formulaic dialogue. The ritual is described as follows (ll. 80-82)

Spin a double-strand thread in the palace gate,
spin a multi-coloured cord of hair of a virgin kid and virgin lamb,
and bind the limbs of the king, son of his god.

After another fragmentary section, the incantation priest is told to place the *e’ru*-wood sceptre on the king’s head, and recite the Eridu incantation, as in earlier UH incantations. The priest then takes a censer and torch with a ritual laver and water of purification, with which he purifies the king (ll. 90-92). Here again is the same type of ritual known from earlier UH incantations, e.g. Tablet 7.

The incantation priest is twice more ordered to take the copper bell (*urudu-níg-kalag-ga*) together with the *e’ru* wood sceptre (ll. 120’-121’, ll. 147’-148’) and recite another Eridu incantation, once again as in earlier UH tablets (cf. especially Tablets 7 and 12 above).

The fourth incantation in Tablet 16 is devoted to the pure marsh reed, which is invoked along with the divine altar and ‘axe-reed’ (ll. 178’-189’). As in Tablet 9, the incantation priest claims that he has applied pitch to the threshold, ‘so that the god should dwell in the temple’ (ll. 183’-184’).

The brief *Kultmittelbeschwörung* which occurs (in ll. 190-199’) refers to the ‘yellow hair of a goat and female kid, from Dumuzi’s pen and sheepfold’, which is similar to ritual objects mentioned in the previous tablet (see above).

The rituals referred to in UH 16 therefore fit well into the general themes of the rest of the series. The myth of the eclipse is combined with several *Kultmittelbeschwörungen*, which are probably reminiscent of the rituals intended to accompany the recitation of the incantations themselves.

Chapter Two

Survey of Mesopotamian Magic

A comprehensive study of Mesopotamian magic needs to be written, since it differs fundamentally from other kinds of ancient magic known from the Mediterranean region, both from Greece and Egypt.⁴⁵ The differences result from the fact that Mesopotamian magic is far more extensive and better attested than that of its neighbours, being preserved in Sumerian, Akkadian, and even Aramaic over some three millennia.⁴⁶ Early Egyptian magic, by way of contrast, is predominantly funerary in nature, aimed at easing the passage into the Netherworld, whereas Greek magic deals with curses, love potions, amulets, and aggressive spells, with the result being that magic had a relatively poor reputation among doctors.⁴⁷ Greek magic is supplemented by Greek magical papyri from Egypt, but the syncretistic nature of Greek-Demotic spells renders them difficult to comprehend. This points to the second major difference between Mesopotamian magic and that of its neighbours, namely legitimacy: Sumero-Akkadian incantations and magical rituals were often aimed at healing, repairing, and soothing an unhealthy body and mind, without the negative connotations of Greek *mageia*. Magic was utilised by priests who were exorcists, but also by physicians and diviners, since incantations were used in many kinds of rituals and medical recipes, and to counteract evil omens. In effect, magic was a form of conflict-resolution between men and gods and at the same time functioned to reduce levels of anxiety in the human psyche.

Legitimacy

There is no actual Sumerian or Akkadian word corresponding to Greek *mageia*. Akkadian *kišpū* comes closest in some respects, although this term refers to ‘witchcraft’, a type of aggressive magic which was clearly illegitimate. In all societies, witchcraft and related practices are seen as harmful, dangerous, and threatening, and are often outlawed.⁴⁸ Defensive or legitimate magic in Mesopotamia bore the Akkadian labels *āšipūtu* or *mašmaššūtu*, which are difficult terms to translate but correspond roughly to ‘exorcism’ or ‘therapy’;⁴⁹ the main feature of these terms is that they refer to a curriculum or learned corpus of magical incantations and ritual practices designed to alter specific realities, such as defending against demons and ghosts, human witches, or whimsical gods and their decisions. Over centuries, these general categories subsumed under *ašipūtu* / *mašmaššūtu* encroached upon other disciplines, such as liturgy and medical therapy, with the result that clear boundaries between various professions (e.g. priests and doctors) and their respective literary canons became obscured.

Formal vs. folk magic

The very earliest incantations from Mesopotamia come from the ancient sites of Ebla and Shuruppak (Fara), in a mixture of Sumerian and Semitic expressions which remain difficult to decipher, but rudimentary themes of healing gods versus demons are discernible (see Krebernik 1984). Early Sumerian incantations also focused on common fears, such as snakebite or scorpion-sting (Cunningham 1997: No. 10, 26, 27, 58, 63, 66, 67), but by the end of the third millennium BCE Sumerian incantations begin to take a recognisable form, such as identifying a problem caused by demons while invoking healing gods to handle the threat and deal with the problem (see Falkenstein 1931). Two general character-

⁴⁵ Only limited syntheses of the large corpus of magical texts are available. See Cunningham 1997 for a useful bibliography, for an overview of Sumerian incantations see Geller 2002, Geller and van Koppen 2007 and for witchcraft, see Schwemer 2007.

⁴⁶ Aramaic magical bowls deserve to be mentioned in passing as representing the latest phase of Mesopotamia’s magical patrimony.

⁴⁷ The author of the Hippocratic treatise *On the Sacred Disease* certainly had this situation in mind when he equated the *magoi* and purifiers with charlatans and quacks. See Collins 2008: 54-56.

⁴⁸ Deut. 18, 10-12 is a case in point.

⁴⁹ The best-known Akkadian term for exorcist is *āšipu*, who practiced *āšipūtu*, literally the ‘art of exorcism’. This may not, however, have been the most popular title in antiquity, since the exorcist was also known as a *mašmaššu*, who practiced *mašmaššūtu* (another term for the ‘art of exorcism’); this latter title was used regularly throughout the first millennium BCE. The exorcist stands in opposition to the *asū*-physician and apothecary, who practiced *asūtu*, the ‘art of healing’, or medicine.

istics can be seen among early incantations from the third millennium. First, incantations comprised individual or independent short compositions which were not compiled or edited into a ‘series’, and second, there is a distinction between formal Sumerian incantations, referring to recognisable gods and demons, and the earliest Akkadian incantations which appear to be composed in a more vernacular style of expression, usually dealing with popular themes of love magic or childbirth.⁵⁰

Typical of the earliest strata of Sumerian incantations is a standard dialogue between two gods, Enki (god of wisdom and the most benevolent god of Sumerian mythology) and his son Asalluhi, who noted the patient’s plight and reported it to his father. According to this scenario, the foremost challenge to powerful demons were the even more powerful gods who created and guided them, to whom the exorcist could turn by eavesdropping on a conversation between two august divinities. The upshot of this dialogue was a recommendation by the foremost gods of healing for the use of a specific ritual, which the exorcist could then cite to impress his patient:

When (Asalluhi) spoke a second time (saying),
 ‘I do not know what I should do about this; what (can relieve the patient)?
 Enki answered his son Asalluhi,
 ‘My son, what do you not (already) know, and what can I add to it?
 Asalluhi, what do you not know and what (can I add to it)?’
 Asalluhi took note.
 ‘Whatever I know, you also know. Go, my son, Asalluhi,
 fill a ... -vessel, bring the holy water-basin of Enki,
 recite the Eridu-incantation.’⁵¹

By the second millennium BCE, this standard dialogue now appears in bilingual Sumerian-Akkadian form in which the Akkadian god Ea is equated with Enki, while the emerging god Marduk has become Asalluhi (see Geller 1985: 12-15). This formal schematic structure of the dialogue was amazingly durable, surviving well into the Hellenistic period and was essentially never abandoned as a standard type of incantation motif.⁵²

Aside from the Enki-Asalluhi (Ea-Marduk) dialogue, another characteristic of later formal bilingual incantations is a customary listing of demons, illnesses and misfortunes, all appearing in a fixed sequence, which became universally quoted in many different types of incantations. The demons are not all easily identifiable as to their functions, but they include the generic evil *utukku*-demon, the evil ghost, the evil god, an evil bailiff-demon (*rābišu*) and sheriff-demon (*gallū*), who represents the demonic equivalent of a corrupt powerful official. The listing also enumerates *liliths* (both incubus and succubus), diseases (e.g. headache), and various kinds of witchcraft.⁵³

In addition to being mentioned in formal Sumerian-Akkadian bilingual incantations described above, the same demons are mentioned in at least two other major Akkadian incantation compositions, each designed for a specific purpose. The classic text dealing with Mesopotamian witchcraft is Maqlū, a compendium of spells against witches

⁵⁰ For an example of love incantations, see J. Westenholz and A. Westenholz 1977 and for Lamaštu incantations (against babies), see Michel 1997. The Akkadian incantations tend to be short and less formulaic than Sumerian counterparts, as can be seen in an Old-Assyrian childbirth incantation (cf. Michel 2004).

⁵¹ Geller 1985: 68-69, noting that the fullest form of this dialogue appears in Old Babylonian (‘forerunner’) incantations from the second millennium BCE, while later editions of the same incantations tend to abbreviate this dialogue, possibly because it was so well-known and frequently cited. This particular version of the Enki-Asalluhi dialogue, for instance, is not duplicated in full in canonical UH.

⁵² See Cunningham 1997: 79, 120f. There are a number of bilingual incantations from the second and first millennia which incorporate the characteristics of the Marduk-Ea dialogue and standard listing of demons, although the most important of these texts have been published in Schramm 2001 and 2008, and Geller 2007. These incantations are essentially exorcistic, without much in the way of ritual, adjuring the demons to depart from the presence or house of the client. There is, however, little Sumerian or Akkadian evidence for demonic possession, (as described in the New Testament), i.e. a demon inhabits his victim’s body and speaks through the victim’s mouth. Mesopotamian demons attack their victim by grabbing or seizing him, standing next to him, or otherwise attaching themselves to him, but they never possess his body in terms known from elsewhere; see Stol 1993: 51-52. By the same token, the most effective means of removing such demons from the victim’s presence was to exorcise them through direct appeals to divine powers or adjurations in the names of various gods.

⁵³ Cf. de Jong 1959, in which he classifies different demons according to various groupings consisting of Utukkū (a generic term for demons, pp. 33-39), ghosts (pp. 39-60), demons of the *utukku*-group (which include various demons associated with corrupt police and officials, pp. 61-68), demons of the *lil*-group (which include Lilith and which represent incubus/succubus demons, pp. 68-70), and demons associated with Lamaštu (child-strangling demons affecting mothers in childbirth and new-born children, pp. 70-78).

which became popular in the first millennium BCE. An assortment of different kinds of witches is identified, with spells addressed directly to the witch to stay away, or for the spell to rebound back onto the witch who cast it in the first place. The entire genre of anti-sorcery incantations is quite extensive (see Schwemer 2007: 23-68) and many short incantations also circulated individually rather than as part of a large incantation ‘series’, such as the following example:

The witch has performed against me her evil witchcraft,
 She has fed me her no-good drugs,
 She has given me to drink her life-depriving potion,
 She has bathed me in her deadly dirty water,
 She has rubbed me with her destructive evil oil,
 She has had me seized by her evil illness, ‘seizure of a curse’,
 She has given me over to the roving ghost of a stranger who has no family.⁵⁴

The fear of being behexed was commonplace in the ancient world, and the rich Akkadian literature devoted to this theme shows how prominent was this fear in Mesopotamia. One had to be constantly on guard against the evil tongue (gossip), the evil eye (envy), and the curse of others, as well as rumours which could ‘devour one into pieces’.⁵⁵ The Maqlû incantations and rituals offered protection against these unseen and ubiquitous fears.

In his role as priest, one surmises that the exorcist had an interest in moral dilemmas and ethical questions which may have vexed his client. This interest becomes more clearly portrayed in a series of incantations and associated rituals known as Šurpu, which probably became popular only in the first millennium BCE.⁵⁶ The incantations are a study in guilt, consisting of a long list of confessions which the client needed to recite in order to merit protection from gods or even from his own personal protective god. These incantations were presumably intended for the hapless client suffering from reverses of fortune, no doubt undeserved and unmerited. The sagacious exorcist probably suspects that his client suffers from (subconscious) feelings of guilt, completely unrelated to his present troubles, and the incantation is designed to alleviate anxiety and guilt through confession and various sympathetic rituals, such as peeling away the skin of an onion or wiping the patient down with flour, which is then tossed into the fire. The magic provides assurances that while human misery usually results from divine displeasure, even if caused unintentionally, the proper recitations and rituals are capable of appeasing angry gods and reversing misfortune. The psychological impact of magic on the client was a crucial factor in its effectiveness.

Magic as theory

There was a well-established Mesopotamian literary tradition of the righteous sufferer, who complains about his unfortunate and unmerited fate:

As I turn around, it is terrible, it is terrible,
 My ill luck has increased, and I do not find the right.
 I called to my god but he did not show his face,
 I prayed to my goddess, but she did not raise her head.
 The diviner with his inspection has not got to the root of the matter,
 Nor has the dream priest with his libation elucidated my case.

⁵⁴ Translation Abusch 2002: 12 (= BRM 4 18).

⁵⁵ Sumerian and Akkadian writings tend to designate abstract notions in concrete imagery, so that the ‘evil tongue’ serves as a metaphor for gossip and slander, while the ‘evil eye’ suggests envy of others, both of which were regarded as pernicious and needed to be countered through magical means. The details, however, are more complex than this statement suggests. Although incantations frequently call for the ‘evil tongue (*lišānu lemnu*) to stand aside’, the more precise Akkadian word for ‘gossip’ (*egirru*), which can be either good or bad, is the same term used for ‘kledon’ in oracle contexts. Although references to the ‘evil eye’ in Akkadian are relatively uncommon, one incantation refers specifically to the ‘restless evil eye’ which brings trouble and evil through its look (Schramm 2008: 54-56). Far more common in Mesopotamian magic, however, is the ‘evil face’ (*pānu lemnu*) as the purveyor of paranoid anxiety, performing a similar function to the evil eye of other societies (see Geller 2003).

⁵⁶ See Laessøe 1955: 101, for an opinion regarding the date of fixing the canonical text of Šurpu.

I sought the favour of the *zaqīqu*-spirit, but he did not enlighten me,
And the incantation-priest with his ritual did not appease the divine wrath against me.⁵⁷

This plea of the righteous sufferer highlights one of the dilemmas of the Mesopotamian cosmos, namely explaining what causes bad luck. Because illness was arguably the most commonly attested form of human misery, medicine and magic formed complementary strategies for treating sickness and disease.

One main difference between Mesopotamian medicine and its counterparts in both Greece and Egypt is the lack of any elaborated theory; for instance, there is no Akkadian healing principle comparable to the theory of four humours.⁵⁸ One reason for this is that Mesopotamian medicine (whether practiced by exorcist or physician) relied upon magic for its theoretical basis. Magic offered acceptable explanations for causes of disease which a patient could easily comprehend, as mentioned above: profound feelings of guilt expressed as divine anger, or paranoid fear of unseen or unknown aggressors (witches), or simply fear of random harm (demons). Specially feared was the ghost who whispers into the ear of his victim, thereby causing neurotic or psychotic states (Scurlock 2006: 14). While medicine tried to alleviate the symptoms and distress of disease, magic was required to elucidate the nature and causes of illness, in the form of petulant gods, havoc-causing demons, vengeful ghosts, or simply nature herself in the form of snakes, scorpions, or rabid dogs, all of which had to be treated with magical incantations and rituals. This partly explains the complementary character of Mesopotamian magic and medicine.

Historians of medicine often comment on the fact that Mesopotamian medicine was heavily dependent upon magic, although the interdependence tends to be misunderstood. The presence of incantations within medical prescriptions does not imply that magic and medicine were indistinguishable and that medicine should simply be classified as ‘therapy’. The vague or simplistic imagery, general brevity, and banal motifs of many ‘medical’ incantations (i.e. occurring within prescriptions) compare badly with the formal Sumerian-Akkadian incantations of Mesopotamian magic. Medical incantations are often mumbo-jumbo, pseudo-Sumerian, or simply jejune spells typical of folk magic (see Collins 1999). Within the medical corpus, the stereotypical dialogue between Ea and Marduk (Enki and Asalluhi) is hardly ever to be seen, as well as the standard listing of demons (i.e. *utukku*-demons, ghosts, bailiff-demons, evil gods, etc.), which is so prominent within formal magic. In fact, the general character of incantations within the magical and medical corpora is so diverse that it appears likely that respective incantations were composed under completely different conditions and by different practitioners. Here is an example of a medical incantation:

Incantation. Who will heal the eye of the lad which is sore, the eye of the maiden, or the eyes of the lad and maiden?
You send (a message) and they send you pure date-palm heart, which you break up with your mouth and twist in your hand,
You bind up the lad and maiden at their temples (with it) and both lad and maiden will get better. Incantation spell.⁵⁹

Since incantations such as these add relatively little to the medical prescriptions, which can consist of complex procedures involving many different types of applied *materia medica*, we are often left wondering how and why such medical incantations were thought to enhance the treatment. This type of incantation is very different from the elaborate healing incantations to be found in UH.

Nevertheless, magic can be considered the touchstone for divine intervention within human affairs, especially when concerning disease and illness. In the same way that magic is an avenue for communicating with gods, incantations provide something of the numinous in medical prescriptions. The question remains whether the medical incantations were intended for the patient or for the physician, since there is little evidence that a patient either could or would have read a prescription. The two obvious possibilities are either that the physician recited the incantation on the patient’s behalf, or that the incantations were intended for the physician himself, to bolster his courage by convincing himself that his treatments had divine backing and approval, since there was little scientific knowledge to rely upon for sup-

⁵⁷ See Lambert 1960: 38-39, ll. 2-9.

⁵⁸ The absence of any such statement in Akkadian does not necessarily prove the lack of theory, since theoretical treatises were not part of the literary canon. We may still yet discover hints of theoretical thinking hidden within Mesopotamian *Listenwissenschaften*.

⁵⁹ Translation from the cuneiform text of BAM 510 iv 2-3 and duplicates, BAM 513-514, also edited and translated by Collins 1999: 220-221.

port.⁶⁰ Although from our perspective the use of magic diminishes the rational aspects of medical treatment, even Greek medicine was not immune from recognising divine influence on the healing arts, since no less than Galen recognised divine aspects of medicine (cf. Schiefsky 2007).

Healing, however, is not the only social function which is impacted by magic, since magic also overlaps significantly with liturgy, especially within a genre of Mesopotamian texts known as ‘incantation prayers’ (cf. Mayer 1976 and Lenzi 2011: 24-35). We now turn to the thorny problem of how to distinguish between two similar forms of approaches to the divine.

Incantation prayer, individual voice

The difference between an incantation and a prayer is not always easy to detect within Mesopotamian texts, except for a formal distinction that incantation literature belonged to the exorcist, while liturgy was the province of the *kalû*, another temple functionary who was responsible for prayers, a genre known as *kalûtu* (Lenzi 2011: 56). A second variant is a contextual one, since temple liturgy, presumably recited on a daily basis to accompany offerings, usually takes the form of hymns designed to praise the deity (*ibid.* 12). To our surprise, even as late as in Seleucid Babylonia these temple prayers continued to be recited in a liturgical dialect of Sumerian known as Emesal, which is not the Sumerian of incantation literature (see Maul 1988: 4-8 ; Gabbay 2014: 15-35); many of these prayers consisted of laments and penitential psalms aimed at appeasing an angry god, which resemble the aims of incantations. Akkadian also served as the second language of liturgy, providing a vernacular voice for penitence with the main theme being admissions of guilt, even if the exact nature of the sin is unknown to the penitent; the line between prayer and incantation in this context remains far from clear.⁶¹ The same can be said for another common genre known as *šuilas*, often referred to as incantation prayers, which even allow for naming the penitent by referring to him as ‘So-and-So’, with the actual personal name to be inserted when the prayer is recited. A *šulla*-prayer is regularly addressed to an individual god of high rank, usually as a petition for divine intercession.⁶² Although *šulla*-prayers were originally composed in Emesal Sumerian, presumably by the *kalû*-priest for liturgical purposes, they were later adapted to literary Sumerian and more commonly to Akkadian, probably this time by the exorcist; this points to language and dialect as factors distinguishing liturgy from incantations.⁶³ A second distinction is also a formal one, namely that incantations always open with the Sumerian-logogram label ÉN (‘incantation’), and often end with a formal Sumerian rubric, KA.INIM.MA ŠU.ÍL.LÁ + divine name, ‘šulla-incantation of DN’.⁶⁴ Technically, any composition with these formal characteristics should be considered as an incantation rather than a prayer, since they are used in conjunction with rituals and on special occasions, rather than serving as hymns to be recited on a regular basis throughout the calendar year.

Prayer approaches the deity through praise, acknowledging divine authority and human dependence. Incantations employed divine praise as a legitimate strategy for achieving divine favour, but usually identifying specific problems (e.g. demonic attack, disease, suffering, etc.) or special needs, e.g. blessing the brick mould for building a shrine or temple, or recitations accompanying mouth-washing and hand-washing rituals,⁶⁵ protective amulets, or rituals against

⁶⁰ See, for example, in a long and complicated text dealing with amulet stones to be collected in a leather bag, the practitioner is given a number of incantations to recite either three or seven times over the amulet stones before they are to be hung around the patient’s neck, although it is not clear who actually recites the incantation. It may seem logical to assume that the healer does the reciting, but in one instance a magical text clearly states, ‘You make a gift / payment to the incantation priest’, in which ‘you’ can only refer to the patient; for the text, see Schuster-Brandis 2008: 247-264 (No. 6).

⁶¹ See van der Toorn 1985: 117-124, discussing two types of Akkadian prayers known as *šigû* and *dīngiršadabbû* prayers, both of which seeking to appease angry gods on behalf of penitent sinners. The important characteristic of the prayers is their context, since they were recited in conjunction with sympathetic magical rituals on certain propitious days, reflecting the professional interests of the exorcist rather than the *kalû*-liturgist.

⁶² See Lenzi 2011: 25ff. Formal Sumerian-Akkadian bilingual compositions do not normally refer to the potential client as ‘So-and-so’ (with the proper name to be supplied during recitation), which indicates a basic difference in how these texts were perceived.

⁶³ I.e. Emesal Sumerian representing liturgy on one extreme with Akkadian ‘prayers’ on the opposite end of the spectrum.

⁶⁴ Incantations within the medical corpus add another common feature, namely a final logogram *tu,én*, ‘incantation-spell’.

⁶⁵ ‘Mouth-washing’ rituals could be used with royal rituals (inaugurating a king), as well as with a divine image, which had its mouth washed before giving an oracle, but a person would also have his mouth cleansed before reciting penitential incantations or even a *namburbî*-incanta-

ghosts,⁶⁶ and numerous other occasions. In both liturgy and magic, the goal is to achieve divine favour, although the precise means and literary structures can differ considerably.

Magic and divination

Another sphere in which magic plays a key role is in the field of divination, although not in the way often thought. Divination itself has no connection *per se* with magic, since the influence of the gods over oracles and divination bears no resemblance to their magical powers. Divination is the means of processing warnings about the future, and omens are meant to be interpreted by humans in order to conform to divine will. The most common form of state divination consisted of examining the liver of a sheep or goat, usually to determine major future events affecting king and country, such as war, pestilence, or famine, although terrestrial omens drawn from household events (e.g. the presence of a snake or scorpion) were probably relevant to ordinary persons as well as inhabitants of the palace. The typical pattern of such omens was casuistic, ‘if x, then y may happen’, and this is where magic comes in. When faced with an ominous prediction, a person could resort to a special type of magic, known as a *namburbî* ritual and incantation, which were designed to avert a bad forecast or omen. The *namburbî* magic clearly shows that omens were predicated on probabilities and were not predetermined outcomes, since the predictions and forecasts could be effectively annulled through a magical *namburbî* countercharm (see Maul 1994 on *Löserituale*).

The many facets of Mesopotamian magic are not easily summarised, because each of the numerous magical rituals and incantations have their own specific characteristics and functions which do not necessarily resemble other aspects of the broad spectrum of magical instruments at the disposal of the exorcist. Many of these activities are unique to Mesopotamia and hence not easily comparable to magical practices from elsewhere in the ancient world, although it may be the case that Mesopotamian magic was arguably the best documented system of magic which we have from antiquity; many of the same practices from other regions may have simply escaped our notice, having not been recorded in a legible manner on durable materials.

tion negating bad omens occasioned by the sighting of a snake. See Walker and Dick 2001: 10-11 and Ambos 2013.

⁶⁶ Some magical rituals involving ghosts are quaintly picturesque, such as an anti-slander ritual consisting of a model boat and two sets of seven tongues and figurines, all made from clay from both river banks, which are then floated downriver (to the Netherworld), accompanied by appropriate anti-slander spells; cf. Scurlock 1995: 95.

Chapter Three

Udug-hul as Healing Arts

There is a logic behind UH incantations being published within *Die Babylonisch-assyrische Medizin in Texten und Untersuchungen*, a series of volumes created by F. Köcher devoted primarily to medical texts. Many tablets copied by Köcher within the BAM volumes were described by him as ‘magisch-medizinisch’,⁶⁷ reflecting the rather hazy border separating therapeutic medicine from theurgic magic (see Abusch-Schwemer 2011). There is ample evidence within UH demonstrating that these particular incantations were not designated for use to counter general malaise, misfortune, or simply bad luck, but rather to assist a victim or a patient who suffers from ill-health or disease. This feature of UH is borne out by the specific reference to illness within these incantations, in contrast to other major incantation compositions, such as Šurpu or Maqlû. Below is a selection of passages in which the demonic victim is, in fact, a patient (lú-tu-ra or gig // *maršu*):

- UH 2: 61 may the *patient's* illness depart from him
- UH 3: 47-48 evil spell, hex, magic, evil practices which are found in the *patient's* body
- UH 3 63 (a demon) attacking the limbs is in the *patient's* body
- UH 3 128 the *patient* whom Fate has seized, upon whom the Asakku (causes) stroke
- UH 5: 43 Asakku, you are not to approach the *patient* whom you (normally) approach
- UH 6: 35-36 (addressed to the evil demon) you are not to approach the *patient* or return to the *patient*
- UH 7: 123 Fate who dwells in the house of your *patient*
- UH 12: 157-158 (incantations are recited) so that the Lord (i.e. Marduk) might improve the (*patient's*) limbs and learn about the *patient*
- UH 13-15: 77 the Seven (i.e. Sibitti) are not to approach the *patient*
- UH 13-15: 132-133 With the effective incantation (the exorcist) placed (the date-palm fronds) on the *patient's* head, he bound up the limbs of that man, son of his god.
- UH 13-15: 157 as for the *patient* whom Fate seized and Asakku bound
- UH 13-15: 215 (the *materia magica*) (all) cleanse the *patient* (see also l. 219)
- UH 13-15: 235 they noticed and approached the *patient* son of his god⁶⁸

The description of the victim as patient also occurs within incantation rubrics in Tablet 13-15:

- UH 13-15: 94 (incantation rubric): incantation for putting *e'ru*-wood (sceptre) on the *patient's* head
- UH 13-15: 121 (incantation rubric): incantation for putting black *kiškanû*-wood (sceptre) on the *patient's* head
- UH 13-15: 144 (incantation rubric): incantation for binding a young date-palm on the *patient*
- UH 13-15: 166 (incantation rubric): Udug-hul incantation for binding date-palm fronds on the *patient's* limbs
- UH 13-15: 182-3 (incantation rubric): Udug-hul incantation for placing hair of a virgin lamb and hair of a virgin kid around the *patient's* bed
- UH 13-15: 231 (incantation rubric): Udug-hul incantation for fumigating the *patient* (also l. 270)

Moreover, in the same tablet the ritual instructions specifically refer to the victim as patient:

- UH 13-15: 198 (ritual instruction) set up (a reed hut) at the *patient's* bed
- UH 13-15: 245 (ritual instruction) fumigate the *patient* beside his bed from head to foot
- UH 13-15: 248 (ritual instruction) you approach the *patient's* bed
- UH 13-15: 252 (ritual instruction) you strike the *patient's* bed

⁶⁷ BAM V, note to No. 437 (p. xiii), *et passim*, and Köcher also described many texts as addressing the effects of witchcraft and magic or even the ‘Folgen von Zaubermanipulation’ (BAM IV, note to No. 33 p. xii), the ‘hand of the ghost’, and other causes which could be ascribed to the realm of *āšipūtu*. Elsewhere, Köcher refers to the use of amulet-stones as ‘Verwendung in der magisch-medizinischen Behandlungspraxis’ (BAM IV, note to No. 344, p. xiii). It is clear from Köcher’s descriptions that his view of the medical corpus as published in BAM included many texts which relate to magic (e.g. *ušburruda*-texts) rather than limiting the medical corpus to prescriptions which only treated physical illness and symptoms, without reference to magic.

⁶⁸ This specific example is instructive, since the expression *lú-tu-ra dumu dingir-ra-na // marši mār ilišu* replaces the common designation of the demonic victim as *lú-u₁₈-lu dumu dingir-ra-na // amēlu mār ilišu*, ‘man son of his god’.

In a similar vein, the third tablet of UH concerns itself with the exorcist visiting the patient at home to offer a medical examination:

UH 3: 10-16

When I approach the *patient*,
 when I entered the *patient's* house,
 my hand was present at his head
 and I studied the sinews of his limbs.
 When I cast the Eridu spell,
 when I cast the spell over the *patient*,
 may the good genius be present at my side.

This passage is reiterated a bit later on in the same tablet,

UH 3: 103-107

When I go to the *patient*,
 when I push open the door of the [house],
 when I call out at his gate,
 when I cross the threshold,
 when I enter the house ...

See also

UH 3: 111-112

when I approach the *patient*, and lay my hand on the *patient's*
 head, may the good spirit and good genius be present at
 my side.

The exorcist also describes his own healing abilities:

UH 3: 84-85

In order to cure the *patient* of his illness, the great lord Ea has
 sent me.

UH 3: 125

I am the incantation priest who heals the land

UH 3: 129-137

when I approach the *patient*,
 when I study the *patient's* flesh,
 and when I examine his limbs,
 when I sprinkle the 'water of Ea' on the *patient*,
 when I frighten the *patient*,
 when I slap the *patient's* cheek,
 when I call out over the *patient*,
 when I cast the Eridu incantation,
 may the good spirit and good genius be present at my side.

And finally, 'Wherever I go, may I be safe, may the man whom I touch be well' (UH 3: 187-188).

The exorcist also takes pains to ensure his own safety while approaching the patient, and he repeats the following formulae which are designed to protect the exorcist from the same demons who preside over a patient's illness (UH 2: 12-18):⁶⁹

⁶⁹ It should be emphasised that there is no reference in this passage to contagion from disease, i.e. that the exorcist who treats an ill patient, such as for fever, might contract the same illness. The notion of disease contagion arrives relatively late within the history of medicine, while the Babylonians considered disease to be spread not by the disease itself but by the *causes* of disease, namely demons, who were by their very nature impure.

Whatever evil, whatever is not favourable, whatever is not good (for me), whatever is not in order,
 which is (aimed) at my unwell flesh or unfit body,
 which is (aimed) at my unwell or abnormal belly –
 by the command of Ea will I drive you out.

Marduk sent me, so that the window may block terrors, so that whatever is evil and whatever is not good in your
 body, flesh, or sinews may get out.

May the wise leader, exorcist of the gods, uproot that illness, may Asalluhi son of the sage Ea remove (it) from
 your body.

And in the following tablet (UH 3: 18-25):

‘Evil Utukku, Alû, ghost, Sheriff-demon, god, and bailiff-demon,
 – they are evil!

May they not approach my body,
 nor harm my face,
 nor walk behind me,
 nor enter my house,
 nor clamber up to my roof,
 nor enter my living-room.’

The exorcist also needs to protect his own environment, after having treated the patient (UH 3: 73-76):

may evil ones not approach my body;
 may they not cause harm to my face,
 may they not go behind me, nor enter my house,
 and may they not clamber up to my roof, nor slip into [my] living room.⁷⁰

And again (UH 3: 93-97):

May the Fate-demon (Namtar), ‘sacrilege’ (*asakku*)-disease, magic rites, or
 [whatever] evil [(magical) practices],
 be removed from the distraught man’s body.
 May they not approach my body (as well) but stand aside,
 nor may they follow behind me.

At one point, the exorcist actually identifies himself with Marduk, and in fact Marduk (in his own role as exorcist) also
 seeks divine protection while healing the patient (UH 3 165-177):⁷¹

⁷⁰ The same message is repeated later on in UH 3: 153-162:

I am holding Anu’s exalted *e’ru*-wood scepter in my hand;
 I am holding the date-palm frond of the major rituals in my hand.
 May they not approach my body,
 may you not cause harm to my face,
 nor may they go behind me.
 May they not follow the tracks of where I stand
 You may not stand where I stand,
 nor may you sit where I sit,
 may you not go where I go,
 nor enter where I enter.

⁷¹ The exorcist’s identification with Marduk is reinforced elsewhere in UH but most clearly in UH 10 and 11, in which he declares, ‘I am Mar-
 duk’.... However, references to Marduk as the exorcist *par excellence*, sent by Ea, occur repeatedly in UH, as in UH 6: 28-36:

I am the incantation priest and high-priest of Ea,
 the lord (who) sent me,
 the prince of the Apsû (who) commissioned me.
 You (demons) must not clamour behind me,
 nor may you shout behind me,

He who calms and soothes everything, who soothes everything with
 his incantation,
 the great lord Ea who calms and soothes everything, who soothes everything
 with his incantation,
 when I approach the patient, he soothes everything.
 I am the exorcist born in Eridu,
 I am the one spawned in Eridu and Ku'ar.
 When I approach the patient,
 may Ea, lord of the Apsû, protect me.
 May the standard of the purification priest of Eridu
 be present both before and behind me.
 May [.....] protect me.
 May Ningiramma, sister of Anu, be present on my right.
 May Namma, lady of the pure laver, be present on my left.
 May Marduk, son of Eridu, ward off this illness, and introduce a
 substitute (figurine).⁷²

In addition to 'patient', another designation of the victim of demons was the 'distraught man' (lú-u₁₈-lu pap-hal-la // *amēlu muttalliku*), which implies someone suffering from psychic distress or angst who constantly walks around (*mut-talliku*) because he finds no comfort. There is no doubt that the distraught man is also a patient suffering from physiological as well as psychic illness (UH 3: 36-45):

(Demons) have approached the distraught man,
 they deposited 'sacrilege' (*asakku*)-disease in his body.
 Since there was (already) an evil oath in his body,
 they deposited harmful blood in his body.
 Since a bad fate was (already) in his body,
 they deposited harmful poison in his body.
 Since an evil curse was (already) in his body,
 they deposited the bad effects of sin in his body.
 Since the poison of iniquity was (already) upon him,
 they wrought evil.

Other statements within UH reinforce the same idea: '(may the demons) be removed from the body of the distraught man' (UH 3: 94). In some the patient's discomfort is attributed to his being spattered with bile (UH 7: 5-8):

As for the distraught man whom (demons) paralysed like a storm and sprinkled him with bile,
 that man is constantly out of breath, he churns (within) like a wave.
 He can eat no food nor drink any water,
 and he has been spending the day in woe.

Similar physical symptoms are associated with the 'distraught' patient, such as the statement that (the Alû demon) 'trapped the distraught man, destroyed his limbs and made his jaw twitch' (UH 12: 31-32). There is little doubt that disease is afflicting the 'distraught man', despite the fact that the demonic victim is referred to as either 'man' (lú-u₁₈-lu // *amēlu*), or 'man son of his god' (lú-u₁₈-lu dumu dingir-ra-na // *amēlu mār ilīšu*), both expressions being neutral in regard to disease and cannot be translated as 'patient'.

you, O evil one, must not seize me,
 nor must you, evil Utukku-demon, seize me.
 You must not approach the patient,
 nor may you return to the patient.

72 Cf. also UH 3: 193-194, 'Marduk is the one who keeps me well, may wherever my path is be safe.'

Nevertheless, there are other reasons for assuming that the basic problem which UH intends to address is illness, rather than general misfortune, judging by the following explicit references to disease:

aphasia and seizure (UH 3: 50-53):

The evil activities which bind the mouth,
the evil spells which seize the tongue,
and epilepsy, the evil deity
head straight for that man on the high street.

pain, infection, 'jaundice' (UH 3: 141-42):

evil Fate (Namtar), dangerous 'sacrilege' (*asakku*)-disease, magic rites, illness
not improving, evil rites,
headache, chills, cramp, weakness, infection, jaundice,

symptoms of psychological distress (UH 7 34-40):

(The demon) approached that man and touched his hand,
and chased after him, went to his house,
and made him neglect (Sum. they destroyed) his body (lit. limbs).
His eyes are open, but he sees no one,
his ears are open, but he hears no one.
That man is miserably depressed by the hand of Fate (Namtar)
the *asakku*-disease has overwhelmed him gravely (lit. bitterly).

general illness (UH 13-15: 184-186):

The extended heavens have summoned illness to the land,
and to the limbs of mankind.
An illness pertaining to man is a physical illness which burns like fire.

Moreover, the Akkadian composition *Marduk's Address to the Demons* (UH Tablet 11) significantly adds to the bilingual evidence above, since references to diseased patients is a dominant motif in this text, which refers to demons (UH 11: 25-36):

who constantly stand before a patient (LÚ.GIG)
Or who constantly sit before a patient,
Or who constantly walk before a patient,
Or who eat with him when he eats,
Or who drink with him when he drinks,
Or who constantly frighten the so-and-so patient,
Or who constantly scare the so-and-so patient,
Or who constantly terrify the so-and-so patient,
Or who constantly obstruct before a patient,
Or who constantly wrinkle the nose before a patient,
Or who bare the teeth before a patient,
Or who constantly sit before a patient.

These phrases represent an expansion of a common UH theme, that demons are present when the patient eats, drinks, dresses, or anoints himself (e.g. see UH 4: 158'-169'). The problem however is medical, not just some general notion of misfortune, caused by demons who surround the victim in his or her daily life.

Exorcist as diagnostician

The exorcist's role in UH as diagnostician (see above) raises the question regarding the relationship between UH incantations and the *Diagnostic Handbook*, which belongs to the genre of *mašmaššūtu* / *āšipūtu* 'exorcism' rather than strictly to medicine. The *Diagnostic Handbook*, for the most part⁷³ a lengthy listing of all medical prognostic and diagnostic symptoms, much of which is organised from head-to-foot, was no doubt useful for the *asû*-physician / apothecary, but it is clear from colophons that the text resulted from the work of the exorcist (in this case known by the Sum. logogram KA.PIRIG), who was the healer assigned to visit the patient at home, to determine the nature and extent of the disease. It is well established from *Diagnostic Handbook* incipits and colophons that the one who attends to the patient at home, either to diagnose his illness or offer a prognosis, is an exorcist: *e-nu-ma* (var. UD-*ma*) *ana* É GIG KA.PIRIG GIN-*ku*, 'when the KA.PIRIG-exorcist goes to the patient's house' (Labat 1951: 2, 6, Heeßel 2001-02: 28). Might this KA.PIRIG be the same exorcist or have a similar role as the exorcist whose voice is heard in UH 3, speaking in the first person about his own experience in visiting the patient at home? Some evidence relating UH to the *Diagnostic Handbook* can be found in a unique Assur bilingual incantation (VAT 8803 = KAR 31):

- 1 [én g]á-e lú-kin-gi₄-a dingir gal-gal-e-ne me-en
[ma]r šip-ri ša DINGIR.MEŠ GAL.MEŠ *ana-ku*
- 2 [d'en-k]i^dasal-lú-hi gal-bi á mu-un-da-an-ág
[d]é-a ù^d *marduk gal-iš ú-ma-'a-i-ru-in-ni*
- 3 tu₆-tu₆-šè al-du ki silim-ma šu-mu uš-en
i-na šip-ti al-lak a-šár šu-ul-me qa-ti um-mad
- 4 tu₆ kù-ga-bi ka-mu-ta mu-un-da-gál
ši-pat-su-nu KÛ-tu na-šá-ku ina pi-ia
- 5^dutu-u₁₈-lu ur-sag dingir-re-e-ne-ke₄
^dNINNU-urta qar-rad DINGIR.MEŠ
- 6^dnin-girimma gašan tu₆-bi nam-ti-la-ke₄
^dMIN *be-el-tu₄ šá tu-ú šá ba-la-tu*
- 7 igi egir zi-da á gùb-bu-da
pa-na ar-ka im-na u šu-me-la
- 8 lú hul ba-an-sar-re-eš ki-ús-sa-mu ùri ak-eš
lem-na i-ṭâr-ra-du i-na-ša-ru kib-si
- 9 igi gal₅-lá ki-kúr-šè ba-an-gar-re-eš
pa-an gal-le-e ana áš-ri šá-nim-ma i-šak-ka-nu
- 10 ki nam-ti-la-ke₄ á-mu-ta ba-an-gub-bu-uš
i-na qaq-qar ba-lá-ṭi i-da-a-a iz-za-az-zu
- 11 an-ta ki-ta ki silim-ma ba-ra-ab-gá-gá-aš
e-liš u šap-liš a-šár šu-ul-mi iš-ku-nu
- 12 tu₆ kù-ga-bi ba-ra-ab-sum-mu-uš
ši-pat-su-nu KÛ-tu₄ id-di-nu-nim-ma
- 13 inim mu-un-da-ab-du₁₁-ga-aš an-da-ab-ak-a me-en
a-mat i-qab-bu-u-ni ep-pu-uš
- 14 nam-mah-e-ne pa-è-ak me-en
nàr-ba-šu-nu ú-šá-pi-ma
- 15 udug sig₅-ga^dlamma sig₅-ga hé-en-da-su₈-su₈-ge-eš
še-ed dum-qí la-mas-si dum-qí lit-tal-la-ku it-ti-ia
- 16 a-lá maškim^dlugal-ùr-ra an-ta-šub-ba-ta šub-ba sag-hul-ha-za
- 17 lú hul lú-ra lú-lú-šà-šè lú-šà-a
lem-nu ka-mu-ú hab-bi-lu šag-gi-šú

73 Excluding the first two tablets, which are similar to terrestrial omens.

- 18 ^dnam-tar lú hul nu-du₁₀-ga ba-an-gub-ba
^dMIN šá le-mut-ti u la ʔa-ab-ti iz-za-az-zu
 rev.
- 19 níg-nam su lú-ka gál-la un-kalam-ma ba-ab* *coll.
 mim-ma šum-šú šá ina zu-mur ni-ši šak-nu-ma ni-iš ma-a-ti
 ú-na-áš-šá-ru
- 20 sil₇-lá sil₇-lá bad-rá bad-rá gaba-zu tu-lu-ub
 pu-ṭur^{dù} dup-pir i-si re-e-qí i-rat-ka ne-'e
- 21 šu-zu tùm-ma-ab gír-zu zì-ga-ab
 ta-bal qat-ka u-su-uh še-ep-ka
- 22 ki-kúr-šè gen-na* a-ga-zu-šè gi₄-bí-ib *coll.
 a-na áš-ri šá-nim-ma at-lak ana ár-qí-ka tu-ur* *coll.
- 23 sil₇-lá igi-mu-ta sil₇-lá egir-mu-ta
- 24 sil₇-lá ázi-da-mu-ta sil₇-lá á gùb-bu-mu-ta
- 25 an-ta ki-ta nam-mu-un-DU-nigin-e
 e-liš u šap-liš e ta-as-sah-ra
- 26 gá-e lú-kin-gi₄-a ^den-ki ^dasal-lú-hi me-en
 mar šip-ri šá ^dé-a u ^dmarduk ana-ku
- 27 mu-pad-da-bi-šè záh-ab
 ana zi-kir šu-me-šú-nu na-ár-qí
- 28 zi ^dutu-u₁₈-lu ní ù-bí-ta nam-mu-un-da-te-gá-e-dè
 ni-iš ^dMIN pi-làh-ma la te-ṭe-eh-ha-a
-
- 29 ka-inim-ma gal₅-lá maškim ^dlugal-ùr-ra sag-hul-ha-za a-lá hul
 an-ta-šub-ba mim-ma šum-šú ana MAŠ.MAŠ NU TE-e
-
- 30 DÛ.DÛ.BI ^{sim.d}MAŠ NITA u MUNUS SÚD ina LÀL u Ì.NUN.NA HI.HI
- 31 e-nu-ma ana LÚ.GIG te-ṭè-eh-hu-ú ra-man-ka DIŠ-niš ŠĚŠ-ma
 ana LÚ.GIG te-hi mim-ma lem-nu NU TE-ka

colophon:

LIBIR.RA.BI.GIM SAR BA.AN.È

ŠU ^{md}Na-bi-um-be-sunDUMU ^{md}Ba-ú-šuma(MU)-ib-ni MAŠ.MAŠ É kiš-šú-titābil(TÛM) ṭippi(IM) šuāti(BI) ^dnabû u ^dnisaba EN.MEŠ È-mu-um-me

ṭu-mu-mì-iš i-šim-mu-šu

- 1 [Incantation]. I am the messenger of the great gods,
 Ea and Marduk have instructed me comprehensively.
 In (my) incantation, I will go where I encounter safety.⁷⁴
 I orally render their pure incantation.
- 5 Ninurta, hero of the gods,
 (and) Ningirimma, mistress of the life-giving incantation,
 in front, behind, right and left,
 drive away the evil (and) protect my tracks,
 and direct the Sheriff-demon elsewhere.
- 10 They are present at my side in a healthy place,

74 Lit. 'where I touch my hand to a place of safety'. The Sum. also differs: 'I go to the incantations, in a safe place (where) I can touch my hand.'

above and below they established a safe haven.

They gave me their pure incantation,

I carry out the words they say.

I made manifest their greatness.

15 May the benevolent spirit and good genius go with me.

As for the Alû, Bailiff-demon, epilepsy, 'falling sickness', stroke, accessory to evil-demon,

villain, felon, robber, murderer,

the Fate-demon, with whom evil and ill-will are present,

rev.

(or) whatever its name (is), which is found in the bodies of people and diminishes the population of the land,

20 disperse, withdraw, step back, be distant, turn your back!

Take your hand and remove your foot,

go somewhere else, turn away,

withdraw from before me, withdraw from behind me,

withdraw from my right side, withdraw from my left side,

25 do not turn aside, either above or below.

I am the messenger of Ea and Marduk:

hide away at the invocation of their names.

Respect the oath of Uta'ulu and do not approach.

Incantation so that the Sheriff-demon, Bailiff-demon, epilepsy, the accessory to evil-demon, the Alû-demon, 'falling illness', and whatever else that should not approach the exorcist.

Its ritual: Grind up male and female *nikiptu*-plant, mix it in honey and ghee,

when you will approach the patient, you first anoint yourself,

(so that) in order to approach the patient, nothing bad will approach you.

(row of 8 triangular holes)

(colophon:)

Written according to its original (source) and checked.

Possession of Nabû-bessun, son of Baba-šuma-ibni, priest of the main temple (of the capital).

As for the one who carries off this tablet, Nabû and Nisaba, lords of the *bīt mummi*,

will decree that he be made dumb.

Towards the end of this short incantation, the exorcist refers again to his role as messenger of Ea and Marduk, and the incantation rubric (crucial for contextualising the text) provides a list of demons and associated diseases (epilepsy, seizure, and stroke) for which this incantation provides protection for the exorcist. In other words, first the exorcist protects himself, then treats the patient, and the incantation acts as a type of oral vaccination against illness. What follows next is a short ritual, in which *nikiptu*-plant, mixed with honey and ghee, is employed as a skin cream (almost like a modern sun-screen) to protect the exorcist, and the ritual instructs the exorcist to rub himself first with this concoction, even before getting near the patient, in order to avoid anything bad happening to *him*,

when you will approach the patient, you first anoint yourself,

(so that) in order to approach the patient, nothing bad will approach you.

The repetition in these two lines is intended to emphasise that proximity to illness can be dangerous for the exorcist as well as for anyone else. Not only is the incantation of KAR 31 similar in many respects to the aims of UH 3, which also instructs the exorcist to protect himself first (before meeting the patient), but the ritual of this unique Assur tablet also resembles a colophon of the second tablet of the *Diagnostic Handbook* (Labat 1951: 18-19, n. 27; Heeßel 2001-02: 37):

DIŠ ana GIG ina TE-ka EN ÊN ana NÍ-ka ŠUB-ú ana GIG NU TE-hi,

‘if you are to approach a patient: until you cast the spell on yourself, you should not approach the patient.’

To return to the question whether the exorcist of UH Tablet 3, who speaks in the first person, is meant to be the same person as the KA.PIRIG-exorcist and diagnostician who features in the *Diagnostic Handbook*, the final clauses in KAR 31 make this connection more plausible, since in all cases the initial task of the exorcist is to protect himself against the demons, before he actually examines the patient. All this explains why the *āšipu* refers to himself as KA.PIRIG (UH 3: 127).

Assyrian Court Memorandum

The relationship between Udug-hul’s *mašmaššu*-exorcist and the KA.PIRIG-exorcist of the *Diagnostic Handbook* is further reinforced by a chance notation appearing in a memorandum from the Assyrian court scholars, SAA 11: No. 156 (= ABL 447), dating from 675 BCE (edition and translation from Fales and Postgate 1995):

- 1 ^mEN-PAP-AŠ
- 2 ^mšal-la-a-a
- 3 an-nu-te 2
- 4 ša li-gìn-nu
- 5 i-qab-bu-ú-ni
- 6 ^mšá-^dPA-šu-ú [la] qur-bu
- 7 dul-lu ina IGI ^mú-ku-me e-ta-mar
- 8 ^{md}MAŠ.ŠU DUMU LÚ.GÚ.EN.NA
- 9 ÊŠ.GÀR ug-da-mir
- 10 si-par-ri AN.BAR šá-kin
- 11 ina Ê-re-du-te
- 12 ina IGI ^mba-a-nu-ni pa-aq-qid
- 13 dul-lu ina SU.2-šú la-áš-šú
- 14 ^mku-dúr-ru
- 15 ^mku-na-a-a
- 16 UDUG.ḪUL.A.MEŠ
- 17 ug-dam-me-ru
- 18 řè-en-šú-nu
- 19 ina IGI ^msa-si-i

rev.

- 1 ^{md}AMAR.UTU-LUGAL-a-ni
- 2 ^msu-la-a-a
- 3 ^mba-la-řu
- 4 ^mna-ři-ru
- 5 ^{md}30-ŠEŠ-SUM-na
- 6 ^mri-mu-tu
- 7 ^mAŠ-PAP.MEŠ
- 8 ^mEN-ú-še-zib
- 9 ^{md}PA-LUGAL-PAP.MEŠ-šú
- 10 an-nu-te 9
- 11 ša TA* um-ma-a-ni
- 12 iz-za-zu-ú-ni dul-lu
- 13 ša Ê LÚ.GIG

- 14 *ep-pa-šu-ú-ni*
 15 ^{md}UTU-SUM-na
 16 ^mpe-er-ú
 17 ^mEN-DÛ-uš
 18 *an-nu-te* 3
 19 *ša a-di tu-pi-šú*
 20 ÉŠ.GÀR *ú-gam-ma-ru-ni*

1-2 Bel-aha-iddin, Šallaya,

3-5 these two are reciting from the tablets.

6-7 Ša-Nabû-šû is [not] present. He has been checking on the work assigned to Ukume.

8-13 Ninurta-gimilli, the son of the *šandabakku* has completed the Series and has been put in irons. He is assigned to Banunu in the Succession Palace and there is no work for him at the present.

14 Kudurru and Kunaya have completed ‘Evil Demons’. They are at the command of Sasí.

rev

1-9 Marduk-šarrani, Sulaya, Balašu, Naširu, Sîn-aha-iddin, Remuttu, Iddin-ahhe, Bel-ušezib, Nabû-šar-ahhešu;

10 these nine have been serving with the scholars and are working on the ‘Sick Man’s House’.

15-17 Šamaš-iddina, Per’u, Bel-epuš;

18 these three are finishing the Series *according to* its (original) tablet.

The latest discussion of this memorandum (Frahm 2011b: 513), follows earlier opinions which agree that scholars mentioned in this text, including Ninurta-gamil (a better reading of the personal name) and Kudurru, from Nippur and Babylon respectively, were captives (lit. put in irons) in Nineveh and were forced to copy tablets, such as the series Udug-hul. Frahm suggests that this remark reflects the Assyrian hunger for Babylonian culture which was possessed by Babylonian dignitaries. It is far more likely, however, that it was the *tablets* and not the scholars which were being ‘put in irons’, since handcuffed scholars would hardly be optimal for acquiring copies of literary works; the expression ÉŠ.GÀR *ug-da-mir si-par-ri* AN.BAR *šâ-kin*, ‘the Series was completed and put in iron chains’ is much more likely to be a metaphor for the tablets of a series being fixed into a canon, i.e. ‘put in irons’, thereby excluding any non-canonical textual additions. Furthermore, the only other text aside from UDUG.HUL.A.MEŠ mentioned in this memorandum – being worked on at the same time – was labelled as *ša É LÚ.GIG*, which is a clear and transparent reference to the incipit of the *Diagnostic Handbook* noted above: *e-nu-ma ana É GIG KA.PIRIG GIN-ku*, ‘when the KA.PIRIG(-exorcist) goes to the house of the sick man’. The point about this text is that scribes in the NA court were working on two related texts, namely the UH series and the *Diagnostic Handbook*, and it is no coincidence that these two genres are being worked on at the same time. Both texts attest to diagnosis and magical treatment of patients as components of *āšipūtu*, and the thematic similarities of these genres was why both texts were being copied and edited at the same time and place by teams of scholars. The diagnostic duties of the healer visiting the patient at home is reflected in another late bilingual incantation, which reads: [é-šè ku₄-ra-n]i-t[a gi]z kim-bi nu-un-zu-a // *ana É ina e-[re-b]i-šú it-ta-šú ul ú-ta-ad-du*, ‘when (the exorcist) enters the house, (the patient’s) symptoms (lit. signs) are not (yet) recognised’, which is yet another an allusion to diagnostic omens being employed by the exorcist (Schramm 2008: No. 3, 13-14).

Conclusion

One of the puzzles surrounding UH incantations as primarily healing magic is the fact that UH incipits are rarely cited within medical prescriptions, since we might have expected recipes to rely upon UH as a potentially rich source whenever a medical recipe calls for the recitation of an incantation. This is not the case. Although UH incantations are occasionally to be found within other incantations or rituals, it is not usual to find them within medical recipes *per se*, as in the following exceptional case: [ÉN] UDUG.HUL.A.MEŠ ŠID-nu, ‘recite Udug-hul incantations’ (BAM 150: 13, a prescrip-

tion against fever, see also Geller 1985: 5).⁷⁵ So how do we assess UH as a major work of magic and evaluate its role in relation to medical texts? The confrontation between magic and medicine is perhaps the most complicated issue we face in the study of Babylonian healing arts.

One way of attacking this problem is to view the entire genre of magic from the patient's perspective, and for this we can begin with Ludlul (Lambert 1960). The first tablet of Ludlul is about the writer's guilt; he speaks in the first person, and after acknowledging his shortcomings, he sees his own position threatened by enemies everywhere. The second tablet differs markedly from the first: the writer proclaims his innocence but complains about chronic ill-health, which no professional healer or diviner can diagnose or cure. Finally in tablet three, the writer receives the image of Marduk in his dream announcing his cure, reminiscent of the way in which patients in various Aesclepiea were healed through their dreams in Greek contexts. The text of Ludlul provides important clues regarding the end-uses of magical incantations.

There are three major categories into which the formal magical compositions fall, and all can be seen in Ludlul. First is the theme of guilt, which is what the text of Šurpu and associated *ili ul idi* incantations are all about: guilt (see Lambert 1974). The patient admits to his *arnu* and *šertu*, his guilt, even when he does not know exactly what he has done wrong. The next major issue is one of bewitchment and witchcraft, which can encompass all kinds of misfortune, such as loss of money, influence, potency, and other problems, apart from illness and neurotic anxiety. The third major category of magic highlights illness, most often attributed to demons and ghosts; these are the agents most closely associated with disease (both physical and mental) who also generate pathological impurities that can spread between persons. The most complete source for descriptions of such demons and ghosts is UH, and this is also where UH differs from the other major formal incantation texts. UH pays little attention to either personal guilt or witchcraft, but disease in UH is brought about by the purely random and uncontrolled activities of demons and ghosts. Perhaps because of the unpredictable nature of its occurrences, disease was viewed as the most intractable and difficult of human problems, which is also why illness became the focus of such a lengthy and complex magical composition like UH. As the text of UH explains (UH 6: 77-90):

Incantation. As for the evil robber Utukku-demon,
 the evil Bailiff-demon, who lurks in the corner,
 or the evil ghost and Sheriff-demon who do not sleep,
 they are the evil ones who wander about in the city.
 They slaughter the cattle in the pen,
 they slaughter the sheep in the sheepfold.
 They seize the one lying in his wife's room,
 having taken the son from the nursemaid's lap.
 They murder the father and children together,
 and they spear the mother together with children like fish in the water.
 They know neither prayer nor supplication,
 they harass the man in the street.
 Deafness has covered (the victim) and his eyes have become dimmed,
 the symptoms of that man are unknown.

⁷⁵ We cannot determine which parts of the very lengthy UH series was prescribed here for recitation against fever, although it should be noted as well that patients in medical texts are normally not advised to recite the full range of Šurpu or Maqlû incantations.

Chapter Four

Text Partitur of Udug-hul

NB All manuscripts from the British Museum and Vorderasiatisches Museum zu Berlin and University Museum have been collated. () indicate sources which do not actually belong to UH but duplicate lines of the text.

Sigla: capital letters = Assyrian script
small letters = Babylonian script

Note that many tablet fragments belong to pieces copied by R. Campbell Thompson in CT 16, and in many cases only the joined tablets are copied.

Udug-hul Tablet 1

* = copied (MJG)

A	=	VAT 10144 (previous publication: KAR 34); ll. 38' – 41'; 43' – 53'	pl. 135
*B	=	Rm 2 153; ll. 1' – 4'; 7' – 15'; 39' – 45'	pl. 1
(C)	=	81-7-27, 75 (obv. 9-11 = Muššu'u VIII 103-105); ll. 31' – 37'	pl. 2
*D	=	K 3316 + K 13953; ll. 30' – 40'	pl. 3
*E	=	K 9329 + 9943 + 16350; ll. 47' – 63'; 67' – 68'; 70' – 84'	pl. 4
*F	=	Sm 497 (cited F. Köcher 1966: 20); ll. 48' – 59'	pl. 3
*g	=	CBS 8802 (PBS 12/1 6 ll. 18-22) (extract tablet) [coll. 8-9-87]; ll. 11' – 13'	pl. 5, 136
h	=	CBS 4507 (PBS I/2 116 ll. 11-18) (extract tablet) [coll. 30-9-87] (some signs are now lost on the tablet); ll. 75' – 82'	pl. 139-140
i	=	K 2900 (court. R. Borger); (extract; rev. lex.); ll. 1' - 3' = ll. 19' – 20'; ll. 4'-7' = UH 3 (Ms. y) ll. 51' – 54'	pl. 28
*J	=	Sm 725; ll. 20' – 26'; 64' – 79'	pl. 6
*k	=	BM 35544 (court. I. L. Finkel); ll. 27' – 39'; 69' – 84'	pl. 6
*L	=	K 5155; ll. 5' – 9'	pl. 7
*m	=	BM 35733 (rev. not identified); ll. 48'; 50'; 53' – 63'	pl. 7
(O)	=	K 239 + 2509 + 3261 (previous publication: BAM 489 + BAM 508: 11-17 = AMT 38 iv 11-17, cited Köcher 1966: 19 n. 19); ll. 31' – 37'	
(P)	=	VAT 9305 (previous publication: KAR 20 ii 2-8 = Or NS 40 140); ll. 31' – 37'	
*q	=	BM 50958; ll. 17' – 23'; 29' – 39'	pl. 8
*r	=	BM 48017 (not an UH Ms.); ll. 12' – 16'	pl. 7
*(S)	=	BM 134594 (1932-12-12, 589); (includes a ritual); ll. 31' – 33'	pl. 7
(v)	=	K 157 + 2788 2'-5' (previous publication: Or NS 40 140, pl. iii); ll. 32'; 34'; 36'	
(w)	=	BM 45393 + 46277 + 46331 (Qutāru, court. I. L. Finkel); ll. 31' – 37'	

Appendix

a ₁	=	CBS 11304 (JCS 31 218-19); ll. 1 – 26; 31 – colophon
b ₁	=	BM 38586 (CT 51 142); ll. 1 – colophon

Appendix OB Ms.

c ₁	=	BM 78253 + (= CT 44 33 iii 5 - iv 9'); ll. 1 – 5; 9 – 19; 38 – 43
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- 1' B [.....]r^x-a
 2' B [.....] r^x-ud
 3' B [.....] r^x-te
 4' B [..... a]d₆
 B [..... m]i²-r^{tu}?

Large GAP

- 5' L [šu-b]a tag-ga-zu a [.....]
 L [..... ME]Š li-pit qat-ka lu-u [.....]
 6' L [..... luga]l-la ^den-bi-lu-lu g[ú-gal dingir gal-gal-e-ne-ke₄]
 L [..... š]ar-ru ^dMIN g[ú-gal DINGIR.MEŠ GAL.MEŠ]
 7' B ^den-ki-ke₄ en šir-ra ab-ak-dè
 L [..... š]ir-ra ab-ak-dè
 B ^dé-a be-el te-lil-ti
 L ^dr^é-[.....]
 8' B ^dnin-gir-sag gùn-nu ki numun sù-sù
 L [.....] r^{gùn}-nu ki numun [.....]
 B ^dMIN ba-ni-tu₄ šá ze-ra uš-ra-áš-šú
 L [.....-n]i-tu₄ šá ze-r[a]
 9' B sag an-r^{šè} mi-ni-in-íl
 L [.....] mi-ni-[.....]
 B [re]-e[š-š]á ki-ma AN-e ul-li
 L [.....-m]a AN-[.....]
 10' B [^dmarduk sa]g an-šè mi-ni-in-íl
 B [^dmarduk ana š]á-[mu-ú] re-šá-a-šú šá-qa-a

Prayer and adjurations

- 1'-4' (broken)
 5' [.....] your ritual act [.....]
 6' [.....] of the lord, Enbilulu, canal-[keeper of the great gods]
 7' Enki, lord of purification
 8' The beautiful Ningirsag, for whom seed causes joy,
 9' raised her head like (Sum. to) heaven.
 10' [Marduk] lifted his head towards heaven.

1'-4' These line fragments are all that remain of the first column of Ms. B, which probably contained the opening incantation of Tablet 1, including the incipit. The opening incantation remains unidentified.

6' Restored after K 9041 (unpub.), a Sumerian unilingual incantation fragment which reads in the first three lines:

én ^den-ki lugal gu-la [.....]
 dingir-bi-ne-ne-àm ki-a [.....]
^den-bi-lu-lu gú<-gal> dingir-gal-gal-e-n[e]

The god Enbilulu also occurs in UH 2 21 as an epithet for Marduk.

7' The Sum. differs for this line, not associated with purification (Akk. *tēliltu*), but rather that 'Enki performs as master of the song.'

10' Marduk is restored in the translation of this line because of the 3.m.s. suffix, but this is far from certain.

- 11' B [tùr ama]š kù-ga dadag-ga-ke₄
 g [... a]maš kù-ga dadag-ga-ke₄
 B [šá tar-ba-ša su-pu-r]a ul-la-lu ub-ba-bu
- 12' B [.....-g]in₇ mu-un-kar-kar-re
 g [^dnin ga]l ^dutu-gin₇ mu-un-kar-kar-re
 B [.....-m]a ^dUTU i-te-neṭ-ṭi-ru
 g [be-el]-ti GAL-tú šá ki-ma ^dUTU i-te-neṭ-ṭi-ru
 r [.....^dUT]U 'i-te-neṭ-ṭi'-[..]
- 13' B [.....-gi]n₇ mu-un-kar-kar-re
 g [^dnin-in-s]i-na an-ki-gin₇ mu-un-kar-kar-re
 r [..... m]u-un-kar-kar-r[a]
 B [..... A]N u KI i-te-né-eṭ-ṭi-ru₄
 g [^dg]u-la šá GIM AN-e u KI-tì i-te-neṭ-ṭi-ru
 r [..... A]N-e u KI-tì i-te-neṭ-ṭi-[ru]
- 14' B [.....-g]in₇ ma-ra-ab-sikil-la
 r [.....]-ra-ab-sikil-l[a]
- 15' B [.....] 'dadag' lugal 'abzu-ke₄'
 r [..... lu]gal abzu-k[e₄]
 B [..... L]U[GAL ap-si-i]
 r [^dé-a mu-n]am-'mir' KI-ti 'LUGAL' ABZ[U]
- 16' r [.....] ki-gin₇ 'hé-en-gá?'-[gá-dè]

GAP

- 17' q (traces)
- 18' q [.....] hé-[...]
- 19' q [..... kur-k]ur-ra-ke₄ hé-[bu]
 i šèg-'na-na' [.....]
 i zu-un-ni-ku-nu 'šá' [..... ina ma-ta-ti li-in-na-si-ih]
- 20' J níg-'hul-lu'-b[i] [.....]
 q [.....-gi]n₇ kur-kur-ra-ke₄ hé-b[u]
 i níg-hul-lu-bi zi-'ga'-g[in₇]
 J ki-ma lum-'nu' [.....]
 i ki-ma lum-nu šu-ú in-'na'-s[i-ih ina ma-ta-ti li-in-na-si-ih]

- 11' She who purifies and cleanses the (cattle)-pen [and fold],
 12' the great [goddess] who, like Šamaš, constantly saves (victims),
 13' [Gula] who, like Heaven and Earth, always saves (victims),
 14' purified (it for you) like [.....].
 15' [May Ea] who brightens earth, lord of the Apsû
 16'-18'
 19' May your rain which [.....] of the lands be removed.
 20' Just like that evil was removed, may it be removed from the lands,

15' Ea is restored in the translation of this line rather than Marduk, who is normally cited as 'chief son of the Apsû' (e.g. UH 2: 30) rather than 'lord of the Apsû'. See UH 13-15: 260, in which Ea is 'king of the Apsû'.

- 21' J níg-hul su lú-^ru₁₈⁷-[lu-ke₄]
 q [.....-l]u-ke₄ he-b[u]
 J lum-ni šá ina zu-mur [a-me-li] li-in-na-si-i[h]
 22' J lú-u₁₈-lu-bi dum[u dingir-ra-na]
 q [..... hé-en-sikil-la] hé-en-dadag-ga
 J a-me-lu šu-ú D[UMU lil-lil li-bi-ib]
 23' J šu sig₅-ga dingir-ra-na-[šè hé-en-ši-in-gi₄-gi₄]
 q [.....-e]n-ši-in-gi₄-gi₄
 J a-na ŠU^{II} dam-q[a-ti šá DINGIR-šú lip-pa-qid]

- 24' J én a-^rnam-di ÊN⁷ [.....]
 25' J a-na ^rx⁷ [.....]
 26' J ^ra-na⁷ [.....]

GAP

- 27' k [u]d⁷-ba [.....]
 28' k gim an-n[a]
 29' k gim ud-d[a.....]
 q [.....] x x
 30' k ina qí-bit ^dr⁷é⁷-[a]
 q [.....]-^ra⁷ ^dUTU ^dmarduk ru-be DINGIR.MEŠ G[AL.MEŠ]
 D [.....] ^ra^dasal⁷-l[ú-hi]

- 31' k én me-šè ba-^rda⁷-[ri]
 (S) én me-šè [.....] me-šè gu[b]
 (C) [.....] x [.....] ^rigi-na⁷ an-n[a ...]
 q [..... b]a-da-ra ki-šè ba-da-[.....] gu[b]-ba igi-na nu-gub
 D [.....-r]i ki-^ršè ba⁷-d[a.....] i]gi-mu nu-^rna -gub⁷
 (O) én me-šè ba-da-ri ki-šè ba-da-záh me-šè gub-ba igi-mu n[u.....]
 (P) én me-^ršè⁷ b[a.....] me-^ršè⁷ gub-bé [.....]
 (w) [.. m]e-e-[šè ba-da-ri] ^rki⁷-šè ba-da-záh me-šè ba-gub-ba igi na-an-gub-ba

- 21' (and) may the evil which is in the victim's body be removed.
 22' May that man, son [of his (personal) god, be cleansed] and purified,
 23' may he be entrusted into the benevolent hands of his (personal) god.

- 24' Incantation. I recited the incantation [.....],
 25'-29' (broken)
 30' by the command of Ea, Šamaš, and Marduk, divine prince.

- 31' Incantation. Where do (you) fly? Do (you) flee to earth? Where being present—not present before me?

31' For the incipit me-šè ba-da-ri as an incantation of Muššu'u Tablet 9, cf. Böck 2007: 64-65 (cf. also Köcher, 1966: 17: 19, 22, 26, and Finkel 1991: 100); for Namburbî incantations in which this incipit appears, cf. Maul 1994: 356 7-10. Horowitz (1998: 210-212) attempts to assign cosmological meaning to this incantation but his reading 'ba-da-dal' is contradicted by Ms. q, which reads 'ba-da-ra'. On the other hand, cf. the discussion of im-dal-a (rather than im-ri-a) below, note to UH 13-15: 229.

- 32' k an imin ki imin im ʿimin ʿi[m-]
- (S) [.....] izi imin [.....]
- (C) [.....] gal imin izi imin igi imin bar imin ʿbarʿ-[.....]
- q ʿanʿ imin ki imin im imin im gal imin izi imin igi [imin b]ar imin bar-ta imin bar-ta igi imin
- D [..... iz]i imin igi imin bar imin bar-t[a] igi imin
- (O) an imin ki imin im imin im gal imin izi imin igi imin bar imin bar-ta ig[i]
- (P) [.....] im imin im gal imin [.....]
- (v) an imin ki imin im imin [.....]
- (w) [.. im]in ki imin im imin i[m-..... iz]i imin igi imin bar imin bar-ta imin
- 33' k zi-an-na h[é-... ..]
- (S) zi-a[n-.....]
- (C) ʿzi-an-na hé-pàʿ-an zi-ki-a hé-p[â-an]
- q zi-an-na hé-pà z[i ..]
- D [.....] zi ki-a hé-pà
- (O) zi an-na hé-pà zi ki-a hé-p[â]
- (P) zi an-na hé-pà [.....]
- (w) zi an-[.....-p]à zi ki-a hé-pà
- 34' k mušen an-gin₇ [.....]
- (C) ʿmušenʿ a[n-.....]-la
- q [muše]n an-gin₇ ha-ba-dal-[..]
- D [..... h]a-ba-dal-e
- (O) mušen an-gin₇ ha-ba-dal-en
- (P) mušen an-gin₇ ha-ba-dal-[..]
- (V) mušen an-gin₇ ha-ba-dal-[..]
- (w) [.....]-aʿ-gin₇ ha-ba-dal-e[nʿ]
- 35' k i-bí-gin₇ an-n[a ..]
- (C) i-bí-gin₇ an-na ha-ba-ʿni-e₁₁^ʔ-[..]
- q ʿiʿ-bí-gin₇ an-na ha-ba-e₁₁-d[è]
- D [.....]-ba-è-dè
- (O) i-bí-gin₇ an-na ha-ba-ni-i[n-....]
- (P) i-[.....]
- (w) [....]-gin₇ an-na ha-ba-r[aʿ-...]-dè
- 36' k muru₉-gin₇ ki-[a] [.....]
- (C) ʿmuru₉-gin₇ ki-a haʿ-ba-ni-in-šub
- q [mu]ru₉-gin₇ ki-a ha-ba-ni-in-[..]
- D [.....]-ba-ni-in-šub
- (O) muru₉-gin₇ ki-a ha-ba-ni-i[n-....]
- (v) muru₉-gin₇ ki-a ha-ba-a[n-.....]
- (P) [.....] ki-a ha-ba-ni-in-šub
- (w) muru₉-gin₇ ki-a [...-b]a-ni-in-šub

32' heaven: 7; earth: 7; wind: 7; gale: 7; fire: 7; front: 7; back: 7; back-to-front: 7.

33' Be adjured by heaven, be adjured by earth.

34' May you (the demon) fly away like a high bird,

35' may you ascend in heaven like smoke.

36' May (the demon) be tossed on the ground like a storm cloud,

35'-36' The line sequence between various manuscripts is not entirely consistent, but this may be because not all the sources for this line originally belonged to UH but contain a duplicating passage which is helpful for the reconstruction of our text.

- 37' k tu₆-du₁₁-ga en-g[al] eridu^{ki}-ga-ta na[m]
 (C) tu₆-du₁₁-ga en-gal^{r d}[.....] eridu^{ki}-ga-ta nam-mu-un-da-an-búr-re^r tu₆^r-[én]
 q [.-d]u₁₁-ga en-gal^den-ki-ga-k[e₄]-^rta nam^r-[.....-u]n-da-an-búr-^rre te^r-[én]
 D [..... erid]u^[ki] nam-mu-un-da-^rbúr^r
 (O) tu₆-du₁₁-ga en gal^den-ki-[.....] eridu^{ki}-ga-ke₄ nam-mu-un-da-an-búr-ra t[u₆-..]
 (P) tu₆-du₁₁-ga en gal^d[.....]
 (w) ^rtu₆^r-[.....^d]en-ki-ga-k[e₄] ^ren^r eridu^{r ki}-ga-ke₄ nam-mu-un-da-an-búr-re te-én
-
- 38' k én^dasar-alim-nun-na [dumu sag] a kù-ga a sikil-[.....]
 D [..... erid]u^{ki}-ga-ke₄ [.....-l]a a dadag-ga
 q [.....-k]e₄ a si[kil-la] ^ra^r kù-ga a d[adag-ga]
 k ^dmarduk DUMU reš-tu-^rú^r [.....] A.MEŠ eb-b[u-ti]
 D [.....] ša eri₄-du₁₀ A.MEŠ nam-ru-ti
 A (om.) A.MEŠ el-lu-ti A.MEŠ eb-bu-ti A.MEŠ nam-ru-ti
- 39' A a imin a-rá imin^{id}idigna^{id}buranun a ba-ni-sù a ba-[ni]-sikil-la a ba-ni-dadag
 D [.....] ^{id}buranun [.....] ba-ni-in-dadag
 k a imi[n]
 q [.....bura]nun^{r ki} [.....-d]adag
 A A.MEŠ IMIN a-di IMIN A.MEŠ i-di-ig-lat A.MEŠ pu-rat-ti KÙ.MEŠ u[l-li]l-šu ub-bi-ib-šu-ma
 D [.....-la]t A.MEŠ pu-rat-ti [.....]-bi-ib-šu-m[a]
 B [.....] ^rA.MEŠ pu-rat^r-[.....]-^rlil^r-šú ub-bi-ib-š[u-...]
- 40' A maškim hul^r ha-ba-ra-è^r-dím bar-ta-bi-šè ha-ba-ra-an-gub
 B ^rmaškim hul ha-ba-ra^r-è bar-ta-bi-šè ha-ba-ra-gub-[ba]
 D [.....]-^rra-è^r [.....]
 A ra-bi-šu lem-nu [li]-ši-ma ina a-ha-ti li-iz-ziz
 B ra-bi-šu lem-nu li-ši-ma ina a-ha-ti li-iz-ziz
- 41' A udug-sig₅-ga^dlamma sig₅-ga hé-en-su-su-ge-eš
 B udug sig₅-ga^dlamma sig₅-ga sag-gá-na hé-en-su₈-ge-eš gá-la na-an-dag-dag-ga
 A UDUG dum-qí^dALAD dum-qí i-da-šú lu ka-a-a-an
 B (om.) ina re-ši-šú lu ka-a-a-an a-a ip-par-ku-u
- 42' B zi-an-na hé-pà zi-ki-a hé-pà

37' may (the demon) not be able to dispel the magic formula (coming) from the great lord Enki of Eridu.

Purification incantations

38'-39' Incantation. Marduk (Asaralim-nunna), foremost son of Eridu, sprinkle, cleanse and purify him 7 times 7 times with pure water of the Tigris and Euphrates.

40' May the evil Bailiff-demon go out and stand aside,

41' may the good spirit and good genius be present at his head / side, may they not cease.

42' Be adjured by heaven, be adjured by earth.

38'-42' These same lines also appear in so-called 'zi-pà-incantations' (see Borger 1969: 9 146-157), which is hardly coincidental, since there are many duplicating passages in zi-pà-incantations and in UH; see already Falkenstein's monumental study (1931: 34-35). Moreover, the catchline of the final known UH tablet (UH 16: 214') reads én dingir hul, which alludes to the incipit of zi-pà-incantations (see below, note to UH 16: 214'). Moreover, the zi-pà-incantation catchline ('lugal nam-tar') also appears in the colophon in one Ms. (BB) of UH 13-15 (see l. 207), reading lugal nam-tar dumu^den-líl-lá; this incipit is also found in 'Gattung II' (Ebeling 1953: 379-380), suggesting some further connections between all these incantations.

- 43 A (om.) ^dasal-lú-hi [.. ID]IM ŠU-ka šá TI.LA lu mah-rat
 B én tu₆ sil₇-lá én é-nu-ru ^dasal-lú-hi EN IDIM ŠU-ka šá TI.LA lu mah-rat
- 44' A ^dasal-lú-hi [.. É]N T[U₆]-ka lu mah-rat
 B ^dasal-lú-hi EN ÉN TU₆-ka lu mah-rat
- 45' A TU₆-ka IDIM šá ^dé-a EN ERIDU^{ki} TU₆-ka lu ^rmah-rat^r ÉN
 B TU₆-ka IDIM šá ^dé-a EN eri₄-du₁₀ TU₆-ka lu mah-rat TU₆.ÉN
-
- 46' A ^rtu₆^r-dug₄ ^dasal-lú-hi A.MEŠ A.AB.BA ta-ma-ti DAGAL-ti
 47' A A.MEŠ ^{id}HAL.HAL A.MEŠ ^{id}pu-rat-ti KÙ.MEŠ
 E ^rA.MEŠ ^{id}[.....]
- 48' A šá iš-tu kup-pi a-na ^{kur}ha-šur a-šu-ni
 E šá iš-tu ^rkup-pi ana ^{kur}ha^r[.....]
 F šá i[š-.....]
 m [šá i]š-t[u]
- 49' A a ^{id}buranun a kù-ga ^{id}buranun
 E ^{id}buranun ^{id}bur[anun]
 F ^{id}bur[anun]
- 50' A a dadag-ga me-en a kù-ga ^{id}buranun
 E a kù-ga [.....]
 F a kù-ga ^{id}bu[ranun]
 m [.....] a kù-ga ^{id}bu[ranun]
- 51' A A KÙ.GA ^dasal-lú-hi ú-tal-lil GIG
 E A KÙ.GA ^dasal-lú-hi [.....]
 F a kù-ga me-en a sikil-l[a me-en]
- 52' A a kù-ga me-en a sikil-la me-en a šen-šen-na me-en
 E a kù-ga m[e-e]n a [sikil-la me-en] a šen-šen-na me-en a [dadag-ga me-en]
 F a kù-ga [.....]

- 43' Incantation. Removal spell. Incantation (Enuru). Asalluhi lord of the source,
 may your hand of life-giving be foremost,
 44' Asalluhi, lord of incantations, may your spell be foremost.
 45' Your spell is the source of Ea lord of Eridu, may your spell be foremost. Incantation-spell.

-
- 46' The spell, Asalluhi, is the water of the seas of wide oceans,
 47' the water of the Tigris, pure water of the Euphrates,
 48' which go out from the well to Mount Hašur,
 49' Euphrates water, pure Euphrates water,
 50' you are the cleanser of water, pure water of the Euphrates,
 51' Asalluhi has cleansed the illness with pure water.
 52' You are purifier of water, cleanser of water, purger of water, you are the filterer of water,

41'. Note variant translations: 'at his side (var. head, may they not cease)'.
 45' After l. 45', Ms. B adds a ruling at this point, indicating the end of the incantation, which is not the case in Ms. A.
 47' The name ^{id}hal-hal is another name for the Tigris, as is clear from SBTU 2: 5, 6, ^{id}hal-hal-la // i-di-ig-la-at.
 50'-52' The order of the last few lines of this incantation differs in all manuscripts, but Mss. A and E are closer to each other than to either Mss. F and m.

- 53' A A KÛ.GA ^dasal-lú-hi ú-tal-lil GIG
 F A KÛ.GA ^dasal-lú-hi ú-ta[l-.....]
 E A KÛ.GA ^{id}BURANUN A K[Û.GA ^dasal-lú-hi] ú-tal-lil mar-ša
 m [.....] ú-tal-lil mar-š[a]
-
- 54' E én a-nam-di A.MEŠ šá ma[š-.....]
 F én a-nam-di A.MEŠ šá maš-maš [.....]
 m én a-nam-di A.MEŠ šá maš-maš DIN[GIR.MEŠ]
- 55' E [t]a-a a-man-nu [.....]
 F ta-a a-man-nu šá ^dmarduk DUMU ^{r^d}[é-a]
 m ta-a a-man-ni šá ^dmarduk [.....]
- 56' F ul-lal É qa-q-a-r[a]
 E ul-lal ^rÉ^r [.....]
 m ul-lal É qa-q-a-ra [.....]
- 57' F a-nam-di ÉN a-na pa-ṭ[a-ri]
 E a-nam-di É[N]
 m a-nam-di ÉN ana pa-ṭ[a-ri]
- 58' F as-kup-pu šur-bi-ba i-ga-a[p-pu-uš]
 E as-kup-pu š[ur-.....]
 m as-kup-pu šur-bi-b[a]
- 59' E mim-ma lem-nu n[am-.....]
 F ^rmim-ma lem^r-nu nam-maš-ti ^rqa-q-a-r[u]
 m mim-ma lem^r-nu^r nam-maš-ti [.....]
- 60' m ^dALAD ú'-šár-bu-^rú^r [.....]
 E ^dALAD ú-šár-[.....]
- 61' E GAL₅.LÁ MAŠKIM [.....]
 m GAL₅.LÁ MAŠKIM UDUG H[UL]
- 62' E [L]ÍL.LÁ [.....]
 m ^rLÍL.LÁ^r ^{mⁱ}LÍ[L.LÁ KL.SIKIL.UD.DA.KAR.RA]
- 63' m [.....] x G[EDIM[?]]
 E [mu]^{r²}-š[u]

53' Asalluhi has cleansed the patient with pure water.

- 54' Incantation. I cast the waters of the incantation priest of the gods.
 55' I recite the spell of Marduk son of [Ea],
 56' I purify the house-plot
 57' I recite the incantation, in order to break? [the spell].
 58' 'Soften' the lintel; it swells.
 59' Whatever evil, creatures of the land.....
 60' (and) spirits extolled [.....],
 61' Sheriff and Bailiff demons, evil spirit ...
 62' male and female Liliths
 63'

63'ff. The gap can partially be filled by the very broken reverse of Ms. m, which is hardly legible.

Large GAP (see rev. of Ms. m)

64'	J	[.....] x [...]
65'	J	[.....] u lik-[..]
66'	J	[.....] ug-giš
67'	J	[.....] ᵀiᵀ-rat-ka
	E	[.....] x [.....]
68'	J	[...] x <i>lem-nu pa-ra-aš-tin-nu</i>
	E	[.....] <i>lem-nu</i> [.....]
69'	J	[LÍL.LÁ ^{mí} LÍL.LÁ KI.SIKIL.UD.D]A.KAR.RA
	k	[.....] x
70'	E	ᵀaᵀ-a iᵀ-baᵀ-'i [.....]
	k	[.....-l]u-ti
	J	[.....] a-me-lu-ti
71'	E	[a]-ᵀaᵀ i-ti-iq [.....]
	k	[.....] a-a i-ti-iq
	J	[.....]-ᵀaᵀ i-ti-iq
72'	E	[a]-ᵀaᵀ i-baᵀ-'i [.....]
	k	[..]-ᵀaᵀ i-baᵀ-' ku-ru-u
	J	[.....]-ᵀiᵀ ku-ru-ú
73'	E	[d]up-pir ar-ku pu-ᵀu[r]
	k	[..... p]u-ᵀur ku-ru-ú
	J	[.....] ku-ru-ú
74'	E	[d]up-pir šá pa-da-ni pu-ᵀu[r]
	k	[.....-n]i pu-ᵀur šá ᵀu-du
	J	[.....] šá ᵀu-ú-di
75'	E	<i>dup-pir šá pa-ni-ia pu-uz-ra a-hu-u</i> [z
	k	[.....p]u-uz-ra a-hu-uz šá EGIR-ia
	J	[.....-u]z šá EGIR-ia
	h	ᵀpuᵀ-ᵀur <i>lem-nu šá pa-ni-ia uk-kiš a-a-bi šá ár-[ki-ia]</i>

64'	.....
65'	.....
66'	.....] angrily,
67'	[..... puts] you to flight,
68'	evil [.....]
69'	May the evil [.....]... <i>paraštinnu</i> -demon,
70'	not come along [... among] mankind,
71'	[may .....not] pass by, may [.....] not pass by,
72'	may a dwarf not come along.
73'	Withdraw, tall one, clear off, dwarf,
74'	withdraw from the path, clear off the thoroughfare,
75'	withdraw, who is before me, take refuge, who is behind me!

63'ff. The gap can partially be filled by the very broken reverse of Ms. m, which is hardly legible.

- 76' E ^dasal-lú-hi maš-maš DINGIR.MEŠ EN TI.LA ir-ru-b[a]
 k [.....D]INGIR.MEŠ EN ba-la-ṭi ir-ru-ba ana É
 J [.....-r]u-^rba^r a-na É
 h ^dasal-lú-hi maš-maš DINGIR.MEŠ EN ba-la-ṭu ir-ru-bu [.....]
- 77' E ^rdⁿnin-urta qar-rad DINGIR.MEŠ ir-ru-b[a]
 k [.....] DINGIR.MEŠ KU₄-ba KI-šu
 J [..... it-t]i-šú
 h ^dnin-urta UR.SAG DINGIR.MEŠ ir-ru-bu ^rit^r-[.....]
- 78' E [h]ul-dúb zi-an-na hé-pà zi-ki-[.....]
 k [.....]-an-na hé-pà zi-ki-a hé-pà
 J [.....-p]à
 h ^rhul^r-dúb zi-an-na hé-pà zi-ki-a hé-[..]
- 79' E [l]ú-líl-lá zi-an-na hé-pà [.....]
 k [.....]-pà zi-ki-a hé-pà
 h lú-líl-lá zi-an-na hé-pà zi-ki-a hé-[..]
 J (trace)
- 80' E [k]i-sikil-líl-lá zi-^ran-na^r hé-pà [.....]
 k [.....]-na hé-pà zi-ki-a hé-pà
 h ^rki^r-sikil-líl-lá zi-an-na hé-pà zi-ki-a hé-[..]
- 81' E [k]i-sikil-ud-da-kar-ra zi-an-na hé-pà ^rzi^r-[.....]
 k [.....-n]a hé-pà zi-ki-a hé-pà
 h ki-sikil-ud-da-kar-ra zi-an-na hé-pà zi-ki-a hé-[..]
- 82' E [em]e hul-gál bar-šè h[é-.....]
 k [..... h]é-em-ta-gub
 h eme hul-gál bar-šè hé-[.....]

83' E ka-inim-ma u[dug-hul-a-kam]
 k (ruling only)

84' E pu-ṭur ^rlem-nu^r š[á]
 k [..... ina IGI ABGAL DINGIR.M]EŠ ^dmarduk

76' Asalluhi, exorcist of the gods, lord of life, will enter into the house,
 77' and Ninurta, hero of the gods, will enter with him.
 78' Huldu-demon, be adjured by heaven, be adjured by earth,
 79' Lilû-demon, be adjured by heaven, be adjured by earth,
 80' Lilîtu-demon, be adjured by heaven, be adjured by earth,
 81' Ardat lilî, be adjured by heaven, be adjured by earth,
 82' may the evil tongue stand aside!

83' It is an Udug-hul incantation.

84' (catchline of Tablet 2)

APPENDIX

1	c ₁	én é-nu-ru
	b ₁	[é]n é-nu-ru
	a ₁	[.....]-nu-[]
2	c ₁	an imin ki imin im imin im-gal imin izi imin igi imin
	b ₁	an imin ^r ki ^r imin [.....]
	a ₁	[.] imin k[i] imin izi ^r imin ^r [.....]
3	c ₁	bar imin [...]-t[a]
	b ₁	bar imin bar-ta imin bar-ta igi imin
	a ₁	[.] imin bar- ^r ta ^r [...] bar-ta igi [...]
4	b ₁	<i>dī-ú-um mu-ur-šu šu-ru-up-pu-ú ha-mi-tu₄</i>
	a ₁	[.....] <i>mu-ur-šu šú-ru-up-pu-u ha-mi-t[u₄]</i>
	c ₁	^r dī ^r -[.....]
5	b ₁	<i>e-ṭe-em-mu mu-ut-ta-ag-gi-šu</i>
	a ₁	[...-e]m-mu mu-ut-ta-ag-gi-šu
	c ₁	^r e ^r -[.....]
6	b ₁	<i>ša-ag-ga-a-šu ša-ga-aš-ti</i> DINGIR.HUL.A.MEŠ
	a ₁	[..-a]g-ga-a-šu ša-ga-aš-ti ^r DINGIR.HUL.A.MEŠ
7	b ₁	<i>dī-e-um a-hi-a-ti ši-ip-ṭi a-hi-a-ti mur-ši a-hi-a-ti</i>
	a ₁	[d]i-e-em a-hi-a-tim [..-i]b-ṭi a-hi-a-tim mur-ši a-hi-a-ti
8	b ₁	<i>šu-ru-up-pu-u a-hi-a-ti</i>
	a ₁	[š]u-ru-up-pi- ^r i ^r a-hi-a-ti
9	b ₁	<i>a-pi-a-at</i> ^d IM ša iš-tu ša-me-e ur-dam
	a ₁	<i>a-pi-a-at</i> ^d IM [š]a ^r iš-tu ^r ša-me-e ur-dam
	c ₁	<i>a-pi-at</i> ^d IM ^r [.....]
10	b ₁	<i>a-pi-a-at</i> ^d NĒ.IRI ₁₁ .GAL ša li-ib-bu ma-a-ti
	a ₁	<i>a-pi-a-at</i> ^d NĒ.IRI ₁₁ .GAL ^r ša li-ib-bu ma-a-ti
	c ₁	<i>a-pi-at</i> ^d NĒ.IRI ₁₁ .GAL ša i-na li[b-.....]
11	b ₁	<i>ši-ip-tu ša</i> ŠU ^d MAŠ.TAB.BA
	a ₁	<i>ši-ip-tu ša</i> ŠU ^d MAŠ.TAB.BA
	c ₁	<i>ši-ip-tum ša</i> ^d MAŠ.[.....]

Appendix

- 1 Incantation.
- 2 Heaven: 7; earth: 7; wind: 7; gale: 7; fire: 7; front: 7,
- 3 back: 7; from back: 7; from back-to-front: 7,
- 4 headache, illness, chills, sand-fly,
- 5 restless ghost,
- 6 male and female murderer (are) evil gods.
- 7 Strange fevers, strange plagues, strange diseases,
- 8 strange chills
- 9 the *blurred vision* of Adad which came down (here) from heaven,
- 10 the *blurred vision* of Nergal from the middle of the mountains,
- 11 the spell of the Hand of the Twin gods,

Appendix l. 7 The first word in this line (*dī-e-um* < *dī'u*), a type of headache / fever, appears only three lines earlier as *dī-ú-um*, but the distinction between the two forms is not clear.

Appendix l. 9-10 The disease *apiātu* occurs in a list of diseases, CAD A/2 168 (ref. court. M. Stol).

- 12 b₁ *hi-mi-iṭ ṣe-e-ti ṣi-bi-iṭ ṣa-a-ri*
 a₁ *hi-mi-iṭ ṣe-e-ti ṣi-bi-iṭ ṣa-a-ri*
 c₁ *hi-mi-iṣ² ṣe-tim² ù ṣi-[bi-iṭ] [.....]*
- 13 b₁ *ṣi-bi-it LÍL.EN.NA ù MÍ.LÍL.EN.NA*
 a₁ *ṣi-bi-it LÍL.EN.NA ù MÍ.LÍL.EN.NA*
 c₁ *ṣi-bi-it li-i-na ù li-i-na-[ti]*
- 14 b₁ *^dṣu-la-ak ṣa mu-un-ze-e-ti*
 a₁ *^dṣu-la-ak ṣa mu-un-ze-e-ti*
 c₁ *ṣu-la-ak ṣa² si²-i-t[i]-ia*
- 15 b₁ *e'-e-li ah-ha-zù lem-nu ha-a-a-aṭ ṣa-ag-ga-ṣu*
 a₁ *e'-e-lum ah-ha-zù lem-nu ha-a-a-tú ṣa-^rag-ga-ṣu^r*
 c₁ *e'-e^r-lu ha-ia-a-tú az za ba x*
- 16 b₁ *qit-mu ṣap-ta-ṣu ka-lu-ú pa-nu-ṣu*
 a₁ *^rqit^r-mu ṣap-ta-ṣu ka-lu-ú pa-[..]-ṣu*
 c₁ (om) *ka-lu-ú pa-nu-ṣ[u]*
- 17 b₁ *ṣum-ṣu mi-iq-tu lem-nu ki-ṣa-as-si ni-ra-a-hu*
 a₁ *ṣum-ṣu mi-iq-tu₄ lem-[n]u ki-ṣa-as-su mi-ra-[..]-hu*
 c₁ *^rṣum^r-ṣu mi-iq²-tum ki-ṣa-a[s] x mi-ra-a-[..]*
- 18 b₁ *^ra-tál^r-lu-uk-ku hur¹-ba-a-ṣu ṣu-ru-up-pu-ú bu-da-a-ṣú*
 a₁ *a-tál-lu-uk-ku hur-ba-ṣu ṣu-ru-up-pu-u ^rbu-da^r-a-ṣu*
 c₁ *[.....] ^ra x x uk^r ṣu-^rru^r-[.....]*

- 12 ‘sun-fever’, distension,
 13 the seizing of *Lilû* and *Lilîtu*,
 14 (and) Šulak of the toilet,
 15 the binding of the evil Jaundice-demon, the murderous Inspector-demon:
 16 his lips are black, his face is yellow ochre.
 17 Its name is Evil Stroke, its (lit. her) neck is a snake,
 18-19 you – even his travelling mother – bore in the depths

Appendix I. 14 This god is also found in Muššu'u 4: 21 (Böck 2007: 154) and Sag.gig 7: 21.

Appendix II. 16ff. M. Stol has drawn attention to YOS 11 10 as a partial duplicate to these texts, and has kindly offered some improved readings (Stol 1993: 11 n. 61). The YOS 11 text is not similar enough to be regarded as a duplicate, although many of the same phrases occur, in a somewhat different order.

- 1' [... ṣ]a-ap-ta-ṣ[u] (cf. l. 16)
 2' [ka]-lu-ú pa-nu-ṣu-ú (cf. l. 16)
 3' x mi-ra-hu-um ka-ṣu-^rú^r (cf. l. 17)
 4' [m]i-iq-tum a-ta-al-lu-[k]u
 5' [h]u-ur-ba-ṣ[u]-ú (cf. l. 17-18)
 6' ṣag-ṣu-ú mi-iq-tum
 7' ṣu-ru-pu-um bu-da-ṣu (cf. l. 18)
 8' [t]ul-da-ṣu-ú ṣu¹-pu-ul-ma (cf. l. 19)
 9' um-ma-a-ṣu mu-^rwa^r--tum (cf. l. 19)
 10' [i]ṣ-ta-ka-a[n] i-ṣe-ri-im (cf. l. 20)
 11' [a-ṣ]a-ma-ṣa-t[a] i-li-ba-l[i-im] (cf. l. 20)
 12' [i]ṣ-ta-ka-an tu-qú-um-ta

Appendix I. 18: Despite grammatical difficulties, M. Stol has suggested the reading *a-tál-lu-uk-ku* (for *atalluku*), which is confirmed by the parallel text YOS 11 10: 4, which has the reading *a-ta-al-lu-[k]u* (see above).

- 19 a₁ *tu-ul-da ina šu-pu-ul-ma um-ma-š[u] a-ši-im-tu₄?*
 b₁ *[..-u]l-da ina šu-pu-ul-ma um-ma-šu a-lit-ti*
 c₁ (traces)
- 20 a₁ *i-na še-e-ri iš-ta-na-ak-ka-n[u] r^a-šam-ša-a-ti*
 b₁ *[..-n]a še-e-ri iš-ta-na-ak-ka-nu a-šam-šá-a-tú*
- 21 a₁ *rⁱ-na ŠĀ URU iš-ta-na-ak-ka-[.. l]em-ne-ti*
 b₁ *[..-n]a lîb-bi URU iš-ta-na-ak-ka-nu lem-ne-t[u₄]*
- 22 a₁ *r^áš⁷-si-ka a-na ú-pu-r^un⁷-t[i]-ka*
 b₁ *[...-s]i-ka a-na ú-pu-un-ti-[..]*
- 23 a₁ *[u]-pu-un-ta-ka mu-[hu]-r^u*
 b₁ *[u-p]u-un-ta-ka mu-hu-[ur]*
- 24 a₁ *[a]r-[k]i ú-pu-un-ti-ka r^a-[lik-ma]*
 b₁ *r^{ar}-ki ú-pu-un-ti-ka x [.....]*
- 25 b₁ *ú-tam-me-ki DINGIR.DINGIR.GAL.GAL ša ša-me-e r^u [er-še-ti]*
 a₁ *[.....]-ka [.....-m]e-e [.....]*
- 26 b₁ *^aA.NUN.NA.MEŠ e-lu-ti ^aA.NUN.NA.MEŠ š[a-ap-lu-ti]*
 a₁ (traces)
- 27 b₁ *ku-bi LUKUR.MEŠ u NU.GIG.[MEŠ]*
- 28 b₁ *[ši-biṭ ša]-a-ri u bu-ú-[šá-mu]*
- 29 b₁ *[NENNI A NE]NNI ša DINGIR-šú NENNI ^aiš₈-tar-šú NENNI-t[u₄]*
- 30 b₁ *[.....] e TAG e ta-ás-niq-šu*
- 31 b₁ *[.....-m]a e ta-ba-a'*
 a₁ *[.....] r^e ta-ba-a'*
- 32 b₁ *[.....] e te-ru-ub*
 a₁ *r^a-na É-šú⁷ e [t]e-ru-ub*
- 33 a₁ *a-na É te-ru-bu e r^a-tu-u[r]*
 b₁ *[.....-r]u-bu e ta-tu-ur*

- 18-19 restlessness, shivers and chills in his shoulders.
 20 Dust storms were constantly present in the steppe,
 21 evils were constantly present in the middle of the towns.
 22 I called you to your (ritual) flour-offering:
 23 Receive your (ritual) flour-offering,
 24 go away behind your (ritual) flour-offering.
 25 I adjured you by the great gods of heaven and [earth]
 26 (by) the Anunna gods above and the Anunna gods below,
 27 (by) the miscarriage of *nadītu*-priestesses and hierodules,
 28 (by) flatulence and *būšānu*-disease,
 29 [So-and-so son of] So-and-so, whose personal god and goddess is
 Such-and-such a god and goddess,
 30 [May you not,] may you not attack, may you not approach him,
 31 [may you not] and may you not pass by,
 32 may you not enter his house,
 33 (if) you enter the house, may you not return.

Appendix I. 27 Although *kūbu* could be thought of as a demon in this context, it seems more likely that the term refers to a miscarriage or even abortion of priestesses who were not expected or allowed to give birth, and the illicit nature of the foetus became a subject for (black?) magic.

34	a ₁	<i>a-šar ši-ip-tam ad-du-ú la t[a]-sa-ni[q]</i>
	b ₁	<i>ʾa-šar ši-ip-tam ad-du-ú la ta-sa-niq</i>
35	a ₁	<i>lu-ú ta-pa-ṭár lu-ú te-re-eq</i>
	b ₁	<i>lu-ú ta-pa-ṭár lu-ú te-re-eq</i>
36	a ₁	<i>lu-ú ta-na-sùh lu-ú tu-^rdap^r-pár</i>
	b ₁	<i>lu-ú ta-an-na-sùh lu-ú tu-dap-pár</i>
37	a ₁	<i>lu-ú te-ne-es-sì lu-ú ta-at-tál-lak</i>
	b ₁	<i>lu-ú te-né-es-sì lu-ú ta-at-tál-lak</i>
38	a ₁	<i>ar-ki ú-pu-un-t[i]-ka</i>
	b ₁	<i>ar-ki ú-pu-un-ti-ka</i>
	c ₁	<i>[.....-t]i-^rka^r</i>
39	a ₁	<i>níg-gar níg-gar níg nu-gar-^rra^r</i>
	b ₁	<i>níg-gar níg-gar níg nu-gar-ra</i>
	c ₁	<i>[..]-gar níg-gar níg nu-gar-ra</i>
40	a ₁	<i>ta-ta-àm-me ge₆-a-du-du</i>
	b ₁	<i>ša-ga-àm-me ge₆-a-du-du</i>
	c ₁	<i>[šaga]-me-en ge₆-a-du-du</i>
41	a ₁	<i>dab-da-zu-dè gìri-zu ús-sa-ab</i>
	b ₁	<i>dab-da-zu-dè gìri-^rzu^r [..]-sa-ab</i>
	c ₁	<i>[..]-da-zu-dè [....]-^rzu^r ús-sa-ab</i>
42	a ₁	<i>^dutu maš-tab-ba igi mi-ni-in-bar-re</i>
	b ₁	<i>^dutu maš-tab-ba igi mi-ni-^rin^r-bar-re</i>
	c ₁	<i>[tu₆] ^rén^r é-nu-ru</i>

43	a ₁	<i>ka-inim-ma šá gaba-ri udug-hul-a-kam</i>
	b ₁	<i>ka-inim-ma šá gaba-ri udug-hul-a-meš</i>

	c ₁	<i>[.....] ^rá^r [.....]</i>
--	----------------	--

34 Do not approach where I have cast a spell,
 35 may you desist, may you be distant,
 36 may you be removed, may you withdraw,
 37 may you be far away, may you go away
 38 (following) after your flour-offering.
 39 One who calms and soothes everything,
 40 you are the robber who walks around at night:
 41 stride forth to your capture!
 42 Šamaš takes notice of the Twins.

43 Incantation of an exemplar of Udug-hul.

Appendix I. 39: See UH 3: 165.

Appendix I. 42: Cf. the final line of a *Kultmittelbeschwörung*: ^dutu igi bar-ra (Farber and Farber 2003: 102, 15).

Appendix I. 43: The rubric records that the present incantation is a copy (gaba.ri) of an Udug-hul incantation, although this formulation is not common. See also CT 17: 18, a 2-line rubric also placing the incantations within 2 different series, namely both Sag.gig and UH:

én sag-gig an-edin-na ì-du₇-du₇, im-gin, mu-un-ri-ri (= catchline for Sag.gig 4: 1)

im-dub 24 šir-nam-nar èš-gàr udug-hul-meš nu al-til

See also Hunger 1968: 123 No. 421.

colophons:

- a₁ 44 mu-bi-im
 GABA.RI LIBIR.RA EN E^{ki} ina IM BAL IGI.LÁ
 ʾIM.GÍD ʾ.DA ^{md}MAŠ-ga-mil A ^{md}šamaš(UTU)-zēra(NUMUN)-iqiša(BA)-a
 [... Š]AMAN.MĀL.LÁ ^{LU}MAŠ.MAŠ šéh-ri
- b₁ ÉN i-sah-ʾhur li-ša-ba-at-ka
 GABA-RI E^{ki} k[i-ma] la-bi-ri-šú šá-ṭi-ir-ma ba-ár IM
^{md}marduk(ŠÚ)-balaṭ(TIN)-su-ʾiqbi(E) ʾ DUMU ^mda-bi-bi MAŠ.MAŠ

Appendix I. 44 For the colophon in Ms. b₁, cf. PNAE 358, citing a prominent late Babylonian Dabibi family known to include scribes. This colophon preserves the surname of the scribe Dabibi, whose ‘house’ or ‘school’ also known from the colophon of a Nippur medical commentary (Civil 1974: 337, 28, l. 24 *pir-su bul-ṭu É da-bi-bi*). A scribal patronymic Dabibi also appears in a Neo-Babylonian incantation copied from older originals, cf. Michalowski 1981: 16, and it seems likely that the Nippur tablet may have been copied from a Babylonian original, perhaps also reflected in Ms. b₁. The scribe Dabibi appears again in the colophon to UH 13-15 Ms. f₁ (see below), and in the colophon to a LB Mīs pî ritual (Walker and Dick 2001: 73, 68).

Udug-hul Tablet 2

* = copied MJG

*a	=	BM 45392 + 45398 + 45399 + 45404 + 45407 + 45408; ll. 1 – 35; 42 – 67; 69 – 82	pl. 9-10
B	=	K 2962 + 3120 + 3418 (Prev. publ. 4 R ² 29 No. 1, see OECT 6, 58-60; BA 5 334-5); ll. 26 – 67; 69 – 73; 77 – 80	
*C	=	Sm 1535 (Previous publication: Thompson 1900: No. 277g, transliteration only); ll. 24 – 29; 69 – 73	pl. 11
*d	=	K 2758 (+) Rm 2 372; ll. 3; 5 – 18; 56 – 67; 69 – 77	pl. 12
e	=	BM 38447 (80-11-12, 330) (cf. CT 16 40); ll. 6 – 17; 75 – 82	
*F	=	K 17814 (+) Rm 256; ll. 8 – 15; 58 – 60	pl. 11
*G	=	DT 254 (+) BM 99138 (Ki 1904-10-9, 168); (ruled); ll. 36 – 40; 71 – 75	pl. 8
*J	=	K 4612 + 4646 + 5056 (join MJG); ll. 12 – 30; 45 – 54; 56 – 57	pl. 13
k	=	AUAM 73.2857 rev. (Cohen 1976: 143); [obv. = Akk. inc.]; (ll. 43 – 55)	
L	=	STT II 182 (+) 183 + fragment (note of Gurney 29-11-79); ll. 35 – 47; 49 – 65; 67 – 70; 72 – 74; 76 – 79	
m	=	BM 37997; ll. 66 – 67; 69 – 70	
*n	=	BM 50660 + 50988 + 53844; ll. 11 – 26; 28 – 67; 69 – 76	pl. 14-15
O	=	STT I 54 (rev. unidentified); ll. 1 – 6	
*p	=	CBS 8802 (previous publication PBS 12/1 No. 6 rev. 1-5, coll. 17-9-87); ll. 13 – 15	pl. 5, 136
q	=	BM 36681 + 37849 (80-6-17, 413 + 1606); (extract, also lex. and En. El.); copy Lambert 2013 pl. 7, Ms. q, Gesche 2001: 274; ll. 10 – 12	
r	=	BM 42440 (publication Finkel 2000: 198, fig. 51), ll. 19 - 24	
s	=	BM 36284 (extract, copy Gesche 2001: 231); ll. 58 - 62	
*U	=	K 9329 (catchline UH 1)	
*v	=	BM 47827 + BM 47838 (ident. & join I. L. Finkel) + BM 47845; ll. 1 – 12; 16 – 42; 46 – 67; 69 – 74; 77 – 82	pl. 16-17
w	=	BM 42569 + 43216 + 43771 + 43776 (81-7-1, 328 + 980 + 1532 + 1537); (previous publication Finkel 2000: 197, fig. 50); ll. 1 – 9; 15 – 18	
*y	=	BM 43440 (ll. 9-11); ll. 7 – 11	pl. 15
*z	=	BM 45401 (81-7-1, 362) + BM 46329 + 46333 + 46353 + 46477 (81-7-28, 203) + 46512 (81-7-28, 238) + 46517 (81-7-28, 243) + 46560 (several fragments were also identified and joined by I. L. Finkel); ll. 4 – 32; 48 – 53; 55; 57 – 67; 69 – 72; 75 – 77	pl. 18-19
bb	=	BM 59314 (ll. 1-2; 46-49); ll. 1 – 2; 46 – 49	
*CC	=	K 11777 (court. WGL); ll. 31 – 34; 52 – 59	pl. 8
ee	=	BM 37974 (extract, very damaged); date on top of tablet: ^{iti} gu _a ud.23.k[am]; (ll. 54 – 55)	
*hh	=	CBS 11306 (extract): ll. 1 – 5 on tablet = ll. 62 – 66	pl. 16
jj	=	BM 38027 (published: Gesche 2001: 317f.); ll. 52 – 55	
KK	=	K 7587 (court. E. Jiménez); ll. 18 – 21	

Second millennium source

gg = RS 15.152 and RS 17.155 = (published: *Ugaritica* V, plates = pp. 377-378, edition Text No.17:1-11, p. 30-31); ll. 1 – 18.
See also Arnaud 2007: 23, 77

Commentary

*DD = VAT 8286 (published: LKA 82); l. 47

pl. 137

- 1 a [ÉN] ^rlem-nu^r ina IGI AB[GAL]
 O [..... AB]GAL DINGIR.MEŠ^dma[rduk]
 U ^rpu^r-ṭur^r lem-nu^r in[a]
 v [É]N ^rpu^r-ṭur^r lem^r-[nu]
 upper edge: [ana EN u EN]-ti-ia₅ liš-lim
 w ÉN pu-ṭur lem-nu ina IGI A[BGAL]
 bb [.....] lem-nu [.....] ^dmarduk
 gg [.....] ^rHUL^r ina IGI ^{ab}ABGAL DINGIR^{lim} ^dmarduk
- 2 a [.....]-nu ina IGI te-e šá^dé-a u ^dasal-lú-hi i-na IGI ABGAL DI[NGIR.....]
 O [..... AB]GAL DINGIR.MEŠ^dmarduk
 v ^rdup^r-pir lem-nu ina IGI te-e [.....]
 w dup-pir lem-nu ina IGI te-e ^ršá^d[é-a]
 BB [.....] ^dmarduk^r
 gg dú-up<-pir> NAM.HU[L] ina IGI šá^dasal-lú-hi ina IGI ^{ab}ABGAL DINGIR^{lim} ^dmarduk.
- 3 a [...]-^ri^r i-rat-ka ^rmim^r-m[a le]m^r-nu^r T[U₆-k]a šá ba-la-ṭu ^dm[arduk]
 O [.....] šá TI.LA ^dmarduk
 v né-^ri^r GABA-ka mim-ma lem-nu [.....]
 w né-^ri^r GABA-ka mim-ma ^rlem-nu TU₆^r-k[a]
 d (traces)
 gg mi-ri i[r-ta-ka] mim-ma HUL tu-ú-ka TI.LA ^dmarduk
- 4 a [š]i-[pa]t-ka šá šá-l[a-m]u ^dasal-lú-hi [.....] ^rba-la^r-ṭu ^dmarduk
 d [..... TU₆-k]a šá TI.LA ^d[.....]
 O [.....-l]a-ṭu^d ^dmarduk
 v ší-^rpat^r-ka šá šá-la-mu ^dasal-lú-hi [.....]
 w ší-^rpat-ka šá ^ršá-la^r-mu ^dasal-lú-hi EN [.....]
 z (traces)
 gg TU₆-ka SILIM-m[a] ÉN tu-ú-ka TI.LA ^dmarduk

Marduk's powers

- 1 Incantation. Let go, O evil, before Marduk, sage of the gods!
- 2 Depart, O evil, before the incantation of Ea and Asalluhi, before Marduk, sage of the gods.
- 3 Whatever evil, turn your back (on) the healing incantation of Marduk.
- 4 Your incantation of well-being (belongs to) Asalluhi, the owner of your healing spell is Marduk.

1 A similar motif is found in Muššu'u 5: 90 (Böck 2007: 200), pu-ṭur lem-nu la TE-šú uk-kiš a-a-bi la ta-sa-niq-šú, 'Remove the evil, that you not come near him, turn away the fiend, that you not approach him.'

2 The phrase seems to distinguish between the deities Asalluhi and Marduk, since the former is associated with Ea (Enki) while Marduk is then referred to as the divine exorcist. Cf. Geller 1985: 12-15. It is worth noting that in the oldest version of this incantation from Ugarit, Ea's name is omitted, while Asalluhi and Marduk could be construed as parallel and synonymous.

- 5 a [n]a-du-ú ši-^rpat^r-ka šá šá-la^r-mu ^dr^rasal^r-lú-hi man-nu ^ršá-nin-ka^r maš-maš DINGIR šá MIN
 ABGAL ^rDINGIR^r.MEŠ ^dmarduk
 O [.....]
 ABGA]L ^rDINGIR^r.MEŠ MIN
 v na-du-ú ši-pat šá-la-mu ^dasal-[.....]
 z [.....] šá-la-mu ^rasal-lú-hi^r man-nu šá-nin-^rka^r maš-maš DINGIR [.....]
 w ^rna-du^r-[.....] DIN ^dasal-lú-hi man-nu šá-ni[n-.....]
 d [.....] šá-nin-ka maš-maš [.....]
- 6 a UŠUMGAL ^rAN^r-e u KI-^rtî^r [tu-u-šú] ^dr^rmarduk^r
 d ú-šum-gal AN-e [.....]
 e [.....] ^dmarduk
 O [.....] x šá-la^r-me^r
 z [.....] šá-l]a-mu ^dmarduk
 v ^rUŠUMGAL^r AN-e u KI-t[î]
 w [.....]-^re^r u KI-tî [.....] ^dmardu]k
gg ^rú^r-šu-gal AN-e u KI-t[im]
- 7 d DINGIR šá TU₆-šú TI.LA T]U₆-.....]
 a DINGIR.MEŠ šá TU₆-šú TI.LA T[U₆-šú] šá-la-mu TU₆-šú ^ršá^r-nin-na la i-šu-^rú^r
 e [.....] ^rla^r i-šu-ú
 z DINGIR.MEŠ šá TU₆-šú TI.LA TU₆-šú šá-la-[.....] šá-^rnin-na la i^r-[.....]
 v [.....] šá TU₆-šú ba-la-^rtu TU₆ šá-la-mu [.....]
 y [.....] x [.....]
 w [.....-š]ú DIN TU₆-šú šá-la-mu^r TU₆-šú šá-ni-na la i-^ršu-ú^r
gg DINGIR^{lim} <te->eš-ša TI u SILIM^r ta x x šá<-ni>-ina N[U TU]KU

- 5 Your incantation of well-being is cast, O Asalluhi; who can rival you, O divine exorcist, who can surpass Marduk, the sage of the gods?
- 6 The dragon of heaven and earth is [the healing incantation] of Marduk.
- 7 The god, whose incantation is healing and whose incantation is well-being, has no rival.

5 The line is completely omitted in the older Ms. gg (Ugarit), which may indicate that this line was a later addition. The writing *mi-ri* in Ms. gg (Ugarit) is an imperative of *wāru*, corresponding to *né-'i-i-rat-ka* in the later duplicates.

6 Cf. l. 25 below, in which Marduk is described as the divine ušumgal.

7 Ms. gg (Ugarit) is difficult to reconcile with later versions of this same line. The restoration <te->eš-ša is understood as a defective writing for *te-e-šu* (given as TU₆-šú in late duplicates).

8	a	hul- ^r gál ^r sil ₇ -lá igi-mu-ú- ^r ta ^r
	d	hul-gál sil ₇ -lá igi-m[u-.....]
	e	[.....] ig]i- ^r mu ^r -ta
	F	hul-gál s[il ₇
	y	[.....si]l ₇ -lá [.....]
	z	[.....-l]á igi- ^r mu-ta ^r
	v	[...-gá]l sil ₇ -lá [.....]
	w	[.....] i]gi-mu-ta
	gg	hul-g[ál] si ¹ -il-lá i-gim ² -ut-ta
	a	lem-nu ^r dup ^r -pír ina ^r pa ^r -ni-ia
	e	[..... in]a ^r IGI-ia ^r (?)
	F	lem-nu dup-pi[r] i[na
	y	[.....] ina p[a-.....]
	v	lem-nu dup-p[ir ... p]a-ni-[..]
	z	lem-nu dup-pír ina pa ^r -ni ^r -ia
	w	[..... p]a-ni-ia
9	a	gá-e me-en ur-sag ^d asal-lú-hi
	d	gá me-en ur-sag ^d a[sal-.....]
	e	[..... u]r- ^r sag ^r ^d asal-lú-hi
	F	gá-e me-en ur-sag ^d [.....]
	z	gá- ^r e ^r [.....]- ^r lú-hi ^r
	y	[.....] ^{gloss: ta} ur-sag ^r d ^a [sal-.....]
	v	[... m]e-en [.....]
	w	[.....] ^r d ^a asal-lú-hi ^r
	gg	ka me-en ^r ka ^r me-en l[ú]-ur ₅ -sag ^d a[sal-lú-hi]
	a	a-na-ku šá qar-ra-du ^d marduk
	e	[..... qar-ra]-du ^d marduk
	y	[.....] šá qar-ra-du ^r d ^a [.....]
	z	ana- ^r ku ^r šá qar-ra-du ^d mardu[k]
	v	ana-ku šá qar-ra-d[u
	q	^r ana ^r -ku šá qa[r-.....]
	F	a-na-ku ša qar-r[a-.....]

The exorcist derives his powers from Marduk

- 8 O evil, depart from before me!
 9 I belong to the hero Marduk,

8 The gim sign in Ms. gg (Ugarit) is typical of other defective and phonetic writings in this tablet, which may indicate that the scribe did not understand the Sum. he was copying.

9 The phonetic writing in Ms. gg (Ugarit) of ka (or gù?) for gá appears to disregard the nasalization.

- 10 a dumu sag ^den-ki-^rke₄ ^ran-^rki^r-a diri-ga
d dumu-sag ^den-ki-ke₄ an-k[i-.....]
e [..... a]n-ki-a ^rdiri^r-g[a]
F dumu-sag ^den-ki-^rke₄ an^r-[.....]
y [.....-k]i an-ki-a diri-[..]
z [.....]-^rki-ke₄ ^ran-ki-a diri-ga
q [.....-k]e₄ [.....]
v [..... ^de]n-ki-ke₄ [.....]
a *ma-ri reš-tu-ú šá* ^dIDIM *šá ina AN-e u KI-tì šu-tu-ru*
e [.....] ^rAN^r-[u] KI *šu-tú-^rru^r*
q [*ma-r*]i reš-tu-ú šá ^dr^re^r-[a]
F *ma-ru reš-tu-u šá* ^dr^r[.....]
y [.....]-^rú^r šá ^dIDIM *šá ina AN-e* [.....]
z ^r*ma^r-ri^r reš^r-tu-ú šá* ^dIDIM [.....-t]ì *šu-tu-ru*
v *ma-ri* [.....]
- 11 a nun šà-la-sù dumu sag ^reridu^{ki}-ga-ke₄
d nun šà-la-sù dumu sag er[idu^{ki}.....]
n ^rnun^r šà-l[á]
e [..... dum]u ^rsag^r eridu^{ki}-ga-k[e₄]
q [nu]n šà-lá-sù dumu sag [.....]
F nun šà-lá-^rsù^r du[mu]
z [.....-s]ù dumu sag eridu^{ki}-ga-ke₄
v [.....-k]e₄
y [..... sa]g er[idu^{ki}-.....]
gg ta-mu-zi-ig i-ri-du-ka-ak-ku
a *ru-bu-ú reme-nu-ú ma-*[ri] ^rreš-tu^r-ú šá eri₄-du₁₀
e [.....] m[a-.....]-ú šá eri₄-du₁₀
q *ru-bu-ú reme-nu-ú ma-ri* [.....]
F *ru-bu-u re-mé-nu* [.....]
z *ru-bu-ú reme-nu-ú ma-r*[i]-^rú^r šá eri₄-du₁₀
v *ru-bu-^rú^r* [.....]

10 foremost son of Ea, who is supreme in heaven and earth,

11 the merciful prince, foremost son of Eridu.

11 The Ms. gg (Ugarit) reading ta-mu-zi-ig i-ri-du-ka-ak-ku is phonetic for dumu sag eridu^{ki}-ga-ke₄.

- 12 a níg-nam hul níg nu-sig₅-ga níg nu-du₁₀-ga-mu ʾnig^ʾ n[u]-ʾsi-sá^ʾ
d níg-nam hul níg nu-sig₅ :
n ʾnig nam^ʾ-h[ul]
e [.....] nu si-s[á]
q níg-nam hul [.....]
F níg-nam h[ul]
z ʾ níg-nam^ʾ.....-g]a-[m]u [.....]-ʾsi-sá^ʾ
v (traces)
gg níg nu-ʾhul^ʾ níg nu-si-ga níg nu-ti-il-la^ʾ ag-ga
a *mim-ʾma lem^ʾ-nu ʾmim^ʾ-ma la ʾdam^ʾ-qa ʾmim^ʾ-ma^ʾ la ʾta-ʾa-bi mim-ma la i^ʾ-šá-ri*
q *mim-ma lem-nu mim-ma [.....] la [.....]*
F *mim-ma [.....]*
e [.....]- x man-ma ʾla i^ʾ-[šá-ri]
z [...-m]a lem-nu mim-ma lem-nu la dam-qa mim-ma la ta-a-bi mim-ma la i^ʾ-šá-ri^ʾ
J [...-m]a ʾlem^ʾ-[.....]
- 13 a su nu-du₁₀-ga-mu [su] nu-sig₅-g[a-...]
d su nu-du₁₀-ga-mu su nu-s[ig₅-ga-....]
J ʾsu^ʾ nu-du₁₀-ʾga^ʾ-[.....]
n ʾsu^ʾ nu-du₁₀-[.....]
e [.....] su nu-ʾsig₅^ʾ-[.....]
F níg ʾnu-du₁₀^ʾ-g[a]
p [.....-g]a-mu su nu-si[g₅-....]
z [.....-m]u
gg su nu-dú-ga
a *šá a-na ši-i-ʾru la ʾta-a^ʾ-bi a-na zu-mur ʾla dam^ʾ-qa*
J *šá ana ši-i-ri l[a]*
e [.....-n]a zu-ʾum^ʾ-ri ʾla^ʾ [.....]
z [..... š]i-ri la ʾta-a-bi a-na z[u-.....]

- 12 Whatever evil, whatever is not favourable, whatever is not good (for me), whatever is not in order,
13 which is (aimed) at my unwell flesh or unfit body,

12 Only the late-Babylonian Mss. have the full text of this line. It is unclear how to interpret the older variant from Ugarit, níg nu-ti-il-la^ʾ ag-ga of Ms. gg, but one might hazard a guess: ‘whatever causes one not to live’.

13 The *la ʾtâbu* demons here (which cannot be distinguished from the *la damqu* demons) correspond to the Aramaic *lṭby*-demons of the incantation bowls (see Levene 2003: 32, 4).

- 14 a ṛšà⁷ nu-du₁₀-ga-mu ṛšà⁷ nu-si-[sá]
d šà nu-du₁₀-ga-mu šà nu-si-s[á]
J šà nu-du₁₀-ga-m[u]
p [.....-g]a-mu šà nu si-[sá]
n ṛšà nu-du₁₀⁷-g[a]
e [.....] šà nu-si-s[á]
z šà nu-du₁₀-ga-mu šà [nu]-<si->sá
a ṛšá⁷ a-na ìb-bi⁷ la⁷ ṭa-a-bi⁷ ana ìb⁷-bi⁷ la⁷ i-šá-ri
J šá ana ìb-bi l[a]
p šá ana ìb-bi la ṭa-a-bu ana ìb-bi la i-ša-ru
e [.....] ìb-bi la i-šá-[..]
z šá ana ìb-bi la ṭa-a-bi ana l[ìb-bi] la i-ṛšá-ri⁷
n [.....]-ṛbi la⁷ [.....]
- 15 a [du₁₁-g]a^d en-ki-ke₄ a-ra ga-[.....]
d ṛdu₁₁⁷-ga^d en-ki-ke₄ a-ra [.....]
J du₁₁-ṛga^d e[n-.....]
n [.....]^d en-ki-ṛke₄⁷ [.....]
p [..-g]a^d en-ki-ke₄ a-ra ga-ra-ab-zi
e [.....] [a]-ra ga-ra-[.....]
z [..-g]a^d en⁷-[..-g]a-k[e₄.....]
w [..... g]a-r[a-.....]
gg <tu->-ga an-gíd-ki-ik-k[i a-r]a ka-rab-gub
a ina qí-ṛbit^d IDIM a-na-as-sah-ka
p ina qí-bit^d é-a a-na-as-sah-ka
J ina qí-b[it]
e [.....] x ṛa⁷-na-a[s]- x [.....]
w [.....^d IDI]M ṛa-na-as⁷-sah-[..]
- 16 a [^dasal-l]ú-hi mu-un-š[i-.....]
d ^dasal-lú-hi mu-un-ši-gen-n[a]
J ^dasal-l[ú-.....]
n [^da]sal-lú-hi [.....]
e [..... m]u-un-ši-in-[..]
z [^den-ki-ke₄ ^das]al-ṛlú-hi⁷ mu-un-ši-in-gen-na
v [^dasa]l-lú-[.....]
w [.....] mu-un-ši-in-bar
a ^dmar[duk] ṛiš⁷-pur-ṛan⁷-ni
J ^d[.....]
e [.....]-ṛpur⁷-an-ni
z ṛé-a u⁷ ^dmarduk iš-pur-an-ni
w [.....] iš-pur-an-ni

- 14 which is (aimed) at my unwell or abnormal belly –
15 by the command of Ea will I drive you out.
16 Marduk sent me

15 Sum. a-ra, corresponding to the Akk. suffix -ka, is likely to be a variant for za(-e)-ra. The reading in Ms. gg (Ugarit) is phonetic for the Sum. text of our line, although replacing the verbal root with gub rather than zi.

- 17 a [ap-t]i lim-hur pá-r-du-ú li-[it-ta-š]i mim-ma ʿlem⁷-nu mim-ma NU DU₁₀G[A..... S]A.MEŠ-[.....]
 J ap-tu [.....]-ši mim-ma lem-[..... N]U DU₁₀GA šá ina SU-[..... b]a-šú-ú
 n ʿap-ti⁷ [.....] mim-[m]a lem-nu mim-m[a.....]
 e [.....]-ú [.....]
 d ap-tu lim-hur pá-r-du-[.....] ʿmim-ma lem-nu mim-ma la ta⁷-[.....]
 v [...-t]i [...-h]ur ʿpá-r-du-ú⁷ [.....] ina zu-um-ri-ka UZU [.....]
 z [.....]-ʿú li-it⁷-[.....] šá ina SU-ka UZU.MEŠ ʿù⁷ SA.MEŠ-ka ba-šú-ú
 w [.....-h]ur pá-r-du-ú li-še-šu mim-m[a] UZU.MEŠ-ka SA.MEŠ-ka ʿba-šú⁷-[ú]
gg ap-tu li-š-ma par-du-ú li-še-ši [...-m]a HUL mim-ma NU DU₁₀ ša ina UZU-ka u sa-a-ka GÁL-ú
- 18 a [l]i-i[s]-[su]h mur-šu šu-a-ti en-qu ʿmas-su⁷-u maš-maš DINGIR.MEŠ^dasal-lú-[..] m[ar.....]
 [.....]-ʿka⁷ [..... T]E.ʿÉN⁷
 J li-su[h]-ʿtu₄⁷ en-q[u]-hi dumu^d[.....]
 [.....É]N
 d [.....] x [.....]
 n [l]i-is-s]uh mur-šu šu-a-ti e[n.....]
 v li-is-suh mur-šu šu-a-t[u₄.....] DUMU^dé-a ABGAL
 ʿina zu⁷-[um-ri-ka]
 z [..... š]u-a-ti en-q[u] ʿd^dasal-lú-hi DUMU^dIDIM ʿABGAL⁷
 ina SU-ka li-is-suh TE.É^N
 w [..... m]ur-šu šu-a-ti ʿen-qa⁷ DINGIR mas-su-ú ʿmaš-maš⁷ [.....] ʿd^dasal-lú-hi DUM[U] ^dIDIM ABGAL
 ina SU-[..] li-is-suh TE.É^N
 KK [.....] ʿmaš-maš DINGIR.MEŠ⁷ [.....]
gg (om.) [e]n-qí [mas-s]ù-ú maš-maš DINGIR^{lim ab}ABGAL^dasal-lú-hi ina SU-ka li-ʿis⁷-sù-u[h]
-
- 19 a [É^N] ^dé-a É^N i-man-nu ^dr^{nin-girimma}⁷ [...] i-nam-di
 J É^N ^d[.....-na]m-di
 n É^N ʿ^dé⁷-a É^N ʿi⁷-[.....]
 z É^N ʿ^dé-a⁷ É^N ʿi⁷-man-nu ^dnin-g[irimma-na]m-di
 v É^N ^dé-[aš]ip-tu₄ ʿi⁷-[.....]
 r É^N ^dé-a É^N i-man-nu ^dnin-girimma ta-a i-nam-du
 KK [.....] É^N ŠID-nu ^dnin-[.....]

- 17 so that the window may confront terrors, so that whatever is evil and whatever is not good in your body, flesh, or sinews may get out.
- 18 May the wise leader, exorcist of the gods, uproot that illness, may Asalluhi son of the sage Ea remove (it) from your body. Incantation spell.

Power derived from the Apsû

- 19 Incantation. Ea recites the incantation, Ningirimma casts the spell:

17 The incantation reverts to an Akkadian unilingual text. In Ms. gg (Ugarit), *sa-a-ka* is from Akk. *sû*, ‘date-palm fibre’, used metaphorically as a part of the body (tendon), but in the later text SA is a logogram for *šer’ānu*.

19 The dialogue between Enki(Ea) and Ningirimma is reminiscent of early third-millennium incantations, cf. Krebernik 1984: 126.

- 20 a *i-mat*^dIDIM š*i-pat*^dIDIM *ru-’ut*^dIDIM [.....] *ša*^dIDIM [.....] *la i-šu-ú*
 J *i-mat*^rd[.....] *é-a ina q[í-.....]-’ú*
 n *i-mat*^d[*é-a š*i-pat**^rd[.....]]
 z [*ma*]^t*é-a š[i]-pat*^d*é-a ru-’-.....* *ša pa-ši-ri la i-šu-ú*
 v *i-mat*^d*é-a š*i-pat** [.....] *ru-’-.....*
 r *i-mat*^d*é-a š*i-pat**^d*é-a ru-’-ut*^d*é-a qí-bit*^d*é-a šá ba-š[á-mu] la i-’-[šu-ú]*
 KK [.....] *pat*^d*é-a ru-’-.....* *ša pa-ši-ri la* [.....]
 21 a *dup-pir*^r*mu-kil*^r *reš HUL-ti mim-ma lem-nu NU TE* [.....] *ša*^dŠÀ-ZU [.....] *ABGAL*^r*ma-ri*^r [.....]
 J *dup-’-.....-T]E-šú šá*^d[.....] *š[u-ú]*
 n *dup-pir* [m]u-kil *reš*^r[.....] *ša*^d*en-’-l]u m[a-ri* [.....]
 v *dup-’-pir* [m]u-kil *reš* H[UL-t]i [.....] *ša*^d*en-b[i-l]u-lu*^dŠÀ.ZU DUMU^rd[.....]
 z *du[p-... m]u-kil reš* HU[L-t]i [mim]-*ma lem-n[u] N[U ..]* *ša*^dŠÀ.ZU DUMU^dIDIM [i]-*šu-’ú*^r
 r [du]p-p[ir] *mu-kil*^r *re-eš* H[UL] *mim-ma lem-nu NU TE*^dŠÀ.ZU [ABGAL] *ša*^d*en-bi-lu-lu* DUMU [.....]
 KK [..... HU]L-*tì mim-’-m[a* [.....]
 22 a *nun gal*^r *nun gal-e-ne*^r *nun g[al* [.....]
 J [.....] *ab]zu*
 n *nun-gal* [.....]
 v *nun-gal nun gal-e-ne* [.....]
 z *nun [... n]un gal-e-ne [nu]n g[al* [.....]
 r *nun-’gal*^r x x *nun-gal nun gal-e-’-n[e] nun-gal abzu*
 a *ru-bu-ú r[a-bu-ú ina*^d*i-gí-gí ru-bu-ú*^r *ra-’-b[u-ú ..]* *ap-’-si-i*
 J [.....] *i-gí-gí* [.....] *si-i*
 v *ru-bu-ú r[a-.....]*
 z *ru-’-b[u* [.....] *bu-ú ra-’-bu-’-.....]*
 r *ru-bu-[u] ra-bu-ú ina*^d*i-gí-gí ru-bu-ú ra-bu-ú ina ap-’-si-i*

- 20 ‘Ea’s poisonous spittle, Ea’s incantation, Ea’s saliva, Ea’s command, for which there is no counter-measure’.
 21 Depart, accessory to evil, whatever evil should not approach him, for whom the wise god Enbilulu (Marduk), the son of Ea, is available.
 22 The great prince, the great prince among the Igigi, the great prince in the Apsû,

20 The var. *bašāmu* in Ms. r appears to be for penitential sackcloth, a graphic image for a countermeasure.

21 Although Enbilulu is usually identified as Marduk, Ms. r treats them separately in this line. For Šazu as a name for Marduk (‘he who knows the insides’), in childbirth contexts, see Stol 2000: 72. Ms. J shows a ruling following this line.

22 Cf. STT 172 7-8 (and dupl.), *nun gal*^d*en-ki en ka-inim-ma-bi // ru-bu-u ra-bu-u é-a* EN ÉN, although in our line *nun gal* refers to the Anunnaki. An interesting description of the Igigi in a Samsuiluna bilingual reads, [nun-g]al-e-ne-er [g]ù-mur in-ak-eš-a-aš // *qar-du-tim i-na i-gí-gí* (var. *i-gí-gí*), (Sollberger 1969: 33, 5), translated (*ibid.* 39) as ‘the valiant ones among the Igigi’, but by Civil (1984: 294-295) as the ones ‘who shout the loudest’, i.e. the heroic ones. See now Frayne 1990 (RIME 4): 385, No. 7 (ref. court. M. Stol).

- 23 a nu₁₁ gal ṛnu₁₁-gal-e^ṛ-ne [.....]
 J [..... a]bzu
 v nu₁₁ gal nu₁₁-gal-e-ne [.....]
 z nu₁₁ g[al n]u₁₁-gal-e-ne ṛnu₁₁^ṛ-[.....]
 r nu₁₁ⁱ(sign: pirig) gal nu₁₁-gal-e-ne
 n n[u₁₁.....]
 a nu-úr GAL-ú n[u-úr-.....]
 J [.....]-šú-nu [.....-s]i-i
 v nu-ú-ri ra-ṛbu^ṛ-[.....]
 z nu-ú[r..... ZĀ]LAG-ri šá ap-si-[i]
 r nu-ú-ri ra-bu-ú ZĀLAG.GAL u ZĀLAG-šú-nu KI.MIN šá ap-si-i
- 24 a [ma]š-maš nun-[gal-e-n]e á-[gál] ṛ^da-nun-na-ki-ṛ^e-ne
 C [..... nu]n^ṛgal^ṛ-e-ne á-gál^da-nun-na-ke₄-e-ne
 J [.....-k]e₄-e-ne
 v maš-maš^dnun-gal-e-ne [.....]
 z maš-maš [.....]-gal-e-ne [.....]
 n [.....]-gal-ṛ^e-[.....]
 a maš-ma-šú^di-g[ī]-[.....]
 C [.....-š]ú^di-gì-gì tu-kul-ti^da-nun-na-ki
 v maš-maš^di-gi₄-g[ī].....]
 z maš-m[a-.....]-ṛ^{ki}
 J [.....-n]a-ki
- 25 a [^d]asal-lú-hi ušum[gal] an-ki-[bi]-ṛ^{da}-ke₄
 J [.....-k]e₄
 C [.....-l]ú-ṛ^{hi} ušumgal an-ki-bi-da-ke₄
 v ^dasal-lú-hi ušumgal [.....]
 z ^das[al-l]ú-ṛ^{hi} ušumgal^ṛ [.....]
 n [.....] u[šumgal.....]
 a ^dmarduk ṛ^ú-[.....]
 C [^dmardu]k ṛUŠUMGAL AN-e u KI-tî
 v ^dmarduk ú-šum-gal-l[u.....]
 z ^d[.....]

- 23 the great light—their great light—the great light of the Apsû,
 24 the exorcist of the Igigi, the support of the Anunna (is he),
 25 Marduk, dragon of heaven and earth,

23 The Akk. of Ms. z uses a logogram (ZĀLAG-ri) for *nūru*, which is an unusual orthography in UH, while Ms. r mixes syllabic and logographic orthographies for this word.

- 26 a [t]u₆-du₁₁-ga-a-n[i] lú-^rna^r-m[e..]-kúr
v tu₆-du₁₁-ga-a-ni [.....]
B [.....] lú-na-me nu-kúr
C [.....]-^rna^r-me nu-kúr
J (traces)
z ^rtu₆^r-d[u₁₁-g]a-a-^rni-šè^r [.....]
n [.....]-^ra^r-ni [.....]
a šá ina TU₆.^rDU₁₁.^r[.....-k]a-ru
v šá TU₆.DU₁₁.GA-šú man-m[a]
B [.....] la ú-nak-ka-ru
C [.....] ^rú-nak^r-ka-ru
J [.....-m]a ^rla ú^r-n[ak-.....]
z ^ršá ina^r T[U₆.D]U₁₁.^rGA-šú^r [.....]
- 27 a [t]u₆-du₁₁-ga-a-ni-šè ad₆^r ti-^rla^r
v [t]u₆-du₁₁-g[a]-^ra^r-ni-šè [.....]
J [.....] ad₆-a ti-^rla^r
B [.....-š]è ad₆-a ti-la
C [..... t]i-la
z [t]u₆-^rdu₁₁-ga-a-ni^r-šè [.....]
v šá ina TU₆.DU₁₁.^rGA^r-šú mi-^ri^r-[.....]
J [.....] AD₆ i-bal-lu-^rtu
B [..... m]i-tu₄ i-bal-lu-^rtu
C [.....-^rt]u
z [š]á ina TU₆.DU₁₁.G[A-.....]
- 28-29 a [s]a hul du₈-ù-d[a] ^ren^r ^damar-utu e-^rda-a^r
v [.....]-ù-da [..]^damar-utu [.....]
z [..... d]u₈-ù-da [.....]
J [.....] en-e^damar-utu e-da-a
B [.....]-^re^r^damar-utu e-da-a
n s[a-.....]
C [.....]-^ra^r
J [.....-^rt]a-ru be-lu₄ ^dmarduk it-ti-ka-ma
B [..... NU] pa-^rta-ru [..... i]t-ti-ka-ma
v [.....] ^rpa-^rta-ru^r [.....]^dmarduk i[t-..]-k[a-..]
z ki-šir-tu NU pa-^rt[a-.....]
a [.....-^rt]i-k[a-..]

26 whose spoken incantation no one can alter,

27 through whose spoken incantation he can bring the dead back to life.

28-29 Lord Marduk, the unbreakable bond is with you.

26 UH consistently uses *manma* (or *mim-ma*) for *mannu*, ‘someone’, corresponding to Sum. lú.

28-29 Ms. a and z provide evidence for the Sum. phrase sa hul du₈-ù-da, ‘in order to loosen the evil net’, while in Ms. z the Akk. treats the phrase as an epithet of Marduk, as *kiširtu la paṭāru*, ‘an unbreakable bond’. Both meanings are appropriate to the context.

- 30 v [..... du]mu-sag abzu-ke₄ sig₅-g[a zíl-zí]l-bi za-a-[kam]
 J [..... dumu]-sag abzu-ke₄ {ke₄} [.....-l]e-bi za-a-kam
 B [..... dum]u-sag abzu-k[e₄-zí]l-le-bi za-a-k[ám]
 a ^rd^aasar-alim-^rnun^r-[na]-^rbi^r za-kám
 n ^das[ar-..... s]a₆-ga ^rzíl^r-[.....]
 z [.....-ali]m-nun-na [du]mu-sag abzu-ke₄ [.....]
 a [.....] te.én
 v [^dmarduk ma-ru re]š-tu-ú šá ap-si-i bu-u[n-nu-ú d]u-um-mu-qa ku-u[m-mu]
 n [..... re]š-^rtu-ú^r šá ap-si-^ri^r [.....]
 z [^dmardu]k m[a-.. r]eš-tu-ú šá ap-[.....]
-
- 31 n én en [.....]
 B [én en gal kala]m-ma lugal kur-kur-r[a]
 v [.....]: lugal kur-kur-r[a]
 a [.....]-ra
 n *be-lu₄ GAL-ú šá KUR* [.....]
 B [..... m]a-a-ti *be-el ma-ta-a-[ti]*
 v [..... r]a-bu-ú šá ^rma-a^r-tu₄ *be-lu ma-^rta-a-tu₄^r*
 z [..-l]u ra-bu-^rú šá^r [.....]
 CC [.....]-^ra-ti *be-el^r* [.....]
- 32 B [dumu sag^den]-^rki^r-ke₄ an-ki-a diri-ga
 a [.....]-^ra^r diri-ga
 v [.....] an-^rki-a^r diri-ga
 n [dum]u-^rsag^r [.....]
 CC [..... a]n-ki-a d[iri-..]
 B [*ma-ru re*]š-tu-ú šá ^dé-a [AN]-^re^r u KI-tì šu-tu-ru
 n ^rma-ri^r reš-tu-ú šá ^dé^r-[a]
 v [..... re]š-tu-ú šá ^dé-a šá AN-e u KI-t[ì] šu-tu-ru
 z [.....-t]u-^rú^r [.....]
 CC [.....] ^rdé^r-a šá AN-[.....]
- 33 B en-gal kalam-ma lugal kur-kur-ra
 a [.....]-kur-ra
 v [.....]: lugal kur-kur-ra
 n [.....] ^rme^r-en
 CC [.....] kalam-ma [.....]
 n *be-lu₄ GAL-ú šá KUR EN ma-t{a-.....}*
 v *be-lu^r ra^r-bu-ú šá ma-a-tu₄ be-l[u] ma-ta-a-tu₄*
 CC [..... š]á ma-a-t[ì] [.....]

30 O Marduk, foremost son of the Apsû, it is for you to show grace and favour.

Marduk against demons and illness

- 31 Incantation. Great lord of the land, ruler of lands,
 32 foremost son of Ea, who is supreme in heaven and earth,
 33 great lord of the land, ruler of lands,

30 The ruling between these incantations is most clear on Ms. v, which is supported by the te.én doxology in Ms. a.

- 34 B [ding]ir dingir-re-e-ne-ke₄
a [.....-n]e-ke₄
n dingir dingir-re
v [.....] dingir-re-e-ne-ke₄
B [š]á i-lu₄ šá DINGIR.MEŠ
n DINGIR.MEŠ šá DINGIR.M[EŠ]
v [..... DINGI]R.MEŠ
CC [..... š]á rⁱ-[l]
- 35 B [.. k]i-a zag-du nu-tuku-a
a [..... n]u-tuku-a
n r^an kiⁱ-a [.....]
v [.....]: zag-šè nu-tuku-a
B [ina² AN]-r^e u KI-tì šá šá-ni-na la i-šu-ú
L [....] x [.....]
n [...] r^aN-e^r u KI-tì šá-i-na la rⁱ-[šu-ú]
v [.....-t]i šá-r^ani-na la^r i-šu-ú^r
a [.....]-r^ašu-ú^r
- 36 B [.....-a]n ^den-líl-bi-da-ke₄
n [mí] du₁₁-ga-[.....]
v [.....]-an ^den-líl-bi-da-ke₄
G (trace)
B [.....-t]u₄ šá ^da-nim u ^den-líl
v [.....-t]u₄ šá ^da-nim u ^den-líl
L [.....-n]i²-ih²-[.....]
n tak¹-n[i-i-t]u₄ šá ^da-nim u ^de[n-...]
G [.....-t]u₄ [.....]
37 B [arhuš-sù] dingir-re-e-ne-ke₄
n [.....]-sù [.....]
v [.....] dingir-re-e-ne-ke₄
B [re]-mé-nu-r^aú^r ina DINGIR.MEŠ
L réme-r^anu^r-[.....]
n re-m[e-nu]-r^aú^r i-na DINGIR.M[EŠ]
G [.....-n]u-ú [.....]
v [.....M]EŠ

- 34 who is god of the gods,
35 who has no rival in heaven and earth,
36 the solicitude of Anu and Enlil,
37 merciful one among the gods,

35 The erroneous reading *šá-i-na* in Ms. n is clear on the copy.

- 38 B [šà-lá]-sù ug₅-ga ti-la ki-ág-gá
 n [.....] ug₅-ga-bi [.....]
 v [.....] ki-ág-gá
 G [.....-s]ù ug₅-^rga^r [.....]
 B ^rre^r-mé-nu-ú šá mi-ta bul-lu-^rta i-^rram-mu^r
 L réme-nu-u [.....] mî-[.....] x [.....]
 n re-mé-n[u-.....-t]u^r bul^r-lu-^rtu [.....]
 v [.....] m]i-tu₄ a-na bul-lu-^rtu i-ra-mu
 G [.....]-ú šá mi-ta bul-l[u-.....]
- 39 B ^dasal-lú-hi lugal an-ki-bi-da-ke₄
 n ^rasal-lú^r-hi^r lugal^r [.....]
 v [.....] lugal an-ki-bi-da-ke₄
 G [.....] lugal an-k[i.....]
 B ^dmarduk šar-ru AN-e u KI-tî
 L ^dmarduk x [.....] x x [.....]
 n ^dmarduk [.....] ^ru^r [.....]
 G [.....] šar₄ A[N-.....]
- 40 B lugal tin-tir^{ki} lugal é-sag-íl-la
 n ^rlugal tin-tir^{ki}^r [.....]
 G [.....]^{ki} ^rlugal é^r-[.....]
 v [.....] lugal é-sag-íl
 B šar ba-bi-lî be-el É.SAG.ÍL
 L [š]ar₄ KÁ.DI[NGIR.RA^{ki} b]e-el [.....]
 n šar-ri [.....]
 G [.....] DINGIR.MEŠ^r EN^r [.....]
 v [.....]SA]G.ÍL
- 41 B lugal é-zi-da lugal é-mah-ti-la
 v [.....] lugal é-mah-ti-la
 n ^rlugal é-zi^r-da [.....]
 B šar É.ZI.DA be-el É.MAH.TI.LA
 L šar₄ É.[ZI.D]A be-el ^rÉ^r. [.....]
 n ^ršar^r-ri [.....]
 v [.....].TI.LA

38 merciful one who loves to revive the dying,

39 Marduk, ruler of heaven and earth,

40 ruler of Babylon, lord of Esagil,

41 ruler of Ezida, lord of Emahtila,

38 Cf. below l. 57, and STT 191: 3'-4', [šá-là-s]ù ug₅-ga ti-la [ki-ág-gá] // [reme]-nu-tu₄ bul-lu-^rta i-[ram-mu].

- 42 B an-ki-bi-da za-e-ke₄
n ʾan-ki-biʾ-da [.....]
v [.....] za-a-kam
B AN-e u KI-ti ku-um-mu
a [..... k]u-um-mu
L AN-ú KI-tu₄ ku-u[m-...]
v [..... k]u-[u]m-m[u]
- 43 B ki an-ki-bi-da za-e-ke₄
n ʾki anʾ [.....]
k [..] an-k[i]
B e-ma AN-e u KI-ti ku-um-mu
a [.....-t]i ku-um-mu
L e-ma AN-ʾúʾ KI-tu₄ ku-u[m-mu]
n ʾe-ma AN-eʾ K[I-.....]
- 44 B tu₆ nam-ti-la za-e-k[e₄]
n tu₆ nam-ti-la [.....]
k tu₆ nam-ti-[.....]
B ši-pat ba-la-ṭu ku-um-m[u]
a [.....-ṭ]u ku-um-mu
L ši-pat ba-lá-ṭi ku-um-[..]
- 45 B uš₁₁ nam-ti-la za-e-k[e₄]
n uš₁₁ nam-ti-la [.....]
k uš₁₁ nam-ti-la [.....]
B i-mat ba-la-ṭu ku-um-m[u]
a [.....-l]a-ṭu ku-um-mu
L i-mat b[a]-lá-ṭi ku-um-[..]
J ʾiʾ-[.....]
n ʾiʾ-[.....]
- 46 B šir-kù-ga-ka abzu za-e-k[e₄]
J šir-kù-ga-ʾkaʾ a[abzu]
L [.....] x x [.....]
n šir-kù-ʾgaʾ-na ab[zu]
k šir-kù-ga-ʾkaʾ ab[zu]
v [.....] ʾzaʾ-[.....]
B šir-kù-gu-ú MIN ku-um-m[u]
a [š]ir-kù-ʾgu-ú šá ABZUʾ ku-um-mu
J šir-kù-gu-ú [.....]
L šir-kù-g[u-u šá] ʾapʾ-si-e ku-um-[..]
bb [..... ABZ]U ku-um-mu

- 42 to you belong heaven and earth.
43 Wherever heaven and earth belong to you,
44 the “incantation of life” belongs to you,
45 the life-giving (poisonous) spittle belongs to you,
46 the širkugû-song of the Apsû belongs to you.

- 47 B nam-lú-u₁₈-lu un sag-gi₆-g[a]
 J nam-lú-u₁₈-lu u[n]
 L [.....] un sa[g-.....-g]a
 n nam-^rlú^r-u₁₈-lu [.....]
 v [..... u]n sag g[i₆-..]
 k nam-lú-u₁₈-lu un sa[g]
 bb [.....-g]a
 (DD nam-lú-u₁₈-lu un sag-gi₆-ga-ke₄)
 B a-me-lu-tu₄ ni-ši šal-mat SAG.D[U]
 J a-me-lu-tu₄ šal-[.....]
 L a-me-lu-[....-š]i šal-mat qaq-q[a-di]
 n ^ra^r-[me-l]u-ut-tu₄ šal-[.....]
 a [.....-l]u-ut-tu₄ šal-^rmat qaq-qa^r-d[u]
 bb [.....]-qâ-du
 (DD a-me-lu-ut ni-ši šal-mat qaq-qa-di an-nu-u šu-mer-šu KI.A GAR.A)
- 48 B níg-zi-gál níg-a-na mu-sa₄-a kalam-ma gál-la-ba
 J níg-zi-gál-la níg-a-na m[u-...] kalam-ma gál-[.....]
 n níg-zi-gál níg-nam mu-sa₄-a-ke₄
 v [.....] kalam-ma gál-l[a-..]
 a [.....-s]a₄-a [.....]
 k níg-zi-gál níg-^rnam^r mu-^rsa₄^r-a k[alam-.....]
 bb [.....] kalam-ma gál-la-bi
 z [.....]-^rnam mu^r-[.....]
 B šik-na-át na-piš-ti ma-la šu-ma na-ba-a ina KUR ba-šá-a
 J šik-na-át na-piš-ti ma-la [.....] ina ma-a-ti [.....]
 n šika(LA)-n[a-at Z]I-tî ma-la ba-šu-^rú^r [.....]
 v [.....]-^ra^r-tu₄ ba-šá-a
 a š[ik-.....] ^rna-bu-u^r ina ma-a-tú ba-šá-a

47 Mankind, the black-headed people,

48 as many named living creatures as exist in the land,

47 Text DD (LKA 82) is a commentary citing three different passages from UH, namely l. 47 from UH 2, as well as extracts from UH 3 and UH 4 (see ad loc.). The commentary on this line adds the following remark: *an-nu-u šu-mer-šu* KI.A GAR.A, ‘as for this: its Sumerian is KI.A GAR.A’. The comment refers to the fact that l. 47 contains no verb, but shares the verb of the following line (48), which reads *kalam-ma gál-la-ba // ina ma-a-ti ba-šá-a*, ‘existing in the land’. The commentary offers a variant reading for the end of the line, namely Sumerian *ki-a gar-a*, ‘being present on the earth’, referring to the ‘black-headed people’, the inhabitants of Sumer.

48 The value /šik/ for la in Ms. n is not attested, but it is based on the logogram šika for potsherd.

- 49 B ub-da-límmu-ba níg-a-na-bi ì-gál-la
 J ub-da-límmu-ba níg-na-bi [.....]
 L ub-da-lí[mmu]-ba níg-gá[l-la-b]i ì-gál-la
 n ub-da-límmu-bi [.....]
 v [.....níg]-nam-bi ì-gál-la
 k ub-da-límmu-ba níg-nam-ma ì-gál-[..]
 z [.....-b]a [.....]
 a [.....-n]am-[.....]
 B *kib-rat er-bet-ti ma-la ba-šá-a*
 J *kib-rat er-bet-ti ma-l[a]*
 L *kib-rat er-be[t-ti] ʳmaʳ-[.....]*
 n *k[ib-r]at er-bet-tu₄ ma-la [.....]*
 a ʳkib-ratʳ [.....-l]a ʳba-šuʳ-ú
 z *kib-[.....]*
- 50 B ʳ^dnun-gal-e-ne an-ki-šár-ra a-na gál-ʳlaʳ-[..]
 J ^dnun-gal-e-ne an-ki-šár-ra-k[e₄]
 L ʳ^dnun-gal-e-ʳneʳ an-ki-šár-ra-àm níg-nam g[ál-l]a-àm
 n nun-gal-e-ne [.....]
 v [..... a]n-ʳkiʳ-šár-ra-e-ne gál-la-àm
 z [.....-n]e an-ʳkiʳ-[.....]
 a (traces)
 k nun-gal-e-ne an-ki-šár-ra-bi [.....]
 B ^di-gì-gì šá kiš-šat AN-e u ʳKIʳ-[tì m]a-la ba-[.....]
 J ^di-gì-gì šá kiš-šat AN-e u KI-tì ma-[.....]
 L *i-gi₄-gi₄ kiš-šat [..... ba]-šu-u*
 n ʳiʳ-gi₄-gi₄ šá kiš-šá-tu₄ AN-e ʳuʳ [.....]
 v [.....] ʳba-šáʳ-[a]
 k *inaʳ ^di-gì-gì kiš-šat AN-e u [..]-[.....]*

49 as many as exist (on) the four corners of the earth,

50 as many of the Igigi as exist in the universe,

49-50 The reading of these lines in Ms. L is based on a personal letter from O.R. Gurney from 29 November, 1979.

50 This line in Ms. k begins with a 10-line notation. There are an unusual number of textual variants in Sum. versions of this line.

51	J	za-e-ra igi-bi ba-ra-ši-in-[.....]
	B	[..-r]a gi-bi ba-ra-ši-[.....]
	L	za-e-ra igi-bi bar-ši-in-gál
	n	za-ra geštug ba-ra-ši-[.....]
	v	[.....] ʳbaʳ-[..]-ši-in-gál-la
	z	[.....] gi-bi [.....]
	a	(traces)
	k	za-ra gi ba-ra-an-ni-ši-in- ^{gar} gál
	J	<i>ana ka-šá-a-ma uz-na-ši-na b[a-šá-a]</i>
	B	[...] <i>ka-šá-a-ma uz-na</i> -[.....]
	n	[a-n]a <i>ka-šá-ma uz-na-ši-na</i> (over erasure) <i>ba</i> -[.....]
	L	<i>a-na ʳkaʳ-šá-a-ma</i> [.....]-a
	z	<i>ana k[a</i> -[.....]
	v	[.....] <i>b[a-šá-a</i>
52	J	za-e dingir-bi m[e..]
	B	[z]a-e di[ngir]
	n	za-e [.....]
	L	za-e dingir-bi me-en
	v	[...] di[ngir]-bi
	a	[... di]ngir-[b]i [m]e-ʳenʳ
	k	[..]-ʳeʳ dingir-bi-e-ne
	jj	[z]a-e dingir-bi me-en
	CC	[.....]-ʳbiʳ [.....]
	J	<i>at-ta-ma</i> DINGIR- <i>lî</i>
	B	<i>at-ta-ma</i> [.....]
	n	<i>at-ta-ma</i> DINGIR.MEŠ
	L	<i>at</i> -[ta]- <i>ma</i> DINGIR šīʳ x
	z	[..-t]a-ʳma DINGIR.MEŠ

51 their ears⁷⁶ are directed to you.

52 You are their god,

51-52 The reading of these lines in Ms. L is based on a personal letter from O.R. Gurney from 29 November, 1979.

51 Note the contrast between Sumerian ‘eyes’ and Akkadian ‘ears’, with only one LB Ms. (n) offering the expected Sum. geštug, corresponding to Akk. *uznu*. All other Mss. have either *igi* or the puzzling abbreviation /gi/, perhaps because of confusion whether the correct reading was *igi* or geštug. The gloss in Ms. k offers an alternative reading for the verbal root.

76 Sum. eyes.

53	B	za-e ^d lamma [.....]
	J	za-e ^d lamm[a]
	n	za-e [.....]
	L	za-e ^d lamma-bi me-en
	v	[..] ^r d ^l amma ^ˀ -bi me-en
	a	[...] ^r d ^l [lamm]a ^ˀ me-en ^ˀ
	k	[...] ^r d ^l amma-bi-e-ne
	jj	za-e ^d lamma-bi me-en
	CC	[...] ^r d ^l amma-b[i]
	B	<i>at-ta-ma la-mas-^rsi^ˀ-[...]</i>
	jj	<i>at-ta-ma la-mas-si-ši-na</i>
	J	^r <i>at-ta-ma^ˀ la-ma[s-]</i>
	n	<i>at-ta-ma la-mas-si-š[i-..]</i>
	L	<i>at-ta-ma la-mas-si-ši-x</i>
	a	[...]- ^r <i>ma la^ˀ-[.....]</i>
	z	[.-t] ^{a-^r} <i>ma la-mas^ˀ-[.]</i>
	v	[.....]- ^r <i>na^ˀ</i>
	ee	(traces)
54	B	za-e ab-ti-la m[e-..]
	jj	[z]a-e ab-ti-la-bi me-en
	a	[..] ^r ab-ti-la ^ˀ m[e-..]
	J	[.....]- ^r ti-la ^ˀ [.....]
	n	za-e [.....]
	L	za-e ab-ti-la-bi [me]-en
	v	[...] ^r ab-ti ^ˀ -la-bi me-en
	k	[.....-t]i-la- ^r bi ^ˀ -e-ne
	CC	[.....-t]i-la-bi me-[..]
	ee	[..... m]e- ^r en ^ˀ
	B	<i>at-ta-ma mu-bal-liṭ-s[i-..]</i>
	a	[at]- <i>ta-ma^ˀ mu-bal-li-iṭ^ˀ-[....]</i>
	n	<i>at-ta-ma mu-bal-liṭ-[....]</i>
	L	<i>at-ta-ma mu-[b]al-liṭ-si-[..]</i>
	v	[.....]- <i>liṭ-si^ˀ-na</i>
	jj	<i>at-ta-ma</i> (om.)
	CC	[.-t] ^a <i>mu-bal-liṭ-s[i-..]</i>
	ee	<i>at-^rta-ma mu-bal-liṭ-[....]</i>

53 you are their genius,

54 you are their life-line,

53 The reading in Ms. L is based on a personal letter from O.R. Gurney from 29 November, 1979.

- 55 B za-e ab-silim-bi me-[en]
 a [..] ab-silim-ma me-e[n]
 n za-e [.....]
 L za-e ab-silim-ma-bi [.....]
 v [...] ʿab-silim-ma^ʿ-bi ʿme^ʿ-en
 z [.....-m]a-ʿbi me^ʿ-e[n]
 k [...] ʿab^ʿ-[.....]
 jj [.....]-ʿsilim-bi^ʿ me-e[n]
 CC [..... sili]m-bi me-[..]
 B ʿat^ʿ-ta-ma mu-sal-li-ʿim^ʿ-[.....]
 a [a]t^ʿ-ta-ma mu-ʿsal-lim-š^ʿi-na^ʿ
 n at^ʿ-ta-ma mu-sal-lim-š[i-..]
 L at^ʿ-ta-ma mu-sal-lim-š^ʿi-[..]
 v [.....]-š^ʿi-na
 z at^ʿ-ta-ma mu-sal-lim-š[i-..]
 CC [.....-m]a mu-sal-lim-š[i-..]
 ee ʿat^ʿ-[..-m]a mu-sal-lim-[...]
- 56 B ʿarhus^ʿ-sù dingir-re-e-n[e-..]
 a [.....] dingir-re-e-ʿne-ke^ʿ₄
 J ʿarhus-sù^ʿ [.....]
 n ʿarhus-ús-sù^ʿ [.....]
 L [.....-s]ù dingir-re-e-n[e-..]
 v [.....]-re-e-ne-ʿke^ʿ₄
 CC [..... ding]ir-re-e-ne-[..]
 jj [.....-n]e me-e[en]
 d (trace)
 B re-mé-nu-ú ina DINGIR.MEŠ^ʿ
 L réme-nu-ʿú^ʿ ina DINGIR.[...]
 a reme-nu-ú^ʿ ina DINGIR^ʿ-[...]
 J re-mé-nu-[.....]
 d [.....]-ú [.....]
 v [.....] ʿDINGIR.MEŠ^ʿ

- 55 you are their saviour,
 56 the merciful one among the gods,

56 Note the unusual phonetic variant arhus-ús-sù in Ms. n.

- 57 B šà-lá-^rsù ug₅^r-ga ti-la ki-^rág^r-g[á]
a [.....-s]ù ug₅-ga ti-^rla^r ^rki-ág-ta^r
n šà-lá-sù ^rug₅^r-ga ti-la [.....]
J šà-lá-sù u[g₅-.....]
L [.....-s]ù ^rug₅^r-ga ti-la [.....]
v [.....] u[g₅- ..] ^{gloss: ^rad6^r} ti-la ki-ág-g[á]
z [..-l]á-sù [.....]
d [.....] ki-ag²-g[e²]
CC [.....-g]a ti-la k[i-.....]
a *reme-nu-ú šá m[i-..] ^ra^r-na ^rbul^r-lu-^rti ^ri-ra^r-mu*
L *réme-nu-u šá m[i-tú ana b]ul-lu-^rtu i-r[a-.....]*
J *re-mé-n[u-.....]*
v [..... *bu*]l-lu-^rtu i-ra-mu
z *reme-[nu]-^rú^r šá mi-i-tu₄ bul-l[u-.....]*
- 58-59 B ^{d^r}asal-lú^r-hi ^rlugal an-ki-bi-da-ke₄^r mu-zu bí-^rdu₁₁^r nam-mah-zu bí-d[u₁₁]
a [.....] lugal an-ki-bi-^rda-ke₄^r [..]-bí-pà nam-mah-zu ^rù^r-[..-d]u₁₁
L ^dasal-lú-hi lugal an-ki-bi-da-ki mu-zu pà-da nam-mah-zu bí-in-du₁₁-ga
n ^dasal-lú^r-h[i lu]gal [.....] ^rmu^r-z[u ..]-da nam-mah-^rzu bí^r-[.....]
v [.....] lugal [a]n-ki-bi-da-[..... na]m-mah-zu ù-b[i-.....]
z [.....-k]i-bi-da-^rke₄^r m[u-z]u ù-b[i-p]à [.....]
CC [..... a]n ki-[.....]
F [.....] mu-zu bí-x [.....]
s [.....] <mu>-zu bí-pà nam-mah-zu bí-i[n-.....]
a ^dmarduk ^ršar-ri AN-e^r u KI-ti šùm-^rka az-kur^r [.....-k]a aq-bi
d ^dmarduk š[ar₄.....] šùm-ka a[z-.....]
F [.....] šùm-ka a[z-.....]
L ^{d^r}mard[uk AN]-e K[I-.. š]um-^rka^r a[z-.....]-bi-ka aq-[bi]
v [.....]-^re u KI^r-tî [.....-ku]r nar-bi-ka^r aq^r-bi
B [.....] šùm-ka az-kur nar-bi-ka aq-[..]
n [.....] šùm-ka a[z-.....]
z [.....] š[ùm-.....]

57 the merciful one who loves to revive the dying.

58-59 Marduk, ruler of heaven and earth, I have called upon your name, I have declared your greatness,

59 The many Sum. variants of this standard incantation formula probably indicate no fixed textual tradition for this incantation going back to the OB period.

- 60 B mu-pà-da-zu dingir-re-e-ne-[ke₄] ár-zu 'ak-ak'-da ka-tar-zu 'ga'-a[n-sil]
 a [...-d]a-zu dingir-re-e-ne-ke₄ a-[.....] ak-ak-'da' ka-tar-zu ga-'an-sil'
 n [.....]-'bi' dingir-re-e-ne-ke₄ 'a' [.....]
 F mu-pà-da-zu [.....] ak-[.....]
 d [.....-r]a-zu kěš-d[a]
 L mu-pàd zu dingir-e-ne-ke₄ ár-zu ak-ak-da ka-tar-zu g[a-a]n-sil-'lu'²
 s mu-pà-da zu dingir-re-e-ne-ke₄ a-ra-zi a[k....] ka-'tar'-zu ga-an-si-il
 v [.....]-ra-zu ak-ak-da [..]-tar-zu ga-a[n-....]
 z [.....] zu dingir-'re-e'-n[e-.....-a]k-da ka-tar-zu ga-an-[.....]
 B *zi-kir šu-mì-'ka ina DINGIR.MEŠ lut-ta-'i'-[id] da-li-'li-ka' lud-[lul]*
 a *[zi]-kir šu-mì-ka ina DINGIR.MEŠ 'lut-ta-i-id' dâ-lî-lî-ka lud-lul*
 n *[zi]i-kir šùm-ka DINGIR.MEŠ l[ut-.....]*
 F *zi-kir šu-mì-k[a]*
 d *[.....ME]Š lut-ta-i[d]*
 L *zi-kir šu-mì-ka i-na DINGIR.MEŠ lu-ta-di dâ-lî-lî-ka lud-lul*
 s *zi-kir šu-mì-ka i-na DINGIR.MEŠ lut-ta-i-id dâ-l[i-l]i-ka lud-lul*
 z *[zi]i-kir šu-mì-'ka in[a]-lî-lî-ka lud-[...]*
 v *[..... lud]t-ta-'i-id da-l[i-l]i-ka [.....]*
- 61 B lú-tu-ra gig-ga-a-ni hé-em-ma-ra-ab-t[a-.]
 a [.-t]u-'ra' gig-ga-a-ni hé-em-ma-ra-ab-'ta'-è
 L lú-tu-ra gig-ga-a-ni-[k]e₄ hé-em-ma-ra-íb-ta-è
 n [.....-g]a-a-ni [.....]
 d [.....]-'è'
 s lú-tu-ra gig-ga-a-ni hé-em-ma-ra-íb-ta-è
 z [.....]-ra 'gig'-ga-a-'ni' hé-em-ma-ra-íb-ta-'è'
 v [.....] h[é-.....]
 B *šá mar-ši mu-ru-us-si₂₀ lit-ta-ši*
 a *šá mar-ša m[u-ru-u]s-su lit-ta-ši*
 L *ša mar-ši mu-ra-as-su lit-ta-ši*
 n *šá mar-ša ma-ru-u[s-.....]*
 d *šá mar-[.....]*
 s *šá mar-ša mu-ru-us-su lit-ta-aš-ši*
 v *[.....-š]a mu-ru-us-su lit-t[a-š]i*
 z *[.....]-ta-ši*

60 (now) let me extol the invocation of your name among the gods, let me glorify you.

61 May the patient's illness depart from him.

60 Cf. Lambert 1960: 229 iv 24-26. In the parallel expression ár-zu (var. a-ra-zu) ak-ak-da // *lutta'id*, the Sum. form consists of an infinitive + noun ár (var. a-ra-zu). Since ár also has the value ára, it seems that ár-zu and ára-zu have been interpreted as noun + pronoun. The variant reading kěš in Ms. d is difficult to explain.

- 62 B nam-tar á-sàg sa-m[a-.....]
a [.....] á-sàg sa-ma-nu-^rkam^r
L ^dnam-tar á-sàg nim-nim
n [.....] ^rá^r-sàg [.....]
s nam-tar á-sàg sa-ma-ná² hé²-in-[.....]
v [.....] sa-ma-[na]
z [...] -tar á-^rsàg^r sa-ma-n[á]
B *nam-ta-ru a-sak-ku sa-m[a-nu]*
a *nam-ta-ri a-sa[k-.....]-nu*
L ^d*nam-tar a-[sa]k-ku sa-ma-[n]u*
n *nam-ta-ri* [.....]
d [.....-s]ak-ku s[a-.....]
s *nam-ta-ri a-sak¹-ku sa-ma-[]*
v [.....]-ri a-^rsak-ku^r [s]a-ma-an
z *nam¹-t[a-.....]*
hh [.....]-nú
- 63 B [ud]ug hul a-lá hul gedim hul gal₅-l[á hul] dingir hul maškim [hul]
a [.....-l]á hul gedim hul gal₅-lá hul dingir hul maškim hul
L [ud]ug hul a-lá hul ^rgedim^r h[ul gal]₅-lá hul dingir hul ^rmaškim^r hul
v u[dug gedi]m hul gal₅-[...hu]l [din]gir hul [.....]
z [udu]g hul [..] ^rhul^r g[edim]
n [.....-l]á hul gedim h[ul]
d [.....] ^rhul^r [.....]
hh [..... maški]m hul
B [..-tu]k-ku lem-nu a-lu-u lem-nu ^re-^řim-mu^r [.....-n]u ra-bi-řu l[em-n]u
a ^rú-tuk^r-ku lem-nu a-lu-ú lem-nu e-^řim-mu lem-nu gal-lu-ú lem-nu i-lu l[em-.. r]a-^rbi-řu^r lem-nu
L [ú]-tuk-ku lem-nu a-lu-u lem-nu e-^řim-mu lem-nu gal-lu-u lem-nu DINGIR lem-nu ra-bi-řu lem-nu
v ^rú-tuk^r-k[u]-^rú^r lem-nu e-^řim-m[u ..-n]u gal-^rlu-ú lem^r-[.....]
z [.....-l]u-ú lem-nu ^ri^r-l[u ...-n]u ^rra^r-[.-ř]u lem-nu
d u-t[uk-.....]

The demons and illnesses

- 62 Fate (Namtar), Asakku (sacrilege), and Samana-demons,
63 evil Utukku, evil Alû, evil ghost, evil Sheriff-demon, evil god, evil Bailliff-demon,

62 The variant nim-nim for *sa-ma-nu* also occurs in bilingual Samana incantations, cf. Finkel 1998: 87, 9. The Asakku-demon is the personification of the *asakku*-disease (á-sàg gíg-ga), which results from committing a sacrilege, based upon being a homonym with *azag* // *asakku*, 'taboo'. The á-sag gíg-ga disease is strictly magical and does not occur in medical contexts (see CAD A/ 2 326). See also van der Toorn 1985: 42.

- 64 B [d^dim-me^ddi]m-me-a^dr d^dim-me^r-[lagab]
 a [.....^d]d^dim-me-a^d[...-m]e-lagab
 L [d^d]i[m-me] d^dim-me-a^dd^dim-me-lagab
 n d^dim-me^rd^dim-me^r-a^rd^d[.....]
 v d^dim-me^rd^d[.....]-a [.....]
 z [d^d]im-[.....] d^dim-me-[.....]
 d d^d[im-.....]
 hh [.....d^d]im-me-lagab
 a l[a-m]aš-tu₄ la-ba-šu ah-ha-zu
 B [..... l]a-ba-šu ah-ha-z[u]
 L [.....] la-ba-šu ah-ha-zu
 v la-maš-tu₄ l^ra^r-ba^r-šu^r ah-ha^r-zu^r
 z [.....-b]a-šu ah-ha-zu
- 65 n lú-líl-lá ki-sikil-líl-lá [.....]
 a [.....-siki]l-líl-lá k[i-...-l]á-ud-da-kar^r-ra^r
 B [.....-siki]l-líl-lá ki-sikil-ud-da-kar-ra
 L [.....^{mi}]ki-sikil-líl-lá^{mi}ki-sik[il]-líl-lá-ud-d[a-k]ar-ra
 z [.....] ki-sikil-ud-da-kar-[..]
 v lú-líl-lá [.....]
 d lú-líl-[.....]
 hh [.....]-da-kar-ra
 a li-lu-ú li-li-tu₄ ár-dat li-li-i
 B [..... l]i-li-tu₄ ar-da-at^r li-li^r-i
 L [..... l]i-li-tu₄ ar^r-da-at^r li-le-e
 v [l]i^r-lu^r-ú li-li-tu₄ ár-dat l[i-....]
 z [.....-t]u₄ ár-dat li-lu-ú
- 66 n nam^r-tar-hul-gál á-sàg gig-ga^r [.....]
 a [.....-hu]l-gál á-sàg gig-ga tu-ra nu-du₁₀-ga
 B [.....-gá]l á-sàg gig-ga tu-ra nu^r-du₁₀-ga^r
 v nam-tar h[ul] á^r-sàg gig-[.....]
 z [.....] tu-r[a]
 m [.....-gá]l á-sàg gig-g[a]
 d nam-tar [.....]
 hh [.....] nu-du₁₀-ga
 a d^dnam-tar-ri lem-nu a-sak-ku mar-ša mar-šu la ta-a-b[i]
 B [.....] lem-nu a-sak-ku mar-šu [.....]-šu la ta-a-bi
 v [.....-t]a-ri lem-nu a-sak-ku m[ar-.. ma]r^r-šu la^r [.....]
 z [.....] a^r-sak-ku mar-šu-tu mar-šu la ta-a-bi

64 Lamaštu, Labašu, and Jaundice-demons,

65 Lilû, Lilîtu, Ardat Lilî,

66 evil Fate-demon (Namtar), dangerous ‘sacrilege’ (*asakku*)-disease, illness-not-improving,

- 67 L ʿuš₁₁ hul uš₁₁ ʿ[zu u]š₁₁-ri-a níg-gig níg-ak-a níg-hul-ʿdím-ma ʿ
n [.....] níg-gig níg-ak-a [.....]
a (om.) [.....-a]k-a níg-hul-dím-ma
B (om.) [.....-a]k-a níg-hul-ʿdím-ma ʿ
v (om.) níg-gig-ʿak-a ʿ [.....]
z [.....a]k níg-hul-dím
m [.....-a]k-a níg-hul-dí[m-..]
d [.....] níg-gig [.....]
L *kiš-pu ru-hu-u [ru-s]u-u ma-ru-ʿuš-tu up ʿ-šá-še-e lem-nu-[..]*
m [.....]-ru-uš^s-tu₄ ú-ʿpi^ʿ-e-šú lem-nu-[..]
a (om.) *ma-ru-uš-tu₄ ú-pi-šú lem-nu-tu*
B (om.) [.....] ʿú^ʿ-pi-ši lem-ʿnu-ti ʿ
v (om.) *ma-ru-ʿuš-tu ú^ʿ-pi-šú lem-[.....]*
n (om.) ʿma^ʿ-ru-uš-t[u₄] ʿ
- 68 L ʿsag ʿ-[gig zú]-gig [š]à-ʿgig lipiš ʿ-gi[g]
L *mur-š[u qa]q-qa-di mu[r-šu šin-n]u mur-šu lib-bi ki-is lib-[bi]*

67 spell, hex, magic, magic rites, evil rites,

68 headache, tooth-decay, internal illness, ‘heartburn’,

68 The translation ‘heartburn’ for lipiš gig // *kis libbi* is not quite accurate, since the term lipiš refers to the abdomen rather than to the heart *per se*, but the translation attempts to capture the psychic aspects of this ailment, which are not exclusively physical.

- 69 a [.]^rgar aš-ru^r a-ha-tùm u₄-šú dih sil, ðim-me bar giš-ra
 L aš-gar^r aš^r-ru a-ha-an-^rtùm u₄^r-[.....] dih ðim-ma bar giš-[..]
 B [.....-r]a-an-tùm u₄-šú-us-^rru^r [.....-m]a bar giš-r[a]
 n aš-gar^r aš-ru^r a-ha-tùm u₄-šu-uš-[ru]
 v ^raš-gar^r [..-r]u a-ha-tùm ^ru₄^r-[....-r]u d[ih]
 m [.....]-ha-tùm u₄-šú-uš-ru dih ^dðim-[.....]
 d aš-gar áš-ru [.....]
 L *di-’u šur-up-pu-u mun-[g]u lu-’u-tú li-’i-bu ku-b[u]*
 a *di-’i šu-ru-up-pu-ú mu-un-gu lu-’u-tú li-’i-bi ah-ha-’zu^r*
 B [.....]-pu-ú man-ga lu-’u^r-[.....-b]u ah-h[a]z[u]
 n *di-’i šu-ru-’up^r-pu-ú mu-u[n-.....]*
 v [.....] šu-ru-up-pu-ú ^rDIH^r [.....]
 z [.....]-up-pu-ú mu-’un-gu^r lu-u^r-tu ^rli-’i-ba ah-ha^r- [..]
 m [..’]u šu-ru-up-pu-ú DIH mu-un-g[a]
 C [.....-h]a-z[u]
 d *di-’i-[.....]*

69 fever, chills, cramp, weakness, infection, jaundice,

69 Although this line occurs elsewhere in UH (3: 142, 6: 63, 13-15: 226, and 16: 163), the Sum. readings are not standardised, with numerous variations within UH itself whenever this line appears. The significance of this list of diseases is that it does not conform to another formal listing in MSL 9 77-80, nor does this list represent logograms for diseases which appear in medical texts or the Diagnostic Handbook. In other words, the present list in UH (and in other bilingual incantations) represents a learned catalogue of diseases which does not originate within *asûtu* or practical medicine. See further Schramm 2008: 96, 25, aš-gar aš-ru // *di-’-u š[u]r-pu-u*, and *ibid.* 33, u₄ su aš-gar // u₄-mu mu-ha-am-mi^r zu-um-ri, ‘the storm-demon which scalds the body’. A similar disease-list can also be found in bilingual Bīt rimki (Borger 1967: 6 C rev. 11, although mostly restored).

However, there are many lexical contradictions casting doubt on the precise meanings of the Sum. designations. See, for example, List of Diseases (OB) 38-39 (= MSL 9: 77) a-ga-an-tùm // *ep-qe-e-nu*, a skin disease, in contrast to a-ha-an // *nešû* ‘vomiting’ (see PSD I /1 94). According to lexical information in Izi E 170a-175a (MSL 13: 188), Akk. *di’u* ‘fever’ corresponds to Sum. aš-ru, aš-gar, aš-búr-gar, and aš-búr-ru, while *ahhāzu*, ‘jaundice’ equates Sum. aš-ru (corresponding to *šuruppû* ‘chill’ in our UH line); in the IZI list, a variant aš-du-ru (var. aš-du-a) corresponds to Akk. *šuruppû* as well as to the disease *šanadu* (cf. MSL 13: 188). The terms u₄-šú-uš-ru for *lu’tu*, ‘softness’ (or perhaps ‘grime’) and a-ha-an-tùm for *mangu* (*mungu*) ‘cramp’ also occur in Bīt rimki, Borger 1967: 12, 49+a. Elsewhere in Bīt rimki the Sum. term bar giš-ra corresponds to the disease name *’i-i-lu* (*e-’e-lu*), cf. *ibid.* 7, 61; see also Malku-šarru iv 61, *e-’e-lu* = MIN [= *mur-šu*] (Hrůša 2010: 382). The Akk. verb *e’ēlu* means ‘to bind’, which may reflect some aspect of the disease mentioned above. Sum. /nigin/ (usually nigin) corresponds to *kūbu* ‘foetus’, and normally ^dðim-me-lagab corresponds to *ahhāzu* (rather than ðim-me and variants, as here); in Šurpu 7: 5 – 6, *ahhāzu* corresponds to Sum. dū-dū. Sum. dih for *la’ābu* (ie. to cause the disease *li’bu*) occurs in Bīt rimki (Borger 1967: 4, 29): lú ^dðim-me-lagab sa ba-an-dih // *šā ah-ha-zu il-i-bu-šú*, ‘the one whom the Ahhāzu-demon infected’ (with *li’bu*-disease), but the disease sa-dih (corresponding to *erimmu* in List of Diseases 31 = MSL 9 93) also appears in SLTNi 131 rev. ii 6’, with the a-ha-an-tùm-disease in the same context.

- 70 a lú hul igi hul ka hul ʿemeʿ hul
 B [..... k]a hul em[e hul]
 L lú hul igi hul ka hul e[me] hul
 n lú hul igi hul [.....]
 v [..... h]ul [.....]
 m [..... k]a hul eme [.....]
 d lú hul igi h[ul]
 C [.....] ʿemeʿ-hu[l]
 a *lem-nu šá pa-ni lem-nu ʿpuʿ-ú lem-nu li-šá-nu lem-nu*
 B [..... p]u-u ʿlemʿ-[.....-n]u lem-ʿnuʿ
 L *lem-nu šá ʿpuʿ lem-nu pa-an lem-nu [.....]*
 C [.....] *lem-nu [.....] lem-nu*
 v *lem-nu šá pa-ni l[em-.....]*
 z [.....] *pu-ú l[em-...] ʿliʿ-šá-n[u] l[em-...]*
 n *lem-nu šá pa-ni lem-n[u]*
- 71 a uš₁₁ hul uš₁₁-zu uš₁₁-a-ri-a níg-ak-a níg-hul-dím-ma
 B [.....-a]k-a níg-hul-dím-m[a]
 n ʿuš₁₁ hul ʿuš₁₁-zu ʿuš₁₁-a-r[i-.....]
 C [.....-r]i-ʿaʿ níg-ak-a níg-hul-dím-ma
 v [.....-z]u uš₁₁-a-ri-aʿ [.....]
 d uš₁₁ hul [.....]
 a *kiš-pi ru-hu-ú ru-ʿsuʿ-ú up-šá-še-e lem-ʿnuʿ*
 B [.....] ʿupʿ-šá-šu-u lem-nu-t[i]
 n [ki]š-pu ru-hu-ʿúʿ r[u-.....]
 G [.....-h]u-ʿú ru-su-úʿ [.....]
 C [.....-s]u-u up-šá-šu-u lem-nu-ti
 z [.....-h]u-ú ru-s[u]-ʿúʿ up-šá-[.....]
 d *kiš-pa [.....]*
- 72 a mu-pà-da ^dasal-lú-hi [lu]gal an-ki-bi-da-ke₄
 B [.....]-ʿlúʿ-hi l[ugal] an-ki-bi-da-ke₄
 L [...p]à-da ^dasal-lú-hi lugal an-ki-[b]i-da-ke₄
 n ʿmuʿ-pà-da ^dasal-lú-hi l[ugalʿ]
 G [.....-d]a ^dasal-lú-hi [.....]
 C [..... ^da]sal-lú-hi lugal an-ki-bi-da-ke₄
 v [..... ^d]asal-lú-hi l[ugal]
 d mu-pà-da ^d[.....]
 a *ana zi-kir šu-mu šá ^dmarduk šar-ʿriʿ [AN]-ʿeʿ u KI-tì*
 B [.....-ki]r šu-mì ša ^dmarduk [..... A]N-e u KI-tì
 L *zi-kir šu-mì ša ^dmar[uk]*
 G [..... š]u-mì šá ^dmar[du]k [.....]
 C [.....-m]ì ša ^dmarduk [.....] AN-e u KI-tì
 z [..... ^dmark]uk š[ar-r]i A[N-.....]
 v z[i-.....]

- 70 the rogue with an evil face, evil mouth, evil tongue,
 71 spell, hex, magic, evil practices,
 72 by the invocation of Marduk, ruler of heaven and earth,

70 Note the Akk. translation of igi.hul as ‘evil face’ rather than as ‘evil eye’.

- 73 a mu-pà-da^dasal-lú-hi [l]ugal tin-tir^{rki}
 B [.....] ^rd^rasal-lú-hi lugal tin-tir^{ki}
 L [..p]à-da^dasal-lú-hi lugal^r tin-tir^{rki}
 n [..p]à-^rda^r ^dasal-lú-h[i]]
 G [.....-d]a^dasal^r-lú-hi [.....]
 C [.....] ^rd^rasal-lú-hi lugal tin-tir^{ki}
 d mu-pà-da^da[sal-.....]
 v [.....] ^dasal-lú-h[i]]
 a ana^rzi^r-kir šu-mu šá^dmarduk šar^rar^{ár} ba^r-bi-lu
 B [.....]-^rmì^r šá^dmarduk šâr ba-bi-lu
 L zi-kir šu-mì ša^dmar[duk]
 G [.....] š[lu-mì šá^dmarduk [.....]
 C [.....] ^ršá^r ^dmarduk šâr ba-bi-lu
 v [..-ki]r šu-m[i]]
- 74 a mu-pà-d[a^d]asal-^rlú-hi^r lugal é-sag-íl
 L [..p]à-da^da[sal]-lú-hi lugal^r é-^r[sa]g-íl
 n [..p]à-da^das[al-.....]
 G [.....] ^rd^rasal-lú-hi [.....]
 d mu-pà-da^dasal-l[ú-.....]
 v [.....] ^dasal^r-l[ú-.....]
 a ana zi-kir šu-mi šá^dmarduk šar-ri É.SAG.ÍL
 L ^rzi^r-kir šu-me ša^dm[arduk]
 G [.....] ^dm]arduk [.....]
- 75 a mu-pà-d[a^r] ^dasal^r-lú-hi lugal^r é-zi^r-da
 e [.....] lugal^r é-^rz[i²-..]
 z [.....] ^ré-^rzi-^rda^r
 n [..p]à-^rda^d[.....]
 d mu-pà-da^dasal-l[ú-.....]
 G [.....-h]i [.....]
 a ana zi-kir šu-mi šá^dmarduk šar-ri É.ZI.DA
- 76 a mu-pà-^rda^dasal^r-lú-hi [lu]g[al] ^ré-^r{-é}-mah-{mah}-ti-la
 L [.....-d]a^dasal-lú-hi^r lugal^r [é-ma]h-ti-la
 e [.....-h]i^r lugal^r é-ma[h-....]
 z [.....] lu]gal é-mah-ti-l[a]
 d mu-pà-da^dasal-l[ú-.....]
 n [..]-^rpà^r-[.....]
 a ana zi-kir šu-mi šá^dmarduk šar-ri É.MAH.T[I.LA]
 L zi-kir šu-me ša^rd^r[.....]
 e [.....] šâr É-[.....]

- 73 by the invocation of Marduk, ruler of Babylon,
 74 by the invocation of Marduk, ruler of the Esagil,
 75 by the invocation of Marduk, ruler of the Ezida,
 76 by the invocation of Marduk, ruler of the Emahtila,

- 77 a lú-u₁₈-lu ʿdumuʿ dingir-ra-na níg-nam-hul-dím-ma-ʿkaʿ-a-ni su-ni-ta hé-ni-í[b-ta]-ʿèʿ bar-ta-bi-šè
 ha-ba-ra-an-gub-baʿ
 L [.....-r]a-na níg-hul-[.....-m]a²-a-ni ʿsuʿ-ni-ta hé-ri-íb-ta-ʿèʿ [.....]
 d {lú-ʿu₁₈ʿ}(+ erasure) lú-u₁₈-lu dumu dingir-r[a-.....]
 e [.....-d]ím-ma-ka-a-ni su-ni-ta hé-ni-íb-ta-ʿèʿ [.....]
 z [.....-t]a-è bar-ta-bi-šè [h]a-ba-ra-an-gub-ʿbaʿ
 B [.....-n]i [.....gu]b
 a ʿšá a-me-luʿ ma-ri DINGIR-šú ʿmimʿ-ma e-piš H[UL-t]i šá ina zu-um-ri-šú lit-ta-ši-ma ina [a-ha]-ʿa-túʿ {li-iz-ziz}
 ʿli-izʿ-ziz
 B [.....]-ʿizʿ
 L [.....] DUMU DINGIR-šú mim-ma ʿeʿʿ-[.....]e-mut-ti ina SU lit-ta-ʿšiʿ-ma i[na]
 e [.....] ʿzuʿ-um-ri-šú lit-ta-ši-ma ina a-ha-a-ti l[i-.....]
 z [.....-h]a-a-tú ʿli-izʿ-[.....]
 v [.....-m]a e-piš HUL-ʿtì šá ina zu-um-ri-šúʿ [.....]
 d [L]Ú DUMU DINGIR-šú mim-m[a]
- 78 a [udug hu]l ʿa-lá hulʿ bar-šè hé-em-t[a]-gub
 L [..... hu]l a-lá h[ul] ʿbarʿ-šè hé-em-[.....]
 e [.....] bar-šè hé-em-t[a-...]
 v [..... h]ul [.....]
 B [.....-gu]b
 a ú-tuk-ku lem-nu a-lu-ú lem-nu ina a-ha-a-tú li-[i]z-ziz
 L [....-k]u lem-nu [.....] lem-nu ina ʿaʿ-[.....]
 e [.....] ina a-ha-a-ti li-iz-z[i-iz]
 v ú-tuk-ku lem-nu a-lu-ú lem-nu ina a-h[a-.....]
- 79 a [udug sig₅-ga ^dlamm]a sig₅-ga hé-en-su₈-su₈-ge-eš
 L [.....-g]a ^d[amma] su-na [.....]
 e [..... ^dlamm]a sig₅-ga hé-en-da-su₈-su₈
 v [.....] ^dlamma sig₅-ga [.....]
 a še-e-du dum-qí la-mas-si dum-ʿqíʿ [....]-a-šú lu ka-a-a-an
 e [.....]-qí i-da-a-šú lu-ú ka-a-a-an
 L [.....]-qú l[a-..... ina] zu-u[m-ri-šú]
 v [....-d]u dum-qí ʿlaʿ-mas-si dum-qí [.....]
 B [.....-a]n

77 may whatever evil (which is done) be removed from the body of the man,
 son of his god, may it stand aside.

78 May the evil Utukku-demon and evil Alû-demon stand aside.

79 May the good spirit and good genius be present at his side.

80 e [ka-inim-ma] udug-hul-a-[kam]
 v [k]a-inim [.....]
 B [.....-ka]m

a (ruling)
 81 a [én nam-tar-líl]-^rlá^r an-na mu-un-nigin-e
 e [.....] an-na mu-un-nigin-e
 v én ^dnam-tar-líl-lá an-na mu-nigin-^re^r

colophon

82 a G[IM SUMUN]-šú SAR-*ma ba-ár* ^ru *up*-^rpu-^ruš^r IM [^mta-nit-tu₄-^dEN DU]MU ^mLÚ.GAL.DÙ
 e [.....] x DIŠ.ĀM MU.BI.IM
 e [udug-hul-a]-meš nu al-til [.....]-*re ša* [.....]-*x-ir* DUB.SAR BĀN.DA [.....] IB RE KI^r
 v GIM SUMUN-šú SAR *ba-ár* ^ru *up*-^rpu-^ruš^r [.....] ŠU.MIN ^mKI-^d*marduk*-DIN ^láMAŠ.MAŠ DUMU S[UM.^dEN.....]
 BAK No. 148 (Iddin-Bēl)

80 It is an Udug-hul incantation.

81 (Catchline of Tablet 3)

82 The colophon of Ms. e (= CT 16:40) is edited in Hunger 1968: No. 472, while Ms. v can be found *ibid.* No. 148 (with the scribe Itti-Marduk-balātu the son of Iddin-Bēl). The colophon of Ms. a, belonging to Tanittu-Bēl is more interesting, since the patronymic of this important scribe is usually damaged in the colophons assembled by Finkel (1991: 91, 94-95, 97-99).

Udug-hul Tablet 3

* = copied MJG

*A	=	K 224 + 2378 + 9002 + 17638 + 20382 + 81-7-27, 244 (W. Schramm); ll. 25 – 49; 55 – 58; 83 – 102; 129 – 152; 175 – 199	pl. 20-21
B	=	K 8262 (probably same Ms. as D); ll. 67 – 76; 128 – 140	
C	=	K 9314 (ruled); ll. 21 – 29	
D	=	K 4665 + Sm 996 (latter piece in CT 16 50); ll. 59 – 66; 105 – 107; 141 – 154	
E	=	Sm 715 (probably same Ms. as F); ll. 111 – 117	
F	=	Rm 541; ll. 181 – 192	
g	=	BM 35611 + Sp III 315; (copy CT 16 1-8); ll. 7 – 21; 39 – 65; 134 – 153; 188 – 193; 195 – 198	
h	=	BM 38594; (copy CT 16 1-8); ll. 12 – 39; 50 – 71; 86 – 136; 150 – 174; 180 – 199 (copy CT 16 1-8)	
*i	=	BM 47852 (cf. CT 17 47) + 47855 + 48673; ll. 38 – 88; 91 – 101; 108 – 135; 139 – 173	pl. 23-24
*J	=	K 9328; ll. 66 – 71; 131 – 133	pl. 25
*K	=	K 5058; ll. 10 – 17	pl. 25
*L	=	K 5319 + 6040; ll. 155 – 161	pl. 26
*M	=	K 14716; ruled; ll. 34 – 36	pl. 26
*N	=	79-7-8, 25; ll. 1 – 4	pl. 26
*O	=	K 19646; ll. 134 – 138	pl. 26
*P	=	K 11240; ll. 79 – 88; 130 – 136	pl. 27
Q	=	K 10185 (copy: CT 16 41); ll. 142 – 146	
*r	=	BM 36676 (extract tablet, court. G. Leick); ll. 165 – 167; last two lines on the obv. unidentified (rev. Hh, sa = me/[ki[/, iš[/, ka[/)	pl. 27
*s	=	BM 37621; ll. 166 – 173 rev. UH 13-15: 112 DINGIR]-šú ú-[tuk-ku [eme hul-g]ál bar-šè [113: [udug sig ₅ -g]a : še-e-d[u 115: dingi]r-ra-na sis[kur- 116: ^é ē]-a lit-ta-[i-id 118:] ^é é-a liš-t[e-pi Note that this is an extract tablet from two different parts of UH.	pl. 27
*T	=	K 19600; ll. 28 – 30	pl. 27
*u	=	CBS 11306 (extract); obv. 6'-9' = ll. 57 – 60	pl. 16
*v	=	CBS 8801 (extract); ll. 17'-20' = ll. 124 – 125	pl. 28, 138
w	=	Ni 9497 (excerpt); (court. I. L. Finkel); ll. 133 – 135	
*X	=	DT 271; ll. 187 – 195	pl. 25
*y	=	K 2900 (extract; rev. lex.) [court. R. Borger]; ll. 4' – 7' = 51' – 54'; babyl. script.; ll. 1' – 3' = UH 1: 19' – 20'	pl. 28
z	=	MMA 86.11.379a + 379c + 379d + 379e (+) 379f; (previous publication: Spar and Lambert 2005: 136ff., pl. 38-39); ll. 24 – 26; 103 – 111 (= 379 c+e); 136 – 138 (= 379f); 143 – 154; 174 – 181	
*aa	=	BM 34264; ll. 4 – 12, rev. 192 – 199	pl. 22
*bb	=	UET 6/2 392 (coll. 14-7-87); ll. 1 – 6	
*cc	=	UET 6/2 391 (coll. 10-7-87); ll. 6 – 12	
*ff	=	CBS 8802 (extract, previous publication PBS 12/1 6); = ll. 9 – 11	pl. 5, 136
gg	=	CBS 4507 (extract, previous publication PBS I/2 116: ll. 19'-28') [Coll. 8-1-88]; ll. 94 – 100	pl. 139-140
hh	=	IM 183624 (court. Munther Ali); fragment from bot. of col. ii (bottom edge preserved) and a few lines of col. iii; ll. 60 – 69; 94 – 98	
*ii	=	N 1545 + N 1554 (extract) [coll. 10-1-88]; ll. 112 – 115	pl. 22, 141
jj	=	CBS 13905 (court. A. Cavigneaux); col. i = 2 – 6; ii = 23 – 26; iii-iv = 58 – 61; 62 – 68; 77; 79	
kk	=	BM 76125 (extract); (publication Gesche 2001: 624); ll. 165 – 166	
ll	=	BM 39184 (court. C. B. F. Walker); 3-col. tablet (trace only of col. i); ll. 45 – 49; 77 – 79 rev. mostly rubbed out, except for a trace of the rubric [ka-inim-ma udu]g hul-a-k[am]	pl. 159
mm	=	W 22353b (SBTU I 25); ll. 66 – 70	

Second millennium sources

- *oa = Ni 623 + 2320 (UHF Ms. A, 1-118); ll. 4 – 15; 30 – 54; 56 – 59; 62 – 63; 65 – 71; 73; 75 – 81; 83 – 85; 92; 94 – 112; 122 – 126; 133 – 135; 149 – 160; 162 – 164 pl. 148-149
- ee = Emar 74102a (+) 74107ai (+) 7411l (Emar VI/1 p. 247, 276, and 285, Emar VI/ 4 No. 729) (MB) [join?]; previous publication: Arnaud: 1985); (NB. The Emar texts do not follow UH 3 sequence of incantations and adds a Ninurta inc. [not entirely bilingual] which is not UH); ll. 1 – 8; 124 – 130; 134 – 136; 138 – 141; 144 – 146; 165 – 173; 175 – 178

Commentary tablet

- *DD = VAT 8286 (previous publication LKA 82; commentary), see also UHF ll. 81 – 84; ll. 107 – 110 pl. 137

- 1 bb én nam-tar líl-lá an-na mu-un-nigin-[e]
 N én nam-tar líl-lá-àm an-n[a]
 ee nam-tar líl-lá an-na mu-un-nigin
 N *nam-ta-ru šá k[i-ma li-li-i] ina AN-e [iṣ-ša-nun-du]*
- 2 bb á-sâg mir-gin₇ ki-a mu-un-d[u₇]-^ra⁷
 N á-sâg mir-gin₇ [.....]
 ee ^rá⁷-sâg gig-ga⁷(copy ta) mu⁷(copy na)-un-ú-du-du
 bb *a-sak-ku^r ki⁷-ma me-he-e ina KI-^rtí⁷ iṣ-ta-ap-pu-u*
 N *a-sak-ku šá k[i-.....]*
 jj [.....] GIM [.....]-x-pu
- 3 bb udug hul-gál-e sila-a mu-un-gur₁₀-^{kur}g[ur₁₀]
 N udug hul-g[ál-.....]
 jj (traces)
 ee ^rudug⁷ hul-gál-la sila mu-un-dab-bé
 bb *ú-tuk-ku lem-nu šá ina su-l[e i]ṣ-ta-na-a*
 N *ú-tuk-[.....]*
 jj [*ú-tu*]k-ki l[e-e]m-n[u]

Disease-causing demons

- 1 Incantation. Fate (Namtar) who roams in heaven like a spirit,
- 2 (and) the Asakku demon who rolls in on the earth like a storm,
- 3 the evil Utukku demon who has been running in the street,

1 The line is restored after the catchline at the end of UH Tablet 2. The Akk. verb *ṣādu* is theoretically restored for Sum. *nigin*, cf. UH 4: 36; 5: 82; 6:9, 12, 80, 176; 12: 32; 16: 14, although there are other candidates for *nigin* (e.g. *lamû*, *sahāru*) which appear commonly in UH.

2 The Emar duplicate reads mu⁷-un-ú-du-du, but note that Ms. bb does not appear to reduplicate the verbal form. Akk. *šapû* ‘roll, be thick, swell, be loud’ in this case refers to the demons circling and amassing like clouds or smoke.

3 Note Emar variant *dab* for *gur₁₀*, which is itself a phonetic variant for the more usual *kûr* // *šanû* ‘change, become strange’, which provides the nuance here that the demons have changed into something pernicious. The Emar text should probably be translated as, ‘the demon, in his being evil, seizes one in the street’.

- 4 bb ^dalad hul-gál-e u₁₈-lu-gin₇ mu-un-{dul-*erased*}-dul
 N ^dal[ad]
 ee ^rd^r[...] hul-gál lú-gin₇ mu-un-dul-dulⁱ
 oa [.....]-^run^r-dul-dul-la
 bb *še-e-du lem-nu šá GIM me-^rle^r-e i-kat-ta-mu*
 jj *še-e-du le-em-nu [GI]M me-le-e x x [.....]*
 aa MI[N]
- 5 bb lú-u₁₈-lu pap-hal-la mu-un-da-ru-uš lú-u₁₈-lu-bi ba-an-gaz-èš
 aa lú-u₁₈-[.....]
 ee [..]-u₁₈-lu pap-hal-la mu-un-zi-re-eš [..-ù]lu-bi ba-an-du-gaz
 oa [.....-u]š lú-ùlu-bi ba-an-gaz-eš
 bb *a-me-lu mut-tal-li-ku i-ru-ru-ma a-me-lu šu-a-ti it-ta-ru*
 jj [.....]-la x x [.....]-ru-ru-m[a]-^ra^r-tu₄it^rta^r-[..]
 aa *a-me*-[.....]
- 6 bb sa nigin-na-bi-e nu-zu ki tu-ra ba-an<-nú>
 cc sa nigin-na-bi nu-un-zu ki tu-ra ba-nú
 aa sa nigin-n[a.....]
 ee zu mi-gin-na-bi nu-zu ki tu-ra ba-[..]
 oa [.....] tu-ra ba-nú
 cc *nap-har šér-a-ni-šú il-ma-du-ma a-šar mar-ši ir-tab-šu*
 aa *na[p-ha]r šé[r-.....]*
 jj (traces)
- 7 cc gá-e lú ^den-ki-ga me-en
 g [.....]-^ren^r
 aa gá-[.....]
 oa [..... ^de]n-ki-ga me-en
 ee [..]-^re^r lú <^d>zuen me-en gá-e lú ^den-ki-ga me-en
 cc *šá ^dé-a a-na-ku*

- 4 and the evil spirit who envelops like a tempest,
 5 have (all) disturbed the distraught victim and struck that man;
 6 they studied (the patient's) entire anatomy in order to lodge themselves in a diseased place.

The exorcist protects himself

- 7 I belong to Ea,

- 4 Akk. *melû* appears to correspond with Sum. /ulu/ or /(im)-ulu/ (cf. *mehû* 'storm'), see Lambert 1974, 290, 23: á u₄ im-u₁₈-lu-da nam-ba-ni-ib-ku₄-ku₄ // *i-di u₄-um me-he-e la tu-tar-ra-an-ni*, 'do not turn me over to the day of storm' (Sum. 'do not have me enter the power of the wind-storm'). Perhaps the scribe was coining an Akk. loanword *mêlû* from /im-ulu/. In either case, the idea of u₁₈-lu as a storm demon is reasonable, as a parallel to the a-lâ demon. Although the second dul-sign is erased in the verbal form in Ms. bb (Sum.), the reduplicated form probably remains more correct.
- 6 Note the Emar variant sú (ZU) for sa. The translation follows the Akk. interpretation of the Sum., with prefix nu- as a form of /na/ affirmative. Alternatively, one might translate the Sum. as '(although) not knowing the sinews in their entirety, (the demon) lodges in the locus of the disease'. The phrase ki tu-ra // *a-šar mar-ši* refers to the 'seat' of disease within the body, which was known in Greek medicine. The reference to the demons seeking out a suitable place in the body to lodge disease reinforces the idea of UH as a magical series primarily devoted to treating ill health and ailments.
- 7 Another intriguing Emar variant, which includes a puzzling reference to the moon god. Alternatively, the expression lú en-zu would render no useful meaning in this context. The remainder of this incantation (down to l. 27) is concerned with the *mašmaššu* as diagnostician (see l. 13), when visiting the patient's house, as alluded to in the colophons of the Diagnostic Handbook (see Geller 2010: 18); the exorcist is concerned about contagion and contracting the patient's ailment. This passage again supports the general characterisation of UH as 'medical' in its central concerns.

- 8 cc gá-^re¹ lú^ddam-gal-nun me-en
g [.....]-en
ee gá-e l[ú]
oa [.....^dda]m-gal-nun-na me-en
cc ^ršá¹ ^ddam-ki-na a-na-ku
g [.....]-ku
variant text from Emar:
ee gá-e lú ir₁₁-zu ^d<nin>-šubur-ra m[e-en]
ee gá-e lú [^d]namma me-en gá-e lú ^rd¹[.... me-en]
ee udug hul [.....]
ee gá-e t[u-.....]
ee udug¹ hul a-[lá hul]
ee eme¹ hul-gál [bar-šè hé-em-ta-gub zi an-na] hé-pà [zi ki-a hé-pà (tu₆) én ú-ne-ru]
- 9 cc gá-e lú-kin-gi₄-a ^dasal-lú-hi me-en
g [.....-l]ú-hi me-en
ff gá-e lú-kin-gi₄-a ^dasal-lú-hi me-en
aa gá-e [.....]
cc DUMU šip-ra šá ^dmarduk a-na-ku
g [.....^dmardu]k ana-ku
oa [en gal ^den-ki-ke₄ mu-un-ši-in-g]i₄-en-àm
- 10 cc lú tu-ra-šè mu-un-na-an-te-ge₂₆
g [.....-a]n²-te-ge₂₆
ff lú-tu-ra-šè mu-un-na-an-te-ge₂₆
K [..-t]u-r[a-.....]
aa [.....]
oa [.....-g]e₂₆-en-na
cc ana mar-šu ina *te-he-e-a*
K ^ra¹-na mar-ši [i-n]a [t]e-[.....]
g [.....]-e-a
ff a-na mar-ši ina *te-he-e-a*

- 8 I belong to Damkina,
9 I am the messenger of Marduk.
10 When I approach the patient,

8 The Emar duplicate has additional lines not preserved in later texts. This may be an example of an individual incantation later incorporated into a larger composition.

9 The OB version (UHF 6) gives an alternative line here, 'the great lord Enki has sent me.'

10 The OB text of this line is theoretically restored in UHF 7.

- 11 cc é-a-ni mu-un-ši-in-^{kur}ku₄-re-dè
 K é-na mu-un-ši-^rin^r-[.....]
 g [.....-i]n-ku₄-ra-dè
 ff é-a-na mu-un-ši-in-ku₄-ra-e-dè
 aa ^ré^r-[.....]
 oa [.....-k]u₄-re-en-na
 cc a-na Ê-šú e-ru-ub-šú
 K a-na bi-ti-šu ^re^r-[.....]
 g [.....]-ub-šu
 ff a-na Ê-šú e-ru-ub-šú
- 12 cc šu-mu sag-gá-na mu-un-ši-in-gar-ra
 K šu-mu sag-gá-na mu-u[n-.....]
 g [.....-i]n-gar-ra
 aa ^ršu^r-[.....]
 oa [.....-ga]r^r-re-en-na
 K qa-ti a-na qaq-qa-[di]
 g [.....]-ziz-ma
 h [..... i]z-ziz-[.]
- 13 K sa á-šu-gìri-bi [.....]
 h [..... mu]-^run^r-zu-zu-dè
 g [.....-z]u-zu-dè
 oa [.....]-zu-un-na
 K ^ršèr-an^r meš-[re-ti-šú]
 h [.....-t]i-šú al-mad-ma
 g [.....]-mad-ma
- 14 K ^rnam^r-[š]u^b eridu^k[ⁱ.....]
 h [.....-g]a mu-un-ši-in-gál-la-na
 g [.....-i]n-gál-la-na
 oa [.....-gál]-en-na
 K šì-pat ERI[DU^{ki}]
 h [.....] eri₄-du₁₀ ina na-de-e-a
 g [.....-d]e-e-a

- 11 when I entered the patient's house,
 12 my hand was present at his head
 13 and I studied the sinews of his limbs.
 14 When I cast the Eridu spell,

11 The text is reminiscent of the opening line of the Diagnostic Handbook, referring to the *mašmaššu* (or KA.PIRIG-exorcist) visiting the house of the patient (see Heeßel 2000). See also UH 3: 127.

12 W. Schramm (2012: 129) suggests reading [u]m-mid-ma.

13 The Sumerian appears to mean 'that he (the god) could enlighten me regarding the sinews of those limbs'.

15	h	[.....-r]a nam-šub mu-un-ši-in-sum-ma-ta
	K	lú- ^r tu-ra ^r [.....]
	g	[.....-i]n-sum-ma-ta
	oa	[.....-m]a-ta
	h	[..... ma]r-ša šip-tam ina na-de-e-a
	K	a-na m[ar-.....]
	g	[.....-d]e-e-a
16	h	^d lamma ^r sig ^r -ga da-mu hé-gub
	K	^d lamma [.....]
	g	[.....] hé-gub
	h	la-mas-si dum-qí i-da-a-a li-iz-ziz
	K	la-mas-[.....]
	g	[.....] li-iz-ziz
17	h	^d nin- ^r gír ^r -su lugal ^{gis} tukul-ke ₄ hé-p[à]
	K	^d nin-[.....]
	g	[.....] h]é-pà
	h	^d MIN be-el kak-ku lu-ú ^r ta ^r -ma-t[a]
	K	^r d ^r [.....]
	g	[..... t]a-ma-ta
18	h	^r udug ^r hul a-lá hul gedim hul gal ₅ -lá hul dingir hu[l maškim hu]l
	g	[..... ma]škim hul
19	h	e-ne-ne-ne h[ul]- ^r a ^r -meš
	g	[.....]-a-meš
	h	šú-nu lem-nu-t[u ₄]
20	h	[su]-mu na[m-ba-t]e-ge ₂₆ -e-dè
	g	[.....]-dè
	h	^r ana zu ^r -um-ri-ia a-a iṭ-hu-ni
21	h	[igi]-mu n[am-b]a-hul-e-dè
	g	[.....]- ^r dè ^r
	h	ana pa-ni-ia a-a ú-lam-mi-nu
	C	ana p[a-.....]

- 15 when I cast the spell over the patient,
 16 may the good genius be present at my side.
 17 May you be adjured by Ningirsu, lord of the sceptre.
 18 ‘Evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,
 19 – they are evil!
 20 May they not approach my body,
 21 nor harm my face,

15-27 The exorcist is taking the precaution of protecting himself from the machinations of the exorcised demons. Cf. Finkel 1983/84: 11f., in which an apotropaic incantation is appended to necromancy as a ‘safety precaution lest the magical potency of the prescribed incantations and rituals should accidentally summon the wrong entity’ (ibid. 3-5). Cf. also l. 73 below.

- 22 h egir-^rmu^r [na]m-ba-DU.DU-dè
 C [.....-m]u [.....]
 h ana ár-ki-ia a-a^r il^r-l[i-ku]-^rni^r
 C ana a[r-.....]
- 23 h é-mu nam-ba-ku₄-ku₄-dè
 C [é-m]u [.....]
 jj [.....]-ku₄-dè
 h ana É-^ria a-a^r [ir-ru-bu-ni]
 C ana^r bi-ti^r-i[a]
 jj [.....] a-a x [.....]
- 24 h ^rûr-mu^r nam-bal-bal-e-dè
 C [ù]r-mu [.....]
 jj [....]-mu ba-ra-an-[.....]
 h [.....-t]u-ni
 C ana ú-ri-ia a-^ra^r i[b-.....]
 z [.....-i]à^r a-a ib-bal^r-k[i-.....]
- 25 h [.....] nam-ba-ku₄-ku₄-dè
 A ^ré ki-tuš-a-mu nam^r-b[a-.....]
 C ^ré^r ki-tuš-a-mu [.....]
 z [.....] ^rnam^r-b[a-.....]
 jj [.....]-e-ne
 C [an]a É šub-ti-[ia]
 z [.....-i]á a-^ra^r [.....]
 jj [.....] a-a^r ir^r-[ru-bu-ni]
- 26 A zi an-na hé-pà [.....]
 C [z]i an-na hé-p[à]
 z [.....-p]à zi ki-^ra^r [.....]
 h [..... k]i-a hé-pà
 jj [zi] an-na hé-pà [zi k]i-a hé-[pà]
 h [niš AN-e lu-ú] ta-ma-a-ta niš KI-ti [lu-ú ta-ma-a-ta]
 z (traces)

-
- 27 A ka-inim-ma [.....]
 C [k]a-inim-ma [.....]
 h [.....] udug hul-^ra-meš^r
-

- 22 nor walk behind me,
 23 nor enter my house,
 24 nor climb onto my roof,
 25 nor enter my sitting-room.’
 26 Be adjured by heaven, be adjured by earth.

-
- 27 It is an Udug-hul incantation.
-

- 28 h éⁿ e-ne-ne-ne maškim hul-a-meš
 A éⁿ e-ne-ne-ne [.....]
 C [éⁿ e-ne-ne-n[e]
 T [..] ^ʿe-ne^ʿ-[.....]
 h šú-nu ra-bi-šu lem-nu-ti šú-nu
 A šu-nu ra-bi-šu lem-[.....]
 C [š]u-nu ra-b[i-.....]
 T šú-nu [.....]
- 29 h é-a é-kur-ta è-a-meš
 A é-a é-kur-ta è-a-meš
 T ^ʿé^ʿ-a ^ʿé^ʿ-[.....]
 C ^ʿé^ʿ-a é-kur-t[a]
 h iš-tu É e-kur it-ta-šu-ni šú-nu
 A ul-tu bi-[ti]
 T ul-tu ^ʿÉ^ʿ [.....]
 C [u]l-tu bi-t[i]
- 30 h ^den-líl-lá lugal kur-kur-ra-ke₄ e-ne-ne-ne lú-kin-gi₄ -a-meš
 A ^den-líl lugal kur-kur-ra-ke₄ e-ne-[.....]
 T ^den-líl-lá lugal k[ur-.....] lú-k[in-.....]
 oa [.....] l[ú-....]-g[i₄-.....]
 h ana ^dMIN EN KUR-KUR DUMU šip-ri šú-nu
 A ša ^dMIN be-el ma-ta-^ʿa^ʿ-[ti]
 T šá ^dMIN be-el ma-[.....]
- 31 h udug hul edin-na lú-ti-la ba-an-gaz
 A udug hul edin-na lú-ti-^ʿla ba^ʿ-[.....]
 oa [.....-hu]l edin-na lú-ra ba-a[n-.....]
 h ^ʿú-tuk-ku lem-nu^ʿ ina še-^ʿrî^ʿ LÚ bal-^ʿtu i-nar-ru
 A ú-tuk-ku lem-nu šá ina še-e-ri LÚ bal-^ʿta i-[.....]
- 32 h a-lá hul-gál-^ʿe^ʿ túg-gin₇ mu-un-dul-la
 A a-lá hul-gál-e túg-gin₇ mu-un-^ʿdul^ʿ-la
 oa ^ʿa-lá^ʿ [hu]l-gál-e túg-gin₇ ba-ni-i[n-dul-la]
 h a-lu-ú lem-nu ^ʿšá ki^ʿ-ma šu-ba-a-ta ^ʿi^ʿ-[...-t]a-mu
 A a-lu-ú lem-nu šá ki-ma šu-ba-ti i-kat-^ʿta^ʿ-mu
- 33 h gedim hul gal₅-lá ^ʿhul^ʿ [.....]
 A gedim hul gal₅-lá hul su-na ba-ni-íb-dab₅-dab₅-bé
 oa [..... hu]l gal₅-lá hul su ba-ni-dab₅-dab₅-ba
 h e-^ʿtem-mu lem-nu [.....] zu-^ʿmur^ʿ [i]-kam-mu-ú
 A e-^ʿtem-mu lem-nu gal-lu-u lem-nu šá zu-um-ra i-kam-mu-u

Descriptions of demons

- 28 Incantation. They are the evil Bailiff-demons
 29 who went out from the Ekur-temple.
 30 They are the messengers of Enlil, lord of the lands.
 31 The evil Utukku-demon who murders a healthy victim in the steppe,
 32 and the evil Alû-demon who covers (his victim) like a garment,
 33 the evil ghost (and) evil Sheriff-demon who seize the body,

- 34 h ^ddìm-me ^ddìm-[me]-^ra su-na ^rba-^rni-^rin-gig-ga
 A ^ddìm-me ^ddìm-a su-na ba-ni-ìb-gig-ga-àm
 M [.....] ^rdìm-a^r s[u-.....]
oa ^rd[di]m-me ^ddim-a su-na ba-an-gig-ga
 h l[a]-maš-tu₄ la-ba-[.....-r]a-šu
 A la-maš-tu₄ la-ba-šu šá zu-um-ra ú-šam-ra-šu
 M [.....] la-ba-šu [.....]
- 35 h líl-lá edin-na [i]-^rbú-bú-^reš-[à]m
 A líl-lá edin-na ì-bú-bú-eš-àm
 M [...-l]á edin-na [.....]
oa líl-lá tuš-edin-na ì-bu-bu-dè-eš
 h ^rlì-lu-ú šá ina š[e-.....] x x ^rrab-bi-^rtu
 A li-lu-u šá ina še-rì it-ta-na-áš-^rrab-^rbi-^rtu
 M [..]-lu-u šá ina še-r[ì]
- 36 A lú-u₁₈-lu pap-hal-la bar-šè mu-un-na-te-eš
 h lú-u₁₈-lu pap-hal-la bar-šè [..]- x x ^rte-^reš
 M [..]-^ru₁₈-lu pap-^rhal-la b[ar-.....]
oa lú-ùlu pap-hal-^rla-^raš bar-šè mu-un-na-te-eš
 h ana ^rLÚ mut-^rtal-li-ku ina a-[.....]
 A ana LÚ mut-tal-li-ki ina a-ha-ti iṭ-hu-u
 M (traces)
- 37 A á-sàg tu-ra su-na mi-ni-in-gar-re-eš
 h ^rá-[... t]u-ra su-na m[i-.....-r]e-eš
oa á-sàg tu-ra su-na mi-ni-in-gar-re-eš
 A a-sak-ka mar-ša ina SU-šú iš-ku-nu
 h [a-s]ak-ku mar-ša ina SU-šú [.....]
- 38 A hul nam-érim-ma su-na ^rgál-^rla-na
 h [... n]am-érim-ma su-na ^rgál-la-^rna
 i [..... éri]m-[..] su-na gál-la-na
oa hul nam-^rérim-^rma su-na gál-la-na
 A ma-mit le-mut-ta ina SU-šú ib-šu-u
 h ma-mit le-mut-tu₄ ina SU-^ršú ib-šu-^rú
 i [.....-t]u₄ ina zu-um-ri-šú ib-šu-ú

- 34 the Lamaštu and Labašu demons who infect the body,
 35 and the wraith who constantly wanders about in the steppe:
 36 (all these) have approached the distraught man,
 37 they deposited 'sacrilege' (*asakku*)-disease in his body.
 38 Since there was (already) an evil oath in his body,

- 39 A ù-mu-un hul-a bar-šè ʿmi-ni-in-gar-reʿ-eš
 h [.]mu-un hul-a ʿsu-naʿ mi-ni-in-ʿgar-re-ešʿ
 i [.....-n]i su-na mi-ni-in-gar-re-eš
oa ʿù-mu-un hul-a-ni bar-ta im-mi-in-gar-re-eš
 A ù-mu-un-na-a lem-na ina ʿSUʿ-[.....-k]u-nu
 h [.]ʿmu-unʿ-na-a lem-nu ina ʿSUʿ-šú iš-ʿkuʿ-*nu*
 i [.....]*lem-nu ina zu-um-ri-šú iš-ku-ni*
- 40 A nam-tar hul-bi-ta [.....-]a-na
 i [.....-t]a su-na gál-la-na
oa [na]m-ʿtarʿ hul-bi-ta su-na gál-la-na
 A *nam-ta-ra lem-na ina S[U-.....]*
 i [..... *le*]m-nu ina zu-um-ri-šú *ib-šu-ú*
- 41 A uš₁₁ hul-bi-ta [.....-]a-na
 i [.....-t]a su-na gál-la-na
oa [... hu]-bi-ta su-na gál-la-na
 A *im-ta le-mut-ta ina z[u-.....]*
 i [.....-m]ut-tu₄ ina zu-um-ri-šú iš-ku-ni
- 42 A bar-ra-na áš hul [....-]a-ʿnaʿ
 i [..... hu]l gál-la-na
oa [áš hu]ʿ su hulʿ gál-la-na
 A *ar-rat le-ʿmut-taʿ [.....]*
 i [.....]*e-mut-tu₄ ina zu-um-ri-šú ib-šu-ú*
- 43 A hul nam-tag-ga [su-na gál-la-na]
 i [.....-g]a su-na gál-la-na
oa [.....]-tag-g[a]
 A *lum-na ar-na ina z[u-.....]*
 i [..... *á*]r-nu ina zu-um-ri iš-ku-ni
- 44 A uš₁₁ nam-tag-ga [.....]
 i [.... na]m-tag-ga ugu-na gál-la-na
oa [.. na]m-ʿtagʿ-[.....]
 A *im-ta še-er-ta e-[.....]*
 i [..-t]u₄ šèr-tu₄ e-li-šú *ib-šu-ú*

- 39 they deposited harmful blood in his body.
 40 Since a bad fate⁷⁷ was (already) in his body,
 41 they deposited harmful poison⁷⁸ in his body.
 42 Since an evil curse was (already) in his body,
 43 they deposited the bad effects of sin in his body.
 44 Since the poison of iniquity was (already) upon him,

39 For /umun/ one might also expect to find the *šūlu*-demon, as in CT 17 13: 20 (Sag-gig 3 and Muššuʿu 3), see Böck 2007: 141, 41 (with a variant *šū-nu*). There may also be a pun here on Emesal *umun* = ‘lord’ (court. L. Vacín).

77 Sum. fate with its evil

78 Sum. poison with its evil

- 45 A hul-a [.....]
i [hul-lu-b]i mu-un-gá-g[á]
ll [.....]-gá-gá
oa [.....]-^run-gá^r-g[á]
A *le-mut-ta i[š-.....]*
i *le-mut-tu₄ iš-ku-nu*
- 46 A lú hul igi hul k[a] h[ul.....]
i [..... i]gi hul ka hul eme hul
ll [..... k]a ^rhul eme^r hul
oa [..... hu]l ka hul eme h[ul]
i [*a-me-lu lem-nu*] *pa-ni lem-nu pu-ú lem-nu li-šá-nu lem-nu*
ll [.....]-^rú *lem-nu EME^r lem-nu*
- 47 A [u]š₁₁ hul uš₁₁-^rzu^r uš₁₁-ri-a n[ig-.....]
i [..... hu]l uš₁₁-zu uš₁₁-a-ri-a níg-ak-a ^rníg-hul-dím-ma^r
ll [.....] ^rhul uš₁₁-zu^r [.....] níg-ak-^ra níg^r-hul-dím-ma
i [*kiš*]-^rpi ru-hu^r-ú ru-su-ú *up-šá-še-^re^r* [*lem-nu*]-tú
ll ^r*kiš-pi ru-hu-ú* [.....] ^r*up-šá-šu-ú lem-nu^r-tú*
- 48 i [lú t]u-ra su-na [mi-n]i-in-gar-r[e-e]š
A [..-t]u-^rra^r su-na [.....]
ll ^r lú tu-ra su-na^r mi-ni-in-gar-re-eš
oa [....] x hul u₈-a mi-ni-in-gar-^rre^r-e[š]
i *šá ina zu-mur mar^r-ša iš₆-šak-nu*
ll *šá^r zu-mur mar-šu^r iš-šak-nu*
A *šá ina SU mar-š[i]*
- 49 i [níg-g]ig^{duḡ}sakar-gin₇ ara₉ mu-^run-da^r-ab-^rgi₄^r-gi₄
A [.. gi]g^{duḡ}sakar-gin₇ a[ra₉]
ll [...-g]ig^{r duḡ}sakar-gin₇ ara₉^r mu-un-da-ab-g[₄-...]
g (traces)
oa [..... saka]r-gin₇ ^rara₉^r mu-un-da-ab-gi₄-gi₄
i [.....]-^rpi^r-šá ki-ma kar-pat šá-har-^rri ú-šá-áš^r-[ga]-mu
A [.....]-ti š[á-.....]
g [*in*]a ú-^rpi^r? x x x x *pa-tu₄* [.....]
ll [.....] x x x *šá-har-ra^r ú^r* [.....]

- 45 they wrought evil.
46 The rogue with an evil face, evil mouth, and evil tongue,
47 evil spell, hex, magic, evil practices,
48 which were (all) found in the patient's body –
49 whom they made groan through magic like a porous pot.

47 The Akk. is restored after the suggestion of W. Schramm (2012: 129).

49 Cf. Lambert 1971: 345 (the 'Converse Tablet'), rev 2: lugal-mu kur-ra^{duḡ}sakar-gin₇ ara₉ mu-un-da-ab-gi₄-[gi₄] // *be-lu₄ šá šá-da-a ki-ma kar-pa-tu₄ šá-har-ra-ti tu-šá-aš-ga-mu : tu-he-ep-pu-^rú*, '(My) lord, you who roar at (var. smash) the mountain like a porous pot.' See also UH 4:12. For the reading *ara₉*, cf. Geller 1985: 120 (= UHF 570) and below UH 6: 31.

- 50 i [.....-h]ul-dím-ma ka mu-un-^rda^r-a[b-g]á-gá
g [ní]g-ak-a níg-^rhul-dím-ma^r [.....]
h [.....] ^rka^r? [.....]
oa [.....-h]ul-dím-ma ka mu-un-da-gá-gá-aš
i [..... *le*]m-nu-tu šá pa-a ú-kàs-s[u]-^rú^r
g ú-pi-šú lem-nu-tu₄ [.....]
- 51 g [u]š₁₁-^rdug₄? hul-bi-ta^r e[me]
i [.....-b]i-ta ^reme^r ba-ni-i[n-.....-b]é
h [.....] eme ba-ni-^rdab₅-dab₅-^rb[é]
y [u]š₁₁ hul-bi-ta e[me]
oa [..... hu]l-bi-ta eme ba-ni-dab₅-dab₅-bé-eš
g ^rkiš^r-pi ^rlem-nu šá^r? [.....]
i [..... š]á li-šá-nu ú-šab-b[a-..]
h [.....]-a-nu ú-šab-ba-tu₄
- 52 g lugal x x x [.....]
h [.....]-è-a dingir hul gál-e
y ^rd^r[ugal-am]aš-pa-è-a dingir [.....]
i [.....]-^rgál-e^r
oa [.....-am]aš-pa-è-a dingir hul gál-e
g *be-e*[n-]
i ^rbe-en-nu^r D[INGIR lem-nu]
h [.....] DINGIR lem-nu
y [b]e-en-nu DINGIR lem-[..]
- 53 g [ka]skal dagal-la- x x x x
h [.....]a-^rbi-ta^r lú-u₁₈-lu-bi ba-an-si-eš
y [.....-b]i-ta lú-u₁₈-lu-[.....]
oa [.....-l]a- (-l)a-ta^rta^r lú-ùlu-bi ba-an-ru-uš
g *ina* ^rhar-ra^r-ni ^rra-pa^r-[.....]
h [..] ^rhar^r-ra-nu ^rra^r-pa-áš-tu₄ ana LÛ šu-a-tu₄ i-š^ri-ru
i [.....] a-me-lu šu-a-t[^ri^r i-š^ri-ru^r
y [.....]-an ra-pa-áš-tu₄ ana LÛ šú-a-[.....]

- 50 The evil activities which bind the mouth,
51 the evil spells which seize the tongue,
52 and epilepsy, the evil deity
53 head straight for that man on the high street.

52 The fact that ‘epilepsy’ (*bennu*) is associated with a god, in this case ^dlugal-amaš-pa-è-a (see also Ebeling 1953: 388, 81-82), may have played some role in preserving the tradition of epilepsy as the ‘sacred disease’, even within the Hippocratic corpus. The disease is also associated with the Roof-demon (^dlugal-ùr-ra = *bēl ūri*), even in later Aramaic sources (cf. Stol 1993: 19, Kwasman 2007). The disease *bennu* also corresponds to other divine epithets (or disease names which look like divine epithets), such as ^dlugal-nam-en-na (CT 17 4: i 5-6) and Šulpa’ea (CT 24: 13, 47-51, šul-pa-è-ta-ri-a).

- 54 h gá-e lú^den-ki-ga me-en
 i [...] lú^den-ki-^rga me-en^r
 g ^rgá^r-[.....]
 y [...] lú^de[n-.....]
oa [.....] ^den-ki-ga me-en
 i [šá^dé-a ana-ku]
- 55 h gá-e lú^ddam-gal-nun-na me-en
 i [...] lú^rdam-gal^r-nun-na [.....]
 g ^rgá^r-[.....]
 A g[á-.....]
 i [šá^ddam-ki-na ana]-ku
- 56 h gá-e lú-kin-gi₄-a^dasal-lú-hi me-en
 i [g]á-^re^r lú-^rkin-gi^r-a^dasal-lú-hi me-en^r
 A ^rgá^r-[.....]
 g ^rgá^r-[.....]
oa [.....] lú-kin-gi₄-a-ni me-en
 i m[ar šip-ri šá^dmar]duk ana-ku
 A [.....-r]i šá [.....]
- 57 h níg tu-ra-a-ni lú ti-la-a-ni-šè
 i níg tu-ra-a-^rni lú-ti-la^r-a-ni-^ršè^r
 g níg tu-[.....]
 A níg ^rtu-ra^r-[.....]
 u [.....-t]i-la-a-ni-šè
oa [.....] lú til-la-ni-šè
 h mar-šu-us-su ana bul-lu-^rtu
 i [.....-š]u-us-su ana bul-^rlu^r-^rtu
 g ^rmar^r-š[u-.....]
 A ^rmar-šu^r-us-s[u]
- 58 h en gal^den-ki-ke₄ mu-un-ši-in-gen-na
 i en gal^den-ki-^rke₄^r m[u-u]n-š[i-i]n-.....]
 A en gal^den-ki-ke₄ [.....]
 g ^ren gal^r [.....]
 u [.....-u]n-ši-in-gen-na
 jj en-gal^d[en-k]i-ke₄ mu-ši-in-gi-na
oa [..... m]u-un-ši-in-gi₄-en-àm
 h EN GAL-ú^dé-a iš-pur-an-ni
 i ^rbé^r-lu <ra->^rbu-ú MIN^r iš-^rpur^r-an-ni
 A be-lu₄ GAL-[.....]
 g be-l[u₄?]

Exorcist's credentials

- 54 I belong to Ea,
 55 I belong to Damkina,
 56 I am Marduk's messenger.
 57 In order to heal the patient's illness,
 58 the great lord Ea sent me,

- 59 h tu₆ kù-ga-a-ni ʳtu₆-mu gál-la-na
i tu₆ [k]ù-ga-a-ni ʳtu₆-[.....]
D ʳtu₆ kù-ga-ʳ[.....]
g ʳtu₆ [.....]
u [..... t]u₆-mu gál-la-na
jj tu₆ kù-[ga]-a-ni tu₆-mu gál-la-a-ni
oa [.....]-gá gál-la-na
h *ta-a-šú el-lu ana te-e-a iš-kun*
i *ta-a-šú SIKI[L ana t]e-e-a iš-ʳkunʳ*
D *ta-a-šú el-l[a]*
g ʳta-aʳʳ[.....]
u [..... i]š-kun
- 60 h ka kù-ga-a-ni ka-mu gál-la-na
i [k]a kù-ga-a-ni ka-ʳmu gál-ʳl[a-n]a
D ka kù-ga-a-ni ʳka-muʳ [.....]
g ʳkaʳ [.....]
u [.....-n]i ka-mu gál-la-na
jj ka kù [g]a-a-ni ka-mu gál-la-a-ni
h *pi-ʳiʳ-šú el-lu ana pi-ia iš-kun*
i *pi-i-šú el-l[u] ana pi-ia iš-kun*
D [p]i-i-šú el-la ana pi-ia i[š-...]
g pi-ʳiʳ-[.....]
u [.....] iš-kun
- hh ʳpiʳ-[.....]f
- 61 h ʳuš₁₁ kù-ga-a-ni uš₁₁-mu gál-la-na
i [u]š₁₁ kù-ga-a-ni uš₁₁-mu gál-la-ʳnaʳ
D [..... k]ù-ga-a-ni uš₁₁-mu g[ál-.....]
g ʳuš₁₁ʳ [.....]
jj uš₁₁ k[ù-g]a-a-ni uš₁₁-mu gál-la-a-ni
hh uš₁₁ k[ù]-g[a-.....]-ni
h ʳiʳ-[.....] ʳimʳ-ti-ia iš-kun
i *i-mat-su el-l[u] ʳimʳ-ti-ia iš-kun*
D [.....-s]u el-le-tú ana im-ti-ia [.....]
g *i-ma[t]*
hh *i-mat-su [..... i]š-ʳkunʳ*
- 62 h šu₁₂ kù-ga-a-ni šu₁₂-mu gál-la-na
i ʳšu₁₂ʳ kù-ga-a-ni šu₁₂-mu gál-la-na
D [.....]-ʳa-niʳ šu₁₂-mu gál-[.....]
g ʳšu₁₂ʳ [.....]
hh šu₁₂ kù-ga-a-ni ʳ šu₁₂-mu gál-la-niʳ
h *ik-rib-šú el-lu ana i[k-...-i]a iš-kun*
i *ik-ʳrib-šúʳ [.....] ik-ri-bi-ia iš-kun*
D [.....-l]i ʳ ana ikʳ-ri-bi-ia i[š-...]
g *ik-ʳribʳ [.....]*
hh *ik-rib-šú el-lu ana ik-ri-bi-ia iš-ʳkunʳ*

59 he superimposed his pure incantation upon mine,

60 he superimposed his pure mouth upon mine,

61 he superimposed his pure spittle upon mine

62 he superimposed his pure prayer upon mine.

- 63 h zag-meš hé-em-ma-an-hul-^ra lú²-tu²-ra su-na[^a]
i [za]g-meš hé-^rem¹-ma-an-hul-^ra¹ [l]ú-tu-ra su-na gál-la-na
D [...me]š hé-em-ma-an-^rhul¹-[...t]u-ra su-na gál-la-n[a]
g zag-meš [.....]
jj (om.) lú-t[u]-ra su-na an-gál
hh zag.meš ^rhé¹-em-ma-an-hul-a lú-tu-ra su-na gál-la-na
oa [.....]-t[u-.....]
h *mu-šal-pit eš-re-e-ti šá x x mar-šu ba-šá-a*
i *mu-šal^r-pit eš-re-e-^rtú¹ šá ina zu-mur mar-ša ba-šá-a*
D [..-š]al-pit meš-re-t[i ..] ^rina zu-mur^r mar-ši ba-šá-^ra^r
g *mu-šal-p[it*]
jj (om) *šá ina ma-ar-[ši] la² ib-ba-aš-[š]i*
hh *mu-šal-pi-it eš-re-tu šá ina SU mar-ši ib-šu-ú*
- 64 h tu₆-du₁₁-ga i[ni]m^den-ki-ga-ke₄
i ^rtu₆-du₁₁-ga inim^den-ki-ga-ke₄
D [...d]u₁₁-ga inim^den-ki-ga-ke₄
g tu₆-^rdu₁₁-g[a]
hh tu₆-du₁₁-ga inim^den-ki-ga
oa tu₆-du₁₁-g[a]
h *ina MIN-e a-[...^dé-a*
i *ina MIN-^re^r a-mat^dIDIM*
D [... MI]N-e a-mat^dé-a
hh *ina MIN-e a-mat^dé-a*
- 65 h e-ne-ne-ne hul-a-meš hé-em-ma-bu-re-eš-àm
i [.....]-^rmeš^r hé-em-ma-an-bu-re-eš-àm
D [.....-n]e hul-a-meš hé-em-ma-an-bu-re-eš-àm
g e-ne-n[e-.....]
jj e-ne-ne-ne hul-a hé-e[m]-ma-da-an-sù
hh e-ne-ne-ne hul-meš hé-em-ma-an-zi-zi
oa e-ne-n[e-.....]
h *šú-nu lem-nu-ti li-in-na-^ras^r-hu*
i [.....]-^rin-na-as-hu^r
D [.....-t]u li-in-na-as-hu
g š[u-.....]
jj *šú-nu šú-nu lem-nu-t[u₄] li-in-na-as-s[ih]*
hh *šú-nu lem-nu-tu li-in-na-as-hu*

Exorcist protects himself

- 63 Since a (demon) attacking limbs is (already) in the patient's body,
64 through an effective incantation – the word of Ea –
65 may those evil ones be uprooted.

63 For zag-meš // *mešrēti* 'limbs' (rather than *ešrēti* 'sanctuaries'), cf. Geller 1985: 89 n.41, and UH 12 157. Perhaps the better reading is *zà-meš* (homophonous with *sa-meš*). Alternatively, the expression zag-meš may be appropriate for bodily parts (rather than the more usual *á-šu-giri*) because /zag/ corresponds to various parts of the anatomy, such as *ahu* (side), *birku* (knee, loins), *pātu* ([for sag] 'forehead'), *rēmu* (womb), *rēšu* ([for sag] 'head'), *išdu* (loins), and *asidu* ('heel'), etc., cf. A VIII/4: 33 (MSL 14: 508-509).

65 The Mss. for this line have three different variants (bu-r, sù, and zi) corresponding to *nasāhu*. Ms. jj looks corrupt.

- 66 h ^{giš}ma-nu ^{giš}tukul mah an-na-ke₄ šu-mu mu-un-^rda^r-an-gál
 D [.....tukul] mah an-na-ke₄ šu-mu [.....-d]a-an-gál
 J [.....]^rtukul^r m[a]h an-^rna^r-k[e₄ ..]-m[u] mu-^run-da^r-[.....]
 i [.....]-^rgál^r
 jj ^{giš}ma-nu ^{giš}tukul mah an-na-ke₄ šu [m]u-un-{un}-da-gál
 hh ^{giš}ma-nu ^{giš}tukul mah an-na-ke₄ šu mu-da-gál
 mm [..... m]ah an-n[a-.....]
oa ^{giš}ma-nu ^g[iš.....]
 h *e-ri kak-ku ši-i-ri šá^da-nim ina^r ŠU^{II} na-šá^r-ki*
 D [.....] ši-ra šá^da-nim [... ŠU]^rII^r na-šá^r-ku
 J [.....]-ku ši-ru šá^da-nim ina qa-ti-ia na-šá^r-ku
 jj *e-^r-e-ra k[lak-..] ši-ra šá^r^d[a-nim ..]*
 hh *e-ra kak-ki ši-ru šá^da-nim ina qa-ti-ia na-šá^r-ki*
 mm [.....-k]u ši-i-ri šá^r^da-nim^r [.....]
 67 h ^dmes-sag-unug^{ki} nimgir kullaba^{ki}-ke₄ nam-ti-la silim-ma-mu egir-mu DU.DU-dè
 B [.....^ki] nimgir kullaba^{ki}-ke₄ [..... s]ilim-ma-mu egir-mu DU.DU-dè
 J [..... nimgi]r kullaba^{ki}-ke₄ nam-ti-la [..... egi]r-mu DU.DU-dè
 jj ^d[me]s-sag-unug^{ki} n[ímgir k]ul-aba^{ki} n[am-.....]
 hh ^dmes-sag-unug^{ki} <šú> nimgir kullaba^{ki}-ke₄ nam-ti-la silim-ma-mu egir mu-un-DU.DU-dè
 mm [.....]
oa ^dmes^sánga-[.....] nam-ti silim-m[a ..]
 h ^dMIN na-^rgi^r-ri kul-la-bi ana ba-la-^rti-ia u šá-la-mi-ia EGIR-^{iá} lit-tal-lak
 B [..... ku]l-la-bi ana ba-la-^rti-ia [.....] ^rár^r-ki-ia lit-tal-lak
 J [..... b]a-la-^rti-ia u šá-la-me-ia ^rEGIR-^{iá} lit-tal-lak^r
 hh ^dMIN na-gi-ir kul-la-bi ana ba-la-^rti-ia u šá-la-me-ia ár-ki-ia lit-tal-lak

66 I hold Anu's exalted *e'ru*-wood weapon in my hand.

67 May Mes-sanga-unug, Kullab's herald, go behind me for my own health and well-being.

66 Note the plene writing in Ms. jj for *êru*-wood.

67 The reading of the god name is problematic, cf. Geller 1985: 89 n. 45, although now cf. Krebernik 1986: 173 and 196, reading the name in Fara as ^dmes-sanga-unug [ibid. 174, ref. court. J. S. Cooper]. The reading of the first sign as either mes or pisan is based upon an Assur lexical gloss, but the UH line is of no help in interpreting the god name.

The Sumerian should be understood as an hendiadys nam-ti-la(-)silim-ma-mu. Ms. hh employs a Sum. finite verbal form, but none of the Sum. readings corresponds to the Akk. precativ.

- 68 h udug ṣig₅-ga á⁷-zi-da-mu mu-un-da-an-gen-na
i udug sig₅-g[a]
B [.....] á-zi-da-mu [.....]-gen-na
J [.....-d]a-mu mu-un-da-gen-^rna⁷
jj u[dug si]g₅-g[a⁷]
hh udug sig₅-ga á-zi-da-mu mu-un-da-an-gen-na
mm [..... s]ig₅-ga á-zi-da-mu gub-b[u]
oa udug sa₆-ga [.....]
h še-^re-du⁷ dum-qí ina [i]m-ni-ia a-la-ku
i še-e-du dum-q[í]
B [.....-i]a a-la-ki
J [.....-n]i-ia ina a-la-ki
hh še-ed dum-qí ina im-ni-ia ina a-la-ku
mm [..-e]d dum-qa ina im-ni-ia ina x x x
- 69 h ^dlamma sig₅-ga á-gùb-bu-mu mu-un-da-an-gen-na
i ^dlamma sig₅-ga á-gùb-^rbu-mu⁷ [.....]
B [.....]-gùb-^rbu⁷ mu-[.....]-gen-^rna⁷
J [.....-b]u-mu mu-un-da-ge[n-..]
hh ^dlamma sig₅-ga á-gùb-bu-mu mu-un-da-an-gen
mm [.....]-ga á-gùb-bu-mu mu-g[ub]
oa ^dlamma sa₆-ga [.....]
h la-mas-si^r dum⁷-qí ina ^ršu-me⁷-li-ia a-la-ku
i la-mas-si dum-qí ina šu-me-li-ia ^ra⁷-[.....]
B [.....] šu-me-li-ia a-la-ki
J [.....-l]i-ia ina a-la-ki
hh [l]a-mas-si dum-qí ina šu-me-li-ia ina a-la-ku
mm [..]-mas-si dum-qí ina šu-me-l[i-.....]
- 70 h ^dnin-geštin-an-na dub-sar mah arali šir-kù nam-šub ^rkù-ga⁷ mu-un-na-an-šid
i ^dnin-^rgeštin⁷-an-na dub-sar mah a[rali] šir-kù nam-šub igi-mu mu-un-n[a-.....]
B [.....-sa]r mah arali-ke₄ [.....]-mu mu-un-na-an-^ršid⁷
J [.....aral]i-ke₄ šir-kù nam-šub [i]g[i-..] ^rmu-un-da⁷-[.....]
mm [....-gešt]in-an-na dub-sar [.....]
oa ^dgeštin-an-na-ka d[ub-..... a-ra-l]i-k[e₄] šir-kù nam-šub k[ù-ga]-^rda⁷-an-šid
h ^dMIN ṭup-šar-^rra⁷-tu₄ šir-tu₄ ^ršá a-ra⁷-al-le-e šip-tú^r KÛ-tì ina ^rIGI-ia⁷ i-man-nu
i ^dMIN ṭup-šar-rat šir-tú šá a-ra-al-.....] šip-tú KÛ-tì i-^rna⁷ pa-ni-ia [.....]
B [.....] šir-tú šá a-ra-al-le-e [.....-n]i-ia i-man-nu
J [.....-t]u₄ šá a-ra-al-l[e]-e [.....] ^ri⁷-man-nu
mm [^dbe-let-E]DIN ṭup-ša[r-.....]

68 In order for the good spirit to go on my right,

69 and for the good genius to go on my left,

70 Ningēštinanna, the exalted scribe of the Netherworld, recites the pure incantation⁷⁹ in front of me.

68-69 Akk. *alāku*, an infinitive absolute in a temporal clause, does not correspond to the Sum. finite verb.

70 Ms. h reads *kù-ga* (following the OB Ms. oa), but omits *igi-mu*, although all other late Mss. omit *kù-ga* but read *igi-mu*, while the Akk. translates both *kù-ga* and *igi-mu* (*šip-tú KÛ-tì i-na pa-ni-ia*). For the correspondence of *šir-kù* and *šiptu elletu*, cf. Lambert 2013: 484.

79 Sum. and liturgy

71	h	^d r nin ^ˀ -gír- ^r su ^ˀ lugal ^g is ^ˀ tukul- ^r ke ₄ hé ^ˀ -pà
	i	^d nin- ^r gír ^ˀ -su lugal ^g is ^ˀ tukul-ke ₄ hé-p[à]
	B	[..... ^g is ^ˀ tukul hé-pà
	J	[..... ^g is ^ˀ tuku]] hé-[..]
	mm	(traces)
	oa	^d nin-gír-su lugal ^g is ^ˀ tukul-ke ₄ hé-e-pà
72	i	udug hul a-lá hul gedim hul gal ₅ -lá h[ul dingir hul maškim hul]
	B	[..... g]edim hul [.....]
73	i	e-ne-ne-ne hul-a-[meš] ^r su ^ˀ -mu nam-ba-te-ge ₂₆ -e-dè
	B	[..... hu]l-a-meš {meš} [.....-g]e ₂₆ -e-da
	oa	e-ne-ne-ne hul-la-meš su-gá nam-ba-te-ge ₂₆ -e-dè
74	i	igi-mu n[am-ba-hul-.....]
	B	[.....]- ^r e ^ˀ -dè
75	i	^r egir-mu ^ˀ nam-ba-DU.DU-dè é-mu nam-[.....]
	B	[.....]- ^r e ^ˀ -dè [.....]- ^r e ^ˀ -dè
	oa	egir-gá nam-ba-su ₈ -su ₈ -ge-eš é-gá nam-ba-ku ₄ -ku ₄ -dè
76	i	^r ù ^r -mu nam-ba-bal-bal-e-dè é-ki-tuš- ^r a ^ˀ -[mu
	B	[.....]- ^r e ^ˀ -dè [.....-d]è
	oa	ù ^r -gá ^r nam-ba ^ˀ -da-an-bal- ^r e-dè ^ˀ é-ki-tuš-gá n[am-ba]-gir ₆ -gir ₆ -dè
77	i	zi an-na hé-pà zi ki-a [.....]
	jj	[.....-p]à [.....] hé-pà lú-ka-tu ₆ nu te-gá
	ll	zi [.....]
	oa	zi an-na hé-e-pà ^r zi ki ^ˀ -a hé-e-pà

78	i	ka-inim-ma ^d udug hul-a-ke ₄
	ll	ka-i[inim-.....]

oa [k]a-inim-^rma^ˀ [..]-di₄-a gù hé-^rem^ˀ-ra-ra-d[è-eš]

- 71 Be adjured by Ningirsu, lord of the weapon.
 72 Evil Utukku, Alû-demon, ghost, Sheriff-demon, god, and Bailiff-demon:
 73 may evil ones not approach my body;
 74 may they not cause harm to my face,
 75 may they not go behind me, nor enter my house,
 76 and may they not clamber up to my roof, nor slip into [my] living room.
 77 Be adjured by heaven, be adjured by earth.

78 It is an Udug-hul incantation.

73 Again the shift to a first-person address occurs, suggesting that the incantation priest is acting to protect himself. See above, ll. 19-20.

77 Ms. jj adds an additional phrase not in the other Mss., which fits the pattern of the incantation priest protecting himself while treating the patient: lú-ka-tu₆ nu te-gá, 'the (demon) is not to approach the exorcist'.

78 Ms. i gives this rubric in a smaller script without a ruling, uncertain as to the correct labelling of this incantation. The OB rubric is not a usual UH exemplar, probably indicating that the incantations may have originally been taken from a separate composition. The meaning of the OB rubric is not quite clear.

- 79 i é^dn-ki e-ne^rd[.....]
 P [.....^dnin-k]i e-n[e]
 jj [é^dn-é-n]u-ru [.....] ^dnin-^rki^r e-ne-ke₄
 ll é^dn [.....]
oa [é^dn] é-[nu-r]u [..-k]i e-ne [.....] ^re-ne^r
 i šá^dMIN šú-nu šá^dMIN šú-nu
 P [.....] šú-[..]
 80 i ^den-kù^m e-ne ^dnin-k[ù^m ...]
 P [.....] e-n[e-k]ù^m e-n[e]
oa [..]-^rkù^m ^dnin-kù^m^r [.....]-^rke₄^r e-ne
 81 i a-da-pà abgal eridu^{ki}-g[a-..]
 P [.....^k]i-ga-ke₄
oa [..]-^rda-pà^r [.....^k]i-ga me-en
 P [^dMIN ap-kal-lu šá^d eri₄-du₁₀]
 82 i ^rgá^r-e lú-mu₇-mu₇ ^den-ki-ga [.....]
 P [.....] ^den-ki-ga me-en
 P [a-šⁱ-pu šá^d] ^rd-é-a ana-ku
 83 i gá^r-e^r lú-kin-gi₄-a ^dasal-lú-hi [.....]
 P [.....-g]i₄-a ^dasal-lú-hi me-en
 A [.....]-e[n]
oa [... lú^das]al-lú-hi me-en
 84 i ní^g-^rtu-ra^r-a-ni lú ti-la-a-[.....]
 P [.....] lú ti-la-a-ni-šè
 A [.....-n]i-š[è]
oa [.....-n]i-šè
 85 i en gal ^den-ki-^rke₄ mu^r-un-šⁱ-in-g[en-..]
 P [.....-k]e₄ mu-un-šⁱ-in-gen-na
 A [.....-ge]n-na
oa [.....-g]en-àm

The Exorcist as divine agent

- 79 They belong to Enki and Ninki,
 80 they belong to Enkum and Ninkum.
 81 As Adapa, sage of Eridu,
 82 I am Ea's incantation priest,
 83 and I am Marduk's messenger.
 84 In order to cure the patient of his illness,
 85 the great lord Ea has sent me.

79 The same incipit occurs in UH 13-15, and the divine pair Enki and Ninki occur in the list of gods in UH5, as well as in Ebeling 1953: 381, 15 (in connection with other primordial pairs of deities), see also Lambert 2013: 406-407.

80 The break at the end of the line in Ms. oa could be restored as [^da-nun-na]-ke₄-e-ne.

81 Note that the OB line ends in me-en, dropped in the later recension, but in any case the incantation priest clearly identifies himself with Adapa.

83-85 Although the extant Mss. of UH 3 do not translate these lines, Geller 2007: 104 provides theoretical restorations of the Akk. texts, based on ll. 57-62 above.

86	i	ṛtu ₆ kù-ga ^ṽ -a-n[i t]u ₆ -mu ṛgál ^ṽ -[....]
	P	[.....-n]i tu ₆ -mu gál-la-a-ni
	h	ṛtu ₆ ^ṽ [.....]
	A	[.....]-ṛa ^ṽ -ni
87	i	ka ṛkù ^ṽ -ga-ṛ a ^ṽ -[ni
	P	[.....] ka-mu gál-la-a-ni
	h	ka kù-[.....]
	A	k[a .....]-a-ni
88	h	uš ₁₁ kù-ga-[a-ni uš ₁₁ -mu
	i	ṛuš ₁₁ kù ^ṽ -g[a-.....]
	A	u[š ₁₁ .....]-a-ni
	P	[..... gál-l]a-la-ni
89	h	ṛš ₁₂ kù-ga ^ṽ -a-ni š[u ₁₂ -mu gál-.....]
	A	š ₁₂ [.....-l]a-a-ni
90	h	ṛudug hul ^ṽ a-lá h[ul gal ₅ -lá hul gedim hul dingir
	A	u[duḡ .....hu]l maškim hul
91	h	ṛlú ^ṽ -bi maški[m
	A	l[ú-..... m]a ₅ -ma ₅
	i	ṛlú ^ṽ -[.....]
	h	ṛa ^ṽ -me ^ṽ -lu ra-bi-ṛš _u ^ṽ [lem-nu
	A	L[Ú i-qam]-mu-ṛu ^ṽ
92	h	ṛsil ₇ ^ṽ igi-mu-ta z[i
	A	sil ₇ -lá ṛigi-mu-ta zi ^ṽ [.....]
	i	[.....]-ṛmu-ta zi ^ṽ [.....]
	oa	sí[l ₇] zi a[n-na hé-e-pà zi ki-a hé-e-pà]
93	h	nam-tar á-sàḡ níḡ-ṛgig ^ṽ níḡ-a[k-a níḡ hul-dím-ma]
	A	nam-tar á-sàḡ níḡ-gig ṛníḡ ^ṽ -a[k-.....]
	i	ṛnam ^ṽ -tar á-sàḡ níḡ-ṛgig ^ṽ níḡ-ak-ṛa ^ṽ [.....-m]a
	oa	nam-tar ṛá ^ṽ -[.....]
	h	nam-ta-ri a-sak-ku ma-r[u-.....]
	A	nam-ta-ru a-sak-ku ma-ru-uš-t[u ₄ up-šá-a-šú mim-ma lem-nu]
	i	nam-ta-ri a-sak-ku ma-ru-u[š-.....] lem-nu

86 He superimposed his incantation upon mine,

87 he superimposed his pure mouth upon mine,

88 he superimposed his pure spittle upon mine,

89 he superimposed his pure prayer upon mine.

90 Evil Utukku, Alû-demon, Sheriff-demon, ghost, god, and Bailiff-demon –

91 the evil Bailiff-demon grinds up the victim –

92 depart from before me, [be adjured] by heaven, [be adjured by earth!]

93 May the Fate-demon (Namtar), ‘sacrilege’ (*asakku*)-disease, magic rites, or [whatever] evil [(magical) practices],

86-92 Geller 2007: 104 provides theoretical restorations of the Akk. texts, based on ll. 57-62 above.

91 Cf. UH 5: 131 and UH 6: 3, with variants mù-mù and mu₇-mu₇ for *qamû*, rather than ma₅-ma₅, and see the note to UH 5: 131.

93 Restored after parallels, cf. UH 3: 141.

- 94 A su lú-u₁₈-lu pap-hal-la-ke₄ a b[a-]
h su lú-u₁₈-lu pap-hal-la-t[a]
i ʿsu^ʾ lú-u₁₈-lu pap-hal-la-ke₄ [.....-z]i
gg su lú-u₁₈-lu pap-hal-la-ke₄ a (over erasure) ba-an-[zi-zi]
hh ʿsu^ʾ l[ú-.....]
oa su lú-ù[lu]
A ina SU LÚ mut-tál-li-ki li-ʿin^ʾ [na-si-ih]
h ina SU LÚ mut-tal-li-k[u]
i ina zu-mur a-me-lu mut-[.....]
hh ina S[U]
- 95 A su-mu nam-ba-te-ge₂₆-dè bar-šè hé-e[m-.....]
i [s]u-mu nam-ba-ʿte^ʾ-g[e₂₆-.....] ʿhé-em^ʾ-t[a-gub]
h su-mu nam-ba-te-ge₂₆-e-d[è]
gg su-mu nam-ba-te-ge₂₆-e-dè bar-šè hé-e[n-.....]
hh su-mu n[am-.....]
oa ʿsu-gá^ʾ n[am-.....] bar-šè [.....]
A ana SU-ia a-a iṭ-hu-ni ina a-ha-a-t[i]
i ana zu-mur-ia a-ʿa^ʾ [iṭ-h]u-ʿni^ʾ ina a-ha-a-ʿti^ʾ l[i-.....]
h ana SU-[i]a a-a iṭ-hu-nu ina a-[.....]
gg ana SU-ia₅ a-a iṭ-hu-ni ina a-ha-a-tú li-iz-z[iz]
ii ana SU-ia]
- 96 i ʿegir^ʾ-mu ʿnam^ʾ-[mi]-ni-[in-ús-e-dè]
A egir-mu na[m-.....]
h ʿegir-mu^ʾ [.....]
gg egir-mu nam-ba-ú[s]-ʿe^ʾ-[dè]
ii egir mu n[am-.....]
oa egir-mu-šè [.....]
A a-na ar-ki-ia a-a ir-du-ni
i ana ʿár^ʾ-k[i-...] a ir-du-ni
h a-na ár-ki-ia a-a i[r-.....]
gg ana ár-ki-ia a-a ir-du-ni
hh ana ár-[.....]
- 97 A zi dingir gal-gal-e-ʿne^ʾ-ke₄ [.....]
i ʿzi^ʾ dingir gal-gal-e-ne-ke₄ i-ʿri-pà^ʾ ha-ba-ra-du-u[n]
h ʿzi dingir gal^ʾ-gal-e-ne-k[e₄]
gg [.. ding]ir gal-gal-e-ne-ke₄ hé-p[à]
hh zi dingir [.....]
oa zi dingir ga[l-.....]
A niš^ʾ DINGIR.MEŠ GAL.MEŠ lu ta-mu-ʿu^ʾ [.....]
i ni[š] ʿDINGIR. MEŠ^ʾ GAL.MEŠ ú-tam-mi-ka l[u-u ta-at-ta-lak]
h ni[š] DINGI[R].MEŠ GAL.MEŠ lu-ú [.....]
hh niš [.....]

- 94 be removed from the distraught man's body.
95 May they not approach my body (as well) but stand aside,
96 nor may they follow behind me.
97 I adjure you by the great gods that you may go away.

96 Ms. oa for this line could possibly be restored after UHF 69, egir-mu-šè [nam-ba-su₈-su₈-ge-eš]. The Akk. of Ms. A differs slightly, 'adjured by the great gods', etc.

- 98 i na-an-gub-bé-^ren ka^ˀ-kéš-bi h[é-du₈]
 h na-an-gub-bé-en ka-kéš-[.....]
 A na-an-gub-bé-en [.....]
 gg [...-g]ub-bé-en ka-kéš-bi hé-e[n]-du₈
 hh n[a-.....]
oa na-an-[.....-ké]š-^r bi^ˀ h[é-...]
 i *a-a ik-ka-lu ri-kéš-^rsu^ˀ* [.....]
 h ^r*a-a ik-ka-lu ri-kis-s[u*]
 A *a-a ik-ka-lu^r ri-kis-su lip-pa-ṭi[r]*
 gg [*a-^ra^ˀ ik-ka-lu ri-kis-su-nu lip-pa-ṭir*
-
- 99 i ka-inim-ma udug hu[l-a-ke₄]
 A ka-inim-ma udug hu[l-.....]
 h [.....-m]a udu[g]
 gg (ruling)
oa ^rka^ˀ-[inim.ma] x šà šeg₆-[ga]
-
- 100 A ^rén gá^ˀ-e lú-mu₇-mu₇ sanga₅-ma[h]
 h ^rén gá-e lú-mu₇-m[u₇]
 i én gá-e ^rlú-mu₇-mu₇ sanga^ˀ-mah ^rden^ˀ-[ki-ga me-en]
 gg [..... l]ú-mu₇-mu₇ sanga₆-mah ^den-ki-[.....]
oa [.....-ma]h-a ^den-ki-ga me-en
 A [...-p]u šá-an-gam-mah-hu šá^d[.....]
 h *a-ši-pu šá-an-gam-ma-a[h-.....]*
 i ^r*a-ši-pu šá-an-gam^ˀ-ma-hu ^ršá^dé^ˀ-[.....]*
 gg [.....] šá-an-gam-ma-hu šá^dé-a ana-ku
- 101 h naga-tu₁₆ [.....]
 i (traces)
oa [..... er]idu^{ki}-ga me-en
 A [*r]a-am-ku ša eri₄-du₁₀ a-na-ku*
 h r[a-.....]
-

98 May they not be detained but let their bond be broken!

99 [It is] an Udug-hul incantation.

Exorcist's visitation

100 Incantation. I am the Exorcist and Šangamahhu-priest of Ea,

101 I am the purification priest of Eridu,

100 The writing of /sanga/ in Ms. A is GA.MÁ.DÚB.

- 102 h tu₆ bí-in-[sum]-ma ri[g₇-e-dè]
 A [.....]-x x r^šu₁₂-d[è]
 oa [.....]-sum inim bí-in-dug₄ še₁₂[?]-de[?] me-en
 h šⁱ-^rpat^r [id-du-u ana] pa-šá-hu iq-[da-iš]
 A (traces)
- 103 h [lú-tu-r]a-š[è]
 oa [.....-š]è[?] gen-na-mu-dè
 h [ana ma]r-^rš^u [ina a-la-ki-ia]
 z [... ma]r-š[a]
- 104 h [š^{is}ig é]-a-ke₄ r^šu-ús^r-s[a....]
 oa š^{is}ig ...-k]e₄ š^u-ús-sa-mu-dè
 h (traces)
 z [da-l]a-at <É> ina š[e-ri-ia]
- 105 h k[á[?]-.....]
 D k[á[?]-.....]
 z [.....] b[a-.....]
 oa k[á[?]-n]a[?] gù ba-an-dé-en-na
 z [ina ba-a-bi-šú ina š]á-se-e-a
 h (traces)
- 106 h kun₄ r^é-[.....]
 D ku[n₄]
 z [.....-a-k]e₄ bal-bal-e-d[è]
 oa ku[n₄ é-k]a[?] bal-da-mu-dè
 h as-kup-^rpat x^r [.....]
 z [.....-pa]t É ina nu-bal-ki-[ti-ia]
- 107 h é-a-šè [.....]
 D r^é-[.....]
 z [...-š]è k[u₄-.....]
 oa é-t[a ..] ku₄-ku₄-da-mu-dè
 h ana É ina e-re-bi-^ria^r
 z [.....-n]a e-re-bi-ia
 DD ana É ina e-re-bi-ia

- 102 the incantation which he casts is dedicated to bringing calm.
 103 When I go to the patient,
 104 when I push open the door of the [house],
 105 when I call out at his gate,
 106 when I cross the threshold,
 107 when I enter the house,

102 The variants in Mss. h and A were noted already in CT 16 4 n. 3. We restore *qāšū* theoretically here as corresponding to Sum. *rig*, although this is not elsewhere attested.

104 The alternative idea of ‘plastering’ (*šū-ús-sa* // *sēru*) may involve applying bitumen (*iṭtu*) to the threshold, as in UH 9: 51’, 55’ and 75’.

- 108 h ^dutu igi-mu-šè ^dnanna [.....]
z ^d[.....] ^dnanna ^ra¹-[.....]
i [.....] ^dnann]a ^ra¹-g[a-.....]
oa ^dutu i[gi-mu-šè] ^dnanna a-ga-mu-šè
h ^dUTU *ina pa²-ni^r-ia* ^d[.....]
i [.....-i]a ^d30 *ina á[r-ki-ia]*
z ^dUTU *ina p[a-.....]* ^d30^r [..] *á[r-.....]*
DD ^dUTU *ina IGI-ia* ^d30 *ina ár-ki-ia*
- 109 h ^dnè-iri₁₁-gal [.....]
i [.....-ga] *á-zi-da*-[...]
z ^dnè-iri₁₁-gal [.....]
oa ^dnè-ir[i₁₁-...] *á-zi-da-mu-šè*
h ^dnergal *ina im^r-[.....]*
i ^rnergal^r *ina im-ni-[ia]*
DD ^dnergal *ina im-ni-ia*
- 110 h ^dnin-urta *á^r-gùb^r-[.....]*
i ^dnin-urta *á^r-gùb-bu-mu-[..]*
z ^dnin-urta [.....]
oa ^dnin-urt[a] ^rá^r-gùb-mu-šè
h ^dMIN *ina šu-[.....]*
i ^dnin-urta^r *ina šu-me-li-ia*
z ^d[.....]
DD ^dMAŠ *ina GÛB-ia* *ina KA-ia ha-si^r-is* *ina ŠÀ pu-ṭur lem-nu*
- 111 h lú-tu-ra-šè te-g[e₂₆-.....] sag lú^r-tu^r-ra-ke₄ šu uš-[.....]
i l[ú-..-r]a-šè te-ge₂₆-e-dè s[ag ..]-tu-ra-ke₄ šu uš-gar-ra-mu-dè
z lú-tu-ra-šè t[e-..... s]ag ^rlú-tu^r-r[a-.....]
E [.....-g]e₂₆-da-[.....] ^rlú^r-tu-ra-ke₄ šu uš-gar-ra-mu-[..]
oa lú-tu-ra [t]e-ge₂₆-da-mu-dè sag lú-tu-ra [u]š-gar-ra-mu-dè
h *ana mar-šu* *ina tē-he-[.....]* *ina qaq-qa-du mar-šu qa-ti* *ina u[m-.....]*
i ^ra-na^r *mar-ša* *ina tē-he-e-a* *ina qaq-qa-di mar-ša qa-ti* *ina um^r-mu-di^r-ia*
z *ana mar^r-ša^r* *ina [.....]*
E [.....]-^rš^r *ina tē-h[e-..... in]a qaq-qa-d mar-ši qa-ti* *ina um-mu-di-i[a]*

- 108 with (the sun god) Šamaš in front of me and (the moon god) Sîn behind me,
109 with Nergal on my right,
110 and with Ninurta on my left,
111 when I approach the patient, and lay my hand on the patient's head,

110 Ms. DD (LKA 82), a commentary on this passage, cites the Akk. line, ^dMAŠ *ina GÛB-ia*, and then adds the comment, *ina KA-ia ha-si^r-is* *ina ŠÀ pu-ṭur lem-nu*, 'in my mouth [= interpretation] it is remembered to be within (the incantation) *puṭur lemnu* [= UH tablet 2]'. The point of the comment is that the writer of this commentary had an edition of UH in which these lines were contained within Tablet 2 of the series rather than Tablet 3, although Ms. DD attests to the same sequence of lines in UH 3 as do other manuscripts. The fact that Assur had a different edition of UH than that preserved in the Kuyunjik library is demonstrable from other tablets in the Series, such as UH 12 and 13-15, in which the manuscripts from Assur have other catch-lines which are not in the Kuyunjik recension. Furthermore, the line *ina ŠÀ ÉN pu-ṭur [lem-nu]* also occurs in a commentary to UH 11 (Marduk's Address to the Demons, see below, notes to UH 11).

111 Ms. E may have preserved the suffix form *te-ge₂₆-da-mu-dè, as in the OB Forerunner (= UHF 85).

- 112 h udug sig₅-ga ^dlamma sig₅-ga d[a-.....]
i udug sig₅-ga ^rd^llamma sig₅-ga á-mu hé-e[m-ta-gub]
E [udu]g sig₅-ga ^dlamma sig₅-ga da-mu hé-^rgub⁷
ii [..... d]a-gá hé-gub
oa udug sa₆-ga ^dlamma [sa₆-ga d]a-mu-a hé-gub-bu
i *še-e-du dum-qí la-mas-su^r dum^r-qí i-da-^ra^r-[.....]*
E [^r]-ed dum-qí la-mas-si dum-qí i-da-a-a li-iz-ziz
- 113 h udug hul a-lá hul gedim hul ga[l₅-.....]
i udug hul a-lá hul gedim hul ga[l₅-^rlá^r hul dingir hul ma[škim....]
E [.... h]ul a-lá hul gedim hul ga[l₅-lá hul dingir hul maškim hul
ii [.....]-^rlá^r hul dingir hul maškim hul
- 114 h tu-ra nam-ug₅-líl-lá en-na ki-sikil-líl-lá-e[n-.....]
i tu-ra nam-ug₅-líl-lá en-na ki-sikil-líl-lá-en-na á-sàg nam-^rtar^r hul hé-^ra^r
E [^r]-[^r]a nam-ug₅-líl-lá en-na ki-sikil-líl-lá-en-na [^r]-sàg nam-tar hul hé-a
ii [.....-n]a ki-sikil-líl-lá-^rke₄-ne^r á-sàg nam-tar hul hé-a
h *lu-ú mur-šu mu-tu₄ li-lu-ú li-li-tu₄ [.....]*
i *lu-ú mur-šu mu-ú-tú li-lu-ú li-li-tú a-sak-ku nam-^rta^r-ri lem-nu*
E [... m]ur-ši mu-^rtu^r li-lu-u li-li-tu₄ [^r]-sa[k-ku nam-ta-ru lem-nu
hh [..... l]i-lu-^rú^r li-li-tu₄ a-sak-ku ^rnam^r-ta-ri lem-nu
- 115 i sil₇ igi-m[u-t]a <é>-é-ta ba-ra-è
E [.....]-mu-ta é-ta ba-ra-^rè^r
h sil₇ igi-mu-ta é-ta [.....]
ii [.....-t]a é-ta ba-ra-è
i *dup-pir ina^r pa-ni-ia iš^r-tu É ši-i*
E [..... p]a-ni-ia ul-tu É ši-[.]
h *dup-pir ina pa-ni-ia iš-tu [.....]*
ii [.....-i]a iš-tu É ši-i
- 116 i gá-e lú-^rmu₇-mu₇ ^den-ki-ga me-e[n]
E [.....]-mu₇-mu₇ ^den-ki-ga me-[en]
h gá-e lú-mu₇-mu₇ ^de[n-.....]
E [a-ši-p]u šá ^dé-a [ana-ku]
- 117 i gá-e lú-^rtu-ra^r-šè^r tu₆-^rmu mu-un-na-an-^rsì^r
h gá-e lú-tu-ra-šè tu₆-m[u]
E [.....-r]a-šè tu₆-mu ^rmu^r-[.....]
h *ana-ku ana mar-šu šip-t[u₄-a ad-di]*
E (traces)

- 112 may the good spirit and good genius be present at my side.
113 Evil Utukku, Alû-demon, ghost, Sheriff-demon, god, and Bailiff-demon,
114 whether it be illness, death, the Lilû or Lilîtu, ‘sacrilege’ (*asakku*)-disease, or ill fate,
115 depart from before me, go out of the house!
116 I am Ea’s incantation priest,
117 I cast my incantation over the patient.

117 The Akk. verbal form has been restored according to Schramm 2012: 129.

118 h udug hul a-lá hul gedim hul gal₅-[.....]
 i ʿudug hul a-lá hul gedim hul gal₅-lá ʿhul dingir ʿ [hul maškim hul]
 119 h tu-ra nam-ug₅-líl-lá-en-na ʿkiʿ-[sikil-en-na] á-sàg ʿnam-t[ar hul hé-a]
 i tu-ʿraʿ nam-ug₅-líl-lá-e-ne ki-sikil-e-n[e]
 120 h sil₇ igi-mu-ta zi an-na ʿhéʿ-[pà zi ki-a hé-pà]
 i ʿsil₇ ʿig[i-..-t]a ʿzi anʿ-[.....]
 121 h lú-u₁₈-lu dumu dingir-ra-na ba-ra-[an-te-ge₂₆-e-dè] ba-ra-an-d[a-gi₄-gi₄-dè]
 i lú-ʿu₁₈-luʿ [.....]
 122 h zi an-na hé-[pà z]i ki-a [hé-pà]
 i zi an-ʿnaʿ h[é-.....]
oa z[i]

123 h ka-inim-ma udug h[ul-a-kam]
 i ka-inim-ma [.....]
oa ka-i[nim-.....]

124 h én gá-e ʿnamma me-en gá-e x [.....]
 i én gá-e lú ʿnamma me-e[n]
 v [.....] ʿʿnammaʿ [me]-ʿen gáʿ lú ʿnanše me-en
ee gá-e lú ʿnamma me-en ʿgá-eʿ lú ʿnanše me-en
oa én ʿéʿ-[nu-ru] gá-e ʿnam[ma]
 h šá ʿMIN a-na-ku ʿšáʿ ʿMIN [a-na-ku]
 v [.....] ana-ku

118 Evil Utukku, Alû-demon, Sheriff-demon, ghost, god, and Bailiff-demon,
 119 whether it be illness, death, the Lilû or Lilith, ‘sacrilege’ (*asakku*)-disease, or ill Fate (Namtar),
 120 depart from before me, be adjured by heaven [and earth].
 121 As for the man, son of his god, do not [approach him], nor [return] to him.
 122 Be adjured by heaven, be adjured by earth.

123 [It is an] Udug-hul incantation.

Exorcist’s diagnosis:

124 Incantation. I am the man of Nammu, I am the man of Nanše,

118-122 These lines are not translated in preserved Mss. of this passage but the Akk. has been restored after parallels in Geller 2007: 105-106.

- 125 h šim-mú lú ti-^rla^r kalam-[.....]
 i šim-mú lú-ti-la^r kalam-ma^r-[ke₄.....]
 v [..... m]e-en
ee šim lú ti-la kalam-ma me-en
oa šim-m[ú]
 h *a-ši-pu mu-bal-^rliṭ^r* KUR [*a-na-ku*]
 i *a-ši-pu^r mu^r-bal-liṭ-^rṭi ma^r-a-tú* [.....]
 v [.....]-ku
- 126 h maš-maš gal-gal-la uru-a [.....]
 i maš-maš gal-la^r uru-bi mu-un^r-DU.DU
ee maš-maš gal-la e-ri-a DU.DU me-en
oa maš-maš [.....]
 h MIN MIN *mut-tal-lik* [.....]
 i *maš-maš^r GAL-ú^r mut-^rtal^r-lik a-lu* [*a-na-ku*]
- 127 h ka-pirig ka šu-luh-ha [.....]
 i ka-^rpirig-bi šu-luh^r-ha eridu^rki^r-ga [me-en]
ee ka-pirig ka luh-ha e-re-e-du-ga me-en
 h *a-ši-pu eri₄-du₁₀ šá pi-i-šú* [.....]
 i *a-ši-pu-u-ut eri₄-du₁₀ šá pi-i-šú me-su-ú* [*a-na-ku*]
- 128 h lú-tu-ra nam-tar mu-un-dab₅-bé á-[.....]
 i lú-tu-^rra^r nam-tar mu-un-dab₅-ba á-sàg u[gu²-.....]
 B [..... n]am-^rtar^r m[u²-..... ug]u²-na an-ta-^ršub-ba^r
ee lú-tu-ra nam-[ta]r mu-un-dab-bé á-[s]àg ugu¹-na an-ta-šub-ba¹
 h *mar-ša šá nam-ta-ri iṣ-ba-tu-šú a-sak-^rku^r* [.....]
 i *mar-ša šá^d nam-tar iṣ-ba-tuš a-sak-ku* UG[U-.....]
 B [..... na]m-ta-ru iṣ-ba-tu-šú [.....] UGU-šú ŠUB-tu₄

- 125 I am the incantation priest⁸⁰ who heals the land,
 126 the Chief Exorcist who walks about the city.
 127 I am the exorcist⁸¹ of Eridu whose mouth is cleansed.
 128 As for the patient whom Fate (Namtar) has seized, upon whom ‘sacrilege’ (*asakku*)-disease has befallen,

125 For the *āšipu* corresponding to šim-mú, cf. Geller 1985: 92-93 n. 93, and it is noteworthy that this correspondence does not appear in the LÚ-lists cited by Gesche 2001: 130-131. See also UH 11: 14 (*Marduk's Address to the Demons*), in which šim-mú is used as a logogram for *āšipu*.

127 The alternatives given in the Sumerian versions between the cleansed hand and cleansed mouth correspond to variation between šu-luh-ha and ka-luh-ha in Mīs pî incantation rubrics; cf. Walker and Dick 2001: 12 and 213, 18a-b. Another interesting variant occurs in the Akk. of Ms. i, making the ‘KA.PIRIG’-exorcist into a healing discipline (*āšipūt Eridu*). The KA.PIRIG is best known as the exorcist who performs bedside prognosis by visiting the patient at home, as identified in incipits and colophons of the Diagnostic Handbook.

128 The orthography UGU-šu ŠUB-tu₄ in Ms. B should be understood as *elišu imqutu* (court. M. Stol). The Sum. line should be understood quite differently, ‘Namtar seizes the patient and Asag(-disease) is “falling disease” (an-ta-šub-ba) upon him. In other words, one disease turns into another, a phenomenon well-known from medical texts.

80 Sum. apothecary

81 Sum. ka-pirig

- 129 h lú-^rtu^r-ra-šè te-ge₂₆-e-dè-[....]
 i lú-^rtu^r-ra-šè te-ge₂₆-e-dè(text gibil)^{di}-^rmu^r-[.]
 B [..... t]e-ge₂₆-da-mu-dè
 A [..-t]u^r-ra^r-[.....]
ee lú-tu-ra-šè ti-ki-ta-mu-ni
 i ^ra-na^r mar-ša ina te-he-e'-[a]
 h om.
- 130 h ^rsa^r lú-tu-ra-šè zu-zu-dè-[.....]
 i sa lú-tu-ra-šè ^rzu-ze-da-mu^r-dè
 A [..] lú-tu-ra-šè [.....]
 B [.....-š]è zu-zu-da-mu-dè
 P [.....-d]è
ee sa ^rlú-tu^r-ra-šè ^rzu^r-zu-ta-ni
 h šér-a-ni mar-šu ina la-ma-di-[..]
 i šer-a-ni mar-ša ina [a-.....]
 B [.....-š]a ina la-ma-di-ia
 P [.....-i]a
 A ^ršér-a^r-n[i]
- 131 h á-šu-gìri-bi pād-pād-da [.....]
 B [.....-d]a pà-da-mu-dè
 i á-šu-gìri-bi pād-^rpād^r-da p[à-.....]
 A ^rá^r-šu-gìri-bi [.....]
 P [.....]-dè
 J [.....-d]è
 h meš-re-ti-šú ina pu-uq-^rqu^r-[....]
 B [..... p]u-uq-qu-dì-ia
 i m[eš]-r[e-ti]-šú ina pu-uq-q[u-....]
 A meš-re-ti-šú ina pu-u[q-.....]
 J [.....]-ia
 P [.....-d]i-ia

129 when I approach the patient,

130 when I study the patient's flesh,

131 and when I examine his limbs,

129ff. Note the interesting Emar orthography for the following forms:

129 ti-ki-ta-mu-NI (for te-ge₂₆-da-mu-dè)

130 zu-zu-ta-NI (for zu-zu-da-mu-dè)

134 ra-ra-ta-mu-NI (for ra-ra-da-mu-dè)

136 šu-bu-ta-mu-NI (for sum-mu-da-mu-dè)

The Emar variants show that 1) final -dè is read in Emar as /ne/; 2) the first da/dè in the sequence is read as a clear dental in Emar, which is to be distinguished from the final dè/NE sign. The Emar evidence corresponds to isolated cases in Sumerian texts, such as ku₄-ku₄-da-zu-NI (UET 6/1 103: 7) and similarly in CT 42 6 ii 17 (references court. H. Behrens).

131 Note the verbal form pād-pād-da pà-da-mu-dè // puqqudu, and the same sequence with pād(BAD) and pād occurring in Hh 2: 3 (MSL 5: 50), pú-ta i-pād-da (var. pà-da) // ina bur-tu₄ a-tu 'found in a well'.

- 132 h a ^den-ki-ke₄ lú-tu-ra sù-s[ù-.....]
 i a ^rd^ren-ki-ke₄ lú-^rtu-ra^r sù-sù-[.....]
 B [.....-r]a sù-sù-da-mu-dè
 A ^ra ^den-ki-ke₄ lú-tu-ra [.....]
 J [.....]-mu-dè
 P [.....-m]u-dè
 h *me-e* ^dé-*a mar-šu ina* [.....]
 i ^rme-e^r ^dIDIM *mar-ša ina sa-^rla^r-[.....]*
 B [..... m]ar-ša ina sa-la-hi-ia
 A A.MEŠ ^dé-[.....]
 J [.....]-la-hi-ia
 P [.....]-ia
- 133 h lú-tu-ra hu-luh-h[a-]
 i lú-^rtu-^rra hu-luh-ha-m[u-..]
 w lú-tu-ra hu-[.....]
 B [.....]-luh-ha-mu-dè
 A [..]-tu-ra [.....]
 P [.....-d]è
oa lú-[.....]
 h *mar-ša ina gul-*[.....]
 i *mar-ša i-na gul-^rlu^r-t[i-..]*
 B [.....] *gul-lu-ti-ia*
 A *mar-ša ^rina gul-^rlu-t[i-..]*
 P [.....-i]a
 w (traces)

132 when I sprinkle the ‘water of Ea’ on the patient,

133 when I frighten the patient,

132 The ‘water of Ea’ is presumably *Apsû*-water, also referring to a cistern used for cultic purposes, a possible example of which can now be found in the Vorderasiatisches Museum, Berlin, belonging to the time of Sennacherib; see Andrae 1938: 33-34.

- 134 h te lú-tu-ra-šè ra-ra-[.....]
 i te lú-tu-ra-šè ra-ra-da-[..]
 B [.....]-ra-da-mu-dè
 A [t]e lú-tu-ra-šè [.....]
 w te lú-tu-ra-šè ra-r[a-.....]
 g [..... r]a-^rra-da^r-[.....]
 P [.....-d]è
ee te lú-^rtu^r-ra-šè ra-ra-ta-mu-^rni^r
oa t[e]
 h *le-et mar-ša ina* [.....]
 i *le-et mar-ša i-na ma*-[.....]
 B [.....] *ma-šá-di-ia*
 A *le-et mar-ši ina m*[a-.....]
 w *le-e-ti mar-ša ina ma²-sá²*-[.....]
 g [.....] *ina* ^r*ma-šá-dī*-[...]
 P [.....-i]a
 O [.....-i]a
- 135 i ugu lú-tu-ra-ke₄ ^rgù^r-dé-mu-[..]
 h ugu lú-tu-^rra^r-[.....]
 A [ug]u lú-tu-ra-ke₄ g[ù.....]
 B [.....]-dé-mu-dè
 g [.....] gù-dé-[.....]
 w (traces)
 O [.....-^rmu^r-dè
 P [.....-d]è
ee [ugu lú-tu]-ra-^ršè^r [..]- x -^rmu^r-ni
oa u[gu]
 i ^r*e-li mar-ša* [...] *šá-s*[e-....]
 h *e-li* [.....]
 A *e-li mar-ši* [...] ^r*šá-se-e-a*
 B [.....] *ina* *šá-se-e-a*
 g [.....] *ina* ^r*šá-se-e-a*
 w ^r*e-li* [.....]
 O [.....] *šá-se-e-a*
 P [.....]-^ra^r
 z [*ina muh-h*]i ^r*mar-ši* [.....]

134 when I slap the patient's cheek,

135 when I call out over the patient,

133-35 It is not clear why the exorcist needed to frighten the patient, but perhaps to alarm the demon. Note the opposite intention of an Egalkurra incantation, *a-di ana-ku šá* EN.DUG₄.DUG₄.NENNI.A.NENNI *a-ṭè-ru-u TE-su a-ni-iṭ-ti-pu* EME-Šu, 'until I penetrate the cheek of So-and-so, my adversary, and tear out his tongue' (Klan 2007: 46 = KAR 71 rev 3-5).

- 136 h ṛnam-šub^ṛ e[ridu]
 A [..]-šub eridu^{ki}-ga sum-mu-da-m[u-..]
 B [..... su]m-mu-da-mu-dè
 g [.....] sum-mu-^ṛda^ṛ-[.....]
 O [.....-m]u-da-mu-dè
 z [.....-m]u-[.....]
 P [.....-d]è
ee nam-šub-ba e-ri-du-ga šu-bu-ta-mu-ni
 A šī-pat eri₄-du₁₀ ina ṛna^ṛ-de-e-^ṛa^ṛ
 B [..... in]a na-de-e-a
 g [.....]-^ṛe^ṛ-a
 O [.....] na-de-e-a
 z šī-pat [eri₄]-^ṛdu₁₀ ṛ [ina] ṛna^ṛ-d[e-e-a]
- 137 A [udu]g sig₅-ga ṽlamma sig₅-ga da-gá hé-gu[b]
 B [..... ṽlam]ma sig₅-ga da-gá hé-gub
 g udug s[ig₅-.....]
 O [.....]-ga da-gá hé-gub
 z [.....]-ga ṽlamma sig₅-g[a-.....]
- 138 g udug hul ṛa^ṛ-[..... ged]im hul gal₅-lá hul dingir hul maški[m ...]
 A [udu]g hul a-lá hul gedim hul (om.)
 B [.....] ṛa^ṛ-lá hul (om.)
 O [..... hul] (om.)
 z [udug hul] ṛa-lá hul gedim^ṛ [.....]
- ee** udug hul a-lá hul gedim h[ul gal₅-^ṛlá a^ṛ hul ṛ dingir hul maškim hul
- 139 A ṛ^dṽdīm-me ṽdīm-a ṛ^dṽdīm-lagab
 g ṽdīm-me [ṽd]īm-a ṽdīm-[.....]
 B [..... ṽd]īm-me-a (om.)
 O [..... ṽd]īm-^ṛme^ṛ-^ṛa^ṛ
ee ṽdīm-me ṽdīm-me-a ṛ^dṽdīm^ṛ-me-lagab
- 140 A [l]ú-líl-lá ki-sikil-líl-lá ki-sikil-^ṛud^ṛ-da-kar-ra
 g ṛ^lú-líl-lá^ṛ ki-sikil-líl-lá ki-sikil-líl / é-da kar-ra
 B [.....-si]kil-ud-da-kar-ra
 i [.....]-^ṛsikil-ud-da-kar^ṛ-[..]
ee lú-líl-lá guruš-líl-lá ki-sikil-líl-lá ki-sikil-^ṛú^ṛ-dam-gàr

136 when I cast the Eridu incantation,

137 may the good spirit and good genius be present at my side.

138 Evil Utukku-demon, evil Alû-demon, evil ghost, evil Sheriff-demon, evil god, and evil Bailiff-demon,

139 Lamaštu, Labaštu, and Jaundice demons,

140 Lilû, Lilîtu, and Ardat Lilî,

137-145 Although the Akk. of these lines does not appear in any extant Mss., a reconstruction of the Akk. translation is given in Geller 2007: 106-107; cf. also UH 16: 168-176, where these lines also occur at the end of the incantation without any Akk. translation.

139 Note in Emar (Ms. ee) ṛ^dṽdīm^ṛ-me-lagab (lacks dingir sign).

140 The Emar variant is important, since a guruš-líl-lá incantation occurs in the Exorcist' Manual (KAR 44: 10, see now Geller 2000: 244, Jean 2006: 65), and these incantations are only otherwise attested on the damaged reverse of Ardat Lilî incantations published by Lackenbacher 1971: 125 and see Geller 1988: 21.

- 141 A [n]am-tar hul-gál á-sàg níg-gig níg-ak-a ṛ níg⁷-hul-dím-ma
g nam-tar h[ul]-gál á-sàg níg-gig níg-ak-a níg-hul-dím-[..]
D [.....-g]ál á-sàg níg-gig níg-tu-ra nu-du₁₀-ga [...-a]k-a níg-hul-dím-ma
i [.....]-tu-ra nu-du₁₀-ga [.....] níg-hul-dím-ma
ee nam-tar hul-gál á-sàg níg-gig tu-ra nu-du₁₀-ga níg¹-ak níg-hul-dím-ma
- 142 A [.....]-ru a-ha-an-tùm u₄-šú-uš-ru dih dím-ṛ ma⁷ bar-giš-ra
g a[š-gar] aš-ru a-ha-an-tùm u₄-šú-ru [.....]
D [.....] ṛ a⁷-ha-an-tùm u₄-šú-ru (om.)
Q [.....] ṛ dím⁷? (om.)
i [.....] ṛ u₄⁷-šú-uš-ru dih dím-ma bar-giš-ra
- 143 g ṛ lú⁷ hul igi hul [.....]
A [.. hu]l ṛ igi⁷ hul ṛ zú hul eme⁷ hul
D [.....] igi hul [.....]
Q [.....] h[ul]
i [.....] zú hul eme hul
z l[ú]
- 144 g uš₁₁ hul ṛ uš₁₁-zu uš₁₁⁷-ri-a níg-ak-a níg-hul-dím-[..]
A [u]š₁₁ ṛ hul ṛ uš₁₁-zu uš₁₁-ri-[.....]-ṛ a⁷ [..-hu]l-dím-ma
D [.....] u]š₁₁-zu uš₁₁-a-ri-a níg-ak-a níg-hul-dím-ma
Q [.....] u]š₁₁-ri-a [.....] níg-hul-dím-ma
i [.....] u]š₁₁-zu uš₁₁-a-ri-a níg-ak-a níg-ṛ hul-dím⁷-ma
ee uš₁₁ hul uš₁₁-zu uš₁₁-ra eme hul-gál bar-šè [h]é-en-da-gub
- 145 A [si]l₇-lá igi-mu-ta zi an-na [.....] hé-pà
g sil₇-lá igi-ṛ mu-ta zi an-na hé-pà⁷ zi ki-a hé-[..]
D [.....]-mu-ta zi an-na hé-pà [z]i ki-a hé-pà
Q [.....] a]n-na hé-pà [.....]-a hé-pà
z [.....] zi ki-ṛ a⁷ [..]-pà
i [.....-m]u-ta zi an-na ṛ hé-pà⁷ [.....]-a hé-pà
ee zi an-na hé-pà zi¹ ki-a hé-pà én-ú-ne-nu-ru

-
- 146 g ka-inim-ma udug hul-a-[...]
A ka-inim-ma [.....]-ṛ a⁷-kam
i [k]a-inim-ma ṛ udug [.....]-ṛ a⁷-ke₄
D [..-ini]m-ma udug hul-a-kam
Q [.....] u]dug hul-a-kám
z [.....] h[ul]-ṛ a⁷-[k]am
ee (ruling)
-

- 141 evil Fate (Namtar), dangerous ‘sacrilege’ (*asakku*)-disease, magic rites, illness not improving, evil rites,
142 fever, chills, cramp, weakness, infection, jaundice,
143 a rogue with an evil face, evil mouth, and evil tongue,
144 spell, hex, magic, evil practices –
145 depart from before me! Be adjured by heaven, be adjured by earth!

146 It is an Udug-hul incantation.

141-145 Reconstruction of the Akk. translation is given in Geller 2007: 106-107.

142 See the note to UH 2: 69 above.

- 147 A é n g á - e l ú ^den - k [i - m] e - en
g é n g á - e l ú ^den - ki - ga me - [. .]
i [é] n g á - e l ú ^den - ki - g [a m] e - en
D [. . g] á - e l ú ^den - ki - ga me - en
z é n ^rg á - e ^r l ú ^ren ^r - ki - ga me - en
i *š á ^dIDIM ana - ku*
z *š á ^dIDIM ana - k [u]*
- 148 g g á - e l ú ^ddam - gal - nun - ^rna ^rm [e - . .]
i [g] á - e l ú ^ddam - gal - nun - na me - en
D [. .] - ^re ^r l ú ^ddam - gal - nun - na me - en
z g á - e l ú ^ddam - gal - n [un - n] a me - en
A g á - e l ú ^ddam - [.]
i *^rš á ^ddam - ki - an - na ana - ku*
z *š á ^ddam ^r - ki - ^ran ^r - na ana - ku*
- 149 i [g] á - e l ú - kin - gi ₄ - a ^dasal - l ú - hi me - ^ren ^r
g g á - e l ú - kin - gi ₄ - a ^da [sal - .]
D [.] ú - kin - gi ₄ - a ^dasal - l ú - hi me - en
z g á - e l ú - kin - gi ₄ - a ^r ^da [al - .] e - ^ren ^r
A g á - e l ú kin - gi ₄ - a ^r [.]
oa [.] - ^rgi ₄ - a ^r [me - en]
i *mar š ip - ^rri š á ^dmarduk ana - ku*
z *mar š ip - ^rri ^r š á ^dmarduk ana - ku*
- 150 h tu ₆ - mu tu ₆ ^den - ki - ga - ke ₄
i [t] u ₆ - mu [t] u ₆ ^den - ki - ke ₄
g tu ₆ - mu tu ₆ [.]
A tu ₆ - mu [.]
D [.] tu ₆ ^den - ki - ke ₄
z tu ₆ - ^rmu ^r t [u ₆ .]
oa [t] u ₆ - mu tu ₆ ^den - ki - ^rga ^r - k [e ₄]
h *tu - ú - a tu - ú š á ^dé - a*
i *tu - ú - a te - e š á ^dIDIM*
g *tu - ú - a tu - ú š á ^dé - ^ra ^r*
A *tu - ú - a tu - ú š á ^dé - ^ra ^r*
D [.] t [u - ú š á ^dé - ^ra ^r
z *^rtu ^r - ú - ^ra tu ^r - ú š á ^dIDIM*

Exorcist's tools of trade

- 147 Incantation. I belong to Ea,
148 I belong to Damkina,
149 and I am Marduk's messenger.
150 My incantation is actually Ea's,

- 151 h tu₆-tu₆-mu tu₆-tu₆ ^dasal-lú-hi-ke₄
i [..]-^rtu₆⁷-mu ^rtu₆-tu₆ ^dasal-lú-hi-ke₄
g tu₆-tu₆-mu tu₆-tu₆ ^rd^r[.....]
A [t]u₆-tu₆-mu [.....]
z tu₆-tu₆-mu t[u₆-.....]
D [.....]-x [.....-l]ú-^rhi-ke₄⁷
oa tu₆-tu₆-mu tu₆-tu₆ ^dasal-lú-hi-ke₄
h *šip-ti šip-ti šá* ^dmarduk
i *šip-tú šip-tú šá* ^dmarduk
g *šip-ti šip-tu₄ šá* ^dmarduk
A *šip-ti šip-tu₄ šá* ^dr marduk⁷
z ^ršip-tu₄⁷ šip-tu₄ šá ^dmarduk
D [.....-t]i [.....]
- 152 h giš-hur ^den-ki-ke₄ šu-^rmu⁷ mu-un-da-an-gál
g ^rgiš-hur⁷ ^den-ki-^rke₄⁷ šu-mu ^rmu⁷-[.....]
i [.....] ^den-ki-ke₄ šu-mu mu-un-da-an-gál
z ^rgiš-hur ^den⁷-k[i-k]e₄ šu-mu mu-un-da-an-...]
D [...-h]ur ^den-ki-k[e₄.....]
A [...]-^rhur ^den-ki⁷-ke₄ [.....]
oa ^rgiš⁷-hur eridu^{ki}-ga-ke₄ šu-gá ì-gál
h *ú-šu-rat* ^dé-a [.....]-*iá ba-šá-a*
i [..-^šu]r-^rtu⁷ ^dIDIM *ina qa-ti-ia ba-šá-a*
g [..]-^rš^u-rat ^d[.....]
z [.....] ^rd^rIDIM *ina qa-ti-ia ba-...*
D ^rú⁷-š^u-rat ^dr é⁷-[.....]
A [.....^d]é-a [.....]
- 153 h ^{giš}ma-nu ^{giš}tukul mah [...-k]e₄ šu-mu mu-un-da-an-gál
i [.....] ^rgiš^ttukul⁷ mah an-na-ke₄ šu-mu mu-un-da-an-^rgál⁷
D [...m]a-nu ^{giš}tukul ma[h.....]
z [..... m]ah an-na-ke₄ šu-mu ^rmu⁷-[.....]
g (traces)
oa [..... ^g]iš^ttukul kala-ga šu-gá mu-da-gál

- 151 my spell is actually Marduk's,
152 with Ea's master-plans being in my possession.
153 I am holding Anu's exalted *e'ru*-wood sceptre in my hand;

152 Being in possession of Ea's 'master plan' (*ušurtu*) is no mean feat, since this is what was thought to guide the cosmos, before the remarkable progress in Late Babylonian astronomy and the invention of the zodiac, which began to show that the heavens were guided by nature rather than by divine whims or plan.

- 154 h ^{giš}pa-gišimmar garza gal-g[al-.....] mu-un-da-an-gál
i [..... gar]za gal-^rgal^l-la šu-mu mu-un-da-an-^rgál^r
D [^{giš}pa-gišimmar g[arza]
z [..... garz]a gal-gal-la šu-^rmu^r [.....]
oa x-gin₇ giš-garza gal mu-da-gál
h *a-ra šá par-šu* ^rGAL^r-ti in ŠU^{II}-ia na-šá-ku
i [giš-ši]m-ma-ri šá ^rpar-šu^r rab-bu-tú ina qa-ti-ia ^rna-šá^r-ku
z [...-ši]m-ma-ri ^ršá^r [.....]
- 155 h su-mu nam-ba-te-ge₂₆-e-dè
i [.....-g]e₂₆-e-dè
L ^rsu^r-mu-šè [.....]
oa su^l-mu-šè nam-^rmu-da^r-te-ge₂₆-dè-en
h *ana SU-ia a-a iṭ-hu-ni*
L *a-na zu-mur-ia* ^re[?] [.....]
- 156 h igi-mu-šè nam-ba-hul-e-dè
i igi-mu ^rnam^r-ba-^rhul-e^r-dè
L [...-m]u-šè n[am-.....]
oa igi-mu-šè nam-mu-da-^rhul^r-dè-en
L [a-n]a pa-ni-ia ^re^r [ta-lam-me-nu]
- 157 h egir-mu-šè nam-ba-DU.DU-dè
i [..... n]am-ba-^rDU^r. [.....]
L [...]-mu-šè na[m-.....]
oa egir-mu-šè nam-mu-da-ús-e-en
h *a-na ár-ki-ia a-a il-li-ku-nu*
L [.-n]a ^rár-ki-ia ^re^r [tal-li-ku-ni]
- 158 h kun₄ gîri-gub nam-mu-un-da-ús-en
i [.....-u]n-da-^rús-en^r
L [ki-gu]b-ba-mu-šè gîri nam-mu-un-d[a-.....]
oa kun₄-gá gîr nam-mu-^rda^r-ús-e-en
i [ina as-kup-pa-ti kib-s]a a-a ir-d[u-ú]-ni
L *a-šar az-zi-zu kib-[sa]*

- 154 I am holding the date-palm frond of the major rituals in my hand.
155 May they not approach my body,
156 may you not cause harm to my face,
157 nor may they go behind me.
158 May they not follow the tracks of where I stand⁸².

158 Note the real variants between Assyrian and Babylonian script Mss., which may reflect the fact that the OB version of this line occurs in a somewhat different order in the earlier UH forerunners (UHF 113-116), and not all of these lines appear in the later redaction of UH.

UHF 113 é-gá ba-ra-ku₄-ku₄-dè-en

114 ùr-gá ba-ra-an-ta-bal-dè-en

115 kun₄-gá gîri nam-mu-^rda^r-ús-e-en

116 [zag]-ni gen-na-mu-šè da-na(written na da!) mu-un-gub-a

May you not be about to enter my house,

may you not be about to climb on my roof,

may you not be about to set foot on my threshold.

He (the demon) was present at his flank while I went to his side.

82 Sum. threshold

159	h	ki-gub-bu-dè ba-ra-an-da-gub-bu-dè-en
	i	[.....-r]a-an-gub-bu- ^r dè-en
	L	ki-gub-ba-mu ba-ra-an-[.....]
	oa	ki-DU.DU-gá ba-ra-gub-bu-dè-en
	h	<i>a-šar az-ziz-zu la ta-az-za-zi</i>
	i	[.....-z]i-zu la ^r taš-šá-az-zi ^r
	L	<i>a-šar az-zi-zu l[a</i>
160	h	ki-tuš-a-mu ^r ba ^r -ra-an-da-dúr-ù-dè-en
	i	[.....-r]a-an-da-dúr-ù-dè- ^r en ^r
	L	ki-tuš-a-mu ba-ra-an-dúr- ^r ù ^r -[.....]
	oa	ki-tuš-a-gá ba-ra-duru-dè-en
	h	<i>a-šar uš-šá-bu la tu-uš-šab</i>
	i	[..... u]š-šá-bu la tu-uš-šab
	L	<i>a-šar uš-šá-bu [.....]</i>
161	h	ki al-du-a ba-ra-al-du-a
	i	[.....] ba-ra-al-du-a
	L	^r ki al ^r -du-a [.....]
	h	<i>a-šar ^ral^r-la-ku la tal-lak</i>
	i	<i>a-šar al-la-ku la tal-lak</i>
162	h	ki ku ₄ -ku ₄ -x x x ba-ra-an-ku ₄ -ku ₄ -dè
	i	[.....-k]u ₄ -da-mu-šè ba-ra-an-ku ₄ -ku ₄ -dè
	oa	[ki] ku ₄ -ku ₄ - ^r da-šè nam ^r {-mu}-un-da- ^r ku ₄ -ku ₄ [?]
	h	<i>a-šar^r [er-ru-bu] ^rla ter-ru-ub^r</i>
	i	[..... e]r-ru- ^r bu ^r la te-ru-ub
163	h	^r zi an-na hé-pà zi ki-a ^r hé-pà
	i	[..... h]é-pà zi ^r ki ^r -a hé-pà
	oa	zi an- ^r na ^r [.....] ^r ki-a hé ^r -[..]
	i	[niš AN]- ^r e ^r lu-ú ta-mat niš ^r KI ^r -tì lu-ú ^r ta-mat ^r
<hr/>		
164	h	k[a-ini]m-ma udug hul-a-kám
	i	[.....-m]a udug hul-a-k[e ₄]
	oa	k[a [?] -.....]
<hr/>		

159 You may not stand where I stand,
 160 nor may you sit where I sit,
 161 may you not go where I go,
 162 nor enter where I enter,
 163 May you be adjured by heaven, may you be adjured by earth.

164 It is an Udug-hul incantation.

159 There is a certain inconsistency of person within the late Sum. verbal forms. Ms. h, for example, had treated Sum. verbs as 3rd person plural vetitive forms (l. 155, 157), but now shifts to the 2nd person singular. The Kuyunjik Ms. L may have had second person forms throughout, but the text is too badly damaged to be certain of this. The OB text (Ms. oa) maintains the second person singular verbs (cf. ll. 155-160 = UHF 109-112, 115), but the sequence of lines is somewhat different. The translation follows Ms. h only because it is the best preserved text.

- 165 r én níg gar-r[a]
 h [..] ʾnígʾ gar-ra níg gar-ra níg-bi ki gar-gar-ra-e-dè
 kk [.....] níg-bi ki gar-gar-ra-e-dè
 i [.....] gar-ra níg-bi ki gar-gar-ra-eʾ[..
 ee níg gar-ra níg gar-ra níg-bi ʾkiʾ-gar-ʾra èʾ-dè
 h *mu-ni-ih mim-ma šum-šú mu-pa-áš-ših mim-ma šum-šú*
šá ina šip-ti-šú mim-ma šum-šú i-pa-áš-šá-hu
 r *mu-ni-i[h]*
šá inaʾ šip-t[u₄]
 i [.....-m]a šum-šú mu-šap-ši-ih ʾmim-maʾ šum-šú
 [..... m]im-ma šum-šú ʾi-paʾ-áš-šá-ha
 kk [.....]-áš-ši-ih mim-ma šum-šú
šá ina šub-ti-šú mim-ma šum-šú i-pa-áš-šá-hu
- 166 h en gal ʾen-ki-ke₄ níg gar-ra níg gar-ra níg-bi ʾki garʾ-gar-ra-e-dè
 i [.....] níg gar-ra níg-bi ki gar-gar-ra-eʾ-dèʾ
 r en galʾ ʾe[n-.....]
 kk [.....] níg-bi ki gar-gar-ʾra-eʾ-[dè]
 s [..... ga]r-ra níg gar-r[a]
 ee om.
 h EN GAL-ú šá ʾé-a KI.MIN
 i KI.MIN KI.MIN KI.MIN KI.MIN
 r *be-lu ra-[.....]*
 s [.....-b]u-ú ʾé-a mu-ni-[ih mim-ma šum-šú mu-pa-áš-ših mim-ma šum-šú
šá ina šip-ti-šú mim-ma šum-šú i-pa-áš-šá-hu]

Exorcist's self-preservation

- 165 Incantation. He who calms and soothes everything, who soothes everything with his incantation,
 166 the great lord Ea who calms and soothes everything, who soothes everything with his incantation,

165 The usual meaning for ki-gar(-gar) is 'to found' or 'to lay out' rather than 'to calm' or 'to quiet something,' as suggested by our line (Akk. *muniḫhu*). The only evidence for the latter meaning can be suggested by the single lexical reference in Idu 2 (CT 11 29 i 44), *gar* = *pašāhu* / *nāhu*, ^{ga-al}*gál* = *pašāhu*, 'to calm'. Perhaps the Sum. of our line could be translated, 'to be calm, to be calm, in order to find a place for everything'.

Note that Akk. *ina šiptišu* is not represented in the Sum., and that one variant (Ms. kk) gives *ina šubtišu*, indicating a problem with the reading and understanding of this line. Further problems may be found in a school extract tablet (BM 37748), which has an extract from UH 13-15 close gap on the obv. (see Ms. m), while the reverse reads:

- rev. 1-gar]-e-e[n]
 2 m]m-ma šum-šú šá-ak-n[u]
 3 níg-b]i ki-bi gar-gar-re-[dè]
 4 m]m-ma šum-šú [.....]
 5 níg-b]i ki g[ar-gar-re]
 6 m]m-ma šum-š]úʾ i-[pa-šá-hu]

It seems likely that the variant translations of the Sumerian ki-gar-gar have posed problems for the student, who translated *gar* as *šaknu* in the opening line.

- 167 h lú-^rtu^r-ra-šè te-ge₂₆-e-dè-mu-dè níg ki gar-ra-e-dè
i [.....]-mu-dè níg-bi ki gar-gar-ra-e-dè
r lú-tu-ra-š[è]
s [.....-r]a-šè te-ge₂₆-e-dè-zu-[dè]
ee šà-mu ^den-bu-ra [níg gar-r]a níg gar-ra níg-bi ki-gar-raè-dè
h *ana mar-ša ina ʔe-he-e-a mim-ma šum-šú i-pa-áš-šá-hu*
i [.....]-^re^r-a mim-ma šum-šú i-pa-áš-šáh
r *ana mar-ša ina* [.....]
s [...] *mar-šu ina ʔe-he-e-a* [.....]
- 168 h lú-mu₇-mu₇ eridu^{ki}-ga-ke₄ mu-un<-tu>d-da me-en
i [.....-g]a-ke₄ mu{-tu}tu-ud-da me-en
s [..-m]u₇-mu₇ dumu eridu^{ki}-ga-k[e₄.....]
ee eme-eme eridu^{ki} mu-tu-ud-da m[e-en]
h *a-ši-pu šá ina eri₄-du₁₀ ib-ba-nu-ú ana-ku*
i [..... e]ri₄-du₁₀ ib-ba-nu-ú ana-ku
s [....-p]u šá ina eri₄-du₁₀ ib-ba-n[u-.....]
- 169 h eridu^{ki} ku'ar^{ki}-šè mu-un-na-re-^rhé^r me-en
i [..... m]u-un-na-re-hé me-en
s [..... k]u'ar^{ki}-šè mu-un-na-[.....]
ee eridu^{ki} ku₆-a-ra-šè ^rmu-un-na-re-en^r
h *šá ina eri₄-du₁₀ u ku-ma-ri re-hu-ú ana-ku*
i [.....-m]a-ri re-hu-ú ana-ku
s [..... er]i₄-du₁₀ u ku-ma-ri re-h[u-.....]
- 170 h gá-e lú-tu-ra-šè mu-un-na-an-te-ge₂₆
i [..... m]u-un-na-an-te-ge₂₆
s [..]-^re^r lú-tu-ra-šè [.....]
ee gá-e lú-tu-ra-šè mu-un-na-an-[ti-k]i
h *ana-ku ana mar-ša ina ʔe-he-e-a*
i [..... i]na ʔe-he-e-a
s *a-na-ku a-n[a*]
- 171 h ^den-ki lugal abzu-ke₄ gá-e nu-un-gá hé-a
i [.....-k]e₄ gá-e nu-un-gá^l hé-a
s [..... l]ugal abzu-ke₄ gá-e nu-[.....]
ee ^den-ki lu[gal a]bzu-ke₄ in-na-an-gál ha-a
h ^de^r-a šàr ap-si-i ia-a-ši li-iš-šur-an-ni
i [.....] -^ri^r ia-a-ti li-iš-šur-an-ni
s [d]é-a šàr ap-si-i ia-^ra^r-[.....]

- 167 when I approach the patient, he soothes everything.
168 I am the exorcist born in Eridu,
169 I am the one spawned in Eridu and Ku'ar.
170 When I approach the patient,
171 may Ea, lord of the Apsû, protect me.

168 Could the Emar reading eme-eme for mu₇-mu₇, perhaps be a phonetic variant?

169 Cf. Geller 1985: 13. Note use of the presumed loanword re-hé < *rehû*.

171 The Sum. is a Sandhi writing for gá-e en-nu-un-gá hé-a, 'may he be for me as my guardian'. The Emar variant, in-na-an-gál, may in fact suggest an alternative derivation from en-nu-un gál 'being a guardian'.

- 172 h ^{gi}ùri-^rnam-me⁷ [...] ^reridu^{7ki}-ga-ke₄
i [.....] ^reridu^{7ki}-ga-ke₄
s [..ùr]i-nam-me [.....]
ee ^{giš}šur-ra-a[š] išib^{zi-ib} eridu-ga-ke₄
s ú-ri-i[n-nu šá i-šip-pu]
h ù[rí²-.....-p]u šá eri₄-du₁₀
i [.....-p]u šá eri₄-du₁₀
- 173 h igi-m[u-šè a-ga-mu-šè]
i [.....h]é-en-su₈-su₈-ge-eš
s (traces)
ee igi-mu-šè a<-ga>-mu-šè hé-en-ta-sú-ge-eš
i [.....-i]á lu-ú ka-a-a-an
h ana pa-[-ni-ia ana ar-ki-ia]
- 174 h ^d[.....]
z [..... gá-e en-nu-un-gá h]é-a
h ^d[.....]
z [.....-i]a-tú li-iš-šur-an-ni
- 175 A ^dnin-girimma ^rnin⁷ m[u₇-mu₇-ke₄.....]
z [.....] ^rá⁷-zi-da-mu hé-^rgub⁷
ee ^dnin-gír-rim¹-ma [n]in mu₇-mu₇-ke₄ ^rá⁷-zi-da hé-en-gub
A ^dMIN a-hat ^dMIN [.....]
z [..... ina im-ni]-ia li-iz-ziz
- 176 A ^dnamma nin a-gúb-ba dadag-ga-ke₄ [.....]
z [.....] ^rnin a⁷-gú[b-..] ^rdadag⁷-ga-ke₄ á-gùb-bu-mu hé-^rgub⁷
ee ^dnamma nin-gub-ba á-gúb-bé ^rá⁷-[...-b]u du₇-du₇
A ^dnamma be-let A.GÚB.BA-e el-[.....]
z [^d]MIN ^rbe-let^r MIN-e ^rel^r-lu ina šu-me-li-ia liz-iz-ziz
- 177 A ^dasal-lú-hi dumu eridu^{ki}-ga-ke₄ gig-bi [.....]
z [..... dum]u eridu^{ki}-ga-ke₄ gig-bi zà-ság ba-^rni-ne⁷-gá-g[á hu-m]u-un-na-an-te-ge₂₆
ee sag-gig-ga me-gaba mu-un-na-an-te én é-ne-nu-^rru⁷
A ^dmarduk mar eri₄-du₁₀ mur-ša šu-a-t[u₄]
z ^dmarduk ma-ri eri₄-^rdu₁₀ ^r[mu]r-šu šu-a-tì li-is-kip zu-ku-ur-tú li-ṭ[e-h]i

- 172 May the standard of the purification priest of Eridu
173 be present both before and behind me.
174 May [.....] protect me.
175 May Ningirimma, sister of Anu⁸³, be present on my right.
176 May Namma, lady of the pure laver, be present on my left.
177 May Marduk, son of Eridu, ward off this illness, and introduce a substitute (figurine).

172 The Emar orthography išib^{zi-ib} as a writing for *išippu* ‘priest’ is unusual, but it cannot be relied upon to restore the later duplicates.

175 The Sum. and Akk. lines differ, although the reading mu₇ in Ms. A is supported by the Emar duplicate. The Akk. line refers to Ningirimma by a variation of her standard epithet as sister of Enlil, as in CT 24 11: 40; 24: 56, and see now Lambert 2013: 431.

177 The term me-gaba in the Emar variant is unclear.

For *zukkuru*, ‘substitute’, the related term *zukkuru* corresponds to sag-íl-la in Nabn. 4: 289 (MSL 16 87), with variants *zukkuru* and ní-g-sag-íl-la. CAD Z 153 relates these terms to *zikru* B (*ibid.*, 116), ‘image counterpart, replica’, with the ‘maleness’ of the image (i.e. *zikru* as a bi-form of *zikaru*) probably implied by the etymology.

178	A	ka-inim-ma [udug-hul-a-kam] z and ee (ruling only)
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179	A	én ^d en-ki lugal abzu-ke ₄ sá-p[â-.....]
	z	[.....-k]i ^r lugal ^r abzu-ke ₄ sá-pâ-da géštu ^u dagal-[l]a me-en
	A	^d é-a šâr ap-si-i a-t[a-.....]
	z	[.....] a- ^r ta-a ^r <mil->ki rap-šá uz-nu a[t-t]a
180	A	gá-e lú-mu ₇ -mu ₇ [...]
	h	^r gá ^r -e lú-mu ₇ -mu ₇ ìr-zu
	z	[.....] ìr-zu
	A	ana-ku a-ši-p[u]
	h	ana-ku a-ši-pu ARAD-ka
	z	[...]- ^r ku a-ši ^r -pu ARAD- ^r ka ^r
181	h	á- ^r zi-da ^r -mu-šè gen-na á-gùb-bu-mu-šè tah-ab
	A	á-zi-da-mu-šè gen-na ^r á ^r -[.....]
	F	[...-d]a-mu-šè gen- ^r na ^r [.....]
	z	[.....]- ^r bu ^r -m[u-.. ta]h-ab
	h	ina ^r im-ni-ia ^r a-lik ina šu-me-li-ia {ia} ru-uš
	A	ina im-ni-ia a-li[k]
	F	[... i]m-ni-ia a-lik ina šu-me-[i-.....]
182	h	tu ₆ -mu tu ₆ kù-ga-zu gar-ra-ab
	A	tu ₆ -mu t[u ₆]
	F	[t]u ₆ -mu tu ₆ kù-ga-zu [.....]
	h	ta-a-ka el-lu ana te-e-a šu-kun
	A	[t]a-a- ^r ka ^r [.....]
	F	[t]a-a-ka el-lu ana te- ^r e ^r -[.....]
183	h	ka-mu ka kù-ga-zu gar-ra-ab
	F	[k]a-mu ka kù-ga-zu [.....]
	A	[..]-m[u]
	h	pi-i-ka KÛ a-na pi-ia šu-kun
	F	[p]i-i-ka KÛ ana pi-i[a]
	A	pi-i-ka e[t-.....]

178 It is an Udug-hul incantation.

Exorcist as Marduk

- 179 Incantation. O Ea, lord of the Apsû, you are provider of advice and great wisdom,
 180 I am the exorcist, your servant.
 181 Go to my right, run to my left!
 182 Superimpose your pure incantation upon mine,
 183 Superimpose your pure mouth upon mine,

179 Reading sá for *milku* is based upon Ea iv 92 (MSL 14: 358) and Antagal G 269 (MSL 17: 228).

- 184 h inim kù-ga-mu sig₅-ga-ab
 F [in]im kù-ga-mu sig₅-g[a-..]
 A [ini]m kù-ga-mu s[ig₅-.....]
 h *a-ma-tu₄ KÙ-tì dum-mi-iq*
 F *a-ma-ti el-le-tu du-u[m-..]*
 A *a-ma-ti el-le-ta [.....]*
- 185 h inim-ta ka-ga-mu hé-en-silim-ma-ab
 F [i]nim-ta ka kù-ga-mu hé-en-s[ilim-.....]
 A [ini]m-ta ka-ga-mu [.....]
 h *qí-bit pi-ia šul-lim*
 F *qí-bit pi-ia š[ul-...]*
 A *qí-bit pi-ia š[ul-...]*
- 186 h ʾmeʾ-mu sikil-e-ne du₁₁-ga-ab
 A [m]e-mu sikil-e-ne [.....]
 F me-mu sikil-e-ne d[u₁₁-.....]
 h *par-ši-ia ul-lu-lu qí-bi*
 A *par-ši-ia ul-lu-ʾlaʾ [....]*
 F *par-ši-ia ul-lu-l[u]*
- 187 h [k]i gîri gen-na-ʾmuʾ ga-an-si-il
 A [k]i gîri gen-na-mu [.....]
 F ki gîri gen-na-mu <ga->an-s[i-..]
 X (trace)
 h *e-ma al-la-ku lu-uš-lim*
 A *e-ma al-la-ku lu-u[š-...]*
 F *e-ma al-la-ku [.....]*

184 and (thereby) improve the⁸⁴ pure word,

185 and complete what I say.

186 Command my rite to be pure.

self-protection

187 Wherever I go, may I be safe,

185 The form of the verb (hé-en-silim-ma-ab) appears to be a corruption of a precative (hé-en-silim) and imperative (silim-ma-ab), perhaps drawn from differing sources. The same form occurs again in l. 188.

187 One rather expects *ludlul* rather than *lušlim* for Sum. si-il.

84 Sum. my

- 188 h lú šu tag-ga-mu hé-en-silim-ma-ab
 F lú šu tag-ga-mu hé-[.....]
 A [l]ú šu tag-ga-mu [.....]
 X [l]ú šu tag-ga-m[u]
 g [.....]-^rab^r
 h LÚ *a-lap-pa-tu liš-lim*
 A *a-me-lu a-lap-pa-tu₄ liš-l[im]*
 F LÚ *a-lap-pa-t[a^r]*
 X *a-mé-lu a-lap-p[a-.....]*
 g [.....-l]im
- 189 h igi-mu-^rta^r inim-gar sig₅-ga hé-en-du₁₁-ga
 A igi-mu-ta inim-gar sig₅-ga h[é-.....]
 F igi-mu-ta inim-gar si[g₅-.....]
 X igi-mu-ta inim-gar si[g₅-.....]
 g [.....]-ab
 h *ana pa-ni-ia e-gir-tu₄ SIG₅-ti liq-^rqa^r-bi*
 A *a-na pa-ni-ia e-gir-ri da-me-eq-t[i]*
 F *ana pa-ni-ia e-gir-r[i]*
 X *ana IGI-ia e-gir-r[i]*
 g [.....]-bi
- 190 h bar-mu-ta šu sig₅-ga hé-en-dù-dù
 A bar-mu-ta šu sig₅-ga hé-[.....]
 F bar-mu-ta šu š[a₆-.....]
 X [..]-mu-ta šu-si si[g₅-.....]
 g [.....-d]ù-dù
 h *ana ár-ki-ia ú-ba-nu SIG₅-ti lit-ta-ri-iš*
 A *ana ar-ki-ia ú-ba-an SIG₅-ti lit-[.....]*
 F *ana ár-ki-ia ú-[.....]*
 X [E]GIR-ia ú-ba-a[n]
- 191 h ^rudug^r sig₅-ga-mu hé-me-en
 A udug sig₅-ga-mu [.....]
 F udug sig₅-g[a-.....]
 X [ud]ug sig₅-ga-mu hé-me-en
 g [.....-m]e-en
 h ^rlu-ú^r še-e-du dum-qí-ia at-ta
 A *lu-u še-ed dum-qí-ia at-ta₅*
 F *lu še-ed d[u-um-.....]*
 X l[u]
 g [.....-t]a₅[?]

188 may the man whom I touch be well.

189 May favourable gossip be spoken in my presence,

190 and may a ‘good finger’ be pointed behind my back.

191 Whether you may be my good spirit,

189 The reading *egirtu* in Ms. h is erroneous.

190 The expression to ‘point the finger’ is normally pejorative, as in Šurpu 2: 87, in which pointing the finger at the protective *lamassu*-spirit features among the catalogue of transgressions.

- 192 h ^dlamma sig₅-g[a-..] ^rhé^r-me-en
 A ^dlamma sig₅-ga-mu [.....]
 F ^r^dlamma sig₅-g[a]
 X ^r^dlamma sig₅-ga-mu [.....]
 g [.....]-en
 aa ^dlamma^r sig₅-g[a-.....]
 h lu-ú la-^rmas^r-[.....]
 A lu-u la-mas-si dum-qí-ia at-ta₅
 F ^rlu la-mas-si^r [.....]
 X lu-u la-mas-si dum_x(DU)-qí [.....]
- 193 h dingir silim-ma-mu [.....]
 A dingir silim-ma-mu ^r^d[.....]
 X [.....-m]a-mu ^dasal-lú-hi^r
 g [.....]-^rhi^r?
 aa dingir silim-ma-mu [.....]
 h DINGIR.MEŠ mu-šal-^rli^r-m[u]
 A DINGIR mu-šal-li-mu ^dmarduk
 X DI[NGIR]
- 194 h ki gîri gen-na-mu silim-ma hé-[en-silim-ma-a]b
 A ki gîri ^rgen^r-na-mu silim-ma hé-[.....]
 X [..... ge]n-na-mu ^rsilim^r-m[a]
 aa ki gîri gen-na-mu silim-ma [.....]
 h e-ma tal-lak-ti-ia šá-la-mu liš-l[im]
 A e-ma tal-lak-ti-ia šá-la-mu l[iš-...]
 X [.....-l]ak-ti-i[a]
 aa e-ma tal-lak-t[i-.....]
- 195 h dingir lú-^rba^r-ke₄ ^rnam^r-mah-zu hé-en-^ríb^r-ba
 A dingir lú-ba-ke₄ nam-mah-zu hé-[.....]
 aa dingir lú-ba-ke₄ [.....]
 g [.....-b]a
 X (trace)
 h DINGIR a-me-lu nar-bi-ka liq-bi
 A DINGIR LÚ nar-bi-ka [.....]
 aa DINGIR LÚ nar-bi-[.....]
 g [.....]-bi

- 192 whether you may be my good genius,
 193 Marduk is the god who keeps one⁸⁵ well.
 194 May wherever my path is be safe.
 195 May the (personal) god of the patient proclaim your greatness,

85 Sum. me

- 196 h lú-u₁₈-lu-bi ka-tar-zu hé-en-si-^ʿil-lá^ʿ
 A lú-u₁₈-lu-bi ka-tar-zu hé-en-[.....]
 aa lú-u₁₈-lu-bi [.....]
 g [.....-i]l-e
 h [..] ^ʿšú-ú *da-li-li-ka lid-lul*
 A LÚ šú-ú *da-li-li-ka* l[*id*-...]
 aa LÚ šú-ú *dà*-[.....]
- 197 A ù gâ-e lú-mu₇-mu₇ ìr-zu ka-tar-zu ga-s[i^ʿ-...]
 h [..] gâ-e lú-mu₇-mu₇ ìr-zu ^ʿka-tar^ʿ-zu ga-si-^ʿil-lá^ʿ
 aa ù gâ-e [.....]
 g [.....-i]l
 A ù *a-na-^ʿku a-šì^ʿ-pu a-rad-ka da-li-l*[i-.....]
 h [.....]-šì^ʿ-pu ÌR-ka *da-li-li-ka lud-lul* TU₆ ^ʿÉN^ʿ
 aa *u ana-ku a-^ʿšì^ʿ*-[.....]
-
- 198 A [ka-in]jim-^ʿma^ʿ udug h[ul-a-kam]
 aa ka-inim-[.....]
 h (ruling)
-
- 199 h [én] ^ʿa-ri^ʿ-a-meš dumu ki-in-tu-ud-da-meš
 A [.....-t]u-ud-[.....]
 aa ^ʿén^ʿ a an-[.....] (catchline)
- colophon**
 aa ^ʿmd^ʿ[.....]

- 196 may that patient recite your praises,
 197 and may I, the exorcist your servant, recite your praises.

198 [It is] an Udug-hul incantation.

199 (Catchline of Tablet 4)

195-196 In Ms. aa, the Akk. is actually a gloss.

Udug-hul Tablet 4

* = copied MJG

*A	=	K 2355 + 2505 (previous publication: JRAS 1932 557) (+) 3212 (+) 4846 (+) 4857 (+) 4878 (+) 4887 (+) 4892 + 4938 (+) 4941 (+) 4989 + 5020 + 5123 + 5129 + 8654 (+) 11138 (+) 13488 (ident. W. Schramm) + 15536 (join RB) + 81-7-27, 249 (+) K 17391 (+) 21762 (other joins made by I. L. Finkel, MJG); ll. 1 – 42; 48 – 81; 88' – 96'; 103' – 105'; 109' – 120'; 132' – 133'; 135' – 137'; 148' – 149'; 152' – 179'; 181' – 200'; colophon	pl. 29-33
B	=	K 2257 + 2410 + *5242 + 5442 + 18329 + 20360 (+) *19809 (ident: Schramm). Note that only rev. col. iii and K 19809 are copied, the rest is in CT 16 6:15-45 (collated); ll. 1 – 5; 123' – 147'; 183' – 200'; colophon	pl. 34
D	=	K 2578 + 3314 + 4641 + 5166 + 5229 + 5256 + 16739 + 18538 (+) 4632 + 4889 + 5038 + 5130 + 14696 + DT 287; ll. 36 – 37; 75 – 77; 107' – 118'; 125' – 126'; 143' – 169'; 177' – 184'; 194' – 199' (previous publication: CT 16 9 – 11)	
*g	=	BM 50784 + 51588 + 52838 (82-3-23, 1776 + 2622 + 3872) (joins MJG); ll. 90; 135' – 156'; 189' – 200'	pl. 36
*i	=	BM 46606 (81-8-30, 72); ll. 55 – 61; 82' – 95'	pl. 38
j	=	BM 45744 (collated; previous publication: CT 16 50); ll. 123' – 134'; 136' – 137'; 188' – 200'	
*M	=	K 9349 (may belong to A; right bottom corner of rev.); ll. 140' – 144'	pl. 37
*n	=	BM 36589; ll. 28 – 32; 34 – 37	pl. 37
*O	=	K 14710; col. ii = 106' – 108'	pl. 37
		The following lines in col. i remain unidentified:	
		] hé-me-[en]	
		] hé-me-[en]	
		] hé-me-en	
		] hé-me-en	
		] x hé-me-en] x hé-me-en	
		] hé-me-e]n	
*P	=	79-7-8, 327; ll. 2 – 8	pl. 38
Q	=	K 5443 (RA 17 148); ll. 174' – 178'	
r	=	BM 42338 (previous publication: JTVI 26, RA 65 119ff.); ll. 171' – 172'; 174' – 177'	
*T	=	Sm 1762; ll. 130' – 132'	pl. 35
u	=	UET VI 391 (note glosses!); ll. 6 – 12	
v	=	UET VI 392; ll. 1 – 6; colophon	
*w	=	CBS 8802 (PBS 12/1 6); ll. 7 – 9	pl. 5, 136
x	=	CBS 4507 (PBS I/2 116); ll. 26 – 29	pl. 139-140
*y	=	BM 68370 = 82-9-18, 8368 (bab. script); ll. 134' – 143'; 171' – 173'; 191' – 196'	pl. 39
z	=	W 23288 (SBTU III no. 64) [photos court. E. von Weiher] = ll. 25 – 43; 63 – 80; 92' – 104'; 106'; 108' – 116'; 118' – 123'; 136' – 150'; 169' – 181'	
*bb	=	Ash 1931.237 (Kish, previous publication = OECT 11 23); ll. 24 – 29; 67 – 70	
*cc	=	BM 38805; ll. 147' – 156'; col. ii unident.	pl. 35
*ee	=	BM 40653 (81-4-28, 198); ll. 31 – 38; 84' – 90'	pl. 35
*FF	=	K 4895 (ruled); (may not belong to UH4); ll. 21 – 24	pl. 35
*ji	=	N 1545 + 1554 (rev. Diri 6); also ll. 134; 137 – 138; 141	pl. 22, 141
*kk	=	CBS 11306 (extract); (ident. 19-8-88); rev. 1 - 6 = ll. 42 – 44	pl. 35

Commentary

*DD	=	VAT 8286 (previous publication = LKA 82); ll. 1 – 5 (Akk. only)	pl. 137
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Second millennium sources

aa	=	Lambert, Iraq 38 60, amulet (MB); ll. 1 – 13	
*oa	=	Ni 623 + 2320 (UHF Ms. A); ll. 1 – 24; 39 – 43	pl. 148-149
hh	=	BM 78185 (UHF Ms. H); ll. 118' – 144'; 168' – 175'; 178' – 180'; 183' – 190'; 192' – 197'	
jj	=	Msk 74232i = (Emar VI/4 396 no. 790); ll. 130' – 135'	

NB. K 5082 is not UH 4, as designated in CT 16.

- 1 A éⁿ a an-na a-ri-a-meš dumu [.....]
 B ʿéⁿ a an-na a-r[i-.....]
 v éⁿ an-na a-ri-a-meš dumu ki in-ù-tu-da-a-meš
aa éⁿ é-nu-ru a an-né ri-a dumu ki-in-du tu-da
oa éⁿ ʿéⁿ-nu-ru a an-né re-a-meš dumu ki-in-du tu-da-meš
 A šá re-hu-ut^d a-nim re-hu-[.....]
 B šá re-hu-ut^d a-ni[m]
 DD šá re-hu-ut^d a-nu re-hu-u DUMU.MEŠ i-lit-ti KI-tì šú-ʿnu^ʿ
- 2 A um-me-da [.....]
 B um-me-da [.....]
 v um-me-da si-si-a-meš
aa um-me-da sis-e a-è-a
oa um-me-da si-na ga ʿè-a^ʿ-meš
 A šá ta-ri-ti [.....]
 B šá ta-ri-[i-.....]
 P [...]-ʿri-ti^ʿ le-m[ut-.....]
 v šá ta-ri-tu₄ le-mut-tu₄ šú-nu
 DD šá ta-ri-ti HUL-tì šú-nu
- 3 A um-me-ga-lá sis-a [.....]
 B um-me-ga-lá [.....]
 P [.....]-lá sis-a ga s[u-.....]
 v um-me-da-a-lá si-si ga su-ub-a-me[š]
aa um-me sis-e ga zi gu₇-a
oa um-me-ga ʿsi-na ga^ʿ s[ub²-s]ub-a-meš
 A šá mu-še-niq-ti le-m[ut-.....]
 B šá mu-še-niq-[.....]
 P [.....]-še-niq-ti le-[.....-i]z-ba i-ni-qu [.....]
 v šá mu-še-ʿniq^ʿ-tu₄ le-mut-tu₄ ši-zib i-ni-qu šú-nu
 DD šá mu-še-niq-ti le-mut-ti ši-iz-ba i-ni-qu šú-nu

Demons vs. nature

- 1 Incantation. Whoever is spawned by Anu's seed are children who are offspring of the Netherworld,
- 2 they are (raised) by an evil nursemaid,
- 3 they are the ones who suck the milk of an evil wet-nurse.

1 The OB forerunner (Ms. **aa**) reads ki-in-du tu-da, 'born on the earth', as does the MB amulet (Ms. **aa**) published by W. G. Lambert, discussed in Geller 1985: 97-98, n. 248-249. The late Sum. redactions have divided the signs assuming that /in-/ serves as a prefix element of the verb.

2 Note that the OB text and MB amulet both provide a verb for this clause, omitted in later versions. Ms. **aa** describes the demons as 'fostered' (a-è-a) by the nursemaid, while the OB Nippur Ms. **oa** reads ga è-a-meš, 'they express the milk' of the nursemaid, neither of which meanings was adopted in late recensions.

As for si-si // *lemnu*, the form is probably an allomorph of /sis/, as in UH 5: 157 and 179, both expressions corresponding to *lemnūti*.

- 4 A arali g[iri]
 B ʿaraliʿ [.....]
 P [.....] giri mu-ni-i[n-gar]
 v arali giri mu-ni-in-x
oa a-ra-li-a giri [mu]-ʿun-neʿ-*e-gar*
 A *ina a-ra-al-le-e* [.....]
 B *ina ʿaʿ*-[.....]
 P [.....]-*al-le-e še-pa iš-k[u*-.....]
 v *ina a-ra-al-le-e še-ʿeʿ-pu iš-ku-nu*
 DD *ina a-ra-al-le-e še-pa i-šak-nu ma-a šá-da-a KI-šú* :
- 5 A urugal-la-aš [.....]
 B [uruga]l-ʿlaʿ-[.....]
 P [.....]-aš ká mu-ni-i[n-gál]
 v urugal-la-šè ká-a mu-ni-in-t[ag[?]]
oa ʿurugal-laʿ ká mu-ʿunʿ-ne-ʿeʿ-gál
 A *ina qab-rì* [.....]
 P [.....-r]i *ba-a-ba ip*-[.....]
 v *ina qab-rì ba-a-bu ip-tu-ú*
 DD *ina qab-ri ba-a-bi ip-tu-u ma-a ina KI-tì ba-a-bi ip-te-tu-u*
- 6 A abul ^dutu-šú-ʿaʿ-[.....]
 P [...^dut]u-šú-a-šè ní-ta-[.....]
 u abul ^dutu-šú-a-šè ní-te è-a-meš
 v abul ^dutu-šú-a-šè ní-te è-a-m[eš]
oa abul ^dutu-šú-a-šè è-meš
 A *ina a-bu-u*[l]
 P [.....-u]l *e-reb* ^d[UTU it-t]a-šu-n[i šú-nu]
 u *ina ABUL* [.....]

- 4 They set foot in Hades,
 5 opened the gate into the grave,
 6 and emerged from the Western Gate.⁸⁶

4 Ms DD (LKA 82:11), a commentary tablet, adds an explanatory gloss to this line. The text of the line is first cited as *ina a-ra-al-le-e še-pa i-šak-nu*, ‘a foot is set in the Arallû’, followed by the comment, *ma-a šá-da-a KI-šú*, ‘this means, its location (Akk. *qaqqaru*) is the “mountain” (i.e. the Netherworld)’. The commentary identifies the Arallû with the *šadû* or ‘mountain’, but used here as a calque on Sumerian *kur*, see Geller 1999: 43-44.

5 Ms. DD (LKA 82: 12) adds another explanatory note, *ma-a ina KI-tì ba-a-bi ip-te-tu-u*, ‘this means, they were opening the gate in the Netherworld’, explaining the grave (*qabru*) as the entrance to the Netherworld.

- 7 A ^{na}₄di₄-d[i₄-.....] x^r-dè^r
u ^{na}₄di₄-di₄-lá^{na-di-id-la} im-zi-ir-zi-ir-re-dè
w ^{na}₄di₄-di₄-lá im-zi-ir-zi-ir-e-dè
P [..... i]m-zi-[.....]
oa ^{na}₄di₄-di₄-lá in{-in}-in-ni-zí-ir<-zí>-re-dè
A *ab-na* [.....] ^rú-pa-su^r
u *ab-nu še-eh-he-ru ú-pa-as-sa-su*
P [.....]-he-r[a]
w om.
- 8 u ^{na}₄gal-gal-la a-gin₇ mu-un-dig-dig-e-dè ^{da-ta-ge-na}
w ^{na}₄gal-gal-la-gin₇ mu-un-dig-dig-e-dè
A ^{na}₄ga[l-.....-g]e-e-dè
P [.....]-^rgin₇^r [.....]
oa ^{na}₄gal-gal-lá a-gin₇ mu-un-dig-^rdig-ge-dè^r
u *ab-nu rab-ba-a ki-ma me-e ú-nar-ra-bu*
w *ab-ni rab-ba-a ki-ma A.MEŠ ú-nar-ra-bu*
A *ab-[.....-r]a-bu*
- 9 u ⁿⁱní mu-un-da-ru-uš su mu-un-da-ab-sìg-sìg-ga
w ^{ne}ní mu-un-da-ru-uš su mu-un-da-ab-sìg-sìg-ga
A [.....-s]ìg-sìg-ga
oa ní mu-un-da-ri-eš su mu-un-na-gi₄-eš
u *i-ar-ra-ru zu-mur u-nar-ra-ṭu*
w *i-ár-ra-ru zu-um-ru ú-nar-ra-ṭu*
A [.....-r]a-ṭu
- 10 u kalam-ma mu-un-da-ab-gi₄-eš
A [.....]-eš
oa kalam-ma mu-un-da-ru-uš
u *ma-a-ta i-šab-bi-ṭu*
A [.....]-ṭu

- 7 They grind down the tiny stone,
8 and soften the largest stone like a liquid,
9 they become agitated and convulse.
10 They strike the land,

7 Note that the gloss na-di-id-la in Ms u (UET 6/2: 391, 9) is not clearly legible in the published copy.

9 The Akk. and Sum. lines are not exact parallels (as so often in this tablet), but the meaning is nevertheless clear, that the demons begin to incite fear as a prelude to attacking the land. The Sum. line means: 'they have caused fear, they make the body tremble'.

It is noteworthy that both school texts from Ur (Ms. u = UET 6/2: 391, 11, with the gloss not copied) and Sippar(?) (Ms. w = PBS 12/1: 6, 14, with the gloss copied in the wrong line) have glossed the same word, perhaps because of the problematic Akk. rendering of the intransitive form of *i'arraru*.

See also comments below on ll. UH 6: 55 and 16: 61.

- 11 u kur-kur-ra sa-pàr-gin₇ mu-un-ab-gi₄-eš-àm
 A [.....-g]i₄-eš-àm
oa ʾkur^ʾ-kur-ra sa-pàr-[gi]n₇ mu-un-ne-gub-bu-uš
 u *ma-ta-a-tú* GIM *sa-pa-ru la-mu-ú*
 A [.....-m]u-ú
- 12 u kur-ra^{duḡ} sakar^ʾ-gin₇ [s]a-kar-gin₇ ara₉ mu-un-da-ab-gi₄-gi₄
 A [.....]-gi₄
oa ʾkur^ʾ-re^{duḡ} sakar-[gi]n₇ ʾara₉ im-da-ab-ʾgi₄ ʾgi₄
 A *m[a-a-ta ki-m]a kar-pa-t[i šá-har-ra-ti ú-šá-áš]-ʾga^ʾ-mu*
- 13 A an-[šè šu lál]l-la-a-meš [.....]
oa ʾan-šè du₇-u²-a^ʾ-meš ki-šè sa bàra-meš[š]
 A ʾana AN-e^ʾ [Š]U²-a tar-šu ana KI-ʾtì^ʾ [še-ta šu-par-ru-ur-tu]
- 14 A [g]e₆ an-bar₇-gin₇ mu-un-zalag-ʾga^ʾ-[e-dè]
oa x[.. m]u-un-bar-ʾe^ʾ-dè nu-ʾsig^ʾ-g[e-dè]
 A *mu-ú-šá ki-ma mu-uš-la-li ú-na[m-ma-ru]*
- 15 A ʾu₄^ʾ hul-gin₇ ki-a mu-un-ʾdiri^ʾ-[ga^ʾ]
oa u₄-hu[l]l-ʾa^ʾ ki ús-sa-[meš]
 A *ki-ma u₄-mi lem-ni er-še-tú ma-l[u-u]*
- 16 A u₄ an-ta ki-a gub-ba
oa u₄ an-[.. k]i-a x[..]
 A *u₄-mu šá iš-tu AN-e a-na KI-tì kun-[n]u*
 II [.....]-nu
- 17 A kalam-ma u₄-gin₇ mu-un-da-ab-sar-r[e]-ʾe^ʾ-dè
oa [....-gi]n₇ mu-un-ʾda^ʾ-sar-r[e-..]
 A *ma-a-ta ki-ma u₄-mi ú-šah-m[a]-tu*

- 11 encircling the lands like a net,
 12 they make the mountain roar like a porous pot.
 13 With hands extended towards heaven, and nets spread toward the earth,
 14 the (demons) light up the night like at midday,
 15 filling the earth like an evil storm –
 16 a storm steered from heaven towards earth.
 17 They scorch the land like daylight,

12 See l. 39 for a similar phrase. Cf. UH 3: 39, CT 17 47: 55, and Hh 10: 42 (MSL 7: 77), *duḡ^{šá-kar} sar = šá-har-ra-t[u₄]*. The same line occurs in Lambert 1971: 345 r. 2, which allows for the restoration of the Akkadian.

13 In UHF 258, the reading *ki-tuš* should be corrected to *ki-šè* and *sa-pàr-meš* should read *sa bàra-meš*. Cf. PSD B 146.3 for examples with *sa bàra*, noting however the word play between *sa-pàr* and *sa bàra* in UH 4: 11 and 13.

14 OB sig (UHF 259) is probably a miscopy of *dadag* or *zalag*.

17 Cf. Lambert 1960: 136, 179 (Šamaš Hymn), *mu-še-rid an-qul-lu ana KI-tì qab-lu u₄-me [m]u-šah-miṭ ki-ma nab-li KI-tì ra-pa-áš-tu₄*, (Šamaš) ‘brings the bright heat down to earth at the middle of the day, scorching the broad earth like a fame’. There is an intentional pun here between *u₄* as both ‘storm’ and ‘day’ (or even sun), reflecting the destructive activities of the demons both night and day.

- 18 A ^{giš}tir ^{giš}mes gal-gal-la mu-un-bu-re-^re-dè⁷
oa [.ti]r ^{giš}mes gal-gin₇ mu-un-bu-re-dè
 A *ina qiš-ti me-e-si rab-bu-ti ú-rab-ba-bu*
- 19 A am mu-gíd mes-gin₇ mu-un-gúr-ru-^re-dè⁷
oa [.....]-^rgišmes⁷-gin₇ im-gúr-e-dè
 A *ri-ma ki-ma ni-ir me-e-si i-šab-b[i]-bu*
- 20 A [a-ab] a-gi₆-a-gin₇ mu-un-du₇-du₇-^rdè⁷
oa [.....-g]i₆-gin₇ im-^rdu₇-dè⁷
 A [*ina t*]am-ti a-gi-i i-sur-[ru]
- 21 A [peš₁₀] íd-da-ke₄ giri mu-un-dib-dib-bé-[eš]
 FF [p]eš₁₀ ^ríd⁷-d[a-.....]
oa [.....i]d-da-^rke₄⁷ ^rmu⁷-[un]-^rdib-dè⁷
 A [.....]-ri na-a-ri i-te-né-et-ti-q[u]
 FF *ina kib-ri n[a-.....]*
- 22 A [lipiš] ab-ba-ke₄ a-gi₆-a mu-un-dib-dib-bé-e[š]
 FF [l]ipiš a-ab-ba-ke₄ [.....]
oa [.....a]b-ba-ka [a]-g[i₆- m]u-^run⁷-dib-bé-eš
 A [.....-re]b ^rtam⁷-tî a-gi-i ib-ta-na-⁷u-ú
 FF *ina qé-reb tam-tî a-g[i-.....]*
- 23 A [.....-m]eš mi-ni-íb-ku₄-ku₄-dè
 FF a du₁₀ a sis-a-meš mi-ni-[.....]
oa [.....]-m[eš] m[u-ni-íb-k]u₄-ku₄-dè
 A [..... m]e-^re⁷ mar-ru-ti ú-tar-rù
 FF *me-e řa-bu-ti ana me-^re⁷ [.....]*

- 18 weaken⁸⁷ the huge *mes*-trees in the forest,
 19 and bend the wild ox like the yoke of the *mes*-tree.
 20 The waves whirl around in the sea
 21 and always pass along the river bank,
 22 the waves keep sweeping along in the midst of the sea.
 23 They turn sweet (river) water into brackish (sea) water,

18 Cf. SBH 55 No. 28 rev. 13-14, ^{giš}mes¹-gin₇¹ in-bu-re // *ki-ma me-e-su i-na-sa-ah*, '(Enlil's command) uproots like the *mes*-tree', which is a more literal rendering of the Sum. of our line. The *mes*-tree has particular significance since it was used to fashion statues, as in the Erra Epic 1: 150 (cf. Cagni 1970: 9), in which the *mes*-tree is referred to as the 'flesh of the gods' (*šir ili*).

19 The Akk. verbal form has been restored in the dictionaries as *i-šab-[bi-řu]* (see CAD Š/1 9 for the latest reference), although the verb can now be correctly identified as *všbb*. This same verb occurs in a damaged bilingual proverb in Lambert 1960: 234, 7 (see pl. 60), possibly to be restored as [nu-du₁₀-ga] gúr-ru-da hul-gál // *la ř[a-a-bu ř]š-bi-ib [lem-na]*, 'the unwholesome has perverted the evil'.

20 Restore perhaps <*ki-ma*>, as in Langdon, OECT 6 pl. 10 (K 5298) 9-10: a-ge-a-gin₇ du₇-du₇ // *šá ki-ma a-ge-e i-sur-ru*, but see UH 4: 22, which also lacks *kīma*, suggesting that, in the Akk. at least, metaphor is used here instead of simile.

21-22 The river bank was potentially dangerous because it could easily cave in, as referred to below again in UH 4: 137'. The sequence of the same Akk. verbs (*etēqu* and *bā'u*) corresponding to Sum. *dib* occurs in Schramm 1970: 406, 40-42, ([*ř*]t-te-né-et-t[*i*-qu] and *ib-ta-na-⁷[u-ú]*).

23 The correspondence between ku₄-ku₄ and *tāru* is attested in a phonetic writing in Inninšagurra (Sjöberg 1975: 190, 120), [nita] munus-ra munus nita-ra ku₄-ku₄-dè (var. ku-ku-te) ^ainanna za-kam // *zi-ka-ra-am a-na si-ni¹-iš⁷ a-na zi-ka¹-ri-im tu-ru-um ku-um-ma eš-tar*, 'it is in your power, Inanna, to turn a man into a woman and a woman into a man'.

87 Sum. uproot

- 24 A [..... m]u-un-dig-dig-ge-e-d[è]
 FF hur-sag gu-la-ke₄ a-gin₇ [.....]
 bb [.....]-ke₄ a-gin₇ mu-un-dig-dig-e-dè
 oa [..... g]u-la [a]-^rgin₇ [.....] x x -nígin-ne
 A [.....-na]r-[ra-b]u
 bb [ša-dì-i ra-bé]-e ki-ma me-e ú-nar-ra-bu
 FF (traces)
- 25 bb [sila sìg-ga ge₆-ù-na-ke₄] mu-un-su₈-su₈-ge-eš
 A [.....-g]le-eš
 z [.....-e]š
 oa [.....] x ^rgin₇ [mu-u]n-[g]i-bé-eš
 bb [ina su-qí ša-qu-um-meš ina mu-ši i]t-ta-na-al-la-ku
 z [.....]-tal-l[a-.....]
 A [.....-l]a-ki
- 26 A [nig-ur-limmu-ba] ^dšakkan ^ran-na-ke₄ ^rgú im-m[i-.....-u]š
 z [..... a]n-^rna-ke₄ ^rgú mi-in<-gúr>-ru-uš
 bb [.....-n]a-ke₄ ^rgú im-mi-in-gúr-ru-uš
 oa [.....-d]a-^rgíd^r-gíd-dè-eš
 z bu-ul ^dMIN ú-kan-na-šú
 bb [.....]-na-šú
 A [...] ^dGÌR ú-kan-n[a-šu]
- 27 z ugu-b[i ...] geštin ^rgaz^r-za-gin₇ hur-sa[g] bí-in-sur-sur-eš
 A [..... dug geš]tin-na gaz-za-gin₇ hur-sag-gá b[i-.....]
 bb [..... h]ur-sag-gá bí-in-sur-re-eš
 z mu-uh-[.....-n]u ki-ma kar-pa[t k]a-ra-ni he-pi-ti š[á-d]a-a ú-šar-ra-pu
 A ^rmuh-ha-šú^r-nu GIM kar-pa<-at> ka-ra-ni he-pi-ti [.....]
 bb [.....]-nu he-pi-tu₄ šá-da-a ú-šar-ra-pu

- 24 they soften [*the stones*] from the great mountain like water.
 25 They walk about [stealthily in the street] at night,
 26 and subjugate the wild animals,
 27 on top of which they melt the mountain like a smashed wine jug.

24 - 29: It is difficult to match up the OB text (Ms. oa) with these lines, since the older witness appears to preserve a somewhat different text, if the damaged traces are correctly interpreted. We have included these lines within the *Partitur*, but it is hardly certain if they correspond as shown. At line 34, the OB text appears to match more securely with its later counterpart.

25 Restored after l. 70 below. The related term ge₆-ù-da // *mūšu u urra* (lit. 'night and day') is a variation of this Sumerian expression (cf. UH 13-15: 93).

27 The 'melting' (sur) of the mountain refers to the refining of minerals, parallel to the softening (dig) of stones in l. 8; cf. Nabn. 23: 158-159 (MSL 16: 216), na₄-šim-sig₇ = MIN (*šur-ru-pu*) šá ab[ni].

For ugu // *muhhu* 'brain', particularly in medical texts in which fevers affect the 'brain' (*muhhu*), and not the top of the head, see Westenholz 2006 and M. Stol's comments in BiOr 57 (2000), 628.

28	z	[m]a-da ma-d[a]-bi mu-un-su ₈ -su ₈ -ge-eš
	A	[m]a-da ma-da-bi mu-un-su ₈ -su ₈ -g[e-eš]
	bb	[.....-s]u ₈ -su ₈ -ge-eš
	oa	[.....-d]a-gub-bé
	z	<i>ma-a-tú ana MIN it-ta-na-al-lak</i> ⁷
	A	[m]a-a-ta ana ma-a-ti it-ta-na-al-[a-..]
	bb	[.....-l]a-ku
	n	[..... m]a-t[i ....-n]a-a[l-.....]
29	z	ki-sikil ama-a-ni-ta ⁷ ba ⁷ -ra-e ₁₁ -dè
	A	[k]i-sikil ama-a-ni-ta ba-ra-e ₁₁ - ⁷ dè ⁷
	n	[..... am]a-a-ni-ti ⁷ ba ⁷ -ra- ⁷ è ⁷ -[..]
	bb	[.....]- ⁷ e ₁₁ -dè ⁷
	oa	[.....]-gub-bé-eš
	z	[á]r-da-ti ina maš-ta-ki-šú ú-š[e]-lu-ú
	A	ár-da-tú ina maš-ta-ki-šá ú-še-el-lu-ú
	n	[.]da-tú ina maš-ta-ku-šú ⁷ ú ⁷ -[.....]
30	z	guruš ⁷ é ⁷ ušbar-a-ni-ta [b]a-ra-è-dè
	A	guruš é ušbar ₆ -a-ni-ta ba-ra-è-dè
	n	[...] ⁷ é ⁷ ušbar ₇ -a-ni-ta ⁷ ba ⁷ -ra- ⁷ e ₁₁ ⁷ -[..]
	oa	(traces)
	z	<i>eṭ-lu ina É e-mu-ti-šú ú-še-eṣ-ṣu-ú</i>
	A	<i>eṭ-la ina É e-mu-ti-šá ú-še-ṣu-u</i>
	n	[...] ina É e-mu-ti-šú ú-[.....]
31	z	dumu ⁷ é ⁷ ad-a-ni-ta ⁷ ba ⁷ -ra-è-dè
	A	dumu é ad-da-a-ni-ta ba-ra-è-dè
	n	[.....] ⁷ é ⁷ ad-a- ⁷ ni ⁷ -ta ba-ra-[.....]
	oa	(traces)
	z	<i>ma-ri ina É AD-šú ú-še-eṣ-ṣu-ú</i>
	A	<i>ma-a-ra ina É a-bi-šú ú-še-ṣu-u</i>
	n	[..-r]i ina É AD-šú ú-še-ṣ[i-..]
	ee	[..... A]D- ⁷ šú ⁷ ú ⁷ -[.....]

- 28 They always go about from country to country,
 29 they remove the maiden from her chambers,
 30 oust the groom from his father's house,
 31 and expel the son from his father's house.

27 - 29: See the note on the previous page.

- 32 A tu^{mušen} ab-lá-bi-ta ba-ra-an-dab-dab-bé-dè
 z [..]^{mušen} ab-lá-bi-ta ba-r[a-a]n-dab-dab-e-dè
 n [..... a]b-lá-bi-ta ba-r[a-.....]
oa (traces)
 A *su-um-ma-ti ina a-pa-ti-ši-na i-bar-rù*
 z *su-um-ma-a-ta ina a-pa-ti-ši-[na] ʾi-^ʾbar-ru*
 n [.....]-ʾ^ʾti ina a-pa-ti-^ʾšú ʾi-^ʾ[.....]
 ee [.....-t]a ina a-pa-a-ʾ^ʾti-ši-na ʾi-^ʾbar-ʾ^ʾr[u]
- 33 A buru₅ á-búr-bi-ta ba-ra-e₁₁-dè
 z [bu]ru₅ ambar-bi-ta [..]-ʾ^ʾe₁₁-dè
 ee [.....] ʾba-ʾ^ʾr[a-.....]
oa [.....]-ʾ^ʾta ba-ra-ʾ^ʾan-[...]
 A *iš-šu-ru ina ab-ri-šú ú-še-el-lu-ú*
 z *iš-šur ina ap-pa-ri-šú ú-še-lu-^ʾ*
 ee [.....-r]i-šú ú-še-el-[l]u-ú
- 34 A šim^{mušen} gùd-bi-ta ba-an-ra-an-dal-dal-e-dè
 z [š]im^{mušen} gùd-bi-ta ʾba-ra-dal-ʾ[.....-d]è
 ee [.....] ba-ra-an-[.....]
oa [.....]-ʾ^ʾbi-ta ba-an-ra-ʾ^ʾan-dal-dal-e-ʾ^ʾdè
 A *si-nun-tú ina qin-ni-šá ú-šap-ra-šu*
 z *si-nun-tú ina qin-ni ú-š[ap]-ra-^ʾ*
 n [.....]-š[ap-.....]
 ee [..]-nun-ʾ^ʾtu₄ ʾ^ʾina qin-ni ʾ^ʾú-šap-r[a-..]
- 35 A gud in-gi₄-gi₄-e-dè udu in-gi₄-gi₄-e-dè
 z [gu]d in-gi₄-gi₄-e-dè ʾudu in-^ʾgi₄-g[i₄]-ʾ^ʾe-ʾ^ʾ[..]
 n [.....] ʾudu ʾ^ʾin-gi₄-ʾ^ʾgi₄-ʾ^ʾ[.....]
 ee [.....] udu in-g[i₄-.....]
oa [.....]-ʾ^ʾgi₄-gi₄-dè udu ʾ^ʾin-gi₄-ʾ^ʾgi₄-dè
 A *al-pi i-šab-bi-tu im-me-ra i-šab-bi-tu*
 z *al-pi i-šab-bi-tu ʾim-me-ri ʾi-šab-ʾ^ʾbi-tu*
 n [.....-š]ab-bi-tu im-me-ri i-[.....]
 ee [.....-t]u im-me-r[i] ʾi-šab-ʾ^ʾbi-ʾ^ʾtu

- 32 They ensnare the doves in their⁸⁸ windows
 33 the bird from its nook,
 34 and make the swallow fly away from its nest.
 35 They strike the ox and strike the sheep.

33 Note the Uruk variant (Ms. z), ambar-bi-ta // *ina a-pa-ri-šú*, suggesting an *Hörfehler* resulting from reading SUG as /ambar/ for /á-búr/.

⁸⁸ Sum. inclining

- 36 A u₄ gal-gal-la-a-meš udug hul nigin¹-na-meš
 z [.. gal]l-gal-la-a-meš u[du]g¹ hul¹ nigin-na-a-meš
 n [.....]-la-a-meš udug hul nigin-[.....]
 D [.....] ¹nigin-na-meš¹
 ee [.....] ud[u]g hu[l]
oa ¹u₄ gal-gal-la-meš udug hul gi₄²-gi₄²-meš¹
 A u₄-mu GAL.MEŠ ú-tuk-ku lem-nu-tu₄ ša-i-du šú-nu
 z ¹u₄¹-mu rab-bu-tu ú-tuk-ku le[m-n]u-tú ša-¹-du-tú¹ šú-nu
 n [.....-b]u-ú ú-tuk-ku lem-nu-tú ša-¹-[.....]
 D [.....] lem-¹nu-tu₄¹ ša-i-du-ti šú-nu
 ee [.....]-ti ú-tuk-ku lem-nu-tú ša-¹-[d]u-tú [....]
- 37 A sag giš kalam-ma mu-un-¹ra-ra¹-e-dè
 z [..... k]alam-ma [m]u-un-¹ra-ra¹-e-dè
 n [..... kala]m-ma mu-un-ra-ra-¹e¹-[..]
 D [..... m]u-un-¹ra-ra-e-dè¹
 ee [.....] m[u-.....]
oa ¹sag-giš¹ [.....]-¹ra-ra-e-dè¹
 A šá ma-a-tú i-nar-rù šú-nu
 z šá ma-a-tú ¹i¹-nar-ru šú-nu
 n [.....] i-na-¹ru šú¹-[..]
 D [.....] ¹i-nar¹-[.....]
 ee [.....-na]r-ru šú-nu
- 38 A sig₄ èrim-ma ¹sag uš¹ nu [í]l-¹la¹
 z [..... èri]m-ma <sag> uš nu-¹íl¹-la
oa ¹sig₄ èrim-ma¹ [..]-¹bi¹? nu-un-íl-e
 A ina li-bit-tú i-šit-ti [.....]
 z [.. l]i-bit-tú ¹i-šit-tú ul i-pad-d[u]-u
 ee [.....-t]ú ¹ul i-pad¹-[..]-¹ú¹
- 39 A kur-ra ^{du}g sakar-gin₇ ar[a₉-g]i₄
 z [.....] ¹ara₉¹ mu-un-da-a[b]-gi₄-gi₄
oa ^{du}g sakar-gin₇ ara₉¹ [i]m-[d]a-¹ab-gi₄¹-[gi₄]-¹e¹-dè
 z [ina er-še-ti ki-m]a kar-pa-ti ¹ša¹-har-ra-ti ú-šá-[á]š-ga-mu

- 36 The huge storms are actually roving Utukku-demons,
 37 who destroy the land,
 38 nor do they spare the brickwork of the treasure house
 39 as they make the mountain roar like a porous pot.

38 Note in Ms. z the uš-sign appears to be placed with the Akk. translation, but it is actually part of the Sum. compound verb uš-íl // padū.
 39 Cf. UH 3: 49.

- 40 A ^dnin-geštin-na dub-sar ma[h-m]e-a
 Z [..... du]b-sar mah ^rarali⁷-ke₄ nu-me-^ràm⁷
oa ^dn[in]-^rgeštin dub⁷-[.....] a-ra-li nu-me-a
 A *ba-lu₄ ^dbe-let ^rše⁷-ri ^tup-š[ar] ^ra⁷-ra-al-le-e*
 Z [.....] ^tup¹-šar-rat ^ršir-tú⁷ šá a-ra-al-^rle⁷-e
- 41 A ^rgìri⁷ kur-ra-ke₄ nu-mu-^run⁷-ku₄-ku₄
 Z [.....] nu-mu-un-da-an-ku₄-ku₄
oa gìri [k]ur-^rra-ke₄ ⁷nu-un-ku₄-ku₄
 A *še-e-pu ana KI-tì u[l i]r-ru-ub*
 Z [.....-t]i ul ir-ru-bu
- 42 A e-sir kur-ra-ke₄ nu-mu-un-d[a]-bal-e
 Z [.....] nu-mu-^run⁷-da-bal-e
 kk [.....] nu-mu-un-da-bal-e
oa e-^rsir ki⁷-k[e₄ n]a-^ran⁷-ta-bal-e
 A *su-li er-še-ti ul i[b-b]a-lak-kit*
 Z [.....]-ti ul ib-ba-lak-^rkit⁷
- 43 Z [..... ša]ga šaga-šè nu-ub-^rdug₄⁷
 kk [.....] ^ršaga⁷ šaga-šè nu-ub-^rdug₄⁷
oa ^rki-sù⁷ [.....] x x -ba
 Z [ina kib]-sat il-lak ha-ba-lu šá-ga-šú ul i-qab-bi
 kk [.....-q]ab-bi
- 44 kk [.....-d]a-ra-àm
 kk (trace)
oa (trace)

Demons and the Netherworld

- 40 In the absence of Bēlet-šēri, august scribe of the Netherworld,
 41 no foot can enter Hades,
 42 nor any path negotiate the Netherworld.
 43 Although he goes in (his) tracks, a felon does not speak to a criminal.
 44-47

41 Sum.: ‘one cannot enter the foot of the Kur’. Cf. UHF 100 n. 284, the idea being that the victim cannot enter the Netherworld without the scribe goddess being present to record his entry, similar to the function of Thoth in Egypt. The imagery of the Sum. text is a mountainous Netherworld, since the Sum. victim enters the ‘foot’ of the mountain (gìri kur-ra-ke₄) and climbs (bal, l. 42) the path to the Netherworld (kur), while the Akk. translation subtly alters the text to conform with an Underworld cosmology, ie. *še-e-pu ana KI-tì*, the foot enters *into* the Netherworld.

43 Cf. Knudsen 1965: 164, 23 = CTN 4 107 rev. 7-8, [gaz mu-u]n-^rak⁷-e-dè guruš šaga-šè du₁₁-ga-ab // [ša-ga-šú] hab-bi-lu₄ eṭ-lu i-šag-gi-šu, ‘the murderous criminal murders the man’ (see also UH 6: 85 below), which is probably closer to the sense of the UH Sum. than its Akk. translation, which literally interprets dug₄ as qabû. We could translate the Sum. of the UH line tentatively as ‘the murderer cannot commit murder in a distant place’, i.e. the world of the dead.

(GAP of three lines)

- 48 A hur-[sag-ta]
 A ul-[tu šá-dí-i]
- 49 A lú-u₁₈-[u]
- 50 A edin-na ki-^rdagal^r [.....]
 A ana še-e-^ri [.....]
- 51 A edin-na ki x [.....]
 A iš-tu^r še^r-[e-ri]
- 52 A lú-^ru₁₈-lu^r]
- 53 A ^{siš}tir [.....]
 A ana q[í-iš-ti]
- 54 A ^{siš}[mes]
 A [a-na me-e-si]
- 55 A [.....]
 A [.....]
 i (trace)
- 56 A [.....]-^rgal^r [.....]
 i [..... hé-e]n-gul-la
 A [ra-b]u-ú l[i-.....]
 i [..... l]il-qu-ut
- 57 A ^rlú^r-u₁₈-lu [pap-hal-la]
 i [..... nam]-tar^r zu^r
- 58 A hur-^rsag^r hé-e[n-zi-zi]
 i [.....] hé-en-du₈-a
 A šá-du-šú li-in-na-s[i-ih]
 i [.....] lip-pa-^rtir
- 59 A ^{siš}má-bi a-ab-[ba] durgul-^rbi^r [.....]
 i [.....-b]a durgul-bi ha-ba-ni-^rib-zal-e
 A e-lep-^rpa-šú^r [ina tam-ti] tar-kul-^rla-šú^r [.....]
 i [.....] ^rtár^r-kul-la-šú li-in-na-si-ih

44-47

- 48 From the [mountain]
 49 As for that man [...],
 50 towards the steppe, [in] a broad place, [...],
 51 and from the steppe, a place [...].
 52 That man [.....]
 53 towards the forest [.....].
- 54-55
- 56 May he extirpate [...].
 57 As for that man [...] ...
 58 may its mountain be removed, may [...] be dissolved,
 59 and as for his ship [on] the sea, may its mast be removed.

56 Cf. Ea 2: 102 (MSL 14: 251), gu-ul KUL = *la-ga-tu* (see also Izi E 239b = MSL 13: 19, 239b), but otherwise unattested in bilingual texts.

59 Cf. Gilgameš, Enkidu and the Netherworld (k 1 = Gilg. 12: 144, George 2003: 766), lú ^{siš}durgul-ra ù-ni-in-šú-šú igi bí-du₈-àm // *šá ina tár-kul-lu^r mah-šur^r ta-mur*, 'did you see the one who fell down from the ship's mast?'

- 60 A lú-u₁₈-lu pap-hal-l[a]
i [..... nam]-tar zu
- 61 A hur-sag ^dutu-šú-a-šè [.....]
i [.....]-^ršú-šè^r na-an-šu-ús-dè
A ana KUR-i e-reb ^dUTU-ši [.....]
i [..... a-a ir]-^rre-du^r
- 62 A hé-en-da-ri [.....]
A li-is-si-ma [.....]
- 63 A inim ^den-ki-ke₄ [pa hé-è-a]
A a-mat ^dé-a [liš-te-pi]
z [.....] x x x [.....]
- 64 A ^ddam-gal-nun-n[a]
z [.....]-na si hé-en-si-sá-e-d[è]
A ^dMIN [liš-te-šir]
- 65 z ^rasar-alim-nun-na^r dumu sag abzu-ke₄ sa₆-ga zíl-zíl-bi a¹-za¹-kam
A ^rd^rasar<-alim>-nun-na dumu-[.....-ka]m

-
- 66 z (ruling)
A k[a-inim-ma udug hul-a-ká]m
-

- 67 z én e-^rne^r-ne-ne dingir nu-tuku-a-meš dumu ^dgu-la-a-meš
A én e-n[e-.....]
x [..] ^re^r-ne dingir nu-tuku-a-meš dumu ^dkúšu-a
z šú-nu DINGIR ul i-šu-ú mar al-le-e šú-nu
A šú-nu <DINGIR> u[l]
bb (trace)

- 60 As for that distraught man [...],
61 may (the demons) not be followed to the western mountain.
62 May he withdraw and [...].
63 May the word of Ea [become clear],
64 and may Damkina put things right.
65 It is up to you, O Marduk, chief son of the Apsû, to grant favour and kindness.
66 It is an Udug-hul incantation.

Godless demons destroy society

- 67 Incantation. They have no personal god, they are the workers –

64 Restored after CT 17 26: 82-83 (Sag.gig / Muššu'u 1: 54, see Böck 2007: 104-105).

65 The Akk. translation is known from CT 17 26: 85 (Sag.gig / Muššu'u 1: 55, see Böck 2007: 105), ^dmarduk mar reš-tu-ú šá ap-si-i bu-un-nu-u du-um-mu-qu ku-um-mu.

67 The problem with this line probably originates in the fact that the Sum. was incomprehensible, stating that demons were sons of Gula, god of healing and the patron goddess of *asûtu*. If the restoration ^{*}*gallê* is correct (as suggested by von Weiher, SBTU 3, p. 36: 5), the Akk. exegesis takes Gula as a form of gal₅-lá // *gallû*, noting also the lexical equation *gallû* // *bêl ra-'i-bi* 'angry one' (LTBA 2: 2, 136). However, a more likely explanation comes from the god name ^dkúšu (variant Ms. x), which also corresponds to ^dalla (Diri Nippur 10: 2 = MSL 15: 34: al-la ^dNAGAR al-la). The problem remains, however, what *allê* is likely to mean, although it may be cryptic. One late correspondence of *kúšu* is *alluttu*, 'crab' or the constellation Cancer, which has an attested bi-form as *allu'u* (see CAD A/1 360-361). Hence 'children' of Cancer could provide a late astral interpretation for the origins of these demons, since a star GU.LA (the 'great one') is also associated with this constellation in Mul.Apin (Hunger and Pingree 1999: 51).

- 68 z udug hul a-lá hul gedim hul gal₅-lá hul dingir ʿhulʿ maškim hul
x [..... h]ul gedim hul gal₅-lá hul dingir hul maškim hul
A udug-h[ul]
bb [..... h]ul dingir hul maškim hul
- 69 z ^ddìm-me ^ddìm-me-a ^ddìm-me-lagab ugu lú-ra šub-ba-meš
x [.....]-a ^ddìm-me-lagab ugu lú-ra šub-ba-a-[...]
A ^rdìm^r-[.....]
bb [..... u]gu lú-ra šub-ba-a-meš
z MIN MIN MIN šá e-li LÚ i-ma-aq-qu-tú šú-nu
A MIN MIN M[IN] x [.....]
x [la-maš-tu la-b]a-šu ah-ha-zu UGU LÚ i-ma-aq-qu-tú šú-nu
bb [.....-q]u-tú šú-nu
- 70 z sila sìg-ga ge₆-ù-na-ke₄ mu-un-su₈-su₈-ge-eš
A sila sìg-ga [.....]-ke₄ mu-^run-su₈^r-[.....]
x [.....-n]a-ke₄ mu-un-su₈-su₈-ge-[..]
bb [.....-k]e₄ mu-un-su₈-su₈-ge-eš
z ina su-^rqī šá-qu-um-meš ina mu-šu it-ta-na-al-lak šú-nu
A ina su-qī šá-[.....-m]i ina mu-ši it-ta-na-[.....]
x [.....-q]u-um-meš ina mu-ši it-ta-na-al-[.....]
bb [.....] ina mu-ši it-ta-na-al-la-ku šú-nu
- 71 z ʿtùrʿ in-gul-gul-e-dè amaš in-tab-^re-dè^r
A tùr in-g[ul-....]-^re^r-dè amaš in-[.....]
z tar-ba-ši i-ab-ba-tu su-pur i-^rsa-pa^r-nu šú-nu
A tar-ba-ša i-[.....] su-pú-ra i-^rsa^r-[.....]
- 72 z kalam-ma ^{gi}ig-šu-úr mu-un-na-ra-^rab^r-ak-e-dè
A kalam-ma ^{gi}ig[...-ú]r mu-un-na-ra-ab-[.....]
z ma-a-ta ina me-de-lu id-de-^rlu^r
A ma-a-tú i[na m]e-de-li i[d-.....]
- 73 z uru-a me-gin₇ mu-un-gá-gá-e-dè
A uru-a me-gin₇ mu-un-gá-gá-^re^r-[..]
z ina a-lu ki-ma qu-lu it-ta-na-^ráš^r-ka-nu
A ina URU ki-ma ^rqu^r-li it-ta-na-^ráš-ka^r-[..]

- 68 the evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,
69 the Lamaštu, Labašu, and Jaundice demons: they chance upon a man.
70 It is they (who) walk about stealthily in the street at night,
71 it is they (who) destroy the cattle pens and level the sheepfolds.
72 They lock up the land with a bolt,
73 they are always found in the city like a stupor,

72 For ^{gi}ig-šu-úr, cf. Antagal F 235, but referring to a door lock; the metaphor concerns blocking the land from rainfall.

73 A few lines later (UH 4: 79) and again in UH 5: 19, Akk. *qūlu* translates Sum. *ù-sá*, while here it translates Sum. *me*, which may be an abbreviation of Sum. *níg-me-gar*, a synonym for *ù-sá* which appears in UH 4: 79 and 5: 19 with the translation *kūru*, ‘depression’. In fact, it is difficult to make precise distinctions between the meanings of these similar terms.

- 74 z ^{giš}ig-a muš-gin₇ mu-un-sur-sur-re-e-dè
 A ^{giš}ig-a mu[š]-gin₇ mu-un-sur-^re⁷-[..]
 z *ina dal-ti ki-ma šer-ri it-ta-na-áš-la-^rlu⁷*
 A *ina dal-ti ki-^rma⁷ še-ri it-ta-na-áš-^rla⁷-[..]*
- 75 z ^{giš}za-ra im-gin₇ mu-un-za-la-ah-e-dè
 A ^{giš}za-ra im-gin₇ mu-un-za-la-ah-he-^re⁷-[..]
 z *ina šer-ri ki-ma šá-a-ri i-^rzi-iq-qu⁷*
 A *ina šer ki-m[a ..]-^ra⁷-ri i-[.....]*
 D *ina šer-ri ki-ma šá-a-r[i ..]*
- 76 z dam ú^r lú¹-ka ba-ra-an-túm-mu-^rdè⁷
 A dam ú^r lú-k[a] ba-ra-^ran-túm⁷-[.....]
 D dam ú^r lú-ka ba-ra-an-g[i-.....]
 z *áš-^ršá¹-ti ina ^rut⁷-li a-me-lu i-tar-ru-^rú⁷*
 A *áš-šá-t[i..... u]t-li LÚ i-tar-r[ù-..]*
 D *áš-šá-ta ina ut-li LÚ ^ri⁷-t[ar-.....]*
- 77 z dumu du₁₀ lú-^rka⁷ ba-ra-an-zi-zi-^re-dè⁷
 D dumu du₁₀-ub lú-ka ba-ra-an-z[i-.....]
 A dumu du₁₀-u[b ..-k]a ba-ra-an-zi-zi-^re⁷-[..]
 z *ma-ri ina ^rbir⁷-ka a-me-lu ú-šá-at-bu-^rú⁷*
 D *ma-a-ra ina bir-ki LÚ ^rú⁷-š[at-.....]*
 A *[..... i]na bir-ki LÚ ú-šat-bu-^rú⁷*
- 78 z ^rguruš⁷ é-ušbar-a-^rni⁷-ta ba-^rra-è-dè⁷
 A *[.....]-^ra⁷-ni-ta ba-ra-è-dè*
 z *eṭ-lu ina É ^re⁷-[.....-š]ú ^rú-še-eṣ-šu-ú⁷*
 A *[.....] ^rÉ⁷ e-mu-ti-šú ú-še-eṣ-šu-ú*

- 74 they always slither in through the door like a serpent,
 75 they blow in through the door-pivot like the wind.
 76 They lead the wife away from the man's lap,
 77 they remove the son from a man's knee,
 78 and they oust the groom from his father-in-law's house.

74 See below, the comment on UH 5: 15.

75 For the term *zalah* // *zaqû*, cf. UHF Appendix 32⁷, lú im-gin₇ za-la-[ah]-^re⁷.

76-78 Cf. UH 5 16-18, although noting that our line duplicates the OB text (UHF 371) corresponding to UH 5:16, and not the later recensions *ad loc.*

Similar phraseology occurs in In. Desc. 303-305, and 364-367, as well as in *Gilgamesh, Enkidu and the Netherworld* 195-198 (George 2003: 750), in which Enkidu is instructed not to kiss his beloved wife or son or strike his hated wife or son (dam/dumu hul-gig-ga) while en route to the Netherworld, since such normal earthly behaviour would attract undue attention. This reflects the idea in these incantations that demons disrupt normal human relations, which are anathema in the Netherworld.

78 Similarly expressed in the *ardat lilî* incantations, Geller 1988: 17, 45, [ki-sikil é]-ušbar₆-ra-na-ke₄ im-ma-ra-è // MIN šá ina É e-mu-ti-šá šu-ša-a-tu, 'the maiden who was forced out of her wedding house', although in these incantations both the guruš and ki-sikil are evicted from the wedding house (é-ušbar).

- 79 z ʿe-ne-ne-ʿne-ù-sá níḡ-m[e]-gar ʿegir-bi ʿlú-ra D[U.D]U-M]EŠ
 A ʿe-ne-ne (om.) ù-šá níḡ-me-gar egir-bi lú DU.DU-MEŠ
 z šú-nu qu-ʿlu ku-ú-ru šá ʿár-ki ʿLÚ it-t[a-...a]l-lak š[ú]-nu
 A šú-nu qu-lu k[u-r]u šá ár-ki LÚ it-ta-na-al-la-ku šú-nu
- 80 A gišgal únu bára-ʿbára-ʿgé-ne zà-gar-ra mu-ši-íb-ru-gú-dè
 z gišgal únu bára-bára-gá [...] x x x mu-un-š[i-i]n<íb>-r[u-g]ú-e-dè
 A ina man-za-zi (om.) šub-t[i pa-ra]k-ki eš-re-ti i-te-nem-me-du šú-n[u]
 z in[a man-z]a-ʿzi suk-ki ʿšub-ʿ[...]-ʿrak-ku e[š-r]e-ti ʿi-te-nem-me-du šú-[-..]
- 81 A ur-sag-ra ʿsipaʿ [gabaʿ] hé-ʿemʿ-maʿ-gi ur-sagʿ [.....]
 A UGU qar-ra-[di re-ʿ-ú(?)] qar-ra-du

GAP

- 82' i [.....] x [.....]
 i [.....]-darʿ a-l[iat-ta]
 83' i [lú-kúr] x [..... hé-me-en]
 i [lu]-ʿú šá nak-ri [..... at-ta]

- 79 They are stupor and depression which always stalk a man,
 80 they constantly stand about at the base of the shrine, cella, and sanctuary platform.
 81 May the shepherd rival the hero, may the hero [.....].

GAP

Ghosts

- 82' [Whether you are the one whom] the people of the city [...],
 83' or whether you are the one whom the enemy [...];

79 Cf. Šurpu 7: 33-34, lú-u₁₈-lu-bi ù-sá níḡ-me-gar gá-gá-da-na // a-me-lu šu-a-tu₄ qu-lu ku-ru iš-šá-kin-šum-ma, 'as for that man, stupor and depression were imposed upon him', and see also UH 5: 19.

80 The lexical evidence for GIŠGAL in this context is ambiguous, either as gišgal or sùk:

kⁱsu-ku-gišgal = suk-ku (Izi C 14' = MSL 13: 176)

[su-u]k-gišgal = su-uk-ku (Erimhuš 4: 25 = MSL 17: 58)

On the other hand, cf. ^{gi-iš-gal}GIŠGAL = man-za-zu (Vokabular S^b B 265 = MSL 3: 146).

The UH passage appears to be a hapax for ru-gú = emēdu, although it could possibly be an allomorph for dū-gá = emēdu (RA 16 167 iii 22), or even dugud // emēdu in Lugale 551 (van Dijk 1983: ii 150). The basic meaning of ru-gú is most clear from technical usage in boating contexts, specifically the ^{si}má-gaba-ru-gú = māhirtu 'boat facing upstream' (Hh 4: 350 = MSL 5: 180), and the lú-má-ru-gú = ša māhirti, 'the one who tows the boat' (OB Lu A 304 = MSL 12: 167), as well as the general term ru-gú = (mahāru) šá ma-hir-ti 'steering/towing the boat going upstream' (Antagal E iii 8' = MSL 17: 211). The latter entry is parallel to holding the reins of a chariot, ^{si}gigir-šu-gi = ma-ha-rum šá narkabti, and facing a rival, gaba-šu-gar = (mahāru) šá nakri (ibid. 5' and 7'), suggesting that ru-gú means to stand facing some opposing force. The nuance in the UH line is that the demons are present and ready to attack their victims.

81 The restorations are uncertain. In the gap following this line, one should expect to find a reference to ghosts who never had sex, as in Ardat lilī incantations, e.g. Geller 1988: 14, 33, ki-sikil guruš sig₅-ga ^{si}dálla-a-ni nu du₈-a // MIN šá eṭ-lu dam-qa šil-la-šú la-a ip-ṭu-ru, 'the maiden, whose (chastity) pin a nice young man has not loosened'. Cf. also Gilgamesh, Enkidu and the Netherworld (d 1), referring to the wife who never stripped a garment from a spouse's lap (similar to the Ardat lilī text): guruš tur úr-dam-na-ka túḡ nu-si-ga igi bí-du₈-a, 'did you see the young lad who does not loosen the garment of his wife's lap'? (George 2003: ii 764).

- 84' i [lú-gí]gri^{re} peš₁₀-^rd¹[íd-da hé-me-en]
 i [l]u-ú šá ina A.MEŠ iṭ-bu-^rú¹ [at-ta]
 ee [.....] iṭ-b[u-.....]
- 85' i [lú] ^rd¹iškur-ra m[u-un-ra hé-me-en]
 ee [.....] ^rmu¹-[.....]
 i lu-ú šá ^dadad ir-[..... at-ta]
 ee [....] šá ^dadad ^rir¹-[hi-šu at-t]a₅
- 86' i [l]ú ur-mah-e ^ri¹-[.... hé-me-en]
 ee [.....] i-g[az]
 i lu-ú šá ne-e-šú ^ri¹-[.....]
 ee [..] ^ršá¹ ne-e-šú i-[du-k]u-šú MIN
- 87' i lú gu₄ du₇-du₇ [..... hé-me-en]
 ee [.....] úš]-a-kam [.....]
 i lu-ú šá ina ni-kip al-p[iat-ta]
 ee [.....] ^ral¹-[p]i mi-i-tu [MIN]
- 88' i lú dimgul ra-[ra hé-me-en]
 ee [.....]úš]-a-kam [.....]
 i lu-ú šá tár-kul-le-^re¹ [.....]
 A [.....] ^rtar-kul¹-le-e m[ah-.....]
 ee [.....]-^re¹ mah-šu-ma m[i-i-tu₄] a[t-ta]
- 89' i lú dálla kar-ra [..... hé-me-en]
 A [.. dál]la kar-ra ^rúš¹-[.....]
 ee [.....] úš]-a-kam min
 i lu-ú šá ina si-hi-il šil-l[e-..... at-ta]
 A [.....] ina si-hi-il šil-le-e [.....]
 ee [.....]-^rle¹-e im-[tú-ú]

- 84' whether [you] are the one who drowned in water;⁸⁹
 85' or whether you are the one whom the storm drenched;
 86' whether you are the one whom the lion killed,
 87' or whether you are the one who is dead from the goring of the ox;
 88' whether you are the one who was struck by the mooring pole and died,
 89' or whether [you] are the one who is dead from the prick of a pin;

84' See UH 4: 114, which gives the correct translation of the Sum. phrase peš₁₀ íd-da as *kibir nāri*. Note also the phonetic gloss on Sum. gígrí.

85' Cf. Knudsen 1965: 164, 21 = CTN 4: 107 rev. 6, [kalam ^diškur-gi]n₇ mu-un-ra-ra-e-dè // ma-a-tu ki-ma ^dadad i-rah-hi-šu, 'they washed over the land like Adad', as well as Borger 1969: 7, 102, lú edin-na u₄ bí-ra-a // šá ina še-ri ^dadad ir-hi-šu-šú, 'the one whom the storm (Akk.: Adad) washed away in the steppe'. CAD R (69-70 and 72-73) separates these two lemmata, with the first referring to kicking, trampling, and devastating, and the second referring to washing and bathing, although both correspond to Sumerian /ra/ or /ra-ah/. However, Adad is often the subject of *rahāšu* A, suggesting that AHW 942-943 is correct in combining both verbs under the same lemma, since the Sumerian roots are virtually indistinguishable, and contexts often suggest devastation through flooding or storms ('to drench').

89 Sum. river bank

- 90' i lú íd-da bal-e-[.....]
 A [.. í]d-da bal-e-da úš-a-k[ám hé-me-en]
 ee [.....-ú]š-a¹-[.....]
 g [lú í]d-da bal-e-dè [.....]
 i lu-ú šá ina e-b[er]
 A [..-^rú¹ šá ina e-ber na-a-ri mi-t[u₄ at-ta]
 g lu-^ru¹ [.....]
 91' A [l]ú sahar-šub-ba úš-a-kám [hé-me-en]
 i lú sahar-šub-ba [.....]
 A lu-ú šá ina sah[ar]-šub-be-e mi-tu₄ [at-ta]
 i lu-ú šá ina sahar-š[ub-.....]
 92' A zi an-na hé-[p]à zi ki-a h[é-pà]
 i zi an-na hé-p[à]
 z z[i-p]à [.....]
 93' A zi ^dnanna ^{gis}[.. sa]g-ba-da-a-ni íd-da nu-b[al-e-da hé-pà]
 z z[is]ag-b[a¹-..... n]u-bal-^re¹-[.....]
 i zi ^dnanna ^{gis}má sag-bi [.....]
 A niš ^d30 šá e-l[ep-.....]-^ršú na-a¹-ra la eb-be-r[u]
 z ^rniš ^d30 ^ršá¹ e-^rlep¹-pi ta-mi-[šú] la e-be-ri l[u ta-ma-ta]
 i niš ^d30 šá ^re-lep¹-[.....]
 94' z zi ^dnin-gal nin agrun-na-k[e₄ hé-pà]
 A zi ^dr nin-gal¹ [... agru]n-^rna¹-ke₄ ^rhé¹-[..]
 i zi ^dn[in-.....]
 z niš ^dMIN be-let a-ga-ru-un-ni [lu ta-ma-ta]
 A niš ^dMIN [.....]
 i niš ^rd¹[.....]

- 90' whether [you are the one] who died while crossing the river,
 91' or whether [you are] the one who died from *leprosy*:

Demons/ghosts adjured

- 92' may you be adjured by heaven, may you be adjured by earth.
 93' May you be adjured by Sîn – a ship cursed by him is not river navigable,
 94' and adjured by Ningal, mistress of the pure cella.

90' This line only occurs after l. 135 in Ms. g.

91' *Gilgamesh, Enkidu and the Netherworld* i 1: lú sahar-šub-ba igi bí-du₈-àm, 'did you see the man with leprosy?' (George 2003: ii 765). Ms g col. v only has the following signs preserved at this point: x[/ [/ N[E/ [/ l[ú / l[u-u/ l[ú / lu-[u/ lú[/ lu-u [/ lú [ki] [/ [lu] [/ .

93' Cf. UH 5: 54. The idea expressed here may be related to that of Šurpu 3: 47, [ma-m]it GIŠ.MA₂ u ID₂, 'oath of ship and river'.

94' This line also occurs in Ebeling 1953: 376, 45-46 (cf. Meek 1920: 151 [K 7605], rev. 4-5): [nin agrun kù]-ga [hé-p]à // be-let ag-ru-un-ni el-li lu-u ta-ma-tú; Ningal as Nanna's wife follows logically here.

- 95' z zi ^dinanna-làl sukka mah ^dzuen-n[a hé-pà]
 A zi ^dinanna-là[l]
 i zi ^d[.....]
 z niš ^dMIN suk-kal-lu₄ ši-i-ri šá [^d30 lu ta-ma-ta]
 A niš ^dMIN s[uk-.....]
- 96' z zi ^dnin-asilal₄ ^{giš}tukul nu-še-g[a hé-pà]
 A zi ^dr nin^r-as[ilal₄]
 z niš ^dMIN ^rna-áš kak-ki^r la ma-gi-ri [lu ta-ma-ta]
 A ^rniš ^d[.....]
- 97' z zi ^dnísaba^{ba} dingir gu-za-lá ^dzu[en-na hé-pà]
 z niš ^dMIN GU.ZA.LÁ ^d30 l[lu ta-ma-ta]
- 98' z zi ^damar-ra-è-a dumu-mí ^dzue[n-na hé-pà]
 z niš ^dMIN ma-rat ^d30 lu ^rta^r-[ma-ta]
- 99' z zi ^damar-ra-a-zu šu₁₂ agrun-n[a hé-pà]
 z [ni]š ^dr MIN ka-ri^r-bat a-ga^r-ru-un^r-[ni lu ta-ma-ta]
- 100' z zi ^den-šul-gùb-bu [..... hé-pà]
 z niš ^dMIN^r x x x [..... lu ta-ma-ta]
- 101' z zi ^den-ki x [..... hé-pà]
 z [..... lu ta-ma-ta]
- 102' z ^rzi^r [^d..... hé-pà]
 z niš [..... lu ta-ma-ta]
- 103' z z[i ^d..... hé-pà]
 A z[i]
 A niš ^d[..... lu ta-ma-ta]

- 95' [Be adjured] by Alamuš, august vizier of Sîn,
 96' [be adjured] by the unsubmitive mace-bearer, Nin-Asilal.
 97' [Be adjured] by Nisaba, throne-bearer of Sîn,
 98' [be adjured] by Amara'ea, daughter of Sîn,
 99' [be adjured] by Amarazu (divine) suppliant genie of the cella,
 100' [be adjured] by Enšulgubbu,....
 101' [Be adjured] by Enki-[.....],
 102'-105' (broken)

95' Cf. W. G. Lambert's discussion of the god name, indicating an OB writing for làl as TAxHI, but the god name ^dkabta is written TA-gunû (in Late Assyrian script TAxMI), not to be identified with ^dlâl (Lambert 1966: 73). Nevertheless, evidence from MSL 14: 383 must be considered: TAxHI a-la-muš LÂL = [^dKab-ta(?)]. Note that ^dlâl is the vizier of Sîn (cf. Lambert, *op. cit.*), although ^dinanna-lâl appears in Šurpu 8: 25 followed by ^dNIN.EZENxGUD as spouse. The latest discussion of this name can be found in Borger 2010: 288 (No. 170), which rejects the identification of Kabta in favour of Alamuš.

98'-99' For the god name ^dAmar-ra-a-zu, cf. Deimel 1914: 64, No. 240 (CT 25 19: 9; 21 obv. 2; CT 24 24: 55), perhaps to be identified with ^dama-a-ra-zu (Deimel 1914: 63, No. 206). The goddess ^damar-ra-è-a is probably to be identified with ^damar-ra-he-è-a, daughter of Sîn, whose name occurs already in Fara, cf. Krebernik 1986: 192. The names in this list in UH all belong to Sîn's family, appearing in An-Anum 3: 27, 30, 37, 41-43 (cf. Litke 1998: 139-142), in which Ningal appears as Sîn's spouse, Nin.EZENxGUD as his son, LÂL (with gloss a-la-muš?) as Sîn's vizier, and Amarrazu and Amarrahe'ea as both viziers and sons of Sîn. See also the god list in Schroeder 1921: 128, 12-16, giving ^dnin-gal, ^dLÂL, ^dnin-EZEN, ^damar-ra-hé, ^damar-ra-hé-è-a, and ^da-ra-[a-zu], and Litke 1998: 142.

- 104' z z[i hé-pà]
 A zi^d[.....]
 A niš^d[..... *lu ta-ma-ta*]
 105' A zi^dZ[A hé-pà]
 106' O zi^dnin-^rlil^r-l[e hé-pà]
 z [.....]
 O niš^{r^d}MIN [..... *lu ta-ma-ta*]
 107' D zi^den-si-gal-abzu nu-bàn-da kur-ra a-ab-ba-ke₄ hé-pà
 O z[i]^dénsi-gal-a[bzu]
 D niš^dMIN *la-pu-ut-te-e KUR-i u tam-ti* MIN
 O niš^dMIN ^r*la-pu*^r-[.....]
 108' D lú-u₁₈-lu dumu dingir-ra-na
 O lú-^ru₁₈-lu^r d[umu]
 z lú-u₁₈-[.....]
 D *šá lú mar* DINGIR-šú
 109' D ki-gub-ba-na ba-ra-an-da-gub-bu-dè
 z ^rki^r-gub-ba-n[a]
 A⁹⁰ [.....] ba-ra-a[n-.....]
 D *a-šar iz-zi-zu la^r ta^r-az-za-zi*
 A [.-šar] *az-zi-zu la t[a-.....]*
 z *a-šar a[z-.....]*
 110' D ki-tuš-a-na ba-ra-an-d[a-.....]-^rù^r-dè
 A [..]-tuš-a-na ba-ra-an-da-d[úr-.....]
 z ^rki-tuš^r-a-na b[a-.....]
 D *a-šar uš-šá-bu la^r* [.....]
 A [*a-šar uš-šá-bu la^r tu^r-[uš-šab]*
 z *a-šar uš-š[á-.....]*

102'-105' (broken)

- 106' [be adjured] by Ninlil [.....].
 107' Be adjured by Ensigal-abzu, the divine overseer of both mountain and sea.
 108' As for the man, son of his god,
 109' do not stand where he stands,
 110' do not sit where he sits,

107' The god Ensigal-abzu occurs in a Sumerian incantation in CT 42 No. 6 i 35. In the OB god list in TCL 15 10:97 (cf. Genouillac 1923: 100 ii 47-48), Ensigal-abzu occurs together with Ensigalmah, both of whom are associated with Asalluhi, Asare, and Asarālimnunna, as well as other names associated with Marduk, whose own name appears at the end of the list (ibid. 101 iii 7-9). This would explain how the name appears in UH as an epithet of Asalluhi/Marduk, but does not clarify the entry in An-Anum 2: 292-293 (CT 24 16: 38, ibid. 29: 88),

[^dén]si-gal-abzu = dingir^dmar-tu

[^dén]si-gal-mah = ^dmar-tu

One might suggest that in An-Anum the reference to Martu is actually erroneous for ^dmar-dú<uk>, which would harmonise the contradictory evidence. Cf. also Falkenstein 1949: 216, 31, [^dasare] énsi-gal-abzu, showing the latter term as an epithet rather than divine name.

109' The 1st person *azzizu* in Ms. A and z does not accord with the Sum. *gub-ba-na*, lit. 'in his standing'; the fact that the reading is preserved in both Mss. is noteworthy, although there is no evidence of Ms. z being dependent upon Ms. A.

- 111' D ki-al-du-a ba-[..... d]u-a
 A [..-a]l-du-a ba-ra-al-^rdu^ˀ-[.]
 z ^rki^ˀ-[....-d]a^ˀ ^rba^ˀ-[.....]
 D a-šar i[l-.....]
 A [..... i]l-la-ku la tal-l[ak]
- 112' D ki ku₄-ku₄-d[a-.....-r]a-^ran-da^ˀ-ku₄-k[u₄-..]
 A [.....-d]a-šè ba-ra-an-da-ku₄-ku₄-d[è]
 z ki-k[u₄-d]a-[a]-šè ba-ra-.....]
 D a-šar ir-^rru^ˀ-bu la ter-ru-[.]
 A [.....-r]u-bu la ter-ru-u[b]
 z [.]^ršar^ˀ ir-ru^ˀ-bu^ˀ l[a]
- 113' D é-a ba-ra-an-da-ús-en
 A [.. b]a-ra-an-da-ús-en
 z é-a [....-a]n-[..-ú]s-^re^ˀ-[..]
 D ^ra^ˀ-na Ê-šú la te-red-di-šú
 A [.....] la <te->red-di-šú
 z [.....] la te-red-di-š[ú]
- 114' D peš₁₀ íd-da-ke₄ ba-ra-an-da-an-búr-re
 A [....-d]a-ke₄ ba-ra-an-da-an-búr-r[a]
 z ^rpeš₁₀ íd-da-ke₄ ^ˀba-ra-an-[.....]
 D ina ^rkí-bir^ˀ na-a-ri la tap-pa-áš-šar-šú
 A [..... n]a-a-ri la ta-ap-pa-áš-šar-š[u]
 z ^rina kí-bir^ˀ na-a-ri la t[a-.....]
- 115' D lipiš a-[..]-ba-ke₄ ba-ra-an-da-bal-e
 A [.....-a]b-ba-ke₄ ba-ra-an-^rda^ˀ-bal-[.]
 z l[ip]iš a-ab-ba-ke₄ ba-ra-an-b[al-...]
 D ina q[é-r]eb tam-tì la te-eb-ber-šú
 A [..] qé-reb ina tam-tì la te-^reb^ˀ-ber-[..]
 z ina qé-reb tam-tì la te-e[b-.....]
- 116' D zi dingir [g]al-la-e-ne-ke₄ i-ri-pà ha-ba-ra-du-un
 A zi dingir gal-gal-la-e-ne-ke₄ i-ri-pà ha-ba-r[a-....]
 z [z]i dingir gal-gal-e-ne-ke₄ i-r[i-.....]
 D niš DINGIR.MEŠ GAL.MEŠ ú-tam-me-ka lu-u ta-at-tal-lak
 A niš DINGIR.MEŠ GAL.MEŠ ú-tam-me-ka lu-u ta-at-ta[l-..]

- 111' do not go where he goes,
 112' do not enter where he enters.
 113' Do not follow him into the house,
 114' do not loosen him from the riverbank,
 115' and do not come across him in the middle of the sea.
 116' I have adjured you by the great gods so that you may go off.

114'-115' The threat appears to be from a rogue wave or flood caused by a demon, as in UH 4: 20-22 above.

117'	D	ʿka-inim-maʿ udug hul-a-kám
	A	ka-inim-ma udug hul-a-k[ám]
<hr/>		
118'	A	én en-e an gal-ta ki-dagal-šè géštu-ga-a-ni n[am-gub]
	D	én en-e a[n ...t]a ki-dagal-š[è .....g]a-a-ni na[m-...]
	z	[..] en-e an gal-ta ki dagal-šè géš[tu-.....]
	hh	[.....] géštu-ga-ni na[m]-g[ub]
	A	<i>be-lu₄ iš-tu AN-e GAL.MEŠ ana KI-tì ʿDAGAL-tì ʿú-zu-u[n iš-kun]</i>
	z	<i>be-lu₄ iš-tu AN-e GAL.MEŠ a-n[a] ra-pa-áš-ti u-zu-ni [.....]</i>
119'	A	en gal ^d en-ki-ke ₄ an gal-t[a k]i dagal-šè [.....]
	z	[e]n gal ^d en-ki-ke ₄ an gal-ta k[i] géštu-g[a-a-ni nam-gub]
	hh	[.....] ʿgéštu-ga-niʿ [.....]
	z	<i>be-lu ra-bu-ú ʿé-a iš-t[u AN-e GAL.MEŠ] a-na KI-tì ra-pa-áš-ti ʿúʿ-[zu-ni iš-kun]</i>
	A	[b]e-[l]u ₄ ʿGALʿ-ú ^d é-a [.....]
120'	z	dingir gal an gal-ta ki dagal-la-šè géš[tu-ga-a-ni nam-gub]
	A	[..... ga]l-ʿtaʿ [..] ʿdagalʿ [.....]
	hh	ding[ir .....]-ʿšèʿ géš[tu-g]a-ʿni nam-gubʿ
	z	<i>DINGIR GAL-ú iš-tu AN-e GAL.MEŠ ana KI-[tì ra-pa-áš-ti ú-zu-ni iš-kun]</i>
121'	z	abul ^d utu-šú-a-šè géšt[u-ga-ni nam-gub]
	hh	a[bul] ^d utu-šú-š[è] géštu-ʿga-niʿ
	z	<i>a-na a-bul-lu₄ e-reb ^dUTU-ši [ú-zu-ni iš-kun]</i>
122'	z	[ki-n]ú da-rí-aš maš-gán úrug ^{gal} -š[è géštu-ga-ni nam-gub]
	hh	ki-ʿnú da-ʿr[í] ʿurugal ^{gal} -ka-ʿšèʿ géštu-ga-ni
	z	<i>[ana ma-a]-ʿliʿ da-ra-a na-m[i-i qab-ri ú-zu-ni iš-kun]</i>
123'	z	[an-ki-bi-d]a-šè [..... géštu-ga-ni nam-gub]
	hh	ʿkiʿ nu-gig x x x géštu-ga-ni min min
	j	[.....] u ʿKI-tìʿ x x x [.....]
	B	<i>ana A[N-e] ú-zu-ni iš-kun]</i>

117' It is an Udug-hul incantation.

Ea takes an interest

- 118' Incantation. The lord directed his attention from the vast heavens to the broad Netherworld,
 119' the great lord Ea [directed his] attention from the [vast heavens] to the broad Netherworld,
 120' the great god directed his attention from the vast heavens to the broad Netherworld.
 121' [He directed] his attention to the main gate of the West,
 122' [he directed] his attention to the eternal resting place, the desert-home of the grave,
 123' he directed his attention to heaven and earth [...]

118'-120' The refrain is an obvious allusion to the opening lines of In. Desc., see Geller 1985: 100-101 (commenting on UHF 299-301).

122' We would now restore the OB text (UHF 303) as ki-nú da-r[í maš-gán].

- 124' j ʳnu-gigʳ x x x x [..... géštu-ga-ni nam-gub]
 B nu-g[ig]
hh nu-gig gal-e h[é]- x x sag géštu-ʳga-niʳ min min
 j *ana qa-ʳdiš-ʳ*[.....] x x x x [.....]
 B *ana qa-diš-t[i ra-bi-ti ú-zu-ni iš-kun]*
- 125' j šu úš-a-[.....]-ʳúš-a-kam umbinʳ [hu-rí-in^{mušen}-ka]
 D šu úš-ʳaʳ[.....]
 B šu úš-a-k[ám]
hh šu úš-a-kam giri úš-a-kam ʳumbinʳ hu-rí-ʳin^{mušen}-ka
 j *qa-at mu-ú-tu₄ še-[e]-ʳpiʳ mu-ú-tú [šu-pur ù-ri-in-ni]*
 D *qa-ti* [.....]
 B *qa-ti mu-t[i*]
- 126' j ^dnin-ug ^dnin-maš ^dn[in-hur-sag-gá-ke₄]
 B ^dnin-ug ^dnin-[.....]
 D ^{ʳd}n[in-.....]
hh ^{ʳd}nin-ug ^dnin-maš ^dnin-hur-sagʳ-gá-ke₄
 j ^dMIN ^dMIN u [^dMIN]
- 127' j ^dereš-ki-gal dam ^d[nin-a-zu-ke₄]
 B ^dereš-ki-gal [.....]
hh ^{ʳd}ereš-ki-gal [d]am ^{ʳd}ninʳ-[a-z]u-ke₄
 j ^dMIN *al-ti* [^dMIN]
 B ^d[.....]
- 128' j ʳa nuʳ-mu-un-tu₅ ka nu-mu-un-ʳneʳ-sù-sùʳ
 B a nu-mu-t[u₅]
hh ʳaʳ nam-ʳmu-un-tu₅ʳ ka nam-mu-un-s[ù]
 j A.MEŠ *ul i[r-m]u-ku ul ú-ʳsalʳ-li-[hu pi-i]*
 B A.MEŠ *ul ir-m[u-.....]*

- 124' he directed his attention to the great hierodule [....].
 125' The eagle's talon is hand of death and foot of death.
 126' Nin-ug, Ninmaš, and Ninhursag,
 127' and Ereškigal, wife of Ninazu,
 128' neither bathed nor rinsed (their) mouths.

124' The image here refers back to the nu-gig as identified with Inanna (cf. UHF l. 305, Geller 1985: 101 n. 305, citing Borger 1969: 4, 11-12 and MSL 4: 17), and ends the opening section of the incantation with the repeated refrain géštu-gub. Enki's attention directed towards Inanna is an obvious allusion to her journey to the Netherworld, since Inanna 'turns her attention from heaven to the Netherworld' with this same Sum. idiom (an gal-ta ki gal-šè géštug-ga-ni na-an-gub) (In. Desc. incipit).

125' The line is reminiscent of In. Desc. 354, igi mu-un-ši-in-bar igi úš-a-ka, '(Inanna) gazed at (Dumuzi) with a look of death'. This line refers back to the hierodule-demon, here associated with Inanna by allusion, the touch of whose hand or foot was potentially fatal, as suggested by another descriptions of demons in UH 12: 18 below, umbin-bi zé-ta bi-iz-bi-iz-za-bi giri-bi uš₁₁ hul-a // *ina šuprišu martu ittanattuk kibissu imta lemuttu* 'gall is always dripping from (the demon's) (finger)nails, his tread is harmful poison'. The description of demons as vultures also appears in UH 13-15:21, ú-ri-in ma-giri-hé-a zalag kúkku-ga-meš // *úrinnu sāhipūtu ša namāru uttū šunu* 'they are sweeping vultures which darken the daylight'. The demon Samana is similarly described as sa-ma-na ka pirig-gá zú muš ušumgal úr-re-[rī]-in-na kun al-lu₅, 'with a lion's mouth, dragon's tooth, vulture's claw, and crab's tail (Finkel 1998: 73, 2-5).

- 129' j ʿdagʷ ki gal-la-e-ne dag kù [mu-un]-gar-ʿreʷ
 B dag ki gal-e-ne [.....] mu-[.....]
hh dag ʿki-gal-la KI.E.NE.DI-ka é ki a mu-r[uʷ]
 j [..] šu-ba-a-tu₄ rab-ba-a-tu₄ šub-ʿtu₄ el-leʷ-[tu₄]
 B ina šu-ba-ti ʿraʷ-ba-[ti]-tu₄ MIN
- 130' j [ged]im kur-ra lú e₁₁-dèʷ(text: tum) hé-me-[en]
 B gedim kur-ta e₁₁-ʿdèʷ hé-m[e-..]
hh gedim kur-ta ʿè-daʷ h[é]-me-en
 j [l]u-ú e-ṭim-mu šá iš-tu-ú KI-tì il-la-a [....]
 B lu-u e-ṭim-mu šá ul-tu ʿKIʷ-t[ì] i-la-a a[t-ta]
 T [.....] ʿulʷ-t[u]
- 131' B lú-líl-lá ki-ná n[u-t]uku-a [.....]
 j [..-l]íl-lá ki-ná-a nu-tuku-a hé-me-e[n]
 T [.....]-ná nu-tuku-a h[é]-.....
hh líl-en-na ki-ʿnáʷ nu-tuku h[é]-ʿme-enʷ
jj [..] x hul [.....] a]n-edin-[na]
 B lu-u li-lu-u š[á m]a-a-a-la la i-šu-u at-t[a₅]
 j [..-ú] li-lu-ú šá ma-a-a-al-tu₄ la i-šu-ú at-ʿtaʷ
 T [.....] ma-a-a-la la i-šu-ʿúʷ [....]
- 132' B ki-sikil nu-un-zu-a hé-[.....]
 j [..-siki]l nu-un-zu-àm hé-me-en
 T [.....] n]u-un-zu-a h[é]-.....
 A k[i-.....]
hh ʿkiʷ-sikilʷ? šu ʿnu-du₇ʷ-a hé-[me-en]
jj [k]i-sikil [.....]
 B lu-u a[r-d]a-tu₄ la la-mit-tu₄ ʿat-ta₅ʷ
 j [..] ar-dat-tu₄ la la-mit-tu₄ ʿat-taʷ
 T [.....] la la-mit-t[u₄]
- 133' B guruš á nu-ʿeʷʷ-[..] hé-[.....]
 j [.....] n]u-lá-e hé-me-en
 A gu[rušʷ]
hh ʿguruš áʷ nu-lá hé-ʿmeʷ-en
jj [guru]š á nu-[.....]
 B lu-u eṭ-lu la muš-[.....]-ʿúʷ ʿatʷ-ta₅
 j [.....]-lu la muš-te-en-nu-ú at-ta

129' Within the huge shrines, there was a holy dwelling.

Ghosts again

130' Whether you are the ghost who rises up from the Netherworld,

131' or whether you are the Lilû-demon who has no bed;

132' whether you are a *virgo intacta*,

133' or whether you are a lad not yet at puberty;

129' Cf. Geller 1985: 102 n. 310, suggesting that this line describes a cultic scene in the Netherworld.

- 134' B lú edin-na ṛšub^ṛ-b[a] hé-[.....]
 j [.....] šub-ba hé-me-en
 ii [.....] šub-ba hé-me-e[n]
hh lú edin-na ṛšub-ba-dè^ṛ hé-me-en
jj [l]ú edin-na [.....]
 B ṛlu^ṛ-[u] šá ina ṛše^ṛ-ri na-d[u-u a]t-ta₅
 j [.....] ṣ[e-e-ri na-du-ú at-ta
 y ṛlu-ú^ṛ šá [.....]
- 135' B lú edin-na ba-u[g₅-ga hé-me-en]
 y ṛlú edin^ṛ-na [.....]
jj [..] x x x [.....]
 g [.....-u[g₅ [.....]
 A l[ú]
hh lú edin-na ṛba-ug₅^ṛ-ga hé-me-en
 B lu-u šá ina ṣe-ri mi-tu₄ [at-ta₅]
 y lu-[...] ina ṣe-^ṛru^ṛ [.....]
 g ṛlu^ṛ-[.....]
 A ṛlu^ṛ-[.....]
- 136' B lú edin-na [šub-b]a-dè sahar nu-dul-l[a]
 j [.....]-dè sahar nu-dul-la hé-me-en
 z lú ṛedin^ṛ-n[a]
 y lú ṛedin-na^ṛ šub-bu-dè [.....]
 g [.. eđi]n-na šub-bu-dè [.....]
 A lú [.....]
hh ṛlú^ṛ edin-na ṛsahar nu-dul^ṛ hé-me-e[n]
 B lu-u šá ṛina ṣe^ṛ-[.....-d]u-ú e-pe-ra [.....]
 j [.....-r]i na-du-ú e-pe-ri la kát-mu at-ta
 z lu-ú [..... n]a-^ṛdu-ú e-pe^ṛ-r[u]
 y lu-^ṛú^ṛ šá ina ṣe-r[u] n[a-.....]
 g lu-u [.....]
 A lu-u šá [.....]

134' whether you are a man abandoned in the steppe,

135' whether you are a man who died in the steppe,

136' or whether you are abandoned in the steppe, not covered with dust;

136' Since the ghost lacks a proper burial, it seeks nourishment among the living. The same motif is often found in other societies, such as the *gubernator* Palinurus in Vergil's *Aeneid*, who had no tomb (Virg. Aen. 6 337ff.).

- 137' B lú peš₁₀ ʾíd¹-da ba-an-gul-l[u]
 j [..... h]é²-ʾen-na²-ab²-gul² hé-me-en²
 z lú peš₁₀ [.....-a]n-gul-lu h[é-.....]
 ii [.....-gu]l-[l]a hé-me-[..]
 y ʾlú peš₁₀ ʾíd¹(text: a ^dengur) -da-ka h[é-.....]
 g [.. p]eš₁₀ ʾíd-da-[.....]
 A lú pe[š₁₀ [.....]
hh l[ú p]eš₁₀ ba-an¹-gul-ʾla¹ hé-me-en
 z [lu-ú šá] ʾina ki-bir na-a-ri i-bu-tu-uš¹ [at-ta]
 ii [..... i]b-ʾba¹-tu-šú at-t[a]
 y lu-ú¹ šá ʾina ki¹-bir ʾna-a-ri¹ [.....]
 g lu-u [.....]
 A ʾlu¹-[.....]
 138' B lú ^gtukul ki-ʾmè¹-ta ba-an-ga[z]
 z [.. ^gtukul¹ ba-an-ga[z] hé-me-[e]n
 ii [.....-t]a bí-i[n²-.....]
 y [l]ú [^gtukul ba-an-ʾgaz¹ [.....]
 g [l]ú ^gtukul [.....]
hh ʾlú¹ ^gtukul-a ba-an-gaz hé-me-ʾen¹
 z lu-ú šá ina kak-ku ʾdi-i-ku¹ at-ta
 y [l]u-ú šá ina kak-ʾku i¹-[.....]
 g lu-u š[á ina] ʾkak-ku i-ab-tuš¹-š[ú]
 ii [.....] ʾdi-ku¹-u at-ta
 139' B lú ur-mah-e ba-an-gaz-za [.....]
 z [..] ur-mah ba-ʾan¹-gaz ʾhé¹-me-en
 y [..] ur-ʾmah-e ba¹-[.....]
 g [l]ú ur-mah-e [.....]
hh l[ú] ʾur-e¹ ba-an-gaz hé-me-ʾen¹
 B lu-u šá ʾUR¹.M[AH]
 z lu-ú šá ne-e-sú i-du-ʾku-uš at¹-ta
 y [l]u-ú šá né-ʾe¹-[.....]
 g lu-u ʾšá¹ ne-e-sú i-du-ku-šú [.....]

137' whether you are the one whom they made collapse on a riverbank,

138' or whether you are one killed by a weapon;⁹¹

139' whether you are one whom a lion killed,

138' The Sum. ki-mè 'place of battle' only appears as a variant in Ms. B and is not translated (since we have no Akk. for Ms. B for this line). For ki-mè in Akk., cf. Ká-gal C 164 (MSL 13: 242), ki-šen-š[en] = [ašar t]a-ha-zi, and *Gilgamesh, Enkidu and the Netherworld* (o 1 = XII 148), lú mē-a šub-ba igi bí-du_g-a // ša ina tāhāzi dēku tāmur, 'have you seen the one fallen in battle?' (George 2003: ii 767). The variant reading in Mss. y and g appears to be from *abātu*, which does not usually correspond to Sum. gaz (see the previous l. 137). The final weak *dekū* in Ms. ii (in place of middle-weak *dīku*) is an error reflecting the school provenance of this tablet.

139' See *Gilgamesh, Enkidu and the Netherworld* (g 1), lú ur-mah-e gu₇-a igi bí-du_g-a, 'did you see the man devoured by a lion?' (George 2003: ii 765).

91 Sum. on the battlefield

- 140' B lú ur-gir₁₅ ba-an-gu₇-e [.....]
 z ʾlúʾ ur^l-gir^l₁₅ ba-an-gu₇-e hé-ʾme-enʾ
 y [..] ur-gir₁₅ ba-an-[.....]
 g ʾlúʾ ur-gir₁₅ [.....]
hh l[ú] ʾur-e ba^ʾ-an-gu₇-e hé-me-ʾenʾ
 B *lu-u šá kal*-[.....]
 z *lu-ú šá ʾkal^ʾ-bi i-ku-lu-uš at-ta*
 M [.....] MIN
 y [l]u-ú šá ʾkal-bi i^ʾ-[.....]
 g *lu-u ʾšá^ʾ kal-bi i-ku-lu-šú* [.....]
 141' B lú a-ba úš-a-kám [.....]
 z lú a-ba úš-a-kam hé-me-en
 M [.....]-en
 y [..] a-bi ú[š-.....]
 g lú ʾa-ba^ʾ úš-a-kám [.....]
 ii [.....]-a-kam hé-me-[..]
hh ʾlúʾ a-a b[a]-úš hé-me-e[n]
 B *lu-u šá ina me-e m[i-.....]*
 z *lu-ú šá ina me-e ʾmi^ʾ-i-tú [at]-ʾta^ʾ*
 M [.....] MIN
 y [l]u-ú ʾšá^ʾ ina ʾme^l-e^ʾ [.....]
 g *lu-u ʾšá^ʾ ina me-e mi-i-tu₄* [.....]
 ii [.....] *ana me-e mi-i-tu at*-[..]
 142' z lú ùr-ta ba-an-šub-bu-dè hé-me-en
 B lú ʾùr^ʾ-ta ba-an-ʾšub-ba^ʾ [.....]
 M [.....]-ʾšub^ʾ hé-me-en
 y [.. ù]r-ʾda ba-an^ʾ-[.....]
 g lú ùr-ʾta^ʾ [.....]
hh lú ʾùr-ta ba-šub^ʾ hé-me-e[n]
 z *lu-ú šá ul-tu ú-ru im-qu-tú at-ta*
 B *lu-u šá iš-[tu*]
 M [.....]-*qu-ta* MIN
 y [lu]-ʾú šá^ʾ [..-t]u [.....]
 g *lu-u š[á u]l-tu ú-ri im-qu-t[u*]

- 140' or whether you are one whom a dog mauled;
 141' whether you are one who died in water,⁹²
 142' or whether you are one who fell from the roof,

141' Cf. UHF Appendix 22'-23'.

142' Cf. *Gilgamesh, Enkidu and the Netherworld* (e 2): lú ùr-ta šub-ba igi bí-du_g-a, 'did you see the one who fell from the roof?' (George 2003: ii 765.)

92 Sum. in the sea

- 143' z lú^{giš}gišimmar-ta ba-an-zi-ir-zi-re-da ḥé^ḥ-me-en
 D [..^{gi}]šgišimmar-ta ba-an-zi-ir-zi-ir-re-da hé-me-e[n]
 B lú^{giš}gišimmar-ta ba-an-zi-[.....]
 M [.....-i]r-zi-ir-re-da h[é-.....]
 y [.. giš ša₆]-ga-da [.....]
 g lú^{giš}gišimmar-^rta^ḥ [.....]
hh lú^{giš^r}gišimmar-ta ba-ra^ḥ-ni-šub hé-me-en
 z *lu-ú šá iš-tu gi-šim-ma-ru ḥi-ḥi-il-ša-a at-ta*
 D [..] šá iš-tu gi-šim-ma-ri ih-hi-il-ša at-ta
 B *lu-u šá iš-tu gi-šim-^rma-ri* [.....]
 M [.....-š]i^mma-ri ih-hi-il-ša-a [.....]
 g *l[u-....-t]u ḥi-šim-ma-ru ih-h[i-.....]*
 y (traces)
- 144' z lú^{giš}má a sù-ga hé-me-en
 B lú^{giš}má-bi a sù-ga [.....]
 D [..^{gi}]šmá-bi a sù-ga hé-me-en
 M [.....] a sù-ga hé-me-[..]
 g lú^{giš}má-bi [.....]
hh lú^{giš}má-ni ḥi-šù^ḥ-a hé-me-en
 z *lu-ú šá ina e-lip-pi ina me-e iṭ-bu-u at-ta*
 D [.. š]á ina e-lip-pi ina me-e iṭ-bu-ú MIN
 M [..... m]e-e iṭ-bu-^rú [.....]
 B *lu-u* [.....]
 g *lu-[..... m]e-^re^ḥ* [.....]
- 145' z gedim lú ki nu-túm-ma hé-me-en
 D [gedi]m lú ki nu-túm-ma hé-me-en
 B gedim lú ki nu-túm-ma [.....]
 g gedim lú ki nu-túm-m[a]
 z *lu-ú e-ṭim-mu la qib-ri at-ta*
 D *lu-^ru^ḥ e-ṭim-mu la qib-rù* MIN
 B *lu-^ru^ḥ* [.....]

143' or one who slipped from a date-palm;

144' whether you are one who drowned from a boat,

145' or whether you are an unburied ghost,

143' The -ga Auslaut in Ms. y (Sum.) does not allow one to restore gišimmar, as in other variants.

- 146' z gedim lú-sag-èn-tar nu-tuku-a hé-me-en
 D gedim lú-sag-èn-tar nu-tuku-a hé-me-e[n]
 B ṛgedim lú-sag-èn-tar nu-tuku-a [.....]
 g gedim lú-sag-èn-t[ar]
 z lu-ú e-ṭim-mu šá pa-qí-du la i-šu-u at-ta
 D lu-u e-ṭim-mu šá pa-qí-da la i-šú-ú MIN
 cc [..... -ṭ]m-ṛ mu šá pa-ṛ qí-d[u]
- 147' z gedim lú ki-sì-ga-ke₄ nu-tuku-a hé-me-en
 D gedim lú ki-sì-ga nu-tuku-a hé-me-en
 B ṛgedim lú [..s]ì-[.....]
 g gedim lú ki nu-sì-[.....]
 cc [..... -s]ì-ga nu-tuku-a hé-ṛme-e[n]
 z lu-ú e-ṭim-mu šá ka-síp ki-is-pu la i-šu-u at-ta
 D lu-u e-ṭim-mu šá ka-síp ki-is-pi la i-šú-ú MIN
 B [l]u-u ṛe-ṛ-[.....]
 cc [....] ṛe-ṛ-ṭim-mu šá ka-síp ki-is-pi la i-šú-ú' [...]
- 148' z gedim lú a dé nu-tuku-a hé-me-en
 D ṛgedim lú a dé-a nu-tuku-a hé-me-en
 g gedim lú dé-[.....]
 cc [..... l]ú a dé-a nu-tuku-a hé-me-en
 A⁹³ [.....-e]n
 z ṛlu-ú e-ṭim-mu šá na-aq me-e la i-šu-u at-t[a]
 D [.....] e-ṭim-mu šá na-aq me-e la i-šú-ú MIN
 cc [.....] e-ṭim-mu šá na-aq me-e la i-šú-ú MIN
 g ṛlu-ṛ-[.....]
 A [..... M]IN

- 146' or the ghost who has no one to take charge of him,
 147' or the ghost who has no one to make a funerary offering,
 148' or the ghost who has no one to pour out a water libation;

146' This same line appears in the Incantation to Utu 218 (Alster: 1991, 64), the first of many verbatim parallels with UH 4, as noted in Alster' commentary on the text (ibid., 89-90).

146-147' The UH text gives correspondences between (lú-)sag-èn-tar and *pāqīdu*, which also occurs in BM 51220 (unpub.), ll. 10-11, sag-èn-tar ṛa-nun-na-ke-e-ne // *pa-qīd* ṛ[a-n]un-na-ki. This correspondence, however, is not universally applied, as in *Gilgamesh, Enkidu and the Netherworld* (q 1): gedim lú-níg-sì-ke nu-tuku igi bí-du₈-àm // *šá eṭimmašu pāqīda lā išū tāmur*, 'did you see the ghost who had no one to take care of him?' (George 2003: ii 767). The *Gilgamesh* passage gives lú-níg-sì-ke, 'one who makes a funerary offering', as the correspondent to Akk. *pāqīdu* 'provider', in contrast to UH 4: 147', which translates lú ki-sì-ga by *ša kāsip kispa*, 'one who makes the funerary offering'; cf. also UHF Appendix 634 (Geller 1985: 141), lú ninda ki-sì-ga nu-un-tuku-a (hé-me-en), with a similar meaning. In the Incantation to Utu 154-155 (Alster 1991: 13, 60), the wish is expressed on behalf of the ghost, that ú ki-sì-ga [h]é-en-na-gá-gá a ki-sì-ga hé-en-na-dé-e, 'may the (dead man's heir) offer a food offering, may (the heir) pour out a libation'. Alster, however, understands ki-sì-ga in this context as 'grave', i.e. the 'quiet place' par excellence. Cf. also *Gilgamesh and Huwawa* Version B: 52-56, where the soldiers who accompany *Gilgamesh* to the Cedar Mountains are to be unhampered by wives and children, i.e. like demons and ghosts who have no family ties (see Edzard 1993).

148' A similar line occurs in CT 17 37: 7, ki-sì-ga a-dé-àm úrugal-la-ta im-ta-è-a-meš // *a-na ka-sa-ap ki-is-pi na-aq mé-e iš-tu qab-rì* MIN (= *it-ta-šu-ni*), 'they emerged from the grave for the funerary and drink offerings'; cf. Schramm 1970: 406, 7-8. This large six-column tablet, only preserved in columns 1, 5, and 6, bears the rubric k[a-inim-ma] ki-sì-ga gedim-ma-ke₄, 'incantations of funerary offerings of a ghost'. A comparable expression appears in UHF Appendix 62' (Geller 1985: 141), lú a bal-ṛe' nu-un-tuku-a (hé-me-en), and similarly in the Incantation to Utu 221 (Alster 1991: 13, 65), gidim lú a bal-a nu-mu-un-tuku hé-a, 'whether he be the ghost who has no one libating water (for him)'.

93 From K 4857+ col. v.

- 149' D [gedi]m lú mu-pà-da nu-tuku-a hé-me-en
 z [..... m]u¹-pà-da nu-tuku-a hé-me-e[n]
 g gedim lú mu-^rpà-da^r [.....]
 cc [..... l]ú mu-pà-da nu-^rtuku-a^r me-en
 A [.....-e]n
 D [lu-u] e-^tim-mu šá za-kar šu-mì la i-šú-ú MIN
 z [..... z]a-kar šu-mu la i-šú-u a[t-t]a
 cc [.....-t]im-mu šá za-^rkar^r [..-m]i la i-šú-ú MIN
 g lu-u e-^t[im-.....]
 A [.....] MIN
- 150' D [^ddì]m-me hé-me-en [^ddì]m-^rme-a^r hé-me-^ren^r [^ddìm-me-lagab] hé-me-en
 z [.....] hé-me-en [.....] hé-me-en [.....]-^ren^r
 g ^ddìm-^rme^r [.....] ^ddìm-me-a [.....] ^ddìm-me-lagab [hé-me-en]
 cc [...-m]e hé-me-^ren^r [.....]-a hé-me-e[n] [.....]-en
 D [lu-u la-maš-tu₄ MIN [lu-u la-ba]-šū MIN [lu-u ah-ha-z]u MIN
 z [..... a]t-ta [.....]
 g lu-u l[a-.....] lu-u l[a-.....] lu-u a[h-.....]
- 151' D [.....] ^rhé-me-en^r
 g nu-gig šà-tùr-ra [hé-me-en]
 cc nu-^rgig šà-tùr^r h[é-.....]
 g ^rlu-^r[u qa-diš-tu ša-as-su-ru at-ta]
- 152' g um-me-ga-lá [.....]
 cc [.....-l]á hé-me-en
 A ^rx^r [.....]
 D ^rlu-u^r mu-š[e-niq-tu₄ at-ta]
 g l[u-.....]
 A ^rlu-^r[.....]
- 153' D ér-ra um-[me-ga-lá hé-me-en]
 A ér-^rra^r [.....]
 g ^rér^r [um]-me-ga-lá [.....]
 cc [.....-g]a-lá hé-me-en
 D lu-u ba-ki-tu m[u-se-niq-tu₄ at-ta]
 A lu-u ba-ki-tu [.....]

- 149' whether you are one with no one to call (his) name.
 150' Whether you are the Lamaštu, Labašu, or jaundice-demon,
 151' whether you are the hierodule womb,
 152' whether you are a wet-nurse,
 153' whether you are a wailing woman (or) wet-nurse;

149' This line appears in the Incantation to Utu 220 (Alster 1991: 13, 65), and cf. UHF Appendix 61': lú mu-pà-^rda^r nu-un-tuku-a (hé-me-en).
 151'-153' Cf. UH 5:22-24.

- 154' D lú hul-gál [hé-me-en]
 A lú hul-gál [.....]
 cc [.....] hé-me-en
 g lú hul-gál [.....]
 D lu-^ru^r [.....]
 A lu-u lem-[nu at-ta]
- 155' D udug hul-g[ál hé-me-en]
 A udug hul-g[ál]
 g udug hul-g[ál]
 cc [.....] hé-me-e[n]
 D lu-u ú-t[uk-ku lem-nu at-ta]
 A lu-u ú-[.....]
- 156' A ub-da gub-[gub-bu hé-me-en]
 D ub-da g[ub-.....]
 g u[b-.....]
 cc [.....] h[é-.....]
 A lu-u mut-[taz-ziz tub-qi at-ta]
 D lu-u m[ut-.....]
- 157' A da gub-[gub-bu hé-me-en]
 D da g[ub-.....]
 A lu-u mu[t-.....]
 D lu-u mut-^rta^r-[az-ziz šá-ha-ti at-ta]
- 158' D u₄-šú-uš ga-ba-da-an-g[u₇ hé-me-en]
 A ^ru₄-šú^r-uš [.....]
 D ^rlu^r-u šá u₄-ma it-ti-šú l[u-kul at-ta]
 A ^rlu^r-u šá-[.....]
- 159' A u₄-šú-uš [.....]
 D ^ru₄^r-[.-u]š ga-ba-da-an-n[ag hé-me-en]
 A lu-u š[á]
 D [l]u-u šá u₄-ma it-ti-šú l[u-uš-ti MIN]

- 154' [whether you are] a rogue,
 155' whether you are the evil Utukku-demon;
 156' whether you stand about in the corners,
 157' or whether you lurk in the nooks;
 158' whether you are the 'let me eat with him daily' -demon,
 159' or whether you are the 'let me drink with him daily' -demon,

156'-157' Cf. UH 5: 27-28.

158'-160' These lines have a parallel in an unusual Aramaic magic bowl (Müller-Kessler and Kwasman 2000) which is written in a conservative Aramaic literary style and has the closest parallels yet discovered to Akk. magic. The bowl (ll. 7-8) reads, 'that you [the demon] will eat what I eat and you will drink what I drink and you will anoint what I anoint', and this line is then repeated as, 'let my palate eat what you eat and drink what you drink and (let me) anoint what you anoint'. The bowl adds (l. 5), 'I am the bitter river so that no one drinks from me' and later remarks (l. 10), 'you are the bitter river so that on one drinks from you', which parallels UH 4: 174'-175' (see Geller 2005b: 58-59).

- 160' D ṛu₄^ṛ-šú-uš ga-ba-da-an-š[éš hé-me-en]
 A u₄-šú-u[š ..-b]a-d[a-..-šé]š [.....]
 L [.....-b]a-d[a-.....]
 D lu-u šá u₄-ma it-ti-šú lu-[.....]
 A ṛlu^ṛ-[..] ṛU₄^ṛ it-t[i-.....lu-up]-pa-šiš a[t-ta]
 L [.....-m]a it-t[i-.....]
- 161' D u₄-šú-uš ga-ba-da-an-m[u₄]
 A [.....] ga-ba-[.....-m]u₄ hé-me-e[n]
 L [.....] ga-b[a-.....]
 D lu-u šá u₄-ma it-ti-šú lul-t[a-.....]
 A [l]u-u šá u₄-ma it-[....lu]l-ta-biš MIN
 L [l]u-u šá u₄-ma it-[.....,.....]
- 162' D ga-an-ku₄ ga-ba-da-an-g[u₇-e]n
 A ga-an-ku₄ g[a-.....-a]n-gu₇ hé-me-en
 L g[a-an-ku₄ g[a-.....]
 D lu-u šá lu-ru-um-ma it-ti-šú l[u-...] MIN
 A [..]-u šá lu-ru-u[m-.....]-šú lu-kul MIN
 L [l]u-u šá lu-ru-u[m-.....]
- 163' D [g]a-an-ku₄ ga-ba-da-an-ṛnag^ṛ [h]é-me-en
 A [g]a-an-ku₄ [.....-na]g hé-me-en
 L [g]a-an-ku₄ [.....]
- 164' D [g]a-an-ku₄ ga-ba-da-an-šéš hé-me-en
 A [.....-k]u₄ [.....-šé]š ṛhé-me-en^ṛ
 L [.....]-ṛku₄^ṛ [.....]
- 165' D [g]a-an-ku₄ ga-ba-da-an-mu₄ ṛhé^ṛ-me-en
 A [.....]-ṛku₄^ṛ [.....]
- 166' D [šà-ga]r tuku-a-mu-dè ninda ga-ba-da-an-g[u₇ hé-me-e]n
 A [.....]-ṛa^ṛ-mu-dè ninda ṛga^ṛ-[.....]
 D [lu-u š]á ina bu-ri-ia a-ka-la it-ti-šú l[u-.....]
 A [.....-r]i-ia a-ka-ṛlu KI-šú lu^ṛ-kul [MIN]

- 160' [whether] you [are the] 'let me be anointed with him daily' -demon,
 161' or whether you are the 'let me get dressed with him daily' -demon,
 162' whether you are the 'let me enter and dine with him' -demon,
 163' or whether you are the 'let me enter and drink with him' -demon,
 164' whether you are the 'let me enter and be anointed with him' -demon,
 165' or whether you are the 'let me enter and get dressed with him' -demon,
 166' [whether you are the] 'let me eat with him when I'm hungry' -demon,

162' The line has been cited in a commentary in A III/1 44 (MSL 14: 328): ṛga^ṛ-ba-ku₄ ga-ba-da-an-gu, hé-me-en // lu-u šá lu-ṛru^ṛ-um-ma it-ti-šú lu-kul at-tū.

162'-169' These lines appear in the Incantation to Utu 225a-231 (Alster 1991), with minor variations.

163'-167' The Akk. is restored theoretically in Geller 2007: 116; see also UH 5: 33-38.

- 167' D [..... tuku]-^ra¹-mu-dè a ga-ba-da-an-n[ag hé-me-en]
 A ^rimma¹-t[a-m]u-dè a ga-ba-da-an-nag hé-me-en
- 168' A uh-tag-g[a]-^ra¹-mu-dè ì ga-ba-da-an-šéš hé-me-en
 D [.....-g]a-a-mu-dè ì ga-ba-da-an-š[éš]
hh ^rúh²-tag¹-mu-šè¹ ga-ba-^ran¹-d[a-šéš hé-me-en]
 A lu-u šá ina up-^rli¹-ia šam-na it-ti-šú lu-up-pa-šiš MIN
- 169' A a-šed₇-dè tag-ga-mu-dè úr-ra-na túg ga-ba-da-an-mu₄ hé-me-en
 D [.....]-a-mu-dè úr-ra-na túg g[a-.....]
hh šed₇-mu-dè úr-ra-na ^rga¹-ba-da-an-mu₄-^rdè¹
 A lu-u šá ina ^rku¹-ši-ia ina uṭ-li-šú šu-ba-tu KI-šú lul-ta-biš at-ta₅
 D [.....]-^ria ina uṭ-li¹ [.....]
 z [.....] x [.....]-šú ṣ[u-b]a-a-tú¹ it¹-ti-šú lul-[t]a-bi-i[š.....]
- 170' A en su lú-u₁₈-lu dumu dingir-ra-na
 z (traces)
hh su lú-ùlu dumu dingir-ra-n[a]
 A a-^rdi zu¹-mur LÚ DUMU DINGIR-šú
- 171' A [e]n-^rna¹ ba-ra-an-^rta¹-re-en-na-aš en-na ba-ra-an-ta-[z]i-ga-en-na-aš
 z [.....-r]a-an-[..-r]e-e[n-.....]-^rna¹ [..-r]a-an-ta-z[i-g]e-[..]-na-aš
hh en-na ba-ra-an-ta-^rre¹-en-na-aš en-na ba-ra-^ran¹-ta-zi-ge-en-na-aš
 A [a-d]i la [ta-a]s-su-ú a-di la ta-as-su-hu
 z [..]-^rdī¹ l[a] ta-s[u-.....] ^rla¹ [.....]-hu
 y (trace)
 (r a-di [ina É?] la [.....] a-di ina URU la ta-as-su-hu)

- 167' or whether you are the 'let me drink with him when I'm thirsty' -demon,
 168' whether you are the 'let me get anointed with him when I'm lousy' -demon,
 169' or whether you are the 'let me get dressed in his lap when I'm cold' -demon.

Demons not to eat or drink

- 170' Concerning the body of the man, son of his god –
 171' so long as you have not departed, so long as you have not withdrawn,

169' Cf. UH 5: 40. The idea of dressing in someone's lap bears sexual overtones, and the direct speech in the first person may represent the *ipsissima verba* of a female ghost who had had carnal relations with a human victim. If so, the perspective in UH is exactly the opposite to that of Ardat lilī incantations portraying the maiden-demon as never having had normal sexual relations or 'never peeled off her clothes on her husband's lap' (cf. Geller 1988: 14, 29-35), which is why *ardat lilī* seeks contact with a human victim, and why the ritual prescription is a mock marriage (ibid. 21, note on Lackenbacher 1971: 138, 1'-8'). Cf. also Lackenbacher 1971: 127 rev. ii, since the missing reverse of the 'guruš-lil-lá' tablet may have included lines duplicated in UH 4, particularly the repetition of phrases with Sum. verbal forms in ga- prefix, suggesting the demon attaching itself intimately with its victim.

170'-171' These lines are duplicated in UH 5: 67-68, and in UH 6: 179'-180'.

171' Cf. Lackenbacher 1971: 127 ii 3'-6', cited as Ms. r.

- 172' A [ú ba-ra-an-d]a-ab-gu₇-e a ba-ra-an-da-ab-nag-e
 z [...-r]a-an-da-gu₇-[é]n[?] a ba-ra[?]-a[n-d]a-ab-nag[!]-e
 y [?]ú[?] [.....]
hh [?]ú[?] ba-ra-[?]an[?]-da-gu₇-e a ba-ra-an-da-[?]nag[?]-en
 A [..... t]a-kul me-e e tal-ti
 z [.....] [?]e ta-kul[?] me-e e [?]tal[?]-[.]
 y a-k[[?]a-la]
 (r a-ka-lu la-a ta-kal A.MEŠ la ta-šat-ta)
- 173' A [^{gis}banšur a-a]-[?]ugu-zu [?]en[?]-líl-lá-ke₄ šu-zu ba-ra-dè-in-tùm
 z [.....]-lá-[?]ke₄ šu-zu [?]ba-ra-dè-in-[?]tùm[?]
 y ^{gis}banšu[r] [?]a[?]-[.....] šu-z[u]
 A [ina pa-aš-šu-ri] a-bi [?]en-[líl a-l]i-di-ka qa-at-ka e tu-bil
 z [.....] a-li-[?]di-ka qa[?]-a[t-k]a [?]e tu-bil[?]
- 174' z a a-ab-ba [..... ^{id}id]igna
 A [..... a du₁₀]-ga a š[eš-a a [?]id]igna
 Q [..... [?]id]igna
hh [?]a-a[?]-ab-ba a du₁₀ a šeš-a a [?]idigna
 z A.MEŠ tam-tì [?]A[?][.....]-tú A.[ME]Š [?]id[?][.....]
 A [.....]-ti me-e ta-b[u-.....ME]Š [?]i-di[?]-ig-lat
 (r A.MEŠ tam-tì A.MEŠ ta-bu-tú A.MEŠ mar-ru-tú A.MEŠ i-di-ig-lat)
- 175' Q [a] ^{id}buranun-na a pú-ta a íd-da ba-ra-an-šú-šú-dè
 z [[?] ^{id}buranun-a a p[ú-.....-d]a ba-ra-an-šú-[.....]
 A [.....bu]ranun a p[ú-.....-a]n-šú-šú-d[è]
hh a [?]buranun[?] a pú a íd-da ba-ra-ab-šú-šú-dè-[?]dè-en[?]
 z A.MEŠ pu-rat-t[i]
 Q [?]A[?][.....] A.M[EŠ] la-a te-[?]lam[?]
 A [.....]-rat-ti MIN bu-r[i]
 (r A.MEŠ pu-rat-tú A.MEŠ bu-ri A.MEŠ na-a-ri la te-le-me)

172' you may not eat food nor drink water!

173' Nor may you lay your hand on the offering table of your sire Enlil!

174' Nor may you taste sea water, sweet water, brackish water, Tigris water,

175' Euphrates water, well water, or river water!

172'-175' These lines are duplicated in UH 5: 69-71, and in UH 6: 181'-184'.

172' Cf. the Nimrud incantation Knudsen 1965: 165, 47 = CTN 4: 107 rev. 24-25: [ú nu-da-a]b-gu₇-e a nu-un-da-ab-nag-[?]e // [?]a[?]-[ka-la u]l ik-kal me-e ul i-šat-[?]tì, 'he eats and drinks nothing'.

173' The description of demons as being sired by Enlil is reflected elsewhere in UH 3: 30, which refers to the demons as Enlil's messengers, or in UH 5: 3 which addresses Namtar as Enlil's son. Cf. also UHF 449, and UH 5:70. The 'lifting of the hand' (šú -túm) referred to in this line has nothing to do with the prayer gesture, but rather with extending the hand to touch or grasp something not permissible or taboo.

174'-175' See note to UH 4: 158'-60' above, with an Aramaic magic bowl parallel to these lines.

- 176' Q an-šè ba-dal-e-en pa na-an-du₁₂-du₁₂
 z an-šè ba-da[l-.....]
 A [..... b]a-dal-en p[a]
 Q a-na AN-e nap-riš-[.] kap-pa e tar-[..]
 z ana AN-e ʳnap-riš-ʳma ʳkap-pu ʳ[.] tar-ši
 A [..... na]p-riš-ma kap-[.....]
 (r a-na AN-e nap-riš-ma kap-pa e tar-ši)
- 177' z ki-šè ba-gub-ba tuš na[m-ba-da-an]-ʳgá-gáʳ
 D ki-šè ba-gub-ba tuš n[am-.....]
 A [.....]-gub-ba tuš n[am-.....]
 Q [..... mu-u]n-na-gub-bé-en [.....]-ʳabʳʳ-gá-gá-an
 z ina KI-tì ni-kil-m[a šu-ba]ʳ e taš-kun
 D ina KI-tì nik-la-ma šub-t[u₄]
 A [.....-ti]m nik-la-ma šub-ta ʳeʳ [.....]
 Q ina KI-tì nak-l[e-..] šub-ta e taš-ku-[un]
 (r i-na KI-tì nak-le-ma šub-ta e taš-kun)
- 178' z lú-u₁₈-lu dumu dingir-ra-ʳna ba-ʳra-an-t[e-..]-dè ba-ra-an-[g]i₄-ʳgi₄-e-dè
 D [l]ú-u₁₈-lu dumu dingir-ra-na ba-ra-n[a-.....] ba-ra-na-gi₄-g[i₄-.....]
 A [.....]-lu dumu dingir-ra-na ba-ra-an-te-[.....] ba-ra-an-gi₄-gi₄-d[a]
 Q [..]-ʳu₁₈-lu [.....-r]a-na [.....-t]e-ge₂₆ [.....-d]è
hh lú-ùlu dumu¹ dingir<ra>-na ba-ra-na<-gi₄-gi₄-dè> ba-ra-na-an-te-ge₂₆-ʳdè¹-d[è-en]
 z a-na LÚ DUMU DINGIR-šú la ta-ṭe-eh-hi la [t]a-sa-niq
 Q eṭ-lu a-me-[lu] DUMU DINGIR-[..] la x x x la [.....]
- 179' z sag-zu sag-gá-na nam-ba-da-an-gá¹-ʳgáʳ¹
 D [sa]g-zu sag-gá-na nam-ba-da-a[n-.....]
 A ʳsag¹-zu sag-gá-na nam-ba-da-ab-gá¹-[..]
hh ʳsag-zu¹ sag-gá-na nam-ba-gá-gá-[dè-en]
 z qaq-qa-ad-ka ana [qa]-ʳaq¹-<qa>-di-šú la ta-šak-kán
 A qaq-qad-ka ana qaq-qa-di-šú la ta-[.....]
 D om.

- 176' Fly off to heaven, although you have no wing,
 177' stay in the Netherworld, but may you never have a place!
 178' Nor may you approach nor draw near to the man, son of his god.
 179' You must not place your head upon his head,

170'-178' These lines are duplicated in UH 5: 72-74 and UH 6: 185'-187'.

- 180' D [...z]u šu-na nam-ba-da-an-gá-gá
 z [..... š]u-^rna^r nam-ba-da-an-gá-gá
hh ^ršu^r-zu^r ^ršu^r-na nam-ba-gá-gá-[dè-en]
 D [.....]-^rka^r ana qa-ti-šú la ta-šak-kán
 z ^rqa^r-t[i.....] la ta-šak-kán
- 181' A gìri-zu gìri-na nam-ba-[.....]
 D [.....-n]a nam-ba-da-an-gá-gá
 z [.....] nam-ba-da-an-gá-gá
 A še-ep-ka ana še-pi-šú [.....]
 D [..... š]e-pi-šú la ta-šak-kán
 z [.....] ^rta-šak-kan^r
- 182' A šu-zu šu-na [.....]
 D [.....-n]a na-ab-tag
 A ina qa-ti-ka la ^rta^r-[.....]
 D [.....-k]a la ta-lap-pat-su
- 183' A gú-zu [gú-na]
 D [..... nam-ba-a]b-gíd-i
hh ^rgú-zu^r g[ú]-na nam-ba-ab-gíd-^ri^r-[dè-en]
 A ki-šad-ka [.....]
 D [..... la t]a-^rsa^r-har-šú
 B (traces)
- 184' A igi-zu [.....]
 B [.....] šu na-ab-íl-l[a]
 D [.....]-^ríl^r-l[a]
hh igi-zu na-ab-íl-en
 A in-ka [la taš-šá-a]

- 180' your hand upon his hand,
 181' your foot upon his foot.
 182' You must not touch him with your hand,
 183' nor incline your neck towards him,
 184' nor raise your eye towards him,

179'-189' Another parallel with gurus-^rlíl-lá incantations gives the background to these injunctions, cf. Lackenbacher 1971: 6,5 126 ii 3-8:

šu-ne-ne-a šu-ni ba-an-gar-re-eš
 qa-ti-šú<nu> ana qa-ti-šú i[š-ku-nu]
 gìri-ne-ne-a gìri-ni ba-an-gar-re-eš
 še-pi-[šú-nu] ana še-pi-š[u iš-ku-nu]
 gú-ni gú-da im-ma-an-gar
 ki-š[a-ad-su-nu] it-[ti] ki-š[á-di-šú tašakkan(GAR)^{an}]

'(Just as) they placed their hand on his hand, (as) they placed their foot on his foot, you position their neck with his neck'.

Note the same sequence of hand, foot, and neck in ll. 180'-183', and see also Borger, 1969: 8-9, 141-142 (zi-pà incantations).

184' Thompson (CT 16 11 vi 16) also restores *taš-šá-a*.

- 185' A egir-zu igi n[a-.....]
 B [.....] ṛigiṛ na-an-ši-in-bar-r[e]
hh egir-zu-ṛšèṛ igi n[a-.....]
 A *ana EGIR-ka* [.....]
 B [... ar]-ṛki-kaṛ la ṛtapṛ-pal-la-a[s]
- 186' A ugu-na gù b[a-.....]
 B [...-n]a g[ù ba-r]a-an-da-a[b-.....]
hh gù ṛbaṛ-ra-an¹-na-ab-ṛdé-eṛṛ
 A *e-li*-[.....]
 B ṛeṛ-li-šú la ta-šá-as-si
- 187' B ṛéṛ-a-šè nam-b[a-k]u₄-ṛku₄-d[è]
 A é-a-šè [.....]
hh ṛéṛ-aṛ-šè nam-mu-un-ku₄-ku₄-[dè-en]
 A *a-na bi-t[i la te-ru-ub-šú]*
 B om.
- 188' B ùr-a-šè nam-m[u-un-d]a-bal-ṛeṛ
 A ùr-a-šè [.....]
hh ṛùr-šèṛ nam-mu-da-bal-dè-e[n]
 j [*a-na ú-ri la tab-b*]a[l-kit]
 A *a-na ú-ri* [.....]
- 189' B é-ki-tuš-a-na nam-ba-ṛku₄-ku₄-dèṛ
 A é-ki-tuš-n[a]
 j [.....] nam-mu-ṛunṛ-ku₄-ku₄-ṛdèṛ
 g [..... na]m-ṛmu-un-da-ku₄-ku₄-[..]
hh ṛéṛ-ki-tuš-šè nam-mu¹-un¹-ku₄-ku₄-ṛdè-enṛ
 A *a-na Éṛ* [.....]
 j [..... *šub*]-ṛtiṛ-šú [l]a te-ru-ub-šú
 g [.....-š]ú

185' nor look behind you,

186' nor call out above him.

187' You must not enter the house (with him),

188' nor clamber onto the roof,

189' nor enter his sitting room with him,

185'-189' See the note on the previous page.

189'-190' These lines occur on a Graeco-Babyloniaca tablet (Geller 1997: 76, 3-4), although the Greek transliteration is quite corrupted (ibid. 77).

- 190' B šà-uru-a-ta nam-mu-un-da-[ni]gin-e-dè
 j [.....]-ta nam-ba-nigin-e-dè
 A šà-uru-^ra^r-[.]^r nam-mu-un-da-nigin-e^r-d[è]
 g [.....] nam-mu-un-da-nigin-dè
hh ^ršà^r-uru-šè nam-mu-un-da-gi₄-gi₄-d[è-en]
 B *ina lib-bi URU la tal^r ta^r-nam-mi-šú*
 j [.....]-bi ÍD ^rla^r tal-ta-nam-meš
 A *ina^r lib^r-[.....] la tal-ta-nam-mi-š[ú]*
 g [.....-t]a-nam-meš
- 191' B bar-ta-bi-šè nam-mu-un-da-nigin-e-dè
 j [..-t]a-bi-šè nam-mu-un-nigin-e-dè
 A [.....] nam-mu-un-da-nigin-e-dè
 y [ba]r^r-ta-bi^r-[.....]-x-[.....]
 g [.....] nam-mu-un-da-nigin-dè
 B *ina a-ha-a-ti la ta-sà^r-na-ah^r-har-šú*
 j [..] a-ha-a-tu₄ la tas^r-sa^r-na-har-šú
 A [..... t]a-sà-na-ah-har-šú
 y [in]a a-ha-a-ti la tas-sa-n[a-.....]
 g [.....]-sa-na-ah-har-šú
- 192' B inim^den-ki-ke₄ lú^r-u₁₈-lu^r dumu dingir-ra-na
 j [.....] ^den-ki-ke₄ lú^r-u₁₈-lu^r dumu dingir-ra-na
 A [.....] lú^r-u₁₈-lu^r dumu dingir-ra-na
 y ^rinim^r ^den-ki-ke₄ lú^r-u₁₈-lu^r dumu dingir-r[a-..]
 g [.....] dumu dingir-ra-na
hh inim^dereš-ki-gal-la-ke₄ ^rlú-ùlu dumu^r [di]ngir-r[a-na]
 B *ina a-mat^d é^r-[.....] DINGIR-šú*
 j *ina a-mat^d IDIM a-me-lu ma-ri DINGIR-šú*
 A [.....^d] ^dé^r-a LÚ DUMU DINGIR-šú
 y *ina a-mat^d é^r-a a-me-lu mar DINGIR-[..]*
 g [..... DUM]U DINGIR-šú

190' nor always circulate with him in the city centre,

191' nor surround him outside.

192' By order of Ea: let the man son of his god

190' See the previous note.

190' Note the variant in Ms. j (ÍD for URU), but since the Sum. in Ms. j is lost, we cannot tell if this is a real variant or an error.

192' Note the reference to Ereškigal in the OB Ms. **hh** (UHF 352), which follows the parallels between UH 4 and In. Desc.; cf. Geller 1985: 106.

- 193' j hé-en-kù-ga hé-en-sikil-la hé-en-dadag-ga
 B hé-en-kù-ga hé-e[n-.....-l]a h[é-en]-dadag-ga
 A [.....] hé-en-sikil-la hé-en-dadag-ga
 y ʿhé-enʳ-kù-ga hé-en-sikil hé-en-ʿdadagʳ
 g [.....] hé-en-dadag
hh ù-me-ni-sikil ù-me-ʿniʳ-dadag [ù-me]-ni-k[ù]
 j *li-lil li-bi-ib li-nam-mé-ri*
 y [...-l]il li-bi-ʿibʳ lim-mer
 A om.
- 194' j ^{dug}bur-šakan-gin₇ u-me-ni-luh-luh
 B ^{dug}bur-šakan-gin₇ [.]me-[...]luh-luh
 D ^rdugbur-šakan-gin₇ʳ [.....]
 A [.....-gi]n₇ u-me-ni-hu-luh-luh
 y ^rdugʳ[...šak]an-gin₇ ù-ʿmeʳ-ni-luh-luh
 g [.....] u-me-ni-luh-luh
hh ^{na4}bur-ʿšagan-gin₇ ùʳ-me-ʿluh-luhʳ
 j *GIM pu-ur šik-kát lim-te-si*
 D *ki-ma pu-ri x-[.....]*
 A [..... šik]ka-ti lim-te-es-si
 y *ki-ʿma puʳ-ú-ʿruʳ šik-ka-tú lim-te-es-si*
 g [.....-t]e-es-si
- 195' j ^{dug}bur-ì-nun-na-gin₇ u-me-ni-su-ub-su-ub
 B ^{dug}bur-ì-nun-na-gin₇ [.....]-ub-su-ub
 A [.....-gi]n₇ u-me-ni-su-ub-su-ub
 D ^{dug}bur-ì-nun-n[a-u]b
 y ^rdugburʳ-ì-nun-na-[gi]n₇ u-me-ni-su-ub-su-ub
 g [.....] u-me-ni-su-ub-su-ub
hh ^{na4}bur-ʿì-nunʳ-na-ʿgin₇ x x ùʳ-me-ni-su-u[b]
 j *GIM^{ma} pu-ru hi-me-tu₄ liš-tak-kilʳ : kul*
 B *GIM pu-ri he-me-ti [...]-ta-kil*
 A [.....-m]é-ti liš-ta-kil
 D *ki-ma pu-ri [.....]ʳ liš-taʳ-kil*
 y *k[i-m]a pu-urʳ hiʳ-me-ti liš-tak-kil*
 g [..... l]iš ri in

193' become pure, clean, and radiate,

194' may be be washed like an oil jar,

195' may he be wiped off like a butter dish.

193' One often finds a standard orthography of *li-im-mi-ir*, as in Šurpu 7: 81 and Šurpu App. 19: 28, as well as Knudsen 1965: 166, 73 (= CTN 4: 107 rev. 45), and frequently.

194'ff. The same sequence of lines appears in Šurpu 7: 82-87.

194'-197' These lines are often found at the end of incantations, eg. Knudsen 1965: 161, 25-26.

195' For *lištakil*, cf. Deller and Watanabe 1980: 209. The var. in Ms. g is incomprehensible, while Ms. j offers variant forms of the verb.

- 196' j ^dutu sag-kal dingir-e-re-ne-ke₄(!) šu-na u-me-ni-sì
 B ^dutu sag-kal dingir-re-e-n[e-.....] u-me-ni-sì
 D ^dutu sag-kal dingir-re-^re^r-[.....-n]a u-me-ni-sì
 A [.....-n]e-ke₄ šu-na u-me-ni-sì
 y ^rd^r[...] sag-kal dingir-re-e-ne ^ršu-na ù^r-[.....]
 g [.....] u-me-ni-sì
hh ^dutu ^rsag-kal^r dingir-^rre^r-e-ne-ra šu-na ^rù^r-me-[..]-sì
 j *ana* ^dUTU *a-šá-red* DINGIR.MEŠ *pi-qid-su-ma*
 B *ana* ^dUTU *a-šá-red* DINGIR.MEŠ [..]-*qid-su-ma*
 D *ana* ^dUTU *a-šá-red* D[INGIR.....-*qi*]d-su-ma
 A [.....].MEŠ *pi-qid-su-ma*
 197' j ^dutu sag-kal dingir-e-re-ne-ke₄(!) silim-ma-na šu sig₇-ga dingir-re-ne-ke₄ hé-en-ši-in-gi₄-gi₄
 B ^dutu sag-kal dingir-re-e-ne-ke₄ silim-ma-na šu s[a₆-.....]-ra-na-šè hé-en-ši-in-gi₄-gi₄
 D ^dutu sag-kal ^rdingir-re-e-ne^r-ke₄ silim-ma-n[a š]u sa₆-ga dingir-ra-na-šè hé-e[n-š]i-in-gi₄-gi₄
 A [.....-n]e-ke₄ silim-ma-na šu sa₆-ga [.....-š]è ^rhé^r-[..-š]i-in-gi₄-gi₄
 g [.....-g]a dingir<ra>-na-šè hé-en-ši-in-gi₄-gi₄
hh ^dutu ^rsag-kal dingir^r-[..]-^re^r-ne-ka ^ršu sa₆-ga^r dingir-^rra^r-na-šè hé-e[n..]-^rin-gi₄^r
 j *ana* ^dUTU *a-šá-red* DINGIR.MEŠ *šal-mu-us-su ana qa-at dam-qa-a-tú*
 šá DINGIR-šú *lip-pa-qid* TE.EN

-
- 198' B ka-inim-ma udug hul-a-kám
 A ^rka^r i[nim]-ma udug hul-a-kám
 D [.....-m]a udug hul-a-kám
 y k[a-.....]
 g [..... h]ul-a-kam
 j (ruling only) followed by IM.DUB EGIR-šú
-

- 199' A éⁿ a-za-ad ^rníg^r-šed₇-šed₇ ^rba-nigin^r-na ba-e a-du₁₀-g[a an-n]a udu[g] hul a-ri-a
 j éⁿ a-za-ad níg-šed₇ níg-šed₇-bi níg-nigin-na ba-e-dè [.....]
 B [..] ^ra-za-ad níg-šed₇ ^r[.....-d]è a-d[u₁₀-ga a]n-na udug hul a-ri-a
 D [.....-še]d₇ ba-nigin-na ba-e [.....] udu[g] hul a-ri-a
 g [.....]-^re^r [.....]
 200' A dub 4-kám-ma [ud]ug hul-meš
 g (trace)
 j colophon (CT 16 50)
 B colophon

196' Commend him to Šamaš, foremost of the gods,

197' and may his welfare be entrusted to Šamaš, foremost of the gods, and into the benevolent hands of his personal god.

198' It is an Udug-hul incantation.

199' (Catchline of Tablet 5)

194'-197' These lines are often found at the end of incantations, eg. Knudsen 1965: 161, 25-26.

196' The parallel passage in UHF 508 has a gloss in the verbal form (in which the reading there is to be corrected to mu^{mi-e}-si).

colophon

A *ekal*(kur) ^mAN.Š[ÁR-*ban-apli*] = Asb. Typ a (BAK 316)

šar(20) *kiššāti*(šú) *šar*(20) KUR AN.[ŠÁR]

v GIM SUMUN-šú SAR *ba-ár u up-pu-uš* [.....]

SUKKAL KI ^d*marduk-uballiṭ*(din) ^{lú}MAŠ.MAŠ DUMU x [.....]

B (Cf. CT 16 11 note 10) K 2410

[..... KU]R-RE KÁ-DINGIR-RA^{ki}

[.....] IGI ^r*d**marduk*^r

[.....] ^{kur}*aš-šur*

[.....] x

DD ^rIM.GÍD^r.[DA] x [.....]

Udug-hul Tablet 5

* = copied MJG

A	= K 2507 + 3255 + *4647 + *9924 + 10124 + 13466 + Sm 1425 (previous copies 4R 1-2 and CT 16 12); ll. 1 – 35; 39 – 63; 66 – 74; 77 – 97; 120 – 124; 130 – 145; 148 – 156; 164 – 190; 193 – 197	pl. 40
B	= K 3121 (copy 4R 1, 2); ll. 15 – 47; 58 – 97; 99 – 138; 150 – 183	
C	= K 2528 + DT 7 (+) K 2954; ll. 46 – 51; 53 – 61; 90 – 120; 148 – 156; 158 – 165	pl. 41
*e	= BM 46296 + 46374 + 46408; (Tanittu-Bēl tablet, cf. CT 16 12-16 footnotes); ll. 15 – 28; 50 – 61	pl. 42
F	= K 3218; ll. 69 – 78	
*G	= Sm 1789; ll. 60 – 65	pl. 40
H	= K 5096 + 5725 + 13547 + 18815; ll. 109 – 125	
I	= K 4658 + 9367; ll. 158 – 174	
*J	= K 4943 + 6043 + 20191 [join R. Borger] (+) 13921; ll. 1 – 14	pl. 43
K	= K13536; ll. 14 – 17; 52 – 55	
L	= K 9405 + 10534; ll. 100 – 107; 110 – 112	
M	= K 12000K; (cf. CT 16 13 ii 55-59); ll. 68 – 71	
N	= K 12000N; (cf. CT 16 13 ii 55-63); ll. 67 – 74	
O	= K 10175; ll. 17 – 21.	
*p	= BM 38798; obv. = ll. 21 – 24; 97; 100 – 103	
*q	= BM 53650 (excerpt); ll. 1 - 5 unident.; 124 – 128	
*r	= BM 45539 (81-7-1, 3300) + 46759 (81-8-30, 225) [join I. L. Finkel]; ll. 67 – 75; 101 – 102; 106 – 125 N.B. One incantation has been omitted.	pl. 44
*S	= K 14219 + 7874 [join J. Reade]; l. 197	pl. 44
(T)	= Sm 48, <i>ardat lili</i> incantation; cf. Lackenbacher 1971: 146f.; ll. 184 – 191	
*u	= K 8635 (probably belongs to Ms. w below); ll. 143 – 147	pl. 45
v	= UET 6/2 391 15-21 (coll.); ll. 7 – 13	
*w	= K 8508, probably belongs to Ms. u above); ll. 159 – 162	pl. 45
x	= LKU 28 (VAT no. unknown and tablet unavailable for collation); 50 – 59	
y	= UET 6/2 392 (coll.); ll. 1 – 7.	
(Z	= K 239 + 2509 + 3261 = AMT 38 iv 18-25 = BAM 489 + BAM 508; medical); ll. 52; 142 – 149	
*bb	= BM 82907 (84-2-1) [ident. W. G. Lambert]; ll. 145 – 155	pl. 44
cc	= W 22653 = SBTU II 6:20-35; ll. 183 – 196	
*dd	= BM 78096; ll. 1 – 14	pl. 45
ee	= CBS 11303 (extracts) ll. 1 – 5 = ll. 131 – 33; 6ff. = Lamaštu; rev. lex.	
ff	= CBS 4507 (PBS 1/2 116 rev. 35-39); ll. 28 – 32	pl. 139-140
gg	= Tell Halaf 99 (tablet unavailable for collation); ll. 124 – 130	
hh	= BM 36387 (extract, ll. 1-3 obv. only); publication Gesche 2001: 248; ll. 127 – 129	
*ii	= N 1545 + 1554; (extracts 1 and 2 = UH 3 and 4); extract 3 = ll. 60 – 65	pl. 22
MM	= VAT 12314 (court. S. Maul); ll. 123 – 127; 146 – 149	
jj	= BM 37482; publication Gesche 2001: 291	
kk	= BM 40177 (Muššu'u VIII, see Böck 2007: 262, pl. XXXVI); ll. 167 – 173	

Second millennium sources

*ob	= Ni 631 (= UHF Ms. B, ll. 377 – 467); 142 – 148; 151 – 152; 154; 156 – 164; 167 – 178; 180 – 182; 183 – 196	pl. 150-151
oc	= KUB 37 100a, rev. 39-46 (UHF Ms. M, ll. 377 – 382); ll. 142 – 147	
og	= VAT 1343 (+) 3573 (+) 1376 + 3575 (UHF Ms. G, does not correspond closely to the late texts)	
ol	= IM 21180 (UHF Ms. L, ll. 358a-376 [= TIM 9 62]); ll. 1 – 11; 13 – 14; 16 – 20	

Commentary

aa	= 11N-T3 = (Med. Comm., JNES 33 332, 22); l. 59
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- 1 A [.....] ba-nigin-na ba-e
 J [é]n a-za-ad níg-šed₇-šed₇ ba-a[n-.....]
 dd [.....]-^rnigin^r-na ba-[.]
 y én a-za-ad níg-šed₇-du₈ ni-gi-na-[a]p-pe-e
ol [én é-nu-ru a]-^rza-ad níg-šed₇-de^r š[u]-^rnigin-nigin ba^r-[e]
 A [.....-p]u-ú hur-ba-šú mu-na-áš-šir nap-har [.....]-šú
 J šu-ru-up-pu-ú hur-b[a-.....]-šir nap-har mim-ma šum-^ršú^r
 dd [.....] ^rmu-na-áš^r-šir n[ap^r-.....]
 y šu-ru-up-pu-ú hur-ba-šú mu-na-áš-šir nap-har mim-ma šum-šú
- 2 A [.....] ^rudug^r hul a-ri-a
 J [.....]-^rna udug hul a^r-r[i-]
 y e-du-ga-a-ni udug hul a-ri-[.]
ol a-du₁₀-ga an-na ^dudug hul a-ru-a
 A ú-tuk-ki lem-nu šá re-hu-ut ^da-nim re-hu-u
 B ú-tuk-ku lem-nu šá r[e-..-u]t ^da-nim re-hu-[u]
 dd [.....] lem-nu šá re-hu-[.....]
 y ú-tuk-ku lem-nu šá re-hu-ut ^da-nim re-hu-^rú^r
 J ú-tuk-ki lem-nu šá r[e-..-u]t ^da-nim re-hu-^ru^r
- 3 A [....-t]ar dumu ki-ág-gá ^den-líl-lá ù-tu-ud-da ^dereš-ki-gal-la-ke₄
 J [n]am-tar dumu ki-ág-gá ^den-líl^r-[.....-u]d-da ^dereš-ki-gal-la-ke₄
 dd [.....-g]á ^den-líl-lá ù-t[u-.....]
 y nam-tar dumu ki-ág-gá ^den-líl-lá ù-tu-da ^dereš-ki-g[al]
ol ^rnam-tar dumu ki-ág ^den-líl^r-lá ^rù-tu-da^r ^dereš-^rki-gal^r
 A [n]am-ta-ru ma-ru na-ram ^den-líl i-lit-ti ^dereš-ki-gal
 J nam-ta-ru ma-ru ^rna^r-[.....] ^ri^r-lit-ti ^dMIN
 dd [..... m]a-ru na-ram ^den-^rlíl^r [.....]
 y MIN mar na-mar ^d50 i-lit-ti ^dereš-ki-gal

Demons as metaphors

- 1 Incantation. While cold and chills weaken everything,
 2 the evil Utukku-demons are spawned from the seed of Anu;
 3 Namtar (Fate), beloved son of Enlil, is born of Ereškigal.

1 The catchline of Tablet 4 Ms. j (= CT 16 50d) reads, én a-za-ad níg-šed₇ níg-šed₇-bi níg-nigin-na ba-e-dè, while UH 4 Ms. A (catchline) reads, én a-za-ad ^rníg^r-šed₇-šed₇ ^rba-nigin^r-na ba-e. The reading níg-nigin-na for *naphar mimma šumšu* in UH 4 Ms. j is preferable to the variant ba-nigin-na. Note that Ms. y (Ur) contains many corruptions. The idiomatic Akk. for this line may have existed independently and was applied to the Sum. text, as suggested by a similar line in a Tamītu-text (Lambert 2007: 70, 14-15 = *ABRT* No. 81): *ina HUL šu-ru-up-pu-ú u hur-ba-a-šú ši-bu šá KUR-i mu-na-áš-šir mim-ma šum-šú*, ‘in the evil of cold and chills, the mountain-sickness which cuts through everything’. This line is also mentioned in an Uruk commentary (SBTU 2: 39: 1), probably cited to explain a Sum. expression (i.e. ba-an-nigin ba-e) which is no longer understood; see also Frahm 2011: 128 (ref. court. M. Hoppe).

The disease *šibu* is read by M. Stol in this line as LIM-*bu*, as an orthography of the better known term for fever, *li’bu* (Stol 2007: 13).

1-2 The demons are spawned in the winter, when agricultural (and some animal) fertility is dormant.

3 Namtar’s relationship to Ereškigal reflects his own rôle in the Netherworld, but family trees are as important among Netherworld deities and demons as for other gods. Demons spawned by Enlil are also mentioned in UH 4: 173’. It is difficult to see how Namtar could have both Enlil and Ereškigal as parents, although Ereškigal could appear here in her rôle as queen of the Netherworld, hence a counterpart to Enlil in heaven, rather than in a strict genealogical sense as Enlil’s consort. This line is mentioned in an Uruk commentary (SBTU 2: 39, 3), probably as a text cited to explain the term *kūšu*, ‘cold’, although the connection is not quite obvious.

- 4 A an-na gur₅-ru-uš bí-in-bu-ru-uš ki-ta kar-ra bí-in-sìg-g[a]
 J [a]n-na gur₅-uš bí-in-[.....] ʾbi-in-sig₅-[..]
 dd [.....] b]i-in-búr-re-eš ki-ʾta kaʾ [.....]
 y ʾanʾ gu-ru-uš bi-in-ʾburʾ-re-eš ki-ta ka-ru bi-in-sig₅-g[a]
ol an-na ʾgur₅ bí-ibʾ-búr ʾki karʾ bí-ʾib-sigʾ
 A *e-liš ik-šu-šu-ma šap-liš kar-ra i[d-d]u-u*
 J *e-liš ik-šu-[.....]*
 dd [.....-š]u-ma šap-liš kar-ra i[d-.....]
 y *e-liš ik-šu-šu-ma šap-liš kar-ru id-du-ú*
- 5 A e-ne-ne-ne dí-m-ma ara[l]i
 J ʾeʾ-ne-ne-n[e]
 dd [.....] dí-m-ma aral[i-.....]
 y ʾeʾ-ne-ne-ne dí-m-ma arali-a-meš
ol e-ʾne-ne búr-raʾ-meš
 A *šú-nu bi-nu-ut a-ra-al-le-e šú-nu*
 J *šú-nu ʾbiʾ-ʾn[u-.....]*
 dd [.....-t]i a-ra-al-le-ʾeʾ [.....]
 y *šú-ʾnuʾ bi-nu-ti a-ra-al-le-e šú-nu*
- 6 A an-ta gù-dé-dé-a-meš ki-ta inim b[a]l-bal-a-meš
 J an-ta gù-dé-d[é-.....]
 dd [.....-d]é-dé-a-meš ki-ta inim b[al-.....]
 y [..-t]a gu-du₈-du₈-meš ki-ta inim bal-bal-a-meš
ol an-ʾna gù-déʾ-déʾ-meš ki-ʾtaʾ inimʾ bal-bal-meš
 A *e-liš i-šag-gu-mu šap-liš i-šab-bu-ʾruʾ šú-nu*
 J *e-liš i-šag-g[u-.....]*
 dd [.....-ša]g-gu-mu šap-liš i-šab-b[u-.....]
 y *e-liš i-šag-gu-mu šap-liš i-šab-bu-ru šú-nu*

- 4 Above (the demons) were snarling, while below they donned mourning-clothes,
 5 they are the product of the Netherworld,
 6 above they roar, but below they twitter,

4-6 The demons who shout ‘above’ (in the heavens) engage in sedate speech (‘prattle’) in the Netherworld, as explained by Akk. *šabāru*, which can refer to animal sounds (e.g. birds or snakes), water, the rumbling of a storm, or the movement of lips. Hence, the reference to ‘above’ and ‘below’ in these lines is intended to contrast the more obtrusive demonic activities on earth – gnashing their teeth and shouting – while in the Netherworld they mourn and speak softly like birds.

5 The plural form of *arali* (written as *é.kur.bad.a.meš* in two manuscripts) is not usual in other bilingual texts other than UH, probably influenced by the Akk. plural *arallē*.

- 7 A uš₁₁-zé dingir-re-e-ne-meš
 J uš₁₁-zé [.....]
 v uš₁₁-zu dingir-re-e-ne-meš
 dd [.....] dingir-r[e-.....]
 y [...]zu dingir-re-e-ne-e-meš
ol ʿuš₁₁-zé dingir^r-re-e-ne-meš
 A *i-mat mar-ti šá DINGIR.MEŠ šú-nu*
 J *i-mat mar-ti* [.....]
 v *i-mat mar-ta šá DINGIR.MEŠ šú-nu*
 dd [*ma*]t mar-ti šá DINGIR.MEŠ šú-nu
 y ʿi-mat^r [.....]
- 8 A u₄ gal an-ta šu bar-ʿra^r-meš
 J u₄ gal an-ta [.....]
 dd [.....] šu b[ar-.....]
 v u₄ gal an-ta šu bar-ra-a-meš
ol u₄ gal an-[ta] šu bar-ra-meš
 A u₄-mu rab-bu-tu₄ šá ul-tu AN-e uš-ʿšú^r-ru-ni šú-nu
 J u₄-mu rab-bu-t[₄.....]
 dd [.....]-ʿú^r ra-bu-ti šá ul-tu AN-e uš-šú^r[u-.....]
 v u₄-mu ra-bu-tu šá ul-tu AN-e uš-šú^r-ru-ni šú-nu
- 9 A ^dnin-ninna^{mušen} uru-a ara₉ gi₄-gi₄-a-meš
 J ^dnin-ʿninna^r[.....]
 dd [.....] uru-ʿa ara₉ gi₄-gi₄-ʿa^r[...]
 v ⁿⁱ⁻ⁱⁿninna^{mušen} uru-àm^{ár?} ara₉ gi₄-gi₄-a-meš
ol ʿnínna^{mušen?} uru^r-ʿa ara₉ gi₄-gi₄-a-meš
 A *eš-še-bu šá ina URU i-šag-gu-[m]u šú-nu*
 J *eš*-[.....]
 dd [.....] URU *i-šag-gu-mu šú-nu*
 v *eš-še-bu šá i-na a-li i-šag-gu-mu šú-nu*
- 10 A a-an-na a-ri-a-meš dumu ki-in-du ʿtu^r-ud-da-a-meš
 J a-an-n[a.....]
 v a-an-na a-ri-a-meš dumu ki-in-tu-ud-da-a-meš
 dd [.....] m]eš ʿdumu^r ki in-tu-ud-du-a-[...]
ol [a] an-na ʿru^r-a-meš ʿdumu ki in^r-da tu-ʿda-meš^r
 A *šá re-hu-ut^d a-nim re-hu-u DUMU.MEŠ i-[lit]-ti KI-ti šú-nu*
 J *šá r*[e-.....]
 dd [.....]-ʿnim re^r-hu-ú DUMU.MEŠ *i-lit-ti KI-t*[i.....]

- 7 they are the poisonous spittle of the gods.
 8 They are huge storms which are released from heaven,
 9 they are the owl which screeches in the city,
 10 they are the offspring of earth spawned by the seed of Anu.

7 The Akkadian line in Ms. y has been erased. Although elsewhere in UH uš₁₁ // *imtu* is the ‘poison’ originating in divine or demonic spittle, in this line the image is clearly stated as uš₁₁-zé // *imat marti*, the divine ‘poison of the bile’ which causes illness. See below, UH 13-15, 189-194, in which various gods and demons spatter the victim with poison (uš₁₁ // *imtu*), which is essentially spittle.
 10 It is likely that in this case ki-in-du refers to the ‘earth’ rather than to the Netherworld. The reading in Ms. dd and Ms. v of the verbal form ki in-tu-ud-du-a-ʿmeš^r is a *lectio difficilior* but not to be preferred.

- 11 A ùr bàd-da ùr dagal-la a-ge₆-^rgin₇ ì-du₇-du₇-dè
 J ùr bà[d-.....]
 dd [..... ù]r dagal-la a-ge₆-a-gin₇ du₇-du₇-[..]
 v ùr pàd'(text: ù)-da ùr dagal-la a-ge₆-a-gin₇ ì-du₇-du₇-dè
 ol ^rùr^r bad-^rda ùr dagal^r-la-a[š] a-^rge₆-gin₇ ì-du₁₂^r-du₁₂^r-dè-eš^r
 A *ú-ri e-lu-ti ú-ri rap-šú-ti ki-[m]a a-ge-e i-sur-rù*
 J *ú-[.....]*
 dd [.....] *ú-ri rap-šú-ti ki-ma a-gi-i i-s[ur-..]*
 v *ú-ru e-lu-ú-tu ú-ru rap-šú-u-ti ki-ma a-gi-i i-sur-ru*
- 12 A é-ta é-a-šè in-bal-bal-e-dè
 J é-t[a]
 dd [...] ^ré^r-a-šè in-bal-bal-e-d[è]
 v é-ta é-a-šè in-bal-bal-e-dè
 A *iš-tu bi^r-ti ana bi-^rti it^r-[ta-na]b-lak-ka-tú*
 J *u[l-tu]*
 dd [.....-n]a Ê *it-ta-nab-lak-ka-t[u]*
 v *iš-tu bi-i-ti a-na Ê it-ta-nab-lak-ka-tu*
- 13 A ^re-ne-ne-ne ^{giš}ig nu-un^r-gi₄-a-meš ^{giš}sahab nu-un-gi₄-a-meš
 J e-n[e-.....]
 dd [.....]-un-gi₄-a-meš ^{giš}sahab nu-un-gi₄-a-m[eš]
 v e-ne-ne-ne ^{giš}ig nu-un-gá-gá^r-meš ^{giš}sahab nu-un-gá-gá^r-meš
 ol e-^rne^r-ne ^{giš}ig ^rnu-gi₄^r-meš ^{giš}suhu[b₄ nu-gi₄-meš]
 A *šu-nu dal-tú ul i-kal-lu-šú-nu-ti me-de-lu ul ú-tar-[šú-n]u-ti*
 J *šu-n[u]*
 dd [.....]-^rlu^r-šú-nu-^rti^r me-de-[.. u]l ú-tar-šú-nu-t[i]
- 14 A ^{giš}ig-a muš-gin₇ mu-un-sur-s[ur-re]-^re-dè^r
 J ^rgiš^r[.....]
 dd [.....]-^rsur^r-r[e-.....]
 ol ^{giš}ig^r-e ^rmuš-gin₇^r [..-u]n-DU.DU-meš
 A *ina dal-ti ki-ma še-ri it-ta-[na-áš]-la-lu*
 K [.....]-^rlu^r

- 11 They circle the high, broad roofs like waves,
 12 and constantly cross over from house to house.
 13 They are the ones which no door can hold back nor any lock can turn away,
 14 they always slip through the doorway like a snake

11 CAD S 190a translates *isurrū* as ‘whirl (over?)’, recognising the problem of the absence of *ina* with the intransitive verb *sāru*. Note the OB variant ì-du₁₂-du₁₂-dè-eš, ‘they were beating on the roofs’.

12 This line is omitted in the OB manuscript.

13 The scribe who wrote this line in Ms. v made two errors when writing both *gá*-signs in this line. The first corrupt *gá*-sign is written as GÁxUD, while the last *gá*-sign in the line is written as *gá* over *gi*.

14 See the note following.

- 15 A ṛ^{giš}za-ra im-gin₇ mu-un-za-la-[ah-h]e-e-dè
 K [.....]-dè
 e [...z]a-r[a]
 A [ina še]r-ri ki-ma šá-a-ri ṛⁱ-[ziq]-qu
 B [.....]-qu
 K [.....-zi]q-qu
- 16 A [.....] úr lú-[ke₄ ba]-[.....]-dè
 e [da]m lú ṛka úr⁷-[ke₄] ṛba-ra-an-gi₄⁷-dè
 B [.....-a]n⁷ṛgi⁷-dè
 K [.....]-dè
ol ṛúr dam⁷ lú-[k]a [b]a-ra-an-túm-ṛmu⁷-[dè]
 A [á]š-šá-ta ina uṭ-li LÚ [i]-[...]-ṛú⁷
 B [.....] [i]-tar-ru-ú
 e [.....]f⁷tar-ru⁷-ú
 K [.....-r]u-ú
- 17 A [....] du₁₀-ub lú-ke₄ ba-ra-an-zi-zi-e⁷-dè⁷
 B [.....-r]a-an-zi-zi-e-dè
 e dumu du₁₀-ub lú-ka ba-ra-an-zi-zi-e-dè
 K [.....]-[e]-dè
 O [.....] ṛlú-ke₄⁷ [.....]
ol ṛdumu du₁₀-ub lú⁷-k[a] ṛba⁷-ra-an-ṛzi⁷-[....]
 A [m]a-ru ina bir-ki LÚ ú-šat-bu-u
 B [.....] LÚ ú-šat-bu-ú
 e ma⁷ri⁷ i-na bir-ki LÚ ú⁷-šat-bu⁷-ú
 K [.....]-ṛú⁷
 O [..]-a-ra ina ṛbir-ki LÚ⁷ [.....]
- 18 A [....] é ušbar₆-a-ni-ta ba-ra-e₁₁-dè
 B [.....-n]i-ta ba-ra-è-dè
 e guruš he-pí ba-ra-è-dè
 O [....] ṛé⁷ ušbar₆-a-ni-ta b[a-.....]
ol ṛguruš⁷ [é] ṛušbar₆⁷-ra-n[a]-ka im-ma-ra-[è-dè]
 A [e]ṭ-la ina É e-mu-ti-šú ú-še-eš-šu-u
 B [.....] É e-mu-ti-šú ú-še-eš-šu-ú
 e eṭ⁷lu⁷ ina ṛbi-it e⁷-mu-ti-šú ú-še⁷-eš⁷-šu-ú
 O [e]ṭ-la ina É e-mu-ti-šú ṛú⁷-[.....]

- 15 and blow through the door-hinge like the wind.
 16 They turn the wife away from the husband's lap,
 17 make the son get up from his father's knee,
 18 and oust the groom from his father-in-law's house.

14-19 These lines are duplicated in UH 4: 74-79, noting that in UH 4: 76, the verbal form ba-ra-an-túm-mu-dè agrees with the OB version of our line (=UHF 371).

15 The word play between homonyms *šēru* 'snake', and *šerru* 'door-pivot' only works in Akk., which may explain why this line was omitted from the OB Ms. (cf. UHF 370).

- 19 A [-n]e-ne-ne ù-sá níg-me-gar egir-bi lú-ra ús-sa
 B [.....]-ne ù-sá níg-me-gar egir-bi lú-ra ús-sa
 e e-ne-ne-ne ù-[-.] ʳ níg-me-ᵑ-gál egir-bi lú-ra ù-sá
 O [-n]e-ne-ne ù-sá níg-me-gar egir [.....]
 ol [e-ne-ne] ʳ ù-sá ʳ níg-me-ᵑ-gar ʳ egir-ra [.....]
 A [š]ú-nu qu-lu ku-ru šá ár-ki LÚ rak-su šú-nu
 B ʳ šú-nu ʳ qu-lu ku-ru šá EGIR LÚ rak-su šú-nu
 O [-n]u qu-lu ku-ru šá ár-ki LÚ [.....]
 e ana šú-nu qu-ú-lu ʳ ku-ú-ru šá ár-ka LÚ rak-su šú-nu
- 20 A [.....] l]ú-u₁₈-lu sipa ú kin-kin-gá lú-u₁₈-lu [.....-r]a-na-šè šug-šè mu-un-dab-bé-eš
 B dīngir lú-u₁₈-lu sipa ú kin-kin-gá lú-u₁₈-lu dīngir-an¹-na-šè š[ug-.....]-dab-bé-eš
 O [.....]-u₁₈-lu sipa ú kin-kin-gá [.....-n]a-šè šug-šè [.....]
 e [d]īngir lú-u₁₈-lu sipa ʳ ú ʳ k[in-ki]n-gá lú-u₁₈-lu dīngir-re-ᵑ-e¹-ke₄-ᵑ-eš¹ šug-šè m[u-u]n-dab-dab-eš
 ol [.....] ʳ kin²-kin-ᵑ-gá lú-ùlu [.....-g]e ʳ mu-un¹-[.....]
 A [.....] LÚ re-ᵑ-e-um muš-te-e-ú ri-ta ana LÚ [.. DINGI]R-šú ana ku-ru-um-ma-ti iṣ-ba-tu-šú
 B DINGIR LÚ re-ᵑ-e-ú [muš-te-e-ú ri-ta] a-na LÚ šá DINGIR-šú ʳ ana ku¹-[.....]
 O [.....] L]Ú re-ᵑ-e-um muš-te-e-ú r[i-.....-š]ú ina ku-ru-um-ma-t[i]
 e ʳ DINGIR a-me¹-lu re-ᵑ-e-ú mu-uš¹-te-mu-ú ri-²-tam ana a-me-lu šá DINGIR-šú ana
 ku-ru-um-ma-tu₄ ʳ iṣ¹-ba-tu-šú
- 21 A [ᵑdi]m-me hé-me-en [ᵑdi]m-me-a hé-me-en [...-m]e-lagab hé-me-en
 B ᵑdīm-me [...-m]e-en ᵑdīm-me-a [...-m]e-en ᵑdīm-me-lagab [...-m]e-en
 O [...-m]e [.....]-ᵑ-a¹ [.....]
 e ᵑdīm-me hé-me-en ᵑdīm-me-a hé-me-en ᵑdīm-me-lagab hé-me-en
 p [.....]ᵑdīm-me-ᵑ-lagab¹ [.....]
 B l[u]
 O lu la-maš-tu₄ at-t[a lu la-ba-ṣu at-ta lu ah-ha-zu at-ta]

19 They are the stupor and depression which are attached⁹⁴ behind a man.

20 The (personal) god of the man is a shepherd seeking pasture for (his) human client, but whose (personal) god (the demons) have attacked for (his) food offering.

Type of demons

21 Whether you are the Lamaštu, Labaṣu, or jaundice-demon,

19 The Akk. reads literally, ‘tied behind a man’, although Sum. *ús-sa* is unattested corresponding to Akk. *rakāsu*. See above, note to UH 4: 79.

20 A ‘pasture-seeking shepherd’ is a handy metaphor for a personal protective god, also occurring in a hymn, *sipa ú kin-kin-bi me-en* ‘you are the shepherd seeking pasture’ (Sjöberg 1973: 41, 25). The line explains that while a man’s personal god looks out for his welfare, even the protective god is not exempt from the attack of demons, who threaten to confiscate offerings made by the human client.

- 22 A [.....-r]a hé-me-en
 B nu-gig š[à-tùr-.....]-me-en
 e nu-gig šà-tùr-ra hé-me-en
 p [..]-gig šà-tù[r]
- 23 A [um-me-ga]-lá hé-me-en
 B um-me-d[a]-me-en
 e um-ga-lá hé-me-en
 p [u]m-me-ga-lá [.....]
- 24 A [.....]-lá hé-me-en
 B ér u[m-me-ga-lá hé-m]e-en
 e ér um-ga-lá hé-me-e
 p [.. u]m-ga-[.....]
- 25 A [.....-gá]l hé-me-en
 B lú h[ul-m]e-en
 e lú hul-gál hé-me-en
- 26 A [.....-gá]l hé-me-en
 B udug h[ul-m]e-en
 e ʿudugʷ hul hé-me-en
- 27 A [.....-b]u hé-me-en
 B ub-da g[ub-.....-m]e-en
 e ub-da gub-gub-bu hé-me-en

- 22 whether you are the hierodule-womb,
 23 whether you are a wet nurse,
 24 whether you are a wailing woman or wet nurse,
 25 whether you are a rogue,
 26 or whether you are an evil Utukku-demon,
 27 whether you stand about in a corner,

22-27 The Akk. for these lines has been restored in Geller 2007: 119, based on parallels from UH 4.

22 This maternal status of the hierodule has long been open to question, and in any case her social position within the society was not very high, as suggested by the Curse of Agade 241, *ama nu-gig-zu ama nu-bar-zu dumu hé-en-gi₆-gi₆*, ‘may your hierodule mother and prostitute mother abort their children’ (following Attinger 1984: 106, 241). In the same vein, the often-quoted passage of Lambert 1960: 102, 72-74 (see also Edzard 1962: 107) warns against marriage with prostitutes and priestesses – including the *harimtu*, *ištarītu* (nu-gig), and *kulmašītu* (nu-bar) – perhaps on grounds of not being likely to produce any offspring. This is in contrast to epithets of the birth goddess Nintu, who was identified with the womb (^dNin-tu = *šā-as-su-rù*, Emesal Voc. 1: 35 = MSL 4: 6), similar to the reference in An-Anum (CT 25 30: 12) to ^dšā³-su-rùtùr, the goddess ‘womb’.

There are a few cases of a *qadištu*-hierodule marrying or bearing children (see Renger 1962: 180). On the other hand, VAB 5 No. 78, for instance, discussed by von Soden (1957-58: 121 and see Renger 1962: 181), is a wet-nurse contract in which a child is given to the *qadištu*, but stating *a-na šu-nu-qī-im*, ‘to allow it to be nursed’, presumably meaning that a wet nurse must be found for the child. Similarly, in the birth episode in Atrahasis I 291: *ša-[ab]-sú-tum i-na bi-it qā-di-iš-ti li-ih-du*, ‘may the midwife rejoice in the house/ temple of the hierodule’, (see von Soden *op. cit.*), but this hardly proves that the hierodule would bear children. Renger (1962: 180) cites *Ana ittišū* 7 iii 7-21 (MSL 1: 99-101) as evidence that a *qadištu* could marry, but these idiosyncratic scribal exercises clearly do not reflect legal reality, since the clauses refer to a *qadištu* who picks up a man in the street, who marries her despite her hierodule status, after which they adopt a son from the street, educate him as a scribe, and marry him off. Renger, however, does find (*op. cit.*) other legal documents which allow the *qadištu* to marry (e.g. VS 8 69-70; 92), as well as a reference to the newborn child of an *ištarītu* being given over to a wetnurse (MDP 23: 288, 2, see Renger 1962: 184). Harris 1975: 325-330, reviewing the same evidence, concludes that the *kulmašītu* (nu-bar) could exceptionally marry, but no children are reported, and a similarly case can be made for the *qadištu*, who could adopt a child.

M. Stol takes a very different point of view, concluding (on the evidence cited above) that the *qadištu* was a priestess who acted as a wet-nurse or administered wet-nursing as part of her role (Stol 2000: 186-187).

- 28 A [.....-b]u hé-me-en
 B da gu[b-.....-m]e-en
 ff [.....] hé-[.....]
 e da [gu]b-gub-bu hé-me-en
- 29 A [..... ga-ba-an-da-a]n-gu₇ hé-me-en
 B u₄-šú-uš [.....-m]e-en
 ff [.....-g]u₇ hé-me-[..]
- 30 A [..... ga-ba-an-da-a]n-nag hé-me-en
 B u₄-šú-uš g[a-.....-m]e-en
 ff [.....-a]n-nag hé-me-[..]
- 31 A [..... ga-ba-an-da]-an-šéš hé-me-en
 B u₄-šú-uš [.....-m]e-en
 ff [.....-a]n-šéš hé-me-[..]
- 32 A [..... ga-ba-an-d]a-an-mu₄ hé-me-en
 B u₄-šú-uš [.....-m]e-en
 ff [.....] ᵀga-ba^ᵀ-da-an-mu₄ [hé]-me-e[n]
- 33 A [.....-ba-d]a-an-gu₇ hé-me-en
 B ga-an-ku₄ g[a-.....]-me-en
- 34 A [.....-a]n-ᵀnag^ᵀ hé-me-en
 B ga-an-ku₄ g[a-ba-da-.....]-me-en
- 35 A [.....]-ᵀme-en^ᵀ
 B ga-an-ku₄ ga-b[a-da-an-šéš h]é-me-en
- 36 B ga-an-ku₄ ga-ᵀba^ᵀ-d[a-an-mu₄ h]é-me-en
- 37 B šà-gar tuku-a-mu-dè ninda ga-ᵀba-da-an-gu₇ hé^ᵀ-me-en
- 38 B imma-ta tuku-a-mu-dè a ga-ba-da-an-nag hé-me-en
- 39 B uh tag-ga-a-mu-dè ì ga-ba-da-an-šéš hé-me-en
 A ᵀuh tuku^ᵀ-a-mu-dè ì ga-ba-da-an-šéš hé-me-en (col. ii)

- 28 or lurk in nooks,
 29 whether you are the ‘[let me eat with] him daily’-demon,
 30 or the ‘[let me drink with] him daily’-demon,
 31 or the ‘[let me anoint myself with] him daily’-demon,
 32 or the ‘[let me get dressed with] him daily’-demon;
 33 whether you are the ‘let me enter and eat with him’-demon,
 34 or the ‘let me enter and drink with him’-demon,
 35 or the ‘let me enter and anoint myself with him’-demon,
 36 or the ‘let me enter and get [dressed] with [him]’-demon;
 37 whether you are the ‘let me eat bread with him when I’m hungry’-demon,
 38 or the ‘let me drink water with him when I’m thirsty’-demon,
 39 or the ‘let me anoint myself with him when I’m lousy’-demon,

28-39 The Akk. for these lines has been restored in Geller 2007: 119-20, based on parallels from UH 4.

- 40 B a šed₇ tag-ga-a-mu-dè úr-ra-na túg ga-ba-da-an-mu₄ hé-me-en
 A a šed₇-dè tuku-a-mu-dè úr-ra-na túg ᵀgaᵀ-ba-da-an-mu₄ hé-me-en
- 41 B á-sàg sag-ba ᵀaᵀ-nunᵀ-na-ke₄-e-ne sag-dul-bi hé-pà
 A á-sàg sag-ba ᵀaᵀ-nun-na-ke₄-e-ne ᵀsagᵀ-dul-bi hé-pà
 B *a-sak-ku ma-mit ᵀaᵀ-nun-na-ki ú-tam-me-ka*
 A *a-sak-ku ma-mit ᵀaᵀ-nun-na-ki ú-tam-me-ka*
- 42 B lú hul-gál ᵀáᵀ-sàg sag-ba ᵀaᵀ-nun-na-ke₄-e-ne sag-dul-bi hé-pà
 A ᵀlúᵀ hul á-sàg sag-ᵀba ᵀaᵀ-nunᵀ-na-ke₄-e-ᵀneᵀ sag-dul-bi hé-pà
 B ᵀlemᵀ-na ᵀaᵀ-[sak-k]u ma-mit ᵀMIN ú-tam-me-ka
 A [..... m]a-mit ᵀaᵀ-nun-na-ki ᵀúᵀ-tam-me-ka
- 43 A [á-sàg m]u-un-na-te-gá lú-tu-ra-šè mu-un-na-te-gá
 B [.....] lú-tu-ra-šè mu-un-na-te-na
 A [a]-sak-ku šá te-eᵀ-<ᵀe>-hu-ú ana mar-ši e ta-aᵀ-he
 B [..... a-n]a mar-ši e ta-aᵀ-he
- 44 A á-sàg zi an-na hé-pà zi ki-a hé-pà
 B [.....]-ᵀaᵀ hé-pà
 A *a-sak-ku niš AN-e lu-u ta-ma-a-ta niš KI-ti MIN*

- 40 or the ‘let me get dressed with him on his lap when I’m cold’-demon;
 41 O Asakku-demon, I have made you take the oath of the Anunna,
 42 rogue or Asakku-demon: I have made you take the oath of the Anunna.
 43 O Asakku – do not approach the patient whom you already approach,
 44 O Asakku – may you be adjured by heaven, adjured by earth.

40 The Akk. has been restored in Geller 2007: 120, based on parallels from UH 4: 169’.

41 The Sum. line is problematical, since sag-dul ‘veil’ does not fit the context here or in the succeeding line as well, and in fact this term appears to have been omitted from the Akk. translation entirely. One might propose that sag-dul-bi is an epithet for the ‘veiled’ Anunna-gods, but this is only speculation.

43 Note the variant in Ms. B mu-un-na-te-na, which appears to be a phonetic orthography for -te-gá (rather than -te-ge₂₆).

- 45 A zi^den-ki-e-ne hé-pà zi^dnin-ke-e-ne hé-pà
 B [.....] hé-pà [.....] hé-pà
- 46 A zi^den-ul-e-ne hé-pà zi^dnin-ul-e-ne hé-pà
 B [..... h]é-pà [..... h]é-pà
 C [.....]-p[à]-p[à]
- 47 A zi^den-bùlug-e-ne hé-pà zi^dnin-bùlug-e-ne [hé]-pà
 B [.....]-pà [.....]-p[à]
 C [.....]-p[à]-pà
- 48 A zi^den-da-šurim-ma [hé]-pà zi^dnin-da-šurim-ma [hé]-pà
 C [.....]-pà [..... h]é-pà
- 49 A zi^den-du₆-kù-ga hé-pà zi^dnin-du₆-kù-ga hé-pà
 C [.....] hé-pà [.....] hé-pà
- 50 A zi^den-u₄-ti-la hé-pà zi^dnin-u₄-ti-la hé-pà
 C [.....] hé-pà [.....] hé-pà
 e ʽzi^den-u₄-til-ʽla hé-me-ʽ[en]
 x (traces)

Demons adjured

- 45 May you be adjured by Enki, adjured by Ninki,
 46 adjured by Enul-ene, adjured by Ninul-ene,
 47 adjured by Enbulug-ene, adjured by Ninbulug-ene,
 48 adjured by Endašurima, adjured by Nindašurima,
 49 adjured by Endukuga, adjured by Nindukuga,
 50 adjured by Enutila, adjured by Ninutila,

45-53 This sequence of zi-pà adjurations, known from the god lists and other sources, has been incorporated into the UH incantations; cf. for instance, Gattung II incantations (Ebeling 1953: 381, 15-35), and now SBTU 3 No. 72, discussed by Farber (1989: 233-35), with comparisons between the UH and Uruk incantations.

W. G. Lambert, in RIA III 477, notes that Enki and Ninki as ancestors of Enlil have been misidentified in the Emesal god lists with Ea and Damkina, which may be the reason that this list appears in UH; cf. *ibid.* 469. All of the gods in this sequence - plus numerous others - are considered by the compilers of the god lists to be ancestors of Enlil (An-Anum 1: 96-138), since the sequence ends with the statement that 42-àm en ama a-a^den-líl-la-ke₄, 'these 42 lordly (names) comprise the progenitors of Enlil'. In the Death of Gilgamesh (Kramer 1944: 5, 14-18 [coll.]), the same group of gods, namely Enki, Ninki, Endukuga, Nindukuga, Endašurima, Nindašurima, En-mu-ud-lá (for En-u₄-ti-la), and En-me-[e]n-šár-ra, are referred to as ama a-a^den-líl-lá-ra, 'parents for Enlil'; see now Cavigneaux and al-Rawi 2000.

46 Gattung II incantations (Ebeling 1953: 381, 17-18) adds^den-mul-e-ne and^dnin-mul-e-ne to this same list of deities after^den-ul-e-ne and^dnin-ul-e-ne, reflecting the juxtaposition of en-UL and en-mul in An-Anum 1: 98-101, although the duplication of^den-ul and^den-mul is not found in UH, perhaps because the reading of the god name may be harmonised as^den-mul₄(UL); cf. the common phrase in medical texts, *ina MUL tušbat* 'you leave (materia medica) under the stars'. This same sequence of god names occurs already in the Death of Gilgamesh (Kramer 1944: 5, 14-15, coll.):^den-ki^dnin-ki^den-mul^dnin-mul, although in another OB god list the names appear as^den-ki^dnin-ki^den-UL^dnin-UL (VS 2: 11 v 3). For another appearance of the pair en-UL and nin-UL, cf. UET 6/3 526 iii [^den-ki] ^dnin-ki^den-UL^dnin-UL^da-nun-na en nam-tar-re-bi.

48 Gattung II (Ebeling 1953: 14) inserts the names^den-gàraš-e-ne^dnin-gàraš-e-ne into this litany.

The divine pair En/nin-dašurima appear in CT 42 6: i 37-38, lugal^den-da-šurim-ma^dnin-da-šurim-ma^{si}gu-za nam-lugal-la ba-gar-ra, 'the lord E. (and N.) was placed on the throne of kingship'. According to E. Ebeling, RIA II 371b, this god was doorkeeper of Ereškigal, as was Endukuga (UH 5: 49), based upon KAR 142 iv 12-15 in which seven gods are all referred to as imin dingir ì.du₆ gal.meš šá^dereš-ki-gal, 'seven great divine doorkeepers of Ereškigal'.

51-52 See note above on the previous page.

- 51 A zi ^den-me-šár-ra hé-pà zi ^dnin-me-šár-ra hé-pà
 C [.....] hé-pà [.....] hé-pà
 e zi en-me-šár-ra hé-me-en [.....]
 x [.....]-šár-ra [.....]-me-šár-ra [.....]
- 52 A zi ^den ama-a-a ^den-líl-lá-ke₄ hé-pà
 e zi ^den ama-a-a ^de[n-.....] ^rhé-pà^r
 K [zi] [.....]
 x [..... a]-a-ama ^den-líl-lá-ke₄ [.....]
 A *niš be-el a-bi um-mi šá ^den-líl lu-u ta-ma-a-ta*
 e *niš be-lí a-bi u um-mu šá ^rd^r[..... l]u-u ta-mat*
 z *niš [.....]*

- 51 adjured by Enmešarra, adjured by Ninmešarra,
 52 adjured by the lord, parents of Enlil,

51 The incipit to an incantation accompanying the catalogue of the medico-magical series Muššu'u (BAM 215: 44 = Köcher 1966: 18, Böck 2007: 74) also refers to Enmešarra and his spouse, suggesting their importance for healing magic. The text reads,

ÉN ^den-me-šár-ra ^dnin-me-šár-ra
 AD u AMA šá DINGIR.MEŠ ka-la-ma
^den-da-šurim-ma ^dnin-da-šurim-ma
^rŠEŠ^r u NIN šá DINGIR.MEŠ ka-la-^rma^r

W. G. Lambert, RIA III 469-470, cites this passage among others that Enmešarra was father of the gods, succeeded by Enlil, although an earlier tradition describes this same god as Enlil's 'uncle' (šeš-ad-da, cf. Civil 1974-77: 68, 17). A late text refers to Enmešarra as 'lord of the Netherworld and prince of the Arallī' (Craig 1895: 2 13). Cf. also the OB compilation of zi-pà incantations, PBS I/2 112 ii 72ff. (coll.), cited Lambert 2013: 409,

en-me-et-ra en-me-šár-ra-a
 en ama a-a ^den-líl-la^l-ke₄-ne
 [zi ^de]n-nam-tar-ra-ke₄-ne hé-pà

Lambert (RIA III 469-470) finds it significant that Enmešarra appears alone in these contexts without his spouse, which indicates that he had his own identity in addition to the formulaic reference in the god lists; in his latest comments Lambert concludes that 'the best characteristic of Enmešarra is that he was a primaeval god who held power before the gods worshipped by the historical Sumerians and Babylonians (Lambert 2013: 284). Nevertheless, the absence of Enmešarra in the Fara god lists (see Krebernik 1986) raises some doubts about the extent of the traditions regarding this god as an independent deity, and suggests that Enmešarra represented a later formulation as deity. Cf. also Wiggermann 1992: 20, 310, in which the Sibitti gods (mentioned later in UH) are the sons of Enmešarra, and see also Wiggermann 1992b: 287-289 for general comments on Enmešarra and his role within the pantheon.

52-53 The late Uruk scribe (of Ms. x) was not very proficient at Sum. and made many mistakes in his copy. In this line and the following he writes 'ama-a-a' as 'a-a-ama'.

- 53 A zi ^dnin ama-a-a ^dnin-líl-lá-ke₄ hé-[pà]
 e zi ^dnin ʾama^ʾ-a-a ^dni[n-líl]-lá-ke₄ hé-pà
 C [z]i ʾ^dnin ama-a-a^ʾ [.....]
 K zi [.....]
 x [..... a]-a-ama ^den-nin-<lá->ke₄ [.....]
 A niš be-el-ti a-bi um-mi šá ^dMIN lu-u ta-ma-[a-ta]
 e niš be-el-tu₄ a-bi u um-ma ʾšá^ʾ ^dnin-líl lu-ú ta-mat
 C niš be-el-ti a-bi [.....] šá ^dn[in-.....]
 K niš [.....]
- 54 A zi ^dnanna ^{giš}má sag-ba-da-a-ni íd-da nu-bal-e-ʾdè^ʾ hé-pà
 C ʾzi^ʾ ^dnanna ^{giš}má sag-ba-da-a-ni ʾíd^ʾ-[.....]
 e ʾzi^ʾ ^dnanna-re sag-ba-da-a-[n]i íd-da nu-bal-e-dè-en
 K zi [.....]
 x [.. ^dnan]na má sag-ba-da-a-ni íd nu-b[al-.....]
 A niš ^d30 šá e-lep ta-me-šú na-a-ru la eb-bé-r[u ..]-u ta-ma-ta
 e niš ^d30 šá e-lep-pi t[a]-mé-šú na-a-ri la eb-bé-ri lu-ú ta-mat
 K niš [.....]
 C om.
- 55 A zi ^dutu lugal di-ku₅ dingir-re-e-ne-ke₄ hé-pà
 C [z]i ^dutu lugal di-ku₅ dingir-re-[.]-[ne-ke₄] h[é-..]
 e zi he-pí dingir-re-e-ne-ke₄ ʾhé-pà^ʾ
 x [.....] lugal di-ku₅ dingir-re-e-ne-ke₄ [.....]
 K ʾzi^ʾ [.....]
 A niš ^dUTU be-lí da-a-a-ni šá ʾDINGIR.MEŠ^ʾ lu-u ta-ma-a-ta
 C niš ^dUTU š be-lí da-a-a-ni ʾšá^ʾ DINGIR.M[EŠ]
 e niš ^dUTU EN ʾda^ʾ-a-a-nu šá DINGIR.MEŠ^ʾ lu-ú ta-mat
 x [..] ʾ^dUTU EN da-a-a-nu šá DINGIR.MEŠ^ʾ lu-ú t[a-...]

- 53 adjured by the lady, parents of Ninlil,
 54 adjured by Sîn – a ship cursed by him is not river-navigable,
 55 adjured by Šamaš, the ruler and judge of the gods,

53 See the note above.

54 Ms. x omits the *giš*-determinative with *má* ‘ship’ and omits the grammatical postposition belonging to *íd*.

- 56 A zi ^dinanna du₁₁-ga-^ra-ni ^da-nun-na-ke₄ ⁷sag nu-un-gá-gá-da hé-
 C [z]i ^dinanna du₁₁-ga-na ^da-nun-na diš-àm ^rsag⁷ nu-un-^rgá-gá-da⁷ [..]
 e ^rzi inanna du₁₁-ga-^ra-ni ^d[.]^r-nun-na diš-àm sag nu-un-gá-gá-e-dè hé-pà-^rdè-en⁷
 x [.. ^dinan]na du₁₁-ga-a-ni ^da-nun-na diš-šá-àm sag n[u-.....]
 A niš ^diš-tar šá a-na qí-bi-ti-š[á.....]-na-ki iš-ta-nu la i-ir-ru lu-u t[a-ma-a-t]a
 C [ni]š ^diš-tar šá ana qí-bi-ti-šá ^da-nun-na-ki ^riš-ta-nu⁷ l[a]
 e niš ^diš-[.....-b]it-ti-šú ^da-nun-^rna⁷-ki iš-ten la 'i-ir KL.MIN
 x [....] iš-tar šá ana qí-bi-ti-šú ^da-nun-na-k[i]
- 57 A zi ^dnamma ama ^den-ki-ga-k[e₄]
 C [.] ^rd⁷namma ama ^den-ki-ga-ke₄ hé-[..]
 e zi ^dnamm[a ^de]n-ki-ga-ke₄ hé-pà
 x [....namm]a ama ^den-ki-ga-[.....]
 A niš ^dMIN um-me ^dé-a lu-u [.....]
 C [.....] um-mi ^dé-a [.....]
 e niš ^rd⁷[.....]-ma ^dr⁷é-a⁷ lu-ú ^rta-mat⁷
- 58 A zi ^dnanše dumu-mí ^den-ki-ke₄ [.....]
 B [.....]-^rki-ga⁷-k[e₄]
 C [.....] dumu mí ^den-ki-ga-ke₄ hé-^rpà⁷
 e z[i ^de]n-ki-ga-ke₄ hé-^rpà⁷
 A niš ^dMIN mar-ti ^rd⁷é-a⁷-[a lu-u ta-ma-a-ta]
 C [.....] mar-ti ^dé-a [.....]
 e niš ^dMIN [.....]
 x [..... MI]N ^rDUMU⁷ ^dé-a lu-ú t[a-.....]

- 56 adjured by Ištar, whose order not one of the Anunna-gods can oppose,
 57 adjured by Nammu, Ea's mother,
 58 adjured by Nanše, Ea's daughter,

56 Why should the Anunna oppose Inanna's order? The allusion could be to *Inanna's Descent to the Netherworld*, in which the Anunna-gods judge that the goddess must find a substitute in order to escape from the Netherworld, or alternatively, to *Enki and the World Order* (EWO 390-392), in which Inanna challenges the status of the Anunna before Enki. A more literal parallel to our line occurs in Angim (Cooper 1972): ^da-nun-na dingir gal-gal-e-ne sag nu-mu-un-da-ab-gá-gá // ^da-nun-na-ki dingir.meš gal.meš ^rú-ul⁷ i⁷-ir-ru-šú 'the Anunna cannot oppose the great gods' (Angim 71, also ll. 86-89, referring to the Anunna being frightened). A similar theme appears in Ninmešarra 34-37 (Hallo and van Dijk 1969):

nin-mu ^da-nun-na dingir gal-gal-e-ne
 su-din^{mušen} dal-a-gin₇ du₆-dè mu-e-ši-ba-ra-aš
 igi huš-a-za la-ba-su₈-ge-eš-a
 sag-ki huš-a-za sag nu-mu-un-dè-gá-gá
 'My mistress, the great Anunna-gods
 fly towards you at the clefts, like flying bats,
 since they could not stand up to your angry face,
 nor oppose your angry countenance.'

57 Note however An-Anum 1: 27, ^dnanše = ama ^den-ki-ga-ke₄; this and the following line also occur in Ebeling 1953: 36-37. Both Namma and Nanše occur in the Fara god lists (Krebernik 1986: 175 viii 10 and ix 11), but with no connection between them.

- 59 A ʿzi ᵀnin-dar-a ʿ udu[l]
 D [.....]-ʿa ʿ udul áb-lu-lu-ú-a hé-p[à]
 e z[i-da]r-a udul áb-lu-l[u.....]
 B [.....]-ʿú-a [.....]
 (aa zi ᵀnin-dar-a sipa ab-lu-lu-ú-a hé-pà)
 A niš ᵀMIN r[e.....]
 C [.....]-i ú-tul-la-a-ti [.....]
 e [..... r]e-é-um ú-t[ul.....]
 B [.....-tu]l-la-ti [MIN]
 (aa niš ᵀMIN SIPA ú-tul-la-a-tú lu-ú ta-ma-at)
- 60 A zi ᵀpa-bil-sa[g]
 e zi ᵀ[..... g]iʿri-níta kur-ra-ke₄ [...]
 C [.....-nit]a kur-ra-ke₄ hé-p[à]
 B [.....-nít]a kur-ra-ke₄ hé-
 G [.....]-ʿbil-sag ʿ g[ri.....]
 ii [..... g]iʿri zi giš-šak-ka-a-nu-ku [.....]
 A niš ᵀMIN šak-ka-nak-k[a]
 B [.....-n]ak-ki KI-tî MIN
 C [.....-t]i [.....]
 G [.....] šak-ka-na[k.....]
 ii [..... ᵀpa]-bi-ʿilʿ-sag x x x [.....]
- 61 B [..] ʿnin-giš-zi ʿ-da ʿ guʿ-za-lá kur-ra-ke₄ hé-
 ii [.....] ᵀgu-za-lá kur-ra-ke₄ hé-[me-en]
 A zi ᵀnin-giš-zi-d[a]
 G [.. ᵀni]n-giš-zi-da [.....]
 C (traces)
 A niš ᵀMIN gu-z[a-al er-še-ti lu-u ta-ma-ta]
 B om.

- 59 adjured by by Nindara, the shepherd among herdsmen,
 60 adjured by Pabilsag, (divine) administrator of the Netherworld,
 61 adjured by Ningišzida, throne-bearer of the Netherworld,

59 Nin-dara occurs in An-Anum 3: 65 as equivalent to Sîn, although *ibid.* 67 gives Namma as Nindara's spouse, which cannot apply to the gods cited in our incantation. Nevertheless, in the OB god lists the same sequence of Nanše and Nin-dara occur, although referring to Namma (Genouillac 1923: 98 rev. vii 5-7).

One could also consider the expression *utul lâti*, 'cowherds', cf. Proto-Diri 278, ^{ú-du-ul}utul₅ = *ú-tu-ul ša li-a-ti*, also OB Nippur Diri 364-365 (MSL 15: 24).

60 Ms. e ends here and adds a colophon indicating that the tablet was written by the late scribe Tanittu-Bêl, cf. Finkel 1991.

Cf. Ebeling 1953: 387, 33-34, *zi ᵀpa-bil-sag úz-pa-è // niš ᵀmin a-šá-red šūpû* 'manifestly foremost'. Pabilsag also occurs in the OB incantation, OECT 5: 19, 32, as *dumu an-na-ke₄* 'son of An' in a series of *zi -hé-pà* formulae which do not duplicate the UH or An-Anum lists, but include some of the same gods, e.g. Ningišzida and Bidu (*ibid.* 30, 34). This god also occurs in the Fara godlist (Krebernik 1986: 176 ix 4). This line in Ms. ii is very corrupt, and the order of lines differs.

61 In Ms. ii, the sequence of line differs.

In OECT 5: 19, 30 Ningišzida bears the same epithet as in UH and in Gattung II (Ebeling 1953: 388, 64), and the god occurs already in the Fara godlist (Krebernik 1986: 171 iv 7). Noteworthy is the reference to the god in Wilcke 1973: 12, 38-39, *ʿnin-giš-zi-da gu-[za]-lá kur-ra-ke₄ gedim-ma-ni-šè a-šed, hé-ni-in-ku₅-ku₅*, 'may N., throne-bearer of the Netherworld, cut off the cold water (libations) for his ghost'. The position of Ningišzida in this sequence in UH is logical, since the god introduces an invocation to the seven doors and seven locks of the Netherworld, followed by references to Bidu the Doorkeeper and Hušbisa, the wife of Namtar, both Netherworld deities. Ningišzida also follows Pabilsag, the administrator of the Netherworld, to complete the motif.

- 62 A zi ^{gi}si[g]
 B [z]i ^{gi}ig kur-ra imin-bi hé-
 G [.....i]g kur-ra [.....]
 ii [... ^{gi}]ig kur-ra imin-bi ^rhé-me⁻e[n]
 A *niš d[a-lat KI-ti si-ba lu-u ta-ma-ta]*
 B om.
- 63 B zi ^{gi}sahab kur-ra imin-bi hé-
 A z[i]
 G [..... saha]b kur-ra [.....]
- 64 B zi ⁴bí-du₈ ì-du₈-gal kur-ra-ke₄ hé-
 G [.....-d]u₈ ì-du₈ gal [.....]
 ii [.....-d]u₈-gal kur-ra-ke₄ hé-[me-en]
 B *niš ^dMIN MIN KI-ti lu-u ta-ma-ta₅*
 G [..... MI]N K[I-.....]
 ii [..... a-tu-u ra-b]u ^rša ina KI-ti lu [.....]
- 65 B zi ⁴huš-bi-sa₆ dam ^dnam-tar-ra-ke₄ hé-
 ii [.....-s]a₆ dam ^dnam-tar-ke₄ h[é-me-en]
 G [.....-b]i-s[a₆]
 B *nis ^dMIN al-ti nam-ta-ri MIN*
 ii [.....-t]a nam-^rta⁻x [.....]
- 66 B zi ^ddim-kù dumu-mí abzu-ke₄ hé-
 A ^rzi^r [.....]
 B *niš ^dMIN mar-ti ap-si-i lu-u ta-ma-ta₅*
 A *niš ^rd^r[.....]*
- 66b N [zi-an-na hé-pà zi]-ki-a [hé-pà]

- 62 adjured by the seven doors of the Netherworld,
 63 adjured by the seven locks of the Netherworld,
 64 adjured by Bidu, doorkeeper of the Netherworld,
 65 adjured by Hušbisa, wife of Namtar (Fate),
 66 and adjured by Dimku, the daughter of the Apsû.

62 The seven doors of the Netherworld are well known from In. Desc. 119 in which Bidu (Neti) unlocks each Netherworld gate for Inanna.

63 The Akk. for this line is restored in Geller 2007: 121.

65 For Hušbisa, cf. W. G. Lambert in RIA IV 522. The goddess occurs in An-Anum 5 as the wife of Namtar, *sukkal* of Ereškigal (cf. TCL 15 pl. 30 No. 10 ix 407-408), and in Gattung II (Ebeling 1953: 388, 72), and again in Gattung II (*ibid.* 396, 65) as *agrig kur-ra-ke₄* ‘housekeeper of the Netherworld’, so that the Netherworld credentials of this goddess are well-established. It is interesting that she occurs in An-Anum in the same context as ^dNé(NI)-du₈. Cf. the Death of Ur-Namma 112, ⁴huš-bi-ša₆ dam ^dnam-tar-ra-ke₄, ‘H., wife of Namtar’.

66 Ms. N adds a line (see CT 16 13 n. 28) which is not found in other Mss.

For ^ddim-kù, cf., Gattung II 73-73a (Ebeling 1953: 388), ^dhé-dim-kù dumu-munus ^dnam-tar-ra-ke₄ hé-pà // *niš ^dM[IN ma]r-ti ^dnam-tar lu-ú ta-mat*, ‘be adjured by H. daughter of Namtar’. As in UH 5 Hedimku is mentioned immediately after the goddess Hušbisa. The relationship between these gods is clarified by An-Anum 5: 219-21:

^d nam-tar	=	<i>sukkal ^dereš-ki-gal</i>
^d huš-bi-ša ₆	=	<i>dam-bi munus</i>
^d hé-dim-kù	=	<i>dumu-munus-a-ni</i>

Namtar, vizier of Ereškigal, has Hušbisa as his wife and his daughter is Hedimku, who is no doubt the same as Dimku in UH 5: 66, although the similar god name ^dhé-dim-me-kù (dumu-munus ^den-líl-lá-ke₄) in An-Anum 2: 290 is unrelated. It is not quite clear, however, why Dimku is described as the daughter of Abzu in UH 5: 66, rather than as daughter of Namtar.

- 67 A en su [lú-u₁₈-lu]
 B lú-u₁₈-lu dumu dingir-ra-na
 N [..... d]umu dingir-[.....]
 r [..... dum]u dingir-ra-[.]
- 68 B en-na ba-ra-an-ta-re-en-na-aš en-na ba-ra-an-zi-ga-en-na-a[š]
 A en-na b[a-.....]
 N [.....-r]a-an-ta-zi-^rga^r-[.....]
 M [.....]-ta-r[e-.....] ^ren-na^r ba-ra-an-ta-z[i-.....]
 r [.....-n]a-aš ^ren-na^r ba^r-ra-an-zi-ga-en-[.....]
- 69 B ú ba-ra-an-da-ab-gu₇-e a ba-ra-an-da-ab-nag-e
 A ú ba-r[a-.....]
 N [.....-r]a-an-da-ab-na[g-.]
 M [....-r]a-an-da-ab-gu₇-e a ba-ra-an-da-ab-n[ag-.]
 r [.....-g]u₇-e [a] ba-ra-an-da-ab-n[ag-.]
 F [.....]-^rnag^r
- 70 B ^{siš}banšur a-a ugu-zu ^den-líl-lá-ke₄ šu-zu ba-ra-dè-in-túm
 M [.....] ^ra^r-a ugu-zu ^den-líl-lá-ke₄ [š]u-zu ba-ra-dè-in-tùm
 N [.....-k]e₄ šu-zu ba-ra-dè-i[n-...]
 r [.....-líl]-lá-ke₄ šu-zu ba-ra-dè-in-[...]
 F [.....-d]è-in-t[úm]
 A ^{siš}ban[šur.....]
- 71 B a a-ab-ba a du₁₀-a šeš-a ^{id}idigna a ^{id}buranun a pú-ta a íd-da ba-ra-an-šú-šú-da
 M [.....]-du₁₀-a a šeš-a a ^{id}idigna [.....]
 N [.....]^ridigna^r a ^{id}bura[nun]
 F [.....]^ridigna a^r ^{id}buranun [.....]-da ba-ra-an-šú-šú-da
 r [..... i]digna a ^{id}buranun a pú-ta a íd-.....]
 A a^ra^r-[.....]
- 72 B an-šè ba-dal-en pa na-an-du₁₂-du₁₂-e
 F [..... p]a na-an-du₁₂-du₁₂
 N [..... n]a-an-du₁₂-[...]
 r [.....] pa na-an-du₁₂-[...]
 A an-š[è]

67 Regarding the body of the man, son of his god,

68 so long as you have not departed, so long as you have not withdrawn,

69 you may not eat food or drink water,

70 nor may you lay your hand on the altar of your sire Enlil.

71 Neither may you taste seawater, sweet water, brackish water, water of the Tigris Euphrates, or well or river water.

72 Fly off to heaven, although you have no wing,

67 Ms. A follows the pattern of UH 4: 170'.

67-76 Duplicated in UH 4: 170'-176', which is the basis for the Akk. being restored in Geller 2007: 121.

- 73 B ki-šè ba-gub-ba tuš nam-bi-gá-gá
 F [.....] ʿtušʿ nam-bi-gá-gá
 N [.....-b]i-gá
 A ki-[.....]
 r [.....] tuš nam-ba-gá-[..]
- 74 B lú-u₁₈-lu dumu dingir-ra-na ba-ra-an-te-ge₂₆-da ba-ra-an-gi₄-gi₄-e-dè
 F [.....-a]n-te-ge₂₆-da ba-ra-an-gi₄-gi₄-e-dè
 A l[ú-.....]
 N [.....]-ʿgi₄ʿ-[.....]
 r [.....-r]a-an-nu-te-ge₂₆-dè ba-ra-an-nu-g[i₄-.....]

-
- 75 B ka-inim-ma udug hul-a-kám
 F [.....] udug ʿhulʿ-a-kám
 r [.....] udug hul-a-[...]
-

- 76 B én u₄-šú-uš im-hul dím-ma-a-meš
 F [.....-h]ul dím-ma-a-meš
 B u₄-mu up-pu-tu₄ šá-a-ri lem-nu-tu₄ šú-nu
 F [.....-r]i lem-nu-ti šú-nu
- 77 B u₄ hul im-hul igi-du₈-a-meš
 A u₄ hul im-hul igi [.....]
 F [.....] igi-du₈-a-meš
 B u₄-mu šá HUL-tì im-hul-lu a-me-ru-ti šú-nu
 A u₄-mu šá HUL-ʿtìʿ im-hul-lu a-me-r[u-.....]
 F [.....-hu]l-lu a-me-ru-tu₄ šú-nu

- 73 and stay in the Netherworld, but may you never have a place!
 74 May you not approach or draw near to the man, son of his god.

75 It is an Udug-hul incantation.

The demonic Seven

- 76 Incantation. They are clouded-over days and evil winds,
 77 they are storms, regarded as an ill-wind,

73-74 Duplicated in UH 4: 177'-178', which is the basis for the Akk. being restored in Geller 2007: 121.

74 The intrusion of a syllable /nu/ in the Sum. verbal forms in Ms. r is unexpected, since the orthography in this fragment is otherwise consistent with other manuscripts.

76 A similar metaphor can be found in Muššu'u 1: 7 (see Böck 2007: 95), [mú]š-bi an šú-šú(-uš)-ru // zi-mu-šú ʿšáʿ-mu-ú up-pu-tu, 'his visage was a cloudy heaven'. The term *uppû*, related to *apû*, is used in medical texts to describe the cataract-like symptoms, i.e. the eyes become cloudy, for which see Fincke 2000: 78-80, and the metaphor of the 'wind' causing eye disease can be found in the standard medical compendia against *igi.gig* 'eye-disease', cf. *ibid* 122. Cf. also UH 12: 16, in which šú-šú-uš-ru corresponds to Akk. *urru*, 'dusky, dark'.

- 78 B u_4 hul im hul igi-du-a-meš
 A u_4 hul im hul igi-du-[.....]
 F [.....] igi-du-[.....]
 B u_4 -mu šá HUL-ti im-hul-lu a-lik mah-ri šú-nu
 A u_4 -mu šá HUL-ti im-hul-lu a-lik mah-ri šú-nu⁷
 F [.....-l]u a-lik⁷ [.....]
- 79 B dumu dili-a-meš ibila dili-a-meš
 A dumu dili-a-meš ibila dili-a-meš
 B ma-ru git-ma-lu-tu $_4$ ap-lu git-ma-lu-t[u $_4$] ⁷šú-nu
 A ma-ru-ú gít-ma-lu-tu $_4$ ap-lu gít-ma-lu-tu $_4$ šú-nu
- 80 B lú-kin-gi $_4$ -a líl-lá da-ra-⁷a⁷-meš
 A lú-kin-gi $_4$ -a líl-lá da-ra-a-meš
 B DUMU.MEŠ šip-ri šá nam-ta-ri šú-nu
 A DUMU.MEŠ šip-ri šá nam-ta-ru šú-nu
- 81 B gú-za-lá ^dereš-ki-gal-a-meš
 A gu-za-lá ^dereš-ki-gal-[.....]
 B gu-za-lu-ú šá ^dereš-ki-gal šú-nu
 A gu-za-lu-ú šá ^dMIN [....]
- 82 B a-má-uru $_5$ kalam-ma nigin-na-meš
 A a-má-uru $_5$ kalam-ma nigin-na-[...]
 B a-bu-bu šá ina KUR iṣ-ša-nun-du šú-nu
 A a-bu-bu šá ina KUR iṣ-ša-⁷nun-du⁷ [....]
- 83 B imin-àm dingir an dagal-la-meš
 A imin-àm dingir an ⁷dagal⁷-l[a-...]
 B si-bit DINGIR.MEŠ AN-e rap-šú-ti
 A si-bit DINGIR.MEŠ AN-e ⁷rap-šú⁷-[..]

- 78 they are storms which are evil, an ill wind at the forefront.
 79 They are the equivalent of sons and heirs,
 80 and they serve as the harbingers of Fate (Namtar),
 81 and they are the throne-bearers of Ereškigal.
 82 They are the flood which always whirls in the land,
 83 they are the Seven gods of the broad heavens,

78 The homonyms igi-du and igi-du $_8$ (ll. 77 and 78) suggest that IGI.DU was not to be read as /palil/.

79 For dili, cf. Lambert 1967: 129, 21: udug hul dili šà-ba kalam-ma e-ra // *ú-tuk-[k]u lem-nu-ti im-lu-u qé-reb ma-a-ti*, ‘the (Sum. individual) evil U.-demons filled the midst of the land’, noting that dili is not translated in the Akk. Cf. also UHF 410 and 470.

What are ‘sons of equal standing’ in our line? In this case, the interpretation ‘of one mind’ fits the context, reflecting the fact that demons are spawned on earth together with human children, and hence are ‘equal’ to human sons and heirs, i.e. demons being indistinguishable from their human counterparts.

80 The term da-ra-a-meš here is not translated by the Akk. but could possibly be for da-rí-a-meš (// *darû*), that is, ‘they (the demons) are the eternal messengers of the wraith’. Note that Namtar (Fate) does not usually correspond to the Sum. líl-demon.

83 See the note on the following page.

- 84 B imin-àm dingir kalam-ma dagal-^rla^r-m[eš]
 A imin-àm dingir kalam-ma dag[al-l]a-[.....]
 B *si-bit* DINGIR.MEŠ *ma-a-ti ra-pa-āš-ti*
 A *si-bit* DINGIR.MEŠ *ma-a-t[i*]
- 85 B imin-àm dingir ur₄-ur₄-re-meš
 A imin-àm dingir ur₄-ur₄-re-a-meš
 B *si-bit* DINGIR.MEŠ *maš-ši-'ú-ti*
 A s[i-.....].^rMEŠ^r m[aš-.....]
- 86 B imin-àm dingir imin-àm
 A imin-àm dingir imin-àm-^rmeš^r
 B *si-bit* DINGIR.MEŠ *kiš-šá-ti*
 A [.....] DINGIR.MEŠ *kiš-š[á-..]*
- 87 B imin-àm dingir hul-a-meš
 A imin-àm [.....] hul-a-[....]
 B *si-bit* DINGIR.MEŠ *lem-nu-tu₄*
 A s[i-.....].MEŠ *lem-[.....]*
- 88 B imin-àm ^ddim-me hul-a-^rmeš^r
 A im[in-.. ^dim-me hu[l-.....]
 B *si-bit la-maš-tu₄ lem-nu-tu₄*
 A [.....] *la-maš-^rti^r [l]e[m-.....]*

- 84 they are the Seven gods of the broad Netherworld.
 85 They are the seven marauding gods,
 86 seven gods in all,
 87 seven evil gods,
 88 seven evil Lamaštu,

83-90 See Horowitz 1998: 209, although it is doubtful if the figure ‘seven’ in these lines alludes to seven levels of heaven and earth, as posited by Horowitz. On the other hand, this passage provides a description of the divine Seven or Sibitti-demons, reflecting their roles as both benevolent gods and demons (or Netherworld deities). They are a group comprising seven evil gods who cause panic and bring disease. Cf. also Asag-gig-ga 4 (K 3385 + 7866: 12-15), in which the Seven are identified with individual classes of demons: imin-na-meš u[dug hul-a-meš] / imin-na-meš a-lá h[ul-a-meš] / imin-na-meš ^dàlad hu[l-a-meš] / imin-na-meš maškim hul-[a-meš], ‘Seven are the Utukku-demons, seven are the Alû-demons, seven are the Šēdu-demons, seven are the bailiff-demons’.

86 Note the difference between the Sum. and Akk. in CT 17 37 (K 3372+): 11-12, níg hul-gál-e-[ne] imin-na-ne-ne a-má-ru-gí[n₇] mu-un-zi-zi // *mim-ma lem-nu kiš-šat-su-nu ki-ma a-[bu]-ba it-te-bu-ni*, ‘they are the Seven, being evil, who have risen like aflood’ (Sum.), versus ‘whatever evil in their totality has risen like a flood’ (Akk). This is the same pattern as seen in our line.

- 89 B imin-àm ^ddìm-me-a šed₇-dè hul-a-meš
 A imi[n-à]m ^ddìm-me-a šed₇-d[è]
 B *si-bit la-ba-ši li-'-bu lem-nu-tu₄*
 A *si-bit la-maš-tu₄ li-[.....]*
- 90 B an imin-àm ki imin-àm
 A [a]n imin-àm ki [.....]
 C [.....] ki imin-[..]
 B *ina AN-e si-bit ina KI-tî si-bit-ma*
 A *ina AN-e si-bit ina K[I-tî]*
 C [.....] *ina KI-tî 'si-bit'-m[a]*
- 91 B udug hul a-lá hul gedim hul gal₅-lá hul dingir hul maškim 'hul'
 A udug hul a-lá hul gedim hul gal₅-l[á]
 C [.....ged]im hul gal₅-lá hul dingir hul maškim 'hul'
- 92 B zi an-na hé-pà zi ki-a hé-pà
 A zi an-na hé-pà zi k[i-.....]
 C [.....-p]à zi ki-a hé-pà

- 89 seven Labašu and *li'ibu*-disease demons,
 90 seven in Heaven and seven in the Netherworld.
 91 Evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,
 92 may you be adjured by heaven and earth.

89-90 See the note 83-90 on the previous page.

89 The variant reading *la-maš-tu₄* in Ms. A is erroneous for Sum. ^ddìm-me-a, and the appearance of *labašu* as a disease has a parallel in Šurpu 5/6 124: *um-ma li-'i-bu la-ba-šu ma-la-a up-na-a-a*, 'my fists are filled with fever, scab (transl. Reiner), and *labašu*'. There is no supporting evidence for Reiner's translation 'scab', except for the fact that *li'bu* appears to refer to a skin problem in an astrological commentary, together with *garābu* 'scab' (CAD L 181a). Nevertheless, the association of the two diseases here is of interest. The term *dih* (not šed₇) is the usual correspondent to *la'ābu* / *li'bu*, as in CT 17 29: 9-10, which reads, *nam-tar dih-me-gin₇ lú-ra ba-dih // šá ki-ma li-i-bu LÚ i-le-'-i-bu*, 'fate has inflicted the man with *li'bu*-disease'. But what is the disease *dih* // *li'bu*? UH 2: 69 has interesting variants in a similar list of disease names, reading *dih* for *li'bu*, and both *dìm-me* and *dím-ma* for *kūbu* 'stillbirth', with *bar-giš-ra* for *ahhāzu* 'jaundice'. There are numerous problems associated with these disease names, but some information could be gleaned from the variants. The association of *dìm-me* = *kūbu* and ^ddìm-me = *labašu* may be based on the standard sequence *lamaštu, labāšu, ahhāzu*; *Lamaštu* is known to attack women in childbirth, and 'jaundice' (*ahhāzu*) is a well-known pediatric ailment at birth; the idea of 'miscarriage' fits well in this context. Cf. Labat 1951: 224, 51, *šumma šerru umma li'iba ukâl u iktanašša šibit lamašti*, 'if a baby attracts fever and *li'bu* and is constantly chilled, it is an attack of *Lamaštu*-disease'. Hence, the association of *li'bu*-disease in UH with Sum. šed₇, 'cold' could refer to pediatric chills or could describe the condition of the stillborn child. See also Stol 2007: 11-12 for *li'bu* both as a skin disease and fever.

- 93 B zi ^den-líl-lá lú kur-kur-ra-ke₄ hé-pà
 A zi ^den-líl-lá lú k[ur-.....]
 C [.....] lú kur-kur-ra-ke₄ hé-pà
 B niš ^dIDIM *be-el* KUR.MEŠ *lu-u ta-ma-ta*₅
 A niš ^dMIN *be-el ma-t[a-a-ti*]
 C [.....] ^r*be-el* KUR.MEŠ MIN
- 94 B zi ^dnin-líl-lá nin kur-kur-ra-ke₄ hé-pà
 A zi ^dnin-^rlíl-lá n[in]]
 C [.....] nin kur-kur-ra-ke₄ hé-pà
 B niš ^dMIN *be-let* KUR.MEŠ *lu-u ta-ma-ta*₅
 A niš ^dMIN *be-l[et*]
 C [.....]-*let* KUR.MEŠ MIN
- 95 B zi ^dnin-urta ibila é-šár-ra-ke₄ hé-pà
 A zi ^dnin-u[rta]]
 C [.....]-^ršár-ra-ke₄ hé-pà
 A niš ^{dr}MIN^r [.....]
 C niš ^dMIN DUMU.NITA é-šár-ra MIN
 B om.
- 96 B zi ^dinanna nin kur-kur-ra-ke₄ ge₆ ši-in-babbar-ra-ke₄ hé-pà
 C [.....-r]a-ke₄ ge₆ ši-in-babbar-ra-ke₄ hé-pà
 A zi ^{rdr}[.....]
 B niš ^dMIN *be-let* KUR.MEŠ ^r*mu-nam-mi-rat mu-ši lu-u ta-ma-ta*₅
 C [..... K]UR.MEŠ *mu-na-mi-rat mu-ši* MIN

- 93 May you be adjured by Enlil, lord of the lands,
 94 be adjured by Ninlil, mistress of the lands,
 95 be adjured by Ninurta, heir of the Ešarra-temple.
 96 May you be adjured by Ištar, mistress of the lands, who lights up the night.

93-96 The second list in UH 5 is based upon gods associated with Enlil, but the epithets are not taken from An-Anum.

94 For the epithet *bēlet mātāti* in An-Anum (referring to Ninlil) = CT 25 9, 1-11.

95 Ninurta is ‘heir of the Ešarra’, as son of Enlil, and hence Enlil’s temple in Nippur; cf. Sjöberg 1969: 119. These gods are listed in the same order in Sm. 504: 8-10 (court. I. L. Finkel), within a mumbo-jumbo type of incantation:

én ki ki k[i ki ki ki ...
 zu zu zu [zu zu zu ...
 ka ka ka k[a ka ka
 en en en en en e[n
 búr búr búr búr [búr búr búr ...
 búr lú-[u₁₈-lu dumu dingir-ra-na]
 zi an-na hé-pà z[i ki-a hé-pà]
 zi ^den-líl-lá lugal kur-kur-r[a hé-pà]
 zi ^dnin-líl nin kur-kur-r[a hé-pà]
 zi ^dnin-urta ibila é-šár-r[a hé-pà]
 zi ^dnè-irí₁₁-gal lugal gú-d[u₈-a hé-pà]
 zi ^dutu lugal lar[sa^{ki} hé-pà]
 zi ^{dr}muati^r x x x [... hé-pà]

(rev. colophon)

- 96 It is tempting to read *mi-ši-in-babbar*, but the -ke₄ at the end is also problematic, presumably for /ak/. The šè-prefix is rare in UH, particularly with a compound with /ak/, and the likelihood is that the entire verbal form is corrupt.

- 97 B en-na su l[ú]-^ru₁₈^ˀ-lu dumu dingir-ra-na
 C e[n-.....]-^ru₁₈^ˀ-lu dumu dingir-ra-na
 A e[n]-lu dumu dingir-ra-na
 p [.....]-^ru₁₈^ˀ-lu d[umu]
 98 C ^ren^ˀ-na [ba-ra-an-ta-re]-en-na-aš en-na ba-ra-an-zi-ga-en-na-aš
 99 B ú ba-ra-an-da-a[b]gu₇-e a ba-ra-an-da-ab-nag-[.]
 C [.] ba-^rra^ˀ-[.....-g]u₇-e a ba-ra-an-da-ab-nag-e

-
- 100 C k[a]-^rinim-ma udug^ˀ hul-a-kám
 p [k]a-inim-ma [.....]
 B (ruling)
-

- 101 B éⁿ nam-tar ^rá^ˀ-sàg kalam-ma zi-z[i]
 p [é]n nam-tar á-sàg [.....]
 r [.....] kalam-ma [.....]
 C [.....]-^rtar á^ˀ-[.....]
 B *nam-ta-ru a-sak-ku šá KUR ina-a[s-.....]*
 C *nam-^rta-ru^ˀ a-sak-ku šá KUR i-na-as-sa-hu*
 p *nam-ta-ri a-sa[k-.....]*
 r [.....] *šá ma-a-ti* [.....]
 102 B tu-ra igi-l[ib] kalam-ma zi-ir-zi-i[r]
 p [t]u-ra igi-lib [.....]
 r [.....] kalam-m[a]
 L [.....-i]r-zi-ir
 B *mur-šu di-lip-ti šá KUR i-áš-šá-šu*
 C [....]-uš *di-lip-ti šá KUR i-áš-šá-šu*
 p [m]u-ru-uš *di-li[p-.....]*
 L [.....] ^ri^ˀ-áš-šá-šú

- 97 Regarding the body of the man son of his god,
 98 so long as you do not depart, so long as you do not withdraw,
 99 may you neither eat food nor drink water.

-
- 100 It is an Udug-hul incantation.
-

Self-defense: the exorcist protecting himself

- 101 Incantation. As for Namtar (Fate) and Asakku who uproot countries,
 102 and the illness – insomnia – which disturbs the land,

97-99 The Akk. for these lines is restored in Geller 2007: 122.

- 103 B su nu-gig bar-ra nu sig₅-ga
 C su nu-g[ig] bar-ra nu sig₅-^rga^r
 L [..... s]ig₅-ga
 p [.....-g]ig-ga [.....]
 B *ša a-na ši-i-ri la ʔa-a-bu ana zu-um-ri la dam-q[u]*
 C *ša ana ši-^rri^r la ʔa-a-bu ana zu-um-ri la dam-qu*
 p [..] ana ši-i-ri [.....]
 L [.....-r]i ^rla^r dam-qu
- 104 B udug hul a-lá hul gedim hul (om.)
 C udug hul a-^rlá^r hul gedim hul gal₅-lá hul dingir hul maškim hul
 L [..... hu]l maškim hul
- 105 B lú hul igi hul ka hul eme hul
 C lú hul igi hul ka hul eme hul
 L [.....] eme hul
- 106 B lú-u₁₈-lu dumu dingir-ra-na su-ni-ta hé-ni-ib-ta-è bar-ra-ni-ta ^rhé-ri-ib-è-dè^r
 C lú-u₁₈-lu dumu dingir-ra-na su-ni-ta hé-ni-ib-ta-è bar-ra-ni-ta hé-ri-ib-è-dè
 L [.....] bar-ra-ni-ta hé-ri-im-è-dè
 B *ša LÚ DUMU DINGIR-šú ina SU-šú li-is-su-u ina SU-šú li-iš-šu-^rú^r*
 C *ša LÚ ^rDUMU^r DINGIR-šú ina zu-um-ri-šú li-is-šu^r-u ina zu-um-ri-šú li-šu-ú*
 L [.....] ina zu-um-ri-šú li-šu-ú
 r [.....]-^ršu^r-[.]
- 107 B [s]u-mu nam-ba-te-ge₂₆-^rda^r
 C su-mu nam-ba-te-ge₂₆-da
 L [.....]-^rte-ge₂₆^r-e-dè
 r ^rsu-mu nam^r-[.....]
 B *ana zu-u[m]-ri-ia a-a iṭ-hu-ni*
 r [.....] iṭ-hu-ni
 C and L om.
- 108 B igi-mu nam-ba-hul-e-dè
 C igi-mu nam-ba-hul-e-dè
 r [..]-mu nam-ba-h[ul-...]
 B *ana IGI-[ia a]-a ú-lam-me-nu-ni*

- 103 which are not good for the flesh and not beneficial for the body (of the patient):
 104 may the evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,
 105 the rogue with an evil face, evil mouth, evil tongue,
 106 be removed from his body and go out from the body of the man son of his god.
 107 They must (also) not approach my body,
 108 nor must they do harm before me,

104-105 The Akk. is restored in Geller 2007: 123.

- 109 B e[gi]r-mu nam-ba-DU.DU-dè
 C egir-mu nam-ba-DU.DU-dè
 H ʿegir-muʿ nam-ʿba-DUʿ.[...]
 r [...]-mu nam-ba-DU.DU-ʿdèʿ
 B *ana ʿEGIRʿ-ia a-a il-li-ku-ú*
 C and L om.
- 110 B ʿéʿ-mu nam-ba-ku₄-ʿku₄-dèʿ
 C é-mu nam-ba-ku₄-ku₄-dè
 L [.....-k]u₄-ku₄-dè
 r [.]mu nam-ba-ku₄-ku₄-d[è]
 H om.
 B *ana É-ia a-a i-ru-bu-ú-ni*
 C and H om.
- 111 B ùr-mu nam-ba-bal-bal-e-dè
 C ùr-mu nam-ba-bal-bal-dè
 H ʿùrʿ-mu [.....]
 r [.]mu nam-ba-bal-bal-e-d[è]
 L [.....-ba]l-bal-dè
 B [*an*]a ú-ri-ia a-a ib-bal-ki-tu-ni
 C and L om.
- 112 B ʿé-kiʿ-tuš-a-mu nam-ba-ku₄-ku₄-dè
 C é-ki-tuš-a-mu nam-ba-ku₄-ʿku₄-dè
 H é-ki-tuš-a-mu [.....]
 L [.....-k]u₄-dè
 r [.....]-mu nam-ba-ku₄-ku₄-dè
 B *ana É šub-ti-ia a-a KU₄.MEŠ-ni*
 L [..... ir-ru-b]u-ni
 C om.
- 113 B zi an-na hé-pà zi ki-a hé-pà
 C zi a[n..] hé-pà zi ki-a hé-pà
 H zi an-na hé-pà z[i]
 r [.....] zi ki-a hé-pà
 B *ni-iš AN-e lu ta-ma-ta₅ ni-iš KI-ti lu ta-ma-ta₅*
 C om.

109 nor walk behind me,

110 nor enter my house,

111 nor clamber on to my roof,

112 nor enter my drawing room.

113 May you be adjured by heaven and earth.

- 114 B zi ^den-líl-lá lugal kur-kur-ra-ke₄ hé-pà
 C z[i ...-l]íl-lá lugal kur-kur-ra-ke₄ hé-pà
 H zi ^den-líl-lá lugal kur-[.....]
 r [.....] lugal kur-kur-ra-ke₄ hé-
- 115 B zi ^dnin-líl-lá nin kur-kur-ra-ke₄ hé-pà
 C z[i ..]-líl-lá nin kur-kur-ra-ke₄ hé-pà
 H zi ^dnin-líl-lá nin kur-[.....]
 r [.....] nin kur-kur-ra-ke₄ hé-
- 116 B zi ^dnin-urta ur-sag kala-ga ^den-líl-lá-ke₄ hé-pà
 C [.. ^dni]n-urta ur-sag kala-ga ^den-líl-lá-ke₄ hé-pà
 H zi ^dnin-urta ur-sag kala-ga ^{r d}[.....]
 r [.....-kal]a-ga ^den-líl-lá-ke₄ hé-
- 117 B zi ^dnuska sukkal-mah ^den-líl-lá-ke₄ hé-pà
 C [.. ^dnus]ka sukkal-mah ^den-líl-lá-ke₄ hé-pà
 H zi ^dnuska sukkal-mah ^d[.....]
 r [.....] ^den-líl-lá-ke₄ hé-
- 118 B zi ^dzuen-na dumu sag ^den-líl-lá-ke₄ hé-pà
 C [.....]-^rna^r dumu sag ^den-líl-lá-ke₄ hé-pà
 H zi ^dzuen-[n]a dumu sag ^de[n-.....]
 r [.....] ^{r d}en-líl-lá-ke₄ ^r hé-
- 119 B zi ^dinanna nin ki-^{kuš}lu-úb-gar-ra-ke₄ hé-pà
 C [..... u]gnim(^[ku]lu-úb-gar)-ke₄ hé-pà
 H zi ^{r d}inanna^r n[in]
 r [.....]-^rra^r-ke₄ hé-
- B niš ^diš-tar be-let um-ma-ni lu [t]a-ma-ta₅
 C [..... u]m-ma-ni lu-u^r ta-ma-ta^r
 H niš ^{r d}[.....]-^rlet^r um-ma-ni l[u-.....]
 r [.....] lu-ú ta-mat

- 114 May you be adjured by Enlil, lord of the lands,
 115 be adjured by Ninlil, mistress of the lands,
 116 be adjured by Ninurta, the mighty hero of Enlil.
 117 May you be adjured by Nusku, the grand vizier of Enlil,
 118 and by Sîn, chief son of Enlil.
 119 May you be adjured by Ištar, mistress of the troops,

114 Cf. OECT 5 No. 19: 24.

114-118 The Akk. is restored in Geller 2007: 123.

116 Cf. l. 160 below, where the same epithet is applied to Nergal.

117 Cf. An-Anum 1: 252, ^dNusku sukkal mah ^den-líl-lá-ke₄, and cf. also Gattung II (Ebeling 1953: 382, 41).

119 Inanna is the fourth in rank in the Weidner list after the families of An, Enlil, and Sîn (cf. RIA V 76a). The reading ugnim for ^{kuš}lu-úb-gar is ruled out in Ms. B because of the -ra *Auslaut* (although not in Ms. C).

- 120 B zi ^diškur lugal gù du₁₀-ga-ke₄ hé-pà
 A [z]i ^diškur lugal gù du₁₀-g[a]
 H zi ^rd^r[.....] lugal gù du₁₀-ga h[é-..]
 C [..... d]u₁₀ [.....-p]à
 r [..^dišku]r lugal gù du₁₀-ga-ke₄ hé-
 B *niš ^dadad be-lí šá ri-gim-šú ʔa-a-bu* MIN
 A *niš ^dadad be-lí šá ri-gim-šú ʔ[a-.....]*
 H *niš ^rd^r[.....]-lì šá ri-gim-^ršu^r [.....]*
 r MIN
- 121 B zi ^dutu lugal di-da-ke₄ hé-pà
 A zi ^dutu lugal di-d[a-.....]
 H zi ^d[.....] di-^rda^r-ke₄ hé-pà
 r [.....] lugal di-ku₅-ke₄ hé-
 B *niš ^dUTU be-el di-ni* MIN
 A *niš ^dUTU be-lí di-ni [u-u ta-ma-ta₃]*
 H *niš ^rd^r[.....]*
 r MIN
- 122 B ^rzi ^da-nun-na-ke₄-ne^r dingir gal-gal-e-ne hé-pà
 A zi ^da-nun-na dingir gal-gal-^re^r-[.....]
 H zi ^d^ra-nun^r-na-ke₄-ne dingir gal-gal-^re^r-[.....]
 r [.....] dingir gal-gal-la-e-ne-ke₄ hé-
 B *niš ^da-nun-na-ki* DINGIR.MEŠ GAL.MEŠ MIN
 A *niš ^da-nun-na-ki* DINGIR.MEŠ [.....]
 H *niš ^dMIN DINGIR.MEŠ [.....]*
 r [.....] DINGIR.ME GAL.ME MIN
-
- 123 B ka-inim-ma udug hul-a-kám
 A ka-inim-ma [.....]
 H ka-inim-^rma^r ud[ug]
 r [.....] udug ^rhul^r-a-[...]
 MM (traces)
-

120 be adjured by Adad, whose thunder is welcome,

121 be adjured by Šamaš, lord of judgment,

122 or be adjured by the great Anunna gods.

123 It is an Udug-hul incantation.

121-22 For Utu as the father of the Anunna gods, cf. Falkenstein 1965: 138a. Ms. r uses a late spelling of the logogram, DINGIR.ME GAL.ME, which is common in medical texts but unusual in UH.

- 124 B é n an ki ba lú ki ba ^dalad ki ba-e
 H é n an ki b[a l]ú ki ba ^rd[.....]
 A é n an ki ba l[ú]
 MM [..... b]a lú ki ba ^dalad ki ba-e-d[è]
 q [..... k]i ba lú ki b[a]
 gg [.....] ^dalad ki ba-è-dè
 r (omit) ^dalàd [.....]
 B *mu-na-áš-šir AN-e u KI-ti še-e-du mu-na-aš-šir ma-a-ti*
 H [m]u-^rna-^raš-š[ir A]N-e u KI-ti š[e-.....]
 A [m]u-na-^ršir AN-^r[.....]
 MM [.....-š]i r AN-e u KI-ti še-e-du mu-na-š[i r] ^rKUR^r
 q [..-n]a-áš-š-i r AN-^re^r [.....]
 gg [.....-t]i še-e-du mu-na-šir ma-a-ti
 r (omit) [š]e-e-du [.....]
- 125 B ^dalad ki ba šu an-na-ke₄
 H [..... b]a² [.....]
 q [^dala]d ki ba ^ršu^r a[n-.....]
 r [.....] š[u]
 MM ^rd^ralad ki ba usu an-na-^rke₄^r
 gg [.....us]u an-na-ke₄
 B *še-e-du mu-na-áš-šir ma-a-ti šá e-mu-qa-šu šá-qa-a*
 MM [..-e-du m[u-n]a-^ršir^r KUR šá e-muq-qa-^ršú^r šá-....]
 q [š]e-e-du mu-na-áš-šir KUR ^ršá^r [.....]
 gg [.....-t]i šá e-mu-qa-a-šu šá-qa-a
- 126 B šu an-na-ke₄ gîri gen-na an-na-ke₄
 MM usu an-n[a-k]e₄ gîri gen-na an-na-[ke₄]
 q [....-n]a-ke₄ gîri gen-n[a]
 gg [..... ge]n-na-bi an-na-ke₄
 B *šá e-mu-qa-šu šá-qa-a tal-lak-ta-šu šá-qa-at*
 MM [..] e-muq-q[a-..] šá-qa-a tal-lak-ta-šú šá-....]
 q [..] ^re^r-mu-qa-a-šú šá-qa-a tal-l[ak-.....]
 gg [.....] tal-lak-ta-šú šá-qa-a

Demons bring disease

- 124 Incantation. Weakening both heaven and earth, the spirit weakens lands,
 125 the demon, whose arms are lofty, weakens the lands,
 126 the one whose arms are lofty and his gait is lofty.

124 This incipit is listed in the Assur incipit catalogue (VAT 13723+) as part of Muššu'u, although it was misidentified as an incipit of UH 13-15 (cf. Geller 2000: 229). The lack of grammatical elements in the Sum. may suggest that the incipit represents an older textual tradition. The meaning is ambiguous, since the Akk. translation understands the combination an-ki (// *šamê u eršetî*) as the expected pair, although this reading disrupts the poetic balance of the line. It would have been preferable to read dingir ki ba(-e) lú ki ba(-e) ^dalad ki ba-e, preserving the parallels between dingir, lú, and ^dalad, contrasting god, man, and demon, each having its own sphere of cosmological activity.

125-126 The Sumerian of these lines should perhaps be better translated as, 'The spirit divides up the land, by the authority of An and in the manner of An.' Note the variant of usu // *emūqu* in Ms. MM.

- 127 B gal₅-lá gu₄ du₇-du₇ gu₄ mah-e
MM [.....] ṛgu₄ mah-à[m]
q [.....] gu₄ du₇-du₇ g[u₄]
hh gal₅-lá gu₄ ṛdu₇-du₇ g[u₄]
gg [.....] g[u₄ mah-àm
B gal-lu-ú al-pu na-ki-pu e-ṭem-mu ra-bu-ú
MM [.....-p]u e-ṭem-m[u]
q [ga]l-lu-ú al-pi na-ki-p[u]
hh gal-lu-ú al-pi na-ki-pu [.....]
gg [.....]-ki-pu GEDIM GAL-u
- 128 B gu₄ é-dù-a bal-bal-e-meš
q [.....] ì-bal[.....]
hh gu₄ é-dù-a gedim¹ bal-b[al-.....]
gg [.....] b[al-bal-e
B e-ṭem-mu šá DÙ É.MEŠ it-ta-nab-lak-ka-tu₄
q [.....] šá ṛkal É.MEŠ it¹-t[a-.....]
hh e-ṭem-mu šá ka-lu É.MEŠ [.....]
gg [.....].MEŠ it-ta-nab-lak-kat
- 129 B gal₅-lá téš nu-tuku imin-na-a-meš
hh [....-l]á téš nu-tuku imin-na-a-[...]
gg [.....]-na-meš
B gal-lu-ú šá bul-ta la i-šu-ú si-bit-ti šú-nu
hh [.....]-ṛú¹ šá bu-ul-tú la ṛi¹-[.....]
gg [.....-š]u-u si-bit-ti šú-nu
- 130 B mí-du₁₁-ga nu-un-zu-meš
ee [.....] nu-un-zu-meš
gg [.....]-meš
B kun-na-a ul i-du-ú
A k[un-.....] ṛi-du-u¹
gg [.....-d]u-ú

- 127 The Sheriff-demon is a goring ox, a great ghost,
128 a ghost who always climbs over all the houses.
129 The Sheriff-demons, the Seven of whom have no shame,
130 know not how to act kindly.

127 The sign gu₄ ‘ox’ is used here for gedim ‘ghost’, as in Idu 2: 215, gu-u GUD = e-ṭem-[mu] and often as a logogram in Akk. medical and related texts. The GUD sign was probably an abbreviation since it reflected the first syllable of the word for ghost but was much easier to write than the complex gidim sign, which could easily be confused with UDUG.

An unexpected late reflection of GUD for ‘ghost’ appears in the Babylonian Talmud, bGittin 68b, recounting various fantasy tales of King Solomon and his demonic rival Ashmedai. In an anonymous remark, the Talmud reports a conversation between Solomon and Ashmedai in which the king quotes a verse, לוי, כתוצאת ראם לו, (‘God brought them out of Egypt), he has the eminence of the wild ox’ (Num. 23:22). The Talmud then elaborates the meaning: ראם אלו השדים, ‘the wild ox = the demons’, which is fully comprehensible given the knowledge that the cuneiform sign for ‘ox’ can refer to ghosts.

129 The catalogue of Sibitti-demons above (l. 83-90) makes no mention of *gallû*-demons, identified here with the Sibitti; cf. UHF 489. The question is whether the *gallû*-demons are actually identified with the Sibitti or whether they too are perceived as being a separate group of seven demons.

- 131 B kalam-ma zì-gin₇ mù-mù-meš
 A [k]alam-ma ʿzì-gin₇ ʿmu₇-mu₇-meš
 ee [.....] mù-mù-meš
 B *ma-a-tu₄ ki-ma qé-mi i-qam-mu-ú*
 A *ma-a-tú ki-ma qé-me i-qam-mu-u*
 ee [.....] ʿi^ʿ-qam-mu-ú
- 132 B kar-ra nu-un-zu-meš
 A [ka]r-ra nu-un-zu-meš
 ee [.....] nu-un-zu-meš
 B *e-ṭe-ru ul i-du-ú*
 A *e-ṭe-ra ul i-du-ʿú^ʿ*
 ee [.....]-du-ú
- 133 B un-šè šu zi-ga-meš
 A [u]n-šè zi-ga-a-m[eš]
 jj [.....]-meš
 B *a-na UN.MEŠ na-ad-ru*
 A *a-na UN.MEŠ na-ad-r[u]*
- 134 B [s]u bí-in-gu₇-gu₇-meš mud sur-sur-ra-meš úš na₈-n[a₈-meš]
 A [s]u bí-in-gu₇-gu₇-meš mud sur-sur-meš úš na₈-n[a₈-meš]
 jj [.....]-ra-meš úš na₈-na₈-ga-ke₄-àm
 B *[a-ki]l ši-i-ri mu-šá-az-nin da-mi šá-ʿtu^ʿ-ú uš-la-ti*
 A *a-kil ši-i-ri mu-šá-az-nin da-me šá-tu-u u[š-.....]*
 jj [.....]-mu šá-tu-ú uš-la-a-tú šú-nu

- 131 They ground down the land like flour,
 132 and know not how to spare (anyone),
 133 raging against people,
 134 eating flesh, causing blood to flow, (then) drinking from the veins.

- 131 Compare our line with CT 17 29: 1, nam-tar hul-gál kalam-ma izi-gin₇ mù-m[ù] // *šá ma-a-tú ki-ma i-šá-tú i-qam-mu-ʿú^ʿ*, ‘the evil Fate-demon who scorches the land like fire’; the pun on *qamû* / *qemû* was not lost on compilers of these incantations, since the homonym for ‘scorch’ and ‘grind’ exists in both Sum. and Akk. (mù / mu₇ / ma₅ // *qamû* / *qemû*), also elsewhere in UH; cf. UH 3: 91 (ma₅-ma₅) and UH 6: 3 (mu₇-mu₇) corresponding to *qemû*, ‘to grind’. Lugale 235 has the same simile: u₄ ki-bal-a-šè kur zì-gim mù-mù (OB var.: peš-e-dè) // u₄-mu šá ina KUR nu-kúr-ti šá-da-a ki-ma qé-me i-qam-mu-ú, ‘the storm which grinds up the mountain in hostile territory like flour’ (van Dijk 1983 II 84).
- 133 UH 16: 9, iá-kám-ma ug šu zi-ga // *ha-áš-šá lab-bi na-ad-ru*, ‘the fifth (demon) is a raging lion’. Our line could be a pun based on the homonym ug // *nēšu*, ‘lion’ and ùg // *nīšū*, ‘people’, in this case a homonym in both Akk. and Sum. (ie. the Sheriff-demons being raging lions). Ms. A of our line, if not an error, conveys a slightly different meaning (‘rising up against the people’).
- 134 Cf. l. 138 below for a similar idea of drinking blood, but in this case demons drink from the veins.

- 135 A [u₄-b]a-a ki ulutim-bi dingir-re-e-n[e-...]
 B [.....]-^ra^r ki ulutim-bi dingir-re-e-ne-meš
 jj [.....-r]e-e-ne-a-meš
 A ^ri-nu-šú^r a-šar bu-un-na-an-né-e š[á]
 B [.....-sa]r bu-un-an-ni-i šá DINGIR.MEŠ šú-nu
 jj [.....]-^re^r šá DINGIR.[.....]
- 136 A é-bi ^ddu₆-kù-^rga ^dlahar ^dašnan [.....]
 B [.....] ^rlahar ^dašnan mu-un-si-eš-àm
 A ina bi-ti ^dDÛ.KÛ.GA šá lah-^rru^r [.....]
 B [.....-r]u ^dMIN du-uš-šu-ú
- 137 A gal₃-lá níg-érim gú-^rdiri^r-[...]
 B [.....] gú diri-meš
 A gal-lu-u šá rag-gu ma-lu-u ^ršú-nu^r
 B [.....-l]u-[u] šu-nu
- 138 A úš gu₇-gu₇-meš múš nu-túm-mu-meš
 B [.....] ^rmúš nu-túm-mu^r-[...]
 A a-kil da-mi la mu-par-ku-ti šú-nu
 B [.....-n]u
- 139 A nam-érim-ma u-me-ni-tar ub-da-bi-šè nam-ba-gur-ru-da
 A ma-mit tùm-me-šú-nu-ti-ma ana túb-qí u šá-ha-ti a-a i-tu-ru-ni
- 140 A zi an-na hé-pà-dè-eš zi ki-a hé-pà-dè-eš
-
- 141 A ka-inim-ma udug hul-a-kám
-

- 135 At this time they are the very images of the gods
 136 in the house of the Holy Mound where the Ewe and Wheat abound –
 137 the Sheriff-demons are filled with malevolence,
 138 they do not cease consuming blood.
 139 Adjure them with the oath, so they never return to the nook and corner.
 140 They have been adjured by heaven and they have been adjured by earth.

141 It is an Udug-hul incantation.

135-37 Cf. UHF 769, that the demons emerge from the Duku, the ‘distant mountains’, a term for the Netherworld. This passage introduces the idea that originally demons came from the same origin as gods, and belonged to the creation of the natural order of things. These Sum. lines of UH are taken verbatim from the Dispute of Lahar and Ašnan (Alster and Vanstiphout 1987: 16, 26-27):

u₄-ba ki ulutim dingir-re-e-ne-kam
 é-bi du₆-kù-ga lahar ^dašnan-bi mu-un-sig₇-eš-àm
 At that time, at the birth-place of the gods,
 in their house, the Holy Mound, (the Anunna) fashioned the Ewe and Wheat.

- 142 A én [n]íg-è níg-è níg-nam-ma ús-su₁₃
 (Z én níg-è níg-è níg-nam-ma ús-[-.])
oc níg-^rè^r níg-è níg-nam-mu uš-bi
ob [.....]-^re^r níg-nam úš-bi
 A [ha]-^ra^r-a-^{tu} ha-a-a-i-^{tu} mur-te-ed-du-ú mim-ma šum-šú
- 143 A [.... d]ím-ma-bi a an-na-ke₄
 u [k]i-a [.....]
 (Z ki-a dím-ma-bi a-ri-a an-na-k[e₄])
oc ki-a ^rdím^r-bi ú an-na-ke₄
ob [.....-b]i a an-na-ke₄
 A [bi-n]a KI-ti re-hu-ut AN-e
 u bi-nu [.....]
- 144 A [.....] ^ran-gin₇ šu nu-te-gá
 u [s]a₇-ala[n-.....]
 (Z sa₇-alan-bi níg an-gin₇ šu nu-te-g[á])
oc za-lim x (x) an-gin₇ šu nu-te-gá
ob [.....]-gin₇ šu nu-te-gá
 A [.....] ^rmim-ma^r ki-ma AN-e [la i^h-h]u-ú
 u a-na bu-un-n[a-an-ni-šú]
- 145 u hur-sag-gin₇ gul-g[ul-.....]
 bb [.....-gu]l ^rsa₇-alan-[.....]
 A [.....-b]i [.....]
 (Z [h]ur-sag-gin₇ gul-gul sa₇-alan-bi zi-ir-zi-ir-e-d[è])
oc hur-sa[g]-gi[n₇] gul-gul-l[e] sa₇-alan-[-.] zi-^rir-zi^r-i[r-..]
ob hur-sag-gin₇ gul-gul [.....-b]i ^rzi^r-ir-zi-re-da
 u ki-ma KUR-i ia-ab-[.....]
 bb [.....]-^ri i-ab-ti^r bu-un-n[a-an-nu-šú pu-us-su-su]

Demon as bandit

- 142 Incantation. The attentive watcher-demon is always pursuing something,
 143 fashioned in the Netherworld, (but) spawned in Heaven.
 144 Nothing heaven-like can come close to its appearance,
 145 with its face flattened like a destroyed mountain.

142 Cf. the following evidence for níg-è: è = hi-a-tú (Proto-Diri 225), è = ha-a-tu, [u₆] = ha-a-tu, [g]i₆-a-DU.DU = ha-i-tu (Nabn. 5: 9-10; 12 = MSL 16: 95), and finally u₆ = ha-a-tu (Diri 2: 176 = MSL 15: 128), as well as u₆^{ú-ti}di = ha-a-t[ú] (Erimhuš 3: 68 = MSL 17: 49). It seems likely that è and u₆ are allomorphs (/ed/ vs /ud/). See Stol 1993: 45 and 91 for an example of È(UD.DU) as a logogram for hiätu within the Diagnostic Handbook.

143 The OB variant ú an-na-ke₄, ‘plant of heaven’ (cf. UHF 378) makes little sense in this context. The variant, however, from the medical text BAM 489+508 (Ms. Z) shows the closest harmony between the Sum. a-ri-a and Akk. re-hu-ut šamê ‘spawned by Anu’.

144 The signs sa₇-alan in Ms. u are written as a ligature, perhaps reflected also in the phonetic writing za-lim in the second millennium source.

- 146 u níg udug har-ra-an níg [.....]
 bb [... udug har-ra-an [.....]
 ii [..... ní]g udug kaskal-àm
 (Z [ní]g udug har-ra-an níg udug kaskal-àm)
 oc níg udugⁱ [.....] níg udugⁱ [.....]
 ob [..... har]-^rra^r-an-na níg udug kaskal-la
 bb *ra-bi-šu šá ur-[hi ra-bi-šu šá har-ra-ni]*
 u *ra-bi-iš* [.....]
 147 u níg ^rní-zu^r [.....]
 bb [.....-z]u mu-un-ši-in-gen-na [.....]
 MM [.....-n]a níg ní-zu mu-un-ši-in-gi₄-gi₄
 (Z [ní]g ní-zu mu-un-ši-in-gen-na níg ní-zu mu-un-ši-in-gen-na)
 ob [.....] mu-un-ši-du-en-na [.....] mu-un-ši-du-en-na-a
 oc níg n[í.....]
 u ^ršá^r ina rama-^rni-ka^r [*tal-la-ku*]
 bb *šá ina ra-m[a*.....]
 MM [..... ina] rama-ni-ka ta-tur-ru
 148 bb [^dn]in-urta lugal ^{giš}tukul-ke₄ [.....]
 A ^dnin-u[rta]
 MM [..... h]é-en-gá-gá
 C (traces)
 (Z ^dnin-urta lugal ^{giš}tukul-ke₄ gab[a]-z[u] ^rhé-bí^r-[in-gá-g]á
 ob [.....] ^{giš}tukul-a-ke₄ gaba-^rzu^r šu hé-bí-in-gá-gá
 A ^dMIN *be-e[lkak-ki i-rat-ka*]
 C [.....]i-^rné^r.
 MM [.....]i-^rné^r.
 bb ^dMIN [.....]
 149 bb [hu]l-dúb zi an-na hé-p[à]
 A hul-dúb z[i]
 C [..... zi ki]-a hé-pà
 MM [..... z]i ki-a hé-pà
 (Z hul-dúb zi an-na hé-p[à])
 MM [*lem-nu niš šá-me-e lu-u ta-ma-ta niš er-še-ti*] lu ta-mat

- 146 O brigand(-demon) of the highway and crossroad,
 147 when you go out on your own or return on your own,
 148 may Ninurta, lord of the weapon, rebuff you.
 149 O Huldub-demon, may you be adjured by heaven and be adjured by earth.

146 Note the *double entendre* of the terms for demon, namely níg-è // *hāyyātu* (UH 5: 142) and udug // *rābišu*, which mean ‘watchman’ and ‘guardian’, as well as serving as demonic epithets, a good illustration of the neutrality of demonic titles. Perhaps níg-udug // *rābišu* is a corruption drawn from both níg-è and udug.

147 Not the phonetic variant *rama-ni-ka* in Ms. u.

-
- 150 A ka-inim-ma [.....]
 C [.....] ṛudug hul-a^ṛ [.....]
 B [.....]-ṛkám^ṛ
 bb (ruling)
-
- 151 A én ur-sag [.....]
 bb [é]n ur-sag dumu ama-ra-meš [.....]
 C [..... imin]-na a-rá-min-na-meš
 B [.....-n]a²-meš
ob [én é]-nu-[ru ur-sag] imin a-r[á-min-na-meš]
 A qar-r[a-du si-bit-ti]
 bb ṛqar^ṛ-[.....]
 C [.....] ṛa-di ši-na^ṛ šú-nu
 B [.....-n]a šú-nu
- 152 A a-ri-a dili-a-meš ṛa^ṛ-[r]i-a-na an-na-ke₄ tu-ud-da-meš
 bb ṛa^ṛ-ri-a dili-a-meš [.....]
 D [.....]-ṛri-a^ṛ-[na] ṛan-na^ṛ-[ke₄] ṛtu-ud-da-meš^ṛ
 B [.....-d]a-meš
 A šá re-hu-su-nu iš-t[a]^ṛat^ṛ ina ṛre^ṛ-hu-ut^d a-nim ib-ba-[n]u-ú šú-nu
 bb šá re-hu-ut-su-nu iš-.....
 C [.....-s]u-nu iš-t[a-.....] ṛd^ṛa-[...] ṛib-ba^ṛ-[.]u šú-nu
 B [.....-b]a-nu-šú-nu
- 153 A e-ne-ne-ne líl-lá bú-bú-meš
 bb ṛe^ṛ-ne-ne-ne [.....]
 B [.....] ṛlíl-lá^ṛ bu-bu-meš
 C [.....-l]á [.....]
ob [..... líl-lá-en-n[a]
 A šú-nu za-qí-qu mut-taš-ra-bi-ṫu-ti šú-nu
 bb š[ú]-.....
 C [.....-q]u [.....]
 B [.....-t]u šú-nu
-

150 It is an Udug-hul incantation.

Demons of a good pedigree

- 151 Incantation. The ‘heroes’ are twice seven,
 152 who, in a single spawning, were born of Anu’s seed.
 153 They are the wraiths (*zaqīqu*) who flit about,

151 The Sum. of Ms. bb appears to have been written over an erasure and could represent a corruption of a-rá-min-na-meš. The demons are ironically referred to as ‘heroes’, following on from the motifs of the previous incantation.

152 This line is omitted in the OB manuscript.

153-154 These lines are repeated below, UH 5: 172-173.

- 154 A dam nu-tuku-meš dumu nu-tu-ud-da-meš
bb [da]m nu-tuku-meš [.....]
B [.....] nu-tu-ud-da-meš
C [.....]-^rmeš^r [.....]
ob [.....] nu-tu-^rud^r-d[a-meš]
A áš-šá-tu ul 'ah-zu ma-ru ul al-du šú-nu
B [..... 'a]h-^rzu ma-a^r-ru ul al-du šu-nu
C [..... u]l [.....]
- 155 A bàn-da nu-^run-zu-meš^r
B [.....] nu-un-zu-meš
bb [.....]-^rmeš^r
C (traces)
A ta-šim-tú ^rul^r [.....]
B [..-ši]m-tu₄ ul i-du-ú
bb t[a-.....]
C (traces)
- 156 A ^ranše-kur-ra^r [.....]
B [.....] hur-sag-ta è-a-meš
C (traces)
ob [.....-t]a è-^ra^r-[...]
B ^rsi-su-ú^r šá ina KUR-i ir-bu-u šú-nu
w [..-s]u-^rú^r [.....]
- 157 B [d^en-k]i-ke₄ sis-a-meš
w [.....]-^rke₄ sis-meš^r x
ob [..... še]š-gal-^ra^r-[meš]
B šá ^{d^r}é^r-a lem-nu-tu₄ šú-nu
w [..] ^{d^e}é^r-[a] ^ršu-nu^r

- 154 they neither marry nor bear children
155 and have no understanding.
156 They are the horses bred in the mountains,
157 they are the evil ones of Ea,

154 A similar description of a spectre appears in Ardat lilī incantations (Lackenbacher 1971: 154), in UHF Appendix 108'-109', and especially in *Gilgamesh, Enkidu and the Netherworld* (c 1, cf. George 2003: 764), in which Gilgamesh asks Enkidu: munus ù-nu-tu igi bí-du₈-àm, 'did you see the barren woman?'

155 This line is omitted in the OB recension.

156-159 These lines are repeated below, UH 5: 176-178. It is not clear why demons should be described as horses, while elsewhere in UH the demons are described as birds of prey (cf. UH 13-15: 21).

157 The term sis here may be a corruption of šeš-gal of the OB variants (UHF 390), which follows the descriptions of demons as servants (throne bearers, messengers, etc.) of a god, usually Enki or Enlil.

- 158 B ṛgu¹-za-lá dingir-re-e-ne-meš
 C [g]u-za-lá dingir-re-e-ne-a-meš
 I [.....r]e-e-ne-a-meš
 w g[u-.....]
ob [.....] dingir-re-e-ne-m[eš]
 B *gu-uz-za-lu-ú šá DINGIR.MEŠ šú-nu*
 C *gu-uz-ṛza-lu¹-ú šá DINGIR.MEŠ šú-nu*
 w [g]u-za-lu-ú [.....]
 I g[u-.....]
- 159 B e-sír-ra lù-lù-a sila-a gub-ba-meš
 C ṛe¹-sír-ra lù-lù-a sila-a gub-ba-meš
 I [.....] lù-lù-ṛa¹ [.....]
 w [.-s]ír-ra lù-lù-[.....]
ob [.....] sila-a gub-bu-meš
 B *ina su-la-a a-ṛna¹ da-la-hi ina SILA it-ta-nam-za-az-zu šú-nu*
 C *[.s]u-la-a ana da-la-hi ina su-qí it-ta-nam-za-az-zu šú-nu*
 I [.....]-la-hi ina su-qí it-t[a-.....]
 w [ina s]u-la-a a-na d[a-.....]
- 160 B [i]gi^dnè-iri₁₁-gal [u]r-sag kala-ga^den-líl-lá-ke₄ mu-un-su₈-su₈-ṛge¹-eš
 C [....^dn]è-iri₁₁-gal ur-sag kala-ga^den-líl-lá-ke₄ mu-un-su₈-su₈-ge-eš
 I [.....-sa]g kala-ga^den-líl-lá-k[e₄.....]
 w [...]^dnè-iri₁₁-gal ur-[.....]
ob [.....] ur-sag^den-líl-lá i-su₈-su₈-bé-eš
 B *ina ma-har^dMIN ṛqar¹-ra-du dan-nu šá^dIDIM it-ta-na-al-la-ku šú-nu*
 C *[....]-har^dMIN qar-ra-di dan-ni šá^dMIN it-ta-na-al-la-ku šú-nu*
 I *ina ma-ṛhar^dMIN qar-ra¹-di dan-ni šá^dMIN-[.....]*
 w [i]na ma-har^dMIN qar-r[a-.....]
- 161 B zi an-na hé-pà zi ki-a hé-pà
 C [..... h]é-pà-dè-eš zi ki-a hé-pà-dè-eš
 I zi an-na hé-pà-dè-eš zi ki-ṛa¹ [.....]
 w [z]i an-na hé-pà [.....]
ob [.....]-pà zi ki-a hé-pà-dè-e[š]
 w niš AN-e lu-ú t[a-ma-ta₅ niš KI-tì lu-ú ta-ma-ta₅]

158 they are throne bearers of gods.

159 They always hang about in the street to cause disruption in the thoroughfare.

160 They keep walking about in front of Nergal, the mighty hero of Enlil.

161 May you be adjured by heaven, by adjured by earth.

160 The same (admittedly common) epithet is applied to Ninurta above, l. 116. Nergal even inspires fear in demons, because of his role as lord of the Netherworld. Cf. *Gilgamesh, Enkidu and the Netherworld* 228 (George 2003: 756): ^dudug ^dnè-iri₁₁-gal sag šu nu-du, // ra-bi-iš ^dnergal la pa-du-u, ‘the unsparing spirit of Nergal’.

- 162 B zi ^dzuen-na en ^daš-ím-babbar-ra-ke₄ hé-pà
 I zi ^dzuen-na en ^daš-ím-babbar-ra-k[e₄]
 C [.. ^dzue]n-na en ^daš-ím-babbar-ra-ke₄ hé-pà
 w zi ^dzuen-na en [.....]
ob [.....] ^ren^r ^daš-ím-babbar-ra hé-pà
 B ^rni^r-iš^d30 EN *nam-ra-ši-it lu ta-ma-ta₅*
 I *niš^d30 be-el nam-ra-ši-it lu ta-ma-ta₅*
 C [..] ^rd30^r *be-el nam-ra-ši-it lu ta-ma-ta₅*
 w ^rniš^d30 EN *nam^r-r[a-.....]*
- 163 B zi ^dhen[^dur]-sag-gá nímgir sila-a siġ-ga-ke₄ hé-pà
 C [..] ^dhendur-sag-gá ^rnímgir^r sila-a siġ-ga-ke₄ hé-pà
 I zi ^dhendur-sag-gá nímgir sila-a siġ-g[a-.....]
ob [.....] nímgir sila-a si-ga hé-pà
 B ^rni^r-i[š] ^rd^ri-šum na-gir su-qí šá-qu-um-mi lu ta-ma-ta₅
 C [..] ^di-šum^{na} NIMGÍR su-qí šá-qu-um-mi MIN
 I *niš^di-šum na-gir su-^rqí š[á]*
- 164 I su lú-u₁₈-lu dumu dingir-ra-na ba-ra-an-[.....]
 B [..] ^rlú-u₁₈^r-lu dumu dingir-ra-na ba-ra-an-te-ge₂₆-da ba-ra-an-gi₄-gi₄-dè
 C [..]-^ru₁₈^r-[..] ^rdumu^r dingir-ra-^rna ba-ra-an-te-ge₂₆^r-da ba-ra-^ran^r-gi₄-gi₄-dè
 A ^rsu^r [.....] ^rba-ra^r-[.....]
ob [.....] dumu dingir-ra-na [nam]-mu-un-te-^rge₂₆-dè^r tu-ra mu-un-na-da-g[i₄-g]i₄-dè-en
 B *ana SU LÚ DUMU DINGIR-šu la te-te-eh-hi la DIM₄*
- 165 B igi-na bad-da a-ga-na bad-da
 A igi-na bad-rá a-ga-^rna^r [.....]
 I igi-na bad-rá ^ra^r-[.....]
 C [.....]-^rrá a^r-ga-na bad-rá
 B *ana pa-ni-šú i-si ana ar-ki-šu i-si*
 A *ana pa-ni-šú i-si ana ár-ki-šú i-^rsi^r*
 I *ana pa-ni-šú i-si a[na]*
 C [.....-š]ú i-si ^rana^r [..]-ki-šu i-si
-
- 166 B ka-inim-ma uduġ hul-a-kâm
 A ka-inim-ma uduġ hul-a-kâm
 I ka-inim-ma[.....]
-

162 May you be adjured by Sîn, lord of luminescence.

163 May you be adjured by Išum, guardian of the quiet street.

164 May you not come near the body of the man, son of his god, nor approach (him).

165 go away from before, him go away from behind him!

166 It is an Uduġ-hul incantation

163 Išum appears as Nergal's vizier in An-Anum 6: 16, and his name is explained by Roberts 1972: 40f..

164-165 Note the variant in UHF 397-98, 'you will turn illness away from him'.

- 167 B é̄n imin-na-meš imin-na-meš
 A é̄n imin-na-meš imin-na-meš
 I é̄n imin-na-meš [.....]
 kk [.....] imin-na-meš
ob ʿén é̄-nu-r[u] ʿimin-na-meš ʿimin-na-meš
 B *si-bit-ti šu-nu* MIN
 A *si-bit-ti šú-nu si-bit-ti šú-nu*
 I *si-bit-ti šú-nu* [.....]
- 168 B idim abzu-ta imin-na-meš
 A idim abzu-ta imin-na-meš
 I idim abzu-ta [.....]
 kk [..... a]bzu-ʿta ʿimin-na-meš
ob idim ʿabzu imin-na-meš
 B *ina nag-bi ap-si-i ʿi ʿsi-bit-ti šú-nu*
 A *ina na-gab ap-si-i si-bit-ti šú-nu*
 I *ina na-gab* [.....]
 k *ina na-ga[b a]p-si-i si-bit-ti šú-nu*
- 169 B še-er-ka-an-du₁₁-ga-ʿna ʿimin-na-meš
 A še-ʿer-ka-an-du₁₁-ga-na imin-na-meš
 I še-er-ka-an-du₁₁-g[a-.....]
 kk IM-àm x x x ni imin-na-meš
ob [š]e-er-ka-an-[d]u₁₁-ga-ʿni ʿimin-na-meš
 B *zu-ʿnu-tú ina AN-e si-bit-ti šú-nu*
 A *zu-ʿú-nu-ti ina AN-e si-bit-ti šú-nu*
 I *zu-ʿnu-tu₄ ina* [.....]
 kk [z]u²-nu-ú-tu AN-e si-bit-ti šú-nu
- 170 B idim abzu-ta agrun-ta è-a-meš
 A idim abzu-ta agrun-ta è-a-meš
 I idim abzu-ta [.....]
 kk
ob [..... ab]zu-ʿta agrun-ta ʿè-a-meš
 B *ina na-qab ap-si-i ina ku-um-me ir-bu-ú ʿšú-nu*
 A *ina na-gab ap-si-i ina ku-um-me ir-bu-u šú-nu*
 I *ina na-gab ap*-[.....]

The sexless Seven

- 167 Incantation. They are the Seven, they are the Seven,
 168 they are the Seven from the source of the Apsû,
 169 they are the Seven adorned in heaven,
 170 they grew up in a cella in the source of the Apsû.

169 Cf. Geller 1985: 110 n. 403. As for the idea of demons ‘adorned’, cf. Köcher 1953: 74, 28, describing a demon with a decorated cheek (*li-tu₄ zu-ʿnu-tu₄*, see *ibid.* 102 for the copy), but the association of demons with decoration could be ironic, in the same way that they are referred to as ‘heroes’.

170 A similar incipit appears in medical texts: é̄n èš-abzu níg-nam mú-a, ‘whatever grows up in the Abzu-cella’ (BAM 28: 13-16; 533: 16-21; 534 iv 5-9; AMT 23: 2; 76: 5, et al.). In Mīs pī incantations, this is a place of judgment: é̄n èš-abzu n[am-ta]r-e-dè // *ina bit ap-si-i šá šim-tú i-ši-mu*, ‘in the *apsû*-cella where (Ea) decides fate’ (STT 199 rev. 22 = Walker and Dick 2001: 117). The description of the Abzu as a place of judgement is somehow related to its role as a birthplace of demons, just as some Netherworld deities like Ningišzida (mentioned in UH) were also reared in the Abzu (court. LV).

- 171 B ù munus nu-meš ù nita nu-meš
 A [.....] ù nita nu-meš
 I ù munus nu-m[eš]
 kk ù nit[a] nu-a-meš ù munus nu-a-meš
ob [.]^rmunus^r [..]-meš^r ù^r nita nu-meš
 B *ul zi-ka-ru šu-nu ul sin-niš-a-tu₄ šú-[..]*
 A [..... u]l sin-niš-a-ti šú-nu
 I *ul zik-r[i^r]*
 kk [u]l zi-ik-ka-ri šú-nu ul sin-niš-a-tú šú-nu
- 172 B e-ne-ne-ne líl-lá bu-bu-meš
 A [..... b]ù-bù-meš
 I e-ne-n[e.....]
 kk ^re^r-ne-ne líl-lá bù-bù-a-meš
ob [...-n]e-ne bu-bu-meš
 B ^ršú-nu^r za^r-qí^r-qu mut-taš-ra^r-bi^r-tu-tú šú-nu
 A ^ršú^r-[nu] ^rza-qí-qu^r [.....-t]i šú-nu
 kk [...] x^r za^r-qí-qí mut^r-taš-rab^r-bi-tu-tú šú-nu
- 173 A dam nu-tuku-a-meš dum[u]
 B [... n]u-tuku-a-meš dumu nu-tu-ud-da-meš
 I dam nu-t[uku]
 kk [.....]-^ra^r-meš dumu nu-ù-tu-da-a-meš
ob [.....]-^rtuku-meš^r dumu nu-tu-ud-^rda^r-me[š]
 A *áš-šá-tú ul ih-zu ma-ri u[l]*
 B [.....-t]u₄ ul ih-zu ma^r-ru ul al-du šú-nu
 kk [.....] x x x x x
- 174 A gar šu ak-ak-da nu-u[n-...]
 B [.....-d]a nu-zu-meš
 I [g]ar šu [a]k^r-ak^r-[.....]
ob [..... a]k^r-ak^r-da nu-un-zu-me[š]
 A *e-ṭe-ra ga-ma-lu ul i-d[u-.]*
 B *e-ṭe-ra ga-ma-la ul i-du-u*
 I ^re^r-[.....]
- 175 A a-ra-zu siskur-ra giš nu-tuk-a-meš
 B [.....-r]a giš nu-tuku-a-meš
ob [..... sisk]ur^r-ra^r giš nu-un-tuk-meš
 A *ik-ri-bi téš-li-tú ul i-šem-mu*
 B *ik-ri-ba téš-li-ta ul i-šem-mu*

- 171 They are neither male nor female,
 172 they are the wraiths who flit about,
 173 they neither marry nor bear children.
 174 They do not know how to spare or save (anyone),
 175 nor do they heed prayer or supplication.

171 The Sum. 'neither female nor male' is transposed in the Akk. text.

172-173 Cf. UH 5: 153-154 above.

175 The OB text adds a line (UHF 410): [dumu dili-meš] dumu-sag dili-meš, '[they are sons of equal standing, they are heirs of equal standing.];' this line is also found in UH 5: 79.

- 176 A ṛanše⁷-kur-ra hur-sag-ta è-a-meš
 B [.....] hur-sag-ta è-a-meš
ob [.....] ṛhur⁷-sag-ta ṛè⁷-a-meš
 A *si-su-ú šá ina KUR-i ir-bu-u šú-nu*
 B [s]i-su-ú šá ina ṛKUR⁷-i ir-bu-ú šú-nu
- 177 A ṛen-ki-ke₄ sis-si-meš [g]u-za-lá dingir-re-e-ne-meš
 B [.....]-a-meš gu-za-lá dingir-re-e-ne-meš
ob (om.) [..z]a-lá dingir-ṛre-e-ne⁷-meš
 A ṛšá⁷ ṛé-a lem-nu-ti šú-nu gu-za-lu-ú šá DINGIR.MEŠ šú-nu
 B om.
- 178 A ṛe⁷-sír-ra lù-lù-a sila-a gub-ba-meš
 B om.
ob (om.) [l]ù²-ṛlù²-a sila-a mir sù-meš ṛe-sír⁷-r[a] ṛnigin⁷-na-meš
 A *su-la-a ana da-la-hi ina su-qí it-ta-na-za-zu šú-nu*
- 179 A sis-si-meš sis-si-meš
 B [.....] sis-a-meš
 A *lem-nu-ti šú-nu lem-nu-ti šú-nu*
 B [..n]u-tu₄ šu-nu lem-nu-tu₄ šu-nu
- 180 A imin-na-meš imin-na-meš imin a-rá-min-na-meš
 B [.....-meš]š imin-na a-rá-min-na-meš
ob imin-ṛna-meš imin⁷-kam imin a-rá-imin-meš
 A *si-bit-ti šú-nu si-bit-ti šú-nu si-bit a-di ši-na šú-nu*
 B [.....] ṛšu⁷-nu si-bit a-di ši-na šú-nu
- 181 A zi an-na hé-pà-dè-eš zi ki-a hé-pà-dè-eš
 B [.....] zi ki-a hé-pà-dè-eš
ob ṛzi an-na hé-pà-dè⁷{-dè⁷}-eš zi ki-a hé-pà-dè-eš
- 181a **ob** ṛsu⁷ l[ú-ùlu] dumu dingir-ra-na-aš n[am²]-ṛmu-un⁷-te-ge₂₆-ṛdè-en⁷
 šu-ra mu-un-na-g[i₄]-ṛgi₄⁷-dè-en)

-
- 182 A ka-inim-ma udug hul-a-kám
 B [.....] udu]g hul-a-kám
-

- 176 They are horses bred in the mountains,
 177 they evil ones of Ea, the throne bearers of gods.
 178 They always hang about in the street, to cause disruption in the thoroughfare.
 179 They are evil, they are evil,
 180 they are the Seven, they are the Seven, twice seven are they.
 181 They were adjured by heaven, adjured by earth.

-
- 182 It is an Udug-hul incantation.
-

176-178 Cf. UH 5: 156-159 above.

180 The OB version reads 'seven times seven', cf. UHF 415.

181 The OB text (UHF 417-418) preserves a longer concluding formula.

- 183 cc éⁿ ki-sikil é-gal¹ edin-na-ta udug hul mu-un-da-ru-uš
 A [.....] u]dug hul mu-un-da-ru-uš
 B [.....-u]n^r da-ru-uš^r
ob [én] ^réⁿ-[nu]-^rru^r [ki-sik]il é-gal ^redin-ta^r [udug]-^rda-ab^r- x
 cc ar-d[a-tu₄ iš-tu e-kal še-e-ri]
 A [.....] ú-tuk-ku lem-nu i-ta-ru-uš
 B [.....] x
- 184 cc lú sag-ta nu-sa₄-a im-ma-an-ús
 A [.....-s]a₄-a im-ma-an-ús
ob [.. s]ag-gá-ta nu in-[sa₄ im-ma-an]-^rús^r
 cc šá it-[ti]
 A [..... r]e^r ší^r la na-bu-u ir-te-dí-šú
 (T ^rša^r i[t.....] la-a n[a-...] iṭ-té-h[a-a])
- 185 cc lú su-bi nu-è-dè im-ma-an-ús
 A [l]ú su-bi nu-è-dè im-ma-an-ús
 (T [níg su]-ta [nu-è]-dè [.....]-an-ús)
ob [lú] ^rsu^r-ta nu-^rè-da im-ma-an-ús^r
 A šá ina zu-mur la šu-pu-u ir-te-dí-šú
 (T šá ma-am-ma ina qa-t[i-šu] la ip-par-ra-šu iṭ-té-ha-a)
 cc ša [.....]
- 186 A šu-ni in-ra šu-a-ni-šè im-mi-in-gar
 cc šu-ni in-ra šu-a-ni-šè im-mi-in-gar
 (T [..]-ni in-ra [š]u-ni-šè [i]m-mi-in-gar)
ob [š]u-ni ^rin-ra ù šu-ni-a im^r-mi-in-^rgar^r
 A qa-as-su im-ḥaṣ-ma ana qa-ti-šú iš-kun
 cc ŠU.MIN [.....]
 (T qa-as-su il-pu-ut-ma a-na qa-ti-šu iš-ta-kan)

Maiden-demon as victim, defended by Ištar

- 183 Incantation. The evil demon abducted the maiden (i.e. Ardat Lilî) from the palace of the steppe.
 184 The one who was unnamed from the start pursued her relentlessly,
 185 the incorporeal one pursued her relentlessly.
 186 He struck her hand and place (it) on his (own) hand,

183-195 The incipit, referring to the abducted evil demon, alludes to an Ardat lilî incantation in which the maiden-demon went off to the Lilû-demon in the steppe; cf. Geller 1988: 9, 14-26. This entire Ardat lilî-type incantation is quoted here in UH 5 in the same sequence in which it appears in Forerunners to Uduḡ-hul (UHF 450-467). This incantation, however, does not follow immediately in the Forerunners to UH, but a thirty line incantation intervenes which is not duplicated in the late series. The incantation is given in UHF 420-450, although new collations of Ni 631 suggest the following corrections:

438 x x-[d]è²-en nam-tar x x x

439 [.....-d]è-en du₁₁-ga zi-da nigin-íḫ

‘..... Namtar, you are [.....]; by the right command, turn around!’

- 187 A g̃iri-ni in-ra g̃iri-a-ni-š̃è im-mì-in-gar
cc g̃iri-ni in-ra g̃iri-a-ni-š̃è im-mi-in-gar
(T g̃iri-ni in-ra g̃iri-ni-š̃è im-mi-in-gar)
ob [g̃ir]i-ni in-[ra ù?] ʳg̃iri-ni-š̃è im^ʳ-[mi-in-gar]
A š̃e-ep-š̃ú im-haš-ma ana š̃e-pi-š̃ú iš-kun
(T G̃IRI^{III}-š̃u il-pu-ut-ma a-na G̃IRI^{III}-š̃u iš-ta-kan)
cc G̃IR[I-.....]
- 188 A sag-gá-ni in-ra sag-gá-a-ni-š̃è im-mì-in-gar
cc sag-gá-ni in-ra sag-a-ni-š̃è im-mi-in-ús
(T sag-gá-na in-ra [sa]g-gá-ni-š̃è [im-mi]-in-ús)
ob [sag-g]á-[ni in-ra ù?] ʳg̃iri-ni-š̃è im^ʳ-[mi-in-gar]
A qaq-qa-su im-haš-ma ana qaq-qa-di-š̃ú iš-ʳkun^ʳ
(T qaq-qa-su il-pu-ut-ma qaq-qa-as-su uš-ʳtar^ʳ-[di])
- 189 A nam-bi-š̃è gi₆-par ʳki kù-ga-ke₄ im-ma-da^ʳ-[.....]
cc nam-bi-š̃è gi₆-pàr ki kù-ga im-ma-da-an-ku₄-ku₄
(T nam-bi-š̃è gi₆-par ki kù-ga im-ma-da-an-ku₄-ku₄)
ob [nam-bi-š̃è] gi₆-ʳpàr ki^ʳ kù-ga im-ma-an-ʳku₄-ku₄-dè-dè^ʳ
A ana ʳšim^ʳ-t[i]
(T aš-ša-at-ti ana gi-pa-a-ri el-ʳli^ʳ e-ru-ub-m[a])
- 190 A mu[nus]
cc munus-e an mu-un-dúb ki-a mu-un-[...]
(T [..... a]n mu-un-dúb [.....-u]n-sìg)
ob [munus-e an] ʳmu-un^ʳ-dúb ʳki mu^ʳ-un-[sig]
(T MUNUS AN-e ú-r[ab] KI-ta ú-né-r[i-ít])
- 191 cc gaba-gál-a ^dinanna-ke₄ an-na gù mi-ni-in-[ra] ki-a gù mi-ni-in-r[a]
ob [gaba-gál ^dinann]a an-na-ke₄ K[A] ʳnam^ʳ-mu^ʳ-[un]-da-ab-g[i₄-g]i₄
(T ga-pu-uš-tú KÛ-tu ^diš-tar ina AN-e is-si [ina K]I-ʳti is^ʳ-s[i])
- 192 cc izi in-ra izi im-ma-an-za[r] ká é-an-<na->ke₄ sag-ba ba
ob [.....]-ʳin^ʳ-[..] [ká é-an-na-ke₄] sag-ba! [ba]
- 193 cc udug hul a-lá hul é-a ba-ra-an-ku₄-ku₄-dè
A u[dug]
ob [udug] ʳhul^ʳ é-a ba-ra-an-k[u₄-ku₄-dè]
cc ú-tuk-ʳku lem^ʳ-[nu a-lu-u lem-nu] ana bi-ti a-a i-ru-[bu-ma]
A ú-tuk-ʳku lem^ʳ-[.....]

- 187 he struck her foot and placed (it) on his foot,
188 he struck her head and placed (it) upon his head.
189 She therefore enters the pure *gipāru*-residence.
190 The woman (= Ištar) shook the heavens and made the earth quake.
191 The proud pure Ištar cried out in heaven and earth,
192 she burned, she was inflamed, she took an oath at the gate of the upper room:
193 ‘The evil Utukku and Alû demons must not enter the house,

184 Readings from Ms. T are included in the *Partitur* for convenience, since the manuscript helps restore the text although the tablet (Sm 48) does not belong to UH 5.

189-92 The incantation is expressed as an historiala about Inanna being pursued by the demons, until she escapes into the Gipar, where she swears an oath prohibiting demons from entering. Inanna’s oath is quoted as the effective incantation against the demons.

192 For sag-ba ba, see UH 13-15: 257 (sag-ba ba₄).

- 194 cc udug hul dab-ba-a-ni bar-šè hé-em-ta-gub
 A udug hul dab₅-ba-^ṛa^ṛ-ni bar-šè hé-em-ta-^ṛgub^ṛ
ob [udug hul dab-ba]-ni bar-šè hé-em-ta-g[ub]
 cc *ú-tu*[k-.....]
 A *ú-tuk-ku lem-nu ka-mu-šú ina a-ha-ti li-iz-ziz*
- 195 A udug sig₅-ga ^dlamma sig₅-ga hé-en-su₈-su₈-ge-eš
 cc udug sig₅-ga ^dlamma sig₅-ga hé-em-da-su₈-su₈-ge-eš
ob [udug sig₅-ga ^dlamm]a ^ṛsig₅-a hé-en-da-su₈-su₈-g[e-eš]
 cc *še-ed du[m-qí la-mas-si dum-qí i-da-a-šú lu-u ka-a-an]*

-
- 196 A ka-inim-ma udug hul-a-kám
 cc ka-inim-ma ki-sikil-l[íl-lá-kam]
ob k[a-inim-ma udu]g hul-a-kam
-

- 197 A éⁿ udug hul-gál gedim idim kur-ra (catchline UH 6)
 S [..] ^ṛudug hul-gál^ṛ ge[dim]
 A ^dub 5 kám udug hul-a-meš

e ^mTa-ni[t-tú-^dEN] (colophon)

- 194 the evil Utukku demon who seized him (the victim) must stand aside,
 195 but may the good spirit and good genius be present at his side’.

196 It is an Udug-hul incantation.

197 (Catchline of Tablet 6)

196 UHF 468-510 add another incantation at this point which is not duplicated in the late series. Collations of VAT 1343+ suggest the following new readings to UHF, following a gap in the text:

- 491 im abz[u-ta] a x [.....]
 492 alam x [.....]
 493 gál x [.....] ^ṛte²-a^ṛ
 494 alam [.....h]é-a
 494 a[.....ké]š²
 495 z[ih]é-^ṛpá^ṛ

Udug-hul Tablet 6

* = copied MJG

A	= K 4911 + 4955 + 11116 + Rm 269 (CT 16 30ff. and 41); ll. 1 – 17; 56 – 57; 59 – 67; 69 – 73; 75 – 87; 89 – 93; 122' – 133'; 139' – 149'	
B	= K 9272 + *82-5-22, 547 (CT 17 36); ll. 1 – 20	pl. 46
C	= K 2470 + *18080 (+) 5290 + 8059 (+) 4863 + 13311 + *18222 (+) Sm 69 (rev. only); ll. 15 – 22; 25 – 37; 39 – 51; 55 – 67; 69 – 73; 116 – 148; 150 – 156	pl. 46
D	= K 8476 (copy CT 17 46); ll. 29 – 37; 39 – 47	
E	= STT 157 (colophon has <i>tup-pi 6^l-kam</i>); ll. 1 – 18	
F	= STT 158; (rev. unidentified); ll. 1 – 3	
*g	= BM 60886 (CT 17 46) + 65458 + 68376 + 76169 + 76702 + 76491 (CT 42 10 rev.) + 76684 + 82980 + 82918 + 83032 + 69804 + 76925 + 82934 + 82996 (+) 83048 (joins I. L. Finkel and MJG); (tablet belongs to Qutāru incantations); ll. 1 – 13; 15; 17 – 24; 26 – 36	pl. 113-114
H	= VAT 12310 (copy KAR 369); [not VAT 10312b as in KAR]; ll. 14 – 18	pl. 142
*J	= K 4622 + 4917 + 4970 (probably same tablet as Ms. O); ll. 30 – 32; 173' – 183'	pl. 47
K	= STT 161; ll. 40 – 60; 65 – 67; 69 – 76	
*L	= K 11552 + K 14189 + Sm 793 + Rm 989; ll. 50 – 57; 59 – 67; 69 – 71; 98; 100 – 110	pl. 48
M	= K 2435 (copy CT 16 33 199ff., previous edition: Langdon, RA 28, 159-163); ll. 137' – 141'; 167' – 171'	
*N	= K 6969; ll. 99' – 105'	pl. 48
O	= K 4825 (copy CT 16 41); ll. 111' – 121'; 156' – 163'	
*P	= Sm 1136; ll. 34 – 37; 39 – 42; 140' – 145'	pl. 47
Q	= K 5251 (copy CT 16 32); ll. 130' – 135'	
R	= K 5079 + 5849 + 12030 (copy CT 16 34); ll. 172' – 185'	
*s	= K 8475 + 12040; (same script as K 111+); ll. 167' – 170'; 173' – 181'	pl. 49
*T	= K 9384; ll. 32 – 36	pl. 49
*U	= K 8615; (not a library hand, ductus either administrative or legal); 188' – 190' + colophon	pl. 46
*w	= BM 72044 (82-9-18, 12048); ll. 178' – 183'	pl. 49
Y	= K 6602 (cf. CT 16 41); ll. 187' – 190'	pl. 49
z	= CBS 4507 = PBS I/2 116 40'-44' (extract) (collated 81-8-88) = ll. 88 – 91	pl. 139-140
*ii	= N 1545 + 1554 (extracts 1, 2, and 3 are from UH 3, 4, and 5); extract 4 = l. 67	pl. 22
*XX	= K 4923; ll. 165' – 169'	pl. 47
*YY	= K 9355; (may belong to L); ll. 166' – 178'	pl. 47
ZZ	= VAT 12404 (court. S. Maul); Assur; ll. 37 – 38	
ww	= BM 37693 (copied Gesche 2001: 305); ll. 22 – 26	
uu	= BM 37928 (copied Gesche 2001: 309f.); ll. 9 – 12	
tt	= BM 36625 (copied Gesche 2001: 268f.); ll. 24 – 28	

Second millennium Sources:

of	= CBS 1532 = UHF ll. 511-584, Ms. F; ll. 9 – 35; 64 – 74; 137 – 147; 162 – 188	
*ob	= Ni 631 = UHF Ms. B ll. 596-645, Ms. B; col iv = ll. 162 – 187; col vii = ll. 78 – 96	pl. 150-151

Note also UM 29-15-236 (pl. 156-157), although the precise correspondences with UH 6 are unclear.

- 1 E ṛén⁷ udug hul-gál [.....]
 g [.....] gid[im] kur-ra
 A [.....] idim kur-ra
 F [.....] kur-ra
 E ṛú⁷-tuk-ku lem-nu e-ṭim-mu [.....]
 g [..... n]a-gab KUR-ṛi⁷
 A [.....] KUR-i
 F [..... n]a-gab KUR-i
 B MIN x⁷ [.....]
 2 E udug hul-gál gedim idim k[ur-.....]
 g [.....] gedim idim [ku]r-ra ṛi-bú⁷
 F [.....] ṛi⁷-bu-bu
 A [.....]-bú-bú^{bu}
 E ú-tuk-ku lem-nu e-ṭim-mu šá [.....]
 g [.....] ṛe-ṭim-me na-gab⁷ KUR-i it-ta-na-áš-rab-bi-ṭu
 F [.....] KUR-i e t[a-n]a-áš-ra-bi-ṭu
 A [.....]-t[a-na-áš-rab-bi-ṭu
 B MIN e-ṭi[m-.....]
 3 E udug hul-gál kalam-ma zì-gi[n₇]
 g [ud]ug hul-gál kalam-ma zì-gin₇ mù-mù
 B [..... k]alam-ma zì-gin₇ mu₇ mu₇
 A [.....] mu₇ mu₇
 F [.....]-ṛ mu₇⁷
 E ú-tuk-ku lem-nu šá ṛma⁷-a-ti GI[M]
 g MIN-e šá ma-a-tú ki-ma qé-me i-qam-mu-ú
 B MIN šá ma-a-tú ki-m[a]
 A [.....] i-qam-mu-ú

Identifying the Evil Utukku

- 1 Incantation. Evil Utukku-demon is a ghost of the mountain spring,
- 2 the evil Utukku-demon is ghost who constantly flits about the mountain spring.
- 3 The evil Utukku-demon who grinds up the land like flour,

1 This incipit is listed in the Assur incipit catalogue (VAT 13723+) as part of Muššu'u, although it was misidentified as an incipit of UH 13-15 (cf. Geller 2000: 229); this same incantation was used for Qutāru incantations, see Finkel 1991: 101, and Böck 2007: 71-74.

The idim kur-ra has cosmic significance, as shown in the incipit of the Bīt rimki incantation of the Third House (Borger 1967: 3, 1-3):

^dutu kur-gal-ta um-ta-è-na-zu-šè kur-gal kur-idim-ta um-ta-è-na-zu-šè

^dUTU ul-tu šá-di-i ra-bi-i ina a-še-ka iš-tu šá-di-i ra-bi-i šá-ad nag-bi ina a-še-ka

du₆-kù ki nam-tar-tar-re-e-dè um-ta-è-na-zu-šè

iš-tu DU₆.KÙ a-šar šī-ma-a-ti iš-šim-ma ina a-še-k[a]

O Šamaš, when you depart from the Great Mountain, when you depart from the Great Mountain, the 'Mount of the Source', when you depart from the Duku, the place where fate is decided.

- 2 The expression Knudsen 1965: 164, 19'-20' (CTN 4 107 rev. 5), with the Sum. to be corrected to read bú instead of šú-šú. The udug-demon is defined as a ghost, partially as a play on the udug and gedim signs. See Selz 2005: 581-582, discussing the distinction between gedim and udug.

Note the var. in Ms. F in our line, addressing the demons in the second person.

- 3 See above, UH 3: 91 and the note to UH 5: 131.

- 4 g [udu]g hul-gál lú'(text: kur)-ra gù huš ra
 E udug hul-gál [.....]
 B [.....] ṽlú-ra ṽ gù hu[š r]a
 A [.....] g]ù huš ra
 g MIN UGU LÚ ez-zi-iš i-šá-as-su-ú
 E ú-tuk-ku lem-nu šá UGU LÚ ez-z[i-iš]
 B MIN šá UGU LÚ ez-z[i-iš]
 A [.....] ṽi ṽ-šá-as-su-ú
- 5 g [u]dug hul-gál gal₅-lá giš nu-tuk
 E udug hul-gál [.....]
 B [.....]-ṽgál gal₅-lá giš nu-tuk
 g MIN gal-lu-ú la še-mu-ú
 E ṽú ṽ-tuk-ku lem-nu gal-lu-u la [.....]
 B MIN gal-lu-ú l[a]
 A [.....] la še-mu-ú
- 6 g [udu]g hul-gál ṽgal₅-lá' téš nu-tuku
 B [u]d[u]g hul-gál ṽgal₅-lá téš ṽ nu-tuku
 E udug hul-gál [.....]
 g [MI]N gal-lu-ú šá bu₄-tu₄ la i-šu-ú
 B MIN gal-lu-ú šá bu-u[l'.....]
 E ú-tuk-ku lem-nu ṽgal ṽ-lu-u šá bu₄-tu₄ l[a]
 A [.....]-ta la i-šu-ú
- 7 g [udu]g hul-gál gal₅-lá šu ṽhul ṽ-[...]
 B ṽudug ṽ hul-gál gal₅-lá šu hul ṽ-sá ṽ-a
 E udug hul-gál [.....]
 A [.....]-sá-a
 g [.....] gal ṽ-lu ṽ-ú šá lem-niš i-re-eh-hu-ú
 B MIN ṽgal-lu-ú ṽ šá lem-niš ṽi-re-eh ṽ-hu-ú
 E ú-tuk-ku lem-[nu gal]l-lu-u šá lem-niš ṽi ṽ-[.....]
 A [.....]

- 4 the evil Utukku -demon who shouts out furiously over a victim,
 5 the evil Utukku -demon is the Sheriff-demon who does not listen.
 6 The evil Utukku -demon is a Sheriff-demon who has no shame,
 7 the evil Utukku-demon is a Sheriff-demon who performs sex crudely.

5-7 The Utukku is identified here as a Gallû-demon, perhaps with some description such as 'ruffian' in mind, since the gal₅-lá demons featured as the Netherworld 'police' in In. Desc. and in *Dumuzi's Dream*. Note, however, in Erimhuš 6: 18-20 (= MSL 17: 81), the Gallû-demon is a herald, comparable to other respected persons:

li-bi-ir = gal-lu-ú (Sum. herald)
 dub-si = gu-za-lu-ú (throne bearer)
 ab-ba-uru = ši-i-ib a-li (city elder)

However, in one bilingual hymn he seems to retain his gendarme role, cf. Cohen 1988: 690, li-bi-ir-re ba-an-dib // gal-lu-u in-né-eb-tu, 'arrested by the herald'. Cf. Wiggermann 2011: 302, 309, treating Gallû-demons as 'constables', under the general category of 'monsters,' although in human form.

- 7 Cf. šu-sá-sá = šit-ru-š[u] (< šarāš[u]), 'grasping', Erimhuš 1: 6 (MSL 17: 12) as relevant to the meaning of the Sum., since the meanings of the Sum. and Akk. versions of this line cannot be reconciled.

- 8 B udug hul-gál ʿkalamʿ zi-ir-zi-ir
 g [..] hul-gál ʿkalam ziʿ-ir[.....]
 E udug hul-gál [.....]
 A [.....]-zi-ir
 B MIN šá KALAM iʿ-i-áš-šá-a-š[i]
 g ʿMIN šáʿ x x x x [.....]
 E ú-tuk-ku lem-nu šá KUR iʿ-šá-áš-[....]
 A [.....]-šu
- 9 B udug hul-gál kalam-ma nigin-e
 E [udu]g ʿhulʿ-gál [.....]
 g udug h[ul kala]m-ʿma niginʿ-[.]
 A [.....]-e
 uu udug hul-gál k[alam]
of [..... bí-i]n-nigin-e
 B MIN šá ina KALAM-ti iṣ-ša-nun-da
 E ú-tuk-ku lem-nu šá ina KUR iṣ-ša-nun-[..]
 g MIN šá ina ma-[a-ti-d]u
 A [.....-n]un-du
- 10 B udug hul-gál un zi-gál dib-dib-bé
 E [udug h]ul-gál [.....]
 g udug hul-gál [u]n zi-gál dib-d[ib-..]
 A [.....]-bé
 uu udug hul-gál un zi-g[ál]
of [..... u]n zi-gál dib-dib-bé
 B MIN šá ni-ši šik-na-at na-piš-ti ib-ta-na-ʿu-ʿúʿ
 E ú-tuk-ku lem-nu šá UN.MEŠ šik-nat Z[I]
 g MIN šá ni-ši š[ik-..... i]b-ta-na-ʿu-ʿúʿ
 A [.....]-ʿu-ú
 uu ú-tuk-ku ʿlem-nu šáʿ ni-ši šik-nat ʿZIʿ [.....]

- 8 The evil Utukku-demon who discomfits the land,
 9 the evil Utukku-demon who always wanders about in the land,
 10 the evil Utukku-demon who always overtakes people and living creatures,

8 Note the variant in Ms. E (KUR for KALAM), also in l. 9.

- 11 B udug hul-gál nam-tar šu-súr-ra
g udug hul-gál nam-tar šu-súr-r[a]
E [... h]ul-gál [.....]
A [.....-sú]r-ra
uu udug hul-gál nam-tar šu-sú[r ...]
of [.....]-gál nam-tar šu súr-ra
B MIN *nam-ta-ru šá qa-ta al-pu*
g MIN *nam-ta-ri ṛšá qaṛ-[.....]*
E *ú-tuk-ku lem-nu ṛnamṛ-tar šá qa-t[aṛ ...]*
A [.....] *al-pu*
uu MIN MIN *nam-ta-ri šá qa-at ṛGU₄ ṛ*
- 12 B udug hul-gál kalam-ṛma téšṛ-a nigin-na
g udug <hul->gál [.....]
E [.....-gál] [.....]
A [..... nigi]n-e
uu udug hul-gál kalam-ma téš-a n[igin]
of om.
B ṛMIN *šá ina ma-a-ti mit-ha-rišṛ iṣ-ša-nun-du*
g MIN *ina ma-a-tú mit-ha-rišṛ iṣṛ-[.....]*
E *ú-tuk-ku lem-nu šá ina KUR mit-ṛhaṛ-[.....]*
A [.....]-*nun-du*
uu MIN MIN *šá ma-a-tú mit-ha-riš iṣ-ṣ[a-.....]*
- 13 B udug hul-gál kalam-ma ṛtéšṛ-a lù-lù-a
g udug hul-gál [.....]
A [.....]-lù
of ṛudugṛ hul-gál kalam-ma illu-a
B ṛMIN *šá maṛ-a-ti mit-ha-ṛriš idṛ-dal-la-hu*
g MIN ṛšá *ma-a-tú mitṛ-ha-ṛriš iṛ-[.....]*
E *ú-tuk-ku lem-n[u] š[á]*
A [.....-l]a-hu

- 11 the evil Utukku-demon is a Fate-demon (Namtar) who extends a hand.
12 The evil Utukku-demon who always wanders about in the land in a group,
13 the evil Utukku-demon who, as part of a group, has disrupted the country,

11 The term *qāta alpu* cannot mean ‘hand is stretched forth’ because of the gender disagreement, but *alpu* must be an adjective referring back to Namtar, derived from *elēpu*, ‘to stretch out’. Cf. however Erimhuš 2: 245 (MSL 17: 40), šu-súr = *al-[pu]*. Note in Ms. uu that *gu₄* (= *alpu* ‘ox’) is given as a logogram and homonym for the adjective *alpu*.

- 14 B udug hul-gál a-ra-zu ṛšū nu ṛgíd-i
 E [.....-gál]l [.....]
 A [.....]-i
of udug hul-gál a-ra-zu šū nu-gíd-i
 B MIN šá ṛtés-li-tú ṛla i-mah-ha-ru
 E ú-ṛtuk⁷-k[u]
 H [..... lem-n]u ṛšá téš-li⁷-[.....]
 A [.....]-ru
- 15 B udug hul-gál di₄-di₄-lá ku₆-ṛgin⁷ a ṛba-an-sù⁷
 g [.....-gál] di₄-di₄-lá ṛ [.....]
 H [.....-d]i₄-lá ku₆-gin⁷ a b[a-.....]
 A [.....-s]ù
 E [.....-gál] di₄-di₄-lá [á]
of udug hul-gál di₄-di₄-lá ku₆-gin⁷ a-aba sù-a
 B MIN šá ṛše-eh⁷-he-ru-ti ki-ma ṛnu-ni⁷ ina me-e i-sa-ha-lu₄
 E [ú-tuk-ku] lem-nu šá DUMU.MEŠ [.....]
 H [....] šá še-he-ru-te GIN₇ KU₆.MEŠ ina A.MEŠ [.....]
 C [.....-s]a⁷ha-a-lu₄⁷
 A [.....-l]a
- 16 B udug ṛhul⁷-gál gal-gal-la zar-re-e[š m]u-un-dù-dù
 E [udug hu]l-gál gal-gal z[ar²-.....]
 H [.....-l]a za-re-eš mu-un-dù-[..]
 C [.....-u]n-dù-dù
 A [.....-d]ù-dù
of udug hul-gál gal-gal-e zu-gál mu-un-du-du-a
 B MIN šá ṛrab⁷-bu-ti ma-ag-ṛra⁷-niš ṛit⁷-ta-nam-du-ú
 E [ú-tuk-k]u lem-nu šá ra-bu-[.....]
 H [.....] šá ṛra²-bu²-ti⁷ ma-ga-ra-ni-iš i-ta-ṛna⁷-[.....]
 C [.....-n]am-du-u
 A [.....-na]m-du-u

14 the evil Utukku-demon who accepts no supplication,

15 the evil Utukku-demon who pierces the young ones like fish in water,

16 and the evil Utukku-demon who always tosses the older ones into the grain heap,

15 Cf. the namerimburruda incantation with a similar phrase in Knudsen 1965: 164, 25-26 (= CTN 4 107 rev. 9-10): [lú-bi] [e-sír]-ra ku₆-gim mu-un-sù-sù // [a-me-lu šu-a]-ti ina su-qi ki-ma nu-ú-ni u-ṛsah⁷-ha-lu, ‘they spear that man in the street like a fish,’ and cf. UH 6: 86.

16 Perhaps ‘compost heaps’ would convey the meaning more appropriately, since the idea is to be tossed away on a disused pile of grain.

- 17 B udug hul-gál um-ma a-ab-ba-a sag ʿmu-tun⁷-tun
g ʿudug hul⁷-g[ál]
E [..... h]ul-gál ab¹-ba um-[.....]
H [.....] x mu-un-ʿtun⁷-[...]
C [.....-tu]n-tun
A [.....-tu]n-tun
of udug hul-gál um-ma ab-ba-bi sag mu-dar-dar
B MIN šá ši-ba u ʿšib-ta⁷ i-hat-tu-ʿú⁷
g MIN šá ši-i-ʿbi u ši-ib-tu₄ i⁷-[.....]
E [ú-tuk]-ku lem-nu šá še-bi ʿù⁷ʿ [.....]
H [.....] x ʿše⁷-eb-ta ʿi⁷-[.....]
C [.....] x x
- 18 B [udu]g hul-gál sila dagal-la mu-ʿun-dib⁷-dib⁷-bé⁷
g udug hul-gál sila dagal-[.....]
E [.....]-gál ʿsila dagal⁷-[.....]
C [.....-di]b-bé
H [.....]-un-[.....]
of udug hul-gál sila dagal-la mu-un-dib-dib-bé
B MIN šá su-qa ra[p-.....]
g MIN šá su-ú-qu rap-šú ib-t[a-na-ʿa-ú]
H [.....] rap-š[i]
C [.....]-ʿʿ-u
- 19 B [udu]g hul-gál sila dagal-la m[u]-ni-sìg-sìg-[ga]
g udug hul-gál sila dagal-l[a]
I [.....]-ga
of udug hul-gál edin dagal-la mu-un-si-si-ga
B [..] ʿšá su-qa⁷ [.....]
g MIN šá su-ú-qu rap-šú uš-qa-[ma-am-mu]
C [.....-m]u
- 20 B [udu]g ʿhul⁷-gál ʿkun₄⁷ mu-ʿun-gir₅-gir₅⁷-r[e]
g udug hul-gál k[un₄-r]e
C [.....-r]e
of udug hul-gál kun₄ ba-gir₅-gir₅-re
g MIN šá as-qap-pa-a-ʿtú i⁷-[hal-l]u-p[u]
C [.....-p]u

- 17 the evil Utukku-demon who strikes down the old man and old woman,
18 the evil Utukku-demon who constantly traverses the broad street,
19 the evil Utukku-demon who silences the broad street,
20 the evil Utukku-demon who slithers through the thresholds,

17 Cf. UH 9: 23.

21	g	[u]dug ḥul-gál ¹ [dím-ma kalam-m]a šub-šub-bu
	C	[.....-b]u
	of	udug hul-gál dím-ma kalam-ma šub-šub-bu
	g	¹ MIN š[á bi-nu-ut ma-a-ti ú]- ¹ šam-qa-tu ¹
	C	[.....-t]u ₄
22	g	[udug hul-gál] kalam-ma tún-tún
	C	[.....-tún]n ²
	ww	[.....] kalam-ma tun ¹ -tun ¹
	of	udug hul-gál kalam-ma ba ¹ -tún-tún
	g	[MIN šá ma-a-ta] ḥi ¹ -hat-tu-ú
23	g	¹ udug hul-gál ¹ usu kilib-bé du-a
	ww	[.....] usu kilib-bé du-a
	of	udug hul-gál usu kilib-ba du-a
	g	MIN šá mi-la ḥi ¹ -[na gi-i]p-ši-šú il-la-ku
	ww	[.....]-la-ku
24	g	udug hul-gál kur-ra uš nu-g[u ₇]
	tt	[.....]ú ² uš nu-gu ₇
	ww	[..... ku]r-ra uš nu-gu ₇
	of	udug hul-gál lú ² -ra ḥi ¹ uš ¹ nu-gu ₇
	g	MIN šá da-mu tab ² -k[u ² la] ḥi ¹ -pad-du ¹ -ú
	ww	[.....-d]u-ú
25	tt	[udug hul-gál u]n ki-šár ¹ -ra-bi tún-tún
	ww	[..... k]i ² -šár-ra-bi tún ² -tún ²
	of	udug hul-gál sikil mu-un-šár ¹ -ra sîr ² -sîr ²
	tt	[MIN šá kiš-šat ni-ši] i-ṭab-bi
	ww	[.....] x -in
	C	(traces)

- 21 the evil Utukku-demon who afflicts the creatures of the land,
 22 the evil Utukku-demon who strikes down the land,
 23 the evil Utukku-demon who (is) a flood which wells up,
 24 the evil Utukku-demon who [does not even] spare spilled blood,⁹⁵
 25 the evil Utukku-demon who subdues all the people,

23 Although *gipšu* normally means wave (of water), cf. Lu excerpt 2: 94, [Á].KAL^{ki-di}NIGIN = *gi-ip-šu*, which could refer to a massive or fat individual.

24 The reading *tabku* is problematic, since there is no recognisable Sum. equivalent for this word apart from Sum. /kur/, which is inappropriate, and in fact omitted in the OB line; cf. UHF 563.

25 The line is best preserved in the OB version (UHF 564) although the line appears to be construed differently in later textual tradition, perhaps because of the ambiguity. The late school text copied by P. Gesche (Ms. tt), appears to translate Sum. tún-tún as *i-ṭab-bi* (< *ṭebû*), ‘it sinks’, which is an intransitive verb but must be translated transitively in this context.

95 Sum.: the evil Utukku-demon Sum. who takes no pity on the land.

- 26 g [u]dug hul-gál [gù èn] ù-mu-un{-un}-ta[r-..]
 ww [.....]-r^a
 tt [..... -a]n-zi ku₅-r[a] (!)
of udug hul-gál gù èn nu-tar-ra-bi
 g MIN šá ri-gim l[a] rⁱ-dab-bu-[bu]
 C [ú-tuk-ku le]m-nu šá r[i²-.....]
 tt [.....] rⁱ-tan-su-uh
- 27 g r^udug⁷ hul-gál [.....]
 C [.....-gál] kur-r[a]
 tt [.....-r]a šu dag-d[ag-..]
of udug hul-gál kur-ra šu dag-dag-ge
 g [MIN] r^{šá} ina ma-a-tú it-r^{ta}-n[a-ar-pa-du]
 C [ú-tuk-ku le]m-nu šá ina ma-r^a-[.....]
 tt [..... -na]r¹-pa¹-d[i] (!)
- 28 g [g]á-e r^{lú}-mu₇-mu₇ sánga-m[ah]
 C gá-r^e lú-mu₇-mu₇ r^{sánga}-m[a]h [.....]
 tt [.....] sánga mah^{de}[n-.....]
of gá-e lú-mu₇-mu₇ sanga_x mah^{de}en-ki-ga me-en
 g r^a-ši-pu šá-gam-ma-hu šá [.....]
 C a-ši-pu šá-an-gam-ma-hu šá^{de}-a <a>r^{na}-[ku]
 tt [.....] r^d IDIM ana-k[u]
- 29 C en-na m[u-u]n-ši-in-gen-[na]
 g [.]r^e mu-[.....]
of en-e mu-un-ši-in-ge-en
 C be-lu₄ iš-pur-an-[ni]
 g [.....]-p[u-r]a-r^{an}-ni
 D [de-a iš-pu]-r^{ra}-an-rⁿⁱ be-lu₄ [iš-pu-ra-an-ni]
- 30 C nun engur-ra-ke₄ [..]-un-ši-in-gen-[na]
 D [.....-k]e₄ mu-u[n-.....]
 g [.....] mu-r^e-[.....]
of gá-e sukkal¹ engur-ra-ka mu-un-ši-in-ge-en
 C ru-bu-ú ina ap-[...] ú-ma-’i-ir-r^{an}-[..]
 D [r]u-bu-ú ina ap-si-i r^ú-[.....]
 g [.....] r^{ap}-su-ú ú-ma-’i-r[a-a]n-ni
 J (trace)

- 26 the evil Utukku-demon who never utters a cry⁹⁶
 27 the evil Utukku-demon who roams about in the land:
 28 I am the incantation priest and high-priest of Ea,
 29 the lord (who) sent me,
 30 the prince of the Apsû (who) commissioned me.

26 The Akk. translation does not adhere closely to the Sum. (cf. the OB version, UHF 565), nor is the Akk. expression *rigim dabābu* idiomatic. The school text, Ms. tt (see Gesche 2001: 268-269, but with a different reading), seems to have rendered the line with alternative verbal forms *zi* or *ku₅*, translated by an infin. (< *nasāhu*), rⁱ-tan-su-uh, (in order) ‘to remove’ (the cry).

96 Sum.: who pays no mind to cries.

- 31 D egir-mu ara₉ nam-bí-in-gi
 C egir-mu [...] na[m-.....]
 g [..... ar]₉ nam-bí-in-gi
 J egir-mu a[ra₉]
of egir-gá a-ra nam-ba-ab-gi⁴-en
 D *ár-ki-*[.....]
 C *ar-ki-ia* [.....]
 J *ár-ki-ia la ta-šá-*[.....]
 g [EG]IR-ia la ta-šag-g[u]-um
- 32 D egir-mu gù mu-un-^rda⁷-ab-ra-ra
 C egir-mu gù nu-m[u-.....]
 J egir-mu gù nam-mu-un-d[a-.....]
 g om.
of egir-gá gù nam-mu-un-ra-ra
 D *ár-ki-í*[a]
 C *ar-ki-ia la* [.....]
 J *ár-ki-ia la ta-šá-*[as-si-*i*]
 T [.....]-^rsi-*i*⁷
- 33 D lú hul-gál [.....]
 C lú hul-gál šu na[m-.....]
 g [.. hul]-^rgál⁷ šu na[m-b]a-zi-zi
 T [.....] ^rnam⁷-ba-zi-[..]
of lú hul-gál šu nam-ba-zi-zi-in
 D *lem-nu la tu-šah-h*[az-.....]
 C *lem-nu la* ^rtu⁷ [.....]
 g [le]m-nu la tu-šá-ha-az-[an-ni]
- 34 g [udu]g hul-gál šu [nam]-ba-zi-zi
 C ^rudug⁷ hul-gál šu nam-ba-[.....]
 D udug hul-gál [.....]
 T [.....-b]a-zi-[zi]
 P [udu]g [.....]
of udug hul-gál šu nam-ba-zi-zi-in
 g *ú-tuk-ku lem-nu la tu-šá-h*[a-az-an-ni]
 C *ú-tuk-ku lem-na la tu-šá-*[.....]
 D *ú-tuk-ku lem-nu la tu-šá*[h-.....]
 T [.....] tu-šá-ah-ha-[.....]
 P *ú-*[.....]

- 31 You (demons) must not clamour behind me,
 32 nor may you shout behind me,
 33 you, O evil one, must not seize me,
 34 nor must you, evil Utukku-demon, seize me.

- 35 g [...t]u-ra-šè [.....-t]e-ge₂₆-e-dè
 C lú-tu-ra-šè nam-ba-t[e-.....]
 D lú-^rtu-ra¹-[.....]
 P lú-tu-ra-š[è]
 T [..... na]m-^rba-te¹-ge₂₆-^re²⁷-[..]
 g [... ma]r-ši e ta-a[t-hi]
 C ana mar-ši ^re¹ [.....]
 D ana mar-ši e ta-a[t-.....]
- 36 C lú-tu-ra-šè nam-ba-gi₄-[gi₄-dè]
 D lú-tu-ra-šè [.....]
 P lú-^rtu-ra¹-[.....]
 g [.....-r]a n[am-.....-d]è
 T [.....]-^rgi₄¹-[..]
 C ana mar-ši ^re¹ [.....]
 D ana mar-ši e ta-[tur]
- 37 C zi dingir gal-gal-e-ne i-ri-pà ha-b[a-ra-du-un]
 D zi dingir gal-gal-e-ne-ke₄ i-r[i-.....,.....]
 P ^rzi¹ dingir [.....]
 ZZ [.....]-gal-^re-ne-ke₄¹ [.....]
 D niš DINGIR.MEŠ GAL.MEŠ ú-tam-m[e-ka]
 ZZ [..... GA]L.MEŠ ú-tam-me-ka ^rlu¹ [ta-at-ta-lak]
- 38 ZZ [z]i-an-na hé-pà z[i]
of zi-an-na hé-pà zi ki-a hé-pà
 ZZ ni-iš AN-e lu ta-ma-t[a ni-iš er-še-ti lu ta-ma-ta]
-
- 39 C ka-inim-ma udug h[ul-a-kam]
 D ka-inim-ma [.....]
 P ^rka¹-[.....]
-

- 35 You must not approach the patient,
 36 nor may you return to the patient.
 37 I adjure you by the great gods so that you go away,
 38 may you be adjured by heaven, may you be adjured by earth.

39 [It is] an Udug-hul incantation.

- 40 C én udug hul-gál nam-ba-te-g[e₂₆-...]
 D én udug hul-gál [.....]
 K [.....]-g[ál] nam-ba-te-ge₂₆-e-dè
 P én u[dug]
 C *ú-tuk-ku lem-nu e ta-aṭ*-[.....]
 D *ú-tuk-ku lem-nu* [.....]
 K [.....] *lem-nu e ta-aṭ*-[hi]-šu
 P *ʿú*-[.....]
 41 D a-lá hul-gál [.....]
 C [..... na]m-ba-te-ge₂₆-dè
 K [... hu]l-gál nam-ba-te-ʿge₂₆-e-[d]è
 P a-lá [.....]
 D *a-lu-ʿú lem*-[.....]
 C [.....] *ʿe ta-aṭ*-hi-šu
 K [.....] *lem-nu e ta-aṭ*-[.š]u
 P *a-l*[u]
 42 D gedim hul-gál [.....]
 C [.....] nam-ba-te-ge₂₆-dè
 K [..... h]ul-gál nam-ba-te-ge₂₆-e-d[è]
 P ged[im]
 D *e-ṭ*[im-.....]
 C [.....] *e ta-aṭ*-hi-šu
 K [.....]-*mu lem-nu e ta-aṭ*-hi-š[u]
 P *e-ṭ*[im-.....]
 43 D gal₅-lá hul-gál [.....]
 C [.....] nam-ba-te-ge₂₆-dè
 K [.....] hul-gál nam-ba-ʿte-ge₂₆-e-dèʿ
 D *gal*-[lu-u]
 C [.....] *e ta-aṭ*-hi-šu
 K [.....]-*u lem-nu e ta-aṭ*-hi-šu
 44 D dingir hul-gál [.....]
 C [.....] nam-ba-te-ge₂₆-dè
 K [.....]-ʿgál nam-ba-te-ge₂₆-e-dè
 D DINGIR [.....]
 C [.....] *ʿe ta-aṭ*-hi-šu
 K [.....] *lem-nu ʿe ta-aṭ*-hi-šu

Demons forbidden to approach

- 40 Incantation. O evil Utukku demon, may you not approach him,
 41 evil Alû-demon, may you not approach him,
 42 evil ghost, may you not approach him,
 43 evil Sheriff-demon, may you not approach him,
 44 evil god, may you not approach him,

- 45 D maškim hul-gál [.....]
 C [.....]-^rte²⁶-dè
 K [..... h]ul-gál ^rnam-ba²⁶-te-ge²⁶-e-dè
 D r[a-bi-šu]
 C [.....-a]t^h-hi-šu
 K [.....-š]u lem-nu ^re¹ [t]a-a^t-hi-šu
- 46 D ^ddìm-me [.....]
 C [.....-g]e²⁶-dè
 K [^dd]im-me ^rnam²⁶-ba-^rte²⁶-ge²⁶-e-dè
 D l[a-.....]
 C [.....-h]i-šu
 K la-maš-tu₄ e ta-a[t^h]-hi-šu
- 47 D ^rdìm-me-a¹ [.....]
 C [.....-g]e²⁶-dè
 K ^ddìm-me-a nam-ba-t[e-g]e²⁶-e-dè
 C [.....-h]i-šu
 K la-ba-šu ^re¹ t[a-a^t-h]i-šu
- 48 K ^ddìm-me-lagab ^rnam-ba²⁶-te-[g]e²⁶-e-dè
 C [.....-g]e²⁶-dè
 K ah-ha-zu e ta-a^t-[h]i-šu
 C [.....-h]i-šu
- 49 K lú-líl-lá nam-ba-te-ge²⁶-e-dè
 C [.....-g]e²⁶-dè
 K li-lu-u e ta-a^t-hi-[š]u
 C [.....]-šu
- 50 K ki-sikil-[líl-l]á nam-ba-te-ge²⁶-e-d[è]
 C [.....]-dè
 L (traces)
 K ^rli-li²⁶-tu₄ e ta-a^t-hi-š[u]
 C [.....]-šu
- 51 K [ki-sik]il-ud-da-kar-ra ^rnam²⁶-[ba-te-ge²⁶]-^re¹-d[è]
 C [.....-g]e²⁶-^rdè¹
 L [.....-u]d-da-k[ar-.....]
 K ^rar²⁶-da-at li-li-tu₄ e ta-[a^t-h]i-šu
 C [.....-h]i-šu
 L [...-d]a-at l[i-.....]

- 45 evil Bailiff-demon, may you not approach him,
 46 evil Lamaštu-demon, may you not approach him,
 47 evil Labašu-demon, may you not approach him,
 48 Jaundice-demon, may you not approach him,
 49 wraith, may you not approach him,
 50 Lilith, may you not approach him,
 51 Ardat Liî, may you not approach him,

- 52 K ^dnam-tar hul-gâl nam-ba-te-ge₂₆-e-d[è]
 L [..... h]ul-gâl n[am-.....]
 K *nam-ta-ru lem-nu e ta-aṭ-hi-š[u]*
 L [....-t]a-ru lem-^rnu⁷ [.....]
- 53 K á-sàg gig-ga nam-ba-te-ge₂₆-e-d[è]
 L [..... g]ig-ga nam-ba-t[e-.....]
 K *a-sak-ku mar-šu e ta-aṭ-hi-š[u]*
 L [-s]ak-ku mar-šu [.....]
- 54 K tu-ra nu-du₁₀-ga n[am]-^rba-te-ge₂₆-^re-dè
 L [t]u-ra nu-du₁₀-ga nam-ba-t[e-.....]
 K *mur-šu la ṭa-a-bu^r e⁷ [t]a-aṭ-hi-š[u]*
 L *mur-šu la ṭa-bi MIN*
- 55 K tu-ra sag gig-ga š[u]-u[r₄ d]ugud¹-da sag d[ab₅-b]a su-a-ni nu-[.....]
 L tu-ra sag gig-ga šu-ur₄-ur₄-^rre⁷ dugud-da sag dab₅-ba su-a nu-du₁₀-ga
 K *mur-šu di-^ru a-ri-ru šā e-^rmu-qa⁷-šú kab-ta ka-mu-u kal z[u²-....] ^rla ṭa-bu^r [.....]*
 L [....-š]u ^rdi-^ru^r a-ri-^r[....] ^re-^rmu-qa-a-šú kab-tu [..... zu]m-ri la ṭa-a-bu
 C *mur-šu d[i-.....]*
- 56 K sag gig zú gig šà gig lipiš [...]
 A ^rsag⁷ gi[g] ^rzú gig⁷ šà ^rgig⁷ lipiš ^rgig⁷
 L [..... g]ig lipiš gig
 C sag gig [.....]
 K *mu-ru-uš qaq-qa-di MIN šin-ni MIN lib-^rbi⁷ ki-^ris⁷*
 L [..... Š]À ki-is lib-bi
- 57 A igi gig á-sàg sa-ma-ná
 C igi gig á-sàg sa-m[a²-..]
 K [.. gi]g á-sàg num-[nu]m
 L [.....-m]a-ná
 x [.....]-ná
 A *mu-ru-uš i-ni a-sak-ku sa-ma-nu*
 K [.....] a-sak-ku sa-m[a-n]u
 L [.....-n]u

- 52 evil Fate (Namtar), may you not approach him,
 53 dangerous ‘sacrilege’ (*asakku*)-disease, may you not approach him,
 54 illness not improving, may you not approach him.

List of diseases

- 55 Disease, headache, putrefaction, the grave powers of which affect all unwell body parts,⁹⁷
 56 headache, toothache, internal illness, ‘heartburn’,
 57 diseases of the eye, Asakku, and Samana,

55 Sum. ur₄ corresponds to Akk. *arāru*, which can mean either ‘to rot, discharge a putrid liquid’, or ‘to become agitated’ (CAD A² 237-238 treats these as two separate lemmata). For the medical connotation of *ariru*, cf. List of Diseases 180 (MSL 9: 80), šā-mu al-ur₄ = ŠĀ *ha-ri-ir*; which we prefer to translate as ‘putrid’ rather than ‘convulsive’, although both are plausible; see also the excursus in MSL 9: 213-221. Sum. dugud also corresponds to Akk. *miqtu*, ‘stroke’, while sag is probably phonetic for zag = *emūqu* (see CT 11 41a rev. 19 = Idu 1: 160; A VIII/4 28 = MSL 14: 509), indicating quite a different meaning for the Sum. diseases in this line.

97 Sum.: disease, headache, putrefaction, stroke, paralysis, and general physical malaise.

- 58 A udug hul {hul} a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
 K [.....] ṛhul⁷ min h[ul⁷] min
 x [.....] dingi¹r hul
- 59 A ^ddīm-me ^ddīm-me-a ^ddīm-me-lagab
 C ^ddīm-me ^dd[īm-.....]
 L [.....]-ṛme-lagab⁷
 K [.....] x [...] min
 x [.....] ṛ^ddīm-me-lagab
- 60 A lú-líl-lá ki-sikil-líl-lá ki-sikil-ud-da-kar-ra
 C lú-líl-lá ki-sikil l[íl-.....]
 L [.....] k]i-ṛsikil⁷-ud-da-kar-ra
 K [.....-n]e²
 x [.....-u]d-da-kar-ra
- 61 A nam-tar hul-gál á-sàg gig-ga tu-ra nu-du₁₀-ga
 C nam-tar hul-gál á-sà[g]
 L [.....] g]ig-ga tu-ra nu-du₁₀-ga
 x [.....] nu-du₁₀-ga
- 62 A níg-gig níg-ak-a níg-hul-dím-ma
 C níg-gig níg-a[k.....]
 L [.....-h]ul-dím-ma
- 63 A aš-gar aš-ru a-ha-an-tùm u₄-šú-uš-ru diḥ dím-ma bar giš-ra
 C aš-gar aš-ru a-ha-an-tùm [.....]
 L [.....]-šú-uš-ru [.....-m]a bar giš-ra
- 64 A sila-a du-du ab-ba šú-šú^{si}sahab ku₄-ku₄-e-dè
 C sila du-du ab ṛšú⁷ [.....]
 L [.....^{si}]sahab ku₄-ku₄-e-dè
of [.....] k]u₄-ku₄-da
 A *mut-tal-lik su-qí mu-ta-at-bi-ik a-pa-a-ti mu-ter-ru-bu me-de-lu*
 C *mut-tal-lik su-ṛqí⁷ mu[t.....]*
 L [.....-t]a-ṛat⁷-bi-ik a-pa-a-ti [..-te]r-ri-bu mé-de-lu

- 58 evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,
 59 Lamaštu-demon, Labašu, and Jaundice-demon,
 60 Lilu, Lilītu, Ardat Lilī,
 61 evil Fate (Namtar), dangerous ‘sacrilege’ (*asakku*)-disease, illness-not-improving,
 62 magic rites and evil rites,
 63 fever, chills, cramp, weakness, infection, jaundice.

Description of demons and sorcery

- 64 (The demon) who walks about in the street, leans out of windows, and breaks in,

58-63 The Akk. has been restored in Geller 2007: 129-130.

63 For the disease names, cf. UH 2: 69, UH 3: 142, Schramm 2008: No. 1, 25-26 (aš-gar aš-ru).

64 The term ab-ba šú-šú is a demon name (Kilili), see Igituh App. A i 38; cf. Jacobsen 1987c: 5, with reference to the Burney Relief as a description of Inanna.

- 65 A lú hul igi hul ka hul eme hul
 C lú hul ig[i]
 L [..... h]ul ka hul eme hul
of [.....] igi hul [..... em]e hul
 C *lem-nu šá pa-ni lem-nu l[i-.....]*
 L [.....] *pu-u lem-nu li-šá-nu* MIN
 K [.....-n]u li-šá-an [*le-mut-t*]i
 A om.
- 66 A uš₁₁ hul uš₁₁-zu uš₁₁-a-ri-a níg-ak-a níg hul-dím-ma-ta
 K ^ruš₁₁ hul uš₁₁-zu uš^r-ri-a níg-ak-a [.....]
 C ^ruš₁₁ hul uš₁₁-zu u[š₁₁]
 L [..... u]š₁₁-zu uš₁₁-zu-a-ri-a [...-a]k-a níg hul-dím-ma
of [.....] uš₁₁-ri-a [..... n]íg hul-dím-ma
 K *kiš-pu ru-hé-e ru-si-e ^rup^r-šá-su²-u lem-nu-ti*
 C [*..-p*]u ru-hu-ú ru-[.....]
 A om.
 L om.
- 67 A šà é-a-ta íb-ta-è
 K šà é-a-ta íb-ta-è
 L [.....-t]a íb-ta-è
 C [.....]-a-ta [.....]
 ss [.....-t]a-è
of [..]-^ra^r-ta è-íb-ta
 A *iš-tu qé-reb É ši-i*
 K *iš-tu qé-reb bi-i-te ši-i*
 C *iš-tu qé-r[eb]*
 L [*..-t*]u ^rqé^r-reb É ši-i
- 68 **of** [zi an-na] hé-e-pà [zi ki-a] hé-e-pà
- 69 A lú-u₁₈-lu dumu dingir-ra-na ba-ra-an-te-ge₂₆-dè ba-ra-an-gi₄-gi₄-dè
 K lú-u₁₈-lu dumu dingir-ra-na ba-ra-an-te-ge₂₆-dè ba-ra-an-gi₄-gi₄-e-dè
 C [.....]-lu dumu dingir-ra-na [.....]
 L [.....-t]e-ge₂₆-dè [.....]-^re^r-dè
of [.....] dumu dingir-ra-na [nam-mu-un]-na-te-ge₂₆-dè-en [.....-g]i₄-e-dè-en
 K *ana a-me-lu mar₅ DINGIR-šú la te-ṭe-hi la ta-sa-niq*
 C [*a-n*]a LÚ DUMU ^rDINGIR^r-[.....]
 A om.
 L om.

- 65 the evil one whose face, mouth, and tongue are evil,
 66 spell, sorcery, magic, and evil practices,
 67 get out of the midst of the house!⁹⁸
 68 May you be adjured [by heaven], may you be adjured [by earth].
 69 May you not draw near nor approach the man son of his god.

⁹⁸ Sum.: ‘which get out of’....

- 70 A giš⁵gu-za nam-ba-dúr-dè-en
 K [g]u-za-a-ni nam-ba-dúr-e-dè
 C [gi]^{5r}gu¹-za na[m-.....]
 L [.....-d]è-en
of [.....]-dúr-ù-dè-en
 A ina ku-us-si-šú la tu-šab-šú
 K [in]a ku-us-si-šu la tu-šab
 C ina ku-^rus¹-[.....]
 L [.....-ša]b-šú
- 71 A giš-nú-da-na nam-ba-nú-ù-dè-en
 K giš-nú-da-na nam-ba-nú-na
 C giš-nú-^rda¹-[.....]
 L (trace)
of [.....-n]ú-ù-dè-en
 A ina er-ši-šú la ta-na-al
 K ina er-ši-šú la ta-na-la
- 72 A ùr-šè nam-ba-e₁₁-dè
 K ùr-šè nam-ba-e₁₁-dè
 C ùr-šè [.....]
of [.....]-^re₁₁¹-dè-en
 A ana ú-ri-šú la te-el-le-šú
 K ana ú-ri-šú la te-l[e]
- 73 A é-ki-tuš-a-na nam-ba-ku₄-ku₄-e¹-dè
 K é-a-šè nam-ba-ku₄-ku₄-e-d[è]
 C ^ré-a¹-[.....]
of [.....-k]u₄-dè-en
 A ana šub-ti-šú la te-ru-ub-šú
 K ana bi-ti la te-ru-ub-^ršu¹
- 74 K na-an-gub-ba na-an-dúr-r[u²] nam-ba-gi₄-gi₄-e-dè nam-ba-nigin-n[a]
 K la ta-za-az la tu-š[ab] ^rla¹ t[a[-ta]-nu-ra la ta-sa-na-hur
- 75 A zi an-na ki-bi-da-ta i-ri-pà ha-ba-ra-du-un
 K zi an-na ki-bi-da-ta rí-pà ha-ba-ra-du-un
of [.....-t]a [.....-u]n
 A niš AN-e u KI-tì ú-tam-me-ka lu ta-at-ta-lak
 K ni-iš AN-e u KI-tì ú-tam-me-ka lu ta-at-tal-[..]

- 70 You may not sit in his chair,
 71 nor may you lie in his bed,
 72 nor go up to his roof,
 73 nor enter his dwelling.
 74 You may not stand, sit, return, or approach!
 75 I adjure you by both heaven and earth so that you go away.

74 STT 161 rev. 16'-19' adds a line of text here.

76	A	ka-inim-ma udug hul-a-kám
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	(K	EGIR-šú én sag-ba sag-ba giš-hur nu- ^ʿ bal-e ^ʿ) (= colophon)
77	A	én udug hul-gál šaga _x (LÚ+ŠĀ) šè-ab-ak-ak
	A	ú-tuk-ku lem-nu hab-bi-lu
78	A	maškim hul-gál ub-da gub-gub-bu
	A	ra-bi-šu lem-nu mut-ta-az-ziz ṭub-qí
79	A	gedim hul gal ₅ -lá hul ù nu-ku-ku-dè
	ob	^ʿ gedim hul gal ₅ -lá ^ʿ h[ul]
	A	e-ṭim-mu lem-nu gal-lu-ú lem-nu la ša-li-lu
80	A	[...-n]e-ne hul-a-meš uru-a nigin-na-a-meš
	ob	e-ne-ne-ne ^ʿ hul-a ^ʿ -[.....]
	A	[šú-nu lem-n]u-ti šá ina URU iṣ-ša-nun-du šú-nu
81	A	[.....] im-mi-in-gaz-e-dè
	ob	gu ₄ é-tùr-ra [.....]
	A	[al-pa ina tar-ba-ṣ]i i-pa-al-li-qú
82	A	[.....] im-mi-in-šum-e-dè
	ob	udu amaš-a im-NI-i[n-.....]
	A	[im-me-ra ina su-pu-ri] ^ʿ i-ṭa ^ʿ -ab-ba-h[u]
83	A	[.....]- ^ʿ e ^ʿ -dè
	ob	é dam-a-ni-ra nú- ^ʿ a ^ʿ [im-mi-in-dab ₅ -dab ₅ -e-dè]
	A	[ni-la ina bi-it áš-šá-ti-šú i-tu-lu i-ka]m-mu-ú
84	A	[.....-t]i-a-meš
	ob	úr emeda-ta ^ʿ dumu ^ʿ ? š[u-.....]
	A	[ma-ra ina uṭ-li mu-še-niq-ti i]l-qu-ú

76 It is an Udug-hul incantation.

Murderous demons wreak havoc

- 77 Incantation. As for the evil robber Utukku-demon,
 78 the evil Bailiff-demon, who lurks in the corner,
 79 or the evil ghost and Sheriff-demon who do not sleep,
 80 they are the evil ones who wander about in the city.
 81 They slaughter the cattle in the pen,
 82 they slaughter the sheep in the sheepfold.
 83 They seize the one lying in his wife's room,
 84 having taken the son from the nursemaid's lap.

76 The catchline sag-ba sag-ba refers to the incantation edited by Schramm 2001.

77 For lú.šaga // *habbilu* occurring in omens, see Gadd 1967: 58, 31.

79-82 Many individual signs are more complete in CT 16 31: 122-128.

80 Cf. Knudsen 1965: 164, 5-6 (= CTN 4: 107, 50-51): udug hul líl-lá-[gim] uru-a mu-un-du₇-du₇ // ^ʿú-tuk^ʿ-ku ^ʿlem^ʿ-nu šá [GI]M za-^ʿqí-qí i-^ʿna^ʿ a-li iṣ-ša-nun-du, 'the evil Utukku which wanders about in the city like a ghost.' The final *lu*-sign in CT 16 31: 126 is erroneous.

83 The restoration of *ni-la* at the beginning of the line is theoretical, based upon the pattern of other phrases in this section, all of which begin with a noun as object of the verb.

- 85 A [..... giš-gaz im-mi-i]n-ak-e-dè
ob ad-da dumu-bi-t[a]
 A [ab-ba it-ti še-eh-he-ru-ti] i-šag-gi-šú
- 86 A [..... i]m-mi-in-sù-sù
ob ama dumu-bi-ta ku₆-g[in₇ a im-m]i-⁷íb-sud₄-sud₄⁷
 A [um-ma it-ti še-eh-he-ru-ti k]i-ma nu-ni ina me-e i-sah-ha-lu
- 87 A [.....-u]n-zu-meš a-ra-zu nu-un-zu-meš
ob e-ne-ne-ne sisku[r nu]-un-zu-meš a-ra-z[u ..-u]n-zu-meš
 A [šú-nu ik-ri-bu ul i-du-ú] ⁷tés⁷-li-tu ul i-du-ú
- 88 z [..... sil]a-a im-mi-in-si-eš
ob ⁷lú-ra⁷ sila-a im-[mi-in-s]i-eš
- 89 A [..... im-m]i-in-dul igi-na ba-an-ge₆-ge₆
 z nam-idim ba-ni-in-dul ig[i-.. b]a-an-ge₆-[..]
ob nam-idim ⁷ba⁷-ni-in-⁷dul-la⁷ igi-ni ba-ge₆-ge₆
 A [suk-ku-ku-tu ik-tum-šú]-ma i-ni-šú ú-ta-aṭ-ṭu-u
- 90 A [.....-u]n-zu-a
 z [lú-u₁₈]-⁷lu⁷-bi giskim-bi nu-un-[z]u
ob lú-ra gizki[m nu]-un-zu¹
 A [.....u]l ú-ta-ad-di
 z šá LÚ šu-a-tú it-ta-šú¹ ul ú-ta-ad-di

- 85 They murder the father and children together,
 86 and they spear the mother together with children like fish in the water.
 87 They know neither prayer nor supplication,
 88 they harass the man in the street.
 89 Deafness has covered (the victim) and his eyes have become dimmed,
 90 the symptoms of that man are unknown.

87 A similar description occurs in In. Desc. 361-362, referring to the demons accompanying Dumuzi.

88 The Akk. text for this line has been restored in Geller 2007: 131.

89 Nam-idim could be restored as *kabtūtu* 'heaviness', but this has little value as a medical symptom. Lexical evidence for idim as *sukkuku* 'deaf' is not abundant, cf. A II/3 Section E 10' (MSL 14: 278), with a commentary on this passage giving *sukkuku* as synonymous with *pisnuqu* 'helpless' (BM 47693, A II/3 Comm. A rev. 24'; see MSL 14: 278). One might have expected the more usual Sum. word for 'deaf', ú-hub, as in Maul 1988: 219, 15', ú-húb-me-en dul-la-ab // ⁷su⁷-uk-ku-ka-ku ka-at-ma-ku, 'I am deaf, I am covered (i.e. blind)' (Akk.) vs. 'I am deaf, cover it' (Sum.).

90 See also Schramm 2008: No. 3, 13-14, [é-šè ku₄-ra]-⁷ni⁷-t[a gi]zki-m-bi nu-un-zu-a // ana É ina e-[re-b]i-šú it-ta-šú ul ú-ta-ad-du, 'when (the exorcist) enters the house, (the patient's) symptoms are not recognised', which is an allusion to medical diagnostic omens.

- 91 A [d⁴asal¹-lú-hi n]am-šub ba-an-sì
 z ¹d⁴asal¹-lú-hi dumu eridu^{ki}-ga-ke₄ šu-¹na¹ ugu-na im-mi-in-[gub] nam-šub b[a-an-sì]
ob ⁴d⁴asal-lú-hi [na]m-š[ub b]a-an-sì
 A [d⁴marduk š]ip-tú id-di
 z ⁴d⁴marduk mar eri₄-du₁₀ qat-su UGU-šu um-mid-¹ma¹ [šip]-ta id-di
- 92 A [.....-u]r₅²-¹ur₅²¹
ob su¹-ni ¹gig¹-[ga im-mi]-in-[.....]
 A [zum-ri-šú šá mar-ši š]á² il-pu-tu₄
- 93 A [.....]-hul
ob ¹nam¹-šub [.....]
 A (trace)

(GAP of 11-12 lines, with traces on Mss. **ob** and A)

- 94' **ob** ¹é¹ du₁₀-du₁₀-da ¹KA x¹ [...]
 95' **ob** udug ¹hul¹ a-lá hul ¹gedim hul¹ [gal₅-lá hul]
 96' **ob** zi an-na hé-pà zi ¹ki¹-a hé-¹pà¹

97' **ob** ka-inim-ma udug hul-a-kam

Marduk to the rescue

- 91 Marduk, son of Eridu, laid his hand upon (the patient) and cast the spell.
 92 The illness [which] affected his body,
 93 the incantation [.....],

[GAP of 12 lines]

- 94' House
 95' Evil Utukku-demon, Alû, ghost, and [Sheriff-demon],
 96' be adjured by heaven, be adjured by earth.

97' It is an Udug-hul incantation.

91 Note the variant in Ms. z, which is an unusual expansion of the usual formula.

96' The Akk. is restored in Geller 2007: 131.

GAP

- 98' L x [.....] šá [.....]
 99' N [.....] x x [.....]
 N ʿeʿ tu-pet-ʿtaʿ x [.....]
 100' N zi an-na ki-bi-da-[ta i-ri-pà ha-ba-ra-du-un]
 L ʿzi anʿ-[.....]
 N niš AN-e u KI-tì [lu-u ta-ma-ta ta-at-tal-lak]
 L niš AN-ʿeʿ [.....]
 101' N lú-u₁₈-lu dumu dingir-ra-na ba-ra-a[n-te-ge₂₆-dè ba-ra-an-gi₄-gi₄-e-dè]
 L lú-u₁₈-lu d[umu]
 102' N giš^{giš}gu-za-na [nam-ba-dúr-dè]
 L giš^{giš}gu-za-na [.....]
 103' N giš-nú-da-na [nam-ba-nú-dè]
 L giš-nú-d[a-.....]
 104' L ùr-šè [nam-ba-bal-e-dè]
 N ʿùrʿ-šè [.....]
 105' L é-ki-tuš-ʿaʿ [nam-ba-ku₄-ku₄-dè]
 N (traces)
 106' L hul-dúb-ʿaʿ z[i an-na hé-pà zi ki-a hé-pà]
-
- 107' L ka-inim-ma [udug hul-a-kám]
-
- 108' L én ʿudugʿ [hul-gál]
 L ʿúʿ-[tuk-ku lem-nu]
 109' L ge[dim hul-gál]
 110' L ʿaʿ-[lá hul]

GAP

- 98' which [.....]
 99' May you not open [.....]
 100' May you be adjured by both heaven and earth, so that you go away.
 101' May you not approach nor draw near to the man, son of his god,
 102' [you may not sit] in his chair,
 103' nor lie in his bed,
 104' [nor climb up] to his roof,
 105' [nor enter] his dwelling,
 106' O Evil One, [may you be adjured by heaven, may you be adjured by earth].

107' It is an Udug-hul incantation.

- 108' [Incantation. Evil] Utukku-demon [.....]
 109' [evil] ghost [.....]
 110' [evil Alû-demon]

102'-106' The Akk. is restored in Geller 2007: 131, cf. UHF 580-583 (= UH 6: 70-73 above).

GAP

- 111' O [.....] x x -da
 112' O [..... nam-ba-g]i₄-gi₄-e-dè

113' O [ka-inim-m]a udug hul-a-kám

- 114' O [én udu]g hul-gál á-sàg edin-na
 O [ú-tuk]-ku lem-nu a-sak-ku šá še-ri
 115' O [nam-t]ar lú hul-gál tag-ga-zu
 O [nam-t]a-ru šá lú lem-niš tal-pu-tu₄
 116' O [..... h]ul-gál lú mu-un-ši-in-bar-ra
 C u[dug]
 O [ú-tuk]-ku lem-nu šá LÚ ip-pal-^rla-su^r
 117' O [..... hul-gá]l lú mu-un-ši-in-^rdul^r
 C ud[ug]
 O [ú-tuk-ku le]m-nu šá LÚ i-kat-t[a-m]u
 C ^rú^r-[.....]
 118' O [-l]á hul-gál lú-šaga_x (LÚ+ŠÀ)
 C a-l[á]
 C a-l[u-ú lem-nu hab-bi-lu]
 119' O [..... h]é-na-ak-a
 C níg-ak-[a uš₁₁ hul-gál]
 O [..... kiš]-pi lem-nu-tu₄ [l]i-šak-nu
 C ú-pi-[šú]
 120' O [..... hé-e]n-ta-gaz
 C dug-gin, : [.....]
 O [ki-ma kar-pa-ti li-i]h-tap-pu-ú

GAP

- 111'
 112' [may you] not return [.....]

113' [It is] an Udug-hul [incantation].

Demons and sorcery to be smashed

- 114' [Incantation.] As for the evil Utukku-demon and Asakku-demon of the steppe,
 115' (or) you, Namtar (Fate), who has affected men adversely –
 116' the evil Utukku-demon who notices a victim,
 117' the evil Utukku-demon who envelops a victim,
 118' the evil Alû, the robber,
 119' (and) evil magic and sorcery – may (all) be present,
 120' may they be smashed like a pot,

119' See below l. 145'.

- 121' O [..... hé-en-ta]-^rdé^r
 C a-gin₇ : [.....]
 C [ki-ma me-e lit-tab-ku]
- 122' C im-dû-a [na-an-ta-bal-e]
 A [pi-ti-iq-ti a-a ib-ba]l-^rki^r-tú^r-ni^r
- 123' C udug h[ul-gál edin-na-zu-šè]
 A [.....] e[din-.....]
 A [ú-tuk-ku lem-nu] ^ra^r-na še-ri-ka
- 124' C mu nu-[tuku mu-ne an-zag]-^ršè^r
 A [..... a]n-zag-[..]
 C šu-[ma ul i-šú-u šum-šú-nu ana paṭ AN]-^re^r
 A [.....]-nu ana pa-aṭ [.....]
- 125' C ^dhen[^dur-sag-gá izi-gar lú-u₁₈-]u-zu-šè
 A [.....] lú-u₁₈-l[u-.....]
 A [^dMIN nu-ú]r ni-ši-[ka]
- 126' C t[u₆-du₁₁-ga]
 A [.....] inim ^de[n-ki-ga-k]e₄
 A [tu-duk-ku a-mat ^d] ^ré^r-a
- 127' C ^d[asal-lú-hi eridu^k]ⁱ-ga-ke₄
 A [.....] dumu eri[du^{ki}]
 A [^dmarduk ma]r eri₄-du₁₀
- 128' A [tu₆-tu₆ abzu eridu^{ki}-g]a nam-mu-un-da-an-[.....]
 C [.....]-búr-ra
 A [šī-pat er]₄-du₁₀ a-a ip-pa-áš-r[a]

-
- 129' A [ka-inim-ma] udug hul-[a-k]ám
 C [.....] ^rudug hul^r-a-kám
-

- 121' may they be poured out like water.
 122' May they not climb over the mud-brick wall.
 123' Evil Utukku-demon to your steppe!
 124' They [have] no name, but their reputation (extends) towards the border of heaven.
 125' O Išum, light for your people:
 126' the magical formula, the word of Ea
 127' (and) Marduk, son of Eridu,
 128' the incantation of the Apsû and Eridu, must not ever be undone.

-
- 129' It is an Udug-hul [incantation].
-

- 130' C [én hu]l-gál gedim dalla edin-na
 Q [..] ʿudug hul-gálʿ [.....]
of udug hul-gál gedim dalla ed[in..]
 C [..... le]m-nu e-ṭim-mu šá ina še-e-[r]i šu-pu-u
 Q ʿúʿ-tuk-ku lem-nu e-ṭ[im-.....]
- 131' C [.....-g]ál tag-ga-zu
 Q [n]am-tar ʿlúʿ [.....]
 A [.....-g]ál [...-g]a-zu
of nam-tar níg hul-gál tag-ga-z[u..]
 C *nam-ta-ru šá LÚ lem-niš ʿtalʿ-pu-tu₄*
 Q [n]am-ta-ru šá LÚ lem-[.....]
 A [.....-p]u-tu₄
- 132' Q [em]eʹ níg hul-dím-ma l[ú.....]
 C [.....-d]ím-ma lú kéš-da-ke₄
 A [.....]-ke₄
of eme níg hul-dím-ma lú mu-ri-in-k[éš]
 Q [l]i-šá-nu šá it-ti LÚ le[m-.....]
 C [..... š]á KI LÚ lem-niš ir-rak-su
 A [.....-s]u
- 133' Q [du]g-gin₇ [.....-g]in₇ [.....]
 C [..... hé-e]n-ta-gaz a-gin₇ hé-en-ta-dé
 A [.....-ga]z [.....]
of dug-gin, hé-gaz-gaz ^{du}g^bbánda ʿhéʿ-bar-bar-ʿreʿ
 Q *ki-ma kar-pa-ti li-i[h-tap-pu] ki-ma me-e li[t-tab-ku]*
- 134' Q [.....-m]a giš-šà-ká-na-ʿke₄ʿ [.....]
 C [.....-k]e₄ na-an-ta-bal-e
of ^{si}gurum-ma giš-ká-na-ka sag nam-ta-bal-e-en
 Q [ki]p-pa-ti gi[š-šá-ka-nak-ki]
 C [.....] a-a ib-bal-ki-tu-ni
- 135' Q [ʰi]ʰ[kun₄]
 C [.....] na-an-ta-bal-e
of ^{si}1-DUB-ba nam-ta-bal-[e-en]
 C [as-kup-pa-ti a-a ib-ba]l-ki-tu-ni

Demonic gossip

- 130' [Incantation.] May the evil Utukku-demon (and) ghost who appeared in the steppe
 131' (or) you, Namtar (Fate), who affected the victim adversely,
 132' (or) the idle talk (lit. evil tongue) which was maliciously attached to a man
 133' be smashed like a pot and poured out like water.
 134' They must not cross the circumference of the door-jam
 135' nor cross the threshold.

133' The Akk. is restored after l. 146' below, although the Sum. verbs appear to be singular in form, treating demons here collectively.

- 136' C [..... edin-na-zu-šè] ṛa¹-lá hul edin-na-zu-šè
of udug hul edin-zu-šè a-lá [.....]
 137' M udug hul é-a ti-la šu nu-gar-ra-z[u-..] dingir lú-u₁₈-lu-[..]
 C [.....]-ṛgar¹-ra-zu-šè dingir lú-u₁₈-lu-ke₄
of udug <hul> é-a til-la šu [.....] dingir lú-ùlu-[ke₄]
 M *ú-tuk-ku lem-nu šá ina Ê tuš-b[u-u] DINGIR u LÚ ana la ga-ma-li-[ka]*
 C [.....] LÚ ana la ga-ma-li-ka
 138' M udug hul a-lá hul gedim [hul] gal₅-lá hul dingir hul maški[m hul]
 C [.....-l]á hul dingir hul maškim hul
of udug hul (om.)
 139' M šika^{du}bur-zi báhar-gin₇ til[la₄] hé-ni-íb-ga[z-...]
 C [..... til]la₄ hé-ni-íb-gaz-gaz
 A [..... til]la₄ h[é-.....]
of ṛ^{du}bur¹-[.....] tilla₄ hé-em-mi-[.....]
 M *ki-ma haš-bi pur-si-it pa-h[a-ri] ina ri-bi-ti lih-[.....]*
 C [.....-h]a-ri ina ri-bi-ti lih-tap-pu-u

-
- 140' M ṛka¹-inim-ma udu[g]
 C ka-inim-ma udug hu[l-.....]
 A [..... udu]g hul-a-kám
 P ka-i[nim-.....]
of ka-inim-ma udug h[ul-.....]
-

- 141' C én udug hul-gál gedim lú edin-na ta[g-.....]
 M [.....]-ṛgál¹ gedim lú edi[n-.....]
 A [..... edi]n-na tag-ṛga¹-zu
 P én ud[ug]
 C *ú-tuk-ku lem-nu e-ṭim-mu šá ina še-ri LÚ t[al-.....]*
 A [..... in]a še-e-ri LÚ tal-[p]u-tú
 P *ú-tuk-[.....]*

- 136' Evil Utukku-demon to your steppe! Evil Alû-demon to your steppe –
 137' you, evil Utukku-demon, who lives in the house, without regard for either god or man,
 138' may the evil Utukku-demon, Alû, ghost, Sheriff-demon, god, or Bailiff-demon,
 139' be smashed in the square like a sherd of the potter's bowl.

-
- 140' It is an Udug-hul incantation.
-

Demonic slander

- 141' Incantation. May you, evil Utukku-demon (and) ghost who have affected the man,

136' The Akk. is restored in Geller 2007: 133.

137' The Sum. reads literally, 'in order to have no concessions to you from the man's personal god' (not as UHF 519-520, which should be combined into a single line).

- 142' C nam-tar lú sag-gá ta[g-.....]
 A [.....] tag-[ga]-zu
 P nam-tar lú [.....]
 C *nam-ta-ru šá qaq-qad LÚ tal-pu-tú*
 A [.....] LÚ tal-p[u]-tú
- 143' C ka hul-gál eme hul-gál lú nam-é[rim-.....]
 A [.....] lú érim-m[a]-ke₄
 P ka hul-g[ál]
 C *pu-u lem-nu li-šá-nu le-mut-tú mu-[.....]*
 A [.....]-šá-nu le-mut-tú mu-ta-[mu]-ú
 P *pu-u lem-[.....]*
- 144' C [u]dug hul-gál lú mu-un-ši-i[n-....]
 A [.....] lú igi mu-un-ši-in-bar-ra
 P udug hul-[.....]
 C *ú⁷-tuk-ku lem-nu šá LÚ ip-[.....]*
 A [.....-n]u šá LÚ ip-pal-la-su
 P *ú⁷-tuk-k[u]*
- 145' C *ú⁷-ak-a uš₁₁ hul-gál lú nam-[.....]*
 A [.....-g]ál lú nam-érim-m[a]-ke₄
 P [.....]-^ra⁷ u[š₁₁]
 C *ú^r-pi⁷-š[u⁷ ...-p]i lem-nu-tu₄ [.....]*
 A [..... k]iš-pi lem-nu-ti šá ma^r-mi⁷-ti
- 146' C dug-gin₇ hé-en-t[a-.....]
 A d[ug-....] ^rhé-en⁷-ta-gaz a-gi[n₇ hé]-en-ta-dé
 A [ki-ma ka]r-pa-ti li-ih-tap-pu-u [ki-ma] me-e lit-tab-ku
 C om.
- 147' A im-dù-a na-an-^rta⁷-[b]al-e
 C im-dù-a na-an-^rta⁷-b[al-e]
 A pi-ti-iq-ti a-[a ib-b]al-kít-ú-ni
 C om.
- 148' A udug hul-gál edin-na-zu-šè a-lá hul edin-na-zu-šè
 C [.....] a-lá hul edin-na-^rzu⁷-š[è]
 A *ú-tuk-ku lem^r-nu a-na še-ri⁷-ka a-lu-ú lem-nu a-na še-ri-ka*
 C om.
- 149' A mu nu-tuku mu-ne an zag-šè
 A *šu-ma ul i-šú-u šum-šú-nu ana paṭ AN-e*

142' (or) you, Namtar (Fate), who affected the man's head,

143' evil mouth and evil tongue which swear (falsely),

144' evil Utukku-demon who has noticed the man,

145' magic and evil sorcery of a man under oath

146' be smashed like a pot and poured out like water.

147' May they not climb over the mud-brick wall.

148' Evil Utukku to your steppe! Evil Alú to your steppe!

149' They have no name, but their reputation (extends) towards the border of heaven.

- 150' C ^dhendur-sag-gá [izi-gar lú-u₁₈-lu-zu-šè]
 151' C tu₆-du₁₁-ga inim ^den-ki-ga-k[e₄ ^dasal-lú-hi dumu eridu^{ki}-ga-ke₄]
 152' C tu₆-tu₆ abzu eridu^{ki}-ga-[ta nam-mu-un-da-búr-re]

153' C ka-inim-ma [udug hul-a-kám]

- 154' C én udug hul-gál edin-na á ba-an-[da-an-gi₄]
 C ú-tuk-ku HUL.MEŠ šá ina še-ri is-su-nu tar-š[a-ti]
 155' C ur-sag dumu ama-dili-a-meš imin-n[a-a-meš]
 C qar-ra-^rdu^r [DUMU.MEŠ um-m]a iš-ta^r-[at šá si-bit-ti šú-nu]

GAP

- 150' O Išum, [guardian of the night],
 151' the incantation formula, the word of Ea and [Marduk son of Eridu],
 152' the incantation of the Apsû and Eridu must not ever be undone.

153' It is an Udug-hul incantation.

- 154' Incantation. The evil Utukku-demons whose power (lit. arm) extends into the steppe,
 155' are heroes, sons of a single mother of the Sibitti.

GAP The gap may be partially filled by the following lines (156'-163'):

150'-152' The Akk. is restored in Geller 2007: 133-134.

152' The same doxology occurs above, l. 128.

154' The end of the line is incorrectly rendered in Geller 2007: 134.

155' Cf. UHF 470, i[bila-dili-meš a]ma-dili-meš, and UHF pl 20 rev. 4, [ur-sag dumu(?)] ama-dili-meš, although in these instances Sum. dili corresponds to Akk. *gitmālu*, 'of equal standing', while in the present line the demons (called 'heroes') have a single mother.

The gap in our text might possibly be filled by UHF 586-593 (coll.), which read as follows:

UHF	586	[.....] an-na x [.....]
	587	[.] x ub-ta gi ₄ -g[i ₄ -.....]
	588	[é [?]]-a-bi gub-[a
	589	ub-bé-[ta ga-ba-r[a-.....]
	590	a ^r huš ^r x ba-ra-dul-[a
	591	^r é [?] -ne-ne ^r -a-šè dul-[.....]
	592	dumu-sag sila-da x [.....]
	593	giš-šub-ba agrun- ^r a šub ^r ? [.....]

.... above

.... returning from the corner

being present in the house?

let me to you from the corner.

May you not cause the flood to cover

covering their house?

.... the eldest son from the street,

a lot cast in the cella

- 156' O [.....]-ma
 157' O [.....-š]u²
 158' O [.....]-dè
 O [.....] x -ku
 159' O [.....]-dè
 160' O [.....] x -dè
 O [.....]-bu
 161' O [.....]
 162' O [.....-g]u⁷-e
 O [.....e t]a-kul²
 163' O [.....]-e
 O [.....-d]a²

GAP

- 164' **ob** gi[š-n]ú-[da-na nam-ba]-^rnú²-[dè] ^gisg[u-za-na nam-ba]-dúr-[ù-dè]
 165' XX [^dnè]-^riri₁₁-gal á-da²-[gal-bi mu-un-da-ág]
 XX ^dMIN ra-biš i-[mi-ir-šú-nu]
 166' XX [ú n]u-un-gu₇-meš tú[g nu-un-mu₄-meš]
ob lú-ù[lu ...] x -a [.....]
 XX [a]-ka-la ul ik-ka-lu š[u-ba-ta ul i-lab-ba-šu]
 YY a-ka-^rlu ul^r [.....]
 167' XX [za]g-du₈ a bal-lá šuku sum-ma i[m-ma-an-.....]
 M [.....-s]u₈-su₈-ge-eš
 YY zag-du₈-àm [.....] im-[.....]
 s [.....-g]e-^reš²
ob še[d₇-dè š]uku sum-ma im-ma-a[n-.....]-^rge²-[..]
 XX [ina] sip-pí me-e ana na-qé-e ku-[ru-ma-ti]
 M [..... na]-da-nu iz-za-zu šú-nu
 s [.....-d]a-nu iz-za-zu šú-nu
 YY ina sip-pí me-e ana [.....] n[a-.....]

GAP

- 164' you may not lie [in his] bed, [nor may you] sit in this chair.
 165' Nergal has strenuously confronted them.

Demons disrupting family life:

- 166' They don't eat food and they [don't get wear] clothes,
 167' they loiter on the doorjamb to libate water and give out food-rations,

162' Cf. CT 16 41: 28 (K 4825).

163' See the similar textual gap which occurs in the OB duplicate (between UHF 595-596). The large gap could easily contain an entire incantation, with an entire incipit missing, or these lines could represent the conclusion of the incantation of l. 154'.

166' The second half of the line is incorrectly restored in Geller 2007: 134.

- 168' XX [gu]b-ba nu-un<-zu>-meš [.....]
 M [..... nú-da-ba nu-u]n-zu-meš
 s [.....]-zu-meš
 YY gub-ba nu-u[n-.....]
ob ʿkiʷ-gub-aʿ [nú]-da-ba nu-zu-meš ʿùʿ [nu-zu-meš]
 XX ú-zu-uz-zu ul i-d[u-.....]
 M [.....] ʿiʷ-du-ú [na-a-lu ul] ʿiʷ-du-ú
 s [..... u]l i-du-ú
 YY ú-z[u-.....]
- 169' XX ʿúʷ-du₁₀-ga nu-un-gu₇-e [a] du₁₀-ga [.....]
 M [.....-g]a nu-un-nag-e
 s [.....-n]ag-eš
ob ú du₁₀ [nu-un-gu₇-eš a du₁₀ nu-[.....]
 XX ʿaʷ-kal ʿa-a-ba ul ik-k[a-lu] ʿiʷ-[.....]
 M [..... i]k-ka-lu [.....] ʿiʷ-šat-tu-ú
 s [..... me-e ʿa]-b]u-ti ul i-šat-tu-u
- 170' M [..... šu n]u gíd-i
 s [..... g]íd-i
ob ní-g-ak-ʿaʷ [.....] x nu-dub-ba ʿinʷ-[.....]
 M [..... u]l im : i-mah-ha-ru
- 171' M [.....-g]i-ʿgi-dèʷ
ob dam ú[r lú-ke₄ ba-r]a-an-t[aʷ-.....]
 M [.....] x
- 172' **ob** [dumu] du₁₀-[ub] lú-ʿke₄ ba-raʷ-an-t[a-zi-zi-dè]
 R [.....] x [.....]
- 173' J ʿgurušʷ é ùšbar-a-ni-ta ba-ʿraʷ-[è-dè]
 R [.....-t]a ba-ʿraʷ-[.....]
 s [.....] ʿbaʷ-r[a-.....]
ob dumu lú ʿéʷ [ur]um₅-a-n[i-t]a ba-ra-ʿèʷ-[dè]
 s [eʷ-la ina Ê e-mu-ti]-ʿšuʷ ú-še-ʿeš-šu-úʷ

168' they don't know how to stand nor do they know how [to lie down],

169' they don't eat proper food or drink proper [water].

170' They oppose *rites* [with flour?] *not being scattered*,

171' they drive the wife from her husband's lap,

172' they [remove the son] from a man's knee,

173' and they remove the lad from his father-in-law's house.

169' Cf. UH 6: 181' and Sag.gig 4: 67: ú ninda du₁₀-ga nu-un-gu₇-e a du₁₀-ga nu-un-nag-e // a-kal ʿa-a-bi ul ik-ka-lu mē ʿa-bu-ti ul i-šat-ti, 'he eats no good food nor drinks good water'. (cf. SBTU 2 No. 2 63-64).

170' The partial parallel in UH 6: 14 above (šū nu-gíd-i // la i-mah-ha-ru) suggests restoring [šū] before the Sum. verbal root as a compound verb in our line, and that the *im* : *i*- signs in Ms. M could then be alternative readings for either *immahharu* (N) or *imahharu* (G). One might perhaps restore the OB line (UHF 603) as ní-g-ak-a [ʷmad-g]á nu-dub-ba ʿinʷ-[dù-eš], 'they [performed] a rite with *madga*-flour not being strewn.'

- 174' J ní-bi-a muš-gin₇ mu-un-sur-sur-[.....]
 R [..... mu]š-^rgin₇ mu-un-sur-[.....]
 s [.....] mu-un-sur-sur-re-^re-[dè]
ob ní-ba x muš-gin₇ mu-^run^r-sur-sur-^re-dè^r
 J *ina ra-ma-ni-šú-nu ki-ma še-er it-t[a-.....]*
 R [....-m]a-ni-šú-nu GIM še-ri it-^rta^r-n[a-.....]
 s [.....] še-ri it-ta-na-áš-lá-lu
- 175' J ^anin-kilim-gin₇ úr é-ga[r₈-.....] ir-si-im in-na-a[k-....]
 R [..-k]ilim-gin₇ úr é-gar₈-ra-ke₄ ir-si-im in-[.....]
 s [.....]-ke₄ ir-si-im in-na-ak-e-dè
ob ^anin-^rkilim-gin₇ úr é-gar₈-ra-^rka^r si-^rim^r-si-im-bi [in-na-a]k-dè
 J *ki-ma šik-ke-e a-sur-r[a-a] uš-ša-nu [.....]*
 R [..-m]a sik-ke-e a-sur-ra-a uš-ša-n[u]
 s [.....]-^ra^r uš-ša-nu šu-nu
- 176' J ur-gir₁₅-gin₇ nigin-e igi mu-[.....]-bar-re-d[è]
 R [.....-gi]n₇ nigin-e igi mu-un-ši-in-^rbar^r-r[e-dè]
 s [..... m]u-un-ši-in-bar-re-e-dè
ob ^rur-gi₄-da níg igi m[u-.....-i]n-^rbar^r-[.....]
 J *ki-ma kal-bi š[a-....] it-ta-^rnap-ra-[.....]*
 R [..... ka]l-bi ša-i-du it-t[a-.....]
 s [.....-t]a-^rnap-ra-ár-ru šú-nu
 I₁ [.....]-^rar-ru šú-nu^r
- 177' J udug hul a-lá hul ge[dim]
 R [....] ^rhul a-lá hul gedim hul gal₅-[lá]
 s [..... hu]l dingir hul maškim hul
 I₁ [.....]-lá hul
ob lú hul bal-bal [.....]
- 178' J zi an-na hé-pà zi k[i-.....]
 R [.. a]n-na hé-pà [.....]
 I₁ [..... k]i-a hé-pà
 s [.....] hé-pà
 w [.....]-pà

174' They always slither naturally like a snake,

175' and they are the ones who sniff the latrine like a mongoose,

176' and always roam about like a stray dog.

177' Evil utukku-demon, Alû-demon, ghost, Sheriff-demon, god, Bailiff-demon,

178' may you be adjured by heaven, [may you be adjured] by earth.

176' The Sum. probably should be translated as, 'like a prowling dog he will watch (the victim).'

177'-178' The Akk. is restored in Geller 2007: 134.

- 179' J en-na su lú-u₁₈-lu dum[u]
 R [..]-^ra⁷ su lú-u₁₈-lu [.....]
 I₁ [..... dum]u dingir-ra-na
 s [..... di]ngir-ra-na
 w [..... dum]u dingir-ra-[..]
ob en-na ^rsu⁷ l[ú] dumu [.....]
 s [a-di zu-mur a-me-li mar D]INGIR-šu
- 180' J en-na ba-ra-an-ta-re-en-^rna⁷-[.....]
 R [..-n]a ba-ra-an-ta-re{-en}-en-na-aš e[n-na]
 I₁ [..... ba-r]a-an-zi-ga-en-na-aš
 w [.....]-ta-re-en-aš en-n[a-]
 s [..... b]a-ra-an-zi-ga-en-na-[..]
ob ba-ra-an-ta-r[e-.....] ba-ra-an-ta-zi-[.....]
 s [a-di la ta-as-su-ú a-di la ta-a]s-^rsu⁷-hu
- 181' J ú ba-ra-an-da-ab-gu₇-^re⁷ [.....]
 R [.. b]a-ra-an-da-ab-gu₇-e a ba-[.....]
 I₁ [.....-r]a-^ran⁷-da-ab-nag-e
 s [.....-d]a-^rab⁷-[.....]
 w [.....-d]a-ab-gu₇-e a [.....]
ob ú ba-ra-an-da-ab-[.....] a ba-ra-an-da-[.....]
- 182' J ^{giš}banšur a-a-ugu-z[u-.....]
 R [..banšu]r a-a-ugu-zu-^rdè⁷en-líl-^rlá⁷-[ke₄ šu-zu]
 I₁ [..... ba]-ra-dè-in-tùm
 w [.....]-^rzu⁷en-líl-^rlá⁷-ka⁷ [.....]
- 183' J a a-ab-ba a du₁₀-[.....]
 R [..... d]u₁₀-a a šeš-a a ⁱ[^didigna]
 I₁ [.....] ^ra⁷ ^{id}buranun
 w (traces)
- 184' R [a pú-t]a a í[d-da]
 I₁ [..... ba-ra-an-š]ú-šú-dè
- 185' I₁ [an-šè ba-dal-en pa na-an]-du₁₂-du₁₂-e
 R [.....] ^rx⁷ [.....]
- 186' I₁ [ki-šè ba-gub-ba tuš nam-bi]-gá-gá

- 179' Concerning the body of the man, son of his god,
 180' so long as you have not departed, so long as you have not withdrawn,
 181' you will not eat food nor drink water,
 182' nor will you lay your hand on the offering table of your sire Enlil.
 183' Neither sea water, nor sweet water, nor brackish water, nor Tigris water, nor Euphrates water,
 184' nor will you taste well water or river water.
 185' [Fly off to heaven although you] have [no wings],
 186' [be detained on earth, although you] have [no home]!

179'-187' These lines duplicate UH 4: 170'-178' and UH 5: 67-74, and the repetition of these lines in UH 4, 5, and 6 may indicate that these three tablets form a thematic unit.

181'-187' The Akk. has been restored in Geller 2007: 134-135.

- 187' I₁ [lú-u₁₈-lu dumu dingir-ra-na ba-ra-an-te-ge₂₆-da ba-ra-an-g]i₄-gi₄-dè
 Y [.....-a]n-te-ge₂₆-r'e¹.[.....]
- 188' U r'zi dingir gal-gal-la-e¹-n[e]
 I₁ [..... ha-ba-r]a-du-un
 Y [.....] r'i¹-ri-pà [.....]
 U niš DINGIR.MEŠ GAL.MEŠ ú-tam-r'me¹-[ka]
-
- 189' U ka-r'inim¹-ma [.....]
 I₁ [..... udug hul]-r'a¹-kám
 Y [.....] ud[ug]
ob ka-inim-ma udug h[ul-....]
-
- 190' U én udug hul sila ba-sìg-ga r'á¹-[.....]
 I₁ [.....] r'e¹-sír-ra šú-šú
 Y [.....]-úr-ta gub-g[ub]

Lines not placed from STT 158 rev.

- 1' [.....] r'níg¹ [.....]
 [.....]-ri ku-uk-[.....]
 2' [.....] x [.....]
 3' [.....]x r'šú¹-luh-ha [.....]

Colophon Ms. U

dub 6 kám

GIM la'(text RA)-bi-ri-šu SAR [.....]

187' May you neither approach nor draw near to the man son of his god.

188' I have adjured [you] by the great gods, so may you go off!

187 It is an [Udug-hul] incantation.

188 (catchline of Tablet 7)

187' See the notes on the previous page.

Udug-hul Tablet 7

* = copied MJG

a	= BM 55473 (copy CT 16 24-26)	
B	= *K 166 + 2337 + *3705 + 4855 + 4971 + *5061 + 6022 + 11708 (+) 11903 [CT 16 41] (+) 13539; ll. 27 – 43; 81 – 115; 117 – 126; 158 – 163	pl. 50
C	= K 4965 (copy CT 16 24); ll. 13 – 15; 16 – 22; 155 – 166	
*D	= K 9271; ll. 33 – 40; 133 – 152	pl. 51
E	= K 5100 (+) Rm 314 (ruled single column tablet, see Böck 2007: 242); ll. 98 – 104; 110 – 114; 124 – 127	
*F	= K 9382 + 12059 (+) 13533 + 17062 (+) 17841; (ruled); ll. 109 – 110; 118 – 122; 124 – 126	pl. 52
*G	= K 4856 + 5205; (cf. Schramm 2008: 181); ll. 126 – 127; 154 – 160	pl. 52
*h	= LB 1822; (see Böhl, BiOr 17 [1960], 174, for description and partial transcription; school extract tablet with many errors; two other extracts, first unidentified, second = Šurpu IX 119-128; cf. also Schramm 2008: 181); ll. 152 – 167	pl. 53, 57
*i	= BM 72063 = ll. 1 – 3	pl. 52
*j	= Sm 271 + 299; (cf. Böck 2007: 242); same script as K 111+; ll. 113 – 115; 117 – 142	pl. 54
*l	= K 5347 (+) 5368; (may belong to Ms. j); (court. H. Stadhouders, copy Luděk Vacín, collation U. Steinert); ll. 44 – 45, 46 – 58	pl. 55
*m	= BM 38803; 105 – 110; 112 – 115; 117	pl. 55
*N	= 79-7-8, 40; ll. 17 – 22	pl. 55
*O	= K 9982 + 12926; (traces of col. iv unidentified); ll. 61 – 69; 87 – 92	pl. 51
P	= 81-2-4, 332 (copy CT 17 46); ll. 55 – 68; 113 – 115; 117 – 123	
*R	= K 13511; ll. 63 – 69	pl. 58
s	= CBS 4507 (copy PBS I/2 116, 45-48); ll. 13 – 16	pl. 139-140
t	= W 22378 (copy SBTU I 14, lqiša colophon; see also Böck 2007: 241); ll. 126 – 127	
u	= Ash. 1924.1354; (copy OECT 11 24); ll. 150 – 157	
*v	= K 2853; (tablet in poor condition); ll. 19 – 33; 94 – 98	pl. 56
x	= Ash. 1924.805; (copy OECT 11 25); ll. 5 – 16	
*y	= BM 46297 + 46328 + unnumb. frag. [court. I. L. Finkel] (Tanittu-Bēl tablet, copy Böck 2007: pl. XXXI and p. 241; obv. 1st section = Muššu'u VII/4; cf. also BM 46295+, ibid pl. XXXII and p. 241); ll. 98 – 100; 102 – 105, 107 – 127	pl. 57-58
(z)	= K 2859 vii 12-22 = CT 17 8:12-22 = Schramm 2008: 181ff.; ll. 152 – 153	
ii	= N 1582; (extract, rev. lex.); ll. 89 – 90	
*Jj	= K 9361 position unidentified	pl. 55
KK	= 82-5-22, 1776; (may belong to Ms. P.; Muššu'u ³); ll. 105 – 107; 109 – 113	
LL	= K 14857 (court. E. Jiménez); col. i = traces of ends of lines; col. ii ll. 39 – 45	

Second millennium sources:

*ob	= UHF Ms. B = Ni 631 (UHF Ms. B ll. 646-856); ll. 1 – 98;	pl. 150-151
*oc	= Ni 2676 + 2997 + 4017 + 4018 (UHF Ms. C); ll. 6 – 9; 14 – 15; 32 – 80; 98 – 107; 123 – 136; 156 – 171	pl. 152-153
oe	= CBS 591 (UHF Ms. E); ll. 1 – 69;	
of	= CBS 1532 = PBS I/2 128 (UHF Ms. F); ll. 98 – 107;	
oi	= BM 92671 (Bu. 88-5-12, 209) (= UHF Ms. I); ll. 1 – 10; 125 – 29;	
oj	= BM 78375 (Bu. 88-5-12, 266) (UHF Ms. J); ll. 10 – 21;	
on	= KUB 37 143 (UHF Ms. N); ll. 14 – 21;	
oAm	= Amherst O68 (court I. L. Finkel); (ll. 28-39; 80)	

Note: CBS 11933 (pl. 158), although correspondences with UH 7 are unclear.

Note: K 8306 given by HKL II 287 as belonging to UH 7, but not identified.

] ina SU LÚ [..

] igi-šè giš [

]-šú ina A [...

] x hé-en-[.....

- 1 a [én udug hul sila-ba si-ga á-úr-da gub]-^rgub^r-bu e-^rsír-ra^r šú-šú
ob én é-nu-ru udug hul sila-a si-ga á-úr-^rda^r gub-gub e-^rsír-ra šú-šú
oe [é]n é-nu-ru udug hul sila si-ga á-úr-da gub-gub e-^rsír-ra šú-šú
oi én é-nu-ru udug hul sila si-ga ^rgig^r-[.] á-úr-da ^rgub^r-gub e-^rsír-ra šú-šú // tar
i ^rú^r-tuk-ku ^rlem^r-[nu šá ina su-qi šá-qu-um-mi ina pu-uz-ri mut-ta-az-zi-zu]
ina su-le-e [it-ta-na-at-bak-ku]
a [..... ina] p[u-u]z-ri [..... it-ta-na-a]t-bak-ku
- 2 i gal₅-lá hul edin-na šu-b[ar-ra sa-gaz šu]
a [.....] x x [.....] nu-gu₇
ob [..... hu]l-gál edin-^rna^r šu-bar-ra [.....] ^ršu^r nu-un-gi₄
oe gal₅-lá hul-gál edin-na šu-bar-ra sa-gaz šu nu-gi
oi gal₅-lá hul-gál edin-na šu-bar-ra sa-gaz šu nu-gi₄
i gal-lu-ú lem-nu šá ina ^š[e-.....]
a [.....] ina ^{še-e-r}[i uš-šu-ru hab-ba-ta l]a ^ri^r-pa-du-ú
- 3 a [.....]-me-a e[^{gir} lú-r]a sù-sù
i ^ddìm^r-me ^ddìm-me-^ra^r [.....]
ob ^ddìm-me^r ^ddìm-a lú-ra sù-sù
oe ^ddìm-me ^ddìm-a [l]ú-ra sù-sù
oi ^ddìm-me ^ddìm-a ^rlú^r-ra sù-sù
a [la-maš-tu₄] ^rla^r-ba-^{šu} ^ršá EGIR^r LÚ i-sal-la-hu
i [.....-t]u₄ ^rla-ba^r-[^{šu}]
- 4 a [šà gig lipiš gig] tu-ra sag-gig u₁₈-lu lú-ra dul-la
ob šà gig lipiš gig tu-ra sag-^rgig^r u₁₈-lu ^rlú^r-ra ^rdul^r-la
oe [.] gig lipiš gig [..-r]a sag-gig [.....]-ra dul-la
oi šà gig lipiš gig tu-ra sag-gig u₁₈-lu lú-ra dul-la ^rbí-[..]-^rin-x-la^r (?)
a [mu-ru-uš lîb]-bi ki-is lîb-bi mur-^{šu} di-^ri a-lu-u šá LÚ ^ri^r-kat-tam-m[u]
- 5 a [lú-ùlu pap-hal-l]a u₄-gin₇ mu-un-da-ru-uš zé-na ba-ni-in-sù-eš
x (traces)
ob lú-ùlu pap-hal-la u₄-gin₇ mu-un-da-ru-uš zé-na ba-ni-in-ús
oi ^rlú-ùlu pap-hal-la u₄-gin₇ mu-un-da^r-ru-uš ^rzé-na ba-ni-in^r-sù
oe [.....]-la [.....-r]u-uš [.....]
a ^ra-me^r-[lu m]ut-tal-lik GIM u₄-mu ih-mu-^{šu}ma mar-tú iz-za-nu-uš
x [.....] ki-ma ^ru₄^r-mu ih-[.....]

Demons cause bellyache

- 1 Incantation. The evil Utukku-demon lurks in the quiet street in secret and spill out into the thoroughfare.
2 The evil Sheriff-demon, released from the steppe, takes no pity (even) on the robber.
3 (They are) the Lamaštu and Labaštu demons who spatter (poison) behind a man.
4 Internal illness and ‘heartburn’, disease, headache, and the Alû(-disease) have enveloped a man.
5 As for the distraught man whom (demons) paralysed like a storm and sprinkled him with bile,

1 The incipit reflects the catchline from UH Tablet 6: én udug hul sila-ba si-ga á-úr-da gub-gub e-^rsír-ra šú-šú.

3 The object of the verb is understood but not stated, as compared to the similar line in UH 16: 204, uš₁₁ lú-ra sù-sù // im-tú LÚ i-sal-lah, ‘sprinkles the man with poison.’

4 It seems likely that the ulu / alû disease in this line represents flatulence (based upon u₁₈-lu ‘wind’ or ‘storm’) as distinguished from the attack of the a-lá / alû-demon, usually characterised as a cloud. The context of intestinal bowel disorder fits the line, with sag-gig being the only exceptional symptom.

5 The signs lu and mut are complete in CT 16 24: 11. Sum. zé-na appears to suggest that the demons sprinkled the patient with his own bile.

- 6 a lú-u₁₈-lu-bi zi-ni-ta ì-bal-bal-e <sag> zi-gin₇ mu-un-zi
 x [.....-t]a ì-bal-bal-^re⁷
ob lú-ùlu-bi zi-ni-ta ì-bal-[b]al-e
oi lú-^rùlu-bi zi⁷-ni-ta ^rì-bal-bal-e-en
oe lú-ùlu-^rbi⁷ [.....] ì-bal-[b]al-e
oc [.....-z]i-zi
 a a-me-lu šu-ú it-ti na-piš-ti it-ta-nab<-lak>-kát ki-ma a-gi-i i-sa-ab-bu-⁷u
 x [.....]-piš-ti-šú it-ta-n[a.....]
- 7 a ú nu-un-da-ab-gu₇-e a nu-un-da-ab-nag-e
 x [.....]-gu₇-e a [.....]
oc [.....-g]u₇-e [.....-d]a-ab¹-nag-e
 x [a-ka-la] ul ik-kal me-e ul ^ri-šat-ti⁷
- 8 a u₈-ú-a-a-a u-me-ni-zal-zal
 x [.....] u-me-^rni-zal⁷-[...]
 a ina ú-a-a u₄-mi-šam uš-tab-ri
 x [...] ^rú-a-a u₄-^rmi⁷-šam ^ruš-ta⁷-bar-^rra⁷
- 9 a ^dasal-lú-hi igi : ní-gá-e : gen-na dumu-mu
 x [.....]-^rlú⁷-hi igi : ní-gá-e : ^rgen⁷-na
oe ^dasal-lú-hi igi im-ma-an-[s]ì
ob ^da[sal] im-ma-an-sì
oi ^r^dasal⁷-lú-hi igi im-ma-an-sì
oc [.....]-lú-hi igi ba-an-sì
- 10 a a ^duga-sa-am u-me-ni-dé
 x [.....]a-sa-am u-me-ni-[..]
oi a an-za-am-ma ù-me-ni-dé
oj a an-za-am-ma ù-me-ni-dé
ob [.....]-ma ^rù⁷-me-ni-dé
 a A.MEŠ a-sa-am-me-e šu-pu-uk-ma
 x [me]^{-r}e⁷ a-na a-sa-am-me-e šu-^rpu-uk⁷-ma

- 6 that man is constantly out of breath, he churns (within) like a wave.
 7 He can eat no food nor drink any water,
 8 and he has been spending the day in woe.

The ritual:

- 9 Marduk took note: What I (know you already know): Go, my son,
 10 pour out the water of an *assammu*-vessel,

6 Lit., the patient ‘is out of step with his (own) breath’, i.e. suffers from irregular breathing. The verb *sabā’u* occurs in a medical context, referring to the ‘churning’ of the belly in a NA recipe for a *takaltu maršu* (BAM 87:2 and 16): ŠÀ-šú GU₇-šú ŠÀ-šú ru-uq-šú ŠÀ.MEŠ-šú *i-sa-bu-’*, ‘his belly hurts him, his belly empties him and his intestines churn’.

7 The Akk. is restored in Geller 2007: 135.

8 See the similar expression in UH 12: 96.

9 This line is an abbreviation of the Marduk-Ea Dialogue, which can be found in full in UHF 656-669.

- 15 a ʿurudu-níg-kala-ga ur-sag an-na-ke₄
 C ʿurudu-níg-kala-ga ur-s[ag]
 s urudu-níg-kala-ga ur-sag an-na-ke₄
 x ʿurudu-níg-kala-ga ur-sag an-na-ke₄
oj urudu-níg-kala-ga ur-sag an-na-ke₄
oe urudu-níg-kala-ga ur-sag an-na-ke₄
ob [.....-ka]la-ʿga ur-sag an-na-ke₄
on [.....-g]a ur-sag an-na-ke₄
oc [.....-k]e₄
 a MIN-ú qar-ra-du ^da-ʿnim^ʿ
- 16 a za-pa-ág me-lám-a-ni hu-luh-ha níg-hul-dím ba-ab-bu-ra šu u-me-ti
 s za-pa-ág me-lám-a-ni (om.) níg-hul ba-ab-bu-re ʿšu u-me-ti^ʿ
 x za-pa-ʿág^ʿ me-lám-a-ni hu-luh-ha [.....]
oj za-pa-ág hu-luh-ha-ni níg-hul ba-ab-ùr-re
oe za-pa-ág hu-luh-ha-ni níg-hul ba-ab-ùr-re
ob [..]-ʿpa-ág hu-luh-ʿha^ʿ [..]-ʿhul^ʿ bí-íb-bu-re
on za-p[a-.....]
 a šá ina ri-gim me-lam-mi-šú gal-tú mim-ma lem-nu i-na-as-sa-hu le-qé-e-ma
- 17 a ki za-pa-ág sum-mu u-me-ni-dé-a a-tah-zu hi-a
 C ʿki^ʿ za-pa-ág sum-m[u]
 N [.....] ʿsum^ʿ-m[u]
oj ki za-pa-ág sum-mu ù-me-ʿsi^ʿ sag-tu-ʿuk-zu^ʿ hé-a
oe ki za-pa-ág sum-mu ù-me-si sag-tu-uk-zu hé-a
ob ʿki za-pa-ág^ʿ sum-mu ù-me-ni-túm [.....]-ʿzu^ʿ hé-a
on om.
 a a-šar ri-gim na-du-ú ú-ru-šum-ma lu re-šu-ka
 C a-šar rig-mu n[a-.....]
 N [..... r]ig-mu ʿna^ʿ-d[u-.....]

- 15 Take the copper bell, the ‘hero of heaven’,
 16 which drives out anything evil through the terrifying clamour of its awe,
 17 lead it to where the noise is given off, and may (the bell) be your ally.

15 For the urudu-níg-kala-ga bell as an object found at Assur, see Maul 1994: 98 and Panayotov 2013. The *Compendium* (Schramm 2008: 30, 34 and 64, 41), also describes this object as the ‘hero of heaven’ (ur-sag an-na-ke₄), but another incantion in this same collection describes it as hur-sag-ta dù-a ‘fashioned from the mountain’ (Schramm 2008: 30, 1) and as ‘cast in copper’ (im-dù-a // pi-tiq e-ri-i) (Schramm 2008: 30, 11’-12’). For a discussion of this line and the following lines, see Cooper 1978: 151-152 (ref. court. M. Stol).

17 Note Ms. a var. hi-a (CT 16 16: 29) in place of the expected hé-a.

- 18 a ʿtu₆-du₁₁-ga inim^den-ki-ga-ke₄
 C tu₆-du₁₁-ga [.....]
 N [..-d]u₁₁-ga [.....]
 oj tu₆-du₁₁-ga inim^den-ki-ga-ke₄
 ob [.....] ʿen-ki-ʿga-ke₄
 on [.....-g]a in[im]
 C ina MIN [.....]
 N ʿMIN^r-e [a-mat^dé-a]
- 19 a ʿurudu^r-níg-kala-ga ur-sag an-na-ke₄ za-pa-ág me-lam-a-ni hu-mu-ra-ab-dah-e
 C urudu-nìg-kala-ga ur-s[ag]
 N [.....-g]a ur-sag an-na-ke₄ za-pa-ág [.....]
 v ʿurudu-níg^r-k[ala-.....]
 oj urudu-níg-kala-ga ur-sag an-ʿna-ke₄ ʿza-ʿpa-ág me-lám-ma^r ù-[.....]
 oe urudu-níg-kala-ʿga^r ur-sag an-na-k[e₄] za-pa-ág me-lám-m[a] ʿù^r-um-ma-da[h-].
 ob [.....] ʿan-na-ke₄ ʿ[.....] ʿme-lám-ke₄ ʿ[.....-da]h^r-e
 N [....]-ʿú^r qar-rad^da-nim ina ri-gim [me-lam-mi-šú li-šib]
 C MIN-ú qar-r[ad]
 v MIN-ú qar-[.....]
- 20 a udug hul a-lá hul ha-ba-ra-è
 C udug hul ʿa^r-[.....]
 N [udu]g hul a-lá hul [.....]
 v udug hul [.....]
 oe udug hul a-lá hul ha-ba-ra-è
 oj u[dug ...] ʿa-lá hul^r [....-r]a-è
 on [..... hu]l a-l[á]
 a ú-tuk-ku lem-nu a-lu-ú lem-nu lit-ta-ši
 N ʿú^r-tuk-ku lem-nu a-lu-ʿú^r [.....]
 v ú^r-tuk-ku^r l[em-.....]

- 18 Through the incantation formula, the word of Ea,
 19 may the copper bell – hero of heaven – increase its awesome clamour,
 20 so that the evil Utukku demon and evil Alû-demon may go out,

19 A similar passage occurs in the *Compendium* (Schramm 2008: No. 2, 35^r-43^r), parallel to the UH passage but not an exact duplicate:

- 35^r-37^r [urudu-níg-kala-g]a ur-sag an-na-ke₄ ʿza-pa-ág me^r-lám-a-ni udug ur₄-ur₄-re
 [MIN-ú qar-rad] ʿa^r-nim šá ina ri-gim me-lam-me-šú ʿú^r-[tuk-ku]
 ʿi^r-ár-ra-ru
- 38-39^r [.....] udug ab-si-il-lá
 [.....]-x-ta še-e-du ud-dap-pa-ru
- 40^r-41^r [udug hul a-lá hul gedi]m hul gal₅-lá hul [dingir hul maškim hul]
 [ú-tuk-ku MIN e-šim-mu MIN gal-lu-ú MIN DINGIR MIN ra-bi-šu MIN]
- 42^r-43^r [d]m-me [d]m-me-a [d]m-me-lagab]
 la-maš-tu₄ [la-ba-šu ah-ha-zu]

The initial lines (35^r-39^r) in the *Compendium* passage, before the catalogue of demons, differ somewhat in meaning from the corresponding passage in UH 7: 19, ‘The copper bell, ‘hero of heaven’ and the clamour of its awe – the Utukku are disturbed, [.....] ... the demons are driven off.’

- 21 a gedim hul gal₅-lá hul ha-ba-ra-è dingir hul maškim hul min
 N [gedi]m hul gal₅-lá hul [.....] hul maškim hul [...]
 v gedim hul ^rgal₅-[.....] dingir hul maškim [.....]
 C gedim hul [.....] ^rdingir^r h[ul.....]
oe gedim hul-gal₅-lá hul ha-ba-ra-é
oj [... hu]l gal₅-lá hul [.....-b]a-ra-è
ob [.....] h[a- (om.)
on [.....] ^rgal₅-[.....]
 v ^re^r-^rtim-mu lem-[nu gal-lu-u lem-nu] dingir lem-n[^ru ra-bi-šu lem-nu lit-ta-ši]
- 22 a ^ddim-me ^ddim-me-a egir lú-ra sù-sù ha-ba-ra-è
 N [^ddì]m-^rme ^ddim-me-a ^ddim^r-[me-lagab]
 v ^ddim-me ^rdìm-me-a e[^rgir]
 C [^ddì]m-m[e]
oe ^ddim-me ^ddim-a lú-ra sù-sù ha-ba-^rra-è^r
ob om.
 v *la-maš-ti la-ba-š[u šá EGIR LÚ i-sal-la-hu lit-ta-ši]*
- 23 a šà gig lipiš gig tu-ra sag-gig-ga u₁₈-lu lú-ra dul-la
 v šà gig lipiš(ŠĀ.ĀB) gig tu-ra [.....]
oe šà gig lip[iš] gi[g] tu-ra s[ag]-gi[g] u₁₈-lu lú-r[a] ^rdul^r-l[a] ha-ba-ra-è
ob [.....] t[u-^rra^r sag-gig [.....]-la ha-
 v *mu-ru-^ruš lib-bi ki-is^r l[ib-bi di-^ru a-lu-u šá LÚ i-kat-ta-mu]*
- 24 a ^rzi dingir^r gal-gal-e-ne-ke₄ u-me-ni-pà ha-ba-ra-è ha-ba-ra-an-su₈-su₈-ge-eš
 v zi dingir^r gal-gal-e-ne^r-k[e₄]
oe [.. dingi]r ^rgal^r-gal-e-ne-ke₄ [hé-e]-pà ^rha-ba^r-[ra-du]-un
ob [.....]-^rra-du^r-un hé-e-pà [ha-ba-ra-an-su₈-su₈-ge]-eš
 v niš DINGIR.MEŠ GAL.MEŠ ^rú^r-t[*am-me-ka lu-u ta-at-ta-ši lu-u ta-at-tal-lak*]
- 25 a ^rsilim^r-ma-na šu sig₅-ga dingir-ra-na-šè hé-en-ši-in-gi₄-gi₄
 v (om).
ob [.....] si]g₅-ga dingir-ra-ni-^ršè^r [.....-g]i₄-g[i₄]
 [*šal-mu-us-su ù a-na qa-ti SIG₅.MEŠ šá DINGIR-šú lip-pa-qid*]

-
- 26 a ka-inim-ma udug hul-a-kám
 v (ruling only)
oe ka-inim-ma u[dug hu]l-a-kam
-

- 21 and so that the evil ghost, Sheriff-demon, god and Bailiff-demon go out,
 22 so that the evil Lamaštu and Labašu demons, who spatter (poison) behind a man, go out.
 23 Internal illness and ‘heartburn’, disease, headache, and the Alû(-disease) envelop the victim.
 24 I adjure you by the great gods, so that you may leave and always go away from him,
 25 and may he be entrusted safely into the benevolent care (lit. hand) of his personal god.

-
- 26 It is an Udug-hul incantation.
-

22 See above, UH 7: 3.

- 27 a én udug hul a-lá hul lú-ge₆-sa₉-a-šè sila-a gib-ba
 B [.....-š]è sila-^ra^r [.....]
 v én ^rudug hul a-lá hul^r l[ú-.....]
oe én é-nu-ru udug hul a-lá hul lú-ge₆-sá-a-šè sila-a gib-ba
ob ^rén é^r-nu-ru u[dug-l]á ^rhul^r lú-ge₆-sá-a-šè sila-a gib-ba
 a *ú-tuk-ku lem-nu a-lu-ú lem-nu šá ana mu-šam-ši ina su-ú-qa par-ku*
 B [.....-š]i-i su-qa pa[r-..]
 v *ú-^rtuk-ku lem-nu a-lu-ú lem-nu^r* [.....]
- 28 a [g]edim hul gal₅-lá hul lú-ge₆-sa₉-a-šè e-sír gib-ba
 v ^rgedim hul^r gal₅-lá hul lú-g[e₆.....]
 B [.....] e-sír-ra gi[b-..]
oe gedim hul gal₅-lá hul lú-ge₆-sá-a-šè e-sír-ra gib-ba
ob ge[dim.....] ^rhul^r lú-ge₆-sá-a-šè e-sír-ra gib-ba
oAm [.....]-ba
 a *^re-^rṭim^r-mu lem-nu gal-lu-ú lem-nu šá ana mu-šam-ši-i ina su-la-a par-[..]*
 B [..... m]u-šam-ši-i ina su{-qa}-la-a ^rpar^r-k[u]
 v *^re-^rṭim^r-mu lem-nu gal-^rlu-ú lem^r-[.....]*
- 29 a [.. k]a-ša-an-ša-ša níg-nam-ma nu-un-tag₄-tag₄
 v ^ru₄ ka-ša-an-ša-ša níg^r-n[am-.....]
 B [.....]-^rme^r nu-tag₄-tag₄
oe u₄ ka-ša-an-ša-ša níg-na-me nu-tag₄-tag₄
ob ^ru₄^r k[a-.....] ^rníg^r-nam-e nu-tag₄-tag₄
oAm [.....]-^re^r nu-un-tag₄-tag₄
 a [..] *mu-uk-taš-šá-áš-šú šá mim-ma šum-šú la iz-zi-b[u]*
 v ^rUD^r *mu-u[k]-táš-šá-šú^r šá mim^r-ma* [.....]
 B [.....] *šá mim-ma šum-šú la iz-zi-bu*

Demonic images:

- 27 Incantation. The evil Utukku-demon and Alû-demon, who block the street for the one walking about at night,
 28 the evil ghost Sheriff-demons, who block the street for the one walking about at night,
 29 are an overwhelming storm which leaves nothing behind,

27 Here (and elsewhere in this tablet) it is the patient who walks around at night, blocked by the demons and ghosts, in contrast to the description in the Erra Epic (1: 21) of the protective deity Išum, who also walks about at night in his role as night watchman (^den ge₆ du.du // *bēlu muttallik mūšī*); see also Reiner 1960: 150.

28 The variant in Ms. B looks like confusion between *sulû* and *suqû*, hence *su-qa* : *-la-a*.

29 This line occurs in Schramm 2008: No. 14, 5-6: [k]a-ša-an-ša-ša-a [.....u]š^r níg-nam nu-tag₄-tag₄-meš, ‘overwhelming [...] and not sparing anything’.

- 30 v hul-gál igi huš-a me-lám [.....]
 a [...-gá]l igi huš-a me-lám zà-kéš
 B [.....] me-lám zà-ka
oe [h]ul-gál lú igi huš-a ʳme-lám-ma zà-ʳkéšʳ
ob [.....-lá]m-ma zà-kéš
oAm [.....-l]ám-ma zà-kéš
 v *lem-na šá pa-an ez-zu me-lam-m[u]*
 a [.....] šá pa-ni ez-zu me-lam-mu ki-iš-šu-r[u]
 B [.....-z]u me-lam-mi ki-iš-šu-r[u]
- 31 v ug₄ ʳka-du₈-a ʳše-ʳ[.] nu-u[n-.....]
 a [.....-d]u₈-a še-ga nu-un-zu-a-ʳàmʳ
 B [.....] š]e-ga nu-un-zu-[.]
oe [ug₄] ka-du₈-a še-ga nu-un-zu-a
oc ug₄ ka-[.....-u]n-zu-a
ob [.....-u]n-ʳzu-aʳ
oAm [..... n]u-un-zu-a
 v *u₄-mu na-ʳ-i-ʳruʳ šá ma-ga-ru l[a]*
 a [..... n]a-ʳ-i-ri šá ma-ga-ri la i-d[u-u]
 B [.....-r]u šá ma-ga-ra la ʳi-duʳ-[.]
oc gloss: m[a-ga-ru]
- 32 v ʳlú-raʳ hul-gál-ta mul-ʳgin₇ sur-ʳr[u-.....]
 a [..-r]a hul-bi-ta mul-gin₇ sur-sur-re-ʳe-ʳ[dè]
 B [.....-t]a mul-gin₇ ʳsur-ʳ-[.....]
oe lú-ra hul-gál-ta mul-gin₇ sur-ru-da
ob lú-ra hul-gál-ta mu[l-gin₇ sur-ru-d]a
oc lú-ra h[ul-..... mu]l-ʳgin₇ sur-re-daʳ
oAm [.....-gi]n₇ sur-ru-da
 v [a-n]a LÚ lem-niš ʳki-ma kak-ʳka-ʳbi [.....]
 a [..... L]Ú lem-niš³ GIM kak-ka-bu i-šar-ru-[ru]
 B [.....-n]iš ki-ma ʳkak-ʳk[a-.....]
 D ana L[Ú]
- oc** gloss: ki-[ma ...]

- 30 an evil being whose angry face is merely a tangled glow,
 31 a roaring⁹⁹ lion-image which does not know how to grant favours.
 32 They flash towards a man sinister and star-like,

30 The term zà-kéš has a homophone sa-kéš which appears in an incantation against *šimmatu*-paralysis ^dda-mu lú-ku₅-da sa-kéš-da-ke₄ // ^dda-mu šér-a-nu bat-qu i-kaš-šar, ‘Damu, who binds the severed tendon (Sum. person)’ (Böck 2007: 185 = Muššu’u 5: 4).

31 Malku-šarru 1: 75-77 (Hrůša 2010: 34, 306) cites the synonyms *kaduhhû* and *nāi’ru* in the same context as *šegû*, ‘wild’, and one wonders if the UH incorporates a Sum.-Akk. word-play (with Sum. ka-du₈ and še-ga along with Akk. *nā’iru*).

⁹⁹ Sum. open-mouthed

- 33 v l[ú šu í]b-lá-e bar-ra lú ᵑge₆-sa-šè é¹-[.....]
 a [.....] ᵑnu-barᵑ-ra lú-ge₆-sa₉-a-šè ᵑé¹-a-ᵑni¹-šè ba-d[uᵑ?]
 B [.....] ᵑlú¹-[.....]-ᵑàm é-a-ni¹-š[è]
oe lú šu-lá-e šu nu-un-bar-re ᵑlú-ge₆-ᵑsá-a é-ᵑa¹-ni¹-šè du-a
ob lú šu-lá-e šu nu-[.....] lú-ge₆-sá-a é-a-[.....]-ᵑa¹
oc lú šu-lá-[.....] lú-ge₆-s[á-.....]
oAm [.....-u]n-bar-re [.....-n]i du-a
 v [ka-sa-a] ᵑla¹ mu-maš-ši-ᵑruᵑ ᵑšá m[u]-ᵑšam-šá¹ [.....]
 a [.....] x ᵑši¹ x ᵑšá¹ mu-šam-ši-i ana É [.....]
 B [.....-š]á-a ana É-šú i-ᵑlak¹-[ku]
 D k[a-]
oc k[a-]
- 34 a lú-u₁₈-lu-b[i]
 B [.....] šu-na ba-ni-in-[..]
 D lú-ᵑu₁₈-ᵑ[.....]
oe lú-[ùl]u ba-te š[u-n]a i-in-tag
ob lú-zu ba-te šu-[.....]
oc lú ba-[..] šu-ne [.....]
oAm [.....] i-in-tag
 a ana a-me-lu ᵑšu₁₀-ᵑ[a-tì iᵑhe-e]
 B [.....] ŠU-su il-ta-[pat]
 D ana L[Ú]
oc a-[me-lu] šu-ᵑa¹-t[i iᵑhe-ᵑe¹
- 35 a é egir-bi-šè mu-un-dù é-a-ni-šè ba-an-te-ge₂₆]
 B (trace)
 D egir-b[i-.....]
oe [eg]ir-bi-šè mu-un-dù ᵑé¹-a-ni-šè ba-an-te-ge₂₆
ob egir-bi-šè mu-u[n-.....]
oc [e]gir-bi-šè mu-ᵑun¹-d[ù] é-a-ni-šè ba-an-gen
oAm [.....]-šè ba-gen
 a ár-ki-šú [.....]
 B ár-ki-šú ir-dì-ma ana É-šú it-ta-la[k]
oc gloss: *it-ta-lak*

33 not releasing the captive victim who was going home at night.

34 (The demon) approached that man and touched his hand,

35 chased after him and went to his house,

33 If correctly restored, the late Sum. of this line (in contrast to the OB Sum.) has employed a single šu-sign to be used in two expressions, šu-lá and šu-bar. A similar but not identical expression, éš-lá šu-bar, is also attested, as in Maul 1988: 269, 6', éš-lá-bi šu-bar-ra-[ab] // ka-su-us-su ru-um-m[i], 'seine Gebundenheit lockere!' An additional nuance may be provided by OB Lu Frag. I 6 (MSL 12: 201), lú-šú-lá-e = us-zu-lum 'lame'.

35 The reading é egir in Ms. a is puzzling (cf. CT 16 24 ii 4).

- 36 a giš-ge-en-[ge-na-na ba-an-da-ha-lam]
 D giš-g[e-.....]
oc giš-ge-en-ge-na-na ba-an-da-ha-lam
oe giš-ᵑge-enᵑ-na-ni ba-ᵑan-daᵑ-ha-ᵑlamᵑ
ob giš-ge-en-ge-n[a]
oAm [.....-d]a-ha-lam
 a *bi-na-t[i-.....]*
 B *bi-na-ti-šú ul-tam-ši-šú*
oc gloss: *uh-tál-liq*
- 37 a igi-bi ba[d-bad lú igi nu-un-bar-re]
 D igi-b[i]
oc igi-ni ì-bad-bad lú ᵑigi nuᵑ-un-bar-re
oe igi-ni bad-bad lú igi nu-un-bar-r[e]
ob igi-ni ì-bad-b[ad]
oAm [.....-b]ar-re
 a *i-na-a-[.....]*
 B *[i-na]-ᵑaᵑ-šú pe-ta-ma man-ma ul ip-pal-la-as*
oc *pé-ta-ma ᵑmaᵑ-an-ma ul i-na-ᵑal*
- 38 a géštu-g[a-ni gál-tag₄-a]
 B [.....] lú-a-šè <giš> nu-tuk-tuk
 D gé[štu-.....]
oc [gé]štu-ga-ni gál-tag₄-a [.....] géš]tu nu-un-tuk-tuk
oe ᵑgéštuᵑ-ga-ni gál[l] bí-[tag₄] lú-ù[lu-..... n]u-t[uk-...]
ob géštu-ga-ni gál-t[ag₄-.....]
oAm [.....-u]n-tuk-tuk
 a *uz-na-a [pe-ta-ma]*
 B [.....] *man-ma ul i-šem-me*
 D *u[z-.....]*
oc *uz-ᵑniᵑ-ma [.....] ma-an-ma ul i-ši-me*

- 36 and made the man neglect his body (lit. 'limbs').
 37 His eyes are open, but he sees no one,
 38 his ears are open, but he hears no one.

36 Note the OB gloss *uhtalliq*, 'got lost'. For the later version, cf. Schramm 2008: No.7: 19'-20': *su-na ba-an-da-ha-l[am] // ši-ri-šu uš-tam-šú-u* '(the demons) made him forget his (own) body' (translated by Schramm as 'seine Glieder machte er zusammenhanglos').

- 39 a lú-u₁₈-lu-b[i šu nam-tar-ra-ka-na]
 B [..... hu]l-lu-bi mu-un-kúš-ù
 D [ú-.....]
 LL lú-u₁₈-[.....]
oc [..]-^rùlu^r-bi šu nam-tar-ra-ka-na [.....-b]i ^rmu^r-un-kúš-ù
oe lú-ùlu-^rbi^r š[u-ta]r-ra-ka hul-lu-bi [.....-kú]š-ú
ob lú-ùlu-bi šu nam-tar-r[a]
oAm [.....-u]n-kúš-ù
 a *a-me-lu šu-[ú qa-at nam-ta-ri]*
 B [..... m]ar-ši-iš uš-tan-na-ah
 LL LÚ šu-ú [.....]
oc [.....] x
- 40 a á-sàg g[ig]
 B [.....] gíg-bi mu-un-šú-šú
 LL á-sàg g[ig]
 D (trace)
oe á-sàg gíg-g[a] mu-un-šú-šú
ob á-sàg gíg-ga m[i-.....]
oc [.....]-^rga^r ní-g-gig mu-un-šú-šú
 a *a-sak-k[u mar-ši-iš]*
 LL *a-sak-k[u]*
 B [.....] is-sa-hap-šu
oc gloss: *mar-ši-iš is-sa-háp-šú*
- 41 a ^dasal-[lú-hi]
 B [.....-h]i gen-na dumu-mu
 LL ^dasal-l[ú-.....]
oe gen-na dumu ^dasal-lú-hi
oc ^rgen-na^r dumu-mu ^dasal-lú-hi
ob [.....] ^dasal-lú-hi

- 39 That man is miserably depressed by the hand of Fate (Namtar),
 40 ‘sacrilege’ (*asakku*) -disease has gravely overwhelmed him.

The ritual:

- 41 Marduk: go my son,

40 Cf. UH 8: 21, in which the same verbal form refers to the Alû-demon, while in Šurpu 7: 7, disease-bearing demons act in a similar way to the Asakku-demon in this UH line: im-límmu-ba me-lám šú-šú-a-meš // *a-na šá-a-ri er-bet-ti me-lam-me sah-pu*, ‘(they) cast a glow (*melammu*) to the four winds’. The Šurpu parallel is worth noting, since the *melammu* cast by demons was something frightening and negative, akin to the use of *melammu* in l. 48 below. Second, the demons which infect the population (Šurpu 7: 9-10) are specific. The first is *buru*, // *dimītu*, a digestive disease [with *buru*, as phonetic for *buru*, ‘vomiting’]; the second is *nam-érim* // *māmītu*, a disease resulting from a violated oath, and finally *dū-dū* // *ahhāzu*, ‘jaundice’. This motif in Šurpu Tablet 7 of disease-inflicting demons resonates with many passages in UH.

41 Note the abbreviated Marduk-Ea formula. The Akk. has been restored in Geller 2007: 137.

- 42 a ^{dug}hu[š-sakar-ra]
 B [.....] šu u-me-ti u-me-ni-gub
 LL ^rdughuš^r-[.....] ^rdug a^r-[.....]
oe ^{dug}huš-sakar-ra ù-me-ni-si
oc ^{dug}sakar-ra šu ù-me-e-ti
ob [.....]-^rni^{??} ^ršu^r ù-me-^rti^r
 B [kar-pa-ta šá-har-ra-t]a le-qé-e-ma ki-in-m[a]
 LL (om)
 a x [.....]
- 43 a nam-šub [.....]
 LL nam-š[ub]
oe nam-šub eridu^{ki}-ga ù-me-ni-sì
oc nam-šub eridu^{ki}-ga ù-me-ni-^rsì^r
ob ^rnam-šub eridu^{ki}-ga ^rù^r-me-^rni^r-sì^r
 B [šì-p]at eri₄-du₁₀ i-di-[ma]
 44 a lú-u₁₈-lu du[mu dingir-ra-na giš-nú-ka-na-ba a ù-me-ni-sù-sù]
 LL lú-[.....]
oc [l]ú-ùlu dumu dingir-ra-na giš-nú-da-ne-ne [.] ù-me-ni-sù
oe lú-ùlu [.....]-ra-na giš-nú-k[a..]-ba ù-me-ni-[s]ù-sù
ob ^rlú-ùlu-bi dumu^r dingir-ra-na giš-nú-ka-na-ba a ù-me-^rni-sù-sù^r
 a šá LÚ ^rDUMU^r [DINGIR-šú ana i-da-at er-ši-šú]
 l [..... me]-e su-l[uh-ma]
 LL [.....]
 oc gloss: ana i-ta-at er-ši-šú
- 45 a níg-na gi-i[zi-lá u-me-ni-è]
 l [.....] u-me-ni-è
 LL níg-[.....]
 l [nik-nak-ka GI.IZI].LÁ-ú šu-bi-^ršum-ma
- 46 a nam-tar ^rsu^r [lú-ka ì-gál-la a-gin₇ hé-em-ma-an-sur-sur-ra]
 LL n[am-.....]
- 47 a ^rurudu-níg kala-ga^r [ur-sag an-na-ke₄]
 l [.....-k]e₄ ^{giš}ma-nu ^{giš}tukul kala-ga
oe urudu-níg kala-[.] ur-sag an-na-ke₄ ^{giš}ma-nu ^{giš}tukul kala-ga-ta
ob urudu-níg ^rkala^r-ga ur-sag ^ran^r-na-ke₄ ^{giš}ma-nu ^{giš}tukul ^rkala^r-ga-ta
oc [.....-ní]g ka[la-.. u]r-[sa]g [....]-^rke₄^{??}

- 42 Take (and) set up the porous-vessel,
 43 cast the Eridu spell,
 44 sprinkle the bed of that man, son of his god with water.
 45 Pass the censer and the torch over him,
 46 and may the Fate-demon (Namtar) being in the victim's body pass like water.
 47 May the awesome clamour of the copper bell, 'hero of heaven,' (and) the mighty e'ru-wood sceptre,

42 The ritual vessel is meant to be set up at the patient's head. For more on this pot, cf. the ritual instruction in Mīs pî Tablet 6-8 (Walker and Dick 2001: 215, 31b) [dug]-sakar-ra imin udun gal-ta túm-a šu-u-me-[ti] // 7 kar-pa-tú šá-har-ra-tú šá ul-tu ú-tu-ni ra-bi-tú ib-^rbab-la^r le-qé-e-[ma], 'take 7 porous pots brought from a great oven,' indicating that the pot is to be taken right from the kiln. Nevertheless, the problem of the exact nature of a ^{dug}huš-sakar remains unexplained, perhaps indicating a porous red vessel.

47 The Akk. can be restored from UH 7: 14: nam-ta-ru šá ina zú-mur a-me-lu ba-šú-ú ki-ma me-e li-iš-ru-ur.

- 48 a za-pa-ág m[e-lam-ma-ni]
 l za-pa-ág [..... h]u-mu-ra-ab-dah-e-[..]
oe za-pa-ág me-lam-ma-ni hu-mu-ra-ab-dah-e-en
ob za-pa-ág á ʿùʿ-tah-ʿeʿ
 l [MIN *qar-rad* ^da-nim] ʿe-riʿ kak-ku dan-nu ri-gim me-lam-me-šú ʿli-šibʿ
- 49 a zì-sur-ra en-n[u-.....]
 l [..... en-nu-un-n]a ^den-ki-ga-ke₄ u-me-ni-sur
oe zì-sur-ra en-nu-un kala-ga ù-me-ni-sur
ob zì-sur-ra en-nu-un kala-ga ù-me-[.....]
 l [zì-sur-ra-a maš-šar]-ti ^dé-a e-šir-ma
- 50 a ká bar₇-b[ar₇-a zì-sur-ra]
 l [.....] u-me-ni-su[r]
oe ká-na bar₇-bar₇-a zì-sur-ra ù-me-ni-sur
ob ká bar₇-bar₇-a zì-sur-ra ʿùʿ-[.....-su]r
 l [ba-ba ka-ma-a zì-sur-ra]-a e-šir-[ma]
- 51 a ^{gis}ig é-a-ni-š[è] ^{gis}sahab níg é-a-š[è]
 l [.....-š]è ^{gis}sag-kul é-a-š[è] u-me-ni-dub-[dub]
oe ^{gis}ig é-e-ka ^{gis}suhub₄ é-e-ka zì-dub-dub-bu ù-me-ni-dub-dub-bu
ob ^{gis}ig é-e ^{gis}suhub₄ʿ é-e zì-[.....]-bi
 l ʿina daʿ-lat ʿÉ inaʿ m[e-de-li É ina sik-ku-r]i È zì-dub-[dub-ba su-ruq-ma]
- 52 a udug hul a-lá [hul lú-ge₆-sá-a-šè sila-a gib-ba]
 l [u]dug hul a-lá hu[l ..]-ʿge₆-sáʿ-[.....]
ob udug hul a-lá hul gedim [hul gal₅-l]á hul lú-ge₆-sá-a-šè e-s[ír-ra gi]b-ba
oe [udu]g hul a-lá hul [lú]-ge₆-sá-a-šè sila-a gib-ba
- 53 a gedim hul gal₅-l[á hul lú-ge₆-sá-a-šè sila-a gib-ba]
 l [g]edim hul gal₅-lá h[ul]

48 increase in volume.¹⁰⁰

49 Scatter the *zisurru*-flour, the mighty guardian,

50 scatter flour (of the magic circle) at the outer gate.

51 Sprinkle the *zidubbû*-flour at the door of (the victim's) house and at the door bolt.

Marduk's oath

52 As for the evil Utukku-demon and Alû-demon who block the street for the one walking at night,

53 and the evil ghost and Sheriff-demons [who block the thoroughfare for the one walking at night],

50 There may be a pun intended here between *kamû* ('outer' // Sum. bar) and *kamû* 'burn' (bar₇), for flour which may have been roasted at the outer gate.

52-53 The Akk. has been restored in Geller 2007: 137.

100 Sum.: may you increase.

- 54 l [s]ag-ba dingir gal-gal-l[a-ke₄ e-ne-pà]
a sag-ba dingir ga[l-.....]
ob sag-ba-a dingir gal-gal-e-n[e-..] ṛe¹-ne-pà
oe [.....] dingir gal-gal-e-ne-ke₄ [.....]-pà
l *ma-mit* DINGIR.MEŠ GAL.M[EŠ *it-ma*]
a *ma-mit* DINGIR.ṛMEŠ¹ [.....]
- 55 a níg-hul-gál-e [.....]
l [ní]g-hul-gál-e ṛé¹-[a]
P [..... na-an-gu]b-bé-e[n]
ob níg-hul-gál-e é-[.] ṛna¹-gub-bé
oe [.....]-ṛgál-e é-a¹ na-an-gub-bé
a *mim-ma lem-nu* [*ina bi-ti*]
l *mim-ma lem-n*[u]
P [..... a]-a iz-z[iz]
- 56 a níg-hul-gál-ṛe¹ [.....]
P [..... na-an]-tuš-en
l om.
oe níg-hul-gál-e é-a na-an-tuš-e
ob [ní]g-hul-gál-e é-[a] na-ús-e
a *mim-ma lem-[nu ina bi-ti*]
P [..... a]-ṛa¹ ú-šib
- 57 a ^{giš}ig é-a-[ka nam-ba-ku₄-ku₄-dè]
l [^{giš}ig é-ṛa¹-[.....]
P [.....]-dè
oe ^{giš}ig é-e-ka nam-mu-un-da-an-ku₄-ku₄-dè
ob [..]ig-a nam-[..u]n-ku₄-ku₄
a *ina da-lat* [*bi-ti a-a*]
l *ina da-l*[at]
P [..... i]-ru-ub-šú
- 58 a ^{giš}sáhab-ṛe¹ [.....]
l ṛ^{giš}sáhab¹ [.....]
P [..... nam-b]a-ku₄-ku₄-dè
ob [^{giš}suhub₄-e [nam-mu-u]n-ku₄-ku₄
a *ina me-[de-li a-a i-ru-ub-šú]*
- 59 P [da lú è-da-ta n]am-ba-ku₄-ku₄-dè
oe da lú è-da-ta nam-mu-un-da-ku₄-ku₄-dè
ob ṛda lù¹ è-d[è na]m-ba-k[u₄-..]
oc [.....] ṛnam-ba¹-k[u₄-.....]

- 54 he (Marduk) swore an oath of the supreme gods,
55 that whatever evil may not be present in the house,
56 and whatever evil may not reside in the house.
57 May (it) not enter to (the victim) through the door of the house,
58 nor may it not enter to him through the lock.
59 May (the demon) not enter beside the man going out,

- 60 P [..... n]am-ba-ku₄-ku₄-dè
 61 P [.....] nam-ba-ku₄-ku₄-dè
 O [.....]-^rdè⁷
 62 P [..... n]am-ba-ku₄-ku₄-dè
 B¹⁰¹ [..... na]m-ba-ku₄-ku₄-dè
 O [.....]-^rku₄⁷-dè
 63 a ^{giš}[gu-za-na]
 P [..... n]am-ba-dúr-ù-dè
 B [.....] ^rnam⁷-[.....]
 O [.....]-e-dè
 R [.....-d]è-en
oe ^{giš}gu-za-na nam-ba-dúr-ù-dè
oc ^{giš}gu-za-na nam-mu-[.....]
ob ^{giš}gu-za-na [.....]-^rù⁷-dè
 a *ina [ku-us-si-šú la tu-šab-šú]*
 64 a giš-[nú-da-na]
 P [..... n]am-ba-nú-ù-dè
 B [.....-n]a nam-ba-n[ú-....]
 R [.....-n]ú-dè
 O [.....-n]ú-e-dè
oe giš-^rnú-da⁷-na nam-ba<-nú>-ù-dè
oc giš-nú-^rda⁷-na nam-ba-n[ú-.....]
ob giš-nú-da-n[a [.....]-dè
 65 B [ùr-š]è nam-ba-^re₁₁⁷[..]
 P [.....]-ba-e₁₁-dè
 R [.....-b]a-^rè⁷-dè
 O [.....]-^rè⁷-e-dè
oe ùr-šè nam-[ba-ba]l-le-dè
oc ùr-šè nam-ba-è-d[è]
ob ùr-šè [.....-d]è

- 60 nor enter [.....],
 61 nor enter [.....],
 62 nor enter [.....].
 63 May you (the demon) not sit in his chair,
 64 nor may you lie in his bed,
 65 nor go up to the roof,

60 One might restore (for symmetry) [da lú-ku₄-da-ta] nam-ba-ku₄-ku₄-dè, 'do not enter beside one entering the house'.

60-62: Omitted in the OB manuscripts.

64-65 The Akk. is restored in Geller 2007: 137.

- 66 B [é-ki-tuš-a-na] nam-ba-ku₄-ku₄-dè
 P [.....-b]a-ku₄-ku₄-dè
 R [.....-b]a-ku₄-ku₄-dè
 O [.....-k]u₄-ku₄-dè
oe é-ki-tuš-a-na nam-ba-ku₄-ku₄-dè
oc é-ki-tuš-šè nam-ba-ku₄-ku₄-d[è]
ob é-ki-tuš-šè⁷ [.....]
- 67 B [zi an-na h]é-pà zi ki-a hé-pà
 R [.....]-pà zi ki-a hé-pà
 O [.....] hé-pà
 P [..... h]é-pà
oe zi an-na hé-pà zi ki-a ⁷hé⁷-pà
oc [z]i an-na hé-pà zi ki-a hé-p[à]
ob zi an-na hé-p[à] [.....]

-
- 68 B [ka-inim-ma] udug hul-a-kám
 R [..... u]dug hul-a-kám
 O [..... hu]l-a⁷kám⁷
 P [.....-k]ám
oe ka-inim-ma u[dug-k]am
ob ka-inim-ma [.....]
oc (ruling)
-

- 69 B [én udug hul a-lá h]ul gedim hul gal₅-lá hul kur-ra² im-ta⁷è⁷
 O [.....-t]a⁷è⁷
 R [.....-t]a⁷è⁷
ob ⁷én é⁷[.....] udug ⁷hul a-lá hul⁷ [.....] kur-ta [.....]
oc [..] é-nu-ru [..... h]ul a-lá hul gedim hul gal₅-lá hul kur-ta im-ta-è
 B [ú-tuk-ku lem-nu a-lu-ú lem-nu e-ṭim-mu lem-nu gal-lu-ú lem-nu iš]⁷-tu KI⁷-[tì it-ta-ṣu-[ni]
 O [.....]-nu [.....]
 R [.....-ṣ]u²
oc gloss: iš-tu er-⁷ṣe-tim⁷ ú-ṣú-ni

- 66 nor enter his sitting room.
 67 Be adjured by heaven, be adjured by earth.

68 It is an Udug-hul incantation.

Demons as epidemic:

- 69 Incantation. Evil Utukku-demon, Alû, ghost, and Sheriff-demon have emerged from the Netherworld,

66-67 The Akk. is restored in Geller 2007: 137.

66 Cf. UHF 744 adding a formulaic line here, zi ⁷dingir gal-gal-e-ne⁷-ke₄ i⁷-re-pà ha-ba-ra-du-un⁷.

- 70 B [.....] ʾim⁷ [.....]
oc du₆-kù kur-idim-ta šà-ba ʾim-ta⁷-è
ob du₆-kù kur-idim-[.....]
- 71 **oc** an-na nu-u[n-z]u-meš ki-a nu-un-z[u-meš]
ob [a]n-na nu-u[n-.....]
- 72 **oc** gub-ba nu-un-ʾzu⁷-m[eš] tuš-a nu-un-zu-meš
ob [...]-ba nu-[.....]
- 73 **oc** su₈-ba ki-udu-ka mu-ni-in-ra-ʾaš⁷
ob [.....]-ʾka⁷ m[u-.....]
oc *re-é-a a-šar še-ni i-du-ku*
- 74 **oc** udul ki-udul-ka mu-ni-in-ra-aš
- 75 **oc** guruš ki-mè-ta mu-ni-i[n]-ra-aš
- 76 **oc** ki-sikil ama₃-ni-ta mu-ni-ʾin⁷-ra-aš
oc gloss: *ina maš-ta-ki-šá*
- 77 **oc** di₄-di₄-lá ki-ʾešemen⁷-ta mu-ni-in-ra-aš
- 78 **oc** šul dingir nu-tuku-ra bar-šè mu-un-na-tag-meš
oc *ana la be-el DINGIR.M[EŠ] ana zum-ri šu-[tal]-pu²¹-ti*
- 79 **oc** níg-gig níg-hul su-na mi-ni-in-gar-re-eš
oc *ma-ru-uš-tam ina SU-ri-šú iš-šu-u*
- 80 **oc** lú-u₁₈-lu nú-a-ba ʾsag⁷ [nu-u]n-zi-zi [túg-gin,]-x
oc gloss: [... in/i]-ʾna-sa-ha⁷

- 70 and they came out from the midst of the distant mountain, the Holy Mound.
71 They are not recognised in either heaven or earth,
72 neither standing nor sitting are they recognised.
73 They have struck the shepherd down in the grazing place,
74 the herdsman in the pen,
75 the soldier in the battlefield,
76 the maiden in her apartment,
77 and the children in the playground.
78 By attacking the godless hero's physique,
79 they introduced magic rites¹⁰² into his body.
80 They have not been expelled from the victim in bed, but [... like a garment].

71-80 These lines are only preserved in second millennium BCE sources.

73 The reading of the Akk. gloss has been improved after collation of UHF 772 (see UHF collations below).

76 Presumably the full Akk. line of the canonical text could be restored as [*ar-da-tu₄ ina maš-ta-ki-šá i-du-ku*]; see Geller 2007: 138.

78 The reading of the Akk. verbal form in the gloss in UHF 777 is incorrect; see UHF collations.

80 UHF 779 can now be restored on the basis of another unpublished OB duplicate, Amh. O 68 (court. I. L. Finkel), which reads for this line: [lú]-ùlu nú-a-ba sag nu-un-zi-zi túg-gin, [.....].

GAP (= *Marduk-Ea dialogue*, see commentary)

- 80a **ob** ge[n-na dumu-mu ^dasal-lú-hi]
- 81 B [...] ^rgig² nu² x [.....]
- B [.....-r] *a la dab-bu* [.....]
- 82 B [a idim h]uš-àm a ^{id}idigna a ^{id}buranun šà-bi ù¹-[me-ni-dé]
- ob** a [.....]
- B A.MEŠ *nag-bi ru-uš-šú-ti* A.MEŠ *i-di-gi-lat* A.MEŠ *pu-rat-ti ana lib-bi šu-^rpuk-ma⁷*
- 83 B [g]^{is}šinig ^uin-nu-uš šà-bi u-me-ni-šub
- ob** ^rgiš⁷[.....]
- 84 B a-bi nam-šub eridu^{ki}-ga u-me-ni-sì
- 85 B lú-u₁₈-lu-bi a u-me-ni-^rsù⁷ níg-na gi-izi-lá u-me-ni-è

The ritual:

- 80a Go, [my son, take a ...-vessel]
- 81
- 82 [pour] red spring waters – Tigris and Euphrates water – into it,
- 83 put tamarisk and *maštakal* in it,
- 84 cast the Eridu spell into that liquid,
- 85 and sprinkle that man with water. Pass the censer and torch over him

80f. New readings are based upon the unpublished Amherst tablet (O68), which surfaced too late to be included within Geller 1985. The lines repeat the text in full as part of the Ea-Marduk dialogue and are not included here within UH 7, since such repetitions are not characteristic of the late canonical series but reflect the style of the OB forerunners. The lines from the Amherst tablet completely restore the gaps in UHF 779-783:

^da[sal-lú-hi] igi im-^rma²-a[n-sì]
a-a-ni ^den-ki-ga é-a ba-an-ši-ku₄ gù m[u-un-na-an-^rdé⁷
a-a-mu udug hul a-lá hul lú hul gedim hu[l gal₃]-lá ^rhul⁷ kur-ta im-ta-è-a-meš
^rdu₆-kù kur-idim-ta im-ta-e₁₁-da-meš
an-na nu-zu-meš ki-a nu-zu-m[eš]
gub-ba nu-zu-meš tuš-a nu-zu-m[eš]
su₈-ba ^rki⁷-udu-ka mu-ni-in-ra-[aš]
udul ^rki⁷-udul-ka mu-[ni-in-ra-aš]
guruš ^rki-mè⁷-ta mu-[ni-in-ra-aš]
ki-sikil ama₅-ta mu-[ni-in-ra-aš]
d₄-d₄-lá ki-ešemen-da mu-[ni-in-ra-aš]
šul dīngir nu-un-tuku-ra bar-šè mu-un-n[a-tag-meš]
^rníg⁷-gíg níg hul-a su-na mi-ni-i[n-gar-re-e]š
[lú]-ùlu nú-a-ba sag nu-un-zi-zi túg-gin, [...] x
[a-r]á-min-kam-ma-aš ù-ub-d[u₁₁-ga]
[a-na íb-a]k-en-na-bi nu-ù-zu a-na ba-n[i-íb-g₄-g]i₄
^den-ki-ke₄ dumu-ni] ^dasal-lú-hi mu-un-na-ni-íb-g]i₄
[dumu-mu a-na nu-e-zu] ^ra⁷-na a-ra-ab-d[ah-e-en]
^dasal-lú-hi a-na nu-e-zu] ^ra-na⁷ [a-ra-ab-dah-e-en]
[níg-gá-e i-zu-a-mu ù za-e in-ga-e-zu]

82 Note the phonetic Sum. in STT 197: 57-58: a i-di-im sikil-la-ta eridu^{ki}-ta mú-a // A.MEŠ *nag-be KÙ.MEŠ šá ina e-ri-du íb-ba-nu-ú*, ‘the pure waters of the source which originated in Eridu’. Cf. also UHF 670, which gives a an-za-am-ma.

82-87 These lines are also similar to UH 7: 10-16 above, and to the corresponding lines in UHF 670-676. The Akk. is restored in Geller 2007: 139.

- 86 B nam-tar su lú-ka ì-gál-la a-gin, ʿhéʿ-em-ma-an-sur-sur-re
B [nam-ta-ri šá ina zu-mur LÚ ba-šu-ú GIM me-e li-iš-ru-ur]
- 87 B urudu-níg-kala-ga ur-sag an-na-ke₄ za-pa-ág me-lám-a-ni ù-um-ma-gar-gar
O (traces)
ob urudu-ʿníg-kala-gaʿ u[r-.....] za-pa-ág me-l[ám-.....]
B MIN-ú qar-rad ^aa-nim ri-gim me-lam-mì-šú liš-tak-kan-ka
O (traces)
- 88 B udug hul a-lá hul gedim hul gal₅-lá hul su-bi ha-ba-an-zi-zi
O [.....] ʿhulʿ su-na ha-ba-an-ʿzi-ziʿ
ob udug hul a-lá hu[l]
- 89 B ^{zi}ge₁₇-ba níg-gig dingir^l-ra-ke₄ ^{zi}še-muš₅ níg-gig gedim-ma-ke₄
O [..... ding]ir-ra-ke₄ ^{zi}še-muš₅ [ní]g²-gig gedim-ma-ke₄
ii [..... ʿ]ʿšeʿ-muš₅ ní[g]
ob [.....] ^{zi}še-muš₅-a [.....]
B qé-em kib-ti ik-kib DINGIR.MEŠ [qé-em š]e-ʿguʿ-ši ik-kib e-ṭem-me
O ʿqé-emʿ k[ib-.. i]k-kib DINGIR.MEŠ qé-em ši-[.....] ik-kib e-ṭem-me
ii [.....] qé-me ši-gu-šú [.....]
- 90 O [sa]g-šú giš-nú-d[a-n]a-ke₄ u-me-ni-hur
ii da giš-nú-da-na-ke₄ [.....]
ob ki^l giš-nú-da-n[a-.....]
B [.....] ʿer-šiʿ-šú e-ṣir-ma
ii i-ʿda-at erʿ-[.....]
O om.
- 91 O [ud]ug hul a-lá hu[l ged]im hul gal₅-lá hul ʿlú-raʿ nam-ba-te-ge₂₆-e-ʿdèʿ
B [.....] gal₅-lá hul lú-ra nam-ba-t[e-.....]
ob udug hul a-lá hu[l] lú-raʿ(text ba) [.....]
O MIN MIN ana LÚ ʿaʿ-[a i]ṭ-ʿhuʿ-ú
B [.....] L]Ú a-a iṭ-huʿ-úʿ
- 92 B [^{giš}tukul ^{giš}ma-nu s]ag-bi u-me-ni-gar
O [... x [.....]-bi u-m[e-.....]
ob ^{giš}tukul ^{giš}ma-nu [.....]
B [kak-ka e-ra] ina re-ši-šú šu-kun-[ma]
O [..... r]e-ši-šú š[u-.....]

- 86 so that the Fate-demon (Namtar) being in the victim's body may pass like water.
87 May the awesome clamour of the copper bell, 'hero-of-heaven', be there for you,
88 so that the evil Utukku-demon and evil Alû-demon, ghost and Sheriff-demon be removed from (the victim's) body.
89f. Encircle the sides of the bed with wheat-flour, reserved for the gods, and millet-flour, reserved for ghosts.
91 That the evil Utukku and Alû demon, ghost and Sheriff-demon may not approach the victim,
92 place the eʿru-wood sceptre at his head,

86-88 The Akk. is restored in Geller 2007: 139.

86 Restored after l. 14 above, cf. also l. 46 above.

- 93 B [udug hul dib-ba] bar-šè hé-em-ta-g[ub]
ob udug hul dib-b[a]
 B [ú-tuk-ku lem-nu] šu-ti-^riq^r ina a-ha-a-ti li-iz-z[iz]
- 94 v níg gig níg-^rak-a nam^r-b[a-.....]
 B [.....] níg-ak-a nam-ba-te-ge₂₆-e-dè
ob níg-gig níg-[.....]
 v ma-ru-uš-ti^r ú^r-pi-ši x x^r i-^rte^r-[eh-ha-a]
 B [.....,.....-t]u₄ ú-pi-šú a-a i^r-hu-šú
- 95 v ^rtu₆-du₁₁-ga-ke₄ dadag^r-a-ni-ta hé^r-em-[.....]
 B [.....] d]adag-ga-a-ni-ta hé-em-ma-an-šed-dè
ob ^rtu₆-du₁₁-ga^r [.....]
 v ina MIN-e ina qa-ti-šú el-^rle^r-ti li-[.....]
 B [.....-t]i-šú el-le-ti li-pa-áš-ši-ih
- 96 v silim-ma-na š[u] níg sig₅-ga dingir-^rra^r-na-šè hé-en-g[i₄-.....]
 B [.....] s]a₆-ga dingir-ra-na-šè hé-en-ši-in-gi₄-gi₄
ob ^rsilim^r-[ma]-n[i]
 v šal-mu-^ršu^r ù a-na qa-ti SIG₅.MEŠ šá DINGIR-š[ú lip-pa-qid]

-
- 97 B [ka-inim-m]a udug hul-a-kám
 v [udu]g^r hul^r (+ riling)
-

- 98 v ^rén udug^r hul edin-na [.....]
 B [.. udu]g hul an-edin-na gen-a
 E [.....] gen-a
 y [.....] gen-^ra^r
oc én ^ré^r-[.....] udug hul edin-n[a]
of [..] ^ré^r-nu-ru [.....] edin-na su₈-a
 B [.....] lem-nu šá ina še-e-ri il-la-ku
 E [ú-tu]k-ku lem-nu šá ina še-e-ri il-la-ku
 y [.-tu]k-ku lem-nu ^ršá^r ina ^rše-e^r-ri il-la-ku

- 93 and ward off the evil Utukku-demon so that it stands aside.
 94 May trouble and magic not approach him,
 95 may he be calmed by the spell from his (god's) pure hand,
 96 may (the victim) be entrusted safely into the benevolent hands of his personal god.

-
- 97 It is an Udug-hul incantation.
-

Demons in the steppe

- 98 Incantation. As for the evil Utukku-demon who walks in the steppe,

98 This incipit appears in VAT 13723+ (see Geller 2000: 227, 20') as an incipit of Muššu'u Tablet 7, see Böck 2007: 249-255.

- 99 B [a-lá hul] an-edin-na dul-la
 E [.....] dul-la
 y [.....]-ed[in-na d]ul-^rla^r
oc a-lá hul edin-n[a]
of [... h]ul edin-na dul-la
 B [a-lu-u lem]-nu šá ina še-e-ri i-kat-ta¹-mu
 E [.....-n]u šá ina še-ri i-kat-ta-mu
 y [..... le]m-nu ^ršá^r i[na ..]-e-ri i-kat-ta-mu
- 100 B [á-sàg níg-gig] an-edin-na lál-a
 E [.....-n]a lál-e
 y [.....] an-edin-na [...]
oc á-sàg <gig>-ga edin-na l[á]
of [.....] níg-gig edin-na lá-a
 B [a-sak-ku mar-šu šá ina š]e-e-ri it-te-né-e¹-lu-ú
 E [..... i]t-te-né-e¹-lu-ú
 y [..... š]e-^re^r-ri i-te-^rné^r-e¹-lu-ú
oc gloss: šá šá i-kas-s[u]
- 101 E [an mah-e] ^den-líl-lá še-er-zi-da
 B [.....]-líl-^rlá^r še-er-zi-da
 E [an mah-e] ^den-líl-lá še-er-zi-da
of ^ran^r mah-e ^den-líl še-er-zi-da
oc an mah-e ^den-líl [.....]
 B [^dMIN ši-i-ru] ^dMIN nam-ru
 E [..... na]m-ru
- 102 E [^den-ki-ke₄] ^den-líl-bàn-da-bi
 B [.....] ^den<líl->bàn-da-bi
 y [^den-líl-bàn-da-b]i ^den-ki¹-ke₄
of ^den-ki ^den-líl-bàn-da-bi
oc ^den-líl ^den-ki-bà[n-.....] (sic)
 y ^dIDIM ^den-líl-^rba^r-[an]-^rda^r-[a]
 E [.....]-a
 B (traces)
oc gloss: ^dne-eš-š¹-kum-ma

- 99 (and) the evil Alû-demon who envelops (one) in the steppe,
 100 the dangerous Asakku-(demon) who always roams around in the steppe:
 101 O exalted Anu, resplendent Enlil,
 102 [with?] Ea and Prince Enlil,

101 Alternatively, one could read dingir mah-e, ‘exalted god’, as an epithet of Enlil, or even as a reference to the divine name Dingirmah. Sum. še-er-zi.d usually corresponds to the Akk. noun *šarūru*, ‘radiance’; see Schramm 2008: 252.

- 103 B [ᵀa-nun-na-ke₄-e-ne] urugal a-ri-a [urugal ki-tuš mah-a]-bi
 E [.....] urugal ri-a [.....]
 y [.....] x úrugalsal a-ri-[.....]
of ᵀa-ᵀnun^ᵀ-na-ke₄-ne úrugalsal-la ri-a úrugalsal-la^ᵀ ki-tuš mah-a-ba^ᵀ
oc ᵀa-nun-na-ke₄-e-[ne] urugal-la a-ri-[a] urugal-la ki-tuš mah-a-[..]
 E [ᵀMIN ina qáb-ru₄ r]a-mu-ú [qáb-ru₄ šu]b-ti-šú-nu šir-tu₄
 B [.....]-ᵀu^ᵀ [.....]-ᵀi
 y [.....-h]u-u [.....]
 oc gloss: ra-hu-u / qáb-rum šub-tum
- 104 B [ki ní-dúb] ᵀní te-ge₂₆-da-bi [nam-ba-ne-ne] ᵀmu^ᵀ-un-tar-ᵀre-eš-àm^ᵀ
 E [.....] ní te-ge₂₆-da-bi [.....]
 y [.....-b]i [.....-r]e-eš-à[m]
oc ki ní-dúb ní t[e-.....] nam-ba-ne-ne mu-un-tar-re-[..]
of k[i-.....] te-ge₂₆-da-ba [....-b]a-ne-ne-e mu-un-tar-re-eš
 y a-šar ne-eh-tu₄ ina r[a-.....]
 E [..... r]a-ma-ni-šú-nu [ši-ma-ti-šú] ᵀi^ᵀ-šim-mu
oc a-šar a-ni-hi u-ᵀ[a-hu] ši-ma-ti-šú i-š[i-mu]
- 105 m ᵀmu^ᵀ-u[n-tag-tag-ge-eš úr-ra]
 y [.....] mu-ni-in-[..]
 B [.....]-ni-in-ús
 KK [.....-n]a^ᵀ-t[ag^ᵀ-.....]
oc mu-un-tag-ta[g-.....] ur-ra mu-[.....]
of [..]-un-tag-tag-ge-eš úr-ra mu-ni-in-ús
 m ᵀi^ᵀ-l[ap-pa-tu-ma]
 y [.....-m]a ú-šam-ri e-ber ᵀi^ᵀ-te-ne[m-.....]
 B [..... i-t]e-nem-me-du
oc gloss: SU *ir-bi-šu* / *ina la-[pa-ti]*

- 103 O Anunna-gods, spawned in the tomb, their august dwelling-place,
 104 where they decide (the victim's) fate by themselves in peace:
 105 they *touch* (the victim) and *slacken the crossing (to where) they assemble*.

103 The reading in Ms. E ([-mu-ú]) offers an alternative translation, that the Anunna gods 'dwell' (*ramû*, also corresponding to Sum. /ri/) in a tomb. The Akk. translation *qabru* 'tomb' is no doubt a metaphor for the Netherworld, since elsewhere Sum. *urugal* is translated as *eršetu*, Netherworld (UH 12: 30).

UHF 804 adds a line here: [urugal?]-la [...]-zu dúb-bu, which is omitted in later versions.

105 It is difficult to reconcile the Sum. and Akk., in particular since the Akk. line is partially restored from OB glosses, which are not complete translations. The OB gloss SU *irbišu* 'they were lying in wait (in) the body', is not reflected in the Sum., but the alternative gloss *ina la-[pa-ti]* can be identified in Sum. /tag/. The remainder of the translation remains uncertain, since there does not appear to be a Sum. term corresponding to *ušamrî* (< *marû*, 'to slow down'), while Akk. *ebēru* has an obscure and unconvincing lexical equivalent in Sum. *ur₄* (Izi H App. i 13).

- 106 m ^dasal^l-l[ú-hi igi: níg-gá-e:]
 KK [dasa]l-lú-h[i]
 B [.....] gen dumu-mu
- 107 KK [i] šim^{giš}e[ren]
 m ^ri šim^r ^{giš}[.....]
 B [.....] šu u-me-ti
 y [..] x^{giš}eren šu u-[.....]
 y *šá-man riq-qu e-r[e-ni le]-^rqé-ma^r*
 B [.....] ^rle^r-qé-e-ma
- 108 m ^rlú^r-u₁₈-lu-b[i]
 B [.....] ^rsu^r-bi u-me-ni-tag-tag
 y [.....] u-me-n[i-ta]g-t[ag]
 B [*a-me-lu šu-a-t*]ú SU-šú *lu-up-pi-it-ma*
 y [.....] *l*u-up-pit-ma
- 109 B [abgal abri]g dù-a-bi [sa-bi-ta] sa kù-ga hu-mu-ra-ab-kéš-ra
 m abgal abri[g] ^rsa^r-bi-ta s[a]
 F ^rabgal^r abri[g] sa-bi-ta s[a]
 y [.....] dù-a-[.....]
 KK abgal abrig [.....] sa-bi-ta sa k[ù-.....]
 B *ap-kal-lu ab-riq-qu ka-la-šú-nu i[na] r[i-ik-si-šú]r[i-ik-sa el-la li-^rir^r-ku-su-ka*
 m *ap-kal-lu a[b-.....] ina ri[k-.....]*
 y [.....] *ka-la-šú-nu [.....] e]l-^rlu li-ir^r-[.....]*
 F [.....] *ina ri-ik-si-šú [.....]*
 KK [.....] *ina ri-ik-si-šú [.....]*
- 110 B gi-^rizi^r-lá u[du] ^rá^r-dàra máš hur-sag-gá-ke₄ umbin am-gul sa₁₁-a
 y [.....-sa]g-^rgá-ke₄ ^r[um]bin a[m-gu]l s[a₁₁-.]
 m [..-iz]i-^rlá^r [.....]
 F [..-i]z[i-.....]
 E [.....]-ke₄ umbin [.....]
 KK gi-izi-lá udu ^rá^r-[.....]
 B *ina MIN-e UDU MIN-^re ú^r-ri-iš KUR-i šá šu-^rpur^r ri-me bu-un-nu-ú*
 y [.....] ^ršá^r-di-i šá šu-^r[... r]i-i-mu bu-u[n-.....]
 E [.....] *š]á šu-pur ri-me [.....]*
 KK [...] ^rMIN-e^r MIN-e^r ^rú^r-[.....]

Marduk's ritual:

- 106 Marduk took note: whatever I (know you already know): go, my son:
 107 Take some aromatic cedar oil,
 108 and apply (it) to the victim's body.
 109 Let all of the *apkallu* and *abriqqu* purification priests bind you with one of their pure bindings.
 110 Make the ibex-horned sheep, (or) a mountain goat which sports wild ox hooves,

107 Cf. UH 9 41 for a similar line.

109 Cf. Walker and Dick 2001: 143-144, in which the *abgal* and *abrig* occur together in a ritual context and are associated with Eridu.

110 The ibex shows up again in UH 12 65, 78, and 162.

- 111 B na-izi-bi-ta na-izi hur-sag-gá-ta túm-a
 E [...-t]a ʳna-iziʳ [...-s]ag-gaʳ-ga [...]
 y [...-]hur-sagʳ-.....
 KK [-iz]i-bi-ta [...]
 B *ina qut-rin-ni-šú qut-rin-ni ʳšáʳ ul-tu KUR-i ib-bab-la*
 E [... qu]t-ri-ni-šú-nu qut-ri-in-nu šá ul-tu KUR-[.....]
 y [...-]rin-ni-ʳšúʳ-n[u] qut-rin-nu [.. i]š-tu KUR-šú ib-ba[b-l]a
 KK [...-i]n-ni-šú-n[u]
- 112 B ù-mu-un-è da-ta re₇-a
 E ʳùʳ-mu-un-è da-bi-ta [...]
 m ʳù-mu-unʳ [...]
 y [...-]da-bi-ta re₇-[.]
 KK [.-m]u-un-ʳèʳʳʳ [...]
 B ʳšú-biʳ-iʳ šá-ha-túʳ riʳ-di-ma
 m šú-biʳ-iʳʳʳ [...]
 y [...-]š[á-ʳ]ha-tu₄ ri-di-maʳ
 E [..-ʳ]biʳ-iʳ šá-ha-[t]a ri-[...]
 KK [...-b]i-iʳʳʳ [...]
- 113 B šir galam-ma šir ^densi-ma[h] u-me-ni-ib-de₄-sì
 E [...-] šir ^densi-mah u-me-ni-í[b-.....]
 y [...-m]ah u-me-ni-ib-d[e₄-..]
 m šir galam-m[a]
 P [...-niʳ x [...-]]
 KK [...-šì]rʳʳʳ [...]
 B *ši-pat ni-kil-ti ši-pat ^dMINʳ i-di-šum-ma*
 E [...-]kil-ti ši-pat ^dMIN i-d[i-.....]
 y ši-pat ʳniʳ-kil-túʳ šiʳ-pat ^dMIN i-di-kum-ma
 m šiʳ-patʳ n[i-.....]
 P [...-] i-di-š[um-..]
 j (traces)

111f. pass by the torch with its incense – incense brought from the mountains – and drive them into the corner.

113 Recite (for the patient) the spell of ingenuity, the spell of Ensimah.

112 Ms. m shows Glossenkeil at the beginning of the Akk. line.

113 Note variants *i-di-šum-ma* and *i-di-kum-ma*.

- 114 B a-a-zu ᵀlugal ᵀdingir-re-e-ne-ke₄ s[ag-ba ì-ìb-t]a-ᵀèᵀ
 E [.....] ᵀdingir-reᵀ-e-ᵀne-ke₄ sagᵀ-baᵀ ìᵀ-[.....]
 P [.....] sa]g-ba ì-ìb-ta-ᵀèᵀ
 m a-a-zu lug[al]
 y [.....] sag-ba ì-ìb-[.....]
 j [.....] ᵀìᵀ-ìb-ta-è
 y a-ba-ku ᵀLUGAL ᵀDINGIR.ᵀMEŠ maᵀ-mi<-tu>-šú-nu tùm-ma šu-ši-iš
 B ᵀa-abᵀ-ka LUGAL DINGIR.MEŠ ma-mit tùm-[.....-š]i-šú
 j [.....] t]u-ma šu-ši-iš
 P [.....] t]ùmᵀ-ma šu-ši-šú
 m a-b[a-.....]
- 115 m gá-e l[ú-.....]
 y [...] lú ᵀen-ki-ga me-[..]
 j [.....] ᵀen-ki-ga me-en
 P [.....] ᵀen-ki-ga me-en
 B [...] lú ᵀe[n-.....]-ᵀenᵀ
 y [šá ᵀé-a] a-ᵀnaᵀ-ku
 116 y [gá-e] lú ᵀdam-gal-nun-na [me-en]
 y [šá ᵀdam-k]i-an-na a-na-ᵀkuᵀ
- 117 m gá-e [.....]
 j [.....] lú ᵀen-líl-lá me-en
 P [.....] l]ú ᵀen-líl me-en
 B [.....] lú ᵀᵀ[.....]
 y [.....] lú ᵀ[en]-ᵀlílᵀ-[..] me-[..]
 y [šá ᵀen-líl] ᵀaᵀ-na-k[u]
 m x x [.....]
- 118 y [gá]-ᵀeᵀ lug[al-ùr-r]a ᵀlúᵀ ᵀen úri^{ki} me-[..]
 j [.....] lú lugal-ùr-ra me-en
 B [.....] lú l[ugal-.....]
 P [.....] ú]ri^{ki} me-en
 F [šá šar] ᵀúᵀ-ri ana-ku
 j [.....]-ᵀkuᵀ

114 On behalf of your father (i.e. Ea), lord of the gods, remove the oath which has been sworn.¹⁰³

115 I belong to Ea,

116 I belong to Damkina,

117 I am the man of Enlil,

118 I am the man of Lugalurra – divine lord of Ur,

118 Literally, ‘the lord of the roof.’ Lugalurra is the divine name which is also synonymous with the disease epilepsy (cf. Stol 1993: 16-19), described by Stol as both a god and a demon. Two manuscripts spell out the pun on this divine name as also meaning ‘Lord of (the city) Ur’.

103 Sum. your father king of the gods can remove the sworn oath from it.

- 119 y [...] lú^dasal-lú-hi dumu eridu^{ki}-ga m[e-..]
 j [gá-e....] ^dasal-lú-hi me-en
 F [..... ^dasal-lú-hi [.....]
 P [.....] eridu^{ki}-ga me-en
 B [gá-e lú] ^rd^rasal-lú-hi [.....]
 y [šá^dmarduk ma-r]i eri₄-du₁₀ [a]-n[a-k]u
 j [... ^dmar]duk a-na-ku
 F [... ^dma]rduk DUMU er[i₄-.....]
 120 F [gá-e k]a-tu₆-gál abzu-k[e₄ mu-un-kù-[.....]
 j [..... a]bzu-ke₄ mu-un-kù-ga-eš-àm
 P [..... m]u-un-kù-ge-eš-àm
 B [.....-t]u₆-^rgál^r a[bzu-.....]
 y [..... k]a-^rtu₆-^rg[ál-k]e₄ mu-un-kù-ga-eš-à[m]
oc [.....]-kù-g[e-.....]
 F [šá KA.TU₆].GÁL ap-si-i mul-li-l[i]
 j [..... a]p-si-i mul-li-lu a-na-ku
 P [.....-l]i-li a-na-ku
 y šá^rKA^r. [..... AB]ZU^r mu-ul^r-l[i-l]i [.....]
 121 y [dⁿ]in-mah-e [dⁿ]n-hur-sag-^rgá^r-[..]
 j min^dnin-hur-sag-gá-ke₄
 P [..... ^dni]n-hur-sag-gá-ke₄
 F [.....]-^re^r ^dnin-hu[r-.....]
 B [.....-g]á
oc [dⁿ]n-mah-e ^rd^r[.....]
 F *be-let* DINGIR.MEŠ *be-let* KUR-i
 j [.....] ^rDINGIR^r.MEŠ *be-let* KUR-i
 P [.....] *be-let* šá-di-i
 y ^dbe-l[et DIN]GIR.MEŠ *be*-[... K]UR-[.]

- 119 I am the man of Marduk, son of Eridu.
 120 I am the man of the purifying exorcist of the Apsû,
 121 (namely) Ninmah, ‘mistress of the mountain’.

119 Note variants.

120-121 The Sum. of l. 121 probably intends to identify Ninmah and Ninhursag with the subject of the previous line, meaning ‘(they) who purified me as exorcist (ka-tu₆-gál) of the Abzu’; the Akk. understands this line completely differently, assuming that the speaker is the minion of the Apsû-exorcist, identified as Ninmah, ‘mistress of the mountain’. In the canonical redaction, nin-hur-sag is thus treated as an epithet of Ninmah, and the parallel structure with the previous line is maintained, i.e. ‘I am the man of DN’.

122	y	[a]-r ^ˈ a ^ˈ -ni ^ˈ en-ki-ra nam- ^ˈ šub kù-ga mu-un-na-an ^ˈ -[..]
	j	[..... ^ˈ en-ki-k]e ₄ nam-šub kù-ga mu-un-na-an-sì
	P	[.....] mu-un-na-an-sì
	B	[.....]-sì
	F	[.....-k]i-r ^ˈ ra ^ˈ n[am-... k]ù-[.....]
	oi	a-a ^ˈ [.....]
	oc	[... ^ˈ en-ki nam-šub [.....]
	j	[a-bi ^ˈ]é-a šip-ti el-le-ti id-di
	P	[.....-t]i id-di
	B	[..... i]d-di
	y	a-bi [..] ši[p-.....-t]i ^ˈ id-di ^ˈ
123	y	[n]am-tar é-a gig-ga [n]am-nu-t[i-..]
	j	[.....] r ^ˈ é ^ˈ -a gig-ga mu-un-ti-la
	P	[.....] r ^ˈ mu-un ^ˈ -[t]i-la
	B	[.....] mu-un-ti-la
	oc	[.....-r]a gig-ga [.....]
	j	[nam-t]a-ri šá É mar-ši-ka uš-bu
	B	[.....-k]a uš-bu
	y	n[am]-ta-r[i]
124	y	[n]am-tar sig-ga-a-ni á-sàg sig-sìg-ni [b]ar- ^ˈ šè ^ˈ [.....]
	j	[.....-g]a-a-ni á-sàg sig-ga-a-ni bar-šè hé-em-ta-gub
	F	[.....]- ^ˈ sàg ^ˈ sig-g[a]- ^ˈ a ^ˈ -ni bar-šè [..-e]m-[.....]
	E	n[am-.....] sig-ga-a-n[i]
	B	[.....-e]m-ta-gub
	oi	nam-tar sig-g[a-.....] bar-šè hé-[.....]
	j	[nam]-ta-ri ma-hi-is-su a-sak-ku ma-hi-is-su ina a-ha-a-tú li-iz-ziz
	y	nam-ta-ri ma-hi-iš ^ˈ a ^ˈ -[.....-s]u i[na a ^ˈ -ha-a-tú ^ˈ] [.....]
	F	[.....-s]u a-sak-ku ma-hi-is-su [..] r ^ˈ a ^ˈ -ha-ti l[i-.....]
	E	n[am-.....]-hi-is-s[u a-sa]k-ku ma-hi-is-s[u]
	B	[.....] ina a-ha-a-ti li-iz-ziz

122 My father Ea cast the pure spell.¹⁰⁴

123 As for the Fate-demon (Namtar) who dwells in the house of your patient,

124 may (both) the Fate-demon (Namtar), who struck (the patient), and the Asakku-demon who (also) struck him, stand aside.

123 The unusual correspondence between Sum. ti-la and *wašābu* is attested elsewhere in UH, cf. lú-ti-la // *a-šib na-me-e* (UH 8: 29), see also UH 6: 137 and 16: 184.

104 Sum. he cast the pure spell for his father Enki.

- 125 y níg hul-gál-e sil₇-[.....]
 E níg h[ul-.....] si[l₇]-lá [.....]
 j [... h]ul-gál-e sil₇-lá igi-mu-ta
 F [.....] sil₇-lá igi-mu-^rta^r
 B [.....] igi-mu-ta
oc [.....-gá]l^re^r [.....]
oi á<-sàg> hul-gál è-a [.....]
 j *mim-ma lem-nu dup-pir ina pa-ni-ia*
 E *mim-m[a ..-n]u dup-pir [.....]*
 F [.....] *dup-pir ina pa-ni-ia*
 B [.....] *p]a-ni-ia*
 y *mim-ma hul d[up-.....]*
- 126 E udug hul ^ra^r-[lá hul gedi]m hul gal₅-lá hul é-^rta^r ha-ba-r[a-.....]
 j udug (om.) é-ta ha-ba-ra-è bar-ta-bi-šè ha-ba-ra-an-gub-ba
 F [..... hu]l gal₅-lá hul [.....-t]a-bi-šè ha-ba-ra-an-g[ub-..]
 B [..... h]a-ba-ra-è [.....-a]n-gub-ba
 y [.....] ^ra-lá hul gedim hul^r [gal₅]-lá hul é^r-ta ha-[.....]
oi udug hul a-lá hul bar-šè h[é-em-ta-gub] udug sig₅-ga ^dlamma sig₅-ga hé-em-[ta-gub]
 E *ú-tuk-ku lem-[nu a-lu-u lem-n]u e-tem-mu lem-nu gal-lu-u lem-nu iš-tu [.....]*
 j *ú-tuk-ku lem-nu (om.) iš-tu É li-ši-ma ina a-hat li-iz-ziz*
 F [.....-m]u lem-nu gal-lu-u ^rlem-nu^r [.....]
 B [.....] ^rli-iš^r-[.....]
 t [.....]-^rlu-ú lem-nu iš-tu^r [.....]
 y [.....] (om.) [i]š-tu É li-ši-m[a ..] ^ra^r-ha-a-tú [.....]

125 Whatever evil, depart from before me.

126 May the evil Utukku, Alû, ghost, and Sheriff-demons go out of the house and stand aside.

127	j	ʿù ¹ -bí-zu hul-dúb zi an-na hé-pà zi ki-a hé-pà
	E	ù-bí-z[i] ʿhul-dúb ¹ [z]i an-na hé-p[à]
	t	ʿù ¹ -bí-zi hul-dúb zi an-na hé-pà zi k[i-.....]
	y	[.....]-zi hul-dúb zi-an-na hé-p[à]
	G	(traces)
	oc	ù-b[í-.....] zi an-n[a]
	t	na-an-sih lem-nu niš AN-e lu-ú ta-mat niš KI-tî [.....]
	j	[..-a]n-si-ih lem-nu niš AN-e lu-ú ta-mat niš KI-tî lu-ú ta-mat (+ ruling)
	E	na-an-si-[.....] ʿAN-e ¹ lu-u t[a-.....]
	y	[.....] x na-as-si-ih MÍ.KÚR lem-nu niš AN ¹ -e lu-ú ta ¹ -mat niš K[I-] (+ ruling)

(for catchlines of Mss. E, t, and y, see Commentary)

127 Be expelled, evil one! Be adjured by heaven and earth.

127 Ms. y adds MÍ.KÚR (*lemuttu*) in the translation as an additional gloss.

Mss. y and j are followed by rulings in this line.

The lexical correspondence between Sum. hul-dúb and Akk. *lemnu* is cryptic and reveals little about the real meaning of this term, although it is likely that the meaning originates from hul-dúb as ‘striker of evil’ (as AHw 354b, ‘böse schlagend’). The lexical evidence is also sparse (e.g. hul-dúb = *a-mi-šu*, ‘enemy’, Antagal A 108 = MSL 17: 185), and the connection between this term and the Sum. máš-hul-dúb-ba ‘scapegoat’ is far from clear; see Cavigneaux 1983. See also UH 5: 149 and 6: 106, where the term occurs in a standard doxology at the end the incantation, but also in UH 9: 25’, 67’, and 77’, as a demon to be removed. The term also provided an Akk. loanword ⁸⁵*hulṭuppû*, a ritual staff to avert evil.

The supposed association of the *rābišu* demon with the hul-dúb is a misunderstanding based on lexical contexts, as in OBG 11 iv 5’-8’ (MSL 4: 116):

hul-gig	=	<i>zi-ru-tum</i> ‘hated’ (fem. adj.) or ‘hatred’
hul-dím-ma	=	<i>ma-ás-kum</i> ‘ugly’
hul-túm	=	<i>le-em-nu-um</i> ‘evil’
hul-dúb	=	<i>ra-bi-šu-um</i> (demon)

A somewhat different lexical equation occurs in Izi F 326-330 (MSL 13: 200), with a similar play on words between hul-dub (phonetic for dúb) and hul-dím ‘evil’ (cf. also UH 13-15: 164 variants).

[KA] hul-gál	=	<i>mu-le-me-nu</i> ‘malign’
[KA] hul-dub	=	KA <i>hul-ṭup-pi</i> ‘.....’
[KA h]ul-dím-ma	=	MIN <i>le-mu-te</i> ‘evil’ (utterance)
[KA] hul-gig	=	<i>zi-rù-te</i> ‘hated’
[KA] hul-ʿgig ¹ -diri	=	MIN MIN <i>ma-ʿlu-û</i> ‘mouth full of hatred’

In this latter case, ka hul dub is translated by KA *hul-ṭup-pi*, but the Akk may well present a different notion, namely KA HUL *ṭup-pi* (< *ṭuppû*) ‘utterance / mouth which applies evil’, a confusion with the ritual role of the *hulṭuppû*-rod, which is used to protect against evil. The ruling (and colophons) in our line of UH replace the ka-inim-ma rubric. At least three manuscripts, E, y, and t, are probably copies of Muššu’u incantations, since they all contain a catchline of the incantation *šimmatu*, which is an incipit of Muššu’u Tablet 8:

E	én šī[m-ma-tu ₄ šim-ma-tu ₄]
t	šim-mat šim-mat šim-mat x [.....]
y	[én šī]m-mat šim-mat UZU šim-mat SA.A šī[m-mat] ʿÁ ¹ š[im-mat GİR]

= catchline Muššu’u 8/a, cf. Böck 2007: 266, and see VAT 13723+ i 21’ (Geller 2000: 227).

One late colophon reads:

y	[GIM SUMUN-šú] ba-ár up-pu-uš IM ^m Ta-nit-ṭ[u ₄ -EN pa-lih EN u]
	^d GAŠAN-ia ₅ ina qē-reb _x (GAL) NU.TÛM-šú ITI.Š[U UD n.KAM MU n.KAM
	^m A-lik-sa-an-dar LUGAL KUR.KUR] (cf. Finkel 1991: 98)

- 128 j [én]g hul a-lá hul lú-ra ba-gub-ba
 oc én é-[nu-ru] udug hu[l] lú-ra [.....]
 j [ú-tuk-k]u lem-nu a-lu-ú lem-nu šá a-na LÚ taz-zi-zu
 oc šá ana [LÚ] iz'-z[i-zu]
- 129 j [..... g]al₅-lá hul lú-ra gar-ra
 a g[edim hul]
 oc gedim hu[l]
 j [e-tem-mu l]em-nu gal-lu-ú lem-nu šá a-na LÚ iš-šak-nu
 a ^re⁷-[.....]
 oc gloss: šá ana [.....]
- 130 a gá-^re⁷ [.....]
 j [..... lú-m]u₇-mu₇ ^den-ki-ga me-en
 oc gá-e [.....] ^den-ki-[.....]
 a maš-^rmaš⁷ [.....]
 j [.....] ^rd⁷é-a a-na-ku
- 131 a šir-k[û-ga]
 j [.....] ^dasal-lú-hi me-en
 oc maš-maš gal [.....]
 j [maš-maš-g]al-lu šá ^dmarduk a-na-ku
- 132 a udug hul ^ra⁷-[lá]
 j [..... hu]l lú-ra nam-ba-te-ge₂₆-e-dè
 oc udug h[ul] lú-r[a]
 j [ú-tuk-ku lem-nu a-l]u-ú lem-nu a-na LÚ a-a iṭ-hu-^rú⁷
 a om.
- 133 a ^{giš}ma-nu ^{giš}tukul m[ah]
 D [.....-n]u ^{giš}tukul mah dingir g[al-.....]
 j [..... ga]l-gal-e-ne-ke₄ šu-mu mu-un-da-an-[gál]
 oc ^rgiš⁷m[a-.....]
 D ^re⁷-ru kak-ku ši-ru ^ršá⁷ DIN[GIR.....]
 j [.....] šá DINGIR.MEŠ GAL.MEŠ ina ŠU²-ia na-š[á-ku]

Demons to note the exorcist's credentials:

- 128 Incantation. O evil Utukku and Alû demons, you who stood opposite a victim;
 129 O evil ghost and Sheriff-demon, who were set against a victim:
 130 I am the exorcist of Ea,
 131 I am the chief exorcist of Marduk.
 132 May the evil Utukku and Alû demons not approach the victim.
 133 I hold in my hands the exalted e⁷ru-wood weapon of the great gods.

131 Note the variant in Ms. a: šir-k[û-ga] // [šerkugû], the 'incantation chant' (lit. pure song), which is unexpected in this context and probably not represented in the Akk.

133 Cf. UH 3: 153.

- 134 D [u]dug hul a-lá hul gedim h[ul]
 j [..... gedi]m hul gal₅-lá hul dingir hul maškim ʾhulʾ
 a udug hul ʾaʾ-[.....]
- 135 a sil₇ igi-[mu-ta]
 D (om.) zi an-na h[é-.....]
 j [.....] zi an-na hé-ʾpàʾ zi ki-a hé-ʾpàʾ
 j [*dup-pir ina pa-n*]i-ia niš AN-e lu-ú ta-mat niš KI-ti lu ta-mat
- 136 D lú-u₁₈-lu dumu dingir-ra-na ba-[.....]
 a lú-u₁₈-lu d[umu] ba-r[a-te-ge₂₆-dè]
 j [.....] dumu dingir-ra-na [.....]
 j [LÚ DUMU DINGI]R-šu
- 137 j [an-gin₇ hé-en-kù-ga ki-gin₇ hé-en-sikil-la šà-an-gin₇ he-en-dadag-ga]
 j [*ki-m*]a AN-e li-lil [*ki-m*]a KI-ti li-bi-ib [*ki-ma q*]é-reb AN-e lim-mir
- 138 j [eme hul-gál bar-šè h]é-em-ta-gub

-
- 139 a ka-inim-ma [udug hul-a-kám]
 D [k]a-inim-ma [.....]
 j (ruling)
-

- 134 Evil Utukku-demon, Alû-demon, ghost, Sheriff-demon, evil god, and Bailiff-demon,
 135 depart from before me, be adjured by heaven and earth.
 136 May [you not approach] the man, son of his god.
 137 May he be pure [like] heaven, clean like earth, and shine [like] the midst of heaven.
 138 [May the evil tongue] stand [aside].

-
- 139 It is an Udug-hul incantation.
-

134 The Akk. has been restored in Geller 2007: 141.

137 A common doxology such as this appears elsewhere, e.g. Šurpu Appendix rev. 26-29 (a Namerimburuda incantation).

- 140 D éⁿ udug hul-gál [su lú-ka]
 j [.....] mu-un-gál
 a éⁿ udug hul-[.....]
 a ú-tuk-ku lem-[nu ina zu-mur a-me-li]
 j [..... i-ba-áš]-ši
 D ú-tu[k-.....]
- 141 D a-lá hul-gál [su lú-ka]
 j [..... mu-u]n-gál
 a ʳa-lá hulʳ [.....]
 a a-lu-ʳúʳ le[m-nu ina zu-mur a-me-li]
 j [..... i-ba-áš-š]i
 D a-lu-u [.....]
- 142 D gedim hul-gál [su lú-ka mu-un-gál]
 a gedim hul-ʳgálʳ [.....]
 j [.....-g]á[1]
 a e-ṭem-mu l[em-nu ina zu-mur a-me-li i-ba-áš-š]i
 D e-ṭem-m[u]
- 143 a gal₅-lá hul-gál [su lú-ka mu-un-gál]
 D gal₅-lá hul-gál [.....]
 a gal-lu-ú lem-[nu ina zu-mur a-me-li i-ba-áš-š]i
 D gal-lu-ʳuʳ [.....]
- 144 a ʳnam-tar hu[1 su lú-ka mu-un-gál]
 D nam-tar hul-gál [.....]
 a ʳnam-ta-ʳru lem-nu ina zu-mur a-me-li i-ba-áš-š]i
 D nam-ta-r[u]
- 145 a sag-gig [.....]
 D sag-gig é-t[aʳ]
 D di-ʳu i[š-tu bi-ti]
- 146 D en gal ʳen-ki-ke₄ [nun engur-ra-ke₄]
 a en gal ʳen-k[i-.....]
 D be-lu GAL-ú ʳé-a r[u-bu-ú ina ap-si-i]
 a be-lu GAL-ú [.....]

Demons within the body:

- 140 Incantation. The evil Utukku is present [in the victim's body],
 141 the evil Alû-demon is present [in the victim's body],
 142 the evil ghost [is present in the victim's body],
 143 the evil Sheriff-demon [is present in the victim's body],
 144 the evil Fate-demon (Namtar) [is present in the victim's body].
 145 Headache [.....] *from the house*.
 146 The great lord Ea, [Prince of the Apsû],

140-144 The restoration su lú-ka is based on UH 7: 14 and 86 above.

146 Cf. UH 6: 30 above.

- 147 D nam-šub eridu^{ki}-ga [u-me-ni-si]
 a nam-šub erid[u.....]
 a *ši-pat er*[₄-*du*₁₀ *id-di-ma*]
 D *ši-p[at*]
 148 D nam-tar su lú-ka [mu-un-gál]
 a ^dnam-tar s[u]
 D *nam-t[a-ru ina zu-mur a-me-li i-ba-áš-ši]*
 a ^d*nam-ta-r[u*]
 149 D udug hul dab₅-ba-a-ni [bar-šè hé-em-ta-gub]
 a udug hul ^rdab₅-[.....]
 D *ú-tuk-ku lem-nu ^rka^r-[mu-ú-šú ina a-ha-a-ti li-iz-ziz]*
 150 D udug sig₅-ga-[^dlamma sig₅-ga hé-en-su₈-su₈-ge-eš]
 a udug sig₅-g[a-.....]
 u (traces)
 D (gloss mostly obscured by ruling)

-
- 151 a ka-inim-ma [.....]
 D ka-inim-[.....]
 u [.....] udug hu[l-a-kam]
-

- 152 h [én udu]g hul-gál edin-na-zu-šè [a-lá] hul edin-na-zu-šè
 a én udug hul [.....ed]in-na-z[u-..]
 D én u[dug]
 u [.....] edin-na-[.....]
 (z én udug hul edin-na-zu-šè a-lá hul edin-na-zu-šè)
oc én é-nu-[ru] [udug hul e[din-zu-šè] a-lá hul ^redin^r-zu-š[è]
 h *^rú-tuk^r-ku lem-nu a-na še-ri-ka a-^rlu^r-ú lem-nu a-na še-ri-ka*
 a [.....]-nu a-na š[e-.....]
 u [.....] ^ra^r- na še-ri-ka [.....]
 (z *ú-tuk-ku lem-nu a-na še-ri-ka a-lu-ú lem-nu a-na še-ri-ka*)
oc gloss: *ana še-ri-ka*

- 147 cast the spell of Eridu.
 148 As for the Fate-demon (Namtar) [which is present] in the man's body,
 149 may the evil Utukku-demon who has seized (the victim) stand aside.
 150 may the good spirit [and good genius be there at his side].

-
- 151 It is an Udug-hul incantation.
-

Demons go home!

- 152 Incantation. Evil Utukku-demon to your steppe! Evil Alû-demon to your steppe!

148 Cf. l. 14 and 86 above.

152-153 This is one of the more frequently cited UH incipits, appearing in various contexts, e.g. Abusch-Schwemer 2011: No. 9.3, 26', Schramm 2008: No. 21, 1. Note that Ms. h adds an extra line not found in other Mss.

- 153 h [ged]im hul edin-na-zu-šè ᵑgal₅-lá hul ᵑedin-na-zu-šè
u gedim hul edin-na-zu-[.....]
a [..... edi]n-na-ᵑzuᵑ-[.....] edin-na-zu-[..]
(z gedim hul edin-na-zu-šè gal₅-lá hul edin-na-zu-šè)
oc gedim hul edin-zu-ᵑšè ᵑgal₅-lá hul edin-zu-šè
h ᵑeᵑ-ᵑtem-[mu lem]-nu a-na ᵑše-ri-ka gal-ᵑluᵑ-[ú lem]-nu a-na ᵑše-ri-ka
a [.....] lem-nu a-na ᵑšeᵑ-[.....]-ᵑúᵑ lem-nu a-na ᵑše-ri-[i-..]
(z e-ᵑtem-mu lem-nu a-na ᵑše-ri-ka gal-lu-u lem-nu a-na ᵑše-ri-[ka])
- 153a h dingir hul edin-na-z[u-š]è ᵑmaškim hul ᵑedin-na-z[u-š]è
h i-lu-[ú lem]-nu a-na ᵑše-ri-ka ra-bi-ᵑ[ᵑu] l[em]-nu a-na ᵑše-ri-ka
- 154 h ^{kuš}a-edin-lá-zu-š[è šu hé]-bí-in-ti
a [.....]-zu šu hé-bi-in-[..]
G [.....-l]á-ᵑzuᵑ [.....]
oc ^{kuš}a-[n]a-de-e-ka gá-lá-zu šu h[é]-bí-in-ti
h na-a-a-ad-ka li-qa
a [..]-ᵑaᵑ-ad-ka li-q[i-..]
G ᵑna-ad-kaᵑ li-ᵑiᵑ-q[i-má]
u [n]a-ᵑad-ka ᵑliᵑ-q[i-..]
oc ^{kuš}na-ru-uq ᵑle-ᵑiᵑ-ma
- 155 h ᵑšukuᵑ-a-zu-šè [hé-bí]-in-ti
a [.....-h]i-a-zu šu hé-bí-in-t[i]
G [.....]-zu [.....]
oc šuku-i-zu šu hé-ᵑbíᵑ-in-ti
h ku-ru-mat-ka li-qa
a [..]-ru-um-mat-ka le-ᵑqéᵑ
G ku-ru-um-mat-ka li-i-ᵑqéᵑ
C ᵑkuᵑ-r[u-.....]
u [.....]-mat-ka ᵑliᵑ-[..]
- 156 a ^{kuš}a-gá-lá-zu šu hé-bí-in-ti
C ^{kuš}a-ᵑgáᵑ-l[á-.....]
G [.....-g]á-lá-zu š[ᵑu]
h ^{kuš}a-ga-lá-[.....]-bí-in-ti
a ᵑnaᵑ-ru-qa-ki le-ᵑqé
C na-ruq-qa ᵑleᵑ-[..]
G na-ruq-qa-ka li-i-ᵑqé
u [..]-ᵑruqᵑ-ka ᵑliᵑ-[..]
h na-ᵑruᵑ-qa-ka li-qa

153 Evil ghost to your steppe! evil Sheriff-demon to your steppe!

154 Take your leather pouch,

155 take your daily food ration(s),

156 take your leather bag.

154 UHF 844 includes a gloss *na-de-e-ka*, as well as the translation ^{kuš}*na-ru-uq*, indicating the scribe's uncertainty as to which Akk. synonyms to use; see also below, l. 156. The *Compendium* (Schramm 2008: 183, 13) reads ^{kuš}*ùmmu* (with a phonetic reading ^{kuš}*um-ma*), but this orthography loses the graphic pun of the similar terms ^{kuš}*a-edin-lá* and ^{kuš}*a-gá-lá*.

- 157 a ki-gub-ba-zu ^dutu-è-a nu-me-a
 C ki-gub-ba-zu [.....]
 G [.....-b]a-zu ^dutu-è-dè [.....]
 u [.....]-^rè^r-[.....]
 h ki-gub-ba-[.....]-èⁱ nu-me-a
oc ki-gub-ba-^rzu^r ^dutu-è-da nu-me-^ra^r
 a *man-za-az-ka ul šá ši-it* ^dUTU-šⁱ
 C *man-za-az-ka* [.....]
 G [.....-z]a-az-ka ul šá šⁱ[i-.....]
 u [.....] ^rdUTU^r-[..]
 h *man-za-^raz^r-ka ul ši*(text: šá-zu)-*ta* ^dUTU-šⁱ
oc *ma-an-za-az-ka ul ši-it šam-šⁱ*
- 158 a ki-tuš-a-zu ^dutu-šú-a nu-me-a
 C ki-tuš-a-zu [.....]
 G [.....]-z]u ^dutu-šú-a-šè [.....]
 h k[i-t]uš-a-[.....]-šú-a nu-me-a
oc ki-gub-ba<-zu> ^dutu-šú-a-šè nu-me-a
 a *šu-bat-ka ul šá e-reb* ^dUTU-šⁱ
 C *šu-bat-ka* [.....]
 B [.....] ^rd^rUTU-šⁱ
 G [..... u]l šá ^re^r-[.....]
 h *šu-bat-ka ša e-reb* ^dUTU-šⁱ
oc *e-reb* ^d<UTU>
- 159 a ^rú-gu₇^r-zu ú-gu₇ gedim-ma-ke₄
 C ú-gu₇-zu [.....]
 B [.....] ^rgedim^r-ma-ke₄
 h ^rú-gu₇^r-z[u] gedim-ma-ke₄
oc ú-gu₇-zu ú-gu₇ gedim-e-ne-ke₄
 a ^r*ma-ka^r-lu-ka ma-ka-lu-ú e-ṭem-mu*
 C *ma-ka-lu-ka* [.....]
 B [.....]-^re^r e-ṭem-mì
 G [.....-l]e-^re^r e-ṭem-[..]
 h *ma-ka-lu-ka ma-kal e-ṭim-mu*
oc *ma-kal-ka ma-kal e-ṭe-[m]i*

- 157 Your place is not in the East,
 158 your dwelling is not in the West,
 159 your food is the food of ghosts,

- 160 a a-^rnag⁷-zu a-nag gedim-ma-ke₄
 C a-nag-zu [.....]
 B [..... g]edim-ma-ke₄
 h [.]nag-zu a-^rnag gedim-ma⁷-ke₄
oc a-nag-zu a-nag g[edi]m-e-ne-ke₄
 a *maš-qit-ka maš-ti-ti e-ṭem-mu*
 C *ma-al-ti-it-ka* [.....]
 B [.....-t]i e-ṭem-mi
 G [.....] ^re⁷-ṭem-[..]
 h *maš-ti-it-ka maš-ti šá¹ e-ṭem-mu*
oc *maš-qit-ka maš-[t]i-it e-ṭem-mi*
- 161 a lú-u₁₈-lu dumu dingir-ra-na
 C lú-u₁₈-lu [.....]
 B [.....]-^re-ne⁷
 h [l]ú-u₁₈-lu dumu dingir-ra-na
oc lú-^rúlu⁷ dumu dingir-ra-na
 a *a-me-lu ma-ri DINGIR-šú*
 C *a-me-lu DUMU* [.....]
 h *a-me-lu mar DINGIR-šú*
 B om.
- 162 a ub-^rub-da⁷ nam-ba-gub-bu-dè
 C ub-ub-ta [.....]
 B [.....-gu]b-^rbu-dè-en⁷
 h [.....]-ta ^rba⁷-ra-na-gub-bu-dè
oc ub-ta ba-ra-an-da-gub-gub-bu-dè
 a ^rina túb⁷-qa-^ra-tú⁷ la ta-at-ta-nam-za-zu
 C *ina tub-qa-a-ti* [.....]
 B [.....-z]u
 h *túb¹-qa-a-tú la ta-at-ta-na-az-za-zu*
oc *ina tu-ub-qí la ta-az-za-zu*
- 163 a ^rda-da⁷-ta ba-^rra-an⁷-dúr-ù-dè
 C da-da-ta [.....]
 B [.....]-dè-en
 h [ub-u]b-ta ba-ra-na-an-dúr-dè
oc da-ta ba-ra-an-da-dúr-e-dè
 a *ina šá-ha-a-ti la ta-at-ta-na-áš-šá-ab-šú*
 C *ina šá-ha-a-ti* [.....]
 B [.....]-a[b-..]
 jj [..... t]a-at-ta-n[a-.....]
 h *ina šah-hat la ta-at-ta-aš-šab-šú*

160 your drink is the beverage of ghosts.

161 As for the man, son of his god,

162 do not keep standing in corners,

163 nor constantly sit in nooks,

162 The *túb*-sign of Ms. h is written as /i + ta/.

- 164 a šà-uru-a-t[a] nam-ba-nigin-e-dè
 C šà-uru-a-^rta^r [.....]
 jj [..... kúkku-g]a nam-ba-nigin-^re^r-[dè]
 h [...-ur]u nam-ba-nigin-e-dè
oc šà uru-ka nam-ba-nigin-e-dè-en
 h *ina* KI *ina qé-reb* URU *la tal-ta-nam-eš*
 a *ina ŠĀ [a-li] ^rla^r <tal->^rta^r-nam-meš*
 C *ina lib-bi a-li* [.....]
 jj [..... i]k-le-ti^re^r [.....]
 165 a bar(copy: ki)-^rta^r-bi-šè nam-^rba-nigin-e-dè^r
 jj [..... na]m-^rba-nigin^r-[.....]
 h [.....-b]i-^ršè^r nam-nigin-e-dè
 a *ina a-ha-a-tú la ta-sa-na-har-šú*
 h *ina a-hat-su la tas-sa-na-^rhar^r-šú*
 C ^rana^r [.....]
 jj (traces)
 166 a ^rki^r-ù[r]a-šè kur-ra-šè kúkku-ga-zu-šè gen-na
 C ki-ù[r]
 h [..... k]ur-^rka-ke₄^r kúkku-ga-zu-šè gen-na
oc ki-ùr kur-ra-ka-ke₄ kúkku-zu-šè gen-ba
 a *ana ^rdu-ru-uš^r KI-ti ana ik-le-ti-ka at-lak*
 h [.....]-^ruš^r-šú *er-še-tu ik-lé-ti-ka at-lak*
 167 a zi dingir gal-gal-e-ne-ke₄ i-ri-pà ha-ba-ra-du-un
 h [.....]-ne hé-pà ha-ba-^rra^r-du-^run^r
oc zi dingir gal-gal-e-ne-ke₄ i-ri-pà ha-^rba-ra^r-du-un (+ruling)
 h [niš DINGIR.MEŠ GAL.MEŠ lu-ú ú-t]am-mi-ka ta-na-at-tal-l[ak]
 168 a én ^rhul^r-gál hé-me-en hul-gál hé-me-en (+ colophon)

- 164 stop encircling (the victim) in the dark in the middle of a city,
 165 or surrounding him in the outskirts,
 166 (but) go off to the bottom of the Netherworld, and to your obscurity.
 167 Be adjured by the great gods, so that you indeed depart.
 168 (Catchline of Tablet 8.)

164 The first two signs (šà uru) in Ms. a are now lost but are clearly visible in CT 16 26 iv 27, which also applies to the first two signs *ina* ŠĀ of the Akk. line. The Sum. kúkku in Ms. jj is restored after the Akk. *ik-le-ti*.

165 CT 16 26 iv 29 shows ki-[t]a-bi-šè, although the first sign should be bar rather than ki (as Schramm 2008: 186, 35).

166 The *-ti-ka* signs in Ms. h (Akk.) are written as a ligature.

168 For the colophon of Ms. a, cf. Hunger 1968: No. 415. The tablet is dated to the 'reign of Antiochus, SE year 108 = 204 / 203 BCE. 'According to its original was it written and collated, the tablet of Bēl-ibni son of Munahhiš-Marduk son of Eṭeru-iqbi, the [hand] of Bēl-šunu son of Bēl-mušetiq-šēti.

Month of Sivan, 4th day of year 108 of Antiochus and Antiochus his son, the kings.

colophon: GIM BÉ-šú SAR-*ma* IGI.TAB

IM.DUB ^mdEN.DÛ A šá

^m*mu-na-hiš*-^dŠÚ A ^mSUR.E

[ŠU] ^mEN-šú-*nu* A šá

[^dE]N.DIB.UD.DA

[... ⁱ]SIG UD 4 KÁM MU 1 ME 8 KÁM

[^m*an-ti*-[']-*i-k*]u-su ù

[^m*an-ti*-[']-*i-ku-su* DUMU-šú] LUGAL.MEŠ

Udug-hul Tablet 8

* = copied MJG

*A = K 4661 + 4821 + 4939 + 5086 + 5164 + 5697 + 11576 (= CT 16 27) (+) K 5143 (+) K 5292 + 5344; ll. 1 – 15; 21 – 32; 38 – 46; 50 – 53	pl. 59-62
*B = K 5009 + 5060 (+) K 3152 + 5244A + 83-1-18, 769; ll. 4 – 51	pl. 63-65
*d = BM 35056 + 35191 + 35193 (Sp II 746); ll. 16 – 38	pl. 66
*E = K 5330; ll. 18 – 42	
*H = K 5051 + 5359 (BA 10/1 127) (+) K 5236; ll. 8 – 16; 30 – 33	pl. 67
*I = K 16731; ll. 33; 42 – 45	pl. 68
*j = K 8472 (+) Sm 132 (+) Sm 134 + 2184; ll. 31 – 36; 38 – 41	pl. 68
*k = Rm 791; ll. 9 – 18	pl. 67
*l = Sm 778; (previous copy: BA 10/1 126b) = ll. 9 – 12; 42 – 45	pl. 67
m = CBS 4507 (previous copy: PBS I/2 116 149-53); ll. 12 – 14	pl. 139-140
*n = BM 65498 (extract); ll. 21 – 24	pl. 68

second millennium sources

*oc = Ni 2676 + 2997 + 4017 + 4018 (= UHF Ms. C, 857-883); ll. 14 – 28; 45 – 53	pl. 152-153
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1	A	én hu[l-gál] hé-me-en hul-g[ál] hé-me-en
	A	lu-ú [le]m-nu at-ta, lu-ú [le]m-nu at-ta
2	A	a-lá hul-gál hé-me-en
	A	lu-ú a-lu-ú lem-nu at-t[a]
3	A	a-lá hul é-gar ₈ diri-ga-gin, lú-ra in-gu[l]u ₈ -a hé-me-en
	A	MIN šá ki-ma i-ga-ri i-qap-pu-ma UGU L[Ú in-n]a-ba-tu at-ta ₅
4	A	a-lá hul ka 'lál šu gîri' kēš-kēš- ^r de ₅ hé-me-en
	A	MIN šá pa-a i-haṭ-ṭ[i-ma ina qa-t]i u še-p[i i-ka]s-su-ú at-ta ₅
	B	[.....] 'i ^r -kas-su-ú a[t..]
5	A	a-lá hul ka nu-tuku-[a] hé-me-en
	A	MIN šá pa-a la i-šu-ú at-ta
	B	[.....]-šu-ú at-ta

The Alû-demon – an unseen danger

- 1 Incantation. Whether you be evil, whether you be evil,
- 2 whether you are the evil Alû-demon,
- 3 whether you are the evil Alû-demon who is like a wall that caves in and collapses upon the man,
- 4 whether you are the evil Alû-demon who muzzles the mouth and binds the hand and foot;
- 5 or whether you are the evil Alû-demon who has no mouth,

1 Cf. Scurlock 2006: No. 303, a medical ritual against seizure by a ghost, contains a reference to this incipit in l. 5: ÉN HUL-GÁL HÉ-ME-EN še-ri AN.BAR₇ u AN.'USAN' ŠID-nu, 'you recite "HUL.GÁL HÉ.ME.EN" in the morning, noon, and evening.' This incipit is also cited in two other sources, at least. One is in a Neo-Assyrian letter, SAA 10: 238 (=ABL No. 24), in which the LÚ.MAŠ. MAŠ cracks the whip ([ina qî]-na-zi i-mah-[haš]) and recites this UH incipit (ÉN HUL.GÁL] HÉ.ME.EN ŠID-nu). This exact same instruction appears in a Namburbi, which gives the instruction: LÚ.MU₇.MU₇ qin-na-za [Sîg-aš É]N HUL.GÁL HÉ.ME.EN ŠID-nu, 'the exorcist [cracks] the whip and recites the incantation, HUL.GÁL HÉ.ME.EN' (LKA 108 = Ebeling 1956: 24, 6-7). There then follows other ritual instructions, in which the exorcist smashes a pot, takes the milk of a yellow cow, yellow ewe, and yellow goat, and then recites Utukkū Lemnūtu incantations over the king (LÚ.MAŠ.MAŠ ana UGU LUGAL ÉN UDUG.HUL.MEŠ ŠID-nu).

- 6 A ṛa¹-lá hul me-dím nu-tuku-a hé-me-en
 A MIN šá bi-na-a-t[i]a i-šu-ú at-ta
 B [.....]a i-šu-ú at-ta
- 7 A ṛa¹-lá hul giš nu-[tu]ku-a hé-me-en
 A [M]IN la [š]e-mu-ú at-ta
 B [.....]-ú at-ta
- 8 A ṛa¹-lá hul igi-kir₄ nu-tuku-a hé-me-en
 H [.....-e]n
 A [MI]N šá zi-mi la i-šu-ú at-ta⁷
 B [.....]a i-šu-ú at-ta
 H [.....]-ta₅
- 9 A [a]-lá hul ki-^dutu-kam ṛigi na-an⁷-du₈-ru-u₈-a hé-me-en
 H [.....]h)é-me-en
 B [.....]-u₈-a [.....]
 I [.....]na-an-du₈-ru-u₈-a hé-me-en⁷
 A [MI]N ṛšá⁷ it-ti^dUTU la i⁷-nam-ma-ru at-ta
 B [.....]-ṛnam⁷-[m]a-ru [.....]
 H [.....] at-ta₅
 I (trace)
- 10 A [a-lá hu]l ṛki-ná ge₆-a lú-ù-sá⁷-ta ṛan-úr⁷-u₈-a hé-me-en
 B [.....]-ù-sá ṛin-úr⁷-ra-u₈-ṛa⁷ [.....]
 H [.....]-a hé-me-en
 I [.....]-ú]r-u₈-a hé-me-en
 B MIN šá ina ma-a-a-al m[u]-ši LÚ ina šit-ti i-ri-i[h-.....]
 A [.....] ina ma-a-a-al mu-ši LÚ ina šit-ti i-ri-i[h-h]u-ú at-ta
 H [.....-i]h-hu-u at-ta₅
 I [.....] i-ri-hu-u at-ta

- 6 whether you are the evil Alû-demon who has no limbs;
 7 whether you are the evil Alû-demon who cannot hear,
 8 whether you are the evil Alû-demon who has no face,
 9 whether you are the evil Alû-demon who is not visible (even) by daylight;

The Alû demon at night

- 10 or whether you are the evil Alû-demon who, in bed at night, copulates with a man in his sleep,

7 Alternatively, 'does not obey'. The Sum. is more literal, 'does not give ear'.

10 This line is important in showing that the verb *rehû* can be used intransitively, 'to have sex', as well as the more usual transitive use of 'to spawn'; see also UH 6: 7. Sum. *úr* here may be a phonetic writing for *a-ri(-a)*.

The line is the clearest evidence for an incubus/succubus relationship, well attested in later magic, such as in Aramaic incantation bowls and in medieval magic, in which the demon can take the form of either man or woman. In UH 8, this would require that the LÚ in this line be generic for 'victim', without any gender affiliations, assuming that the Alû-demon could adapt itself to the appropriate sex as required.

- 11 B a-lá hul ù-sá kar-kar-re lú-a túm-mu-dè i[n-.....]
 A [... hu]l ^{an}usán kar-kar-re lú túm-mu-dè in-gub-b[u-..]-^ra hé¹-m[e-..]
 H [.....]-bu-u₈-a hé-me-en
 l [.....]-gub-gub-u₈-a hé-me-en
 B MIN e-kem šit-ti šá LÚ ana ta-ba-li iz-[.....]
 A [...]^re¹-kem šit-ti šá LÚ ana ta-ba-^rli iz¹-[.....]
 H [.....]-zu at-ta₅
 l [..... i]z-za-az-zu MIN
- 12 B a-lá hul dingir ge₆-a du-du šu pil-lá ní nu-t[e-.....]
 A [... h]ul dingir ge₆-a du-du šu pil-lá n[u-.....]
 m a-lá hul dingir ge₆-a du-du šu pil-lá nu-te-gá-dè hé-me-en
 H [.....]-^ra¹ hé-me-en
 l [.....-t]e¹ hé-me¹-en
 B MIN DINGIR mut-tal-lik mu-ši [š]á^r qa¹-ti lu-^r'-a-ti la^r i¹-[.....]
 A [.... DINGI]R mut-tal-lik mu-ši šá qa-ti lu-^r'u-a¹-[.....]
 H [..... l]a i-šah-^rhu¹-tu^r at-ta₅^r
 l (trace)
- 13 B a-lá hul lú-ra n[ú]-a anše-gin₇ ì-ka[š₄-.....]
 A [... h]ul lú-ra nú-a anše-g[in₇-.....]
 m a-lá hul lú-ra nú-a anše-gin₇ kaš₄-u₈-a hé-me-en
 H [.....]-^ru₈¹-a hé-[.....]
 B MIN šá e-li L[Ú ra]b-šu-ma ki-ma ANŠE [.....]
 A [..] šá e-li LÚ rab-šu [.....]
 m MIN šá e-li LÚ rab-šu-[m]a^r ki¹-ma i-me-ri i-šá-an-ú at-ta
 H [..... -r]i i-šá-an-nu-ú [.....]
 k [..... GI]M^r i-me-ri la¹ i-šá-an-nu-ú at¹-[..]

11 whether you are the evil Alû-demon, ‘sleep-snatcher’, who stands ready to carry off a victim,

12 whether you are the evil Alû-demon who is a god stalking at night, who does not wash (his) filthy hands;

13 whether you are the evil Alû-demon who urinates like an ass while crouching over a man;

12 The reading is ge₆-a du-du, see Geller 1985: 95 n. 158 and 96 n. 174, as well as the expression which occurs repeatedly in UH 7: 27-28, 33, 52-53, lú-ge₆-sa₉(var. sâ) // mušamšû, ‘going at night’. For another attestation to this expression, see the parody incantation PRAK 2 C 1: üz-e tûr-ra amaš-a ge₆ mu-sâ-e gen-na na-ma-an-du₁₁-du₁₁-^rda¹ // e-zu-um i-na ta-ar-[ba-ši ù] su¹-pu-r¹ ú-ša-am-ša i-da-li-pa-an-ni a-li-ik-ma i-da-al-li-pa-an-ni, ‘the goat spends the night in the pen and fold (Akk. and keeps me awake); go – it keeps me awake’ (edition Lambert 1991: 416, 11).

13 The line is actually a pun, with kaš₄ ‘to run’ for kâš, ‘to urinate’, and i-šá-an-nu-ú (var. i-šá-an-ú) is a pun on šīānu/šātānu ‘to urinate’ and šānû ‘to run’.

- 14 m a-lá hul siskur nu-un-zu-^ra⁷ [m]a-ad-gá nu-tuku-a hé-me-en
 B a-lá hul sískur [...u]n-zu-a^{zi}mad-gá [.....]
 A [-l]á hul ^rsiskur⁷ nu-un-^rzu⁷-[.....]
 H [.....-tu]ku-a hé-m[e-en]
 k [.....^{zi}m]ad-gá nu-tuku-a hé-me-e[n]
oc [.....] ^rsiskur⁷ [..... m]a-ad-gá n[u-.....]
 m MIN *ša ni-qa-a la i-du-^ru⁷ ma-aš-ha-ta la i-šu-ú* MIN
 B MIN *šá ni-qa-a l[a ..-d]u-ú ma-^raš⁷-h[a-.....]*
 A [MI]N *šá ni-q[a-a l]a i-du-^rú⁷* [.....]
 H [..... l]a i-šu-u at-[..]
 k [.....]-^rú⁷ ma-aš-hat la i-šu-ú at-ta
oc [*š*]á ni-qa-a la [.....] ma-aš-ha-tú la ^ri⁷-[.....]
- 15 B a-lá hul lú-r[a ^{giš}má-gi]n₇ ^ru₅⁷-[a]
 H [.....] hé-me-[en]
 A [... h]u[l] ^rgišmá⁷-[.....]
 k [.....] u₅⁷-[.....]
oc [...] hul lú-ra ^{giš}má-[.....]
 B MIN *šá LÚ k[i-ma]*
 k [..... a-me]-lu GIM e-lep-pi rak-bu ^rat-ta⁷
 H [.....-b]u at-t[a₅]
oc *šá LÚ ki-ma e-te-bi-i[r]*
- 16 B a-lá hul lú-r[a giš-nú-d]a-g[in₇ nú-a hé-me-en]
 H [.....]-^ra hé-me-en⁷
 d [.....]-e[n]
oc [a]-lá hul lú-ra giš-nú-[.....]
 B MIN *šá LÚ [.....] er-^rši⁷* [.....]
 k [..... a-me]-lu GIM er-^ršú ni-i-lu at-[ta]
oc LÚ *ki-ma er-ši* [.....]
- 17 B a-lá hul lú-r[a ma-mú-d]a-gin₇ šu bí-^rin⁷-[..... hé-me-en]
 k [.....-i]n-ra-ra-u₈-ú-[da hé-me-en]
 d [.....-m]ú-^rda-gin₇ šu⁷ [.....]
oc ^ra⁷-lá hul lú-ra ma-m[ú-.....]-ra-ra-e-a h[é-]
 d [a-lu-ú lem]-nu ^ršá LÚ GIM⁷ šu-[.....]
 B MIN *šá LÚ k[i-ma šu-ut]-ti ú-šar-*[.....]
 k [..... ú-šar-p]i-du [at-ta]
oc *šu-ut-ti nen-[mu]-du(?)*

- 14 or whether you are the evil Alû-demon who knows no libation nor has any meal offering,
 15 or whether you are the evil Alû-demon who is like one who travels by boat,
 16 or whether you are the evil Alû-demon who is like one bedridden,
 17 whether you are the evil Alû-demon who caused a man to wander like in a dream,

17 Sum. ra for *rapādu* is only attested lexically (Proto-Aa 7 ii 36 = MSL 14: 121 and CT 12 29 iv 16), but this is probably a phonetic variant to /re-re/, which occurs in UH 13-15: 26 for *rapādu*.

- 18 B [a-lá] hul su-din^[mušen ki-in]-dar-gin₇ ge₆-a i[n-..... hé-me-en]
k [.....]-dal-dal-u₈-[ú-da hé-me-en]
d [.....]^{mušen} ki-in-dar-gin₇ ge₆-[.....]
oc [..... hu] su-din^{mušen!} ki-in-dar-gin₇ [.....] ^{ʾi}-in-dal-dal-le-e-da hé-[.....]
B [MIN š]á ki-ma s[u-ut-tin-nu ina ni-g]i-iš-ši ina mu-ši [it-ta-*nap-ra-šu at-ta*]
d [.....] šá GIM su-ut-^ʾtin-^ʾnu ina ni-g[i-.....]
E (traces)
oc su-ut-ti-in-ni ina ni-gi₅-ša-ti [.....] it-ta-*nap-ra-šu*
- 19 d [a-lá hul mušen-ge₆-a -gi]n₇ ki-kúkku-ga ì-d[al-dal-e-a hé-me-en]
B [..... k]i kúkku-ga [.....]
E [.....] ^ʾin-dal-^ʾ[.....]
oc a-lá ^ʾhul mušen²-ge₆²-a-^ʾgin₇ ^ʾigi-kúkku-[ga ì]-in-dal-dal-e-a hé-
d [a-lu-ú lem-n]u šá ^ʾGIM iš-šur-ru mu-ši ^ʾa^ʾ-[.....]
B [.....-š]i a-šar ik-le-t[i]
E [.....] x [.....]-^ʾti^ʾ it-ta-*nap-[ra-š]ú a[t-tú]*
oc ina ik-l[e-ti ki-ma iš-š]u-ri it-<ta-*nap-ra-šu*>
- 20 E [a-lá] ^ʾhul lú-ra^ʾ s[a-dul]-^ʾgin₇ ^ʾ[ab-du]l-^ʾu₈-a hé-[me-en]
d [..... s]a-dul-gin₇ íb-dul-[.....]
B [..... s]a-^ʾdul^ʾ-gin₇ ^ʾab^ʾ-[.....]
oc a-lá hul l[ú-..] sa-dul-gin₇ ab-dul-lu-a hé-
E [MI]N šá LÚ ki-ma [k]a-^ʾtim^ʾ-[ti] ^ʾi-kat-ta^ʾ-mu at-[ta]
d [.....] šá LÚ ^ʾGIM ka-tim-tu₄ i-^ʾ[...-t]a-^ʾmu^ʾ at-ta
B [..... k]a-tim-ti ^ʾi^ʾ-[.....]
oc ina ^ʾe^ʾ-ba-^ʾal^ʾ ša i-ka-at-ta-mu
- 21 E a-[l]á hul lú-ra sa-[a]l-^ʾhab-gin₇ ^ʾi[b]-^ʾšú-šú^ʾ-u₈-a hé-m[e-..]
d [.....]-al-ha[b-..... a]b-šú-šú^ʾ-u₈^ʾ-ú-a hé-me-en
B [..... s]a-al-hab-gin₇ [.....]
oc a-lá hul lú-ra sa-al-háb-gin₇ ab-šú-šú-a hé-
E ^ʾMIN^ʾ šá LÚ ki-ma a[l-l]u-^ʾhap-pi i-sah-ha^ʾ-pu at-[..]
d [.....] ^ʾLÚ^ʾ G[IM a]l-lu-hap-pu i-sah-ha-pu at-ta
B [.....] al-lu-hap-pi [.....]
A [..... š]á L[Ú]
n (traces)
oc šá ki-ma al-lu-ha-pí ša ú-sà-ha-pu

- 18 or whether you are the evil Alû-demon who always flies about like a bat in the clefts at night,
19 whether you are the evil Alû-demon who always flies around at night like a bird in the dark,
20 or whether you are the evil Alû-demon who covers the victim like a gill net,
21 whether you are the evil Alû-demon who snares the victim like a hunting-net,

22 The first four signs in the Akk. of Ms. d are erasures, and the first three signs of the gloss on the OB Ms. have been erased but remain legible.

- 22 E [-l]á hul ge₆-ù-n[a]-^rgin₇ igi-du₈ n[u]-tuku-a hé-m[e-..]
d [.....g]e₆-ù-na-g[in₇ igi-du₈ nu-tuku-a hé-me-en
B [.....-n]a-gin₇ igi-du₈ n[u].....
A [.... h]ul ^rge₆-ù'-[.....]
n [.....]-na-^rgin₇ igi'-[.....]
oc a-lá hul ge₆-ù-na-gin₇ igi¹-du₈-a nu-un-tuku-a
E [MI]N šá ki-ma mu-^rši ni-iṭ^r-la l[a] ^ri-šu-ú^r at-[..]
d [a-l]u-ú lem-nu šá G[IM mu]-ši ni-iṭ-lu la i-šu-ú at-ta
B [.....-š]i ni-iṭ-la l[a]
A [..... š]á ki-ma mu-š[i]
n [..... m]u-^rši^r ni-iṭ-lu la i-šu-[.....]
oc ^ršá ki-ma^r x x ni-iṭ-la la i-šu-ú
- 23 d [..... hu]l ka₅-ni uru si-ga-gin₇ g[e₆-a] i-du₉-du₉-u₈-ú-a hé-me-^ren^r
E [.....] hul ka₅-a uru-^rsi-ga-gin₇ ge₆^r-[....]-^rdu₇^r-du₇^r-u₈^r-[a h]é-[.....]
B [.....ur]u-^rgin₇^r ge₆-a i-du-d[u].....
A [a-l]á hul ka₅-a u[ru]
n [.....]-^ra^r uru si-ga-gin₇ ge₆-a i-du[u₉]-.....
oc a-lá hul ka₅-a uru si-ga-gin₇ ge₆-a i-du₉-du₉-e-da hé-
d ^ra^r-lu-ú lem-nu šá GIM šel-le-bu U[RU] šá-qu-um-mi-iš ina mu-ši i-dul-lu ^rat^r-[ta]
E [MI]N šá ki-ma še-le[b] ^rURU šá-qum-meš ina^r [m]u-ši i-dul-[..] ^rat^r-[..]
B [.....] šá-qum-meš ina mu-ši i-du-u[l-.....]
A [MI]N šá ki-ma še-leb U[RU]
n [..... ^rši^r-li-bi a-lu ^ršá^r-qu[m].....]
oc šá ki-^rma^r še-leb a-lim¹ šá-qum-mi [...] mu-ši i-dul-lu
- 24 E g[á]-^re lú-mu₇^r-m[u, l]ú-sán[ga-ma]h me kù-ga eridu^{ki}-ga m[e-..]
d [..]-^re lú-mu₇-mu₇ sá[nga (om.) k]ù-ga eridu^{ki}-ga me-e[n]
B g[á]-..... l]ú sánga-mah me kù-ga eridu^{ki}-g[a]
A [..]-e lú-mu₇-mu₇ lú-s[ánga]
n [.....-sánga]a-^rmah^r me kù-ga [.....]
oc [..... š]im-mú sangá-mah [....-g]a eridu^{ki}-ga me-en
E [.....-pu] šá-an-gam-[m]a-hu mu-^rul^r-[.....]
d [-š]i-pu šá-gam-ma-hu mul-l[il š]á par-ši šá eri₄-du₁₀ ana-k[u]
B [.....] mu-ul-lil par-^rši^r šá eri₄-du₁₀ ^ra-na-ku^r
A ^ra^r-ši-pu šá-an-gam-ma-h[u]
oc [a]-ši-pu ša<-an-gam-ma-hu> šá pá-r-ši [el]-lu-ti šá eri₄-du₁₀

22 or whether you are the evil Alû-demon who has no vision at night,

23 whether you are the evil Alû-demon who prowls about quietly at night like an urban fox:

Exorcist to the rescue:

24 I am the incantation priest and šangamahhu-priest, purifier of rites of Eridu,

- 25 E l[ú-ki]n-gi₄-a i[giš]tu-ra ^den-ki-[g]a me-[en]
d [.....]-gi₄-a igištu-ra ^ren¹-k[i-.....]
B l[ú-.....] i]gištu-ra ^den-ki-ga me-en
A [l]ú-kin-gi₄-a igištu-.....]
oc lú-[...-g]i₄-a igištu-^rra¹ ^den-[k]i-^rga¹ me-en
B [.....-r]i a-lik mah-ri šá ^dé-a a-na-ku
d mar šip-ri [..-li]k mah-ri šá ^dIDIM ana-ku
E dumu ^ršip-ri a-lik mah-ri¹ šá ^dr¹é¹-a ana-[..]
A dumu šip-ri a-^rlik¹ m[ah-.....]
oc [...] ši-ip-ri a-šá-^rre¹-du [šá ^dé]-a ana-ku
- 26 E ^dasal-lú-hi maš-maš kù-zu ^rdumu¹-sag ^den-ki-ke₄ lú-kin-gi₄-a me-e[n]
d [^dasa]l-lú-hi maš-maš kù-zu dumu-sa[g ^d]en-ki-^rga¹-ke₄ lú-kin-g[i₄-.....]
B ^rd¹[...-l]ú-hi maš-maš kù-zu dumu-sag ^den-ki-ke₄ lú-kin-gi₄-a me-en
A ^dasal-lú-hi maš-maš kù-zu dumu-s[ag]
oc ^dasa[l-.... m]aš-maš kù-zu dumu-s[ag ^didim] me-en lú-[...-g]i₄-a me-en
E šá ^dmarduk MIN en-qí DUMU ^rreš-ti-i¹ šá ^dé-a DUMU šip-ri-šú ana-k[u]
d ^rd¹marduk maš-ma-šú en-qí ma-ri reš-^rtu¹-ú šá ^dIDIM mar šip-ri [.....]
B [.. ^dma]rduk maš-maš en-qí DUMU reš-ti-i [..] ^dé-a DUMU šip-ri-šú a-na-ku
A šá ^dmarduk maš-maš en-qí DUMU reš-[.....]
oc mar šip-ri-šú

25 I am the messenger, the vanguard of Ea,

26 I am the messenger of Marduk, wise *mašmaššu*-priest and chief son of Ea,

- 27 E ka-tu₆-gál eridu^{ki}-ga-ke₄ nam-šub galam-ma me-^ren^ʾ
d [...t]u₆-gál eridu^{ki}-ga-ke₄ n]am.....]
B k[a-...]gál eridu^{ki}-ga-ke₄ nam-šub galam-ma me-e[n]
A ka-tu₆-gál eridu^{ki}-^rga^ʾ-.....]
oc ka-t[u₆-...] eridu^{ki}-ga me-en [..... gala]m-ma-ni me-en
E a-šip eri₄-du₁₀ šá ši-pat-s[u] nak-lat ana-ku
d a-ši-pu eri₄-du₁₀ šá ši-pat-su nak-la-at ana-ku
B [...-p]u eri₄-du₁₀ šá ši-pat-su nak-lat a-na-[]
A a-šip eri₄-du₁₀ šá ši-pat-^rsu^ʾ [.....]
28 E a-lá hul zi-ga-zu-šè gaba-zu zi-zi-dè
A a-lá hul zi-ga-zu-šè g[aba-.....]
B a-l[á ...] zi-ga-zu-šè gaba-zu zi-zi-ga-d[è]
d [...] ^rhul^ʾ zi-^rga^ʾ-zu-šè gaba-^rzu^ʾ z[i-..]
oc [..... z]i-^rga^ʾ-[.....]
E a-lu-ú lem-nu ana na-sa-hi-k[a] i-rat-ka né-^ʾi
A a-lu-ú lem-nu ana na-sa-hi-ka ^ri^ʾ-[.....]
B a-^rlu-ú lem-nu^ʾ [a]-^rna na-sa-hi-ka i^ʾ-[.....]-^ʾ[.]
d [.....] ^rna-sa-hi-ka^ʾ [.....]

- 27 I am the incantation priest of Eridu, with a cunning spell
28 to remove you, Alû-demon, and to turn you back.

27-40 The Akk. in these lines has been translated by Parpola 1983: 162, since they are quoted almost verbatim in a Neo-Assyrian court letter (SAA 10: 238 = ABL 24 = Parpola 1993), see above, the note to UH 8: 1. This letter of Marduk-šakin-šumi to his king refers to *né-pe-še šá ÉN HUL.GÁL HÉ.ME.EN*, ‘the ritual of the incantation HUL.GÁL HÉ.ME.EN’ (SAA 10: 238, 7), which also happens to be the incipit of UH 8. The exorcist explains that this incantation and ritual are effective against both the Alû-demon and stroke (AN.TA.ŠUB.BA), with the former being the main demonic antagonist of UH 8. Furthermore, when the disease strikes, the letter reports that LÚ.MAŠ.MAŠ *i-tab-bi PÉŠ.QA.GAZ NUNUZ* ^{gis}DÌH *ina šib-še-ti ša KÁ e^ʾ-i-la*, ‘the exorcist will rise and hang a mouse and shoot (Akk. *per^u*) of a thornbush from the beam of the door’ (SAA 10: 238, 11-13), which corresponds remarkably closely to UH 8: 37-38. The exorcist then has to don a red cloak (TÚG SA₃ *i-lab-biš*) and afterwards a red scarf (TÚG.DÙL SA₃) (SAA 10: 238, 14-15), similar to the instructions in UH 8: 35-36. Moreover, the court exorcist is to hold a raven (*āribu*) in his right hand and a falcon (SÚR.DÛ^{mušen}) in his left hand (SAA 10: 238, 15-16), which matches closely with UH 8: 33-34. The Neo-Assyrian practitioner then grasps the ‘censer of 7 gates’ ([NÍG.N]A *ša 7 KÁ.MEŠ* = SAA 10, 238: 17), while UH 8 calls for 7 censers of the pure rites (UH 8: 32). Finally, the Neo-Assyrian court exorcist cracks a ritual whip (*ina qī-na-zi i-mah-[haš]* = SAA 10: 238, 3), while reciting the UH incantation, which incidentally also calls for the use of a whip (UH 8: 39). Although the instructions in the letter are in the exact opposite sequence as the instructions in UH 8, nevertheless, the content and context of both passages is easily identifiable.

On this basis, Parpola (1983: 162) suggests that the present tablet of UH might be a ritual tablet, although this suggestion is unlikely to be correct. No UH tablets ever have the usual *dū-dū-bi* or *kid-kid-bi* rubric introducing a ritual, which is common in medical incantations and other genres. Furthermore, the ritual tablets of other series, such as Šurpu or Maqlû, list the individual incipits and establish the order of recitation of the incantations, together with ritual instructions, which is not the case here. It remains unclear, however, why such ritual instructions occur in UH 8, which is exceptional, nor is this ritual known from the OB version of this tablet. It is possible that this tablet was recited separately as an incantation on its own, rather than as a tablet of UH, with an accompanying ritual, or alternatively that UH 8 represented the final tablet of the original OB series, to which a ritual was appended.

- 29 A lú-ti-la a-ri-a a-r[i-.....]
 E [...]-la a-ri-a a-ri-a-šè [.....]
 d [.....]-r^{ri}-[.]-r^{šè} gen¹-[na]
 B lú-t[i-.....]
 A *a-šib na-me-e ana n[a-.....]*
 E [.]*-šib na-me-e ana na-me-ka r^{at}-[...]*
 d [.....]-r^e *ana na-me-e-ku at-la[k]*
 B *a-šib [.....]*
- 30 E r^{en} gal^den-ki-ke₄ á mu-da-an-[ág]
 A en gal^den-ki-ke₄ á m[u-.....]
 B r^{en} gal^de[n-.....]
 d [.....] á mu-un-da-[.....]
 H [.....] r^á mu-[.....]
 E EN GAL-ú^{dé}-a ú-ma-ir-an-[ni]
 A EN GAL-ú^{dé}-a [.....]
 B r^{EN} G[AL-.....]
 d [be]-r^{el} ra-bu-ú^dIDIM ú-ma-ir-an-na
 H [.....] ú-ma-²-[.....]
- 31 E tu₆-du₁₁-ga-ni ka-mu bí-in-[...]
 A [t]u₆-du₁₁-ga-a-ni [.....]
 B [t]u₆-du₁₁-g[a-.....]
 d [..]-du₁₁-ga-a-rⁿⁱ ka-mu bí-in-du₁₀
 H [.....] k]a-mu b[í-.....]
 j [...-d]u₁₁-ga-a-ni [k]a-mu gál-la-a-[ni]
 E MIN-šú *ana pi-ia ú-[...]*
 A MIN-šú *ana pi-ia r^ú-[...]*
 B TU₆.D[U₁₁.....]
 d (om) [an]a pi-^ria^u ú-^{ti}b
 H [.....] r^a-na pi-ia r^ú-[...]
 j [TU₆.D]U₁₁.GA-šu r^a-[na p]i-ia ú-^{ti}-i[b]

- 29 Nomad, go off to your steppe!
 30 The great lord Ea has sent me
 31 and made his incantation acceptable for my mouth

29-31 See the previous note.

- 32 E níg-na imin-na me sikil-la-ke₄ šu-mu bí-in-[diri]
 A [ní]g-na imin-na me sikil-la-ke₄ [.....]
 B [ní]g-na imin-na me [.....]
 H [.....] šu-mu b[í-.....]
 j [.....-n]a me sikil-l[a- ..] šu-mu bí-in-d[iri]
 d [.....]sik]il-e-ne šu¹-mu bí-in-diri
 E MIN *si-bit-ti-šú-nu šá par-ši el-lu-ti ana qa-ti-ia ú-ma-a[l-la]*
 A MIN *si-bit-ti-šú-nu [.....] ana qa-ti-[.....]*
 B *nik-nak-ki s[i-.....]*
 H [.....] ^rqa-ti¹-ia ú-[.....]
 j [.....-k]i *si-bit-ti-š[u šá par-ši el-lu-ti a-na ŠU.MIN-ia ú-mal-..]*
 d [.....] *šá^r par¹-š[u^r el¹-lu-tu ana ŠU.MIN-ia₅ ú-mal-la*
 33 E ^ruga^{mušen} mušen nímgir dingir-re-e-ne-ke₄ á-zi-da-mu bí-^rin¹-[tab]
 I [ug]a^{mušen} mušen nímgir dingir-re-e-ne-ke₄ á-z[i-.....]
 d [.....] dingir-re-^re-ne¹-ke₄ á-zi-da-mu bí-in-tab
 B [ug]a^rmušen^r m[ušen]
 j [..... nímgir]r dingir-re-[..-n]e-ke₄ á-zi-da-mu bí-in-t[ab]
 H [.....-m]u b[í-.....]
 E *a-ri-ba iṣ-šu-ra na-gi¹-ir DINGIR.MEŠ ina im-ni-ia at-mu-u[h]*
 d [.....-g]i-ri DINGIR.MEŠ ina ^rim¹-ni-ia₅ at-mu-uh
 B *a-ri-ba iṣ-ṣ[u-.....]*
 j [.....].^rMEŠ¹ ina im-ni-ia at-mu-uh
 I (traces)
 34 E súr-dù^{mušen} mušen giri₁₇-zal-la igi hul-gál-zu-šè á-gùb-bu-mu bí-i[n-..]
 B [s]úr-dù^{mušen} mušen gi[r]₁₇-.....
 d [.....-l]a igi ^rhul-gál¹-zu-šè á-gùb-bu-mu bí-in-ús
 j [.....]-zu-šè á-gùb-bu-[....-i]n-ú[s]
 E MIN *iṣ-šu-ra mu-tál-la ina pa-ni-ka lem-nu-ti ina šú-me-li-ia er-d[i-..]*
 B MIN-*a iṣ-šu-ra [.....]*
 d [.....-l]a ina [..].^rni-ku¹ an-nu-tú¹ šu-me-li-ia ár-di-ku
 j [.....-l]a ina pa-ni-ka ^rHUL¹ [.....-i]a ár-[....]

32 and entrusted to me the seven censers of the pure rites.

33 I grasped in my right hand the raven, the heraldic bird of the gods,

34 and I sent off the falcon, the noble bird, from my left hand towards your evil face.

32-34 See the previous note to ll. 27-40.

31 The variant gál for du₁₀ in Ms. j may be the basis for Parpola 1983: 162, translating l. 31 as ‘has transferred his incantation into my mouth’.

34 Ms. d shows textual variants in the Akk.: 2 p.s. suffix *-ku* instead of *-ka* and *annūtu* instead of *lemnūtu*.

- 35 E ^{tú}gú-è sa₅ ní-te-na-ke₄ gú-gá bí-in-[..]
 B ^{tú}gú-è sa₅ ní-te-n[a-...] gú-gá bí-in-[..]
 d [.....] g]ú-gá ^rbí^ˀ-in-mu₄
 j (trace)
 E *na-ah-lap-ta sa-an-ta šá pu-luh-ti ah-ha-^rlip^ˀ-[ka]*
 B *na-ah-lap-ta sa-an-t[a] ^ršá^ˀ pu-luh-ti ah-ha-[.....]*
 d [.....] p]u-luh-tú ah-ha-lip-ka
 j [.....-lu]h-ti [.....]
- 36 E ^{tú}g sa₅ ^{tú}g ní-gal-la-ke₄ bar kù-ga bí-i[n-..]
 B ^{tú}g sa₅ ^{tú}g ní-gal-la-^rke₄ ^ˀbar kù-ga bí-[.....]
 d [.....] bí-in-mu₄
 j (trace)
 E *šu-ba-ta sa-a-mu šu-bat nam-ri-ir-ri ^rzu-mur KÛ ú-lab^ˀ-[.....]*
 B *šu-ba-ta sa-a-ma šu-bat nam-ri-ir-ri zu-mur KÛ ú-la[b-.....]*
 d [.....-^r]i ^rzu^ˀ-mur el-lu il-^rla-biš^ˀ-ka
- 37 E péš^ˀ-hul ^{gis}gan-du₇ ká-na-ke₄ bí-i[n-..]
 B ^rpéš^ˀ-hul ^{gis}gan-du₇ ^{gis}ká-na-ke₄ bí-i[n-..]
 d [.....-n]a-ke₄ bí-in-lá
 E *hu-la-a ina hi-it-ti šá ba-a-bi a-lul-[..]*
 B *hu-la-a ina hi-it-ti šá ba-a-bi a-lul-[..]*
 d [.....]-lul-l[i]
- 38 E ^{gis}isimu^{sar} ^{gis}nim-dili-àm ^{gis}kak-ta bí-in-lá
 B [...í]simu^{sar} ^{gis}nim-dili-àm ^{gis}kak-ta bí-i[n-..]
 d [.....] b[í-.....]
 A [.....]-^rta^ˀ [.....]-^rta^ˀ [.....]
 j (traces)
 E *pí-ri-^ˀ bal-ti et-ti ina sik-ka-tì a-lul-[..]*
 B *[p]i-ri-^ˀ bal-^rtì^ˀ et-ti ina sik-ka-tì a-[.....]*
 A [.....]-^rti a-lul-l[a]
 j [.....-t]i et-ti <ina> sik-k[a-.....]

- 35 I donned¹⁰⁵ against you a terrifying red frock,
 36 and I dressed (my) pure body against you in a red garment – a garment of awe.
 37 I hung a mouse from the door lintel,
 38 I hung the shoot of a single thornbush from a peg,

35-38 See the previous note to ll. 27-40.

36 Ms. d gives a passive form of the Akk. verb., ‘your pure body is clothed with’.

105 Sum.: I put around my neck

- 39 E ^{kuš}ûsan-ta anše kar-ra-gin₇ su-zu bí-in-dúb-dú[b]
 B ^{kuš}[ú]san-ta ^ranše kar-ra-gin₇ su-zu bí-in-dúb-[...]
 A [..... b]í-in-dúb-dúb-b[u]
 j [.....-t]a anše kar-gin₇ [.....]
 E [...] ^rqin-na-zi^r ki-ma i-me-ri mun-nar-bi zu-mur-ka ú-^ršar^r-[.....]
 B ina ^rqin^r-na-zi [..-m]a ^ri^r-me-^rri mun^r-nar-bi zu-mur-ka ú-š[ar-.....]
 A [.....]-mur-ka ú-šar-ri-[ip]
 j [..... k]i-ma i-me-ri mun-[.....]
- 40 B udu[g hul zi-ga-a]b a-lá ^rhul^r zi-g[a-ab]
 E [..... z]i-^rga-ab a-lá hul zi-^rga^r-[..]
 A [.....] ^rzi^r-g[a-.....] hul zi-ga-[..]
 j [..... z]i-ga-ab [.....]
 B ú-tuk-k[u ...-n]u na-an-si-^rih^r a-lu-ú lem-nu ^rte^r-bi
 E [.....]-^rih^r a-lu-ú lem-nu t[e-..]
 A [.....-k]u lem-n[u]-^rú^r lem-nu te-b[i]
 j [.....-n]i in-síh [.....]
- 41 B su lú-u₁₈-l[u dīng]ir-ra-na a-lá hul zi-g[a]-ab
 A [....]-u₁₈-lu dumu dīn[gir-.....] hul zi-ga-^ra^r-[..]
 E [.....-l]á ^rhul^r zi-g[a-..]
 j [.....r]a-[.....]
 B ina zu-mur LÚ DUMU DINGIR-šú a-lu-ú lem-nu ^rti^r-bi
 A [.. z]u-mur LÚ DUMU DINGIR^r-[.....-l]u-ú lem-nu te-b[i]
 E [.....]-^rú^r lem-nu^r t[i-..]
- 42 B usug dingir é-a-ta nam-^rba-gub^r-bu-dè nam-ba-nigin-e-dè
 A [....] dingir é-a-ta n[am-..-g]ub-^rbu^r-dè nam-ba-nigin-e-^rdè^r
 l [.....-nigi]n-e-^rdè^r
 E [.....]-x x
 B ina eš-ret DINGIR É la ta-at-ta-^rnam^r-za-az la ta-as-sa-na-ah-har
 A [.. e]š-ret DINGIR É la^r t[a-s...-n]am-za-az la ta-as-sa-na-ah-har
 l [.....-s]a-na-ah-har

39 and I seared your body with a whip like a stray donkey.

40 Withdraw – evil Utukku-demon, depart, evil Alû-demon!

41 Depart, Alû-demon, from the body of the man, son of his god.

42 You must not keep standing about or tarrying in the shrine of the family god,

39-40 See the previous note to ll. 27-40.

40 The reference to the Utukku-demon in this context (and in l. 47 below) indicates the generic nature of the term *udug* / *utukku*, moving from the general (*utukku*) to the specific (*alû*); see Wiggermann 2011: 308-309, Geller 2011: 336, and the general discussion in Rendu Loisel 2011.

- 43 B é-a ub-ub-ta nam-ba-gub-bu-dè^(gloss: 'da?) nam-ba-nigin-e-dè
 A [..]a^ˀ ub-u[b-.....-g]ub-bu-dè nam-ba-nigin-e-dè
 l [.....]e^ˀ-dè
 B *ina ũb-qat Ê la ta-at-ta-nam-za-az la ta-as-sa-na-ah-har*
 A [.. t]u[b-.....]
 l [.....-s]a-na-ah-har
- 44 B é-a ga-ba-gub nam-ba-ab-bé-en
 A [.....-b]a^ˀ ab^ˀ-bé-[..]
 B *ina Ê lu-uz-ziz la ta-qab-bi*
 A [.....]-qab-[..]
 l [..... t]a^ˀ qab-bi^ˀ
- 45 B ub-ub-ta ga-ba-gub nam-ba-ab-bé-en
 A [.....-a]b-bé-[..]
 oc [.....]a^ˀ [.....]
 B *ina ũb-qa-a-ti lu-uz-ziz la ta-qab-bi*
 A [.....-q]ab-[..]
 l [.....]uz^ˀ-[.....-qa]b^ˀ-bi^ˀ
- 46 B [da]a^ˀ da^ˀ-ta ga-ba-gub nam-ba-ab-bé-en
 A [.....]b^ˀ-bé-[..]
 oc [.....-g]ub [.....-b]é-en
 B *[ina šá-ha]a^ˀ ti^ˀ lu^ˀ zu^ˀ-ziz la ta-qab-bi*
- 47 B [udug hu]l è-ba-ra ki-bad-rá-šè
 oc [.....]ba-ra [.....-š]è
 B *[ú]-tuk-ku lem-nu ši-i ana ni-sa-a-ti*
- 48 B [a-lá h]ul gen-na a-ri-a-šè
 oc [.....]ba [.....]-šè
 B *[a-l]u-ú lem-nu at-lak ana na-me-e*
- 49 B [ki-gu]b-ba-zu ki-sag-ku₅-da
 oc [.....]ba [.....-k]u₅-[d]a
 B *[man-z]a-az-ka aš-ru par-su*

- 43 nor must you keep standing about or tarrying in the corners of the house.
 44 Should I be present in the temple, you mustn't speak,
 45 (or) should I stand in the corners, you mustn't speak,
 46 (or) should I stand in the nooks, you mustn't speak.
 47 Evil Utukku-demon, be off to a remote place,
 48 evil Alû-demon, go off to the wilderness.
 49 Your abode is a place cut off,

- 50 B [ki-t]uš-a-zu é šub-ba a-ri-a
 A [.....]-a
oc [.....]-z[u]-ri-a
 B [š]u-bat-ka ʿÉʿ na-ʿduʿ-ú [ha]r-bu
 A [.....-b]u
- 51 B [si]l, igi-mʿu-taʿ [zi an-na hé-p]à zi-k[i-a hé-p]à
 A [.....-p]à
oc [...] igi-mu-ta [hul-dú]b ù-bí-túm [zi an-n]a hé-pà [zi ki]-a hé-pà
 B [du]p-p[ir lem-nu niš AN-e lu ta-ma-t]a niš K[I-.....]
 A [.....-t]i ʿlu ta-maʿ-ta

52 A [ka-inim-ma udu]g hul-a-kam

oc [ka-inim-ma] x ru ʿáʿ-zi-zi-da

53 A [.....]-ná-àm zi-ga (catchline)

Colophon: Assurb. Typ c-e, cf. Hunger BAK no. 319.

50 your dwelling is a vacant lot and wasteland.

51 [Withdraw from my presence!] Be you adjured by heaven and earth.

52 [It is an] Udug-hul incantation.

53 (Catchline of Tablet 9)

52 It is likely that the corresponding line in the OB Ms. (UHF 880) is a rubric, judging by the rulings, but the fragment of the incantation which follows cannot be matched up with UH 9. However, since the first column of UH 9 is almost entirely missing (except for an isolated trace), a catchline in UH 8 could serve as a vital clue to the missing incipit of UH 9. This raises the question of whether UH 8 was the last tablet of OB UH, since there are no surviving pre-first millennium BCE sources for UH 9, and only isolated MB and MA exemplars of UH tablets 10, 12, and 13-15, with no evidence of being part of a series.

Udug-hul Tablet 9

* = copied MJG

A	= K 5179 (= CT 16 39); ll. 18' – 30'; 97'; 110' – 117'	
B	= VAT 14628 (LTBA 65); (extract tablet with lex. extracts); ll. 111' – 113'	
C	= STT 159; ll. 17' – 24'	
D	= STT 160 (may belong to Ms E); ll. 7' – 11'; 27' – 35'	
E	= STT 193-194; ll. 6' – 12'; 24' – 28'	
*f	= BM 33402 (Rm 3, 79) + 33425 (Rm 3, 102); (extract); ll. 27' – 30' ll. 1-2 not placed: [lú giš-n]ú-gin ₇ , [i-nú] hé-me-en // [LÚ kima ina] er-šú ni-i-lu at-ta	pl. 73
*G	= K 9831; (may belong to Ms. DD); ll. 6' – 9'	pl. 73
*H	= K 11384; ll. 83' – 89'	pl. 73
*I	= K 10299; ll. 7 – 16	pl. 75
*J	= K 5219; ll. 1' – 6'	pl. 76
*K	= K 5073; ll. 54' – 59'	pl. 71
*l	= BM 50364 (82-3-23, 1355) + 83049 (court. I. L. Finkel); ll. 2' – 11'; 75' – 81'	pl. 76
*m	= BM 48671; ll. 84' – 92'	pl. 75
o	= BM 34816 (Greek; previous publication: Iraq 24, 69-70, ZA 97, 76f., 91, NABU 2008/2, 43-44); ll. 87' – 91'	
*P	= K 19882; ll. 41' – 44'; 87' – 90'	pl. 75
*Q	= K 5046 + 5310 + 18501; ll. 90' – 97'; 110'	pl. 77
*s	= BM 67159 (82-9-18, 7155); (extract); ll. 111' – 115'	pl. 77
t	= UM 29-13-266; (extract; rev lex.); ll. 81' – 83'	pl. 77
*u	= CBS 14075 (extract, rev. unident.); ll. 81' – 84'	pl. 76
*w	= BM 52649; ll. 64' – 69'; 110' – 115'	pl. 77
x	= unnumbered Sippar tablet; (court. A.R.G.); ll. 94' – 116'	
*aa	= K 5237; (much of the surface burnt and damaged; previous edition = AfO 35 (1980), 1ff.); ll. 31' – 45'; 53' – 69'; 73' – 97'; 110' – 113'	pl. 69-70
*BB	= K 3251 (BA 10/1 No. 24) + 13476; ll. 42' – 47'	pl. 71
cc	= W 22660/3 (publication: SBTU II No. 4); ll. 47' – 52'; 73' – 76'	
*DD	= K 5126 (BA 5 No. 59) + 17737 + 17790; ll. 70' - 80'; cf. AfO 35, 1ff.	pl. 72
*ff	= BM 64189 (82-9-18, 4164); (extract with lex. = Hh III 138-144, 168-176); copy obv. only, ll. 77' – 79'	pl. 72
*gg	= BM 35321 (Sp II 892); (extract, 2 nd extract may be Egalkura, see commentary); ll. 77' – 88'	pl. 74

The following traces remain from col. i:

02' [.....] na-àm-zi-ga [catchline from UH 8] see l. 73' below

01' J (col i 5') [.....] x

GAP

- 1' J zà-gar-^rraⁿ n[u]
 J ana eš-ret l[a]
- 2' 1 [ub é]-a-ta [nu-gub-bu-dè-zu-šè]
 J ub é-a-^rtaⁿ [.....]
 1 ina ^rtúb-^qí É ana l[a ú-zu-uz-zi-ka]
 J ina tub-qat bi-^rtìⁿ [.....]
- 3' 1 [da] ^réⁿ-a-ta [.....]
 J da é-a-ta n[u-dúr-ù-dè-zu-šè]
 1 ina šá-hat É ana la ^raⁿ-[šá-bi-ka]
 J ina šá-hat bi-tì ana [.....]
- 4' 1 [ku]n₄ é-a-ta [.....]
 J kun₄ é-a-ta n[u-bal-e-dè-zu-šè]
 1 ina as-qup-pat É ana la i-t[a-ab-lak-ku-ti-ka]
 J ina as-qup-pat bi-tì ana [.....]
- 5' 1 [k]á é-a-ta [.....]
 J ká é-a-ta nu-[te-gá-dè-zu-šè]
 1 ana KÁ É ana la ṭa-h[e-e-ka]
 J ana ba-ab bi-tì ana [.....]
- 6' 1 [uz]ug dingir é-a-ke₄ [.....]
 E uzu[g]
 J uzug dingir é-a-ta nu-[.....]
 G [..... nu-di]b²-^rdīb²-[e-dè-zu-šè]
 1 ina eš-ret DINGIR É ana la e-[te-qi]
 G [.....] ^ršipⁿ-ṭi-ka
 J ana eš-ret DINGIR bi-tì ana [.....]

(Beginning lost)

Marduk and Kusu protect against the demons

- 1' [In order] not [.....] to the shrines,
 2' [in order for you not to stand] in the corners of the house,
 3' [in order for you not to sit] in the niches of the house,
 4' in order [for you] not to not [cross over] the threshold of the house,
 5' in order for [you] not to [approach] the gate of the house,
 6' in order not to *transgress* your decision in the shrine of the personal god of the house,

1' For zà-gar as a parallel to *aširtu*, cf. UH 4:80. According to Cohen 1993: 80, the term zà-gar-ra can refer to a designated room in private houses for cultic purposes. See also the LB incantation against the lú-hul-gál 'evil one' (YOS 11 94: 6), zà : é : bī-in-tag zà é hul-^rgálⁿ // *a-šīr-ti bi-ti il-pu-ut a-šīr-ti bi-tú* É x, 'he smeared the house-shrine, the house shrine was harmed.' See note 75' below, in which YOS 11 94 is discussed further.

2' Restored after l. 72' below.

6' Possibly restore in the Sum. [gi₁₆-zu] for *šiptika*.

- 7' 1 [e]n gal ^dasal-lú-hi abgal šà sù-ud-da lugal [.....] ṛá¹-gal [.....]
 G [..... lu]gal dingir an-ki-šár-ra-ke₄ [á-gal-bi]-ṛda¹-an-ág
 J [e]n gal ^dasal-lú-hi abgal šà sù-[.....]
 E en gal ṛd¹[.....]
 D [.....]-an-ág
 1 EN GAL-ú ^dmarduk ap-kal-lu šá lib-b[a] ra-bi-iš ú-ma-'-ra-[.....]
 G [..... en-q]u LUGAL DINGIR.MEŠ šá kiš-šat AN-e u KI-tî [..... ú-m]a-'-ir-an-ni
 E EN GAL-u ^dm[arduk]
 I [.....-i]š ṛú¹-[.....]
 J [b]e-lu₄ GAL-ú ^dmarduk ap-k[ál-.....]
 D [.....] ú-m]a-'-ir-an-[ni]
- 8' 1 ^dkù-sù sanga₆-mah ^den-líl-lá-k[e₄]
 G [..... nam]-šub eridu^{ki}-ga-ke₄ á mu-da-an-dah
 E ^dkù-sù san[ga-..... ^de]n-líl-lá-[.....]
 I [..... na]m-šub e[ridu^{ki}]
 D [.....]-d[ah]
 J (traces)
 1 ^dšá-an-gam-ma-hu šá ^dMIN ši-pat-su eri₄-du₁₀ u[š-]
 G [.....-r]i-du₁₀ uš-ši-ib-ka
 E ^dMIN šá-an-gam-ma-h[u] ši-pat-su [.....]
 I [..... e]ri₄-du₁₀ uš-ṛš¹-[.....]
 D [.....]-ṛka¹
- 9' 1 [din]gir é-a nin é-a¹ ^dlamma é-a-ke₄ ^{gi}šutug [.....-dúr]-ru-ṛuš¹
 I [.....] ṛé-a-ke₄ ^{gi}šutug_x (PĀD)-ge š[ub-ba uzug] ṛšub-ba¹ ne-ha mu-n[i]-i[n-dúr]
 E dingir é-a nin é-a ^dla[mma] ṛé¹-a-ke₄ ^{gi}šutug [.....]
 G [.....š]utug šub-ba [..... n]e-ha mu-ni-in-ṛdúr¹
 D [.....-n]i-in-ṛdúr-dúr¹
 E ana DINGIR É ^diš-tar É la-mas-si É šu-tuk-k[i]
 I [.....]a-mas-'si É¹ šu-tuk-ki eš-ṛre-e¹-[ti t]a-né-[e]h-tú ú-še-šib-šú-[n]u-t[i]
 1 ana DINGIR É ^diš-tar É la-mas-si É šu-tu[k-..] ṛa-šir¹-ti ṛta-né-eh¹-ti ṛú¹-[.....]
 D [.....]-ṛšú¹-nu-ti

7' the great lord and sage Marduk, whose mind is judicious, lord of the gods
 of the totality of heaven and earth, deliberately sent me.

8' Kusu, the (divine) high priest of Enlil, has repeated his incantation of Eridu.

9' May he (also) settle peace of mind on the god and goddess of the house – the protective genii of the house,
 the reed hut, and sanctuary.

7' The reading of dagal for *rabiš* is attested, cf. Sjöberg (1960: 104, 2, OB bilingual letter-prayer to Nanna), en iti₆ dagal búr // a-na be-lim ša ši-it wa-ar-hi-šu ra-bi-iš šu-pa-ru-ru, 'to the lord whose moon-rays spread out widely'; the similar expression á-gal // *rabiš* is synonymous and in fact the two Sum. terms may be allomorphs.

8' The god Kusu is referred to in An-Anum 1: 308 (CT 24 10: 12) as *šangamahhu* of Enlil (also An-Anum 1: 324), and in Malku-šarru 4: 5-6 (Hrúša 2010: 379) the title is synonymous with both the *pāšišu* and *šangu* priests. The god Kusu also appears as high priest in Mīs pī, as the god who sets up the divine standard (gi-ūri), (see Walker and Dick 2001: 92, 29, and 78 n. 26), as well as in *bīt salā¹ mē* incantations (Ambos 2013: 220, 19¹), and see also Farber (1977: 61, 71-72), as well as UH 9: 44¹. He is a god of incense and fumigation (RIA X / 7-8, 631, ref. court. M. Stol).

- 10' E ú^r sikil^r a sikil-la-bi^{r d} en-ki-ke₄ mu-u[n-.....]
 I [..... m]u-un-ne-ši-in-g[ar-..]
 D [.....]-ra
 I (trace)
 E a-^rka-lu² e^{l^r}-[l]^{i²} A^r.MEŠ KÙ.MEŠ šá^{d é}-a^r [.....]
 I [.....^dé-a áš-kun-šú-[nu-ti]
 D [.....]-ti
- 11' E [^{gis}banšur-zag]-^rgu¹-la mu-ne <mu-un-ni>-ši-in-[...]
 I [.....-u]n-ni-ši-in-^rpàd^r
 D [.....] x
 E [ina pa-áš]-šur a-sak-ki šum-šú-nu [.....]
 I [.....]-šú-nu az-[ku]-^rur^r
 I [..... a]z-[.....]
- 12' E [ú k]ù-ga hé-en-gu₇-e^r a^r kù-ga^r [.....]
 I [..... a kù-g]a hé-en-nag-e-d[è]
 I [a-ka-la el-la li-šak-lu me-e e]l-lu-ti liš-^rqu-ú^r
 E (traces)
- 13' I [..... b]a-an-te-ge₂₆-d[è]
 I [.....-t]e-^reh²⁷
- 14' I [.....] x
 I [.....] x
- 15' I [..... si]kil²
 I [..... el-lu]-ti
- 16' I [.....-g]ar
 I [.....]

GAP

Household gods

- 10' I laid out for them the pure food and pure water of Ea,
 11' I invoked their fame [on the ritual altar].
 12' May they provide (the victim) pure [food] to eat and and pure water to drink.
 13' approached
 14'-17' (damaged)

11. The ^{gis}banšur-zag-gu-la = pa-áš-šur sak-[k]i, 'ritual altar,' is known lexically from Hh 4: 198, where it occurs in conjunction with the ^{gis}banšur-zag-gar-ra = MIN (= pa-áš-šur) a-šir-ti, 'shrine altar' (*ibid.* 199). The Akk. a-sak-ki in the STT Ms. E is simply an alternative orthography for sakkī. This term appears as a ceremonial tablet in OB Gilgamesh (George 2003: 178, 152, and see also CAD S 26-27 (references court. M. Stol).

12' Incantations commonly prohibit the demons from eating or drinking, cf. for example UH 6: 166', Knudsen 1965: 165, 47-48 (= CTN 4: 107 rev. 24-25), Cooper 1972: 62: 5'ff., CT 17 41 (K 2873): 9-10, and Lackenbacher 1971: 127 ii 8 (Ardat lii); it therefore seems logical that the incantation priest is offering food and drink to the gods. Bit mēseri offers another parallel, advocating food and drink as protection against demons: gu₇ du₁₀-ga-ni nag ku₇-ku, nam-en-nu-un-zu-ne-ne níg-hul nu-te-ge₂₆, a-ku-la ta-a-ba ši-ta-a da-áš-pa ana ma-šar-ti-ku-nu mim-ma lem-nu la TE-a, 'eat what is good, drink what is sweet, and nothing evil will invade your security' (Meier 1944: 150, 235-236).

- 17' C [.....]-nam
C [.....]-ti
- 18' A [.....]-^rib^r-k[u₁₀-.....]
C [.....]-ku₁₀-ku₁₀-g[á]
A [ne-reb-šú su-qu]u ^rši-it ^dUTU ne-reb-šú su-qu^r e-reb ^dUTU-^rši^r
C [.....]-^rreb^r ^dšam-^ršī^r?
- 19' A [udug hul a-lá h]ul gedim hul gal₅-lá hul dingir hul maškim hul
C [.....] maškim [...]
A [ú-tuk-ku lem-nu] ^ra^r-lu-u lem-nu e-ḫim-mu lem-nu gal-lu-u lem-nu DINGIR lem-nu ra-bi-šu [lem-nu]
C [.....] le]m-nu ^rra^r-bi-šu [.....]
- 20' A [é-a níg-hul]-šè giri DU.DU-a-ta
A ina bé-e-ti ana le-mut-ti ina i-tal-lu-ki-š[u]
C [.....-ta]l-lu-ki
- 21' A [dingir é-a ni]n é-a im-ma-an-da-an-ti-eš
A DINGIR bi-ti ^diš-tar bi-ti lu ṭar-du-[u]
C [.....] lu ṭar-[.....]
- 22' A [^damma] ^ré^r-[a á-ú]r ^rba^r-an-dab
A la-mas-si É pu-uz-ra i-ta-^rhaz^r
C [.....] ^re^r-ta-[.....]
- 23' A [ab-ba um-ma] ^rtur gal^r é-a-ke₄ téš-bi im-ma-an-da-an-sìg¹-ge-eš
C [.....-a]n-ri²-[.....]
A [ši-i-b]a ši-ib-ta še-her ra-bi šá É mit-ha-riš i-tar-ru-[ru]
C [.....] i-t[ar-.....]
- 24' A [.....-g]i₄-a ^dasal-lú-hi me-en maš-maš an-ki-a dab-dab-bé hul-e-ne
E [gá-e lú]-^rkin^r-gi₄-^ra ^d[.....]
C [.....-^rgi₄ ^d[.....]
A [ana-ku mar šip-ri] ^ršá² ^dmarduk^r maš-maš AN-e u KI-ti ka-mu-^ru² lem^r-[nu] ^ršú^r-nu-ti

14'-17' (damaged)

Demons repel gods protecting the household

- 18' [Its entrance] is a street in the East, its entrance is a street in the west.
19' When the evil [Utukku], Alû, ghost, Sheriff demon, god or Bailiff-demon
20' keeps setting foot in the house for evil (purposes),
21' the personal god and goddess of the household are actually driven off,
22' the protective genius of the house has gone into hiding,
23' and the old man and old woman, young and old together of the household, were in panic.

Demons must respond to the incantation's orders

- 24' I am the messenger of Marduk, the divine exorcist of heaven and earth, who restricts their evil.

23' Although the reading sîg is uncertain, the sign is not ur₄ as drawn in CT 16 39: 8. For the restoration [um-ma ab-ba] and [ši-i-b]a ši-ib-ta, cf. UH 6: 17.

- 25' A [hu]-r¹ dúb é¹-ta è-íb-ta gaba-zu r¹gi¹-bi-i[b]
 E [..... -dú]b é-a-ta è-í[b-t]a g[aba]
 A [lem]-nu ina É i-ta-aš-ši i-rat-ka né¹-i
- 26' A udug ub-t[a ...]-r¹gub¹-bu-u₈-a gù¹-mu-ta ub-ta sila-a-šè è-[ba-ra]
 E [.....-t]a r¹hé¹-gub-bu-r¹u₈ gù¹-mu-[.....]
 A še-e-du r¹šá¹ [ina túb-qí t]a²-za-zu ina rig-mi-ia ul-tu túb-qí ana s[u-qí ši-i]
 E [..... tú]b²-qí r¹i¹-[...] x x [.....]
- 27' A udug da-r¹ta¹ [...]r¹gub-bu-u₈-a gù¹-mu-ta r¹da-ta sila-a-šè¹ è-[ba-ra]
 E [.....-gu]b[...]-a gù¹-m[u.....]
 f udug da-ta r¹gub¹-gub¹-bu-u₈-ú-a gù¹-mu¹-ta sila-a-a-šè¹ è¹-bar-ra
 y udug da-ta [.....]
 A r¹še-e-du šá¹ [ina šá-ha-ti ta-az-za-z]u² ina r¹rig-mi¹-[ia] r¹ul-tu¹ [..... ši-i]
 D [..... s]u¹-r¹qí¹ [.....]
 E [..... ta-az-za-z]u ina rig-me-[.....]
- 28' f udug ùr-r¹ta¹ [mu]-r¹un-da-e₁₁ gù¹-mu-ta r¹ùr-ta sila-a¹-šè è-bar-ra
 A [.....] x x x-r¹ta¹ sila-a¹-šè¹ [.....]
 D [.....-t]a ùr-r¹ta¹ sila-[a]-šè [.....]
 E [.....] x è-b[a..]
 f udug ùr-r¹ta¹ [mu]-r¹un-da-e₁₁ gù¹-mu-ta r¹ùr-ta sila-a¹-šè è-bar-ra
 f r¹še-e-du¹ š[á] ana r¹ú¹-ru te-lu-ú ina ri-gim-ia₅ iš-tu ú-ru ana su-qa ši-i
 A [.....] r¹ú-ri te-lu²-u² x ina² rig²-mi²-ia² ul-tu ú-r[i]
 D [.....] r¹ú¹-ri ana su¹-qí¹ [ši-i]
 E [.....] x [.....]
- 29' f udug é-a-ta¹(text: a) mu-un-da-an-ku₄ gù¹-mu-ta é-a sila-a-šè¹ è¹-bar-ra
 A [.....-u]n-da-an-ku₄ r¹gù¹-mu-ta¹ é-a sila-r¹a¹-šè [.....]
 D [.....] sila-a-šè [è]-r¹ba¹-[ra]
 f še-e-du šá¹ ana É te-ru-bu ina ri-gim-ia₅ iš-tu É ana su-qa ši-i
 A [..... b]i-ti te-ru-r¹bu x x x x x -a¹ [.....]
 D [..... bi-t]a ana su-qí [š]i-i

25' Evil One, stay out of the house, withdraw!

26' You, demon who stands in the corner, when I shout, leave the corner for the street.

27' You, demon who stands in the niche, when I shout, leave the niche for the street.

28' You, demon who clammers onto the roof, when I shout, leave the roof for the street.

29' You, demon who will have entered the house, when I shout, leave the house for the street.

25' There is a discrepancy between gaba -zi and gaba -gi as correspondents to Akk. *irta nê'u*, as can be seen in UH 8: 28 (gaba-zu zi-zi-dè // *i-rat-ka né¹-i-i*) and UH 16: 125 (gaba-zu zi-ba-ra-ab // *i-rat-ka né¹-i-i*), as opposed to UH 12: 134 (gaba an-gi₄-gi₄-a // [*ir-t]i [i]-nê*) and UH 13-15: 86 ([ga]ba-bi hé-en-gi₄-gi₄ // *i-rat-su li-ter*). Another example of this same variation occurs in Lugale 137 (van Dijk 1983: ii 67), á-zu ba-ra-ni-zi (var. ba-ra-mu-un-gi) // *id-ka la ta-ni-am-ma*, 'you are not to turn away your arm', in which the same variation between gaba -gi and gaba -zi appears.

27' Gesche (2001: 308) considered the school text BM 37827 to be a duplicate of UH 9: 27, but the other lines of the school tablet do not match our text:

udug da-ta [.....]

udug ki-in [.....]

udug nu [.....]

- 30' f udug é-a šà-ga ki-^rDU^r ba-ni-ku₄-ra-ni-e-dè gù-mu-ta é-a šà-ga ki-DU su-ud ká-^rtilla₄ sila^r-a-^ršè è-bar-ra^r
 D [..... k]á-tilla₄-šè^r sila-a^r-šè è-^rba^r-r[a]
 A (traces)
 f še-e-du šá ana ur-kat KI-tu₄ te-ru-bu <ina> ri-gim-ia₅ iš-tu ur-kat KI-tu KÁ ka-mi-i ana su-qí ši-i
 D [..... ba-ba]-a ka-mi-ma ana su-^rqí ši-i
- 31' D [udug é-a kun₄ é-a-ta ì-ku₄-re-e-dè gù-mu-ta kun₄ é-a sila-a-šè] ^rè^r-ba-ra
 aa [še-e-du šá ana as-kup-pat É te-ru-bu ina ri-gim-ia₅ iš-tu as-kup-p]at É a[na su-qí]
 D [.....] ši-i
- 32' aa [udug ab é]-^ra^r-ta ì-[k]u₄-re-e-dè gù-[mu-ta ab-t]a ki-bad-da-šè ì-dal-l[a]
 D [.....] ^rid-dal^r-en
 aa [še-e-du šá i-n]a ^ra^r-pat É te-ru-bu ana ri-gim-ia₅ iš-tu a-pa-ti a-na ^rni-sa-ti nap-riš^r
 D [.....-š]á-a-ti nap-riš
- 33' aa [udug ki]-ta e₁₁-dè an-ta e₁₁-dè ^rdingir ki^r-a [inim-t]úm-ma ^rki-a ba^r-ra-lá-lá-e
 D [.....]-lá-e
 aa [še-e-du KI-t]i ta-at-ta-ši ul ta-at-ta-ši AN-e [i-lu bu-su-ra]t KI-ti ú-kal-lim-an-ni
 D [.....]-ni
- 34' aa [en gal ^dasal-lú-hi abgal šà sù-ud-da] lugal dingir an-ki-^ršár-ra^r-ke₄ á-gal-bi-da an-ág
 D [.....]-ge-eš
 aa [.....] ^rDINGIR.MEŠ^r [.. k]iš-šat AN-e u KI-ti
 uš-tan-ni
 D [be-lu₄ GAL-ú ^dmarduk ap-kal-lu šá lib-ba-šú en-qu LUGAL DINGIR.MEŠ šá kiš-šat AN-e u KI-ti
 uš-tan-ni]-ma
- 35' aa [.....] x ne-ka
 D [.....]-ne
 aa [.....-t]i^r-ma

- 30' You, demon who will have entered the rear of the wasteland,¹⁰⁶ when I shout, leave the rear of the wasteland at the outer gate for the street.
- 31' [You, demon who will have entered the threshold of the house, when I shout,] leave the house threshold for the [street].
- 32' [You, demon] who will have entered the house [from the window], when I shout, fly far away through the window.
- 33' [You, demon], will depart from the earth (and) leave the heavens; a god will reveal the good news on earth to me.

Divine help is summoned through rituals

- 34' [As for Marduk, great lord and sage, his wise mind—belonging to the] lord of the gods of the totality of heaven and earth —was changed¹⁰⁷
- 35'-40' (broken)

30' The reading ká-tilla₄ is based upon MSL 13: 260, 16, tílla(AN.AŠ.AN)^{ti-il-la} = ri-i-bu; cf. also Hh 5: 250 (MSL 6: 25), ^{gi}ig ká-tilla₄, referring to the outer gate (*kamû*). The expression ur-kat KI-tu₄ is to be read ur-kat ašar-tu₄.
 Ms. f: Sum. su-ud is phon. for sud.

33' The restoration [i-lu bu-su-ra]t is far from certain, nor is the reading [inim / ka]-túm-ma, and there appears to be too many occurrences of ki-a in the Sum. Nevertheless, the idea appears to be that the exorcist demands the demon's departure and that news of this happening will be reported to him.

106 Sum. the midst of the house

107 Sum. sent me, the same as l.7 above.

- 36' aa [.....]-^rle^r
aa [.....]
- 37' aa [.....-n]a²-ku₄-^rdè^r
- 38' aa [.....] x
- 39' aa [.....] x x [.....]
- 40' aa [.....] x [.....]
- 41' aa [^dut]u lugal šim ^{giš}eren-k[e₄.....]
P [..... m]in
aa ^dUTU be-lu ri-qí e-r[e-ni] šam-ni ta-a-bi ri-qí ^re^r-[re-ni]
P [.....] MIN
- 42' aa ^dnin-girimma nin ^ra-gúb^r-[ba.....]
P [.....-g]úb-ba [.....] x [.....]
aa ^dMIN be-let e-gup-pe-e el-lu x [.....]
BB [^d]MIN be-let e^r-[.....]
P (traces)
- 43' aa ^dgibil₆ gi-izi-lá izi izi-iz[i-.....]
BB [^dg]ibil₆ gi-iz[i-lá]
P [..... i]zi-izi-k[e₄]
aa ^dMIN ina gi-zil-le-e i-šá-ti ^rgir^r-[ri nu-ri]
BB ^dMIN ina MIN-e i-šá-ti [.....]
P [.....] ^ri^r-šá-ti g[i-.....]
- 44' aa ^dkù-sù sanga₆-^rmah ^den-líl^r-lá-ke₄ na-iz[i.....]
BB ^dkù-sù sanga₆-mah ^den-líl-lá-ke₄ [..]-^rizi^r x [.....]
P [..... iz]i ^rnir^r [.....]
aa ^dMIN šá-an-gam-ma-hu šá ^den-líl^r ina si-ri[q.....]
BB ^dMIN šá-an-gam-ma-hu šá ^dMIN ina si-riq ^rqut-rin^r-na šá x [...]
- 45' aa ^dnisaba nin zi-šà-gál-^rta ^{še}eštub^{še} mu[š₅]
^rgú-tur gú-níg^r-àr-ra [.....]
BB ^dnisaba nin zi-šà-gál-la-ke₄ ^{še}eštub^r še-muš₅ ^rše^ri[n-nu-ha ge₁₇-ba] zíz-àm gú-gal
gú-tur gú-níg^r-àr^r-ra é-a hé-ni-[íb-sar-re]
BB ^dMIN be-let šik-na-at na-piš-ti ^rár^r-su-up-pi šé-gu-ši-i [in-ni-nu kib-ti] kun-ši hal-lu-ri kak-^rke^r-e kiš-šá-ni i[na
É liṭ-ru-us-su]

35'-40' (broken)

- 41' Šamaš, lord of the aroma of cedar [...], the good oil of aroma of cedar [...],
- 42' Ningirimma, lady of the pure censer [.....],
- 43' Girra, [applying] fire and flame to the torch [...],
- 44' Kusu, šangamahhu-priest of Enlil, when scattering the incense of [...],
- 45' may Nisaba, mistress of the living creatures, [drive him?] from the house (through) *arsuppu*-millet, *šegušu*-millet, *inninu*-barley, wheat, emmer, chick-peas, lentils, and *kiššanu*-vetch.

41' Cf. UH 7: 107 for another reference to this aromatic.

42' For a possible parallel to our line, cf. Farber 1977: 60, 60: ^dNin-girimma nin á-gúb-ba u-me-ni-sikil u-me-ni-dadag, and the discussion in Livingstone (1986: 181) regarding Ningirimma's *egubbû*-basin.

44'-45' The reading /nir/ in Ms. P, which is normally translated by Akk. *sarāqu*, 'to sprinkle', could correspond to *sirqu* in the Akk. translation of this line. Cf. Gattung II (Ebeling 1953: 394: 79), in which the divine high priest (*šangamahhu*) Kusu appears together with Nisaba.

- 46' BB ^dli₉-si₄ naga mun peš₁₀-^díd-lú-ru-gú si-dàra-maš ^rú^r-[kur-ra] ^úhur-sag^{sar} zà-hi-^rli^{sar} ki-kù-ga-ta mú-à[m]
 BB ^dMIN ina ú-hu-li DU₁₀-ti ^rkib-re^r-ti qa-an-ni a-a-li ni-n[u] a-zu-pi-ri sah-lé-e šá ina aš-ri KÙ ib-ba-na-^ra^r
- 47' BB ^rd^rnun-ur₄-ra bahar_x(^{duš}sìla)-gal an-na-ke₄^{duš}sìla-gaz udun ki-kù-^rga^r-t[a] al-šeg₆-gá é-a hé-ni-íb-sar-re
 CC [.....] ^rudun ki-kù-ga-ta al-šeg₆-^rgá^r é-a hé-ni-íb-sar-^rre-en^r
 BB ^dMIN pa-ha-ru GAL-ú šá ^da-nim ina MIN-e šá ina ú-tu-ni KÙ-ti ba-áš-lu ina É liṭ-ru-us-^rsu^r
 cc [.....] ^rú^r-tu-nu KÙ-ti ba-áš-lu ina ^rÉ liṭ-ru-us-su
- 48' cc x^rurudu-níg-kala^r-ga ur-sag an-na-ke₄ [za-pa-á]g-za hé-ni-íb-hu-luh-ha
 cc x-mat ina MIN-e qar-rad ^da-nu [ina ri]g-^rmi-ka^r li-gal-liṭ-su
- 49' cc [.....] x ^{giš}s[i]-gar [é]-a hé-ni-íb-zi-zi
 cc [..... lem]-nu ina ^rer-še-ti ši-ga^r-ri ina É li-is-suh-šú
- 50' cc [ga sis u]bur-^rta^r bùlug^r-gá é-a hé-ni-íb-zi-zi
 cc [šiz-ba mar-ra ina tu-l]e-šú MIN u MIN-e ina É li-is-suh-šú
- 51' cc [és]ir-ke₄ esir me-te dingir-re-e-ne-ke₄ é-a hé-ni-íb-zi-zi
 cc [i]t-ti ina ESIR si-mat DINGIR.MEš ina É ^rli^r-is-suh-šú
- 52' cc [.....] x x ^rne-ke₄^r x x [.....]

LARGE GAP

- 53' aa ^da[sal-lú-hi dumu-sag eridu^{ki}-ga-ke₄]
 aa ^dmarduk mar re[š-tu šá eri₄-du₁₀.....]

- 46' (May) Lisi (remove him) through alkali, salt, sulphur, stag horn, *ninû*, *azupiru*, and cress, which were raised in a pure place,
 47' may Nunurra, the great potter of Anu, drive (the demon) away from the house in a pot fired in a pure kiln from a pure place.
 48' May the ... of the copper bell, 'hero of heaven' – through your clamour – frighten him away.
 49' As for the evil [...] from the Netherworld, may the bolt force him from the house.
 50' The (nursemaid) provides [bitter milk] from her breast and may remove her from the house.
 51' Asphalt in bitumen, suitable for gods, remove [the demon] from the house.
 52' (broken)

LARGE GAP

Instructions to the patient

- 53' Marduk, chief son [of Eridu (has sent me)],

46' There is some confusion in the sources as to whether Lisi is a god or goddess, since in UH Lisi appears to be female, although some confusion is caused by the reference to Ninsikila as Lisi's spouse in An-Anum 2: 71. In esoteric texts her name is associated with fire and burning, perhaps because of the IZI sign which is used to write her name, cf. Livingstone 1986: 56, ^dli₉-si₄ = *qa-lu-ú i-šá-tam* 'Lisi, who scorches with fire'. This may explain why she is cited in an UH context in which ritual ingredients are cooked for the purification of the patient.

The usual Sumerogram for *kibrītu* is peš₁₀-^díd, whereas in UH the Sum. term is peš₁₀-íd-lú-ru-gú, 'river-ordeal-sulphur' (see also UH 10: 45; 13-15: 211 and 242). The difference in meaning is not quite clear from the UH contexts.

47' A similar line occurs in a Nimrud incantation, Knudsen 1965: 166:76 (= CTN 4: 107 rev. 48): [^dnun-ur₄-r]a udun gal-ta šeg₆-gá, 'Nunurra, fired from a great kiln'. This line appears to serve as the catchline of another incantation which cannot be precisely identified.

48' The reading [udu]g and [še]-ed in Geller 2007: 147 has now been abandoned.

50' The restoration is theoretical, based on UH 4: 2-3 and 23.

51' In the late Uruk Ms. *ésir* corresponds to *ittu* and *esir* to *kupru*.

- 54' aa ^dnisaba giš a-ra-[an-hur-hur-re.....]
aa *áš-na-an e-šir-ka ši-i[m-ta*]
K (traces)
- 55' aa ì áb kù-ga ì-giš <kù-ga> ì-giš du₁₀-ga esir ^rdu₁₀-[ga]
K [.....] zag-du₈ é-a tag-ga
aa *šam-nu ár-hu el-let šam-nu el-lu šam-nu ^rtá-[a-bu] [iṭ-ṭu-ú ṭa-a-bu] sip-pi É ú-[lap-pit-ka]*
K [.....] *š[am-na ṭá-a-bi [.....] ^rÉ ú-lap-pit-ka*
- 56' aa egir-zu-šè igi ^rna-an-ši-in^r-[...]
K [.....]-ši-in-bar-ra
aa *a-na ár-ki-ka la tap-pal-l[a-as]*
K [.....] *la tap-pal-la-as*
- 57' aa gá-e lú-kin-gi₄-a ^den-ki-ga [.....]
K [.....] ^de[n-ki-ga me-en
aa *mar šip-ri šá ^dé-a a-na-ku*
K [.....]-*a a-na-ku*
- 58' aa maš-maš-gal-e ^dasal-lú-hi [.....]
K [.....]-l]ú-hi me-en
aa *maš-maš-gal-lu šá ^dmarduk a-na-^rku^r*
K [.....] *a-na-ku*
- 59' aa [t]u₆-kù ^den-ki-ke₄ a-ra-an-[šid-dè]
K [.....]-šid-dè
aa *[šip-t]i el-le-ti šá ^dé-a ^ra^r-man-nu*
K [.....]- x x
- 60' aa [...] x x ^regir-zu la^r-[ba]-^ran-ku₄ ^ré-a-na-š[è ba]-a]n-k[u₄]
K (trace)

GAP

- 54' Ašnan is drawing up a destiny for you [.....]
55' and I have smeared on the threshold of the house the fat of a pure cow, pure fat, fine quality fat, and fine quality bitumen.
56' You must not look behind you.
57' I am Ea's messenger,
58' I am the great exorcist of Marduk,
59' I recite Ea's pure incantations.
60' [(The demon)] [did not] enter behind you, *he entered* his own house.

GAP

56' The instruction not to look back after performing a ritual occurs in a ghost ritual from Assur (Scurlock 2006: 343, 19-20): SILA DIB-tu₄ NU DIB-b[at] a-na EGIR-šú NU IGI.BAR ana É-šú SI.SÁ, 'he should not take the (previously) taken street, he should not look behind him, he should proceed straight home'. A very late version of this ritual instruction occurs in Lucian's Menippos, in which a Babylonian finds a Magian priest to help him with the required rituals to get to the Netherworld and back. One of the instructions is to return home backwards without greeting anyone, which reflects the present type of ritual instructions (see Lucian, Loeb IV, trans. A. M. Harmon, 1961, 86-87).

59' The only visible signs in the Akk. of Ms. K do not agree with Ms. aa.

- 61' aa z[ì.....]
aa Z[Ì.....]
- 62' aa ninda níg-s[ila₁₁-gá]
aa a-ka[l li-i-ši.....]
- 63' aa ú-bi [.....]
aa a-kal x [.....]
- 64' aa šah níg-^rsag^r-í[l-la]
aa šá-ha-a pu-hi [.....]
w [š]á-ha-[.....]
- 65' aa ^rlú^r hul-a-meš ^rx^r [.....]
w ^rlú^r hul-a-[.....]
aa [l]em-nu-ti šá ^ri^r-[.....]
w lem-nu-t[i]
- 66' aa [ú -m]u-un-da-an-gu^r ^ra^r [hé-mu-un-da-an]-n[ag]
w hé-mu-un-d[a.....]
aa [..... a-me-l]u li-ku-[ul.....]
w it-ti [.....]
- 67' aa hul-[dúb é-ta] ^rè^r-[í]b-ta gaba-zu gi-bi-ib-zi]
w hul-dúb [.....]
aa lem-nu ina ^rÉ ^ri^r-[ta-aš-ši i-rat-ka né-'i-i]
w lem-nu ina É ^ri^r-t[a.....]
- 68' aa ad ^rama^r n[ita.....]
w ad ama nita dam-^rsag^r [.....]
aa a-na a-[.....]
w ana a-bi u um-^rmu^r [.....]
- 69' aa ^rtu^r x [.....]
w [.....] ^ré^r-a-ni [.....]

GAP

- 61' flour [.....],
62' bread, dough [.....]
63' food, [.....],
64' a pig substitute [.....].
65' evil ones who [.....].
66' May he eat with a man , [may he drink] water [with a man].
67' Evil one, [stay out of] the house, [withdraw]!
68' Towards (his) mother and father, heir, first wife, [.....],
69' the incantation [.....] in his house.

GAP

62'-64' The use of dough to rub the patient occurs in CT 17 11: 82: ninda níg-sila₁₁-gá lú-ba-ke₄ u-mu-un-te-gur-gur // a-ka-la li-i-šá LÚ šú-a-tú kup-pir-ma , 'wipe down that man with bread (and) dough'; see also Schramm 2008: No. 13, 31-33. See also Maul 1994: 80 for the use of dough in Namburbī rituals (ref. court. M. Stol). The use of a pig as a substitute is a central motif in the incantation in Schramm 2008: No. 3: 42-43, 52-53, 65-66, 78-81.

- 70' DD [..... m]u-^re-^r[šid]
 DD [..... ta]-man-nu-u[š]
- 71' DD [.....-t]a zi!(text: nam)-ba-ra
 DD [.....] x na-an-si-ih
- 72' DD [ub é-a-ta] nu-gub-bu-dè-zu-šè
 DD [ina tub-qat] ^rÉ^r ana la ú-zu-uz-zi-ka
- 73' DD [^{še}eštub še-muš₅ ^{še}in]-nu-ha ge₁₇-ba zíz-àm gú-gal gú-tur gú-níg-àr-ra
 [a-ra-an-bir]-bir-re egir-zu-šè na-an-gi₄-gi₄
 aa [.....] ^{še}in-nu-ha ge₁₇-ba [..... níg]-^ràr^r
 a-ra-an-bir-bir-re egir-z[u-.....]
 cc [.....] x x [.....]
 aa ár-su-up-pi še-gu-šú in-nin-nu kip-ti [kun-ši hal-lu-ri kak-ki]
 kiš-šá-nu ú-sap-pa-ah-ka a-na ár-[.....]
 DD [.....] ^rMIN^r
 MIN ú-sap-pi-ih-ka ana ár-ki-ka la ta-tar
 cc [.....] EGIR-ka ^rla^r t[a-ta]-a-^rnu^r
- 74' aa zì sag-ba é-a-ta a-^rra^r-a[n-hur-hur-re]
 DD [.....]-ta a-ra-an-^rhur-hur^r-re
 cc [.....-b]a é-a-ta a-ra-an-hur-hur-re
 aa qé-e-mu ma-mi-ti ina É [e-šir-ka]
 DD [.....] ina ^rÉ^r e-šir-ka
 cc [.....] ma-mi-tu₄ ina É e-šir-ka

70' You recite it, [.....],

71' Remove [.....].

72' in order to avoid having you stand [in the corner of] the house,

73' I scatter against you the *arsuppu*-millet, *šegušu*-millet, *inninu*-barley, wheat, and *kiššanu*-vetch, so that you (demon) do not turn back [towards the victim].

74' I have drawn for your benefit the (image of the) oath(-demon) in flour in the house,

- 75' aa zag-du₈ é-a-ke₄ esir im-babbar a-ra-an-[tag-tag-ga]
 cc [za]g-du₈ é-a-ta esir im-bábbar a-ra-an-tag-tag-ga
 DD [.....-bábbar]r a-ra-an-tag-ga
 aa *sip-pi É it-tá-a gaš-ši ú-lap-[.....]*
 cc *sip-pi É it-ta gaš-ša ú-lap-pit-ka*
 DD [..... ga]š-ša ú-lap-pit-ka
 l [si]p-^rpi É it-tá-a^r [.....]
- 76' aa zi dingir gal-gal-la-e-ne-ke₄ i-ri-pà ha-[ba-ru-du-un]
 cc zi dingir gal-gal-e-ne-ke₄ i-ri-pà ha-ba-ra-du-un
 DD [.....] ^ri^r-ri-pà ha-^rba-ra-du-un^r
 l zi dingir gal-gal-e-ne-ke₄ i-ri-[i-.....]
 aa *niš DINGIR.MEŠ GAL.MEŠ tùm-mi-^ršu^r-nu-ti-ma [.....]*
 DD [.....-t]i-^rma^r l[u ta-at-ta-lak]
 l *niš DINGIR.MEŠ GAL.MEŠ ú-tam-[mi-.....]*

-
- 77' aa én hul-dúb è-ba-ra : *lem-nu* [š*i*-i]
 ff [é]n hul-dúb ^rè^r-ba-ra *lem-nu* [š*i*-i
 gg én hul-dúb [.....] *lem-nu* [.....]
 DD [..... š]i-^ri^r
 l hul-dúb [.....] *lem-nu* [.....]
 u [.....] è-ba-r[a š]i-i

- 75' I have smeared the threshold of the house with bitumen and gypsum for you.
 76' I adjure you with these things by the great gods, so that you may go away.

-
- 77' Incantation. Evil one, go out!

-
- 75' As for sealing the door, cf. YOS 11 94: 6, zag : é : bí-in-tag // *a-šèr-ti bi-ti al-^rpu-ut*, 'I smeared the shrine of the house', and cf. rev. 7-9:
 esir im-babbar^r-ra š[u u-me-ti]
ina it-ta-a gaš-ša li-qé-e-ma
 ká é bí-in-tag ká^r é [hé-lá-e]
ba-bi É lu-pu-ut KÁ É li-kàs-[sī]
^gis^gig é bí-in-tag ^gis^g[ig é hé-lá-e]
da-lat^r É MIN (= lu-pu-ut) da-lat É li-kàs-[sī]
 'Take bitumen (and) gypsum,
 smear them the house gate, in order to bind up the gate of the house,
 smear them on the house door, in order to bind up the door of the house.'

This tablet was also discussed in the note to UH 9 1' above.

Cf. also Livingstone 1983:172, a commentary on a ritual, which begins IM.BABBAR ESIR šá KÁ É LÚ.GIG TAG.TAG.MEŠ, 'smear gypsum and bitumen on the gate of the sick man's house'. The commentary on this passage identifies gypsum and bitumen with Ninurta and Asakku, explaining the relationship between gypsum (*gaššu*) and bitumen (*ittū*) as Ninurta pursuing the Asakku-demon. Most of the other ritual objects found in this text (BM 34035 = Epping and Strassmaier 1891: 242) can be found in UH tablets 7 and 12, including the zisurra and zidubdub flour, the gišhur-magic circle around the bed, the urudunigkalagga-bell (although the kušgugal-drum is not found in UH), the urigal-reed standard, the mašhuldub-scapegoat, and the censer and torch (nigna and gizilla), all of which are associated in this commentary (see Livingstone 1983: 172) with different gods. Only the gišhur is the exception, since instead of being associated with a god, it is described as 'a net which traps whatever evil' (*sa-par-ri šu-ú mim-ma lem-nu i-sa-ha-pu*).

- 76' Ms. aa (Akk.) has a significant variant in commanding the demons to swear (using the imperative) rather than the more common phrase in which the exorcist adjures the demon, as in Ms. l.

- 78' aa [u]dug hul è-ba-ra : *ú-tuk-ku lem-n[u ši-i]*
ff [u]dug hul è-ba-ra *ú-tuk-[k]u lem<-nu> ši-^ri^r*
gg udug hul [.....] *ú-tuk-ku lem-nu* [.....]
DD [.....]-ba-ra [.....] *ši-^ri^r*
l udug hul [.....] *ú-tuk-ku lem-nu* [.....]
u [.....] è-ba-r[a] *ši-i*
- 79' aa [a-lá] hul è-ba-ra : *a-lu-ú lem-n[u ši-i]*
ff a-lá hul *è^r-ba-ra^r a^r-[lu]-^rú^r* [.....]
gg a-lá hul [.....] *a-lu-ú lem-nu* [.....]
DD [.....-b]a-ra [.....] *ši-i*
l a-lá hul [.....] *a-lu-ú lem-n[u]*
u [.....] è-ba-ra [.....] *ši-i*
- 80' aa [gedim] ^rhul^r è-ba-ra : *e-ṭim-mu lem-nu [ši-i]*
gg gedim hul [.....] *e-ṭim-mu lem-nu* [.....]
l gedim hul [.....] *è-ṭim-mu^r* [.....]
u [.....] è-ba-ra [.....] *ši-i*
DD [.....-r]a [.....]
- 81' aa [gal₅-lá hul] *è^r-ba-ra : gal-lu-ú lem-nu [ši-i]*
gg gal₅-lá hul [.....] *gal-lu-ú lem-nu ši-i*
u [.....] è-ba-ra [.....] *ši-i*
t gal₅-lá hul *è^r-[.....]*
l [gal]₅-l[á]
- 82' aa [dingir hul è]-ba-^rra^r : DINGIR *lem-nu [ši-i]*
gg dingir hul [.....] DINGIR.MEŠ *lem-nu ši-i*
u [.....] è-ba-ra [.....] *ši-i*
t dingir hul *è^r-[.....] i-lu lem-nu ši-i*
- 83' aa [maškim hul è-ba-r]a : *ra-bi-ši lem-nu ši-i*
gg maškim hul [.....] *ra-bi-šu lem-nu ši-i*
H [.....] *ši-^ri^r*
u [.....] è-ba-ra [.....] *ši-i*
t maškim hul è-[.....] *ra-bi-iš lem-nu [...]*
- 84' aa [^ddìm-me è-ba-r]a : *la-maš-ti ši-i*
gg ^ddìm-me [.....] *la-maš-tu₄ ši-i*
H [.....-è-b]a-ra [.....] *ši-i*
u [.....]-ba-ra [.....]
m [.....] *ši-i*

78' Evil Utukku-demon, go out!

79' Evil Alû-demon, go out!

80' Evil ghost, go out!

81' Evil Sheriff-demon, go out!

82' Evil god, go out!

83' Evil Bailiff-demon, go out!

84' Lamaštu-demon, go out!

- 85' aa [ˈd̪im-me-a è-ba-r]a : la-ba-ši ši-[i]
gg ˈd̪im-me-a [.....] la-ba-šu ši-[i-]
H [..... è-b]a-ra [.....] ši-i
m [.....] è-[.....] ši-i
- 86' aa [ˈd̪im-me-lagab è-ba-ra] : ʾaʰ-ha-zu ši-i
gg ˈd̪im-me-lagab [.....] ah-ha-zu ši-[i-]
H [..... è-b]a-ra [.....] ši-i
m [.....] è-ba-[.....] ši-[i-]
- 87' aa [lú-líl-lá ki-sikil-líl-lá ki-sikil ud-d]a-kar-ra ʾè-baʰ-ra
gg lú-líl-lá ki-sikil-<líl>-lá ki-sikil-ud-da-kar-ra [.....]
H [.....] ʾèʰ-ba-ra
m [.....-ʾsikil-líl-lá ki-sikil-ud-daʰ-kar-ra è-[.....]
o [lú-líl]l-lá ki-sikil ki-sikil-ù-d[a.....]
o [λλα χισχλ] χισχ[λ λλα] / [ωδ]α [χαρ]
aa [li-lu-u li-li-tu ar-dat] ʾli-li-i šiʰ-i
gg li-lu-ú li-li-tu, ár-dat li-lu-ú [...]
m [..-l]u-uʰ líl-li-ti ár-da-at li-l[i-.....]
P [l]i-ʾtuʰu l[i-.....]
o [l]i-lu-u li-li-tu KI.SIKIL ár-da-t[u]
o λλι ʾαρδαʰ[θ] λ[ιλι]

85' Labašu-demon, go out!

86' Jaundice-demon, go out!

87' Lilû, Lilîtu, Ardat lilî, go out!

- 88' aa [..... nu-du₁₀-g]a è-ba-ra
gg ^dnam-tar hul-gál á-sàg gig-ga tu-ra nu-du₁₀-ga [.....]
H [..... nu]-du₁₀-ga è-ba-ra
m [.....g]ig á-sàg nig-gig tu-ra nu-du₁₀-ga^l (text: kul ta)
P [.....-r]a nu-du₁₀-ga ^rè^r-[.....]
o [^d]nam-tar hul-gál á<-sàg> gig [.....]
aa [^dnam-ta-ri lem-nu a-sak-ku mar-šu mur-šu l]a ta-a-bi ši-i
gg ^dnam-ta-ri lem-nu a-sak-ku mar-ša mur-šu l[a]
m [.....-r]u lem-nu a-sak-ku mar-šu mur-^ršu^r la t[a-.....]
o ^rd^rnam-tar lem-nu a-sak-ku GIG l[a]
o [ναμθ]αρ λεμν ασαχ μουρσ [λα] ταβ σειρ (in wrong sequence)
- 89' aa [..... nam-b]a-ku₄-ku₄-dè
H [.....k]u₄-ku₄-d[è]
m [.....] nam-ku₄-ku₄-d[è]
P [..... na]m-ba-ku₄-ku₄-d[è]
o ^ré-a-šè^r nam-ba-k[u₄-.....]
o [εασε] ναμονχοουχωτ
H [..... la ter-ru]-ub-[šú]
m [..... l]a te-ru-ub-[..]
P [..... t]er-ru-ub-š[ú]
o ana É-ti ^rla ter^r-r[u-..]
o [ανα βιθ λ]α θηροφοσ
- 90' aa [..... nam-b]a-gub-bu-dè
m [.....] nam-ba^l-gub-bu-dè
Q [.....] nam-ba-gub-bu-dè
P [.....-b]a-gub-bu-[..]
o šà uru nam-mu-u[n-gi₄-da]
o [σα ωρ] ναμωγηδα (in wrong sequence)
m [.....-bi]t la ta-az-za-[..]
P [..... t]a-az-za-[..]
Q [ina ri]-^rbit la ta^r-za-az-zu
o [ina] ri-bi-ti la ^rta^r-[.....]
o [ιν ρι]φθ [α]λ λα θ[αζαζ] (in wrong sequence)

88' Evil Fate-demon (Namtar), dangerous 'sacrilege' (*asakku*)-disease, and an unpleasant disease not improving, go out!

89' You must not enter the house,

90' nor be present [in] the house,

88'-90' Ms. o (the Graeco-Babyloniaca fragment) has lines 88' and 90' in the wrong sequence.

- 91' Q [é-šè hur-sag-ta] nam-ba-gur-ru-da
 aa [..... nam-b]a-gur-dè-en
 m [.....] nam-ba-gur-r[u-..]
 o é hur-sag-ta ki-in-di(?) numun-k[ur-.....]
 o [ε ξορσαγθα νομ]ονχοροτ
 m [iš-tu KUR-i] ʾana É ʾla t[a-.....]
 Q [..... ana] É la ta-tar-šú
 o [u]l-ʾtu šad-di ʾa ʾ[na bi-ti]
 92' Q [kun₄ é]-a-ta nam-ba-dúr-ù-dè
 aa [.....]-ʾù-ʾ-en
 m [..... nam-b]a-duru-d[è]
 Q [ina a]s-kup-pat É la tu-šab-šú
 m [..... l]a t[u-.....]
 93' Q [ùr-š]è ba-ra-an-da-e₁₁-dè
 aa [.....]
 Q ana ú-ri la tel-li-šú
 94' Q [ab]-ta gú ba-ra-lá-e
 x ab-ta nam-mu-un-^{du}dú-dú-e[n]
 aa (traces)
 Q ina ap-ti ʾla ʾ[tu]-šar-š[ú]
 95' aa [.....] ba-ra-an-ʾdú-dú-dèʾ
 Q ab-ti-ta ba-ra-a[n-da-d]u-ʾdu ʾ-e-[-.]
 x ab-ti-ta nam-MIN-e[n] / ab-ta ba-ra-a-ta nam-MIN-e[n]
 aa [..... l]a ta-maš-šī-is-su
 Q ina ap-ti ʾše-li ʾ[.....]

- 91' nor return [to] the house,
 92' nor will you sit at the threshold of the house,
 93' nor go up to the roof.
 94' You must not lean out of the window to him,
 95' nor strike him down via the side window,

94'-95' For the Sum. verb in Ms. x (nam-mu-un-^{du}TU.TU-e[n]), the intrusive du-sign in the verbal prefix chain is a phonetic clue to reading TU (dú) as an allomorph of Sum. dub // Akk. *mašādu*; cf. All/5 7 (MSL 14: 343), dub = *ma-šā-du šā pir-t[i]*, referring to 'beating' the scalp hair. The verb *mašādu* is usually intransitive in the G-stem, meaning to suffer from palsy, except for one UH passage: te lú-tu-ra-šè ra-ra-da-mu-dè // *le-et mar-ši ina ma-šā-di-ia*, 'when I strike the patient's cheek.' There is obviously some confusion in Ms. x for ll. 94'-95', since it appears to preserve variant versions of the same Sum. line.

- 96' aa [.....] nam-ba-gù-dé-d[è]
 Q [a]b šu-gur-ta n[am-.....]
 x ab-ta šu-gur-ta nam-MIN-[en]
 aa [.....-t]i la ta-šá-as-si-iš
 Q ina ap-ti kar-ra-ti [.....]
 97' aa [.....] igi mu-un-ši-in-bar-^rra'
 Q [a]b-sag-gá-ta i[gi]
 x ab-ta sag-gá-ta nam-M[IN-.....]
 aa [.....] la tap-pal-la-as-su
 A [.....] x la tap-^rpal-^rl[a-...]
 Q [ina a]p-ti muh-hi [.....]
 98' x ab-ta lá-a-ta nam-MI]N-en
 x [ina ap-ti mu-šir-ti MIN]
 99' x ab-ta ^{giš}gidru-ta nam-[MIN-en]
 x [ina ap-ti bir-ri MIN]
 100' x ab-ta urugal-ta na[m-MIN-en]
 x [ina ap-ti qab-ri MIN]
 101' x ab-ta pan-pan-a-ta nam-[MIN-en]
 x [ina ap-ti nap-pa-ši MIN]
 102' x dumu ^dutu ganzir-ta n[am-MIN-en]
 x [it-ti DUMU ^dUTU nab-le-e MIN]
 103' x zalag-ta n[am-MIN-en]
 x [ina na-ma-ri MIN]
 104' x u₄-ta n[am-MIN-en]
 x [ina u₄-mi MIN]
 105' x gi₆-t[a nam-MIN-en]
 x [ina ik-let MIN]
 106' x [p]ú-[ta nam-MIN-en]
 x [ina bur-ti MIN]
 107' x [pú du₁₀ ús-sa-ta nam-]
 x [ina bur-tu₄ nar-ma-ki]

- 96' nor cry out to him from the *karratu*-window,
 97' nor may you look at him through the upper window,
 98' ditto (=nor may enter to him) through the 'leaning-out' window,
 99' ditto, through the lattice window,
 100' ditto, through the tomb-opening (lit. window),
 101' ditto, through the ventilation-window,
 102' ditto, with fireballs produced by the sun,
 103' ditto, in broad daylight,
 104' ditto, in the daytime,
 105' ditto, in the dark,
 106' ditto, through the well,
 107' ditto, through the bathing cistern,

98'-109' These lines can be restored after an identical passage in zi-pà incantations, cf. Borger 1969: 10, 171-182.

- 108' x [gi-sal-ta nam-]
 x [ina gi-sal-le-e MIN]
- 109' x [gi-sa]-ta k[a-kéš]
 x *ina ki-ši-i[r gi-sal-le-e MIN]*
- 110' aa [gisig] ʳé¹-a-ke₄ gisᵛsak-kul é-a-ke₄ gisᵛsi-gar é-a-ke₄ [n]am-ba-gir₅-gir₅-e-dè
 A [.....] x x ʳé-a-ke₄ x gisᵛ x x [.....]
 x [gisᵛi]g sag-é-ta é-a-ta x [.....] é-a-ke₄ gisᵛšu-diš é-a-ke₄ [.....]
 Q (traces)
 B *ina da-lat Ê ina par-ki¹ Ê ina sik-kur Ê ʳsi¹-gar Ê la tah-ha-ʳlu-up¹-šú*
 aa [..... in]a ši-gar Ê la tah-ta-na-al-lu¹-up-šú
 A [.....] ʳÊ² sik-kur Ê ina² si¹-gar Ê la tah-ta-na-l[u-.....]
 w [.....-a]l-lu-up-šú
 x [..... sik-k]ur Ê ina me-del Ê la t[ah-.....]
- 111' B im izi-diri-ta nam-ba-za-la-ʳhe¹-en
 aa [.....] nam-ba-za-la-ah-ʳhe¹-en
 A [.. iz]i-diri-ta ʳnam¹-ba-za-la-ah-he-en
 w [.....-a]h-he-en
 x [.....]
 B *it-ti šá-a-ri u nab-li la ta-z[iq]-qa-šú-ʳnim-ma¹*
 aa [..... na]b-la la ta-ziq-qa-áš-šú
 A *it-ti šá-a-ri nab-l[i]*
 w [.....-z]iq-qa-áš-šú
 x ʳit-ti šá¹-a-ri¹ u [.....]
 s (traces)

108' ditto, through the roof-eaves,

109' ditto, through the binding of roof-eaves,

110' nor must you always slither through the door, bolt, or lock of the house to him.

111' You must not blow in with the wind and heat towards him.

110' Note the variant in Ms. x, introducing *mēdelu*, 'lock'. This Ms. from Sippar has many variants, perhaps being a school text.

111' Cf. UH 13-15 244, which has izi-diri // *pentu*, 'coal', although the present context demands a meaning parallel to hot wind. The zi-pà incantations read: *dumu* ʳutu ga-an-zé-er-ta nam<-mu-un-da-ku₄-ku₄-dè> // [it]-ti DUMU ʳUTU *nab-le<-e>* MIN (= *la terrubšu*), 'do not enter with the sun's rays and flames' (Borger 1969: 10). The parallelism between *ganzer* and izi-diri (lit. 'extra fire') corresponding to Akk. *nablu* 'flame' probably reflects nothing more here than 'sunburn' or intense summer heat, rather than a metereological phenomenon. Borger's translation (followed by CAD N/1 25b) 'fireballs(?) of the "son of Šamaš"' is much too literal, nor does it fit the context, since in the incantation above the term DUMU ʳUTU most likely refers to the sun's rays.

- 112' B da lú è-a-ta nam-ba-ku₄-ku₄
aa [... n]am-ba-ku₄-ku₄-dè
A [...] ʳè-daʳ-ta nam-ba-ʳku₄-ku₄-e-dè
w [...-k]u₄-ku₄-dè
s ʳdaʳ lú <è->da-ta [...]
x [...] ʳèʳ-da-ta [...]
B *it-ti a-ši-i la ter-ru-ub-šú*
aa [... t]er-ru-ub-šú
A *it-ti a-ši-i la t[er-.....]*
w [...-š]ú
s *it-ti a-ši-i [...]*
x *it-ti a-ši-i la [...]*
- 113' B da lú ku₄-ra-ta nam-ba-ku₄-ʳku₄-dèʳ
aa [...-b]a-ku₄-ku₄-dè
A [...] k]u₄-ʳra-ta nam-ba-ʳku₄-ku₄-dè
w [...-k]u₄-ku₄-dè
s da lú ku₄-ra [...]
x [d]a lú ku₄-ra-ta [...]
B *it-ti e-reb-šu la ter-ru-[ub-šú]*
A *it-ti e-re-bi l[a]*
s *it-ti e-re-bi la t[e-.....]*
w [...]-šú
x *it-ti e-re-bi la [...]*
- 114' s [n]a-an-gub-bé-en [...]
A [... x x -en na-an-dúr-en
w [...-d]úr-dè-en
x na-an-gub-bé-en [...]
A *la ta-az-za-zi la tu-u[š-šab-šú]*
w [...]-šú
s *la ta-za-az-zu la tu-u[š-.....]*
x *la ta-az-za-az la t[u-.....]*

- 112' You must not enter (the house) with a man going out,
113' nor may you enter it when he enters.
114' You must neither be present nor occupy (the house),

- 115' s [n]am-ba-gi₄-gi₄ nam-ba-a[n-.....]
 A [.....-m]u^r-un-da^r-gi₄-e-dè nam-ba-nigin-e-[dè]
 w [.....-d]é-e[n]
 x nam-ba-gi₄-gi₄-e-dè [.....]
 A [la ta]^r-ta-an^r-nu-ur-ra la ta-as-sa-na-hu-[ru]
 x la ta-at-ta-na-ur-ri la-ta-[.....]
- 116' A [zi]^r-an-ki^r-bi-da-ke₄ i-ri-pà ha-ba-ra-du-[un]
 x zi-an-na-ki-bi-id-da-ke₄ hé-r[i-.....]
 A [niš AN]^r-e^r u KI-ti ú-tam-me-ka lu ta-at-ta-lak
 x niš AN-e u KI-ti ú-tam-me-k[a
-
- 117' A [én] ^rur^r-sag ù-tu-ud-da ba-a[n-bùlug]
 A [dub 9^r]-^rkam^r-ma udug [hul-a-kam]

colophon

- 115' and neither keep returning nor prowling around.
 116' I have adjured you by heaven and earth, so that you go away.
 117' (catchline of Tablet 10).

Udug-hul Tablet 10

* = copied MJG

- *A = K 4947 (CT 16 17) + 4988 (CT 17 49) (+) 2512; ll. 5 – 12; 14 – 21; 42 – 50; 65' – 73'; 81' – 100' pl. 78-80
- b = K 8488 (copy = BA 10/1 80 No. 6); ll. 32 – 35; 37 – 39
- c = K 3021 (copy = OECT 6 pl. 24); ll. 17 – 19
- *d = 82-2-23, 88; ll. 4 – 7 pl. 81
- *e = BM 48228; (extract); ll. 04 – 01 pl. 82
- F = STT 162 = ll. 1 – 3; 5 – 6; 15 – 22; 52 – 64; 74' – 80'; 83'
- G = STT 163 = 18-22; 40-41; (rev. ii unplaced, with 5 lines ending in [ki.m]in); ll. 18 – 22; 40; 42 – 46
- H = STT 164 = (unplaced)
- i = LKU 24 (NB. there is no VAT no. in LKU); ll. 10 – 40; 42 – 46; 48 – 56
- k = K 5303 (copy = BA 10/1 No. 27); ll. 38 – 40; 42 – 44; 46 – 52
- l = BM 36439 (late script; top: ⁱⁱⁱsig₄ ud 6); rev. lex.; previous publication = Gesche 2001: 259f.); 45 – 47
- m = BM 76974 (AH 83-1-18, 2346) (extract, rev. lex.; previous publication = Gesche 2001: 642f.); ll. 52 – 60
- n = BM 37818 (extract; rev. lex.; previous publication = Gesche 2001: 306f.); ll. 7 – 9
- o = BM 37959 + 38018; (extract; ll. 3'-7' = Akk. lit; 8'-11' = lex.; rev. lex.; previous publication = Gesche 2001: 313f.); l. 14
- p = BM 72025 (82-9-18, 12029); (extract; rev. lex.; previous publication = Gesche 2001: 588f.); ll. 8 – 11
- *q = UM 29-16-637 + N 1559 + 2215 + 4923 (extract); ll. 36 – 38 pl. 82
- *r = BM 33347 (Rm III 20); (poorly written school tablet, repeating ll. 9-11 on rev.; court. l. L. Finkel); colophon: ⁱⁱⁱNE ud.20.kam); ll. 4 – 11 pl. 81
- s = BM 37531 (extract, rev. lex.; (previous publication = Gesche 2001: 294f.); ll. 39 – 42
- t = BM 47069 + 47113 (extract, court. l. L. Finkel); ll. 1 – 3 pl. 160
 1st extract unident., cf. UH 8: 18 (but not a duplicate)
 1' [...] -[a eb-bi ki-
 2' [udug] kun₄ é-a-k[e₄
 [MIN] šá as-kup-pat [bi-ti
 3' [ud]ug ki-in-dar [kur-ra-ke₄] šim^{mušen}-gin₇ é-[a]
 MIN šá MIN ni-gi-ī[š-š] er-še-ti] ki-ma si-nun-t[u₄ ina bi-ti]
 3rd extract unident., cf. Schramm 2008: No. 7: 1'-4' and UH 13-15: 6
 1' ^dnin-gi^{ri}-ri-i[m
 2' hé-gál u₄-bi-šè an kù x [.....
 ina ri-iš-ti-šú AN [.....
 3' mu ba-dag-dag-ge x [.....
 áš-šú mut-tag-gi-šá-a-[ti

 4' me [.....
- *u = BM 35427 + 35428 (join l. L. Finkel; only rev. is preserved); ll. 47 – 59; 65' – 73' pl. 83
- w = BM 37571 + 37931 (extracts; Marduk Hymn No. 1, 127-132 and lex; previous publication = Gesche 2001: 299f.); ll. 55 – 57
- x = BM 76553 (AH 83-1-18, 1924); (extract; same ductus as Ms. m; previous publication = Gesche 2001: 641f.); uncertain placement, ll. 73a' – 73g'
- *y = K 7451; ll. 03 – 2; 32 – 34 pl. 81
- z = BM 37992; (previous publication = Gesche 2001: 316f.); ll. 32 – 34
- BB = K 14520a (court. Enrique Jiménez); ll. 49 – 51
- CC = K 21876 (court. Enrique Jiménez); unplaced
- (AA) = K 5179 (CT 16 39), catchline of UH 9; l. 05

Second millennium source

- J = KH.13.O.1178 (Carchemish, court. G. Marchesi); ll. 05 – 2

- 05 AA [én]r^{ur}-sag ù-tu-ud-da ba-a[n-bùlug abzu-ta me-en]
 J é[n ur-sa]g ù-tu-ud-da abzu-ta me-en
 J *qar-ra-du i-lit-ti ap-si-i a-na-ku*
- 04 e [ur-sa]g^dasal-lú-hi du[mu nun-na abzu-ta me-en]
 J ur-sag^dasal-lú-hi dumu nun-na abzu-ta me-en
 J *qar-ra-du^dmarduk DUMU ru-be-e šá ap-si-i a-na-ku*
- 03 y [ur-sag^dasa]l-lú-hi^r [dumu sag dingir-gal-gal]-^reⁿ[e-ke₄ abzu-ta me-en]
 e [u]r-sag^dasal-lú-<hi>^r [dumu^r-[sag]
 y [*qar-ra-du*]^r^d*marduk ma-r^ri* SAG DINGIR.MEŠ GAL.MEŠ^r *šá ap-si-i ana-ku*
 e *qar-ra-du^dm[arduk]*
- 02 y [ur-sag^dasa]l-lú-hi <mu->pàd-da gaba-r[i nu-tuku-a me-en]
 J ur-sag^dasal-lú-hi mu-pà-da gab[a-r]i-a nu-tuku me-en
 y [*qar-ra-du*]^r^d*marduk šá zi-kir šu-m[a ma-hi-ra la i-šú-u ana-ku]*
 J *qar-ra-du^dmarduk^r šá za^r-kar šu-me-šu ma-hi-ra la i-šú-u a-n[a-ku]*
- 01 y [ur-sag^dasa]l-lú-hi sanga₆-mah gaba-[ri nu-tuku me-en]
 e [ur-s]ag^dasal-lú-hi sa[nga₆-mah]
 J ur-sag^dasal-lú-hi še₃₀(KAXLI)-ga-mah gaba-ri-a nu-^rtuku^r [me-en]
 y [*qar-ra-du*]^r^d*marduk šá-an-gam-ma-hu šá [ma-hi-ra la i-šú-u ana-ku]*
 e *qar-ra-d[u^dmarduk]*
 J ^r*qar-ra^r-du^dmarduk šá-gam-ma-hu šá ma-hi-ra la^r i^r-[šú-u a-na-ku]*

Marduk Hymn

- 05 [Incantation.] I am the hero born and raised in the Apsû.
 04 I am the [hero Marduk princely son of the] Apsû,
 03 I am [the hero Marduk], foremost son of the great gods of the Apsû.
 02 I am [the hero Marduk] who is called by name and [has no] rival.
 01 [I am] the hero Marduk, chief priest who [has no] rival.

The opening lines of UH 10 can now be more effectively restored from a newly found tablet from Carchemish (KH.13.O.1178), probably either late MA or early NA, judging from the sign forms. I am grateful to Gianni Marchesi for sharing this information with me. The Carchemish tablet is the first evidence which has emerged for a ‘forerunner’ to UH 10, since the tablet preserves a non-canonical redaction of this incantation. The relevant lines have been cited in the *Partitur*, but the full edition will be published by G. Marchesi in *Orientalia*.

- 05 This is the catchline from UH 9, but cf. UH 13-15: 45-47, in which ù-tu-ud-da (*// aldu*) occurs together with bùlug (*irbû*), although the restoration of the latter term is provisional.

Although the Karkemish Tablet (Ms. J) is rther abbreviated, the late text of UH, as reflected in the catchline of UH 9, should probably be restored as follows: [*qar-ra-du i-lit-ti ra-bi ap-si-i a-na-ku*], ‘I am the hero born and raised in the Apsû’.

- 04 The first two lines of the extract tablet BM 48228 (Ms. e) read as follows:

- 1' x x [.....]
 2' [z]i-mu x [.....]

These lines are not related to UH 10.

The first line of the UH 10 extract on Ms. e appears at first as follows: [ur-sa]g^dasal-lú-hi tin-[tin úš], perhaps corresponding to UH 11: 20, [*ana-k*]u^dasal-lú-hi mu-bal-li^r mi-i-ti. However, the Carchemish parallel cited above suggests a different reading of this line, interpreting the final traces in this line as du[mu] rather than tin, based on the fact that the particularly cursive Ms. e shows considerable alteration between horizontal and oblique wedges, as in the orthography of *qar* in Ms. e for ll. 03' and 01'.

- 03 The Carchemish tablet has two variant lines instead of this one:

- sag-kal^dasal-lú-hi dumu eridu^{ki}-ga-ke₄ abzu-ta me-en
a-šá-red-du^dmarduk DUMU eri-du₁₀ šá ap-si-i a-na-ku
 ur-sag^dasal-lú-hi tab-tab dingir gal-gal-e-ne-ke₄ abzu-ta me-en
qar-ra-du^dmarduk mu-kil DINGIR.MEŠ GAL.MEŠ šá ap-si-i a-na-ku

I am the foremost, Marduk, son of Eridu of the Apsû,

I am the hero, Marduk, supporter of the great gods of the Apsû.

Note the phonetic use to tab-tab for dab-dab (as noted by G. Marchesi in his forthcoming publication of this tablet).

1 See UH 11: 12, [*an*]a-ku^dasal-lú-hi ABGAL ap-si-i šá tu-ú-šú ba-la-^rtu, ‘I am Asalluhi, sage of the Apsû, whose spell is restorative.’

- 1 y [ur-sag ur-sag ^dasal]l-lú-hi abgal ab[zu-ta me-en]
 t ur-sag ^dasal-lú-hi a[bgal]
 J ur-sag ^dasal-lú-hi abgal abzu-t[a me-en]
 F [..... *šá ap-s*][i-i ana-ku
 y [qar-ra-du] ^rd^dmarduk ^rap-kal-lu [.....]
 J ^rqar^r-ra-du ^dmarduk ap-kal a[p-si-i a-na-ku]
- 2 F [ur-sag ^dasal-lú-hi lugal abzu-ta gaba-ri nu]-tuku-a me-en
 t ur-sag ^dasal-lú-hi x [.....]
 y (trace)
 J [ur]-^rsag^r ^dasal-lú-hi lugal abz[u-ta me-en]
 F [qar-ra-du ^dmarduk šar ap-si-i mih-ra la i-š]u-ú ana-ku
 t MIN MIN MIN la ^ri^r-[šú-ú]
 J qar-ra-du ^dmarduk LUGAL ap-s[i-i a-na-ku]
- 3 F [ur-sag ^dasal-lú-hi gaba]-^rri^r nu-tuku-a me-en
 t ur-sag ^dasal-lú-hi [.....]
 F [qar-ra-du ^dmarduk ma-hi-ra l]a i-šú-ú ana-ku
 t MIN MIN MIN la ^ri^r-[šú-ú]
- 4 r [ur-sag ^dasal-lú-h]i an-ki ù-tu abzu-ta me-en
 d [..... a]n-ki-a ù-tu ab[zu-.....]
 d [qar-ra-du ^dmarduk b]a-an AN-e ù KI-tì [šá ap-si-i ana-ku]
- 5 r ^rur-sag ^dasal^r-lú-hi an-ta ki-ta ù-ta abzu-ta me-en
 F [.....] abzu-ta me-en
 d [..... a]n-ta ki-ta ù-tu abzu-t[a]
 A (traces)
 r qar-ra-du ^dmarduk ba-an-ni šá e-la-a-tú u ^ršap-la-a^r-tú šá ap-si-i ana-ku
 A [..... e-la]-^ra^r-t[i š]ap-la-a-ti šá ap-^rsi-i^r [ana-ku]
 F [.....]-^ri^r ana-ku]
 d [..... ba-a]n e-la-ta ù šap-la-^ra^r-[ta] šá ap-^rsi-i^r [.....]

- 1 I am the hero Marduk, *apkallu*-sage of the Apsû.
 2 I am the hero Marduk, lord of the Apsû who has no equal.
 3 I am the hero Marduk who has no rival.
 4 I am [the hero Marduk of the Apsû], creator of heaven and earth,
 5 I am the hero Marduk, creator of the upper and lower regions of the Apsû.

5 There is a problem with Sum. ù-tu corresponding to Akk. *bānû*, since the usual Sum. equivalent to Akk. *banû* is *dù* or *dím*, while *ba-an* and *ba-an-ni* look like defective writings; one could opt for an alternative Sum. reading *ù-dú*, but this does not actually solve the dilemma. Cf. KAR 361:2 (dupl. KAR 105:2), ^rda^r-a-a-nu MAH ^rba-nu^r-ú AN.TA.MEŠ KI.TA.MEŠ, ‘mighty judge, creator of the Above and Below.’

The Carchemish tablet has a variant reading for this line:

[ur-sag] ^dasal-lú-hi en an-ki-^rbi-da-ke, me-en^r
^rqar^r-ra-du ^dmarduk b[e]-^rel^r [AN-e u KI-tì a-na-ku]

I am the hero Marduk, Lord of Heaven and Earth.

- 6 r ur-sag^dasal-lú-hi ʿun^ʾ-šár ù-tu abzu-ta me-en
 A [.....]-hi un-šár-ʿra^ʾ ù-tu abzu-ta me-e[n]
 F [.....] me-en
 d [.....-r]a ù-[.....]
 r *qar-ra-du*^d*marduk ba-an kiš-šat* UN.MEŠ^ʾ ʿba-an^ʾ ap-si-i ana-ku
 A [..... k]iš-šat UN.MEŠ^ʾ šá ap-si-i a-na-ku
- 7 r ur-sag^dasal-lú-hi dul-dul udug hul dab-[b]a me-en
 A [.....-l]ú-hi ʿdul-dul udug hul^ʾ dab-ba me-en
 d [..... udu]g ʿhul^ʾ-[.....]
 n [..... udu]g hul dab₅-ba me-en
 r *qar-ra-du*^d*marduk mu-rab-bi-ib* ʿú^ʾ-tuk-ku lem-nu k[a-m]u-ú ʿana-ku^ʾ
 A [.....-b]i-ib ú-tuk-ʿku^ʾ lem-nu ka-mu-u a-na-ku
- 8 r ur-sag^dasal-lú-hi dul-dul a-lá hul dab-ba <me>-ʿen^ʾ
 A [.....-h]i dul-ʿdul^ʾ a-lá hul dab-ba me-en
 n [..... h]ul dab-ba me-en
 p [.....] a-lá hul dab{-dab} me-en
 r *qar-ra-du*^d*marduk mu-rab-bi-ib a-lu-ú lem-nu ka-ʿmu-ú^ʾ ana-ʿku^ʾ*
 A [.....-i]b a-lu-u lem-nu ka-mu-u a-na-ku
 n [..... le]m-nu MIN ana-ku
 p [.....]-nu MIN MIN
- 9 r ur-sag^dasal-lú-hi dul-dul gedim hul dab-ba [.....]
 A [..... du]l-dul gedim hul dab-ba me-ʿen^ʾ
 n [.....-b]a ʿme-en^ʾ
 p [.....-d]ul ʿgedim^ʾ hul dab me-en
 A [.....]-m[u] lem-nu ka-mu-u ʿa^ʾ-[na-ku]
 p [..... MI]N
 r *qar-ra-du*^d*marduk mu-rab-bi-ib e-tem-mu lem-nu k[a-.....]*
- 10 r ur-sag^dasal-lú-hi <dul-dul> gal₅-lá hul dab-ba me-[..]
 A [.....] ʿgal₅^ʾ-lá hul dab-b[a]
 p [..... hu]l dab me-en
 r *qar-ra-du*^d*marduk mu-rab-bi-<ib> gal-lu-ú lem-nu ka-mu-ú ana-ʿku^ʾ*
 A [..... gal-l]u-u lem-nu ka-m[u-.....]
 i [.....] ʿ^d*marduk mu-rab-bi^ʾ-i[b]*

- 6 I am [the hero] Marduk of the Apsû, creator of all peoples.
 7 I am the captor, the hero Marduk, who weakens the captive evil Utukku-demon,
 8 I am the captor, the hero Marduk who weakens the captive evil Alû-demon,
 9 I am the captor, the hero Marduk who weakens the captive evil ghost,
 10 I am the captor, the hero Marduk who weakens the captive evil Sheriff-demon,

6 Not the variant in Ms. r, in which Marduk is creator of both peoples and the Apsû, which hardly looks like a credible reading.

7 The following lexical equivalents are relevant: *tulu* = *rabābu* ‘be weak’ and *tulu* = *šurbubu* ‘to weaken’ (Erimhuš b 11), as well as Sjöberg 1974: 146, 49 (Examenstext A): *nam-ba-tu-lu // ul ta-rab-bi-ib*, ‘you are not weak’ (intrans.). It appears that *dul-dul* in UH 10 is a reduplicated form (reflected in the Akk. D-stem) of the verb /*tulu*/ = *rabābu* (although *tulu* also corresponds to Akk. *ramû*, ‘to slacken, be weak’).

- 11 r ur-sag^dr asal-lú^h-hi <dul-dul> dingir hul dab-ba me-en
 A [.....-d]ul dingir hul d[ab-.....]
 i r ur-sag^dr asal-<lú>-hi dul-dul dingir h[ul]
 p [..... m]e-en
 r qar-ra-du^d marduk mu-rab-bi-ib i-lu lem-nu ka-mu-ú ana-^rku^h
 A [.....] r lem^h-nu k[a-.....]
 i qar-ra-du^d marduk mu-rab-bi-i[b]
- 12 i ur-sag^d asal-lú-hi dul-dul maškim h[ul]
 A [.....] r hul^h [dab-ba me-en]
 i qar-ra-du^d marduk mu-rab-bi-i[b ra-bi-šu lem-nu ka-mu-u a-na-ku]
- 13 i ur-sag^d asal-lú-hi dul-dul [..... hul dab-ba me-en]
 i qar-ra-du^d marduk mu-rab-bi-i[b lem-nu ka-mu-u a-na-ku]
- 14 i ur-sag^d asal-lú-hi dul-du[l]
 o [..... dīm]-^rme dab-ba me-en^h
 i qar-ra-du^d marduk mu-rab-b[i-ib]
 A [.....] r la-maš^h-t[u,]
 o [.....-t]u ka-mu-ú ana-ku
- 15 i ur-sag^d asal-lú-hi dul-dul^rd[.....]
 A [.....] dul-dul^d dīm-^rme-a dab-ba^h [me-en]
 F [.....] dīm-me-a [.....]
 i qar-ra-du^d marduk mu-rab-bi-[ib]
 A [.....-i]b la-ba-šu ka-mu-u^r a^h-[na-ku]
 F [.....] ka-mu-u [.....]
- 16 i ur-sag^d asal-lú-hi dul-[.....]
 A [..... du]l-dul^d dīm-me-lagab dab-ba m[e-en]
 F [.....] dīm-me-lagab dab-[.....]
 i qar-ra-du^d marduk mu-ra[b-bi-ib]
 A [..... a]h-ha-zu ka-mu-u^r a-na^h-[ku]
 F [..... k]a-^rmu^h-u ana-[..]

- 11 I am the captor, the hero Marduk who weakens the captive evil god,
 12 I am the captor, the hero Marduk who weakens the captive evil Bailiff-demon,
 13 I am the captor, the hero Marduk who weakens [the captive evil ... -demon],
 14 I am the captor, the hero Marduk who weakens the captive Lamaštu-demon,
 15 I am the captor, the hero Marduk who weakens the captive Labašu-demon,
 16 I am the captor, the hero Marduk who weakens the captive Jaundice-demon,

13 This extra line only in Ms. i (LKU 24 from Uruk) is troublesome, but unfortunately there is no museum number for this LKU tablet and it cannot be collated. What is this demon to be restored? The additional line does not conform to the usual sequence of listed demons in UH (see Geller 2007: 297), which begins with udug hul and ends with maškim hul. One possibility is to restore the sag-hul-ha-za demon from l. 20 below, which was omitted in Ms. i.

14 Although one might expect a fem. adj. referring to Lamaštu (instead of masc. *kamū*), the choice of gender for the adjective probably reflects *Systemzwang*, harmonising with all other masc. forms in all other lines.

- 17 i ur-sag^dasal-lú-hi dul-[.....]
 A [.....-d]ul lú-líl-lá dab-ba me-e[n]
 F [ur-sag]^rd^uasal-l[ú-hi du]l-^rdul lú-líl-lá dab-[.....]
 c [.....-l]ú-hi ^rdul-dul^r [.....]
 i qar-ra-du^dmarduk mu-rab-[.....]
 c qar-ra-du^rd^umarduk mu-rab-bi-ib^rli^r-[.....]
 F ^rMIN^r MIN (om.) li-l[i-i] ka-mu-u ana-[ku]
 A [..... l]i-lu-u ka-mu-u a-na-[-.]
- 18 i ur-sag^dasal-lú-hi d[ul-.....]
 c ur-sag^dasal-lú-hi dul-dul ki-sikil-lí[-.....]
 F ur-sag^dasal-l[ú-hi (om.) ki-sik]il-líl-lá dab me-[en]
 A [.....-du]l ki-sikil-líl-lá dab-ba me-e[n]
 G (traces)
 i qar-ra-du^dmarduk mu-ra[b-.....]
 c qar-ra-du^dmarduk mu-rab-bi-ib li-[.....]
 F MIN MIN (om.) li-li-t[u/ti k]a-mu-u [.....]
 A [.....-l]i-ti ka-mu-u a-na-k[u]
- 19 c ur-sag^dasal-lú-hi dul-dul ki-sikil-^rud^r-[.....]
 i ur-sag^dasal-lú-hi du[l-.....]
 F ur-sag^dasal-lú-hi (om.) ki-s[ikil-u]d-^rda^r-k[ar-.....]
 G [.....]-^rlú^r-hi (om.) ki-sikil-ud-da-ka[r.....]
 A [.....-u]d-^rda^r-kar-ra dab-ba me-en
 i qar-ra-du^dmarduk mu-r[ab-.....]
 c [qa]r-ra-du^dmarduk mu-rab-bi-ib ár-d[a-.....]
 F MIN MIN (om.) ár-^rda^r-át li^rli^r-i ka-mu-u [.....]
 A [.....-l]i-i ka-mu-u a-na-ku
- 20 F ur-sag^dasal-lú-hi sag-h[ul-.-z]a dab me-en
 G [.....]-lú-hi sag-hul-ha-za [.....]
 A [.....-z]a dab-ba me-en
 i om.
 F MIN MIN mu-kil^r re-ši H[UL-ti k]a-m[u-.....]
 A [.....-m]u-u a-na-ku
- 21 F ur-sag^dasal-lú-hi ^{si}š[ini]g [.....]
 i ^rur-sag^rd^uasal-lú-hi ^{si}š[ini]g [.....]
 G [.....^{si}šini]g [.....]
 A [..... m]e-e[n]
 F MIN MIN šá bi-i-nu i[l-qu-ú a-na-ku]
 i qar-[ra]-du^dmarduk šá b[i-.....]

17 I am the captor, the hero Marduk who weakens the captive Lilû-demon,

18 I am the captor, the hero Marduk who weakens the captive Lilith,

19 I am the captor, the hero Marduk who weakens the captive Ardat Lilî,

20 I am the hero Marduk who binds the ‘accessory to evil’-demon.

21 I am the hero Marduk who [has taken up] the tamarisk.

21 The Sum. would probably have contained some form of šu ti // leqû, see l. 37 below.

- 22 F ur-sag ^dasa[l-.....]
 i ur-^rsag ^dasal⁷-lú-hi x [.....]
 G [.....] ^ra⁷ [.....]
 i qar-ra-du ^dmarduk x [.....]
- 23 i ur-sag ^dasal-lú-hi [udug hul igi bar-ra]
 i qar-ra-du ^dmarduk ^rú⁷-[tuk-ku lem-nu ip-pa-lis-ma]
- 24 i ur-sag ^dasal-lú-hi ^ra⁷-[lá hul igi bar-ra]
 25 i ur-sag ^dasal-lú-hi ged[im hul igi bar-ra]
 26 i ur-sag ^dasal-lú-hi gal₅-[lá hul igi bar-ra]
 27 i ur-sag ^dasal-lú-hi dingir [hul igi bar-ra]
 28 i ur-sag ^dasal-lú-hi ma[škim hul igi bar-ra]
 29 i ur-sag ^dasal-lú-hi ^rd⁷[dìm-me igi bar-ra]
 30 i ur-sag ^dasal-lú-h[i ^ddìm-me-a igi bar-ra]
 31 i ur-sag ^dasal-lú-h[i ^ddìm-me-lagab igi bar-ra]
 32 i ur-sag ^rd⁷[asal-lú-hi lú-líl-lá igi bar-ra]
 y [.....] lú-líl igi bar-r[a]
 b [qar-ra-du ^dmarduk li-li-i ip-pa-lis]-m[a]
- 33 i ur-sag ^rd⁷[asal-lú-hi ki-sikil-líl-lá igi bar-ra]
 b [.....] igi bar-r[a]
 y [.....] k[i-sikil-líl-lá igi bar-r[a]
 b [qar-ra-du ^dmarduk li-li-tu ip-pa]-lis-m[a]
 y [.....] ^rd⁷marduk⁷ li-li-tu ip-p[a-.....]
- 34 b [u]r-s[ag ^dasal-lú-hi ki-sikil-ud-da-kar-ra] igi bar-r[a]
 i ur-sag ^d[.....]
 y [.....-d]a ka[r-r]a [.....]
 b qar-ra-du ^dm[arduk ár-da-at li-l]i-i ip-pa-lis-[ma]

Marduk takes note and takes action

- 22 The hero Marduk [took up the torch].
 23 The hero Marduk [noticed the evil Utukku]-demon,
 24 the hero Marduk [noticed the evil] Alû-demon,
 25 the hero Marduk [noticed the evil] ghost,
 26 the hero Marduk [noticed the evil] Sheriff-demon,
 27 the hero Marduk [noticed the evil] god,
 28 the hero Marduk [noticed the evil] Bailiff-demon,
 29 the hero Marduk [noticed the Lamaštu-demon],
 30 the hero Marduk [noticed the Labaštu-demon],
 31 the hero Marduk [noticed the Jaundice-demon],
 32 the hero [Marduk noticed the Lilû-demon]
 33 the hero [Marduk noticed Lilith],
 34 the hero [Marduk] noticed Ardat Lilî,

24-31 The Akk. for these lines is restored in Geller 2007: 151-152.

- 35 b ur-sag^dasal-lú-hi ṛsag-hul-ha^ṽ-za igi bar-r[a]
i ur-sag^dasa[l-.....]
b [q]ar-ra-du^dmarduk mu-kil SAG HUL-tî ip-pa-lis-m[a]
i qar-ra-du^dmarduk [.....]
- 36 q ur-sag^dasal-lú-hi [.....] ṛníg^ṽ-nam^ṽ a^ṽ [.....]
i ur-sag^dasal-l[ú-hi]
- 37 b [.....] ṛ^dasal-lú-hi háš-tibir-ra bí-in-ra ḡš^ṽšinig dili šu [...-ti]
q ur-sag^dasal-lú-hi ṛháš^ṽ-t[ibir-.....-r]a ṛḡš^ṽšinig dili š[u]
i ur-sag^dasal-lú-hi háš [.....]
q qar-ra-du^dmarduk šá-par-šú i[m-.....] ṛbī^ṽ-ni ṛe^ṽ-du il-qé
b [.....^dma]rduk šá-par-šú im-ḥaṣ-ma bi-i-nu i[l-qé^ṽ]
i qar-ra-du^dmarduk šá-par-šú [.....]
- 38 q [ur]-sag^dasal-lú-hi háš-[.....]-ṛin^ṽ-ra gi-izi-lá il
b [.....-l]ú-hi háš-tibir-ra bí-in-ra gi-izi-[lá ...]
i ur-sag^dasal-lú-hi [.....]
q qar-ra-du^dmarduk^ṽ [.....-m]a gi-izi-la-a il-qé
b [..... š]a-par-šú im-ḥaṣ-ma gi-ṛzil-le-e^ṽ [.....]
i qar-ra-du^dmarduk šá-p[ar]
k [.....] il-qé
- 39 s ur-sag^dasal-lú-hi háš-tibir-ra bí-[in-ra]
i ur-sag^dasal-l[ú-hi]
b [.....-tib]ir-ra [.....]
k [.....-te]e-a
i qar-ṛra^ṽ-d[u^dmarduk šá-par-šú im-ḥaṣ-ma]
k [..... ú-ṭa-a]h-hi
s qar-rad^dšú šá-pal-šú im-ḥaṣ-ma [.....]
- 40 s [u]r-sag^dasal-lú-hi im-babbar-am_ḡ ì-te^ṽ-[...]
i ṛur-sag^dasal-l[ú-hi]
k [.....-t]e-e-a
s qar-rad^dšú gaṣ-ša ú-ṭah-[hi]
i qar-ra-du^dma[rduk.....]
G [qa]r^ṽ-ra^ṽ-d[u]-ša^ṽ ṛú^ṽ-ṭ[a-.....]
k [.....] ṛú-ṭa^ṽ-ah-hi

35 the hero Marduk noticed the ‘accessory to evil’-demon.

36 The hero Marduk [.....] something(?) [.....].

37 The hero Marduk struck his thigh (with agitation) and took up the (var. a) tamarisk,

38 the hero Marduk struck his thigh and took up the torch,

39 the hero Marduk struck his thigh (with agitation) [and] brought the [....] near.

40 The hero Marduk brought the gypsum near,

37 See Lugale 73: ur-sag-e háš-tibir-ra bí-in-ra // qar-ra-du ša-pa-ar-šú[ú im-ḥa-ṣ], ‘the hero struck his thigh’ (van Dijk 1983: ii 50) showing a direct parallel, but referring to Ninurta rather than Marduk.

- 41 s ur-sag ^dasal-lú-hi esir-am₆ ì-te-^re^r-[a]
s [q]ar-rad ^dŠÚ it-ta ^rú^r-[tah-hi]
- 42 G ur-sag ^dasal-lú-hi me-lám-a ì-t[e]- x [...]
i ur-sag ^dasal-lú-[.....]
A [.....] ^rme-lám-am₆ ^r[.....]
k [.....-lá]m-am₆ ì-te-e-a
s [...]^rasal-lú-hi m[e-.....]
i qar-ra-du ^d[marduk]
A [..... me-la]m-me ú-^řtah-[..]
k [.....-lá]m-mu ú-^řta-ah-hi
s [q]ar-rad [.....]
G MIN mé-lam-ma ú-^ř[a[?]-.....]
- 43 G šà-ga-a-ni-ta dingir-re-e-ne ur₄-[...]
i šà-ga-a-^rni^r-ta [.....]
A [.....-n]i-ta dingir-re-e-ne ur₄-[...]
k [.....]-^re^r-ne ur₄-ur₄
G ina ìb-bi-šú DINGIR.MEŠ i-ár-ru-r[u]
A [..] ^rìb^r-bi-šú DINGIR.MEŠ i-ár-r[u-..]
k [.....] ^ri^r-ár-ru-ru
- 44 G šà-^rga-a-ni-ta^r ^dutu šu gíd-gíd
i šà-ga-a-ni-[.....]
A [..-g]a-a-ni-ta ^dutu šu gíd-i
k [..... š]u gíd-i
A ina ìb-bi-šú ^dUTU i-šad-da-ad
G ina ì[b-.....] ^ri-šad-da-ad^r
k [.....] ^ri^r-šad-da-ad
- 45 A [š]à-ga-a-ni-ta peš₁₀-^díd-lú-ru-gu ù-tu-ud-da
G x [.....]- x x
l [.....]-ni-ta peš₁₀-íd-lú-ru-gu ù-tu-ud-da
i šà-g[a-.....]
A ina ìb-bi-šú kib-ri-tu₄ ib-ba-ni
G [.....]-^rni^r?

- 41 the hero Marduk brought the bitumen near,
42 the hero Marduk brought radiance near.
43 But he is aware that the gods are agitated,
44 he takes heed of Šamaš,
45 and he is aware that the River ordeal was created.

43-45 These lines appear to reflect what is going on in Marduk's mind, and the fact that Marduk notices Šamaš and that the gods are alarmed is likely to refer to some mythological motif which we do not have, although a similar idea – of fearful gods – appears in an Ur III incantation (van Dijk and Geller 2003: No. 9, 13-14).

It is not clear why the creation of sulphur is an issue. Marduk brings gypsum and bitumen, presumably for ritual use in sealing up the house, which is attested elsewhere in UH (9: 75). Again, there may be a mythological motif which is not known, although another reference to such a putative myth may appear in Maqlû 6: 73, in which the incantation incipit declares: 'I am the pure sulphur, daughter of the broad heavens; Anu created me and Ea and Enlil brought me down'. See also Maqlû 6: 85-87.

- 46 A [d^da-nu]n-na dingir gal-gal-e-ne ki-bi sahar-ra bí-in-duru^m-na-eš-àm
 l [.....-n]a dingir gal-gal-e-ne ki-bi sahar-ra bi-in-duru^m-na-eš-am
 k [.....] k]i-bi sahar-ra duru-na-eš-àm
 i [.....] k[i-.....]
 G [.....]-eš-àm
 A [d^d]a-nun-na-ki DINGIR.MEŠ GAL.MEŠ it-ti-šú ina e-pe-ri it-ta-pal-si-hu
 l [.....-n]a-ki DINGIR.MEŠ GAL.MEŠ it-ti-šú ^re^r-pe-ru it-ta-pal^rsi^r-[..]
 k [.....] ina e-per it-ta-pal-si-hu
- 47 A [sisku]r-ne-ne-a kur-nu-gi₄-a a-ge₆-a-gin₇ ì-du₇-du₇-dè
 k [.....-g]in₇ du₇-du₇-dè
 l [.....-n]u-gi-a a-ga-gin₇ du-du[..
 u [s]iskur-n[e-.....]
 A [ina s]u-up-pi-šú-nu KUR.NU.GI₄-a ki-ma a-gi-i it-tak-kip
 k [.....] ki^ri^r a-gi-i it-tas-pan
 u ina su-pe-e-šú-nu [.....]

- 46 With his consent, the great Anunna gods threw themselves to the dust,
 47 while they made supplication, (the demon) levelled the Land-of-No-Return like a wave.

46 Ms. l employs a Sum. prefix bi- instead of bí, while Ms. k omits the prefix altogether.

47 A similar line appears in a Sag.gig incantation (CT 17 21 ii 102-103): sag-gig a-ge₆-a-gin₇ [i]n-du₇-du₇-dè // mu-ru-uš qaq-qa-di ki-ma [a-g]e-e it-tak-kip, ‘headache has battered like a wave’ and see other similes in the same passage: gu₄-gin₇ // GIM al-pi ‘battered like a bull’ (*ibid.*, 113), as well as: lipiš-ga-gin₇ // ki-ma ki-is lib-bi, ‘has pounded like heartburn’ (*ibid.*, 115); all of these similes are used with the same verb *nakāpu* (Sum. du₇-du₇). Another Sag.gig incantation (CT 17 19: 1-2) expresses a similar theme in the incantation incipit: én sag-gig an-na edin-na ì-du₇-du₇ im-gin₇ mu-un-ri-ri // mu-ru-uš qaq-qa-di ina še-e-ri it-tak-kip ki-ma šā-a-ri i-zaq-qa, ‘headache has pounded in the steppe like when a winds blows’. Note that *ittaspan* (Ms. k), does not appear in other Mss.

It seems that the Netherworld is being bashed by an unnamed demon (as in the Sag.gig examples above), while the Anunna are busy praying, but why and to whom should the Anunna be praying? This is another example of how an attack of demons reverses the usual order of things, ie. the Anunna are praying instead of receiving prayers, which is also alluded to in an Ur III incantation in which the gods under stress make offerings rather than receive them (van Dijk and Geller 2003: No. 9: 9).

- 48 u ^dasal-lú-hi hú[l-.....]
 A [.....-l]ú-^rhi^r húl-la abzu-ta me-en
 k [.....]-ta me-en
 i ^d[.....]
 u ^dmarduk mu-na-hi-i[š]
 A [..... m]u-^rna^r-ah-hi-iš ap-si-i ana-ku
 k [.....]-^ri^r a-na-ku
- 49 A [... ^dasal-l]ú-hi dumu eridu^{ki}-ga-ke₄
 k [..... dum]u eridu^{ki}-ga-ke₄
 i g[á-e]
 u gá-e ^dasal-lú-hi du[mu]
 u ana-ku ^dmarduk ma-r[i]
 A [.....] eri₄-du₁₀
 k [.....] ^re^r-ri-du
 BB [.....] ^rmar^r [.....]
- 50 u gá-e ^dasal-lú-hi abgal dumu eri[du^{ki}-ga-ke₄]
 i g[á-.....]
 k [.....-g]a-ke₄
 BB [.....-h]i abgal dumu eri[du.....]
 A (traces)
 u ana-ku ^dmarduk ap-kal-lu₄ ma-r[i eri₄-du₁₀]
 k [.....]-du
 BB [.....^dmardu]k ap-kal-lu m[ar]
- 51 u udug hul sil₇ è-bar-ra sil₇-^re^r [zi-zi]
 i ud[ug]
 k [.....-z]i
 BB [.....-b]ar-ra [.....]
 u ú-^rtuk^r-ku lem-nu dup-pir ina a-hat pu-^{tu}r
 k [..... pu-^{tu}-u]r
 BB (trace)
- 52 u a-lá hul sil₇ è-bar-ra sil₇-^re^r [...]
 i a-lá h[ul]
 F a-lá k[i-min]
 k [.....-z]i
 m [.....] zi-zi
 k [..... pu-^{tu}-u]r
 u a-lu-ú lem-nu dup-pir ina a-hat pu-^{tu}[r]

Marduk orders the demons to depart

- 48 I am [the hero] Marduk who causes the Apsû to thrive,
 49 I am Marduk, son of Eridu,
 50 I am Marduk the sage, son of Eridu:
 51 Evil Utukku-demon, depart! clear off outside!
 52 Evil Alû-demon depart! clear off outside!

48-50 These lines reiterate the identification of the *mašmaššu* with Marduk, which is a prominent theme in the opening lines of UH 10 as well as UH 11 (Marduk's Address to the Demons).

- 53 u gedim hul sil₇ è-bar-ra sil₇-e^r [.....]
 m [.....-bar]-^rra sil₇-e^r zi-zi
 i gedim h[ul]
 F gedim ki-min
 u *e-ṭim-mu lem-nu d[up-pir ina a-hat pu-ṭur]*
- 54 u gal₅-lá hul sil₇ è^r-[.....] sil₇-e^r zi^r-[zi]
 m [..... si]₇ e-bar-ra sil₇-e zi-zi
 i gal₅-lá [hul]
 F gal₅-lá ki-min
 F *g[al-l]u-u lem-nu MIN MI[N]*
 u *gal-lu-ú lem-nu MIN MIN*
- 55 u dingir hul sil₇ è^r-[...-r]a sil₇-e zi-z[i]
 m [..... si]₇ e-bar-ra sil₇-e zi-zi
 w [di]n[gi]r]
 F dingir hul ki-min
 i dingir [.....]
 u DINGIR.MEŠ *lem-[nu-tú dup]-pir ina a-hat MIN*
 F ^rDINGIR *lem^r-nu K[I.MIN]*
 w ^ri^r-l[u]
- 56 u maškim hu[1] è^r-bar-ra sil₇-e zi-zi
 m [.....] ^rsil₇ e-bar-ra sil₇-e zi-zi
 i [m]a[š]kim hul]
 w maškim h[ul]
 F maškim ki-min
 F ^rra^r-[b]i-^ršu^r *lem-nu K[I.MIN]*
 w *ra-bi-š[u]*
 u ^rra^r-[.....-n]u MIN
- 57 m ^ddìm-me sil₇ e-bar-ra sil₇-e zi-zi
 w ^ddìm-me sil₇ è^r-[.....]
 u [.....] sil₇-e [.....]
 F ^ddìm-me ki-min
 F ^rla^r-maš-tú K[I.MIN]
 u *la-maš-tu₄ MIN MIN*
 w *la-maš-tu₄ [.....]*
- 58 m ^ddìm-me-a sil₇ e-bar-ra sil₇-e zi-zi
 u [.....] sil₇-e^r [.....]
 F ^ddìm-me-a ^rki^r-<min>
 F *la-ba-šu K[I.MIN]*
 u [l]a-^rba-šu^r MIN MIN

- 53 Evil ghost depart! clear off outside!
 54 Evil Sheriff-demon depart! clear off outside!
 55 Evil god depart! clear off outside!
 56 Evil Bailiff-demon depart! clear off outside!
 57 Lamaštu depart! clear off outside!
 58 Labašu depart! clear off outside!

- 59 m ʳd̪im-me-lagab sil₇ e-bar-ra sil₇-e zi-zi
 u [.....] si[l₇-.....]
 F ʳd̪im-me-lagab [k]i-min
 F *ah-ha-zu* KI.M[IN]
 u [..... M]IN
- 60 m [..-l]il-lá sil₇ e-bar-ra sil₇-e zi-zi
 F lú-lil-lá [k]i-min
 F *li-lu-u* KI.MIN
- 61 F lú ki-sikil-[lil-l]á ki-min
 F *li-li-tu₄* KI.MIN
- 62 F ki-sikil-ud-d[a-k]ar-ra ki-min
 F *ár-da-át l[i-li-i* KI.MIN]
- 63 F ʳsag-hul-ha^ʿ-[z]a ki-min
 F *mu-kil* SAG SAL.H[UL KI.MIN]
- 64 F [im ^{g̃i}s̃kiri₆ ki-mi]n
 F *ti-id ki-ri-i* [KI.MIN]

GAP

- 65' u [mul-gin₇ mul-mul sil₇ e-bar-ra sil₇-e z]i-zi
 A [.....]
 A [GIM *kak-ka-b*]u ʳti^ʿ-it-ta-na-an-ʳbi^ʿ K[I.MIN]
- 66' A [..... sil₇ e-bar-ra sil₇-e z[i-..]
 u [.....si]l₇-e zi-zi
 A [..... h]e-eš-ši [KI.MIN]
 u [..... MI]N MIN
- 67' A [.....] sil₇ e-bar-ra sil₇-e z[i-z]i
 u [.....] sil₇-e zi-zi
 A [.....] x -e KI.MIN
 u [.....] MIN

- 59 Jaundice-demon depart! clear off outside!
 60 Lilû-demon depart! clear off outside!
 61 Lilith depart! clear off outside!
 62 Ardat Lilî depart! clear off outside!
 63 'Accessory to evil'-demon depart! clear off outside!
 64 'Garden-clay'(-spirit) [depart! clear off outside!]

GAP

- 65' You are radiant like a [star],¹⁰⁸ depart! clear off outside!
 66' [You are like] gravel, depart! clear off outside!
 67' [.....], depart! clear off outside!

64 'Garden-clay' is mysterious here but may refer to clay as the basic ingredient of figurines and hence possessing special qualities.

65' See UH 12: 72 for mul-mul // *nabātu*.

- 68' A [..... sil₇] ^re^ˀ-bar-ra sil₇-e zi-zi
 u [.....] sil₇-e zi-zi
 A [.....-t]i KI.MIN
 u [.....] MIN
- 69' A [eme-hul] sil₇ e-bar-ra sil₇-e zi-zi
 u [.....] è-bar-ra sil₇-e zi-zi
 A [.....] ^rlem-nu^ˀ KI.MIN
 u [!]i-šá-nu lem-nu MIN MIN
- 70' A [..... sil₇ e-bar-ra sil₇-e z]i-zi
 u [..... sil]l₇-e zi-zi
 A [..... KI].^rMIN^ˀ
 u [.....] MIN MIN
- 71' A [..... sil₇ e-ba]r-^rra^ˀ [.....]
 u [.....-r]a sil₇-e zi-zi
 A [..... sil₇ e-bar]-^rra^ˀ [KI.MIN]
 u [.....] MIN MIN
- 72' A [.....] ^re^ˀ-bar-ra s[il₇-.....]
 u [.....]-bar-ra sil₇-e zi-zi
 A [.....] x -ti [KI.MIN]
 u [.....] MIN MIN
- 73' A [.....] ^re^ˀ-bar-ra sil₇-^re^ˀ [.....]
 u [.....] ^rsil₇-e zi-zi^ˀ

- 68' [.....], depart! clear off outside!
 69' Evil tongue, depart! clear off outside!
 70' [....., depart!] clear off [outside]!
 71' [....., depart! clear off] outside!
 72' [.....], depart! clear off outside!
 73' [.....], depart! clear off outside!

Note the following unplaced duplicate:

MS x:

- 73a' x [..... s]il₇ e-bar³-[ra sil₇-e zi-zi]
 73b' x [....] x gub-ba sil₇ e-bar-r[a sil₇-e zi-zi]
 73c' x [.....] x sil₇ e-bar-[ra sil₇-e zi-zi]
 73d' x [.....] x gub-ba sil₇ e³-[bar-ra sil₇-e zi-zi]
 73e' x [.... k]i²-in²-dar sil₇ e-bar-r³ra sil₇-e zi-zi³
 73f' x [....] x x sil₇ e-bar-ra³ sil₇-e zi³-[zi]
 73g' x [..... é]-kur² e³ sil₇ e-bar-ra sil₇-e zi-z[i]
 x [.....] eš-re-e-ti KI.[MIN]

also Ms. CC:

- 73h' CC [.....e-bar-ra sil₇]-e zi-zi
 73i' CC [.....] i³ i.giš.ke₄ [e-bar-ra sil₇]-e zi-zi
 CC [.....] KI.MIN
 73j' CC [..... e-bar-ra sil₇ z]i-zi

GAP

- 74' F [..]-r³zi³ [.....] x -r³a³
 75' F [â-z]i-da-mu ki-min
 F ina [im]-ni-ia KI.MIN
 76' F [â-g]ùb-bu-mu ki-min
 F ina [šu-me-]i³-ia KI.MIN³
 77' F [d]anna un-šár-ra hé³-ni-ib-dù-dù <<zi-an-na>> [z]i-an-na hé³-pà zi³-ki-a hé-pà
 F [kiš-šat ni-ši] ana³ bé³-ra lit-tap-ra-šú niš AN-e lu ta-ma-ta niš KI-tì [lu] ta-ma-ta
 78' F [ur-sag^das]al-lú-hi hé³-ib³-ta-[zi] ka-tar-zu ga-an-di-íl
 F [qar-ra-d]u^d marduk lu-uš-ši-šu da-li-li-ka lud-lul
 79' F [eme h]ul-gál bar-šè hé-em-ta-gub
 F [li-šá-a]n SAL.HU[L]-tì ina a-ha-ti li-iz-ziz ÉN
 80' F (colophon:) [.....] ú-tuk²(text bur)-ú

GAP

- 74'
 75' On my right, ditto,
 76' on my left, ditto,
 77' may the whole population fly a league away, may you be adjured by heaven and earth.
 78' May the hero Marduk remove him and let me declare your praise,
 79' may the evil tongue stand aside!
 80' (colophon)

73a'-j' The two fragments could theoretically fill the gap here. MS x: line 73b' could read túm-ma instead of gub-ba. In Ms. CC (line 73i') the signs are presumed to be Sum.

73g' Cf. UH 3: 29.

77' The expression un-šár-ra // kiššat nišê occurs in UH 10: 6 above, as well as in UH 16: 68 and 116, but in this case it appears to refer to the entire population of demons.

GAP (ritual follows here:)

81'	A	[.....] x - ^r bat ^r
82'	A	[.....] ^r túl ^r -lal
83'	F	ur-sag ^d asal-lú-hi [.....]
	A	[.....] ŠID-nu
84'	A	[.....] DINGIR É
85'	A	[.....] tara-kas
86'	A	[.....] KAŠ.SAG] BAL- ^{qí}
87'	A	[^{uzu} ZAG ^{uzu} ME.GAN] ^{uzu} KA.NE tu- ^{ṭah} -ha
88'	A	[.....] x ana É DINGIR.BI KÉŠ
89'	A	[.....] ^r nigin ^r gin ₇ ^d utu-è
90'	A	[.....] x ^d é-a ^d UTU
91'	A	[..... ^d asal-l]ú-hi tara-kas
92'	A	[.....] NINDA.MEŠ GAR-an
93'	A	[.....] ^r Ī.NUN.NA GAR-an
94'	A	[.....] ZŪ.LUM.MA ^{zi} EŠA DUB-ak
95'	A	[.....] GUB-an

Ritual

81'	.....
82'	you purify [.....]
83'	you recite (the incantation) [x number of times], '[I am] the hero Asalluhi'
84'	.....
85'	you bind [.....]
86'	you libate [premium quality beer,
87'	you serve the roast meat, [the shoulder, the fat of the loins]
88'	bind [.....] into the temple of its god,
89'	go around [.....], when it is dawn,
90'	Ea, Šamaš [.....]
91'	you bind [..... of] Asalluhi
92'	you set out the [..... and] cakes,
93'	you set out the [.....], ghee,
94'	you pour out [.....] of dates,
95'	set up [a censer

81'-99' This is the only clear example of a ritual found in UH incantations, since the ritual instructions in UH 8: 33-39 (which also appear almost verbatim in a Neo-Assyrian letter, SAA 10 238, as noted above in the comments to UH 8: 27-40) are part of the bilingual incantation itself and are not appended as ritual instructions, as happens here in UH 10. Furthermore, no 'ritual tablet' has ever been found corresponding to the ritual tablets of Maqlû and Šurpu. The UH 10 ritual can be partly restored from similar ones which call for the libating of beer and roasting of various parts of the sacrificial animal, namely the *imittu*, *hinšu*, and *šumû*, although one cannot restore the ritual in its entirety.

83' The incantation to be recited here could presumably be the incipit of UH 10, but this does not match up with the catchline of UH 9 (én ur-sag û-tu-ud-da etc.). One possibility is that Ms. F preserved a different incipit than that known from the catchline of UH 9, although both sources come from the Nineveh libraries.

89' The line may have been entirely Sumerian, suggesting that it is an incantation incipit that is being cited here, rather than a ritual instruction.

90' The reading ^dUTU is probably erroneous for ^dmarduk(<AMAR.>UTU), since this is the usual combination in incantations and rituals, namely Ea and Marduk, and the confusion may have arisen from the mention of ^dutu in the previous line.

- 96' A [.....KA]Š[?] BAL-*qí*
 97' A [^{uzu}ZAG ^{uzu}ME.GA]N *u* ^{uzu}KA.NE
 98' A [.....] KAŠ BAL-*qí*
 99' A [.....] x .^uMEŠ TA KI^u.^dUTU.^uKAM^u ŠID-^unu^u

100' A (catchline): [én] *dup-pir lem-nu še-^ue^u-[du lem-nu]* = catchline UH 11

colophon: [DUB] 10.KÁM UDUG.HUL.MEŠ
 (Assurbanipal colophon = BAK 317)

- 96' you libate [beer]
 97' [you ... the shoulder, fat of the loins,] and roast meat,
 98' [.....] you libate beer,
 99' recite [.....]..., a ki^uutu-prayer.

100' Catchline of Tablet 11 = Marduk's Address to the Demons

99' A Sumerian incipit or rubric of an incantation to be recited appears here, similar to incipits mentioned at the end of *Bit rimki* (see SBTU 3 No. 67 iv 30-33), or similarly at the end of a late Uruk *Bit mēseri* composition which reads, *ina KÁ LÚ.GIG ina qul-tu mu-ši u₄-mi-šam DÙ-uš UDUG.HUL LÚ.RA IN.KAR.KAR ŠID-nu*, 'perform (the rituals) in the patient's gate daily in the quiet of the night, and recite the (Udug-hul) incantation, UDUG.HUL LÚ.RA IN.KAR.KAR'; see SBTU 3 No. 69, section 35.

100' The catchline is the incipit of Marduk's Address to the Demons.

Uduḡ-hul Tablet 11 (Marduk's Address to the Demons)

(based on the edition of W. G. Lambert)

- I = Section I
 II = Section II
 lines are numbers within round brackets ()
 plate numbers refer to WGL copies to be published elsewhere
- a = BM 72748 (I: 16 – 59; 77 – 119 II: 8 – 44; 48; 70 – 109) (pl. 51-55, 57a)
 A = K 8961 (I: 10 – 22) (pl. 65)
 b = BM 54656 + 59925 + 61552 + 64515 + 66907 + 66914 + 74901
 and joins (+) BM 59211 (+) 55415 (I: 1 – 83; II: 25; 27; 29 – 48; 50 – 66; 69 – 71; 96 – 127) (pl. 32 – 40, 48)
 B = K 13768 (AfO 17 xv) + Sm 164 (I: 42 – 58) (pl. 67)
 C = K 3307 (AfO 17 xiii) + 3759 (AfO 17 xvi) + 6626 (AfO 17 xiii, 19 xxiv) + 6726 (pl. 63) + 7035 (pl. 63)
 + 8640 (AfO 17 xvi) + 9148 (AfO 19 xxiv) + 11350 (AfO 19 xxiv) + 11767 (AfO 17 xvi, AfO 19 xxiv)
 (+ Ms. F) (I: 60 – 70; II: 10 – 18; 20 – 59; 95 – 102; 105 – 121) (pl. 63ff.)
 d = BM 66922 + 68471 (I: 52 – 70; II: 8 – 13) (pl. 38)
 D = K 3349 (pl. 72, AfO 19 xxv) + 17113 + 18488 (I: 71 – 79; 81 – 93; II: 89 – 94) (pl. 72 and AfO 19 xxv)
 e = BM 76237 (I: 51 – 62) (pl. 69)
 E = K 10857 (I: 95 – 100) (pl. 86)
 f = BM 136877 (II: 35 – 40) (pl. 83)
 F = K 11362 + 12229 (AfO 17 xvi) (belongs to C) (II: 57 – 63; 65 – 72; 74) (pl. 66)
 g = BM 68429 (I: 18 – 23) (pl. 40)
 G = Sm 2013 (I: 20 – 32) (AfO 17 xiii)
 h = BM 54661 + 55311 (extract tablet, rev. lex) (I: 22 – 28) (pl. 57 and pl. 54)
 H = K 7063 (I: 56 – 69) (AfO 17 xiii)
 i = BM 55305 (extract; 2 R 60, etc.) (I: 25 – 31) (pl. 77)
 I = K 9595 (pl. 68) + 10943 (pl. 63) + (pl. 68/AfO 19) (I: 97 – 111; II: 47 – 55; 63; 65 – 70; 123 – 127) (pl. 63 and 68)
 j = BM 71975 (I: 49 – 55) (pl. 69)
 J = K 9400, probably belongs to I (pl. 68)
 k = BM 54930 (extract tablet + En.El.) (I: 62 – 66) BCM pl. 14 Ms. k
 K = K 3275 (AfO 17 xiii,xv) + 9001 (AfO 19 xxvii) + 14694 (pl. 57, AfO 17 xiii, xv, 19 xxvii)
 (I: 25 – 40; 76 – 94; II: 13 – 18; 20 – 46; 108 – 112; 114 – 125; 127)
 l = BM 71949 (extract tablet; Ludlul I; rev. lex) (I: 75 – 79) (pl. 76)
 L = K 15061 (col. ii = 5 lines not placeable) (I: 50 – 54) (AfO 17 xiii)
 m = BM 68038 + 68385; excerpt tablet (not ident.) (II: 25 – 38) (pl. 49-50)
 M = K 6666 (pl. 72)
 col. ii *a-na-[ku^d]*[...]
 col. iii in *Partitur* (I: 1 – 19; II: l. 25)
- n = BM 45377 (pl. 81) + 45402 (pl. 76, 85) + 46369 + 46375 (pl. 82) + 46383 (pl. 85)
 + 46434 (pl. 85) + 46435 + 46437 (pl. 79) + 46454 + 3 unnum. fragments (I: 1 – 19; II: 1 – 8) (pl. 75, 76, 79, 81, 82, 85)¹⁰⁹
 N = K 6210 (II: 79 – 97) AfO 17 xiv
 o = BM 45403 + unnum. (I: 42 – 50; 52 – 55; 85 – 86; 88 – 97; 99 – 102) (pl. 74, 87)
 O = K 18617 (II: 13 – 18; 20 – 24) (pl. 67)
 p = BM 45372 + 46401 (I: 63 – 85) (pl. 80 and 81)
 P = K 6584 + 7867 (II: 35 – 44; 107 – 111) (AfO 19 xxv)
 q = BM 46499 (I: 80 – 85) (pl. 77)
 Q = K 13857 + 18834 (= AAA 22, 68f.) (II: 78 – 92) (pl. 89, 90)
 r = BM 46442 (I: 101 – 110) (pl. 76)
 R = K 5784 (II: 117 – 122) (pl. 67)
 s = BM 46501 (I: 109; 111; 113; 115 – 117; 119 – 122) (pl. 88)
 S = VAT 10820a (I: 87 – 108; II: 9; 26 – 34) (pl. 62)
 t = BM 46421 (pl. 82) + 46429 (pl. 86) + 46485 (pl. 86) + 46492 (pl. 85, 86)
 + 46510 + 2 unnum. fragments (pl. 86) (I: 9 – 26; 84; 86; 88; 90 – 94; 96; 122 – 127) (pl. 82, 85, 86)
 v = BM 45382 (pl. 81) + 46332 (pl. 81, 90) + 46393 (pl. 80) + 46423 (pl. 82) + 46440 (pl. 86)
 + 46461 (pl. 74, 87) + 46497 (pl. 74) (II: 24 – 47; 68; 106 – 122) (pl. 74, 80, 81, 82, 86, 87, 90)
 w = BM 45373 (pl. 80) + 46318 (pl. 77, 87, 88) + 46323 (pl. 79) + 46368
 + 46484 + unnum. fragments (pl. 87, 90) (II: 48 – 49; 50 – 105) (pl. 77, 79, 80, 87-90)

¹⁰⁹ This tablet includes extracts which are not part of UH 11; see BM 46434.

- x = BM 43790 (II: 110 – 113; 115 – 121) (pl. 85)
- y = BM 37991 (I: 29 – 32) BCM pl. 26 Ms. e
- z = BM 37927 (II: 81 – 82; 84) BCM pl. 26 Ms. g
- aa = W 22656/13e + /11a + /11b (SBTU 4, 130) (court. L. Vacín, not edited by WGL); 32-39; 43-68
(II: 32 – 39; 43 – 48; 50 – 60; 62 – 65; 67 – 68)
- bb = BM 64676; extract tablet (II: 12 – 17) (pl. 73)
- dd = BM 36783 (II: 3 – 6; 8; 10; 12; 14; 16; 18; 20; 22 – 23; 25 – 27) (pl. 31)
- ee = BM 46437 joined to 45377 Ms. n (II: 3 – 8) (pl. 79)
- ff = BM 54638 + 54639 + 54957 (II: 22 – 70; 72; 74 – 82) (pl. 59-61)
- gg = BM 36646 (II: 68 – 70) (pl. 46 bot)
- hh = BM 46558 (II: 73 – 90) (pl. 90)
- II = K 21293 (II: 19 – 23) (pl. 52)
- jj = BM 37866 (II 126 – 127 + colophon) (pl. 52)
- kk = BM 45393 + 46277 + 46331 (Qutāru, court. I. L. Finkel) (I: 1 – 9)
- Commentaries* (NB. these texts are all reproduced in the Commentary section of UH 11)
- T = K 9478 (II: 40; 60; 68; 82; 96; 101; 105 – 111; 123 – 127) (pl. 46, 92)
- TT = K 8804 (I: 9; II: 8; 16; 33) (pl. 91)
- U = Assur 4130 (Afo 19 pl. xxvi, 42-44)
(I: 24 – 25; 27; 35; 45; 47; 49 – 50; 61 – 62; 67 – 68; 71; 73; 80; 82; 86; 109; 122; II: 4; 45; 59)
(this tablet has been edited in Geller 2014: 64 – 68)
- zz = BM 47529 + 47685 (I: 61 – 74) (pl. 42-44, 69-71, 77)
(this tablet has been edited in Geller 2014: 60 – 64)
- V = JRL 1053 (Assur); (cf. Afo 17) (I: 45; 47) (pl. 45)

Additional notes:

K 21293 cannot be placed, since this fragment has 5 lines beginning with *lu-u*.

Gesche 2001: 175, fn. 664 mistakenly identifies BM 37937+ (BCM pl. 8) and BM 55991 (CT 56, 439) as tablets of UH 11.

WGL's normalisation of logograms is added in footnotes.

Section I

- 1 *én dup-pir lem-nu* [še-e-d]u *lem-nu ú-tuk-ku lem-nu a-lu-ú lem-nu e-ṭem-mu lem-nu*
 b [.....] *le*m-nu *ú-tuk-ku lem-nu a-lu-ú lem-nu e-ṭem-mu lem-nu*
 M [.....-l]u-ú *lem-nu* [.....]
 n [én d]up-pir *lem-nu* ^d[LAMMA] *lem-nu UDUG lem-nu a-lu-ú lem-nu GEDIM lem-nu*
 kk [.....] ^dLAMMA *lem-nu UDUG lem-nu a-lu-ú lem-nu GIDIM lem-nu*
- 2 [gal]-*lu-ú lem-nu* DIN[GIR¹¹⁰ *lem-n*]u [ra]-*bi-ṣu lem-nu*
 b GAL₅.LÁ *lem-nu* [DIN]GIR [.....]
 M [.....]-*bi-ṣu lem-nu*
 n [.....]-*lu-ú lem-nu* DIN[GIR HUL MAŠKI]M HUL
 kk [.....H]UL MAŠKIM *lem-nu*
- 3 [l]a-*maš-tu₄ la-ba-ṣu ah-ha-zu*
 b [l]a-*maš-tu₄ la-ba-ṣu ah-ha-zu*
 M [.....-ṣ]u *ah-ha-^rzu⁷*
 n ^dDÌM.ME ^dDÌM.ME.A ^dDÌM.ME.LAGAB
 kk ^dla-*maš-tu₄ la-ba-ṣu ah-ha-zu*
- 4 LÚ.LÍL.LÁ KI.SIKIL.L[ÍL].LÁ KI.SIKIL.UD.DA.KAR.RA¹¹¹
 b LÚ.LÍL.LÁ KI. SIKIL.L[ÍL].LÁ KI.SIKIL.UD.DA.KAR.RA
 M [..... a]r-*da-at li-l[i-i]*
 n [..... K]I. ^rSIKIL.LÍL.LÁ ^rK[I.....K]AR.RA
 kk *li-lu-ú li-li-tu₄ ár-dat li-li-i*
- 5 ^dLUGAL.ÛR.RA¹¹² [A.RI].A¹¹³ ^dšul-*pa-è-a*
 b [.....] ^dšul-[pa]-^rè^r-*a*
 M [.....].^rA ^r^dšul-p[a-...]
 n ^dLUGAL.ÛR.[R]A [.....] ^r^dšul-*pa-è-.*
 kk ^dLUGAL.ÛR.RA A.RI.A ^dšul-*pa-è-a*

(Translation WGL)

Section I

- 1 Incantation. Begone Evil, evil angel, evil demon, evil poultergeist, evil ghost,
 2 evil devil, evil god, evil spirit, Lamaštu,
 3 Labāṣu, Grabber
 4 Lilû, Līlītu, young lady of Lilû,
 5 Lugal-urra of the desert Šulpa'e'a,

110 *ilu*111 *lilû līlītu ardat līlī*112 ^dbennu113 *rehût*

- 6 *mi-qit* AN-*e ši-ri-ih* MUL¹¹⁴ *mi-qit* ^d*be-en-nu*
b *mi-qit* AN-*e ši-ri-ih* MUL *mi-qit* ^d*be-en-nu*
M [.....M]UL.MEŠ *mi-qit* [.....]
n [..-*qit* [t ^rAN^r-*e ši-ri-ih-šú* MUL [..]-^r*qit* ^d*be-en-nu*^r
kk *mi-qit* AN-*e ši-ri-ih* MUL *mi-qit* ^d*be-en-nu*
- 7 [*lu-ú šal-mu* ^d]*nam-<ta>-ri* ^r*lu-ú šal-mu gal-le-e* ^r*lu-ú mim-ma lem-nu šá šu-um na-bu-ú*
b [.....] ^r*lu-ú šal-mu gal-le-e* ^r*lu-ú mim-ma lem-nu šá šu-um* ^r*na-bu-ú*
M [.....-^r*lu-ú* ^r*lu-ú mim-ma lem-nu* [.....]
n [..... ^d]*nam-<ta>-ri* ^r*lu-ú* [.....] ^r*lu-ú mim-ma lem-nu šá šu-ú* [*na*]-*bu-ú*
kk *lu-ú šal-mu* ^d*nam-tar* ^r*lu-ú šal-mu gal-le-e* ^r*lu-ú mim-ma lem-nu šá šu-um na-bu-ú*
- 8 [*ina* IG]I *te-e šá* ^d*asal-lú-hi maš-maš* DINGIR.MEŠ DUMU ^dIDIM ABGAL¹¹⁵
b [.....] ^d*asal-lú-hi maš-maš* DINGIR.MEŠ ^rDUMU ^dIDIM ABGAL
M [.....-^r*lu-ú-hi maš-maš* DINGIR.MEŠ DUMU [.....]
n [*ina* IG]I ^r*te-e šá* ^d*asal-lú-hi maš-maš* [ašM]EŠ DUMU ^dIDIM ABGAL
kk *ina* IGI *te-e šá* ^dIDIM ^r*u* ^d*asal-lú-hi maš-maš* DINGIR.MEŠ DUMU ^dIDIM ABGAL
- 9 *dup-pir pu-ṭur lem-nu šá* IGI-*iá uk-kiš a-a-bi šá* EGIR¹¹⁶-*iá*
b *dup-pir pu-ṭur lem-nu* [*n*]*u šá* IGI-*iá uk-kiš* ^r*a-a-bi šá* EGIR-*iá*
M [..... ^r*u*] ^r*uk-kiš a-a-bu šá* [*r-ki-ia*] (+ ruling)
n *dup-pir* ^r*pu-ṭur* ^r*lem-nu šá* IGI-*iá* ^r*uk-kiš* ^r*a* [.....] ^r*šá* E[GIR]-*ia*
TT *pu-ṭur dup-pir lem-na šá pa-ni-ia*
kk *dup-pir* [*pu*]-*ṭur lem-nu šá* IGI-*ia uk-kiš a-a-bi šá* EGIR-*iá*
- 10 [*an*]*a-ku* ^d*asal-lú-hi maš-maš* DINGIR.MEŠ DINGIR¹¹⁷ *el-lu*
A [.....-^r*hi* ^d*maš-maš* DINGIR.MEŠ [.....]
b [..... ^r*ma*] ^r*š-maš* DINGIR.MEŠ *el-lu*
M [.....] DINGIR.MEŠ DINGIR *el* [.....]
n [*an*]*a-ku* ^d*asal-lú-hi maš-maš* DINGIR.MEŠ DINGIR.MEŠ *el-lu*
- 11 [*ana*]-*ku* ^d*asal-lú-hi* DINGIR¹¹⁸ *el-lu a-šip ba-la-ṭu*
A [.....]-^r*hi* DINGIR *el-lu* ^r*a-šip pu ba* [.....]
b [.....] DINGIR.MEŠ *el-lu a-šip pu ba-la-ṭu*
M [..... ^r*e*] ^r*l-lu a-šip ba-l* [a-..]
n [[*ana*]-*ku* ^d*asal-lú-hi* DINGIR.MEŠ ^r*e*] ^r*l-lu-ti ...-p* ^r*u ba-la-ṭu*

- 6 that which falls from heaven, the flash of a star, the fall of Benu,
7 be you an image of Namtar, be you an image of the devil, be you any Evil that exists,
8 before the spell of Asalluḫi, the magician of the gods, son of Ea, the sage,
9 begone, depart, Evil that is in front of me, make off enemy that is behind me!
10 I am Asalluḫi, magician of the gods, the holy god,
11 I am Asalluḫi, the holy god, the life giving exorcist,

114 *kakkabi*

115 *ilāni*^{mes} *mār* ^d*ea apkalli*

116 *arki*

117 *ilāni*^{mes} *ilu*

118 *ilu*

- 12 [an]a-ku ^dasal-lú-hi ABGAL¹¹⁹ ap-si-i šá tu-ú-šú ba-la-tu
 A [..... A]BZU šá tu-ú-šú ba-l[a-..]
 b [.....^dasal]-^rlú-hi^r ABGAL ap-si-i^r šá^r tu-ú ba-la-tu
 M [.....š]á TU₆-šú ba-[....]
 n [an]a-^rku^r ^dasal^r-lú-hi^r ABGAL ap^r-s[i-... T]U₆-šú ba-la-tu
- 13 ana-[k]u ^dasal-lú-hi EN nag-bi maš-maš DINGIR.MEŠ¹²⁰ mu-bal-liṭ mi-i-tu₄
 A [.....-b]i maš-maš DINGIR.MEŠ mu-bal-liṭ mi-i-t[i]
 b [.....^das]al-lú-hi EN ^rnag^r-bi maš-maš DINGIR.MEŠ mu-bal-liṭ mi-^ri^r-tu₄
 M [.....M]EŠ mu-bal-liṭ [.....]
 n ana-[k]u ^dasal^r-lú-hi EN IDIM maš-maš ^rDINGIR^r.M[EŠ-li]ṭ mi-i-tu₄
- 14 ana-ku ^dasal-lú-hi ŠIM.MÚ¹²¹ ba-la-ṭi mul-lil AN-e u KI-ti
 A [..... š]am-me ba-la-ṭi mul-lil AN-e u KI-t[i]
 b ^rana-ku^r ^dasal-lú-hi ŠIM.MÚ TIN mul-^rli^r AN-e K[I]-ti
 M [.....-ṭ]u mu-ul-li[l]
 n ana-ku ^dasal^r-lú-hi ^rŠIM^r.MÚ ba-la-[.....-li]l AN-e u KI-ti
- 15 ana-ku ^dasal-lú-hi u₄-mu ez-zu mu-ṭa-rid GAL₅.LÁ.MEŠ GAL.MEŠ¹²²
 A [.....] u₄-mu ez-zu mu-ṭa-rid GAL₅.LÁ.MEŠ GAL.M[EŠ]
 b ana-[k]u ^dasal-lú-hi u₄-mu ez-zu mu-[ṭa-ri]d ^rGAL₅.LÁ^r.MEŠ ^rGAL^r.MEŠ
 M [..... m]u-ṭa-rid GAL₅.LÁ.[.....]
 n ana-ku ^dasal^r-lú-hi u₄-mu ez-zi [.....] ^rGAL₅.LÁ^r.MEŠ [.....]
- 16 ana-ku ^dasal-lú-hi EN ÉN šá ina IGI-šú GAL₅.LÁ.MEŠ u NAM.TAR.MEŠ¹²³
 im-me-du pu-uz-ra-a-tú
 A [.....] EN ÉN šá ina IGI-šú GAL₅.LÁ.MEŠ NAM.TAR.MEŠ
 im-me-du pu-uz-ra-[...]
 a (traces)
 b ana-ku ^dasal-lú-hi EN ÉN šá ina IGI-šú GAL₅.LÁ.[.....]
 im-me-du pu-u[z.....] -^ra^r-tú
 M [.....L]Á.MEŠ u NAM.TAR.MEŠ
 [.....]
 n ana-ku ^dasal-lú-^rhi EN^r ÉN šá IGI-šú GAL₅.LÁ.M[EŠ u nam-t]a-ri
 [.....-t]ú

- 12 I am Asalluḫi, sage of the Apsû, whose spell is life,
 13 I am Asalluḫi, lord of the abyss, magician of the gods, who makes the dead alive,
 14 I am Asalluḫi, exorcist of life, who purifies heaven and earth.
 15 I am Asalluḫi, the fierce storm, who drives away the great devils,
 16 I am Asalluḫi, lord of the incantation, before whom the devils and Namtar-demons go into hiding.

119 apkal

120 bēl nag-bi maš-maš ilāni^{mes}

121 āšipu

122 gallê^{mes} rabûti^{me}

123 bēl šipti šá ina pāni-šú gallû^{mes} d₁namtarî^{mes}

- 17 *ana-ku*^d*asal-lú-hi na-si-ih mur-ši mu-ab-bit* KUR.MEŠ¹²⁴ *e-lu-tú*
 A [.....] *na-si-ih mur-ši mu-ab-bit* KUR.MEŠ *e-l[u-..]*
 a [.....] *mu*]r-ši *mu-ab-b[it].*MEŠ *e-lu-tú*
 b *ana-ku*^d*asal-lú-hi na-si-ih mur-šu mu-*[.....]ME]Š *e-lu-[t]ú*
 M [.....]-ši *mu-a[b-.....]*
 n *ana-ku*^d*asal-lú-hi na-si-ih mur-šu m[u-a]b-bit* K[UR.....]
- 18 *ana-ku*^d*asal-lú-hi qar-rad* DINGIR.MEŠ¹²⁵ *mu-ab-bit lem-nu-ti*
 A [.....] UR.SAG DINGIR.MEŠ *mu-ab-bit lem-nu-[..]*
 a [.....] DIN]GIR.MEŠ *mu-ab-bit lem-nu-ti*
 b *ana-ku*^d*asal-lú-hi qar-rad* DINGIR.MEŠ [.....] *lem-nu-^rtu^r*
 g [.....] ^r*mu-ab-bit lem^r-[.....]*
 M [.....]M]EŠ *mu-a[b-.....]*
 n ^r*ana^r-ku*^d*asal-lú-hi* UR.SAG DINGIR.MEŠ *m[u-a]b-bit^r lem-[..]-tì^r*
- 19 *ana-ku*^d*asal-lú-hi* SAG.KAL¹²⁶ *kib-ra-a-ti na-šir na-piš-ti*
 A [.....] SAG.KAL *kib-ra-a-ti na-šir na-p[iš-..]*
 a [.....] *ki]b^r-ra^r-a-ti na-šir na-piš-ti*
 b *ana-ku*^r*asal-lú-hi* SAG.KAL ^r*kib^r-ra-a-tú na-šir* ZI-t[i]
 g [.....-r] *a-a-ti na-š[ir*
 M [.....]-^r*ra-a-ti^r [.....]*
 n [*ana-k]u*^d*asal-lú^r-hi* SAG.KAL *kib^r-ra-a^r-tu^r na-šir na-piš-t[u^r]*
- 20 [*ana-k]u*^d*asal-lú-hi mu-bal-liṭ mi-i-ti* UŠUMGAL AN-e u KI-tì¹²⁷
 A [.....] *m]u^r-bal^r-liṭ* UG₆ UŠUMGAL AN-e u K[I-..]
 a [.....-ba] *l-liṭ* UG₆ UŠUMGAL AN-e u KI-tì
 b [*ana-k]u*^r*asal-lú-hi mu^r-bal-liṭ* UG₆ UŠUMGAL AN-e u KI-t[i]
 G [.....] U]G₆ UŠUM[GAL]
 g [.....] *mi-i-ti* UŠUMGAL A[N-.....]
 n [*ana-k]u*^d*asal-lú-hi^r mu-bal-liṭ mi-i-ti*[u₄ U]ŠUMGAL AN-e u KI-tì
- 21 [*ana-ku*^d*asal-lú-hi* GEŠTUG^{II} *pe-tu-ú šu-tu-ru ha-si-si*
 A [.....] *u]z^r-na^r pe-tu-ú šu-tu-ru ha-[.....]*
 a [.....]-*na pe^r-tu-ú^r šu-tu-ru ha-si-su*
 b [*ana-ku*^d*asa]l-lú-hi^r šá* GEŠTUG^{II} *pe^r-tu^r-[. š]u-tu-ru h[a-s]i-[..]*
 G [.....] *p]e-tu-ú š[u-.....]*
 g [.....] *p]e-tu-ú šu-tu-r[u*
 n [*ana-ku*^r*asal-lú-hi^r šá* GEŠTUG^{II} *pe-tu^r-ú šu-tu^r-ru ha-si-si*

- 17 I am Asalluḫi, who uproots illness, who destroys the high mountains,
 18 I am Asalluḫi, warrior of the gods, who destroys evil ones
 19 I am Asalluḫi, chief of the world regions, guardian of life,
 20 I am Asalluḫi, who makes the dead alive, unique one of heaven and earth,
 21 I am Asalluḫi, who is wide in knowledge, superlative in intelligence,

124 *šadē*^{mes}

125 *ilāni*^{mes}

126 *ašarēd*

127 *ušumgal šamē^e u eršetim^{tim}*

- 22 [ana-ku^dasal-l]ú-hi šá ina kî-kiṭ-ṭè-šú mi-i-ti i-bal-lu-ṭu
 A [.....-ki]ṭ-ṭè-šú^{UG₇} i^ṭ-b[al-.....]
 a [.....]-na KĪD.KĪD^ṭ-ṭè-šú UG₆ i-bal-lu-ṭu
 b [ana-ku^dasal-l]ú-hi šá ina KĪD.KĪD^ṭ-[ṭè-..] UG₆ i-bal-lu-[-..]
 G [.....KĪ]D-ṭè-šú [.....]
 g [.....KĪ]D-ṭè-šú mi-i-ti i^ṭ-[.....]
 h [.....] ina K[Ī]D-šú m[i]-ti i-bal-<lu->ṭu
 n [.....-l]ú-hi šá ina KĪD.KĪD^ṭ-[ṭè-šú] u-bal-lu-ṭu
- 23 ana-ku^d[asal-l]ú-hi šá ina MÈ u ta-ha-zi le-^ṭ-ú ana-ku
 a [..... qab-]i u ta-ha-zi le-^ṭ-ú ana-ku
 b [.....-z]i le-^ṭ-ú [.....]
 G [..... M]URUB u ta-h[a-.....]
 g [.....] u ta-ha-za le-^ṭ-i^ṭ [.....]
 h ṭana-ku^d[..... š]á ina MURUB u [t]a-ha-ṭi^ṭ le-^ṭ-ú ana-ku
 n [.....-l]ú-hi šá ina MURUB u t[a-.....]-^ṭú ana-ku
- 24 ana-ku^dasal-lú-hi šá pu-luh-tú ez-ze-tú hi-it-lu-pu šu-tu-ru nam-ri-ir-ri
 a [.....-t]ú ez-ze-tú hi-it-lu-pu šu-tu-ru nam-ri-ir-ri
 b [.....-i]ṭ-lu-pu šu-tu-ru nam-ri-ir-ri
 G [.....-lu]h-tu ez-ze-tú h[i-.....]
 h ana-ku^dasal-l[ú]-[.. š]á pu-luh-tú ez-ze^ṭ-tú hi-ṭi^ṭ-lu-pu šu-ṭu^ṭ-ru nam-ri-ir-ri
 n [.....-h]i ṭá pu^ṭ-luh-tu₄ e[z-.....]-ṭlu-pu šu-tu^ṭ-ru nam-ri-ir-ri
 U ana-ku^dasal-lú-hi šá pu-luh-tú ez-ze-tú hi-it-lu-pu šu-tu-ru nam-ri-ir
- 25 ana-ku^dasal-lú-hi šá ina é-u₆-nir ib-ba-nu-ú ma-lu-ú hur-ba-šú
 a [..... ina] ṭé^ṭ-u₆-nir ib-ba-nu-ú ṭma-lu^ṭ-ú ṭhur-ba^ṭ-šú
 b [.....]-ú ma-lu-ú h[ur-.....]
 G [..... i]na é-u₆-nir ib-ba-[-.....]
 h ana-ku^dasal-lú-hi [š]á ina é-u₆-ṭnir ib^ṭ-ba-nu-ú ṭma-lu-ú^ṭ hur-ba-šú
 i ana-ṭku^da[sal-.....]
 K [..... i]b-ba-nu-ú ma-l[u-ú hu]r-[-.....]
 n [.....-h]i šá ina ṭé-u₆^ṭ-[.....] ṭma-lu-ú hur^ṭ-ba-šú
 U KI.MIN šá ina é-u₆-nir ib-ba-nu-ú ma-lu-u hur-ba-šú

- 22 I am Asalluḫi, by whose rites the dead become alive,
 23 I am Asalluḫi, who is strong in conflict and battle, am I,
 24 I am Asalluḫi, who is girded with fierce awe, superlative in splendour,
 25 I am Asalluḫi, who was created in E-unir, is full of terror,

- 26 *ana-ku*^d*asal-lú-hi nam-ru šal-ba-bu* ABGAL DINGIR.MEŠ¹²⁸ *mut-tal-lu*
 a [.....] *šal-ba-bu* ABGAL DINGIR.MEŠ *mut-tal-lu*⁷
 b [.....] DINGIR.MEŠ *mut*-[.....]
 G [.....] *nam-ru šal-ba-bu* AB[GAL]
 h *ana-ku*^d*asal-lú-hi [na]m-ri šal-ba-bu* ⁷ABGAL ⁷DINGIR.MEŠ *mut-tal-lu*
 i *ana-ku*^d*asa*[l-.....]
 K [.....] ⁷ABGAL ⁷DINGIR.MEŠ *mut-tal-lu*
 n [.....] *nam-ri šal-b*[a-.....] *mut-tal-lu*
- 27 *ana-ku*^d*asal-lú-hi šá* AN-*e ru-qu-u-ti mi-la-šú-nu hi-i-ṭu*
 a [.....] *ina e-ru-tu mi-la-šú-nu hi-i-ṭu*
 b [.....-l] *a-šú-nu* ⁷*i*-[.....]
 G [KI.MI]N *šá* AN-*e ru-qu-u-ti* [.....]
 h *ana-ku*^d*asa*[l-*lú-hi* [š] *á* AN-*e ru-qu-tu mi-la-šú-nu* ⁷*hi-i-ṭu*
 i *ana-ku*^d*asal-lú-hi*⁷ [.....]
 K [.....-t] *i mi-la-šú-nu hi-i-ṭu*
 n [.....] *šá* AN-*e ru-q*[u-.. m] *i-la-šú-nu hi-i-ṭu*
 U KI.MIN *šá* AN-*e ru-qu-te me-la-šú-nu i-hi-ṭu*
- 28 *ana-ku*^d*asal-lú-hi šá hu-bur pal-ka-ti šu-pu-ul-šá i-di*
 a [.....-bu] *r pal-ka-tu*₄ ⁷*šu-pu-ul-šá i-di*
 b [..... š] *u-pul-šá* ⁷*i-di*⁷
 G [KI.MI]N *šá hu-bur pal-ka-ti* [.....]
 h *ana-ku*^d*asa*[l-*lú-hi*] *šá hu-bur pal-ka-tu*₄ *šu-pu-ul-šá i-di*
 i *ana-ku*^d*asal-lú-hi* ⁷*šá hu*⁷-[.....]
 K [.....]-*ka-ti šu-pu-ul-šá i-di*
 n [.....] *šá hu-bur pal*-[.... š] *u-pu-ul-šá i-di*
 U KI.MIN *šá hu-bur pal-ka-ti šu-pul-šá i-di*
- 29 *ana-ku*^d*asal-lú-hi šá ina ti-amti e-li-ti i-nam-bu-šú*^d*sirsir*
 a [.....-am] *i e-li-tu*₄ *i-nam-bu-šú* ^d*sirsir*⁷
 b [..... i] *n-nam-bu-ú-šú*^d*sirsir*
 G [KI.MI]N *šá ina ti-amti e-li-ti* [.....]
 i *ana-ku*^d*asal-lú-hi šá ina ta*[m-ti]
 K [.....-am] *ti e-li-ti i-nam-bu-šú* BU:BUxZA.A.AB
 n [.....] *šá tam-ti* ⁷*e*⁷-[.....]-⁷*nam-bu-šú*^d*sirsir*
 y (traces)

- 26 I am Asalluḫi, shining, wise, the noble sage of the gods,
 27 I am Asalluḫi, who surveys the height of the distant heaven,
 28 I am Asalluḫi, I know the depth of the vast Ḫubur-river
 29 I am Asalluḫi, whom Sirsir names in the upper sea,

- 30 *ana-ku*^d*asal-lú-hi šá ina ti-amti šap-li-ti ú-šar-bu-šú*^d*la-gu-da*
 a [.....-am]ti šap-li-tu₄ ^rú-šar^r-bu-šú^dla-gu-du
 b [.....-l]i-ti ú-šar-bu-šú^dla-gu-da^l (text: la)
 G [..... š]á ina ti-amti šap-li-ti ^rú^r-[.....]
 i *ana-ku*^d*asal-lú-hi šá ina tam-[ti*]
 K [.....] šap-li-ti ú-šar-bu-šú^dla-gu-da
 n [.....] ina tam-tì [.....] ^rú^r-šar-bu-šú^dla-gu-du
 y [..... š]ap-li-t[u₄]
- 31 *ana-ku*^d*asal-lú-hi a-tu-ú ri-kis ka-la-ma bu-kúr*^d*ma-mi*
 a [.....-t]u-ú ri-kis ka-la-mu ^rbu^r-kúr^dma-mi
 b [..... k]a-la-mu bu-kúr^dma-mi
 G [.....]-^rú^r ri-kis ka-l[.....]
 i *ana-ku*^d*asal-lú-hi a-t[u*.....]
 K [.....]-^rú^r ri-kis ka-la-^rma^r bu-kúr^dma-mi
 n [.....-t]u-[.....-m]u bu-kúr^dma-mi
 y [..... r]i-ki-is k[.....]
- 32 [*ana-ku*^d*asal-lú-hi U*]R.SAG *sa-kip mu-kil* SAG HUL-tì¹²⁹
 a [.....U]R.SAG *sa-kip mu-kil* SAG HUL-tì
 b [.....m]u-kil SAG HUL-tì
 G [..... s]a-^rkip mu^r-[.....]
 K [.....S]AG *sa-kip mu-kil* SAG HUL-tì
 n [..... SA]G HUL-tì
 y [..... s]a-*kip mu-kil* [il]
- 33 [*ana-ku*^d*asal-lú-hi*] ^re^r-tel-lu DINGIR.MEŠ¹³⁰ *ša AN-e ru-qu-ti*
 a [.....] ^re^r-tel-lu DINGIR.MEŠ *šá šá-ma-mu ru-qu-tu*
 b [.....] *šá-ma-mi-ma ru-qu-ú-tu*
 K [.....-te]l-li DINGIR.MEŠ *ša AN-e ru-qu-ti*
 n [.....] ^rru-qu^r-t[u]
- 34 [*ana-ku*^d*asal-lú-hi*] *na-din šul-mu u TI.LA ana UN.MEŠ*¹³¹ *rap-šá-a-ti*
 a [.....] ^rna^r-din šul-mi u TI.LA *ana UN.MEŠ rap-šá-a-tu*₄
 b [..... T]IN *ana UN rap-šá-a-tú*
 K [..... n]a-din šul-me u TI.LA *ana UN.MEŠ rap-šá-a-ti*
- 35 [*ana-ku*^d*asal-lú-hi*] *e-ṭi-ir ka-mi-i ša-bit ŠU*¹³² *na-as-ki*
 a [.....] ^re-ṭi^r-ir ka-mi-i ša-^rbit ŠU¹³² *na-as-ku*
 b [.....]-mi-i ša-bit ŠU¹³² *na-as-ku*
 K [.....] ^re^r-ṭi-ir ka-mi-i ša-bit ŠU *na-as-ki*
 U [KI.MIN] ^re^r-ṭir ^rka-me-e^r ša-bit ŠU¹³² *na-as-k[u]*

30 I am Asalluḫi, whom Laguda exalts in the lower sea.

31 I am Asalluḫi, discoverer of the sum of everything, son of Mami,

32 I am Asalluḫi, warrior who throws down, he who has evil at his disposal.

33 I am Asalluḫi, aristocrat of the gods of the distant heavens,

34 I am Asalluḫi, giver of prosperity and life to the teeming peoples,

35 I am Asalluḫi, who saves the defeated, takes the hand of the fallen,

129 *qarrādu sa-kip mu-kil reš lemuttim*^{tim}

130 *ilāni*^{mes}

131 *balāṭi ana niš*^{mes}

132 *qāt*^l

- 36 [ana-ku ^dasal-lú-hi] mu-uk-kiš a-a-bi mu-šam-qit lem-ni
 a [KI.MI]N mu-uk-kiš a-a-bi mu-šam^r-qit lem-nu
 b [.....-ki]š a-a-bi mu-šam-qit lem-nu
 K [..... m]u-uk-kiš a-a-bi mu-šam-qit lem-ni
- 37 [ana-ku ^dasal-lú-hi] ka-mu-ú ú-tuk-ku GAL₅.LÁ DINGIR¹³³ lem-ni
 a [KI.MI]N ka-mu-ú ú-tuk-ku GAL₅.LÁ DINGIR.MEŠ lem-nu
 b [..... U]DUG gal-lu-lu lem-nu
 K [..... k]a-mu-ú ú-tuk-ku GAL₅.LÁ DINGIR lem-ni
- 38 [ana-ku ^dasal-lú-hi] EN TIN.TIR^{ki134} reme-nu-ú a-na-ku
 a [KI].MIN EN KÁ.DINGIR.RA^{ki} reme-nu-ú a-na-ku
 b [.....] ^rreme^r-nu-ú a-na-ku
 K [..... K]Á.DINGIR.MEŠ^{ki} re-mi-nu-ú a-na-ku
- 39 [ana-ku ^dasal-lú-hi] ma-al-ku ha-mi-im gi-mir ur-ti
 a [KI.M]IN ma-al-ku ha-mi-im gi-mir ur-ti
 b [.....-a]l-ku ha-ⁱ-im gi-mir ^rur-ti^r
 K [.....-i]m gi-mir ur-ti
- 40 [ana-ku ^dasal-lú-hi] mu-de-e ka-la-mu i-lit-tú ^dnin-ši-kù
 a [KI].MIN mu-de-e ka-la-mu i-lit ^dnin-ši-kù
 b [.....-d]u-ú ka-la-mu i-lit-tú ^dnin-^rši-kù^r
 K [.....-t]i ^r^dnin^r-š[i-..]
- 41 [ana-ku ^dasal-lú-hi] dan-nu m]a-al-ku šá šu-tu-ru ha-si-sá
 a ^rKI^r.MIN dan-nu ma-al-ku šá šá-tu-ú ha-si-su
 b [..... m]a-al-ku šá šu-tu-ru ha-si-sá
- 42 [ana-ku ^dasal-lú-hi] š[á s]ah-pu nam-ri-ru-šú e-li ka-li-ši-na kib-rat
 a KI.MIN š[á s]ah-pu nam-ri-ru-šú UGU ka-li-ši-na kib-rat
 B [KI.MIN [...-p]u nam-r[i-r]u-^ršú e-li^r [.....]
 b [..... n]am-ri-ru-šú e-li ka-li-šú-nu kib-ra-a
 o [.....]-^rna ki-ib-ra-ti^r

- 36 I am Asalluḫi, who drives away the enemy, fells the evil one,
 37 I am Asalluḫi, who defeats the demon, the evil devil,
 38 I am Asalluḫi, lord of Babylon, merciful am I,
 39 I am Asalluḫi, prince who controls every law,
 40 I am Asalluḫi, who knows everything, offspring of Ninšiku,
 41 I am Asalluḫi, mighty prince, who is superlative in intelligence,
 42 I am Asalluḫi, whose splendour covers all the world regions.

133 ili

134 bēl bābīlī^{ki}

- 43 [ana-ku^dasal-lú-hi] šá ez-zi-iš te-bu-ú a-bu-bi gal-tu₄
 a ʿKIʿ.MIN ʿšáʿ ez-zi-iš te-bu-ú a-bu-biš gal-tu₄
 B [KI.MIN e]z-zi-iš te-bu-ú ʿaʿ-[.....]
 b [.....-i]š ʿteʿ-bu-ú a-ʿbuʿ-bi gal-tu₄
 o [..... ga]l-tu₄
- 44 [ana-ku^dasal-lú-hi šá an]aʿ zi-kir šu-me-šú GAL₅.LÁ.MEŠ^dNAM.TAR.MEŠ¹³⁵
 im-mi-du pu-uz-ra-a-tú
 a om.
 B [KI.MIN an]aʿ zi-kir šu-me-šú GAL₅.LÁ.MEŠ^dNAM.TAR.M[EŠ
]
 b [.....] GAL₅.LÁ.MEŠ^dNAM.TAR
 im-mi em-bu-b[u]¹³⁶
 o [.....]
 [..-m]e-du pu-uz-ra-a-tú
- 45 ana-ku^dasal-lú-hi šá a-šar šil-la-ti la i-qab-bu-ú ana-ku
 a ʿKIʿ.MIN šá a-šar šil-la-ti la i-qab-bu-ú ana-ku
 B [KI.MIN š]á a-šar šil-la-ti la i-q[ab-.....]
 b [.....-qa]b-bu-ú ana-ku
 o [.....] ʿiqʿ-q[ab-.....]
 U [KI.MIN] a-šar šil-la-te la i-qab-bu-u a-na-ku
 V ana-ku^dasal-lú-hi šá a-[š]ar šil-la-te la i-qab-bu-u ʿanaʿ-[..]
- 46 [ana-ku^dasal-lú-hi] šá ina qab-li u ta-ha-zi da-pi-nu^dmarduk
 a ʿKI.MINʿ šá ina qab-li u ta-ha-zi da-pi-nu^dmarduk
 B [KI.MIN] šá ina MURUB u MÈ da-pi-[.....]
 b [.....] ^dmarduk
 o [.....-z]i ʿda-piʿ-[.. ^dmar]duk
- 47 ana-ku^dasal-lú-hi šá ina tèt-mi-šú ib-ba-nu-ú ana-ku
 a KI.MIN šá ina tèt-mi-šú ib-ba-nu-ú ana-ku
 B [KI.MIN] šá ina tèt-mi-šú ib-ba-n[u-.....]
 b [.....] ana-ku
 o [.....]-ku
 U KI.MIN šá ina tèt-me-šú ib-ba-nu-u a-na-ku
 V ana-ku^dasal-lú-hi šá ina ra-ma-ni-šú DÛ-u ʿanaʿ-k[u]

43 I am Asalluḫi, who rises up in fury, a fearsome flood

44 I am Asalluḫi, at the mention of whose name devils and Namtar-demons go into hiding.

45 I am Asalluḫi, who does not speak in the place of blasphemy, am I,

46 I am Asalluḫi, who is victorious, Marduk, in conflict and battle,

47 I am Asalluḫi, who was created by his own decree, am I,

135 gallū^{mes}dnamtarū^{mes}

136 Var. uncertain

- 48 [ana-ku ^dasal-lú-hi] ^{lú}HAL¹³⁷ kib-ra-a-tú ra-šub-bu ana-ku
a KI.MIN ^{lú}HAL kib-ra-a-tú ra-šub-bu ana-ku
B [KI.MIN] ^{lú}HAL kib-ra-a-tú ra-[.....]
b [.....] ana-ku
o [.....]-a-t[ú]-ku
- 49 [ana-ku ^dasal-lú-hi] DINGIR¹³⁸ el-lu₄ a-šib me-lam-mi ana-ku
a KI.MIN DINGIR el-lu a-ši-ib me-lam-mi ana-ku
B [KI.MIN] DINGIR el-lu₄ a-šib me-l[am-.....]
b [.....] ana-ku
j [KI.MIN] ^ri-lu e[l-.....] (+ ruling)
o [.....] ^ra-šip-^rm[e-.....]-ku
U [KI.MI]N DINGIR el-lu a-šib me-lam-me a-na-ku
- 50 [ana-ku] ^dasal-lú-hi šá ina é-ug₇-ga ik-ka-ri-bu ana-ku
a ^rKI.MIN^r šá ina É mit-gu-ru ka-ri-bu ana-ku
B [KI.MIN] šá ina É ^rmit-ga^r-ru ka-r[i-.....]
b [.....]-lú-hi šá ^rÉ^r. [.....] ^rana-ku^r
j [.....] ^rdasal^r-lú-hi [.....]
L [.....] ^rana-ku^r
o [.....-r]u qa-ri-ib [a]na-ku
U [KI.MI]N šá ina é-ug₇-ga ik-ka-ri-bu ana-ku
- 51 [ana-ku ^dasal]-lú-hi UŠUMGAL AN-e u KI-ti¹³⁹ nag-bi ta-ma-a-ti
a [KI.MIN] [U]ŠUMGAL AN-e u KI-ti nag-bi ta-ma-a-ti
B [KI.MI]N UŠUMGA[L ..]-^re^r u KI-ti nag-bi [.....]
b [..... ^dasal]-lú-hi UŠUM-G[AL]
e [.....] ^rUŠUMGAL^r x x [.....]
j [KI].MIN UŠUMGAL A[N-.....]
L [..... t]a-ma-a-ti
[.....] KI-ti ^rnag^r-[b]i ^rta^r-ma-a-tú
- 48 I am Asalluḫi, diviner of the world regions, the fearsome, am I,
49 I am Asalluḫi, the holy god, who sits in radiance, am I,
50 I am Asalluḫi, who is blessed in Eugga, am I,
51 I am Asalluḫi, unique one of heaven and earth, the abyss and the sea,

137 ^{lú}bārû

138 ilu

139 ušumgal šamê^e u eršetim^{tim}

- 52 [ana-ku^das]al-lú-hi a-šib é-sag-íl qa-i-šu la-mas-si
a [KI.MIN] a-ši-pu é-sag-íl qa-i-šu^dLAMMA
B [KI].MIN a-šib [-s]ag-íl qa-i-š[u]
b [.....^das]al-lú-hi a-šib é-s[ag-.....]
d [.....] ^d[LAMMA]
e [.....-í]l qa-'i-šu ^d[LAMMA]
j [K]I.MIN a-šib é-s[ag-.....]
L [.....] la-mas-si
o om.
- 53 [ana-ku^dasal-lú-hi ra-'im kit-ti e-liš u šap-liš
a [KI.MIN] [r]a-'im kit-ti e-liš u šap-liš
B [KI.M]IN r[a-i]m kit-ti e-liš^r u^r [.....]
b [ana-ku^dasal-lú-hi ra-'i[m]
d [.....] u šap-liš
e [.....-t]u₄ e-liš u ša[p-liš]
j [KI].MIN ra-im kit-t[i]
L [.....] šap-liš
o [.....] ^re^r-liš u šap-liš
- 54 ^rana-ku^dasal-lú-hi pe-tu-ú ek-le-ti mu-ut-ti-ru MU.AN.NA.MEŠ¹⁴⁰
a [KI.MIN] [p]e-tu-ú ek-le-ti mu-ut-ti-ru MU.MEŠ
B [KI.MIN] [..... e]k-le-ti mu-ut-ti-[.....]
b ^rana-ku^dasal-lú-hi pe-tu-ú e[k-.....]
d [..... m]u-ut-ti-ru MU.AN.NA.MEŠ
e [.....-l]e-ti mu-ut-ti-ru M[U.....]
j [KI.M]IN pe-tu-ú e[k-.....]
L [.....].^rAN.NA.MEŠ^r
o [.....-t]u₄ mu-ut-ti-ru MU.^rAN^r.NA.^rMEŠ^r
- 55 ana-ku^dasal-lú-hi mu-kin gi-mir^di-gi-gi šá AN-e DINGIR.MEŠ GAL.MEŠ¹⁴¹
a [KI.MIN] mu-kin gi-mir^di-gi-gi šá AN-e DINGIR.MEŠ GAL.MEŠ
B [KI.MIN] [.....-mi]r^di-gi-gi ša AN-e [.....]
b ana-ku^dasal-lú-hi mu-kin gi-m[ir]
d [.....] ^di^r-gi-gi šá AN-e DINGIR.MEŠ GAL.MEŠ
e [.....-mi]r^di-gi-gi šá AN-e DINGIR.MEŠ [.....]
j [KI.MI]N mu-kin gi-mi[r] (+ riling)
o [.....] ^rdⁱ-gi-gi šá^r šá-ma-mi^r DINGIR.MEŠ^r GAL.MEŠ^r

52 I am Asalluḫi, who lives in Esagil, who gives a protecting angel,

53 I am Asalluḫi, who loves truth everywhere ['above and below']

54 I am Asalluḫi, who dispels darkness, who extends the years,

55 I am Asalluḫi, who establishes/ed all the Igigi of heaven, the great gods.

140 šanāti

141 šamê^e ilāni^{mes} rabūtīm^{tim}

- 56 *ana-ku*^d *asal-lú-hi a-šib é-sag-íl mu-ul-lil at-ma-ni-šu-un*
 a [KI.MIN⁷ *a-šib é-sag-íl mu-ul-lil at-ma-ni-šu-un*
 B [KI.MIN [.....-í]l mu-ul-lil a[t.....]
 b *ana-ku*^d *asal-lú-hi a-šib é-sag-íl* [l]
 d [.....-í]l mu-lil at-da-un-šu
 e [.....-í]l mu-ul-lil at-ma-ni-.....]
 H [.....-m]a^r ni-šú^r-[..]
 [.....-l]il^r at^r-m[a.....]-^run^r
- 57 *ana-ku*^d *asal-lú-hi a-šib é-sag-íl u TIN.TIR*^{ki142} *ra-šub-bu ez-zu*
 a [KI.MIN⁷ *a-šib é-sag-íl u KÁ.DINGIR.RA*^{ki} *ra-šub-ba de ez ma*
 B [KI.MINR]A^{ki} *ra-š[ub.....]*
 b *ana-ku*^d *asal-lú-hi a-šib é-sag-íl* [l]
 d [.....-sa]g-íl u TIN.TIR^{ki} *ra-šub-bu ez-zu*
 e [.....-í]l u TIN.TIR^{ki} *ra-šub-bu ki ez-..]*
 H [..... r]a-šub-bu ki ez-..]
- 58 *ana-ku*^d *asal-lú-hi UŠUMGAL*^d *a-nun-na-ki la-ab-bu*^d *í-gì-gì*
 a [KI.MIN U]ŠUMGAL^d *a-nun-na-kiⁱ la-ab-bu*^d *í-gì-gì^r*
 B [KI.MIN [.....]-^rab^r-bu [.....]
 b *ana-ku*^d *asal-lú-hi UŠUM*^d a-[.....]
 d [.....^ra-nun^r-na-ki la-ab-bu^d í-gì-gì
 e [.....-nu]n-na-ki la-ab-bu^d í-.....]
 H [.....]-bi(rasur)^d í-.....]
- 59 *ana-ku*^d *asal-lú-hi a-šá-red x x x -ni pa-ši-du šá-du-ú*
 a [KI.MIN ...]-^rre-du^r [.....]
 b *ana-ku*^d *asal-lú-hi a-šá-red LÚ* x x x x [.....]
 d [.....] x pa-^rši^r-du^r šá^r du-lu-ú GAL
 e [.....] x -ni pa-ši-du šá-du-^rú^r
 H [.....-š]i-du šá-du-ú x
- 60 *ana-ku*^d *asal-lú-hi UR.SAG DINGIR.MEŠ*¹⁴³ *mu-ma-²-ir an-dúru-na*
 b *ana-ku*^d *asal-lú-hi UR.SAG DINGIR.MEŠ* mu-ma-²-r[i]
 C [KI.MIN] [.....-m]a^r-²-ir an^r-[.....]
 d [.....-dúr]u-na
 e [.....] ^rmu-ma^r-²-ir an-dúr[u..]
 H [.....-i]r an-dúru-^rna^r

56 I am Asalluḫi, who lives in Esagil, who cleanses their abodes,

57 I am Asalluḫi, who lives in Esagil and Babylon, fearsome, fierce one,

58 I am Asalluḫi, dragon of the Anunnaki, lion of the Igigi.

59 I am Asalluḫi, foremost of ... who splits the mountains,

60 I am Asalluḫi, warrior of the gods, the director of Anduruna,

142 *bābili*^{ki}

143 *qarrād ilāni*^{meš}

- 61 *ana-ku* ^d*asal-lú-hi šá nam-ri-ir lit-bu-šú ma-lu-ú pul-ha-a-ti*
 b *ana-ku* ^d*asal-lú-hi šá* ^r*nam⁷-ri<-ir>* ^r*lit⁷-bu-šú ma-lu-ú p[ul-.....]*
 C [.....] [.....-š] *u ma-lu-ú pul-ha-^ra-ti⁷*
 d [.....]-^r*ha-tu₄⁷*
 e [.....-b] *u-šú^r ma⁷-lu-ú p[u-.....]*
 H [.....-š] *u ma-lu-ú pul-ha-a-ti*
 U [.....] ^d*asal-lú-hi šá nam-ri-ir lit-bu-šú ma-lu-u pul-h[a-..]*
 zz GE U-hi *š[á] nam-ri-r[i] pu]l-ha-a-ti*
- 62 *ana-ku* ^d*asal-lú-hi a-pir a-gi-i šá me-lam-mu-šú ra-šub-ba-ta za-'-nu*
 b *ana-ku* ^d*asal-lú-hi a-pir a-gi-i šá me-lam-mu-šú r[a-.....]*
 C [.....] [.....-l] *am-mu-šú ra-šub-ba-ta za-'-nu*
 d [.....]-^r*šub-ba-ta⁷ za-'-nu*
 e (traces)
 H [..... r] *a-šub-ba-ta za-'-nu*
 k [.....]-^r*šú ra-šub-ba za-a-n[a]*
 U KI.MIN *a-pir a-ge-e šá me-lam-^rmu⁷-šú ra-šub-ba-tú za-'-na*
 zz GE U-hi *a-pir AGA š[á] me-lam-mu-šú ra]-šub-bat za-a-nu*
- 63 *ana-ku* ^d*asal-lú-hi ha-tin a-bi-ri-i mu-še-zib en-ši*
 b *ana-ku* ^d*asal-lú-hi* ^r*ha⁷-tin a-na(!) bi-ri-i mu-še-zib e[n-..]*
 C [KI.MIN-b] *i-ri-i mu-še-zib en-ši*
 d [.....] *en-šú*
 H [..... m] *u-še-zib en-ši*
 k [.....] *en-šú*
 p [.....]-*še-zib e[n-..]*
 zz GE U-hi *ha-tin a-bi-ri-^ri⁷ m[u-.....]*
- 64 *ana-ku* ^d*asal-lú-hi mu-up-pir* ÍD.MEŠ¹⁴⁴ *mu-kil na-piš-ti ma-a-ti*
 b *ana-ku* ^d*asal-lú-hi* ^r*mu⁷-up-pir* ÍD.MEŠ *mu-kil ZI-^rtì⁷ ma-a-t[i]*
 C [.....] [..-u] *p-pir* ÍD.MEŠ *mu-kil na-piš-ti ma-a-ti*
 d [..... n] *a-piš-tì ma-a-tú*
 H [..... n] *a-piš-ti ma-a-ti*
 k [..... n] *a-piš-tu₄ KUR*
 p [.....] *na-piš-tì ma-[...]*
 zz GE U-hi *mu-up-pir* ÍD.meš *m[u-k]in na-piš-tú KUR*

- 61 I am Asalluḫi, who is clothed with splendour, filled with terror,
 62 I am Asalluḫi, wearing a tiara, whose radiance is adorned with awe,
 63 I am Asalluḫi, who protects the needy, who saves the poor/weak,
 64 I am Asalluḫi, who digs the canals, who sustains the life of the land.

- 65 *ana-ku*^d*asal-lú-hi*^{lú}HAL *pu-ru-us-su-ú pa-ri-is hal-hal-li*
 b *ana-ku*^d*asal-lú-hi*^{lú}HAL *pu-ru-us-su-ú pa-ri-is hal-hal-la*
 C ʾKI.MINʾ [ʾb]a-ru-ú EŠ.BAR *pa-ri-su hal-hal-li*
 d [.....-i]s *hal-hal-la*
 H [.....]-ri-su *hal-hal-li*
 k [.....]-*hal-la*
 p [.....]-ʾsuʾ-[u pa]-ri-is *hal-h[al..]*
 zz GE U-hi ^{lú}HAL EŠ.BAR *pa-ri-is hal-hal-la*
- 66 *ana-ku*^d*asal-lú-hi pe-tu-ú sat-tak-ki mu-hal-liq še-ni u rag-gi*
 b *ana-ku*^d*asal-lú-hi pe-tu-ú sat-tak-ku mu-hal-liq še-e-nu u rag-gu*
 C KI.MIN p[e-t]u-ú *sat-tak-ki mu-hal-liq še-ni u rag-gi*
 d [.....-k]u *mu-hal-liq še-ʾeʾ-nu u rag-gu*
 k [.....-li]q *še-e-ni u rag-gu*
 H [.....]še-ni *u rag-gi*
 p [.....-ta]k-ka-ia₅ *mu-hal-liq še-e-nu [u] ʾrag-guʾ*
 zz GE U-hi *pe-tu-ú sat-tak-ku mu-hal-liq še-nu u rag-gu*
- 67 *ana-ku*^d*asal-lú-hi šá*₄*-mi-šam-ma pi-i UN.MEŠ i-hi-ir-ri*
 b *ana-ku*^d*asal-lú-hi šá*₄*-mi-šam-ma KA UN.MEŠ i-hi-ir-ri*
 C KI.MIN šá ʾu₄ʾ-mi-šam-ma *pi-i UN.MEŠ i-hi-ir-ri*
 d [.....M]EŠ *i-hi-ir-ri*
 H [.....]ʾiʾ-*hi-ir-ri*
 p [..... p]i-i *UN.MEŠ i-hir-ri*
 U KI.MIN šá *ú-me-šam-ma UGU UN.MEŠ i-hi-r[u]*
 zz ʾGEʾ U-hi šá *U₄-šam-mu p[i-i ni-š]i i-hi-tu*
- 68 *ana-ku*^d*asal-lú-hi šá šá-ru-ru-šú ú-nam-ma-ru ma-ta-a-ti*
 b *ana-ku*^d*asal-lú-hi šá šá-ru-<ru>-šú ú-nam-ma-ru KUR.KUR.MEŠ*
 C KI.MIN šá šá-ru-ru-šú *ú-nam-ma-ru ma-ta-ti*
 d [.....-r]u *ma-ta-a-tú*
 H [.....-t]a-a-ti
 p [.....-š]u *ú-nam-ma-ru KUR.KUR.MEŠ*
 U KI.MIN šá šá-ru-ru-šú *ú-nam-ma-ru KUR.KUR.MEŠ*
 zz [G]E U-hi šá šá-ru-<ru>-šú *ú-na[m-ma-ru KUR].KUR.MEŠ*

- 65 I am Asalluḫi, seer who gives decisions, who assigns lots,
 66 I am Asalluḫi, who reveals (the meaning) of cuneiform wedges, who destroys the evil and the wicked,
 67 I am Asalluḫi, who daily picks on what the people say,
 68 I am Asalluḫi, whose rays light up the lands,

- 69 *ana-ku* ^d*asal-lú-hi šá bir-bir-ru-šú ub-ba-tu dūr ab-ni*
 b *ana-ku* ^d*asal-lú-hi šá bir-bir-ru-šú ub-ba-tú BÂD ab-nu*
 C KL.MIN *šá bir-bir-ru-šú ub-ba-tu BÂD ab-ni*
 d [.....-t]u BÂD ab-nu
 H [..... BÂ]D ^r*ab⁻n[i]*
 p [.....-š]u *ub-ba⁻tú^r BÂD ab-nu*
 zz GE U-hi *bir-bir-ru-šú ub-[ba-tú*]
- 70 *ana-ku* ^d*asal-lú-hi er-šu et-pe-šu šá šu-tu-ru ha-si-sa*
 b *ana-ku* ^d*asal-lú-hi er-šú et-pe-šú šá šu-tu-ru ha-si-su*
 C KL.MIN *er-šu et-pe-šu šá šu-tu-ru ha-si-sa*
 d [.....-t]u^r *ha-si⁻s[u]*
 p [.....-š]ú šá ^r*šu-tu⁻[r]u ha-si⁻si^r*
 zz GE U-hi *er-šú it-pe-šú šá š[u-.....]*
- 71 *ana-ku* ^d*asal-lú-hi šá* ^{gis}TUKUL¹⁴⁵.*šú a-bu-bu ez-zu*
 b *ana-ku* ^d*asal-lú-hi šá* ^{gis}TUKUL-šú *a-bu-bu ez-zu*
 D [..... ^{gis}TUKU]L-šú *a-bu-bu ez-zu*
 p [.....]^r *bu-bu^r [..]-zu*
 U KL.MIN ^{gis}TUKUL-šú *a-bu-bu ez-zu*
 zz GE U-hi *šá* ^{gis}TUKUL-šú *a-bu-b[u.....]*
- 72 *ana-ku* ^d*asal-lú-hi šá ina di-pa-ri-šú i-qam-mu-ú a-a-bi u lem-nu*
 b *ana-ku* ^d*asal-lú-hi šá ina di-pa-ri-šú i-qam-mu-ú a-a-bi u lem-nu*
 D [.....]-mu-ú *a-a-bi u lem-nu*
 p [.....-š]ú *i-qam-mu⁻ú^r a-a-bi u le[m..]*
 zz [GE] ^r*U-hi^r šá ina di-pa-ri-šú i-qa-m[u-ú a-a-b]i u lem-nu*
- 73 *ana-ku* ^d*asal-lú-hi* ^d*en-líl* DINGIR.MEŠ¹⁴⁶ *a-ši-ir kib-ra-a-ti*
 b *ana-ku* ^d*asal-lú-hi* ^d*en-líl* DINGIR.MEŠ *a-ši-ir kib-ra-a-tú*
 D [.....]^r *a-ši-ir^r kib-ra-a-ti*
 p [.....-i]r *kib-ra-[...]*
 U KL.MIN ^d*en-líl* DINGIR.MEŠ *a-ši-ir kib-ra-ti*
 zz [GE U-hi DING]IR.MEŠ *a-ši-ir [.....]*
- 74 [*ana-k*]u ^d*asal-lú-hi re-²-ú kiš-šat* UN.MEŠ¹⁴⁷ *šu-lul kal da-ad-me*
 b [*ana-k*]u ^d*asal-lú-hi re-²-ú kiš-šat* UN.MEŠ *šu-lul kal da-ád-me*
 D [.....]^r *lul^r kal da-ád-me*
 p [.....-l]u-lu *kal da-á[d]-me*
 zz [GE U-hi ni]-š*i* š[u-lul kal da-á]d-me

- 69 I am Asalluġi, whose brilliance destroys a stone wall.
 70 I am Asalluġi, wise, sagacious, superlative in intelligence,
 71 I am Asalluġi, whose weapon is a fierce flood,
 72 I am Asalluġi, who with his torch burns the enemy and the evil one,
 73 I am Asalluġi, Enlil of the gods, who looks after the world regions,
 74 I am Asalluġi, shepherd of all the peoples, protection of every population,

145 ^{gis}*kakka*146 *ilāni*^{mes}147 *niš*^{mes}

- 75 [ana-k]u^dasal-lú-hi šá ina DINGIR.MEŠ GAL.MEŠ¹⁴⁸ la iš-šá-na-na e-mu-qa-a-šu
 b [ana-k]u^dasal-lú-hi šá ina DINGIR.MEŠ GAL.MEŠ la iš-šá-na-an e-mu-qa-a-šu
 D [.....-n]a e-mu-qa-a-šu
 l [.....] e^r-m[u-.....]
 p [.....] iš-šá-na-na e^r-mu-qa-a-šu
- 76 ana-ku^dasal-lú-hi ša-bit kip-pat AN-e u KI-ti¹⁴⁹ mu-kil šer-re-e-ti
 b [ana-k]u^dasal-lú-hi ša-bit kip-pat AN-e u KI-ti mu-kil šer-ret
 D [..... š]er-re-e-ti
 K ana-ku^da[sal-.....]
 l [.....]-kil šer-r[e-....]
 p [.....] u KI-ti mu-kil šer-re-tu₄
- 77 ana-ku^dasal-lú-hi pa-qid DINGIR.MEŠ¹⁵⁰ mu-ad-du-ú is-qí
 b [.....] e^dasal-lú-hi pa-qid DINGIR.MEŠ mu-ad-du-ú^{gis}SUB.B[A]
 D [.....] is-qí
 K ana-ku^dasal-lú-hi
 l [.....] mu-ad-du-ú^{gis}SU[B...]
 p [.....-a]d-du-ú is-qu
- 78 ana-ku^dasal-lú-hi ba-šim giš-hu-ri eš-re-e-ti na-din sat-tuk-ki
 a e^rKI.MIN ba-šim giš-hu-ri^r [.....]
 b [.....^d]asal-lú-hi ba-šim giš-hur re-eš-šet na-din sat-tuk-k[u]
 D [.....-n]u sat-tuk-ki
 K ana-ku^dasal-lú-hi ba-šim e^rgiš-h[u-.....]
 l [.....] giš-hu-ri eš-re-e-ti n[a-.....]
 p [.....-ri] eš-re-e-ti na-din sat-tuk-ku
- 79 ana-ku^dasal-lú-hi šá ana a-ma-ti-šú šá-du-ú i-rab-bu-bu SAG-su-nu i-qa-pu
 a KI.MIN ša ana a-ma-ti-šú e^rKUR.M[EŠ]
 b [.....^d]asal-lú-hi šá ana a-ma-ti-šú KUR.MEŠ i-rab-bu-bu SAG-su-nu i-qa-[..]
 D [.....-nu] e^ri-qa-p[u]
 K ana-ku^dasal-lú-hi šá ana a-ma-ti-šú šá-du-ú e^ri-[.....]
 l [..... an]a a-ma-ti-šú KUR.MEŠ i-rab-bu-bu [.....]
 N [.....] [.....-m]a-ti-šú K[UR.....]
 p [.....] e^ri-rab-bu-bu e^rre-es-su-nu i-qa-pu

- 75 I am Asalluḫi, whose strength is not rivalled among the great gods,
 76 I am Asalluḫi, who grasps the whole of heaven and earth, who holds the reins,
 77 I am Asalluḫi, who administers the gods, assigns lots,
 78 I am Asalluḫi, who forms regulations for the shrines, who grants the regular offerings.
 79 I am Asalluḫi, at whose word the mountains subside and their peaks totter,

148 ilāni^{mes} rabūtīm^{tim}

149 šamê^e u eršetīm^{tim}

150 ilāni^{mes}

- 80 *ana-ku* ^dasal-lú-hi šá ki-ma ^dUTU i-bar-ru-ú KUR.KUR.MEŠ¹⁵¹
a KI.MIN šá ki-ma ^dUTU i-bar-r[u-]
b [.....]-^rma^r ^dUTU-ši i-bar-ru-ú KUR.KUR.[...]
K *ana-ku* ^dasal-lú-hi šá ki-ma ^dšam-ši i-bar-r[i-.....]
N [.....] ki-ma ^dUT[U]
p [.....]-^rru-ú KUR^r.KUR.MEŠ
q (traces)
U KI.MIN šá ki-ma ^dUTU-ši i-bar-ru-u KUR.KUR.MEŠ
- 81 *ana-ku* ^dasal-lú-hi mu-šaš-šik kar-ši ša-bit ŠU^{II} na-as-ku
a KI.MIN mu-šaš-šik kar-ši ša-b[it]
b [.....] k]ar-šu ša-^rbit^r ŠU^{II} na-as-[..]
D [.....] n]a-^ras-ki^r
K *ana-ku* ^dasal-lú-hi mu-šaš-šik kar-ši ša-bit ŠU^{II} [.....]
N ^rKI.MIN^r mu-šaš-šik ka[r-.....]
p [.....] n]a-as-ku
q [.....^dasa]l-^rlú^r-hi [m]u-šam-šik ^rkar-šu^r [.....]
- 82 *ana-ku* ^dasal-lú-hi šá ina ÍD¹⁵² a-ba-bu ki-i-ni u rag-gu
a KI.MIN šá ina ÍD a-ba-bu ki-^ri^r-[.....]
b [.....] ub]-^rba^r-bu ^rki-^ri^r-ni u rag-g[u]
D [.....] rag-gu
K *ana-ku* ^dasal-lú-hi šá ina ^dÍD ub-ba-bu ki-nu u [.....]
N KI.MIN šá ina ÍD u[b-.....]
p [.....] ra]g-gu
q [.....^dasa]l-^rlú^r-hi šá ina ÍD a-^rba^r-bu [.....]
U ^rKI.MIN^r šá ina ÍD ub-ba-bu ke-e-nu u rag-gu
- 83 *ana-ku* ^dasal-lú-hi da-ab-ru šá-ga-pu-ru be-lu šá ma-a-ti
a KI.MIN da-ab-^rru^r šá-ga-pu-^rru^r b[e-.....]
b [.....]-l]u šá ^rma-a^r-[..
D [.....] m]a-a-ta
K *ana-ku* ^dasal-lú-hi da-ab-ru šá-ga-pu-ru be-lu šá ma-^ra^r-ti
N KI.MIN da-ab-ru šá-ga[-.....]
p [.....] š]á ma-a-tu₄
q [.....^das]al-lú-hi da-ab-ri sag-ga-[.....]
- 84 *ana-ku* ^dasal-lú-hi kab-tu šit-ra-hu si-mat be-lu-ti
a ^rKI.MIN^r kab-tu^r šit-ra-hu si-mat b[e-.....]
D [.....]-l]u-ti
K *ana-ku* ^dasal-lú-hi kab-tu šit-ra-hu si-mat be-lu-ti
N KI.MIN kab-tu šit-[.....]
p [.....]-t]u
q [.....^dasa]l-^rlú^r-hi kab-tu šit-ra-h[u]

80 I am Asalluḫi, who, like the sun, looks over the lands.

81 I am Asalluḫi, who is responsible for spreading slander, but takes the hand of the fallen,

82 I am Asalluḫi, who purges the righteous and the wicked in the river.

83 I am Asalluḫi, savage, hero, lord of the land,

84 I am Asalluḫi, august, magnificent, ornament of lordship,

151 *mātāti*

152 *nāri*

- 85 *ana-ku*^d*asal-lú-hi šá ina pu-luh-ti-šú mim-ma lem-nu i-tur-ru up-pu-uš-šú*
a KI.MIN *ša ina pu-luh-ti-šú mim-ma lem-nu i-tur-ru* [.....]
D [.....-p]u-uš-šú
K *ana-ku*^d*asal-lú-hi šá ina pu-luh-ti-šú mim-ma lem-nu i-tur-ru up-pu-uš-šú*
N KI.MIN *ša ina pu-luh-ti-šú m[im-.....]*
o (traces)
p [.....]-uš
q [.....]-hi šá ina pu-luh- [.....]
- 86 *ana-ku*^d*asal-lú-hi ha-’-iṭ lâl-gar ba-ši-mu giš-hur-ri*
a KI.MIN *ha-’-iṭ lâl-gar ba-ši-mu giš-h[ur-...]*
D [.....-hu]r-ri
K *ana-ku*^d*asal-lú-hi ha’(text za)-’-iṭ lâl-gar ba-ši-mu giš-hur-ri*
N KI.MIN *ha-iṭ lâl-gar [.....]*
o [..... b]a-ši-mu giš-hur-[r]u
U [KI.MIN] *ha-iṭ lâl-gar ba-ši-mu giš-hur-ri*
- 87 *ana-ku*^d*asal-lú-hi ša-rik ri-i-ti u maš-qí-ti mu-šá-az-nin nu-uh-ši*
a KI.MIN *ša-ri-ik ri-i-ti u maš-qí-ti* [.....]
D [.....-u]h-š[i]
K *ana-ku*^d*asal-lú-hi šá ša-ri<ik> ri¹⁵³-ti u maš-qí-ti mu-šá-az-nin nu-uh-ši*
N KI.MIN *šá-rik ri-i-ti u maš-qí-ti* [.....]
o [.....]-i-tu₄ u maš-qí-tu₄ mu-tab-ri nu-uh-šú
S (traces)
- 88 *ana-ku*^d*asal-lú-hi šá ina ši-it pi-i-šú ut-tak-ka-ru ši-bit nam-ta-ri*
a KI.MIN *ša ina ši-it pi-i-šú ut-tak-ka-ru ši-bit* [.....]
D [..... NA]M.TA[R]
K *ana-ku*^d*asal-lú-hi šá ina ši-it pi-i-šú ut-tak-ka-ru ši-bit nam-ta-ru*
N KI.MIN *ša ina ši-it pi-i-šú ut-t[ak-.....]*
o [.....-š]ú ut-tak-ka-ri ši¹⁵⁴-bit nam-ta-ri
S [.....]-šu ut-ta[k-.....]
- 89 *ana-ku*^d*asal-lú-hi šá ina paṭ gim-ri šur-ba-at DINGIR-us-su*
a KI.MIN *ša ina paṭ gim-ri šur-ba-at i-l[u-.....]*
D [.....-u]s-s[u]
K *ana-ku*^d*asal-lú-hi šá ina paṭ gim-ri šur-ba-ti DINGIR-us-s[u]*
N KI.MIN *ša ina paṭ gim-ri* [.....]
o [..... š]ur-ba-a-tú i-lu-us-su
S [.....-r]i šur-ba-at [.....]

- 85 I am Asalluḫi, in fear of whom Every Evil returns to its lair,
86 I am Asalluḫi, who surveys the subterranean ocean, forms the regulations,
87 I am Asalluḫi, who gives pasturage and watering, who sends abundant rain,
88 I am Asalluḫi, at whose utterance the grip of the Namtar-demon is undone,
89 I am Asalluḫi, whose godhead is great everywhere.

153 over erasure

154 over erasure

- 90 *ana-ku*^d*asal-lú-hi šá ki-ma* AD u AMA¹⁵⁵ *it-ta-nar-ru-ú* UN.MEŠ¹⁵⁶-šú
a KI.MIN ṣá^r *ki-ma* AD u AMA *it-ta-nar-ru-ú* [.....]
D [.....] *ne*]-šⁱ-šú
K *ana-ku*^d*asal-lú-hi šá ki-ma* AD u AMA *it-ta-nar-ru-ú* UN.M[EŠ-..
N KI.MIN šá *ki-ma* AD u AMA *i*[t-.....]
o [.....] *i*]t-ta-nar-ru-ú ṣ^rUN^r.MEŠ-šú
S [.....] u AMA *it-ta-na-r*[u-.....]
- 91 [*ana-ku*]^d*asal-lú-hi šá ta-mit lib-bi-šú la i-du-ú* DINGIR.MEŠ¹⁵⁷ *r*[*a-bu-tu*]
a ṣ^rKI.MIN šá^r *ta-mit lib-bi-šú la i-du-ú* DINGIR.[.....]
D [.....] GAL].MEŠ-šú
K [.....]^d*asal-lú-hi šá ta-mit lib-bi-šú la i-du-ú* DINGIR.MEŠ *r*[*a-bu-tu*]
N ṣ^rKI.MIN^r šá *ta-mit lib-bi-šú la* [.....]
o [.....]-šú *la i-du-ú* DINGIR.ME[Š Š]EŠ.MEŠ-šú¹⁵⁸
S [.....] t]a-mit lib-b[i]šú *la i-al-li*[d
- 92 [*ana-ku*^d*asal-lú*]-*hi na-si-ih mur-ši mu-ab-bit* GAL₅.LÁ.MEŠ GAL.MEŠ¹⁵⁹
a ṣ^rKI^r.MIN *na-si-ih mur-ši mu-ab-bit* [.....] G]AL.MEŠ
D [.....] GA]L.MEŠ
K [.....]-*hi na-si-ih mur-ši mu-ab-bit* GAL₅.LÁ.MEŠ GA[L.....]
N [.....] *na-sih mur-ši mu-a*[b-.....]
o [.....]-*ab-ṣ^rbit* GAL₅.^rLÁ.MEŠ GAL.MEŠ
S [.....]-*s*]-*ih mur-ši mu-u*[b-.....]
- 93 [*ana-ku*^d*asal-lú-hi*] *u*₄-*mu ez-zu mut-tak-ki-pu la ma-hi-ru ana-ku*
a KI.MIN *u*₄-*mi ez-zu mut-tak-<ki->pu la* ṣ^rma^r-[.....] ṣ^ra^r-*na-ku*
D [.....] *an*]a-ku
K [.....] *u*₄-*mu ez-zu mu-tak-pu la ma-hi-ru* ṣ^ra^r-[*na-ku*]
N [.....] ṣ^ru₄^r-*mu ez-zu mut-tak*-[.....]
o [.....] *m*]a-hi-ri *ana-ku*
S [.....] *e*]z-zu *mut-tak-ki-ṣ^rpu la ma^r-hi-ṣ^rru ana-ku^r*
- 94 [*ana-ku*^d*asal-lú-hi*] *muš-pe-el ši-ma-a-ti lem-né-ti mu-paṭ-ṭir ár-ni*
a KI.MI *muš-pe-el*^r ši-ma-a-ti lem-né-e-[.....]-ṭir ár-ni
K [.....] *mu*]š-ṣ^rpe-lu^r (+ traces)
N [.....] [*mu*]š-pel ši-ma-a-ti l[em-.....]
o [.....] *m*]u-paṭ-ṣ^rṭir^r ár-ni
S [.....]-*e*]l ši-ma-a-ti ṣ^rlem-né^r-ti mu-paṭ-ṣ^rṭir ár-ni

- 90 I am Asalluḫi, who nurtures his people like a father and mother,
91 I am Asalluḫi, the secret of whose heart his divine brothers do not know,
92 I am Asalluḫi, who uproots illness, who destroys the great devils.
93 I am Asalluḫi, the fierce storm, the persistent gorer who cannot be faced, am I,
94 I am Asalluḫi, who transposes evil destinies, who releases guilt,

155 *abi u ummi*156 *niš^rmeš*157 *ilāmu^{meš}*158 *ahhū^{meš}-šú*159 *gall^{meš} rabūtⁱmeš*

- 95 [ana-ku ^dasal-lú-hi] ur-šá-nu gít-ma-lu te-le-e šum-mu
a KI.MIN ur-šá-nu gít-ma-lu ^rte-le^r-[.....]-mu
E [.....-l]i^ria^r [.....]
N [.....] [.....] gít-ma-lu t[e-.....]
o [.....-l]e-e šum-mu
S [.....-m]a-lu te-le-é-a-u₁₆ šum-mi
- 96 [ana-ku ^dasal-lú-hi] ša ina te-e-šú UG₆¹⁶⁰ i-bal-lu-ṭu i-te-eb-bu-ú mar-ṣu
a KI.MIN ^rša^r ina te-e-šú UG₆ [.....]-^rú^r mar-ṣu
E [.....-ṭ]u i-te-eb-bu-[.....]
N [.....] [.....] ^ri^r-bal-[.....]
o [.....]-lu-ṭu i^rteb^{eb}-bu-ú mar-ṣa
S [.....] UG₇ i-bal-lu-ṭu i-te-eb-bu-ú mar-ṣu
- 97 [ana-ku ^dasal-lú-hi] za-kip nam-ta-ri ka-mu-ú a-sak-ki šu-ru-up-p[e-e] di-^ri
a KI.MIN za-kip nam^r-ta-ri^r ka-mu-ú a-sak-ki šu-ru-up-p[e-e] di-^ri
o [.....]-^rú^r a-sa[k-.....-r]u-up-pu-ú di^r-^r.
E [.....]-kip nam^r-ta-ri^r ka-mu-ú a-sak-ki šu-ru-up-p[e-.....]
I [.....] s]a^rkip nam^r-[.....]
N [.....] (trace)
S [.....-t]a-ri ka-mu-u a-sa-ki šur-pé-e di^r-^r.
98 [ana-ku ^dasal-lú-hi] DINGIR¹⁶¹ reme-nu-u mu-né-es-su-u e-ga-a-ti hi-ṭa-a-ti
gíl-la-a-t[i] HUL.MEŠ
a KI.MIN DINGIR reme-nu-^rú^r [.....-ṭ]a-a-tú
gíl-l[^ra-..t]ú HUL.MEŠ
E [.....] DINGIR reme-nu-u mu-né-es-su-u e-ga-a-ti hi-ṭa-a-ti
gíl-la-^ra^r-t[i]
I [.....] DINGIR re-me-nu-ú ^rmu^r-n[é-.....]
gíl-l^ra-a^r-t[i] le^rm^r-né-e^r-[ti]
[.....-ṭ]ú
gíl-la-a-tú [.....]
S [.....-g]a-te
gíl-la-ti hi-ṭa-te'(text še) lem-na-t[i]
- 99 [ana-ku ^dasal-lú-hi] šá ina hi-is-sa-ti-šú ^{dr}a^r-nun-na-ki šá-ha-ta ah-zu
a KI.MIN šá ina hi-is-[.....-n]a-ki šá-ha-tu a[h-z]u
E [.....] š]á ina ^rhi-is-sa^r-ti-šú ^{dr}a^r-nun-na-ki šá-ha-t[u]
I [.....] š]á ina hi-is-sa-ti-šú [.....-nu]n^r-na-ki^r šá-ha-ta ah-zu
o (trace)
S [.....-n]a-ki šá-ha-tú ah-zu

- 95 I am Asalluḫi, the superb warrior, the expert on omens,
96 I am Asalluḫi, by whose spell the dead come to life, the sick man rises (from his bed),
97 I am Asalluḫi, who throws out the Namtar-demon, and defeats disease, chill and headache,
98 I am Asalluḫi, the merciful god, who keeps at bay trespasses, sins and evil transgressions,
99 I am Asalluḫi, at whose mention the Anunnaki vanish,

160 ^{h6}mitu

161 ilu

- 100 [ana-ku^dasal-lú-hi] le-²-ú^di-gì-gì mu-kil šer-ret^da-nun-na-ki
a KI.MIN le-^r-ú-[.....] mu-kil^r šer^r-re-e-ti^da-nun-na-ki
E [.....]^r-[.....] mu-kil še[r-.....]
I [.....] le-²-ú^di-gì-gì m[u-... š]er-ret^da-nun-na-ki
o [.....]-na-ki
S [.....] š]er-ret^da-nun-na-ki
- 101 [ana-ku^dasal-lú-hi] ša-bit ŠU^{II} ú-la-li ub-bu-ri mu-paṭ-ṭir ar-ni
a KI.MIN ša-bit [.....-l]u ub-bu-ru mu-paṭ-ṭir ar-ni
I [.....] ša-bit ŠU^{II} ú-la-^rli^r u[b-b]u-ri mu-paṭ-ṭir ar-ni
o [.....-n]i
r [.....]^rru^r m[u-.....]
S om.
- 102 [ana-ku^dasal-lú-hi] pa-šir kiš-pi ru-he-e ru-se-e ṭa-rid a-sak-ki
a KI.MIN pa-šir [.....]^re^r ru-se-e ṭa-rid a-sa[k-..]
I [.....] pa-šir kiš-pi ru-he-e ru-s[e]-e ṭa-rid a-sak-ki
o [.....-k]i
r [.....-p]i ru-he-e ru-se-e ṭ[a-.....]
S [.....]^re^r ru-^rse^r-e ṭa-rid a-sa-ki
- 103 [ana-ku^dasal-lú-hi] mu-ṭib sim-mi mar-šu-ú-ti a-su-ú te-ni-še-e-ti
a KI.MIN mu-ṭib s[im-.....]-ú-ti a-su-ú^r te-ni^r-[še]^re^r-[.]
I [.....] mu-ṭib sim-mi mar-šu-ú-ti a-su-ú te-ni-še-e-ti
o [.....-t]i
r [..... m]ar-šu-tu₄ a-su-^rú^r [.....]
S [.....-š]u-ti a-su-u te^r(text še)-ni-še-e-ti
- 104 [ana-ku^dasal-lú-hi] šá ši-pat ba-la-ṭi la i-ṭe-eh-hu-u ina ba-li-šú
a KI.MIN šá ši-p[at l]a i-ṭe-eh-hu-^rú^r i[na]
I [.....] šá ši-pat ba-la-ṭi la i-ṭe-eh-hu-ú ina ba-l[i-..]
r [.....-l]a-ṭu la i-ṭe-eh-h[u-.....]
S [..... l]a i-ṭe-hu-u ina ba-li-šú

- 100 I am Asalluḫi, the skilled one of the Igigi, who holds the reins of the Anunnaki,
101 I am Asalluḫi, who takes the hand of the weak and fettered, who releases guilt,
102 I am Asalluḫi, who dispels magic, sorcery and witchcraft, who drives away disease,
103 I am Asalluḫi, who cures grievous maladies, the physician of mankind,
104 I am Asalluḫi, without whom the life-giving incantation does not come near,

- 105 [ana-ku ^dasal-lú-hi] e-zi u pa-šir šá(-)ni-iš a-bi u um-mi
a KI.MIN e-z[i] ni-ši [A]D u A[MA]
I [.....] e-zi u pa-šir šá(-)ni-iš a-bi u um-^rme^r
r [.....-š]ir šá(-)ni-iš a-bi [.....]
S [.....] ni-iš a-bi u um-mi
- 106 [ana-ku ^dasal-lú-hi] šá ina te-ni-še-e-ti reme-nu-ú ^dmarduk
a KI.MIN šá ^rte-ni^r-[..... r]è-^rmi-nu-ú^r ^d[.....]
I [.....] šá ina te-ni-še-e-ti re-me-nu-ú ^dmard[uk]
r [.....]e^r-tu₄ reme-nu-ú ^rd^r[.....]
S [..... r]e-me-nu-u ^dmarduk
- 107 [ana-ku ^dasal-lú-hi] UŠUMGAL AN-e u KI-ti¹⁶² ^dmarduk
a KI.MIN ^rUŠUMGAL^r [..... K]I-ti^r ^d[.....]
I [.....] UŠUMGAL AN-e u KI-ti^d ^dmard[uk]
r [.....]-e u KI-ti [.....]
S [..... K]I-ti ^dmarduk
-
- 108 i-mur-šu-nu-ti-ma ^dasal-lú-hi UŠUMGAL AN-e u KI-ti ^dmarduk
a i-mur-šu-nu-ti-[..... UŠU]MGAL ^rAN-e^r u KI-ti ^dm[arduk]
I [.....]-^rti^r-ma ^dasal-lú-hi UŠUMGAL AN-e u KI-ti ^dm[arduk]
r [.....] UŠU[M]GAL AN-e u [.....]
S [.....-h]i ^rUŠUMGAL AN-e^r [.....-t]i^r ^d[.....]
- 109 a-na ^dNÀ SUKKAL¹⁶³-šú a-ma-tú i-za-^rkar^r
a a-na ^dNÀ SUKKAL-šú [.....]
I [..... SUKK]AL-šú a-ma-ta i-z[ak-...]
s [...] ^rdNÀ SUKKAL-šú^r [.....]
U a-^rna ^dNÀ SUKKAL-šú a-ma-ta i-za-kar
r [.....-k]ar

- 105 I am Asalluḫi, fierce yet relenting, next, father and mother,
106 I am Asalluḫi, who is merciful among mankind, Marduk,
107 I am Asalluḫi, unique one in heaven and earth, Marduk!
108 Asalluḫi, unique one in heaven and earth, Marduk, saw them.
109 To Nabû, his vizier he addressed a word,

162 ušumgal šamê^e u eršetim^{tim}

163 ^dnabû sukkali

- 110 *man-nu an-nu-^rú^r šá a-na KA¹⁶⁴ a-^ri-ru [...]*
 a [... a]n-[.....] šá a-na KA a-^r[.....]
 I [...^ra-^ri-ru [...]
 r *man-nu an-nu-^rú^r [...]*
- 111 *ana šip-ti ez-ze-tu₄ GAL-tu₄ šá^dé-a*
 a *ana šip-ti ez-z[e-.. ra-bi-tu₄] šá^dé-a*
 I [...^ršá^d[..]
 s [... ez-ze-tu₄ GAL-^rtu₄ šá^r [...]
- 112 *ana šu-tuk-ku d[an-nu-tu šá^dnin-g]iš-zi-d[a]*
 a *ana šu-tuk-ku d[an-.....^dnin-g]iš-zi-d[a]*
- 113 *ana GIŠ.HUR.MEŠ GAL.MEŠ šá^dIDIM EN¹⁶⁵ eri-d[u₁₀]*
 a *ana GIŠ.HUR.MEŠ^rra^r-[bu-ti E]N eri-d[u₁₀]*
 s [... GIŠ.HUR.MEŠ GAL.MEŠ šá^dIDIM E[N]
- 114 ^dBIL.GI¹⁶⁶ qa-[mu-ú] x x x
 a ^dBIL.GI qa-[mu-ú] x x x
- 115 ^dNUSKA da-pi-[nu lik-m]i-is-su-nu-tú
 a ^dNUSKA da-pi-[nu]
 s [... lik-m]i-is-su-nu-tú
- 116 IZI.GAR¹⁶⁷ li-ir-[.....]
 a IZI.GAR li-ir-[.....]
 s IZI.GAR li[-.....]
- 117 *lu-ú GAL₅.LÁ.MEŠ¹⁶⁸ lem-nu-tú at-t[u-nu]*
 a *lu-ú GAL₅.LÁ.MEŠ l[em-.....]*
 s [... GAL₅.LÁ.MEŠ lem-nu-tú at-t[u-nu]
- 118 ^rna-as^r-pi-hi GIM i[m-ba ri]
 a ^rna-as^r-pi-hi GIM i[m-ba ri]
- 119 [lu-ú še]-^re^r-du lem-nu-tú at-tu-nu
 a [lu-ú še]-^re^r-du l[em-.....]
 s [... š]e-^rdu lem^r-nu-tú at-^rtu^r-nu

- 110 Who is this who
- 111 To the fierce, great incantation of Ea,
- 112 To the mighty booths of Ningišzida,
- 113 To the great regulations of Ea, lord of Eridu,
- 114 May burning Girra [...] [...].
- 115 May victorious Nusku [...] gather them
- 116 May Light. [...
- 117 Should you be evil demons,
- 118 Scatter like fog
- 119 [Should] you be evil angels,

164 *pî*165 *ušurāti^{mes} rabūti^{mes} šá^dea bēl*166 ^d*girra*167 *nūru*168 *gallū*

- 120 na-[.....]
 s na-[.....]
 121 [.....] ṛmut¹-tal- x [.....]
 s
 122 [.....] x ṛlu¹ [.....]
 s [.....] x ṛlu¹ [.....]
 122+ U lu-u li-lu-u šá ha-as-b[u ra-a-ti tat-ta-nab-lak-ka-tú]¹⁶⁹

- 120 ..[.....]
 121 [.....]..[.....]
 122 [.....] .. [.....]
 123 or you who are the wraiths who constantly clamber over roof sherds

Section II

- 1 ú-t[am-mi-(?).....]
 n ú-t[am-.....]
 2 lu-ú x x (x) [.....]
 n lu-ú x x (x) [.....]
 3 lu-ú DUMU.MEŠ¹⁷⁰ ME / LÁ [.....] ṛú li¹ x [.....]
 dd (traces)
 n lu-ú DUMU.MEŠ M[E]
 ee [.....] ṛú li¹ x [.....]
 4 lu-ú šá pit-qà-a-te ta-at-ta-[n]a-bal-ka-ta ana ti- x x x
 n lu-ú šá pit-q[â-.....]
 U lu-ú pi-it-qà-a-te ta-at-ta-[n]a-bal-ka-ta ana ti- x [.....]
 dd [.....]-ṛqa¹-a-tu₄ tat-t[a-.....]
 ee [.....-na]b-lak-ka-tu x x x

Section II

- 1 I adjure (?) [.....]
 2 Or [you who are]
 3 Or [.....] the children[.....]
 4 Or you who constantly clamber over mud walls

¹⁶⁹ The position of this line is uncertain. See Assur 4130: 3 (pl. 44). W.G.L. notes that this line appears in Lamaštu II 19 (Farber 2014: 98, 228).

¹⁷⁰ mār^{mes}

- 5 eš<-še>-lu-ú eš-bu-^rú ha^r-a-[a-^{tu}] mu-kil SAG HUL-ti¹⁷¹
 dd [.....]-bu-ú ha-a-^ra^r-[.....]
 n lu-ú eš-bu-^rú [.....]
 ee [.....] mu-kil SAG ^rHUL-ti^r
- 6 lu-ú at-ta-šub-bu-ú šá DINGIR.MEŠ G[A]L.MEŠ¹⁷²
 dd [... a]n-ta-šub-bu-ú šá DINGIR.MEŠ G[AL....]
 n lu-ú at-[t]a-šub-bu-ú [.....]
 ee [.....] šá DINGIR.M[EŠ GA]L.MEŠ
- 7 lu-ú ^d<be>-en-nu ha-a-a-[t]u šá mu-ši-ti
 n lu-ú ^d<be>-en-nu ha-a-a-[.....]
 ee [.....]-t]u₄ šá mu-^rši^r-tu₄
- 8 lu-ú šá ki-ma UR.BAR.RA¹⁷³ te-te-nek-ki-ka
 a (trace)
 d (trace)
 ee [..... t]e-^rte^r-nek^r-ki-kam
 n lu-ú šá ki-ma UR.BAR.R[A]
 TT lu-ú šá ki-ma UR.BAR.RA te-te-nek-ki-ka-ma
 dd [...] šá GIM UR.BAR.RA te-te-ne-ki-m[u]
- 9 [lu-ú šá G]IM ^rNIM^r.GÍR¹⁷⁴ t[a-at]-ta-nab-ri-q[u]
 a [lu-ú šá G]IM ^rNIM^r.GÍR t[a-.....]
 d [.....-n]a-ab-ri-q[u]
 S [.....]-^rnab^r-ri-qa
 t lu-ú šá ^rki^r-ma [.....-t]a-nab-ri-q[u]
- 10 lu-u šá GIM la-²-mi taš-ta-na-hi-^{tu}
 a lu-u šá GIM la-²-mi ta[š-.....]
 d [.....]-mi taš-ta-na-^rah^r-t[u]
 t lu-ú š[á-t]e-né-eh-hi-^{tu}
 dd [...] šá GIM la-²-mi téš-te-né-e[h-.....]

- 5 Or you who are the owl(?), the watcher, he who has evil at his disposal
 6 Or you who [...] whose god [...]
 7 Or you who are Bennu, the watcher of the night,
 8 Or you who constantly scratch like a wolf,
 9 Or you who constantly flash like lightning,
 10 Or you who constantly flicker like a flame,

171 *rēš lemuttim*^{im}172 *ilāni*^{meš} *rabūti*^{meš}173 *barbari*174 *kīma birqi*

- 11 *lu-u šá* GIM ^dBIL.GI¹⁷⁵ *ta-at-tál-lal-la*
 a *lu-u šá* GIM ^dBIL.GI *t[a-.....]*
 C [.....-*l*]*a*
 d [.....^dBIL].GI *ta-^rat-^rtál-lal-l[a]*
 t ^r*lu-ú* [..... *t*]*a-at-tál-lal-la*
- 12 *lu-u šá* GIM *še-e-ti ta-at-ta-[an]-na-an-bi-ṭa*
 a *lu-u šá* GIM *še-e-ti ta-a[t-.....]*
 C [.....-*t*]*a-^ran-ⁿ[a-.....]-ṭa*
 d [..... *t*]*a-at-ta-an-na-an-b[i-ṭa]*
 t ^r*lu-ú* [.....-*t*]*u ta-na-^ran-bi-ⁿṭu*
 dd [....] *šá* GIM UD.DA *tat-ta-na-an-b[i-...]*
 bb [.....] *ta-at-ta-na-an-bi-ṭu*
- 13 *lu-u šá* GIM MUL¹⁷⁶ *ta-at-ta-na-^ran-ⁿbi-ṭa*
 a *lu-u šá* GIM MUL *ta-a[t-.....]*
 C [.....] *ta-at-ta-^ran-ⁿbi-ṭa*
 d [.....] ^rMULⁿ [.....]
 K [..] ^r*šá* GIM MULⁿ *t[a-.....]*
 O [.....-*t*]*u*
 t [.....] *ta-na-an-bi-^rṭu*
 bb [.....] *ta-at-ta-na-an-bi-ṭu*
- 14 *lu-u šá* GIM *šal-mi ta-at-ta-na-aš-li-ma*
 a *lu-u šá* GIM *šal-mi ta-a[t-.....]*
 C [.....] *ta-at-ta-na-aš-li-ma*
 K ^r*lu*¹⁷⁷ [.....]
 O [.....-*a*]*š-li-ma*
 t [.....]-*mu ta-at-t[a-n]a-aš-li-mu*
 dd [....] *šá* GIM *šal-mu ta-at-ta-na-aš-[.....]*
 bb [.....] *ta-at-ta-na-aš-li-mu*

- 11 Or you who constantly ... like fire,
 12 Or you who constantly shine like daylight,
 13 Or you who constantly shine like a star,
 14 Or you who are constantly obscure like a black spot,

175 ^d*girra*

176 *kima kakkabi*

177 collation WGL.

- 15 *lu-u šá GIM a-le-e ta-at-ta-nak-ta-ma*
 a *lu-u šá GIM a-le-e ta-a[t-.....]*
 C [.....]-e ta-at-ta-nak-ta-ma
 K ^rlu¹⁷⁸-[ú] šá GIM a-le-e ta-at-ta-^rnak^r-ta-ma
 O [.....]-nak-ta-ma
 t [.....]-le-e ta-a[t-t]a-nak-ta-mu
 bb [.....] ta-at-ta-nak-ta-ma
- 16 *lu-u šá ki-ma^{mi}LÍL.LÁ¹⁷⁹ tah-ta-ni-ir-ra*
 a *lu-u šá ki-ma^{mi}LÍL.LÁ tah-ta-n[ir^r-.....]*
 C [.....].LÁ tah-ta-ni-ir-ra
 K *lu-u š[á]*
 O [.....]-ni-ir-ra
 TT *lu-u šá ki-ma^{mi}LÍL.LÁ tah-ta-ni-ir-ra*
 t [.....^{mi}LÍL.LÁ tah-ta-n[i-i]r-ri
 dd [lu]-^rú^r šá GIM¹⁸⁰LÍL.LÁ tah-ta-ni-[.....]
 bb [.....] tah-at-ni-ir-ra
- 17 *lu-u šá É.MEŠ¹⁸⁰ te-te-né-er-ru-ba*
 a *lu-u šá É.MEŠ te-te-né-e[r-.....]*
 C *lu-u šá É.MEŠ^r te-te^r-né-er-ru-ba*
 K *lu-u šá É.ME¹⁸¹ te-te-né-er-ru-ba*
 O [.....-e]r-ru-ba
 t [.....] ^rÉ^r.M[EŠ] te-te-né-er-^rru^r-bu
 bb [.....] te-te-ner-ru-ba
- 18 *lu-ú šá as-kup-pa-a-ti teš-te-ni-^r-i-ra*
 a *lu-u šá KUN₄.MEŠ teš-te-ni-^r-i^r-[..]*
 C *lu-ú šá as-kup-pa-a-ti teš-^rte^r-ni-^r-i-ra*
 K *lu-ú šá as-kup-p[a-.....]*
 O [.....]-^ri-ra
 t [..... š]á as-k[up.....]-^ra^r-tú teš-te-^rni^r-^r-ra
 dd [lu]-^rú^r šá as-kup-pa-a-tú taš-ta-[.....]
- 19 [lu-u šá] Û[R].MEŠ¹⁸² [t]at-ta-nab-lak-ka-tu
 t [..... Û[R].....t]at-ta-nab-lak-ka-tu
 II l[u-.....]
 a om.

15 Or you who constantly overwhelm like a poultergeist,

16 Or you who constantly pick on (victims) like Lilû,

17 Or you who constantly enter houses,

19 Or you who constantly move over thresholds,

19 Or you who constantly clamber over rooves,

178 collation WGL.

179 *liliti*

180 *bitāti^{mes}*

181 collation WGL.

182 *ūrī^{mes}*

- 20 *lu-u šá ina a-sur-re-e ta-at-ta-na-al-la-ka*
 a *lu-u šá ina a-sur-re-e ta-at-ta-na-[.....]*
 C *lu-u šá ina a-sur-re-e ta-^rat^r-ta-na-al-la-ka*
 K *lu-u šá ina a-sur-re-e ta-at-t[a-.....]*
 O [.....D]U-ka
 t [.....-n]a [.....-r]e ta-at-ta-na^ral-la-ku^r
 dd [lu]-^rú^r šá ina a-sur-re-e DU.D[U-ku]
 II *lu-[.....]*
- 21 *lu-u šá ina tub-qi-na-a-ti ta-at-ta-na-áš-šá-ba*
 a *lu-u šá ina tub-qi-na-a-ti ta-at-ta-na-[.....]*
 C *lu-u šá ina tub-qi-na-a-ti ta-at-ta-na-áš-šá-ba*
 K *lu-u šá ina tub-qi-na-a-ti ta-at-ta-na-á[š-.....]*
 O [..... DÚR].DÚR-ba
 t [.....]-^ra^r-tú ta-at-ta^rna-šá-ba^r
 II *lu-u [.....]*
- 22 *lu-u šá GURUŠ SIG₅ KI.SIKIL^mSIG₅ ina SILA¹⁸³ téš-te-né-²-a*
 a *lu-u šá GURUŠ SIG₅ KI.SIKIL SIG₅ ina SILA téš-te-[.....]*
 C *lu-u šá GURUŠ SIG₅ KI.SIKIL^mSIG₅ ina SILA té[š]-te-né-²-a*
 K *lu-u šá GURUŠ SIG₅ KI.SIKIL^mSIG₅ ina SILA téš-t[e-.....]*
 O [.....]-né-²-a
 t [.....] téš-te-né-²-a
 dd [l]u-ú šá GURUŠ SIG₅ KI.SI[KIL]
 ff [..... da]-^rmi-iq^r-tu₄ [.....]
 II *lu-u^r šá^r [.....]*
- 23 *lu-u ha-a-a-i-ṭu šá mu-uṣ-la-li*
 a *lu-u ha-a-a-i-ṭu šá AN.[.....]*
 C *lu-u ha-i-ṭu šá AN.BAR₇*
 K *lu-u ha-a-a-i-ṭu šá mu-uṣ-la-lu*
 O [.....-l]a-l[i]
 t [.....].BAR₇
 dd [l]u-ú ha-a-a-i-ṭu š[á]
 ff [.....-t]u [.....]
 II *lu-u^r ha-^ra^r-[.....]*
- 24 *lu-u ha-a-a-aṭ pi-i šá a-me-lu-ti*
 a *lu-u ha-a-a-a-ṭu pi-i šá a-me-lu-[..]*
 C *lu-u ha-a-a-aṭ pi-i šá a-^rme^r-lu-ti*
 K *lu-u ha-a-a-aṭ pi-i^r šá a-me-lu-ti^r*
 O [.....-l]u-t[i]
 t [.....]-tì
 ff [.....]-^ri^r šá a-^rme^r-l[u-..]
 v [..... h]a-^ra^r-[.....]

- 20 Or you who constantly walk around house foundations,
 21 Or you who are constantly present in holes,
 22 Or you who constantly seek the fine young man and fine woman on the street,
 23 Or you who are the Watcher at noon,
 24 Or you who are the Watcher of what people say,

- 25 *lu-u šá ina* SAG LÚ GIG GUB.GUB-*za*¹⁸⁴
 a *lu-u šá ina* SAG LÚ GIG GUB.GUB
 b [l]u-^rú^r šá SAG L[Ú]
 C [..]-^rú^r šá ina SAG LÚ GIG GUB.GUB-^rza^r
 K *lu-u šá ina* SAG LÚ GIG GUB.GUB-*za*
 M [... š]á i-na S[AG]
 m [.....] GUB.GUB-*zu*
 t [.....]-*zu*
 ff [.....] GUB.[GU]B-[..]
 dd [l]u-ú šá ina SAG LÚ G[IG]
 v [l]u-^rú^r šá^r ina SAG L[Ú]
- 26 *lu-u šá ina* SAG LÚ GIG DÚR.DÚR-*ba*¹⁸⁵
 a *lu-u šá ina* SAG LÚ GIG DÚR.DÚR
 C [...] šá ina SAG LÚ GIG DÚR.DÚR-*ba*
 K *lu-u šá ina* SAG LÚ GIG DÚR.DÚR-*ba*
 m [.....] DÚR.DÚR-*bi*
 S [.....DÚ]R-*ba*
 t [.....-*b*]a
 ff [..... mur-š]a DÚR.DÚR-*ba*
 dd [..]-^rú^r šá ina SAG L[Ú]
 v *lu-ú šá ina* ^rSAG^r LÚ G[IG]
- 27 *lu-u šá ina* SAG LÚ GIG DU.DU-*ka*¹⁸⁶
 a *lu-u šá ina* SAG LÚ GIG DU.DU
 b *lu-ú šá* SAG LÚ G[IG]
 C [...]šá ina SAG LÚ GIG DU.DU-*ka*
 K *lu-u šá ina* SAG LÚ GIG DU.DU-*ka*
 m [.....] DU.DU-*ak*
 S [.....].DU-*ka*
 ff [..... mu]r-ša D[U.D]U-*ku*
 dd [...š]á ina S[AG]
 v *lu-ú šá ina* SAG LÚ G[IG]
- 28 *lu-u šá ina a-ka-li-šú it-ti-šú tak-ka-la*
 a *lu-u šá ina* GU₇-šú KI-šú tak-ka-[..]
 C [..... š]á [...] GU₇-šú KI-šú GU₇MEŠ
 K ^rlu^r-u šá ina a-ka-li-šú it^r-ti-šú tak-ka-la
 m [..... it]-ti-šú ta-ak-ka-lu
 S DU-*ak*..... t]a-^rak^r(text ka)-ka-la
 ff [..... -k]a-li-šú [..... t]ak-ka-lu
 v *lu-ú šá ina* GU₇-šú K[I-.....]

25 Or you who constantly stand at the head of an invalid (i.e. patient),

26 Or you who constantly sit before the head of an invalid,

27 Or you who constantly walk before the head of an invalid,

28 Or you who eat with him when he eats,

184 *rēš*¹⁸⁴ *marši tattanazzazza*

185 *rēš*¹⁸⁵ *marši tattanaššaba*

186 *rēš*¹⁸⁶ *marši tattanallaka*

- 29 *lu-u šá ina* NAG-šú¹⁸⁷ KI-šú *ta-šat-ta-^ra^r*
 a *lu-u šá ina* NAG-šú KI-šú *ta-šat-ta*-[.....]
 b *lu-ú šá ina* NAG-šú K[I-.....]
 C *lu-u šá ina* NAG-šú KI-šú NAG.MEŠ
 K *lu-u šá ina* NAG-šú *it-t[i]-š[ú]*
 m [.....] *i]t-ti-šú ta-šat-tu-ú*
 S [.....-a] *t-ta-^ra^r*
 ff [.....] ^rNAG^r-šú [.....]-*tu-ú*
 v ^r*lu-ú šá^r ina* NAG-šú K[I-.....] ^r*ta^r-š[at-....]*
- 30 *lu-u š[á]* LÚ GIG NENNI¹⁸⁸ *tug-da-na-al-la-ta*
 a *lu-u š[á]* LÚ GIG NENNI *tug-da-na-al-l[a-..]*
 b [.....-a] *l-la-ta*
 C [..... L]Ú GIG NENNI *tug-da-na-al-la-ta*
 K [..... L]Ú GIG NENNI *tug-da-na-al-la-da*
 m [.....] *tug-da-na-al-la-ta*
 S [.....]-*la-^rda^r*
 ff [.....] GIG NENNI [.....]-*al-la-tu₄*
 v *lu-ú šá* LÚ ^rGIG^r N[ENN]I ^r*tug-da^r-na-a[l-...]*
- 31 *lu-u šá* LÚ GIG NENNI *túp-ta-na-al-la-ha*
 a *lu-u š[á]* LÚ GIG NENNI *túp-ta-na-al-[...]*
 b *lu-ú šá* LÚ GI[G]
 C [..... L]Ú GIG NENNI *túp-ta-na-al-la-ha*
 K *lu-u šá* LÚ GIG N[ENNI]
 m [.....] *t]úp-ta-na-al-la-ha*
 S [.....-n] *a-la-[h]a*
 ff [..... L]Ú GIG ^rNENNI^r [.....-n] *a-al-la-hu*
 v *lu-ú šá* LÚ GIG N[ENNI] *túp-ta-na-a[l-....]*
- 32 *lu-u šá* LÚ GIG NENNI *túp-ta-nar-ra-da*
 a *lu-u š[á]* LÚ] GIG NENNI *túp-ta-nar-ra-[..]*
 b [.....] x x [.....-t] *a-nar-ra-da*
 C [.... š]á ^rLÚ^r GIG NENNI *túp-ta-nar-ra-da*
 K [.....] ^rGIG^r NENNI *túp-ta-nar-ra-da*
 m [..-^rú šá ana^r [.....] t] *úp-ta-nar-ra-da*
 S [.....-r] *a-da*
 ff [.....] *ana* IGI LÚ GIG [....-t] *a-nar-ra-du*
 v ^r*lu^r-ú šá* LÚ GIG N[ENN]I *túp-ta-na-á[r-.....]*
 aa (traces)

- 29 Or you who drink with him when he drinks,
 30 Or you who constantly frighten the invalid so-and-so,
 31 Or you who constantly scare the invalid so-and-so,
 32 Or you who constantly terrify the invalid so-and-so,

187 *šatišu*188 ¹⁰*marši amanna*

- 33 *lu-u šá ana* IGI LÚ GIG¹⁸⁹ *ta-ap-ta-na-ar-ri-ka*
 a 'lu-u' šá a[na ...] 'LÚ GIG' *ta-ap-ta-na-ar- [...]*
 b [...]-'ú šá ana IGI' LÚ GIG *tap-ta-na-ar-ri-ku*
 C 'lu'-u šá ana 'IGI LÚ' GIG *ta-ap-ta-na-ar-ri-ka*
 K *lu-u šá ana* IGI [...]
 m [lu]-ú šá ana IGI L[Ú ... t] *a-ap-ta-nar-ri-ku*
 S [...-r] *i-ka*
 ff [... an] *a* IGI LÚ [G]IG [...-t] *a-'nar-ri'-[.]*
 v 'lu'-ú šá ana IGI LÚ GIG *ta-ap-ta-n[a-ár-.....]*
 TT *lu-u šá ina* IGI LÚ 'GIG' x [...]
 aa [...-k[a]
- 34 *lu-u šá ana* IGI LÚ GIG *tug-da-an-na-ša*
 a 'lu-u' šá MIN MIN *tug-da-an-na-'ša'*
 b *lu-ú šá ana* [...] GIG *tug-dan-na-ša*
 C *lu-u šá ana* IGI LÚ GIG 'tug'-*da-an-na-ša*
 K [...] 'LÚ' GIG *tug-dan-na-ša*
 m 'lu'-ú šá ana IGI LÚ GI[G ... -d] *a-an-na-ša*
 S [...]-*ša*
 ff [... G]IG [...]
 v 'lu-ú' šá ana IGI LÚ [GI]G *tug-da-an-na-[a]š*
 aa [...]-*š[a]*
- 35 *lu-u šá ana* IGI LÚ GIG *tu-uh-ta-an-na-ša*
 a *lu-u šá* MIN MIN *tu-uh-ta-an-na-ša*
 b *lu-ú šá ana* IGI LÚ GIG *tuh-ta-na-ša*
 C *lu-u šá ana* IGI LÚ GIG 'tu'-*uh-ta-an-na-ša*
 f [...] *-an-na-[.]*
 K *lu-u šá an*[a]-*na-ša*
 m *lu-ú šá ana* IGI LÚ GIG [...] *-ta-an-na-ša*
 ff [...] L]Ú GIG t[uh-.....]
 v [...] 'šá ana IGI' L[Ú ...] *tu-uh-ta-an-[.-a]š*
 P [...] 'ša ana IGI LÚ GIG' [GUB]. 'GUB'-[.]
 aa [...] K[I.MIN]

- 33 Or you who constantly obstruct before an invalid,
 34 Or you who constantly wrinkle the nose before an invalid,
 35 Or you who bare the teeth before an invalid,

189 *ana pān*¹⁸⁹ *marši*

- 36 *lu-u šá ana IGI LÚ GIG ta-at-ta-na-áš-šá-ba*
 a *lu-u šá MIN MIN ta-at-ta-na-áš-šá-ba*
 b *lu-ú šá ana I[GI L]Ú GIG tat-ta-na-m[a(?) ...]*
 b¹⁹⁰ *lu-ú šá ana IGI LÚ GIG tat-ta-na-áš-šá-bu*
 C *KI.MIN ta-at-ta-na-áš-šá-ba*
 f *[.....-t]a-na-áš-š[ab-..]*
 K *lu-^ru^r š[á]-áš-šá-ba*
 m *lu-ú šá ana IGI LÚ GIG [.....]-ta-na-áš-šá-ba*
 ff *[..... L]Ú GIG ta-a[t.....]*
 v *[..... t]a-at-ta-n[a-....-š]á-bu*
 P *[l]u-u ša ana IGI LÚ GIG DÚR.DÚR[.]*
 P *lu-u šá ana IGI LÚ GIG DU.DU[.]*
 aa *[.....]-áš-šá[.]*
- 37 *lu-u šá ana IGI LÚ GIG ZÚ.MEŠ¹⁹¹-ku-nu ta-gaš-ša-ša*
 a *lu-u šá MIN MIN ZÚ-^rku-nu^r ta-gaš-ša-ša*
 b *lu-ú šá ana IGI LÚ GIG [Z]Ú.MEŠ-ku-[n]u ta-gaš-ša-SU*
 C *KI.MIN ZÚ.MEŠ-ku-nu ta-gaš-ša-ša*
 f *[.....-n]u ta-gaš-š[a-..]*
 K *[l]u]-ša-ša*
 m *lu-ú šá ana IGI LÚ GIG [.....]-ku-nu ta-gaš-ša-aš*
 P *lu-u ša ana IGI LÚ GIG ZÚ.MEŠ-ku-nu ta-g[aš-.....]*
 ff *[.....] LÚ GIG ZÚ.M[EŠ]*
 v *[..... Z]Ú.MEŠ-ku-nu [.....]-ša-aš*
 aa *[.....-n]u ta-gaš-ša-[.]*
- 38 *lu-u šá ana IGI LÚ GIG EME.MEŠ¹⁹²-ku-nu tu-ul-te-né-ša-a-ni*
 a *lu-u šá MIN MIN EME-ku-nu tu-ul-te-né-^reš.ša^r-[.....]*
 b *lu-ú šá ana IGI LÚ GIG [.....ME]Š-[ku-n]u tu-ul-te-né-ša-a-[.]*
 C *KI.MIN EME.M[EŠ]-ku-nu tu-ul-te-né-ša-a-ni*
 f *[.....] tu-ul-te-né-e[š-.....]*
 K *[l]u-.....-n]é-ša-a-ni*
 m *lu-ú šá ana IGI LÚ GIG [.....]-ku-nu tu-ul<-te>-né-ša-a-nu*
 P *lu-u ša ana IGI LÚ GIG EME.MEŠ-ku-nu ^rtu^r[.....]*
 ff *[.....] LÚ GIG EME.[.....]*
 v *[.....I]GI L[Ú-k]u-nu tu-u[l-.....]-eš-ša-a*
 aa *[.....] t]u-ul-te-né-ša-[.....]*

- 36 Or you who constantly sit before an invalid,
 37 Or you who grind your teeth before an invalid,
 38 Or you who constantly put out your tongues before an invalid,

¹⁹⁰ Ms. b repeats the line.

¹⁹¹ *šimāti*^{mes}

¹⁹² *lišānāti*^{mes}

- 39 *lu-u šá ana* IGI LÚ GIG KA.MEŠ¹⁹³-*ku-nu tap-te-net-ta-a*
 a *lu-u šá* MIN MIN KA-*ku-nu tap*-^r*te-net*-^t[*a-a*]
 b *lu-ú šá ana* IGI LÚ GIG KA.MEŠ-*ku-nu tap-te-ne-et-ta-a*
 C KI.MIN ^rKA.MEŠ-*ku-nu tap*-^r*te-net-ta-a*
 f [.....] *tap-te-ne*[^t.....]
 K¹⁹⁴ *l[u*-*ne*]^t*ta-a*
 P *lu-u ša ana* IGI LÚ GIG KA-*ku-nu t*[*ap*-.....]
 ff [.....] LÚ GIG KA.[.....]
 v [..... I]GI LÚ ^rGIG^r K[A...-*n*]*u ta*[*p*-.....]-*a*
 aa [..... *t*]*e-net-ta*-[...]
- 40 *lu-u šá ana* IGI LÚ GIG *ta-at-ta-na-áš-ma-am-ma*
 a *lu-u* MIN MIN ^r*ta-at-ta*-[.....]
 b *lu-ú šá ana* IGI LÚ GIG *tat-ta-na-áš-ma-am-ma*
 C KI.MIN [.....-*n*]*a-áš-ma-am-ma*
 f [..... x x [.....]
 K *l[u*-.....-*am*¹⁹⁵-^r*ma*^r
 P *lu-u ša ana* IGI LÚ GIG KA.MEŠ *ta-at-t*[*a*-.....]
 ff [..... I]GI LÚ GIG ^r*tat*-[...-*n*]*a*-^r*áš-ma-ma*^r
 v [..... I]GI LÚ GIG *ta*-[.....-*š*]*á-ma-mi*
 T [.....-*n*]*a-ši-ma-ma*
- 41 *lu-u šá ana* IGI LÚ GIG GIM GU₄¹⁹⁶ *ta*-^r*at*-^r*tak-ki-pa*
 a *lu-u šá* MIN MIN GIM GU₄ *t*[*a*-.....]
 b [*l*]*u-ú šá ana* IGI LÚ GIG GIM GU₄¹(text: *giš*) *tat-ta-ki-pu*
 C KI.MIN [..... *t*]*a-at-tak*-^r*ki*-*pa*
 K¹⁹⁷ *lu-u* [.....]-^r*ki*-[...]
 P *lu-u šá ana* IGI LÚ GIG GIM GU₄ [.....]
 ff [..... *an*]*a* ^rIGI^r LÚ GIG GIM GU₄ ^r*tat-tak*-^r*ki-pu*
 v [.....] LÚ GIG *k*[*i-ma*-*t*]*ak-ki-pu*
- 42 *lu-u šá ana* IGI LÚ GIG GIM AM¹⁹⁸ *tug-da-áš-šá-ra*
 a *lu-u šá* MIN MIN GIM AM [.....]
 b *lu-ú šá ana* IGI LÚ GIG GIM AM *tug-dáš-šá-ri*
 C KI.MIN [... A]M *tug-da-áš-š*[*á-r*]*a*
 K *lu-u š*[*á*]
 P *lu-u ša ana* ^rIGI^r LÚ GIG GIM A[M]
 ff [.....] LÚ GIG GIM AM [*t*]*ug-dáš-šá-ri*
 v [..... L]Ú GIG *k*[*i-ma*-*a*]*š-šá-ra*

39 Or you who constantly open your mouths before an invalid,

40 Or you who constantly *act lame* before an invalid,

41 Or you who butt like an ox before an invalid,

42 Or you who display might like a wild ox before an invalid,

193 *pât*^{mes}

194 order of lines differs slightly

195 collation WGL

196 *kīma alpi*

197 line collated WGL

198 *kīma rīmi*

- 43 *lu-u šá ana* IGI LÚ GIG GIM ŠAH^{gi5GI199} *tu-ut-tah-ha-ri*
 a [.....] ʿMIN MIN ŠAH^{gi5GI} ʿtu^ʿ-[.....]
 b *lu-ú šá ana* IGI LÚ ʿGIG^ʿ GIM ŠA[H]
 C KI.MIN [... ŠAH^{gi5GI} ʿtu^ʿ-tah-[.....]
 K *lu-u šá ana* [.....]
 P ʿlu^ʿ-u ša ana I[GI L]Ú GIG GIM Š[AH]
 ff [..... IG]I ʿLÚ GIG GIM ŠAH^ʿ gi5G[I] *tu-ut-tah-ha-ri*
 v [..... G]IG k[i-ma t]u-ut-tah-ha-ri
 aa [.....-u]t-ta-ha-[..]
- 44 *lu-u šá ana* IGI LÚ GIG GIM UR.GIR₇²⁰⁰ *tu-ut-tab-ba-hu*
 a (traces)
 b *lu-ú šá ana* IGI LÚ GIG GIM UR.GIR₇ *tu-út-am-ma*
 C ʿKI.MIN^ʿ [...] UR.GIR₇ *tu-ut*-[.....]
 K *lu-u šá an[a*]
 P [.....] ʿša ana^ʿ [...L]Ú ʿGIG^ʿ G[IM]
 ff [..... UR].G[IR₇] *tu-ut-tab-ba-hu*
 v [..... GI]G k[i-ma-u]t-tab-ba-hu
 aa [.....-u]t-ta₅-ba-[..]
- 45 *lu-u šá ana* IGI LÚ GIG GIM UR.KI²⁰¹ *ta-at-ta-na-ad-ma-m[a*
 b *lu-ú šá ana* <IGI> LÚ GIG GIM UR.K[I]
 C [..... GI]M UR.KI *ta-at-t[a*-.....]
 K *lu-u š[á*]
 U *lu-u šá ina* IGI LÚ GIG ki-ʿma UR^ʿ.KI *ta-at-ta-na-ad-ma-m[a*
 ff [.....] *tat-ta-na-an-ma-m[a*
 v [.....-t]a-na-an-ma-ri
 aa [.....]-at-ta-ʿna-ad-ma^ʿ-[..]
- 46 *lu-ú šá ana* IGI LÚ GIG GIM UR.MAH²⁰² *tu-šar-ma-mu*
 b *lu-ú šá ana* IGI LÚ GIG GIM UR.MAH *tu-š[ar]-ma-mu*
 C [..... G]IM UR.MAH *tu-ša[r*-.....]
 K l[u-.....]
 ff [.....] *tu-šar-ma-mu*
 v [.....]-šar-ma-ma
 aa [..... t]u-šar-ma-[..]

- 43 Or you who are massive like a wild pig before an invalid,
 44 Or you who bark like a dog before an invalid,
 45 Or you who constantly moan like a badger(?) before an invalid,
 46 Or you who roar like a lion before an invalid,

199 *kīma šah api*

200 *kīma kalbi*

201 *kīma kalab urši*

202 *kīma nēši*

- 47 *lu-ú šá ana* <IGI> LÚ GIG GIM MUŠ²⁰³ *ta-at-ta-na-áš-la-lu*
 b *lu-ú šá ana* <IGI> LÚ GIG G[IM]
 C [..... G]IM MUŠ *ta-at-^rtaⁿ[a-.....]*
 I [..... MU]Š t[a-.....]
 ff [.....] *ta-at-ta-na-áš-la-[-..]*
 v [.....-n]a-áš-la-la
 aa [.....] *ta-at-ta-na-áš-lal*
- 48 *lu-ú šá ana* IGI LÚ GIG GIM *ba-aš-mu ta-at-ta-na-áš-la-lu*
 b *lu-ú šá ana* IGI LÚ GIG GIM *ba-aš-mu ta-at-ta-na-áš-la-l[u]*
 w [..... L]Ú G[IG.....] t[a-a[t.....]
- 48a *lu-ú šá ana* IGI LÚ GIG GIM MUŠ.ŠĀ.TÛR²⁰⁴ *ta-at-ta-na-áš-lal*
 b *lu-ú šá ana* IGI LÚ GIG ŠĀ.TÛR KI.MIN
 C [..... G]IM MUŠ.ŠĀ.TÛR [KI.MIN]
 I [..... M]UŠ.ŠĀ.T[ÛR]
 ff [.....] KI.MIN
 w [..... L]Ú G[IG] ŠĀ.TÛR [.....]
 aa [.....] .^rTÛR^r *ta-at-ta-na-áš-lal*
- 49 *lu-ú šá ana* IGI LÚ GIG [G]IM MUŠ.TUR²⁰⁵ *ta-at-ta-na-áš-l[al-la]*
 C om.
 I [..... GI]M MUŠ.TUR *ta-at-ta-na-áš-l[al-la]*
 ff [.....] KI.MIN
- 50 *lu-ú šá ana* IGI LÚ GIG [G]IM *a-a-ar-DINGIR*²⁰⁶ *ta-at-ta-na-áš-lal-la*
 b *lu-ú šá ana* IGI LÚ GIG G[IM?]
 C [..... G]IM *a-a-ar-DINGIR* [KI.MIN]
 I [..... G]IM *a-a-ar-DINGIR ta-at-ta-na-áš-lal-l[a]*
 ff [.....] KI.MIN
 w [..... L]Ú G[IG.....] ^ra^r-a-r[i-.....]
 aa [.....]^ra^r-a-ri DINGIR.MEŠ [KI.MIN]
- 51 *lu-ú šá ana* IGI LÚ GIG GIM *tu-la-a-ti ta-at-ta-na-áš-lal-la*
 b *lu-ú šá ana* IGI LÚ GIG GI[M]
 C [..... G]IM *tu-la-a-ti* [KI.MIN]
 I [.....] GIM *tu-la-a-ti ta-at-ta-na-áš-lal-la*
 w [..... L]Ú G[IG.....] t[u-la-[-.....]
 ff [.....] KI.MIN
 aa²⁰⁷ *lu-ú šá ana* IGI LÚ ^rGIG^r GIM *tu-la-a-tú* [.....]

- 47 Or you who constantly slither like a snake before an invalid,
 48 Or you who constantly slither like a viper before an invalid,
 49 Or you who constantly slither like an adder before an invalid,
 50 Or you who constantly slither like a chameleon (?) before an invalid,
 51 Or you who constantly slither like worms before an invalid,

203 *kīma šēri*

204 *kīma bašmu*

205 *kīma nirāhi*

206 *kīma aġar-ili*

207 order of lines differs

- 52 *lu-ú šá ana* IGI LÚ GIG GIM EME.DIR²⁰⁸ *ta-at-ta-na-áš-lal-la*
 b *lu-ú šá ana* IGI LÚ GIG GIM EME.DIR KI.MIN
 C [..... G]IM EME.DIR [KI.MIN]
 I [..... G]IM EME.DIR *ta-at-ta-na-áš-lal-la*
 w [.....] GIG GIM EME.DI[R]
 ff [.....DI]R KI.MI[N]
 aa [.....] EME.ŠID [KI.MIN]
- 53 *lu-ú šá ana* IGI LÚ GIG GIM *mu-šá-ṭi ta-aš-ša-na-al-li-[ma]*
 b *lu-ú šá ana* IGI LÚ GIG GIM *mu-šá-ṭu tat-ta-na-li-m[u]*
 C [..... G]IM *mu-šá-ṭi ta-aš-ša-na-a[l-....]*
 I [..... m]u-šá-ṭi *ta-aš-ša-na-al-l[i-..]*
 w [..... GI]G GIM *mu-šá-ṭu* [.....]
 ff [.....] *mu-šá-ṭu* [...-t]a-na-li-m[u]
 aa *lu-u šá ana* IGI LÚ ṽGIGṽ GIM *mu-šá-ṭi ta-aš-ša-na-al-li-..]*
- 54 *lu-ú šá ana* IGI LÚ GIG GIM MÁŠ.ZU²⁰⁹ *ta-ṽ aš-ṽ-ša-na-[al-li-ma]*
 b *lu-ú šá ana* IGI LÚ GIG GIM MÁŠ.ZU KI.MIN
 C [..... G]IM MÁŠ.ZU [KI.MIN]
 I [.....Z]U *ta-ṽ aš-ṽ-na-ṽ-.....]*
 w [..... GI]G GIM ṽMÁŠ.ZUṽ [.....]
 ff [..... GI]M MÁŠ.ZU KI.MIN
 aa *lu-u šá ana* IGI LÚ ṽGIGṽ GIM MÁŠ.ZU [.....]
- 55 *lu-ú šá ana* IGI LÚ GIG GIM ÛZ²¹⁰ [t]a-[aš-ša-na-al-li-ma]
 b *lu-ú šá ana* IGI LÚ GIG GIM [IM]
 C [..... G]IM ÛZ [KI.MIN]
 I [.....] ṽta-ṽ-.....]
 w [..... GI]G GIM ṽÛZṽ t[a²-.....]
 ff [..... G]IM ÛZ KI.MIN
 aa *lu-u šá ana* IGI LÚ ṽGIGṽ GIM SÍG ÛZ [.....]
- 56 *lu-ú šá ana* IGI LÚ GIG GIM MÁŠ.TUR²¹¹ *tal-ta-na-as-sa-a*
 b *lu-ú šá ana* IGI LÚ GIG GIM MÁŠ.TUR *tal-ta-n[a-.....]*
 C [..... G]IM MÁŠ.TUR *tál-ta-na-as-s[a-..]*
 w [..... GI]G GIM MÁŠ.TUR *tal-ṽta-ṽ-na-as-sa-ṽaṽ*
 ff [.....] GIM MÁŠ.TUR *tat-ta-na-as-sa-a*
 aa *lu-u šá ana* IGI LÚ ṽGIGṽ GIM MÁŠ.TUR ṽtal-ta-ṽ-.....]

- 52 Or you who constantly slither like a lizard before an invalid,
 53 Or you who are always dark like pulled out hair before an invalid,
 54 Or you who are always dark a billygoat before an invalid,
 55 Or you who are always dark like a she-goat before an invalid,
 56 Or you who are always black like a kid before an invalid,

208 *kīma šurāri*

209 *kīma kizzi*

210 *kīma enzi*

211 *kīma lilī*

- 57 *lu-ú šá ana* IGI LÚ GIG GIM *ka-lu-mi ta-ad-da-nak-ku-ku*
 b²¹² *lu-ú šá ana* IGI LÚ GIG GIM *ka-lu-ú tad*-[.....]
 C [..... G]M *ka-lu-mi ta-ad-da-nak-ku*-[..]
 w [..... G]G GIM *ka-lu-m*[u t]*ad-da-ku-ku*
 ff [.....] GIM *ka-lu-ú tad-da-nak-ku-ku*
 aa ^ˈlu^ˈ-u šá ana IGI LÚ ^ˈGIG^ˈ GIM SILA₄ t[a-.....]
 F (trace)
- 58 *lu-ú šá ana* IGI LÚ GIG GIM KA₅.A²¹³ *ta-at-te-né-eṭ-pa-a*
 b *lu-ú šá ana* IGI LÚ GIG GIM *še-leb tat-te*-[.....]
 C [.....].^ˈA^ˈ *ta-at-te-ne*[t-....]
 F (trace)
 w [..... G]G GIM KA₅.A ^ˈta-at^ˈ-ta-te-né-^ˈeṭ^ˈ-pa-a
 ff [..... G]G GIM *še-leb tat-te-neṭ-pa-a*
 aa [.....] *ana* IGI LÚ ^ˈGIG^ˈ [.....]
- 59 *lu-ú šá ana* IGI LÚ GIG GIM *ku-za-zi ta-at-ta-nap-ri-šú*
 b²¹⁴ *lu-ú šá ana* IGI LÚ GIG GIM *ku-za-za tat-t*[a-.....]
 C [.....-a]t-t[a-.....]
 U *lu-ú šá ina* ^ˈIGI^ˈ LÚ GIG *ki-ma ku-za-zi ta-at-ta-nap-r*[i-..]
 w [..... G]G GIM *ku-za-za* [t]a-at-ta-nap-ri-šú
 ff [.....] GIM *ku-za-zi tat-ta-nap-ri-šú*
 aa [.....] GIM NUM.Z[U.RA.AH]
 F (trace)
- 60 *lu-ú šá ana* IGI LÚ GIG GIM ŠU.SAR²¹⁵ *t[a-a]t-ta-nab-la-lu*
 b *lu-ú šá ana* IGI LÚ GIG GIM ŠU^ˈ(text MA).SAR *tat-t*[a-.....]
 F [KI.MI]N x [.....]
 w [..]-^ˈú^ˈ [..... G]G GI[M Š]U.SAR *t[a-a]t-ta-nab-la-ti*
 ff [.....] GIM ŠU.SAR *tat-ta-nab-la-lu*
 aa (trace)
 T (trace)
- 61 *lu-ú šá ana* IGI LÚ GIG GIM *qu-ma-ri* [t]a-at-ta-nag-ga-šá-ru
 b *lu-ú šá ana* IGI LÚ GIG GIM *qu-ma-ri t*[at-.....]
 F [K]I.MIN x [.....]
 w *lu-ú š[á] ana* I[GI .. G]G GIM *qu-ma-r*[i t]a-at-ta-nag-ma
 ff [.....] GIM *qu-ma-ri tat-ta-nag-ga-šá-ru*

- 57 Or you who are always dense like a lamb before an invalid,
 58 Or you who are always ... like a fox before an invalid,
 59 Or you who are always fly like a wasp before an invalid,
 60 Or you who are always *mingle* like a *cord* before an invalid,
 61 Or you who cover yourselves like a naked man before an invalid,

212 order of lines differs

213 *kīma šēlibi*

214 order of lines differs

215 *kīma pitilti*

- 62 *lu-ú šá ana IGI LÚ GIG GIM ESIR²¹⁶ ta-at-ta-na-aš-li-mu*
 b *lu-ú šá ana IGI LÚ GIG GIM ESIR tat-t[a-.....]*
 F KI.MIN x [.....]
 w *lu-ú š[á] ana IGI L[Ú ...] GIM ESIR ta-a[t-t]a-na-aš-li-m[u]*
 ff [.....] GIM ESIR ta-at-ta-na-aš-li-mu
 aa *ʿlu-ú-ʿ šá ana IGI LÚʿ GIG GIM E[SIR*
 63 *lu-ú šá ana IGI LÚ GIG GIM IM.BABBAR²¹⁷ tap-te-ʿné-é-š-a-a*
 b *lu-ú šá ana IGI LÚ GIG GIM IM.BABBAR tap-te-[.....]*
 F KI.MIN x [.....-t]e-[.....]
 I [..... BABBA]R t[ap]-t[e-.....]
 w [l]u-ú š[á ...] I[G] LÚ G[I]G GIM.BABBAR tap-[..-n]é-é-š-a-a
 ff [..... GI]M ʿIM.BABBARʿ tap-te-né-é-š-a-a
 aa *lu-u šá ana IGI LÚ GIG GIM [.....]*
 64 *lu-ú šá ina SILA.MEŠ DU.DU-ku*
 b *lu-ú šá šá ina SILA.MEŠ DU.DU-ku*
 w [l]u-ú [..] ina ʿsu-qa-a-túʿ DU.DU-ku
 ff [.....] ta-at-ta-na-al-la-ku
 aa *lu-u šá ana IGI LÚ GIG GI[M*
 65 *lu-ú šá ina SILA.MEŠ DÚR.DÚR-ba²¹⁸*
 b *lu-ú šá ina SI[LA*
 F *lu-ú šá ina SILA.MEŠ ʿDÚRʿ.[DÚ]R-[..]*
 I [..... i-n]a SILA.MEŠ DÚR.[.....]
 w [..]-ʿú šáʿ ina ʿsu-qaʿ-a-tú DÚR.DÚR-ba
 ff [.....] DÚR.ʿDÚRʿ-ba
 aa *lu-u šá ina SILA.MEŠ DÚR.DÚ[R-.....]*
 66 *lu-ú šá ina re-ba-a-ti ta-at-ta-ṣap-la-a[s-sa-h]a*
 b *lu-ú šá ina re-ba-a-tú tat-[.....]*
 F *lu-ú šá ina re-ba-a-ti ta-at-ta-ṣap-la-a[s-.....]*
 I [.....] ʿre-ba-aʿ-ti ta-at-ta-na[p-.....]
 w *lu-ʿúʿ šá ina r[e-..]-ʿaʿ-tú ta-at-ta-n[ap-.....-h]a*
 ff [.....] ʿta-at-taʿ-na-ṣal-sa-hu
 67 *lu-ú šá ina AN.ÚSAN URU²¹⁹ tah-ta-ni-ir-ra*
 F *lu-ú šá ina AN.ÚSAN URU/SAHAR tah-ta-nir-[.....]*
 I [.....] URU tah-ta-ni-ir-ra
 w *lu-ʿúʿ šá ina Ú[SAN UR]U tah-[.....-t]a-ni-[.....]*
 ff [.....]-ir-ra
 aa *šá ina AN.ÚSAN U[RUʿ*

- 62 Or you who are ever black like bitumen before an invalid,
 63 Or you who are white like gypsum before an invalid,
 64 Or you who constantly walk in the streets,
 65 Or you who constantly sit in the streets,
 66 Or you who constantly recline in the squares,
 67 Or you who constantly pick on the city in the evening,

216 *kīma iṭṭê*

217 *kīma gašši*

218 *sūqātī^{mes} tattanaššaba*

219 *šimētān āla*

- 68 *lu-ú šá ina AN.ÚSAN URU ta-aš-ša-nun-du*
 F *lu-ú šá ina* ^rAN.ÚSAN URU^r NIGIN.MEŠ-d[u]
 I [..... UR]U *ta-aš-ša-nun-du*
 w *lu-^rú^r* [.....] ^rÚ[SAN UR]U t[a-.....-n]un-d[u]
 T [.....]-*ša-nun-du*
 ff [.....]-*nun-du*
 aa [.....] ^rAN.ÚSAN^r U[RU]
 gg ^rlu^r-[.....]
- 69 *lu-ú šá ina AN.ÚSAN URU téš-te-né-^r-a*
 F ^rlu^r-[..... UR]U *téš-te-né-^r-[.]*
 I [.....t]éš-^rte-né-^r-*a*
 w *lu-^rú^r* [.....-n]é-^r-[.]
 b ^rlu-ú^r *šá ina* ÚSAN URU t[éš-.....]
 ff [.....]-^r*a*
 gg *lu^r-ú šá ina* [.....]
- 70 *lu-ú šá BÂD.MEŠ²²⁰ ta-at-ta-nab-lak-ka-ta*
 a [.....] t[a-.....]
 b [.....] *šá BÂD.MEŠ* ^rtat^r-[.....]
 F [.....] t[a-at-ta-nab-lak-[.....]
 I [.....-la]k-^rka^r-t[a]
 w ^rlu-ú^r [.....-a]t-ta-nab-l[ak-.....]
 ff [.....] t[a-.....-k]a-^rta^r
 gg ^rlu^r-ú *šá ina* BÂD ^rtat-ta^r-[.....]
- 71 [lu-ú] *šá [ina] šur-šá-ra-a-ta ta-at-ta-na-at-ba-ku*
 a [.....-š]á-^rra^r-a-^rta^r ta-at-^rta-na-at-^rba-ku
 b [.....] *šá šur-šá-r*[a-.....]
 F [.....] *ta-at-ta-na-a*[t-.....]
 w [.....-a]t-ta-na-[.....]
- 72 [lu]-^ru^r *šá ina a-sur-re-e DÚR.DÚR-ba*
 a [lu]-^ru^r *šá ina a-sur-re-e* ^rDÚR.DÚR^r-ba
 F [.....] t[a-at-n[a-áš-šá-ba]
 w [.....] x x [.....] DÚR.DÚR-[..]
 ff [.....] DÚR-[.....]
- 73 ^rlu^r-u *šá É.MEŠ²²¹ te-eš-te-né-i-ri*
 a ^rlu^r-u *šá É^r.MEŠ* *te-eš-te-né-^r-i-ri*
 w [.....-t]e-né-i-[..]
 hh [.....]-^r*i*-[..]

- 68 Or you who constantly prowl in the city in the evening,
 69 Or you who constantly seek out the city in the evening,
 70 Or you who constantly clamber over (city) walls,
 71 Or you who constantly accumulate toilets,
 72 Or you who constantly sit in (house) foundations,
 73 Or you who constantly frequent houses,

220 *dūrān*^{mes}221 *bitāt*^{mes}

- 74 *lu-u šá* PA₅.MEŠ²²² *ta-aš-ta-na-ah-hi-ṭ[a / ṭ]u*
 a *lu-u šá* PA₅.MEŠ *ta-aš-ta-na-ah-hi-ṭa'* (text: bi)
 F [.....] *ṭa-^raš^r-ṭ[a-.....]*
 ff [.....] *ṭ[a-.....]-ṭ[a²]*
 w [.....-ṭ] *e-né-eh-hi-ṭ[a]*
 hh [.....-ṭ] *e-né-eh-hi-[..]*
 TT [.....]-*hi-ta*¹²
- 75 *lu-u šá ina ni-gi-iš-ša-a-ti tah-te-né-es-sa-a*
 a *lu-u šá ina ni-gi-iš-ša-a-ti tah-te-né-[e]s-sa-a*
 ff [.....-ṭ] *u tah-te-n[é-es-s]a-^ra^r*
 w [.....-ṭ] *u tah-te-né-es-s[a-a]*
 hh [.....-^ra-tú^r] *tah-te-né-e[s-...]*
- 76 *lu-u šá a-na ÍD*²²³ *kul-lu-ma-tu-nu*
 a *lu-u šá a-na ÍD kul-lu-m[a-ṭ]u-nu*
 ff [.....]-*tu-nu*
 w [.....-m] *a-tu-[..]*
 hh [..... an] *a^r ÍD^r kul-ma-tu-.....]*
- 77 *lu-u šá a-na ÍD ṭa-ab-ha-tu-nu*
 a *lu-u šá a-na ÍD ṭa-ab-ha-[ṭ]u-nu*
 ff *lu-u šá ina ÍD ṭa-ab-ha-tu-nu*
 w [.....-h] *a-tu-[..]*
 hh [..... an] *a ÍD ṭa-ab-ha-[.....]*
- 78 *lu-u šá ana ÍD pur-ru-sa-tu-nu*
 a om.
 ff *lu-u [.....] pur-ru-sa-tu-nu*
 Q [... š] *á^r ana ÍD pur^r-[.....]*
 w [.....-r] *u-sa-tu-[..]*
 hh [.....] *ÍD pur-ru-sa-[.....]*
- 79 *lu-u šá ina ÍD tar-ta-na-ah-hi-ša / ṭa*
 a *lu-u šá ina ÍD tar-ta-na-ah-hi-ša*
 ff [.....-ṭ] *a-na-ah-hi-ṭa*
 Q [... š] *á ina ÍD tar-[.....]*
 w [ṭu]-^rú *šá^r ina ÍD [...]-na-áš-[.....]*
 hh [..... Í] *D tar-ta-na-[.....]*

- 74 Or you who constantly leap over ditches,
 75 Or you who constantly hid in crevices,
 76 Or you who are shown to the river,
 77 Or you who are slaughtered towards the river,
 78 [Or you] who are *dismembered* towards the river,
 79 Or you who constantly bathe in the river,

222 *palgī^{mes}*

223 *nāri*

- 80 *lu-u šá ina* ÍD GIM *a-mi-ra-nu ta-aš-ša-nun-du*
a *lu-u šá ina* ÍD ^rGIM *a-mi-ra-nu ta-aš-ša-nun-du*
ff *lu-u šá ina* ÍD GIM *mi-ra-nu [t]a-ša-nun-du*
Q [...] *šá ina* ÍD GIM *a-m[i-.....]*
w [*l]u-ú šá ina* ÍD G[IM[?]] *taš-ša-nun-[-.]*
hh [.....] ÍD GIM *mi-ra-an t[a-.....]*
- 81 *lu-u šá ina* ÍD *ta-aš-ša-nun-du*
a *lu-u šá ina* ÍD *ta-aš-ša-nun-du*
Q [.....] *ina* ÍD *ta-[-.....]*
ff (traces)
w [*l]u-ú šá ina* ÍD [.....-š] *a-nun-[-.]*
z [.....]-^rnun^r-[.....]
hh [.....-a] *s-ša-nun-d[u]*
- 82 *lu-u šá ina* ^{gis}TIR.MEŠ²²⁴ DU.DU-*ku*
a *lu-u šá ina* ^{gis}TIR.MEŠ DU.DU-^rku^r
Q [..... *in*]a ^{gis}TIR.MEŠ DU.[.....]
w *lu-ú* ^ršá^r *ina* ^{gis}TIR.MEŠ D[U[?].....]
hh [.....ME]Š DU.DU-*ku*
T [..... *qi-šá*]-^ra^r-*ti* DU.DU-*ka*
ff [*lu*]-*ú šá ina* ^{gis}TIR.MEŠ *tat-ta-na-al-la-ku*
z [.....-t] *a-na-al-[-a-..]*
- 83 *lu-u šá ina* ^{gis}TIR.MEŠ *tah-ta-na-al-lu-pa*
a *lu-u šá ina* ^{gis}TIR.MEŠ *tah-ta-na-al-lu-^rpa^r*
Q [..... ^g] ^{gis}TIR.MEŠ *tah-t[a-.....]*
w *lu-ú šá ina* ^{gis}TIR.MEŠ *tah-ta-^rna-al^r-[.....]*
hh [..... TI]R.MEŠ *tah-ta-na-al-lu-pu*
- 84 *lu-u šá kib-sa-a-ti tu-šap-ra-šú*
a *lu-u šá kib-sa-a-ti tu-šap*-^{he-pi}-^rsa[?]
Q [..... *ki*] *b-sa-a-ni tu-ša[p-.....]*
w *lu-ú šá šá kib-sa-a-tú* ^rtu^r-šap-^rra^r-[..]
z [.....] *tu-šap-r[a-...]*
hh [.....]-*a-tu*₄ *tu-šap-ra-šú*
t [*l]u-^rú^r šá ina kib-sa-a-tú tu-šap-ra-su*

80 Or you who prowl in the river as if it were a flood,

81 Or you who prowl in the river,

82 Or you who constantly walk in forests,

83 Or you who constantly sneak in forests,

84 Or you who tread paths,

- 85 *lu-u šá ina EDIN²²⁵ pa-qí-da la ti-šá-a*
 a *lu-u šá ina EDIN pa-qí-da la ti-šá-a*
 Q [..... i]na EDIN pa-qí-da l[a]
 w *lu-^rú^r [...] ina EDIN pa-qí-du la ti- [...]*
 hh [.....] pa-qí-du ^rla^r ti-šá-a
- 86 *lu-u šá ina ta-ha-zi de-ka-tu-nu*
 a *lu-u šá ina ta-ha-zi de-ka-tu-nu*
 Q [..... in]a ta-ha-zi de-k[a-.....]
 w *lu-^rú^r [.. in]a ina ta-ha-zi de-ka-tu- [...]*
 hh [.....] de-ka-^rtu-nu^r
 t [..]-ú šá ina MÊ de-ka-tu-nu
- 87 *lu-u šá ina ^{gis}TUKUL²²⁶ mah-ša-tu-nu*
 a *lu-u šá ina ^{gis}TUKUL ^rmah^r-ša-tu-nu*
 Q [..... i]na ^{gis}TUKUL mah-[.....]
 w [l]u-^rú^r [.. ^g]^{gis}TUKUL ^rmah^r-ša-tu- [...]
 hh [..... TUKU]L mah-ša-t[...]
- 88 *lu-u šá ina ^{gis}TUKUL dan-ni mah-ša-tu-nu*
 a *lu-u šá ina ^{gis}TUKUL dan-nu ^rmah^r-ša-tu-nu*
 Q [..... ^g]^{gis}TUKUL dan-ni mah-š[a]
 w [..]-ú š[á ... ^g]^{gis}TUKUL dan-nu ^rmah^r-ša-tu- [...]
 hh [..... da]n-nu mah-ša-[.....]
 t [...] šá ina ^{gis}TUKUL dan-nu mah-ša-tu-nu
- 89 *lu-u šá ina GÍR²²⁷ ta-ab-ha-tu-nu*
 a *lu-u šá ina GÍR ^rta^r-ab-ha-tu-nu*
 D [.....]-tu-n[u]
 Q [..... G]ÍR ta-ab-h[a-.....]
 w [..]-ú š[á ...] ^rGÍR^r ta-ab-h[a]-t[...]
 hh [.....] ta-a[b-.....]

- 85 Or you who have no guardian on the steppe,
 86 Or you who have been killed in battle,
 87 Or you who have been struck down with a weapon,
 88 Or you who have been struck down with a mighty weapon,
 89 Or you who have been slaughtered with a dagger,

225 *šēri*

226 ^{gis}*kakki*

227 *patri*

- 90 *lu-u šá ina tár-kul-le-e né-re-tu-nu*
 a *lu-u šá ina tár-kul-le^l he-pí né-re-tu-nu*
 D [.....-t]u-n[u]
 Q [.....-ku]l-le-e né-r[e-.....]
 w ^llu-ú š[á]-kul-le-e né-r[a-t]u-[-.]
 hh [.....]-^re^ṽ n[é-.....]
 t [l]u-ú šá ina ^rtár-kul^r-le-e ^rné-ret-tu-nu^r
- 91 *lu-u šá ina šil-le-e de-šá-tu-nu*
 a *lu-u šá ina šil-le^l he-pí de-^ršá^r-tu-nu*
 D [.....]-tu-n[u]
 Q [.....-l]e-e [.....]
 w *lu-ú šá [... IGI].DÛ de-šá-t[u]-nu*
 t (glossenkeil at end of line)
- 92 *lu-u šá ga-ši-ši pu-ut-tu-ha-tu-nu*
 a *lu-u šá ga-ši-ši pu-ut-tu-ha-tu-nu*
 D [.....-t]u-ha-tu-nu
 Q [.....-u]t[.....]
 w [l]u-ú šá i[na]-^rši^r pu-ut-ha-[t]u-nu
 t *lu-ú šá ina ga-ši-šú p[u-.....]*
- 93 *lu-u šá ina šag-ga-aš-ti de-ka-tu-nu*
 a *lu-u šá ina šag-ga-aš-ti de-ka-tu-nu*
 D [..... d]e-ka-tu-nu
 w [..]-^rú^r š[á-g]a-^ráš^r-tu₄ de-^rka^r-tu-^rnu^r
 t (glossenkeil at end of line)
- 94 *lu-u šá AD u UM²²⁸ la ti-šá-a*
 a *lu-u šá AD u UM la ti-šá-a*
 D [..... l]a ti-šá-a
 w [.....] ^ru AMA^r la ti-šá-^ra^r
 t *lu-ú ^ršá AD [.....]*

- 90 Or you who have been killed with a mooring-pole,
 91 Or you who have been threshed with spikes,
 92 Or you who have been impaled on poles,
 93 Or you who have been killed in destruction,
 94 Or you who have no father and mother,

- 95 *lu-u šá ŠEŠ u NIN*²²⁹ *la ti-šá-a*
 a *lu-u šá ŠEŠ u NIN la ti-šá-a*
 C *lu-u šá ŠEŠ [.....]-a*
 w [..... NI]N *la ti-šá-a*
- 96 *lu-u šá IM.RI. A*²³⁰ *la ti-šá-a*
 a om.
 b [..]^rú šá I[M]
 C *lu-u šá IM.RI. A*^r [.....]-a
 w [.....] *la ti-šá-a*
 t ^rlu^r-[.....]
 T [..... *kí*]m-tú ni-su-tú sa^rla^r-tú [*l*] *la ti-šá-a*
- 97 *lu-u šá DUMU u DUMU.MÍ*²³¹ *la ti-šá-a*
 a *lu-u šá DUMU.MÍ la ti-šá-a*
 b [..]^rú^r šá DUMU [.....]
 C *lu-u šá DUMU u* [.....]-a
 w [.....] *la ti-šá-a*^r
- 98 *lu-u šá DUMU.NITA*²³² *na-aq me-e la ti-šá-a*
 a *lu-u šá DUMU.NITA na-aq me-e la ti-šá-a*
 b [..]^rú^r šá DUMU.NITA n[*a*-.....]
 C *lu-u*^r šá^r DUMU.NITA na-[.....]-^ra^r
 w [.....] *ti-š[á-]*
- 99 *lu-u šá ina TAB.BA-e*²³³ *šal-la-tu-nu*
 a *lu-u šá ina TAB.BA-e šal-la-tu-nu*
 b [.....]
 C [*l*]u-u šá ina TAB.[.....]
 w [.....]-tu-[..]

-
- 95 Or you who have no brother and sister,
 96 Or you who have no family, kith and kin,
 97 Or you who have no son and daughter,
 98 Or you who have no heir to libate water,
 99 Or you who sleep (in death) amid colleagues,
-

229 *aha u ahāta*

230 *kimta nisūta salāta*

231 *māra u māta*

232 *apla*

233 *tappē*

- 100 *li-is-suh-ku-nu-ši*^d *asal-lú-hi* DUMU.NITA *reš-tu-ú šá eri₄-du₁₀*
 a *li-is-suh-ku-nu-ši*^d *asal-lú-hi* DUMU.NITA *reš-tu-ú šá eri₄-du₁₀*
 b [l]i-is-suh-^rku^{gloss: gu}-nu-^rši^r [.....]
 C [l]i-is-suh-ku-nu-[.....]
 w [.....] DUMU.SAG e[ri₄-..]
- 101 *li-is-suh-ku-nu-ši*^d *asal-lú-hi* DUMU.NITA EN GAL-ⁱ234 *dé-a*
 a *li-is-suh-ku-nu-ši*^d *asal-lú-hi* DUMU.NITA EN GAL-ⁱ *dé-a*
 b [l]i-is-suh-ku-nu-ši [.....]
 C [..i]s-suh-ku-nu-[.....]
 w [.....NIT]A EN GAL x [.....]
 T [.....] ^da[sal-l]ú-hi [.....] ^rd^en-líl^r
- 102 *li-is-suh-ku-nu-ši*^d *asal-lú-hi* DUMU.NITA *na-ram*^{dé-a}
 a ^rl^r-is-suh-ku-nu-ši^d *asal-lú-hi* DUMU.NITA *na-ram*^{dé-a}
 b [l]i-[i]s-suh-ku-nu-ši^r ^dasal^r-l[ú-.....]
 C [li]-ni-ih-ku-nu-[.....]
 w [..... NIT]A *na-ram* -^rd^e-[a]
- 103 [l]i-is-suh-^rku^r-nu-ši^d *asal-lú-hi* ABGAL DINGIR.MEŠ GAL.MEŠ²³⁵
 a [l]i-is-suh-^rku^r-nu-ši^d ^rasal^r-lú-hi ABGAL DINGIR.MEŠ GAL.MEŠ
 b [l]i-is-suh-ku-nu-ši^d [asa]l-l[ú-.....]
 w [..... AB]GAL DINGIR.MEŠ GAL.MEŠ
- 104 [l]i-is-suh-ku-nu-ši^d *asal-lú-hi* ABGAL DINGIR.MEŠ u LÚ²³⁶
 a [l]i-is-suh-ku-nu-ši^d *asal-lú-hi* ABGAL DINGIR.MEŠ u LÚ
 b [..i]s-suh-ku-nu-ši^r ^d[.....]
 w [..... ABG]AL DINGIR.MEŠ u LÚ

- 100 may Asalluḫi, prime son of Eridu, extirpate you,
 101 may Asalluḫi, son of the great lord Ea, extirpate you,
 102 may Asalluḫi, beloved son of Ea, extirpate you,
 103 may Asalluḫi, sage of the great gods, extirpate you,
 104 may Asalluḫi, sage of gods and men, extirpate you,

234 *apil bēli rabī*^{dé-a}

235 *apkal ilani*^{mes} *rabūtī*^{mes}

236 *apkal ilani*^{mes} u *amēli*

- 105 *ú-tam-mi-ku-nu-ši* ^d*asal-lú-hi* EN AN-*e* u KI-*tí*²³⁷
 a [*ú-tam-mi-ku-nu-ši* ^d*asal-lú-hi* EN AN-*e* u KI-*tí*
 b (trace)
 C ^r*ú-tam-mi-ku-nu-ši* ^d*asal*^r-[*ú*.....]
 T *ú-tam-me*-[.....] EN A[N-.....]²³⁸
 w (traces)
- 106 [*ú-ta*]m-mi-[k]u-nu-*ši* ^d*asal-lú-hi* niš ^d*nin-urta* DUMU SAG.KAL²³⁹ *šá* ^d*en-líl*
 a [*ú-ta*]m-mi-[k]u-nu-*ši* ^d*asal-lú-hi* niš ^d*nin-urta* DUMU SAG.KAL *šá* ^d*en-líl*
 C KI.MIN ^d*asal-lú-hi* niš ^d*nin-u[rta*]
 v [..... SA]G.^r KAL *šá* ^d*en-líl*^r
 T KI.MIN ZI ^d*nin-u[rta*]
- 107 [*ú-ta*]m-mi-ku-nu-*ši* ^d*asal-lú-hi* niš ^dUD.BA.NU.ÍL.LA ^{gis}TUKUL *dan-nu* *šá* ^dMAŠ²⁴⁰
 a [*ú-ta*]m-mi-ku-nu-*ši* ^d*asal-lú-hi* niš ^dUD.BA.NU.ÍL.LA ^{gis}TUKUL *dan-nu* *šá* ^dMAŠ
 C KI.MIN ^d*asal-lú-hi* niš ^dUD.BA.NU.Í[L.....]
 P [..... ^dMA]Š
 v [.....Í]L.LA ^{gis}TUKUL *dan-nu* *šá* ^dMAŠ
 T KI.MIN ZI ^dUD.BA.N[U.....] ^{gis}TUKUL *dan-ni* *šá* [.....]
- 108 [*ú-ta*]m-mi-ku-nu-*ši* ^d*asal-lú-hi* niš ^d*hendur-sag-gá* mut-*taš-rab-bi-ṭu* *šá* re-*ba-a-tú*
 a [*ú-ta*]m-mi-ku-nu-*ši* ^d*asal-lú-hi* niš ^d*hendur-sag-gá* mut-*taš-rab-bi-ṭu* *šá* ma-*a-tú*²⁴¹
 b [.....] ^r*asal*^r-[*ú*.....]
 C KI.MIN ^d*asal-lú-hi* niš ^d*hendur-sag-gá* mut-*t[aš*.....]
 K [.....]-^r*a*^r-*ti*
 P [.....-*t*]i
 v [.....] mut-*taš-rab-bi-ṭu* *šá* re-*ba-a-tú*
 T KI.MIN ZI ^d*hendur-sag-gá* mu[*t*.....] re-*b[a*.....]
- 109 [*ú-ta*]m-mi-ku-nu-*ši* ^d*asal-lú-hi* niš ^d*šár-ur* ^d*šár-gaz* mu-*šam-qit a-a-bi* u lem-*nu-ti*
 a [.....]-*ga*[*z*.....]
 b²⁴² [.....-*š*]i ^d*asal-lú-hi* niš ^r*šár*^r-[.....]
 C KI.MIN [.....]-*ti*
 K [.....]-^r*qit a*^r-*a-bi* u lem-*nu-ti*
 P [.....]-*ti* (+ ruling)
 v [.....] ^d*šár-ur* u ^r*šár*^r[.....-*g*]az mu-*šam-qit a-a-bi* u lem-*nu-ti*
 T²⁴³ KI.MIN ZI ^d*šár-u*[*r*.....] mu-*šam-qit a*-[*a-bi*.....]

- 105 Asalluḫi, lord of heaven and earth, has exorcised you,
 106 Asalluḫi has exorcised you by Ninurta, foremost son of Enlil,
 107 Asalluḫi has exorcised you by Udbanu'illa, the great weapon of Ninurta,
 108 Asalluḫi has exorcised you by Hendursagga, who roams about in the land,
 109 Asalluḫi has exorcised you by Šar-ur and Šar-gaz, who ruin enemies and evil ones.

237 *šamê*^c u *eršetim*^{tim}

238 Ms. T adds a line here: KI.MIN ZI ^r*d*[.....]

239 *apli ašarēdi*

240 ^{gis}*kakki dan-nu šá* ^d*ninurta*

241 WGL notes on copy that *šá ma-a-tú* possible, although a variant reading

242 Ms. b adds a ruling here.

243 Ruling on Ms. T after this line.

- 110 *lid-din-ku-nu-ši* ^dmes-lam-ta-è-a i-na KÁ²⁴⁴ KUR.NU.GI₄.A
 b [.....-t]a-è-a i-na KUR.NU.GI₄.A
 C *lid-din-ku-nu-ši* ^dmes-lam-ta-è-^r[..... N]U.GI₄.A
 K [..... K]Á KUR.NU.GI₄.A
 P [.....G]I₄.A
 v [.....-t]a-è-a [...] KÁ KU[R ..].^rGI₄.A^r
 TT *lid-d*[in.....]
 T *lid-din-ku-nu-ši* [.....]
 x (trace)
- 111 *lip-qid-ku-nu-ši ana* IMIN ^{lú}NÉ.DU₈.MEŠ²⁴⁵ šá ^dereš-ki-gal
 b *lip-qid*.....] ^rdereš^r-ki-gal
 C *lip-qid-ku-nu-ši ana* IMIN ^{lú}NÉ.DU₈.MEŠ [.. ^dere]š-ki-gal
 K [.....] ^rd^rereš-ki-gal
 P [.....-gal]
 v [.....] ana IMIN ^{lú}NÉ.DU₈.MEŠ šá ^rd^rereš-k[i...]
 x [.....D]U₈.MEŠ šá [.....]
 TT *lip-qi*[d-ku-nu-ši [.....] šá [.....]
 T *lip-qid-ku-nu-ši* [.....]
- 112 *lid-din-ku-nu-ši ana* ^dnam-tar SUKKAL KI-ti šá KÁ²⁴⁶ ka-ma-a-ti ú-kal-lu
 b *lid-din*'-ku-nu-ši ana n[am-.....-m]a-a ú-kal-lu
 C KI.MIN ana ^dnam-tar SUKKAL KI-ti šá KÁ k[a-.....-t]i ú-kal-lu
 K [.....]-^ra^r-ti ú-kal-lu
 v [.....]-tar SUKKAL KI-ti DAGAL-ti [.. K]Á ka-ma-a-ti ^rú^r-kal-la
 x [.....] ^rd^rnam-tar [.....] KI-ti D[AGAL-.....]
- 113 *li-še-rib-ku-nu-ši* ABUL KI-ti GAL-ti²⁴⁷
 b *li-še-rib-ku-nu-ši* [.....]
 C *li-še-ri-bu-ku-nu-ši* AB[UL ..]-ti GAL-ti
 v [.....]-ši ABUL KI-ti DAGAL-t[i]
 x [.....-r]i-^rbu^r-ku-nu-ši ABUL KI-ti DAGAL-[..]
- 114 *ana* ŠU^{II} GAL₅.LÁ.MEŠ GAL.MEŠ²⁴⁸ li-m[a-a]l-li-ku-nu-ši
 b *ana* Š[U^{II} GA]L₅.LÁ.MEŠ GAL.MEŠ li-man-ni-ku-ši
 C *ana* ŠU^{II} GAL₅.LÁ.MEŠ GAL.MEŠ li-m[a-a]l-li-ku-nu-ši
 K [.....] x x x .^rMEŠ^r li- x x -li-ku-nu-ši
 v [an]a ŠU^{II} GAL₅.LÁ.MEŠ GAL.MEŠ

110 May Meslamta'e'a hand you over to the gate of the Land of no Return ,

111 May he commit you to the seven gatekeepers of Ereškigal,

112 May he hand you over to Namtar, vizier of the vast netherworld, who holds the Gate of the Bound,

113 May he cause you to pass through the gate of the vast Netherworld,

114 May he deliver you to the great devils,

244 *bāb*

245 *sebetti* ^{lú}at^{meš}

246 *sukkal eršetim*^{tim} *rapaštim*^{tim} šá *bāb*

247 *abul eršetim*^{tim} *rapaštim*^{tim}

248 *qāt*^{II} *gallē*^{meš} *rabūti*^{meš}

- 115 ^dNÉ.DU₈ NÉ.DU₈.GAL KI-ti KÁ²⁴⁹-ku-nu li-iš-bat
 b ^dN[É.....] KÁ-ku-nu li-iš-bat
 C ^dNÉ.DU₈ NÉ.DU₈.GAL KI-ti K[Á]-ku-nu li-iš-bat
 K [.....] KÁ-k[u.....]
 v ^rdNÉ.DU₈ ^rNÉ.DU₈.GA[L K]I-ti KÁ-ku-nu li-iš-bat
 x [...D]U₈ NÉ.DU₈.GAL KI-ti K[Á-.....]
- 116 *lid-din-ku-nu-ši ana* ^dnin-giš-zi-da gu-za-lá KI-ti²⁵⁰ ra-pa-áš-ti
 b *lid-din-ku-nu-ši ana* ^dn[in-.....]
 C *lid-din-ku-nu-ši ana* ^dnin-giš-zi-da gu-za-l[á K]I-ti ra-pa-áš-ti
 K [.....-g]iš-zi-da g[u-.....]
 v [...-d]in-^rku^r-nu-^rši^r [.....-g]iš-^rzi-da gu^r-[.....]-tì DAGAL-tì
 x [.....-n]u-^rši ana ^dnin-giš-zi-^rda^r [.....]
- 117 ^da-nun-na-ki DINGIR.MEŠ GAL.MEŠ²⁵¹ lik-mu-ku-nu-ši
 b ^da-nun-na-ki DINGIR.MEŠ GAL.MEŠ [.....]
 C ^da-nun-na-ki DINGIR.MEŠ GAL.MEŠ lik-[m]u-ku-nu-ši
 K [.....M]EŠ GAL.MEŠ [.....]
 R ^rd^r[.....]
 v ^da-nun-na-k[i DIN]GIR.MEŠ ^rGAL.MEŠ^r lik-[..]-ku-nu-ši
 x [.....] DINGIR.MEŠ GAL.MEŠ lik-^rmu-ku^r-[nu]-^rši^r
- 118 *ú-tam-me-ku-nu-ši gu-za-lá* GAL-a²⁵² ša ^dal-la-ti
 b *ú-tam-me-ku-nu-ši gu-za-lá* GAL-a ^rša^r ^d[al-...]
 C *ú-tam-me-ku-nu-ši gu-za-lá* GAL-a ša ^dal-la-t[i]
 K [..... g]u-za-lá GAL-a ša ^rd^r[.....-t]i
 R *ú-tam-me-k*[u-.....] ša ^da[l-.....]
 v *ú-tam-me-ku-nu-ši* [g]u-za-lá GAL-a š[á^da]l-la-^rtu₄^r
 x ^rú^r-[.....]
- 119 *lik-la-ku-nu-ši na-^ri-lu ša* KI-ti GAL-ti²⁵³
 b [.....] šá KI-ti DAGAL-tì
 C *lik-la-ku-nu-ši na-^ri-lu ša* KI-ti GAL-t[i]
 K [.....-š]i na-^ri-^rlu- x -tu₄ [.....-t]i
 R *lik-lu-ku-nu-ši* n[a-.....]
 v [l]ik-la-ku-nu-ši ina [n]a-^ri-ri šá K[I-.....]
 x [.....-š]i na-^ri-^rlu^r [.....]

- 115 May Nedu, chief gate-keeper of the Netherworld, shut the gate on you,
 116 May he hand you over to Ningišzida, chamberlain of the vast Netherworld,
 117 May the Anunnaki, the great gods, bind you,
 118 He has exorcised you by the great chamberlain of Allatu,
 119 May the stream of the great Netherworld hold you back,

249 eršetim^{tim} bāb

250 eršetim^{tim}

251 ilān^{mes} rabūt^{mes}

252 rabā^a

253 eršetim^{tim} rabīt^{tim}

- 120 *la tal-la-ka-ni la ta-as-sa-na-ah-hu-ra-ni la ta-tu-ra-ni* SU NENNI A NENNI²⁵⁴
 b *la tal-ka-a-ni* [.....] *la ta-tu-ra-a-ni* ^rSU NENNI ^r[.....]
 C [*.. ta*]l-la-ka-ni la ta-as-sa-na-ah-hu-ra-ni la ta-t[u-.....] S]U ^rNENNI²⁵⁵ [.....]
 K [.....-n]i la ta-as-sa-na-hu-r[a²⁵⁶.....]-tur-ra-ni²⁵⁷ NENNI A NENNI
 R *la tal-la-ka-n*[i] *ni la ta-tu-ra-ni ana* [.....]
 v [*l*]a tal-la-ka-*[..]* la tas-sa-na-a[h-.....] SU NENNI A NEN[NI]
 x [.....-k]a-a-ni ^rla^r t[a-.....]
- 121 *ú-tam-mi-ku-nu-ši* AN-e u KI-ti²⁵⁸ ^da-num an-tum ^den-líl ^dnin-líl
 b [.....] ^da-num an-tum ^den-líl ^dnin-^rlíl^r
 C [.....-t]i ^r^da-num an^r-t[um]
 K [.....-k]u-nu-ši AN-e u KI-ti ^da-[.....^de]n-líl ^dnin-líl
 R *ú-tam-me-ku-nu-ši* AN-^re^r [.....] ^dAN an-ta ^d[.....]
 v ^r^da-num an-tum ^rú^r-tam-^rmi-ku-nu-ši^r ^r^d[.....]
 x [.....-ši] AN-e u KI^r-t[i]
- 122 ^ddu-ri ^dda-rí ^dläh-mu ^dla-ha-mu ^den-gar ^dnin-gar-ra ^da-la-la ^dbe-li-li
 b ^d[u-.....] ^dla-ha-^rmu^r ^den-gar ^dnin-gar-ra ^dr a^r-la-la u [.....]
 K²⁵⁹ [^dläh-m]a ^dla-ha-mu ^den-gar ^dn[in-...] ^da-la-la ^dbe-li-li ^dd]u-ri ^dda-rí šá ^dasal-l[ú-hi]
 R (traces)
 t [...-r]i ^dd[a-.....] x [.....]
 v [.....] ^r^dläh-mu ^r^d[.....]
- 123 NÍG.NA²⁶⁰ *qut-rin šil-lu* UD.DA²⁶¹ *si-mi-tan li-la-a-ti kib-su*
 b NÍG.NA *qut-rin šil-lu* UD.DA *si-mi-tan li-la-a-t*[ú]
 I [.....-t]a ^rkib-sa-ta^r
 K [..... a-d]a-an-nam u li-la-a-ti-t]a kib-sa-ta
 t [.....-r]in-nu ^{gi}[š]
 T ^rNÍG^r.NA *qut-rin-na* GISSU u UD.DA *ši-me-tan u li-la-a-ti šub-tú kib-sa*
- 124 *ta-lu-ka man-za-za* GIŠ.HUR.MEŠ ^dIDIM²⁶² u ^dasal-lú-hi ^dtùm-ma-tu-nu
 b *ta-lu-ka man-za-za* GIŠ.HUR.MEŠ ^dIDIM u ^dasal-lú-hi ^dtùm-ma-[.....]
 I t[a-.....] ^r^dasal-lú-hi ^dtùm-[.....]
 K *ta-lu-ka man-za-zi* [..... ME]Š ^dé-a u ^dasal-lú-h[i.....-m]a-tu-nu
 t [...-l]u-ku man-[..... ME]Š [.....]
 T *ta-lu-ku man-za-za ú-šú-ra-at* ^dé-a u ^dasal-lú-hi ^dtùm-ma-tu-nu

- 120 Do not come, do not ever seek, do not return <to> the body of so-and-so, son of so-and-so,
 121 He has exorcised you by heaven and earth, by Anu, Antu; Enlil, Ninlil,
 122 Dūri, Dāri; Laḥmu, Laḥamu; Engur, Ningarra; Alāla; Bēlili,
 123 censer, incense, shadow, daylight, evening, night, walk, seat,
 124 path, standing place, the regulation of Ea and Asalluḫi: you are exorcised,

254 *zumur annanna mār(a) annanna*

255 WGL collation

256 The last three signs are added by WGL to his published copy in AfO 19 pl. xxvii.

257 collated WGL

258 *šamē^e u eršetim^{tim}*

259 line order differs

260 *niknakka*

261 *šetū*

262 *ušurāti^{mes} ^dea*

- 125 [n]a-as-ha-tu-nu ʕar-da-tu-nu uk-ku-šá-tu-nu dup-pu-ra-tu-nu
 b [n]a-as-ha-tu-nu ʕar-da-tu-nu uk-ku-šá-tu-nu dup-pu-ra-tu-nu
 I [.....]-tu-nu uk-ku-šá-tu-nu dup-[.....]
 K [.....] ʕar-da-tu-nu uk-ku-šá-tu-nu dup-pu-ra-tu-nu
 t [n]a-as-ha-tu-nu [.....-t]u-nu uk-ku-šá-tu-nu [.....]-tu-nu
 T at-tu-nu na-as-ha-tu-nu [...-d]a-tu-nu : uk-ku-šá-tu-nu [du]p-pu-ra-tu-nu
- 126 niš AN-e u KI-ti tùm-ma-tu-nu HUL.DÚB
 b [.....]-e u KI-ti tùm-ma-tu-nu HUL.DÚB
 I [.....] KI-ti tùm-ma-tu-nu [.....]
 t niš AN-e u KI-ti [.....-t]u-nu HUL.[...]
 T [ni-i]š AN-e u KI-ti tùm-ma-tu-nu [...D]ÚB
 jj [.....] HUL.D[ÚB]
- 127 zi an.na hé.pà zi ki.a hé.pà eme hul.gál bar.šè hé.em.ta.gub
 b ʕzi an.na[] hé.pà zi ki.a hé.[pàh]ul.gál bar.šè hé.em.ta.gub
 I [..]an.na hé.pà zi [.....] bar.šè h[é.....]
 K [... .n]a hé.pà zi hé.pà [.....gál] bar.šè [..e]m.ta.gub
 t [.....p]à zi ki.a hé.pà [...hu]l.gál bar.[. h]é.em.t[a].gub
 T zi an.na hé.pà [..... b]ar.šè hé.em.ta.gub
 jj [.....h]ul.gál bar.š[è.....]
-
- 128 [udu]g hul edin.na dagal.la ara, bí.in.gi.ʕdèʕ amaš.šè bí.in.hul
 b [udu]g hul edin.na dagal.la ara, bí.in.gi.ʕdèʕ amaš.šè bí.in.hul
 jj [..... hu]l edin.na ì.dagal.la a[ra,.....]

- 125 uprooted, expelled, driven away, kept at a distance,
 126 by heaven and earth, you are exorcised by the whip.
 127 Be exorcised by heaven, be exorcised by earth. May the evil tongue stay away.
 128 (Catchline of Tablet 12)

colophon Ms. b plate 32 bottom + pl. 33

[udu]ḡ hul edin.na dagal.la ara₉ bí.in.gi.ʳdèʳ amaš.šè bí.in.hul (= UH 12)

IM [.....] x *tab-ni-ŠEŠ* A šá^d *marduk-EN-šú-nu* A šá
 [.....] ^d*mard*uk-DIN-su-e A-šú *pa-lih* [E]N u GAŠAN-*ía mam-ma*
 [.....] x *ú-hi²-iṭ* UZU-šú *ana* x x -šú *lid-din*
 [.....] ⁱⁱⁱKÁR UD.26 MU 70 + 4² ^m*si-hu-ku* LUGAL

colophon K 9400 (Ms. I) traces

colophon K 14713 (pl. 68 bot.):

[udug h]ul a.lá hul gedim hul gal₅.l[á hul].....

(colophon scribal name) ^{dʳ}ŠEŠ x .ME A ^dŠEŠ^ʳ.[.....

colophon BM 46421 + 46429 (Section II) (= Ms. t):

[GIM SUM]UN-šú *ba-ár* [r u *up-p*]u-uš I[M.GÍD.DA ^m*ta-n*]it-tu₄^{-d}en

[DUMU ^m]EN.AD.[ÛRU²⁶³ DUMU ^mšá-na-š]i-šú E^k[i i]^uGUD

[UD x .KAM] x [MU x .KAM ^m*a-li*]k-sa-an-d[a]r LUGAL KUR

colophon BM45377+ (Section I) (= Ms. n):

GIM SUMUN-šú *ba-ár* u *up-pu-uš* [IM.GÍD.DA ^m*ta*]-nit-tu₄^{-d}E[N DUMU]

^m*Bēl-aba-ušri*(EN.AD.ÛRU) ^ʳE^{ki}^ʳ ⁱⁱⁱGUD UD 10[+x].KAM [M]U.3.K[AM]

ana tu-ub [UZU-šú] IGI.LÁ ME[?] [.....

colophon Ms. jj BM 37866

[..... GIM *la-bi-r*]i-šú SAR-*ma* x [.....

[.....] x KAL.ŠEŠ A-šú^m x [.....

Additional Notes to Marduk's Address to the Demons (UH 11)

W. G. Lambert's extensive *Nachlass* contains copies, a transliteration (with an *apparatus criticus* but no *Partitur*), and a translation of the text of Marduk's Address to the Demons, painstakingly assembled over many years, although no explanatory notes to this important text have been found among his papers. However, several ancient commentaries to Marduk's Address were copied by Lambert and these are reproduced here below. Since WGL left no translations of the commentaries, they have been translated below by the present author.

Ms. V Rylands Library (JRL 1053)

1. *ana-ku* ^a*asal-lú-hi šá ina ra-ma-ni-šú DÙ-u* ^r*ana-k[u]* (= l. 47)
ma-a ina UGU ú-lu-lu an-šár qa-b[ī]
ana-ku ^a*asal-lú-hi šá a-[š]ar šil-la-te la i-qab-bu-u* ^r*ana-[ku]* (= l. 45)
ina ŠĀ UZU.ME šá ^a*MES* (= *marduk*) *DÙ-šú* (= *ippušu*) *UM.ME.A la* ^r*ī-šal-liṭ*
5. *la i-tak-kip ma-a* ^a*marduk ka-mu-u AD.MEŠ-šú* (*abbēšu*) *ŠEŠ.MEŠ-š[ú]* (*ahhēšu*)
ina lib-bi én dup-pir lem-nu
[ana]-ku bi-rim-šú ana ki-iṣ [L]Ú.IŠIB GAL
lit-te- x x x i-ra-bu ana x
ina a-ki-tu ^r*ina* ^r*x x SAL* ^r*SU* ^r*qa-bī*
- 10 *ina lib-bi ÉN UŠ* ₆ *HUL.GĀL*

a-na é ina e-re-bi-ia ^a*šamaš ina IGI-ia* ^a*sîn ina* ^r*EGIR-ia*
ma-a šum-ma x an-na-na pa-ni-ia : si-pa-nu
ma-a ^a*utu ina IGI-ia* ^a*sîn ina ár-ki-ia*
^r*adad* *ina im-ni-ia* ^a*MAŠ ina GÛB-ia*

- 15 *ina KA-ia ha- x [..]*
ina ŠĀ ÉN pu-ṭur *[em-nu]*

x x ti ana ^r*KI.SIKIL* ^r*u* ^r*SAG* ^r[.....]

- 1 I am Asalluhi, who was created by his own decree, am I:
this means: he is called Anšar in advance of Ulūlu.
I am Asalluhi, who does not speak in the place of blasphemy, am I:
Amidst the omens which Mes (= Marduk) has made, the 'professor' has no control.
- 5 He cannot impress (wedges on the tablet). This means: Marduk 'binds' its (the tablet's) 'forefathers' and 'brothers'.
According to the incantation, *duppir lemnu*.

I am his seal impression. To the cella of the high priest

.....

in the Akitu, in the

- 10 According to the incantation, *ušhulgal*.

When I enter into the house, Šamaš is in front of me and Sîn is behind me (= UH),

this means if ... someone before me: (entrances?)

this means Šamaš in front of me and Sîn behind me,

Adad to my right and Ninurta to my left,

- 15 in my mouth

According to the incantation *puṭur lemnu*.

..... for a maiden or head of [.....]

The unusual remark in ll. 4-5 appears to reflect on scholarly practice, that even the *ummānu*'s commentary cannot change the base text or its Vorlage (i.e. 'forefathers'); our interpretation of *ittakip* 'impress (wedges)' is based on the expression *tikip santakki* (CAD T 404). Note that l. 16 (*ina ŠĀ ÉN pu-ṭur* *[em-nu]*) also occurs in another UH commentary (VAT 8286 = LKA 82), which comments on UH 3: 110; this line, also happens to be the incipit of UH 2. The reason for citing the incipit of UH 2 in the present context is clear, since both UH 2 and 11 feature Marduk as the primary saviour from demons and illness, with Marduk's role superceding that of Ea in other – more conventional – UH incantations.

Two additional commentaries to Marduk's Address copied and transliterated by W. G. Lambert have been published by the present author (Geller 2014: 60-68), but for convenience the text of these commentaries is reproduced here as well:

LA Comm. Assur Ass. Photo 4130 : Ass. 13955/gt, cf. A 195.

- 1 (24) *ana-ku* ^dasal-lú-hi šá pu-luh-tú ez-ze-tú hi-it-lu-pu šu-^rtu^r-ru nam-ri-ir
 MU EN šá TA ⁱⁱBÁRA EN ⁱⁱⁱKIN Ú.MEŠ *ik-tan-šu-ma*
^den-líl-ú-ta DÛ-šú ^den-líl ^dmar-duk ina muh-hi-ma qa-b[í]
- 2 (73) KI.MIN ^den-líl DINGIR.MEŠ a-ši-ir kib-ra-te ina ^rmuh^r-hi-ma qa-b[í]
- 3 (25) KI.MIN šá ina é-u₆-nir ib-ba-nu-u ma-lu-u hur-ba-šú
 é-u₆-nir ziq-qur-rat NIBRU^{ki}
- 4 (27) KI.MIN šá AN-e ru-qu-te me-la-šú-nu i-hi-ṭu
 20 MA.NA KI.LÁ 3 me lim 16 lim DANNA TA ^rMURUB-at^r AN-e a-di i-[rat KI-tí^r]
- 5 (28) KI.MIN šá hu-bur pal-ka-ti šu-pul-šá i-dí
 40 MA.NA KI.LÁ ^r3^r me lim 32 lim DANNA TA ^rMURUB^r-at AN-e a-^rdí^r i-[rat asurrakí^r]
 33^r MA.NA m[e] 1 lim 44 lim DANNA ku-šu-re-e AN-e
 18^r DANNA mu-bu-u [...] šá AN-e
 ina ^rlīb-bí^r x x x KI.LÁ x AN-^re^r
- 6 (35) [KI.MIN] ^re^r-ṭir ^rka-me-e^r ša-bit ŠUⁱⁱ na-as-k[u]
 [k]a-mu-ú gar-ba-nu
- 7 (45) [KI.MIN] a-šar šil-la-te la i-qab-bu-u a-na-ku
 [M]U EN šá ina á-ki-it ina qa-bal tam-ti áš-bu
 [š]á-niš šá ina É.ÉR LÚ ina qab-ri-šú la i-kar-ra-bu
 šal-šiš MU DUMU.MEŠ KÁ.DINGIR.RA^{ki}
 šá ina ^{mul}SAG.ME.GAR la i-tam-m[u]-u
- 8 (47) KI.MIN šá ina ṭè-me-šú ib-ba-nu-u a-na-ku
 DUSU ^ršá i-na ⁱⁱⁱŠU^r UD.13.KAM ina IGI EN GAR-nu
 šá-niš ma-a ina UGU ú-lu-lu an-šár qa-bi
 šá KA um-ma-ni MIN-e ma-a ^dné-bi-ru: ^dMES šá ana ra-ma-ni-šú DÛ-u
^dné-bi₇(KU)-rú^{ra}: šá-a: RA: i-na: UMUŠ: ṭè-e-mu: DÛ: ba-nu-u:
 NÍ: ra-ma-nu: ^dné-bi-ru: ^dné-bi₇-rú
- 9 (49) [KI.M]IN DINGIR el-lu a-šib me-lam-me a-na-ku
 [M]E: AN-e: LAM: er-še-tú: a-šib AN-e KI-tí ki qa-bu-u
 šá mu-kal-lim-te šu-u
- 10 (50) [KI.MI]N šá ina É.UG₇-ga ik-ka-ri-bu ana-ku: šá ina É LÚ ki-ma IZI.GAR š[u-u]
 i-kar-ra-bu ^rma-a^r la ana LÚ šú-u i-kar-rab ma-a [.....]
 x x x -ma te-du-u ^de[n]
 rev.
- 11 (61) [ana-k]u ^dasal-lú-hi šá nam-ri-ir lit-bu-šú ma-lu-u pul-h[a-a-tí]
 MU EN šá TA ⁱⁱⁱZÍZ EN ⁱⁱⁱŠE mé-e-qa šal-t[í]
^dlāh-mu il-lab-bi-šú ^da-nu-ta^r (text: um) DÛ-šú
 šá-niš MU ^{io}MAŠ.MAŠ šá ^{es}ÁB.SAG SA₅ GAR-nu iq-t[a-bí]
- 12 (62) KI.MIN a-pir a-ge-e šá me-lam-^rmu^r-šú ra-šub-ba-tú za-^rna
 šá ina É šip-pu ^{io}MAŠ.MAŠ ^{es}ÁB.SAG SA₅ GAR-nu iq-t[a-bí]
- 13 (67) KI.MIN šá ú-me-šam-ma UGU UN.MEŠ i-hi-r[u]
 ma-a a-na IZI.GAR i-qab-bi
- 14 (68) KI.MIN šá šá-ru-ru-šú ú-nam-ma-ru KUR.KUR.MEŠ
 MU šu-lum šá līb-bi ^dUTU ^dMES iq-ta-bi
- 15 (71) KI.MIN ^{stis}TUKUL-šú a-bu-bu ez-zu: ^dmuš-te-šir-hab-lim ^{stis}TUKUL (= kakkī) ^dšā-zu
- 16 (80) KI.MIN šá ki-ma ^dUTU-ši i-bar-ru-u KUR.KUR.MEŠ: ^dUTU ^dŠÚ šá de-e-ni
 šá-niš: UD: ^dšá-maš: MUL^r (text: NAB): ^dUTU: ^dšul-pa-è-a
- 17 (82) ^rKI.MIN^r šá ina ÍD ub-ba-bu ke-e-nu u rag-gu: MU hur-sa-an iq-ta-bi
- 18 (86) [KI.MIN] ha-iṭ lāl-gar ba-ši-mu giš-hur-ri
 [M]U iṣ-šur-tú šá ina ^rmuh-hi ^dUTU^r iq-ta-bi
 [...] x [...] x x [...] x x i[q-ta-bí]
 [.....] x x ^dmarduk šá x [.....]
- 19 (109) a-^rna ^dNÀ^r SUKKAL-šú a-ma-ta i-za-kar: ir-ta- x [.....]
- 20 (122) lu-u li-lu-u šá ha-as-sí[r-ra-a-te tat-ta-nab-lak-ka-tú]
 ha-as-sír-ra-a-te: li-[lu-u]
- 21 (ii 4) lu-u pi-it-qà-a-te ta-at-ta-[n]a-bal-ka-ta ana ti- x [...
 pi-ti-iq-t[ú: ...] x x šá-niš KUR mu- [...]

- 22 (ii 45) *lu-u šá ina IGI LÚ GIG ki-^rma UR⁷.KI ta-at-ta-na-ad-ma-m[a]*
 UR.KI UR.GIR₇-ur-ši ga-ri-du šá ÍD
- 23 (ii 59) *lu-ú šá ina ^rIGI⁷ LÚ GIG ki-ma ku-za-zi ta-at-ta-nap-r[i-šú]*
k[u-z]a-zu: pi-lak ^d15
- 24) [*ina lib-b*]i ÉN dup-pir lem-nu

- 25) [*... u*]š-šab ana ka-ra-ši EGIR-šú iš-šaṭ-ṭ[ar]
 [ana I]GI.LÁ-šú ^mki-šir-^dnà šá ^drNÀ⁷ NIR(*tuklat*)-su
 [dum]u ^mdutu.dù maš.maš é.an.[šár]

Translation:

- 1) I am Asalluḫi, who is girded with fierce awe, superlative in splendour:
 referring to the lord to whom plants prostrate themselves between (the months) Nisannu and Ululu, as he practices divine rule, Marduk is said to be in place of Enlil.
- 2) Ditto, Enlil of the gods, who looks after the world regions:
 he (Marduk) is said to be in place (of Enlil).
- 3) Ditto, who was created in E-unir, is full of terror:
 the Eunir-temple is the Nippur ziggurat.
- 4) [Ditto], who surveys the height of the distant heavens:
 20 mina weight, 316,000 miles from the middle of the heavens to the [terrestrial horizon].
- 5) Ditto, I know the depth of the vast Ḫubur-river:
 40 mina is the weight, 332,000 miles from the middle of the heavens to the edge [of the depths].
 33 mina (is the weight), 144,000 miles is the *circumference* of the heavens.
 16 miles is the thickness [.....] of the heavens,
 in the middle weight .. of the heavens.
- 6) [Ditto], who saves the defeated, takes the hand of the fallen:
 'defeated' (is a) leper.
- 7) [Ditto], who does not speak in the place of blasphemy, am I:
 referring to the lord who is seated in the middle of the 'sea' during the Akitu.
 Alternative: the one in the 'house of mourning' – the man in his tomb – cannot pray.
 Third alternative: referring to the citizens of Babylon who do not take an oath under Jupiter.
- 8) Ditto, who was created by his own decree, am I:
 a (ritual) basket in the 13th day of the month *Tammuz* is placed in front of the lord. Alternative: this means he is called Anšar in advance of Ulūlu, according to a second expert; this means Nebiru = Marduk (Mes), who was born by himself. Nebiru: suffix ra = 'in', umuš (KU) = mind; dù(/rú) = be born, ní = by oneself: Nebiru = Nebiru (= 'born by one's own decree').
- 9) Ditto, the holy god, who sits in radiance, am I:
 Me = heaven, lam = earth, thus called, 'dweller in heaven (and) earth',
 which is a *mukallimtu*-comment.
- 10) Ditto, who is blessed in the Eugga, am I: the one who was blessed in a person's house like a lamp,
 this does not mean he himself greets a man, it means [.....] you know
- 11) I am Asalluḫi, who is clothed with splendour, filled with terror:
 referring to the lord who from the month of Šebaṭ to the month of Adar ... quarrels,
 He is a dressed-up Lahmu, he practices the highest rank (of Anu),
 alternatively, referring to the exorcist who is said to be furnished with a red strap.
- 12) Ditto, wearing a tiara, whose radiance is adorned with awe:
 which is said to be the exorcist furnished with a red strap in a ... chamber.
- 13) Ditto, who daily picks on what the people say:
 i.e. one speaks to a lamp.
- 14) Ditto, whose rays light up the lands:
 referring to the black spots in the sun (which) is called Mes (= Marduk).
- 15) Ditto, whose weapon is a fierce flood: 'Muštešir-hablim' is the weapon of Šazu (= Marduk)
- 16) Ditto, who, like the sun, looks over the lands: Utu is Šu (= Marduk) of judgement.
 Alternatively: 'day' [ud] = Šamaš [utu]; the star = Utu (Šamaš) = Šulpa'ea.
- 17) Ditto, who purges the righteous and the wicked in the river: referring to what is called 'river ordeal'.
- 18) Ditto, who surveys the subterranean ocean, forms (its) regulations:
 referring to what is called a (female) bird-(symbol) which is (placed) on top of Šamaš. It is said to be,
 Marduk who
- 19) Ditto, to Nabû, his vizier, he addressed a word: ...
- 20) or the Lil-demon who [constantly walks around] the grasses:
 grass: L[il-demon]

- 21) Or who constantly clamber over mud walls to
mud wall: [.....], alternatively,
- 22) Or who constantly moan like a badger before an invalid:
badger (Sum.) = badger (Akk.), river beaver.
- 23) Or who always fly like a wasp(?) before an invalid:
wasp = Ištar's spindle.
- 24) According to the incantation *Duppīr Lemnu*.

(colophon)

..... (= catchline), after which it is written,
for the lecture of Kišir-Nabû, whose trust is in Nabû,
son of Šamaš-ibni, exorcist of the Assur-temple.

Note the unusual statement in l. 8, *ša pi ummāni šanê*, lit. 'of the mouth of a second authority', which appears to be another reflection on commentary practice in the academy. Furthermore, the remark in l. 11 that the exorcist is to be furnished with a 'red strap' (⁶⁵áb.sag sa₃) is an allusion to the *nahlaptu santu* (red scarf) which the exorcist wore in UH 8: 35, further illustrating the point that the exorcist was acting as if being Marduk. For a different translation of l. 8, see Frahm 2011: 356.

BM 47529+47685 (81–11–3, 234+390)

- 1 (l 60) [GE U-hi UR.SAG DINGIR.MEŠ *mu-ma-'ir an-dúru-na: šubat'*] *an-zu-ú šá ina ŠÁR.ŠÁR*^[K]
[a]-du x [.....] x u ⁿ*nin-giš-zi-da* : x [.....]
- 2 (l 61) [GE U-hi š]á *nam-ri-r[i lit-bu-šu ma-lu-ú pu]l-ha-a-ti*
lu-ba-ri šá x [.....] x *lu-ú* UR.MAH
- 3 (l 62) GE U-hi a-pir AGA š[á me-lam-mu-šú ra]-šub-bat za-a-nu
šu-ku-us ^{ga}da[*a-kil-ti šá NA₄ pi-i i-š-ši*] : *ši-ir-mu ina ŠÁ* ^mAB.SÍN
šá me-lam-mu-šú pi x [.....] x x *šab-ba-[a' NU?]* SAR-ár
- 4 (l 63) GE U-hi ha-tin a-bi-ri-^r m[*u-še-zib en-ši*] : d[*un-na-mu-u : en-šú : dun-na-mu-u : ú-la-la*
^mullZAB SI ^múGÍR.TAB : [.....].MEŠ-šú *ana* ^ríl'-*me-šú x ni-ši i-na* IGI NU.GIG.ME
ina ŠÁ GÍR.TAB IGI.MEŠ *šú-nu* x [.... *ina m*]a-har AGA šá ^dši-da-da NU.IGI.MEŠ
lib-bu-ú ¹⁵.MEŠ [SA]G.DU-šú-nu TAR MÚL MU *gab-bi* KI ^múGÍR.TAB
- 5 (l 64) GE U-hi mu-up-pir ÍD.MEŠ m[*u-k*]in na-pi-šú-tú KUR : ÍD.ME KI ^múGÍR.TAB
tam-ti na-pi-šú-tú ma-a-tú šá DUG₄-u : ^dbe-let-da-ád-me
- 6 (l 65) GE U-hi ¹⁶HAL EŠ.BAR pa-ri-is hal-hal-la : KI ^múPA.BIL.SAG
¹⁶HAL u ¹⁶šá-'i-lu : hal-hal-la : HAL: bi-ri HAL: pi-riš-tú
- 7 (l 66) GE U-hi pe-tu-ú sat-tak-ku mu-hal-líq še-nu u rag-gu : SUHUR.MAŠ *ina qí-bit-su ina-a-ṭ-ṭal dù*
šu-pul me-e mu-ú-tú [: š]u-pul šá AN-e šú-nu : 'É' ⁿi-šir-tú šá ^dšal-bat-a-nu
MUL šar-hu šar-[rip-ṭ]u-šú : BÛR : ší-la ' : BÛR : šu-pul : BÛR : ^dšal-ba-ta-nu
- 8 (l 67) 'GE' U-hi šá u₄-šam-mu p[*i-i ni-š*]i *i-hi-ṭu* : ^mú x x ' : ^dIDIM : ^da-la-la : ^dIDIM
^da-la-la [ina pi-ī] *ni-ši li-in-na-bi* : ^dIDIM šá *ina pi-i ni-ši šak-nu*
- 9 (l 68) [G]E U-hi šá šá-ru-^ru-šú *ú-na*[m-ma-ru KUR].KUR.MEŠ : KI ^múKUN.MEŠ ^{iti}še UD.20.KAM
šá ni-ši SUK.MEŠ-ší-na *ana* ^dUTU [GAR-ma ma-aq]-qí-tú šá UD.20.KAM šá ^{iti}še šá *ni-ši* IGI.MEŠ-ší-na
i-qa-a ÉN ^dUTU UD.20.[KAM U₄-ka na]m-ri GURUN pi-i i-š-ši : šá-niš *ana* UGU
šá-ru-ru šá ^dUTU DUG₄-^rú
- 10 (l 69) GE U-hi bir-bir-ru-šú ub-[ba-tú BÂD NA₄] : *ana* UGU ^múHUN.GÁ 5 UŠ EGIR GIŠ-šú
šá ^múLÚ.HUN.G[Á] x šá ^d30 ^dUTU *ana* UGU KUR-du ul-tu ^dUTU
ina ^gisgú-h[a-.....] *ina* IGI ^dUTU GUB BÂD NA₄ : AGA ^d30
it-ti ni-[..... D]U-na : a-di ^d30 ub-ba-tú BÂD NA₄
ana UGU AGA [.....] x : ^dUTU *ana* KI NA₄ šá ^d30 ^{na}A.SAG : SÂG
LÚ.HUN.GÁ : X [.....^mú]!KUŠU Á.SÂG šá-niš *ana* UGU *zi-mi šá* ^dUTU šá KUR-ú šá NA₄ pi-i i-š-ši
- 11 (l 70) GE U-hi er-šú it-pe-šú šá š[*u-tu-ru ha-si-sa*] : šá MUL_x.MUL_x.MUL_x.MUL_x ^dIDIM *ha-si-si* : ^dIDIM
- 12 (l 71) GE U-hi šá ^gisTUKUL-šú a-bu-b[*u ez-zu*] : ^mú[ZU]BI kak-ku šá ŠU² ^dmarduk gam-lu
šag-gi-šú : qab-[lu š]g-ga-šú ^rMUŠ³ *im-tú : mu-bal-li-ṭu*
bi-iš-šú : ni- x [.....] *ina lib-bi* MU šá ^dmarduk qa-bi
- 13 (l 72) [GE] 'U-hi' šá *ina di-pa-ri-šú i-qa-m[u-ú a-a-b]i u lem-nu* : ^dGIRRA nu-ú-ri šá IGI
^den-me-šár-ra
- 14 (l 73) [GE U-hi ^den-líl DINGIR]IR.MEŠ a-ši-ir [kib-rat : KI(?)] ^múGÍŠ.GIGIR ^den-me-šár-ra : ^den-líl
- 15 (l 74) [GE U-hi re-'ú kiš-šat nī]-ší ṣ[*u-lul kal da-ā*]d-me : ^mú[SIPA.ZI.AN.NA re-'um
[.....] ^dī-lī-ab-rat : DINGIR.MEŠ ab-ra-a-ti
- 16 [.....^m] ^dšÁ.ZU(Marduk)-per-'u-uš-ru A ^mE-ṭ[*i-ru*]

10 (traces)

Remarks of BL (= Benno Landsberger):

This tablet is a rare example of Kuyunjik textual editing in process. In editing all lines must be numbered and the NU lines too. It surely reflects the arrival of a new source for Marduk's Address for which they already had a complete text and commentaries. Because it was of such high interest care was taken to note any new textual contribution. It is the closest document ever found to our *Partitur* procedure and is highly important. Blank space as in line 1 means 'no variant.' An unanswered question is the short lines at the left hand edge and their explanation must come from similar usage on other tablets while harmonizing with the evidence of the other notes already discussed.

col. ii (= ll. 110 – 111)

- 1 *lid-d[in-ku-nu-ši^dmes-lam-ta-è-a i-na* KÁ KUR.NU.GI₄.A]
 2 DIŠ x [.....]
 x [.....] (comment to line above?)
 3 *lip-qi[d-ku-nu-ši ana* IMIN¹⁶ NÉ.DU₈.MEŠ šá^dereš-ki-gal]
 šá [.....]
 [.....]
 4 x [.....]
 (break)
 5' [.....] x
 6'

Ms. T = K 9478 Obv.

- 1' (ll 40) [KI.MIN ta-at-ta-n]a-ši-ma-ma
 2' (ll 68) [lu-ú šá ina AN.ÚSAN URU ta-aš]-ša-nun-du
 3' (ll 74) [.....]-hi-ta?
 11' (ll 82) [lu-u šá ina qi-šá]^r a^r-ti DU.DU-ka
 12' [.....-]e-e
 13' [.....] x di-na-a-ti UR.SAG
 14' (ll 96) [lu-u šá ki]m-tú ni-su-tú sa^rla^r-tu [l]a ti-šá-a
 15' (ll 101) [.....] ^da[sal-l]ú-hi [.....] ^ren-líl^r
 16' (traces)

K 9478 rev. only

col. i (ll 105 – 111)

- 1 *ú-tam-me-[ku-nu-ši^dasal-lú-hi]* EN A[N-e u KI-ti]
 2 KI.MIN ZI x [.....]
 3 KI.MIN ZI ^dnin-u[rta DUMU SAG.KAL šá^den-líl]
 4 KI.MIN ZI ^dUD.BA.N[U.ÍL.LA ⁸¹⁵TUKUL dan-ni š[á^dMAŠ]
 5 KI.MIN ZI ^dhendur.sag.gá mu[t-taš-rab-bi-ṭu šá] re-b[a-a-tú]
 6 KI.MIN ZI ^dšár-u[r₄ ^dšár-gaz] mu-šam-qi^t a-[a-bi u lem-nu-ti]

- 7 *lid-din-ku-nu-ši* [.....]
 xx [.....]
 8 *lip-qi^d-ku-nu-ši* [.....]
 x [.....]

col. ii (= ll 123 – 127)

- 1 ^rNÍG^r.NA *qut-rin-na* GISSU u UD.DA
 ší-me-tan u li-la-a-ti
 2 *šub-tú kib-sa ta-lu-ku man-za-za*
 ú-šú-ra-at ^dé-a
 u ^dasal-lú-hi *tùm-ma-tu-nu*
 3 *at-tu-nu na-as-ha-tu-nu*
 [tar-d]a-tu-nu : uk-ku-šá-tu-nu
 [dú]p-pu-ra-tu-nu
 4 [ni-í]š AN-e u KI-ti *tùm-ma-tu-nu*
 [HUL.DÚB ZI AN.NA HÉ.PÀ
 [ZI KI.A HÉ.PÀ EME HUL.GÁL B]AR.ŠÈ HÉ.EM.TA.GUB

[KA.INIM.MA UDUG].^rHUL^r.A.KAM

Udug-hul Tablet 12

* = copied MJG

- *a = NBC 1307 (previous publication: BIN 2 22); ll. 1 – 28; 36 – 69; 96 – 125,
135 – 145; 150 – 171 + colophon pl. 84-90, 143-144
- (B) = K 7664 + 9302 = Bīt mēseri; ll. 159 – 167
- D = K 4871 (copy CT 16 35-36) + 4625 (AAA 22, pl. 14); ll. 18 – 28; 81 – 105; 127 – 145; 150 – 158
- E = K 5005 (copy CT 16 35); ll. 97 – 103
- (F) = K 13506 + 13570 = Bīt mēseri; ll. 154 – 157
- g = K 5338 (copy BA 10/1 No. 37)
- (H) = K 8008 (copy AMT 6, 2: 8) = Bīt mēseri; ll. 154 – 162
- l = K 3054 (CT 16 38) + *9398; ll. 112 – 122; 162 – 171 + colophon pl. 93
- *j = BM 33889; (extract; 1st extract = UH 13-15: 134-138, Ms. l); 2nd extract UH 12: 61-62 pl. 110
- k = VAT 2078 (SBH 79 p. 126, not VAT 1831 as published); ll. 29 – 35; 128 – 131 pl. 142
- l = VAT Th 1948 (SBH 81); ll. 128 – 131 pl. 142
- (M) = VAT 8228 [KAR 298 = Bīt mēseri]; ll. 125 – 131)²⁶⁵
- n = MMA 86.11.367 + 486; (previous publication: Spar and Lambert 2005: No. 26, Tablet B and D, p. 141; 144-147; pl. 42-43);
ll. 85 – 95, 107 – 117; 138 – 149; 155; 171
- o = MMA 86.11.537; (previous publication: Spar and Lambert 2005: pl. 42-44)²⁶⁶; ll. 137 – 141
- p = MMA 86.11.366 + 542; (previous publication: Spar and Lambert 2005: No. 26 (Tablet A), p. 142-144; pl. 40-41);
ll. 12 – 36; 39 – 47; 73 – 84
- q = MMA 86.11.379b + 534; perhaps belongs to n; (previous publication: Spar and Lambert 2005: Tablet No. 28,
p. 142, 146, pl. 44); ll. 121 – 124
- *r = BM 47903 (court. I. L. Finkel); ll. 8 – 15; 155 – 169 pl. 94
- (S) = K 3622 + BM 30430 (76-11-17, 156); (Bīt mēseri, joined to K 5195 + 5324 + 7429 + 10615 + 11931 + 14701 + 19341
+ 1876-11-17, 156); (previous publication: Cf. J. Mullo Weir, JRAS 1929 761-3, and J. Nougayrol, RA 36 1939, 29); ll. 125 – 127
- *U = K 3241 (AAA 22 pl. 14) + 16848 (+) 9548 (court. R. Borger); (the tablet consists of extracts of separate lines in sequence,
an unusual format)²⁶⁷; ll. 12; 17; 23; 28; 37; 87 – 88; 91 – 92; 126; 128 – 129; 135; 139; 142; 145 pl. 95
- w = W 22321; (previous publication = SBTU I No. 137); ll. 64 – 75
- *X = K 21396 (court. R. Borger); (may belong to Ms. l); ll. 14 – 17 pl. 93
- *Y = 81-2-4, 248; ll. 37 – 45; 122 – 126 pl. 96
- Z = K 16826 (court. W. G. Lambert); ll. 37 – 38 pl. 93
- *aa = K 5194 + 5312 + 5355 + Sm 2057 (+) K 10274; ll. 26 – 33; 63 – 70; 72 – 81 pl. 92
- *bb = Sm 1486; ll. 103 – 107 pl. 93
- *CC = Rm 2550; ll. 1 – 6; 37 – 40 pl. 93
- *DD = BM 98806 (Th 1905 4-9, 312); ll. 41 – 44 pl. 93
- ee = BM 54656 + 59925 + 61552 + 64515 + 66907 + 66914 + 74901 (+) BM 59211 (+) 55415; (catchline
from UH 11); l. 1
- *yy = BM 40675 + 40987 (join I. L. Finkel); ll. 112 – 122 pl. 95
- Second millennium source**
- *mb = 12 N 228 (Middle Babylonian);²⁶⁸ ll. 40 – 44; 62 – 70; 72 pl. 91

²⁶⁵ This text has a sequence of phrases within a ritual describing figurines which match a sequence of lines in UH 12 which is why it is included within the Partitur. KAR 298 was studied by Gurney 1935 and Wiggermann 1992: 41ff.

²⁶⁶ In Spar and Lambert 2005: 141, Mss. n and o are listed as a non-contact join, but the two tablets appear to duplicate the same lines.

²⁶⁷ Ms. U is similar to an extract tablet of Marduk's Address, copied by WGL, (cf. K 8804 and K 9478), which follows similar conventions.

²⁶⁸ The Sum. – Akk. layout is not like in other Mss. of UH 12, since Sum. is on the left, Akk. is on the right.

- 1 a [én udug hul edin-na dagal-la ara₉ b]i-in-g[i₄-gi₄ amaš-šè bí-in-hul]
 CC [.....] amaš bí-in-hul
 ee [udu]g hul edin-na dagal-la ara₉ bí-in-gi-^rdè^r amaš-šè bí-in-hul
 a [ú-tuk-ku lem-nu ina še-e-ri rap-ši iš-g]u-um-ma s[u-.....]
 CC [.....] su-pu-ra uš-tal-pit
- 2 a [.....(giš)]-ra níg-z[i-gál-la b[a-an-tu]r
 CC [.....-gá]l-la ba-an-tur
 a [..... i-šag-gi]š šik-na-a[t na-piš-ti us-š]a-ah-hi-ir
 CC [.....-pi]š-ti uš-ša-ah-hi-ir
- 3 a [.....]-sìg-sìg-ge ú-g[u, a-nag ba-an-da-h]a-lam
 CC [..... ú]-^ra^r ba-an-da-ha-lam
 a [.....] x ^rú^r-tan-niš [..... uh-ta]l-liq
 CC [..... ri-i-tu ù maš-q]í-tu uh-tal-liq
- 4 a [..... la]-^rba-an^r-du₁₂-du₁₂ x [.....-d]e₅-de₅
 CC [.....]-an-de₅-de₅
 a [.....] x bal-ti ul uš-tar-š[i]- x
 CC [..... u]š-tam-qit
- 5 a [šà-tú]m šár-ra ú-a-^rba i^r-[bí]-^re₁₁^r-dè
 CC [.....]-^re₁₁^r-dè
 a [qer]-bé-e-tu₄ [d]u-uš-šá-t[i ri-i-tú qut-ri-t]ir
 CC [..... u]š-taq-tir
- 6 a [hur]-sag sukud-da níg-nam-d[u₁₀.....]-^rkéš^r
 CC [.....-a]n-kéš
 a šá-dì-i šá-qu-tu₄ šá mim-ma [šum-šú ʔa-a-bu ú-rak-ki]s-^rsu^r
 CC [.....-ki]s-^rsu^r
- 7 a ^{si}tir-tir-ra gissu du₁₀-[ga.....-sì]g
 a ina qí-šá-a-ti šá ši-il-l[a ʔa-a-ba]-^rša^r

Demon against nature

- 1 [Incantation. The evil Utukku] roared [in the broad steppe] and the (sheep)-fold was destroyed,
 2 he slaughtered [.....], and all living creatures were diminished in number.
 3 The [.....] was weakened, and the [pasture] and watering place were ruined,
 4 [.....] of *dignity* was withheld, [and the] was thrown down.
 5 In the abundant meadows, pasture and watering places were turned to smoke,
 6 He .. [.....] the lofty mountains, which binds [.....] everything good.
 7 In the forests which [cast a pleasant] shade [.....],

1 The first line can be restored from the catchline of Marduk's Address to the Demons, further evidence that Marduk's Address was incorporated into UH as Tablet 11. See Lambert 1999: 294.

The correspondence between Sum. hul and Akk. *lapātu* Š-stem occurs in Maul 1988 166: 7, [bī]-in-hul // ú-šal-pi-tu.

3 Note the variants a-nag and ú-a. The expression *rītu u mašqītu* (// ú-a) 'pasture and watering place' occurs in a lexical equation, Izi E 280, and is a popular Akk. idiom (CAD M/1 383). The eršahunga remark (Maul 1988: 290, 21'-22'), ér ú-a-mu // *dīm-tú maš-ti-ti*, 'a tear is my drink', is a word play on Sum. ú-a.

4 The translation assumes that the Udug has denied mankind any 'dignity' (*baštu*).

5 The suggested restoration is based upon CT 17 21 ii 88-89: sag.gig i-bí im gub-ba-gin, an-na ha-ba-e₁₁-dè // *mu-ru-uš qa-q-a-di ki-ma qut-ri ma-ni-ti né-eh-ti ana AN-e li-tel-la*, 'may headache rise up to the sky like smoke of a calm breeze' (Sum. differs). The assumption is that the DU sign in our broken passages represents the remnants of an expression i-bí -e₁₁, translated in Akk. economically as *šuqturu*.

7 It might be possible to restore *mahāšu* or *mihšu* // sig in the break.

- 8 a ^{giš}gi-a gi-úr šú-šú-^rdè^r [.....]
 a <ina> a-pa u ku-pe-e it-[ta-na-at-bak-ku]
 r (traces)
- 9 a ambar-ra ku₆ mušen-na ba-an-[.....]
 r [..... b]a-a[n]-^rgál^r-bi [.....]
 a ap-pa-ri nu-ú-nu u iṣ-[ṣu-ur]
 r [.....]-^rṣu^r-ur ^rri^r-ik-su-šú-nu i[k-ṣu-ru]
- 10 a gán-sar gán-zi-da [.....]
 r [..... ara₉] hul bí-in-gi zi kalam-ma b[a-an-sù]
 a ina mé-reš-tú kit-t[i]
 r [..... lem]-niš ^ris^r-si^r-ma^r na^r-piš^r-ti KALAM-ti uṭ-ṭa-[ab-bi]
- 11 a pú kiri₆ pú k[iri₆]
 r [.....] ^rù^r-mi-ni-in-te-[g]á hi-li-bi ki ba-an-[dúb]
 a ^rbur^r ki-ri-i i[t-he]-^re^r-[.....]
 r [.....]-^re^r-ma i-ni-ib-ši-na ^rit^r-ta-pa-aṣ
 p [.....]-^rhe-e-ma^r i-ni-i[b.....]
- 12 a mú-sar-ra gurun-n[a]
 p [.....] ^rgurun-na^r-[š]è bí-in-sì-ga ^úkul š[à-.....]
 r [.....š]è bí-in-sì-ga ^úkul šà-bi ^rbí^r-in-d[ul]
 U mú-sar-ra gurun : ^rgìr^r bí-in-sì-ga-àm ^úkul a-šà-ga bí-in-tùm
 a ina mu-sa-re-e [.....]
 p [.....-s]a-re-e in-bi ^rir^r-hi-iṣ-ma iṣ-bab-tu₄ [..... ik-t]a-tam
 r i[na i]n-ba ir-hi-iṣ-ma iṣ-bab-ti lib-ba-šú-nu ik-ta-tam

- 8 spilled out into the reed-bed and thicket[.....].
 9 As for the fish and birds of the marsh, he [bound] their joints.
 10 In the²⁶⁹ proper time of cultivation, he called out maliciously and the life of the land was suppressed.
 11 After he approached the garden-spring and well, their fruit was knocked down,
 12 he trampled the fruit in the garden and covered it with weeds.

8 Cf. UH 13-15: 12, ^{giš}gi₄-a, var. ^{giš}gi-àm. Gurney (1935: 76, 16) restores it-[ta-na-at-ba-ak] ‘rushes forth’, which looks similar to UH 7:1, šú-šú // [it-ta-na-a]t-bak-ku, ‘they spill out’ (into the street), and in both cases the Sum. participle šú-šú corresponds to a finite verb in Akk.

9 Note that Sum. ba-an-gál-bi appears to be untranslated in the Akk.

10 Cf. UH 13-15:16, gána-sar gána-zi-da ara₉ hul gi₄-gi₄ zi kalam-ma ba-an-sù-ge-eš // ina me-reš-tú kit-tú lem-niš is-su-ma na-piš-tú ma-a-tú ú-ṭa-ab-bu-ú, ‘in the proper time of cultivation, (the demons) cry out malevolently and suppress the “life of the land”.’ The term gána-zi-da has been translated too literally by the Akk. translator as *mēreštu kittu*, since zi.d refers to the flowering of the field, rather than to ‘truth’.

Ms. a includes a 10 line marker in the margin.

12 For ^úkul as ‘weed’, cf. Civil 1987: 44.

- 13 a ^dasar-alim-nun-n[a]-ab-bé
p [^dasa]r-a-lim-nun-na dumu-sag abzu-ke₄ a-a-ni ^den-k[i-r]a ^rinim⁷-bi mu-un-na-ab-bé
r [^da[sar.....]-^rnun⁷-na dumu-sag abzu-ke₄ a-a-ni ^den-ki-ra inim-bi ^rmu-un-na-ab⁷-[.].]
a ^dmarduk mar reš-tu-ú]-bi
p [^dmardu]k ^rma⁷-ri reš-tu-ú šá ap-^rsi⁷-i a-na a-bi-šú ^rd¹[IDI]M a-mat šu₁₀-a-ti i-qá-bi
r [..... m]a-^rru⁷ reš-tu-ú šá ap-si-i ana a-bi-šú ^dé-a a-^rma⁷-tú šu-^ra⁷-t[i]
- 14 a a-a-mu udug-hul m[úš] ì-sukud-da
p a-a-mu udug-hul múš-me-bi ì-kúr-ra ^ralan⁷-bi ì-sukud-da
r [.....] ^rudug⁷-hul múš-me-bi kúr-^rra⁷ [.....]
X [.....]-su[kud-..]
a a-bi ú-tuk-ku lem-nu šá z[i-.....] zu-uq-qur
p a-bi ú-tuk-ku lem-nu šá zi-m[u]-šú nak-r[i] la-an-šú zu-uq-qur
r [.....-tu]k-ku lem-nu šá zi-mu-šú n[ak-.....]
X [.....] zu-uq-qu[r]
- 15 a dingir nu za-pa-ág-bi ì-gal[.....]-bi ì-sukud-da
p dingir nu za-pa-ág-bi ì-gal-gal-la m[e-l]ám-bi ì-sukud-da
r [.....p]a-ág-b[i]
X [.....]-sukud-[..]
a ul i-lu ri-gim-[.....-l]am-mu-^ršu⁷ šá-qu-ú
p ^rul i-lu⁷ ri-gim-šú ra-bi m[e-...-m]u-šú šá-qu-ú
r [.....-l]u r[i-.....]
X [.....-q]u-ú
- 16 a u₄-šú-^ruš⁷-ru ^ran⁷-dùl-b[i] kúkku-g[a s]u-bi zalag-ga nu-un-gál
p u₄-šú-uš-ru an⁷-dùl⁷-bi ^rkúkku⁷-[. s]u-bi zalag-ga nu-un-gál
X [.....-u]n-gál
a ur-ru-up šil-la-šú uk-ku-ul ina zu-um-ri-šú nu-ú-ru ul i-ba-áš-ši
p ^rur-ru⁷-[.....]-la-šú uk-kul ina z[u-u]m-ri-šú nu-ú-ri ul i-ba-áš-ši
X [.....-a]š-ši
- 17 a á-úr-á-úr-šè ì-gir₅-gir₅-re ^rnir⁷-gál-bi la-ba-an-su₈-ge-eš
p ^rá-úr⁷ [.-ú]r-šè ì-gir₅-gi[r₅-r]e nir-gal-bi la-ba-an-dib-bé-eš-šú
U á-ra-á-úr-šè ì-gir₅-gir₅-re nir-gál-bi la-ba-an-dab-bé
X [.....-da]b-bé
a ina pu-uz-ra-a-ti ih-ta-na-al-lu-up ^re⁷-tel-liš ul i-ba-⁷
p [.....-u]z-ra-a-tú ih-ta-[.-]-al-lu-up e-tel-liš ul i-ba-⁷
X [.....-b]a-⁷i

Marduk reports to Ea

- 13 Marduk, the foremost son of the Apsû, addressed this word to his father Ea,
14 ‘My father, the evil Utukku-demon, whose appearance is hostile and who is tall in stature,
15 is not a god – but his voice is loud and his radiance is lofty.
16 He is cloudy, his shadow is very dark, there is no light in his body,
17 he always slinks around in secret places, nor does he ever promenade proudly.

14 Sum. finite verbal forms ì-kur-ra and ì-sukud-da correspond to Akk. *naqru* and *zuqqur*.

- 18 a umbin-bi zé-ta bi-iz-bi-iz-za-bi gîri-bi uš₁₁-hul-a
 p [.....-b]i ʾzê{-im}-ta ʾbi-iz-b[i-iz]-za-bi gîri-bi uš₁₁-hul-a
 a ina šu-up-ri-šú mar-tu₄ it-ta-na-at-tuk ki-[bi-i]s-su i[m]-tú ʾle^ʾ-mut-tú
 p [.. šu]-ʾpu-ri^ʾ-šú mar-tu₄ it-t[a-n]a-at-tuk ki-bi-is im-ta HUL-tu₄
 D ina šu-up-[.....]
- 19 a ^{túg}dára-a-ni nu du₈-a á-šú-gî[ri]-n[i] sù-sù
 D ^{túg}dara-a-ni n[u]
 p [.....]-ʾa-ni^ʾ nu du₈-a á-ʾá^ʾ-[n]i s[ù]-s[ù]
 a ni-bit-ta-šú ul ip-paṭ-ṭar i-da-ʾa^ʾ-šú i-ha-am-ma-ṭu
 p [..-bi]t^ʾ-ta^ʾ-šú ul ip-paṭ-ṭá-r[u^ʾ i-da]-ʾa-šú^ʾ [.....]
 D ni-bit-ta-šú [.....]
- 20 a ʾki^ʾ-îb-ba-bi ér diri ki-šár-ra-ke₄ ʾgù-^{gîš}ki₆ ʾnu-un-gá-gá^{gloss: ge}
 p [.....-b]i ʾér diri^ʾ [.....^{gîš}ki]ri₆ [.....-g]á
 D ki-îb-ba-bi é[r.....]
 a a-šar i-tag-ga di-im-tú uš-ma-al-la-a-[m]a šá-a-ri ta-nu-qa-tu₄ ul i-kal-la
 D a-šar i-tag-gu di-i[m-tu.....]
 p [.....-q]a-ʾta^ʾ [u]l i-kal-la
- 21 a a-a-mu min-kám-ma-šê ì-nir-ra bùlug gal ʾmah^ʾ ì-sukud gaba nu-gi
 D a-a-mu min-kám-ma-šê ì-[.....]
 a a-bi ina šá-ni-i e-tel šur-bu ra-bi še-ri šá-qu ul im-mah-har
 D a-bi ina šá-ni-i e-tel [.....]
- 22 a ù-um-ta-dih im-šúr-huš zi-ga-gin₇ [a]-ga-bi-šê nu-silig-ga
 D ù-um-ta-dih ʾim^ʾ-š[úr.....]
 a i-la-ʾ-im-ma ki-ma šá-a-ri ez-zu šam-ru te-bi-[ma] ʾa^ʾ-na ár-ki-šú ul i-ta-r[i]
 D i-la-ʾ-im-ma ki-m[a]

- 18 Gall is always dripping from his (finger)nails, his tread is harmful poison.
 19 His belt cannot be loosened, his arms burn.
 20 He fills the target of his rage with tears, nowhere does he hold back a lament.

Marduk reiterates; the demon is a storm

- 21 My father, for the second time, the mighty, enormous, great, august and tall (demon) is unrivalled.
 22 He infects, and like an angry, furious, rising wind, he does not turn back.

18 The Sum. formulates this line somewhat differently, 'Its nail is dripping from gall, its foots harmful poison.'

20 Ms. a includes a 10 line marker in the margin, and a phonetic gloss (ge) with the Sum. verbal form, suggesting the reading of ge₂₆ for gá.

21 Usually this line would refer back to the incipit of the incantation, being repeated a second time, although such is not the case here.

22 Sum. a-ga silig may be an allusion to the agasilig-axe (Akk. *agasalakku*), i.e. an axe which 'turns the (enemy) back'.

- 23 a im-dal-ha-mun im-šúr huš zi-ga-gi[n₇ n]i-bi-šè ì-nigin-^re⁷
 D [i]m-dal-ha-mun im-šú[r]
 U im(gloss: nu)-dal-ha-mun im-šúr
 a a-šam-šu-tu₄ šá ez-zi-iš šam-riš te-ba-ti ina r[a-m]a-ni-šú i-šá-^ru⁷
 D a-šam-šu-tu₄ šá ez-[.....]
- 24 a im-u₁₈-lu im-ri-a-bi lú sahar-r[a¹-k]e₄ ì-nigin-^re⁷
 D im-u₁₈-lu im-a-^rri⁷-[.....]
 a šu-ú-tu₄ šá ina za-qí-šú n[i]-š^ri⁷ e⁷-p[e-r]u i-kaš-šu-^rú⁷
 D šu-ú-tu₄ šá ina z[a-.....]
- 25 a ^rim⁷-mir-ra gu-la a-ri-a-^rbi⁷ kur daga[l-la] ba-^ran-bar-re⁷
 D im-mir-ra gu-l[a]
 a [i]š-ta-nu šá ra-biš ina za-qí-šú m[a-a-t]ú^r ra-pa-áš^r-ti^r i⁷-[šal-la-q]u
 D iš-ta-nu šá ra-[.....]
- 26 a [...-sa]g-^rtùm⁷ im-ma-an-ta-^ršèg⁷ nim-^rgír su⁷ [lú-ba]-^rke₄ mu⁷-un-^rzi-zi⁷
 D im-sag-tùm im-[.....]
 a [.....] ^rAN-e⁷ e-liš ú-šá-az-na-nu bir-qu šá zu-[mur] LÚ.BI ^rú-šah-ha-hu
 D šad-du-ú^r šá^r A[N-.....]
 aa [.....] ^rú-šah-ha^r-[..]
- 27 a [.....] x x gul-gul kuš₇-kuš₇ a-ra-[a]l-la i[n]-kúš-ù
 D [i]m mar-dú x [.....]
 aa [.....] arali-b]i nu-kúš-^rù⁷-d[è]
 a [.....] na-a]s-^rpan^r-tu₄ ^{he-pé e[š]-šú}-a]h
 D [a]-mur-^rru⁷ [.....]
 p a-mu-<ru> rag-g[ú²]
 aa [.....] ina a-ra-al-li-i l]a in-na-ha

23 The storm, which angrily and furiously rises up, spins around on its own (axis).

24 The south wind, when it blows, dizzies people with dust.

25 The north wind when mightily blowing splits open the broad land.

26 The east wind, which has caused the heavens above to rain down lightning, makes a man's body waste away.

27 The west wind is evil²⁷⁰ and does not tire of devastation in the Arallû (Netherworld).

23 The gloss 'nu' in Ms. U probably means 'lacking', presumably indicating that the im sign did not appear in the manuscript *Vorlage* but was restored by the scribe. Cf. line 28 below.

Although the usual meaning for Akk. šâ'u is to 'fly about', corresponding to Sum. nigin, it also conveys a sense of turning around.

Note the phonetic writing [d]a-al-ha-am-mu-nu = ^dIMx4 = a-ša-am-šu-tam in CBS 11319 + N 3337 + N4926 rev. ii 23-24 (ref. court. Å. Sjöberg). The dalhamun-type storm is a 'twister', as suggested by the lexical equation YBC 9868 iv 42: eme-dal-ha-mun = li-ša-an sâ-ah-maš-tim, 'the language of rebellion'.

24 The correspondence between Sum. nigin and Akk. kašû 'to cover' is questionable here (although given by the dictionaries), and it is more likely that the correct meaning of the Akk. is derived from vkšš, since kaššû is transitive and refers to the medical symptom of being dizzy or faint; cf. BAM 7 No. 24, 1: DIŠ NA KI.NÁ-šú šit-ta-šu UGU-šú DU₁₀.GA ZI-ma i-ka-šu-uš, 'if a man lies down and has a good sleep but when he gets up he feels dizzy'.... This is likely to be the meaning of the verb in the present UH context as well.

25-27 The fragment which has been attached to the main tablet on Ms. a (Yale) has been incorrectly joined and badly glued, so that each line is out of sequence, and the ends of the lines must be moved one line above.

Note Sum. a-ri-a in this line, usually referring to the desert (*namû*), in contrast with im-ri-a in the previous line. It is likely that the Sum. made a distinction between these two expressions which is glossed over by the Akk. translation.

The Sum. writing a-ra-al-la (instead of a-ra-li) is unconventional. The translation follows Ms. aa. The readings in Ms. a are somewhat obscured by the way in which the tablets fragments have been badly glued.

270 Sum. destructive

- 28 p hur-sag-gin₇u₁₈-lu huš-^rgal^r-[.....]
 D [..]-[sag] [.....]
 aa [.....] tuku-a
 a (trace)
 U hur-sag-^rgim^r-me é(gloss: tuku)-lu huš-gal-la-a-ni
 p *ki-ma šá-di-i a-la-a* [u₄-huš-gal-lu-šú.....]
 aa [.....] *ba-š*]u-ú
- 29 p tir-mah¹(text DU) a-ri-a ^{gis}kiri₆-g[in₇?.....]
 k [.....] x^r a-ri-a ^{gis}kiri₆?^r x [.....]
 aa [.....] x dù-a-bi
 p *šub-tu₄ šir-[t]u₄ ra-mi-^rma^r* [.....]
 k [*š*]ub-tu₄ šir-tú ra-mi-ma ki-ma ^rgis^r[KIRI₆.....]
 aa [.....] *bu um qal₄-lal / MIN-ú*
- 30 p giš-pàr-gin₇ urugal-la-aš í[b-.....]
 k [g]iš-sa-pàr-gin₇ urugal-la-aš íb-d[ù]
 aa [.....]
 p GIM *giš-pàr-ri ina er-š[e-ti]*
 k *ki-ma giš-pa-ri ina KI-tì re-ti*
 aa [.....]
- 31 p lú-u₁₈-lu pap-hal-la ba-an-d[a-..]
 k lú-u₁₈-lu pap-hal-la ba-an-da-lá
 aa [.....]-lá-eš
 p *a-me-lu mut-tal-lik^rú^r- x* [.....]
 k *a-me-lu mut-tal-li-ku* (omit rest)
 aa [.....]-ú

- 28 as for the storm-demon, his tempest is really like a mountain,
 29 installed in an exalted residence and [planted(?) ...] like a garden,
 30 set into the Netherworld like a trap.
 31 He trapped the distraught victim,

28-30 The Alû-demon has built his residence in the steppe to look like a garden but it really act as a trap to ensnare victims into the Netherworld. The commentary Ms. U repeats the Sum. of l. 28 with some additional problems (such as the gloss tuku in the wrong place), but together with Ms. aa we can now restore a synthetic text as follows (not as Geller 2007: 159, 237): hur-sag-gin₇u₁₈-lu huš-gal-la-a-ni tuku-a // *ki-ma šá-di-i a-la-a* [u₄-huš-gal-lu-šú *ba-š*]u-ú, ‘as for the storm-demon, his tempest is really like a mountain’. The key to this line is the use of huš-gal as an abbreviation of u₄-huš-gal ‘tempest’, since the parallel expression in this line is u₁₈-lu huš-gal, for which u₄ would be redundant. The Alû in this line is actually the storm demon (u₁₈-lu) rather than the more usual a-lá-demon for *alû*.

29 The signs at the end of this line in Ms. aa are difficult to interpret and uncertain as to which line they actually belong. The problem of a-ri-a arises again here, as in l. 25 above, this time corresponding to Akk. *ramû*, ‘to be set in place’; cf. Idu Short Version (Gurney and Landsberger 1958: 83, 175): a-ri-a = *ra-mu-u*, as well as STT 197 (= Cooper 1972: 69, 1-2):
 en si sikil-ta bára-si-ga a-ri-a (Bogh. en-e an-sikil-ta bár[a-si-g]a a-ri-a)
be-lu₄ šá ina AN-e pa-ár-si-ga ra-mu-ú, ‘Lord (= Šamaš), dwelling in a heavenly socle’.

32	p	á-šu-gìri-bi ba-an-gul-g[ul] me-zé-bi ʿì-nigin-e
	k	á-šu-gìri-bi ba-an-gul-gul me-zé-bi ì-nigin-na
	aa	[.....]
	p	<i>meš-re-ti-šú ú-ab-bit-m[a] is-si-šú ú-ši-i[d..]</i>
	k	<i>meš-re-ti-šú ú-ab-bit-ma is-si-šú ú-ši-id-ma</i>
	aa	[.....]
33	p	á-bi en ur sag- ^r gá ^r [.....]
	k	á-bi má en gá x x [.....]
	aa	[.....]-a
	p	<i>a-ah-šu a-di^r mu-uh^r-[hi</i>
	k	<i>ah-šú a-na[?] ma-[.....]</i>
	aa	[.....-m]i
34	p	[.....]
	k	^d en-ki lugal abzu ¹ -ke ₄ [.....]
35	p	[.....]
	k	gú-gal á-tuk x [.....]
	p	<i>a-šá^r re-du ne^r-[me-lu</i>
	k	^r a [?] -[.....]
36	p	^r dumu ^r -m[u] ušumgal x x-ta-šè [.....]
	p	<i>ma-ri^r ú-šum-gal-lu^r x x [....]-na nam-ta[r</i>
	a	<i>m[a-.....]</i>
37	a	é- ^r nigin ^r -gar-ra ʿèš ^r [.....]
	Y	[.....] dul-dul- ^r la ^{sis} hur bí ^r -in-ur ₅ -ur ₅ -re-e- ^r dè ^r -e
	CC	é-ni[gin-.....]
	U	é-nigin-gar-ra èš mah (gloss: é nu-gál)
	a	<i>ina É MIN É ši-i-re-t[i]</i>
	Y	[..... MA]H <i>pu-us-su-mi</i> GIŠ.HUR.MEŠ <i>ú-šir-šú-nu-^rti^r</i>
	CC	<i>ina É MIN [.....]</i>
	Z	(traces)

- 32 destroyed (the victim's) limbs and made his jaw twitch,
 33 [he *bent back the victim's*] arm up to the *top of the head*.

Ea's own experience

- 34 Ea, lord of the Apsû, [answered him(?):
 35 The foremost one [...] *benefit*.
 36 My son, the dragon [.....to his(?)] fate.
 37 Concealed in the exalted shrine, the Enigara, I drew up plans for them.

32 Sum.: '(the demon's) jaw was twisted', suggesting that the demonic devouring of the victim's limbs actually caused the demon's jaw to bend.

33 The readings of both LB Mss. are uncertain, and the Sum. and Akk. versions of this line are difficult to harmonise; the suggested translation is hence provisional.

- 38 a en-e nin-bi-šè nam-mi-i[n-.....]
 Y [.....-t]ar-re e-ne níg ha-la nam-mi-in-ha-la-e-dè-a
 Z: [.....]-r^{ne} níg ha^{la} nam-mi-in-ha^{la}-e^{la}-[..]
 CC: en-e nin-b[i-.....]
 a a-na be-lu u be-el-tu₄ NAM.MEŠ a-[.....]
 y [.....-ši]m-šú-nu-ti zi-za-a-ti ú-za-'is-su-nu-ti
 Z [..... NA]M.MEŠ a-šim-šú-nu-ti zi-za-a-ti ú-za-'is-s[u-.....]
 CC ana be-li u be-el[-.....]
- 39 a kùd-kùd-bi a-rá in-ga-zu r^{gá}-é^u [.....]
 p k[ùd]-k[ùd] r^a-rá^u [.....]
 Y [.....] r^{gá}-e ba-an-tar-re-eš-àm
 CC kùd-kùd-bi a-r[á]
 a ep-še-e-ti-šú-nu al-ka-[ka-ti-š]ú-nu ia-[.....]
 p r^{ep}-še^u-ti-šú-nu [.....]
 Y [.....-š]ú la-ma-da ia-a-ši i-ši-mu-ni
 CC ep-še-e-ti-šú-[.....]
- 40 a eridu^{ki}-ga a-na ì-tuku-[a] a-na [.....]
 p eridu^{ki}-ga a-na r^ì-gál-la^u [.....]
 Y [.....-n]a nu ì-gál-la
 CC eridu^{ki}-ga a-n[a]
 a ina eri₄-du₁₀ mi-na-a i-[.....] mi-na-a [.....]
 p ina eri₄-du₁₀ mi-n[a]-r^a i-ba^u-á[š-ši.....]
 Y [..... m]i-nu-ú ul i-ba-áš-ši
 CC ina r^{eri}₄-du₁₀ mi^u-[.....]
mb [.....-š]i
- 41 a ki-kin-kin-na me-mah-bi [.....]
 p ki-kin-kin-àm me-m[ah-.....]
 Y [.....] e₁₁-dè
 DD [.....] r^e₁₁-[..]
 a aš-ri ši-te-'e^r par-ši ši-ru-tì [.....]
 p a-šar ši-te-e pàr-[.....]
 Y [.....-t]i šu-la-a
 DD [.....,.....]-ti šu-la-[..]
mb [.....]-i [.....]-tu₄ šu-lam-ma

- 38 For the lord and mistress (of the temple), I decreed destinies for them, I apportioned lots for them,
 39 and they decided for me that I would learn their rituals and ways.
 40 What was there and what was there not in Eridu?

Bēlet-ilī

- 41 Where a search is to be made, bring up to me the august rites,

39 Only Ms. Y preserves the infinitive *lamādu*, but supported by Sum. in-ga-zu ('that I also learn') in Ms. a.

- 42 a tu₆ du₁₁-ga ^dn[in-.....-gá]-ke₄ kîd-kîd-bi šu mah-bi [.....]
 p tu₆ du₁₁-ga ^dnin-hur-s[ag.....]
 Y [..... š]u mah-bi e₁₁-dè
 DD [.....-kî]d-bi šu mah-bi ^re₁₁-[.]
 a ina MIN-e šá ^dbe-let DING[IR.MEŠ up-šá-š]i ši-ru-ti šá qa-ti-šú š[u-.....]
 p i-na MIN-e šá ^dbe-let DINGIR.MEŠ [.....]
 Y [..... q]a-ti-šú šu-lam-ma
 DD [.....-t]i šá qa-ti-šú šu-la[m-..]
mb [.....] šá [..... up-šá]-ši ši-ru-ti [.....-t]i-ša šu-la-ma
- 43 a a-rá gal-gal-la a-r[á búr-ra-š]è za-e ^dnin-mah-a-šè b[úr-.....]
 p a-rá gal-gal-la a-ra' búr-[.....]
 Y [.....]-ra-a-na-ab
 DD [.....-ma]h-a-šè búr-ra-a-na-[..]
 a al-ka-ka-a-ti r[a-ba-ti a]l-ka-ka-a-tú tap-šú^l(sign: ki)-ru at-ta ana ^d[.....]
 p al-ka-ka-a-tu₄ ^rrab-ba^r-[tî.....]
 Y [..... a-n]a DINGIR.MEŠ pu-šur-šim-ma
 DD [..... a]t-ta ana ^dbe-let-DINGIR.MEŠ pu-šur-š[im-..]
mb [al-k]a-ka-ti ra-ba-ti [al-k]a-ka-at ta-ap-šur-rù [a]t-ta a-na [..... pu]-šur-ši-ma
- 44 a ^dnin-mah ni[n-.....-n]a-ke₄ ama-gal kèš^{rki}
 p ^dnin-mah nin-gal ^dsuen-n[a]
 Y [..... kè]š^{ki}-ke₄
 DD [.....-ga]l kèš^{ki}-k[e₄]
 a ^dbe-let-ì-lî [.....] šá ^dMIN um-mi GAL-ti šá k[i-i-šî]
 p ^dbe-let-DINGIR.MEŠ a-hat r[a-bi-tu₄]
 Y [.....-t]u šá ke-eš
 DD (traces)
mb [.....] ^rru-ba-tu₄ ^d30^r [.....]
- 45 a é gu-la é m[ah-ta] ^ré^r-na-ta nam an-ki-a nam dingir-re-e-ne-ke₄ šu-n[a]
 p é gu-la é mah-ta ^ré^r [.....]
 Y [..... ì-tuk]u^r-a
 a ina É MIN ^rÉ^r [.....] ^rÉ^r-šú ši-mat AN-e u KI-ti ši-mat DINGIR.MEŠ ina ŠU.MIN-š[ú i-šú-u]
 p ina É MIN É ši-^ri^r-r[i]

42 with the incantation of Bēlet-ilī, bring up to me the august rituals in her possession.

43 As for the gravest acts, the behaviour which you have explained – explain it (again) to Bēlet-ilī.

44 O Bēlet-ilī, elder sister of Sîn, great mother of Kesh,

45 in the Egula, the exalted temple, where she has the fate of heaven and earth, as well as the fate of the gods in her hands,

42 Nin-hursag is given the general title of Bēlet-ilī, ‘queen of the gods’ (and again in l. 79), along with two other goddesses referred to in this tablet by the same epithet, namely Aruru (l. 55) and Ninmah (l. 45).

44 Here Ninmah // Bēlet-ilī is the older sister of Sîn (with a variant, *rubātu*, ‘queen’).

45 Ms. a includes a 10-line marker in the margin.

- 46 a a-r[á.....] s]a₁₂-{na-}an-ga ù-mu-un-na-s[um]
 p a-rá-bi ba-an-zu-a s[a₁₂]
 a a-n[a]-^ra^r-ti la-ma-du hi-šá-áš-šim-ma
 p ana al-ka-ka-a-t[u₄.....]
- 47 a dumu-[sag-al]im-nun-na eridu^{ki}-ga giš-hur-bi ì-[gál-la]
 p [dum]u^r sag^d a[sar-alim-nun-na.....]
 a mar [reš-tú-ú šá] ina eri₄-du₁₀ ú-šur-ta-šú šá-kin-t[i]
- 48 a ha-ra-a[n-p]à^r da^r za-e ha-ra-an-pà-d[a]
 a li-ka[l-li]m-ka ka-a-ti li-kal-lim-k[a]
- 49 a ^ren-gal^d en-ki-ke₄ ha-ra-an-pà-da za-e ha-ra-an^r-p[à-da]a
 a ^rbe-lu ra-bu-ú^d é-a li-kal-lim-ka ka-a-ti li-kal^r-l[im-ka]
- 50 a a-a-mu^d en-gal^d en-ki-ke₄ ha-ra-an-pà-da za^r e ha^r-ra-an-p[à-da]
 a a-bi be-lu ra-bu-ú^d é-a li-kal-lim-ka ka-a-ti ^rli^r-k[al-lim-ka]
- 51 a me giš-hur^r gēštu^r dagal-la^d en^r-ki-ke₄^r ha-ra-an-pà-da za-e ha-ra-an^r-pà-da^r
 a par^r-šī^r ú-šur-rat uz-nu DAGAL-ti šá^d é-a li-kal-lim-ka ka-a-tú li-kal-lim-ka
- 52 a in-kin-kin-gá^r inim^r mah-bi du₁₁-ga-a-ni ki-in-ge ab-kin-kin-gá
 a iš-te-e-e-m[a] a-mat qí-bi-ti-šú šir-tu₄ aš-ri-iš iš-te-e-e-ma
- 53 a kùd^r-kùd^r-bi b[a]-an-zu-a ki-bi-šè ba-an-gi₄-gi₄
 a ep-še^r-e-ti^r [a]n-na-a-ti kul-lu-mi-im-ma ana áš-ri-ši-na tu-ur-ru
- 54 a ^dasar-[lú-hi] ^den-ki-ra é-a ba-ši-in-ku₄ gú mu-un-na-an-dé-e

46 hurry to her to learn the ways (of the demons)!

Marduk's speech

- 47 “May the foremost son (Marduk), the one whose (divine) plan is found in Eridu,
 48 show you, may he show you especially:
 49 may the great god Ea show you – may he show (it) especially to you,
 50 may my father, the great lord Ea, show you – may he show you especially,
 51 may he show you the rite and the master-plan of Ea's wisdom – may he show you especially.”
 52 He (Marduk) was searching, he was searching there for the supreme word of his (Ea's) command.
 53 “Show me these rituals and restore them.”
 54 Marduk entered unto Ea, speaking,

46 Cf. UH 13-15: 65.

49 This line appears to be erased on the tablet (also in the copy of Nies and Keiser 1927: No. 22). Nevertheless, such repetition is common in Sum. liturgical poetry, although usually repeating the line while adding a divine name or epithet. Therefore, the repetition of the line is not in itself grounds for explaining why the scribe would have decided to erase, or even partially erase, the signs in this line.

50 This line only makes sense if ‘my father’ refers to Bēlet-ilī speaking to Marduk about her father Ea, which is surprising in terms of her genealogy, unless the term ‘my father’ Ea could be a term of respect, rather than actual kinship. Bēlet-ilī in any case is referred to here as ‘elder sister’ of Sīn and of Enlil; see l. 44 above and l. 55 below. Although l. 47 above refers to Marduk's plan being set in Eridu, ll. 50-51 affirm that it was actually Ea who revealed the rite.

53 The final *ru*-sign in the Akk. is written over an erased *da*-sign. The Sum. has a different nuance and tempus: ‘Once he knew its ritual, he returned (it) to its place.’

- 55 a a-^ra-mu^r [limmu-kám]-^rma^r-šè^da-ru-ru n[in-gal] ^den-líl-lá-ke₄ eridu^{ki}-^rga-ke₄ giš-hur^r-bi ì-gál-la
 a [a-bi ina] ri-b[i]-i ^dbe-let ì-lí a-hat GAL-^rti^r šá^dMIN ina eri₄-du₁₀ ú-šur-ta-šú^r šá^r-kín^r-ti
- 56 a h[a]-ba-an-pà-da gá-e ha-ba-an-pà-da
 a ^rli-kal^r-lim-an-ni ia-a-ti li-kal-lim-an-ni
- 57 a [a]-^ra-ni^r en-gal ^den-ki-ke₄ ha-ba-an-pà-da gá-e ha-ba-an-pà-da
 a [a-bi-šá be-lu ra-bu-ú ^dé-a li-kal-lim-an-ni ia-a-ti li-kal-lim-an-ni]
- 58 a me^r giš-hur^r géštu dagal-la ^den-ki-ke₄ ha-ba-an-pà-da gá-e ha-ba-an-pà-da
 a [par-ši ú-šur-ta uz-nu ra-paš-ti šá^dé-a li-kal-lim-an-ni ia-ti li-kal-lim-an-ni]
- 59 a ^den-^rki-ga^r ^dasal-lú-hi mu-un-na-ni-^rgi₄^r-gi₄ : gen-na dumu-mu ^dasal-lú-hi
 a [^dé-a ^dmarduk ip-pal : a-lik ma-a-ri ^dmarduk]
- 60 a igi^dutu-ra siskur-ra ù-bí-ni-[s]ì
 a ma-har^dUTU ni-qa-^ra^r ú-qí-ma
- 61 a dingir lú-ba-ke₄ mu-bi u-me-p[à-da]
 j [.....] ^rlú-ba-ke₄^r [.....] u-me-ni^r-[...]
 a [š]á DINGIR a-me-lu šu-a-tú šum-šú zu-kur-ma
- 62 a šu₁₂-dè siskur-ra a-rá arhu[s-sù] lú-u₁₈-lu pap-hal-la dumu dingir-[ra-na]
 j [.....] ^ra-rá arhus^r-sù lú-u₁₈-[.....]
mb [.....d]è^r siskur^r [.....-s]ù^d lú-ùlu pap-[..... dingir-r]a-n[a]
 a ik-ri-bi ni-qí-i a-lak-^rti^r ^r[e-e-mi š]á a-me-lu mut-tal-li-ku DUMU [DINGIR-šú]
 j (trace)

- 55 “My father, for the fourth time, may Bēlet-ilī (Aruru), the elder sister of Enlil, whose master plan is deposited in Eridu,
 56 show me – may she show me especially.
 57 May her father, the great Lord Ea show me – may he show me especially,
 58 may he show me the rite and master plan of Ea’s wisdom – may he show me especially.”

Enki’s response: the scapegoat ritual

- 59 Ea answers his son Marduk, “Go, my son Marduk,
 60 make a sacrifice in the daytime,
 61 and call out the name of (the victim’s) personal god.
 62 May the prayers and offerings – the path of mercy for the distraught man, son of his god –

55 The goddess Aruru appears in the Creation of Eridu incantation (CT 13 36: 8-9 = Lambert 2013: 372, 21) as the goddess who created mankind: nam-lú-u₁₈-lu ba-ni<tu> ^da-ru-ru numun ki-mín an-da bí-in-tu // a-me-lu-ti íb-ta-ni ^dMIN ze-er a-me-lu-ti ít-ti-šú íb-ta-nu, ‘she created mankind, Aruru (who) created the seed of mankind with him’. She also appears in Temple Hymns (Sjöberg 1969: 74), and in *Enki and the World Order* as sister of Enlil, associated with the birth goddess Nintu (EWO 394-96). The appearance of Aruru in this incantation fits with the introductory motif of demons disrupting the natural order, even as mankind was created.

The scribe of Ms. a now records the number 110 in the margin, counting every line, rather than couplets.

60 The -ra suffix on igi^dutu-ra remains unclear, in contrast to igi^dutu-šè = ana ma-har e-reb^dUTU (CT 17 30: 38-39).

62 The var. in Ms. b (lú-ùlu instead of lú-u₁₈-lu) is typical for second millennium orthography, (see Geller 1985), and supports the identification of this text as MB. The Akk. translations in Ms. **mb** generally show important variants throughout, attesting to a text recension which was not reflected in later versions of UH.

- 63 a sag-gá-na hé-en-gu[b-bé] na-an-dag-^rdag^r-g[e]
aa sag-g[á-.....]
mb [sag-g]á-na hé-gub-b[é gá-l]a na-an-ta-da[g-..]
a *ina re-ši-šú li-iz-ziz-z[u a-a i]p-par-ki*
aa *ina r[e-.....]*
- 64 a inim-bi ^dutu-ra hé-en-na-a[n-e nam-ti]-la gi₄-a ^dutu-ra hé-en-na-an-b[a-e]
w [...-b]i ^dutu-ra hé-en-na-an-^re^r [.....]
aa inim-bi [.....]
mb [...b]i ^dutu-r[a ..]-en-na-e-d[è nam]-ti-la gi₄-[a ^dutu-ra hé-en-^rna^r-a[n-b]a-e
a *a-ma-tú šu-a-ti ana ^dUTU liq-b[i-ma e]d-de-šá-a ^dUTU li-^rqiš^r-šu*
w *a-mat šu-a-ti ana ^dUTU qí-bi-ma [.....]*
aa *a-mat šu-a-tú ana [.....]*
mb [..... e]d-^rde-šú-ú^r ^dUTU li-qiš-[..]
- 65 a [.....] ^rá^r-dàra [.....] igi gùn-gùn-nu-bi
w máš gi₆ udu-á-dàra-meš múš [.....]
aa máš gi₆ udu-^rá^r-[.....]
mb [m]áš gi₆ udu-^rá^r-dàra^r múš gùn-gùn-nu-bi
a [..... i]m-^rmer^r [ad-re-e zi-m]u-šú ti-it-ia-a-ru
w : [.....]
aa *ú-ri-ši šal-m[u]*
mb (om.) *šá bu-nu-šu bur-[ru-mu]*
- 66 a [.....] u-me-gen-na u-me-ni-ri-[...]
w kala-ga maškim mah alim-gin₇ ki-gal-[.....]
aa kala-ga maškim mah al[im-.....]
mb kala-ga maškim ^rmah alim^r-gin₇ ki-gal-la ù-um-mi-gen-na-de₃ um-ma-mi-gub
a [.....-ri]k-ki ina ki-gal-la [š]u-uz-ziz-zu ul-li[l-šú]
w *dan-nu ra-bi-ši ši-r[i]*
aa *ana dan-nu ra-b[i-.....]*
b *ana dan-ni ra-bi-š[i] ki-ma ku-sa-ri-ik-[ki] šu-zi-iz-ma ul-^rlil^r-[.]*

63 be there at the start and not cease.

64 Speak of the matter to Šamaš so that Šamaš offers him renewed life.

65 Set up on a pedestal a black goat, the face of which is multi-coloured, or a knobbly horned sheep,

66 strong – a splendid protector like a bison (figurine), and purify [it].

63 Cf. the zi-pà incantations (Borger 1969: 14, 269, also *ibid.* 6, 82; 12, 227; 13, 237), gá-la nam-an-dag-dag-e // a-a ip-par-ku, all being refrains ending brief passages, calling for the good effects of the magic not to cease.

64 The signs ^dUTU in Ms. **mb** appear to have been erased.

65 Cf. ll. 78 and 162 below, noting the variants *ti-it-á-ri*, *ti-ia-a-ru* and *ti-it-a-ru* (also [*ti-it*]-a-rù), which argue against the analysis in AHW 1251, *ti-IT-a-ru* (< šit'āru); see also CAD Š/3 129. The MB Ms. **mb** preserves an entirely different translation for a 'coloured physical form' (*būnu burrumu*).

- 67 a [.....] u-me-ni-du₈
w máš-gi₆-ra ka-inim-ma [.....]
aa máš-gi₆-ra k[a-.....]
mb máš-gi₆-ra ka-inim-ma ù-bí-du₁₁
a [.....] *šip-t* | *i-di-ma*
w *ana* [.....]
aa *a-na ú-ri-š* | *i šal-mi*
mb *ši-ip-ta i-di-šu*
- 68 a [.....]-ra pa-è u-me-ni-^rè⁷
w ka kù-zu nam-šub eridu^{ki}-ga-ke₄ [.....]
aa ka kù-zu nam-šu[b]
mb ka kù-ga-za nam-šub eridu^{ki}-ga : pa ù-[b]í-è
a [.....] *šu-pi-ma*
w *in*[a]
aa *ina pi-i-ka el-l*[u *ši-pat e-ri-du ina*] x x [..]
mb *ina pi-i-ka el-lim i-na šu-pi-i : na-di*
- 69 a [.....]-íb-ha-za-[.]
aa ka kù mah-zu *máš z[i]-ti-la hé-ni-[.....] *erasure
w ka kù mah-zu máš zi nam-ti-la hé-en-ni-í[b-.....]
mb ka kù mah-za máš-e zi nam-ti-la hé-en-na-ha-za-e
a [.....] *ba-l* | *a-ṭi l* | *i-kil*
aa *ina pi-i-ka el-l*[u *ši-i*]-ru *ú-ri-ši na-piš-t* | *ú*
mb *ina a-wa-ti-ka el-l* | *i* | *ú-ri-šú na-piš-t* | *i*
- 70 w ní-zi-ga ha-ba-ap-pa-ág lú-u₁₈-lu-bi [.....]
aa ní-zé-ga ha-ba-a[p-..-á]g lú-u₁₈-lu-bi a-lá h[ul]
mb ní-zi-ga ha-ba-pa-ág lú-ùlu-bi a-lá hul hé-íb-ta-an^l-zi
aa *ki-niš lip-pu-uš* [..] ^r *a⁷-me-lu šu-a-tú a-lu-ú le* | *m*-.....
mb *ki-niš li-pu*-[..] *šá a-we-lim še-e-d* | *u lem-nu* | *li-in-na-s* | *i-ih*
- 71 w lú-u₁₈-lu pap-hal sag-gá-na a ba-an-[sù]

67 Recite an incantation to the black goat.

68 With the Eridu incantation appearing in your pure mouth,

69 may the (scape)goat sustain the breath of life for (the victim) from your pure august mouth.

70 Let (the victim) exhale normally, so that the Alû-demon is removed from that man.

71 May one sprinkle water on the head of the distraught man.

68 Ms. **mb** (MB) omitted a translation for nam-šub eridu^{ki}, but has supplied *nadi* as an alternative translation for *šupû*. Ms. a, on the other hand, probably read [^den-ki]-ra instead of referring to Eridu.

69 The correspondence, ha-za // *kullu*, appears below in l. 85 and in Lambert 1967: 129, 29 (Enmeduranki): [nu-mu-u]n-da-ab-ha-za // *ul uk-til*, 'it did not hold (his foothold)', although the more usual occurrence can be found in the demon name sag-hul-ha-za // *mukil reš lemutti*, 'upholder of evil'. This line serves to confirm that this ritual is a scapegoat ritual, since the act of sacrifice restores the patient's health.

70 The correspondence of *šēdu* for a-lá in the MB Ms. **mb** is unexpected.

71 The Akk. for this line has been restored in Geller 2007: 160.

- 72 w mul-gin₇ ha-ba-mul-mul k[i]]
 aa [m]ul-gin₇ ha-ba-mul-mul ki máš^dlamma nam-ti-la [.....]
mb [m]ul-gin₇ ha-^bba⁷-mul-mul [k]i máš pirig^dlamma nam-ti-la [h]é-^ren⁷-na-te-ge₂₆
 w *ki-ma kak-ka-bu lit-tan-bi*-[.....]
 aa [k]i-ma kak-k[ab li]t-tan-bi-iṭ it-ti ú-ri-ši la-mas-s[i ba-la-ti]]
mb *ki-ma MUL lip*-[puh-ma] it-ti^r ú-^rr[i-ši nam-ri la-mas-si ba-la-ti] li-[iṭ-hi]
- 73 w zabar-gin₇ hé-en-ta-su-ub udug [.....]
 aa [.....-g]i[n₇ ..]-en-ta-su-ub udug hul x [.....]
 aa [ki-ma qé]^re⁷ lim-ma-šiš ú-tuk-ku lem-nu a-na m[a-.....]
 p [.....-š]iš^r ú-^r-[.....]
- 74 w ^rlú-u₁₈-lu⁷ sag-gá-na hé-en-[.....]
 aa [dingir lú]^rba⁷-k[e₄ s]ag-gá-na h[é-.....]
 p [dingir] ^rlú-ba-ke₄⁷ [...]gá⁷-[.] hé-e[n-gub-ba]
 aa ^ršá DINGIR⁷ LÚ šu-a-ti re-es-su [li-iz-ziz]
 p DINGIR.MEŠ a-me-^rlu šu₁₀⁷-a-ti r[e-.....]
- 75 w [.....-l]a-^rke₄ máš⁷ [hé-kéš]
 aa sag-lú-u₁₈-lu pap-hal-la-k[e₄]
 p [sa]g-lú-u₁₈-lu pap-[...]-[l]a-ke₄ m[áš]
 aa *ina re-eš a-me-lu mut*-[.....]
 p *ina re-e-šú a-me-lu mut-ta*-[li-ku] ú-ri-ša l[i-ir-kus]
- 76 p lú-u₁₈-lu-bi siskur-ra arhus-sù šu [sa₆-g]a dingir-ra-na-^ršè⁷ h[é]-en-ge-ge-e-d[è]
 aa lú-u₁₈-lu-bi siskur arhus-sù [.....]
 p *a-me-lu šu₁₀-a-ti ina ni-qí-i ri-i-mu [ana qa]-at dam-qa-a-tú šá* DINGIR-šú^r lip⁷-pa-qid
 aa LÚ šu-ú ina⁷ ni-qí re-e-mu ni[š qa-ti]
- 77 p máš pirig máš-hul-dúb-ba u-me-ni-ak
 aa [.....]-hul-dú[b-..] ù-me-ni-[..]
 p *ú-ri-ša nam-ri ana* MIN-^re⁷ e-pu-uš-ma
 aa [.....] *nam-ri* [.....]-pu-uš-[..]

- 72 May he be radiant like a star, may the protective spirit of health approach (the victim) with a healthy goat,
 73 May (the patient) be wiped clean like copper, may the evil Utukku-demon [.....].
 74 May the personal god of that patient [be present] at his head,
 75 and [may they *bind*] the goat to the head of the distraught patient.
 76 May that man be entrusted into the benevolent hands of his personal god, through an offering (to obtain) mercy.
 77 Make the healthy goat into a ‘scapegoat’,

72 Note the MB variant (Ms. **mb**), *lippuh* for mul-mul.

73 The same simile can be found in CT 17 23: 184-5 (Muššu'u Tablet 2, see Böck 2007: 119-120, 21), *zabar-gim ní su-ub-ta hé-en-ta-su-ub // ki-ma qé-e maš-ši lim-ma-šiš*, and similarly in Borger 1969: 15, 272, *zabar-gim šu su-ub-bé // ki-ma qé-e maš-ši lim-ma-šiš*. See the following note.

76 Cf. Borger 1969: 15, 271: *lú-u₁₈-lu-bi pap-hal-la sískur arhus-sù silim-ma-bi zabar-gim šu su-ub-bi dadag-ga-ke₄ // LÚ mut-tál-li-ku ina ni-iq re-e-me u šul-me ki-ma qé-e maš-ši lim-ma-šiš*, may that man be cleansed like polished copper through his offering for mercy and peace’.

- 78 p máš-gi₆ udu-á-dàra máš hur [sa]g-gá igi muš-bi ṛgùn-gùn⁷-na-bi
 aa [.....]-dàra [.....-b]i igi gùn-[..]
 p ú-ri-ša ṣal-mu im-me-ri ad-r[e]-[e] ú-ri-ša šá-dì-i šá zi-mu-šu ti-it-á-ri
 aa [.....]-mu i[m-.....] šá zi-mu-šú ti-ia-^ra-ru⁷
- 79 p máš pirig ú-gu₇ lu-ú-a lú-u₁₈-lu-bi [ama] ṛ^dnin<-hur>-sag-gá-ta x x x
 aa [.....]-ga-ta ù-tu-ud-da
 p ú-ri-ša nam-ri šá ina ri-^ri-i-t[u₄ du-u]š-šu-ú LÚ šu₁₀-a-^rtì šá⁷ x x ^dbe-let DINGIR.MEŠ x x-id
 aa [.....] x ṛum⁷-mi ^dbe-let DINGIR.MEŠ i^r-al-[du]
- 80 p máš pirig máš-hul-dúb (erasure) u-me-ni-[š]u)m
 aa [.....-m]e-ni-šum
 p ú-ri-ša nam-ri a-na MIN-^re⁷ tu-bu-uh-ma
 aa [.....-b]u-uh-ma
- 81 p [k]uš máš-hul-dúb ka-inim-ma u-me-ni-sì
 D k[uš.....]
 aa [.....-s]ì
 p ma-šak MIN-e šip-[ti] ṛ^ri⁷-di-ma
 D m[a-.....]
- 82 p [lú]^ru₁₈⁷-lu-bi ugu-šè ba-an-n[a]-mu₄¹ u-me-ni-dul
 D lú-[.....]
 p [.....]š[u₁₀-a-tì mu-uh-hu [š]u-ba-ti-šú kut-tim-šu-ma
 D L[Ú]
- 83 p [urud]u-níg-kalag-ga ^{gis}ma-nu [giš]-hul-dúb-ba ur-sag an-na-ke₄
 D urudu-níg-k[alag-.....]
 p om.
 D ru-uq-[qu e-ru giš-hul-ṭup-pu qar-ra-du ^da-nim]

- 78 (namely) a black goat, a knobby horned sheep, or a mountain goat, the face of which is coloured,
 79 the healthy goat, *fattened* during domestication (lit. pasture), *is* that man, born to mother Bēlet-ilī.
 80 Sacrifice the healthy goat as a scapegoat,
 81 recite an incantation (over) the scapegoat's hide.
 82 As for that man, cover him with the hood(?) of his garment.
 83 Let the bell and *e'ru*-wood ritual rod, "Hero of Heaven,"

79 Although the association between Sum. pirig and Akk. *namru* 'shiny, healthy' appears obvious (see Seminara 2001: 254), the meaning is not quite appropriate to this context, and in fact *namru* could be a pun on *namrā'u* 'fattened'. In the same sense, Akk. *duššū* as 'abundant, plentiful' is also a poor fit in the present context, since there is only a single scapegoat mentioned in this line, and we have opted for the meaning of 'fattened' instead, reinforcing the same idea. Furthermore, the syntax of this line equates the scapegoat with the patient, which is exactly the point of the scapegoat acting as substitute.

Cf. ll. 42 and 55 above, and 165 below for other goddesses referred to as Bēlet-ilī.

83 This line translates urudu-níg-kala-ga as *ruqqu*, a copper vessel, which in the present case probably refers to a bell; see Panayotov 2013.

- 84 p [udug hul-gál-e] ṛgabaṛ an-gi₄-gi₄-àm
D om.
p [mu-ter-ru]-ṛtiṛ še-e-du lem-nu-tu
- 85 D ṛlúṛ-[u₁₈-lu pap-hal-la sag-gá-ni]
n [.....] hé-ni-íb-ha-ze-e-dè
D šá ṛLÚ mutṛ-[tal-li-ku]
n [.....] re-és-su li-kil
- 86 D lú-u₁₈-lu-bi [.....]
n [.....] á-gig-ga ṛhéṛ-a
p [.....]-a
D LÚ šu-ú x [.....]
n [.....] ed-de-ṛšuṛ-ú
p [.....]-ṛšu-úṛ
- 87 D urudu-níg-kalag-ga ur-sag an-n[a-ke₄]
n [.....-n]a-ke₄ za-pa-ág ṛme-lámṛ-a-ni hu-mu-ra-ṛabṛ-d[ah]
U [.....-g]a u[r-..... h]u-mu-r[a-.....]
D ^{urudu}MIN-ú qar-rad^da-ni[m ri-gim me-lam-mi-šú lu-šib]
n om.
- 88 D ^{és}ú-li-in gùn-a níg-úr-lim[mu-ba]
n [....]-in gùn-a [.. ú]r-límmu-ba úš giš-nú zag giš-nú-da-na-ke₄ u-me-ni-nigin
U [^{és}ú-li-i[n]
D ú-li-in-na bur-ru-un-ta [.....]
n [..-i]n-nu <bur->ru-um-[m]a-tu₄ kab-lu er-ši-šú er-bet-ti-ši-na ṛliṛ-[m]i-i
- 89 D i-izi níg-na zag giš-nú-da-na-k[e₄.....]
n [.....] zag giš-nú-da-na-ke₄ u-me-ni-nigin
D qut-ri-in-na ník-naq-qa ṛiṛ-[.....]
n [.....-na]q-qu i-dat er-ši-šú li-mi-i
- 90 D šà an-dùl túg-ga an-na-ke₄ lú-[.....]
n [.....-g]a an-na-ke₄ lú-u₁₈-lu-bi karadín₅-na u-me-ṛniṛ-ni[gin]
D ina lib-bi an-dùl-li šá šu-ba-t[i]
n [.....] š]u-bat a-me-lu šu₁₀-a-tì ina MIN-e šu-liṛ(text: ni.ta)-i

- 84 that turn away the evil spirits,
85 support the distraught man.
86 As for that man ...[...] renewed.
87 May the bell, “Hero of Heaven”, increase its awesome clamour.
88 Wrap a multi-coloured cord around the four legs of the bed,
89 and surround the sides of his bed with incense and a censor.
90 Within the protective covering of that man’s garment,²⁷¹ lift him in the reed bundles,

88 Akk. *limû* is written vertically in the margin of Ms. n, probably because in this late school manuscript the scribe had incorrectly spaced his line.

The ^{és}ú-li-in appears in a list of cords, including *ašlu* and *šummannu*, in Hh 22: 26’ (MSL 11: 32) and Hg B 6: 54 (MSL 11: 41).

90 The correspondence of nigin and *šulû*, attested here only in a late copy, is exceptional. The late Mss. both misinterpret the Sum. incorrectly as túg-ga an-na túg(!) lú-u₁₈-lu-bi, which explains the intrusive translation *šu-bat a-me-lu šu₁₀-a-tì*.

271 Sum. heavenly garment

- 91 D zì-sur-ra [.....]
n [.....] ù-ba-e-hur
U zì-sur-ra [.....]
D zì-sur-ra-a ṛe-ṣir⁷-[ma]
n [.....]-ṣir-ma
- 92 D zag zì-sur-ra a im-dara₄-ra [.....]
n [.....-da]ra₄-ṛa⁷ ù-ba-e-hur
U zag zì-sur-[.....]
D i-da-at MIN-e me⁷e⁷ [ha-a-pi]
n [.....] e-ṣir-ma
- 93 D ká bar-ra á-zi-da á-gùb-b[u]
n [.....-b]u ù-ba-e-hur
D ba-ab ka-ma-a im-na u š[u-me-la]
n [.....] e-ṣir-ma
- 94 D ká-bi nam-ti-la [.....]
n [.....] u-me-ni-gub-ba
D ina ba-ab-šu ṛba⁷-la-ṭa [.....]
n [.....] ki-in-ma
- 95 D sag-bi nam-erim-búr-ru-da níg-h[ul-gál-e]
n [.....] ṛu-me-ni-pàd⁷
D ma-mit la pa-šá-ri mim-ma lem-[nu tum-mi]
- 96 D u₄-diš-kám [.....]
a x [.....] ṛhé-ni⁷-íb-t[a-zal]
D u₄-mu-ak-kal liš-tab-r[i-i]
a om.
- 97 D [an]-usan-an-na máš-hul-dúb-ba ṛsu lú-u₁₈⁷-lu dumu dingir-r[a-..] ṛù⁷-mu-un-na-an-t[e-ge₂₆]
a an-usán-a[n-.. ... -h]u[l]-ṛdúb⁷-ba su lú-u₁₈-lu ṛdumu⁷ dingir-ra-na ṛù⁷-[.....]
E [.....] dingi[r-ṛa-na ù⁷-[.....]
D [.....]-tan MIN-e M[IN-. z]u-mur a-me-li DUMU DINGIR-šú ṭu-uh-h[i]
a ina ši-mi-ṛtan⁷ MIN-ú zu-mur LÚ ṛDUMU⁷ DINGIR-šú ṭu-u[h-..]
E [.....-m]e-li DUMU DINGIR [.....]

- 91 encircle him with *zisurrû*-flour,
92 and next to the *zisurrû*-flour, encircle him with the liquid extract of dark clay.
93 Put it around the outside gate (of the temple), on the right and left sides,
94 and ensure healing at its gate.
95 Invoke the ‘unbreakable oath’, ‘Whatever Evil’.
96 May it persist for one day.
97 In the evening, draw the scapegoat near to the body of the man, son of his god.

95 For a discussion of the themes in this line, cf. Schramm 2001: 4-8.

97 Ms. a has a 10-line marker in the margin.

- 98 a túg bar-si máš-hul-^rdúb-ba^r sag-gá-na u-m[e-....]
 D [.....-d]úb-ba sag-gá-na u-me-n[i-..]
 E [.....s]ag-gá-na [.....]
 a *ina par-ši-gu šá* MIN-^re^r *qaq-qas-su* ^rru^r-ku-us-^rsu^r
 D [.....] ^ršá MIN-e^r *qaq-qa-su ru-ku-u[s-..]*
 E [.....]-qa-su [ru-ku]-u[s-..]
- 99 a udug hul a-lá hul gedim hul gal₅-lá hul ^rdingir^r hul ^rmaškim^r [hul]
 D [.....-l]á hul gedim hul gal₅-lá hul dingir hul maškim [...]
 E [.....h]ul dingir hul mašk[im ...]
 D [ú-tuk-ku l]em-nu a-lu-u lem-nu e-šim-mu lem-nu gal-lu-u lem-nu
 DINGIR lem-nu ra-bi-š[u lem-nu]
 E [.....ga]l-lu-u lem-nu
 DINGIR lem-nu ra-bi-š[u]
 a om.
- 100 a ^ddīm-me ^ddīm-a ^ddī[m-.....]
 D [^ddī]m-^rme^r ^ddīm-me-a ^ddīm-[.....]
 e [.....] ^ddīm-^rme-lagab^r
 D *la-maš-tu₄ labašu ah-ha-zu*
 E [.....-h]a-zu
 a om.
- 101 a udug lú dab₅-ba [.....] ^rlú dab^r-[.]
 D u[du]g lú dab₅-ba gedim lú dab₅-ba
 E [.....] gedim lú dab₅-ba
 a *ú-tuk-ku ka-mu-ú šá* LÚ ^re-^tīm^r-mu *šá* LÚ ^ršab-tu^r
 D *ú-kuk-ku ka-mu-u šá* LÚ *e-^tīm-mu šá* LÚ *šab-tu*
 E [.....-t]u
- 102 a lú hul igi hul ka hul ^reme^r hu[l]
 D l[ú] hul igi hul ka hul eme hul
 D *lem-nu šá pa-ni lem-nu pu-u lem-nu li-šá-nu lem-nu*
 E [.....]-^rnu^r li-šá-nu lem-n[u]
 a om.

98 Bind the sash of the scapegoat on his head.

The aim of the incantation:

- 99 Evil Utukku-demon, eAlû-demon, ghost, Sheriff-demon, Bailiff-demon,
 100 Lamaštu, Labašu, and Jaundice demons,
 101 the Utukku – captive of the man, the ghost of the seized man,
 102 the evil one whose face is evil, mouth is evil, and tongue is evil,

101 One might expect the first clause to read *utukku ša amēla kamû*, ‘the demon who captures a man’, but the syntax requires the Utukku to be prisoner of his victim, an ironic turn of phrase. The same idea occurs in a bilingual incantation aimed at appeasing the activities of ghosts, for which the incipit reads: *én dingir dab-dab-bé-e-ne urugal-la-[ta] im-ta-è-a-[meš] // DINGIR.MEŠ ka-^rmu-ti^r iš-tu qab-ri it-ta-šu-ni*, ‘the imprisoned gods who exited from the Netherworld’.

- 103 a sag gig zú gig šà gig lipiš gi[g]
 D s[a]g gig zú gig šà gig lipiš gig
 E [.....lipi]š gig
 bb [sa]g ʳgigʳ z[ú]
 D [m]u-ru-uš qaq-qa-di MIN šin-ni MIN lib-bi ki-is lib-ʳbiʳ
 bb [m]u-ʳruʳ-uš qaq-[.....]
 a om.
- 104 a ka-inim-ma-ne-e sag-gá-na hé-éb-ta-an-zi-ʳziʳ-e-d[è]
 D k[a-i]nim-ma-ne-e sag-gá-na hé-éb-ta-an-zi-zi-e-dè
 bb [..]-ʳnim-maʳ-ne-[.....]
 a [i]na šip-ti an-ni-ti ina re-ši-šú li-in-na-as-hu
 D [.....š]ip-ti an-ni-ti ina re-ši-šú li-in-na-as-hu
 bb [.....]-t[i] an-ni-t[i]
- 105 a ʰhendur-sag-gá nímgir gal maškim mah dingir-re-e-ne-ke₄
 sag-gá-na hé-en-gub-ba gá-la ʳna-an-dagʳ-ge
 D [.....] ʳmaškim mahʳ [.....]-ʳre-eʳ-n[e-..]
 [sag-g]á-na hé-en-gub-ba gá-la na-an-dag-[..]
 bb [..... nímg]ir gal maš[kim]
 a ʰi-šum na-gi-ʳruʳ ra-ʳbuʳ-ú ra-bi-ša ši-ru šá DINGIR.MEŠ
 ina re-ši-šú li-iz-ziz-ma a-a ip-par-ku
 bb [..... n]a-gír ra-bu-ʳúʳ [.....]
- 106 a su ʳlúʳ-u₁₈-luʳ(*text ka) pap-hal-la-ke₄ zi ba-an-zé-en ka kù-mah-zu ha-ba-an-na-bé
 bb [.....-l]u pap-hal-la-ke₄ [.....]
 a ina zu-mur LÚ mut-tal-li-ʳkuʳ i-ʳnéʳ-a ina pi-i-ka el-lu ši-ri liq-qa-bi
 bb [..... a-m]e-lu mut-ta[l-.....]
- 107 a níg-hul-ʳgál-eʳ zi-me-ga è-ba-ra ki ʰereš-ki-gal-la-ke₄
 n níg-hul-[g]ál-e zi-ga è-bá-ra-ra ki ʰereš-ki-gal-ke₄
 bb [.....] zi-ga ʳèʳ-[.....]
 a mim-ma lem-nu ʳteʳ-b[u] ana aš-ri ʰMIN
 n mim-ma ʳlemʳ-nu te-bi ši-ʳiʳ ana áš-ri ʰereš-ki-gal
 bb [..... t]e-b[i]

103 headache, toothache, internal illness, ‘heartburn’

104 may they (all) be removed from his head through this incantation.

105 May Išum the great herald, supreme protector of the gods, be present at (the victim’s) head and not cease (to be present).

106 May it be said in your pure august mouth, “(The evil) has (already) withdrawn from the body of the distraught man.”

107 Get up, Whatever Evil, and go out to Ereshkigal’s province!

107 Ms. a has a 10-line marker in the margin.

- 108 a kuš máš-hul-^r dúb-ba⁻ke₄ ^rlú⁻u₁₈-lu pap-hal-la-ta túm-a
n kuš máš-hul-dúb-ba-[k]e₄ lú-u₁₈-lu pap-hal-la-ta tùm-ma
n ^rma⁻[ša]k MIN-e ina zu-^rum-ri⁻ a-me-lu mu[t-ta]l-lik ta-bal-ma
a ma-šak MIN-e ina ^rzu-mur⁻ lú mut-tal-l[i-ku]
- 109 n [.....] sila-a sig-ga-bi u-[m]e-ni-^rkar⁻
a tilla₄ sila-a ^rsig-ga⁻[.....]
n [ina ri-bi]-i-tú šá-qu-um-meš i-ti-^rir⁻
a ina ri-bi-ti š[á-.....]
- 110 a níg hul-gál-e ^rki⁻šè hé-íb-t[a-.....]
n [.....-gál]-e ki-šè hé-ni-íb-ta-an-zi-zi di₄-lá gal ha-ba-ab-tù[m]
a mim-ma lem-nu ana KI-ti ^rli-in-na⁻[.....]
n [mim-ma lem-n]u ana KI-ti li-in-na-as-si-ih gap-šú ana ^ršéh-rù-ti⁻ [lit-tab-la]
- 111 n [... hu] níg nu-gar-ra ki-šè ha-ba-tùm-^rma⁻
a a-lá hul níg nu-gar-ra ^rki⁻[.....]
a a-lu-u lem-nu šá ana LÚ ^riš⁻š[ak-.....]
n ^ra⁻lu-^rú lem-nu šá ana a-me-lu iš-šak-nu ana KI-t[ì] ^{he-pi}(erasure) [š]á lem-nu šá ana a-me-lu iš-šak-nu
- 112 n máš udug si[g₅]-ga sag-gá-na nam-ba-^rdu₈-e⁻[dè]
a máš udug sig₅-ga [.....]
I máš ud[ug]
yy ^rmáš udug⁻ [.....]
n ú-ri-ša ^rše⁻e-du SIG₅-ti ina re-ši-šú a-^ra⁻ [ip-paṭ-ṭir]
a ú-ri-ša še-e-du dum-qlí [.....]
I ú-ri-š[u]
yy ú-ri-ša še-^re⁻[..] SIG₅-t[ì] [.....]

- 108 Carry off the hide of the scapegoat from the distraught man's body,
109 quietly remove (the hide) from the square,
110 so that Whatever Evil could be removed into the Netherworld, and let the enormous be turned into the trivial.
111 May the evil Alû-demon, which is inflicted on a man, alternative, be taken into the Netherworld.

Healing in the temple

- 112 May the goat (acting) as a good demon not be released from his head.

108-110 Cf. Cavigneaux 1983. The exorcist carries off the hide (containing the evil) from the man, away from human habitation, and thereby opens the way for the evil to be removed (sympathetically), while 'the great is transferred to small things', i.e. the evil is whittled down to size and diminished.

111 Ms. n adds additional text to the Akk. translation, although it is not clear why.

Every appearance of the expression níg -gar-ra in UH is problematic; cf. UH 3: 165-167. Bilingual references to níg nu-gar suggest two other correspondences, namely *ša nulliāti* (OB Lu A 121 = MSL 12: 161; OB Lu B iv 18 = MSL 12: 182) and *ša la kīnāti* (Níg-ga bil. 96 = MSL 13: 117; OB Lu A 120 = MSL 12: 161; OB Lu B iv 11 = MSL 12: 182), while in a bilingual context, cf. Borger 1969: 4, 18, níg-nu-gar-ra níg-nu-sig₅-ga // *la na-ṭa-a-tú la ki-na-a-[f]ú*, 'unseemly things, incorrect things'; cf. also Lambert 1960: 119, 5-6, lú níg-nu-gar-ra // *mu-ta-mu-ú nu-ul-la-a-ti*, 'one who speaks malicious things'. It is not clear why the Akk. does not know these idioms but translates the Sum. literally.

- 113 n u₄-ge₆-a ṣú-šú-bi⁷-ta nam-ti-la ḥé⁷-e[n-na-an-sum-mu]
 a u₄-ge₆-a šú-šú-bi-ta [.....]
 I u₄-ge₆-a šú-šú-bi-⁷ta⁷ [.....]
 yy u₄-ge₆-a šú-⁷šú⁷-bi-t[a-.....]
 n mu-⁷šī⁷ u ur-ri ina ú-zu-uz-zi-šú TIN [lid-din-šú]
 a mu-šú u ur-ra ina ú-zu-u[z]
 I mu-ú-šá u ur-ra ina ṣú⁷-[.....]
 yy mu-šú u ṣur⁷-ra ina ú-z[u-.....]
- 114 n ṽlú-u₁₈-lu-bi bára-si-ga bára-mah^dkù-[sù]
 a lú-u₁₈-lu-bi bára-si[g₅-.....]
 I lú-u₁₈-lu-bi bára-sig₅-g[la]
 yy lú-u₁₈-lu-bi [bár]a-sig₅-ga [.....]
 n a-me-lu šu-ú ina ṽMIN-e⁷ para₄-mah-hu ṣšá^d[kù]-s[ù]
 a LÚ šu-ú ina MIN-⁷e⁷ [.....]
 I LÚ šu-ú ina MIN-e⁷ pa⁷-[.....]
 yy LÚ šú-ú [ina MI]N-e [.....]
- 115 n alan kù-ga ki na[m-ti]-la-ke₄ ^dutu-⁷è⁷-[a hé-gub]
 a agrun kù-ga ki nam-ti-la-k[a]
 I agrun kù-ga ki nam-ti-l[a]
 yy agrun kù-ga [.. n]am-ti-la-⁷ka⁷ [.....]
 n šal-mu el-lu a-šar TIN ṣšī⁷-it^dUTU-šī⁷ li⁷-[iz-ziz]
 a ku-um-mu el-lu a-šar ba-la-ṭu [.....]
 I ku-um-mu el-lu áš-ru šá b[a²-.....]
 yy ku¹-um-ma el-lu a-šar ba-la-ṭu ina [.....]

113 By its being present²⁷² night and day, may (the goat) [grant] him life.

114 On behalf of that man on the cult-socle, the lofty dais of Kusu,

115 may the pure statue (var. cella), at the place of healing, [face] the sunrise.

115 Note the variant alan for agrun, since the idea of the cult statue (alan) facing sunrise (in his cella) made good sense. The opposite instruction occurs in the Ardat lilī incantations, cf. Geller 1988: 19, 74-75: [ala]n-ne-ne-a [sa]g-ne-ne-a [u-m]e-ni-kéš [ig]i-bi [dutu-šú-a]-šè [ù-me-n]i-gar // šá šal-me šú-nu-ti ina qa-qa-dī-šú-nu ta-ra-kas-ma pa-ni-šú-nu a-na e-reb^dUTU-šī ta-šak-kan-ma, ‘you bind the heads of their figurines and face them towards the sunset’. The other UH manuscripts for our line clearly refer to fashioning a cella, perhaps where the ritual is to be performed.

- 116 a širmušu kù-zu kin gal m[ah]
 n širmušu kù-zu⁷ [... gal] mah an-^rna⁷-[ke₄]
 I širmušu kù-zu k[in⁷] šum-gam-me kù-babbar
 yy širmušu kù-zu kin gal mah šu¹ an-n[a]
 a *gur-gur-re en-qu mu-de-e šip-ri r[a-bi]*
 n [..... šip-ri GAL-i ši-[i-r]u [.....]
 I *gur-gur-ru en-qu mu-d[e] šá-áš-šá-ru šá šar-pi*
 yy *gur-gur-re en-qa mu-de-e šip-ri ra-bi-i ši-[.....]*
- 117 a ^{giš}tir kù-ga an-dùl dagal-la-ke₄ u-me-[ni-..]
 n [.....] an-dùl dagal-^rla⁷-t[a]: ^rù-me-ni-gub⁷
 I ^{giš}tir kù-g[a]
 yy (om.)
 a *ana qiš-ti KÙ-tì šá [šil-li rap-ši bil]*
 I *ana qiš-t[i]*
 yy (om.)
- 118 a ^{giš}ma-nu giš-hul-dúb-ba giš nam-níg-[.....]
 I ^{giš}ma-nu giš-hul-dúb-ba [.....]
 yy ^{giš^r}ma-nu giš⁷-hul-dúb-ba [.....]
 a *e-ri GIŠ.MIN-ú iṣ-ši [.....]*
- 119 a ^{giš}gín u-me-ni-tag [.....]
 I gín u-me-ni-tag [.....]
 yy [.....]-me-ni-^rtag ^{giš^r}tir-bi-ta [.....]
 a *ina pa-a-šú lil-pu-ut-ma [.....]*
 I *ina pa-a-ši [il-.....]*
 yy [.....] l[il-.....-m]a ina qiš-t[u₄]

116-117 O craftsman, wise and *au fait* in the great important work of heaven, bring a (refined-)silver saw to the pure grove of ample shade.

- 118 Let him apply the *e'ru* -wood ritual sceptre, wood of [...],
 119 to the (ritual) adze and [.....] in the forest.

116 The ^{urudu}šum-gam-me was one of the instruments used for making divine statues and appears in MIs pî rituals, referring to the ^{urudu}gín ^{urudu}bulug and ^{urudu}šim.gam.me šá dumu.meš *um-ma-ni*, 'the axe, the drill, and the saw of the craftsmen' (Walker and Dick 2001: 43, 78; 44, 90; 70, 8).

The reading in Ms. yy is corrected to šu after first writing gal.

118 The craftsman is cutting wood here to make his figurine., cf. STT 201 14-15, ala[n-ne]-[e] ^{giš}tir ^{giš}ha-šur-ra-t[a è]-a // *šal-mu š[u]-^ru⁷ ina qiš-ti ha-šur⁷ ú-šur⁷-ni*. See also STT 200 14-15 (Mouth-opening ritual).

119 For a similar use of a ritual axe for fashioning a cult statue, see Walker and Dick 2001: 142 and 159 (Mouth-opening ritual). We would read the duplicate (STT 200 62-64) somewhat differently, noting that the Sum. and Akk. text are not correctly aligned:

alan-ne-e igi ^dutu-šè mu-un-^rè⁷ [u]^{urudu}gín šu tag-ga ^{urudu}b[ulug] šu tag-ga ^{urudu}šum-gam-me ^ršu⁷ [tag-ga] ^rù⁷ dumu gašam šu tag-ga-e-ne ki-bi mu-un-g[i₄-g₄] // *šal-mu an-na-a ana ma-har^dUTU šu-ši-m[a] pa-áš il-pu-tu-šú MIN MIN u^r DUMU⁷.MEŠ UM.MA.A šá TAG.ME-šú SIMUG^r il^r-[pu-tu-šú] <ana ašrišunu itarrū>*

'Take that cult-statue out in the daylight; the axe which touched it, the chisel which worked on it, the saw which touched it, and the (Sum. skilled) artisans who touched it, the craftsmen who touched it, will return to their places'.

- 120 a alan nam-ti-la [.....]
 I alan nam-ti-la [.....]
 yy [.....-t]i-[.....]
 a ʳ^ʃal-mu šá ba^ʳ-l[a-.....]
 I šal-m[i^ʳ.....]
 yy [...-m]u šá ba-la-tu si-bit-[ti-šú-nu.....]
- 121 a mu¹-sa₄ ba-an-ʳsa₄^ʳ [nam tar-re]
 I mu-sa₄-a-bi [.....]
 q [.....]-ʳsa₄^ʳ [.....]
 a ʳšum^ʳ-[šú.....]
 I ʳšum^ʳ-[.....]
 yy ʳšum-šú^ʳ ina DINGIR.MEŠ ʳmu^ʳ-šim šim-m[a-tu]
- 122 a ʳimin^ʳ-bi-e-ne ereš gaba nu-g[i₄.....]
 I ʳimin-bi-e-ne^ʳ [.....]
 q [..... ere]š gaba nu-g[i.....]
 yy [.....] x x-ʳgi₄^ʳ sag^ʳ-[gá-na.....]
 Y [..... ki^dinanna-ke₄ ba-an]-ʳsu₈-su₈^ʳ-ge-eš
 a [si-bit-ti-šú-nu ʳer^ʳ-šú-tú š[á la im-mah-ha-ru ina re-ši-šú.....]
 t [.....-t]u šá la im-[.....]
 Y [..... it-ti] ^diš-tar [l]i-iz-zi-zu
- 123 a dingir ʳlú^ʳ-ba-k[e₄.....]
 q [..... si]skur h[é-.....]
 Y [..... sisku]r^ʳ hé-en-na-ab-bé
 a šá DINGIR ʳLÚ^ʳ [šu-a-tú tés-li-tu₄ liq-bu-ú]
 Y [.....-l]i-tu₄ liq-bu-ú
- 124 a imin-bi-ʳe^ʳ-[ne ereš.....]
 Y [..... ma]h-bi a-ri-a ug₅-ga nam-til-la sum-mu [níg h]ul-gál-e gaba an-gi₄-gi₄-a
 q [..... ma]h-bi a-ri-a u[g₅-ga na]m-til-l[a.....-gá]l-e gaba an-gi₄-gi₄-àm
 Y [si-bit-ti-šú-nu e]r-šu-ti a-šá-re-du-ti na-du-ši-ti šir-ʳti^ʳ [mi-i-t]i ba-la-ṭi i-nam-di-nu mu-ter-ʳru^ʳ-ti H[UL]
 q [.....] ʳna^ʳ-du^ʳ-šir^ʳ-na^ʳ šir-tú šá ana mi-i-ʳtú^ʳ [.....-r]u-ti lem-nu

Seven healing figurines

- 120 A living statue was [born of] the Seven [of them].
 121 (The statue's) name: 'Decider of fates among the gods'.
 122 May the wise unrivalled Seven (statues) stand at his head with Ištar,
 123 may they recite the prayer of the personal god of the man.
 124 The Seven of them are wise, august, foremost scion, who grant life to the dead, turning back evil.

120 Ms. yy: there are rulings before and after this line on the tablet.

121 For another example of the naming of a statue in a ritual context, cf. Ritter and Kinnier Wilson 1980: 24, 22 (BAM 234 21), *i-na* IGI ^dUTU NU NAM.RIM-šú-nu-ti ÍL-ma MU.NE-šú-nu ʳta^ʳ-[zak-kar], 'you will erect the statues of the curse/oath in the daylight, and you [mention] their names'.

122 Compare gaba -gi₄ in this line (// *mahāru* N) with its usage in l. 124 below (*muterrū lemutta*), both idiomatic usages, in contrast to more literal translations as in Borger 1969: 13, 256, gaba-bi šu ha-ba-ab-gi₄-gi₄-e-ne // *i-rat-su-nu li-tir-ru*, lit. 'may they turn away their chests'.

124 The word *nadušu* 'scion' is rare, mentioned in CAD N/1 104 in a single lexical text and in a broken passage in the Babylonian Theodicy (Lambert 1960: 70, 19), and this is the first correspondence with Sum. a-ri-a.

- 125 Y [.....] ṛù⁷-tu-ud-da úri^{ki}-m[a]
 a ṛu₄⁷ t[i-.....]
 (S) [.. ti-la] ṛù⁷-tu-ud-da úri^{ki}-ma
 q (traces)
 Y [.....-t]i i-lit-ti ú-[-..]
 (S) [..... ba-l]a-ti i-lit-ti ú-ri
 (M) u₄-mu TI.LA i-lit-ti ú-ri
- 126 Y [.....] dumu nibru^{ki7} d[u₁₀-..]
 U [.....]^{ki} du₁₀-ga
 (S) [u₄ hé-gál-la dumu nibru]u^{ki} du₁₀-ga
 Y [..... GÁ]L-ma DUMU.MEŠ ni-ip-pú-ru ṭa-a-bu
 (S) [.....] DUMU ni-ip-pu-ru ṭa-a-bi
 (M) u₄-mu HÉ.GÁL DUMU NIBRU^{ki} DU₁₀.GA
- 127 D [u₄ giri₁₇-zal-la] bùlug-gá
 (S) [..... eridu]^{ki}-ga bùlug-gá
 D u₄-mu ta-šil-ti šá ina eri₄-du₁₀ ir-bu-ú
 (M) u₄-mu ta-šil-ti šá ina eri₄¹-du₁₀ ir-bu-u
- 128 D [u₄ sig₅-ga kullab^{ki}-ba pa íb]-ta-è-a
 l [.....-t]a-ṛè⁷-[.]
 U [.....]-a
 D u₄-mu dam-qu šá ina kul-la-bi šu-pu-ú
 l [.....] šu-pu-ú
 U [.....] š[u-<pu>-ú
 (M) u₄-mu dam-qu šá ina kul-lab šu-pu-u
- 129 D [u₄ igi sig₇ á]-ṛè⁷-a kèš^{ki}-ke₄
 l [.....] kèš^{ki}-k[e₄]
 U [..... e]n kèš^{ki}(+ gloss nu)-ke₄
 D u₄-mu šá pa-ni ba-nu-u tar-bit ke-e-ši
 l [..... k]e-e-ṛsi⁷
 (M) u₄-mu šá pá-ni ba-nu-u tar-bit ki-si

- 125 “Storm-demon of life”, born in Ur,
 126 “Storm-demon of abundance” of the good denizen of Nippur,
 127 “Storm-demon of celebration”, growing up in Eridu,
 128 benevolent Storm-demon, which came forth in Kullab,
 129 “Storm-demon with the fair face”, offspring of Keš,

125-131 These demon names appear to refer to actual figurines, (see Gurney 1935: 88), defined by Wiggermann as *ūmu-apkallū* figurines (Wiggermann 1992: 114 and see 65, 74-75); according to KAR 298:16, these seven statues are to be buried on the threshold of the cella (*ina askuppi kummi*) as well as in various parts of the house.

Two of the *apkallu* names listed in SBTU 2 8: 14, 16 (see Reiner 1961: 3), namely PIRIG-gal-nun-gal šá Kiši^{ki}-ta ù-tu-ud-da (14) and PIRIG-gal-abzu šá Eridu^{ki}-ga ù-tu-ud-da (16), are associated with the same cities as in our list, although as Wiggermann has pointed out (1992: 75), the list of cities here should complement the antediluvian cities associated with the fish *apkallu* (Eridu, Bad-tibira, Larak, and Sippar).

It is hardly coincidental that the cities listed in this passage are all very ancient and ceased to be inhabited by the early second millennium BCE (court. R. Biggs), which suggests that by the time the canonical text of UH was redacted, these city names had mythological significance only.

129 The gloss nu in Ms. U indicates that one *Vorlage* manuscript lacks a ki-sign.

- 130 D [u₄-si-sá l]agaš^{ki}-ke₄ di-ku₅ mah
 l [..... laga]š^{ki}-ke₄ di-du₅ mah
 D [u₄-mu i-šá]-ru da-a-a-nu ši-i-ru šá la-ga-aš
 l [.....š]i-rì šá la-ga-aš
 (M) u₄-mu i-šá-ru DI.KU₅ MAH šá la-ga-aš¹
- 131 D [u₄ šaga-š]è du₁₁-ga nam-ti-la sum-mu an-dùl šuruppak^{ki}-ke₄
 l [.....-dù]l šuruppak^{ki}-ke₄
 D [u₄-mu ša ana] šag-ši ba-la-ṭa i-nam-di-nu šu-lul šu-ru-up-pá-ak
 l [.....-l]ul^r šu-ru-up-pa^r-a[k]
 (M) u₄-mu ša ana¹ šag-ši ba-la-ṭu i-nam-di-nu šu-lul šu-ru-pa-ak
- 132 D [imin-bi-e]-ne ereš gaba nu-gi sag-gá-na a-ba-an-su₈-su₈-ge-eš
 D [si-bit]-ti-šú-nu er-šu-tu₄ šá la^r im^r-mah-ha-ru ina re-ši-šú li-iz-zi-zu
- 133 D [dingir l]ú-ba-ke₄ [s]iskur-[r]a hé-en-na-ab-bé
 D [šá DINGIR] LÚ šu^r-a^r-tu₄ té[s-l]i-tu₄ liq-bu-ú
- 134 D [imin-bi]-^re^r-ne t[u₆-d]u₁₁-[g]a ug₅-ga nam-ti-la sum-mu [nig hu]l-g[ál]-^re^r [g]aba an-gi₄-gi₄-a
 D [si-bit-ti-šú-nu MIN] ana me-ti ba^r-la-ṭi^r [i-na-ad-du mīm-ma lem-nu ir-t]i [i]-né
- 135 a [imin-b]i-^re^r-ne^r [ereš gaba nu-gi]
 D [.....] ^rzag^r-ga-na ^rhé^r-e[n-gu]b-bu-uš
 U [..... h]é-en-gub-bu-uš
 a [s]i-bit-ti-š[ú-nu er-šú-tú šá la im-ma-ha-ru]
 D [..... ina i-da-ti-šú l]u-u ka-a-a-nu
- 136 a [g]i-izi-lá ^rnig^r-n[a sikil-la]
 D [..... hé-en]-te-ge₂₆
 a MIN-ú u ník-na-^rqu^r e[l-lu]
 D [..... li]ṭ-hu-šú

130 “Just Storm-demon”, august judge of Lagaš,

131 “Storm-demon which grants a threatened man life”, the protection of Šuruppak.

132 They are the wise Seven who are unrivalled, may they be present at his head,

133 may they recite the prayers of the [personal god] of that man.

134 They are the Seven who cast the spell in order to heal the deathly-ill, and Whatever Evil has turned away.

135 They are the Seven who are unrivalled, may they be present at his side.

136 May the torch and pure censers approach him,

134 The gaba-sign is complete in CT 16 36: 13.

135 For the zag-sign in Ms. D, cf. CT 16 36: 16.

- 137 a ʿiʿ áb-kù-ga [ga áb-šilam-ma]
 D [..... šu hé-ni-ib]-ùr-ùr
 o [....-kù-g[a]
 a *ina šam-ni ar-hi el-ʿle-túʿ še-z[i-ib la-a-ti]*
 D [..... *li-maš-ši*]d-su-ma
 o [.... šá]-man ár-[.....]
- 138 a [u]dug-sig₅-ga níg hul-gál-e šu-na nu-è ʿsagʿ-[.....]
 D [.....] ʿsagʿ-g[á-n]a hé-en-gub-bu-uš
 o [ud]ug-si[g₅-.....]
 a [š]e-ed dum-qí šá ina qa-ti-šú mim-ma lem-nu la uš-šu-ú ina re-ši-šú]
 D [.....] la uš-šu-ʿuʿ ina re-ši-šú li-iz-ziz
 n [..... š]á ina ʿŠU-šúʿ [.....]
 o [š]e-e-du d[um-.....]
- 139 a [udu]g hul-gál-e ha-ba-ra-è bar-ta-bi-šè ha-ba-r[a-.....]
 D [.....]-bi-šè ha-ba-r[a-a]n-gub-[b]aʿ
 n [..... h]a-ba-ʿra-èʿ b[ar-.....]
 o udu]g hul-g[ál-.....]
 U [.....] ha-ba-ra(+ gloss nu)-è [.....] ha-ba-ra-an-gub-ba
 a [ú-tu]k-ʿkuʿ lem-nu li-ši-ma ina a-ha-a-ti li-i[z-ziz]
 D [.....-m]a ina a-ha-a-ti l[i-.....]
 n [.....]-ʿři-maʿ ina a-hat l[i-.....]
 o ʿúʿ-tuk-ku lem-n[u]
- 140 a [min alan] esir géšpu kэш-tab-ba u-me-n[i-gar]
 D [..... géšp]u kэш-tab-ba u-[.....]
 n [.....]-ʿbaʿʿ u-me-ni-[...]
 a [MIN MIN]-ʿeʿ it-te-e šá ú-ma-ši ki-iš-šu-ru-ti šu-k[un-ma]
 D [.....]-ma-ši ki-iš-ru-ti s[u.....]
 n [.....] ʿkiʿ-[iš]-ʿru-tu₄ e-širʿ-ma

137 May (the incantation priest) rub (the patient) with fat of a pure cow, and cow's milk.

138 May the good demon, from whom Whatever Evil does not escape, be present at his head.

139 May the evil Utukku go out from you, may he stand aside.

The two wrestlers, the sages and the scapegoat

140 Fashion [two] bitumen statues of interlocked wrestlers,

139 The gloss nu in Ms. U indicates that one *Vorlage* manuscript lacks a ra-sign.

140 Bīt mēseri (Meier 1944: 150, 215-218) also describes twin wrestling figurines, although (*ibid.*, 148, 195-196) referring to seven winged figurines as well.

- 141 a [z]ag-du₈ ba-ni-in-lá ka-inim-ma u-m[e]-ni-^ʿšub^ʿ
 D [.....-i]n-lá ka-inim-ma u-[.....]
 n za[g-..... k]a-^ʿinim-ma u-me-ni-sì^ʿ
 o (traces)
 a *ina sip-pi tu-ru-uš-ma šip-ti i-di-ma*
 D [.....-r]u-uš šip-tú^ʿ i^ʿ-[.....]
 n *ina [.....]-ma [.....] i^ʿ-di^ʿ-ma*
 o (traces)
- 142 a [l]ú-u₁₈-lu-bi šu-sig₅-ga dingir-ra-na-šè hé-en-ši-in-^ʿgi₄-^ʿgi₄
 D [.....-si]g₅-ga dingir-ra-na-šè hé-en-ši-in-[.....]
 n [l]ú-^ʿu₁₈-[.....] din[gir-..-n]a-[šè] hé-en-ši-in-g[i₄.....]
 U [.....-b]i šu-sa₆-ga (+gloss sig₅) [.....-n]a-šè hé-en : in-ši-in-gi-gi : gi₄-gi₄
 D [*a-me-lu šu-u ana qa-a*]t dam-qa-a-ti šá DI[NGIR-šú li-ip-pa-qid]
- 143 a máš udug sig₅-ga sag-gá-na nam-[b]a-du₈-a
 D [.....] sag-gá-na nam-[.....]
 n [má]š ud[ug]-gá-^ʿna nam-ba-du₈-a^ʿ
 D [ú-ri-šu še-e-du dam-q]a-ti ina re-ši-šú a-a i[p-pa-ṭir]
 g (trace)
- 144 a u₄ ge₆-a šú-šú-bi-ta nam-ti-la hé-en-na-^ʿan-sum-mu^ʿ
 D [..... n]am-ti-la hé-en-na-a[n-.....]
 n u₄ g[e₆-.....]-^ʿti-la hé-en-na-an^ʿ-[.....]
 g u₄ ge₆-a šú-šú-bi-t[a]
 D [*mu-šu u ur-ra ina ú-z*]u-zi-šú ina ba-la-ṭi-šú lid-[*din-šú*]

141 set (them) there on the threshold, recite the incantation.

142 As for that man, may he be commended to the benevolent hands of his personal god.

143 May the goat (acting) as a ‘force for good’ not be released from his head,

144 but in its being present night and day, may it grant him life.

142 Ms. U gives various alternative readings, presumably based upon different *Vorlage* manuscripts, hence sig₅ for sa₆, infix in for en, and gi₄ for gi.

143-44 Cf. UH 12: 112-113 above.

- 145 a dingir lú-ba-ke₄ ^dutu agrun-ta è-a
 D [.....^d]utu agrun-na-ta è-a-^rna⁷
 n dingir ^rlú⁷-[..... ag]ru[n]-^rta è-a⁷-[..
 g dingir lú-ba-ke₄ ^dutu ag[run-.....]
 a ^ršá⁷ DINGIR a-me-lu šu-a-ti ^dUTU iš-tu ku-um-mu ina a-še-e-šú
 D [.....^dUT]U iš-tu ku-um-me ina a-ši-šú
 n šá DINGI[R] ^rdUTU iš-tu ku⁷-[.....]
 U [.....-t]i ^dUTU [.....]-^rum⁷-me ina a-ši-šú
- 146 n inim-[bi-e-ne] ^rereš gaba nu-gi⁷ x-[gin₇ lú sag]-gá-na-a ^rba⁷-an-^rsu₈-su₈-[g]e
 n si-[bit-ti-šú-nu er-šú-tú] šá [la] ^rim-ma-ha-ri⁷ GIM x [...] a-me-lu ^ršá⁷ [ina]
^rre-ši-šú⁷ lu-ú ^rka⁷-a-a-nu
- 147 n dingir l[ú-ba-ke₄ sisk]ur-ra [hé]-^ren⁷-[n]a-ab-[bé]
 n [šá DINGIR] ^rLÚ⁷ [šú-a]-ti t[és-li-tu₄ li]q-bu-^rú⁷
- 148 n an ^ré-ta⁷ [nam-šub] ^rba-an⁷-[sì]
 n ina É ^ršá šip-tu₄ ^ri[n-n]am-du-^rú⁷
- 149 n [tu₆-du₁₁-ga nam-šub ba-an-ak]
 n [ina MIN-e šá šip-t]u₄ uš-šá-pu
- 150 a šu₁₂-dè siskur-ra a-rá arhuš-sù lú-u₁₈-lu pap-hal-la dumu dingir-ra-na
 D [.....]-^rsù⁷ lú-u₁₈-lu pap-hal-la dumu dingir-ra-na
 g šu₁₂-dè siskur-ra a-r[á]
 a ina ik-ri-bi ni-qi-i a-lak-ti re-e-mu šá a-me-lu mut-tal-li-ki DUMU DINGIR-šú
 D [.....] šá LU mut-tal-li-ki mar DINGIR-šú
 g ina ik-ri-bi ni-qi-i a-[.....]
- 151 a šuk ^dinnin-bi ^dutu-ra hé-en-na-an-te-ge₂₆
 D [.....] hé-en-na-an-te-ge₂₆
 g šuk ^dinnin-bi ^dutu-ra [.....]
 a nid-bu-šú a-na ^dUTU liṭ-hi
 D [..... an]a šá-maš liṭ-hi
 g ni-id-bu-šú [.....]

- 145 Regarding the personal god of that man, when Šamaš comes out from the cella,
 146 may the Seven of them –wise ones—who are unrivalled, like [*the personal god* of] the man, at whose head may
 they be present,
 147 may they recite the prayer of the personal god of that man.
 148 In the²⁷³ the temple where the incantation was recited,
 149 through the magical formula that activates the incantation,
 150 the way of mercy of a distraught man, son of his god is through supplication and offering.
 151 May his food-offering approach Šamaš.

145-149 A slightly different order of these lines appears in the Uruk Ms. n., which adds lines which are virtually the same as lines elsewhere in the tablet. Lines 145-146 can be found in a similar form above, ll. 132-133, and lines 148-149 are repeated below in ll. 155-156.

149 Restored after UH 12: 156 below. The expression nam-šub -ak is uncommon, which is perhaps why it has been translated by the equally rare word *wašāpu*, for which the only other attested lexical correspondence is the tautological [ši]-ib šib = *uš-šu-pu šá a-ši-pi* (A I/5 8 = MSL 14: 223) that does not help explain the term. For nam-šub -ak in comparison with similar expressions, see Attinger 2005: 240 (citing A/III 114, 118, and bilingual 41).

152 a ^dasar-^ralim^ˀ-nun-na dumu-sag abzu-ke₄ ša₆-ga zíl-zíl-bi za-a-kám
 D ^rd^ˀ[.....s]a₆-ga zíl-zíl-bi za-a-kam
 g ^dasar-alim-nun-na [.....]
 D ^d[*marduk ma-ru reš-tu-u šá ap-si-i bu-u*]n-nu-u du-um-mu-qu ku-um-ma

153 a ka-inim-ma udug-hul-a-ke₄
 D k[a u]dug-hul-a-kam

154 a én ^rárhuš^ˀ-gar-ra ka ba-ab-du₈
 D én [.....]-^rdu₈^ˀ
 gg [.. á]rhuš-gar-ra [.....]
 (B) [.....-d]u₈
 a *šá pi-it pi-i-šú a-na dum-qí šak-nu*
 (H) *šá pi-it pi-i-šú a-na dum-qí šak-nu*
 (F) [.....-i]t pi-i-šú a-na dum-qí šak-nu

155 a an-^ré-ta^ˀ nam-šub ba-an-sì
 D an [.....]
 r ^ran^ˀ-[.....]
 (H) [.....-s]ì
 a *ina É šá šip-ti in-nam-du-ú*
 n *ina É ^ršá šip-tu₄ i[n-n]am-du-^rú^ˀ*
 r *ina* [.....]
 (H) *ina bi-ti šá šip-tu in-na-du-ú*
 (F) [.....-t]u₄ in-nam-du-ú

152 It is up to you Marduk, foremost son of the Apsû, to act kindly and favourably.

153 It is an Udug-hul incantation.

Scapegoat incantation

154 Incantation. That which comes out of his mouth is intended for well-being,

155 in the²⁷⁴ the house/temple where the incantation is recited,

152 Ms. a includes a 10 marker in the margin.

154-162 Ms. H (AMT 6, 2) belongs to the series Bīt Mēseri, which has incorporated an UH incantation into its text. The ritual instruction immediately prior to reciting this incantation involves binding the head of the patient, further reinforcing the general context of UH incantations being used in relation to healing practices. This same incantation also appears in K 13506+ (Ms. F).

154-169 This entire incantation also appears in Bīt mēseri (represented by Ms. B), although it is likely that its place in Udug-hul is 'original', since the themes of taking the black goat and horned sheep occur earlier in UH Tablet 12. Moreover, the fact that parts of UH 12 existed in a MB manuscript may suggest that the entire incantation was composed in the second millennium, although this does not rule out the possibility of an additional incantation being added at the end of Tablet 12.

- 156 a tu₆-^rdu₁₁-^rga nam-šub ba-an-ak
 D t[u₆-.....]
 r ^rtu₆-^rd[u₁₁-.....]
 (H) [.....]-ak
 a ina MIN-e šá šip-ti uš-šá-pu
 r ina MI[N-.....]
 (H) ina MIN šá šip-ti uš-ši-pu
 (F) [.....]uš-ši-pu
- 157 a en ^rzag^r-[me]š šu-zíl-zíl-bi-e-^rne^r
 D ^ren^r z[ag-.....]
 r ^ren^r-e zag-m[eš]
 (H) [.....-b]i-e-ne
 (F) [.....-b]i-e-ne
 a be-lu meš-re-ti-šú ana dum-mu-qu
 D ^rEN^r [.....]
 r ^rbe-lu^r meš-re-[ti-.....]
 (H) be-lu₄ meš-re-ti-šú ana ^rdum^r-m[u-..]
 (F) [.....-m]u-qí
- 158 a en zu-^rdè^r lú-tu-ra-šè
 D ^ren^r [.....]
 r en-e zu-d[è]
 (H) [..... l]ú-tu-ra-šè
 a be-lu a-na la-ma-dì mar-šu
 r be-lu a-na la-ma-dì ^rmar^r-[..]
 (H) be-lu₄ a-na la-mad [.....]

- 156 through the magical formula that activates the incantation,
 157 that the Lord might improve (the state of) his limbs,
 158 and that the Lord might learn about the sick man.

156 See note to UH 12: 149 above.

157-158 These lines reinforce the identification of the exorcist with Marduk, since in these lines it is Marduk (here ‘the Lord’) who diagnoses the patient’s illness by examining his body.

- 159 a gaba-ri giš-nú-^ṽda^ṽ-a-ni máš sag lú-tu-ra kěš-da-a-ni
 r gaba-^ṽri^ṽ giš-nú-da-a-ni máš sag lú-tu-ra kěš-[.....]
 (B) [.....] ^ṽmáš sag lú-tu-^ṽr[a]
 (H) [.....-d]a-a-ni máš sag lú-tu-ra [.....]
 a *mi-ih-ri^t er-ši-šú ú-ri-ša ina re-eš mar-šu ir-ku-us*
 r *ana mi-ih-ri-it er-ši-šú ú-ri-ša ina re-eš mar-šu i[r-...]*
 (B) [.....] *ú-ri-ša ina re-eš mar-š[i]*
 (H) [..... e]r-ši-šú ú-ri-ša ina re-eš ma[r-.....]
- 160 a gi ùri-gal sag-gá-na mu-un-da-gub-gub-bu
 r ^ṽgi^ṽ ùri-gal sag-gá-na-šè mu-un-da-g[ub-.....]
 (B) [.....-n]a-šè mu-un-da-gub-[.....]
 (H) [.....n]a-šè mu-un-da-gub-gub-bu-^ṽú^ṽ
 a *MIN ina re-ši-šú ú-zaq-qip*
 r *MIN ina re-ši-šú ú-za-qip*
 (B) [MI]N ina re-ši-šú ú-[.....]
 (H) ^ṽú^ṽ-[ri-gal-lu]
- 161 a ì áb kù-ga ga áb-šilam-ma šu u-me-ti
 r ^ṽi^ṽ áb kù-ga ga áb-šilam-ma šu u-^ṽme^ṽ-[.]
 (B) [..... š]ilam-ma šu u-me-[.]
 (H) [.....]-šilam-ma šu u-me-ti
 a *šam-ni ár-hu el-le-tú ši-zib la-a-tú li-qé-e-ma*
 (B) [..... e]l-le-ti ši-zib la-a-tú li-q[é-.....]
 (H) šá-[man]
- 162 a máš ge₆ udu á-dàra múš igi gùn-gùn-nu-bi
 r ^ṽmáš ge₆^ṽ udu á-dara₄ múš igi gùn-gùn-nu-b[i]
 I [máš]š ge₆ udu ^ṽá^ṽ-[.....]
 (B) [.....] múš igi gùn-gùn-nu-b[i]
 (H) [.....dàr]a múš [.....]
 a *ú-ri-ša šal-mu im-mer ad-re-e šá zi-mu-šú ti-it-a-ru*
 (B) [.....]-mer ad-re-e šá zi-mu-šú [ti-it]-a-rù
 (H) [.....- me]r ad-r[e-.....]

- 159 He tied a goat to the patient's head at the front of his bed,
 160 he set up a *urigal*-standard at the (patient's) head.
 161 Taking the fat of a pure cow and cow's milk,
 162 a black goat and a horned sheep whose face is coloured,

160 The well-known cylinder seal depiction of the healer and patient may reflect the scene described here (cf. Collon 1987: No. 803). Incantations for the *gi ùri-gal* occur in STT 198 (rubrics l. 33 and 48); see Walker and Dick 2001: 93. For a description of the *urigallu* as a standard, cf. Wiggermann 1992: 70-73.

- 163 a zi-bi du₁₁-ga bí-in-dé
 r z[i]-bi du₁₁-ga bí-in-dé-^ra^r
 I [z]i-bi tag-ga [.....]
 (B) [.....]-ga bí-in-dé
 a *na-piš-ta-šú il-pu-ut iq-qí-ma*
 r ^rna-piš^r-ta-šú il-pu-ut iq-qí-ma
 I na-p[is^r.....]
- 164 a máš kù-du₁₀-ga ugu-na ba-da-nú
 r [má]š kù-du₁₀-ga ugu-na ba-da-nú-a
 I [má]š kù-du₁₀-ga [.....]
 (B) [.....] ugu-na ba-da-na
 a *ú-ri-ša el-lu ta-biš UGU-šú šu-né-el-ma*
 r [.-r]i-ša el-lu ta-biš e-li-šú šu-né-él-ma
 I ^rú^r-ri-ša el-l[i]
- 165 a umuš^dnin-^rhur^r-sag-gá-ke₄ máš ge₆-ra tu₆-du₁₁-ga pa-^rè^r bí-in-ak
 r [.....^d]nin-hur-sag-gá-ke₄ máš ge₆-ra tu₆-du₁₁-ga pa-è bí-in-^rak^r
 I [um]uš^dnin-hur-sag-gá-ke₄ máš ^rge₆^r-r[a^r.....]
 (B) [.....]-ke₄ máš ge₆-ra tu₆-du₁₁-ga pa-è bí-in-na-ak
 a *ina t̄e-e[m]-^rlet-DINGIR.MEŠ^r ú-ri-ša šal-mu ina šip-ti ú-šá-pi-ma*
 r [..]t̄e-e-mu^dbe-let-DINGIR.MEŠ^r ú-ri-ša šal-mu ina šip-tú ú-šá-pi-m[a]
 I *ina t̄e-em^dbe-let-i-lí ú-ri-ša^ršal^r-m[a^r.....]*
 (B) [.....]-lí ú-ri-ša šal-ma ina šip-ti ú-šá-pi-ma
- 166 a ka k[ù]-šub eridu^{ki}-ga-ke₄ ^den-ki lugal abzu-ke₄
 r [.....] ^rmah^r-di nam-šub eridu^{ki}-ga-ke₄ ^den-ki lugal ^rabzu^r-[..]
 I ka kù mah-di nam-šub eridu^{ki}-ga-ke₄ ^rd^r[..-k]i ^rlugal abzu^r-k[e₄]
 (B) [.....] eridu^{ki}-ga-ke₄ ^den-ki lugal abzu-ke₄
 a *ina pi-[.....-i]z-qa-ru ši-pat eri₄-du₁₀ šá^dé-a šar₄ ap-si-i*
 r [..... e]l-^rlu^r ti-iz-qa-ri ši-pat eri₄-du₁₀ šá^dIDIM šar₄ ap-[.....]
 I *ina pi-i el-li ti-iz-qa-ri ši-pat eri₄-[.....] ^rd^ré-a šar₄ ap-si-^ri^r*
 (B) [..... t]i-iz-qa-ri ši-pat eri₄ [.....]-^ra^r LUGAL ABZU

163 (the incantation priest) ‘touched’ its throat, and sacrificed it.

164 Lay out the pure goat properly above him.

165 He glorified the black goat in the incantation (formula), according to the command of Bēlet-ili (Ninhursag);

166 the incantation of Eridu, of Ea lord of the Apsû, is in (her) pure and famous mouth.

163 Ms. a includes a 10-line marker.

164 The Sum. uses a finite verbal form rather than the imperative: ‘he laid (it) out’. The meaning appears to be that the goat is laid over the man to transfer the evil from the patient’s to the goat’s body, similar to the substitution ritual using a pig spread over a patient’s body, cf. Schramm 2008: No 3; see also Geller 1991: 108, with parallels in the Babylonian Talmud.

- 167 a lú-^ru₁₈⁷-[.] dumu dingir-ra-na
 I lú-u₁₈-lu dumu dingir-ra-na
 r [.....-r]a-[n]a
- 168 a an-[.....] ki-gin₇ hé-en-sikil-la
 I an-gin₇ hé-^ren⁷-kù-ga ki-gin₇ hé-[en]-sikil-la
 r an-gin₇: (om.) ki-gin₇: (om.)
 (B) an-gin₇: (om.) ki-gin₇: (om.)
- 169 a ^ršà⁷ [..... em]e hul-gál bar-šè hé-em-ta-gub
 I šà an-gin₇ hé-en-dadag-ga eme ^rhul⁷-gál bar-šè hé-[e]m-ta-gub
 r ^ršà⁷ an-^rgin₇⁷ x x [.....]
 (B) šà an-^rgin₇: tu₆
- 170 a k[a-inim-ma udug]-hul-a-ke₄
 I [.....]-ma udu[g-..]-a-kam

- 167 As for the man, son of his god,
 168 may he become holy like heaven, and clean like the earth.
 169 May he become pure like the middle of heaven, and may the evil reputation stand aside.
- 170 It is an Udug-hul incantation.

168-170 Ms. r appears to have an abbreviated version of the final lines of the incantation, as does Ms. B, an UH incantation within Bīt mēseri.

Another tablet duplicating the final lines of UH 12, but with a different rubric, is K 3217, a *Kultmittelbeschwörung* to be used with the noise-producing copper bell, often cited in this tablet.

[ka kù mah-dì nam-šub eridu^{ki}-g]a-ke₄ ^e[n-ki lugal abzu-ke₄]
 [lú-u₁₈-lu dumu dingir-ra-na : a-me]-lu ma[r DINGIR-šú]
 [an-gin₇ : ki]-ma AN-e l[i-il-lil : hé-en-kù-ga]
 [ki-gin₇ : k]i-ma er-še-ti li-bi-[ib : hé-en-sikil-la]
 [šà-an-gin₇] : ki-ma qé-reb AN-e li-im-m[ir : hé-en-dadag-ga]
 [eme-hul-gál ba]r-šè hé-em-ta-gub
 [li-šà-an le-mut-t]u₄ ina a-ha-a-ti li-iz-ziz

[ka-inim-ma] urudu-níg-kala-ga-[kam]

[..... k]a udug b[í-.....]
 (Assurbanipal colophon)

171 a [én-ú]s gù du₁₁-ga-bi nu-sa₆ (catchline UH 13-15)
 I [én imin-bi an-n]a ha-la ba-an-ús g[ù]-bi nu-sa₆
 n [.....]-^rla^r ba-a[n.....]
 a [.....] ri-gim-šú-nu ^rla^r [da]m-qa
 n [si-bit-ti-šú]-nu ina AN-e i-zu-[zu šá

colophon

I [dub 12 kam udu]g-hul-a-kam
 a [.....] IGI ^rDUB.SAR^r.BI ^rGA^r.AB.SAR BA.AN.È
 [.....] ¹⁶UMBISAG ¹⁶ŠAR₅
 [.....] ^rla^r tak-[k]al-liš

171 (Catchline of Tablet 13-15).

171 Colophon: The first line of the colophon matches Hunger 1968: 319, 7 (an Assurbanipal colophon), which reads (*ti-kip sa-an-tak-ki ma-la ba-áš-mu*) *ina tup-pa-a-ni áš-tur as-niq ab-re-e-ma*, ‘(the cuneiform wedges, as many as are formed) on the tablets, I have written, checked, and collated’.

The final two lines of the colophon appear to suggest that the (previous) scribe was liar (*sarru*) who did not act reliably.

Udug-hul Tablet 13-15

* = copied MJG

- A = K 5133 + 5336 + 9351 (+) K 5183 (NB, the obv. of *K 5183 is copied in CT 16 42 [ll. 1 - 23], and the rev. in Iraq 42 47); ll. 17 – 28, 55 – 80; 102 – 106 pl. 111
- *b = K 111 + 2754 + 5227 + 5295 + 7525 + 7632 + 7633 (+) 5169 (= CT 16 42ff.); ll. 15 – 93, 95 – 119; 217 pl. 97-102
- C = K 4905 + DT150 + Rm 139 + Rm 243 (CT 16 42ff.); ll. 29 – 41; 66 – 83; 126 – 134; 172 – 188; 240 – 242
- *D = K 4886 + 11543 (probably part of Ms. F); ll. 50 – 62 pl. 110
- *F = K 3235 + 4616 + 4626 + 4959 + 4973 + 5077 + 5115 + 5178 + 12000AA
+ 79-7-8, 76 + 81-2-4, 330; K 5077 copied in Iraq 42 51); cf. photo BiOr 30 pl. iv. (copy CT 16 42-49);
ll. 72 – 83; 109 – 128; 133 – 138; 141; 143 – 144; 146; 172 – 184; 186 – 194; 241 – 245; 247 – 251; 253 – 256; 258 – 265 pl. 108-109
- *G = K 5120 (possibly part of Ms. C); ll. 89 – 96
- H = K 12000bb (ruled); ll. 70 – 73
- I = K 4867 (ruled); ll. 37 – 41
- J = VAT 13658 + 13659; ll. 122 – 133; 135 – 138
- k = BM 36333 (extract, see Gesche 2001: 238-39); obv. ll. 1'-6' = ll. 60 – 62
- *l = BM 33889 (extract, rev. lex.; 2nd extract is UH 12: 61-62); ll. 134 – 138 pl. 110
- *m = BM 37748 (extract, rev. unident); ll. 113; 115 – 120 pl. 108
For the rev., cf. UH 3 165-167, a similar but not identical text.
- 1 ...-gar]-e-e[n]
 - 2 mī]m-ma šum-šú šá-ak-n[u]
 - 3 níg-b]i ki-bi gar-gar-re-[dè]
 - 4 mī]m-ma šum-šú [...]
 - 5 níg-b]i ki g[ar-gar-re
 - 6 mīm-ma šum-šú² i-[pa-šá-hu]
- n = BM 36690 (extract, rev.); (cf. CT 16 19, 42); ll. 47 – 52
- *O = K 5215; ll. 34 – 36 pl. 115
- p = BM 54730 (cf. Gesche 2001: 404-406), ll. 42 – 45.
- *q = BM 55162 (extract); l. 3 on the tablet = ll. 15 - 18 pl. 108
- *S = Sm 939 (previous publication: Iraq 42 47); ll. 109 – 121; 122 – 133 pl. 120
- *T = 79-7-8, 29 (previous publication: Iraq 42 49); ll. 129 – 136 pl. 120
- *U* = K 9397 (previous publication: Iraq 42 47; last col. unidentified, only traces); ll. 108 – 112. pl. 115
- *v = BM 37993 (extract, cf. Gesche 2001: 684), ll. 18 – 22 pl. 108
- *w = Sm 1555 (Iraq 42 49); probably belongs to Ms. y, similar ductus to K 111+;
ll. 141 – 144; 146 – 148 pl. 120
- *X = 82-3-23, 72 (Iraq 42 50); ll. 181 – 188 pl. 121
- *y = K 5286 (previous publication: Iraq 42 51); probably belongs to Ms. w, similar ductus to K 111+;
ll. 158 – 169 pl. 121
- *Z = K 9391 (previous publication: Iraq 42 51); ll. 173 – 177 pl. 115
- aa = W 22652 (previous publication: SBTU 2 No. 1, collated from photo, court. E. van Weiher);
ll. 12 – 31; 45 – 84, 98 – 120; 122
- *BB = VAT 13660 + 14047 (previous publication: Weidner, AfO 16, 298-304); ll. 122 – 139; 141; 143 – 148;
150 – 153; 157 – 207 + colophon pl. 104-107
- *cc = BM 55479 + 55548 (previous publication: Iraq 42 45); ll. 95 – 103 pl. 125
- *dd = BM 55608 (previous publication: Iraq 42 45); ll. 95 – 98 pl. 121
- *ee = BM 38131 (previous publication: Iraq 42 46); ll. 96 – 106; 110 – 120 pl. 122
- *ff = BM 36296 (extract; previous publication Iraq 42 47); ll. 102 – 103 pl. 121
2nd extract restores the opening lines of the Šamaš Hymn, cf. BWL 126: 1-7
- 1 muš-na-mir gi-mil-lu ka-l[la šá-ma-mī]
 - 2 mu-šah-li ek-le-tu₄ a-na un-š[ú e-liš u šap-liš]
 - 3 ^dutu muš-na-mir gi-mil-lu ka-[la šá-ma-mī]
 - 4 mu-šah-li ek-le-tu₄ a-na un-šú [e-liš u šap-liš]
 - 5 sah-pu ki-ma šu-uš-kal-lu₄ ki-š[im šá-ru-ru-ka]
 - 6 'šá' hur-sa-a-ni bi-ru-tu e-š[ú u-ti-šú-nu tuš-par-dī]
 - 7 [ana ta-mar-š]i-ka [ih-du]-ú^d x [...]

- *gg = BM 31446 (extract; previous publication: Iraq 42 48); ll. 105 – 120; 122 – 131 pl. 123
 2nd extract restores lines from Schramm 2008: 28:
 (46) ur-sag^d [asal]-lú-hi á-nir-ra-bi e-ne šà-bi-ta ba-an-zu-a²
qar-ra-du^d marduk šá e-mu-qa-a e-tel-la ina lib-bi-šú uš-tal-mi-id-su
 (48) nam-lú-u₁₈-lu níg hul dab-ba-a-ni igi ba-ni-in-du₈-a arhuš ba-an-tuku
ni-ši šá [š] x x x x [re-e-mu i-ra-aš-š]
 (50) lú-mu₇-mu₇ eridu^{ki}-ga-[ke₄ gù ba-an-dé-e x zu x [.....] x -[sum-mu]
a-ši-pu eri₄-du₁₀ is-[s] ma [INIM² šu]-a-ti i-qab-bi x
 (52) kuš-gu₄-gal-zu hul-gál lú-ka šub-ba u₄ x ba-an-sum-a ú-lu-g[in₇] hé-en-d[ul]
 3rd extract: Schramm 2008: 30:
 (5') gir₄ udun sikil-la-ni x x x x x hé-en- x [.....]
 (7'-8') níg-nam níg-gál-la [*mim-ma x x x -re-e kiš*]-šat ni-ši níg-kù un-šá[r-ra]
 (9'-10') ^dgirra za-gìn-na [*el-lu nu-ur*] [GAL]-ú šá AN.NA [giš]-[nu₁₁-gal an-na]
 (11') ^{urudu} níg-kala-ga im-dù-a sù [.....]
- *hh = BM 36714 (Iraq 42 50); extract; ll. 194 – 201 pl. 124
- ll = ND 4375 (CTN IV No. 99); ll. 39 – 44; 83 – 87; 89 – 91; 169 – 172; 240 – 245
- *JJ = K 19943 (court. A. R. George); ll. 85 – 87 pl. 110
- *kk = BM 37885; ll. 138 – 140 pl. 110
- *LL = K 9403 (previous publication: Iraq 42 49); l. 135 pl. 120
- *MM = K 13028; ll. 164 – 167 pl. 108
- *B₁ = K 5265; ll. 8 – 13; 114 – 116 pl. 103
- c₁ = UET 6/2 392; l. 1 – 6
- d₁ = UET 6/2 391; l. 6 – 12
- (*e₁) = UH 12 (catchline); l. 1
- *f₁ = BM 51188 + 52456 + 53046 (82-3-23, 2184 + 4080); ll. 16; 208 – 219; 221 – 222; 232 pl. 112
- (*g₁) = BM 60886 + 65458 + 68376 + 76169 (AH 83-1-18, 1534) + 76491 + 76684 + 76702 + 76925 + 82918 + 82980
 + 83032 (+) 69804 + 82934 + 82996 (+) 83048 (+ 3 unnumbered fragments) = Qutāru ll. 210 – 219; 221 – 222;
 231 – 234; 240 – 270; colophon pl. 113-114
- *H₁ = Sm 773 + 932; ll. 213 – 219; 221 – 222; 231 pl. 115
- a₂ = BM 47736 (= CT 16 18); (colophon = BAK 416); ll. 232 – 245; 267 – 271 + colophon
- *b₂ = BM 51292 (82-3-23, 3490) + 52456 (= CT 16 40 H); ll. 236 – 245; 257 – 271 pl. 103
- c₂ = BM 38043 (Gesche 2001: 685); extract; (copy Lambert 2013: pl. 26); (2nd extract En. El.); ll. 23 – 25
- *d₂ = BM 77728 + 77740 (court. I. L. Finkel); ll. 232 – 236 pl. 110
- (note: extract ends):]- x x
]-x-si
^dni]n-gi[rinna] be-let [
 *e₂ = BM 51468; ll. 243' – 248'; 255' – 262' pl. 111
 f₂ = VAT 17294 (= VS 24:60); ll. 128 – 131; 184 – 187
 H₂ = ND 4384 (copy CTN 4 100); ll. 31 – 38; 246 – 256; 258
 i₂ = BM 37969 (extract lines 1'-6'); (copy Lambert 2013: pl. 8 Ms. bb); ll. 95 – 98.
 2nd extract = En. El. I 125 - 128

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- E = VAT 10785 + 10871 (court. S. Maul); ll. 17 – 27; 63; 213 – 221; 223
- *R = BM 130660 [previous published Iraq 42 43-44] (+) VAT 9833 [previously published KAR 24]; previous editions in Iraq 42 (1980), 23-51; Ebeling, AfO 295ff.
 BM 130660 = ll. 55 – 58; 60 – 69; 71 – 77; 93 – 106; 108 – 113; 133 – 141; 143 – 144; 146 – 156;
 186 – 204; VAT 9833 = ll. 1 – 16, 211 – 221; 223 – 230 pl. 116-119, 145-146

- 1 c₁ én imin-bi an-na hal-la ba-an-ús gu-da-ga-bi n[u..]
 (e₁ [.....-n]a ha-la ba-an-ús gù du₁₁-ga-bi nu-sa₆)
 R én imin-bi an-na ha-la ba-an-dè-eš gù du₁₁-ga-bi nu-sa₆
 c₁ *si-bit-ti-šú-nu* A[N-e] *i-zu-zu šá ri-gim-šú-nu* [la dam-qu]
 R s[i-bi]t^rti-šú^r-nu^r AN-e^r -[.....] šá^rri-gim^r-š[u-.....]
- 2 c₁ imin-bi ki-a hal-la [.....]-ta mu-uš-b[i [.....]]
 R imin-bi ki-a ha-la ba-an-dè-eš múš-me-bi ì-kúr-ru-uš
 c₁ *si-bit-ti-šú-nu*[u KI-t]ì *i-zu-zu šá zi-mi-šú-nu* <ut>-tak-[ka-ru]
 R *si-bit^r-ti^r-š[u.....]* šá^rzi-mu-š[u.....]
- 3 c₁ hur-sag gi₄-gi₄[i₄-n]a²-a du₈-du₈-a-meš gu-da-ga-bé-e n[u..]
 R hur-sag gi₆-gi₆-ga ba-tu-ud-dè-eš gù du₁₁-ga-bi nu-sa₆
 c₁ *ina šá-di e-[r]eb* ^dUTU-šì *i-al-du šá ri-gim-šú-nu la d[am-qu]*
 R *ina* KUR [.....] šá^rri-g[im-.....]
- 4 c₁ hur-sag u₄-ba-a bùlug-gá-a-meš mu-uš-e-bi i^r-gur₁₀-ru-uš^r
 R hur-sag utu-ra bùlug-gá-meš múš-me-bi ì-kúr-ru-uš
 c₁ *i-na* KUR-i šì-it ^dUTU-šì *ir-bu-ú šá zi-mu-šú-nu nak-ru*
 R *ina* KUR šì-i[t] šá^rzi-mu-šú^r-n[u]
- 5 c₁ e-ne-ne-ne an-ki-a nu-un-zu-meš me-lám dul-la-meš
 R e-ne-ne-ne an-ki-a nu-un-zu-meš me-lám dul-la-meš
 c₁ *šú-nu ina* AN-e u KI-tì ul^r *il-lam^r-ma-du me-lam-mu kát-mu šú-nu*
 R *šu-nu ina* AN-e^r [.....] ul *il-lam*-[.....] *me-lam-me kát-mu š[u..]*

Characteristics of the Sibitti

- 1 Incantation. The Seven of them, whose clamour is unpleasant, shared out the heavens,
- 2 the Seven of them, whose features changed, shared out the earth.
- 3 They whose clamour is unpleasant were born on the western slopes,
- 4 and those whose features changed were raised on the eastern mountains.
- 5 They are unknown both in heaven and earth, they are concealed by a radiance.

1-2 Note the catchline from UH Tablet 12: [*si-bit-ti-šú*]-*nu ina* AN-e *i-zu^r-zu^r šá ri-gim-šú-nu* [la dam-qa]. The Ur Ms. has omitted *ina* AN-e. For this incipit, see Köcher 1966: 18, 43, in which the incipit is given as the catchline to the ritual tablet of the series Muššū'u, but it is not clear from Köcher's transliteration from which manuscript this catchline comes; it is not copied in BAM 215, but appears to be on K 3996+; see also Böck 2007: 74, 43a, translating Köcher's edition but without explaining where this catchline is to be found.

A similar bilingual expression appears in TCL 6: 51, 49-50, níg-hal-hal-la ba-an-eš-a-ta // *ú-za-i^r-i-zu zi-za-a-tim*, 'they divided the shares'. The root in our line appears to be ha-la ús, lit. 'measuring out the share', which harmonises with the *hamtu*-plural suffix -eš in the MA text (as ha-la ba-an-dè-eš); the latter form is also assumed to be comitative, literally 'the Seven in heaven divided a share with one another'; the Akk. has typically simplified the syntax.

Note the phonetic writing in Ms. c₁: gu-da(g) for gù-dug_a // *rigmu*; this Ur Ms. preserves some eccentric orthographies.

3 The phonetic writing gi₄-gi₄ for gi₆-gi₆ // *ereb šamšì* is evidence for reading MI.MI as gi₆-gi₆ rather than as kuku.

4 The Ms. c₁ reading u₄-ba-a (usually, 'at that time') for 'sunrise' is unexpected, as is the unusual reading utu-ra in the MA Ms. R (rather than u₄-ra) for *šit šamšì*.

5 It is noteworthy that the *melammû*, usually associated with gods, here acts as a disguise for demons.

- 6 c₁ rí-ús-bar dag-dag-ge ka ab-ba¹-a'(tablet: zu)-meš
d₁ ir-ús-bar dag-dag-ge ka ab-ba-a-meš
R ir-ús-bar dag-dag-ge ka ba-meš
d₁ *la-áš-šú-ú-ti mut-tag-gi-šú-ti šá pi-šú-nu pe-tu-ú šú-nu*
R *la-áš-šu-tu mut-tag₄-gi-š[u-..] ša pi-šu-nu pe-tu-u šu-n[u]*
- 7 d₁ mu-bi an-ki-a la-ba-an-gál-la-a-meš
R mu-ne-ne an-ki-a la-ba-an-gál-meš
d₁ *šum-šú-nu ina AN-e u KI-tì ul i-ba-áš-ši*
R *šùm-šu-nu i-na AN-e u KI-t[i] ul GÁL-ši šu-nu*
- 8 d₁ šid-dù an-ki-a la-ba-an-šid-a-meš
B₁ [.....-n]i-šid-[.....]
R šid-dè an-ki-a la-ba-an-šid-meš
d₁ *ina mi-na-a-ti AN-e u KI-tì ul im-man-nu-ú*
B₁ *ina ʾmi-na-ti AN u KI-tì ʾ ul im-man-n[u-.]*
R *ina mi-na-at AN-e KI-t[i] ul im-man-nu-ú šu-[nu]*
- 9 d₁ an-ki-a nir-gál-la-a-meš
B₁ an-ki-a nir-gál-la-a- [...]
R an-ki-a nir-gál-meš
d₁ *ina AN-e u KI-tì e-tel-lu šú-nu*
B₁ *ina AN-e u KI-tì e-tel-lu šú-[-.]*
R *ina AN-e u KI-ti e-tel-l[u]*
- 10 d₁ a-ab-ba-ke₄ a-ge₆-a-meš
B₁ a-ab-ba-ke₄ a-ge₆-[...]
R a-ab-ba-ke₄ a-ge₆-a-meš
d₁ *ina tam-tu a-gu-ú šú-nu*
B₁ *ina tam-tì a-gu-ú [...]*
R *ina tam-ti a-gu-ú [...]*

- 6 Those who roam about with open mouths are no longer,
7 their names do not even exist, neither in heaven or earth,
8 and in the census of heaven and earth they are not counted.
9 (But) they are powerful in heaven and earth.
10 They are the waves in the sea,

6 For Sum. ir-ús-bar, cf. OB Lu 42-43 (MSL 12: 181), lú ir-ús-sa = *la-aš-šum* (absent one), lú ir-ús-sa = *la-ab-šum* (foreigner?). This line is cited in VAT 4955, a commentary to A II/2 13 (MSL 14: 274): ir-ús-bar^{ba} dag-dag-ga ka-bi dug-a // *la-áš-šú-ú-ti mut-tag-gi-šu-tu šá pi-i-šú-nu pe-tu-ú š[u-nu]*, ‘absent are they who wander about with open mouths’; the reading /ka -dug/ (for *pâ petû*) explains the *lectio difficilior* /ka -ba/ in UH (although see PSD B 7). The difference between ir-ús-sa and ir-ús-bar remains unclear, although /bar/ meaning ‘foreign’ might give the meaning an additional nuance not captured by the Akk. *laššu* ‘absent’.

7 See UH 13-15: 52 below.

9 This line refers to the abuse of power, with rulers characterised as demons or demonic ‘lords’. This is confirmed by the following lines, in which the demons represent terrifying powers of nature, such as the flood or marsh.

- 11 d₁ ambar-ra hu-luh-ha-a-meš
 B₁ ʾambar-raʾ hu-luh-h[a-.....]
 R ambar-ra hu-luh-ha-a-meš
 d₁ ina ap-pa-ra gi-lit-tu šú-nu
 B₁ [ina] ap-pa-ri gi-lit-t[i]
 R ina ap-pa-a-ri gi-l[it-.....]
- 12 d₁ ^{giš}gi-àm á-sàg-gig-ga-a-meš
 B₁ ^{giš}[.....] á-sàg-gi[g.....]
 R ^{giš}gi₄-a á-sàg-gig-ga-meš
 B₁ ina a-pi a-sak-ku mar-ṣ[u-tu šú-nu]
 aa x [.....]
 R ina a-pí a-sak-ku [.....]
- 13 B₁ ^{giš}tir-tir-ra izi-gar sum-ma-[-.]
 aa ^{giš}tir-ʾtirʾ [.....]
 R ^{giš}tir-tir-ra izi-gar sum-ma-meš
 B₁ ʾina qī-[-šá]-ʾtu₄ʾ šá tum-ʾri naʾ-[-.....]
 aa [.....]
 R ina qí-ša-a-t[i] na-an-hu-z[u šu-nu]
- 14 aa ka bur-ra-[.....]
 R ka bur-ra-ke₄ igi-te-en hul-a-meš
 aa x x x x [.....]
 R ina pi-i [pu-ú-ri i-tan-nu] lem-nu [šu-nu]
- 15 aa ^{giš}kiri₆-^{giš}kiri₆-a gurun šu ri-a-m[eš]
 q ʾ^{giš}kiri₆ʾ-^{giš}kiri₆-a [.....]
 R ^{giš}kiri₆-^{giš}kiri₆-a gurun šu ri-a-meš
 aa ina ki-ra-a-tú ma-ši-ʾu in-bu šú-nu
 b [.....-n]u
 R ina k[i-ra-a-ti]

- 11 they are the terrors of the marsh.
 12 They are the ‘sacrilege’ (*asakku*)-disease in the canebrake,
 13 they are the flaming embers in the forest.
 14 They are the evil web in the mouth of the jar,
 15 they are the neglected fruit in gardens.

13 For *nanhuzu*, cf. Nabn. 3: 272 (MSL 16: 67), [izi]-lá = *šu-ta-hu-zu šá* IZI, ‘igniting a fire’, although there is no equivalent Sum. word in this line. See also Izi 1: 168 (MSL 13: 158), izi-mur = *tumru*, pointing to the problem in this line being the equation between izi-gar and *tumru*. The Sum. appears to mean, ‘they (the demons) putting torch to the forest’.

15 Von Weiher, SBTU 1 No. 1, p. 20 n.4, suggests the root is *mašāʾu*, corresponding to Sum. kar, which could be read as *šu <kar>-ri-a-meš*, ‘Die in den Gärten die Früchte rauben, (das) sind sie’. Nevertheless, Ms. R also omits /kar/ and it is unlikely to have to emend two manuscripts independently or that the LB Uruk text was related to the MA duplicate. The reading proposed here differs from Geller 2007: 166, 15 (which followed von Weiher’s suggestion) but instead now opts for /ri/ as comparable to ir // *šalālu*, ‘to plunder, rob’, following the lexical hint provided in Antagal G 230-231 (MSL 17: 227), kar = *ma-šá-ʾ-ú*, ir = *ša-la-lum*; hence *šu ri* (instead of *šu kar*) corresponds idiomatically to *mašāʾu* in the present context.

- 16 aa gána-sar gána-zi-da ara₉ hul gi₄¹-gi₄ zi kalam-ma ba-an-sù-ge-eš
 q gána-sar gána-zi-^rda^r a[ra₉]
 b [.....]-eš
 R ^rgána^r-sar gána-zi-da [... hu]-a-meš [.....]
 aa ina me-reš-tú kit-tú lem-niš is-su-ma na-piš-tú ma-a-tú ú-*ṭa-ab-bu-ú*
 q ina mé-reš-tu₄ kit-t[*i*]
 b [.....]-^rú^r
 R in[a]
- 17 aa an-edin-na ^rníg^r-zi-gál dib-dib-a-meš ki-a sù-sù-ga-meš
 q an-edin-na níg-zi-g[ál]
 b [.....]-meš
 E [... edi]n-^rna níg-zi^r-[.....]-^ra^r x [.....]
 aa ina *še-rì šik-na^r-[a]t na-piš-tú i-ba-^ru-ú* KI-tì ú-*šah-ra-bu šú-nu*
 q ina *še-rì šik-na-*[.....]
 b [.....]-*bu šú-nu*
 A [.....] KI-^rtì^r ú-[.....].
 E [.....] ^r*i-ba-ú* KI ú^r-[.....]

How the Seven destroy society

- 16 In the²⁷⁵ the proper time of cultivation, (the demons) cry out malevolently and suppress the “life of the land”.
 17 They are the ones who sweep away the inhabitants in the steppe, and lay waste to the land,

16 See also UH 12: 10. The term *napišti māti* here can be understood as ‘sustenance’. Von Weiher (*op. cit.*) translates: ‘In der Anpflanzung riefen sie die Wahrheit in den bösen Weise und das Leben des Landes tauch(t)en sie unter.’ Von Weiher interprets *kittu* as a noun rather than as a fem. adj. See Sollberger 1967: 280, 25, gá[n]-né gána zi-d[è a h]é-gál-la [nu-un-dé], ‘the water of plenty did not water the field, the arable field.’

17 In fact, the Sum. may mean the opposite, i.e. ‘flooded’ (ki a sù-sù) the earth.

- 18 aa uru á-dam maš-gán šu-peš gál-gál-la hul sî-sî-ga-meš
q [ur]u-^ra^ˀ-dam [.....] (var.)
b [.....]-a-meš
A [.....gál]l-la hul sî-sî-g[a-..]
v [.....] sî-sî-ga-^ra^ˀ[...]
E [ur]u [...] x maš-gán ^ršu^ˀ-p[ešs]î-[s]î-ga-meš
aa *a-lu nam-maš-še-e kap-ri šum-du-lu-tú lem-niš i-sap-pa-nu šú-nu*
A [.....]-ti lem-niš i-sap-pa-nu-^ru^ˀ [....]
b [.....-p]a-nu šu-nu
q [a]-^rlu^ˀ [.....]
E URU *nam-maš-še-e* ^rkap-ra^ˀ [.....] lem-[n]iš ^ri^ˀ-sa-pa-nu [.....]
- 19 aa sur-ra sig-ga dūr-ru-na-meš ki-a kin-kin-na-meš
A [.....-m]eš ki-a kin-kin-na-m[eš]
b [.....]-^ra^ˀ-meš
v [.....]-a-meš
E ^rsur^ˀ-r[a] ^rdūr-ru^ˀ-[na]-meš ki-a ^rkin^ˀ-k[in-n]a
aa *ina tu-dat šá-qu-um-meš uš-bu šap-liš it-ta-^rnap^ˀ-ra-ra šú-nu*
A [.....-q]um-meš áš-bu šap-liš it-ta-ap-ra-ru [.....]
b [.....-r]u šu-nu
v [.....-t]a-nap-ra-ru šú-nu
E x *id* ^ri-šaq-[q]é-m[eš šap-liš it-t[a]-^rap^ˀ-[.....]
- 20 aa e-sír-ra e-sír-ra kur-ku gar-ra-meš
A [.....-r]a kur-ku gar-ra-me[š]
b [.....]-meš
v [.....]-a-meš
E e-sír e-sír-ra kur-ku g[ar-..-m]eš
aa *ina su-qa-a-tú qu-ú-lu i-nam-^rdu-ú^ˀ šú-nu*
A ^rina su-qa^ˀ-a-ti qu-la i-nam-du-ú šú-n[u]
b [.....]-nu
v [.....] šú-nu
E *ina su-qa-a-^rti qu-la i^ˀ-[.....]*

18 who malevolently flatten the city, the settlements, the sprawling villages.

19 They sit in silence on the paths and are dispersed below (in the Netherworld),

20 they are ones who cause silence²⁷⁶ in the streets.

18 Cf. CT 13 35, 5, uru nu-dím á-dam nu-mu-un-gar // URU ul e-pu-uš nam-maš-šu-ú ul ša-kin, ‘no city was created, no settlement established’. See UH 4: 122’, maš-gán // *namû* ‘steppe’, while the meaning in this line is ‘village’ (*kapru*).

There seems to be no Akk. equivalent for Sum. šu-peš, which elsewhere is translated by *mahazu*, ‘shrine’, as in Inninšagurra 125 (Sjöberg 1975: 190): me téš^{a-la-tâ} dâlad^dlamma ki-šū^{bi-iš}peš^ç zu-zu // *du-tam ba-âš-tu ši-da-a[m] la-ma-sa-am ma-ha-za-am wu-du-um*, ‘(it is up to you, Ištar), to give recognition to virility, sense of shame, male and female protective spirits, and shrines’.

20 The use in this line of kur-ku // *qûlu* is a hapax. Cf. Šurpu 7: 17-18, ki šâ-dab-ba dingir-re-e-ne-ke₄ e-ne-ne-ne sag-sum-mu silig-silig-g[a-meš] // *a-šar ki-mil-ti DINGIR šú-nu i-hi-iš-šu-ma qu-la i-na[m-du-u]*, ‘they (demons) hasten to where there is divine anger and impose silence’. The unusual meaning of /silig/ employed here is likely to be a homophone for /sig/, ‘be silent’, although a few lines further in the same tablet (*ibid.* 33-34) the expected terminology appears: lú-u₁₈-lu-bi ù-sá níg-me-gar gá-gá-da-na // *a-me-lu šu-a-tu₄ qu-lu ku-ru iš-šâ-kin-šum-ma*, ‘as for that man, stupor and depression were imposed upon him’; cf. the similarities in UH 4: 79; 5: 19.

- 21 aa u₅-ri-in ma-gìri-hé-a zâlag kúkku-ga-meš
 A ú-ri-in ma-gìri-ha-a zalag kúkku-ga-m[eš]
 b [.....]-meš
 v [.....]-^ra^ˆ-meš
 E hu-rí-in šu-^rgìri^ˆ-[... zâ]ag ku₄-ku₄-^rga^ˆ-m[eš]
 aa ú-ri-in-nu sa-hi-pu-tu šá na-ma-ru uṭ-tú-ú šú-nu
 A ú-^rri-in^ˆ-nu sa-ah-pu-tu₄ šá na-ma-ru uṭ-tu-^rú^ˆ [...]
 b [.....]-nu
 v [.....] šú-nu
 E ú-ri-in-^rnu^ˆ s[a-.....] na-ma-a-ra uṭ-[t]ú-^r[.....]
- 22 aa im-hul-bi-ta mu-un-da-re-eš á nu-un-gá-gá-a-meš
 A ^rim-hul-bi-ta^ˆ mu-un-^rda-ru^ˆ-uš á nu-un-gá-gá-^r[.....]
 b [.....]-m[eš]
 v [.....]-m[eš]
 E ^rim-hul-ta mu-un-da-ru^ˆ-[u]š ^rá nu-un-gá-gá^ˆ-meš
 aa it-ti im-hul-lu i-ziq-qa ul im-mah-ha-ru šú-nu
 A ^rit-ti^ˆ im-hul-li i-ziq-qu ul im-^r[...-h]a-r[u]
 b [.....]-nu
 E it-ti im-hul-l[i u]l ^ri^ˆ-m[ah-.....]
- 23 aa ní su-zi u₁₈-lu-gin₇ mu-un-da-ru-uš me-lám dul-la-meš
 A [n]í ^rsu zi u₁₈^ˆ-lu-gin₇ mu-un-da-re-eš me-l[ám]
 b [.....]-meš
 E ^rní s[u-..] u₁₈^ˆ-lu-g[in₇ ..-u]n-^rda^ˆ-re-eš me-lám d[ul-.....]
 aa pu-luh-tú šá-lum-ma-tu₄ ki-ma a-le-e ra-mu-ú me-lam-mu kát-mu šú-nu
 A pu-[luh]-ti šá-lum-ma-ta ki-ma a-le-^re^ˆ ra-m[u-.....]
 b [.....] r]a-^rmu-ú me-lam-mu^ˆ k[át-.....]-nu
 c₂ ^rpu-luh^ˆ-[.....]
 E pu-lu[h-.....]

- 21 They are the swooping vultures which darken the daylight.
 22 (Once) the (demons) have wafted in with the ill wind, they cannot be challenged.
 23 They cast off fearsome radiance like an Alû-demon, (the victim's) aura is concealed,

21 See Heimpel 1968: 426-427 for other examples of hu-ri-in (or u₁₁-ri-in) 'eagle' written without a mušen-sign.

23 Both here and in the following line, the text explains what the demons have done, and in both cases the result is what happens to the victim, namely their *melammu* is either 'covered' (*katmu*) or 'overturned' (*sahpu*), because the demons have generated fear or shame in their victims. The term *melammu* has to be understood in this context as reflecting the victim's reputation or standing, in that his *melammu* is now hidden or subdued by demonic activity.

- 24 aa á-úr¹ ki-nú u₄-zal-le-ke₄ me-lám šú-šú-a-meš
 A á-u-ra giš-nú u₄-zal-le-da-ke₄ me-lám š[ú-.....]
 b [.....] šú-šú-a-*meš *rasur
 c₂ á ú¹ (text qu) k[i]
 E á-úr giš-n[ú] me-lám [.....]
 aa pu-zur ma-a-a-al ki-ma u₄-mu ú-nam-ma-ru me-lam-mu sah-pu šú-nu
 A p[ú]-uz¹-ra ma-a-a-la ki-ma u₄-mi ú-nam-ma-r[u]
 b [.....-na]m-ma-ru me-lam-mu sah-pu šu-nu
 c₂ pu-uz-ru¹ ma-a¹-[.....]
 25 aa e-ne-ne-ne sila dagal-la ba-an-¹su₈-ge-eš gîri kur-ra-ke₄ ba-an-sîg-ge-eš
 A e-[n]e-[n]e-ne sila dag[al]-la ba-an-su₈-ge-eš [.....]-sîg-ga-eš
 b [.....-e]š gîri kur-ra-ke₄ ba-an-sîg-ga-eš
 c₂ e-ne-ne-ne [.....]
 E e-ne-ne [sil]a [.....] ba-an-su₈-g[e-..]¹ gîri¹ kur-ra¹ ba-an-sîg¹-g[e-..]
 aa šú-nu ina re-ba-a-¹tú¹ iz-zi-iz-zu-ma tal-lak-tú ma-a-tú ú-sah-ha-ra
 A šu-¹nu¹ [..]¹ re-bi¹-ti iz-za-zu-ma tal-lak-ti ma-a-t[i]-ru
 b [.....-t]i KUR ú-sah-ha-ri
 c₂ šú-nu ina re-ba-a-tú [.....]
 26 aa é dingir-re-e-ne-ke₄ ba-an-re-re-a-meš
 A é dingir-¹re-e¹-[n]e-ke₄ ba-an-re-r[e-a-m]eš
 b [..... b]a-an-re-re-a-m[eš]
 E ¹é dingir¹-e-[n]e-k[e₄]
 aa ina É.MEŠ DINGIR.MEŠ ir-ta-*nap-pu-du*
 A bi-¹ta¹-at DINGIR.MEŠ ir-ta-*nap-p[u]-¹du¹*
 b [.....-t]a-*nap-pu*-[..]
 27 aa ^{zi}mad-gá la-ba-an-dub-dub-bé-eš
 A ^{zi}mad-¹gá¹ la-ba-an-dub-dub-b[u]
 b [.....-du]b-¹dub¹-[..]
 E ^{zi}m]a-[.....]
 aa ¹ma¹-aš-ha-tu₄ ul is-sar<-raq>-šú-nu-tú
 A maš-¹ha-ti¹ ul is-¹sar-raq¹-š[ú-.....]
 b [.....]¹ ul is¹-sar-raq-šú-[.....]

24 they light up the ‘secret of the bed’ like the daylight, (the victim’s) aura is overturned.

25 They have stood about in the crossroads and turn back travel in the country.

Reasons for demons being sociopathic

26 They keep wandering around in the temples,

27 but since no *mašhatu*-flour has been scattered for them

24 The ‘secret of the bed’ refers to sexual indiscretion, which demons disclose.

26 The verb ra-ra occurs elsewhere (UH 8: 17) for *rapādu* (Š).

- 28 aa ṛsiskurṛ dingir nu-u[b-b]é-eš a-rá-bi hul ba-an-ús
 A ṛsiskurṛ di[ngir] ṛnuṛ-ub-ṛbé-eš aṛ-r[á-.....]-ṛúsṛ
 b [.....-b]é-eš ṛa-ráṛ-bi hul ba-an-[..]
 aa *ni-qí-i i-lu ul in-naq-qí-šú-nu-tu a-lak-ta-šú-nu lem-né-et*
 A [.....] ul ṛinṛ-[.....]
 b [.....-n]aq-qí-šú-nu-ti a-lak-ta-šú-nu lem-né-e[t]
- 29 aa ṛumṛ-ma ki-sikil-ra šeš nin-bi-ta ab-ba guruš-ra dingir nu-bi-ta
 b [..... se]š nin-bi-ṛtaṛ ab-ba guruš-ra dingir nu-bi-it-t[i]
 aa *pur-šum-tu ár-da-tu₄ a-ha a-ha-tu₄ eṭ-lu ši-i-bi šá la DINGIR.MEŠ*
 b *ana pu[r-.....-d]a-ti a-ha a-ṛha-tiṛ eṭ-lu ši-i-bi šá la DIN[GIR]*
 C [..... l]a DINGIR
- 30 aa ama ṛdumu-mí ù dumu aṛ-ni-ta téš-bi ba-an-kar-kar-re-eš ki-a ba-an-su₈-ge-eš
 b ama mí-d[umu dum]u ṛaṛ-ni-ta téšṛ-b[i ..]-an-kar-kar-eš ki-a ba-ṛanṛ-[.....]
 C [.....]-an-su₈-ge-eš
 aa *um-ma it-ti [mar]-ṛtuṛ a-bi it-ti ma-ru mit-ha-riš im-šu-ṛu-ma ana KI-ti uš-te-ri-du*
 b *um-m[u-t]i a-bi it-ti [.....-r]iš im-šu-ṛu-ú-ma ana KI-ti u[š-te-r]i-du*
 C [.....]-riš im-šu-ṛu-u-ma ana KI-ti uš-te-ri-d[u]
- 31 aa [šil]am x x -gu₄-meš ba-ni-íb-su₈-ge-eš numun-bi ba-an-kal-kal-eš
 b šilam šà-g[u₄-.....-í]b-lah₄-eš nu[mun-..] ba-an-kal-kal-eš
 C [.....-e]š numun-bi ba-an-kal-kal-eš
 H₂ [šil]am x x x x x x x x
 aa [li-it-t]i ṛli-ib reṛ-e-mu iš-lu-lu-ma ze-er ú-taq-qí-ru
 b *lit-ti l[i-..... r]e-e-mu iš-[..... z]e-ri ú-taq-qí-ru*
 C [.....-l]u-lu-ma ze-ru ú-taq-qí-ru
 H₂ [.....] x x x ṛre-e-ma iš-lu-maṛ ze-r[u]
- 32 b [ga]ba šú-ki-ṛaṛ [..... b]a-an-sìg-ga-eš
 C [..... b]a-an-sig-ge-eš
 H₂ [gab]a ṛšú-kiṛ damṛ-ra ṛbaṛ-an-[.....]
 C [.....] pa-su-un-tu iš-hu-uṭ
 b *ir-ti x [.....-ti] iš-hu-ṭu*
 H₂ ṛir-ti áš-šaṛ-ti pa-su-un-ti x [.....]

28 nor any the divine offering has been made for them, their behaviour is aggressive.

29 The old hag, maiden, brother, sister, lad, and old man, who are (all) godless:

30 (the demons) have carried them off by force, mother together with daughter and father together with son, and brought (them) down to the Netherworld.

31 They have plundered the cow amongst the wild bulls, they have made the offspring scarce.

32 They have stripped the breast of a veiled wife,

29 The Sum. shows more clearly defined relationships between members of society than the Akk., i.e. ‘old lady towards a girl, brother together with sister, old man towards a (young) lad, with none having a personal god’.

31 There is a *double entendre* in this line which only works for the Akk., since *šalālu lib rēmi* could mean ‘to abort’ (the cows) so that they produce no offspring, with *rēmu* for ‘womb’ (court. M. Stol).

32 Although the word *pasuntu* usually means a type of net, the context suggests *passuntu* for ‘veiled’ (usually *pussuntu*, see CAD P 537, ref. court. M. Stol). The corresponding Sum. term *šú-ki-a* is ambiguous, but since *šú* is well attested in bilinguals for Akk. *sahāpu*, ‘to cover’, the weight of evidence tends towards the meaning of ‘veiled’.

- 33 H₂ ʿlirum um-me⁷-[ga]-lá ʿum⁷-me-ʿda⁷-bi ba-ʿan⁷-[.....]
 C [..... u]m-me-da-bi ba-an-du₈-eš
 b lirum um-[.....] ba-an-du₈-eš
 C [..... mu-še-n]iq-ti ta-ri-ti ip-ṭu-ru
 b ina ki-rim-me [.....-r]i-ti ip-ṭu-ru
 H₂ [.....] x [.....] mu-še-n[iq-t]i ʿta-ri-ti ip⁷-[.....]
- 34 b ʿšul⁷ sig₅-ga l[ál-e níg-ha-l]am-ma ba-an-gar-re-eš
 C [..... b]a-an-gaz níg-ha-lam-ma ba-an-gar-re-eš
 H₂ [..... b]a-ʿan-gaz níg-ha-lam-ma ba-an⁷-[.....]
 O eṭ-la dam-qa ʿik-su⁷-[ú-ma] šah-lu-ʿuq⁷-[.....]
 C [.....]-ʿú⁷ i-du-ku-ma šah-lu-uq⁷-tú iš-ku-nu
 b eṭ-lu dam-q[u-m]a ʿšah-lu-uq⁷-ti ʿiš-ku-nu⁷
 H₂ (traces)
- 35 O ùz-sag mah dim₄-gal an-ki-a ʿmu⁷-u[n-.....] un kur-ra-ke₄ ba-an-sìg-g[e-...]
 C [..... m]u-un-bu-re-eš un kur-ra-ke₄ ba-an-sìg-ge-eš
 b ùz-sag mah dim-gal [.....] (traces) [.....]
 H₂ ʿùz-sag mah dim₄-gal an⁷-[.....]
 O šum-man-na ši-ra mar-kas AN-e u K[I-...] is-su-hu-ma ni-iš ma-a-ti ú-ʿsip⁷-[..]
 C [.....]-ʿe⁷ u KI-tì is-su-hu-ma UN.MEŠ KUR ú-sip-pu
 b ʿšum⁷-man-nu ši-i-ri [.....]
 H₂ x x x x AN-ʿe u KI-tì⁷ [.....] x x x x
- 36 O an-ki-bi-ta gú-bi-ra a ba-an-dab-bé-e[š] dingir-bi la-ba-ra-ʿè⁷
 b [.....-t]a gú-bí-ra ba-an-dab-bé-eš dingir-bi la-ba-ra-ʿè⁷
 C [.....]-dab-bé-eš dingir-bi la-ba-ra-è
 H₂ [..... g]ú-bi-ʿra⁷ x x x [.....]-eš dingir-bi la-ʿba⁷-r[a-.....]
 O ʿAN-e KI-tú⁷ ki-šá-da-nu-šú-nu šab-tu-ma DINGIR-šú u[l ip-du-[u]
 b ʿAN⁷-ú er-še-ti ki-šá-da-nu-uš-šú-nu iṣ-šab-tu-ma DINGIR-šú ul ip-du-ú
 C [.....]-ʿtì ki-šá-da-nu-uš iṣ-šab⁷-tu-ma DINGIR ul ip-du-ʿú⁷
 H₂ [.....-d]a-nu-[..]-šú-n[u] x x x DINGIR.MEŠ x x [..]

33 they wrested (the baby) from the bosom of the wet nurse and nanny.

34 They bound and killed the handsome lad, (the demons) have wrought destruction.

35 They have torn out the exalted lead-rope, the (cosmic) bond of heaven and earth, and removed by force the inhabitants of the land.

Gods withdraw protection

36 They seized heaven and earth by their necks and did not spare his god,

35 Lit. they 'plucked' the inhabitants off the land. The verb *sepû* // *sìg* of our line (attested only here in the D-stem) has a phonetic variant *sig*, // *sepû*, cf. Antagal A 57-58 (MSL 17: 184), *sig* *sig*₇ = *se-pu-ú šá šar-[t]*, [sì]g-sì-ga = *qaq-qad se-p[u-t]*, both expressions referring to balding resulting from hair being 'plucked out'.

In Ms. b, the Akk. translation of this line appears on the bottom of the tablet.

- 37 b ki-bi-ta la-ba-ra-è giš-hur-bi ba-hul
 C [..... l]a-ba-ra-è gis-h[ur-b]i ba-ʿhulʿ
 H₂ [.....] x x x [b]a-hul
 b *er-še-ti ul ip-du-ú ú-šur-ta-šu-nu lem-né-et*
 C [....-t]u ul ip-du-ú ú-šu-ʿur-ta-šúʿ-nu lem-né-et
 I [.....] ʿú-šur-ta-šúʿ-nu lem-néʿ-e[t]
 H₂ [.....-šu]r-ʿtaʿ-šú lem-né-et
- 38 b [a]n-na an-né-bi-ne im-ma-an-gíd-i-eš an nu-è-a ba-an-bad-da-eš
 C [.....-n]é-bi-e-ne im-ma-an-gíd-eš an-na nu-è-a ba-an-bad-du-uš
 I [.....a]n-na nu-è-a ba-an-pà-du-uš
 H₂ [.....]-ʿgíd x an nuʿ-è-a [.....-d]u-uš
 b *[ana A]N-e šá-qiš iš-du-du-ú-ma a-na AN-e šá la a-a-ri is-su-ú*
 C [..] AN-e šá-qí-eš iš-du-du-ma ana AN-e šá la a-ri is-su-ú
 I [.....] šá la a-ri is-su-ú
 H₂ [.....-r]i [i]s-suʿ-u
- 39 b [mu]l an-na giskim-bi la-ba-ra-an-du₈-du₈-eš en-nun eš-šá-bi-ta
 C [mu]l an-na giskim-bi la-ba-ra-du₈-du₈-eš en-nun-na eš₅-àm-bi-ta
 I [.....-d]u₈-eš en-nun eš₅-àm-bi-šè
 II [..... e]š₅-ʿàmʿ-bi-ta
 b *[in]a kak-kab šá-ma-mi ul ú-ta-ad-du-ú ina ma-aš-ša-ra-a-ti še-lal-ti-ši-na*
 C *ina kak-kab AN-e ul ú-ta-ad-du-u ina ma-šar-a-ti še-lal-ti-ši-na*
 I [.....-a]š-ša-ra-ti še-lal-ti-ši-na
 II [.....-t]i ʿše-lalʿ-ti-ši-na

37 nor did they spare the Earth; their plan was evil.

38 (The gods) withdraw to their heaven above, they removed themselves to heavens which are not to be approached.

39 (The gods) are not recognised among (any) star of heaven (or) in their three night watches.

39 A similar expression occurs in UH 6 90, [lú-u₁₈]-lu-bi giskim-bi nu-un-zu-a // šá LÚ šu-a-tú it-ta-šú ul ú-ta-ad-di, 'the symptoms of that man are unrecognised', but the contexts are quite different. The idea of the couplet formed by UH 13-15: 38-39 indicates that once the gods have withdrawn to heaven, they are no longer to be recognised (or their signs interpreted) by astrologers in the night [court. E. Schmidtchen]. The expression in our line, gizkim-du₈-du₈ has a nuanced meaning that the 'sign' is not to be 'interpreted' (du₈) or 'solved'.

- 40 b [nu]n sag mah an-na im-ma-an-gíd-i-eš a-a-ni la-ba-an-zu-uš
 C nun sag mah an-na im-ma-an-gíd-eš a-a-na la-ba-an-zu-uš
 I [.....]-^ra-ni⁷ la-ba-an-zu-u[š]
 II [.....]-eš ^ra-a-ni⁷ [l]a-ba-an-zu-uš
 b [r]u-bu-ú a-šá-re-du ši-i-ri a-na AN-e ir-du-du-ma a-ba-šú ul i-di
 C ru-bu-u a-šá-re-du ši-ru ana AN-e iš-du-ud-ma a-ba-šú ul i-di
 I [.....-d]u-ud-ma a-bu-šú ul i-d[i]
 II [.....] ana AN-e ^rir⁷-du-ud-ma a-ba ul i-di
- 41 b [d]gibil₆ an-ta mah igeštu-gal ka-aš-bar mah an-na
 C ^dgibil₆ an-ta mah igeštu-gal ka-aš-bar mah an-na
 I [.....] ^rmah an⁷-[..]
 II [.....] x [.....] ka-aš-bar mah an-[n]a
 b ^rd^dMIN šá-qu-ú ši-i-ri a-šá-re-du ra-bu-ú pa-ri-is EŠ.BAR ši-i-ri šá ^da-nim
 C ^dMIN šá-qu-u ši-ru a-šá-re-du GAL-ú pa-ri-is EŠ.BAR ši-rì šá ^da-nim
 II [.....].BAR ^ršì⁷-[.....]
- 42 b [d]gibil₆ ku-li ki-ág-gá-a-ni da-bi-da ab-gen
 II [.....] ^rá⁷-bi m[u.....-á]g
 p [.....-g]á-a-ni á-bi mu-un-da-an-ág
 b ^rd^dMIN ib-ri na-ram-šú it-ti-šú i⁷-ram-ma
 II [.....-t]i-šú ^rú⁷-[.....-m]a

- 40 The foremost exalted prince withdrew to heaven and did not recognise his (own) father.
 41 Girra, the elevated, exalted, great, foremost one, the exalted decision-maker of Anu,
 42 Girra, his beloved friend, accompanied him

40-44 The previous motif is repeated again in l. 40, that Marduk has also withdrawn to heaven, where he cannot recognise his father (Ea) but Girra is able to resolve the crisis. The passage is a conscious deviation from the usual Marduk-Ea formula in which a dialogue between Marduk and Girra replaces the more usual pattern of Marduk discussing the problem with his father Ea. Nevertheless, there is a problem with l. 40, since the Sum. verbal form reads ‘im-ma-an-gíd-i-eš’ (3.pl. hamtu), and one Ms. only (b) translates the verb in the plural as *ir-du-du*, which would alter the meaning, ‘they (the demons) dragged the august foremost prince into Heaven and did not recognise his father’. This reading has the advantage of relying upon the more common transitive usage of the verb *šadādu* rather than the more exceptional intransitive meanings, but three Mss. preserve the 3.p. sing. reading *iš/ir-du-ud*, which provides the translation followed here.

41 The equation *pāris purussa* for *ka-aš-bar* is noteworthy, since there is considerable amount of variation in how this expression is rendered in bilingual texts. Both *eš-bar* and *ka-aš-bar* can serve as equivalents to *purussū*, ‘decision’ (see Antagal 7: 245 = MSL 17: 167), while *purussā parāsu* should be *eš-bar ku₅-da*, as rendered in Izi R v 1” (MSL 13: 226), but texts appear to disagree as to the nominal and verbal elements of *ka-aš-bar*. An OB letter-prayer also known from a NA bilingual duplicate has the verbal equation *ka-aš mu-un-bar-bar-re // [pā]-ri-is pu-ru-us-se-e*, which assumes a compound verb *ka-aš-bar*, with /kaš/ for ‘judgement’ (Hallo 1982: 96, 2); the verb /bar/ for *parāsu* appears in Antagal 7: 237 (MSL 17: 167), perhaps reflecting the expression *ka-aš-bar* and problems associated with its component etymology. What seems clear is that the difference between *ka-aš-bar* and *eš-bar* is simply phonetic, reflecting the usual pattern of dropping of a velar consonant at the beginning of a syllable, as suggested in Geller 2005.

42 Note the Sum. variant in Ms. b, *da-bi-da ab-gen*, literally ‘went with him’, i.e. ‘accompany him’. This is an example of a deviant tradition in Ms. b (K 111+) in comparison with other Mss., as discussed in the Introduction to this volume.

- 43 b [níg hu]l-gál imin-bi igi mi-in-zu-uš
 II [.....]-^rin-zu^r-uš
 p [.....] igi im-mi-in-zu-uš
 b [šá lem]-nu-ti si-bit-ti-šu-nu um-ta-ad-di
 II [.....] u]m-^rta^r-ad-di
 p [.....-n]u ú-ta-ad-du-ú
- 44 b [šà-kú]š-ù-bi-šè ki-gar-ra-bi šà-bi mu-un-da-ab-sìg-sìg
 II [.....-a]b-[s]ì-sì-ga
 p [.....] k]i-gar-ra-bi šà mu-un-da-ab-sìg-sìg-ga
 b šì-tul-ti ina a-šá-bi-šu im-tal-lik
 II [.....-l]ik
 p [.....-š]ú im-tal-lik
- 45 b [ḡ]gibil₆ imin-bi me-a-bi ù-tu-ud-da-a-meš me-a-bi bùlug-ga-a-meš
 p [.....] ba-an-tu-ud-da-meš me-a bùlug-gá-a-meš
 b ^dMIN si-bit-ti-šu-nu e-ka-a-ma al-du e-ka-a-ma ir-bu-ú
 aa ^rdMIN^r [.....]
 p [.....] ^re^r-ka-a-^a al-du e-ka-a ir-bu-ú
- 46 b [im]in-bi hur-sag gi₆-ga ba-ù-tu-ud-da-a-meš
 aa imin-bi hur-sa[g]
 b si-bit-ti-šu-nu ina šá-ad e-reb ^dUTU-ši i'-al-du
 aa si-bit-ti-šú-nu ^rina KUR x x x x ^r [.....]

- 43 and made known the evil of the Seven of them.
 44 (Marduk) pondered (these) considerations while sitting.

Dialogue with Girra and Marduk

- 45 ‘Girra, where were the Seven of them born, and where were they raised?’
 46 ‘The Seven of them were born on the western mountain²⁷⁷,

43 There is agreement in reading *um-ta-ad-di* in Mss. b (Kuyunjik, Bab. script) and II (Nimrud Ass. script), with the variant *ú-ta-ad-du-ú* in a LB school text (Ms. p).
 44 The idiomatic Akk. does not capture the nuances of the Sum. very successfully. The poetic term *šà-kúš-ù* implies a ‘troubled mind’, or one exercised by a problem, rather than the Akk. notion of a matter being questioned (Akk. *šitūltu* < *šālu*).
 45 The reading in Ms. b, *bùlug-ga-a-meš*, is faulty because one expects *gá* (with nasalised *g*) following *bùlug*, as in Ms. p. See l. 71.
 46 Note the correspondence between *gi₆-ga* and *erep šamši*, or the ‘the “darkening” of Šamaš’ (i.e. *erep šamši*, ‘dusk’), in contrast with *babbar* ‘shining’ in the following line (47). However, since the Akk. contrasts ‘West’ and ‘East’ in this and the following line, we are probably dealing with word-play based on the usual idiom, *ereb šamši*, ‘West’. See also l. 53-54 below and the explanatory discussion in CAD E 279.

- 47 b imin-bi hur-sag babbar-ra ba-bùlug-a-meš
aa imin-bi hur-sag babbar-ra ba-bùlug-^rgá^r[...]
n [.....] ^rbabbar^r-ra [.....]
b *si-bit-ti-šu-nu ina šá-ad ši-it* ^dUTU-*ši ir-bu-ú*
aa *si-bit-ti-šú-nu ina KUR-i ši-it* ^dUTU-*ši* [.....]
- 48 b ki-^rin-dar^r kur-ra-ke₄ duru-na-a-meš
aa ki-in-dar kur-^rra^r-ke₄ dúr-ru-na-meš
n [....]-dar é(!)-ra-ke₄ [.....]
b *ina ni-gi-iš-ši er-še-ti it-ta-na-áš-šá-bu*
aa *ina ni-gi-iš-ši KI-ti it-ta-na-áš-šá-bu*
n *ina* ^rni-gi^r-[.....]
- 49 b kislah kur-ra-ke₄ ab-ta-záh-a-meš
aa kislah kur-ra-ke₄ ab-záh-záh-meš
n [kis]lah kur-ra-ke₄ [.....]
b *ina ni-du-ti er<-še>-ti it-te-né-en-bu-ú*
aa *ina ni-du-tu KI-ti it-te-net-bu-ú*
n *ina ni-du-tu KI-ti i*[t-.....]
- 50 b e-ne-ne-ne an-ki-a nu-u[n-..]^rmeš^r me-lám dul-la-a-meš
aa e-ne-ne-ne an-ki-a nu-un-zu-meš me-lám dul-la-meš
n e-ne-ne-ne an-ki-a nu-un-zu-meš [.....]
D [.....-z]u-m[eš]
b *šu-nu ina AN-e ù KI-ti u*[l-d]u me-lam-mu kat-mu šu-nu
aa *šú-nu ina AN-e u KI-ti ul il-lam-ma-du me-lam-mu kát-mu šú-nu*
n [š]ú-nu ina AN-e u KI-ti ul^ril-lam^r-m[a-.....]
D [.....]-lam-ma-du [.....]
- 51 b dingir gal-an-zu-bi [-.u]n^rzu^r-meš
aa dingir gal-an-zu-bi nu-un-zu-meš
n [dingir g]al-an-zu-bi [.....]
D [.....] nu-un-[.....]
b *ina DINGIR.MEŠ er-šu-ti ul ú-ta-ad-du-ú*
aa *ina DINGIR.MEŠ er-šu-tu ul ú-tad-du-ú*
n DINGIR.MEŠ er-[.....]
D [.....-t]i ul ú-ta-[.....]

- 47 the Seven of them were raised on the eastern²⁷⁸ mountain,
48 they continued to dwell in the clefts of the Netherworld,
49 and they always arise in the wasteland of the Netherworld.
50 They are unknown both in heaven or earth, since they are concealed by an aura,
51 they are not (even) recognised among the wise gods,

50 See above, UH 13-15: 5.

- 52 b mu-bi an-ki-a la-ba-an-gál-la-a-meš
aa mu-bi an-ki-a la-ba-an-gál-la-meš
n [...b]i an-ki-a [.....]
D [.....]-^ra^r la-ba-an-g[ál-.....]
b šùm-šú-nu ina AN-e er-še-ti ul ib-ba-aš-ši
aa šùm-šú-nu ina AN-e u KI-tì ul i-ba-áš-šú
n ^ršum^r-šú-n[u]
D [.....]-e u KI-tì ul i-b[a-.....]
- 53 b imin-bi kur gi₆-ga-ta hu-ub mu-un-sar-sar-e-dè
aa imin-bi kur gi₆-ga-ta húb-bu mu-un-sar-sar-re-e-dè
D [.....-t]a húb mu-un-sar-sar-r[e-..]
b si-bit-ti-šú-nu ina šá-ad e-reb ^dUTU-ši il-ta-na-as-su-mu
aa si-bit-ti-šú-nu ina KUR-i e-reb ^dUTU-ši il-ta-na-as-su-u
D [.....-n]u ina šá-ad e-reb ^dUTU-ši il-ta-na-[.....]
- 54 b imin-bi kur babbar-ta e-ne im-ma-ni-in-de-eš
aa imin-bi kur babbar-ra-ta e-ne im-ma-ni-^rin-dè-eš^r
D [.....-r]a-ta e-ne im-ma-ni-in-[.....]
b si-bit-ti-šú-nu ina šá-ad ši-it ^dUTU-ši im-ma-lil-lu
aa si-bit-ti-šú-nu ina KUR-i ši-it ^dUTU-ši im-ma-lil-lu
D [.....-t]i-šú-nu ina šá-ad ši-it ^dUTU-ši im-me-li[l-..]
- 55 b ki-in-dar kur-ra-ke₄ gîri mu-un-gá-gá-a-meš
aa ki-in-dar kur-ra-ke₄ gîri mu-un-gá-gá-meš
D [.....-da]r kur-ra-ke₄ gîri mu-un-gá-gá-[...]
b ina ni-gi-ši er-še-ti it-ta-na-ah-lal-lu
aa ina ni-gi-iš-ši KI-tì it-ta-na-ah-lal-lu
D [.....-g]i-iš KI-tì it-ta-na-ah-[.....]
R [.....-g]i-^rši^r KI-tì i[t.....]
A [.....-l]u

- 52 their names do not exist either in heaven or earth.
53 The Seven of them always run around on the western²⁷⁹ mountain,
54 the Seven of them play about on the eastern²⁸⁰ mountain.
55 They constantly creep about in the clefts of the Netherworld,

52 See UH 13-15: 7 above.

53 The phonetic writing of /húb/ as /hu-ub/ in Ms. b is unusual; did the scribe forget the correct sign?

279 Sum. dark

280 Sum. shining

- 56 b kishlah kur-ra-ke₄ gú mu-un-lál-eš
aa kishlah kur-ra-ke₄ gú mu-un-lal-eš
D [.....-r]a-ke₄ gú mu-un-lal-[..]
A [..... m]u-^run^r-l[ál-e]š
b *ina ni-du-ti er-še-ti it-te-né-'e-lu-ú*
aa *ina ni-du-tu KI-tì it-te-né-el-lu-ú*
D [.....]-tú KI-tì it-te-né-'e-lu-[..]
R [.....]-du-tú KI-tì it-te-né-'e-lu-u
- 57 b e-ne-ne-ne níg nu-un-zu-meš an-ki-a nu-un-zu-meš
aa e-ne-ne-ne níg-nam nu-un-zu-meš an-ki-a nu-un-zu-meš
D [.....-na]m-^rma-ke₄ [!]nu-un-zu-meš an-ki-a nu^r-un-z[u-..]
A [.....-z]u-meš an-ki-^ra^r nu-un-zu-[m]eš
b *šú-nu ina mim-ma šum-šú ul ^rú-ta-ad^r-du-ú ina AN-e u KI-tì ul il-lam-ma-du*
aa *šú-nu mim-ma šum-šú ul ú-tad-du-ú ina AN-e u KI-tì ul il-lam-ma-du*
D [.....u]l ^rú-ta-ad^r-[.....] ^rAN-e^r [..... l]a^r ^ril^r-[.....]
A [.....] ul ^rú-ta-ad-du-ú ^rina AN-e u KI-tì^r ul [i]l-lam-ma-du
R [...n]u ^rmim-ma šum-šú ul ^rú-ta-du-u [...]-^re^r u KI-tì ul il-lam-ma-du
- 58 b ⁴asar-re ba-an-na-te inim-^rbi^r hu-mu-ra-ab-bé
aa ⁴asar-re ba-an-na-te inim-bi hu-mu-ra-ab-bé
D [...]-^rre ba-an-na^r-te inim-bi h[u-.....]
A [.....-n]a-te inim-bi hu-mu-ra-ab-bé
b ^rana ⁴marduk^r ^rte-he-e-ma a-mat ^ršú-a-ti liq-bi-ka
aa *a-na ⁴marduk ^rte-he-ma a-mat šú-a-tu₄ liq-bi-ka*
D [...] ⁴marduk ^rte-he-ma a-ma-ta š[u-.....]
A [... ⁴mardu]k ^rte-he-^re^r-ma a-ma-tú šú-a-tú liq-bi-ka
R [... ⁴ma]rduk ^rte-he-e-ma [.....]-ta šú-a-tu liq-bi-ku
- 59 b [hu]l-gál imin-bi igi-zu <a->na ba-an-si á-ág-gá-bi hu-mu-ra-ab-sum-mu
aa hul-gál imin-bi igi-bi a-na ba-an-si-eš á-ág-gá-bi hu-mu-ra-ab-sum-mu
D [h]ul-gál imin-bi igi-zu a-na ba-an-si-eš á-ág-gá-b[i]
A [....-gál]l imin-bi igi-[.....]-eš á-ág-gá-bi [.....-r]a-ab-sum-m[u]
b [š]á lem-nu-ti si-bit-ti-šú-nu ma-la a-na pa-ni-ka i-ši-ru ur-ta-šú-nu lid-din-ka
aa *lem-nu-tú si-bit-ti-šú-nu^r ma-la ana pa-^rni^r-ka i-ši-ru ur-ta-šú-nu lid-din-ka*
D *šá lem-nu-tú si-bit-ti-šú-nu ma-la ana pa-ni-ka i-[.....]*
A [.. l]em-nu-ti si-bit-ti-šú-nu ma-la ana pa-ni-ka i-ši-ru ^rur^r-[.....] ^rlid-din-ka^r

56 and roam around in wasteland of the Netherworld.

57 They are not recognised by whatever name, and are not known in heaven or earth.'

Girra given instructions

58 'Approach Marduk, let him speak to you regarding this matter,

59 let him commission you regarding the evil doings of the Seven of them, especially those which head straight towards you,

58 See l. 61, identifying the subject to whom l. 58 is addressed, namely Girra. The Sum. (ba-an-na-te) makes a declarative statement that one approached Marduk, as in l. 61.

59 One expects Sum. si-sá (in various combinations) to correspond to Akk. *ešēru*, but the variants leave no doubt about the reading in this line (si), despite the puzzling orthography (/si/ for si) in Ms. b. Sum. a-na for *mala* was incorrectly rendered in Geller 2007: 168.

- 60 b [k]a-bi du₁₁-ga še-ga di-ku₅ mah an-^rna^r
aa ka-bi du₁₁-ga še-ga di-ku₅ mah an-na
D [k]a-^rbi^r du₁₁-ga še-ga di-k[u₅]
A ka-bi du₁₁-^rga še-^rga di-ku₅ ^rmah^r an-na
k ^rka-bi^r [.....]
b *šá qí-bit pi-i-šu ma-ag-ra-tu da-a-a-nu ši-i-ru šá^da-nim*
aa *šá qí-bit pi-i-šú ma-ag-rat da-a-a-nu ši-rì šá^da-nu*
A *šá qí-bit p[i-]-šú ma-ag-rat ^rda^r-a-a-nu ši-ri^{dr}a-nim^r*
D [..]-^rbi-it^r pi-i-šú ma-ag-rat d[a-.....]
k *šá qí-bit pi-^ršú^r [.....]*
R [*.. qí-bit pi-šu ma-ag-rat [D]I.KU₅ ši-ru ša^da-nim*]
- 61 b ^dgibil₆ ^dasar-re ba-an-na-te inim-bi ba-an-na-ab-bé
aa ^dgibil₆ ^dasar-re ba-an-na-te inim-bi hu-mu-ra-ab-bé
A ^dgibil₆ ^{dr}asar^r-re ba-an-na-t[e ini]m ba-an-^rna^r-[..]
D [.....^dasa]r-re ba-an-na-te inim-[.....]
k ^dgibil₆ rd[.....]
b ^dMIN a-na ^dmarduk i^t-he-e-ma a-mat šu-a-ti iq-bi-iš
aa ^dMIN ana ^dmarduk i^t-he-e-ma a-mat šú-a-tú iq-bi-šú
A ^dMIN ^dmarduk i^t-^rhe-e^r-ma ^ra-ma-tú šu-a-tú^r i[q-....]
D [.....] ^ri^t-he^r-ma a-ma-t[a]
k ^dMIN ana ^dmard[uk]
R ^{dr}GIBIL₆ ana ^dmarduk i^t-he-e-ma ^ra^r-ma-ta šu-a-tu₄ ip-qí-su
- 62 b [gi]š-lá ki-nú-da-na gi₆-a-bi-šè inim-bi giš bí-in-tuk-a
aa giš-lá ki-nú-da-a-ni gi₆-a-bi-^rta inim-bi giš bí-in-tuk^r-[a]
A giš-lá ki-nú-da-na gi₆-a-bi-ta inim-[.....]
k giš-lá ki-nú-d[a-.....]
D [.....-t]a in[im]
b [i]na qul-ti ma-a-a-al mu-ši a-mat šu-a-ti iš-mé-^re^r-ma
aa ina qu-ul-tu₄ ina ma-a-a-lu mu-ši a-ma-^rtu šu-a-tu₄ iš-me-e-ma^r
A ina qul-ti ma-a-^ra-lu^r mu-š[i] ^ra-ma-tú^r [.....]
k ina qu-ul^r-tú ma-[.....]
R ina ma-a-li-šú šu-qam-mu-me ina sà-na-qí a-ma-ta šu-a-ti iš-me-ma

- 60 since (Marduk's) uttered command agrees with the august judge of Anu'.
61 Girra approached Marduk and spoke to him of this
62 and in the quiet of his couch at night, (Marduk) listened to this matter.

61-62 Structurally, this text appears to have two separate accounts merged into a single narrative, consisting, on one hand, of a dialogue between Gibil and Asare, while at the same time preserving a version of the standard formulaic dialogue between Enki (Ea) with Asalluhi (Marduk). It may be relevant that Asare (usually associated with Asalluhi) occurs frequently in 'non-canonical' incantations, eg. in VS 17, while Gibil is often associated (unsurprisingly) with rituals involving a brazier or torch, as in the *Kultmittelbeschwörungen* of Šurpu 9: 107-118 or Geller 1989: 198, 67, where Gibil is referred to as a 'maš-maš' in his own right, similar to his role in our text. See also Michalowski 1993.

- 63 b [a]ᵛaᵛni ᵈen-ki-ra é-a ba-ši-in-ku₄ gù ᵛmuᵛ-un-na-an-ᵛdéᵛ-e
 aa a-a-ni ᵈen-ki-ra é-a ba-ši-in-ku₄ gù mu-un-na-an-dé-e
 E a-a-ni ᵈen-k[i] ᵛé-a baᵛ-[.....]
 R [.....]-ku₄ [.....]-ᵛeᵛ
 b *a-na a-bi-šu ᵈé-a a-na É i-ru-um-ma i-šá-as-si*
 A ᵛa-naᵛ a-bi-[.....]
 aa om.
 R *ana a-bi-šu ᵈé-a a-na É e-ru-um-ma i-šá-as-si*
- 64 b a-a-mu ᵈgibil₆ ᵈutu-è-ta bùlug-gá inim-bi mu-un-n[a]-ab-bé
 aa a-a-mu ᵈgibil₆ ᵈutu-è-ta bùlug-gá inim-bi mu-un-na-an-te
 A aᵛa-mu ᵈᵛ[.....]
 R [.....]-ᵛèᵛ [.....]-ᵛnaᵛ-abᵛ-béᵛ
 b ᵛaᵛ-bi ᵈGIBIL₆ *a-na ši-it ᵈUTU-ši is-niq-ma bu-us-rat-siᵛ naᵛ iᵛ-ᵛte-ha-a*
 aa *a-bi ᵈMIN ana ši-it ᵈUTU-ši is-niq-ma bu-us-rat-su-nu iᵛ-ha-a*
 A aᵛbi ᵈᵛ[..... ᵈUT]U-ši iᵛs-.....]
 R *a-bi ᵈGIBIL₆ ana ši-it ᵈUTU-ši is-niq-ma bu-us-ra-su-nu iᵛ-ha-a*
- 65 b imin-bi a-rá ba-an-zu ki-bi in-kin-kin-gá sa₁₂-na-an-gi ù-mu-un-na-an-sum
 aa imin-bi a-rá ba-an-zu ki-bi in-kin-kin-gá sa₁₂-na-an-ga ba-an-sum
 A ᵛinim-bi a-ráᵛ [....-z]u k[i-.....]
 R [.....]-sum [.....]-ga
 b *al-ka-ka-a-ti si-bit-ti-šú-nu la-ma-du áš-ra-ti-šu-nu ši-te-ᵛ-a hi-šam-ma*
 aa *al-ka-ka-ti si-bit-ti-šú-nu la-ma-di áš-ri-ši-na ši-te-ᵛ-a hi-ᵛšamᵛ-ma*
 A *alᵛ-ka-ka-tiᵛ si-b[it-.....]*
 R *al-ka-kàt IMIN-šú-nu id-dì-na áš-ri-šú-nu iᵛš-te-ú-ma*

Marduk-Ea dialogue

- 63 (Marduk) entered the temple, to his father Ea, and called out,
 64 ‘My father, Girra has approached the East, and news of them has reached (here).
 65 Hurry to learn the ways of the Seven, and seek out their places.’

64 Although Sum. *dim*₄ is well attested as corresponding to Akk. *sanāqu*, the form *dim*₄-mà is unusual in UH, and hence we propose that the scribe read ᵈutu-è-ta bùlug-gá, i.e. (Gibil) ‘was reared in the East’. The Akk. translation, however, assumed a reading of *dim*₄. Ms. b has an interesting variant (also found in the older MA Ms. R), *inim-bi mu-un-na-ab-bé*, ‘he mentioned that matter’, although this is not taken up in the Akk. translation in either of the two late sources, both of which have *ṭehû*, ‘approach’.

65 The expression SAG-na-an-gi (or sa₁₂^{na}-an-gi) -sum is a learned writing for sag-sum, ‘to hasten’, and the expression also occurs in UH 12:46. The Sum. version of this line is somewhat less elegant as narrative than its Akk. translation: ‘after he had made haste, he (Gibil) knew the behaviour of the Seven of them, he was seeking out their places’.

- 66 b ^rdbur¹-nun-sa-a dumu eridu^{ki}-ga-^rke₄¹
aa ^dbur-nun-sa₅ dumu eridu^{ki}-ga-^rke₄¹
A [.]^rbur-nun¹-[.]^rdumu¹ eridu^{ki}-^rga¹-[.]
C [.....]^{ki}-ga-[.]
R [.....]-ke₄
b [r]ap-šá uz-ni mar e-ri-[du]
aa rap-šá uz-nu mar eri₄-du₁₀
A ^rrap-šá uz¹-[.....] eri₄-[.]
C [.....u]z-^rnu¹ mar eri₄-[.]
R rap-ša uz-ni DUMU eri₄-du₁₀
- 67 b ^rdēn¹-ki dumu-na ^dasal-lú-hi mu-un-na-ni-íb-g[i₄-..]
aa ^den-ki dumu-ni ^dasal-lú-hi mu-un-na-ni-íb-gi₄-gi₄
C [.....-n]i ^dasal-lú-hi mu-un-na-ni-íb-g[i₄-..]
A ^de[n-.....-u]n-^rna-ni-íb-gi₄¹-g[i₄]
R [.....-l]ú-hi [.....-g]i₄-a
b ^dé-a ma-ra-šu ^dmardu[k] ip-[.....]
C [.]^ré¹-a DUMU-šú ^dmarduk ip-p[al]
A ^rdé-a¹ [.....] ip-p[al]
aa om.
R ^dé-a DUMU-šu ^dmarduk ip-pal
- 68 b [du]mu-mu imin-bi kur-ta [dur]u-n[a]-m[eš]
aa dumu-mu imin-bi kur-ta duru^{ru}-na-meš
C [dum]u-mu imin-bi kur-ta duru^{ru}-na-meš
A du[mu-.....]duru^{ru}-na-meš
R [.....-m]eš
b ma-ri si-bit-ti-šu-nu ina er-^rše-ti¹ áš-[..]
aa ma-ru si-bit-ti-šú-nu ina KI-ti áš-bu
C ma-a-ri si-bit-ti-šú-nu ina KI-ti áš-bu
A ^rma-ri si¹-[.-]i-š[ú¹-..] ina KI-ti áš-bu
R ma-ri IMIN-šú-nu ina KI-ti áš-bu

66 ‘Wise son of Eridu,’

67 Ea answered his son Marduk,

68 ‘My son, the Seven of them dwell in the Netherworld,

66 The term bur-nun-sa₅ // rapša uzni also occurs in Sag.gig 5 15 (= CT 17 21: 112). The divine determinative is ignored in our text, but the expression occurs as a god name in An-Anum 2: 288 (^dbur-nun-ta-sá^{sa}-a). The term būru // uznu rapaštu is found lexically in Aa II/4 125-7 (MSL 14: 283). A late medical commentary reads būr^{bu-ur} = uznu ‘ear’ (SBTU 1: 49, 36), but this occurs within an explanation as to how a ghost affects the patient by speaking in his ear, with a sense quite different from our passage.

- 69 b [.....-b]i kur-ta ʿèʿ-[.....]
 aa imin-bi kur-ʿtaʿ è-a-meš
 C [i]min-bi kur-ta è-a-meš
 A ʿimin-biʿ [.....] è-meš
 R [.....-me]š
 b *si-bit-ti-šú-nu iš-tu KI-tî ú-šu-ni*
 aa *si-bit-ti-šú-nu iš-tu KI-tî ú-šu-ni*
 C *si-bit-ti-šú-nu ul-tu KI-tî it-ta-šu-ni*
 A [.....] x x [K]I-tî it-ta-šu-ni
 R IMIN-šú-nu iš-tu KI-tî ú-šu-ni
- 70 b imin-bi kur-ta ba-ù-tu-ud-da-m[eš]
 aa imin-bi kur-ta ba-tu-ud-da-meš
 C [i]min-bi kur-ta ba-ù-tu-ud-da-a-meš
 A [.....-u]d-da-meš
 b *si-bit-ti-šú-nu ina er-še-ti iʿ-al-[-.]*
 aa *si-bit-ti-šú-nu ina KI-tî iʿ-al-du*
 C *si-bit-ti-šú-nu ina KI-tî iʿ-al-du*
 A [.....] ʿKI-tîʿ iʿ-al-du
 H [....-t]i-ʿšúʿ-nu ina K[I-.....]
- 71 b imin-bi kur-ta ba-bùlug-gaʿ-a-m[eš]
 aa imin-bi kur-ta ba-bùlug-gá-meš
 C imin-bi kur-ta ba-bùlug-gá-meš
 A [.....] ba-bùlug-gá-meš
 H [.....-b]i kur-ta [.....]
 b *si-bit-ti-šú-nu ina er-še-ti ir-bu-ʿúʿ*
 aa *si-bit-ti-šú-nu ina KI-tî ir-bu-ú*
 C *si-bit-ti-šú-nu ina KI-tî ir-bu-ú*
 H [s]i-bit-ti-šú-nu ina K[I-.....]
 A [.....]-ʿtîʿ ir-bu-ú
 R IMIN-šú-nu ina KI-tî ir-bu-ú

- 69 and have come here from the Netherworld,
 70 the Seven of them were born in the Netherworld
 71 and were reared in the Netherworld.

70-71: Cf. the incipit of UH 10, suggesting the birth and raising of Marduk. See above l. 45, for the same orthography bùlug-ga.

- 72 b da-da é engur-ra-ke₄ zukum-e ba-an-na-te-[..]
 aa da-da engur-ra-kie₄ zukum-e ba-an-na-te-eš
 C [d]a-da engur-ra-ke₄ zukum-e ba-an-na-te-eš
 H [d]a-da engur-ra-ke₄ zukum-[.....]
 A [.....]-^re⁷ ba-an-na-te-eš
 F [.....-r]a-k[e₄]
 b *i-da-at ap-si-i a-na ka-ba-su iṭ-hu-ú-n[i]*
 aa *i-da-at ap-si-i ana ka-ba-si iṭ-hu-ni*
 C *i-da-at ap-si-i a-na ka-ba-si iṭ-hu-ú-ni*
 H *i-da-at ap-si-i ana k[a-.....]*
 A [.....] *ka-ba-su iṭ-hu-ni*
 F [.....]-si-i [.....]
R ^ri⁷-da-at ap-si-i [.... k]a-ba-a-si iṭ-hu-ni
- 73 b gen-na dumu-mu ^dasal-lú-hi
 aa gen-na dumu-mu ^dasal-lú-hi
 C [g]en-na dumu-mu ^dasal-l[ú-..]
 A [.....] ^rd⁷asal-lú-hi
 F [.....] ^da]sal-lú-hi
 H [ge]n-na dumu-mu ^rd⁷[.....]
 b *a-lik ma-ri ^dmarduk*
 C *a-lik ma-a-ri ^dmarduk*
 F *a-lik ma-^rri⁷ [.....]*
 aa om.
R [.... m]a-ri ^dmarduk
- 74 b ^{giš}ma-nu giš-hul-dúb-ba udug e-ne-ke₄
 aa ^{giš}ma-nu giš-hul-dúb udug e-ne-ke₄
 C [^{gi}]ma-nu giš-hul-dúb-ba udug e-n[e-..]
 F [.....-h]ul-dúb-ba u[dug] ^re⁷-ne-ke₄
 A [..... ud]ug e-ne-^rke₄⁷
 b *e-ri giš-hul-túp-pu-ú šá ra-bi-ši*
 aa *e-ri ^{giš}MIN-ú šá ra-bi-ši*
 C *e-ra ^{giš}MIN-a šá r[a-.....]*
 F [....] ^{giš}MIN-e [.. r]a-bi-ši
 A [..... r]a-[-.]-[š]i
R [^{giš}MA.N]U giš-hul-dub-ba-a [ša] ra-bi-ši

72 They have approached here to tread on the edge of the Apsû.

73 Go, my son Marduk:

74 As for the *e'ru*-wood ritual-rod of the (protective) spirits (*rābišu*),

74 The translation *rābišu* for udug is found in lexical texts as a synonym for *šēdu* and *utukku*; see Geller 2011: 336-337. and also *rābišūtu* (for *maškim*) in UH 13-15: 83.

- 75 b šà-bi^den-ki-ke₄ mu-pà-da
aa šà-bi^den-ki-ke₄ mu-pà-da
C [š]à-bi^den-ki-ke₄ m[u-....]
F [.....-k]i-ke₄ [..p]à-da
b *šá ina lib-bi-šu^dé-a šu-mu zak-ru*
aa *šá ina lib-bi-šú^dIDIM šu-mu zak-ru*
C [.....] ^rlib^r-bi-šú^dé-a [.....]
F [.....-b]i-šu^dé-a š[u-m]a² zak-ru
R [.....^dIDI]M ni-iš^dDIŠ zak-ru
- 76 b ka-inim-ma tu₆-mah eridu^{ki}-ga na-ri-ga
aa ka-inim-ma tu₆-mah eridu^{rki}-ga ^rna^r-ri-ga-àm
C [.....] e[ridu]
F [.....-m]ah eridu^{ki}-ga [....]-ga-àm
b *ina šip-ti šir-ti ši-pat e-ri-du šá te-lil-ti*
aa *ina šip-tu₄ šir-tu₄ ši-pat eri₄-du₁₀ šá te-lil-ti*
C [.....] ^ršir-ti šir^r-p[at]
F [..... šil^r-ti ši-pat eri₄-[..... t]e-lil-ti
R [.....-t]u ina šip-ti [..... t]e^r-lil-ti^r
- 77 b úr-pa-bi izi ù-bí-tag lú-tu-ra imin-bi ní-te-ge₂₆-e-dè-ke₄
aa úr-pa-bi izi ù-bí-tag lú-tu-ra imin-bi nu-te-ge₂₆-da-ke₄
C [ú]r-pa-bi izi ù-bí-tag lú-[.....]
F [.....-b]í-tag [l]ú-tu-r[a n]í-te-ge₂₆-da-ke₄
b *ap-pa u iš-di i-šá-a-ti lu-pu-ut-ma ana GIG si-bit-ti-šú-nu a-a iṭ-hu-u*
aa *ap-pa iš-di i-šá-ti lu-pu-ut-ma ana mar-ša si-bit-ti-šú-nu a-a iṭ-hu-u*
C *ap-pu u iš-du i-šá-tú lu-pu-ut-ma [.....]*
F [.....] ^rlu-pu-ut-ma ana mar-ši si-bit-ti-šú-nu^r [a]^r a^r iṭ-hu-ú
A [.....]-^rti-šú-nu^r [....] ^riṭ^r-hu-u
- 78 b sa-pàr dagal-la ki dagal-la nú-a ù-me-ni-šub
aa sa-pàr dagal-la ki dagal-la nú-a u-me-ni-šub
C sa-pàr dagal-la ki-dagal-la nú-[.....]
F [..... n]ú-a ù-bí-in-šub
A sa-pàr dagal-la ki dagal-la nú-a u-me-ni-šub
b *ki-ma sa-pa-ri rap-ši ina áš-ri rap-ši šu-né-e-el i-di-ma*
aa *ki-ma sa-pa-ri rap-šú ina áš-ri rap-šú šu-né-el i-di-ma*
C GIM sa-pa-ri rap-ši ina áš-ri r[ap-.....]
F [.....-š]i ina áš-ri rap-ši šu-né-el i-di-ma
A [.....] ^ršu-né-el^r i-di-ma

75 in the middle of which Ea is invoked by name,

76 and along with the august Eridu incantation formula of purification,

77 apply fire to the tip and base (of the sceptre), so that the Seven of them do not draw near to the patient.

78 Toss (the flame) like a broad net spread out in a broad place,

77 The same phrase occurs in Schramm 2008: No. 18, 21-22): úr-pa-bi izi ù-bí-tag // *ap-pi u iš-di i-šá-a-tu₄ lu-pu-ut*, ‘apply fire to the tip and base’, and a somewhat variant extract tablet STT 176 10’-11’, úr-pa-bi izi ù-bí-tag // *ap-pi u iš-di i-šá-ti al-pu-ut*, ‘I applied fire to the tip and base’. The variant reading (n) in the Sum. of Ms. b is incorrect, yet another example of the independence of this source.

- 79 b an-bir₉ u₄-ge₆-bi sag-gá-na hé-en-gub-ba
aa an-bir₉ u₄-ge₆-ba sag-gá-na hé-en-gub-ba
C an-bir₉ u₄-ge₆-bi sag-gá-n[a.....]
F [..... sa]g-gá-na hé-en-gub-ba
A [..... h]é-en-gub-ba
b *ina ka-ra-re-e mu-ši ù ur-ra ina re-ši-šú lu-ú ka-a-a-an*
aa *ina ka-ra-re-e mu-ši u ur-ra ina re-ši-šú lu-ú ka-a-a-^rnu[?]*
C *ina ka-ra-re-e mu-šu u ur-ra ina re-š[i-š]ú^r lu ka-a^r-[.....]*
F [.....-š]i u ur-ra ina re-ši-šú lu ka-a-a-an
A [.....]-^rú^r ka-a-a-an
- 80 b ge₆-a sila e-sír-ra u₄ zal-e-dè-ke₄ šu-na hé-en-da-an-gál
aa ge₆ sila e-sír-ra u₄ zal-le-da-ke₄ šu-bi hu-mu-un-da-an-gál-la
C [g]e₆-a sila e-sír-ra u₄ zal-da-da-ke₄ šu-bi hé-en-da-a[n.....]
F [.....-d]a-da-ke₄ šu-bi hé-en-da-gál
A [.....-e]n-da-^rgál^r
b *mu-ši su-ú-qu su-la-a ù na-ma-ri ina qa-ti-šú lu-ú na-ši*
aa *mu-ši su-qa su-la-a u na-ma-ri ina qa-ti-šú lu na-ši*
C *mu-šu su-qu su-la-a u na-ma-r[u] ina qa-ti-šú lu na-ši*
F [.....]-^ra^r u na-ma-ru ina qa-ti-šú lu na-ši
A [.....]-^rši^r
- 81 b ge₆-sa₉-àm ù-sá du₁₀-ga-ke₄ ki-ná sag lú-u₁₈-lu pap-hal-la-ke₄ hé-en-gub-bu-uš
aa ge₆-sa₉-àm ù-sá du₁₀-ga-na ki-ná sag lú-u₁₈-lu pap-hal-la-ke₄ ba-ni-in-gar-re-eš
C ge₆-sa₉-àm ù-sá du₁₀-ga-bi ki-ná s[a]g lú-u₁₈-lu pap-hal-la-ke₄ ba-ni-in-gar-re-eš
F [.....] ki-ná sag lú-u₁₈-lu pap-hal-la-ke₄ [.....]-eš
b *ina mu-ši ma-šal ina šit-ti řa-ab-ti ina ma-a-a-lu ina re-eš a-me-lu mut-tal-li-ka lu-ú ka-a-a-an*
aa *ina mu-ši maš-la šit-tu₄ řa-ab-tú ma-a-a-lu ina re-^reš a-me-lu^r mut-t[al-l]i-ki lu ka-a-a-an*
C *ina mu-ši ma-áš-li ina šit-ti ř[a-.-t]i ina ma-a-a-li ina re-eš LÚ mut-t[al-l]i-ki lu ka-a-a-an*
F [..... š]it-ti řa-ab-ti ina ma-a-a-li ina re-eš LÚ [mu]t-tal-li-^rki^r lu ka-a-a-an
- 82 b ^rur-sag ku^r-li-e-ne kin-^rgi^r-a-meš
aa ur-sag ku-li-e-ne [.....]
C ur-sag ku-li-na kin-gi₄-a-meš
F [.....-l]i-na kin-gi₄-a-meš
b *qar-ra-du a-na ib-ri-šu i-šap-par*
aa *qar-ra-du ana ib-ri-š[ú]*
C *qar-ra-du a-na i[b-r]i-šu i-šap-par*
F [.....-d]u a-na ib-ri-šú i-šap-par

79 so that it may constantly be present at his head at high noon, and both day and night.

80 Let (the sceptre) be held in his hand to light up the street and thoroughfare at night,

81 let (the sceptre) be present at the head of the distraught man in the middle of the night, (even) during normal sleep in bed.’

82 The hero writes to his friend,

80 Sum. u₄ zal-le-da-ke₄ [= u₄ zal-ede-ak(a)], ‘to make the day dawn’, makes good sense here because the burning torch brightens the street at night; the Akk. translation (*namāru*) interprets the phrase as to shine or bring light, a simplification of the Sum expression.

81 Ms. b employs a different Sum. verb which is actually a better correspondent to Akk. *kānu* than *gar* in the other variants.

82 The meaning of the Sum. line is literally, ‘as for the hero – among his friends are messengers’, which is quite different from the meaning of the rather straightforward Akk. translation, ‘the hero writes to his friend’ (i.e. Marduk to Girra).

- 83 b ^dgibil₆ ṛmaškim^ṛ-bi-šè ha-ba-ra-an-gub-ba
 C ^dgibil₆ maškim-bi-šè [...b]a-ra-an-gub-ṛba^ṛ
 F [^dgib]il₆ maškim-bi-šè ha-ba-ra-an-gub-ba
 aa ^dgibil₆ maškim-bi-šè [.....]
 b ^dMIN a-na ra-bi-šu-ti-šu li-iz'-ziz
 C ^dGIŠ.BAR ana ra-bi-š[u-t]i-š[ú]]
 F ^dGIŠ.BAR ana ra-bi-šu-ti-šu li-iz-ziz
 aa ^dMIN ana ra-[.....]
 II ṛd[.....]
- 84 b hul-gál imin-bi hé-é[b]-ta-an-zi-zi su-bi hé-éb-ta-sar-re-eš
 aa [...im]in-bi ṛhé-éb-ta^ṛ-an-zi-.....]
 II [h]ul-ṛgál^ṛ [.....]
 b lem-nu-ti si-bit-ṛti^ṛ-šu li-is-suh-ma ina SU-šú liṭ-ru-ud
 aa [.....] x x x x ṛli^ṛ-[.....]
 II ṛlem^ṛ-nu-ti si-[.....]
- 84a II ṛudug^ṛ hul [a-lá hul gedim hul gal₅-lá hul maškim hul dingir hul] (+ rulings)
- 85 b u₄ níg du₁₁-ga udug giš-bar-ra
 JJ [... ní]g ṛdu₁₁-ga^ṛ [.....]
 II u₄ níg du₁₁-ga u[dug]
 b u₄-mu da-a'-i-ku [r]a-bi-ši la kak-ku
 JJ ṛu₄^ṛ-mu da-[.....]
- 86 b ^dgibil₆ usu ma[h ga]ba-bi hé-en-gi₄-gi₄
 JJ ^dgibil₆ us[u]
 II [^dgi]bil₆ ṛusu^ṛ m[ah]
 b ^dMIN e-mu-qan ši-r[a-t]i i-rat-su li-ter
 JJ ^dMIN e-mu-qa-an [.....]

- 83 'may Girra be present for (the victim's) protection,
 84 may he remove and drive from his body the evil (acts) of his Seven.
 85 The murderous storm-demon is an unleashed Bailiff (*rābīšu*)-demon –
 86 may Girra turn away his mighty force.'

84 One might emend the Akk. to read *si-bit-ti-šu-<nu>*, 'the Seven of them', to conform to other appearances of this phrase within this tablet.

84a Ms. II adds an extra line here, set off by rulings, apparently giving the standard UH listing of demons.

85 For the meaning of *du₁₁-ga* // *da-a-ku* 'kill', see List of Diseases 125 (MSL 9 94), which can be interpreted as an Akk. loanword in Sum. The term *giš-bar-ra* is problematic but could be an error for *šu-bar-ra*, corresponding to *lā kanku*, lit. 'unsealed'. For *rābīšu* translating *udug*, cf. the note to UH 13-15: 74.

- 87 b ^dereš-ki-gal dam ^dn[in-a-zu-k]e₄ igi-bi ki-kúr-šè ha-ba-ra-an-gá-gá
 JJ [^der]eš-ki-gal dam ^rd^r[.....]
 II ^rdereš-ki^r-ga[l]
 b ^dMIN ^ral^r-ti ^dMIN pa-n[i-šú ana áš-r]i šá-nam-ma liš-kun
 JJ [^dMI]N al-ti ^rd^r[.....]
 88 b sag gig šà gig u₄-šú-[uš-ru u₄-da] dab₅ šed₇-dè
 b di-^u šu-ru-up-pu-ú ^rhi-miṭ ṣe^r-ti ku-uš-šu
 89 b ^dnin-girimma su-bi ha-ba-an-^rzi-zi sag-bi^r ha-ba-an-gub-ba
 G ^rdⁿⁱⁿ^r-girim[ma]
 II ^rdⁿⁱⁿ^r-gir[imma]
 b ^rdⁿⁱⁿ ^rina SU-šú li-is-suh-ma ina re-ši-šú lu-ú ka-^ra-a-an^r
 G ^dMIN ina SU-šú [i-.....]
 90 b [...]du₁₁-ga ^dnin-girimma-ke₄ [...]šub eridu^{ki}-ga-ke₄
 G tu₆-du₁₁-ga [.....] nam-šub eridu^{ki}-^rga-ke₄^r
 II tu₆-d[u₁₁]-g[la]
 b [ina] MIN-e šá ^dMIN šip-ti šá e-ri-du
 G ina tu₆-du-k[i-i]
 91 b [abz]u eridu^{ki}-ga tu₆ mah na-an-gi₄-gi₄ hé-pà
 G abzu eridu^{ki}-ga ^rtu₆^r mah ^rna^r-[.....]
 II ^rabzu^r er[idu.....]
 b [.....] š[i-pat ap-si-i u e-ri-du šir-ti la tar-šú liq-qa-bi
 G ina šip-ti šir-^rtú šir^r-pat ap-si-i u e[ri₄-.....]
 92 b [^dhendur-s]ag-gá nimgir gal maškim mah dingir-re-e-ne-ke₄ ^rsag^r-gá-na gub-ba ge₆ en-nun-mu hé-a
 G ^dhendur-sag-gá nimgir gal maškim mah d[ingir-.....] sag-gá-na hé-en-gub-b[a]
 b [^d]i^r-šum na-gir ra-bu-ú ra-bi-ši ši-i-ri šá DINGIR.MEŠ ina re-ši-šú li-iz-zi-iz-ma ina mu-ši lu-ú na-šir-šú
 G ^di-šum na-^rgi^r-ru ra-bu-u [.....] ^rina re^r-ši-šú li-iz-ziz-ma ina mu-[.....]

Other gods take an interest

- 87 Let Ereškigal, wife of Ninazu, direct her attention elsewhere.
 88 Headache, chills, fever, and cold:
 89 may Ningirimma remove (them) from his body, let her be present at his head.
 90 Through Ningirimma's spell and the Eridu incantation,
 91 through the exalted incantation, may the irreversible incantation of the Apsû and Eridu be recited.²⁸¹
 92 May Išum, great herald, exalted protector of the gods, be present at his head, and may he serve as his²⁸² night-watchman.

87 Cf. KAR 31: 9, igi gal₅-lá ki-kúr-šè ba-an-gar-re-eš // pa-an gal-le-e ana áš-ri ša-nim-ma i-šak-ka-nu, 'they set the Gallu's face (i.e. turned his attention) elsewhere', and ibid. 21, ki-kúr-šè gen-na // a-na áš-ri ša-nim-ma at-lak, 'go somewhere else'. The line in UH offers protection by advocating that Ereškigal lose interest in claiming the patient for the Netherworld.

88 A similar list of diseases occurs elsewhere in UH, with some confusion as to the identification of these diseases, e.g. the term u₄-šú-uš-ru corresponds to lu^rtu in UH 2: 69. Cf. also UH 13-15: 229 (u₄-da tab // himiṭ ṣēti), for which our line offers an alternative orthography. Note that this line occurs only in the deviant Ms. b.

91 la tar-šú: The Sum. na-an-gi₄-gi₄ is more literally translated with a finite verbal form a-a i-tur in CT 17 20: 49-50 (Sag.gig). Note that the Sum. hé-pà 'may (the demon) be adjured', is translated by Akk. liq-qa-bi, 'may it be recited'.

92 Cf. Borger 1969: 14, 265, and see l. 194 below. Note that the Sum. adds a 1st pers. pron. (en-nun-mu), presumably referring to the exorcist.

281 Sum. adds: may (the demon) be adjured.

282 Sum. my

93 b [.....]-da ^dutu-ra šu sig₅-ga ha-ba-ra-an-gá-gá
 G ge₆-u₄-^rda ^dutu⁷-ra šu s[a₆-.....]
 R [.....]-^rgá⁷
 b [...š]i ù ur-ra a-na ŠU.MIN ^dUTU dam-qa-a-ti lu pa-qið tu₆.én
 G mu-šu ur-ra ^rana⁷ ŠU.MIN ^d[.....]

94 G ka-inim-ma ^{giš}ma-nu sag-l[ú-.....]
 R ^rka⁷-inim-ma ^{giš}ma-nu sag-lú-tu-ra gá-gá-d[è]

95 b [.. erid]u^{ki} giš-kín-ge₆-e ki-sikil-ta mú-a
 G én eridu^{ki} giš-^rkín-ge₆-è⁷ [.....]
 cc [é]n ^reridu^{7ki} giš-kín-^rge₆-è⁷ [.....]
 dd [.....-l]a mú-a
 R én eridu^{ki} giš-kín ki-sikil-la mú-a
 b [...]^re⁷-ri-du kiš-ka-nu-ú šal-mu ir-bi ina áš-ri el-lu ib-ba-ni
 G ina eri₄-d[u₁₀]
 cc ina eri₄-du₁₀ kiš-ka-nu-ú [.....]
 dd [..... i-n]a a-šar el-lu ib-ba-ni
 i₂ [.....-b]a-[..]
 R ina eri₄-du₁₀ GIŠ.KÍN ina áš-ri el-lim ib-ba-ni

93 May (the patient) be entrusted to the benevolent hands of Šamaš.

94 Incantation to place e⁷ru-wood on the patient's head

The kiškanû-tree

95 Incantation. A black *kiškanu*-tree grew in Eridu, created in a pure place,

94 This is the first of a series of rubrics in this tablet which does not specifically designate the incantation as belonging to Udug-hul, suggesting that these incantations were originally taken from another incantation series or ritual. The question is whether this rubric, calling for e⁷ru wood to be placed on the patient's head, might be an allusion to an accompanying ritual, although we have relatively little evidence for rituals within the UH series. Two of the incipits in UH 13-15 can also be found in the series Muššū'u (see below).

95 Cf. Charpin 1987: 1, for the reading ^{giš}kín. This may be related to the same tree mentioned in Gudea Cyl. A xxi 22: giš-gāna-abzu-gim kur-kur-ra sag ba-ni-ib-íl-dè, 'like the *kiškanû* of the Abzu, (the temple) will raise its head on the mountains; see Edzard 1997: 82.

- 96 G múš-me-bi [.....]
 b [.....-b]i^{na4}za-gìn-duru₅ abzu-ta lá-e
 dd [.....] ì-lá-e
 ee m[úš-.....]
 i₂ [..... abz]u-ta ì-l[á-.]
 cc (traces)
 R múš-bi^{na4}za-gìn-duru₅ abzu-ta lál-a
 b [..]-mu-šu uq-nu-ú eb-bi šá a-na ap-si-i tar-šu
 G z[i-m]u-šu u[q]-[.....]
 dd [.....]-^ri tar^r-šu
 ee zi-[.....]
 cc zi-mu-šú u[q-nu]-^rú^r eb-b[i]
 i₂ [..... a]p-si-i ta[r-š]u
 R zi-mu-šú^{na4}ZA.GÌN KÛ ina ap-si-i tar-šu
- 97 b [..-k]i-ke₄ DU.DU-a-ta eridu^{ki}-ga hé-gál si-ga-àm
 ee ^den-k[i-.....-d]u-^rdu^l-a^r eridu^{ki}-g[a]-s[ù-.....]
 cc ^den-ki-ke₄ ki-^rdu-du^r-a h[é-.....]
 dd [.....]-sù-sù-ga-a
 i₂ [..... h]é-en-sù-sù-g[e-e]š
 R ^den-ki-ke₄ ki-du-du hé-gál BU-ta-àm
 ee šá ^d[é]-a^r ta^r-lak-ta-šú ina eri₄-[du₁₀ h]é-gál-la ma-[la-at]
 b [..]^ré-a tal-lak-ta-šú ina e-ri-du HÉ.GÁL ma-la-a-ti
 cc šá ^dIDIM tal-^rlak^r-[t]a-š[ú]
 i₂ [..... eri]₄-du₁₀ hé-gál-la ma-la-^ra^r
 dd [.....-l]a-^ra^r-ti
 R šá ^dé-a a-lak-ta-šú HÉ.GÁL ma<-la-at>

96 the appearance of which is pure lapis, which extends into²⁸³ the Apsû.

97 Ea's activities in Eridu are full of abundance,

96 The Akk. translation here, as elsewhere in this tablet of UH, gives a meaning diametrically opposite to the Sum. text, i.e. abzu-ta lá-e 'extending from the Apsû' // a-na ap-si-i tar-šu 'extending into the Apsû'.

97 There is considerable variation among the Mss., including the term ki-du-du, which is identifiable with Akk. *kidudû*, 'ritual'. The word occurs in UHF Appendix 64' (coll.), reading lú ki-du-du-a nu-un-tuku-a, 'the man who had no ritual' (revised reading, see Geller 1985: 141).

- 98 b [k]i-tuš-a-na ki-gànzir-àm
i₂ [.....]-ganzir-àm
aa [..]-tuš-a-na ki-itima-àm
dd [.....-à]m[?]
ee ki-nagar-[a]n-na ki-tuš-an-[na ki]-^rgànzir^r-à[m]
cc [.....]
R ki-tuš-a-na ki-ganzir-àm
b *šu-bat-su a-šar er-še-tim-ma*
i₂ [.....] *er-še-tim-^rma^r*
ee *šu-ba[t-s]u a-šar e[r-š]e-tim-ma*
aa *šu-bat-su a-šar er-še-tùm-ma*
cc [..-b]at^rsu a^r-[.....]
R *mu-šab-šu a-šar er-še-ti-ma*
- 99 b ki-nú itima ^dnamma-àm
ee ki-nú-^ràm itima^r ^dnamma-a-ke₄
aa ^rki^r-nú-a itima ^dnamma-ke₄
cc [.....]-a itima [.....]
R ki-nú-a-na itima^{ma}
b *ki-iš-šu-šu ma-a-a-lu šá^dMIN*
ee *ki-iš-[š]u-šú ma-a-a-lu šá^dMIN*
aa *ki-iš-šu-šú ma-a-a-al šá^dnammu*
cc [..-i]š-šu-šú ma-a-a-al ^rd^r[.....]
R *i-na ki-iš-ši ma-a-a-li-šú*
- 100 aa é kù-ga-a-ni-ta ^{gis}tir gissu lá-e šà-bi nu-mu-un-ku₄-ku₄
b ^ré^r kù-ga-a-ni-ta ^{gis}tir gissu lá-e šà-bi lú nu-mu-un-du-ku₄-ku₄-dè
ee é kù-g[a]-^ra-ni^r-ta ^{gis}tir gissu lá-e šà-bi nu-ku₄-ku₄-dè
cc [..]-ga-a-^rni^r-ta ^{gis}tir gis[su] l[á-.....]
R é kukku-ga-a-ni-šè tir gissu dù-a lú nu-mu-un-ku₄-ku₄-da
aa *ina É el-lu šá ki-ma qiš-tú šil-la-šú tar-ša ana lib-bi-šú mam-ma la ir-ru-bu*
b *[i-n]a É el-lu šá ki-ma qiš-ti šil-la-šú tar-šu ana lib-bi-šú mam-ma la ir-ru-bu*
ee *i-na ^rÉ^r el-lu šá k[i]-ma qiš-t[u₄] šil-la-šú tar-ša ana lib-bi-šú mam-ma la ir-ru-bu*
cc *ina ^rÉ^r el-lu šá ^rki^r-ma qiš-t[u₄]*
R *ina É KÛ ina qiš-ti šá šil-la-šá tar-šu ma-man la i'-ir-ru*

98 his dwelling is right on the Netherworld,

99 and his sanctuary is Nammu's couch.

100 In a pure temple, which is like a forest with its extended shadows, (where) no one shall enter its midst,

98 Ms. ee adds adds Sum. readings which are not found in other Mss., nor reflected in the Akk. translation. For ganzir, cf. Lambert 1975: 56-57, Katz 2003: 85-86.

99 This line refers to Enki's shrine being in Eridu at the Abzu, described metaphorically here as Nammu's 'cella' (*kiššu*).

100 The verbal form in Ms. b differs: nu-mu-un-DU-ku₄-ku₄-dè, but a similar form occurs in KAR 31 24, nam-mu-un-DU-nigin-e // *e ta-as-sah-ra*, 'do not go around'.

- 101 aa šà^dutu^d ama-ušumgal-an-na-ke₄
 ee šà^du[tu]^d ama-ušum-an-na-ke₄
 b [..^dut]u ama-ušumgal-an-na-ke₄
 cc šà^dutu [.....]
 R šà^dutu ama-ušumgal-na-ke₄
 aa *ina qer-bi-šú*^dUTU^d *dumu-zi*
 ee ^ri^ˀ-[.....-r]e-bi-šú^dUTU^d u^d *dumu-zi*
 b [.....-r]e-bi-šú^dU[TU]^d *dumu-zi*
 cc [in]a qé^rre^ˀ-bi-šú^dUTU [.....]
 R *ina lib-bi šá*^dUTU^d u^d *dumu-zi*
- 102 aa dal-ba-an-na íd ka-min-na-ta^d ka-hé-gál^d igi-hé-gál^d lah-mu-abzu eridu^{ki}-ga-ke₄
 ee dal-[.....-n]a^r íd^ˀ-da ka-min-na-bi^r [.....] ^digi-hé-gál^d la-ha-ma-abzu eridu^{ki}-ga-ke₄
 A dal-ba-^ran^ˀ [.....] ^dka-hé-gál^d ^digi-hé-gál^d ^rla^ˀ-[.....]
 ff dal-ba-an íd [.....] ^dka-hé-gál^d ^digi-hé-gál^d la-[.....]
 b [.....] ka-min-a-ta [.....]
 cc ^rdal-ba^ˀ-an-na íd [.....]
 R dal-ba-na íd-da ka-min-kám-ma^d ka-hé-gal^d ^digi-hé-gal^d la-ha-ma eridu^{ki}-ga-ke₄
 aa *ina bi-rit pi-i na-ra-a-tu₄ ki-lal-la-an*^dMIN^d ^dMIN^d ^dMIN^d *ap-si-i šá eri₄-du₁₀*
 ee [.....]-rit pi-i na-ra-a-ti ki-lal-la-an [.....] ^rd^ˀMIN^d *ap-si-i šá eri₄-du₁₀*
 ff (om.) ^dMIN^d ^dMIN^d *lah-mu ap-si-i šá eri₄-du₁₀*
 cc *ina bi-rit pi-i na-^rra^ˀ-[.....]*
 A *ina bi-ri-^rta^ˀ* [.....] ^dMIN^d ^dMIN^d ^dMIN^d *šá eri₄-du₁₀*
 b [.....] *ki-lál-la-an* [.....]
 R *ina bi-rit* ÍD.MEŠ *ki-lal-la-an*^dKA.HÉ.GAL^d ^dIGI.HÉ.GAL^d ^dLA.HA.MA *šá eri₄-du₁₀*
- 103 aa giš-kín-bi šu im-ma-an-ti tu₆ abzu ba-an-si sag lú-u₁₈-lu pap-hal-la-ke₄ ba-ni-in-gar-re-eš
 A giš-kín-bi šu im-ma-an-ti^r tu₆^ˀ [.....] sag lú-u₁₈-lu pap-hal-la-ke₄ ba-ni-in-[.....]
 ee [..... i]m-ma-ti^r tu₆^ˀ-tu₆ abzu ba-an-si^r sag^r lú-^ru₁₈^ˀ-lu pap-hal-la-ke₄ ba-ni-in-gar-re-eš
 ff giš-kín-bi šu im-ma-an-ti tu₆-t[u₆]
 b [.....] ba-[ni-i]n-ga[r.....]
 cc ^rgiš-kín^ˀ-[.....]
 R tu₆-tu₆ abzu a-ra-an-si sag lú-u₁₈-lu pap-hal-la-kám ba-an-gar-re-eš
 aa *kiš-ka-nu-ú šu-a-tú il-qu-ú ši-pat ap-si-i id-du-u ina re-eš a-me-lu mut-tal-li-ku iš-ku-nu*
 A *kiš-ka-nu-ú šu-*[.....] *ši-pat ap-si-i i[d-.....] ina re-eš LÚ mut-tál-li-ku i[š-.....]*
 ee ^rkiš^ˀ-[.....] *šu-a-tú il-qu-ú ši-pat ap-si-i id-d[u-u] ina r[e]-eš a-me-lu mut-tal-li-ku iš-ku-nu*
 ff *kiš-k[a-.....] il-qu-ú ši-pat ap-si-i i[d-.....]*
 b [.....] *iš-ku-[-..]*
 R *ši-pat ap-si-i id-du-u ina SAG LÚ mut-tal-li-ki iš-ku-nu*

101 Šamaš and Tammuz are inside.

102 Between the two mouths of the rivers, Kahegal, Igihegal, and Lahmu-abzu of Eridu

103 took that *kiškanu*-tree, cast the spell of the Apsû, and placed it on the distraught patient's head.

102 For these figures as doorkeepers of the Abzu, see Wiggermann 1982: 95, and cf. Lambert 1985: 192. Lambert (*ibid.* 201) cites this line from UH, recognising that these gods recite the incantation, which is an unusual formulation.

- 104 aa lú-u₁₈-lu dumu dingir-ra-na udug sig₅-ga ^dlamma sig₅-ga hé-en-su₈-su₈-ge
 A lú-u₁₈-lu dumu dingir-ra-na udug sig₅-ga ^dlamma s[ig₅-.....]
 ee lú-u₁₈-^rlu⁷ dumu dingir-ra-na udug sig₅-ga ^dlamma sig₅-[.....]
 b [.....] ^dlamma ^rsig₅-ga ^rhé-en-su₈-[.....]
 R lú-u₁₈-lu pap-hal-la maškim ša₆-ga-ni ^dgibil₆-a hu-mu-un-da-ab-gen
 aa šá a-me-lu DUMU DINGIR-šú še-e-du dum-^qí la-mas-si dum-^qí i-da-a-šú lu-ú ka-a-a-nu
 A šá LÚ mar DINGIR-šú še-ed dum-^qí la-mas-si dum-^rqí^r [.....]
 ee šá LÚ DU[MU] DINGIR-šú še-e-du dum-qu la-mas-si dum-qu i-[.....]
 b [.....] l]a-^rmas-si^r du-un-qu i-da-a-šú lu ka-^ra^r-[a-a]n
 R šá LÚ mut-tál-li-ki ra-bi-iš dum-^qí ^dGIBIL₆ i-da-a-šu lil-lik
- 105 aa ka-lá šu dab-bé igi-bi šà-bi nu-mu-un-tar-re
 A [k]a-lá-ke₄ šu dab-ba igi-bi šà-bi nu-un-t[ar-..]
 ee ka-lá-k[e₄] šu dab-ba igi-bi šà-bi nu-mu-un-[....]
 gg [..]-lá-ke₄ [!]šú dab-ba igi-bi š[à.....]
 b [.....] š]à-bi nu-mu-un-tar-ra
 R ka-lá šu dab-ba igi-ka <šà->ge nu-un-tar-re
 aa ha-^ṭi-im pi-i ša-bit qa-ti šá pa-ni-šú ana qer-bi-šú la šum-mu
 A [ha-^ṭ]i-ib pi-i ša-bit qa-ti šá pa-ni-šú ana qé-reb-šú [.....]
 ee ha-^ṭib pi-^ri^r ša-bit qa-ti šá pa-ni-šú ana qe[r-.....]
 gg ha-^ṭi-im pi ša-bit ^rŠU^r.MIN šá pa-ni ŠÀ-[.....]
 b [.....]-^rti pa^r-ni-šú a-na qer-bi-šu la šum-mu
 R ha-^ṭi-<im> KA ša-bit ŠU šá DINGIR-šú ŠÀ-šú la-a šum-mu
- 106 aa é-a gú-lal-e gîri-bi ha-ba-an-tar
 A [... g]ú-lal-^re^r gîri-ni ha-^rba-an^r-[..]
 gg é-a gú-lal-e gîri-bi [.....]
 ee [.....] gîri-bi ha-ba-[.....]
 b [.....]-bi ha-ba-an-tar
 R é-a mu-lál gîri-ni ha-ba-an-gi
 aa šá ina É i-te-né-el-lu-ú še-ep-šú lip-ru-us
 A [.....-^t]e-né-^e-lu-^rú^r [.....]-šú l[ip-.....]
 gg [.....] ^rÉ^r i-te-né-el-lu-^rú^r [.....] lip-ru-us-su
 b [.....]-^rte-né-^e-lu-ú še-ep-šu li-ip-ru-us
 R šá ina É it-te-né-^e-lu-u GÎRI-šu lip-pa-ri-is

104 As for the man, son of his god, may the good spirit and good genius be constantly at his side.

105 May the Muzzler and Crippler – whose face is not *known by heart*

106 although he keeps roaming about in the house – be denied access.

105 Note that most variants of our line give *qerbu* for Sum. šà, clearly meaning ‘mind’ in this context, as in Dingir.šà.dib.ba-incantations: *qé-reb-ki ša at-mu-ú itti-ia₅ lis-lim* ‘may your mind, which I mentioned, be reconciled with me’ (Lambert 1974: 282, 153).

106 The copy in Ms. aa (SBTU 2 No. 1 iv 14) can easily be read as gu(not gú)-lá-e corresponding to the MA reading mu-lál in Ms. R. The expression *šēpa parāsu* is an allusion to the text published by Wiggermann 1992, known as *šēp lemutti parāsu*, and the expression *gîri hul-tu ina É LÚ TAR-si*, ‘prevent the foot of evil from the man’s house’, is also known in the Exorcist’s Manual (KAR 44 l. 20, see Jean 2006: 67). The same expression also appears in BRM 4: 19, 24⁷ and BRM 4: 20, 24, Persian-period reworkings (based on the zodiac) of a Neo-Assyrian text, STT 300: 40, listing rituals and magical practices associated with specific days of the month, see Geller 2014: 29 (l. 24), 40 (l. 24), 49 (l. 40).

- 107 aa níg-nam hul dím-ma bar-šè hé-em-ta-gub
gg níg-nam-ma hul dím-ma (om.)
b [.....]-^rma^r bar-šè hé-em-ta-gub
aa *mìim-ma e-peš HUL-tì ina a-hat li-iz-ziz*
gg x [.....]
b [.....] ^rle^r-mut-ti ina a-ha-a-ti li-iz-ziz
- 108 aa ^dnin-geštin-an-na nin lugal-la-ke₄ gìri-a hu-mu-un-da-an-gub
gg ^dnin-geštin-an-na nin₃ lugal-^rla^r-ke₄ gìri [.....]
b [.....]-n[a ni]n lugal-la-ke₄ gìri-àm hu-mu-un-da-an-gub
R ^dnin-geštin-na nin lugal-la-ke₄ gìri-a hu-mu-un-da-ab-gub
aa ^dMIN a-hat šar-ri ina ur-hu lik-la-áš
gg ^drMIN a^r-hat ^ršar^r-ri ^rina ur-hu^r li-ik-[...]
b [^dbe-let š]e-e-^rri^r a-hat ^ršar^r-ri ina ur-hu lik-liš
U [.....]-^re^r-r[i]
R ^dnin-geštin-na a-hat LUGAL it-ti-šu lil-lik
- 109 aa di-ku₅ gal gal an-zu kù ^dinnin-na-ke₄ é-a hu-mu-un-da-an-tar
gg di-ku₅ ^rgal gal^r an-zu kù ^dinnin-na-ke₄ é-a h[u-.....]
b [.....] a]n-zu kù innin-ke₄ é-a hu-mu-da-an-tar
U di-ku₅ ^rgal^r gal an-zu kù ^di[nanna]
F [.....]h]u-^rmu-un-da-an-tar^r
R di-ku₅ gal an-zu kù ^dinanna-ke₄ é-a hu-mu-un-da-an-tar-tar
aa da-a-a-an-tu₄ GAL-tu₄ mu-du-tu₄ el-let ^d15 ina É lip-ru-us-su
gg da-a-a-an-tu₄ GAL-^rti mu-du-tu^r e[l-.....] ^r^diš-tar ina É l[ip-.....]
b [.....]-ti GAL-ti mu-du-ti el-let ^diš-tar ina É lip-ru-us-s[u]
U da-a-a-an-tu₄ ra-bi-t[u₄]
F [.....-t]u₄ el-le-ti [.....] lip-ru-us-su
S [.....] ^riš^r-[.....]
ee (traces)
R da-a-a-nu er-šú-tu KÙ.MEŠ ^dištar ina É lip-ru-su-šú
- 110 aa udug hul a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
gg udug hul ^ra-lá^r hul ^rgedim-hul gal₅-lá^r hul dingir h[ul]
b [.....] ^ra^r-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
U [ud]ug ^rhul^r a-lá hu[l]
ee udug h[ul] ^ra^r-lá hul ge[dim]
S [.....-h]ul dingir [.....]
F [.....] gedi]m hul gal₅-lá hul [.....] m]aškim hul
R udug hul a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
F [u-tuk-ku lem-nu a-lu-u lem-nu] ^re^r-^rtim-mu^r ^rlem-nu^r [gal-lu-u lem-nu i-lu lem-nu] ra-bi-šu ^rlem-nu^r

- 107 Let whatever evil-doer stand aside,
108 let the royal sister Bēlet-šēri (Ningeštinanna) detain him en route,
109 let the great wise judge, holy Ištar, exclude him from the house.
110 Evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,

108 The MA tablet translates the Sum. completely differently, asking the goddess to accompany the victim (*it-ti-šu lil-lik*).

Note that the epithet of Geštinanna, ‘the king’s sister’, preserves the late third millennium idea of the king being identified with Dumuzi (Geštinanna’s brother), as in Šulgi P b, 43-44: ^dgeštin-an-na nin, lugal-la-ke₄ ka lâl dingir-re-ne-ke₄, ‘Geštinanna, the king’s sister, mellifluous mouth of the gods’ (Klein 1981: 36) (court. L. Vacín).

- 111 aa zi an-na hé-pà zi ki-a hé-pà
gg zi an-na ᵀhéᵀ-pà zi ki h[é]-ᵀpàᵀ
ee zi an-[.. h]é-ᵀpà ziᵀ-k[i-.....]
b [.....] hé-pà zi-ki-a hé-ᵀpàᵀ
S [..... z]i-ki-a hé-[..]
U [.....-p]à-aš [.....]
F z[i-..... k]i-a hé-pà
R zi-an-na hé-pà-dè-eš zi-ki-a hé-pà-dè-eš
F *niš A[N-e ù K]I-ti lu-u ta-mat*
- 112 aa lú-u₁₈-lu dumu dingir-ra-na udug hul dab-ba-ni bar-šè hé-em-ta-gub
gg lú-u₁₈-lu dumu dingir-r[a-..] udug hul ᵀdabᵀ-ba-a-ni bar-ᵀšèᵀ hé-emᵀ-ta-gub
ee lú-ᵀu₁₈-luᵀ dumu dingir-ᵀraᵀ-[..] udug h[u]l dab₅-ᵀba-a-niᵀ bar-šèᵀ hé-em-ta-[...]
b [.....] dumu dingir-ra-ᵀnaᵀ [..... d]ab-ba-a-ni bar-šèᵀ hé-em-ta-ᵀgubᵀ
F lú-u₁₈-[..] dumu dingir-ra-na udug hul dab₅-[.....] hé-em-ta-gub
S [..... dum]u dingir-ra-n[a b]ar-šèᵀ hé-em-ta-gub
R lú-u₁₈-lu dumu dingir-ra-na udug hul dab-ba bar-šèᵀ hé-em-ta-gub
aa LÚ DUMU DINGIR-šú ú-tuk-ku lem-nu ka-mu-šú a-hat li-iz-ziz
ee a-[-..]u mar DINGIR-šú ú-tuk-ku ᵀlemᵀ-nu ka-[...] ina a-ha-a-ti li-iz-z[iz]
b ᵀaᵀ-me-lu mar DINGIR-šú [..... l]em-nu ka-mu-šú ina a-ha-a-ti li-iz-ziz
F a-me-l[i] DUMU DINGIR-šú ú-tuk-k[u]-ti li-iz-ziz
S [.....] a-ha-a-ti li-iz-ziz
R LÚ DUMU DINGIR-šú ú-[tuk-ku le]m-nu šá šab-tu-šú ina [.....]
- 113 aa udug sig₅-ga sag-gá-na hé-en-gub-ba
gg udug sig₅-ga sag-gá-na hé-ᵀen-gubᵀ-ba
ee udug si[g₅]-ga s[ag-.....] hé-en-gub
b [.....-g]a sag-gá-na hé-en-gub-ba
F udu[g] hé-en-ᵀgub-baᵀ
S [.....-g]á-na hé-en-gub-ba
m [.....] ᵀsagᵀ [.....]
R udug sig₅-ga-ni ᵀlúᵀ udugᵀᵀ [.....]
aa še-e-du dum-qí ina re-ši-šú lu-ú ka-a-a-an
ee še-ᵀeᵀ-du d[um-q]u ina re-ši-šú lu-ú ka-a-ᵀaᵀ-a[n]
b [.....] ᵀdun-quᵀ ina re-ši-šú li-iz-ziz
S [.....-š]i-sú lu-u ka-a-a-an
m [..... š]á ina re-š[i-.....]
F [..... l]u ka-[.....]

111 be adjured by heaven, be adjured by earth.

112 As for that man, son of his god, may the evil Utukku seizing him stand aside.

113 May the benevolent spirit be present at his head,

113 The hé-sign in Ms. gg is written over an erasure. The last two signs in Ms. R in this line appear to be corrupt.

- 114 aa ^dlamma sig₅-ga hu-mu-un-da-an-gub
gg ^dlamma sig₅-ga hu-mu-un-da-an-gub-ba
ee ^dlamma [si]g₅-ga hu-mu-un-da-an-gub-ba
b [.....] hu-mu-un-da-an-gub
F ^r^dlamma^r [.....]-^rda-an-gub-ba^r
S [.....]-un-da^r-an-gub-ba
aa *la-mas-si dum-qí i-da-a-šú li-iz-ziz*
ee *l[a-ma]s-si dum-qu i-da-a-šú li-iz-ziz*
gg *la-mas-si dum<-qí> i-da-a-šú^r li-iz-ziz^r*
b [.....-d]a-a-šú lu-ú ka-a-a-an
F *la-ma[s-.....-d]a-šu li-iz-ziz*
S [.....] i-da-^ršú^r li-iz-ziz
B₁ [.....]-iz-zi[z]
- 115 aa dingir-ra-na sískur-ra-na hé-en-gub-ba
gg dingir-ra-na sískur-bi hé-en-gub^r-ba
ee dingir-r[a-n]a sískur-r[a] an-na hé-en-gub-ba
b [.....] hé-en-gub-ba
F dingir-r[a-.....] hé-en-gub-ba
S [.....] hé-en-gub-ba
B₁ dingir-ra-n[a] ^rsískur-ra-na^r [h]é-^ren-gub^r-b[a]
aa DINGIR-šú *ina té-s-li-ti-šú li-iz-ziz*
gg DI[NGIR]-šú *ina^r té-s^r-li-ti-šú^r li-iz^r-ziz*
ee D[INGIR-..] *ina té-s-li-ti li-iz-ziz*
b [.....] li-iz-ziz
F DINGIR-šú *ina t[és-.....] li-iz-ziz*
S [.....-l]i-ti-šú li-iz-ziz
B₁ DINGIR-š[ú ... té]s-^rli^r-t[i]
m [.....-l]i-ti l[i-.....]
- 116 aa ^den-ki-ke₄ me-téš hé-i-i
gg ^den-ki-ke₄ me-téš hé-^ri^r-i
ee ^den-k[i-...] me-téš hé-i-i
b [.....] hé-i-^ri^r
F ^den-ki-ke₄ [.-té]š hé-i-i
B₁ ^d[..... m]e-téš [.....]
m [.....] me-[.....]
aa ^dé-a lit-ta-^r-id
ee [^d]é-^ra lit-ta-^r-id
F ^dé-a [l]it-ta-^r-id
b [.....-t]a-^r-id^r
S ^dé-a lit-ta-^r-id
m [.....]-^rid^r

- 114 may good genius be present at his side,
115 may his (personal) god be present during his prayers.
116 May Ea be praised,

- 117 aa lú-u₁₈-lu-bi ^den-ki ^dn[amma] me-téš hé-i-i
gg lú-u₁₈-lu-bi ^den-ki ^drnamma⁷ me-t[és]
ee lú-^ru₁₈-lu⁷-bi ^den-ki ki ^dnamma me-téš hé-i
b [..... h]é-i-^ri⁷
F lú-u₁₈-lu-bi ^den-[..... ^dnamm]a me-téš hé-i-i
S [..... ^dnamm]a me-téš hé-i-i
m [.....] me¹-téš¹ hé-i-i
aa *a-me-lu šu-ú* ^dIDIM u ^dnammu lit-ta-²-id
ee *ana [LÚ š]u-a-ti* ^dIDIM u ^dnammu lit-ta-²-id
b [.....-t]a-²-^rid⁷
F LÚ šu-u ^dé-a [*..namm*]u lit-ta-²-id
S [.....] ^ré⁷-a u ^dnammu lit-ta-²-id
- 118 aa inim ^den-ki-ke₄ pa ^rhé⁷-è-a-ke₄
gg inim ^den-ki-ke₄ (om.)
ee inim ^de[n-.....] pa hé-è
b [.....]-^ré⁷-a-ke₄
F inim ^den-ki-ke₄ [*.. h*]é-è-a-ke₄
S [.....]-^ré⁷-a-ke₄
m [.....] pa [.....]
ee [*... ^didi*]m liš-te-pi
b [.....]-pi
F *a-mat ^dé-a liš-te-pi*
S *a-mat ^dé-a liš-te-pi*
m [.....]-^ra⁷ liš-te-pi
- 119 aa ^ddam-gal-nun-na si hé-en-si-sá-e-dè
gg ^ddam-gal-nun-na (om.)
ee ^d[am-.....-n]a si hé-en-si-si-na
b [.....]-^re⁷
F ^ddam-gal-nun-na hé-e[n]-si-sá-e
S [.....-e]n-si-sá
ee [.....-t]e-šir
F ^dMIN liš-te-šir
S ^dMIN liš-te-šir¹
m [..... N]IN.AN.NI liš-te-š[ir]
- 120 aa ^rasar-alim⁷-[..... d]umu sag⁷ abzu-ke₄ sa₆-ga zíl-zíl-bi za-a-kám
F ^dasar-alim-nun-na dumu sag abzu-ke₄ s[a₆-..] zíl-zíl-^rbi⁷ za-a-kám
S [.....sa]g abzu-ke₄ sa₆ [...-z]íl-le-bi ^rza-a-kám⁷
gg ^dasar-alim-n[un-.....] (om.)
ee [.....-n]a dumu sag abzu-ke₄ [.....]
m [.....-n]a dumu sag abzu-^rke₄⁷ [.....]
m [^dMIN *ma-ru reš-tu-ú š*]á ABZU bu-un-nu-ú du[m-mu-qu]

117 may the victim continually praise Ea and Namma.

118 May Ea's instruction become apparent,

119 may Damgalnunna put things right.

120 It is up to you, Marduk, chief son of the Apsû, to act kindly and favourably.

119 The var. in Ms. m is not clear.

-
- 121 F ka-inim-ma giš-kín ge₆ ṛ sag^ṛ l[ú-tu-ra g]á-gá-da-ke₄
aa [..... g]á-ṛ gá^ṛ-da-[..]
S (ruling and traces)
-
- 122 gg én súhuš dalla kù-ga pú-^{giš}kiri₆-ṛ ta^ṛ [....]
F én súhuš dal[la-^{gi}ṣ]kiri₆-ta gar-ra
BB [.....-^{giš}kir[i₆-.....]
J én súhuš dalla kù-g[a]
gg *gi-šim-ma-ri el-lu šu-pu-ú šá ina šip-pa-a*-[.....]
F *gi-šim-ma-r*[u]-ṛ a^ṛ-ti šak-nu
BB [..]-ṛ šim^ṛ-ma-ṛ ru el-lu šu^ṛ-[..]-u šá ina šip-pa-te^ṛ i[š-sak-nu]
J *gi-iš-ma-ru el-lu šu-pu-u šá i*[na]
S [.....]-ṛ nu^ṛ
- 123 BB [.. da]dag-ga me-te ^{giš}bánšur^ṛ-[..]
J su dadag-ga me-te ^{giš}[.....]
S [.....]ṛ banšur^ṛ-k[e₄ ?]
gg su dadag-ga [.....]
F [.....] ^{giš}banšur-ke₄
BB [..]-lil zu-um-ri si-mat pa-aš^ṛ-šu-[..]
J *mu-ul-l*[i]l zu-um-ri si-mat^ṛ pa^ṛ-[....]
S [.....] s[i-...] pa-áš-šu-r[i]
gg *mul-lil zu-mur si-mat pa-áš-šu-ṛ ru^ṛ*
F [.....] pa-áš-šu-ri
124 BB [bal]a níg-kéš-da ṛ me^ṛ-te ṛ nam-lugal-la^ṛ-[..]
J bala níg-kéš-da me-te nam-lugal-l[a]
gg bala níg-kéš-da [.....]
F [.....n]am-lugal-la-ke₄
S [.....-k]e₄
BB *mar-kás pa-le-e si-ṛ mat^ṛ* [.....]
J *mar-kàs pa-le-e si-mat LUGAL-ú*-[..]
gg *mar-kás pa-le-e si-mat šar-ru*-[..]
F [..... s]i-mat šar-ru-ti
S *mar-kás pa-le-e si-mat LUGAL-t*[i]
-

121 Incantation for putting black *kiškanu*-wood on the patient's head.

The date-palm

- 122 Incantation. The pure and resplendent young date-palm, planted in the orchard,
123 suitable for the offering table (and) purifier of the body,
124 a mark of office, symbol of kingship,

122 The incipit of this incantation appears in the Muššu'u Catalogue, cf. Köcher 1966:17, 28, Böck 2007: 70-74, Finkel 1991: 100.

The reading *súhuš* for GIŠIMMAR.TUR is attested in Greek transcription as *σοοσ* // *suhuššu*, see Geller 1997: 71 and for the copy, *ibid.* 88, pl. no. 3.

Sum. pú-^{giš}kiri₆, lit. 'garden-pond' is a compound noun conventionally corresponding to Akk. *šippatu*, 'orchard', although the meanings are not identical; see CAD § 202.

- 125 BB ^{gišr}gišimmar⁷ níg kala-ga á n[am-.....-g]á-^rke₄⁷
 J ^rgišimmar⁷ níg kala-ga á nam-^rur⁷-[.....]
 S [..... na]m-u[r-s]ag-gá-ke₄
 gg [...g]išimmar níg-kala-^rga⁷ [.....]
 F [..... n]am-ur-sag-gá-ke₄
 BB *gi-šim-ma-ru dan-nu i-d[a-.....-d]a-a-ti*
 J ^rgi-iš-ma-ru dan⁷-[..] i-dan qar-^rda-a⁷-[..]
 S [.....-d]a-an [qa]r-da-a-tu₄
 gg ^rgi-šim-ma-ru⁷ x [.....]
 F [.....-a]n qar-da-a-ti
- 126 BB ^rpa₅⁷-šita-na ki-kù-^rga mu⁷-[u]n-gub-ba
 J [p]a₅-šita-na ^rki⁷-[k]ù-ga-ta gub-ba
 gg ^rpa₅⁷-šita-a-ni ^rki⁷-kù-^rga-ta⁷ x [.....]
 F [.....-u]n-gub-ba
 S [.....-b]a
 C p[a₅-.....]
 BB *ina ^rra-a⁷-^{ti} áš-ri el-li ^ri⁷-za-zu*
 J *ina ra-a-^{ti} ^ráš⁷-ri el-l[i] [.....]*
 S *ina ra-^ra⁷-^{ti}[i ..]-ri el-lì iz-za-az-zu*
 F [.....-l]i iz-za-az
 C *ina [.....]*
- 127 BB [u]su-a-ni-^rta⁷ an-^rna ús⁷-sa-aš
 J usu-a-ni-ta an-né ^rús-sa⁷
 gg usu-a-ni-ta an ús-[..]
 F [.....] ús-sa
 C us[u-.....]
 BB *e-mu-qa-šu A[N-] en-du*
 J *e-mu-qa-a-^ršú⁷ AN-e en-d[a]*
 gg *e-mu-qa-a-šú šá-mu-ú en-d[a]*
 S ^re⁷-mu-qa-^ra⁷-[..] AN-e en-da
 F [.....] en-da
 C *e-mu-^rqu⁷-[.....]*

- 125 the mighty date-palm of heroic strength,
 126 stands in the water-channel of a pure place,
 127 reaching to heaven with its arms.

126 In lexical lists, pap, pa₅-šita, pa₅ and šita all correspond independently to Akk. *rātu* and its synonyms, confirmed also in Greek transcription in Graeco-Babyloniaca tablets, cf. Geller 1997: 68.

- 128 BB ^digi-sig₇-sig₇ nu-^{gis}ki[ri₆ ...] ṛan-na-ke₄ṛ
 J ṛ^digi-sig₇-sig₇ nu-^{gis}kiri₆ gal an-na-ke₄
 gg ^digi-sig₇-sig₇ nu-^{gis}kiri₆ gal ṛan^ṛ-[.....]
 S [.....^{gis}ṛkiri₆ṛ [ga] an-na-ke₄
 F [.....-n]a-ke₄
 C ^digi-sig₇-s[ig₇.....]
 BB ^dMIN nu-ka-ri-ṛbuṛ GAL-[u š]á^da-nim
 F [.....]-ṛnimṛ
 f₂ ^dMIN [.....]
- 129 BB ṛšuṛ kù-ga-a-ni-ta ^{gis}gišimmar im-ma-an-bu
 J [..] kù-ga-a-ni-ta pa ^{gis}gišimmar im-ma-an-bu
 gg šu kù-ga-a-ni-ta ^{gis}gišimmar im-ma-a[n-..]
 S [.....i]m-ṛmaṛ-an-bu
 C šu kù-ga-a-ni-ta [.....]
 f₂ šu kù-ga-[.....]
 gg ina qa-ti-šú KÙ.MEŠ a-ra is-suh-ma
 BB ina qa-ti-š[u ..].MEŠ a-ra is-suh-ma
 J [...] qa-ti-šú KÙ.MEŠ a-ra is-suh-ma
 S [.....i]s-suh-ma
 C ina qa-ti-šú el-l[i]
 T [.....M]EŠ [.....]
 f₂ ina qa-[.....]
- 130 BB ṛka-tu₆-gálṛ eridu^k[i-..-k]e₄ ṛlú-kin^ṛ-gi₄-a^den-ki-ke₄ im-ma-ti
 J [k]a-tu₆-gálṛ eridu^{ki}-ga-ke₄ lú-kin-gi₄-a^den-ki-ke₄ šu im-ma-ti
 gg ka-tu₆-gálṛ eridu^{ki}-ga-ke₄ lú-kin-gi₄-a^den-ki-ga-ke₄ šu ṛim^ṛ-m[a-..]
 C ka-tu₆-gálṛ eridu^{ki}-ga-[.....]
 S [.....]-ṛke₄ šu [im-m]a-ṛtiṛ
 T [.....^de]n-ki-[.....]
 f₂ ka-t[u₆-.....]
 BB a-šip^ṛ eri₄-du₁₀ DUMU šip-ri šá^dDIŠ il-qé-ma
 J a-šip eri₄-du₁₀ DUMU šip-ri šá^dé-a il-qé-ma
 gg a-ši-pu eri₄-du₁₀ mar šip-ri ṛšá^dṛ^dMINṛ il-qé-e-ma
 C a-šip eri₄-du₁₀ ma[r]
 S [.....]-q[é-..]
 T [.....e]ri₄-du₁₀ DUMU šip-r[i]
 f₂ a-šip [.....]

128 Amurriqānu (Igi-sigsig), the great gardener of Anu,

129 uprooted the date-palm frond with his pure hands.

Marduk performs the ritual

130 The incantation priest of Eridu, messenger of Ea, took (it)

128 For the god Igi-sigsig as gardner of Enlil (rather than An) in mystical texts, cf. Livingstone 1986: 178.

129 The corresponding pair – pa ^{gis}gišimmar // aru – appears exceptionally in Ms. J, but likewise in UH 13-15: 160 and in UH 3: 154, while Sum. ^{gis}gišimmar usually corresponds to Akk. *gišimmaru*, as in UH 13-15: 125 above and UH 4: 143'. UH 13-15: 251' incorporates both versions: ^{gis}gišimmar (var. pa ^{gis}gišimmar) // a-ra gi-šim-ma-ru.

- 131 BB ṛnam-šub eridu^{ki}-ga ba-ni-in-šid
 J nam-šub eridu^{ki}-ga u-me-ni-šid
 gg nam-šub eridu^{ki}-ga ba-ni-in-šid
 C nam-šub eridu^{ki}[-.....]
 T [.....-š]ub eridu^{ki}-g[a]
 f₂ nam-š[ub]
 BB [.....] eri₄-du₁₀ im-nu
 J ši-pat eri₄-du₁₀ im-nu
 T [š]i-pat eri₄-du₁₀ [.....]
 C ši-pat eri₄-[.....]
 S [.....-d]u₁₀ im-[..]
- 132 BB [.....]-ga-na sag lú-tu-ra-ṛke₄ ṛba-ni-in-gar-re-eš
 J tu₆-tu₆ du₁₀-ga-na sag lú-tu-ra-ke₄ ba-ni-in-gar-re-eš
 T [..]-tu₆ du₁₀-ga-na s[ag] ba-ni-in-[.....]
 C tu₆-tu₆ du₁₀-g[a.....]
 S [.....-r]e-e[š]
 BB [.....-t]i ṭa-ab-te ina re-eš mar-ši iš-ku-un
 J ina šip-ti ṭa-ab-ti ina re-eš m[a]r-ši iš-ku-un
 T [.....]-ti ṭa-ab-ti ina r[e.....]
 C ina šip-ti ṭ[a.....]
 S [.....]-ṛku^u-u[n]
- 133 BB [..]-ṛu₁₈^u-lu dumu dingir-ra-na á-šu-giri-bi u-me-ni-kéš-kéš
 J lú-u₁₈-lu dumu dingir-ra-na á-šu-giri-bi u-me-ni-kéš-kéš
 T [..]-ṛu₁₈^u-lu dumu dingir-ra-na ṛá^u-[.....]
 C lú-u₁₈-lu
 S [.....]-k[éš]
 BB šá LÚ DUMU DINGIR-šú meš-re-ti-šú ú-rak-kis-ma
 J šá LÚ mar DINGIR-šú meš-re-ti-šú ú-rak-kis
 T [.. L]Ú DUMU DINGIR-šú meš-re-[.....]
 C šá L[Ú]
 S [.....]-ki[s]
 F [.....]-ṛrak^u-kis
 R [.....-š]ú ṛú^u-rak-ki-is

131 and recited the Eridu incantation.

132 With the effective incantation he placed (the fronds) on the patient's head.

133 He bound up the limbs of the man, son of his god.

131 This is one of the few references in UH (see UH 3: 70, UH 9: 59' and 70'; UH 13-15: 8, and 201) to 'recitation' (šid // manū) of an incantation (as in medical recipes), rather than the incantation being 'cast' (šub // nadū).

- 134 BB [...]ma-nu^{gis}tukul mah an-na-ke₄ sag-gá-na ba-ni-in-gar
 T [.....-n]u^{gis}tukul mah an-na-k[e₄] b[a-.....]
 F [.....] ṛsag-ga^ˀ-na ba-ni-in-gar
 l [...]ma-nu tukul mah an-na-ke₄ sag-gá-na ba-[.....]
 C ^{gis}ma-[.....]
 R [.....]-n[i]ṛin-gar^ˀ
 BB *e-ra kak-ku ši-ru šá^dMIN ina re-še-šú šu-kun-ma*
 T [....] ^{gis}TUKUL ši-ru šá^{r d}[.....] re-ši-šú iš-[.....]
 F [.....] šá^da-nim ina re-ši-šú iš-ku-un-ma
 R [gⁱ]^{is}MA.NU kak-ka ši-ṛa^ˀ šá^da-nim ina re-ši-šú iš-ku-un-ma
- 135 BB [udu]g sig₅-ga^dlamma sig₅-ga dingir sag dù-u₄-ga-gin₇ sag-gá-na hé-en-su₈-su₈-ge-eš
 J [u]dug sig₅-ga^dlamma sig₅-ga di[ng]ir sag du-ga-gin₇ sag-gá-na hé-en-su₈-su₈-ge-eš
 l ṛudug^ˀ sig₅-ga^dlamma sig₅-ga dingir sag du-du-ga [.....]
 T [.....-g]a^dlamma sig₅-ga dingir sag [.....-n]a hé-en-su₈-[.....]
 F [.....^d]amma sig₅-ga dingir sag dù-ga-gin₇, [...]ṛgá-na^ˀ hé-en-su₈-su₈-ge-eš
 LL [.....]ṛga^dlamma^ˀ s[ig₅-.....]
 R ṛudug sig₅-ga^dlamma sig₅-ga dingir sag dù-ga-na-bi sag-ga-na ba-su₈-ge-eš
 BB [.-e]d dum-qí la-mas-si dum-qí KI DINGIR ba-ni-šú ina re-še-šú lu-u ka-a-a-an
 J [š]e-ed dum-qí la-mas-si dum-qí ki-ma DINGIR ba-ni-šú ina re-še-šú lu-u ka-ṛa-a^ˀ-[..]
 l MIN MIN ki-ma DINGIR ba-ni-šú ina re-ši-šú lu-ú ka-[.....]
 T [.....]šú ina re-ši-šú lu-[.....]
 F ṛMIN MIN^ˀ [G]IM DINGIR ba-ni-šú ina re-ši-šú lu-u ka-a-a-an
 LL [.....-q]í ki-ma DINGIR ṛba-ni^ˀ-šú [.....]
 R še-ed dum-qí la-mas-si dum-qí KI DINGIR ba-ni-šú ina re-ši-šú li-iz-zi^ˀ zu^ˀ
- 136 J sag níg-sig₅-ga-a-ni hé-en-[d]u₁₂-du₁₂-e-dè
 BB [.....-si]g₅-ṛga^ˀ-a-ni hé-en-ṛdu₁₂-du₁₂-e-dè
 F sag níg-sig₅-ga-a-ni hé-en-du₁₂-du₁₂-e-dè
 LL [...] níg-sig₅-ga-a-ni [.....]
 T [..... h]é-en-du₁₂-[.....]
 l níg-sig₅-ga-a-ni hé-en-du₁₂-du₁₂-[.....]
 R sag níg-sig₅-ga-a-ni hé-en-du₁₂-e-dè
 J *re-es-su ana da-me-eq-[t]i li-ki-lu*
 BB [..... d]a-me-eq-ti ṛli^ˀ-kil-lu
 F *re-es-su ana da-me-eq-ti li-ki-lu*
 LL [r]e-es-su ana da-mi-[.....]
 T [.....-t]i l[i-.....]
 l *re-es-su ana ṛda^ˀ-mi-iq-tu₄ li-ki-l-[..]*
 R *re-es-su ana SIG₅-ti li-ki-l-ma*

134 He thus placed the exalted *e'ru*-wood staff of Anu on his (the patient's) head.

135 May the good spirit and good genius be present at his head, like the god who created him,

136 may they be well disposed towards him.

135 In contrast to LA duplicates reading *ki-ma*, Ms. BB has the variant KI, which agrees with the MA Ms. R; in both cases, *itti* may be assumed. Also in the Akk. of Ms. BB, the DINGIR-sign is written over IM.

136 This line alludes to the nature of the *mukil rēš damiḳti*-demon, the counterpart to the more commonly attested *mukil rēš lemutti*-demon (see Farber 1974, Scurlock 2006: 29-32).

- 137 F udug hul a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
 BB [..... hu] gal₅-lá hul dingir hul maškim hul
 J [..... din] gir hul maškim hul
 l udug hul [a-lá min] gedim hul gal₅-lá min dingir hul [.....]
 R udug hul a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
 BB [u-tuk-ku lem-nu a-lu-u lem-nu e-ḫim-mu lem-nu gal-lu-u lem-nu] ʿi-luʿ lem-nu ra-ʿ biʿ-šu lem-nu
- 138 F ʰdīm-me ʰdīm-me-a ʰdīm-me-lagab lú-líl-lá ki-sikil-líl-lá ki-sikil-ud-da-kar-ra
 l ʰdīm-m[e.....]-me-a ʰdīm-me-[.....]
 BB [.....] ʿkiʿ-[.....]-ʿud-daʿ-[.....]
 J [..... ʰdī]m-me-lagab [..... ki-sikil-ud-da-ka]r-ra [+ colophon]
 kk [.....lí]-[. k]i-sikil-líl-lá [.....]
 R ʰdīm-me ʰdīm-a ʰdīm-lagab lú-líl-lá ki-sikil-líl-lá ki-sikil-ud-da-kar-ra
 BB [li-lu-u l]i-li-tu₄ ár-da-at li-l[i-i]
 kk [....]ʿúʿ li-li-tu₄ a[r-.....]
- 139 kk [nam-ta]r hul-gál á-sàg g[ig-ga tu-ra]
 BB* [.....-r]a nu-du₁₀-ga (*different order of lines)
 R nam-tar hul-gál á-sàg níg-gig tu-ra nu-du₁₀-ga
 kk [nam]-t[a-r]i lem-nu a-sa[k-ku mar-šu-tu mur-šu la ṭa-a-bu]
- 140 kk [lú hul igi hul z]ú ʿhulʿ [eme hul]
 R lú hul igi hul zú hul eme hul
- 141 BB [.....] uš₁₁-ri-a níg-ak-a níg-hul-dím-ma bar-šè hé-em-t[a-...]
 F uš₁₁ hul uš₁₁-zu uš₁₁-ri-a níg-ak-a níg-hul-dím-ma bar-ʿšèʿ hé-em-ta-gub
 w uš₁₁ h[ul]
 R uš₁₁ hul uš₁₁-zu uš₁₁-ri-a níg-ak-a níg-hul-dím-ma bar-šè hé-em-ta-gub
 BB [.....-h]e-e ru-se-e up-šá-še-e HUL-tì ina a-ha-ti ʿliʿ-z[i-zu]
 w kiš-ʿpi ru-huʿ-[.....]
- 142 w sil₇-lá igi-mu-t[a]
 w dup-pir ina pa-ni-i[a]
- 143 BB [.....-g]a ʰlamma sig₅-ga hé-en-su₈-su₈-ge-eš
 F udug sig₅-g[a si]g₅-ga hé-en-da-su₈-su₈-ge-eš
 w udug sig₅-ga ʰla[mma.....]
 R udug sig₅-ga ʰlamma sig₅-ga hé-en-da-su₈-su₈-ge-eš
 BB [..... d]um-qí la-mas-si dum-qí i-da-šú ʿlu-u ka-a-a-anʿ
 w še-e-du du-u[m-.....]

137 As for the evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,

138 Lilû, Lilîtu, Ardat Lilî,

139 evil Fate (Namtar), dangerous ‘sacrilege’ (*asakku*)-disease, and illness not improving,

140 the rogue with an evil face, evil mouth, evil tongue,

141 may the evil spells, sorcery, magic, and practices stand aside.

142 Be removed from before me, [be adjured by heaven, be adjured by earth].

143 May the good spirit and good genius be present at his side.

137 The signs gal₅-lá in Ms. BB are written as a ligature.

140 For igi hul translated as *pānu lemnu* ‘evil face’ and not as ‘evil eye’, cf. Geller 2003: 117.

- 144 BB [...ini]m-[...] ṛsuhuš^ṛ ḡ^[iṣ] ḡišimmar lú-tu^ṛ-[.....]-kěš-[.....]
 F ka-inim-m[a] ṛlú-tu^ṛ-ra kéš-[š-.....]
 w (ruling)
 R ka-inim-ma ḡ^{iṣ}peš-ḡišimmar lú-tu-ra kěš-kěš-da-kám
- 145 BB [...g]a-k[a] x [.....] ṛgá-gá-da-kám^ṛ
-
- 146 w én mu hul-lu-b[i sar-a mu hul-lu-bi dím-ma]
 F én m[u-.....]
 R én mu hul-lu-bi sar-a mu hul-lu-bi dím-ma
 w šùm-šu lem-niš n[a-bi šùm-šu]
 BB [..... le]m-niš ṛšu-tám^ṛ-[mu]
 R šùm-šú lem-niš na-bi šùm-šú lem-niš šu-um
- 147 BB [e]me ṛlú-u₁₈-lu-ke₄^ṛ [mu hul-lu-b]i sar-a mu hul-lu-bi [dí]m-ma
 w eme nam-lú-u₁₈-[.....]
 R eme nam-lú-u₁₈-lu mu hul-lu-bi ki-min
 BB [..]-šá-an a-me-lu-te šum-šú lem-niš na-bu MIN ib-ba-ni
 w li-šá-an a-mé-[.....]
 R ina EME a-me-lu-ti MIN
- 148 BB [.....]-gar ṛhul ara₉^ṛ-ga nam-lú-u₁₈-lu ṛki-min^ṛ
 w inim-gar hul ar[a₉-.....]
 R ka hul ara₉-ḡi nam-lú-u₁₈-lu
 BB ṛe-ḡi^ṛ-ru lem-nu ana a-me-lu-te i-ša-gu-mu
 w e-ḡi^ṛ-ru-ú [.....]
 R pú-u lem-nu šá UN.MEŠ i-šá-gu-um
- 149 R udug hul dab-ba a-lá hul dab-ba
 R šá ú-tuk-ku lem-nu iṣ-ba-tu-uš a-lu-u lem-nu iṣ-ba-tu-uš

-
- 144 It is the incantation for binding the date-palm offshoot on the patient.
 145 [.....] for putting [.....]
-

Slander

- 146 Incantation. It was named for evil, its name was reckoned for evil,
 147 human language named it for evil, its name was created for evil,
 148 (it is) the evil slander which men call out
 149 (against) him whom the evil Utukku seized, whom the evil Alû seized.

146 This incipit is recorded in the Muššu'u catalogue, cf. Köcher 1966: 17, 28; Böck 2007: 70-74; Finkel 1991: 100.

148 The meaning of *šagāmu* in this line is less likely to derive from the basic meaning of 'to roar', indicating a loud or thunderous noise, but rather the second meaning of *šagāmu*, well attested in medical texts, of buzzing in the ears as a medical symptom (often caused by ghosts), see Scurlock 2006: 14 *et passim* (although translated as 'ears roar'). The MA tablet (Ms. R) understands the text differently and in fact more prosaically, as the evil mouth of the people shouting, instead of the *egirru* 'slander' of later recensions.

- 150 BB nam-tar á-sàg mu-un-dab-ba ʿudugʿ mu-un-dab-ba
 R á-sàg nam-tar dab-ba udug-ta dab-ba
 BB ^anam-tar a-sak-ku ka-mu-u ú-tuk-ku ka-mu-u
 R šá Á.SĀG nam-tar DAB-šu ú-tuk-ku iṣ-ba-tu-šu
- 151 BB me-dím kalam-ma téš-bi dab-ba
 R me-dím kalam-ma téš-bi-a dab-ba
 BB bi-na-at ma-ti ʿiṣ-te-niš ṣab-teʿ
 R bi-na-at KUR DIŠ-niš ṣab-tu
- 152 BB é-ta é-a-šè {a} izi-gin₇ mu-un-lá-e
 R é-a é-ta izi-gin₇ mu-ni-in-šub
 BB [i]ṣ-tu É a-na É ki-ma i-šá-ti i-q[a-l]i
 R É ana É ki-ma i-ša-a-te na-du-u
- 153 BB ^aasal-lú-hi igi ma-an-sì: níg-gá-e: gen-na dumu-mu
 R ^aasal-lú-hi igi im-ma-an-sì
 R ^amarduk ip-pa-li-su-ma
- 154 R a-a-ni ^aen-ki-ra é-a ba-ši-in-ku₄ [g]ù mu-un-na-an-dé-e
 R ana a-bi-šú ^aé-a ana ʿÉ eʿ-ru-[um-ma]
- 155 R [a-a-m]u mu hul-[l]u-[b]i [sar-a mu hu]l-[lu-bi dím-ma]
 R [šùm-šú lem-niš na-bi šùm-šú lem-niš šu-um]
- 156 R [eme nam-lú-u₁₈-lu-ke₄ mu hul-lu-bi sar-a mu hul-lu-bi dím-ma]
 R [li-šá-an a-me-lu-te šum-šú lem-niš na-bu MIN ib-ba-ni]
- 157 BB lú-tu-ra nam-tar mu-un-dab-ba á-sàg mu-un-dab-ba
 BB mar-ṣu šá nam-ta-ru iṣ-ba-tu-šú a-sak-ʿkuʿ ik-mu-šú
- 158 BB giš-nú nam-tar-ra-ni zì u-me-ni-hur
 BB er-šú nam-tar-šú ʿqéʿ-ma e-ṣir-ma
 y [... .. na]m-ʿta-ri-šu qé-maʿ [... ..]

- 150 (When) evil Fate (Namtar) and Asakku-demon binds (victims),
 (when) the Utukku-demon binds (victims),
 151 creatures of the land are equally affected.
 152 From house to house, it (i.e. slander) burns like fire.

Marduk's ritual

- 153 Marduk noticed it
 154 and went to his father Ea in the temple and said,
 155 'My [father], it was named for evil, [its name was reckoned for evil]
 156 [human language named it for evil, its name was created for evil.]'
 157 As for the patient whom Fate (Namtar) has seized, whom the Asakku-demon has bound,
 158 draw his Fate-demon (Namtar) in flour by the bed,

151 The reading here disagrees with the earlier remarks in Geller 1980: 41, note to 99'-102', which assumes me-dím // *binātu*, 'limbs' (as used in UH 13-15: 185), interpreted as an anthropomorphic metaphor for the 'land'. The present context requires a plural form of *binātu*, 'creatures'.

155-156 These lines are restored after ll. 146-147, since this represents the typical pattern of repetition of the 'problem' within an incantation, coming immediately after the Marduk-Ea formula.

158 Drawing the patient's 'fate' with flour is a way of determining his fate, before one takes steps to influence matters.

- 159 BB ^{gis}ma-nu ^{gis}peš-gišimmar sag-gâ-na u-me-ni-[ga]r
y ^{gis}ma-nu⁷ peš-^{gis}gišimmar sag-gâ-n[a]
BB *e-ra lib-bi gi-šim-ma-ri ina re-ši-šú⁷ řu-kun-ma⁷*
y *e-ri lib-bi gi-šim-ma-r[i]*
- 160 BB pa ^{gis}gišimmar u-me-ni-sil
y pa ^{gis}gišimmar [.....]
BB *a-ra su-lu-ut-ma*
y *a-ri su-lu-ut-m[a]*
- 161 BB lú-u₁₈-lu-bi á-šu-giri-bi u-me-ni-in-[k]éš
y [l]ú-u₁₈-lu-bi á-šu-giri-bi [.....]
BB *šá LÚ řu-a-tú meš-re-ti-šú ru-ki[s]-ma*
y [š]á a-me-lu řu-a-ti meš-r[e-.....]
- 162 BB tu₆ nam-ti-la u-me-ni-šub
y [t]u₆ nam-ti-la [.....]
BB *ši-pat ba-la-ři⁷ i-di⁷-ma*
y [š]i-pat ba-la-řu [.....]
- 163 BB nam-ug₇ sag-gig-ga da-gâ-na nam-ba-te-ge₂₆-e-dè
y [....-u]g₇ hul gig-ga da-g[â-.....]
BB *mu-tú lem-nu di-hu i-da-šú a-a iř-hu-řú⁷*
y [..-t]i lem-nu di-⁷i⁷ i⁷-[.....]
- 164 BB inim-gar hul-dím-ma bar-šè hé-em-ta-gub
MM řinim⁷-gar řhul⁷-dí[m-.....]
y [..... h]ul-dím-ma bar-š[è]
BB *e-gir-ru-u lem-nu ina a-ha-ti li-řiz⁷-ziz*
y [....]-ru-ú e-piš [e-mut-ti]
- 165 BB udug sig₅-ga ^dlamma sig₅-ga hé-en-řsu₈-su₈-ge⁷-eš
MM [u]dug sig₅-ga ^dlamm[a]
y [.....]-ga ^dlamma sig₅-g[a]
BB *še-du dum-qí la-mas-si dum-qí i-da-řú⁷ lu-u ka-a-a-an*
y [.... d]u-un-qu la-mas-[.....]
-
- 166 BB ka-inim-ma udug hul-a-kám pa ^{gis}gišimmar lú-tu-ra á-šu-giri-bi kэш-da-kám
MM ka-inim-ma pa ^{gis}gišimmar [.....]
y (ruling)
-

- 159 and put *e'ru*-wood and a date-palm heart at his head.
160 Split the date-palm frond
161 and bind the limbs of that man.
162 Cast the restorative incantation,
163 so that an evil death and headache will not draw nigh to him.
164 May evil slander stand aside,
165 may the good spirit and good genius always be by his side.

166 It is an Udug-hul incantation, for binding the date-palm frond on the patient's limbs.

164 For the variant in Ms. y, cf. l. 216' below.

- 167 BB é₈ su₈-ba ʿkiʿ kù-ga tùr ʿamašʿ nam-mi-in-gub
 MM [é₈n su₈-ba ki kù-g[a]
 y [.....]-ʿgaʿ tùr ama[š]
 BB re-ʿu [ina] ʿášʿ-ri KÛ ʿtarʿ-ba-ša u ʿsuʿ-pu-ra ú-kin-ma
 y [.....] ʿelʿ-lu tar-[.....]
 MM (traces)
- 168 BB an-edin ʿsipaʿ ʰdumu-zi-da-ʿke₄ʿ
 y [.....-z]i-[.....]
 BB ina še-ri šá re-ʿi ʰdumu-zi
 y [.....] r[e]ʿ-ʿi [.....]
- 169 BB ʿu₈-sila₄ʿ-bi ʿmuʿ-un-lu [ù]z máš-tur-bi mu-un-lu
 II u₈-s[ila₄-.....]
 y [.....] ʿùzʿ m[áš-.....]
 BB làh-ra pu-h[a-as-sa] i-re-ʿi en-zu la-li-ʿ-šá i-re-ʿi
 II làh-ru p[u-.....]
- 170 BB [... ki]r₁₁ ʿgišʿ n[u-zu] síg ʰmunus ÁŠʿ.GÀR giš nu-zu ge₆ è
 II síg ʿkir₁₁ gišʿʿ [.....]
 BB [..... p]u-ha-te la pi-te-te šá-rat ʿúʿ-ni-qi [l]a pi-te-te pi-ša-a-ʿtìʿ šal-ʿmuʿ
 II šàr-ti ʿpuʿ-[.....]
- 171 II ʰasal-lú-hi dumu e[ridu^{ki}-.....]
 BB ʰ[.....]-ʿgaʿ-ta kišib-bi mu-ni-in-ʿtúmʿ
 II ʰmarduk mar e[ri₄-du₁₀]
 BB ʰ[.....] ab-na k[u-nuk-ki ú-šá-bil]

Uttu spins Marduk's wool

- 167 Incantation. The shepherd erected the pen and sheepfold in a pure place.
 168 In the steppe of Tammuz, the shepherd,
 169 tended both the ewe (and) her lamb, he tended the goat (and) its kid,
 170 (threading) the white and black hair of a virgin lamb and virgin kid.
 171 Marduk, son of Eridu, delivered the seal-stone,

170 The Sum. verb è, although not translated, corresponds in this context to Akk. *šakāku*, as in AMT 14, 3: 13, *ina DUR SIKI BABBAR È-ak*, 'thread (them) on a thread of white wool', and in Heeßel (2005: 11). The Akkadian, however, interpreted the signs UD.DU as *bábbar-rá // pešāti*, 'white'. We can probably restore <*i-šak-kak*> at the end of the line.

171 The restoration is based upon idiomatic usage of *šūbulu* with seals or tablets in legal texts, meaning to produce a document, which is assumed to be the underlying meaning of the present line.

- 172 C [ḏutt]u munus sig₅-ga bur-šu-gal um-ma u[š₁₁ ḏinanna-ke₄] ḏá^ṽ-zi-da-šè mu-un-sìr á-gùb-bu-[.....]
 BB ḏá^ṽ[.....] bur-ḏ^ṽšu-um^ṽ-ma-ga g[al^ṽ-.....-gù]b-ḏ^ṽbu mu^ṽ-u[n-tab]
 II ḏuttu munus sig₅-ga [.....] ḏá^ṽ-zi^ṽ-da m[u-.....]
 F ḏuttu munus sig₅-[.....] ḏá^ṽ-zi-d[a-.....]
 C [....] ḏ^ṽsin-niš^ṽ-tu₄ da-me-eq-tu pur-šu-u[m-tu ra-bi-tu] ru-^ṽu-tú šá ḏiš-tar [ina im-ni iṭ-m]e-ma
 ana šu-me-li [i-šip-ma]
 II ḏ^ṽMIN sin-niš-tú ḏ[a]-me-[.....] šá ḏiš-tar ina im-[ni]
 BB [.....] ḏ^ṽiṭ^ṽ-m[e-.....]
 F ḏ^ṽMIN sin-[.....] x x [.....]
- 173 C [.....]u-bi á-šu-giri-bi u-me-[ni-.....]
 F ḏ^ṽlú-u₁₈-lu-bi ḏá^ṽ-[.....]
 Z [..]-ḏ^ṽu₁₈-lu^ṽ-b[i-.....]
 II lú-u₁₈-lu-bi ḏá^ṽ-[.....]
 BB lú-ḏ^ṽu₁₈-[.....-k]é[š]
 BB šá a-me-ḏ^ṽli^ṽ meš-ḏ^ṽre-ti^ṽ-[šú r]u-ki[s-ma]
- 174 BB nam-šub-ba eridu^{ki}-ga u-me-ni-sì
 F nam-šub eridu^{ki}-g[a]
 C [.....] ḏ^ṽeridu^ṽ-ga u-m[e-.....]
 Z [na]m-šub eridu^{ki}-g[a]
 BB ši-ḏ^ṽpat eri^ṽ-du₄ ḏ^ṽi^ṽ-[ḏi-ma]
- 175 BB lú-u₁₈-lu-bi a u-me-ni-sù
 F lú-u₁₈-lu-bi a [.....]
 C [.....]-bi a u-[.....]
 Z [l]ú-u₁₈-lu-bi ḏá^ṽ-[.....]
 BB a-me-lu šu-ú me-ḏ^ṽe^ṽ [šuh-ma]
 F LÚ šu-a-tu me-[.....]
 Z [L]Ú šu-a-tu₄ [.....]
 C [.....]-ḏ^ṽa^ṽ-tu me-e [.....]

- 172 Uttu the good woman and grand dame spun Ištar's spittle in (her) right hand, and twined it in (her) left hand.
 173 Bind the limbs of that man,
 174 and cast the spell of Eridu.
 175 Sprinkle that man with water,

172 Cf. TIM 9 63 rev. 31'-32': ḏuttu munus sa₆-ga bur-šu-ma-gal um-ma bur-šu-ma ḏinanna, 'Uttu, good woman, grand old dame, matron of Inanna'. Uttu appears in mystical texts as 'daughter of Anu, web of the spider' (Livingstone 1986: 178).

Spittle (*ru'tu*) has both good and bad uses, depending upon whether it is produced by gods or demons. As an evil agent, see Borger 1969: 6, xi 60 and 69, *ru-u'-tú le-mut-tú*, 'harmful spittle', or Šurpu 7: 31-32 (the patient's mouth is filled with spittle and phlegm). As a beneficial substance, however, spittle is also employed in magical treatments, again in Šurpu 7: 60-61, after the exorcist is told to 'wipe down' (*kuppír*) the patient: ugu šu-gur-gur-ra-bi úh-bi u-me-ni-šub // e-li ku-pi-ra-ti-šú ru-^ṽu-us-su i-di-ma, 'he should cast his spittle over (what was) wiped off' (and cast an Eridu incantation over it). A little further in this same tablet, however, the poisonous spittle (*imtu*) of gods and demons spatters the victim (ll. 189-193), with unambiguous harmful results.

- 176 BB níg-na gi-izi-lá u-me-ni-^ṛè^ṽ
 F níg-na gi-izi-lá [.....]
 C [.....-iz]i-lá [.....]-ni-è
 Z [..... g]i-izi-lá [.....]
 F *ník-nak-ku* GI.IZI.[.....]
 C [.....].^ṽIZI^ṽ.LÁ š[ú-b]i-^ṽšú-ma
 Z MIN MIN-a š[u-.....]
 BB *ník-na-ku* GI.IZI.LÁ šu-bi-^ṽš[u-..]
- 177 BB udug hul a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
 F udug hul a-lá hul gal₅^ṽ(erased) [.....] dingir hul [.....]
 C [..... hu] gal₅-lá hul [.....] maškim hul
 Z (traces)
 BB *ú-tuk-ku lem-nu a-lu-u lem-nu e-ṽim-mu lem-nu gal-lu-u lem-nu* DINGIR *lem-nu ra-bi-šu lem-nu*
- 178 BB ^ṽdìm-me ^ṽdìm-me-a ^ṽdìm-me-lagab
 F ^ṽdìm-me ^ṽdì[m-.....]
 C [.....-m]e-a ^ṽdìm-me-lagab
 BB *la-maš-tú la-ba-šu ah-ha-zu*
- 179 BB lú-líl-lá ki-sikil-líl-lá ki-sikil-^ṽud^ṽ-da-kar-ra
 F lú-líl-lá ki-sikil-líl-[.....]
 C [.....-l]á ki-sikil-ud-da-kar-ra
 BB *li-lu-u li-li-tú ár-da-at ^ṽlī^ṽ-le-e*
- 180 BB uš₁₁ hul uš₁₁-zu uš₁₁-ri-a níg-ak-a níg-hul-dím-ma bar-šè hé-em-ta-gub
 F uš₁₁ hul uš₁₁-zu uš₁₁-r[i-.....] níg-hul-dím-ma b[ar-.....]
 C [.....]-ri-a níg-ak-a [.....] ba[r-šè hé-em-ta-gub
 BB *kiš-pi ru-he-e ru-se-e up-šá-še-e* HUL.MEŠ *ina a-ha-ti li^ṽ-iz-ziz*
- 181 BB udug sig₅-ga ^ṽlamma sig₅-ga hé-en-su₈-^ṽsu₈^ṽ-ge-eš
 F udug sig₅-ga ^ṽlamma [.....]
 C [.....-e]n-da-su₈-su₈-ge-eš
 X [..... si]g-ga ^ṽlamma sig₅-^ṽga hé^ṽ-e[n-.....]
 BB *še-du dum-qí la-mas-si dum-qí i-da-šú^ṽ ^ṽlu^ṽ ka-a-a-an*

176 and pass the censer and torch over him.

177 As for the evil Utukku, Alû, ghost, Sheriff-demon, god, and Bailiff-demon,

178 Lamaštu, Labašu, and Jaundice-demons,

179 Lilû, Lilîtu, Ardat Lilî,

180 may the spells, sorcery, magic, and evil practices stand aside.

181 May the good spirit and good genius be constantly present at his side.

-
- 182 BB ka-inim-ma udug hul-a-meš síg-kir₁₁ giš nu-zu
 F ka-inim-ma udug h[ul]
 C [..... udu]g ʿhulʿ síg-ʿkir₁₁ ʿgiš nu-zu
 X [.....-m]a udug hul síg-kir₁₁ giš nu-[zu]
- 183 BB síg^{munus} ÁŠ.GĀR giš nu-zu giš-nú lú-tu-ra nigin-na-ke₄
 F síg^{munus} ÁŠ.GĀR giš ʿnuʿ-z[u.....]
 C [..... n]u-zu lú-tu-ra á-šu-giri-bi kēš-da-ke₄
 X [.....] ʿlúʿ-tu-ra [.....]
-
- 184 BB é n an-bàra gig-ga ki-a mu-un-zi
 C [..... gi]g-ga ki-a mu-un-zi
 X [.....] gig-ga ki-a m[u-.....]
 F (traces)
 f₂ [.....-u]n-zi
 BB AN-e šu-pár-ru¹-ru-ti mur-šu ana ma-a-ti id-ku-ni
 C [.....]-ru-ru-tú mur-ša ana ma-a-ti id-ku-ni
 X [.....-r]u-tu₄ mur-ša ana ma-a-ti i[d-.....]
 f₂ [.....] i]d-ku-na
- 185 BB giš-gi-en-gi-na-nam¹ nam-lú-u₁₈-lu-ke₄
 C [.....-g]i-na nam-lú-u₁₈-lu-ke₄
 X [.....] nam-lú-u₁₈-l[u-..]
 f₂ [..... n]am-lú-u₁₈-lu-ke₄
 BB ana bi-na-a-ti šá a-me-lu-ʿti⁷
 C [.....] šá a-me-lu-ti
 X [.....] š]a a-me-[.....]
 f₂ [.....] a-me-lu-ti

-
- 182 It is an Udug-hul incantation, (in which) the hair of a virgin lamb
 183 and hair of a virgin kid is to be placed around the patient's bed.²⁸⁴
-

Illness as divine spittle

- 184 Incantation. The extended heavens have summoned illness to the land,
 185 and to the limbs of mankind.

183 There is considerable variation among the Mss. for this line, with Ms. C adding that the virgin kid hair 'is to be bound to the patient's limbs', rather than being put around the bed.

184 The incipit also appears in the Muššu'u Catalogue, cf. Köcher 1966: 17, 31; Böck 2007: 70-74; Finkel 1991: 100.

284 Var. 'for the binding of his limbs'.

- 186 BB sa gig-ga izi sù-sù gig-^rga¹ [lú]-^rra mu¹-un-na-an-gar
 C [.....] gig-ga lú-ra mu-un-na-an-gar
 F [.....]-^ran¹-gar
 X [..... gi]g-ga lú-ra mu-u[n]-n[a-.....]
 f₂ [.....]-ga lú-ra mu-un-na-an-gar
 BB *mur-ša bu-un-na-ni-i šá ki-ma^r i^r-šá-ti i^r-ha^r-ma-ṭu mur-ša ana LÚ it-taš-kán*
 C [.....] i^r-šá-ti i-ha-am-ma-ṭu [.....] it-taš-kin
 F [.....-h]a-am-ma-ṭu [.....-t]aš-kin
 X [.....-t]i i-ha-a[m-.....-ṣ]u ana LÚ i[t-.....]
 f₂ [.....-h]a-am-ma-ṭu mur-šu ana LÚ it-taš-kán
 R [.....]-^rni-i šá^r ki-ma IZI [.....-t]u GIG ana LÚ it-taš-kan
- 187 BB udug hul-gál-e^r sag-gá-na^r gub-ba
 F [.....]-^re sag-gá-na^r gub-ba
 C [.....-g]á-na gub-ba
 f₂ [..... s]ag-gá-na gub-ba
 BB *ú-tuk-ku lem-^rnu šá ana SAG^r LÚ iz-za-zu*
 F [.....] ^rSAG^r [L]Ú ka-a-a-nu
 C [.....L]Ú ka-a-^ra^r-[..]
 f₂ [.....] ka-a-a-an
 X [.....] iz-z[a-..]
 R ^rú^r-[tu]k-ku lem-nu šá ana LÚ iš-šak-nu
- 188 BB ^rlú^r [dingir]-ra sag-gá gub-ba
 F [.....-g]á-na gub-ba
 C [.....] g[ub-..]
 X (trace)
 R [.....-b]a
 BB ^rLÚ DINGIR^r-[šú] šá ina SAG LÚ iz-za-zu
 F [..... š]á^r ina re^r-eš LÚ iz-za-zu
 X (trace)
 R L[Ú^r?] šá DINGIR šá ana LÚ iš-šak-nu
- 189 BB ^dnann[a] ^dutu-ke₄ ^ruš₁₁^r lú-ra sù-sù
 F [^dnann]a ^dutu-^rke₄^r uš₁₁^r lú-ra sù-sù
 R [.....]-sù
 BB *šá^r ^d30^r u^dUTU im-[t]u₄ [L]Ú iz-za-an*
 F [..] ^r^d30^r u^dUTU im-tu₄ LÚ iz-za-an
 R *šá^d30 u^dUTU im-tu LÚ iz-za-an*

186 An illness pertaining to man is a physical illness which burns like fire.

187 As for the evil spirit which is present at a man's head,

188 and the man whose (personal) god is present at a man's head:

189 the (poisonous) spittle of Šîn and Šamaš has spattered the man,

186 One expects Sum. sa₇-alan to correspond to *bunnannû*, rather than simply sa.

- 190 BB ^rd¹inanna-ke₄ [u]š₁₁ ^rlú¹-ra ^rsù¹-sù
 F [d¹inan]na-ke₄ uš₁₁ lú-ra sù-sù
 R [.....-s]ù
 BB šá^d [i]š-tar im-tu₄ LÚ¹ iz-za-an
 F šá^d iš-tar im-tu₄ LÚ iz-za-an
 R šá^d iš₆-tár im-tu LÚ iz-za-an
- 191 BB ^rudug¹ d[di]m-me ^ruš₁₁ lú-ra sù¹-sù
 F [u]dug^d dim-me uš₁₁ lú-ra sù-sù
 R [.....-s]ù
 BB še-d[u-ma]s-si ^rim¹-[....] iz-za¹-an
 F šá še-e-di u la-maš-ti im-tu₄ LÚ iz-za-an
 R šá ú-tuk-ki la-maš-te im-tu MIN
- 192 F ^rd¹nin-a-zu lugal^s tukul-ke₄ uš₁₁ lú-ra sù-sù
 R [.....-s]ù
 F šá^d MIN šar kak-ki im-tu₄ LÚ iz-za-an
 BB [..] ^rd¹MIN ^ršár¹ [.....]
 R ša^d nin-a-zu EN zi-qip kak-ki MIN
- 193 F ^rd¹lugal dingir sila-a si-ga-ke₄ uš₁₁ lú-ra sù-s[ù]
 BB [..... s]ig-ga-ke₄ uš₁₁ lú-ra sù-sù¹
 F [š]á^d MIN DINGIR su-qí šá-qu-um-me im-tu₄ ^rLÚ iz¹-[za-an]
 BB [..... DINGI]R su-qí šá-qu-um-mi i[m-..] MIN
 R šá la-maš-te SIG₅-ti im-tu MIN
- 194 F [d¹hend]ur-^rsag¹-gá nimgir ge₆-ù-na-k[e₄]
 BB [..... g]e₆-u-na-ke₄ uš₁₁ lú-ra sù-sù
 hh [.....]-^rù¹-na-ke₄ uš₁₁ lú-r[a]
 F [šá^d i-šum]m ^rna-gir mu-ši¹ [.....]
 BB [.....] ^rmu-ši¹ šá{-aš}-qù-me MIN
 R šá^d HENDUR.SAG.GÁ DINGIR mu-ši MIN

- 190 the (poisonous) spittle of Ištar has spattered the man,
 191 the (poisonous) spittle of the spirit and Lamaštu has spattered the man,
 192 the spittle of Ninazu, lord of the weapon, has spattered the man.
 193 Haniš, the god of the quiet street, has spattered the man with poison,
 194 the spittle of Išum, guardian of the still night, has spattered the man.

192 Note the MA variant (Ms. R) *bēl ziqip kakki*, ‘lord of the blade’.

193 The god Haniš (see CT 25 16: 4) is associated with the Adad pantheon. There may be some confusion in the tradition here, since Haniš usually appears together with Šullat (^dPA), but it is ^dHendur(PA)-sag-gá who appears in the following line, who is the one normally guarding quiet streets at night (e.g. UH 5: 163, nimgir sila-a sig-ga-ke₄ // *nāgir sūqi šaqummi*). Therefore, the epithet applied here to Haniš (dingir sila-a si-ga-ke₄ // *il sūqi šaqummi*) may have been borrowed from traditions usually associated with Hendursag (Išum). The MA variant (Ms. R) is likely to be corrupt, since Lamaštu is universally reviled and hardly likely to qualify as a good demon (*damiqtu*).

194 For Išum’s role as guardian of the night, cf. also Reiner 1960: 150.

- 195 BB [ᵈasal-lú-hi igi]-ma-an-sì [: ní-gá-e: g]en-na dumu-mu
 hh [.....-g]á-e: gen-na dumu-mu
 R ᵈ*marduk ip-pa-li-su-ma a-lik ma-ri* ᵈ*marduk*
- 196 BB [šà dingir-re]-ᵑeᵑ-ne-ke₄ bar-ra hun-gá-e-dè
 hh [.....-k]e₄ bar-šè hun-gá-e
 R [.....-d]è
 BB [līb-b]i ka-bat-ti šá DINGIR nu-uh-hu
 hh [.....]-tu₄ šá DINGIR.MEŠ nu-uh-h[u]
 R šá DINGIR.MEŠ la i-nu-uh-hu
- 197 BB [lú-u₁₈-]u dumu dingir-ra-na šutug udug dingir-re-e-ne-ke₄ mu-na-an-šub-ba
 hh [.....-n]a šutug udug dingir-re-e-ne-ke₄ mu-n[i-.....]
 R [.....-n]a [.....-b]a
 BB [.... DUM]U DINGIR-šú šu-tuk-ki šá ra-bi-iš DINGIR i-di-šu-ma
 hh [.....-k]i šá ra-bi-šu šá DINGIR.MEŠ i-di-šum-ma
 R ana LÚ DUMU DINGIR-šu šu-tuk-ki ana še-e-di i-di-šum-ma
- 198 BB [giš-n]ú lú-tu-ra-ke₄ u-me-ni-gub
 hh [.....] u-me-ni-gub
 BB [ina e]r-ši mar-ši ki-in-ma
 hh [.....] ki-in-ma
 R [.... e]r-ši mar-ši i-di-ma
- 199 BB s[íg] ùz ge₆-ga ᵉᵉú-li-in mu-un-nigin-e
 hh [.....-l]i-in in-nu-ᵑuš gam-ma mu-un-nigin-eᵑ
 BB [š]ar-t[i] en-zi ša-lim-ti ú-li-in li-me-ma
 hh [.....] ᵑša-limᵑ-tú ú-li-in-n[a MIN MIN l]i-mé-ma
 R [ša-ra]t en-zi ša-lim-ta [ú-l]i-in-na li-me-ma

Marduk takes Ea's ritual advice

- 195 Marduk took note, (what do I know that you do not already know?), go my son, Marduk.
 196 To appease the heart and mind of a god,
 197 erect a reed hut of the 'divine protector' for the man, son of his god.
 198 Set (it) up at the patient's bed,
 199 wrap (him) with a twine of black goat hair,

197 The MA variant translates udug as *še-e-di* rather than *rābišu*; see above, the note on UH 13-15: 74.

The expression udug dingir-re-e-ne-ke₄ // *rābiš ili* is the name of the reed hut, in the same way that cultic statues have names. Note the word-play of šutug : udug.

199 Ms. hh adds two ingredients to the list, *maštakal* and *šumlalû*, lacking in the earlier duplicate.

- 200 BB ^{giš}kak ^ṛgišma^ṛ-nu mu-un-dù zag-bi u-me-ni-kéš-kéš
 hh [.....] ^ṛgišma^ṛ-nu mu-un-dù zag-bi u-^ṛme^ṛ-ni-kéš-kéš
 BB *si[k-k]at e-ri ru-ut-ti i-ta-ti-šú ru-kis-ma*
 hh *ṛsik^ṛ-kat e-ri ru-ut-ti-i {i} i-ta-ti-šú ru-uk-kis-ma*
 R [..... ^{giš}MA.NU ru-tu-ti-ma [.....-š]u ru-uk-kis-ma
- 201 BB ka-^ṛinim^ṛ-ma u-me-ni-šid
 hh ka-inim-ma u-me-ni-[...]
 BB *šip-tú mu-nu-ma*
 hh *šip-tu₄ i-[.....]*
 R [..... m]u-nu-šu
- 202 BB tu₆ ^ṛd^ṛen-ki-ke₄ u-me-ni-šub
 BB *ta-a šá^{dé}-a i-di-ma*
 R [.....] ^ṛi^ṛ-di-šu
- 203 BB nam-šub ^dasal-lú-hi u-me-ni-dah
 BB *ši-pat^d marduk uš-šib-ma*
 R [.....-š]i]b-šú
- 204 BB lú-u₁₈ -lu-bi sag-gá-na gub-ba á-sàg-a-ni alan ki ha-ba-túm-ma
 BB *ina re-eš LÚ^ṛ šu^ṛ-a-tú ki-in-ma di^ṛ-u šá la-ni-^ṛšú^ṛ [ina K]I-tì lit-bal*
 R [.....-ki]n^ṛ [.....]
- 205 BB zi dingir gal-gal-e-ne [i-r]í-pà ^ṛha-ba-ra^ṛ-du-un
 BB *niš DINGIR.MEŠ GAL.MEŠ ú-tam-me-^ṛka^ṛ l[u-u ta-at-ta-l]a-^ṛak^ṛ*

206 BB ^ṛka-inim^ṛ-ma udug hul-kám dub ^ṛ13-kam^ṛ-me

200 drive in an *e'ru*-wood peg, and bind (the patient's) side.

201 Recite the incantation,

202 cast Ea's spell,

203 and add (to it) Marduk's incantation.

204 Set it at the man's head, so that the headache²⁸⁵ (affecting) his whole body may be carried off to the Netherworld.

205 I adjure you by the great gods, may you go away!

206 It is the 13th tablet of Udug-hul incantations.

200 Cf. BAM 323: 43, in which a figurine of a ghost is to be made and 'you stick an *e'ru*-wood peg into its mouth' (KAK ^{giš}MA.NU *ina* KA-šú *te-ret-ti*); see Scurlock 2006: No. 218.

204 The correspondence between *á-sàg* and *di'ru*-fever is unexpected, as A. Bácskay has pointed out that 'Asakku cannot be associated with any specific disease' (Bácskay 2013: 6).

- 207 BB ʿén gá-e ʿ lú-kù-ga me-en ʿ udug ʿ hul-meš (catchline)
BB (colophon, see below)

GAP [The gap probably has the incantation with its incipit é^uzà-hi-li é^ukur-ra]

208'-

- 209' f₁ (traces)
209' g₁ [..... t]a-a-bi na-bu-ʿ ú ʿ [.....]
210' f₁ [gi-sal g]al ʿ un ʿ lu-a kišer [.....]
g₁ [..... kiš]er nu-t[uku]
f₁ [gi-sa-a]l-le-e GAL.MEŠ šá ana UN.MEŠ [.....]
g₁ [.....ME]Š šá ni-ši de-šá-a-tú kiš-da la i-ʿ šu-ú ʿ
211' f₁ [peš₁₀]-ʿ d^{id}lú-<ru>-gú a engur-ta s[ig₇-g]a
g₁ [.....]-ta sig₇-ga
R ʿ peš₁₀-ʿ d^{id}lú-ʿ r[u-.....]
f₁ [ki]b-ri-tu₄ šá ina ap-si-i ib-[.....]-ʿ ú ʿ
g₁ [..... a]p-si-i ib-ba-nu-ú
212' f₁ [mun g]ug₄ naga-si hur-sag-t[a ..]-ʿ a ʿ
g₁ [.....] hur-sag-ta de₆-a
R mun gug naga-si hur-sag-ta de₆-a
f₁ [t]a-ab-tú eb-bé-tu uh-h[u-lu qa]r-ʿ na-nu ʿ šá ul-tu KUR ʿ ù ʿ [.....]
g₁ [.....] uh-hu-lu qar-ʿ na ʿ nu šá iš-tu KUR ù-bab-la
R t]a-..... šá i[š-tu]
213' g₁ é^uhur-sag^{sa}[ʿ] me-te mu-sar-ʿ ra-ke ʿ
f₁ [.....] me-te mu-sar-ra-ke₄
R é^uhur-sag^{sa}r me-te mu-sar-ʿ a-ke₄ ʿ
E [.....]-ʿ sag^{sa}r [.....]
f₁ [é^ua-zu-p]i-ru si-mat mu-sa-ʿ re-e ʿ
g₁ a-zu-p[i-.....]-ʿ re ʿ [.]
H₁ [.....]-ʿ e ʿ

- 207 Incantation. I am the pure man: the evil udug-demons,
208'-209' [broken]

the ritual materials

- 210' The great reed fences of the flourishing people are without limits.
211' The sulphur which was created in the Apsû,
212' bright salt and horned alkali, brought from the mountains,
213' the *azupiru*-plant, well-suited to the garden,

207 The colophon in Ms. BB has two catchlines. The first catchline, gá-e lú-kù-ga me-en, is known from the following catalogues: 1) VAT 13723+ (Geller 2000: 229), 2) BM 66565 + 66609 (*ibid.* 237, catalogue of Sag.gig, etc.) and 3) Muššu'u Catalogue, see Köcher 1966: 16, 3; Böck 2007: 70-74; Finkel 1991: 100). The incipit also occurs in Šurpu 1: 4 (the 'ritual-tablet'), and in BM 40770, an incipit cited for recitation in a medical text.

The second catchline reads: lugal nam-tar dumu é^uen-líl-lá, which is the incipit found in Gattung II (Ebeling 1953: 379-380). Based on this catchline in Ms. BB, Borger 1975: 54 assigns Gattung II to UH, but this is hardly provable since the so-called Gattung texts edited by Ebeling as Gattung II (cf. K 3179 + 3381 + 13484 + Sm. 1861 + 1912) and other texts noted in Borger 1975: 54 cannot be integrated into this UH tablet.

The incipit é^uzà-hi-li^{sa}r é^ukur-ra can be found in the Muššu'u Catalogue (see above) and in VAT 13723 + (Geller 2000: 227, 24'). The assumption is that this incipit is to be restored in the gap following l. 207.

- 214' f₁ KU.KU si lu-{lu}-lim-bi me-te hur-s[ag-g]â-a-^rke₄'
 g₁ KU.KU si lu-lim [.....]
 H₁ [.....-k]e₄
 R KU.KU si lu-lim-ma-bi me-te hur-sag-gâ-ke₄
 E ^rKU^r.KU si lu-lim-[...] me-^rte^r hur-s[ag-...]
 f₁ *su-ban-du qar-nu lu-li-me si-mat* ^rKUR-i^r
 g₁ *su-ban-d[u*]
 H₁ [.....]-^ri^r
 R ^r*su-ban*-[.....] *si-mat* [ša-di-i]
- 215' f₁ [...-t]u-ra mu-^run^r-dadag-ga imin-bi-e-ne lú-tu-ra mu-dadag-ga
 g₁ [.....] mu-un-dadag-ga-me imin-bi-e-ne lú-[.....]
 H₁ [.....-da]dag-ga
 R lú-tu-ra mu-un-dadag-ga
 E lú-tu-ra mu-un-^rdadag-ga^r
 f₁ [*mar*]-^rši *ub-ba-bu-ma^r si-bit-ti-šú-nu šá mar-ši ub-ba-bu*
 g₁ [..... u]b-ba-bu si-bit-^rti-šú^r-[.] š[á]
 H₁ [.....]-*bu*
 R šá GI[G]
- 216' f₁ ^rníg-nam^r hul dím-ma mu-un-sìr-sìr-[r]e
 g₁ níg-nam hul-dím-ma [.....]
 H₁ [.....-s]ìr-re
 R níg-nam hul dím-ma mu-un-sìr-sìr-re
 E níg-nam hul dím-ma m[u-u]n-sìr-sìr-re
 f₁ [.....-m]a e-peš HUL-ti ú-kàs-s[ú-]
 g₁ *mim-ma e-peš le<-mut>-tu₄* ^rú^r-[.....]
 H₁ [.....-kà]s-sú-u
 R *mim-m[a*]

- 214' and powder of the horn of the stag, well-suited to the mountain,
 215' (all) cleanse the patient, seven of these (substances) cleanse the patient,
 216' they bind whatever causes evil.

214' The UH passage suggests that *subandu* is a kind of powder (judging from the Sum. equivalent KU.KU) and may actually represent the long sought-after Akk. word corresponding to Sum. KU.KU. See also l. 242 below, KU.KU // *su-ban-ta*. A similar word appears in a bilingual childbirth incantation (Veldhuis 1989: 241): gi su-úg-bàn-da eri₄-du₁₀-ga šu [ù-me-ti] // *qa-na-a šá sù-ug-bàn-da ša* ERI₄.DU₁₀. GA *i-na* [le-qî-î], 'while taking the reed, the *sugbandu* of Eridu', but the passage is probably not relevant.

215' The number seven refers to the number of ingredients in the recipe enumerated here, although only five of which can be identified in the passage (*kibrîtu*, *ṭabtu*, *uhûlu qarnānu*, *azupîru*, *qarnu lulîmî*), although the two other ingredients might be found in the missing incipit, probably *sahlû* and *nînû* (⁶zâ-hi-li^{sar} and ⁹kur-ra). These ingredients comprise a mixture to cleanse the patient. In Ms. f₁, this line is divided over two lines on the tablet, while in Ms. g₁ this line appears in a different sequence in relation to other duplicates.

- 217' B ^dasa[l-.....]
- f₁ ^d[asa]l-lú-hi dumu ^reridu^{ki}-^rga⁷-ke₄
- g₁ ^dasal-lú-hi dumu eridu^{ki}-ga-ke₄
- H₁ (traces)
- R** ^dasal-lú-hi dumu eridu^{ki}-ga-ke₄
- E** ^dasal-lú-hi ^rdumu eridu^{ki}-ga-ke₄
- f₁ ^d[mar]duk mar eri₄-du₁₀
- g₁ ^dmarduk DUMU eri₄-du₁₀
- H₁ ^dmarduk ma[r]
- R** ^d[marduk]
- E** ^d[marduk]
- 218' g₁ izi-diri-ta ^rù⁷-[me-ni-si nam-šub-ba]
- H₁ [...]-diri-ta [.....] ba-an-sì
- f₁ ^rizi⁷- x x [.....]
- R** ù-dúb'(text: sa₇-ta) ù-me-ni-si nam-šub-ba ba-an-sì
- E** ù-^rdúb⁷-ta ù-m[e-n]i-si nam-šub-ba b[a-a]n-sì
- f₁ ana pe-en-^rdi iz-ru-ma⁷ šip-tú^r id-du⁷
- g₁ ana pe-en-du iz-ri-m[a]
- H₁ [..... pe-en]-ti iz-ru-ma šip-[ta] id-di
- R** ana ^rpe⁷-[.....]
- E** ana pe-^ren-ti⁷ [.....] šip-^rta⁷ [.....]
- 219' f₁ ugu lú-tu-ra-ke₄ u-me-ni-[nig]in ^ré⁷-a u-me-ni-è
- g₁ ^rugu lú⁷-tu-ra-ke₄ u-me-[n]i-nigin-e é-a u-me-[.....]
- H₁ ugu lú-tu-ra-ke₄ u-me-ni-nigin é-a u-me-ni-è
- R** ugu lú-tu-ra-ke₄ mu-un-nigin é-a mu-un-dadag-ga
- E** ugu lú-tu-ra-^rke₄⁷ mu-un-nigin-e é-a mu-u[n-dada[g-g]a
- f₁ e-li mar-ši ú-rak-^rkis⁷-ma bi-ti uš-bi-ⁱ
- g₁ e-l[i-š]i ú-tam-mi-ma [.....]
- H₁ e-li mar-ši u-ša[l-l]im-ma bi-i-tú uš-bi-ⁱ
- R** [.....] ^rÉ⁷ [.....]
- E** UGU mar-[š]i ^rú⁷-.....] bi-ta uš-.....]

217' After Marduk, son of Eridu,

218' scattered (the ritual ingredients) into the coals and cast the spell,

219' he bound (them) over the patient and passed (them) through the house.

218' There are two variant text traditions here, with both ù-dúb (in MA and LA sources) and izi-diri both corresponding to *pēndu* 'coal' (var. *pēntu*). The latter Sum. term izi-diri also appears in UH for *nablu* 'flame' (see UH 9: 111). Note also that in Ms. R (MA), the shape of the MA dúb-sign looks like a ligature sa₇+ ta.

219' The variants in the Akk. show a surprising free translation of this line, alternating between *urakkis*, *utammi*, and *ušallim*. The verb *rakāsu* fits the context well, binding the patient with the ritual substances, but on the other hand *rakāsu* is not a particularly good translation for Sum. nigin. It seems that the variant Akk. duplicates all translate the passage idiomatically, without close reference to the Sum. original.

- 220' **R** nam-tar á-sàg sa-ma-nu
E nam-tar á-sa[g s]a-ma-nu
E *nam-ta-ru* ^ra^r-[*sak-ku sa-ma-nu*]
R *n[am-.....]*
- 221' **f**₁ udug hul a-lá hul bar-šè hé-em-ta-gub
g₁ udug hul a-lá hu[l] b[ar-.....]
H₁ udug hul a-lá hul [b]ar-šè hé-em-ta-gub
R udug hul a-lá hul gedim hu[l gal₅-lá hul dingir hul maškim hul]
E u[dug h]ul gedim hu[l gal₅-l[á]
f₁ ^rú^r-*tuk-ku lem-nu a-lu-ú lem-^rnu^r ina a-ha-a-^rtu li-iz^r-ziz-zu*
- 222' **f**₁ [udu]g sig₅-ga ^dlamma sig₅-ga [hé-en]-^rsu₈-su₈^r-ge-eš
g₁ udug sig₅-ga ^dlamm[a]-e[n-.....]
H₁ ^rudug^r sig₅-ga ^dlamma sig₅-[g]a hé-en-da-su₈-su₈-ge-eš
f₁ [*še-ed dum*]-*qí la-mas-si^r dum-qú lu^r-u ka^r-a-a-an*
- 223' **R** ^ddím-me ^ddím-a ^ddím-lagab : ^rlú^r-l[íl-lá ki-sikil-líl-lá ki-sikil-ud-da-kar-ra]
E (traces)
- 224' **R** nam-tar hul-gál á-sàg níg gi[g-ga tu-ra nu-du₁₀-ga]
225' **R** níg-gig níg-ak-a níg-hul-d[ím-ma sag-gig zú-gig šà-gig lipiš-gig]
226' **R** aš-gar aš-ru a-ha-an-tùm šú-uš-ru ^rdih^r dím-ma ^rbar giš^r-[ra]
227' **R** lú hul igi hul ka hul em[e hul]
228' **R** uš₁₁ hul uš₁₁-zu uš₁₁-ri-a níg-ak-a níg-[hul-dím-ma]
229' **R** u₄-da tab im-dal-a sag-gig-ga mu-an-na tu-ra nu-du₁₀-ga
R *hi-mit še-e-ti [ši-biṭ ša-a-ri] di-^ru šat-ti m[ur-šu la ṭa-a-bu]*
- 230' **R** tu-ra á-gál-bi bar-šè hé-em-ta-gub
R *mu-ru-uš lu-ti [ina a-ha-a-ti li-iz-ziz]*
- (**R** colophon, see below)

Demons to depart

- 220' May the Fate-demon (Namtar), Asakku, and Samana-disease
221' and the evil Utukku and Alû-demon stand aside.
222' May the good spirit and good genius always be there.
223' May the Lamaštu, Labašu, and Jaundice demons, [Lilû, Lilîtu, Ardat Lilî],
224' evil Fate-demon (Namtar), dangerous 'sacrilege' (*asakku*)-disease and [an illness not improving],
225' magic rites and evil rites, headache, toothache, internal disease, and 'heartburn',
226' fever, chills, cramp, weakness, infection, jaundice,
227' rogue with an evil face, evil mouth, and [evil] tongue,
228' sorcery, witchcraft, spells, evil magic practices,
229' sunstroke-fever, distension, seasonal headache, and illness not improving,
230' may the illness of weakness stand aside.

220'-228' These lines are duplicated (with some variation) in UH 2 62-71, and the Akk. of most of these lines is restored in Geller 2007: 175.

229' The reading im-dal-a is preferred to im-ri-a (as CAD Š/2 388) because of the association with wind in the expression *šibiṭ šāri*, 'blast of wind', which also appears similarly elsewhere in UH as *zīq šāri* (see UH 16: 16), both being related to the expression im-dal-ha-mun // *ašamšūtu*, 'dust storm'; in the latter word, the reading /dal/ is supported by a syllabic Sum. orthography [d]a-al-ha-am-mu-nu // *a-ša-am-šu-tam* (see above, note to UH 12: 23). On the other hand, cf. also Horowitz 1998: 210-212, for the reading ba-da-dal, which in UH 1: 31 appears to be ba-da-ri (see note above to UH 1: 31).

231'	H ₁	[ka-i]nim-ma udug hul i-b[i] lú-tu-ra sar-sar-ke ₄
	g ₁	én <i>an-ni-ta ana</i> ugu [kù-gi dadag šid- <i>ma ina sip-pu ká.meš ta-šak-kan</i>]
232'	g ₁	én ^d en-ki-e-n[e
	f ₁	[.. ^d e]n-ki- ^r e-ne ^r ^d nin-ki-e-ne
	a ₂	é[n ^d]en-ki e-ne [^d nin-ki e-ne]
	c ₂	én ^d en-ki e-n[e
	d ₂	[.....]nin-ki e-[..]
	a ₂	šá ^d MIN šú-nu šá ^d MIN š[ú-nu]
	d ₂	[.....] šá ^d MIN [.....]
	g ₁	šá ^d [.....]
	f ₁	(colophon see below)
233'	g ₁	en-ki ^d nin-ki e[n du ₆ kù-ga e-ne]
	a ₂	^r en ^r -ki ^d nin-ki ^r en du ₆ kù-ga ^r e ^r -[ne]
	c ₂	en-ki ^d nin-ki [.....]
	d ₂	[..]-ki ^d nin kù-ga-ke ₄ ^r e ^r -[ne]
	a ₂	^r šá ^r ^d MIN u ^d MIN <i>be-lu-u</i> MIN šú-nu
	c ₂	šá ^d M[IN
	g ₁	šá ^r ^d MIN ^r [.....]
	d ₂	[..] ^r ^d nin-ki ^r KÛ.GA ^r .MEŠ DU ₆ .KÛ [....]
234'	a ₂	eridu ^{ki} ki-tuš kù-ga-ni-šè dúr-ru-na-eš-àm
	c ₂	^r eridu ^{ki} ki ^r -[.....]
	d ₂	[.....]-ga dúr-ra-na eš-à[m]
	g ₁	[erid]u ^{ki} [k]i-t[uš
	a ₂	[<i>ina eri₄-du₁₀ šub-ta el-le-[ti] uš-bu-ni</i>
	d ₂	[..... šu]b-tu ₄ ^r el-le ^r -tu ₄ uš-b[u-..]
235'	a ₂	^r lú-tu ^r -ra dumu dingir-ra-na ^r igi ^r mu-un-ši-in-bar-ra-eš-àm mu-un-na-te-eš
	c ₂	[..]-tu-[.....]
	d ₂	[.....-r]a-na igi mu-u[n-š]i-in-bar-ra-eš-à[m
	a ₂	[<i>mar-š]i DUMU DINGIR-šú i[p-p]al-su-šú-ma iṭ-hu-šú</i>
	d ₂	[..... ma]r DINGIR-šú i[p-.....-s]u-šú-ma i[ṭ-.....]

231' It is an Udug-hul incantation: (incense) fumigation of the sick man.

Eridu magic

232' Incantation. They are of Enki, they are of Ninki,

233' they are of Enki and Ninki, lords of the holy mound.

234' They dwelt in Eridu, his holy place.

235' They noticed and approached the patient, son of his god,

231' Ms. g₁ adds a ritual instruction here, restored after UH 13-15: 271, and discussed in Finkel 1991: 101. This ritual instruction which follows the rubric shows a different use of the incantations here, indicating that Ms. g₁ belongs to the series Qutāru.

232' The incipit is known from the Muššū'u Catalogue, see Köcher 1966: 17, 34; Böck 2007: 71-74; Finkel 1991: 100, as well as from VAT 13723+ (Geller 2000: 227), and the *Kultmittelbeschwörung* VS 17: 19, ^den-ki-e-ne ^dnin-ki-e-ne máš-hul-dub-ba (having as rubric, ka-inim-ma gi-izi-lá-kam). Ms. f₁ adds a colophon here, but the scribal name cannot be identified.

233' The signs KÛ.GA in the Akk. of Ms. d₂ are written as a ligature.

- 236' a₂ [..] x eridu^{ki}-ga-^rke₄ [.. b]a-an-dé-eš-àm á ba-an-da-an-ág-eš
d₂ [.....]^{ki}-g[a-.....] ^rba^r-a[n-.....]
b₂ [.....] ^rgù ba-dé^r-[.....]
a₂ *ina eri₄-du₁₀ is-su-ma ú-ma-^ri-ru*
b₂ [.....] *is-su*-[.....]
d₂ (traces)
- 237' a₂ [giš-hur^de]n-ki-ke₄ ga-mu-ra-ab-bé-^re^r
b₂ [.....]-^rki-ke₄ ^rga-mu-r[a-.....]
a₂ [*u-šu-r*]at^dr^r-a^r ^ri nu^r-kal-lim-k[a]
b₂ [..š]u-rat^de-^ra^r [.....]
- 238' a₂ [.....] ^rd^dasal^r-lú-hi-^rke₄ ^rga-a-mu-ra-ab-^rgìr^r?
b₂ [kìd]-^rkìd^r-da^dasal-lú-hi-[.....]
a₂ [.....] ^ri nu^r-šar-^rri^r-ih-k[a]
b₂ [*ep*]-še-e-ti šá^dmarduk [.....]
- 239' b₂ [gá]-^re^r lú-mu₇-mu₇ [.....]
a₂ [.....] eridu^{ki}-ga [me-en]
b₂ [*ana-k*]u a-ši-pu [.....]
a₂ [.....-p]u šá eri₄-du₁₀
- 240' g₁ [ú]zà-hi-li^{sar} an-edin-na mú-a ki kù-[.....]
b₂ [ú]zà-hi]-li an-edin mú-a [.....]
a₂ [.....] ^rkù^r-ga{-ga} túm-[a]
II [.....]-^ra^r
C ú]zà-hi-li^rsar^r x [.....]
b₂ [^úsa]h-^rlu^r-ú šá *ina še-er ib-ba-na-a^r ul-tu^r* [.....]
g₁ [^úsa]h-le-e šá *ina še-e-ri ib-ba-n[a*-.....]
a₂ [.....] *i]š-tu aš-ri el-^rlu^r [ib-bab-l]a-ni*
II [.....] ^rKÙ *ib^r-bab-la-ni*
C *sah-lu*-[.....]

- 236' [the ... of] Eridu called out and gave orders.
237' The circles of Ea – may we enter them for you?
238' May we glorify Marduk's accomplishments for you?
239' I am the Eridu incantation-priest.

Ritual

- 240' Take the cress, which grew up in the steppe and was brought from a pure place,

240'-243' See similar text, BM 42447, published in Finkel 2000: 199, fig. 52. The school text duplicates much of these lines and then departs from the UH text, and the Finkel text may well represent Qutāru rather than UH incantations.

241'	a ₂	[..... šu u]-me-t[i]
	b ₂	[šu] ʳsikal ^ʳ -la-zu-[.....]
	g ₁	[.....-l]a-zu-ta šu ʳu-me ^ʳ -[..]
	F	[.....]-ta šu u-me-ti
	II	[.....]-ʳti ^ʳ
	C	ʳšu sikil ^ʳ [.....]
	II	<i>ina qa-ti-ʳi^ʳ-ka KÛ.MEŠ le-qe-ma</i>
	a ₂	[.....]-ʳe ^ʳ -m[a]
	b ₂	[in]a ʳqa-ti ^ʳ -ka [.....]
	g ₁	[.....-t]i-ka SIKIL : KÛ.MEŠ le-ʳqé-e ^ʳ -[..]
	F	[..... el-l]e-e-ti le-ʳqé ^ʳ -e-ma
	C	<i>ina ʳqa^ʳ-[ti]</i>
242'	F	[p]eš ₁₀ -ʳ ^d íd-lú-ru ^ʳ -g[ú K]U.KU ʳsi lu ^ʳ -[.....-n]e-hi-hi
	II	[.....-r]u-gú KU.[.....] ʳlu ^ʳ -lim-ma-bi téš-bi u-me-ni-hi-hi
	g ₁	[.....-r]u-gú KU.KU si lu-lim-bi t[éš-.....]
	a ₂	[KU.KU si lu-lu-lim-bi me-te] hur-sa[g-g]á
	b ₂	ʳ ^d íd-lú-ru-gú ʳKU ^ʳ .K[U.....]
	F	<i>kib-ri-ta su-ban-ta q[ar-.....-m]a</i>
	b ₂	[kib-r]i-tú su-ban-du qar-n[u-.....]
	II	[.....] x qar-ni ʳlu ^ʳ -li-me I-niš bu-lul-ma
	g ₁	[.....-t]u ₄ su-ban-du qar-nu lu-[i-me
	a ₂	<i>[su-ban-du qar-nu lu-li-me si-ma-a]t š[a]-di-i</i>
243'	b ₂	[naga-s]i ʳmun ^ʳ -sikil-la ʳkur-ra ^{sar} ʳúhur ^ʳ -sa[g ^{sar}
	II	[.....s]ikil-ʳlu ^{ʳ?} ʳúkur-ra ^{sar} ʳúhur-sag ^{sar} téš-bi u-me-ni-hi-hi
	g ₁	[.....-l]a ʳúkur-ra ^{sar} ʳúhu[r-.....]
	F	naga-si mun-sikil-la ʳúkur-ʳra ^ʳ [.....-h]i
	II	[..... qa]ʳ-ri-na-na ʳta-ab-tú eb-bé-tú ni-na-a a-zu-pi-ru I-niš bu ^ʳ lu ^ʳ -ma
	F	<i>ú-hu-lu qar-na-nu ʳta-ab-t[ú ..-b]é-ʳtú ni^ʳ-[.....] a-zu-pi-ru [.....-lu]l-ma</i>
	b ₂	[ú-hu-lu qar-n]a-nu MUN eb-bé-tú ni-nu-ʳú ^ʳ [.....]
	g ₁	u[h-.....-n]a-nu ʳta-ab-tú eb-[.....]
	a ₂	[.....]-ʳbé-tú ^ʳ [.....]
	e ₂	[.]h[u-.....]-na-[.....]

241' in your clean hands,

242' and mix together sulphur and the powder of horn of stag,

243' mix together horned alkali, pure salt, *nīnû*, and *azupīru*,

241' Note the alternatives in the Akk. of Ms. g, SIKIL : KÛ.MEŠ, indicating that the scribe was either uncertain as to which synonym to use or he was using *Vorlagen* with different translations.

242' Ms. a₂ preserves a completely different text for this line, duplicating l. 214' above.

243' Although we prefer the reading ʳúkur-ra^{sar}, one lexical tradition provides a different reading for this plant: ʳúkur-ra^{šim-bi-ri-da}sar = *ni-nu-u* (Nabn. 4: 260 = MSL 16: 86), and this reading is consistently adopted by Finkel 2000: 213, B 8, 214, C 6.

- 244' b₂ [.....] u-[me-ni-bir]
g₁ izi-^rdiri-ta^r [.....]
F [.....-m]e-ni-bir
II [.....-t]a u-me-ni-bir
e₂ [iz]i-^rdiri^r-t[a]
II *ana pe-en-ti zu-ru-ma*
F ^rana^r pe-en-ti zu-[.....]
b₂ [...] pe-[.....]
a₂ [.....] x x x
g₁ ^rana pe-en-du^r z[u-.....]
e₂ ^rana pe-en-du^r [.....]
- 245' g₁ lú-tu-ra da giš-nú-^rda-na^r-[.....]
II [..... giš-n]ú-bi^l-na-ke₄ sag an-t[a gîri-š]è u-me-ni-sar
F [.....-n]ú-^rda^r-na-ke₄ s[ag]-ni-sar
e₂ [..-t]u-ra giš-^rnú-da^r-na-^rke₄^r [.....]
b₂ [.....] da g[iš-.....]
a₂ [.....] x
II [.....-a]t er-ši-šú re-še-š[u I]-niš še-pe-e-tú qut-tir-ma
F [.....-t]ir-ma
g₁ šá mar-ši i-d[a-at er-ši]
e₂ [š]á mar-^rši^r i-^rda-at^r er-ši-[.....]
- 246' e₂ èš-a ^rù-me^r-ni-luh^r-[ha]
g₁ èš-àm [.....]
H₂ [.....-n]i-lah₄-r[a]
g₁ <eš-šá>-a lim-si-m[a]
e₂ eš-^ršá-a^r lim-[.....]
H₂ [..]-šá-^ra^r lim-si-ma
- 247' H₂ [...] eridu^{ki}-ga u-me-ni-sì
e₂ tìr eridu^{ki}-ga [.....]
g₁ ^rtìr eridu^{ki}-ga^r [.....]-^rni-sì^r
F [.....]-sì^l
F [ina qiš-ti eri₄-du₁₀ li-d]i²-ma
- 248' H₂ [gi]š-nú lú-tu-ra-ke₄ ù-^rmu^r-un-te-a-^rdè^r
e₂ [..... l]ú-tu-ra-[.....]
g₁ [.....-r]a-ke₄ mu-un-te-[.....]
F [.....]-ta
H₂ [ana] er-ši mar-ši te-^rtè^r-he-ma
g₁ [ana] er-šú mar-ša te-^rte-he-e-ma
e₂ [.....]-šì m[ar-.....]
F [.....]-^re^r-ma

- 244' and scatter them into the coals,
245' and fumigate the patient at his bedside from head to foot.
246' Let him wash down the shrine (i.e. the reed hut)
247' and place it in the Eridu-grove.
248' You approach the patient's bed,

- 249' H₂ [g^{is}ma-nu ^{gis}hul-^rdúb^r-ba udug an-^rna^r-ke₄
g₁ [g^{is}ma-nu ^{gis}hul-dúb-ba udug^l an-na-ke₄
F [.....-k]e₄
H₂ e-ra MIN-a ra-bi-iš^d[a]-nim
g₁ e-ri MIN-ú ra-bi-šu^da-nim
F [.....-ni]m
- 250' H₂ á-gùb-bu-zu-šè mu-un-da-an-gál
g₁ á-gùb-bu-zu-šè mu-un-da-an-gál
F [.....-gál]
g₁ ina šu-me-li-ka ta-na-áš-ši-ma
H₂ ina šu-me-l[i-.....-n]a-áš-[.....]
F [.....-m]a
- 251' g₁ ^{gis}gišimmar á-zi-da-zu-šè mu-un-da-an-gál
H₂ pa ^{gis}gišimmar á-zi-da-zu-šè mu-un-d[a-.....]
F [.....-gál]
g₁ a-ra gi-šim-ma-ru ina im-ni-ka ta-na-áš-ši-[ma]
H₂ a-ra gi-šim-ma-ri ina im-ni-ka [.....]
F [.....-m]a
- 252' H₂ [gi]š-nú lú-tu-ra-ke₄ u-me-ni-sìg-sìg
g₁ giš-nú lú-tu-ra-ke₄ u-me-ni-s[ig-...]
g₁ ^rer-šú mar-ši^r ta-mah-haš-ma
H₂ er-ši mar-ši^r ta-ma^r-[.....]
- 253' H₂ ^rgù hu-luh-ha-zu u-me-ni-^ríb^r-ra-ra
g₁ [g]ù hu-luh-^rha-ke₄ u-me-ni-[.....]
F [.....] u-me-n[i-.....]
g₁ rig-mu gal-ti ta-šak-kan-ma
H₂ rig-[m]a gal-ta ta-šak-[.....]
F [.....-t]a ta-ša[k-.....]
- 254' H₂ [udu]g hul dib-ba-a-ni bar-šè h[é]-em-ta-g[ub]
g₁ [u]dug hul dib-^rba-a^r-ni ^rbar^r-š[è]
F [.....-n]i bar-šè hé-em-t[a-....]
H₂ [ú-t]uk-ku lem-nu ka-mu-šú ina a-ha-te li-iz-ziz
g₁ ú-tuk-ku ^rlem-nu ka^r-mu-šú ina ^ra^r-h[a-.....]
F [..... k]a-mu-šu ina a-ha-a-ti l[i-.....]

- 249' you hold the e^ru-wood wand – the ‘protector of Anu’ –
250' on your left side,
251' and you hold the date-palm on your right side.
252' You strike the patient's bed
253' and make a frightful noise.

Magic circle

- 254' May the evil spirit who bound him stand aside!

- 255' g₁ dingir lú-ba-ke₄ sag-gá-na hé-e[n-du₁₂-.....]
 H₂ [..... l]ú-ba-ke₄ sag-gá-na hé-en-du₁₂-du₁₂
 F [.....-g]á-na hé-en-du₁₂-d[u₁₂]
 e₂ [.....-e]n-d[u₁₂-.....]
 g₁ šá DINGIR LÚ šu-a-tú re-es-su li-^rkil^r-[...]
 H₂ [.....] LÚ šu-a-tú re-es-su li-kil-lu
 F [.....-t]u re-es-su li-kil-l[u]
- 256' g₁ da giš-nú-da-na-ke₄ ^rzì^r [.....]
 F [.....-k]e₄ zì u-me-ni-hur
 H₂ [.....-n]ú-[d]a-na-ke₄ zì u-me-ni-[...]
 e₂ [..] giš-nú-da-na-.....
 g₁ i-da-at er-ši-šú qé-me e-šir-ma
 e₂ i-da-at er-[.....]
 H₂ ^ri^r-da-[a]t er-ši-šú qé-e-ma ^re^r-[.....]
 F [.....-š]ú qé-ma e-šir-ma
- 257' g₁ ká é-a-ke₄ sag-ba ^rba₄^r
 e₂ ká é-a-ke₄ [.....]
 b₂ [..]-^ra-ke₄^r [.....]
 g₁ ^rba^r-[a]b bi-ti-šú tùm-mi-ma
 b₂ [.....] bi-ti-šu t[ùm-]
 e₂ ba-ab bi-ti-š[u]
- 258' g₁ [ab]-ta ab-ti-ta ab-ti-šu-gur-ta ab-t[i-sa]g-gá-ta
 e₂ ab-ta ab-ti-ta ab-š[u-.....]
 H₂ [a]b-[.....-t]i-ta ab-šu-gur-ta ab-[.....]
 F [..... a]b-šu-gur-ta ab-sag-gá-ta
 b₂ [.....-t]i-^rta^r ab-šu-gur-ta a[b-.....]
 g₁ [in]a ap-ti ina ap-ti še-li ina ap-t[i kar-ra-ti]
 F [..... š]e-li ap-ti kar-ra-t[i] mu-šir-ti
 H₂ [..... š]e-li ap-ti [.....]

255' May the personal god of that man support him!

256' Draw (a circle) in flour beside his bed,

257' adjure the gate of his house,

258' from the window, from the side window, from the ... look-out window,

257' This line gives an alternative orthography for the more conventional sag-ba pà, cf. UH 13-15: 259', as well as UH 5: 54 and 192 (the latter has sag-ba ba).

258' For the *aptu muširtu*, cf. the text cited by Charpin 1988: 20-21, 6'-8': *aš-šum ru-ug-bu-um la šú-ul-lu-lu mu-ši-ra-tum i-na pé-te-em ú-ul [na-ṭe₄-e] aš-šum ki-a-am mu-ši-ra-tim ú-ul i-za-[...]*, 'Du fait que l'étage n'a pas été couvert, des fenestrons ne [doivent] pas être ouverts. De ce fait, il(s) [...] pas de fenestrons.' Charpin's note (ibid. 21) relates the *muširatum*-window to the *ap_{ti} muširtu* and *ap_{ti} muhhi* of our texts. The *muširtu* refers to the female demon who leans out of the window, similar to the figure of Aphrodite Parakypousa (see Fauth 1966, ref. court. M. Stol).

- 259' b₂ [gⁱ]š^rig^r giš-šà-ká-na-ke₄ ṛsag-ba^r [.....]
 F [..... gi]š-ṛšà^r-ká-na-ke₄ sag-ba u-me-ni-pà
 g₁ [gⁱ]šⁱig^g ṛsag-kul-ta giš-šà-ká-na-ke₄ ṛsag^r-[.....]
 e₂ [gⁱ]šⁱig^g ṛsag-kul giš-š[à-.....]
 g₁ *dal-ti sik-kur-ru* ṛMIN-ki ma-ṛmit^r [.....]
 F [.....] giš-šà-ká-na-ku ma-mi-tu₄ ṛtùm^r-me-ma
- 260' b₂ [.....] ^den-ki lugal [.....]
 F [..... ^de]n-ki lugal abzu-ke₄
 g₁ [ini]m^r ^den-ki [.....]
 e₂ x^r ^den-ki [.....]
 g₁ [*a-m*]a-ṛtú^r šá^r ^de-a LUGAL [.....]
 F [.....^d]é-a šar-ri ap-si-i
- 261' e₂ [tu₆-du₁₁-g]a ^dasal-l[ú-.....]
 b₂ [.....] ^dasal-lú-hi dumu [.....]
 g₁ [.....] ^r ^dasal^r-lú-h[i]
 F [.....] ^r ^dasal-lú-hi dumu eridu^{ki}-ga-ke₄
 g₁ [*ina te*]-ṛe^r šá^r ^dmarduk ma[r]
 F [..... š]á^r ^dmarduk DUMU eri₄-du₁₀
- 262' g₁ [udug sig₃]-ṛga^r hé-en-ku₄-ku₄ [.....]
 b₂ [.....] hé-en-ku₄-ku₄ hul ha-[.....]
 e₂ [..... h]é-en-k[u₄-.....]
 F [.....-e]n-ku₄-ku₄ hul ha-ba-ra-è
 g₁ [še-du d]um-qí li-ru-ma lum-[.....]
 F [..... li-ru-b]a-am-ma lum-nu lit-ta-ši
- 263' b₂ [.....] ^dasal-lú-[hi-....]
 g₁ [t]u₆-kù-ga [.....]
 F [.....] ^dasal-lú-hi-ke₄
 g₁ *ina te-e el*-[.....]
 F [.....-l]u šá^r ^dmard[uk]
 b₂ [.....] *el-la šá* [.....]
- 264' b₂ [.....] ^dnin-giri[mma]
 g₁ [.....] ^dnin-ṛgirimma^r
 F [.....] ^r ^dnin-girim[ma]
 g₁ [.....] šá^r ^dMIN
 F [..... š]á^r ^d[....]

259' swear an oath at the door bolt and threshold.

260' The command of Ea, lord of the Apsû,

261' and with the spell of Marduk, son of Eridu,

262' may the good [spirit] enter, and may the evil go out!

263' With the pure spell of Marduk,

264' [and life-bestowing incantation] of Ningirimma,

265'	g ₁	[uš ₁₁ hul uš ₁₁ -z]u uš ₁₁ -a-ri-a níḡ-ak-a níḡ-hul-dím-ma
	b ₂	[.....-z]u ṽuš ₁₁ -ri ^ṽ -a ṽnig ^ṽ -a[k.....]
	F	[.....]-ṽa níḡ hul ^ṽ [.....]
	g ₁	[ki]š-ṽpi ^ṽ ru-he-é ru-se-e up-šá-še-e lem-n[u-ti]
266'	g ₁	[ku]n ₄ é-a-ke ₄ ba-ra-an-da-an-b[al-...]
	b ₂	[.....]-ṽke ₄ ^ṽ ba-ra-an-d[a.....]
	g ₁	as-kup-pat Ê a-a ib-bal-ki-tu-ni
	b ₂	[.....] ṽÊ ^ṽ a-a ib-[.....]
267'	g ₁	[inim]-gar sig ₅ -ga é-a hé-en-ku ₄ -k[u ₄]
	b ₂	[.....] é-a [.....]
	g ₁	ṽe ^ṽ -gir-ru-u dam-qa ^ṽ (text: ru) a-na Ê i-ru-um-m[a]
	a ₂	[.....] x x
268'	g ₁	[udu]g hul a-lá hul bar-šè hé-e[m-ta-gub]
	a ₂	[udu]g hul ṽa ^ṽ -[..... hé-e]m-ma ^ṽ -gu[b]
	b ₂	[..... hu]l bar-šè [.....]
269'	a ₂	udug sa ₆ -ga ṽlamma ṽsa ₆ -ga hé ^ṽ -en-da-su ₈ -su ₈ -g[e-eš]
	g ₁	udug sig ₅ -ga ṽlamma sig ₅ -ga hé-en-su ₈ -su ₈ -g[e..]
	b ₂	[.....]-sig ₅ -ga hé-en-da-[.....]
<hr/>		
270'	a ₂	[k]a-inim-ma udug hul i-bí lú-tu-ra sar-ra-[kam]
	g ₁	ka-inim-ma ṽudug hul i-bí ^ṽ lú-tu-ra sar-ra-k[e ₄]
	b ₂	[.....-m]a ṽudug hul ^ṽ -[.....]
<hr/>		

265' may witchcraft, sorcery, magic, evil rites

266' not cross the threshold of the house.

267' May good repute enter the house,

268' may the evil Utukku-demon binding him stand aside.

269' May the good spirit and good genius be present.

270' It is an Udug-hul incantation: (incense) fumigation of the sick man

271' a₂ én u₄ du₇-du₇-meš dingir hul-[a-meš]
 a₂ (colophon)
 b₂ (colophon) [...]-ta [.....]
 g₁ én *an-ni-ta ana* UGU [KÛ-G]I UD.UD ŠID-*ma ina sip¹-pu KÁ.MEŠ ta-šak-kan*

Colophons:

Ms. R (see l. 230 above) ^{md}*Marduk-kabit(DUGUD)-ahhê(ŠEŠ.MEŠ)-šú mar* ^m*Aššur-it-tu-šunu(NE.NE)*
 'DUB'.[SAR])

Ms. BB (see l. 207 above):

[én lugal ^dna]m-tar dumu ^den-líl-lá
 [ki-ma la-bi-r]i-šú šâ-ťir-ma bā-ri[m]
 [.....DUM]U.MEŠ. ^riddina(MU) ^r DU[B.SAR]
 [.....] ^rAN ^r.ŠĀR x ú-[.....]

Ms. f₁ colophon: [...] *ba-ár* [...] SAR-*ma* IGLTAB
 [..... ^dA]K.PAP.Š[EŠ?] A ^m*Da-bi-r bi*^r

Ms. a₂ (cf. CT 16 18, see BAK 416)
 ki-ma BAD-šú šâ-ťir-ma up-pu-u[š] a-na qa-bé-e li-gìn-n[i]
 za-mar šu-bal-ku-ut ťup-pi ^{md}*Marduk-bān(DÛ)-apli(A)*
 DUMU ^mšuma(MU)-līb-ši kalû(LÚ.ŠÚ) ^d*Marduk*
 ŠU² ^mItti(KI)-^d*Marduk-balātu(DIN)* DUMU ^m*Mi-šir-a-a*

271' (Catchline of Tablet 16).

271' This is the catchline of UH 16. Ms. g₁ adds three lines here which are a Hul.ba.zi.zi incantation (én *lem-nu lem-nu*, etc.), and then follows an incantation from UH 6. Cf. BM 41191, discussed by Finkel 1991: 101.

Colophons: In the MA Ms. R, the scribe Marduk-kabit-ahhēšu son of Aššur-ittū-šunu is attested in AfO 4, pl. 4 xiii 4-7 (Meissner 1927 and Hunger 1968 No. 52), as a junior scribe copying a paleographic sign list (see Pedersén 1985-86: I 35 and II 24 No. 89). This means that at this time, in Assur, a scribe could be responsible for more than one scientific genre, since this scribe also copied an historical inscription possibly dating to Assur-Dan II (Pedersén 1985-86: II 15 and 24 = No. 78-79). A scribe by this name is also attested during the reign of Sargon of Assyria, cf. PNAE 2/II, 718, and Hunger 1968 No. 314; this is not our scribe but may be his descendant.

For the colophon of Ms. g₁, see Finkel 1991: 101, belonging to Qutāru.

The scribe Dabibi is also known as the scribe of the Appendix to UH Tablet 1 (see the note *ad. loc.*), and of the Nippur medical catalogue published in Civil 1974.

Udug-hul Tablet 16

* = copied MJG

- A = K 2968 + Sm 4 (4R 5 & 6, ASKT 8) (+) K 4870 (4R 5 & 6) + Rm 370; (copy: 4 R 5 & 6 and ASKT No. 8); ll. 1 – 21; 23 – 28; 33 – 49; 53 – 63; 75 – 85; 86' – 112'; 120' – 133'; 145' – 157'; 159' – 161'; 174' – 194'; 197' – 204'; 211' – 214'
- *c = BM 34106 (Sp. 206 + 396) (+) BM 34169 (Sp. 278); (rev. surfaces very worn – these pieces may join, but too fragile to glue together); ll. 2 – 13, 39 – 49; 63 – 78; 80 – 81; 117 – 122; 124 – 136 pl. 126-127, 147
- *D = K 5140; (obv.:]-[e-dè] / -x); rev. = ll. 134' – 145' pl. 128
- E = K 2977 + 3116 (+) 3122; (copy CT 16 19 - 23); ll. 16 – 32; 196 – 215
- *F = K 18755 (CT 16 20) (+) 81-2-4, 410B (court. R. Borger); ll. 27 – 31 pl. 125
- *g = Sm 1448 (may belong to Ms. y) ll. 30 – 34 pl. 133
- i = K 4904 + 5294 + 5363 (4R 5 & 6) + K 12041 (copy = 4 R 5 – 6); ll. 4 – 12; 45 – 65
- J = K 2406; (ruled; rev. only); (originally at least 3 columns per side, probably belongs to Mss. K, O, and R); ll. 123 – 136; 175 – 189
- *K = K 4961; (ruled; rev. only, probably belongs to Mss. J, O, and R); ll. 108' – 116'; ii 145' – 156' pl. 129
- *l = BM 46736 (81-8-30, 202); (extract); obv. 4-7 = ll. 178' – 179'
 extract ll. 1-3: zi ^den-líl an-na-ke₄ [.....
 zi ^dnin-líl-lá an-na-ke₄ [...
 zi ^dma-ma an-na-ke₄ zi a[n-na ...
 extract 8-10: še-er-ka-an-du₁₁-ga-ni [...
 nin-mah é-sag-íl-l[a-ke₄ ...
 [un]-gal ^da-nun-na-ke₄ ^ré¹-[.....
- *M = K 16757; (ruled); ll. 69' – 70' pl. 131
- *N = K 16746; ll. 179' – 186' pl. 131
- O = K 9390 (ruled; probably belongs to Mss. J, K, and R); ll. 22 – 24; 56 – 58
- P = K 16840; ll. 190' – 191' pl. 131
- *q = BM 36714 (court. W. Schramm); (copy Iraq 42: 50); (extract, also contains extract from UH 13-15, with lex. extract on rev.; see Ms. ee below); ll. 190' – 195' pl. 124
 3 lines at the bottom of the obv. can be identified = Borger 1969: ll. 104 – 106
 [gurus-líl-l]á dam [nu-tuku-a]
 [mu-p]a-[da] in-[tuku-a]
 [mu-pà-d]a n[u-tuku-a]
 This conforms with the DINGIR.HUL catchline at the end of UH 16, confirming that zi-pà incantations follow UH in sequence.
 See commentary to UH 16 l. 214'.
- R = K 5238; (ruled); ll. 203 – 208
- s = MMA.86.11.382a + 392b + 382c; (previous publication = Spar and Lambert 2005: 150–154 and pl. 45-46); ll. 1 – 8; 17; 41 – 48; 59 – 68
- T = K 5156 + 5220 + 12833 + 14066; ll. 59 – 65; 94 – 97
- *U = 80-7-19, 351 = ll. 68' – 72' pl. 131
- *V = K 7637; (probably belongs to Ms. AA); ll. 189' – 194' pl. 133
- W = K 4627 + 7847 + 8810 = ll. 163 – 168; 209 – 215 + colophon
- *X = K 9700 (Geers L33); placement of these lines uncertain pl. 129
- *y = K 5360 + 5373 + 10079 (join J. Fincke) + 12039 + Sm 1337; (may belong to Ms. g); ll. 70 – 74; 92' – 98'; 185' – 195' pl. 134
- *z = K 5263 (= CT 16 21, 225ff.) = ll. 100' – 109' pl. 129
- *Aa = K 16745 (probably belongs to Ms. V); ll. 181 – 183 pl. 133
- *BB = K 8426; ll. 112' – 114' pl. 125
- *CC = K 16687 = ll. 45 – 48 pl. 125
- (dd) = BM 134701, rev. (part of eclipse ritual, previously published Linssen 2004: 309; ll. 22 – 23; 30 – 34; 40; 101 – 106; the text is cited in the notes only)
- ee = BM 36690 (obv.); extract: rev. is UH 13-15 Ms. n, see also Ms. q above; ll. 14 – 17
- ff = BM 33712; ll. 56 – 59
- *gg = BM 30802 (76-11-17, 529); extract; ll. 156' – 186'; 188' – 194' pl. 130
- *hh = K 5378; ll. 26 – 29 pl. 125
- ii = UET 6/2 392; (extract); ll. 26 – 31 = ll. 3 – 8
- *Jj = K 19532 (ident. R. Borger); ll. 25 – 28 pl. 125

- *kk = BM 31774 (school); (court. E. Leichty) = ll. 56 – 70; 191 – 192 pl. 128, 161
- LL = STT 166; ll. 54 – 56; 58 – 66; 79 – 84
- *mm = BM 38660; ll. 20 – 25; 55 – 65; 202' – 208' + colophon pl. 132
- *nn = K 5353 + 5369 = ll. 39 – 40; 42 – 46 pl. 131
- *oo = BM 36384; (extract; rev. lex.); (previous publication = Gesche 2001: 244f.); ll. 152' - 155' pl. 131
- 2nd extract:
- ^d*nin-kar-ra-ak-a šu^{ll}-šú x* [.....
- mu-ru-šu qa-q-a-du MIN-[e]* [.....
- (traces)
- PP = K 9402; ll. 66 – 72; 74 – 75
- (QQ) = STT 202 + 273 (cf. Schuster-Brandis 2008: 215ff., 227f.; amulet-stone text with UH incantation in col. iii.); ll. 200' – 210'
- (RR) = K 2409 + 1882-03-23, 144 (cf. Schuster-Brandis 215ff., 227f.; amulet-stone text with one UH incantation); ll. 200' – 204'

- 1 A éⁿ u₄ du₇-du₇-meš^r dingir x x -meš^r
 E [...] u₄ du₇-du₇-meš dingir hul-a-meš
 A UD.MEŠ^r mut-tak-pu-tu₄^r [.....]
 E [U]D.MEŠ mut-tak-pu-tu₄ DINGIR.MEŠ lem-nu-tu₄ šú-nu
 s [...ME]Š [.....]
- 2 A ^dalàd uš-n[u-.....]
 E [^da]lad uš-nu-gu, ul-hé-a sig₇-ga-meš
 s [^dala]d u[š-.....-g]a-meš
 E [š]e-e-du la pa-du-tu₄ šá ina šu-puk AN-e ib-ba-nu-ú šú-nu
 c [š]e-e-du la pa-du-tu šá ina š[u-.....]
 s [š]e-e-du [.....] š[ú]-nu
 A še-e-[.....] ib-[.....]

The evil Seven, one by one

- 1 Incantation. They are the butting storm-demons, evil gods,
 2 unsparing spirits, who were born in the base of heaven.

1 The term u₄ = ūmu, in this case ‘storms’, is a metaphor for the u₄ // ūmū demons, reflected in the list of seven u₄-demons in UH 12: 125-131 (see note *ad loc.* above), but the metaphor here is explained by the storm demons being referred to as ‘evil gods’ (i.e. battering storms). The storm demons are best described in an unpublished bilingual tablet (K 7926 + S. 1235B) with Sum. and Akk. versions in a side-by-side (rather than interlinear) format, typical of school texts like the Ardat liif incantations (see Geller 1988) or KAR 4 (Lambert 2013: 352-359, 599-600). The text reads:

- 1 [én u]d mah-e an-na edin-na DU-a-na
 u₄-mu ši-ru šá ina še-rì DU-[...]
 2 [ud] sūr-ra an-edin-na sig-ga
 u₄-mu ez-zu šá ina še-rì i-ziq-q[u]
 3 [u]d hul-gâl an-edin-na du₇-du₇
 u₄-mu lem-nu šá ina še-rì i-tak-ki-p[u]
 4 [u]d peš-a an-edin-na búr-búr
 u₄-mu ma-am-lu šá ina še-rì i-š[u]-[pu]
 5 [ud m]ud an-edin-na gir₅-gir₅-re
 u₄-mu da-’-mu šá ina še-rì i-’-[te-bu]
 6 [u₄-šú-u]š-ru an-edin-na si-ga
 u₄-mu ar-pu šá ina še-rì uš-q[a-ma-am-mu]
 7 [ud ...] x an-edin-na ri-a
 u₄-mu šá [.....] šá ina še-rì i-p[a²-.....]
 8 [ud gal]-a ^den-líl-lá-ke₄
 u₄-mu r[a-b]u-ú šá ^d[EN.LÍL]
 9 [ud-gal-a] ^dsuen-na-ke₄
 u₄-mu ra-bu-ú šá ^d3[0]
 10 [ud-gal-a] ^dutu-ke₄
 u₄-mu ra-bu-ú šá ^dUTU
 11 [ud-gal-a] ^diškur-r]a-ke₄
 u₄-mu ra-bu-ú šá ^diŠKUR
 12 [ud-gal-a] ^dnin-urta-ke₄
 [u₄-mu ra-b]u-ú šá ^dMAŠ
 13 [ud-gal-a] ^dpap-sukkal]
 [u₄-mu ra-bu-ú] šá ^dPA[P.SUKKAL]

Mighty storm (Sum. of heaven), which goes around in the steppe, angry storm which blows in the steppe, evil storm which perforates (all) in the steppe, fierce storm which swells up in the steppe, gloomy storm which sinks into the steppe, the cloudy storm which remains quiet in the steppe, the ... storm which, a great storm of Enlil, a great storm of Sîn, a great storm of Šamaš, a great storm of Adad, a great storm of Ninurta, a great storm of Papsukkal

- 3 E ʿe-ne-ne-ne níg-gig ak-a-meš
 A e-ne-ne-[.....]
 c e-ne-ne-ne níg-gig [.....]
 s [e-n]e-ne-n[e .-gi]g ak<<-a>>-a-meš
 ii e-ne-ne-ne níg-gig ak-a-meš
 E šu-nu e-piš ma-ru-uš-ti šú-nu
 E šu-nu ʿe-ʿ-[.....]
 c šú-nu e-piš-tu₄ ma-r[u-.....]
 s [š]ú-nu e-piš ma-[.....] šú-nu
- 4 E sag-hul-ha-za-meš u₄-šú-uš-e níg-h[ul-.-b]i sag giš-ra-ra-e-d[è.....]
 A sag-hu[l-.....] sag [.....]
 c [sa]g-hul-ha-za-a-meš u₄-šú-uš-e níg-hul-lu-b[a]
 s [sa]g hul ha-za-ʿa-ʿ[me]š u₄-ʿšú-uš-e ʿ[.-hu]l sag giš-ra-ra ba-[.....]
 ii sag hul ha-za-meš u₄-šú-uš-e níg ʿhul-lu-bi sag giš-ʿ-ra-e-dè ba-an-su₈-ge-eš
 (brackets)
 E mu-kil SAG HUL-tì [.....] nír-tú ana na-a-r[i.....]
 A mu-kil S[AG]
 c mu-kil SAG le-mut-tu₄ šá u₄-mi-šam-ma ana HUL- [.....]
 s m[u-ki]l ʿSAG HUL-ʿt[ì š]á u₄-mi-šam ana ʿHUL-ʿ[ti] nír-tú ana na-a-ri ʿiz-ʿ-[.....]
 ii mu-kil SAG HUL-ʿtì šá u₄-mi-šam ana HUL-tú nír-tú ana na-a-ri iz-za-az-zu šú-nu
 i mu-k[il]
- 5 s imin-bi-ʿta ʿ[...-à]m i[m]-u₁₈-lu súr-ra na-na[m]
 i imin-bi-t[a]
 c [.....-b]i-ʿta ʿ[u]šum-àm im-u₁₈-l[u]
 A imin-bi-t[a]
 E imin-bi-ta ušum-àm [.....]
 ii imin-bi-ta ušum-à[m i]m-u₁₈-lu šúr-ra-a na-nam
 s si-bit-t[i-.-n]u iš-te-en šu-ú-tu₄ ez-ze-tùm-m[a]
 c ina si-ʿbit-ʿtì-šú-nu ʿiš-te šu-ú-ʿt[u]
 i ina si-bi[t.....]
 A ina s[i-.....]
 E ina si-bit-tì-[.....]
 ii ina si-ʿbit-tì-šú-nu iš-ten šu-ú-tu₄ ez-ze-tùm-ma

- 3 They are the agent(s) of harm (and)
 4 accessories to evil, maliciously ready to commit murder every day.
 5 Among the Seven of them, the first one is the furious South Wind,

4 For this ‘accessory to evil’-demon, see Farber 1974.

5 The term ušum can correspond (as in this line) to Akk. *ēdiššu* ‘one (of them)’, with the reading established from A VIII/2 203 (MSL 14: 502), as well as (more commonly) to *bašmu* ‘dragon’. However, since the ušumgal-dragon appears in the very next line, the Sum. introduces the metaphor more effectively by remarking, ‘among the seven of them is a dragon, which is the furious South Wind’.

- 6 s min-kam ušumgal k[a gál-tag₄ lú na-me^ṽ sag nu-un-^ṽgá^ṽ-gá-e-d[è]
 c min-kam-ma ušumgal-bi ka gal-tag₄ lú na-me sag mu-u[n-.....]
 i min-kám-ma ušu[mgal]
 E min-kám-ma ušumgal k[a.....]
 A min-kám-ma ušu[mgal]
 ii min-kam ^ṽušum-gal^ṽ ka gál-tag₄ na-ma sag nu-un-gá-gá-e-da
 s MIN-ú ú-š[um-gal-l]u₄ šá pi-i-šú pe-tu-ú man-ma-an la i^ṽ-ir-ru-^ṽú^ṽ
 c MIN-ú ú-šum-gal-lu₄ šá pi-i-šú pe-tu-ú man-ma l[a]
 i šá-nu-ú ú-^ṽšum^ṽ-[.....]
 E šá-nu-ú ú-šum-[.....] ma-am-m[a]
 A šá-n[u-.....] m[a-a]m-^ṽma^ṽ [.....]
 ii ^{u šá-nam}šá-nu-^ṽú^ṽ ú-šum-gal-lu šá pi-i-šú pi-tu-ú man-ma la i-^ṽi-ir-ru-šú^ṽ
- 7 s eš₅-kam-ma p[irig-...] huš-a-ni sa-[k]ar[-ba]-ra ba-an-dib-bé-eš
 c [..]-kam-ma pirig-banda šu-huš-a sa-kar-ra ba-an-[.....]
 i eš₅-kám^ṽ-ma pirig-banda h[uš]
 E eš₅-kám^ṽ-ma pirig-banda hu[š]
 A eš₅-kám^ṽ-ma pirig-^ṽbanda huš^ṽ [.....]
 ii eš₅-kam pirig-banda huš-a sa-kar-ra ba-an-dib-bé-eš
 s [...]-^ṽšú^ṽ [..... e]z-^ṽzu^ṽ š[á ...]-ri i-ba-^ṽ-^ṽú^ṽ
 c ^ṽšal-šú^ṽ nim-ri ez-zu šá pi-i-ri ^ṽi^ṽ-[.....]
 i šal-ši nim-r[i]
 E šal-šu nim-ru e[z-.....]
 A šal-šu nim-[ru] ^ṽez^ṽ-z[u / z[i]
 ii ^{sal-si}šal-šu nim-ru ez-zu šá pi-ru i-ba-^ṽ-^ṽa
- 8 c [.....]-kam-ma ^{muš}mir hu-luh-ha na-[....]
 i limmu-kám-ma ^{muš}m[ir.....]
 s [.....h]u-^ṽluh^ṽ-h[a.....]
 A x limmu-kám-^ṽma ^{muš^ṽ}[.....]
 E [.....-ká]m-^ṽma ^{muš^ṽ}[.....]
 ii limmu-kam ^{muš}mir hu-luh-ha na-nam
 c re-bu-ú šib-bu gal-ti ^ṽšu^ṽ-[ú]
 i re-bu-ú [.....]
 A ^ṽri^ṽ-[.....]

6 and the second is a predator whose mouth is open, whom no one dares approach.

7 The third one is a furious panther, which the *corvee* passed by.

8 The fourth one is a fearful serpent,

6 Note the erroneous gal in Ms. c for gál-tag₄. The gloss in Ms. ii (Ur) is not in the published copy. The first sign in the gloss cannot be a 10-line marker.

7 The Sum. may mean, ‘the third one is a panther in his fury, whom they have seized in a ‘capture-net’ (sa-kar-ra)’, although it is unusual for demons to be depicted as captive wild animals, since demons are normally unfettered and set free. The correspondence between sa-kar and *pirru* is unclear; in first-millennium administrative sources, the term *pirru* denotes a type of military unit, although one clue might be in a lexical text (A-Tablet 667, cited CAD I/J 181), sa = *pi-ir-ru*.

- 9 c [.....-m]a ug šu-zi-ga a-ga-bi-šè tu-lu nu-un-n[a-...]
 i iá-kam-ma ug [.....]
 A iá-k[am-.....]-z[i-g]a a-g[a-b]i-[.....]
 c [.....š]a lab-bi na-ad-ri šá ana EGIR-šú ni-'a l[a i-le-'i]
 i ha-áš-šá l[a²-.....]
 A [..... la]-ab-bu na-ad-ru šá ana ár-[ki-šú]
 10 i àš-kam-ma [.....]
 c [.....z]i-^rga^r dingir lugal-la-šè hul ^rmu^r-u[n-...]
 A àš-k[am-ma a-gi₆]-^ra^r zi-ga dingir lugal-la-šè ^rx^r [.....]
 i šeš-[.....]
 c [.....]-^rbu^r-u šá ana DINGIR.MEŠ u L[UGAL]
 A [šeš-šu a-gu]-ú ^rti^r-bu-ú šá ana DINGIR u LUGA[L.....]
 11 i imin-kam-m[a]
 A imin-[..... im-m]ir-ra im-hul-a g[i₄-gi₄-a]
 c [.....-mi]^r-^rra-bi^r? [.....]
 A ^rsi-bu^r-ú me-hu-ú šá-a-ru lem-nu šá ^rgi-mil-li^r t[ur-ru]
 c (traces)
 12 A imin-bi-e-ne lú-kin-gi₄-a an lugal-la-a-meš
 i im[in-.....]
 A si-bit-ti-šú-nu ^rmar šip-ri^r šá ^aa-nim šar-ri šú-nu
 13 A uru-uru-àm an-úsan-da gá-gá-meš
 A a-li ana a-li da-um-ma-ta i-šak-ka-nu šú-nu
 14 A im-dal-ha-mun an-na-ke₄ súr-bi nigin-na-meš
 ee [..]-dal-ha-mun an-na-ke₄ ^rx^r [.....]
 A a-šam-šu-tu₄ šá ina AN-e ez-zi-iš iṣ-ša-nun-du šú-nu
 15 A dungu-sír-ra an-na-ke₄ im-šèg hi-ši in-gá-gá-meš
 ee dungu-e-sír-ra an-na-ke₄ im-š[èg]
 A er-pe-tu₄ šá-pe-tu₄ šá ina AN-e da-um-ma-ta i-šak-ka-nu šú-nu
 ee [e]r-pe-tu₄ šá-pe-tu₄ šá ina AN-e da-um-m[a-.....]

- 9 the fifth one is a raging lion, which no one is [able] to turn back.
 10 The sixth one is a rising wave which [overwhelms] both god and lord.
 11 The seventh one is a storm, a harmful gale wreaking vengeance.
 12 The Seven of them (act as) messenger of Lord Anu.
 13 In city after city it is they who bring the dusk.
 14 They are the dust storms which roam about furiously in heaven,
 15 they are billowing clouds which cause gloom in Heaven.

12 A similar description of demons causing an eclipse occurs in a late ritual text, cf. Linssen 2004: 309 rev. 10': [... mar] šip-ri IMIN.MEŠ-šú-nu šá ina AN-e rap-šu-tu ina šu-bat ^a60 šar-ri ra-biš [iz-za-zu-ma], '... the Seven of them are the messengers, seven who are generally [present] in the broad heavens, in Lord Anu's dwelling'. See also the notes to UH 16: 22 and 30 below.

14 Cf. the note above on UH 12: 23 on im-dal-ha-mun, where the term introduces a sequence of other harmful winds.

15 The Sum. reads 'rain and gloom', although various epithets appear to be combined here. Cf. IM.DIRI.BU-da^{du-un-ga-si-ir} = šá-pi-tum (Erimhuš 5: 182 = MSL 17: 75), reading dungu-sír-da, 'thick cloud'.

- 16 A im-dal zi-ga u₄ zalag-ga hi-ši mi-ni-in-gar-re-eš
 E ʿim-dal zi-ga u₄ [.....]
 ee [im-da]l zi-ga u₄ zalag-ga hi-ši mi-n[i-.....]
 A zi-iq šá-a-ri te-bu-tu₄ šá ina u₄-mi nam-ri e-ṭu-ta i-šak-ka-nu šú-nu
 E ʿzi-iq šá-a-r[i]
 ee [.....-q]u šá-a-ri te-bu-ʿtú šá [.....]
- 17 A im-hul im-hul-bi-ta du₇-du₇-meš
 E ʿim-hul im-hul-bi-t[a]
 s im-h[ul]
 ee [.....-h]ul-bi-t[a]
 A it-ti im-hul-li šá-a-ri lem-ni i-sur-ru šú-nu
 E ʿit-ti im-hul-li šá-a-r[i]
 s it-t[i]
 ee [.....] x x [.....]
- 18 A u₄-dè-ra-ra sùh-sùh gù-mur-ak-da-meš
 E ʿu₄-dè-ra-ra sùh-sùh [.....]
 A ri-hi-iš-ti ^dadad te-šú-ú qar-du-ʿte šú-nu
 E x x x x ^dadad te-šú-ʿú [.....]
- 19 A á-zi-da ^diškur su₈-s[u₈]-meš
 E ʿá-zi-da ^diškur [.....]
 A ina i-mit-ti ^dadad il-l[a-ku]
 E ina ʿi-mit-ti ^dadad il-[.....]
- 20 A an-úr-ra nim-gír-ʿgin₇ [gír-gír-re-meš]
 E ʿan-úr-ra nim-gír-ʿgin₇ [.....]
 E ina i-šid ʿAN-e ki-ʿ[ma] ʿbir-qí it-ta-ʿ[*nab-ri-qu* šú-nu]
 mm [.....-r]i-qí [š]ú-nu
 A ina i-ʿšid ʿA[N-.....]
- 21 E ʿsag giš-ra-ʿra-e-dè sag-ʿta s[u₈-.....]
 A ʿsag [.....]
 mm [..... DU.D]U-meš
 E né-er-tú ana na-a-ri ina mah-ri il-la-ku [.....]
 mm [.....-k]u šú-nu

- 16 They are the blast of the rising winds which cause darkness on a bright day.
 17 They are the harmful gales which whirl around with the tempests.
 18 They are the flood-storm, heroic melees,
 19 they walk on the right side of Adad (the storm god),
 20 and constantly flash like lightning on the horizon.
 21 They are the ones who go in front, in order to commit murder.

17 Note how the Akk. translation first uses the Sum. loanword (*imhullu*), and then glosses it (*šāru lemnu*).

18 The Sum. reads ‘causing confusion and clamour’, which is better than the rather garbled Akk. translation. The basic meaning of gù-mur is to ‘shout’ or ‘roar’, cf. also Geller 1985: 120-121. Alternatively, the signs KA.MUR can refer to rude noises made through the nose; cf. Sag Bil. B 117-120 (MSL SS1: 31), now reading kir₄-ur₅ translated by *ga-na-šu* (‘wrinkle the nose’), *ha-na-šu* (‘sneer’), *ša-na-šu* (‘scoff’), *na-ha-ru* (‘snore’).

The term u₄-dè-ra-ra is idiomatically rendered as *rihišti Adad* in Antagal E 15’ (= MSL 17: 209), [u₄]-dè-ra-ra = RA-ti ^dIM. The synonymous expression *rihišti Adad* also occurs in a god list entry ^dIM šá ri-ih-ši (CT 24 40: 45). See above, note to UH 4: 85’.

20 In Ms. mm, the šú-nu signs appear below the previous signs at the end of the line. In Ms. E, the signs *ki-ma bir* are complete in CT 16 19: 45, but no longer visible on the tablet.

- 22 E an ṛdagal^ṛ-la ki-tuš an-lugal-la-ke₄ hul-lu-bi su₈-ga-ṛmeš^{ṛ?} gaba-ri nu-tuku-a-me[š]
mm [.....]-ri nu-tuku-a-meš
E ina AN-e rap-šu-ti šu-bat ṛa-nim^ṛ šar-r[i] lem-niš iz-za-zu-ma ma-hi-ra ul i-šú-u
O [.....]-ṛu^ṛ
m (trace)
- 23 E u₄-bi-a ṛen-líl-lá dima-bi giš bí-in-tuku-a inim šà-bi-šè ba-an-gíd-i
mm [.....-a]n-gíd-i
O [.....]-ṛi^ṛ
A [.....]- x x
E i-nu-šu ṛen-líl ṛe-e-ma šu-a-tu₄ iš-me-ma a-ma-ta a-na lib-bi-šú iš-du-ud
A [.....]-ṛma-ta ana lib-bi-šú^ṛ iš-du-ud
O [.....-d]u-ud
- 24 E ṛen-ki-da^ṛ mas-sù mah dingir-re-e-ne-ke₄ ad ba-ni-íb-gi₄-gi₄
A [.....ma]s-sù mah dingir-re-e-ne-ke₄ [. b]a-ni-íb-gi₄-gi₄
O [.....-g]i₄-gi₄
mm [.....-g]i₄
E it-ti ṛé-a mas-se-e še-ri šá DINGIR.MEŠ im-ta-lik-ma
A [...]^ṛṛé-a ma-se-e še-ri šá DINGIR.MEŠ im-ta-lik-ma
O [.....-m]a
- 25 E ṛnanna ṛutu ṛinanna-ke₄ ul-hé-a si-sá-e-dè im-ma-ni-in-ṛgar^ṛ
A [...]^ṛṛutu ṛinanna-ke₄ ul-hé-a si-sá-e-dè [i]m-ma-ni-in-gar
mm [.....]-gar
E ṛ30 ṛUTU u ṛiš-tar šu-puk AN-e ana šu-te-šu-ṛri^ṛ uk-tin-nu
A [.....] u ṛiš-tar šu-puk AN-e ana šu-te-šu-ri uk-tin-nu
JJ [.....]^ṛ[..... š]u-te-š[u-.....]

22 They are ready for evil and without rival in the broad heaven, the dwelling of Lord Anu.

Enlil and Ea confer

- 23 On that day, Enlil heard that report and took the information to heart,
24 he consulted with Ea, the august leader of the gods.

Cosmic order in heaven

- 25 The moon, sun, and Venus were appointed to administer the base of heaven,

22 A variation of this line occurs in the late eclipse ritual (Linssen 2004: 309, rev 10^ṛ): *ina AN^e rap-šu-tu ina šu-bat ṛAN šar-ri ra-biš [iz-za-zu-ma]*, ‘they are generally [present] in the broad heavens, in the dwelling of Lord Anu’.

23 The verb *irdud* (< *šadādu*) also appears in this form in UH 13-15: 40.

The *inclusio* trope u₄-bi-a appears in ll. 23, 29, and 35, introducing a narrative passage to advance the plot, explaining what action Enlil was taking against the Sibitti-demons; in the other two passages (ll. 29 and 35), the trope interrupts the narrative by describing the demonic activities.

This line has a parallel in the eclipse ritual tablet (BM 134701 = Linssen 2004: 309, rev. 11^ṛ), which was collated by the present author and reads somewhat differently from Linssen: ṛi^ṛ-[šem-mu(?)] ṛè-e-me šu-a-ṛtu₄^ṛ a-na bi-bil ŠÀ ṛ60 ṛen.líl u ṛé-a : ṛpu-uz-ri^ṛ [...], ‘[they heard(?)] that report desired by Anu, Enlil, and Ea: secrets [...].’

- 26 E an-da nam-en-na kiš an-na-ke₄ mu-un-ne-ši-in-hal-hal-la
 A [...n]a kiš an-na-ke₄ mu-un-ne-ši-in-hal-hal-la
 JJ [...d]a nam-en-na kiš an-n[a-.....]
 hh [...k]e₄ ʾmu-unʾ-[.....]
 E *it-ti^a a-nim be-lu-ut ʾkiš-šat AN-e i-zu-us-su-nu-ti*
 A [...]-ʾlu-utʾ kiš-šat AN-e i-zu-us-su-nu-ti
 JJ ʾitʾ-ti^a a-ni[m] i-zu-us-[.....]
 hh [...] kiš-šat AN-e ʾiʾ-[.....]
- 27 E eš-àm-ne-ne dingir dumu-ne-ne-er
 A [... ding]ir dumu-ne-ne-er
 JJ [-à]m-ne-ne ʾdingirʾ [.....]
 hh [...] dingir d[umu]
 E *ana še-lal-ti-šú-nu DINGIR.MEŠ DUMU.MEŠ-šú*
 JJ [... š]e-lal-ti-šú-nu DINGIR.M[EŠ]
 A [...DING]IR.ʾMEŠʾ DUMU.MEŠ-šú
 F [...] ʾDINGIR.MEŠ DUMUʾ.M[EŠ-..]
 hh [...] DINGIR.MEŠ [.....]
- 28 E gi₆ an-bar₇ gána-e ba-gub-ba múš nu-túm-ma e-ne-ne-ne mu-un-ne-ši-in-ág-ge-eš
 JJ [...-ba]r₇ gána-e ba-gub-b[a]-ʾneʾ-ne-ʾneʾ m[u-.....]
 F [...] múš nu-túm-ma e-ne-[.....]-ši-in-ág-g[e-..]
 A [...-tú]mʾ e-ne-ne-ne [.....]-ʾgeʾ-eš
 hh [...-m]a e-ne-ne-ne m[u-.....]
 E *mu-šá u ʾurʾ-ra ú-zu-uz-zu la na-par-ka šú-nu-ti ú-ma-i-ir-šú-nu-ti*
 F [...] *la na-par-ka šú-nu-ti ú-ma*-[.....]
 A [...-i]r²-šú-nu-ti
 hh [...] *na-par-kaš šú-nu-ti ú*-[.....]
 JJ (trace)
- 29 E u₄-bi-a imin-bi dingir hul-a-meš ul-hé-a du₇-du₇-meš
 F [.]ʾbi-a imin-bi dingir hul-a-meš ul-héʾ-a du₇-d[u₇...]
 hh [... h]é-a [.....]
 E *i-nu-šu si-bit-ti-šú-nu DINGIR.MEŠ lem-nu-ti ina šu-puk AN-e i-sur-ru*
 F *i-nu-šu si-bit-ti-šú-nu DINGIR.ME[Š-t]i ʾšu-puk AN-eʾ [.....]*
 hh [...-t]i ʾšu-pukʾ [.....]

26 and together with Anu (Enlil) shared amongst them the rule of the whole of heaven.

27 To the three of them, his divine children (i.e. Sîn, Šamaš, Ištar),

28 it was they whom he ordered to be present night and day without cease.

Ištar plots the eclipse of the moon (Sîn)

29 At that time, the Seven of them were evil gods who were whirling about in the base of heaven,

28 This line in UH is rather poor Sum., with its peculiar syntax partly constructed from fixed expressions such as múš-nu-túm (cf. Erimhuš 6: 163 = MSL 17: 85) and ba-gub-ba, and the unusual of ág for *wuʾuru* rather than the expected á-ág. The variant reading *na-par-kaš* in Ms. hh. looks like a Sandhi-writing.

- 30 E ʿdub⁷-sag-ta u₄-sakar ^dzuen-na sūr-bé ba-an-dib-bé-eš
 F [d]ub-sag-ta u₄-sakar ^dzuen-n[a]
 E *ina ma-har* ^dnanna-ri ^d30 ez-zi-iš il-ta-nam-mu-u
 F *ina ma-har* ^dnanna-ri ^d30 e[z-.....]
 g [.....]-^rri na-an⁷-[.....]
 31 E šul ^dutu ^diškur ur-sag á-ni-šè a-ba-ni-ib-gi₄-gi₄-eš
 F [š]ul ^dutu ^diškur ur-sag á-ni-[.....]
 g [....] ^rd⁷utu ^diškur ur-s[ag]
 E eṭ-^rla⁷ ^dUTU ^dIM qar-du ana i-di-^ršú⁷-nu ut-ter-ru
 F eṭ-la ^dUTU ^dIM qar-d[u]
 g [e]ṭ-lu ^dUTU ^dIM q[ar-.....]
 32 E ^dinanna-ke₄ an-da ki-tuš kù mu-un-ri nam-lugal-la an-na-šè ir-pag mu-un-ak
 g [^di]nanna an-na-ke₄ ki-tuš kù-ga [.....]
 E ^diš-tar it-ti ^da-nim šar-ri šub-tú KÛ-tì ir-mì-ma ana LUGAL-ut AN-e i-kap-pu-ud
 g ^diš-tar it-ti ^da-n[im]
 33 g ^ran⁷ lugal-e a dingir gal-gal-[e-ne-ke₄]
 A ^ran⁷ [.....]
 A ^rd⁷[.....]

- 30 they kept circling furiously in front of the crescent moon.
 31 Once the hero Šamaš and valiant Adad were deflected,
 32 Ištar, with the consent of Lord Anu, occupied the holy residence and was plotting against the rule of heaven.
 33 (Now) Anu was lord and father of the supreme gods,

30 Sum.: ‘From earlier times, they (the demons) pass in front of the moonlight in their fury.’ See also UH 16: 63 below. The Akkadian only of this and the following lines (UH 16: 30-35, 110), with some variation, appears in a late eclipse ritual text, cf. Linssen 2004: 309 (also cited in note 12 above). Although some relevant lines are also cited in the *Partitur*, we give the text here as well:

BM 134701 rev. 12’-16’

[*ina ma*]-har ^dnanna-ri ^d30 ez-zi-iš il-ta-n[am-mu-u]

[e]ṭ-lu ^dUTU ^dIŠKUR qar-du ana i-d[i-šú-nu ut-ter-ru]

[^d30 *ina qé¹-reb AN-e ú-šá-d[i-ru]* (= UH 16: 110)

[...] *ú¹-šá-dir ^da-num šar-ri a-bi DINGIR.MEŠ GAL.MEŠ šá ina ba-li-šú šip-ṭu la [ga-mir]*

[en] *maš-maš-ú-tu a-na muh-hi DUMU¹.MEŠ šip-ri šá ^da-nim š[ar-ri šú-nu]*

They circled angrily in front of the crescent moon. Once the hero Šamaš and mighty Adad were turned away, they plotted against Šin amidst the heavens [...], they plotted against Lord Anu, father of the great gods, without whom judgment could not be [served], [they are] [masters] of exorcism over and above (being) messengers of Lord Anu.

- 31 This line has a parallel in Sag.gig / Muššu’u Tablet 2 (CT 17 22: 151-152, see Böck 2007: 115-116, 3): ki-sikil sig₅-ga á-na nu-mu-un-ši-in-gi₄-gi₄ // šá ar-da-ti da-me-eq-ti is-sa ul ú-ta-ra, ‘the (demon) did not bend the arm of the nice girl’, i.e. she could not defend herself (against the demon). A similar expression, á-gi // issa ne’u, occurs in Lugale 41 (van Dijk 1983: ii 40), lit. ‘to draw back the arm’, but with the rather different meaning of ‘not to be afraid’: á-bi tu-lu nu-an-gi // is-su ul i-ne-’e-e, ‘il suo braccio non torna indietro’, ‘non fa tornare indietro il braccio inoperoso’ (Seminara 2001: 58-59, and 232).
- 32 The Sum. lacks a correspondent to Akk. šarri (in Ms. E only). The line may be an allusion to *Inanna and Ebih*, in which Inanna rebels against An and demands from him hegemony over the mountainous region of Ebih. If our line in UH alludes to this text (or a similar one), the original meaning of the line in UH could have been that Inanna, with An, poured out fear on the dwelling’, with ní (or huš) being corrupted to read kù ‘holy’.

- 34 g ʿe¹-ne-da nu-me-ʿa¹ [gi nu til-a]
 A ʿe¹-[.....]
 g [...] ina ba-ʿli-šú šip¹-[tu la ga-mir]
 A ʿšá¹ ina ʿx¹ [.....]
- 35 A u₄-ʿbi¹-a imin-b[i dingir hul-a-meš]
 A i-nu-šu si-bi[t-ti-šú-nu DINGIR.MEŠ lem-nu-ti]
- 36 A ʿsag tab un-kalam an-pa¹ [..... h]ul-a-m[eš]
 A ʿre¹-eš šur-ri-i ana e-[lat AN-e.....] le-mut-tú [šú-nu]
- 37 A ʿur₅¹-ta ka kù-ga-ta mu-u[n.....]
 A ana šá-at-ti pi-i-šú e[l-lu]
- 38 A [dʒ]uen-na numun nam-[lú-u₁₈-lu-ke₄] ʿzi¹ [kalam-ma ki-ág-ga]
 A ʿ^d30 ra-ʿi¹-[im z]e-ʿer¹ a-me-lu-[ti na-p]iš-ti ma-a-ʿti¹
- 39 A [zalag²-t]a lù sîg-sîg-ga-bi ba-ti
 c [mu²-bi-s]îg-g[a.....]
 A [ina na]-m[ir]-tu₄ id-da-li-ih-ma šá-qu-um-meš i-me
 c [áš]-šum šu-a-ti i[d-da-li-i]h-ʿma¹ šá-qu-um-meš i¹-[..
 nn [.....-i]h-[.....]

- 34 without whom judgment [could not be rendered].
 35 At that time, the Seven of them were [messengers of their lord Anu].
 36 From the very beginning, they are evil [.....] up to the height of heaven.
 37 For this reason, he (Nusku) [*opened his*] his pure mouth [*and spoke*].

Nusku speaks

- 38 ‘Sîn, beloved of mankind’s descendants (and) of the inhabitants of the land,
 39 became dimmed [in] (his) brightness and became still,

34 The line is restored after Linssen 2009: 309 rev. 15’, see the note to l. 30 above. The damaged signs in Ms. g are complete in CT 16 20: 84.

35 The late eclipse text (Linssen 2004: 309 rev. 16’) has a variant at the beginning of this line, which we restore as [EN] *maš-maš-ú-tu*, perhaps referring in this instance back to Ea. See note 30 above.

36 Cf. Elev. Ish. iii 24-26 (= Hruška 1969: 484: 49-50): sag-tab an ^den-líl ^den-ki-ke₄ níg-hal-hal ba-an<ba>-eš-a-ta // šur-ru ^da-nu ^den-líl u ^dé-a ú-za-’-i-zu zi-za-a-tim, ‘in the beginning Anu, Enlil, and Ea divided up the shares’ (of tasks). The text goes on to explain how Enlil and Enki guarded heaven and earth as porters at Anu’s door, and how Sîn and Šamaš divided night and day and learned their respective tasks. Our Sum. line may mean something quite different, since sag-tab kalam-kalam (or un-kalam) could mean ‘helper of the lands’ (see Akk. *rēšu*), hence as ‘ally of the lands’ the gods turned out to be thoroughly evil, even in heaven.

37 The subject of the sentence is Nusku, replying to Enlil (l. 23) who first noted the problem of the havoc being caused by the Sibitti. Enlil plays a more prominent rôle in UH 16 than elsewhere in the Series, consistent with the assumption that UH 16 was originally an independent composition appended to the UH series, see Geller 2007 xvi-xviii and notes 47 and 52 below.

39 The correspondence of ti // *ewû* (*emû*) is supported by lexical evidence (A II/3 ii 5’ = MSL 14: 277). The variant in Ms. c offers a somewhat different translation, ‘because of this became dimmed’.

- 40 A [ge₆ u₄-z]al-ni in-su-mu-ug-ga ki-tuš nam-en-na nu-tuš
 c [.....] in-su-mu-[.....] nam-^ren-na^r [.....]
 nn [.....] nam-e[n.....]
 A [mu-ši ù] ur-ra ^ra^r-[d]ir ina šu-bat be-lu-ti-šú ul a-šib
 c [.....-r]i a-dir ina šu-bat be-lu-^rtu^r-šú ^rul a^r-[...]
 nn [.....-ba]t be-lu-ti-šú [.....]
- 41 A [dingir h]ul-a-meš l[ú]-^rkin^r-gi₄-a an-lugal-la-meš
 c [.....-g]i₄-a-meš an-lugal-la-a-[...]
 A [DINGI]R.MEŠ lem-nu-tu₄ m[ar ši]p-ri ša ^aa-nim šar-ri-šú-nu
 c [.....] DUMU.MEŠ šip-r[i] šá ^aa-nim [.....]
 s DIN[GIR.....]
- 42 A [sa]g hul-ha-za-meš [g]i₆-ba ur₄-ur₄-ra-meš
 c [.....]-^rza^r-meš ^rgi₆-bi ^rur₄-ur₄-[.....]
 nn (rasur) sag ^rhul-ha^r-za-m[eš.....]
 s ^rsag hul^r-[.....]
 A mu-kil reš HUL-ti [šá ina m]u-^rši it^r-ta-na-ar-^rra^r-ru šú-nu
 c [..... re-e]š HUL-ti ^ršá^r ina mu-ši it^r-ta^r-nar-[.....]
 nn [..... le]m-nu-ti mu-kil re[š] HUL-ti-šu [.....] (var.)
 s mu-kil reš H[UL-.....]
- 43 A níg hul-a kin-kin-na-^rmeš^r
 c [.....] kin-kin-[.....]
 nn [.....]-kin-a-[...]
 s níg hul-a [.....]
 A le-mut-tú iš-te-né-'ú šú-nu
 c [..-mu]t-tu₄ iš-te-n[é]'-ú-^rni šú^r-nu
 nn [.....]-^rú^r šú-nu
 s le-mut-t[u₄.....]

40 darkened both [night and] day, no longer residing in the seat of his rule.

41 They are the evil gods, messenger of their Lord Anu.

42 As an accessory to evil, they are always agitated at night

43 always looking for trouble.

40 The Nanše Hymn (161) refers to the u₄-su-mu-ug-ga-na (see Heimpel 1981: 92). Technically, the meaning of sumug is 'darkened' rather than 'eclipsed', which is either an-gi₆ or an-ta-lù.

The eclipse ritual (Linssen 2004: 309: rev. 20'), [m]u-ši u ur-ra a-[dir ina šu-bat be-lu-ti]-šú ul a-šib, helps restore the beginning of our line.

41 See ll. 12 and 35.

42 The transitive form of this verb occurs in Angim 89: nam-mi-ni-ib-ur₄-ur₄-e-dè // la tu-ra-ar, 'you must not cause panic' The variant in Ms. nn is obscured by the erasure in the Sum., which is closer to the Sum. of our line, 'they are accessories to evil, causing disturbances at night', although the Akk. is intransitive.

43 The Sum. form kin-kin-na is late, since one expects kin-kin-gá.

- 44 A an šà-ga-ta im-gin₇ kalam-ta zi-ga-meš
 c [.....]-^rgin₇ kalam-ma-^rta^r zi-ga-a-[...]
 nn [.....]-ga-a-[...]
 s an-na šà-ga-t[a]
 A iš-tu qé-reb AN-e ki-ma šá-a-ri ana ma-a-ti it-te-bu-ni šú-nu
 c [.....] AN-e GIM šá-a-ri ana ma-a-tú^r it-bu^r-[.....]
 nn [.....]-b]u-ni šu-[..]
 s [i]š-tu qé-reb AN-^re^r [.....]
- 45 A ^den-líl-lá šul ^dsuen-na su-mu-ug-ga-ni an-na igi-du₈ mu-un-è-a
 c [..... ^dsue]n-^rna^r su-mu-^rug-ga^r-a-ni an-na igi-d[u₈]
 nn [.....]-du₈ mu-un-^rè^r-[.]
 s ^de[n-líl]-lá šul [.....]
 i ^de[n-.....]
 CC [.....-n]a [.....]
- A ^dMIN šá e^r-li ^d30 na-an-dur-šú ina AN-e i-mur-ma
 c [.....] ^rd^r[...] na-an-dur-šú ina ^rAN-e^r [.....]
 nn [.....] i-mur-[..]
 i ^dE[N.LÍL]
 CC [.....] ^dn[anna-ri]
- 46 A en sukkal-a-ni ^dnuska-ra gù mu-un<na>-an-dé-e
 c [..... g]ù mu-un-na-an-[.....]
 nn [.....^dnu[ska-.....]
 s [.. sukkal]-a-ni ^rd^rn[uska]
 i e[n]
 CC [..] sukkal-a-ni ^dnus[ka]
 A be-lu₄ ana suk-kal-li-šú ^dnusku i-šas-si
 c [.....-š]ú ^dnusku ^ri-šá^r-[as-si]
 s be-lu ana suk-ka[l-.....]
 i b[e-.....]
 CC be-lu₄ ana suk-k[al-.....]

44 They have risen like winds from the midst of heaven against the land.’

Enlil alerts Ea

- 45 Enlil cast an observant eye over the eclipse of the lad Sîn,
 46 and the Lord called to his vizier, Nusku.

44 Sum. ‘from the land’.

45 The Sum. reads, ‘Enlil cast an observant eye (lit. of Enlil, an open eye was cast) over the eclipse of the hero Sîn in heaven’, although noting l. 59 below, which replaces igi-dug -è by dalla -è, with a similar Akk. translation. Ms. CC appears to have Nannari as var. to Sîn.

- 47 A sukka^dl-mu ^dnuska inim-mu abzu-šè túm-ma-ab
 c [..... ab]zu-šè [.....]
 s sukka^dl-mu ^dnuska [.....]
 i ^d[.....]
 CC [....]-mu ^dnuska-k[e₄]
 A suk-kal-li ^dnusku a-ma-ti ana ap-si-i bi-i-li
 c [.....] ap-^rsi-^r[.....]
 s ^rsuk-kal-li ^dnusku a^r-[.....]
 i su[k-.....]
 CC [...-ka]l-li ^rd^r[.....]
- 48 A díma dumu-mu ^dsuen-na an-na su-mu-ug-ga-bi gig-ga
 s d[im]a [dum]u-mu ^dzuen-[.....]
 i di[ma] ^rsu-mu-ug^r-[.....]
 CC [.....-m]u ^rd^r[.....]
 c [.....]-^rna su-mu^r-[.....]
 A *še-em ma-ri-ia* ^d30 *šá ina AN-^re mar-^rš[i]- x x x x*
 c [.....] *šá ina AN-e* [.....]
 i *še-e[m]* ^d30 *šá ina AN-e mar-š^ri-^riš i^r-ad-[ru]*
 s *še-^rma^r* [.....]
- 49 A ^den-ki engur-r[a-ke₄]
 i ^den-ki engu[r-.....] šu ^ra^r-b[a-a]n-na-^ran-gi^r
 c [..... e]ngur-ra-ke₄ [.....]
 i a-^rna^r ^dé-a ina ap-si-i šu-un-ni-šum-mu
- 50 i ^dnuska inim lugal-la-ke₄ sag-kéš a-ba-ši-in-na-ak
 i ^dnusku a-mat be-lí-šu it-^rta^r-^rid-ma

- 47 ‘My vizier, Nusku, bring my message to the Apsû,
 48 and news of my son Sîn, who is being cruelly darkened in heaven.’
 49 After he repeated it to Ea in the Apsû,
 50 Nusku paid heed to his master’s command

47 A dialogue between Nuska and Enlil is well-known from myths, as in Atrahasis 1: 85-98, or Angim 78ff., in which Nuska meets Ninurta on Enlil’s behalf and delivers a message from Enlil. This dialogue confirms the mythical nature of UH Tablet 16, although with the interesting combination of the Enlil-Nuska dialogue and the typical Marduk-Ea formula. One incantation refers to Nuska as dingir-mu, ‘my personal god’ (VAS 17 44 ii 25’ and dupl.); cf. also the phrase in a prayer addressed to Enlil in Maul, 1988: 100, 44: sukka^dl mah-zu kingal ^dnuska-[ke₄] // [su]k-kal-la-ka ši-ru mu-^ri-ir-ru [^dnusku], ‘your exalted vizier, charge d’*affaire* Nusku’.

48 See l. 58 below. The Sum. of this line reads, ‘and the news of my son Suen, suffering in heaven from its darkness’.

49 The broken signs (-an-na-an-gi) in Ms i are mostly complete in CT 16 20:118.

50 This passage is a rare attestation for the correspondence between sag-kéš-ak and *na’ādu*, although the Sum. verb is well attested:

inim-nin-a-na-šè sag-kéš ba-ši-[in-ak] In. Desc. 124

inim ^den-ki-ga-šè sag-kéš ba-[ši-in]-ak-eš *ibid.* 254; cf. 71

e-ne inim k[ù-^dina]nna-ka-šè sag-kéš ba-ši-in-ak ELA 105; cf. 160

uga^{mušen} inim-lugal-a-na-šè sag-kéš [ba]-ši-in-ak In. and Šukal. 60

sukka^dl ^disimu-dè inim-lugal-la-na-š[è] sag-kéš ba-ši-in-a[k] In. and Enki I/ii 16

This is the typical formulaic expression following a god’s instructions to his vizier.

- 51 i ^den-ki-ke₄ engur-ra-ke₄ g̃iri pap-hal-la mu-un-gen
i a-na ^dé-a ina ap-si-i pu-ri-du il-lak
- 52 i dingir nun mas-sù mah en ^dnu-dím-mud-ra
i a-na ru-be-e mas-su-ú ši-i-ri EN ^dMI[N]
- 53 i ^dnuska inim lugal-la-ke₄ didli-bi šu ṽa-ba-an⁷-na-an-g[i]
i ^dnusku a-mat be-lí-šu a-he-en-na-a [uš]-t[a]-a[n-na-a]
A [.....]-ṽna⁷-a uš-t[a-.....]
- 54 i ^den-ki-ka-ke₄ engur-ra-ke₄ inim-bi g[iš]-tu]k
A [.....] ini]m-bi giš bí-in-t[uk]
LL [.....-k]e₄ engur-ke₄ inim-bi (traces)
i ^dé-a ina ap-si-i a-mat šu-a-[.....-m]é-e-ma
A ṽé-a ina ap⁷-si-i a-ma-tú šu-a-tú iš-me-ma
LL [.... in]a ap-si-ṽi a⁷-ma-tú šu-a-tú [i]š-me-ṽma⁷
- 55 i nundun-bi zú bí-in-kud ṽu₈⁷-a ka-b[i b]i-in-si
A nundun-bi zú bí-in-kud u₈-a ka-bi bí-in-si
LL [..... z]ú bí-in-kud ṽu₈⁷-[. k]a-[..] ṽbí⁷-[i]n-[s]i
i šá-pat-su iš-šu-uk ṽu₈⁷-a pi-[.....-t]a-al-li
A šá-pat-su iš-šuk-ma u₈-a pi-i-šú um²-tal-li
LL šá-pat-s[u i]š-šuk-ma u₈-a pi-šú um-tal-l[u]
mm ṽšá-pat-su⁷ iš-šuk-ma u₈-a [.....]

- 51 and runs to Ea in the Apsû,
52 to the prince and august leader, Lord Nudimmud.
53 Nusku repeated each word of (his) master one after the other.

Ea instructs Marduk

- 54 Ea – in the Apsû – listened to the matter
55 and bit his lip, and his mouth was filled with woe.

- 51 For pap-hal, cf. Cooper and Heimpel 1983: 75,10 (see copy p. 71): pirig-gin₇ šà pap-hal-la-na kàš ì-biz-biz šà-ba úš lugud diri-ba, ‘like a lion dripping urine on his leg (pap-hal), in whose belly blood and pus overflow’. The use of pap-hal contrasts with most of the uses in UH, namely corresponding to *muttaliku* ‘distracted’ (lit. ‘walking to and fro’), but the interesting use of *purīdu* ‘leg’, used adverbially in our line for ‘quickly’ (lit., ‘on the leg’) may indicate the more concrete meaning of the term pap-hal. The equation pap-hal = *pu-ri-du* occurs in CT 11 32 iv 43 and dupl. (Idu), and in CT 17 29:23-24, pap-hal-la-šè bí-in-dab // *pu-ri-di-šú iš-ša-bat*, ‘he (Namtar) seized his (victim’s) leg’ (Alan-níg-sag-íl-la im-ma-ke₄). The term pap-hal also refers to a woman in travail, as in the balag Ušumgin-ni-sia (Cohen 1988: 459: 35), alim-ma pap-hal nu-nuz-ke₄ nu-è-a-zu-dè // *kab-tu₄ šà ina pu-šu-uq : pi-riš-tú [sin-niš-ti] la uš-ša-a*, ‘honoured one who never emerged via a woman’s labour (var. secret-[place]).’
- 52 Note the late orthography ‘mud-ra’ rather than mud-rá. This reference to Enki’s ‘hymnic-epic’ name Nudimmud supports the idea that UH 16 was a separate myth incorporated into UH.
- 54 The Sum. appears to be over-correcting the grammar by repeating the genitive/agentive -ke₄.
- 55 The Akk. translation interprets the Sum. -bi suffix as a personal pronoun (e.g. -ani). A comparable statement occurs in In. Desc.113, when Ereškigal hears of Inanna’s arrival in the Netherworld: u₄-ba ^dereš-ki-gal-la háš-bar-bi bí-in-ra nundum zú bí-in-gub inim šà-šè ba-ti, ‘then Ereškigal struck her thigh, bit her lip, and mused (lit. took the matter inward)’. Jacobsen (1987: 212) translates the last phrase as ‘did ... cry out in anger’, but the expression is similar to l. 39 above, sig-sig-ga-bi ba-ti // *šá-qu-um-meš i-me*, ‘he became quiet’.

- 56 i ^rden-ki dumu-ni ^dasal-lú-hi gù na[m-.....-d]é inim mu-un-dab-ba
 A ^den-ki dumu-ni ^dasal-lú-hi gù nam-mi-in-dé ^rinim ^rmi-ni-in-dab-ba
 O ^den-ki ^rdumu-ni ^da[sal-.....]
 ff [.....] x -ra-a-^rni^r [.....]
 LL [.....]-a-ni ^dasal-lú-h[i g]ù nam-^rmi^r-in-^rdé inim mu-un^r-dab-ba
 mm ^den-ki dumu-ni ^dasal-lú-hi gù nam-b[a-.....]
 kk [^de]n-ki dumu-mu ^dasal-lú-hi gù na[m-.....]
 A ^dé-a DUMU-šú ^dmarduk is-si-ma a-ma-ta ú-šah-haz
 i ^dé-a DU[MU-š]u ^dmarduk is-si-ma ^ra^r-[.....] ^rú^r-šah-ha-az
 O ^dé-a DUMU-šú ^rd^r[.....]
 LL [...] DUMU-šú ^dmarduk^k i[s-.-m]a a-ma-^rtì^r na-[bu]-^rú^r ú^r-šàh^r-haz
 mm ^dé-a ma-á[r-.. ^dma]rduk is-si-ma ^ra^r-[.....]
- 57 i gen-na dumu-^rmu^r ^dasal-lú-hi
 A gen-na dumu-mu ^dasal-lú-hi
 O gen-na dumu mu [.....]
 ff gen^l-na dumu-mu [.....]
 mm gen-na dumu-mu [.....]
 kk gen-na dumu-mu ^dasal-lú-[..]
 i a-lik ma-ri ^rd^rmarduk
 A a-lik ma-ri ^dmarduk
 O x [.....]
 ff a-lik ma-[.....]

56 Ea called to his son Marduk and gave him an order:

57 'Go, my son Marduk,

56 This line is a variation of the frequent formulaic expression of the Marduk-Ea dialogue. Mss. ff and LL both show a variant reading of the Sum. possessive suffix, with Ms. ff probably not reading the word 'dumu'.

- 58 i dumu u₄-sakar ^dsuen an-na su-^rmu-ug^r-ga-bi gig-ga
 A dumu umuš u₄-sakar ^dsuen-na an-na su-mu-ug-ga-bi gig-ga
 O dumu umuš u₄-sakar ^rd^r[.....]
 ff dumu nun-na u₄-sakar ^dsuen-n[a]
 mm dumu nun u₄-sakar ^dsuen-na an-na su-[.....]
 LL [.....-saka]r ^rd^r[sue]n-na [..]-na su-m[u-u]g-ga-[.. g]ig-^rga^r
 kk dumu-mu u₄-sakar ^dsuen-na an su-mu-ug-ga-bi [.....]
 i *ṭe-mi* DUMU-ia ^d30 šá ina AN-^re^r mar-ṣi-i[š] i^r-ad-ru
 A *mar ru-bé-e na-an-na-ri* ^d30 šá ina AN-e mar-ṣi-iš i^r-ad-ru
 ff *ma-ri ru-bé-e na-an-n[a-.....]*
 O [..]- x x [.....]
 LL [.....-n]a-ru ^d30 šá ina ^rAN-e mar^r-ṣi-i[š] i^r-a[d-..]
 mm *mar ru-bé-e* ^dŠEŠ.KI^{ma}-ri šá ina AN-e m[ar]
 kk *ma-ri ru-bi-i na-an-<na>-ri* ^d30 šá ina AN-e mar-ṣ[i-.....]
- 59 i su-mu-ug-ga-bi an dalla [m]u-un-è-a
 A su-mu-ug-ga-bi an-na dalla mu-un-è-a
 ff su-mu-ug-ga-bi an-na d[alla]
 T [.....]-x ^ran-na^r dal[la]
 s [.....]-u[g]x [.....]-^rè^r-[.]
 LL [.....] ^ran^r-[n]a dalla m[u-....]
 mm su-mu-ug-ga an-na [.....]
 kk [s]u-mu-ug-ga-bi an dalla mu-un-[...]
 i *na-a^r-dur-šu* ina AN-e ^ršu^r-pu-^rú^r
 A *na-an-dur-šu* ina AN-e šu-pu-ú
 T [.....-du]r^r-[š]ú ina AN-e ^ršu^r-[....]
 s ^rna^r-a[n-.....]-pu-^rú^r
 ff (erasure) ina A[N-.....]
 LL [.....]-u ina AN-e [.....]
 mm *na-an-^rdur^r-šú* ina AN-^re^r [.....]
 kk [n]a-an-^rdur^r-šú^r-nu šá ina AN-e šu-pu-ú

- 58 the son of the prince, moon Sîn, who is being cruelly darkened in heaven –
 59 his eclipse is apparent in heaven.

58 Ms. i reads, ‘news of my son Sîn’, influenced by l. 48 above.

The manuscripts differ considerably in their readings. Two Kuyunjik Mss. have the reading umuš (corresponding to *rubê*), while only Ms. i (in Babylonian script from Kuyunjik) reads *ṭe-mi*, although this Ms. omits umuš. The two LB Mss. (without umuš) have nun(-na) corresponding to *rubê*. Confusion may have been caused in the repetition of l. 48 above, reading ‘dima dumu-mu’ at the beginning of the line, instead of ‘dumu umuš (var. nun) u₄-sakar’, and the confusion is compound in Ms. i which translates Sum. dumu with *ṭēmi*, i.e. dumu vs. dima. The LB extract tablet, Ms. kk, simply writes dumu-mu, leaving no Sum. counterpart to *ru-bi-i* in the Akk. Ms. mm has a gloss explaining the reading *nannari*.

- 60 A imin-bi-e-ne dingir hul-a-meš lú-ug₅-ga-meš ní nu-te-gá-da-meš
i imin-[b]i-e-ne dingir hul-a-meš lú-ug₅-ga-meš ní n[u-...g]á-da[...]
T [.....h]ul-a-meš lú ug₅-ga-meš ní n[u.....]
s inim-bi-^re¹-[.....-g]a-meš ní nu-te-^rgá-meš^r
LL [.....] ^rdingir hul^r-a-[m]eš lú-^rug₅-ga^r-meš ní nu-te-g[á-...]
mm imin-bi-e-ne dingir hul-a-meš [..-u[g₅]-g[a.....]
kk [.....]-ne-e dingir hul-a-meš lú-ug₅¹-a-meš [.....]
A *si-bit-ti-šú-nu* DINGIR.MEŠ *lem-nu-tu₄ muš-mi-tú-ti la a-di-ru-ti šú-nu*
i *si-bit-ti-šu-nu* DINGIR *lem-nu-ti muš-^rmi^r-tu-tu la a-di-r[u-.....]*
T [....-t]i-šú-nu DINGIR.MEŠ *lem-nu-tu₄ m[uš-.....] la a-^rdi-ru-ti^r [.....]*
s *si-bit*-[.....-t]u-tu la a-di-ru-tú šú-^rnu^r
LL [....-t]i-šú-n[u].MEŠ [le]m-nu-ti m[uš-m]i-tu₄-te la a-d[i-.....]
mm *si-bit-ti-šú-nu* DINGIR.MEŠ *lem-nu-^rti^r [.....]*
kk [.....]-šú-nu DINGIR.MEŠ *lem-nu-tú mu-uš*-[.....]
- 61 A imin-bi-e-ne dingir hul-a-meš a-má-uru₅-gin₇ zi kalam-ma ba-an-ur₄-ur₄-a-meš
i imin-bi-e-ne dingir hul-a-meš a-má-^ruru₅-gin₇ zi kalam-m[a]
T [.....-n]e dingir hul-a-meš a-má -^ruru-gin₇ [.....] ba-an-ur₄-u[r₄-]-^rmeš^r
s imin-bi-e-n[e z]i kalam-ma ur-ur-a-meš
LL [..... z]i kalam-ma b[a²-.....]
mm imin-bi-e-^rne^r dingir ^rhul^r-[a]-^rmeš^r [.....]
kk [.....]-^re^r-ne dingir hul-a a-m[á-.....]
A *si-bit-ti-šú-nu* DINGIR.MEŠ *lem-nu-tu₄ šá* GIM *a-bu-bi te-bu-ma* KUR *i-ba-^ru šú-nu*
i *si-bit-ti-šú-nu* DINGIR *lem-nu-ti šá ki-ma ^ra-bu^r-bu te-^rbu^r-m[a]*
T [....-t]i-^ršú^r-nu DINGIR.MEŠ *lem-nu-tu₄ [... G]IM ^ra^r-bu-bi [....-m]a KUR i-ba-^ru šú-nu*
s *si-bit-ti*-[.....]-bu te-bu-ú KUR *ia-ru-ru šú-nu*
LL [..-^rbi^r-t[i-.....].^rMEŠ *lem^r-n[u..... k]i-ma ^ra-bu-bi ti^r-bu-u-m[a*
mm MIN *šá ^rGIM a-bu^r-[.....]*
kk MIN *šá ki-ma ^ra^r-[.....]*

60 The Seven of them are evil gods, murderous and impudent.

61 The Seven of them are evil gods who rise up like a flood and sweep over the land.

60 Ms. mm has a 10-line marker.

61 Sum.: ‘who disturb the inhabitants of the land like a flood.’

The variant *ia-ru-ru* for ur₄-ur₄ is used transitively, which is unexpected in the G-stem, although the translation *bâ'u* for Sum. ur₄ assumes a phonetic reading for Sum. ūr. See comments above on UH 6: 55.

The Akk. has either misinterpreted or rejected the plain meaning of the Sum. idiom ‘zi kalam’, usually translated as *napišti māti*, as UH 16: 83.

- 62 A kalam-ma im-mir-ra-gin₇ zi-zi-meš
i kalam-ma im-mir-ra-gin₇ zi-z[i-..]
T [.....-mi]r-ra-gi[n₇] zi-zi-meš
s ʾkalam⁷-ma im-m[ir-.....]
LL [....-m]a i[m-mi]r-ra-gin₇ [..-z]i-meš
mm kalam-ʾma⁷ im-mi[r]
kk [.....-m]a im-ri-a-gin₇ z[i-.....]
A ʾana ma-a-ti ki⁷-ma me-he-e te-bu-ni šú-nu
i a-na ma-a-ti ki-ma mé-he-e ʾte⁷-[.....]
T [..... k]i-ma me-ʾhe⁷-e te-bu-ni šú-nu
s ʾana ma-a⁷-[.....]-ú šú-nu
LL ana ma-a-ti [.....]
mm ana KUR ki-ʾma⁷ me-[.....]
kk [.-n]a ma-a-tú ki-ma me-h[e-.....]
- 63 i dub-sag-ta u₄-sakar ^dsuen-na súr-bi [.....]
T [..... ^dsue]n-na súr-bi ba-an-dib-bé-eš
A [..... ^dsue]n-na súr-bi ʾba-an-dib-eš⁷
s [.-s]ag-ʾta u₄⁷-s[akar b]a-an-dib-bé-eš
LL [du]b-ʾsag⁷-ta ʾu₄⁷-[s]akar ʾ^dsuen-na⁷ súr-bi [.....]
mm [d]ub-sag-ta u₄ [.....]
kk [.....] ʾu₄⁷-sakar ^dsuen-[.....]
c [.....]-di[b-.....]
i ina ma-har na-an-na-ri ^d30 ez-zi-iš [.....]
T [.....-n]a-ri ^d30 ez-zi-iš il-ta-nam-mu-u
s [.] ma-har na-an-[.....-z]i-iš il-ta-nam-mu-ú
A [.....] ʾ x x ⁷ [.....]
kk [.....] na-an-na-r[i]
- 64 i šul ^dutu ^diškur ur-sag-a²-ni-šè ʾa⁷-b[a-.....]
T [.....-s]ag á-ni-šè a-ba-ni-íb-gi₄-gi₄-eš
s [šul] ^dutu ^diškur u[r-.....-b]a-ni-íb-gi₄-gi₄
LL [šul] ^dutu ^diškur ur-sag-a²-ni-ʾše⁷ á [.....]
mm [....] ^dutu ^diškur [.....]
c [.....-í]b-gi₄-[...]
kk [.....] ^diškur ur-sag-ni-[.....]
i [e]ʾl[a] ^dUTU ^dIŠKUR qar-d[u] ʾi⁷-[.....]
T [.....] ʾi⁷-di-šú-nu ut-ter-ru
s [e]ʾlu⁷ ^dUTU ^d[.....] ʾi⁷-di-šú-nu ut-ter-r[u]
kk [e]ʾlu⁷ ^dUTU ^dIŠKUR qar-du-[.....]

62 They are ones who rise up against the land like a storm.

63 They constantly circle furiously before the crescent moon.

64 Once the hero Šamaš and valiant Adad had been deflected,

63-64 These lines repeat ll. 30-31 above.

65	s	ṛdingir gal-gal-e-n[e .....-m]i-in-dab-bé-e-[.]
	i	[.....ga]l-gal-la-e-ne [.....]
	T	[..... á-úr]im-mi-in-dab-bé-e-dè
	LL	[..... ga]l-gal-ṛe-neṛ á-úr[i]m-mi-i[n-.....]
	c	[.....]-ṛúr im-mi-ṛíb-dab-bé-e-dè
	mm	[.....-ga]l-ṛe-ṛ-[.....]
	kk	[..... g]al-gal-e-ne á-mu-ru [.....]
	i	[DINGIR.M]EŠ GAL.MEŠ pu-u[z-.....]
	T	[.....-u]z-ra-a-ti i-tah-zu
	s	[.....] ṛGAL-ṛ[.....] i-ta[h-z]u
	LL	[..... GA]L.MEŠ pu-uz-ra-[.....]
	c	[..... p]u-uz-ra-a-tu, i-tah-zu
	kk	DINGIR.MEŠ GAL.MEŠ pu-uz-ra-a-tú [.....]
66	s	[.....-t]a mu-un-sìg-sìg-e-dè
	LL	[.....]-x-e-dè ní-b[i]ṛ? [.....]
	c	[.....] ní-bi-ta mu-un-sìg-sìg-ga-e-dè
	kk	ṛ ^d a-nun-na-ke-e-ne ní-bi-t[a]
	s	[..... uš-qa]-am-ma-ṛamṛ
	LL	[..... r]a-ma-ni-ṛšú x [.....]
	c	[.....] ina ra-ma-ni-ṛšú-nu uš-qa-am-ma-am
	kk	MIN ina ra-man-ni-ṛšú-nu uš-qa-a[m-.....]
	PP	[..... -š]ú-n[u]

65 the great gods went into hiding.

66 The Anunna gods fall quiet by themselves,

65 A similar idea is found in an Ur III incantation in which the gods Šakkan and Nanna retire to the upper reaches of heaven, out of fear of the demons; see van Dijk and Geller 2003: No. 9, 13-14. The reading á-mu-ru in Ms. kk is probably an error for á-úr.

66 The Akk. uses a singular verb with a plural subject here, in two LB mss.

- 67 s [.....]-^rbi⁷ ba-a[n-g]u₇-gu₇-eš
 c [.....-k]e₄ ba-an-lù-^rlù⁷ téš-bi ba-an-gu₇-gu₇-eš
 kk máš-anše ^dšákkān-an-na-ke₄ ba-an-lù-l[ù-.....]
 PP [..... a]n-na-ke₄ ba-a[n-..... b]a-an-g[u₇-.....]
 s [.....]-^rka⁷-a-^rlu⁷
 c [.....]-an ^rid-dal-la-ah⁷ I-niš i-tak-ka-lu
 kk ^rbu⁷-ul ^dšak-ká[n] id-^rda⁷-li-ih-ma iš-^rte⁷-[.....]
 68 kk ^run⁷-šár-ra mí-ni-in-sùh-sùh-eš-àm ér g[ig] mu-un-š[e₈-...]
 c [.....] x -[e]š-àm ér gig-ga m[u-..]-^rše₈-še₈⁷
 PP [.....-i]n-sùh-sùh-eš-à[m]-un-še₈-š[e₈]
 kk [k]iš-šat ni-ši in-ni-šá-^r{mu} mar-ši-iš ^ri⁷-[....]
 c [.....]-^rši in-ni⁷-šá-a mar-ši-iš ^ri⁷-ad-ri-^ri⁷
 U [..... U]N.MEŠ ^rin⁷-[.....]
 69 kk [n]igin kur-kur-ra-ke₄ kúkku-ga im-m[i-...]
 c [.....]-ra-ke₄ kúkku-ga im-[m]i-^rdib⁷
 PP [.....-k]e₄ kúkku-ga im-m[i-.....]
 U [.....]-kur-ra-ke₄ kú[kku-.....]
 M [.....] ^rkur-kur⁷-ra-[.....]
 kk ina nap-har ma-ta-ta e-^rtu-tú il-ta-ma-[a]
 U [... n]ap-har KUR.KUR e-^rt[u-.....]
 M [...] nap-har KUR.^rKUR⁷ [.....]
 c nap-har m[a-ta-a-t]ú a-^ršar² e-^rtu-tú kam⁷-a-a[t]
 70 kk [an]-na im-ma-an-dib-ba KIxŠÁR nam-ma-sùh u[n-.....] sahar-ta im-ma-da-an-hé-h[é]
 c [a]n-na ^rim-ma-da-ni-lù ki²-šar² zi ša₆⁷-ga sahar-^rta im-ma-da⁷-an-hi-hi (surface very damaged)
 U [..-n]a im-ma-an-lù ki-š[ar sa]har-ta im-ma-da-.....]
 M [.....] im-ma-an-lù ^rki⁷-šar n[am-.....]
 y a[n-]-^rda-an⁷-[.....]
 PP [.....]-lù ki-šar nam-t[i--g]a sahar-ta im-ma-da-an-[.....]
 y ^rAN⁷-[..... ub-ta]-^ral⁷-li-lu
 U [AN]-ú id-dal-hu KI-tu₄ [..... i]na e-pe-ri [ub-tal-li-lu]
 M [..... i]d-dal-h[u]
 c an-duru¹-^rna id⁷-da[l-hu šá-a-ru] ^rú-téš-ši-ma⁷ UN.MEŠ x x x [.... -t]a-li[l]

67 the wild animals became disturbed and devour each other.

68 The whole of the people is confused and is bitterly grieved,²⁸⁶

69 darkness has encircled the whole lands.

70 Heaven was disturbed, the horizon was blurred, and people were coated in dust (in mourning).

67-68 See UH 16: 115-116 below. These lines express the idea that demons can distort all aspects of the natural world, such as relations between animals in herds who attack each other without apparent reason, in addition to interfering in human relations. In l. 68 the Sum. differs ('weeps bitterly'), while the Akk. *mar-ši-iš i⁷-ad-ri* is idiomatic, occurring earlier in UH 16: 48 and 58 (*mar-ši-iš i⁷-ad-ru*), but corresponding to a different Sum. expression, *su-mu-ug-ga-bi gig-ga*.

70 None of the Sum. versions of this line can be harmonised, but *ki-šár* in Ms. kk is written as a ligature for 'horizon', see UH 12:20 and Lugale 74, 352 (van Dijk 1983: ii 50 and 101, ref. court. L. V.); Ms. U has a clear variant here, translating *eršetu*.

286 Sum. weeps bitterly

- 71 y udug h[ul bàr]a-bàra-e-dè
 c udug hul ṛa-lá ṛ hul ṛsa ṛ [mu]-ṛun-bàra-bàra-e-ṛ[..
 U [u]dug hul a-lá hul [.....]
 PP [..... h]ul sa mu-un-bàra-bà[ra-...]
 y ṛú-ṛ[tuk-ku-r]i šu-par-ru-ru
 c ṛú-tuk-ku ṛ lem-nu a-ṛlu-ú ṛ lem-nu ṛsa-pàr^{pár}-ra^{ra} ṛ šu-pár-[.....]
 U MIN MIN še-e-tu₄ š[u-par-ru-ru]
- 72 y ^de[n..... mi-ni]-in-du₁₁ á-gal-bi-da an-ág
 U [^de]n-ki-ṛke₄ ^dasar²-re g[ù-.....]
 c ṛ^den-ki-ke₄ ṛ^dasal ṛ-lú-hi <gù>-ṛgál-bi ì-dé(?) ṛ á-gál-bi mu-da-an-ág ṛ
 PP [.....]-ṛlú ṛ-hi gù-gál mi-[.....]
 y [..... r]a-biš ú-ma-ṛ-ár-šú
- 73 y [.....-h]a-za-a-meš
 c u₄-bi-ṛa gedim² ^da-nun-na-ke₄ sag hul ṛ ha-ṛza ṛ-a-m[eš]
 y [.....mu-ki]l reš HUL-tì šú-nu
 c ṛi ṛ-nu-šú ṛ e-ṛe-mi MIN ṛ lem-nu-tú ṛ mu-kil reš HUL ṛ-t[i š]ú[..
 74 y [.....-m]eš
 c kalam-ma tu-ṛda ṛ an-k[i] ṛ hul-bi-a ṛ x [.....]
 PP [..... t]u²-ṛda ṛ an-[.....] x [.....]
 c ana ma-a-ṛtu₄ al²-du² ṛ lem-niš ṛ gal-tu i ṛ-[-...] -šá-[.....]
- 75 A x [.....]
 c kalam-ma ^dasar²-ṛ[e²] ṛ im-ma-ku₄ ṛ [.....]
 PP (traces)
 c ana ma-a-ṛti ṛ-ma x x i- x x [.....]
 A (trace)

- 71 The evil Udug-demon and evil Alu demon are spreading out a net.²
 72 Ea greatly entrusted Marduk, who had *made a complaint*.
 73 At that time, the evil ghosts of the Anunna were accessories to evil,
 74 Born to the land, malevolently frightening [.....]
 75 Marduk² entered the land, [.....]

71 See Knudsen 1965: 164, 12 (= CTN 4: 107 54-55): [udug h]ul sa-pàr-gin₇ mu-un-pàr-ra lú-na-me nu-gur-ṛgur ṛ // [ú-tuk-ku lem-n]u ṛki-ma ṛ sa-pa-ri šu-par-ru-ru man-ma la kup-pu-ṛru ṛ, ‘the evil Utukku spreads out like a net and no one can wipe (it) off.’ Ms. U has an interesting variant, namely the *šētu*-net being spread out, which contrasts with the *saparru*-net of the Babylonian-script duplicates.
 72 The translation of this line assumes a correspondence of Sum. gù-gál-dé with Akk. *rugummâ šasû*, ‘to invoke a claim’; cf. the expression in an OB lexical equation, Sjöberg 1993: 4 rev. ii 13, [..] x ri-a KAX^cA ṛ ra-a = *ru-gu-um i-šá-ás-sú-ú*. The meaning appears to be that Ea sent Marduk to deal with the demonic problem since Marduk had been the one to raise the matter in the first place.
 73 Since the Anunna gods are judges of the Netherworld, ghosts acted as their emissaries.
 74 The reading of Ms. c is provisional and the Sum. (if read correctly) could have added ‘on heaven and earth’, but this is far from certain.

- 76 A gi₆ [.....]
 c gi₆-u₄-na x x x x x x x x [.....]
 A i[na mu-ši u ur-ri]
- 77 A e[gi_r²]
 c ʿegir-bi-šè² (?) [.....] u-me-ni-s[i_g]
 c ana ar-ki-[šú] ʿuš²-qam-ma-am ri-gi²-im² x x x x x
- 78 A (trace)
 c [.....] x ʿna x bàr⁷ x x x x x x x [.....]
 c [.....] x ši x e šá ʿla⁷ e-du-u-ma x x x [.....]
- 79 A ʿé téš níg-gál-la dingir-re⁷ [.....] me-lám tuku-a (diri)
 A ina Ê bal-ti u meš-r[e-e i-lu šá] me-lam-me i-šu-u tap-p[i-ir-šú]
 LL (unintelligible)
- 80 A ká é-gal-la-ke₄ gu-min-tab h[é²-.....]
 c [.....-k]e₄ gu-min-tab-ba u-m[e-ni-sir₅-sir₅]
 LL (unintelligible)
 A ina ba-ab e-kal-li qa-a e[š-pi te-mi]
 c [.....] ʿÊ.GAL⁷ qa-a eš-p[i te-me]
 LL (unintelligible)
- 81 A éš-ú-li-in gùn-a siki ʿmunus-áš⁷-g[àr giš nu-zu] síg kir₁₁ giš nu-zu u-me-ni-ʿsir₅-ʿsir₅
 LL [.....] ʿgiš⁷ nu-[.....-n]i-sir₅-sir₅
 c [.....] x ʿgiš⁷ nu-zu síg kir₁₁ x [.....]
 A ú-li-in-na bur-ru-um-ta šá-rat ú-ni-qí la pe-ti-ti šá-rat pu-hat-ti la pe-te-te te-me-ma
 LL [.....] pu-hat-t]i la pe-ʿti⁷-ti DIŠ^{nis} te-me
 c (trace)
- 82 A lugal-e dumu dingir-ra-na á-šu-gìri-bi u-me-ni-kéš-ʿkéš⁷
 LL [.....-n]i-kéš-ʿkéš⁷
 LL [šar-ra DUMU DINGIR-šú meš-re-ti-šú ru]-kis-ma

- 76 day and night [.....]
 77 afterwards it is quiet
 78,which is unknown,

Ritual for the king, who resembles the moon

- 79 In the temple of dignity and wealth of gods, (for the one) who has splendour, whom you crown –
 80 spin a double-strand thread in the palace gate,
 81 spin a multi-coloured twine of hair of a virgin kid and virgin lamb,
 82 bind the limbs of the king, son of his god.

79 This line reinforces the character of UH Tablet 16, in referring specifically to the king rather than an ordinary patient ('man son of his god').

80 Cf. the instruction in Ardat lilî incantations (Lackenbacher 1971: 134 iii 8'-9'): gu-min-a-tab-ba ù-me-ni-nu // qé-e eš-pi ta-ṭa-mi-ma, 'you spin a double-thread'. Cf. also Šurpu 5/6: 150-151.

81 The Akkadian version of this line is reflected in the late eclipse ritual (Linssen 2004: 309, obv. 18' and 22'): ú-li-in-ni bur-ru-mu-tú šá šá-rat munus-ÁŠ.GĀR la pe-ti-ti šá-rat KIR₁₁ la pe-ti-ti, 'the coloured twine of a virgin kid and virgin lamb'.

- 83 A lugal-e dumu dingir-ra-na u₄-sakar^dzuen-na-gin₇ zi kalam-ma šu-du,
 LL [..... dum]u dingir-r[a k]alam-[m]a šu-du,
 A šar-ru DUMU DINGIR-šú šá ki-ma na-an-na-ri^{d30} na-piš-ti KUR ú-kal-lu
 LL [..... D]UMU DINGIR-š[ú m]a^r-a-ti^r ú-kal-lu
- 84 A u₄-sakar gibil-gin₇ sag-bi su ši-lim gùr^r-ru^r-a
 LL [..... gi]bil-[g]in₇-n[am^r ...-b]a^r su^r-lim^r gùr^r-ru^r
 A ^rki-ma na-an-na^r-ri ed-de-ši-i ina re-ši-šú šá^r-lum-ma-ti^r [.....]
 LL [.....] na-an-na-r[i]-^ršú šá^r-lum-ma-tú [n]a-šu-u
- 85 A [.....] x x x x (x) [....]

GAP of c. 4 lines

- 86' A [.....]
 87' A k[á]
 A ^ršá ba-ab e^r-[kal-li] lem-nu in-na-a[m-bi]
- 88' A ^{giš}ma-nu ^{giš}tukul kala-ga-ta g[ù-gù sa]g-gá -na ^ru-me-ni-gar^r
 A e-ra kak-ka dan-na rig-[m]a-ta ina re-ši-šú šu-kun-ma
- 89' A nam-šub eridu^{ki}-ga u-me-ni-sì
 A ši-pat eri₄-du₁₀ i-dì-ma
- 90' A níg-na gi-izi-lá u-me-ni-è
- 91' A a-gúb-ba a-kù-ga na-ri-ga-àm
 A MIN-a A.MEŠ el-ú-ti ul-lil-šu-ma
- 92' A lugal-e dumu dingir-ra-na u-me-ni-sikil u-me-ni-dadag-ga
 y šar-r[a mar i-li-šú lil-lil li-bi-ib]
- 93' A udug hul ^ra-lá ^r hul gedim hul gal₅-lá hul dingir h[ul] maškim hul
 y ^rudug^r h[ul]

- 83 (It is) the king, son of his personal god, who, like the moonlight, supports the population,
 84 bearing radiance on his head like the new moon.

(GAP of two lines)

- 87' Of the palace gate, [.....] is called 'evil' [.....],
 88' Organise the mighty e^rru-wood mace and noises at his head,
 89' cast the Eridu-spell,
 90' pass the censer and torch over him,
 91' purify him with pure waters of the ritual laver,
 92' purify and cleanse the king, son of his god.
 93' May the evil Udug, Alû, ghost, Sheriff-demon, god, and Bailiff-demons,

84 See KAR 101: 6, dingir me-lám-a-ni su-lim ba-an-tuku-a // DINGIR šá me-lam-mu-šu ša-lum-ma-ta i-šu-ú, 'a god whose radiance has lustre'.

90' The Akk. is restored in Geller 2007: 182.

- 94' A ṛéṛ[gal-la-šè] nam-ba-ku₄-ku₄-dè
 T ṛéṛ[.....]
 y é-gal[.....]
 A [.....] x a-a i-ru-bu-ni
 T ana [e-kal-li]
 y a-n[a]
- 95' A [..] ṛéṛ-gal-la-ke₄ nam-ba-te-ge₂₆-dè
 T da-ṛdaṛ [.....]
 y da ṛéṛ[.....]
 A [i-d]a-at ṛÉṛ.GAL a-a iṭ-hu-ú-ni
 T i-da-at ṛÉṛ.GAL a-a iṭ-huṛ-[.....]
 y i-d[a.....]
- 96' A [.....-]a-ra nam-ba-te-ge₂₆-dè
 T lugal-la-ra nam-ba-te-ge₂₆-d[è]
 y lugal-la [.....]
 A [..] ṛšarṛ-ri a-a iṭ-hu-ú-ni
 T ana šar-ri a-a iṭ-hu-ú-[.]
 y a-n[a;.....]
- 97' A [ur]u-a nam-ba-nigin-e-dè
 T uru-a nam-ba-nigin-e-d[è]
 y u[ru.....]
 A [....] ṛaṛ-li a-a is-sah-ru-u-ni
 T a-na a-ṛliṛ a-a is-sah-ru-u-[.]
 y a-na [.....]
- 98' A [....] nam-ba-ku₄-ku₄-dè
 y abul [.....]
 A [.....] x a-a i-ṛru-buṛ-ú-ni
 y a-b[ul-li]
- 99' A [.....] (surface burned)
 A [.....]
- 100' A [.....]
 z [.....] x [.....]
- 101' A [.....]-meš
 z [.....] x a-ṛšèṛ [.....]

- 94' not enter the palace,
 95' nor approach the side of the palace,
 96' nor come near the king,
 97' nor go around in the city,
 98' nor enter the city gate.

99'-101' broken

102' A [.....]-^rre-eš^r
 z [udug hul a-lá hul ged]im hul gal₅-l[á

103' A [ka-inim-ma udug-hul-a]-^rkam^r
 z (ruling)

104' z [én u₄ du₇-du₇-meš] dingir hul-[a-meš]
 A [.....]-meš
 z [U₄.MEŠ *mut-tak-pu-tu₄* DINGIR.MEŠ] *lem-nu-ti* [š_u-nu]
 105' A [an]-^rgi₆-ra^r [.....] ^ra^r [..] ^rta^r x [..]-^rmeš^r?
 z [.....]-^rx^r an-ta-lù-[..]
 A x ú x [.....]
 z [.....].MEŠ *at-ta-le-e-š[ú]*
 106' A sag gí[d]-gíd-i hé-[.....]-^rmeš^r
 z [..... m]u-un-gá-gá-a-meš
 A *šar-r[i-r]u* ^rli^r-[.....]-*nu*
 z [.....-t]i *š_u-nu*
 107' A e-ne-n[e-n]e x x x x x -meš
 z [..... uš n]u-^rgu₇-meš
 A *š_u-nu* UD in[a] *la pa*-[du-ú] ^rš_u-nu^r
 z [.....] *š_u-nu*

102' [As for the evil Udug, Alû], ghost, and Sheriff-demon, [.....]

103' It is [an Udug-hul incantation].

Demons as storm

104' Incantation. They are the butting storm-demons, evil gods,
 105' an eclipse [.....], his eclipse.
 106' Let them [make] (him) humble, they are ...[.....],
 107' they are the storm having no mercy.

102' The final two signs in Ms. A are no longer visible on the tablet and are restored from CT 16 21: 225.

104' 4R 6 iv 6 reads bar-du₇ at the beginning of this line, and in CT 16 21:227, in which Thompson thought he could see du₇.

105' For Ms. A, CT 16 21:228 reads [...-g]i₆-ra^r a^r-[.....]-meš, although the readings cannot be supported by collation. More signs are visible in 4R² 5-6 iv 6-8, particularly in the Akk. line: x x ú (restore *at-ta-lu-ú?*) *is-sik bal-ti x -š_u-nu*, although Thompson could not see these signs, nor are they now clearly visible on the tablet. In any case, the restoration in Geller 2007: 182 for this line is incorrect.

106' The Sum. sag-gíd-gíd-i // *šarāru* 'bend down', lit. 'stretch out the head,' provides the metaphoric image of the bent-over physique. Cf. also the signs in 4R² 6 iv 9, which are no longer visible on the tablet, and CT 16 21 230 shows traces before the final meš-sign which are no longer visible on the tablet.

- 108' A e-ne-ne-dè [a]n-na dingir na-me ba-an-sa₄-eš
 z [.....-a]n-sa₄-eš
 K e-[.....]
 A e-la ša-šu-nu AN-e DINGIR ma-am-man ul in-nam¹-bi
 z [..... i]n-nam-bi
 K e-l[a]
- 109' A an^den-líl-lá gù¹ nam-mi-in-dé¹-eš
 K an^den-líl-[.....]
 z [.....]-dé¹
 A ^da-nu-um u^dEN.LÍL im-bu-šú-nu¹-ti
 K ^da-nu-um x [.....]
- 110' A ^dzuen-na [.. š]à-ta su-mu-ug¹-[ga]-ge¹-eš
 K ^dzuen-na an šà-[.....]
 A ^d30 i[na Š]À AN-e ú-šá¹-di-ru
 K ^d30 ina qé-reb AN-e¹ [.....]
- 111' A [.....-si]g-sig-ge¹-eš
 K aga-a-ni [.....]
 A [.....] iš¹-hu-tu
 K a-ga-šú iš-h[u-..]
- 112' A [.....-du₈]-eš
 K sag-gir₁₁-a-ni [.....]
 BB [s]uh-g[ir₁₁-.....]
 A [.....]-ru²
 K ti-iq-ni-š[ú ú-paṭ-ṭi-ir-']
 BB ti-i[q-.....]

108' Apart from those in heaven, no one is called 'god'.

An and Enlil explain to other gods

- 109' An and Enlil called to them:
 110' 'They have darkened Sîn in the midst of heaven,
 111' they have torn off his corona
 112' stripped off his adornments,

108'-109' The line has been restored after 4R² 6 iv 13-14, since these signs are no longer visible on the tablet (even to Thompson in CT 16 22: 234-35): e-ne-ne-dè [a]n-na dingir na-me b[a]-an-sa₄-eš // e-la ša-šu-nu AN-e DINGIR ma-am-man ul in-nam-bi. This and the following lines are also preserved in the late eclipse ritual, cf. Linssen 2004: 309, rev. 17' (see also the note to line 30 above).

The meaning is presumably that no other gods were created in heaven apart from the known gods and these specified demons.

108'-114' The Akk. text of these lines is paralleled in the eclipse ritual (Linssen 2004: 309), and partially restore the text of UH. BM 134701 rev. 17'-19'

[e]-la-šú-nu ina AN-e DINGIR.MEŠ mam-am ul in¹-nam-ba^da-num^den-líl u^dé-a im-[bu-šú-nu-ti]

^d30 ina AN-e ú-šá-di-ir-'u a-ga-šú iš-hu-tu¹ ti-iq-ni-šú ú-paṭ-ṭi-ir-[']

[z]i-mu-šú uk-ki-il [DINGIR it-t]a-pal-si-ih (coll).

'Apart from those in heaven, no one is referred to as 'god'. An, Enlil, and Ea [called to them (other gods)], "They have eclipsed the moon in heaven, they have torn off his crown and stripped him of his ornaments, his beloved face darkened." [The god] fell to the ground.'

The order of the lines is somewhat different than in UH.

- 113' K múš-a-ni [ki-ág-gá]
 BB múš-a-ni [.....]
 K *zi-mi-šú ra*[*m-tu uk-ki-il*]
 BB *zi-me*-[.....]
 114' K dingir-re-e-ne [.....-dúr-eš]
 BB dingir-re-e-n[e]
 K DINGIR.MEŠ *it-ta*-[*pal-si-hu*]
 BB DINGIR.[.....]
 115' K máš-anše ^dšákk_{an} an-na-ke₄ ba-an-[lù-lù]
 BB [....-a]n[še]
 K *bu-^rulⁿ* ^dGÎR *id-da*-[*li-ih-ma*]
 116' K un-šár-ra m[i-n]i-in-sùh-s[ùh-eš]
 K *k[iš-šat ni-ši i]n*-[*ni-šá-a'*]

GAP

- 117' c [galam]-^rmaⁿ dingir-r[a]
 c [....]-^raⁿ *ni-ikⁿ-la* DINGIR x [.....]
 118' c [ni]n gal-an-zu x x [.....]
 119' c [lugal]-^reⁿ dumu dingir-ra-na x x [.....]
 120' A ^rurudu níg kala-ga ur-sag an-naⁿ-[..] ^rza-pa-ág me-lám-a-niⁿ hu-luh-ha níg-hul ^rbaⁿ-ab-bu-re šu u-me-ti
 c [.....] ^rkala-ga ur-sag an-na-ke₄ ^rza-pa-ág meⁿ-l[ám-]

- 113' his beloved face has become dark.'
 114' The gods fell to the ground,
 115' the wild animals have become disturbed,
 116' The whole of the people is confused.

GAP

- 117' [*Having*] divine skill, [.....]
 118' The wise *lord* [.....]

Ritual for the king

- 119' [As for the king] son of his god [.....]
 120' Take the copper bell, 'hero of heaven', which removes whatever evil through the terrifying clamour of its awe,

115'-116' Cf. UH 16: 67-68 above.

120' The Akk. is restored in Geller 2007: 183, based on parallels, cf. UH 12: 87, and Schramm 2008: No. 2, 34'-36'.

- 121' A ^{giš}ma-nu ^{giš}tukul kala-ga-ta gù-gù u-me-^rni-in^r-gar
 c ^rgiš^rma-nu ^{giš}tukul kala-ga ^rgù-gù^r [.....]
- 122' A nam-šub eridu^{ki}-ga u-m[e...s]i
 c ^rnam^r-šub eridu^{ki}-ga u-me-ni-s[i]
 c ši-p[at] ^re^r-ri-[*du i-di-šum-ma*]
- 123' A u₄-du₇-du₇-meš dingir h[ul-la-meš]
 J ^ru₄-du₇-d[u₇.....]
- 124' A zi an ^den-líl-lá-bi hé-p[à]
 c [z]i an-na ^den-líl-lá-bi [.....]
 J zi an ^den-líl-^rlá -bi^r [.....]
 A niš ^dr^a-[.....]
 c niš ^da-nim u ^rd^en-líl^r [*lu-u ta-ma-ta*]
- 125' A gaba-zu z[i]
 J gaba-zu zi-ba-ra-ab
 c gaba-zu [.....]-^rbi^r
 A i-rat-ka [.....]
 c i-rat-kaⁱ(text ne) né-^ri^r-[i]
- 126' A a-ga-zu-šè [nu-gi₄-gi₄-e-dè]
 c a-ga-zu-šèⁱ ^rnu-gi₄^r-g[i₄-e-dè]
 J a-ga-zu-šè [.....]
 A ana ar-ki-k[a]
 J ana ar-ki-^rka la^r x [.....]
 c ana ár-^rki^r-ka ^rla i-tar-ru^r
- 127' A é-a nam-[.....]
 J é-a nam-b[a-ku₄-ku₄-re-dè]
 c ^ré^r-a [n]a[m]-ba-[.....]
 c a-na Ê a-a i-^rru-bu-ni^r
- 128' A giš-za-ra nam-b[a-.....]
 J giš-za-ra nam-ba-gir₅-[gir₅-e-dè]
 c giš-^rza^r-ra x [.....]
 c ina šer-ri a-a ^rih-lu-pu-ni^r

121' set up the mighty e^rru-wood mace and noises,

122' cast the Eridu incantation.

123' O battering storms who are evil gods,

124' may you be adjured by Anu and Enlil,

125' turn your back!

126' May they not [return] behind you,

127' nor enter the house,

128' may they not slip in through the door pivot,

121'-122' The Akk. is restored in Geller 2007: 183, based on UH 16: 88'-89'.

123' The Akk. is restored in Geller 2007: 183, based on UH 16:1 (see also UH 16: 104).

125' Cf. UH 9: 25', gaba-zu ^rgi^r-bi-i[b] // i-rat-ka né-^ri-^r.

- 129' A uru-a nam-b[a-nigin-e-dè]
 J uru-a nam-b[a-.....]
 c ʳuruʳ-a-ni n[am-.....]
 c *ana a-lu ʳaʳ-a is-sah-ʳru-niʳ*
- 130' A é-ta ʳbaʳ-[.....]
 J é-ta ba-ra-è
 c é-ta [.....]
 c *iš-ʳtu ŠÀʳʳ(text: ú) Éʳʳ(text: ba) li-š[u-[u]*
 J *u[l-tu*
- 131' A u₄-du₇-du₇-meš [.....]
 J u₄-du₇-du₇-meš dingir h[ul]
 c ʳu₄ʳ-du₇-a-meš dingir ʳhulʳ-[a-meš]
- 132' A udug hul a-lá [.....] gal₅-lá hul din[gir hul maškim hul]
 c [udu]g hul a-lá hul gedim hul [.....]
 J udug hul a-lá hul gedim hul ʳgal₅-láʳ [.....]
- 133' A zi-ʳanʳ-n[a] (+ruling only)
 J zi-an-na hé-pà zi-ʳki-aʳ [hé-pà]
 c [..]-an-na hé-pà z[i-.....]
-
- 134' J ka-inim-ma udug hul-ʳlaʳ-[kam]
 c [..]-inim-ma udug hul-[.....]
 D [.....]-kam
-
- 135' J én u₄ gal an-ta šu-bar-ra-meš din[gir hul-a-meš]
 c [..]u₄ gal an-ta [.....] (+ colophon)
 D [.....]-a-meš
 J u₄-mu GAL.MEŠ šá ʳAN-eʳ uš-šu-r[u DINGIR.MEŠ lem-nu-ti šú-nu]
 D [.....] šú-nu
- 136' J (traces)
 c [.....] x x [.....]
 D [.....-].meš
 D [..... šú]-nu

129' nor wander about towards the city.

130' May they go out from the midst of the house.

131' O battering storms who are evil gods,

132' the evil Utukku, evil Alû, evil ghost, evil Sheriff-demon, evil god,

133' be adjured by heaven, be adjured by earth.

134' It is an Udug-hul incantation.

Demons as storm

135' Incantation. The great storm demons are evil gods let loose from heaven.

136' They are ones who [.....]

135' Ms. c adds a colophon here, see CT 16 22 n. 9.

- 137' D [.....]-meš
 D [..... šú]-nu
 138' D [.....-nigin]-na-meš (see l. 14)
 D [..... iṣ-ša-n]un-du šú-nu
 139' D [.....]-re-e-dè
 D [.....]-pa²-ša-du
 140' D [.....-sù]-e-dè
 D [.....] ṛi¹-šab-bu-ú
 141' D [.....]-ni-īb-gíd-i
 D [.....] i-šal-la-pu
 142' D [.....-ni]-īb-e₁₁-dè
 D [.....] il-lu-ú
 143' D [.....-n]i-sur-re-e-dè
 D [.....] x i-šar-ru-ru
 144' D [..... ní mu-n]i-īb-te-ge₂₆-dè
 D [.....] ú-pal-la-hu
 145' D [.....] mu-ni-īb-kar-re-e-dè
 A [.....]-ṛre-e-dè¹
 K [..... -k]ar-re-e-ṛdè¹
 D [.....] x É iṭ-ṭi-ru
 A [.....] i]ṭ-ṛṭi¹-r[u]
 146' A [ṛasal-lú-hi igi: ní g]á -e : gen-n[a]
 A [..... : ge]n-na dumu-mu
 147' A [urudu ní g]ala-ga ur-sag an-na-k]e₄ me-ṛlám-a-ni¹ [.....-t]i
 K [..... za-pa-ág hu-luh-ha-ni] ṛnig¹ hul ba-ab-bu-re šu u-me-ti

- 137' they are ones who [.....]
 138' they are the ones who wander about [.....]
 139'[.....]
 140' they want [.....]
 141' they pull out [.....]
 142' they come up [.....]
 143' they flash [.....]
 144' they cause fear [.....]
 145' they take out[.....].

Ea's ritual instructions to Marduk

- 146' (Marduk took note... what do I (know) ... go my son,
 147' take the [copper bell, 'hero] of [heaven]', which removes whatever evil through the [terrifying clamour of its] awe,

- 148' A [g^{is}ma-nu g^{is}tukul kala-ga-ta gù-gù u-me-ni-ga]r
 K [..... hu-luh]-ha u-me-ni-gar
- 149' K [nam-šub eridu^{ki}-ga u-m]e-ni-sì
 A [.....]-r ni-sì⁷
- 150' A u₄-gal an-ta šu-bar-ra-meš dingir hul-a-meš
 K [..... hu]l-a-meš
 K [u₄-mu GAL.MEŠ šá AN-e uš-šu-ru DINGIR.M]EŠ lem-nu-^r ti⁷ šú-nu
- 151' A an-na ha-ba-e₁₁-dè ki-tuš-bi-šè ha-ba-an-gi₄-gi₄-e-dè
 K [.....-a]n-gi₄-g[₄-d]è
 A ana AN-e li-lu-ú-ma ana šub-ti-šú-nu li-tu-ru
 K [.....] li-tu-ru
- 152' A udug hul a-lá hul ki-šè ha-ba-e₁₁-dè
 K [.....]-ba-e₁₁-dè
 oo udug hu[l]
 A ú-tuk-ku lem-nu a-lu-ú lem-nu KI-ti li-ri-du
 K [.....-t]i li-ri-du
 oo ú-tuk-ku lem-nu ^ra⁷-l[u-.....]
- 153' A gedim hul gal₅-lá hul uru-ta ha-ba-^rè⁷-dè⁷
 K [.....-b]a-ra-è
 oo gedim hul gal₅<-lá> hul [.....]
 A e-ṭim-mu lem-nu gal-lu-ú lem-nu iš-tu URU li-šu-u
 K [.....] ^ra⁷-li li-šu-ú
 oo MIN MIN iš-tu a-lu l[i-.....]

148' set up the [mighty *e'ru*-wood weapon and terrifying noises]

149' and cast [the Eridu incantation].

150' The great storm demons are evil gods let loose from heaven,

151' may they go up to heaven, may they return to their habitation.

152' May the evil Utukku and Alû-demons go down to the Netherworld,

153' may the evil ghost and evil Sheriff-demons leave town.

148'-149' The Akk. is restored in Geller 2007: 184.

152' This is an unusual statement which specifies for the first time in these incantations that the evil demons are to be sent back to the Netherworld.

- 154' A zi dingir gal-gal-e-ne-ke₄ ù-mu-un-ni-pà
 K [.....]-un-ni-pà
 oo zi dingir ṛgalṛ-gal-e-ne-ke₄ ṛùṛ-[.....]
- 155' A é-a nam-ba-ku₄-ku₄-dè
 K [.....-k]u₄-ku₄-[d]è
 oo é-a nam-ba-ku₄-ku₄-dè
- 156' A ùr-ra nam-mu-un-da-bal-e
 gg ṛùr-ra nam-muṛ-un-da-bal-[e]
 oo ùr-[.....]
 K (trace)
 gg [ana] ṛú-ri-šúṛ a-a ib-ṛba-al-ki-tuṛ<-ni>
- 157' A da-da é-gal-la-ke₄ nam-ba-te-ge₂₆-e-d[è]
 gg da-ṛdaṛ [.....]-ṛeṛ-dè
 gg in[a i-da-at e-kal-li a-a iṭ-hu-ú-ni]
- 158' gg ab[ul n]am-ba-ku₄-ku₄-dè
- 159' A ezen-na ṛdingir<-re->ke₄ namṛ-[.....]
 gg ṛezenṛ-[.....]-ke₄ nam-ba-te-ge₂₆
- 160' A e-sír-ra [.....]
 gg [..... n]am-ba-gub-bu-dè
- 161' A ṛuru-aṛ [.....]
 gg [.....] nam-ba-nigin-e-dè
- 162' gg [udug hul a-lá hul gedim hul gal₅]-lá hul dingir hul
- 163' gg [..... h]a-ba-ra-an-su₈-eš
 W [.....] ba [.....]
- 164' gg ṛéṛ-[.....]-ṛDUṛ-dè
 W [é-gal]-ṛeṛ kur-[ta]
 gg ul-t[u-n]u
 W [i]š-tu KU[R]

- 154' After one has been adjured by the great gods,
 155' may they not enter the house,
 156' may they not ascend to his roof,
 157' may they not approach the sides of the palace,
 158' may they not enter the main gate.
 159' May they not approach during the god's feast,
 160' nor stand in the street,
 161' nor go around in [the city].
 162' [Evil Utukku-demon, evil Alû-demon, evil ghost,] evil Sheriff-demon, evil god,
 163' [be adjured by the great gods] so that they may go away.
 164' from the palace [.....]

154'-155' The Akk. is restored Geller 2007: 184.

158' The Akk. is restored Geller 2007: 184.

159' For Ms. A, cf. 4R 6 v 19 = CT 16 22 288, where the copies show the signs better preserved than now on the tablet.

160'-162' The Akk. is restored Geller 2007: 185.

163' The restoration in Geller 2007: 185 is likely to be wrong.

- 165' gg a-ge₆-a x [.....]-dè
 W [a]-ge₆-a x [.....]
 gg A.GE₆.A [.....] x x
 W A.GE₆.A x [.....]
- 166' gg hur-sag-gá-š[è⁴utu-è-a]-a
 W hur-sag-g[á-.....]
- 167' gg hur-sag⁴utu-šú-a-šè [hé-è-dè]
 W hur-sa[g]
 gg *ana KUR-i e-reb MIN lit-[ta-ši]*
- 168' gg 'udug hul a-lá' hul gedim hul gal₅-lá 'hul dingir hul'
 W udu[g]
- 169' gg [^ddìm-me^d]dìm-a^ddìm-lagab
 170' gg [lú-líl-lá ki-s]ikil-líl-lá ki-sikil ud-da-kar-ra
 171' gg [^dnam-tar hul-gál] á-sàḡ níḡ-giḡ tu-ra nu-du₁₀-ga
 172' gg [níḡ-AK-a] níḡ hul-dím-ma
 173' gg [aš-gar aš-ru a-ha-an-tù]m u₄-šú-uš-ru dih dím-ma bar-giš-ra
 174' gg [lú hul igi hu] ka hul eme hul
 A [.....] 'hul' [.....]
 175' A [uš₁₁ hul uš₁₁]-zu uš₁₁-ri-a níḡ-AK-a níḡ hul-dím-[ma]
 gg [..... u]š₁₁-ri-a níḡ-AK-a níḡ hul-dím-ma
 J [.....-r]i-a n[íḡ-.....]
- 176' A 'zi-an-na' hé-pà zi-ki-a hé-pà
 gg [..... h]é-pà zi-ki hé-pà
 J [.....] zi-ki-a [.....]

- 165' The flood[.....]
 166' [let it] towards the [eastern] mountain,
 167' let it go forth towards the western mountain.
 168' Evil Utukku-demon, evil Alû-demon, evil ghost, Sheriff-demon, and evil god,
 169' [Lamaštu], Labašu, and Jaundice-demons,
 170' [Lilû], Lilîtu, and Ardat lilî,
 171' [evil Fate (Namtar)], dangerous 'sacrilege' (*asakku*)-disease, and whatever illness not improving,
 172' [whatever magic rites] and evil rites,
 173' [fever, chills], cramp, weakness, infection, jaundice,
 174' [the rogue with an evil face], evil mouth, and evil tongue,
 175' [spell], hex, sorcery, evil practices –
 176' be adjured by heaven, be adjured by earth.

167' The pair of eastern and western mountains occurs as a trope in UH, see UH 13-15: 3-4 and 46-47.

168' It is noteworthy that UH 16 consistently omits the 'maškim hul' (evil Bailiff-demon) from the usual listing of malefactors.

171' The restoration in Geller 2007: 185 assumes that there is an error in the Sum. of this line, which should have read á-sàḡ giḡ-ga, 'asakku-illness', since the term á-sàḡ here appears to be out of context.

173' Cf. UH 2: 69 and 3: 142.

177'	A	ka-inim-ma dingir hul ku ₅ -ru-da-kám
	J	[..... h]ul ku ₅ -ru-d[a-...]
	gg	(ruling)
<hr/>		
178'	A	én gi kù gi gal-gal-la gi ambar kù-ga
	gg	ṛén gi kù ⁷ gi gal-gal-la gi ambar kù-ga
	J	[.....g]al-la gi ambar k[ù-..]
	l	én gi kù gi gal-gal-la gi [.....]
	gg	[q]a-nu-ú el-lu qa-nu-ú ra-bu-ú ap-pa-ri el-lu
	J	[.....]-ú ra-bu-ú qa-an ap-pa-ri el-lu
	l	qa-nu-ú el-lu qa-nu-ú ra-bu-[.....]
179'	A	^{giš} banšur sikil-la dingir-re-e-ne-ke ₄
	gg	^{giš} [.....] sikil-k[e ₄] dingir-re-e-ne-ke ₄
	J	[.....] dingir-re-e-ne-ke ₄
	l	^{giš} banšur sikil-ta dingir-re-[.....]
	gg	[pa-á]š-ṛšú ⁷ -ru e[l-.....]
	J	[pa-á]š-šu-ri el-lu šá DINGIR.MEŠ
	l	pa-áš-šu-ru el-lu š[a]
	N	[.....] š]á [.....]
180'	A	gi ^{urudu} šen-tab-ba su-zi ri-a
	J	[.....] še]n-tab-ba su-zi ri-a
	gg	g[i] s]u-zi-a ri-a
	N	[.....-z]i-ṛa ⁷ [...]
	A	ṛqa ⁷ -an pa-áš-ti šá šá-lum-ma-tú ra-mu-ú
	J	[.....] pa-áš-ti šá šá-lum-ma-tú ra-mu-ú
	N	[.....-lu]m-ma-tú r[a-.....]

177' It is the incantation to turn away the evil god.

Exorcist protects the palace

- 178' Incantation. (Equipped with) a holy reed, great reed, holy marsh reed,
 179' the pure altar(-table) of the gods,
 180' and the shaft of the axe, which radiates awe –

178' For this incipit, cf. Walker and Dick 2001: 98, 27 (to be corrected there), indicating that this incantation is also a *Kultmittelbeschwörung*, as can also be seen from the rubric (l. 174).

180' There is an obvious word-play between *qanû*, 'reed' of the incipit of this incantation, and the use of *qanû* as the shaft of a weapon, either arrow or axe.

- 181' A gá-e lú-kin-gi₄-a ^dasal-lú-hi me-en
 J [.....-ki]n-gi₄-a ^dasal-lú-hi me-en
 Aa [.....]-^rgi₄-a ^dasal-lú-hi^ˀ [.....]
 gg ^rgá^ˀ-[.....]-lú-hi me-en
 N [.....] ^das]al-lú-h[i]
 A *mar šip-ri šá ^dmarduk a-na-ku*
 J *mar šip-ri šá ^dmarduk ana-ku*
 Aa [.....] šá ^dmarduk a-n[a-..]
 N [.....] ^r^dmarduk [.....]
- 182' A nam-šub na-ri-ga bí-in-sì
 J [.....]-ri-ga bí-in-sì
 Aa [..... n]a-ri-^rga^ˀ bí-in-[..]
 gg n[am-..... b]i-in-sì
 N [..... b]i-[i]n-[..]
 A *šip-tu₄ KÛ-tu₄ ina na-de-e-a*
 J *šip-tu₄ KÛ-tu₄ ina na-de-e-a*
 Aa [..... K]Û-tu₄ ina ^rna^ˀ-de-^re^ˀ-[.]
 gg [.....] ina na-d[e-.....]
 N [..... n]a-de-^re^ˀ-[.]
- 183' A esir giš-šà-ká-na-ta ki-ta im-mi-in-ri
 J [.....]-šà-ká-na-ta ki-ta im-mi-in-ri
 Aa [.....-n]a-ta ki-ta im-mi-i[n-..]
 gg esir g[iš-.....]-an-ri
 N [.....-t]a [i]m-mi-i[n-..]
 A *iṭ-ṭa-a it-ti MIN šap-liš ar-me-ma*
 J *[.ṭ]a-a it-ti MIN šap-liš ar-me-ma*
 Aa [.....]-^rti^ˀ [.....]-^rliš ar^ˀ-[.....]
 gg *iṭ-ṭa-a it-t[i] ^rMIN^ˀ š[ap-.....]-ma*
 N [..... š]ap-liš a[r-.....]
- 184' A dingir-é-a é-a hé-ti
 J [.....]-é-a é-a hé-ti
 gg dingir-é-a [é]-a hé-en-ti-la
 N [.....]-a ^rhé^ˀ-[.....]
 A *dingir É ina É li-šib*
 J *[di]ngir É ina É li-šib*
 gg dingir É ina É l[i-...]
 N [.....] ^rÉ^ˀ l[i-...]
 y [.....-š]i]b

181' I am the messenger of Marduk.

182' When I cast the pure incantation,

183' I applied the (wet) bitumen (beginning) with the threshold below.

184' May the god of the temple dwell in the temple,

184' The idea expressed in this line reflects lamentation literature, in which the god's removal of his cult statue from his temple is tantamount to removing his presence and protection from the city, also implying the king's defeat (Jacobsen1987b: 16-17). Alternatively, this line could refer to the family god of the private household.

- 185' A udug sig₅-g[a] ^dlamma sig₅-ga é-a hé-en-ku₄-ku₄-dè
 gg udug [si]g₅-ga ^dlamma s[ig₅-.....]-en-ku₄-ku₄-dè
 J [.....-g]a ^dlamma sig₅-ga-e]n-k[u₄-[.....]
 y [udu]g [.....-d]è
 N [..... si]g₅-ga [.....-e]n-k[u₄-[.....]
 J [..... du]m-qí la-mas-si dum-qí ana É li-ru-bu-u-ni
 y [š]e-^red^r [.....]-^rú^r-ni
- 186' A udug hul ^ra-lá hul^r gedim hul gal₅-lá hul [.....ma]škim hul
 J [.....] a-lá hul gedim hul gal₅-lá hul dingir hul maškim hul
 gg udug [hu]l ^ra^r-l[áhu]l dingir hul maškim hul
 y [ud]ug h[ul.....hu]l maškim ^rhul^r
 N [.....] ding[ir]
- 187' A lugal-ra [.....]
 J [.....]-ra nam-ba-te-ge₂₆-e-dè
 y [luga]l-ra [.....]-^re^r-dè
 y a-na š[àr-ri a-a i-ṭe-hu]-^rú^r-ni
- 188' A zi an-na hé-[.....]
 J [....-n]a hé-pà zi ki-a ^rhé-pà^r
 y [z]i an-na h[é-.....] hé-^rpà^r
 gg z[i-k]i^r hé-pà

-
- 189' A ka-inim-^rma^r [.....]
 J [.....]-ma gi-dur ^rgilim-ma^r-[.....]
 V [..... h]i-a
 y (ruling)
 gg (ruling)
-

185' and may the good spirit and good genius enter the house.

186' May the evil Utukku-demon, evil Alû-demon, evil ghost, Sheriff-demon, god, and Bailiff-demon

187' not approach the king.

188' May you be adjured by heaven, may you be adjured by earth.

189' It is the incantation of the twisted Gidur-reed.....

186'-188' Cf. Geller 2007: 186 for a restoration of the Akk.

189' This is not an UH rubric, just as UH 13-15 contains other rubrics which suggest that separate incantations have been incorporated into the UH series. This rubric indicates that the incantation is a *Kultmittelbeschwörung*, referring to the gi-dur, and the incantation which follows contains a rubric referring to the dingir hul, suggesting a connection with the opening incipit of the zi-pà incantations (Borger 1969: 1, 3).

Sum. gi-dur-gilim-ma (Akk. *talmītu*) is some kind of plaited reed object, cf. Hh 8: 193 (MSL 7: 20, attested lexically only). See the OB incantation, gi-dur ku₅-du-a-ni nam hé-em-mi-īb-tar-re, 'by cutting the gi-dur he will determine the fate', VAS 17 33: 26-27 = Or NS 44 57: 50.

- 190' A én síg ùz [.....]
q én síg ùz sig₇-ga munusáš-gàr tùr amaš-a ^den-ni[mgir]
gg ^rén⁷ [.....]-^rga munusáš⁷-[..... nimg]ir-si-ga-ke₄
y [é]n síg ùz ^rsig₇-ga⁷ [.....ama]š-a ^den [.....]-^rga⁷
P [.. s]íg ùz sig₇-ga munusáš-^rgàr⁷ t[ùr]
V [.....-k]e₄
A šá-rat en-^rzi a⁷-ruq-ti ú-[.....] su-pu-ri šá ^d[.....]
gg šá-rat en-^rzu⁷ [..-r]u-uq-tú ^rú⁷-[.....] ^dDUMU.ZI
y šá-rat en-zi a-ruq-ti ú-ni-q[í tar]-ba-ši ù ^rsu⁷-[pur] ^dDUMU.ZI⁷
P [..... e]n-zi ^ra⁷-r[uq-.....]
V [.....-š]i [.....-Z]I
- 191' A ^dnin-^ramaš⁷-kù-ga sipa na-gada ^r^d[.....]
q ^dnin-amaš-kù-ga sipa na-gada ^den-líl-lá-[...]
V [.....]-^rlâ-ke₄
y ^dnin-amaš-kù-ga sipa na-gad[a] ^r^d[en-l]líl-lâ-ke₄
gg ^dnin-amaš-kù-ga sipa ^rna⁷-g[ada ...-líl]-lâ-^rke₄
P [.....] n[a-.....]
A ^dMIN re-é-a na-qí-du š[á]
q ^dMIN re-⁷ú na-qí-du šá ^den-[..]
V [.....] ^ršá ^dEN.LÍL
y [^d]MIN re-⁷ú na-qí-du [... MI]N
gg ^dMIN ^rre⁷-⁷ú ^rna⁷-qí-du šá ^dMIN
kk ^d[.....]
- 192' A [a]maš kù-ga-na šu-SAR im-m[i-.....]
gg amaš kù-ga-ta šu-[....] im-mi-in-ak-a
q amaš kù-ga-ta šu-SAR im-mi-in-[.....]
y amaš kù-ga-a-ni šu-SAR im-m[i-.....]
V [.....-SA]R im-mi-in-ak-a
A ina su-pu-^rri⁷ el-li pi-til-ti i[p-...]
gg ina su-pur el-^rlu⁷ [..-ti]l-ti ip-til
q ina su-pu-ru el-lu pi-til-tu₄ ip-[..]
V [.....-l]u⁷ pi-til-ta ip-til
y ina su-pu-ri el-lu pi-[.....]
kk ina su-[.....]

Exorcist protects the palace

- 190' Incantation. The yellow hair of a goat and female kid from the pen and fold of Tammuz –
191' Ninamaškuga, shepherd and herdsman of Enlil
192' from the pure fold, has twisted (it together) into a cord.

190' This is the incipit of another *Kultmittelbeschwörung* possibly appended to UH. For the god name, cf. the Emesal Voc. 1: 77 (MSL 4: 8):
^dumun-li-bi-ir-si = ^d[e]n-^rnimgir⁷-si = ^ddumu-zi. Sum. nimgir-si corresponds to Akk. *susapinnu*, 'paranymph', which in this case refers to
Dumuzi as the bridegroom's companion *par excellence*.

191' This god appears in Livingstone 1986: 172, as a shepherd associated with the scapegoat ritual.

192' In Šurpu 5: 57, the opposite ritual takes place, šu-SAR-gin₇ hé-en-búr-re // *kīma pi-til-ti lip-paš-šīr*, let it be untied like a palm-thread.

- 193' A a[n-n]a ^den-líl-lá u₄-šú-uš-e mu-un-g[ál-..]
 gg an-na ^den-líl-lá [.....-u]š-e mu-un-gál-^rla⁷
 q an-na ^den-líl-lá u₄-šú-uš-e mu-un-gá[!-..]
 V [.....]-^re⁷ mu-un-gál-la
 y an-na ^den-líl-lá u₄-šú-uš mu-^run-⁷-g[ál-..]
 A ^ra^dnu-um ^dIDIM UD.MEŠ-šú iš-k[u-..]
 gg ^da-nu u ^dEN.[.....]-mi-šam iš-ku-nu
 q ^da-nim ^ra^dEN.LÍL u₄-mi-šam iš-ku-[-..]
 y ^da-nim ù ^dEN.LÍL u₄-^rmi-šam iš-ku-[-..]
 V [.....]-šú iš-ku-nu
- 194' A ^rtu₆⁷-du₁₁-ga inim ^den-ki-ga-k[e₄] giš-šà-kâ-na-ke₄ gu im-mi-in-lá
 gg [t]u₆-du₁₁-ga inim ^den-ki-ga-ke₄ giš-šà-kâ[-.....] gu im-mi-nu-[-..]
 q ^rtu₆⁷-[..... in]im¹ ^den-ki-ga-ke₄ giš-šà-kâ-na-k[e₄]
 y tu₆-du₁₁-ga inim ^den-ki-g[a-..] ^rgiš⁷-[.....]
 V [.....^de]n-ki-ga-ke₄ [..... i]m-mi-in-lá
 A [i]na MIN-e ^ra-mat⁷ ^dé-a ina ^{gis}MIN qu-ú at-ru-u[š]
 q [.....] ^dé-a ina ^{gis}MIN qa-a at-[-.....]
 y ina MIN-e a-mat ^dé-a ^{gis}[.....]
 V [.....] at⁷-[.....]
- 195' q [udug sig₅-g]a ^dlamma sig₅-ga é-a hé-en-t[a-gub]
 y ^rudug⁷ sig₅-ga ^dlamma⁷
 q [še-e-du du]m-qí la-mas-si dum-qí ina É l[i-iz-ziz]

GAP [probably *zi-pà formulae*]

- 196' E é-gal-la-šè nam-ba-ku₄-ku₄-dè
 197' E lugal-la-ra nam-ba-te-ge₂₆-e-dè
 A [.....]-^rge₂₆-e-dè
 198' E zi an-na hé-pà zi ki-a hé-pà
 A [.....] k]i-a hé-pà

- 193' Anu and Enlil were present daily.
 194' With a magic formula, the word of Ea, I stretched (this) cord across the threshold,
 195' so that the good spirit and good genius may be [present] in the house.

GAP

- 196' May they not enter the palace,
 197' nor approach the king.
 198' May you be adjured by heaven, may you be adjured by earth.

194' Cf. Knudsen 1965: 164, 9-10 (= CTN 4 107 52-53: ^rgedim hul⁷ lú-ra gu-gin₇ mu-un-ši-in-lá-e // ^re-⁷tem⁷-mu lem-n[u] šá ki-ma qé-e a-na a-me-li tar-šu, 'the evil ghost who is stretched towards a man like a thread'. The twisted thread referred to here is used to make a net, whereas in our text the *pitiltu* and *qû* both refer to the same cord, which is stretched across the threshold to protect the patient and insure the presence of the benevolent demons.

Cf. l. 203 below.

196'-198' Cf. Geller 2007: 186 for a reconstruction of the Akk.

199'	E	ka-inim-ma síg ùz sig ₇ -ga munusáš-gàr-kám
	A	[..... ù]z sig ₇ -ga munusáš-gàr-kám

200'	E	én lú hul lú hul lú-bi lú hul
	A	[..... hu]l ʿlúʿ hul lú-bi lú hul-a
	(QQ)	én lu-hul min lú-bi [.. h]ul)
	(RR)	én lú hul min lú-bi lú hul)
	E	<i>lem-nu le-mun a-me-lu šu-ú le-mun</i>
	A	[..... l]e-mun a-me-lu šu-ú le-mun
201'	E	ʿlúʿ-bi nam-lú-u ₁₈ -lu lú hul lú-bi lú hul
	A	[...-b]i nam-lú-u ₁₈ -lu lú hul lú-bi lú hul
	(QQ)	lú-bi nam-lú-u ₁₈ -lu l[ú] min)
	(RR)	lú-bi nam<-lú>-u ₁₈ -lu lú hul lú-bi min)
	E	<i>a-me-lu šu-ú ina ni-ši le-mun MIN MIN</i>
	A	<i>a-me-lu šu-ú ina ni-ši le-mun MIN MIN</i>
202'	E	[šà]-tur nam-lú-u ₁₈ -lu muš gú-gilim du ₁₁ -ga
	A	[...]-tur nam-lú-u ₁₈ -lu muš gú-gilim du ₁₁ -ga
	(QQ)	ʿšàʿ-tur nam-lú-u ₁₈ -[..... d]u ₁₁ -ga)
	(RR)	šà-tur nam-lú-u ₁₈ -lu muš ʿgúʿ-[.....])
	E	<i>ina šá-sur ni-ši MUŠ ú-kán-ni-n[u]</i>
	A	[i-n]a šá-sur ni-ši MUŠ ú-kan-ni-nu
	mm	[.....] ʿšá-sur niʿ-[.....]

199' It is the incantation of the yellow hair of a goat and female kid.

Human face of the demon

200' Incantation. The evil one is evil, that man is evil,

201 that man among people is evil, that man is evil.

202' A snake (who) coils up in the human womb,

200' This incantation is found in medical contexts in which amulet-stones are used, cf. Schuster-Brandis 2008: 227-228. This is another indication of how UH incantations were employed in texts used for therapy, either directly or indirectly.

202' Although this may be an allusion to a dream, it recalls the classical myth of Zeus impregnating the mother of Philip of Macedon by taking the form of a serpent and crawling into her womb, in the temple of Aphrodite.

- 203' E ʿlú⁷-bi nam-lú-u₁₈-lu gu sùh sa-a lá-^re⁷
 A [... na]m-lú-u₁₈-lu gu sùh sa-a lá-e
 R ʿlú⁷-bi nam⁷-l[ú⁷.....]
 mm ʿlú⁷-bi nam-lú-^ru₁₈⁷-[.....]
 (QQ lú⁷-bi nam-^rlú⁷-[.....g]u sùh ^rsa lá⁷-e)
 (RR lú⁷-bi nam<-lú>-u₁₈-lu [.....])
 E LÚ šu-ú ina ni-ši qa-a e-šá-^ra⁷ ana še-e-ti tar-š[u]
 A [... š]u-ú ina ni-ši qa-a e-šá-a [.. š]e-e-ti tar-šu
 R a-me-lu šu-^rú⁷ [.....]
 mm LÚ šu-ú ina ni-ši qa-a ^re⁷-[.....]
- 204' E ní-bi-a gú-dù-a gú-dé-a-ni-t[a] uš₁₁ lú-ra sù-s[ù]
 A [..... g]ú-dù-a gú-dé-a-ni-ta [... l]ú-^rra⁷ sù-sù
 R ní-bi-a gú-dù-^ra⁷ [.....]
 mm ʿní⁷-bi-[.] gú-^rdù⁷-a ^rgú⁷-dé-a-n[i]
 (QQ ní-bi-a gú-[..... g]ú-dé-a-ni-ta uš₁₁ lú-ra sù-sù)
 (RR ní-bi-a ^rgú⁷-[.....] uš₁₁ [.....])
 E pu-luh-ta-šú za-⁷i-rat ri-^rgim⁷-[.] im-tam LÚ i-sal-[lah]
 R pu-luh-ta-šú z[a-.....]
 A [.....-gi]m-šú [.....]-x
 mm [p]u-luh-ta-šú zi-⁷i-rat ri-gi[m]
- 205' E ki gig-ga-bi hul-a ì-du₇-[.] šà-bi guru₅-uš mu⁷(text: nu)-un-bú[r-búr]
 R ki gig-ga-b[i]
 mm ki gig-ga-bi hul-a ì-du₇⁷-d[u₇]
 (QQ ʿki gig⁷-[.....]-a ì-du₇-du₇ [..... m]u-un-búr-re)
 E a-šar ma-ru-uš-ti-šú lem-[.....] lìb-ba-šú i-kàš-ša-as-s[u]
 R a-šar ma-[.....] lìb-ba-š[ú]
 mm a-šar ma-ru-uš-ti lem-niš i-sa-ar⁷ l[ìb-.....]

- 203' that man amongst people is a tangled thread stretched into a net.
 204' His fearsomeness is hated, his speech spatters a man with poison.
 205' Wherever his distress revolves grievously, it gnaws at his (the patient's) innards.

203' The subject of the line, 'that man', is the evil one referred to in the opening incantation, here probably the source of the 'black magic', or perhaps of potential rebellion against the king. The metaphor is that the evil man, though only a single strand, can eventually become a snare for everyone. The statement could be proverbial.

205' For guru₅-uš -búr, cf. UH 5: 4. Akk. *kašāšu*, 'to gnaw', is used commonly in medical texts to express extreme pain; cf. BAM 7: No. 21, 16 (Ms. AG), *bur-ka-šú i-kaš-ša-ša-šú*, 'his knees gnaw at him'.

- 206' E ᵀᵀàladᵀ igi hul dingir hul-[.....]
 R ᵀᵀàlad igi [.....]
 mm ᵀᵀàlad igi hul ᵀᵀdingirᵀ [.....]
 (QQ [.....] hul-ᵀᵀím-ma)
 R še-ᵀᵀeᵀ-du šá p[a-ni]
 mm [š]e-e-du š[á p]a-ni lem-na DINGIR [lem-nu]
- 207' E ᵀᵀùrᵀ-ra bí-íb-dib t[ùr]
 R tùr-ra b[í-.....]
 mm ᵀᵀùr bíᵀ-in-dib [..] x x
 (QQ [.....] t]ùr-ra bí-in-hul)
 R tar-ba-ša i-b[a-ᵀᵀa tar-ba-ša]
 mm tar-ba-š[u]
- 208' E ᵀᵀamašᵀ-a bí-íb-dib a[maš-a]
 R ᵀᵀamašᵀ-a bí-í[b-.....]
 mm (traces)
 (QQ [.....] bí-]in-dib [.....] bí-]i)n-hul)
- 209' E ᵀᵀá-bi lúᵀ nu-ᵀᵀnaᵀ-[me]
 (QQ [.....] í]l-la)
 E x x ma-ᵀᵀanᵀ-[ma ul i-na-áš-ší]
 W ᵀᵀídᵀ-d[aᵀ]
- 210' E šà-bi-ᵀᵀa ᵀᵀutu ba-raᵀ-[an-du₁₁-ga]
 W šà-bi-ᵀᵀaᵀ [.....] x [.....]
 E ana lìb-bi-ᵀᵀšú ᵀᵀUTU ul iᵀ-[.....]
 W ana lìb-bi-ᵀᵀšú ᵀᵀᵀᵀ[.....] ᵀᵀi-qab-biᵀ

- 206' The spirit with an evil face, an evil god causing harm,
 207' has passed through the fold, he damaged the fold;
 208' he passed through the pen, he damaged the pen.
 209' No one can take away its might.
 210' Šamaš will not consider the matter,

206' This line is further confirmation that Sum. *igi hul* in UH does not refer to the 'evil eye', cf. Geller 2003, 117.

208' Cf. Geller 2007: 186 for a restoration of the Akk.

209'-211' If the interpretation is correct, Šamaš as judge will not take sanctions against the demon (lit. 'won't speak to his heart') and denies his help, so that it is up to Ea alone to solve the problem.

210' From the spacing of the line, it appears that Ms. W includes more text than on Ms. E.

- 211' W ^dutu ne-e-ta š[u-ni hé-b]u-ra-àm
 E ^dutu ne-e-ta šu [.....]
 A ^rd[.....]
 W ^dUTU ina an-ni-^rti^r qat-su li-is-suh
 E ^dUTU ina an-ni-ti [.....]
 A ^rd[.....]
- 212' E lugal-mu ^den-ki-ke₄ [.....] zíl-zíl-le-bi [.....]
 W lugal-mu ^den-ki-ke₄ sa₆-ga zíl-zíl-le-bi za-a-kám
 A lugal-^rmu ^den-^r[.....] zíl-zíl-^rle-^rb[i]

-
- 213' W ka-inim-ma dingir hul ku₅-ru-da-k[ám]
 A ka-inim-ma dingir hul ku₅-ru-da-[ká]m
 E ka-inim-ma dingir hul k[u₅-.....]
-

- 214' E ^rén^r é-nu-ru [.....]
 W én dingir h[ul]
 A én pi DINGIR (erasure) HUL
- 215' E [dub] 16-kám udu[g-hul-a-kám]
 W dub 16-kám udug-h[ul-a-kám]

colophons

Ms. mm:

..... IGI.K]ÁR
] tap^r šá-ni-u
-Z]I

Ms. c [GI]M SUMUN-šú SAR-ma I[GI]
^mi-riš-[.....]

Ms. W: Assurbanipal Colophon Type c-e (BAK No. 319)

- 211' so let Šamaš remove his hand from this.
 212' It is for you, my lord Ea, to act graciously and benevolently.

213' It is the incantation to turn away the evil god.

214' (Catchline): Incantation. Evil god.

212' The ending of the incantation is an adaptation of a formula usually referring to Asar-alim-nunna. Cf. UH 2:30; 4: 65, 12:152; 13-15:120.

214' See above, note to UH 1: 38'. There is some justification to posit the sequence of UH followed by the zi-pà-incantations: the extracts from UH 16 and zi-pà-incantations are placed in sequence in the extract tablet UET 6/2: 392, which cites an extract from UH 16 and then follows it with the opening lines of the first zi-pà-incantation (= Borger 1969: 1, 3). Second, in the school tablet Ms. q (= BM 36714), which cites extracts from both UH 13-15 and 16 in sequence, the UH text is followed by the phrase: [guruš-líl-l]á dam / [mu-p]à-da in-[tuku-a] / [mu-pà-d]a n[u-tuku-a], which is also an extract from zi-pà-incantation (Borger 1969: 7, 104ff.). Finally, the catchline én dingir hul appears in the colophon of Ms. W, which most likely refers to the zi-pà-incantation incipit, also beginning én dingir hul (*ibid.*).

Chapter Five

Collations and corrections of Forerunners to Udug-hul (Geller 1985)

- 1 mu-u]n-dul-dul-la
31 read: [níg-gig] ^{du}g sakar
34 read: [lugal-am]aš-pa-è-a
45 read ^dmes ^{sá}nga-[.....]
48 read: a-ra-l]i-k[e₄]
54 [k]a-inim-[ma] [..]-di₄-a gù hé-[em]-ra-ra-d[è-eš]
72 [ka]-[inim-ma] x šà seg₆-^rga^r
76 [tu₆ bí-in]-sum inim bí-in-dug₄ še₁₂[?]-de[?] me-en
107 read: giš-garza
126 ^rlú á-bal-ni^r [..... (‘a man, his hire’)
132 ^ru₄^r gig-g[a]
156-158 delete question marks
170 after bar-ra-àm, read: lú nam-mu-tag-tag-e
186 after gen-àm, read: a-ga-ni-šè
210 delete sanga (lú is written over an erased sanga-sign)
231 [.....] x du šúr^r še[?]-ga^r-ab
248 after ga read: ^rè-a^r-meš
256 beginning of the line read: kur-kur-ra
258 ^ran-šè du₇-u^r-a^r-meš ki-šè sa bàra-me[š]
260 u₄-hu[l]-^ra^r ki ús-sa-[meš]
262 beginning of the line read: [....-gi]n₇
264 [.....]-^rg^{is}mes^r-gin₇ im-gúr-e-dè
265 [.....-g]i₆-gin₇ im-^rdu₇-dè^r
266 [....i]d-da-[ke₄]₂ mu-[un]-^rdib-dè^r
267 [.....a]b-ba-ka [a]-g[i₆- m]u-^run^r-dib-bé-eš
271 end read: -d]a-^rgíd^r-gíd-dè-eš
328 read šú (not šù)
332 read šéš
350 read at end: -d[è-en]
383 read: gaba-^rzu^r
433 For lil, read ðim (cf. Cavigneaux, ZA 83 184f.)
438 x x x en nam-[tar] x x x
439 For dab-bé, read: nigin-íb (‘go back!’).
492 Delete final ^ra^r
493 At the end of the line read: ...] ^rte[?]-a[?]
494-494a Instead of u-me-ni-ké]š read h]é-a, and an additional line should be added which is broken except for a damaged final sign. Plate 13-14 in UHF of Ms. G is not correct, since these individual parts of the tablet do not physically join. See note to UH 6: 196.
508 At the end of the line read: mu^{mi}-e-sì
591 ^ré[?]-ne-ne^r-a-šè dul-[.....]
592 dumu-sag sila-da x [.....]
600 beginning of the line read: še[d₇-dè š]uku sum-ma
601 beginning of the line read: ^rki[?]-gub-a^r
603 the end of the line should read ^rin^r-[.....]
609 beginning of the line read: ^rur-gi₄^r-da

- 621 gu₄ é-tùr-ra
- 622 ʾuduʾ amaš-a
- 626 at the end of the line read: -m]i-ib-sud₄-sud₄
- 628 Read ʾlú-raʾ sila-a
- 630 lú-ra gizki[m nu]-un-zuʾ
- 632 The sign s[i] at the end of the line is uncertain.
- 680 delete everything before da]h-e.
- 705 add a gloss: m[a-ga-ru]
- 706 end of the line in Ms. C, read: sur-re-da; add a gloss: k[i-ma]
- 709 read šu-ne
- 726 the gloss should read: ana i-ta-at er-ši-šu
- 751 the beginning of the line read: rá-gaba
- 765 the beginning of the line: [d]ʾninʾ-IN-ì-si-na
- 769 Ms. C at end of line read: šà-ba ʾim-taʾ-è
- 772 Ms. B read [.....]-ka m[u-.....]
- Ms. C read: ki-udu-ka, and the gloss reads: re-é-a a-šar še-ni i-du-ku
- 777 read at the end of the Akk. gloss: šu-[tal]-pu²-ti
- 777-783 See the notes above to UH 7 80ff., providing a duplicate which restores these lines.
- 779 read: lú-u₁₈-lu nú-a-ba ʾsagʾ [nu-u]n-zi-zi, and the gloss as [... in/i]-ʾna-sa-haʾ
- 795 read instead of the ka-inim-ma rubric: ʾtu₆-du₁₁-gaʾ [.....], followed by
- 795a (instead of 796 Ms. B): ʾsilimʾ-[ma]-n[i]
- 803 For the gloss, read qâb-rum
- 807 For the gloss read: ir-pí-sûm

Appendix Ni 630 (UHF p. 140-145)

- 2ʾ [..... r]a-ra
- 4ʾ delete zu búr
- for the gloss read: ina re-du-ut te₄-mi / su-up-pu-tú ù ša-li
- 5ʾ read: [a-b]a me-en a-ba me-en ku₆
- 8ʾ read: ì-ib-ba ìl
- 9ʾ read:]ak-a ki in-bad ki in-ra hé
- 14ʾ read the gloss as mar-ša-ti
- 15ʾ-16ʾ read (disease names): a]-ha-an-tùm šu-uš-ru/ di]m-me bar-giš-ra
- 20ʾ instead of kar read: te-a, with the gloss: te-eh
- 22ʾ instead of kar read: te-a. The /a/ sign is correct (not /za/ as copied)
- 27ʾ reading of kur is uncertain
- 30ʾ read: [lú x kēš-da ug₅-ga
- 38ʾ reading of de₅ is uncertain
- 41ʾ read lú [.....] dʾd
- 45ʾ after -g]e read: ì x -ga, with the gloss áš-ru iš-šu
- 46ʾ read: lú har-ra-[an ..]-zu gál-la
- 60ʾ read: ^{gš}dúr-m[ah mu-u]n-ni-gar (see Scurlock 2002 3: 16)
- 64ʾ read lú ki-du-[di]-a (for kidudû-ritual)
- 71ʾ the /zu/ sign is correct
- 73ʾ read: x šuku si ʾanʾ-gur-ra, and gloss: ma-li-a x -ra-bi
- 75ʾ ma-li-a ʾnaʾ-di
- 81ʾ read: dag-dag-mu-[dè] é-a
- 83ʾ delete gloss

- 84' gloss: *ik-ka-[lu]*
86' gloss: *ri-id-du*
99' gloss: *ana x*
130' perhaps GIG rather than MI
131' the gloss *ki-ri* is phonetic Sum. and should not be in italics, cf. MSL SS 1 (1986) 27* (ref. court. M. Stol)
136' gloss: *bi-ir-ti a-hi*
152' háš-ni-šè
153' úr-kun-ni-šè
175' na-sign is correct

Indices

Glossary to Udug-hul

An electronic glossary to Udug-hul is planned to appear under the auspices of ORACC, as a result of the project, *Bilinguals in Late Mesopotamian Scholarship* (in conjunction with Steve Tinney), funded by the Deutsche Forschungsgemeinschaft (DFG) and National Endowment for the Humanities (NEH). The electronic version will be an improvement over the previous glossary published in Geller 2007, which was originally done by hand and is still usable, except that the computer did not alphabetise the lemmata satisfactorily and it is consequently difficult to find entries within each letter; there are now also many corrections to the 2007 glossary.

Museum numbers of Sources for Udug-hul

Sources	UH Tablet	Sources	UH Tablet
K 111 + 2754 + 5227 + 5295 + 7525 + 7632 + 7633 (+) 5169	13-15	K 3235 + 4616 + 4626 + 4959? + 4973 + 5077 + 5115 +	
K 166 + 2337 + 3705 + 4855 + 4971 + 5061 + 6022 + 11708		5178 + 12000AA + 79-7-8, 76 + 81-2-4, 330	13-15
(+) 11903 (+) 13539	7	K 3241 (+) 16848 (+) 9548	12
(K 157 + 2788 (2'-5') = Or NS 40 140 pl iii = Maul, Namburbi)	1	K 3251 + 13476	9
K 224 + 2378 + 9002 + 17638 + K 20382 + 81-7-27, 244	3	K 3255 (to K 2507)	5
(K 239 + 2509 + 3261 = BAM 489 + BAM 508)	5 and 1	K 3275 + 9001 + 14694	11
K 2257 + 2410 + 5242 + 5442 + 18329 + 20360 (+) 19809	4	K 3307 + 3759 + 6626 + 6726 + 7035 + 8640 + 9148 + 11350	
K 2337 (to K 166)	7	+ 11767	11
K 2355 + 2505 (+) 3212 (+) 4846 (+) 4878 (+) 4892 (+)		K 3314 (to K 2578)	4
4938 (+) 4941 (+) 4989 + 5020 + 5123 + 5129 +		K 3316	1
8654 (+) 11138 (+) 13488 + 15536 + 81-7-27, 249 (+)		K 3349 + 17113 + 18488	11
17391 (+) 21762	4	K 3418 (to K 2962)	2
K 2378 (to K 224)	3	K 3622 + BM 30430	12
K 2406	16	K 3705 (to K 166)	7
K 2409 + 1882-03-23, 144 (amulet stone text)	16	K 3759 (to K 3307)	11
K 2410 (to K 2257)	4	K 4612 + 4646 + 5056	2
K 2435	6	K 4616 (to K 3235)	13-15
K 2470 + 18080 (+) 4863 + 13311 + 18222 (+) 5290 + 8059		K 4622 + 4917 + 4970	6
(+) Sm 69	6	K 4625 + 4871	13-15
K 2505 (to K 2355)	4	K 4626 (to K 3235)	13-15
K 2507 + 3255 + 4647 + 9924 + 10124 + 13466 + Sm 1425	5	K 4627 + 7847 + 8810	16
K 2528 + DT 7 (+) K 2945	5	K 4632 (to K 2578)	4
K 2578 + 3314 + 4641 + 5166 + 5229 + 16739 + 18538 (+)		K 4646 (to K 166)	2
4632 + 4889 + 5038 + 5130 + 14696 + DT 287	4	K 4641 (to K 2578)	4
K 2754 (to K 111)	13-15	K 4647 (to K 2507)	5
K 2758 (+) Rm 2 372	2	K 4658 + 9367	5
K 2853	7	K 4661 + 4821 + 4939 + 5086 + 5164 + 5697 + 11576 (+)	
K 2859	7	5143 (+) 5292 + 5344	8
K 2900	3	K 4665 + Sm 996	3
K 2954 (to K 2528)	5	K 4821 (to K 4661)	8
K 2962 + 3120 + 3418	2	K 4825	6
K 2968 + Sm 4 (+) K 4870 + Rm 370	16	K 4846 (to K 2355)	4
K 2977 + 3116 (+) 3122	16	K 4855 (to K 166)	7
K 3021	10	K 4856 + 5205	7
K 3054 + 9398	13	K 4857 (to K 2355)	4
K 3116 (to K 2977)	16	K 4863 (to K 2470)	6
K 3120 (to K 2962)	2	K 4867	13-15
K 3121	5	K 4870 (to K 2968)	16
K 3122 (to K 2977)	16	K 4871 (to K 4625)	13-15
K 3152 (to K 5009)	8	K 4878 (to K 2355)	4
K 3212 (to K 2355)	4	K 4886 + 11543	13-15
K 3218	5	K 4887 (to K 2355)	4
		K 4889 (to K 2578)	4

Sources	UH Tablet	Sources	UH Tablet
K 4892 (to K 2355)	4	K 5220 (to K 5156)	16
K 4895	4	K 5227 (to K 111)	13-15
K 4904 + 5294 + 5363 + 12041	16	K 5229 (to K 2578)	4
K 4905 + DT 150 + Rm 139 + Rm 243	13-15	K 5236 (to K 5051)	8
K 4911 + 4955 + 11116 + Rm 269	6	K 5237	9
K 4917 (to K 4622)	6	K 5238	16
K 4923	6	K 5242 (to K 2257)	4
K 4938 (to K 2355)	4	K 5244A (to K 5009)	8
K 4939 (to K 4661)	8	K 5251	6
K 4941 (to K 2355)	4	K 5263	16
K 4943 + 6043 (+) 13921 + 20191	5	K 5265	13-15
K 4947 + 4988	10	K 5286	13-15
K 4955 (to K 4911)	6	K 5290 (to K 2470)	6
K 4959 (to K 3235)	13-15	K 5292 (to K 4661)	8
K 4961	16	K 5294 (to K 4904)	16
K 4965	7	K 5295 (to K 111)	13-15
K 4970 (to K 4622)	6	K 5303	10
K 4971 (to K 166)	7	K 5310 (to K 5046)	9
K 4973 (to K 3235)	13-15	K 5312 (to K 5194)	12
K 4988 (to K 4947)	10	K 5319 + 6040	3
K 4989 (to K 2355)	4	K 5330	8
K 5005	13-15	K 5336 (to K 5133)	13-15
K 5009 + 5060 (+) 3152 + 5244A + 83-1-18, 769	8	K 5338	13-15
K 5020 (to K 2355)	4	K 5344 (to K 4661)	8
K 5038 (to K 2578)	4	K 5347 (+) 5368	7
K 5046 + 5310 + 18501	9	K 5353 + 5369	16
K 5051 + 5359 (+) 5236	8	K 5355 (to K 5194)	12
K 5056 (to K 4612)	2	K 5359 (to K 5051)	8
K 5058	3	K 5360 + K 5373 + 10079 + 12039 + Sm 1337	16
K 5060 (to K 5009)	8	K 5363 (to K 4904)	16
K 5061 (to K 166)	7	K 5368 (to K 5347)	7
K 5073	9	K 5369 (to K 5353)	16
K 5077 (to K 3235)	13-15	K 5373 (to K 5360)	16
K 5079 + 5849 + 12030	6	K 5378	16
K 5086 (to K 4661)	8	K 5442 (to K 2257)	4
K 5096 + 5725 + 13547 + 18815	5	K 5443	4
K 5100 (+) Rm 314	7	K 5697 (to K 4661)	8
K 5115 (to K 3235)	13-15	K 5725 (to K 5096)	5
K 5120	13-15	K 5784	11
K 5123 (to K 2355)	4	K 5849 (to K 5079)	6
K 5126 + 17737 + 17790	9	K 6022 (to K 166)	7
K 5129 (to K 2355)	4	K 6040 (to K 5319)	3
K 5130 (to K 2578)	4	K 6043 (to K 4943)	5
K 5133 + 5336 + 9351 (+) 5183	13-15	K 6210	11
K 5140	16	K 6584 + 7867	11
K 5143 (to K 4661)	8	K 6602	6
K 5155	1	K 6626 (to K 3307)	11
K 5156 + 5220 + 12833 + 14066	16	K 6666	11
K 5164 (to K 4661)	8	K 6726 (to K 3307)	11
K 5166 (to K 2578)	4	K 6969	6
K 5169 (to K 111)	13-15	K 7035 (to K 3307)	11
K 5178 (to K 3235)	13-15	K 7063	11
K 5179	9, 10	K 7451	10
K 5183 (to K 5133)	13-15	K 7525 (to K 111)	13-15
K 5194 + 5312 + 5355 + Sm 2057 (+) K 10274	12	K 7587	2
K 5205 (to K 4856)	7	K 7632 (to K 111)	13-15
K 5215	13-15	K 7633 (to K 111)	13-15
K 5219	9	K 7637	16

Sources	UH Tablet	Sources	UH Tablet
K 7664 + 9302	12	K 10534 (to K 9405)	5
K 7847 (to K 4627)	16	K 10185	3
K 7867 (to K 6584)	11	K 10857	11
K 7874 + 14219	5	K 10943 (to K 9595)	11
K 8008	12	K 11116 (to K 4911)	6
K 8059 (to K 2470)	6	K 11138 (to K 4941)	4
K 8262	3	K 11240	3
K 8426	16	K 11350 (to K 3307)	11
K 8472 (+) Sm 132 (+) Sm 134 + 2184	8	K 11362 + 12229	11
K 8475 + 12040	6	K 11384	9
K 8476	6	K 11543 (to K 4886)	13-15
K 8488	10	K 11552 + 14189 + Sm 793 + Rm 989	6
K 8508	5	K 11576 (to K 4661)	8
K 8615	6	K 11708 (to K 166)	7
K 8635	5	K 11767 (to K 3307)	11
K 8640 (to K 3307)	11	K 11777	2
K 8654 (to K 2355)	4	K 11903 (to K 166)	7
K 8961	11	K 12000K	5
K 8804	11	K 12000N	5
K 8810 (to K 4627)	16	K 12000AA (to K 3235)	13-15
K 9001 (to K 3275)	11	K 12000BB	13-15
K 9002 (to K 224)	3	K 12030 (to K 5079)	6
K 9148 (to K 3307)	11	K 12039 (to K 5360)	16
K 9271	7	K 12040 (to K 8475)	6
K 9272 + 82-5-22, 547	6	K 12041 (to K 4904)	16
K 9302 (to K 7664)	12	K 12059 (to K 9382)	7
K 9314	3	K 12229 (to K 11362)	11
K 9328	3	K 12833 (to K 5156)	16
K 9329 + 9943 + 16350	1, 2	K 13921 (to K 4943)	5
K 9349	4	K 12926 (to K 9982)	7
K 9351 (to K 5133)	13-15	K 13028	13-15
K 9355	6	K 13311 (to K 2470)	6
K 9361	7	K 13466 (to K 2507)	5
K 9367 (to K 4658)	5	K 13476 (to K 3251)	9
K 9382 + 12059 (+) 13533 + 17062 (+) 17841	7	K 13488 (to K 2355)	4
K 9384	6	K 13506 + 13570	12
K 9390	16	K 13511	7
K 9391	13-15	K 13533 (to K 9382)	7
K 9397	13-15	K 13536	5
K 9398 (to K 3054)	12	K 13539 (to K 166)	7
K 9400	11	K 13547 (to K 5096)	5
K 9402	16	K 13570 (to K 13506)	12
K 9403	13-15	K 13768 + Sm 164	11
K 9405 + 10534	5	K 13857 + 18834	11
K 9478	11	K 13921 (to K 4943)	5
K 9548 (to K 3241)	12	K 13953 (to K 3316)	1
K 9595 + 10943	11	K 14066 (to K 5156)	16
K 9700	16	K 14189 (to K 11552)	6
K 9831	9	K 14219 (to K 7874)	5
K 9924 (to K 2507)	5	K 14520a	10
K 9943 (to K 9329)	1	K 14694 (to K 3275)	11
K 9982 + 12926	7	K 14696 (to K 2578)	4
K 10079 (to K 5360)	16	K 14710	4
K 10124 (to K 2507)	5	K 14716	3
K 10175	5	K 14857	7
K 10185	3	K 15061	11
K 10274 (to K 5194)	12	K 15536 (to K 2355)	4
K 10299	9	K 16350 (to K 9329)	1

Sources	UH Tablet	Sources	UH Tablet
K 16687	16	Sm 1337 (to K 5360)	16
K 16731	8	Sm 1425 (to K 2507)	5
K 16739 (to K 2578)	4	Sm 1448	16
K 16745	16	Sm 1486	12
K 16746	16	Sm 1535	2
K 16757	16	Sm 1555	13-15
K 16826	12	Sm 1762	4
K 16840	16	Sm 1789	5
K 16848 (to K 3241)	12	Sm 2013	11
K 17062 (to K 9382)	7	Sm 2057 (to K 5194)	13-15
K 17113 (to K 3349)	11	Sm 2184 (to K 8472)	8
K 17391 (to K 2355)	4	Rm 139 (to K 4905)	13-15
K 17638 (to K 224)	3	Rm 243 (to K 4905)	13-15
K 17737 (to K 5126)	9	Rm 256 (to K 17814)	2
K 17790 (to K 5126)	9	Rm 269 (to K 4911)	6
K 17814 (+) Rm 256	2	Rm 314 (to K 5100)	7
K 17841 (to K 9382)	7	Rm 370 (to K 2968)	16
K 18080 (to K 2470)	6	Rm 541	3
K 18222 (to K 2470)	6	Rm 791	8
K 18329 (to K 2257)	4	Rm 989 (to K 11552)	6
K 18488 (to K 3349)	11	Rm 2 153	1
K 18501 (to K 5046)	4	Rm 2 372 (to K 2758)	2
K 18538 (to K 2578)	4	Rm 2 550	12
K 18755 (+) 81-2-4, 410B	16	DT 7 (to K 2528)	5
K 18617	11	DT 150 (to K 4905)	13-15
K 18815 (to K 5096)	5	DT 254 (+) BM 99138	2
K 18834 (to K 13857)	11	DT 271	3
K 19532	16	DT 287 (to K 2578)	4
K 19600	3	79-7-8, 25	3
K 19646	3	79-7-8, 29	13-15
K 19809 (to K 2257)	4	79-7-8, 40	7
K 19882	9	79-7-8, 76 (to K 3235)	13-15
K 19943	13-15	79-7-8, 327	4
K 20191 (to K 4943)	5	80-7-19, 351	16
K 20360 (to K 2257)	4	81-2-4, 248	12
K 20382 (to K 224)	3	81-2-4, 330 (to K 3235)	13-15
K 21293	11	81-2-4, 332	7
K 21396	12	81-2-4, 410B (to K 18755)	16
K 21762 (to K 2355)	4	(81-7-27, 75	1)
K 21876	10	81-7-27, 249 (to K 2355)	4
Sm 4 (to K 2968)	16	81-7-27, 244 (to K 224)	3
Sm 48	5	82-2-23, 88	10
Sm 69 (to K 2470)	6	82-3-23, 72	13-15
Sm 132 (to K 8472)	8	82-5-22, 547 (to K 9272)	6
Sm 134 (to K 8472)	8	82-5-22, 1776	7
Sm 164 (to K 13768)	11	83-1-18, 769 (to K 5009)	8
Sm 271 + 299	7	Sp III 315 (to BM 35611)	3
Sm 299 (to Sm 271)	7	BM 30430 (to K 3622)	12
Sm 497	1	BM 30802	16
Sm 715	3	BM 31446	13-15
Sm 725	1	BM 31774	16
Sm 773 + 932	13-15	BM 33347	10
Sm 778	8	BM 33402 + 33425	9
Sm 793 (to K 11552)	6	BM 33425 (to BM 33402)	9
Sm 932 (to Sm 773)	13-15	BM 33712	16
Sm 939	13-15	BM 33889 (Rm 4 451)	12, 13-15
Sm 996 (to K 4665)	3	BM 34106 (+) 34169	16
Sm 1136	6	BM 34169 (to BM 34106)	16

Sources	UH Tablet	Sources	UH Tablet
BM 34264	3	BM 40675 + 40987	12
BM 34816	9	BM 40987 (to BM 40675)	12
BM 35056 + 35191 + 35193	8	BM 42338	4
BM 35191 (to BM 35056)	8	BM 42440	2
BM 35193 (to BM 35056)	8	BM 42569 + 43216 + 43771 + 43776	2
BM 35321	9	BM 43216 (to BM 42569)	2
BM 35427 + 35428	10	BM 43440	2
BM 35544	1	BM 43771 (to BM 42569)	2
BM 35611 + Sp III 315	3	BM 43776 (to BM 42569)	2
BM 35733	1	BM 43790	11
BM 36284	2	BM 45372 + 46401	11
BM 36296	13-15	BM 45373 + 46318 + 46323 + 46368 + 46484	11
BM 36333	13-15	BM 45377 + 45402 + 46369 + 46375 + 46383 + 46434 + 46435 + 46437 + 46454	11
BM 36384	16	BM 45382 + 46332 + 46393 + 46423 + 46440 + 46461 + 46497	11
BM 36387	5	BM 45392 + 45398 + 45399 + 45404 + 45407 + 45408	2
BM 36439	10	BM 45393 + 46277 + 46331	1, 11
BM 36589	4	BM 45398 (to BM 45392)	2
BM 36625	6	BM 45399 (to BM 45392)	2
BM 36646	11	BM 45401 + BM 46329 + 46333 + 46353 + 46477 + 46512 + 46517 + 46560	2
BM 36676	3	BM 45402 (to BM 45377)	11
BM 36681 + 37849	2	BM 45403	11
BM 36690	13-15, 16	BM 45404 (to BM 45392)	2
BM 36714	13-15, 16	BM 45407 (to BM 45392)	2
BM 36783	11	BM 45408 (to BM 45392)	2
BM 37482	5	BM 45539 + 46759	5
BM 37531	10	BM 45744	4
BM 37571 + 37931	10	BM 46277 (to 45393)	1, 11
BM 37621	3	BM 46296 + 46374 + 46408	5
BM 37693	6	BM 46297 + 46328 + unnumb. frag.	7
BM 37748	13-15	BM 46318 (to BM 45373)	11
BM 37818	10	BM 46323 (to BM 45373)	11
BM 37849 (to BM 36681)	2	BM 46328 (to BM 48297)	7
BM 37866	11	BM 46329 (to BM 45401)	2
BM 37885	13-15	BM 46331 (to BM 45393)	1, 11
BM 37927	11	BM 46332 (to BM 45382)	11
BM 37928	6	BM 46333 (to BM 45401)	2
BM 37931 (to BM 37571)	10	BM 46353 (to BM 45401)	2
BM 37959 + 38018	10	BM 46368 (to BM 45373)	11
BM 37969	13-15	BM 46369 (to BM 45377)	11
BM 37974	2	BM 46374 (to BM 46296)	5
BM 37991	11	BM 46375 (to BM 45377)	11
BM 37992	10	BM 46383 (to BM 45377)	11
BM 37993	13-15	BM 46393 (to BM 45382)	11
BM 37997	2	BM 46401 (to BM 45372)	11
BM 38018 (to BM 37959)	10	BM 46408 (to BM 46296)	5
BM 38027	2	BM 46421 + 46429 + 46485 + 46492 + 46510	11
BM 38043	13-15	BM 46423 (to BM 45382)	11
BM 38131	15	BM 46429 (to BM 46421)	11
BM 38447	2	BM 46434 (to BM 45377)	11
BM 38586	1	BM 46435 (to BM 45377)	11
BM 38594	3	BM 46437 (to BM 45377)	11
BM 38660	16	BM 46440 (to BM 45382)	11
BM 38798	5	BM 46442	11
BM 38803	7	BM 46454 (to BM 45377)	11
BM 38805	4	BM 46461 (to BM 45382)	11
BM 39184	3		
BM 40177	5		
BM 40653	4		

Sources	UH Tablet	Sources	UH Tablet
BM 46477 (to BM 45401)	2	BM 55458 (to BM 55479)	13-15
BM 46484 (to BM 45373)	11	BM 55608	13-15
BM 46485 (to BM 46421)	11	BM 59211 (to BM 54656)	11
BM 46492 (to BM 46421)	11	BM 59314	2
BM 46497 (to BM 45382)	11	BM 59925 (to BM 54656)	11
BM 46499	11	BM 60886 + 65458 + 68376 + 76169 + 76491 + 76684 +	
BM 46501	11	76702 + 82918 + 82980 + 83032(+) 69804 + 76925 +	
BM 46510 (to BM 46421)	11	82934 + 82996 (+) 83048	6, 13-15
BM 46512 (to BM 45401)	2	BM 61552 (to BM 54656)	11
BM 46517 (to BM 45401)	2	BM 64189	9
BM 46558	11	BM 64515 (to BM 54656)	11
BM 46560 (to BM 45401)	2	BM 64676	11
BM 46606	4	BM 65498	8
BM 46736	16	BM 66914 (to BM 54656)	11
BM 46759 (to BM 45539)	5	BM 66922 + 68471	11
BM 47069 + 47113	10	BM 67159	9
BM 47113 (to BM 47069)	10	BM 68038 + 68385	11
BM 47529 + 47685	11	BM 68370	4
BM 47736	13-15	BM 68376 (to BM 60886)	6, 13-15
BM 47827 + 47838 + 47845	2	BM 68385 (to BM 68038)	11
BM 47838 (to BM 47827)	2	BM 68429	11
BM 47845 (to BM 47827)	2	BM 68471 (to BM 66922)	11
BM 47852 + 47855 + 48673	3	BM 69804 (to BM 60886)	6, 13-15
BM 47855 (to BM 47852)	3	BM 71949	11
BM 47903	12	BM 71975	11
BM 48017	1	BM 72025	10
BM 48228	10	BM 72044	6
BM 48671	9	BM 72063	7
BM 48673 (to BM 47852)	3	BM 72748	11
BM 50364 + 83049	9	BM 74901 (to BM 54656)	11
BM 50660 + 50988 + 53844	2	BM 76125	3
BM 50784 + 51588 + 52838	4	BM 76169 (to BM 60886)	13-15
BM 50958	1	BM 76237	11
BM 50988 (to BM 50660)	2	BM 76491 (to BM 60886)	6, 13-15
BM 51188 + 52456 + 53046	13-15	BM 76553	10
BM 51292 + 52456	13-15	BM 76684 (to BM 60886)	6, 13-15
BM 51468	13-15	BM 76702 (to BM 60886)	6, 13-15
BM 51588 (to BM 50784)	4	BM 76925 (to BM 60886)	6, 13-15
BM 52456 (to BM 51292)	13-15	BM 76974	10
BM 52649	9	BM 77728 + 77740	13-15
BM 52838 (to BM 50784)	4	BM 77740 (to BM 77728)	13-15
BM 53046 (to BM 51188)	13-15	BM 78096	5
BM 53650	5	BM 78185	4
BM 53844 (to BM 50660)	2	BM 78253	1
BM 54638 + 54639 + 54957	11	BM 78375	7
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KUB 37 100a	5	VAT 1948	12
KUB 37 143	7	VAT 2078	12
LB 1822	7	VAT 3575 (to VAT 1343)	5
MSK 74102a + 74107ai + 74114l (Arnaud, Emar)	3	VAT 3573 (to VAT 1343)	5
MSK 74232i	4	VAT 8286	3, 4
MMA 86.11.379a + 379c + 379d + 379e (+) 379f	3	VAT 8228	12
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MMA 86.11.379e (to MMA 86.11.379)	3	VAT 10785 + 10871	13-15
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MMA 86.11.534 (to MMA 86.11.379b)	12	VAT 13660 + 14047	13-15
MMA 86.11.542 (to MMA 86.11.366)	12	VAT 14047 (to VAT 13660)	13-15
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N 2215 (to UM 29-16-637)	10	W 22378	7
N 4923 (to UM 29-16-637)	10	W 22656/13e + /11a + /11b	11
NBC 1307	12	W 22660/3	9
ND 4375	13-15	W 22652	13-15
ND 4384	13-15	W 22653	5
Ni 623 + 2320	3, 4	W 23288	4
Ni 631	5, 6, 7	11N-T3	5
Ni 2320 (to 623)	3	12 N 228	12
Ni 2676 + 2997 + 4017 + 4018	7, 8	Tell Halaf 99	5

Concordance of K to P Numbers (CDLI)

Luděk Vacín

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K 00111 + K 02754 + K 05227 + K 05295 + K 07525 + K 07632 + K 07633 (+) 05169	P237782	UH 13-15
K 00166 + K 02337 + K 03705 + K 04855 + K 04971 + K 05061 + K 06022 + 11708 (+) 11903 (+) 13539	P393778	UH 7
K 00224 + K 02378 + K 09002 + K 17638 + 1881-07-27, 0244	P393797	UH 3
K 00239 + K 02509 + K 03261	P393804	UH 5 and 1
K 02257 + K 02410 + K 05242 + K 05442 + K 18329 + K 20360 (+) K 19809	P394299	UH 4
K 02406	P394408	UH 16
K 02435	P394432	UH 6
K 02470 + K 18080 (+) K 04863 + 13311 + K 18222 (+) K 05290 + K 08059 (+) Sm 0069	P394453	UH 6
K 02507 + K 03255 + K 04647 + K 09924 + K 09927 + K 10124 + K 13466 + Sm 1425	P394475	UH 5
K 02455 + K 03936 + K 02515 + K 03427 + K 06325 + K 07183 + K 08054 + K 11793 + K 12923 + Sm 1688	P394446	UH 10
K 02528 + DT 007	P394489	UH 5
K 02542 + K 02772 + K 02991 + K 03300 + K 06030 + K 10223 + K 13382 + DT 085 + DT 170	P237751	UH 1
K 02578 + K 03314 + K 04641 + K 05166 + K 05229 + K 05256 + K 16739 + K 18538	P394525	UH 4
K 02758	P238177	UH 2
K 02853	P238189	UH 7
K 02893 + K 03011 + Sm 1258 + Sm 1346 (+) K 22037	P238203	?
K 02900	P373784	UH 3
K 02954	P394746	UH 5
K 02962 // + K 03120 + K 03418	P385003	UH 2
K 02968 + Sm 0004 (+) K 04870 + Rm 0370	P394753	UH 16
K 02977 + K 03116	P394758	UH 16
K 03021	P238246	UH 10
K 03054 + K 09398 + K 21396	P394777	UH 12
K 03121	P394816	UH 5
K 03122	P394817	UH 16
K 03152 + K 05244a + 1883-01-18, 0769	P394840	UH 8
K 04612 // + K 04646 + K 05056	P385004	UH 2
K 04622 + K 04917 + K 04970	P395662	UH 6
K 04625 + K 04871	P395664	UH 13
K 04627 + K 07847 + K 08810	P395665	UH 16
K 04632 + K 04889 + K 05038 + K 05130 + K 14696 + DT 287	P395669	UH 4
K 04658 + K 09367	P395686	UH 5
K 04661 + K 04821 + K 04939 + K 05086 + K 05164 + K 05697 + K 11576	P395689	UH 8
K 04665 + Sm 0996	P395692	UH 3
K 04735	P395704	UH 2
K 04825	P395732	UH 6
K 04856 + K 05205	P395748	UH 7
K 04857 + K 04887	P395749	UH 4
K 04867	P395757	UH 13-15
K 04870 + Rm 0370	P395759	UH 16

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K 04886 // + K 11543	P395769	UH 13-15
K 04895	P395773	UH 4
K 04904 + K 05294 + K 05363 + K 12041	P238362	UH 16
K 04905 + DT 150 + Rm 0139+ Rm 0243	P395778	UH 13-15
K 04911 + K 04955 + K 11116 + Rm 0269	P395784	UH 6
K 04912 + K 10827	P395785	UH 13-15
K 04923	P395791	UH 6
K 04941 + K 11138	P395799	UH 4
K 04943 + K 06043 (+) K 13921 + K 20191	P395801	UH 5
K 04947 + K 04988	P418112	UH 10
K 04961	P395810	UH 16
K 04965	P395811	UH 7
K 05005	P395831	UH 13
K 05009 + K 05060a	P395834	UH 8
K 05046 + K 05310 + K 18501	P395851	UH 9
K 05051 + K 05359 (+) K 05236	P395853	UH 8
K 05058	P395856	UH 3
K 05073	P395862	UH 9
K 05079 + K 05849 + K 12030	P395866	UH 6
K 05096 + K 05725 + K 13547 + K 18815	P395878	UH 5
K 05100 // (+) Rm 0314	P395880	UH 7
K 05119 + K 16691 + Sm 0124 + K 18781	P395892	UH 13-15
K 05120	P395893	UH 13-15
K 05126 + K 17737 + K 17790	P395896	UH 9
K 05133 + K 05336 + K 09351	P395899	UH 13-15
K 05143	P395906	UH 8
K 05155	P395915	UH 1
K 05156 + K 05220 + K 12833 + K 14066	P395916	UH 16
K 05169	P238372	UH 13-15
K 05179	P395924	UH 9
K 05183	P395927	UH 13-15
K 05194 + K 05312 + K 05355 + Sm 2057 (+) K 10274		
	P238379	UH 12
K 05215	P395940	UH 13-15
K 05219	P395942	UH 9
K 05236	P395951	UH 8
K 05237	P238383	UH 9
K 05238	P395952	UH 16
K 05251	P395956	UH 6
K 05263	P238384	UH 16
K 05265	P395965	UH 13-15
K 05286	P238387	UH 13-15
K 05292 + K 05344	P395982	UH 8
K 05303	P238389	UH 10
K 05319 + K 06040	P395992	UH 3
K 05330	P395998	UH 8
K 05338	P238394	UH 13-15
K 05353 + K 05369	P238400	UH 16
K 05368	P238405	UH 7
K 05373 + K 10079 + K 12039 + Sm 1337 + Sm 0438		
	P238407	UH 16
K 05378	P238409	UH 16
K 05443	P373815	UH 4
K 05625	P238517	UH 13-15
K 06602	P396670	UH 6
K 06969	P396933	UH 6
K 07451	P238671	UH 10
K 07587	P397208	UH 2

Accession Number	CDLI Number	Position in the Series
K 07637	P397224	UH 16
K 07874 + K 14219	P397339	UH 5
K 07926 + Sm 1235b	P397379	?
K 08008	P397434	UH 12
K 08262	P397556	UH 3
K 08426	P397622	UH 16
K 08472	P238732	UH 8
K 08475 + K 12040	P238733	UH 6
K 08476	P397646	UH 6
K 08488	P238737	UH 10
K 08508	P238740	UH 5
K 08615	P397700	UH 6
K 08635	P238748	UH 5
K 09271	P398005	UH 7
K 09272 + 1882-05-22, 0547	P398006	UH 6
K 09314	P398036	UH 3
K 09328	P398048	UH 3
K 09329 + 1932-12-12, 0589 + K 09943 + K 16350		
K 09349	P398049	UH 1
K 09355	P398056	UH 4
K 09361	P357122	UH 6
K 09382 + K 12059	P398064	UH 7
K 09384	P398077	UH 7
K 09390	P398078	UH 6
K 09391	P398082	UH 16
K 09397	P398083	UH 13-15
K 09402	P398086	UH 13-15
K 09403	P398090	UH 16
K 09405 + K 10534	P398091	UH 13-15
K 09548	P398093	UH 5
K 09700	P398178	UH 12
K 09831	P398263	UH 16
K 09982 + K 12926	P398340	UH 9
K 10175	P398425	UH 7
K 10185	P398530	UH 5
K 10274	P398538	UH 3
K 10299	P238899	UH 12
K 10857	P398613	UH 9
K 10918	P398934	UH 11
K 11903	P398969	UH 13-15
K 11240	P399513	UH 7
K 11384	P399170	UH 3
K 11777	P399270	UH 9
K 12000k	P399447	UH 2
K 12000n	P399577	UH 5
K 12000bb	P399578	UH 5
K 12921	P399571	UH 13-15
K 13028	P400136	UH 5
K 13511	P400156	UH 13-15
K 13533 + K 17062	P400338	UH 7
K 13536	P400351	UH 7
K 13857 + K 18834	P400354	UH 5
K 13912	P400507	UH 11
K 14189 + Rm 0989 (+) K 11552 + Sm 0793	P400536	UH 13-15
K 14520a	P400676	UH 6
K 14710	P400896	UH 10
	P400942	UH 4

Accession Number	CDLI Number	Position in the Series
K 14716	P400947	UH 3
K 14857	P401038	UH 7
K 16687	P402157	UH 16
K 16731	P402188	UH 8
K 16745	P402196	UH 16
K 16746	P402197	UH 16
K 16757	P402204	UH 16
K 16826	P402246	UH 12
K 16840	P402258	UH 16
K 16848	P402264	UH 12
K 17391	P402738	UH 4
K 17814	P403105	UH 2
K 17841	P403130	UH 7
K 18755 // (+) 1881-02-04, 410B	P403857	UH 16
K 19532	P404346	UH 16
K 19600	P404401	UH 3
K 19646	P404441	UH 3
K 19882	P404645	UH 9
K 19943	P404700	UH 13-15
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K 21876	P420089	UH 10

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Abbreviations

AAA	Liverpool Annals of Archaeology
ABL	Harper, <i>Assyrian and Babylonian Letters</i>
ABRT	Craig, <i>Assyrian and Babylonian Religious Texts</i>
AfO	Archiv für Orientforschung
AHw	<i>Akkadisches Handwörterbuch</i>
AnStud	Anatolian Studies
AOAT	Alter Orient und Altes Testament
ArOr	Archiv Orientální
ASJ	Acta Sumerologica
AnStud	Anatolian Studies
BA	Beiträge zur Assyriologie
BAK	H. Hunger, <i>Babylonische und assyrische Kolophone</i>
BAM	F. Köcher, <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i>
BCM	see Lambert 2013
BIN	see Nies and Keiser 1927
BiOr	Bibliotheca Orientalis
BRM	Babylonian Records in the Library of J. Pierpont Morgan
BWL	see Lambert 1960
CTMMA	Cuneiform Texts in the Metropolitan Museum of Art
CTN 4	see Wiseman and Black 1996
ELA	Enmerkar and the Lord of Aratta
Elev. Ish.	Elevation of Ishtar, see Hruška 1969
EWO	Enki and the World Order
FAOS	Freiburger Altorientalistische Studien
GAAL 2	see Schramm 2001
GBAO 2	see Schramm 2008
HKL	R. Borger, <i>Handbuch der Keilschriftliteratur</i>
In. Desc.	Inanna's Descent to the Netherworld
In-Ebih	Inanna in Ebih
In. and Enki	Inanna and Enki
In. and Šukal.	Inanna and Šukaletuda
JAOS	Journal of the American Oriental Society
JCS	Journal of Cuneiform Studies
JNES	Journal of Near Eastern Studies
JRL	John Rylands Library
KAR	Keilschrifttexte aus Assur religiösen Inhalts
KUB	Keilschrifturkunden aus Boghazköi
LA	Late Assyrian
LB	Late Babylonian
LKA	E. Ebeling, <i>Literarische Keilschrifttexte aus Assur</i>
LKU	<i>Literarische Keilschrifttexte aus Uruk</i>
Lugale	see van Dijk 1983
MA	Middle Assyrian
MDP	Mémoires de la délégation archéologique en Perse
MSL	Materials for the Sumerian Lexicon
MSL SS	Materials for the Sumerian Lexicon, Supplementary Series
NA	Neo-Assyrian
NABU	Nouvelles Assyriologiques Brèves et Utilitaires
OB	Old Babylonian
OECT	Oxford Editions of Cuneiform Texts
OrNS	Orientalia (Nova Series)
PNAE	<i>The Prosopography of the Neo-Assyrian Empire</i>
PRAK 2	H. de Genouillac, <i>Premières recherches archéologiques à Kich</i>
RA	Revue d'assyriologie
RIA	Reallexikon der Assyriologie
RIME	Royal Inscriptions of Mesopotamia, Early Periods
SAA	State Archives of Assyria

SBTU	<i>Spätbabylonische Texte aus Uruk</i>
SLTNI	S. N. Kramer, <i>Sumerian literary texts from Nippur in the Museum of the Ancient Orient at Istanbul</i>
STT	O. R. Gurney et al., <i>The Sultantepe Tablets</i>
TCL	Textes cunéiformes du Musée du Louvre
TH	see Sjöberg 1969
TCS	Texts from Cuneiform Sources
TIM	Texts in the Iraq Museum
UET VI/ 3	A. Shaffer and M-C Ludwig, <i>Ur Excavations Texts VI Literary and Religious Texts Third Part</i> (London)
UH	Udug-hul
UHF	Udug-hul Forerunners (see Geller 1985)
VAB	Vorderasiatische Bibliothek
VS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin
ZA	Zeitschrift für Assyriologie

Plates

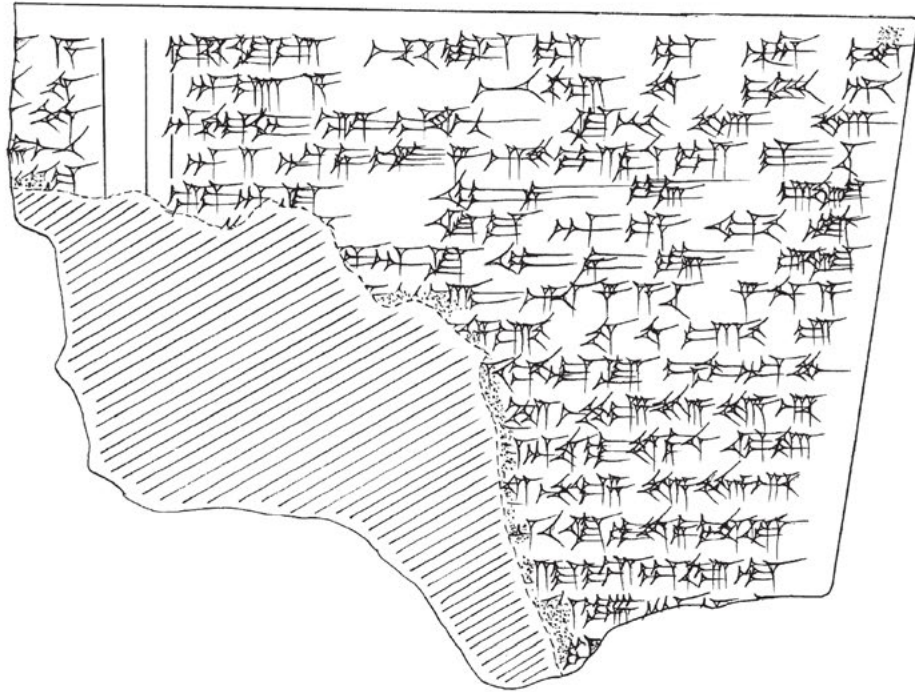
UH 1, B: Rm 2, 153

Obv.

Col. i

Col. ii

1'
2'
3'
4'



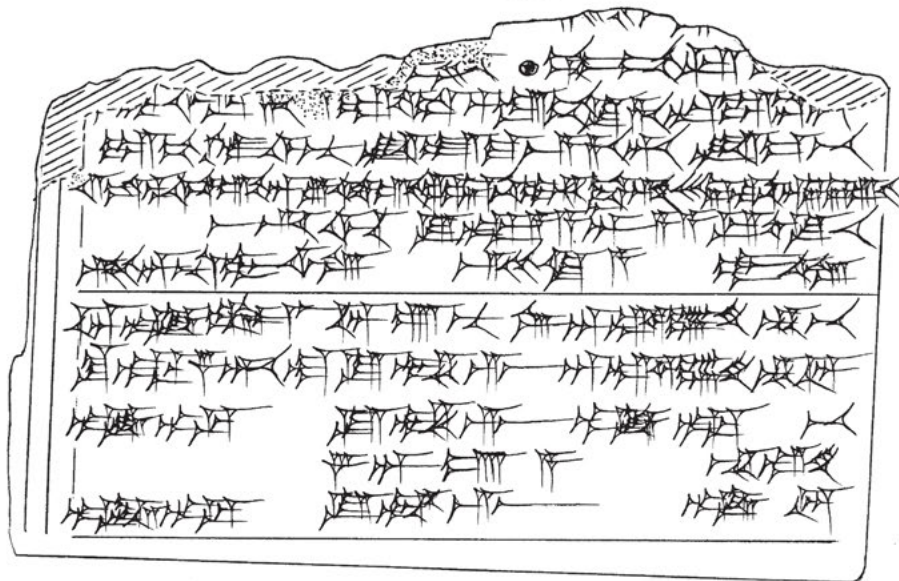
7'

10'

15'

Rev.

Col. iii



39'

40'

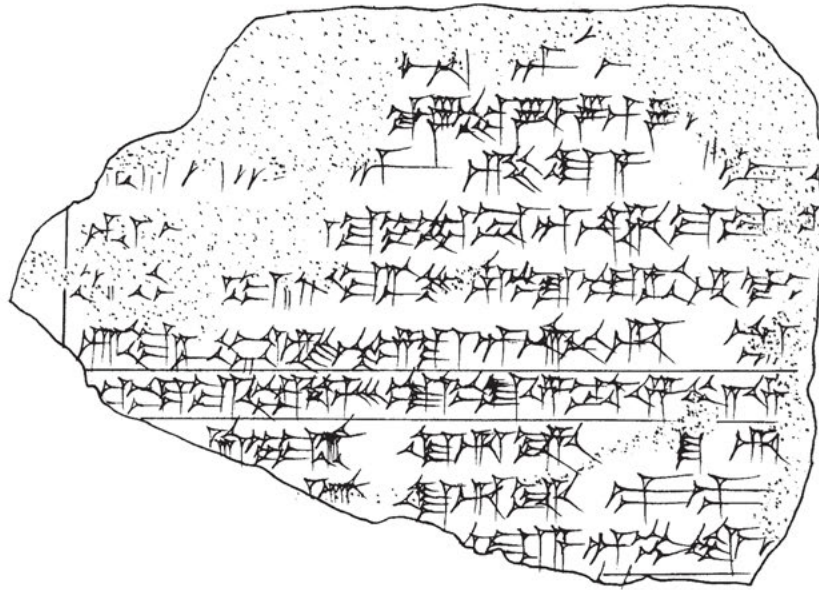
45'

UH 1, (C): 81-7-27, 75

Obv.

31'

35'



Rev.

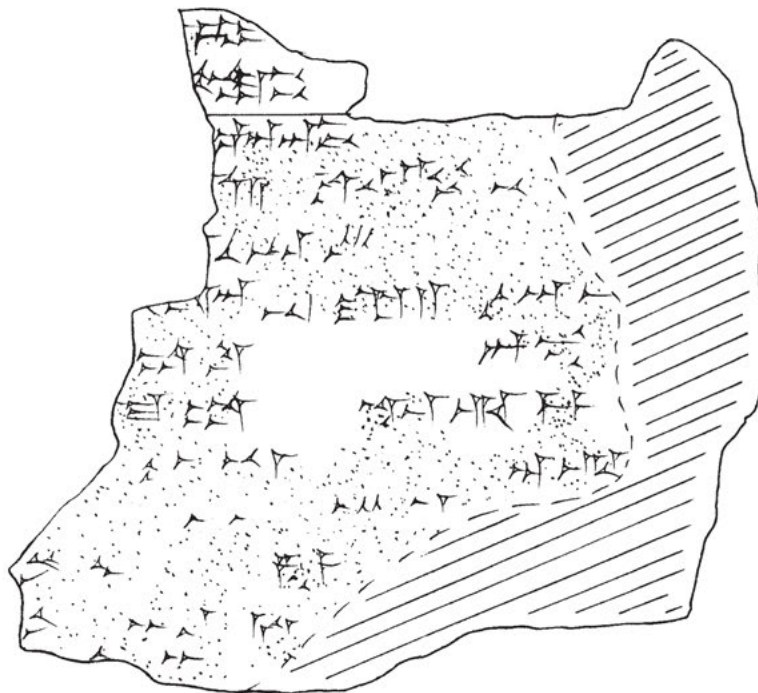


Plate 3

UH 1, D: K 3316+13953

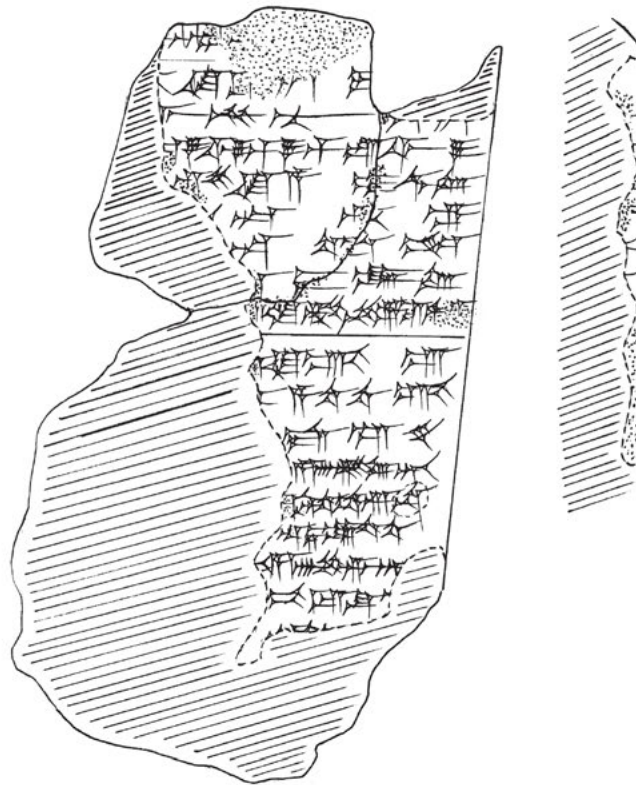
Obv.

Rev.

30'

35'

40'

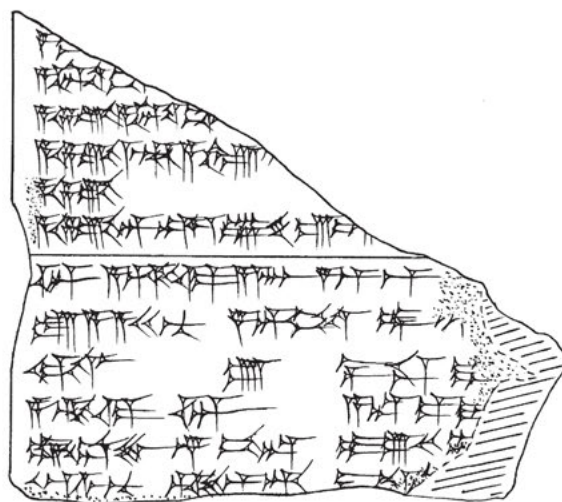


UH 1, F: Sm 497

48'

50'

55'



UH 1, E: K 9329+9943+16350

Plate 4

Obv.

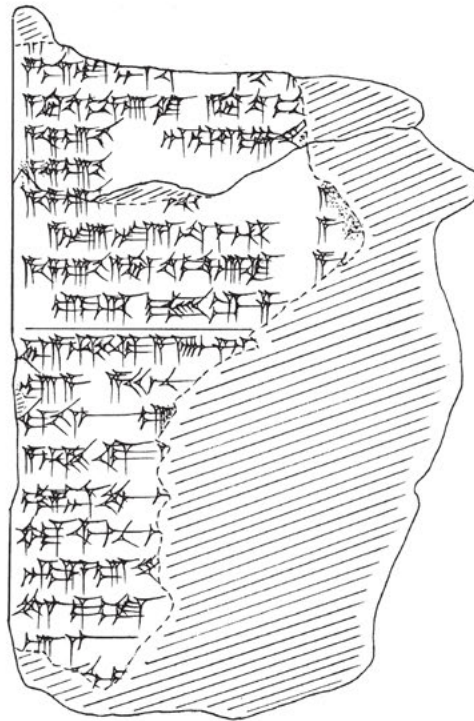
47'

51'

50'

55'

60'



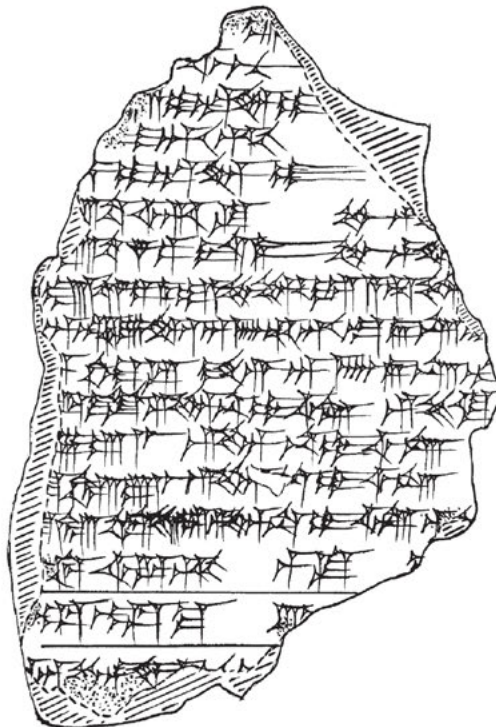
Rev.

67'

70'

75'

80'



UH 1/2/3/4, g/p/ff/w: CBS 8802

Plate 5

Obv.

Mis pi 4

Mis pi 6/8

Extracts
UH 1, g
12'

13'

Rev.
UH 2, p
13

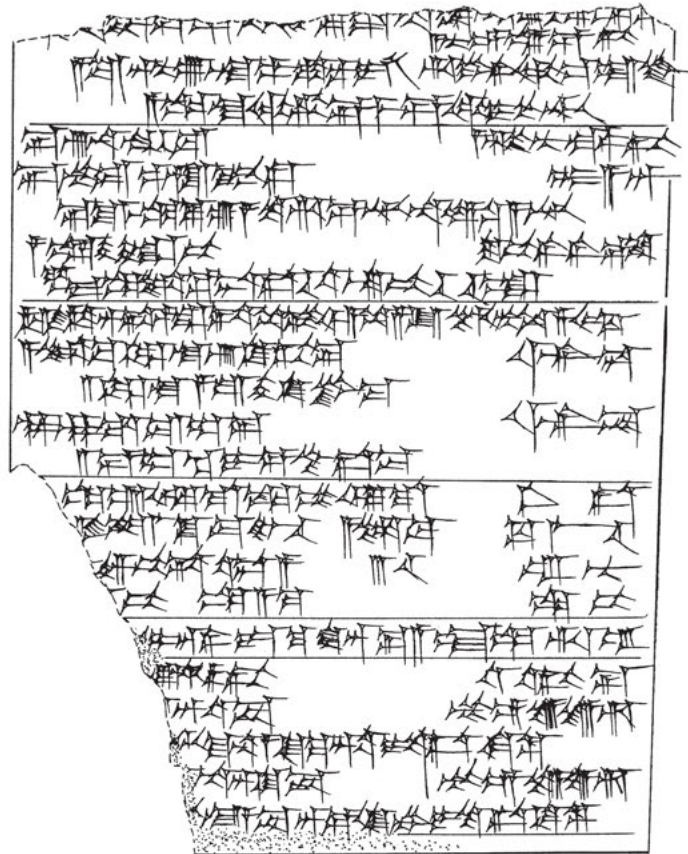
15

UH 3, ff
10

11

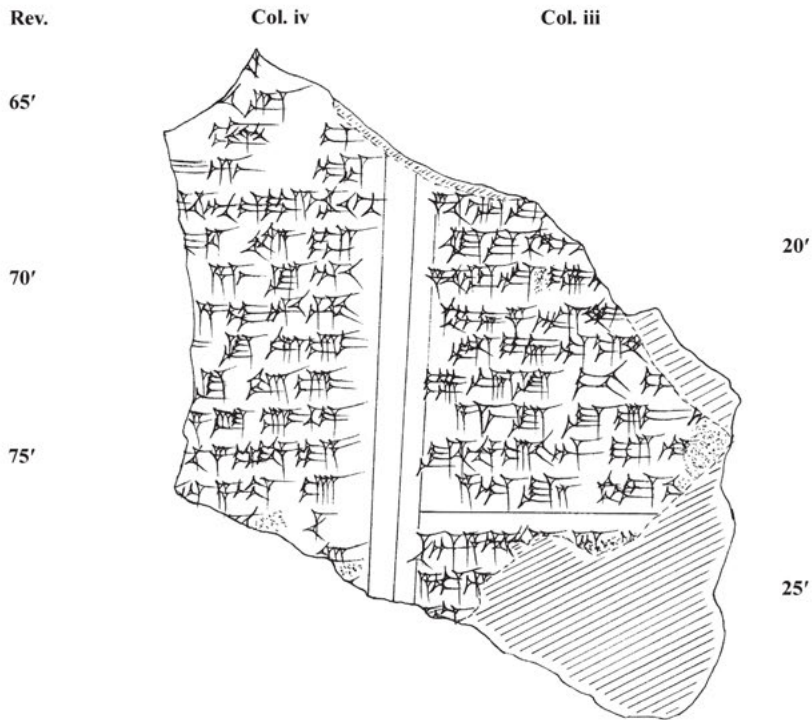
UH 4, w
8

9

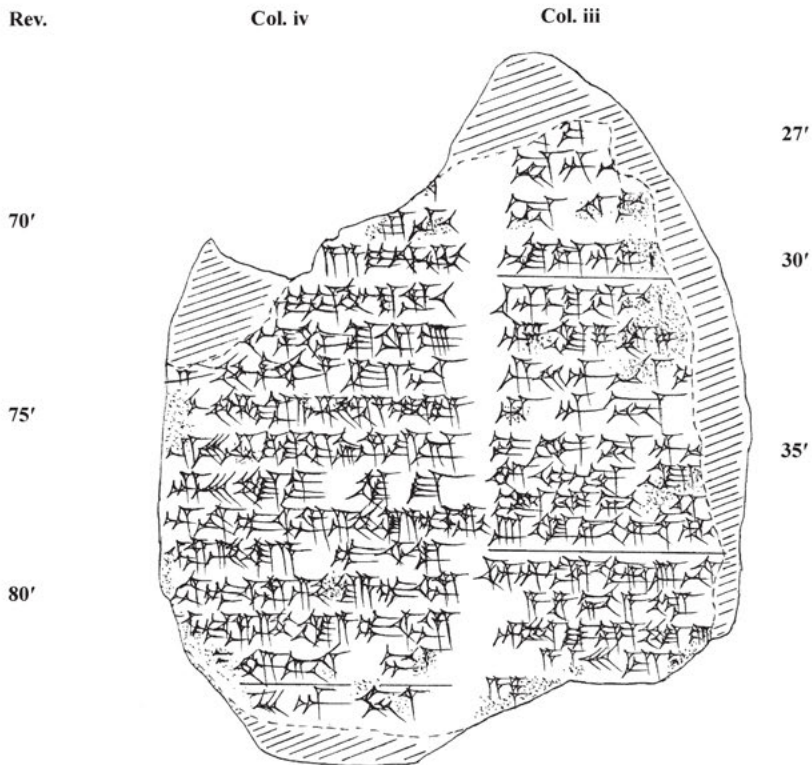


UH 1, J: Sm 725

Plate 6



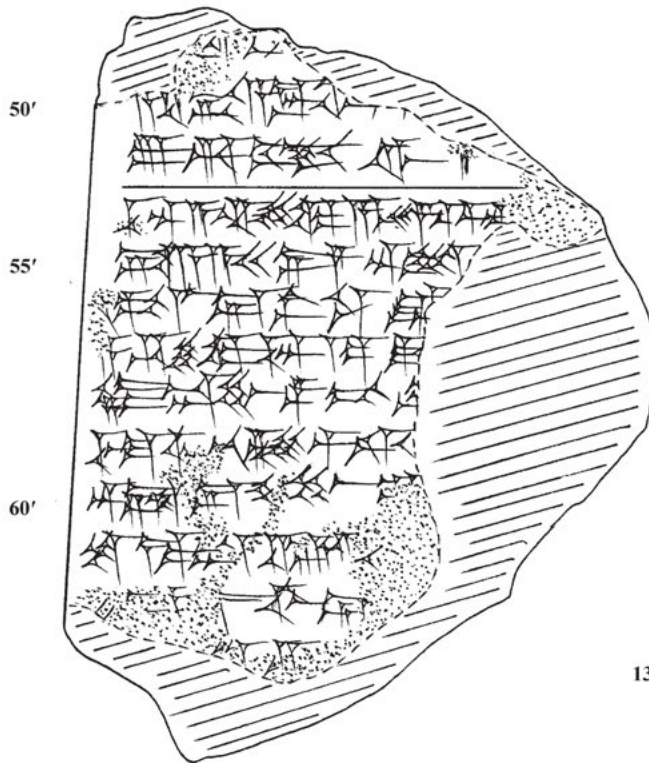
UH 1, k: BM 35544



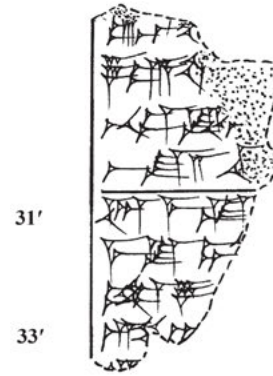
UH 1, m: BM 35733

Plate 7

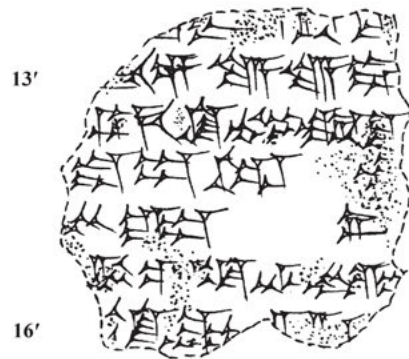
Obv.



UH 1, (S): BM 134594



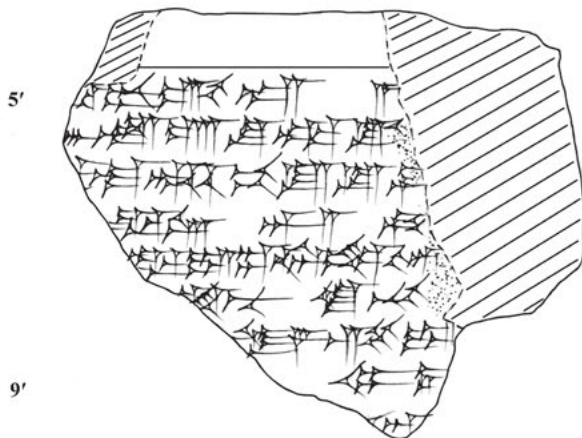
UH 1, r: BM 48017



Rev.



UH 1, L: K 5155

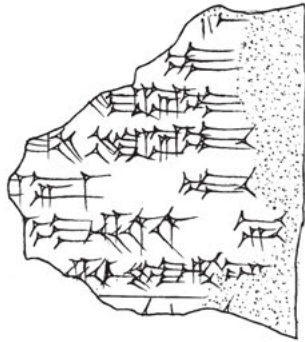


UH 1, q: BM 50958

Plate 8

Obv.

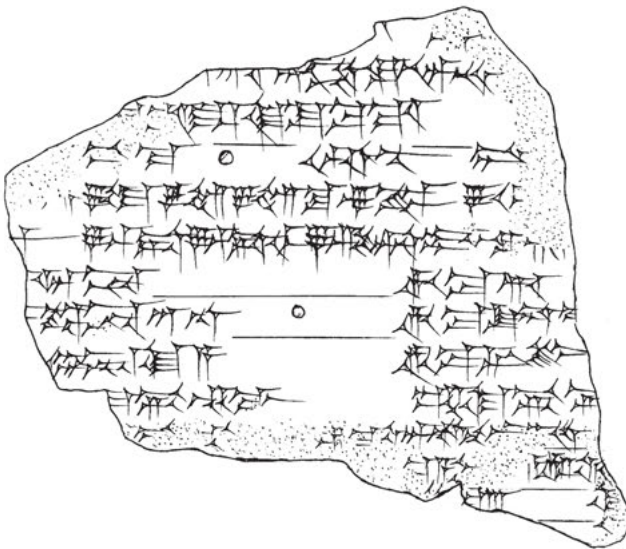
20'



Rev.

30'

35'



UH 2, CC: K 11777

Obv.

31

33

Rev.

53

55



UH 2, G: DT 254(+)-BM 99138

Obv.

36

40



Rev.

71

75

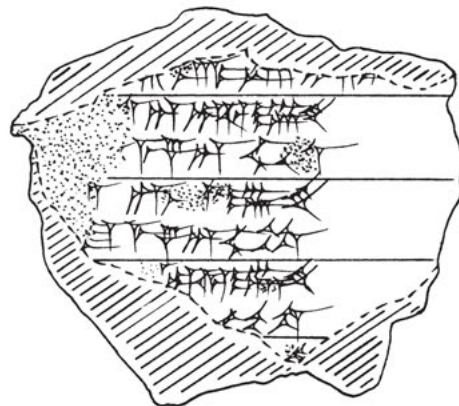


Plate 9

UH 2, a: BM 45392+45398+45399+45404+45407+45408

Obv.



Rev.

45

50

55

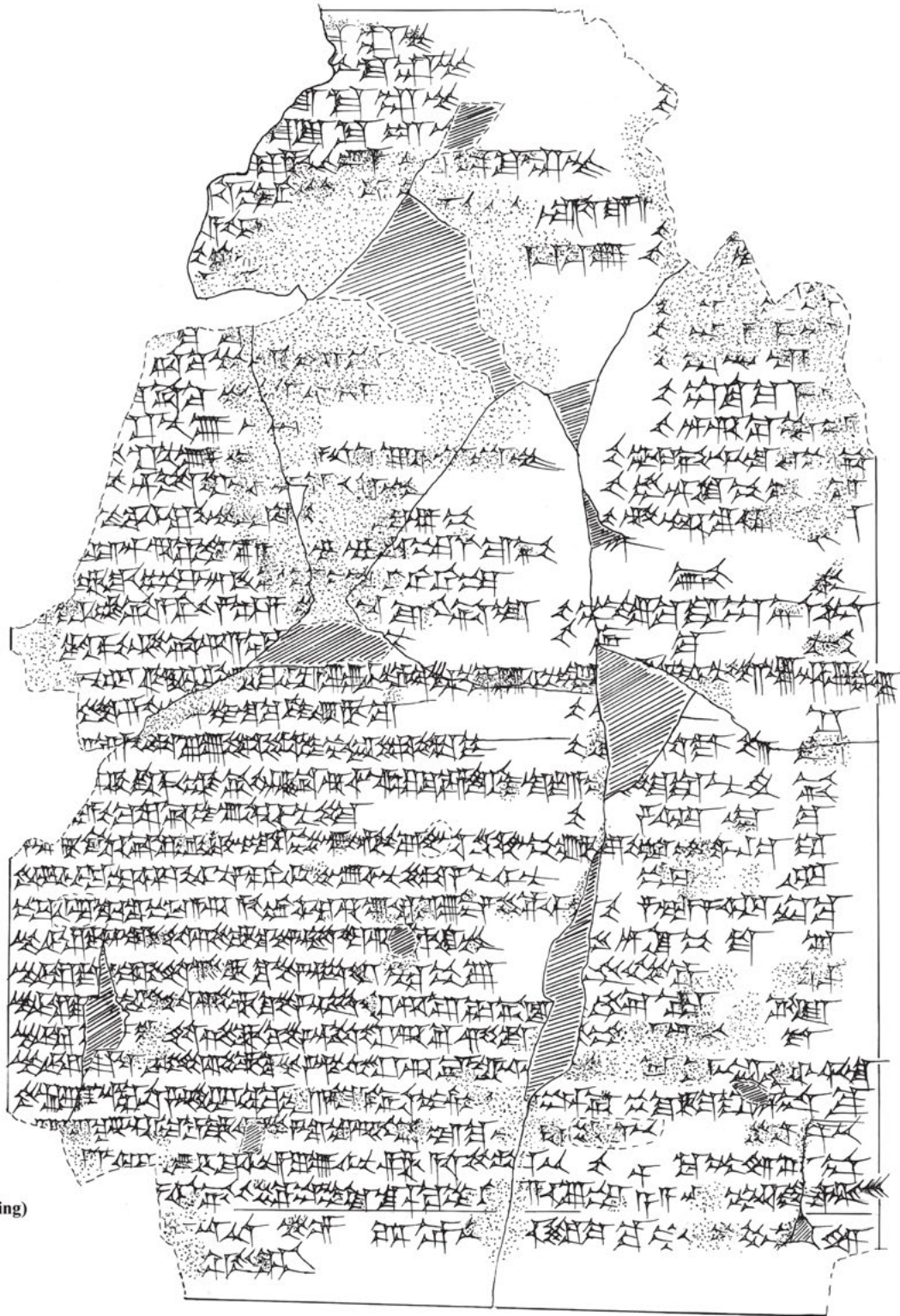
60

65

70

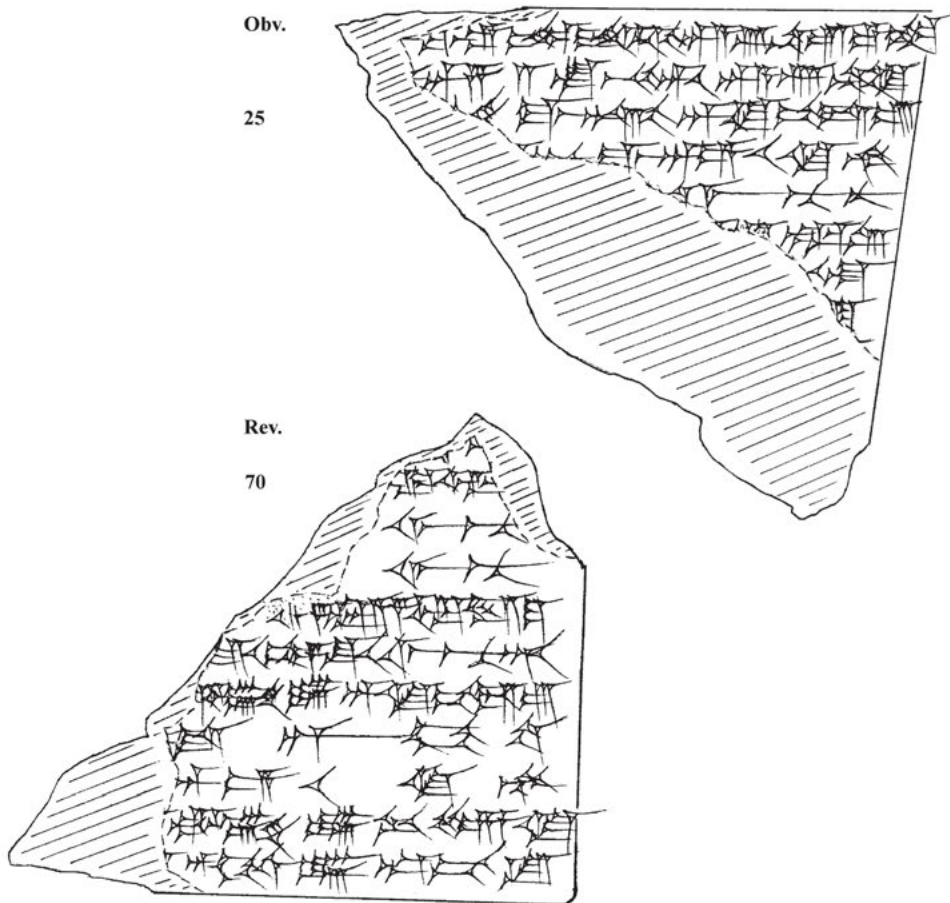
75

80 (ruling)

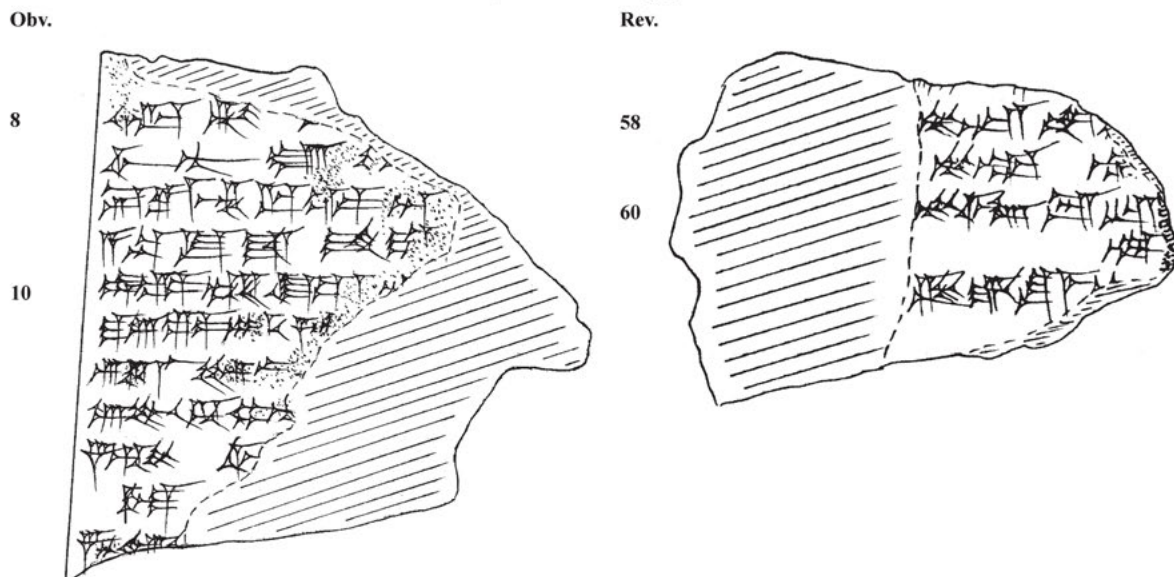


UH 2, C: Sm 1535

Plate 11

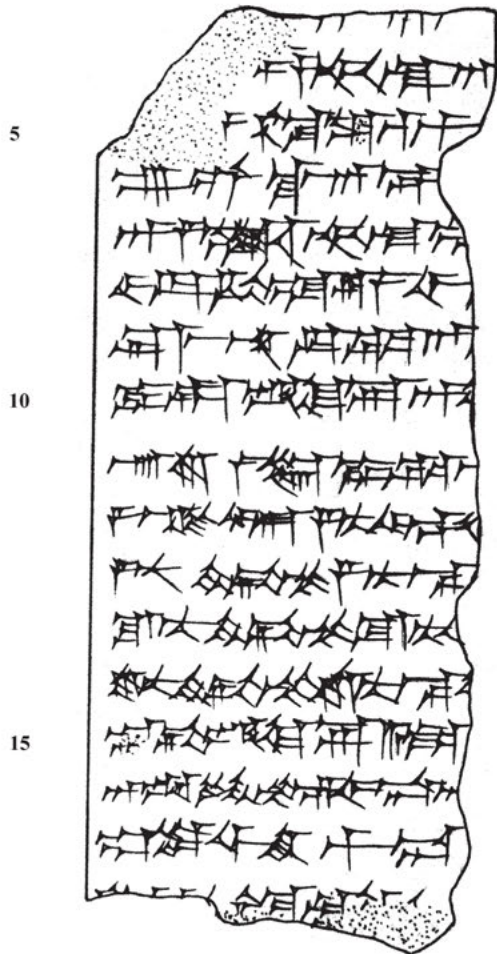


UH 2, F: Rm 256(+)K 17814



UH 2, d: K 2758+Rm 2, 372

Obv.



Rev.

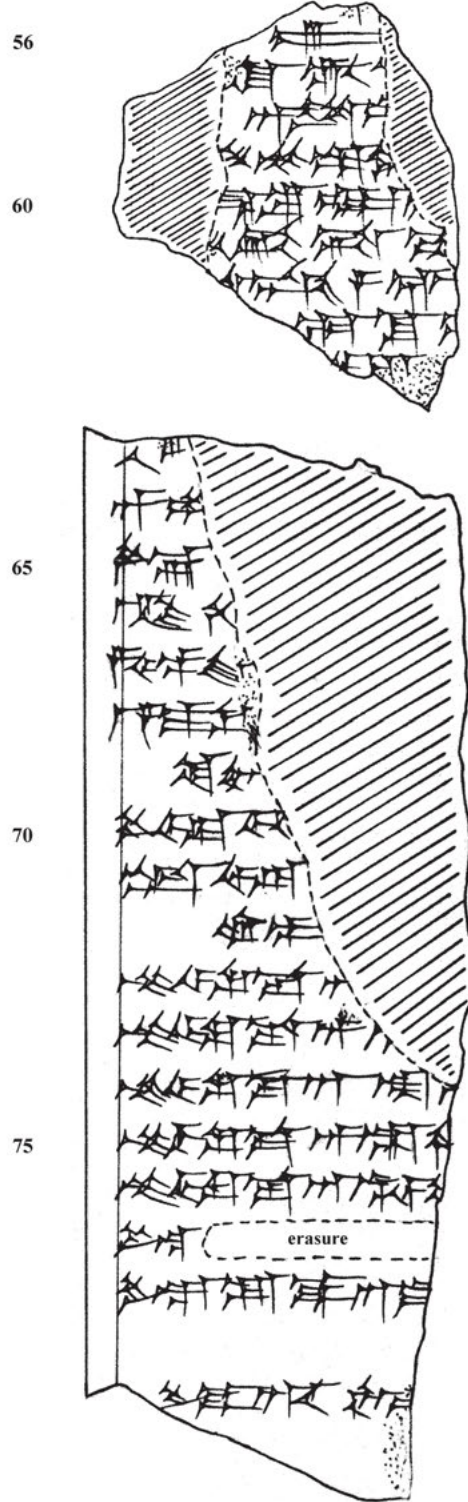


Plate 13

UH 2, J: K 4612+4646+5056

Obv.

Col. i

Col. ii



UH 2, n: BM 50660+50988+53844

Obv.



UH 2, n: BM 50660+50988+53844

Plate 15

Rev.

45

50

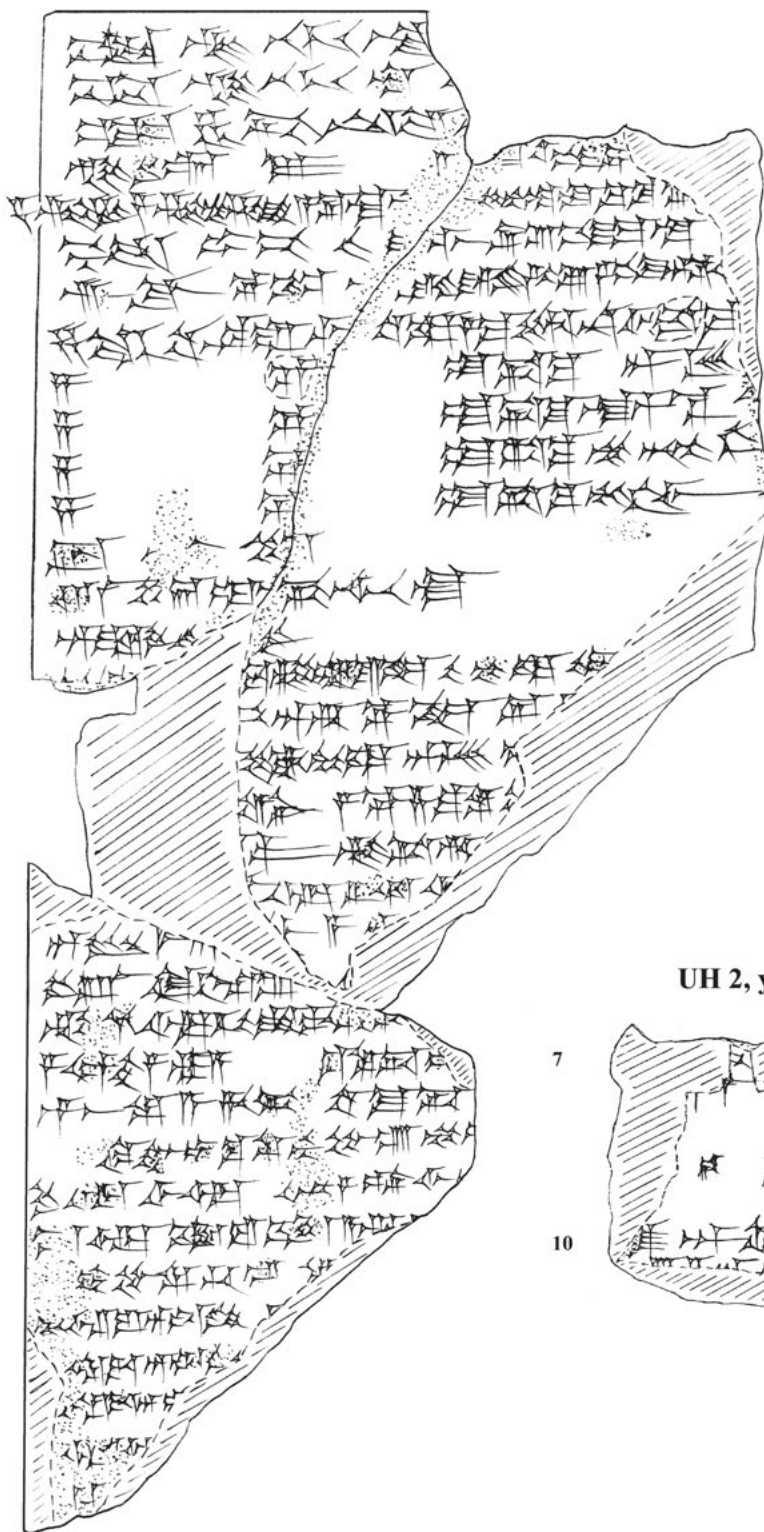
55

60

65

70

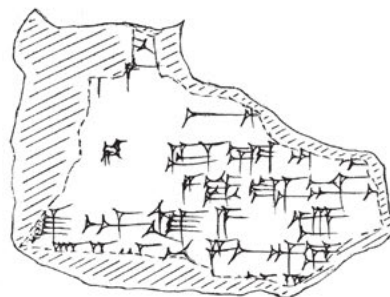
75



UH 2, y: BM 43440

7

10



UH 2, v: BM 47827+47838+47845

Plate 16

Obv.

U. E.

1

5

10

15

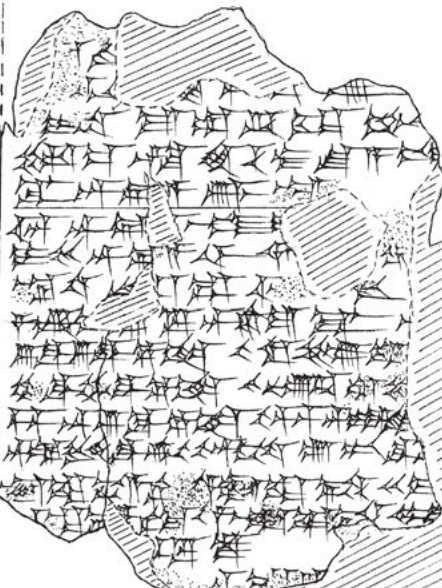
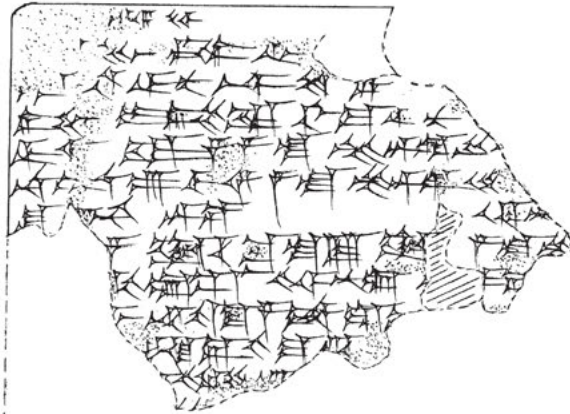
20

25

30

35

40



UH 2/3, hh/u: CBS 11306

Obv.

UH 2, hh

62

65

UH 3, u

58

60



Plate 17

UH 2, v: BM 47827+47838+47845

Rev.

46

50

55

60

65

70

75

80



UH 2, z: BM 45401+46329+46333+46353+46560+46477+46512+46517

Obv.



5

10

15

20

25

30

Plate 19

UH 2, z: BM 45401+46329+46333+46353+46560+46477+46512+46517

Rev.

48

50

55

60

65

70

75



UH 3, A: K 224+2378+9002+17638+81-7-27, 244+K 20382

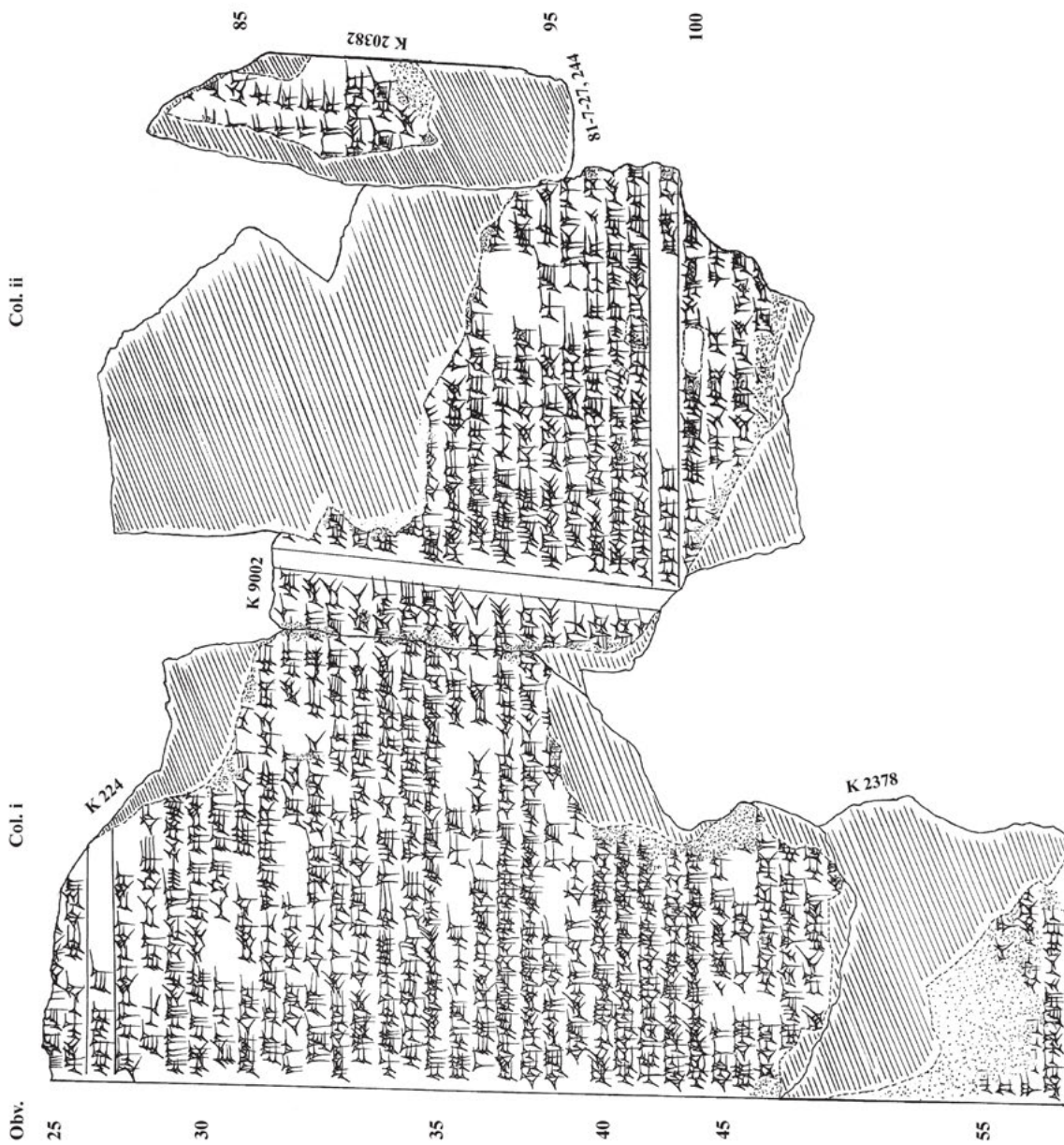


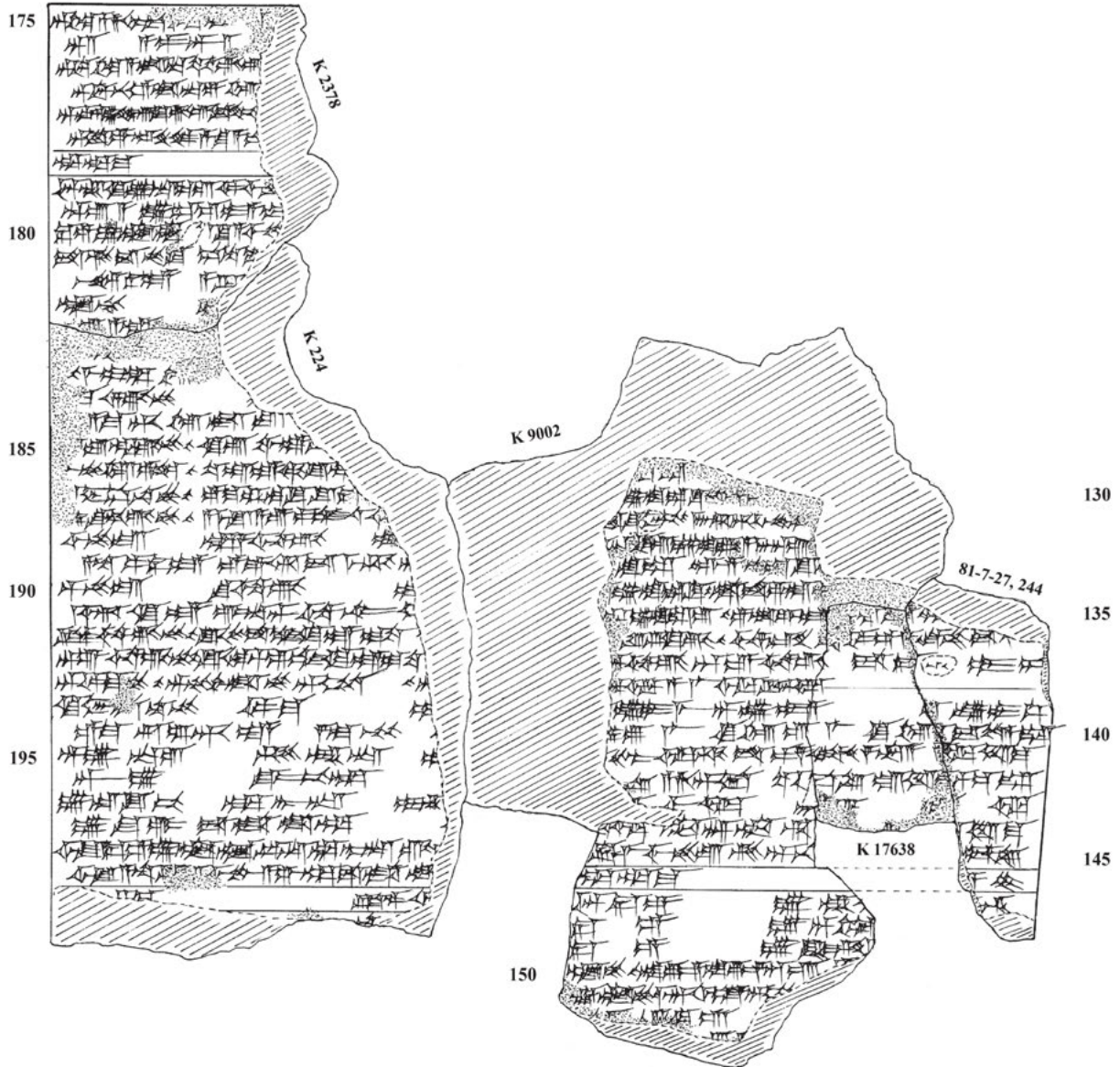
Plate 21

UH 3, A: K 224+2378+9002+17638+81-7-27, 244(+)K 20382

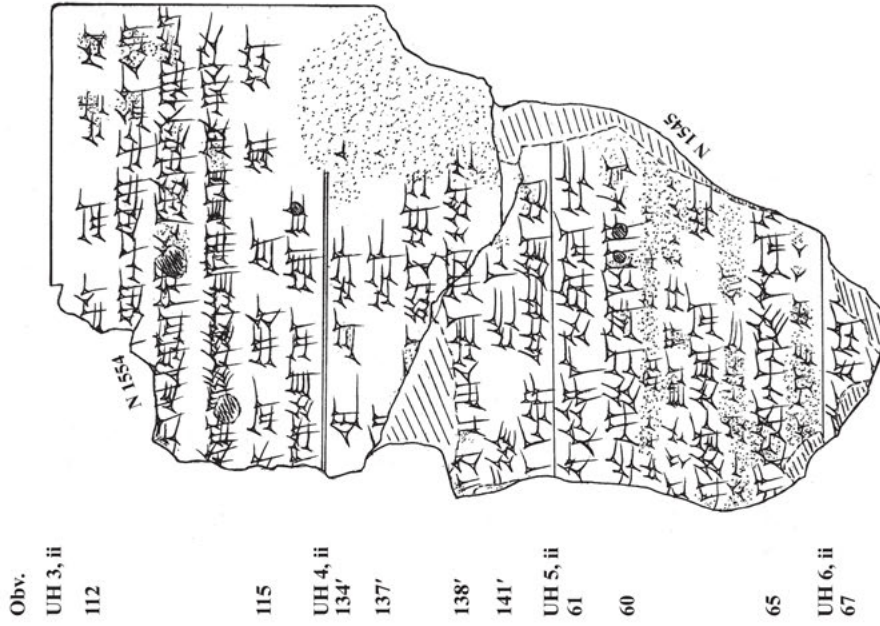
Rev.

Col. iv

Col. iii



UH 3/4/5/6, ii: N 1545+1554



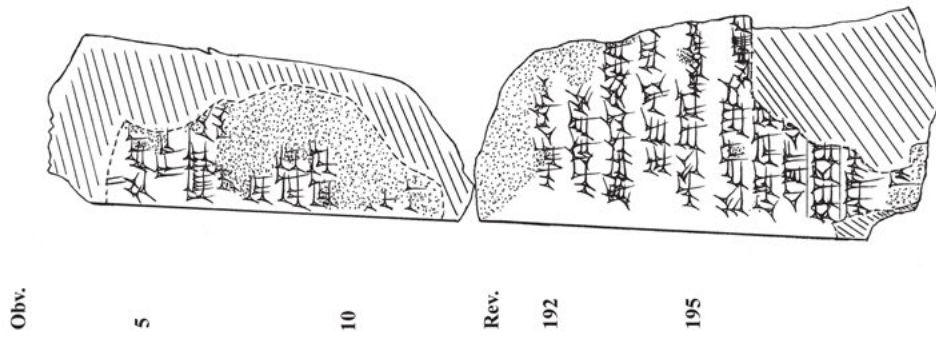
Obv.
UH 3, ii
112

115
UH 4, ii
134'
137'

138'
141'
UH 5, ii
61
60

65
UH 6, ii
67

UH 3, aa: BM 34264

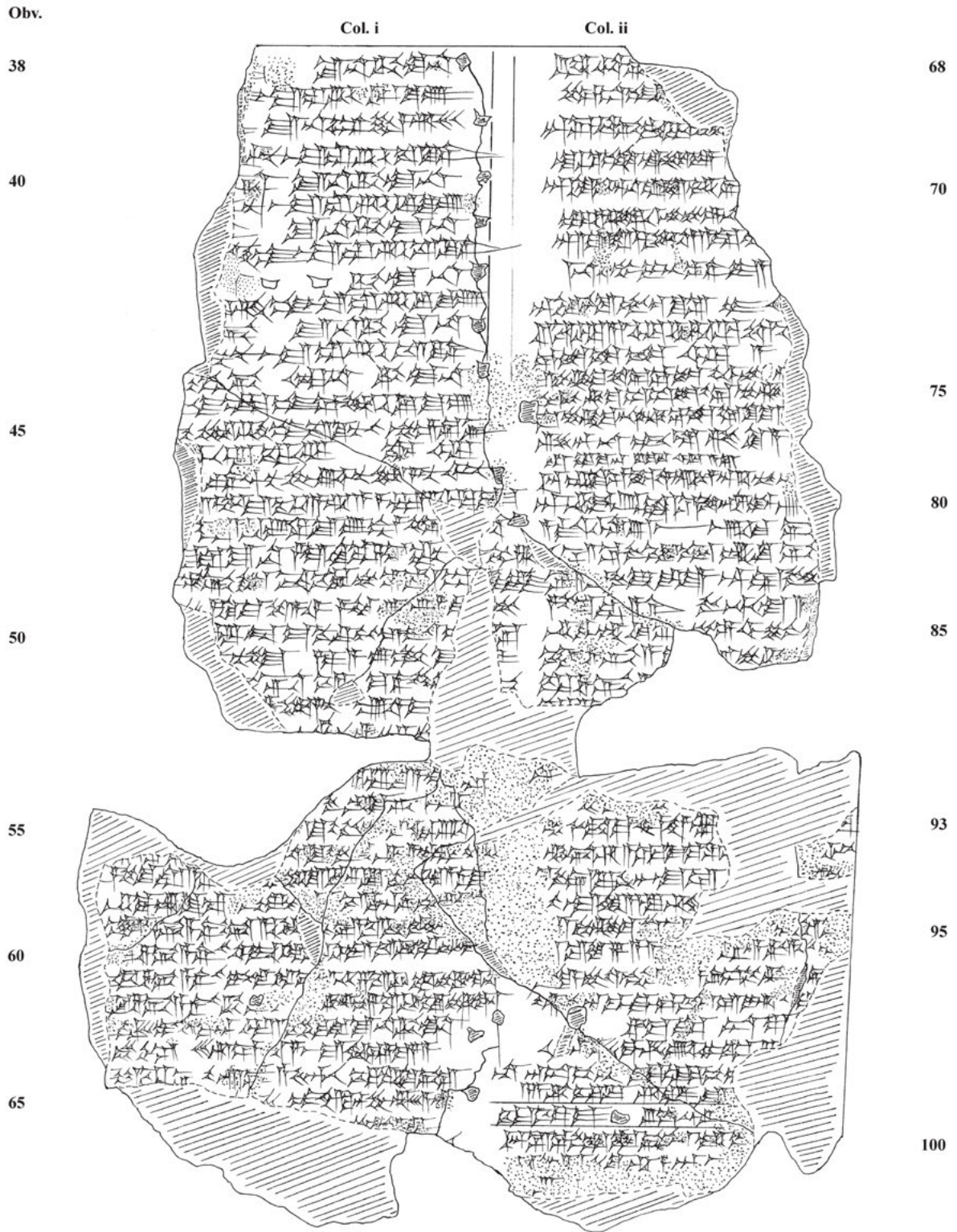


Obv.
5
10

Rev.
192
195

Plate 23

UH 3, i: BM 47852+47855+48673



UH 3, i: BM 47852+47855+48673

Rev.

Col. iv

Col. iii

140

108

145

110

150

115

155

120

160

125

165

130

170

135

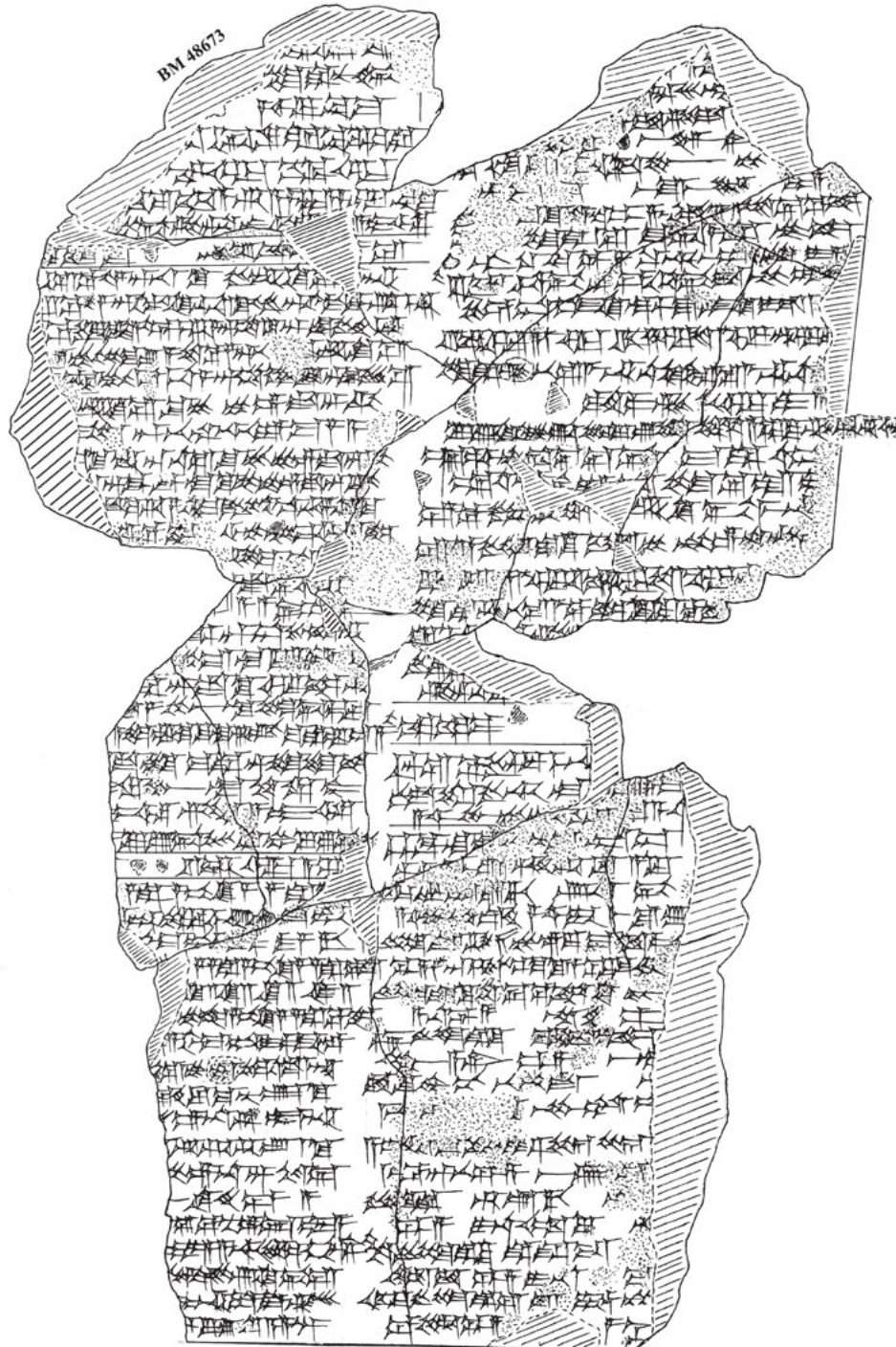
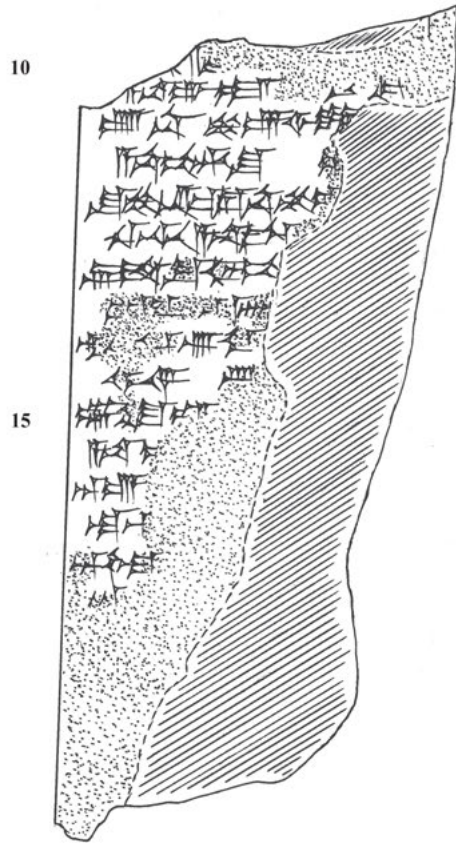
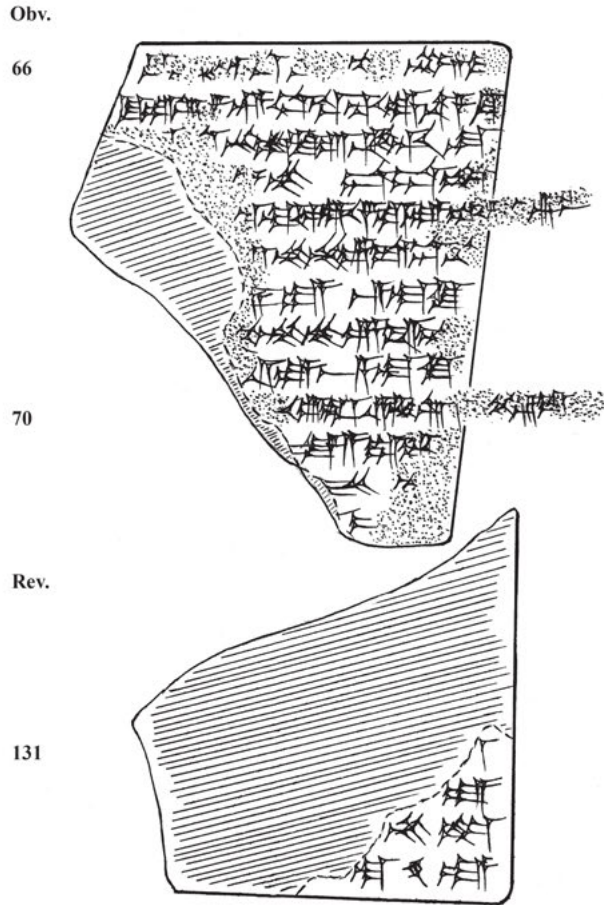


Plate 25

UH 3, K: K 5058



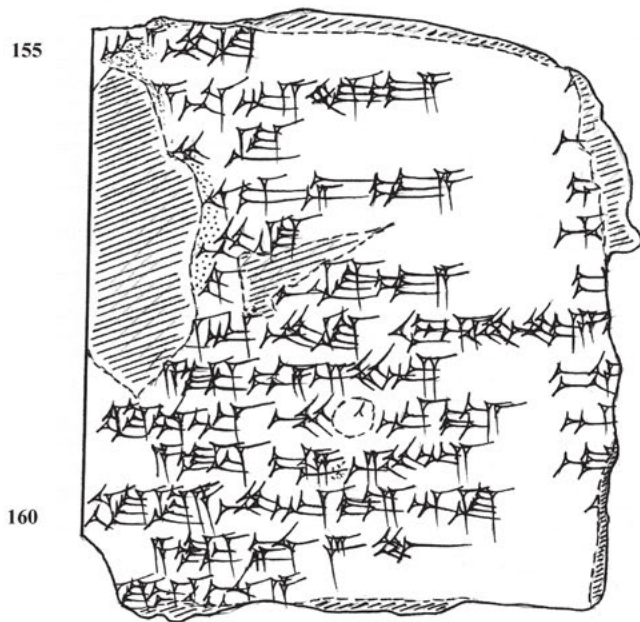
UH 3, J: K 9328



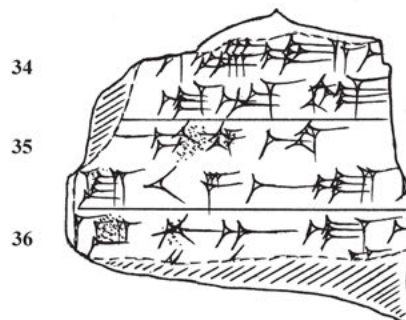
UH 3, X: DT 271



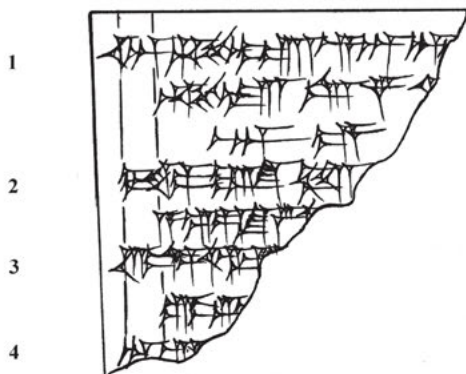
UH 3, L: K 5319+6040



UH 3, M: K 14716



UH 3, N: 79-7-8, 25



UH 3, O: K 19646

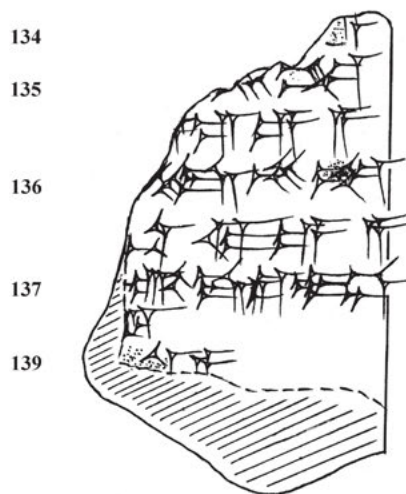


Plate 27

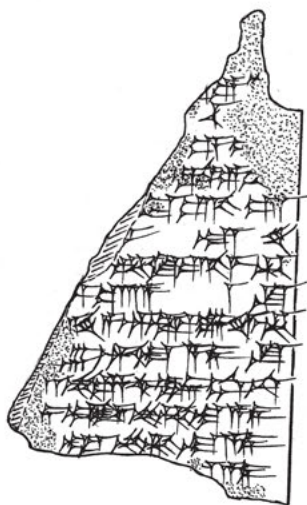
UH 3, P: K 11240

Obv.

79

80

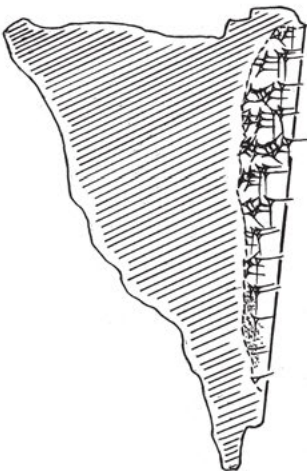
85



Rev.

130

135



UH 3, s: BM 37621

Obv.

166

170



Rev.

UH 13-15

112

113

115

116

118



UH 3, r: BM 36676

Obv.

165

166

167



UH 3, T: K 19600

28

30



UH 3, v: CBS 8801

Obv.
Extracts
Sag-ba 1,
cf. GAAL 2,
pp. 47-49

Cf. STT 168,
ll. 56-60

Compendium,
cf. GBAO 2,
pp. 106-107

UH 3, v
124

125

UH 1/3, i/y: K 2900

UH 1, i

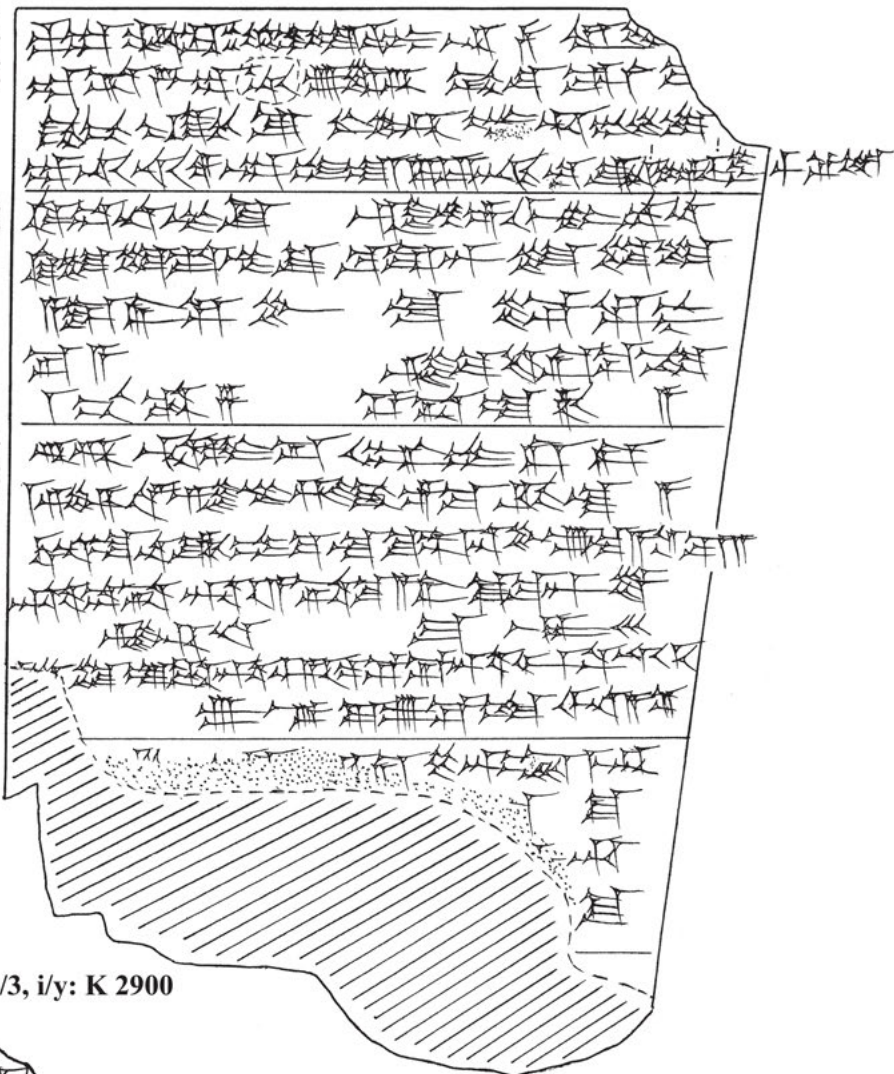
20'

UH 3, y

52

54

Rev. see MSL V



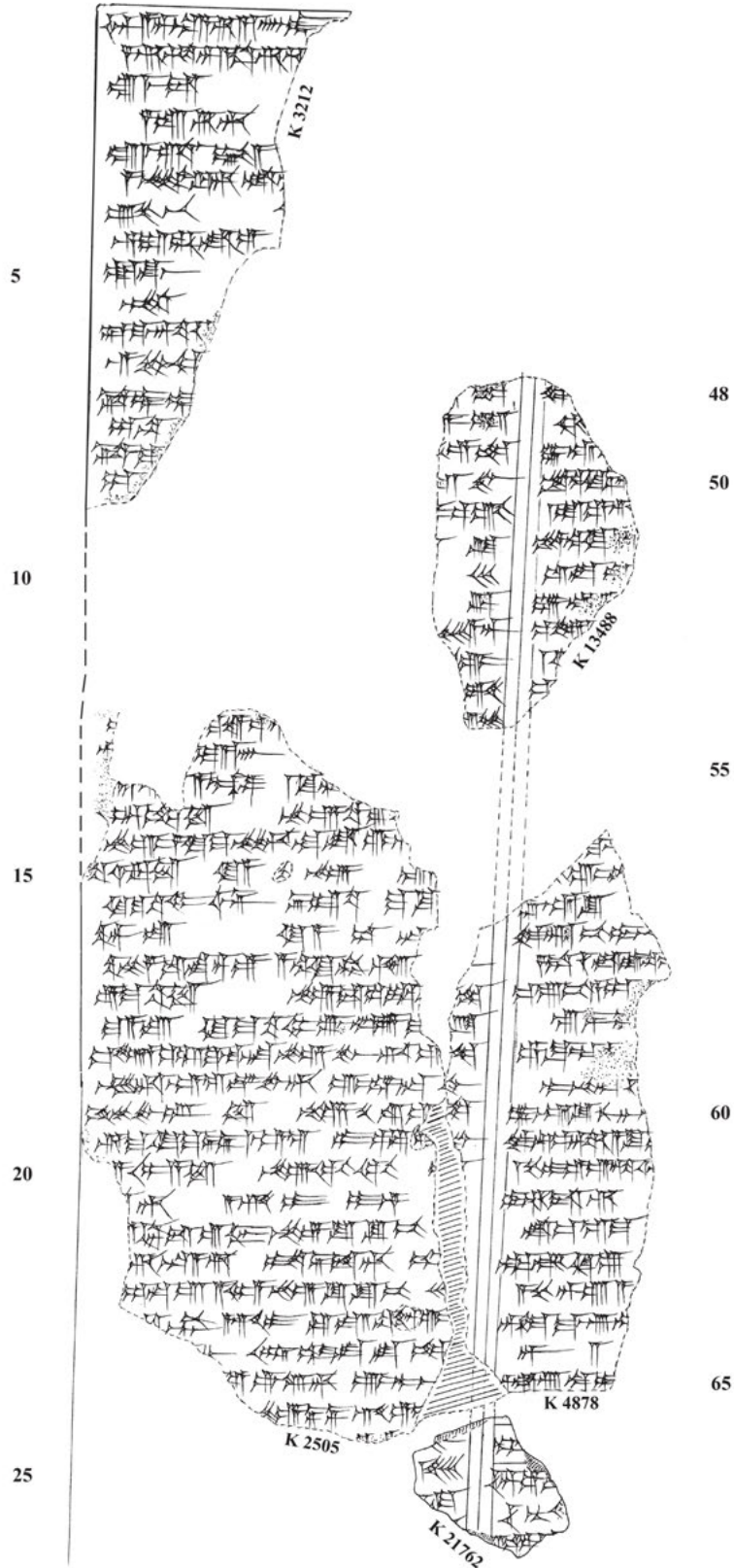
UH 4, A: K 2355+2505(+)+3212(+)+4846+4878+4892+4938+4989+5020+
5123+5129+8654+13488+15536+81-7-27, 249(+)+K 17391(+)+21762

Plate 29

Obv.

Col. i

Col. ii



UH 4, A: K 2355+2505(+)+3212(+)+4846+4878+4892+4938+4989+5020+ Plate 30
5123+5129+8654+13488+15536+81-7-27, 249(+)+K 17391(+)+21762

Obv. continued

Col. i

Col. ii

Col. iii



K 4989

UH 4, A: K 2355+2505(+)+3212(+)+4846+4878+4892+4938+4989+5020+
5123+5129+8654+13488+15536+81-7-27, 249(+)+K 17391(+)+21762

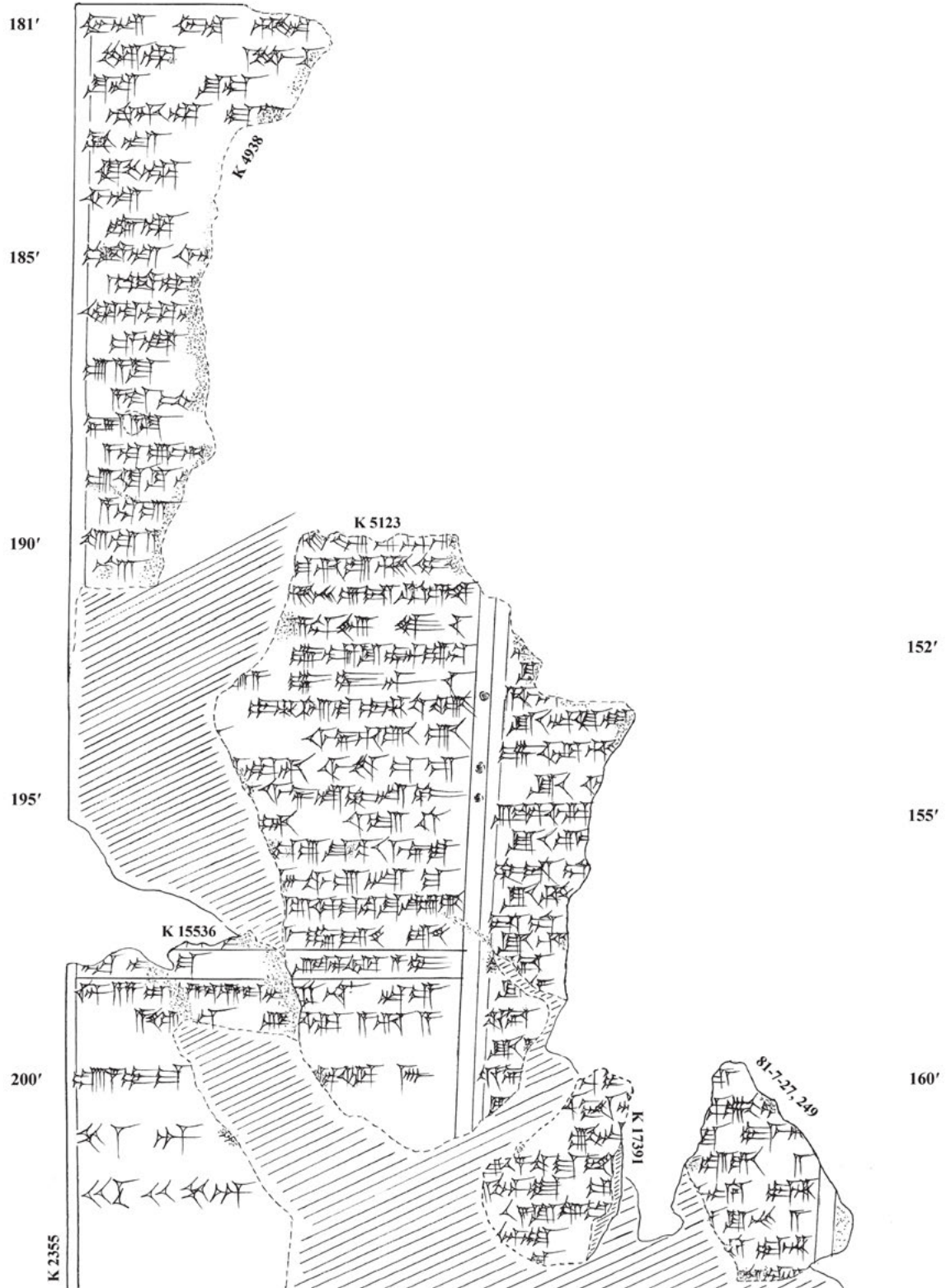
Plate 31

Rev.

Col. vi

Col. v

Col. iv



UH 4, A: K 2355+2505(+)+3212(+)+4846+4878+4892+4938+4989+5020+
5123+5129+8654+13488+15536+81-7-27, 249(+)+K 17391(+)+21762

Rev. continued

Col. vi

Col. v

Col. iv

Col. v

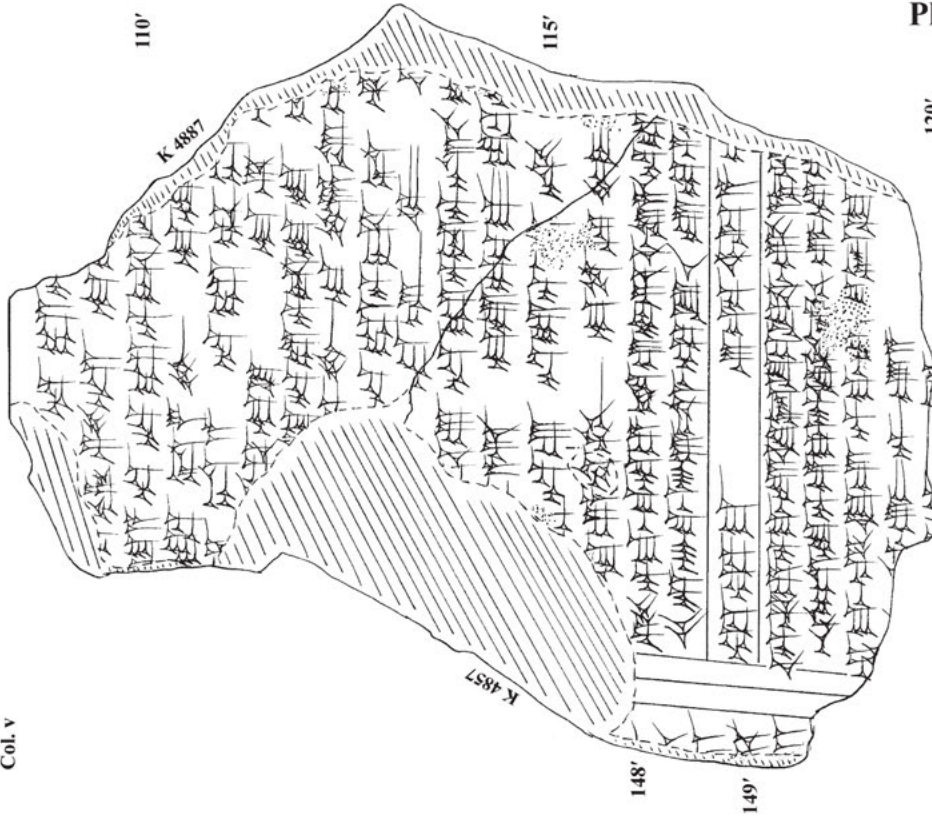


Plate 33

UH 4, A: K 4857+4887

Col. iv

Rev.
Col. v



UH 4, A: K 4941+11138

Col. iii

Obv.
Col. ii

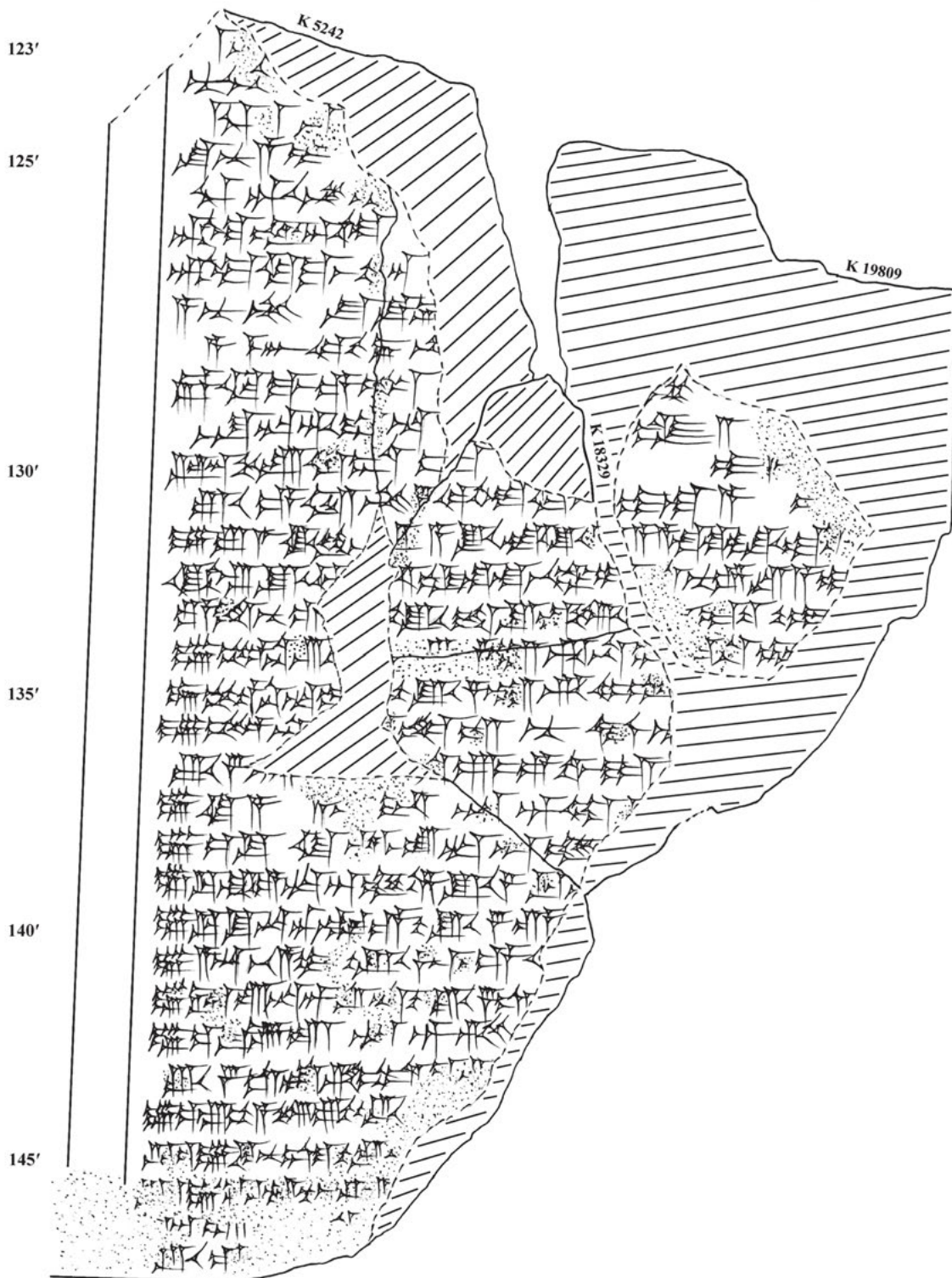


UH 4, B: K 2257+2410+5242+5442+18329+20360(+)+19809

Plate 34

Rev.

Col. iii

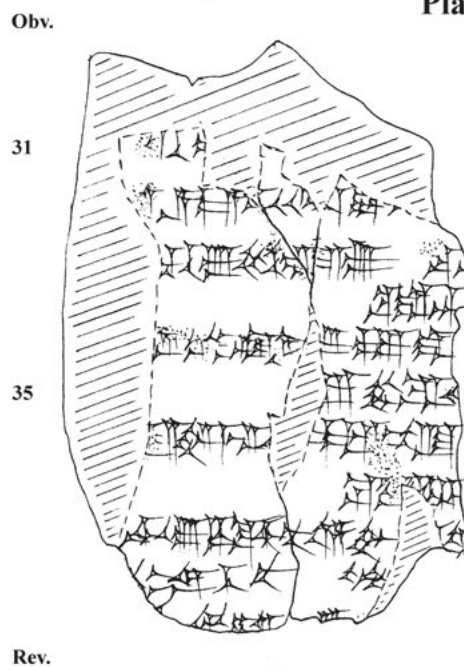


UH 4, cc: BM 38805

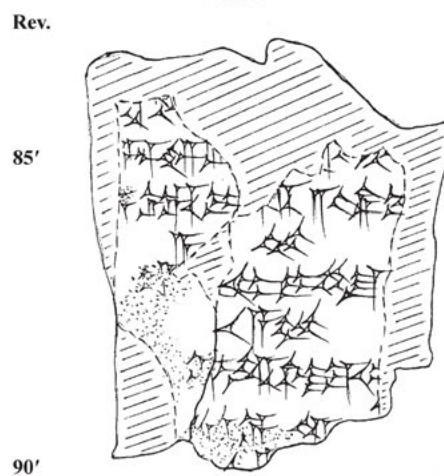
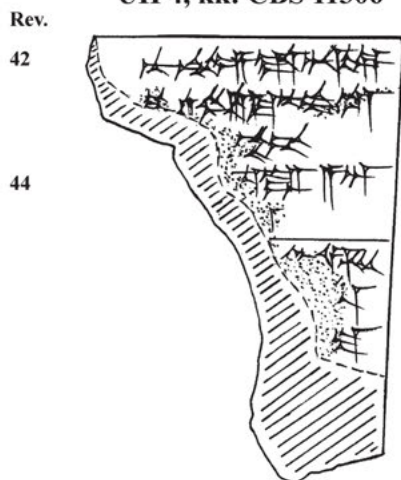


UH 4, ee: BM 40653

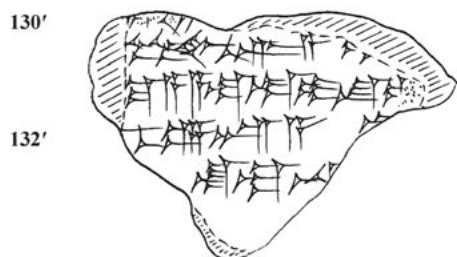
Plate 35



UH 4, kk: CBS 11306



UH 4, T: Sm 1762



UH 4, FF: K 4895



UH 4, g: BM 50784+51588+52838

Rev.

(Col. iv)

(Col. iii)

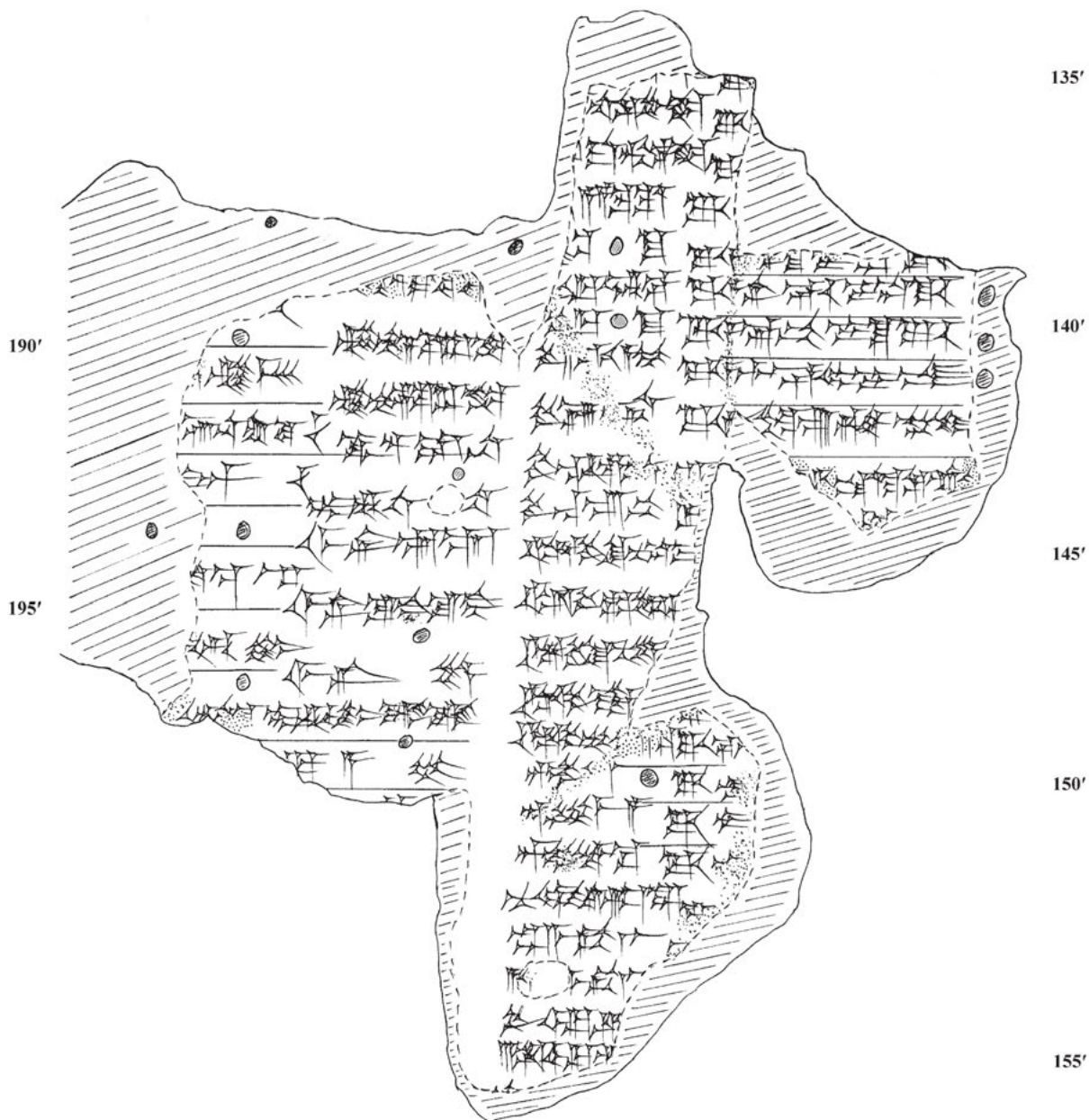


Plate 37

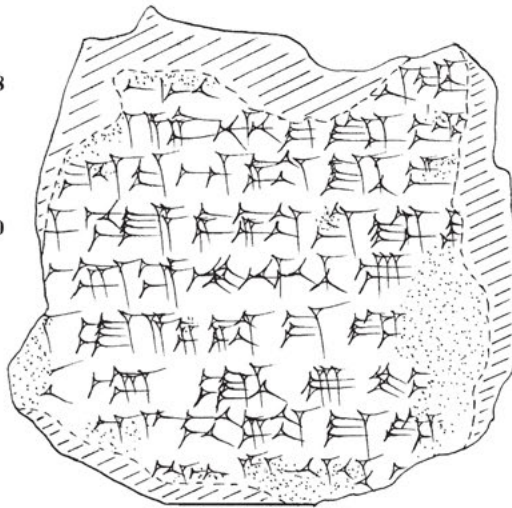
UH 4, n: BM 36589

Obv.

Rev.

28

30



35



UH 4, O: K 14710

Obv.

Col. i

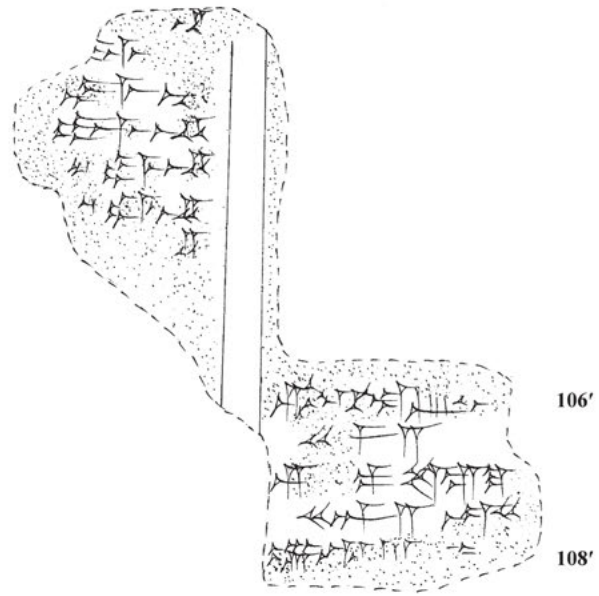
Col. ii

UH 4, M: K 9349

Rev.

140'

144'



UH 4, P: 79-7-8, 327

UH 4, i: BM 46606

Plate 38

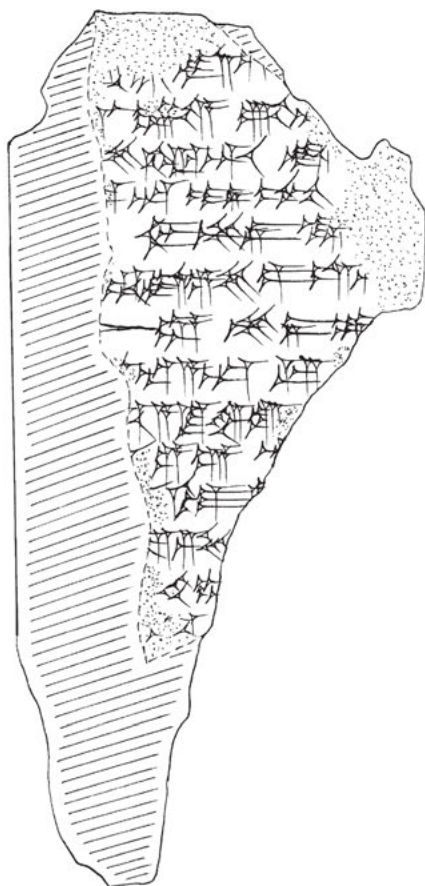
Obv.

Obv.
Col. i

Col. ii

2

5



56

60



82'

85'

90'

95'

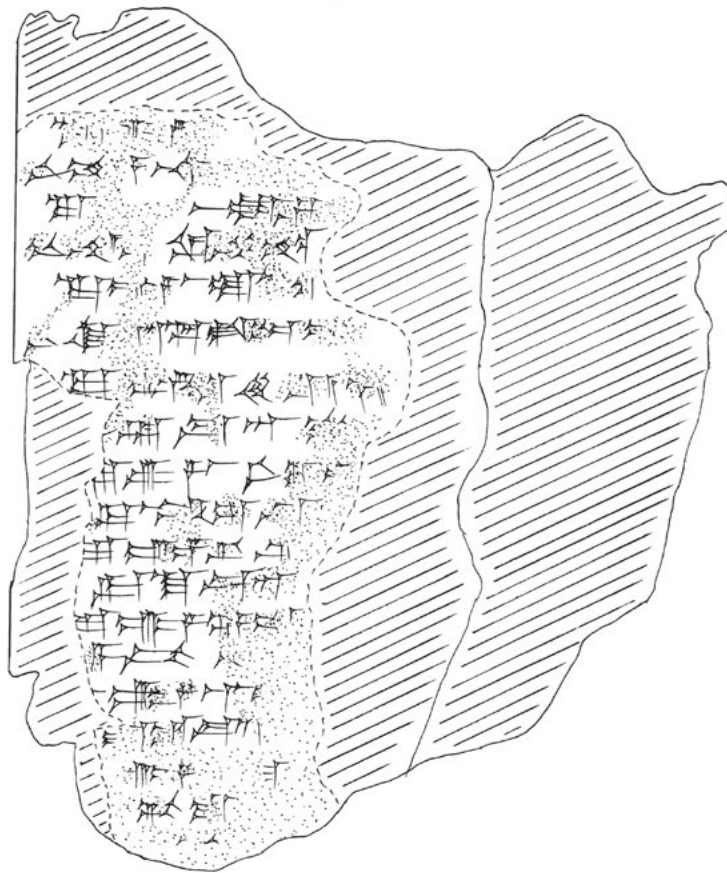
UH 4, y: BM 68370

Plate 39

Obv.
Col. i

135'

140'



Rev.

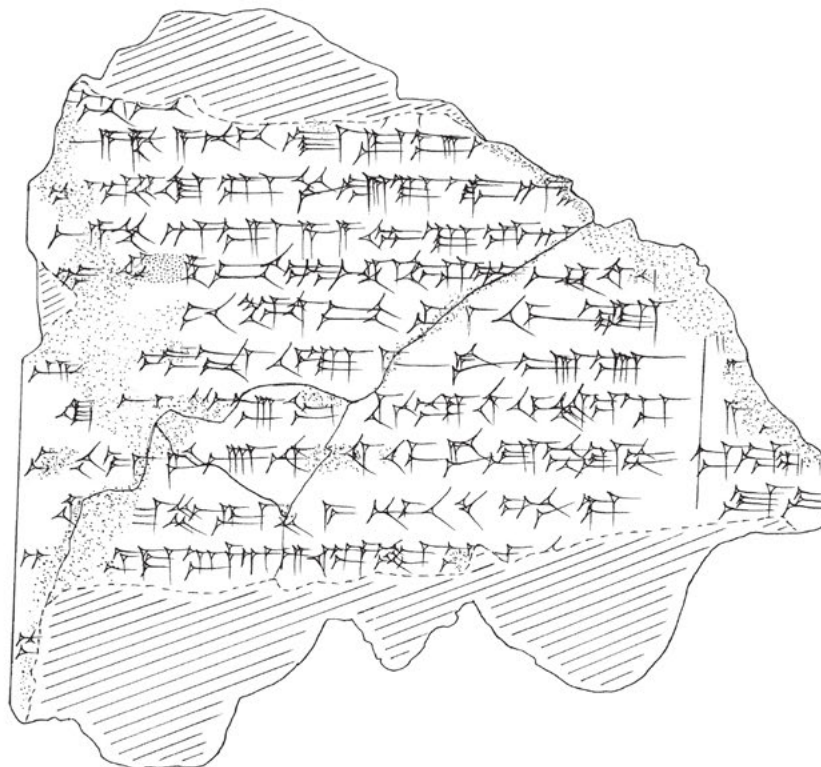
Col. iv

Col. iii

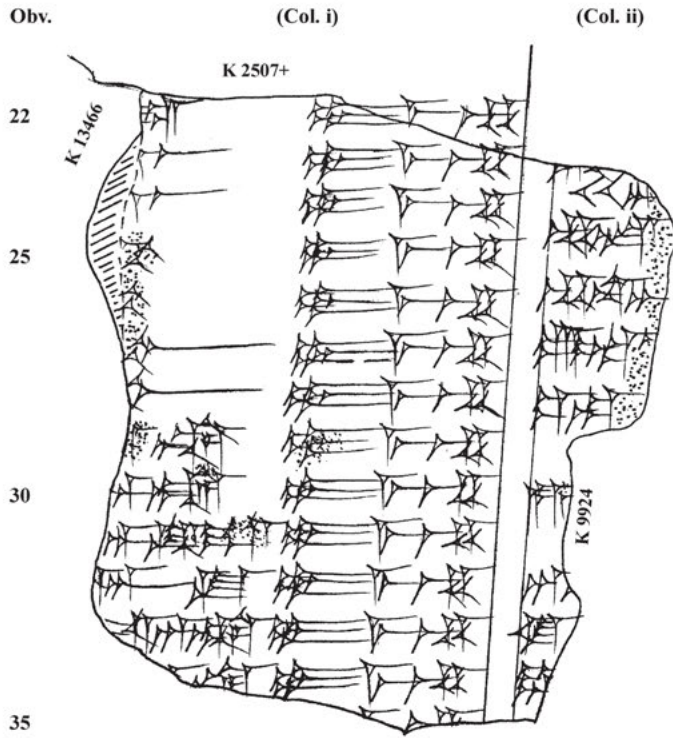
191'

195'

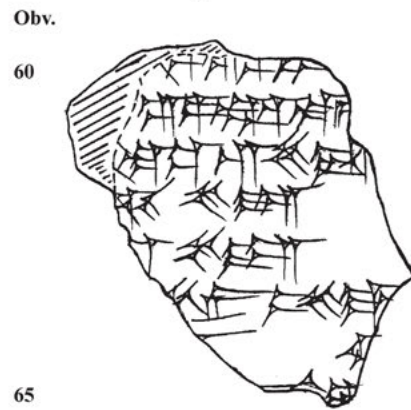
173'



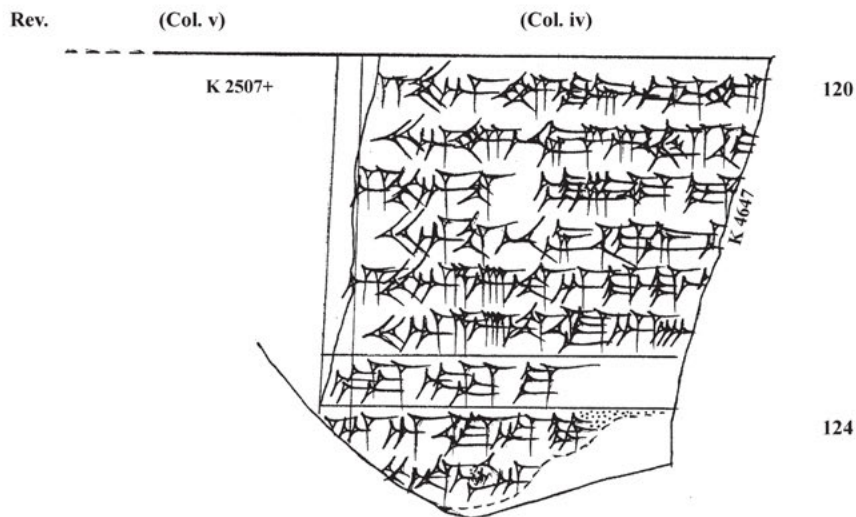
UH 5, A: K 9924



UH 5, G: Sm 1789



UH 5, A: K 4647



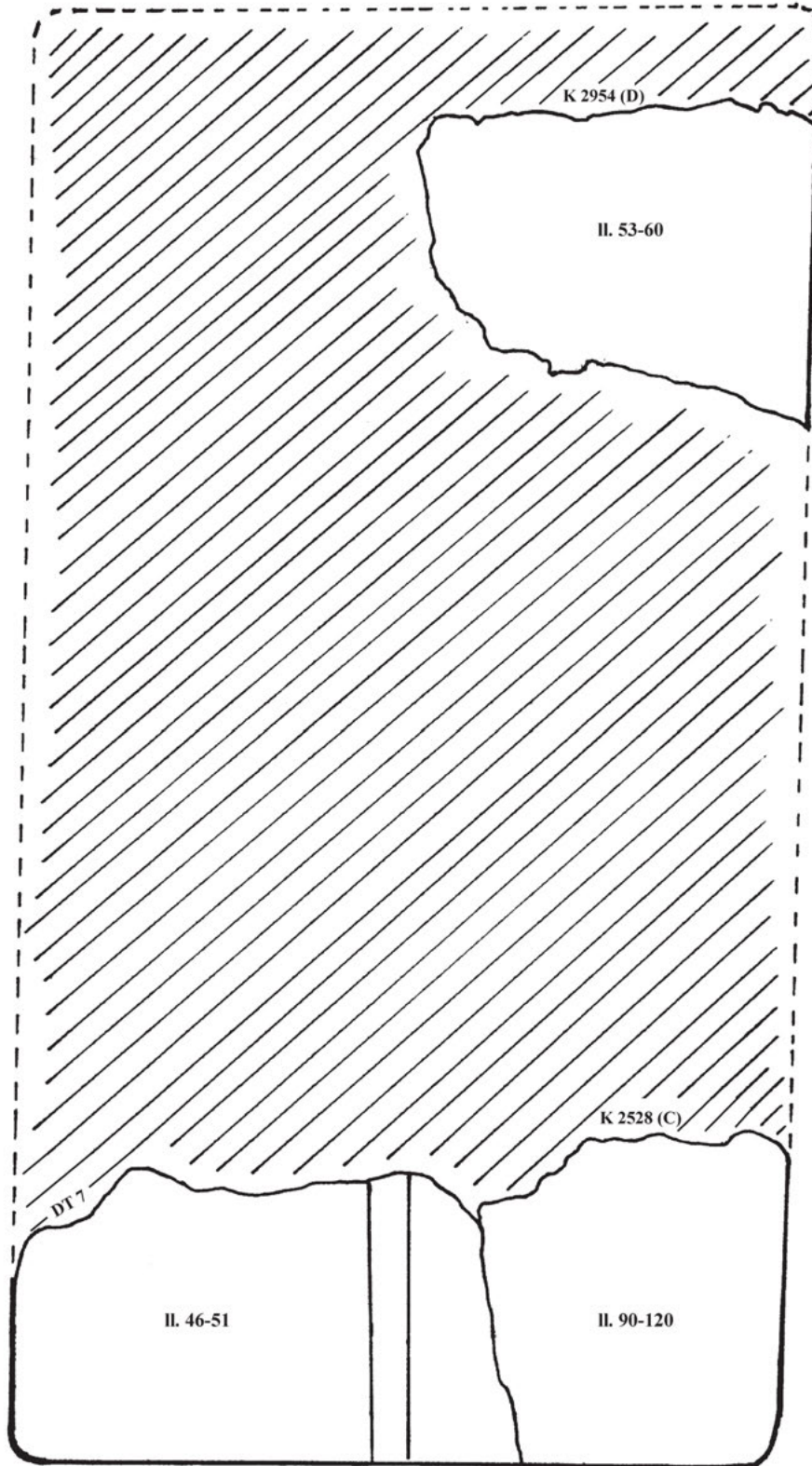
UH 5, C+D: K 2528+DT 7(+)+K 2954 (cf. CT 16 12)

Plate 41

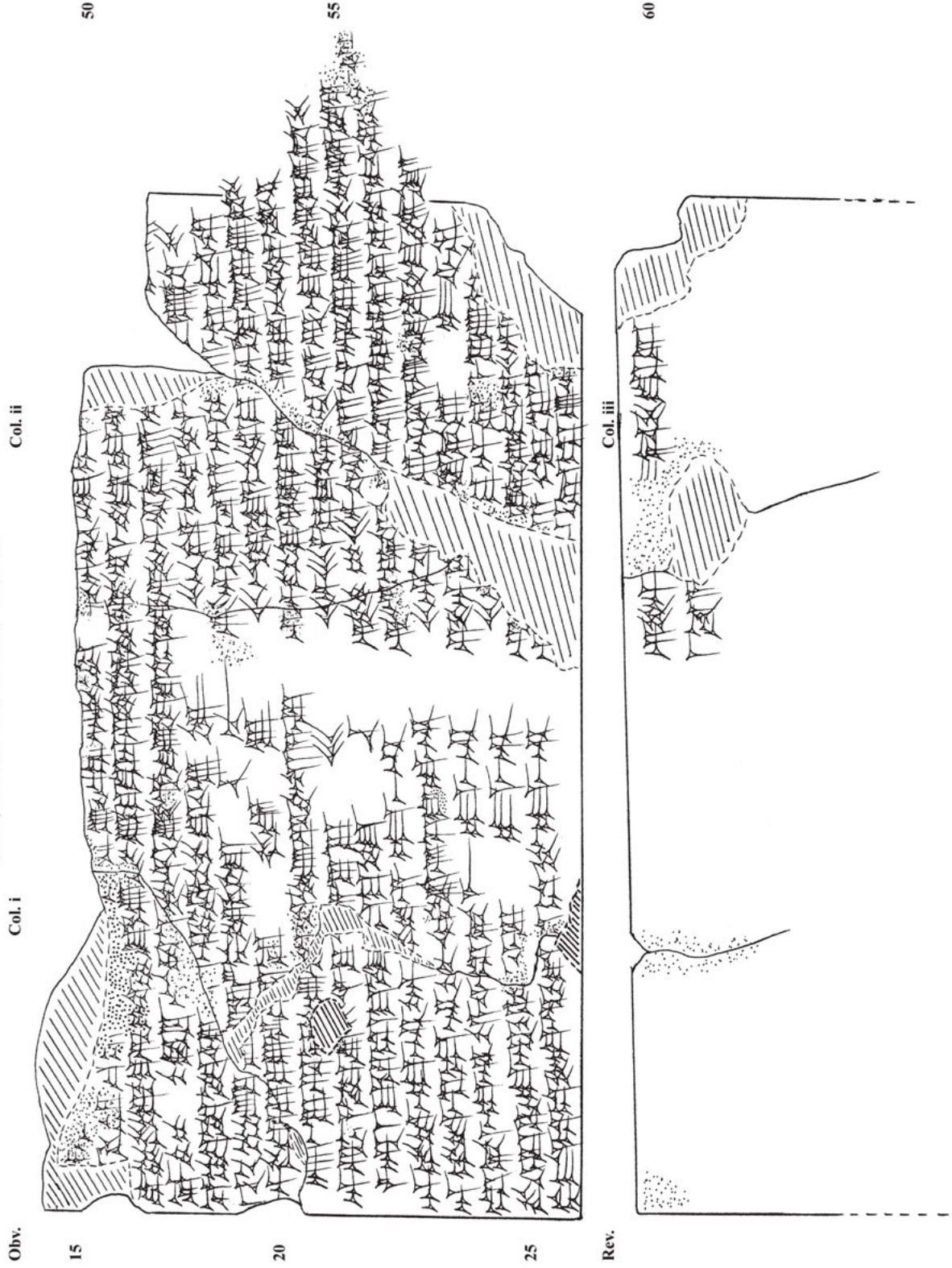
Obv.

Col. i

Col. ii



UH 5, e: BM 46296+46374+46408



UH 5, J: K 4943+6043+20191(+13921

Plate 43

Obv.

K 20191

K 13921

5

UH 5, q: BM 53650

10

Extract

124

125

128

UH 5, p: BM 38798

Obv.

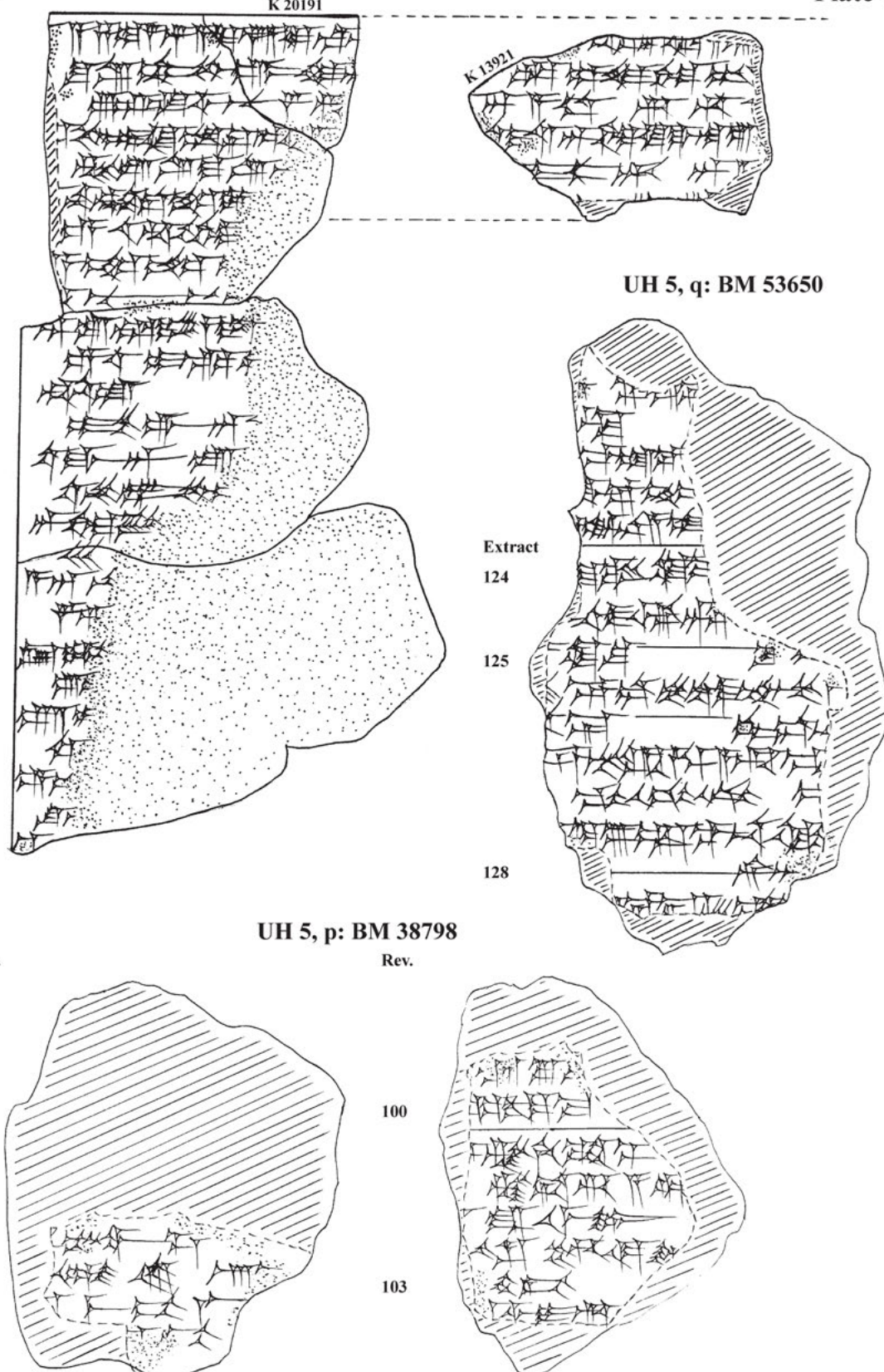
Rev.

21

24

100

103



UH 5, r: BM 45539+46759

Plate 44

Obv.

Rev.

67

106

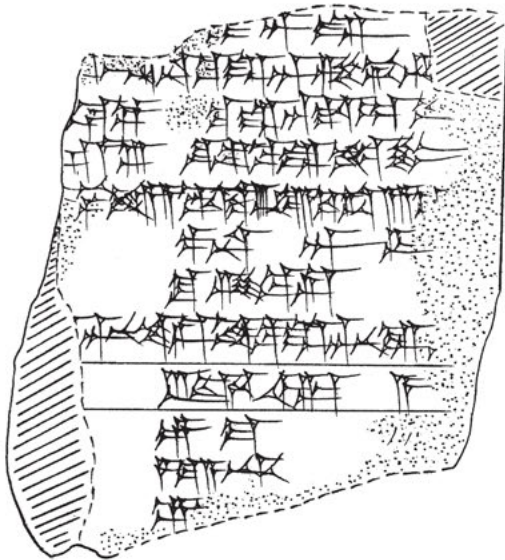
70

110

75

115

101



UH 5, S: K 14219+7874

197



120

125

UH 5, bb: BM 82907

145

150

155

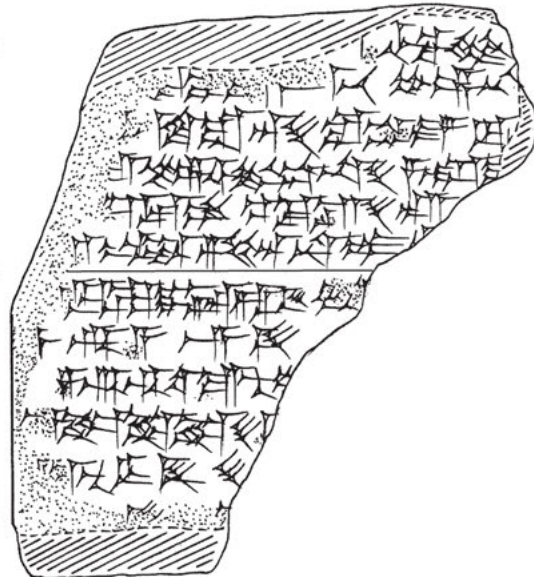
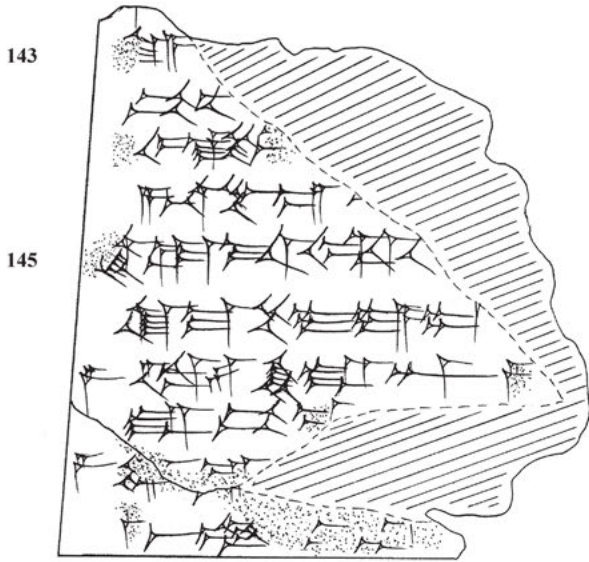
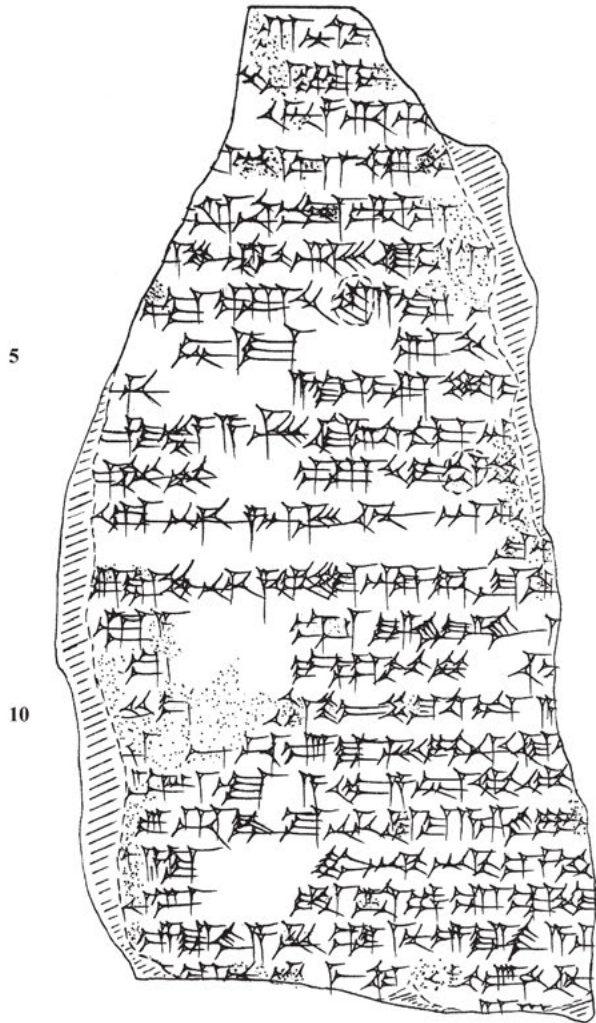


Plate 45

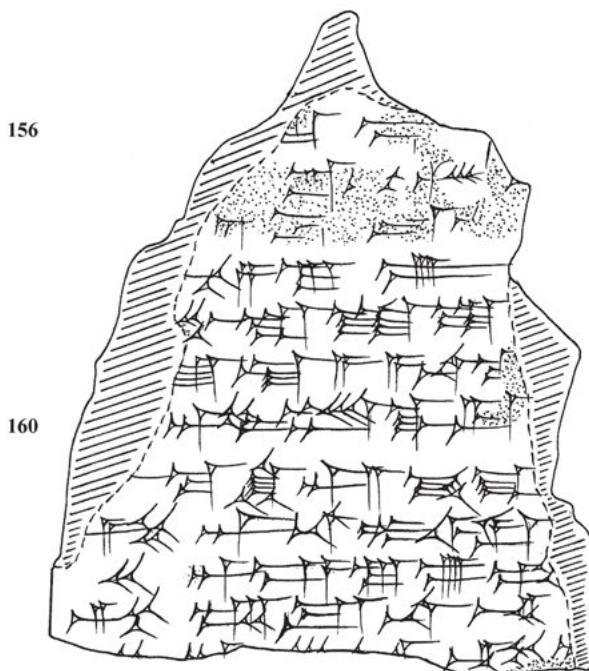
UH 5, u: K 8635



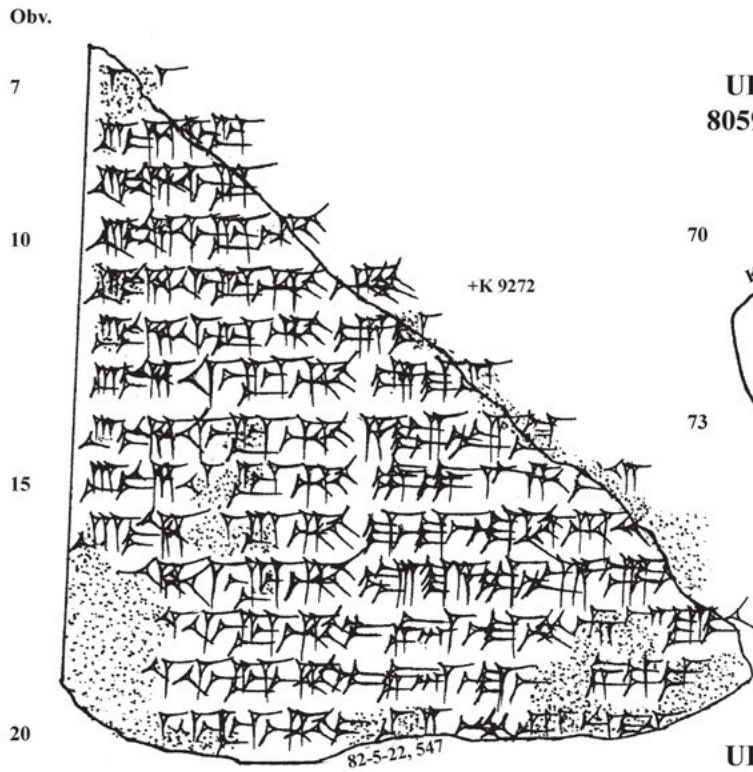
UH 5, dd: BM 78096



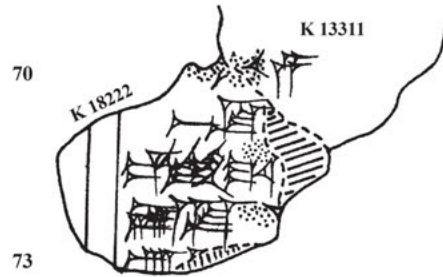
UH 5, w: K 8508



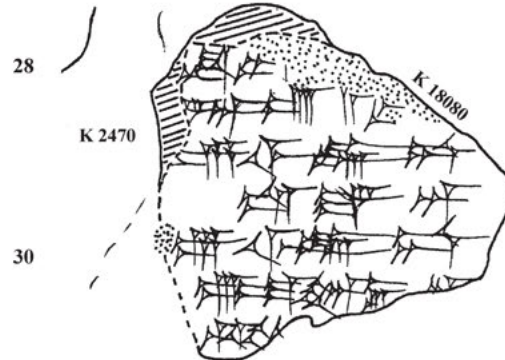
UH 6, B: 82-5-22, 547+K 9272 (cf. CT 17 36)



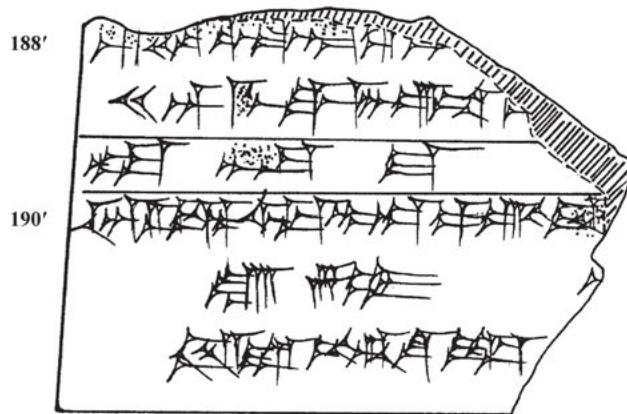
UH 6, C: K 2470+18080(+)+5290+8059(+)+4863+13311+18222(+)+Sm 69



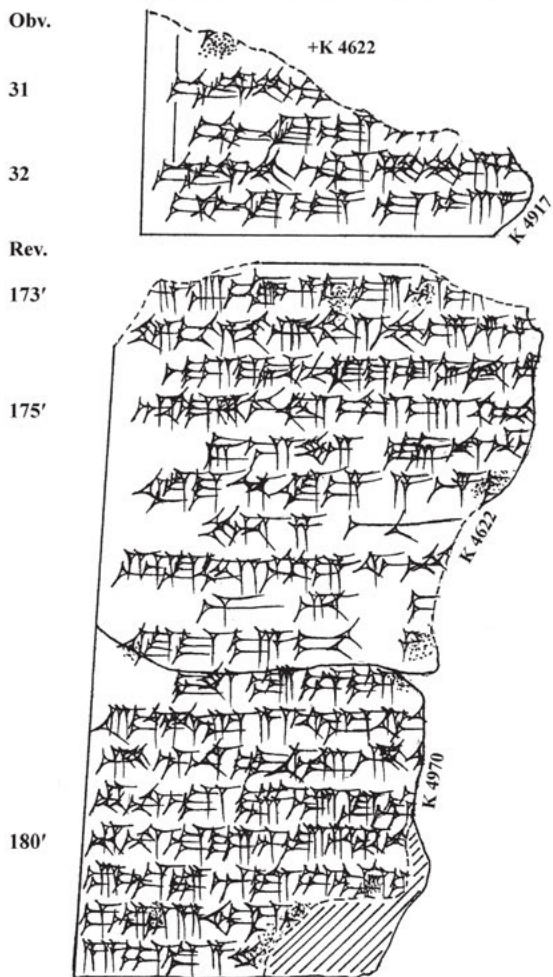
UH 6, C: K 2470+18080(+)+5290+8059(+)+4863+13311+18222(+)+Sm 69



UH 6, U: K 8615

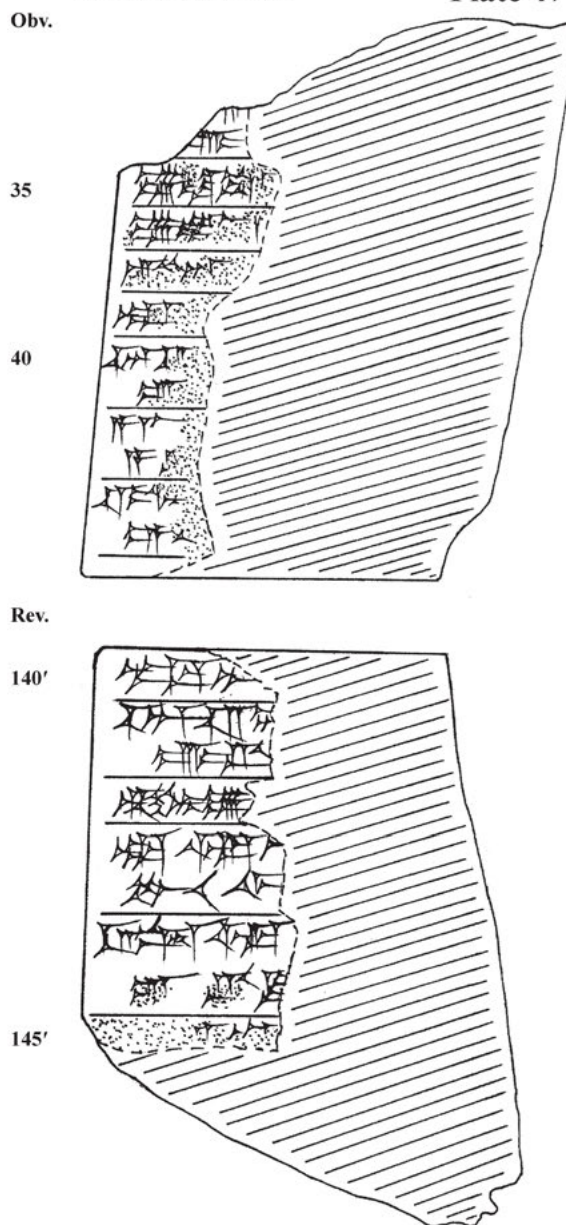


UH 6, J: K 4622+4917+4970

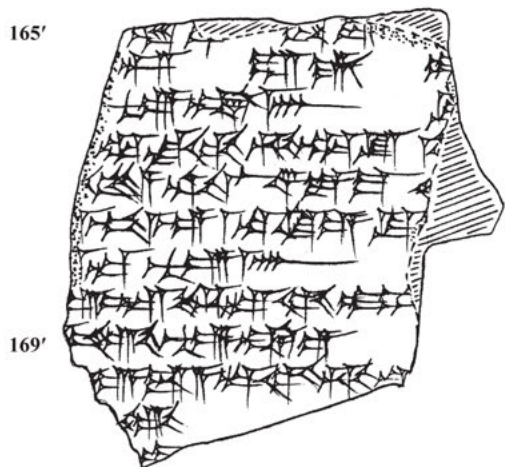


UH 6, P: Sm 1136

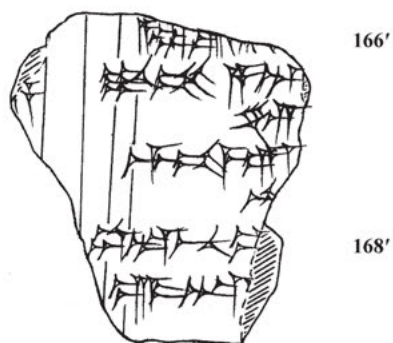
Plate 47



UH 6, XX: K 4923



UH 6, YY: K 9355



UH 6, L: K 11552+14189+Sm 793+Rm 989

UH 6, N: K 6969

Plate 48

Obv.

Col. i

Col. ii

50

100'

55

104'

60

98'

65

100'

70

105'

110'

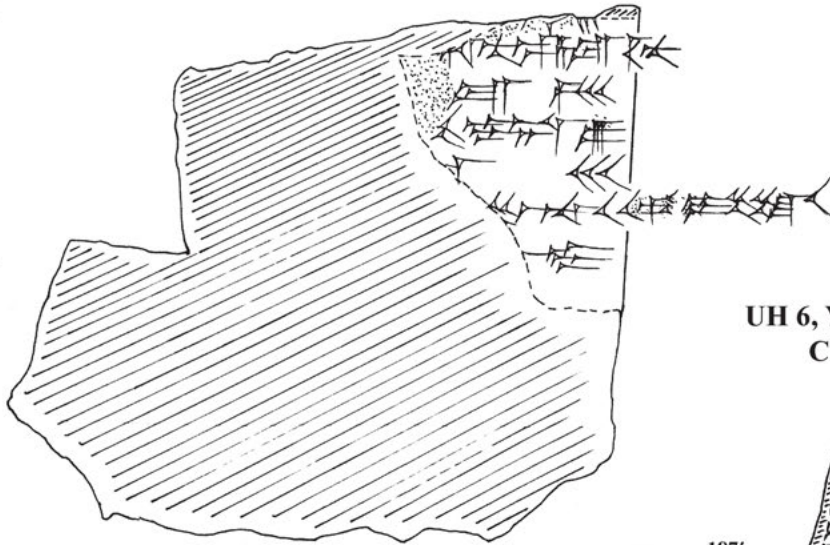


Plate 49

UH 6, s: K 8475+12040

Obv.
167'

170'



UH 6, Y: K 6602 (cf.
CT 16 41)

187'

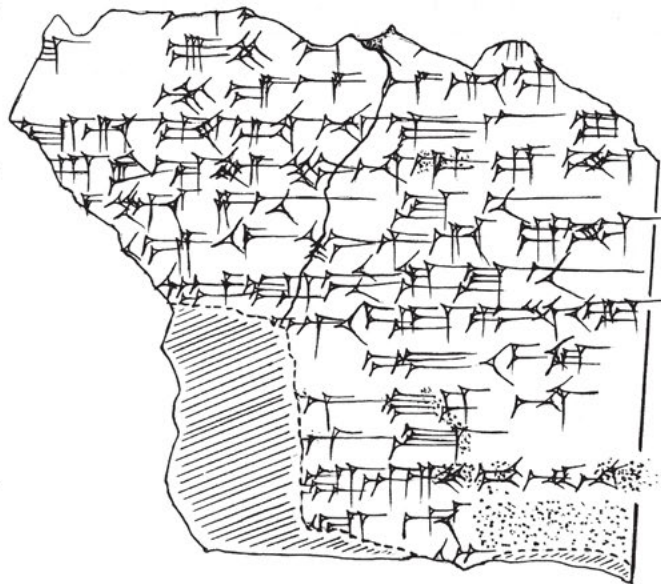
190'



Rev.
173'

175'

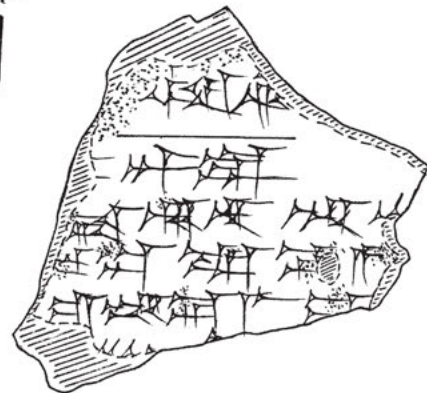
180'



UH 6, w: BM 72044

179'

183'



UH 6, T: K 9384

32

35



UH 7, B: K 166+2337+3705+4855+4971+5061+6022+11708(+)+11903 (CT 16 41)(+)+13539
Col. ii

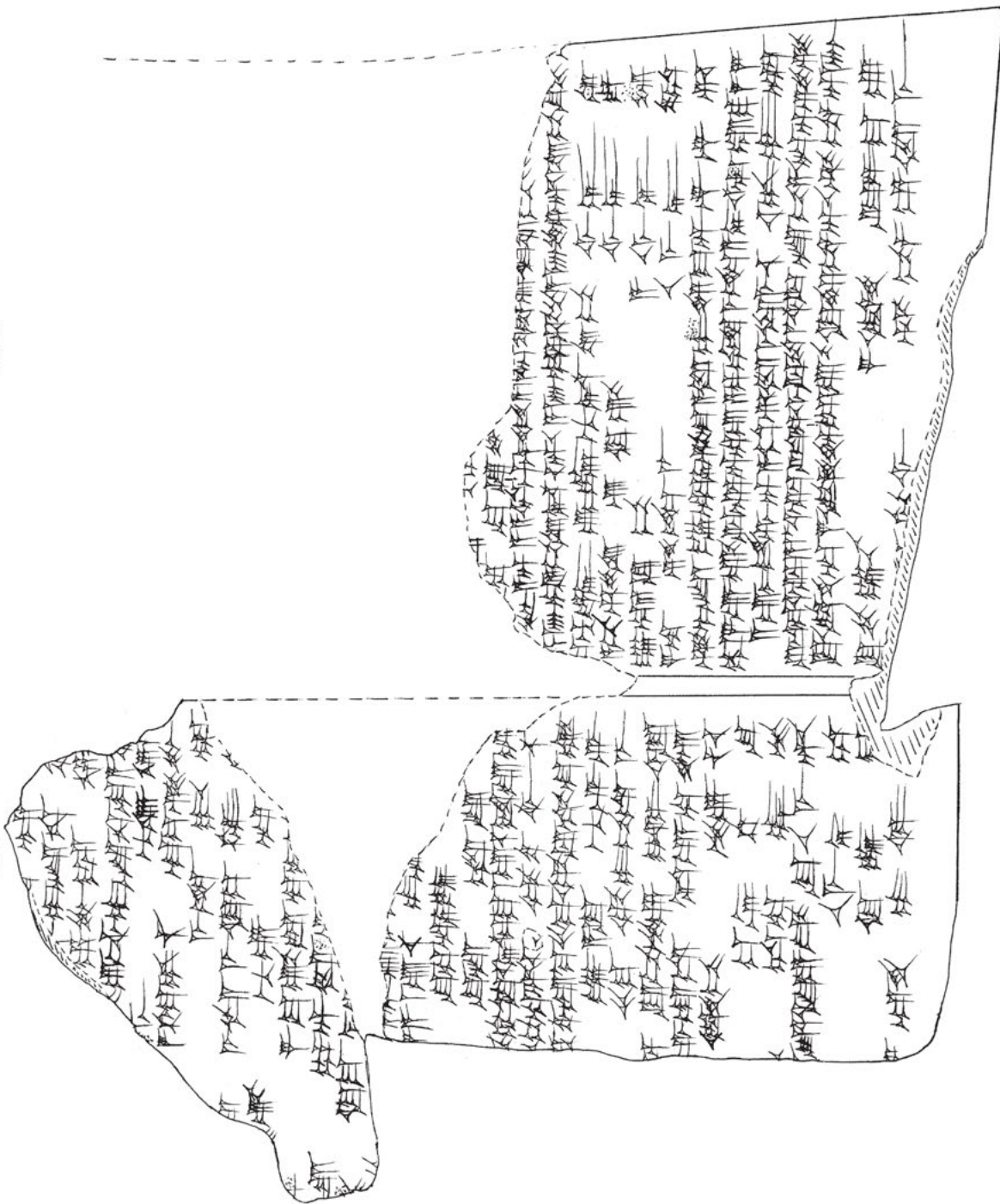
Obv.

27

30

35

40



81

85

Obv. UH 7, D: K 9271 Rev. 133

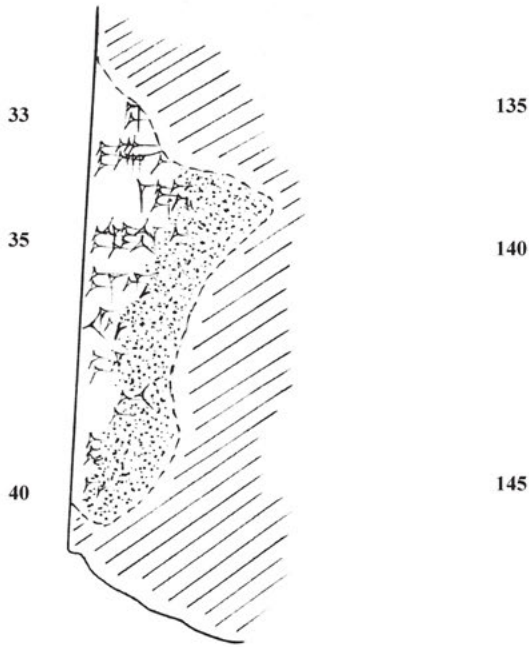
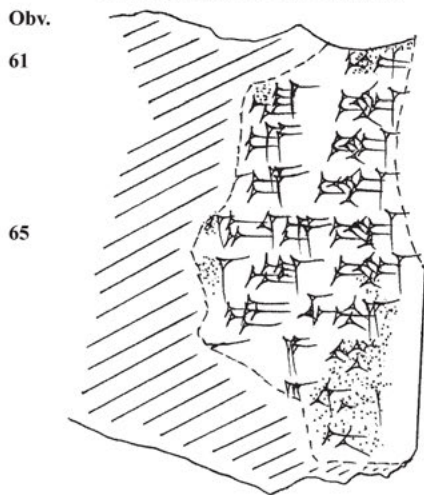
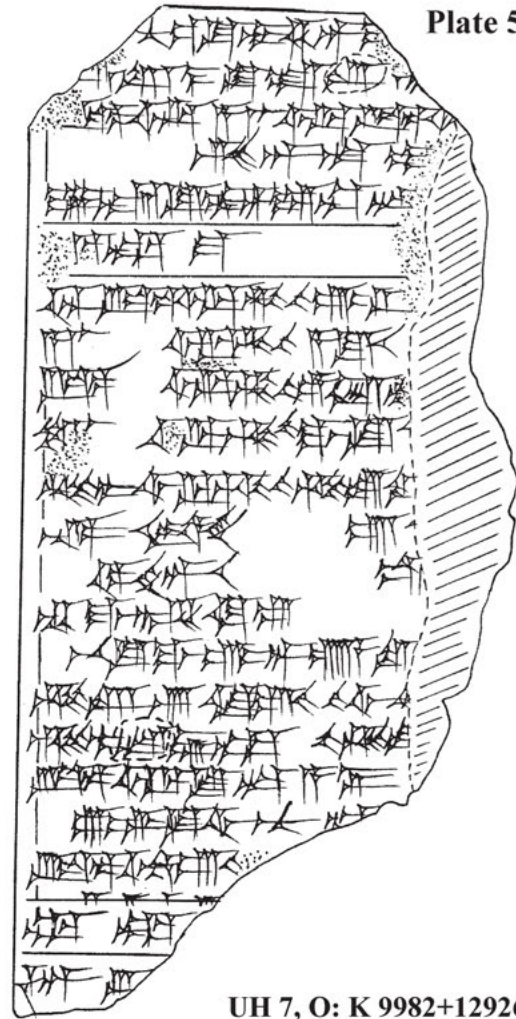


Plate 51

UH 7, O: K 9982+12926



150

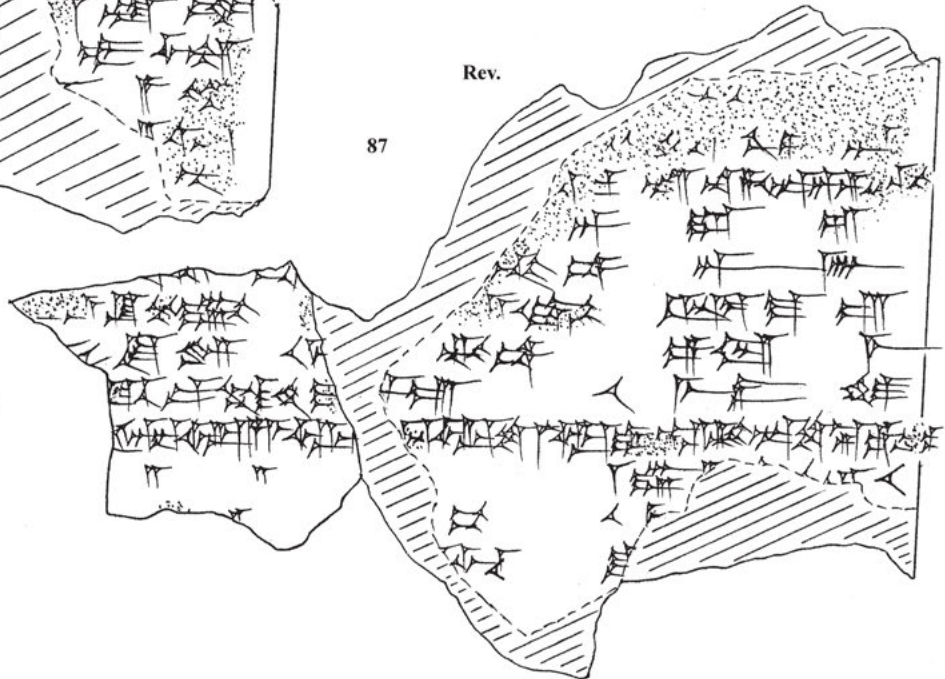


UH 7, O: K 9982+12926

Rev.

87

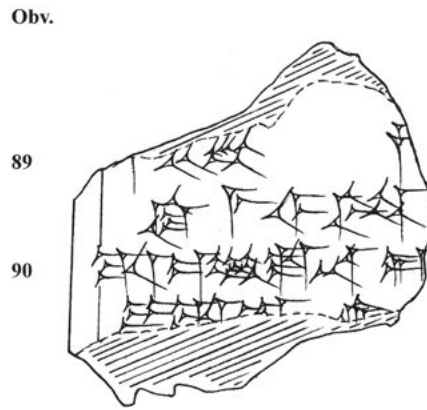
90



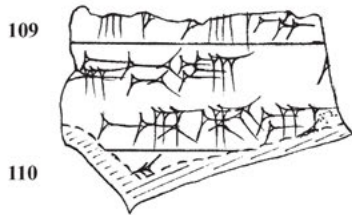
UH 7, i: BM 72063



UH 7, ii: N 1582



UH 7, F: K 17841



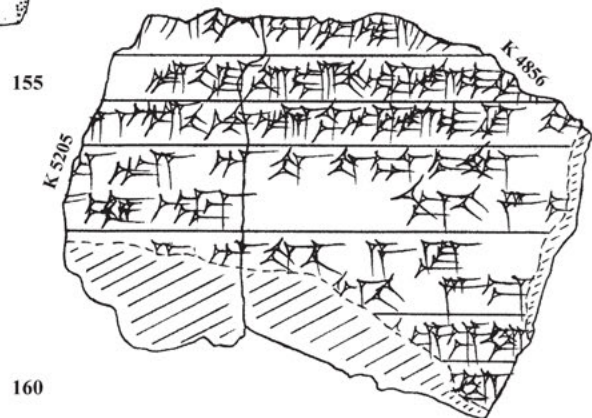
UH 7, F: K 13533+17062



UH 7, F: K 9382+12059



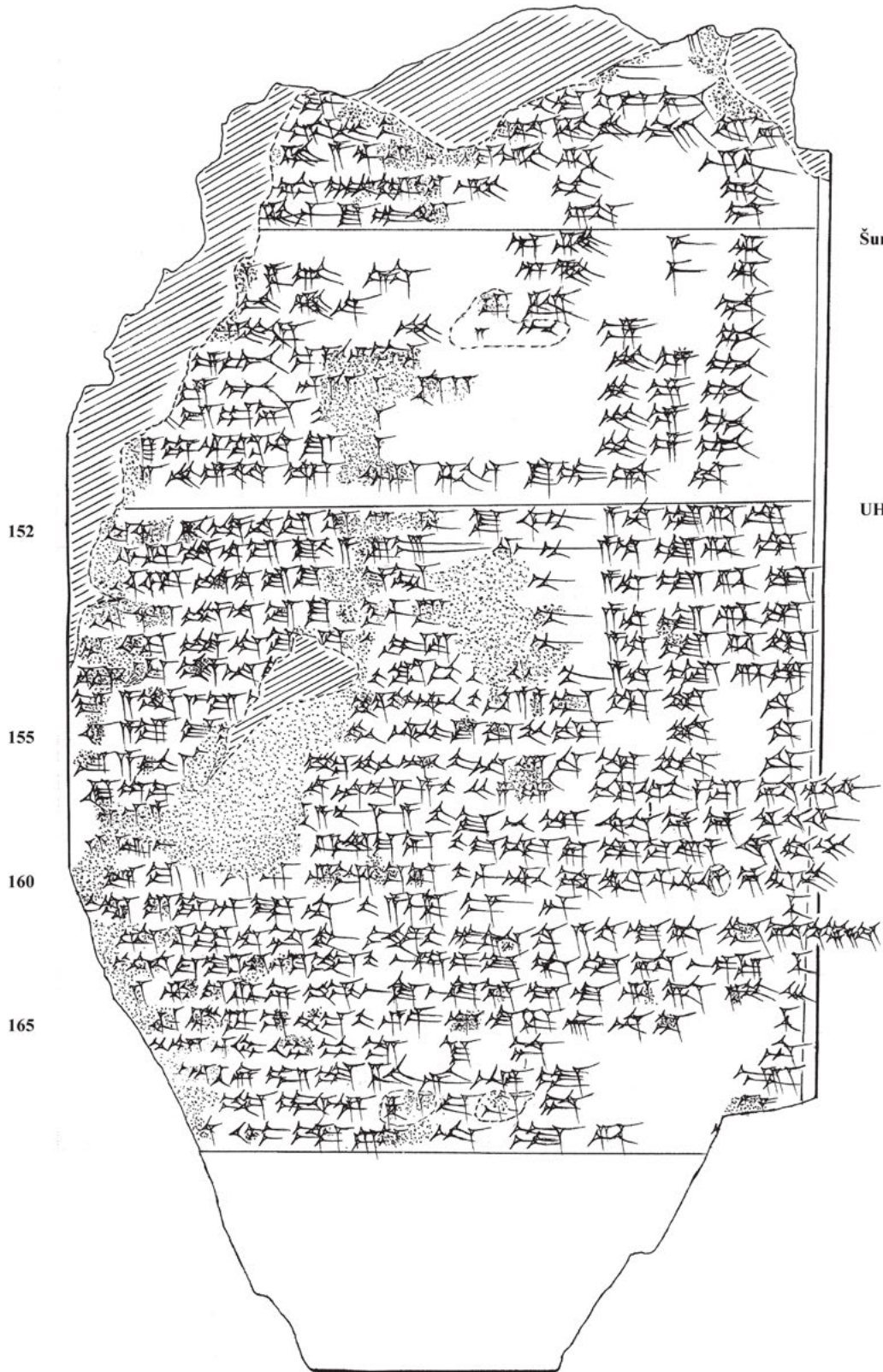
UH 7, G: K 4856+5205



UH 7, h: LB 1822

Plate 53

Obv.



Šurpu 9

UH 7

152

155

160

165

UH 7, j: Sm 271+299

Plate 54

Obv.

115

120

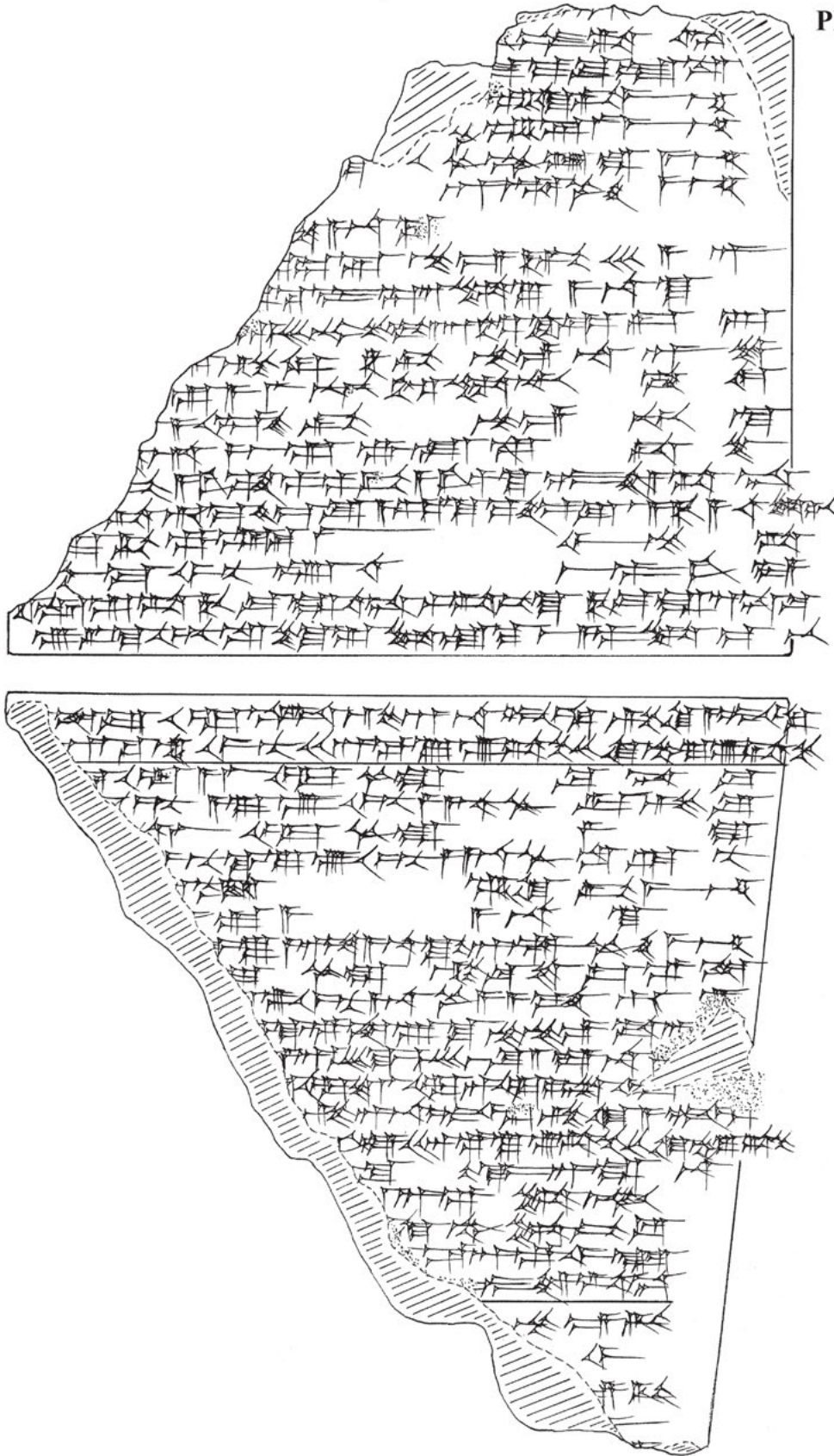
125

Rev.

130

135

140



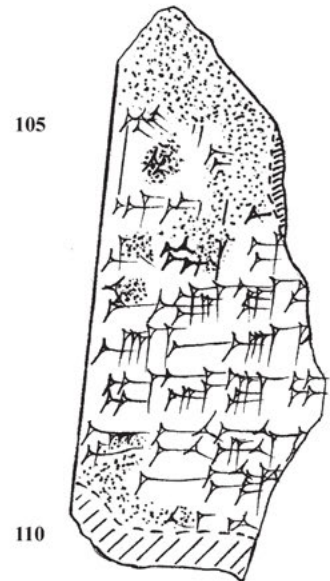
UH 7, l: K 5368(+)⁵³⁴⁷

Plate 55



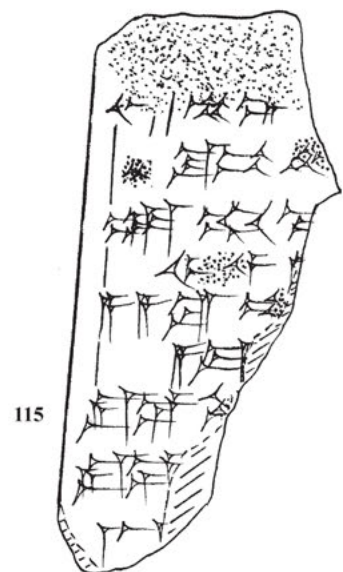
UH 7, m: BM 38803

Obv.

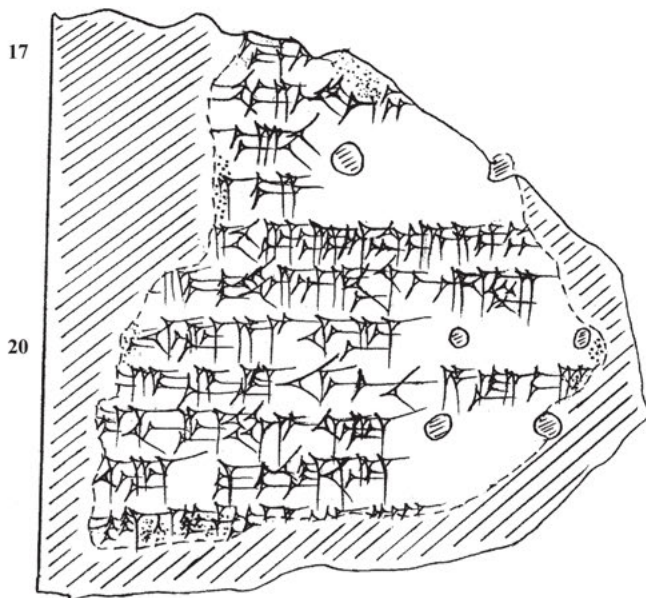


110

Rev.



UH 7, N: 79-7-8, 40



UH 7, v: K 2853

Obv.

Rev.

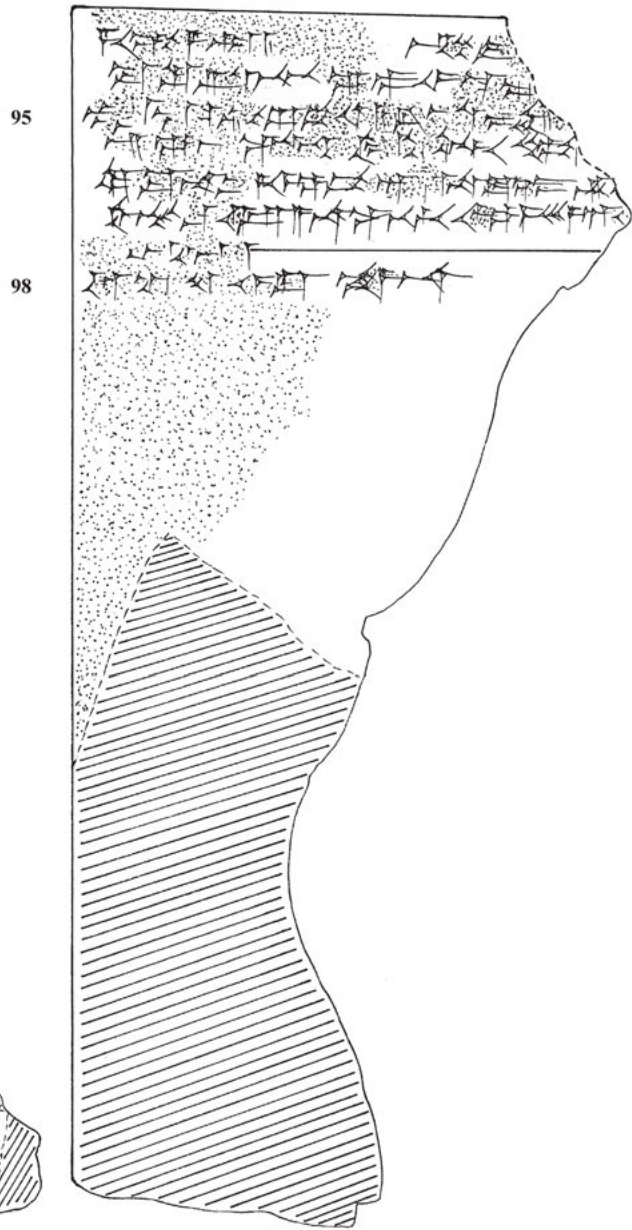


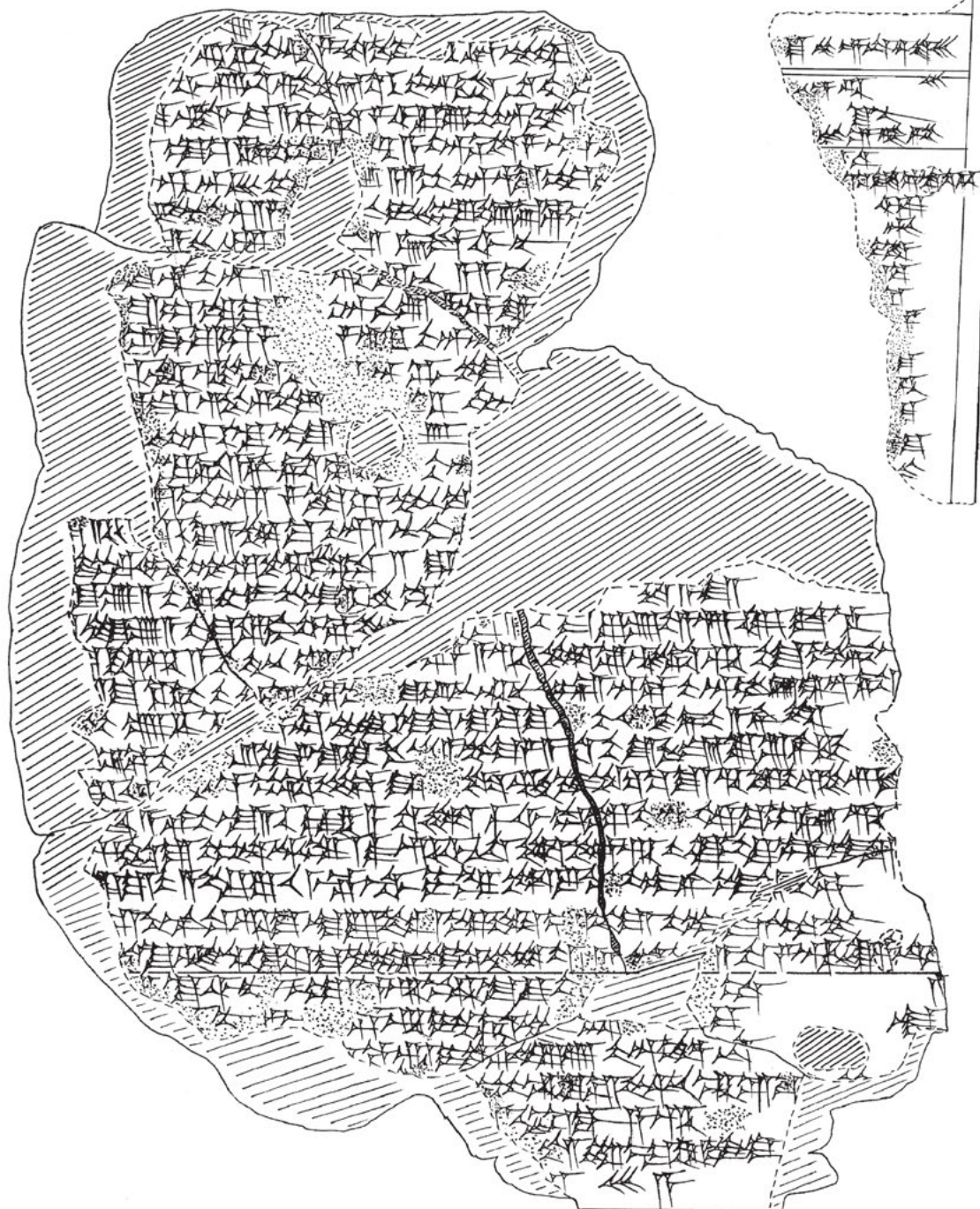
Plate 57

UH 7, y: BM 46297+46328+unnum.

UH 7, h: LB 1822

Obv.

Rev. unidentified



98

100

UH 7, y: BM 46297+46328+unnum.

Plate 58

Rev.

105

110

115

120

125

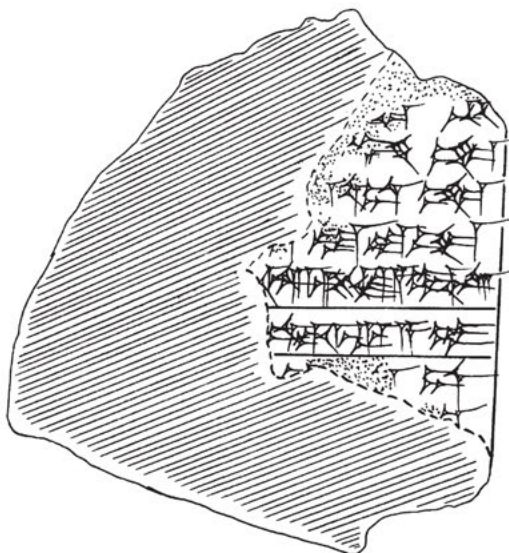


UH 7, R: K 13511

63

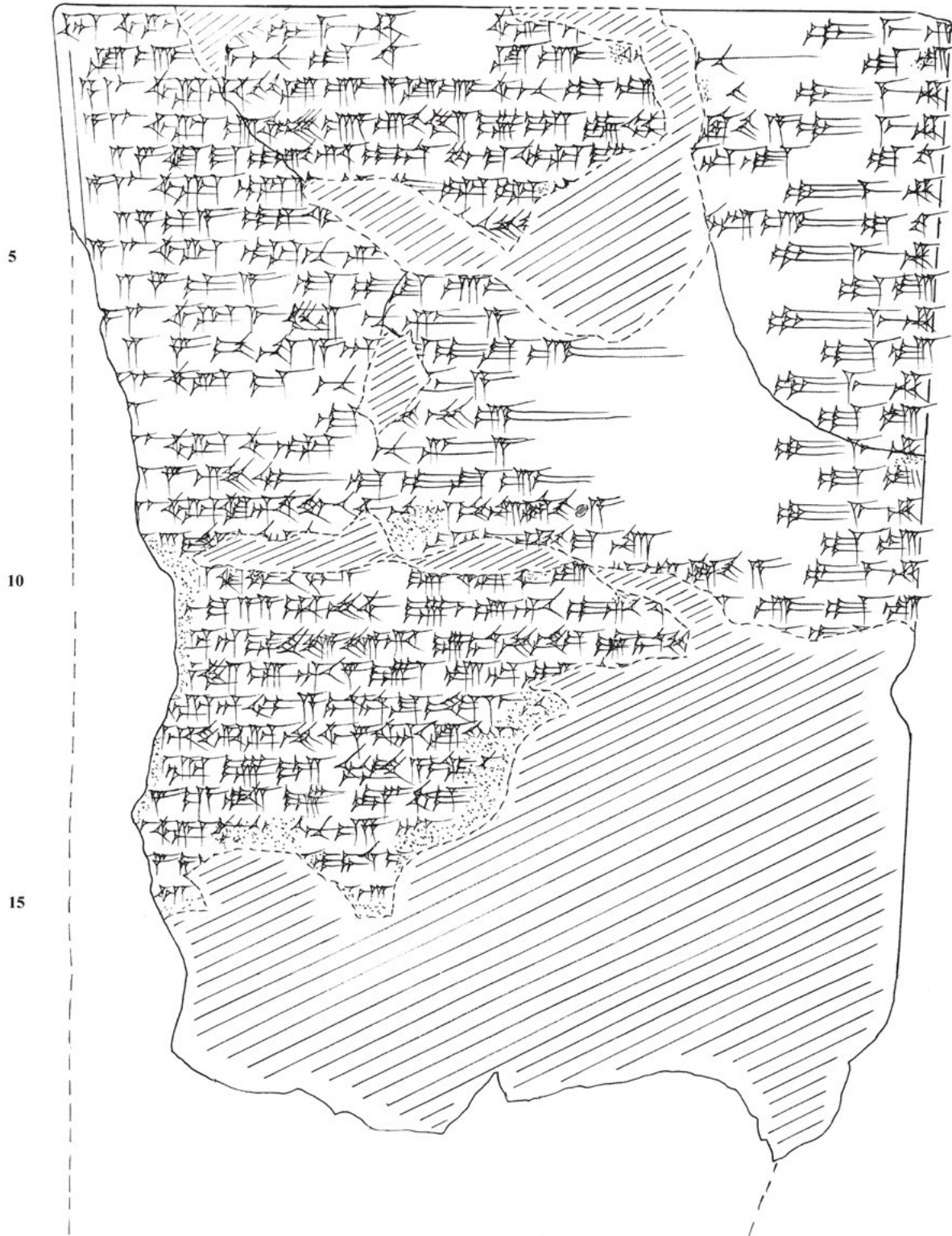
65

69



UH 8, A: K 4661+4821+4939+5086+5164+5697+11576 (CT 16 27) Plate 59
(+5143(+5292+5344

Obv.



UH 8, A: K 4661+4821+4939+5086+5164+5697+11576 (CT 16 27)
(+5143(+5292+5344

Obv. continued

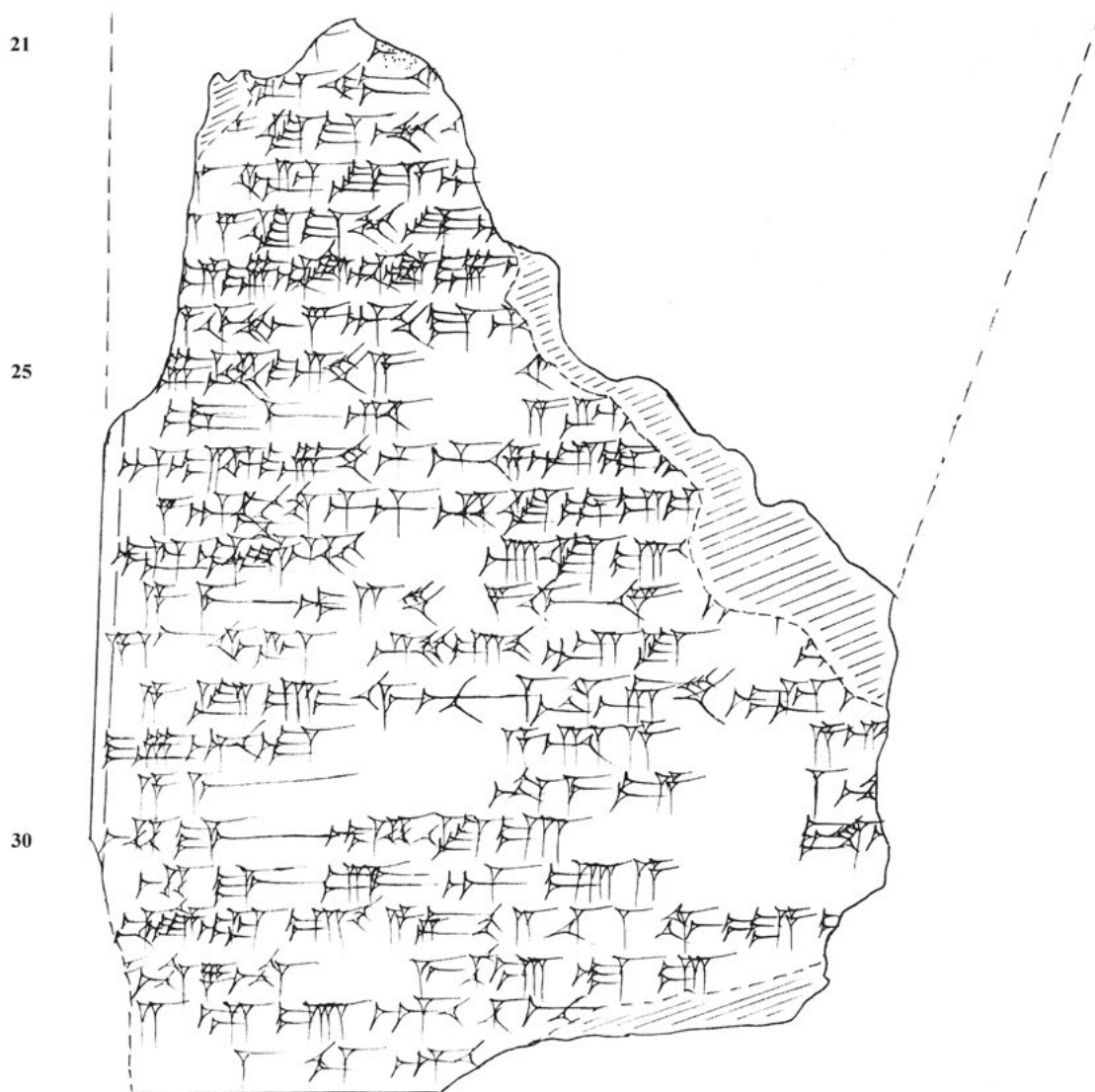


Plate 61

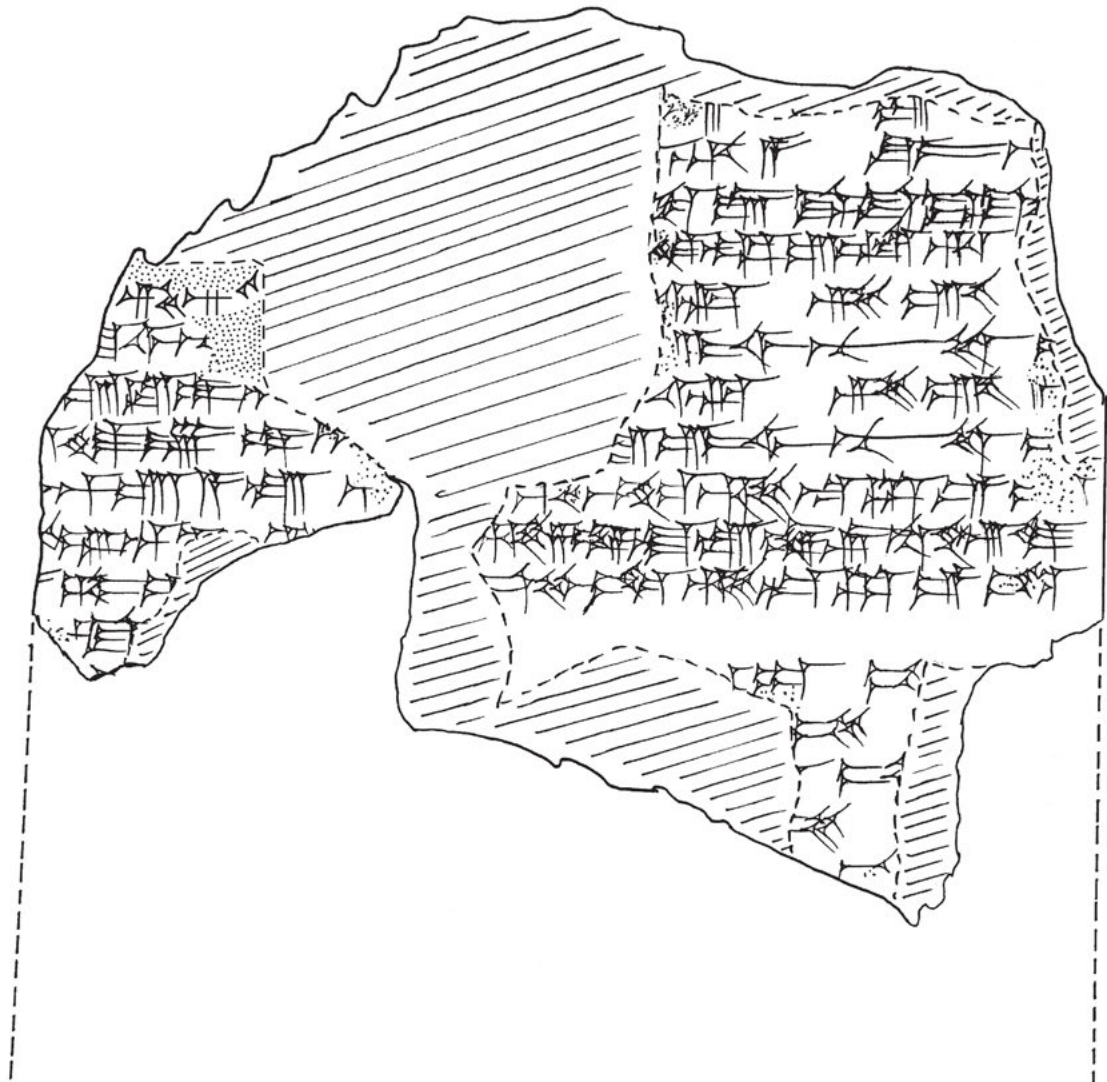
UH 8, A: K 4661+4821+4939+5086+5164+5697+11576 (CT 16 27)
(+)5143(+)5292+5344

Rev.

38

40

45



UH 8, A: K 4661+4821+4939+5086+5164+5697+11576 (CT 16 27)
(+)5143(+)5292+5344

Plate 62

Rev. continued

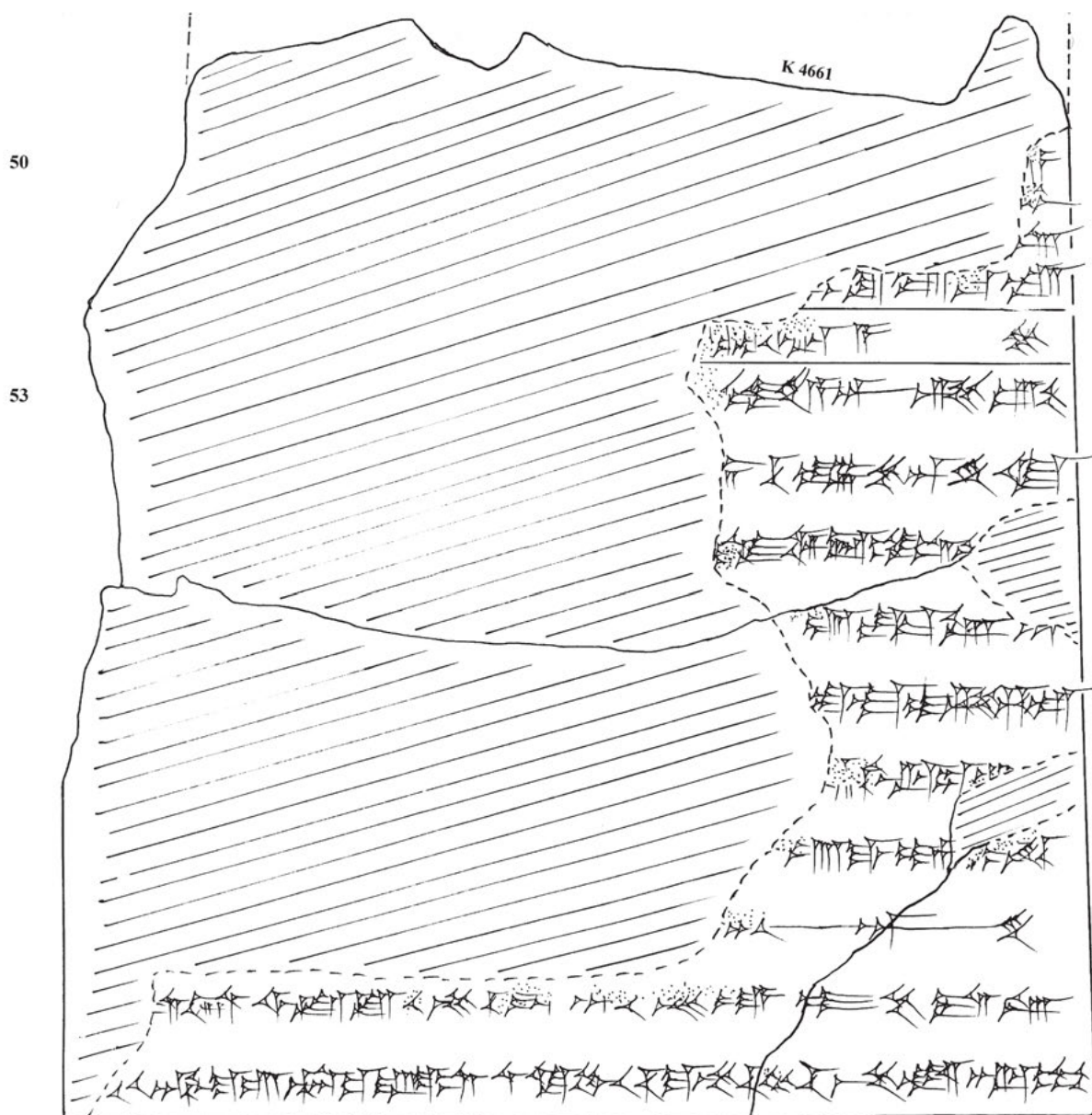


Plate 63

UH 8, B: K 5009+5060(+3152+5244A+83-1-18, 769

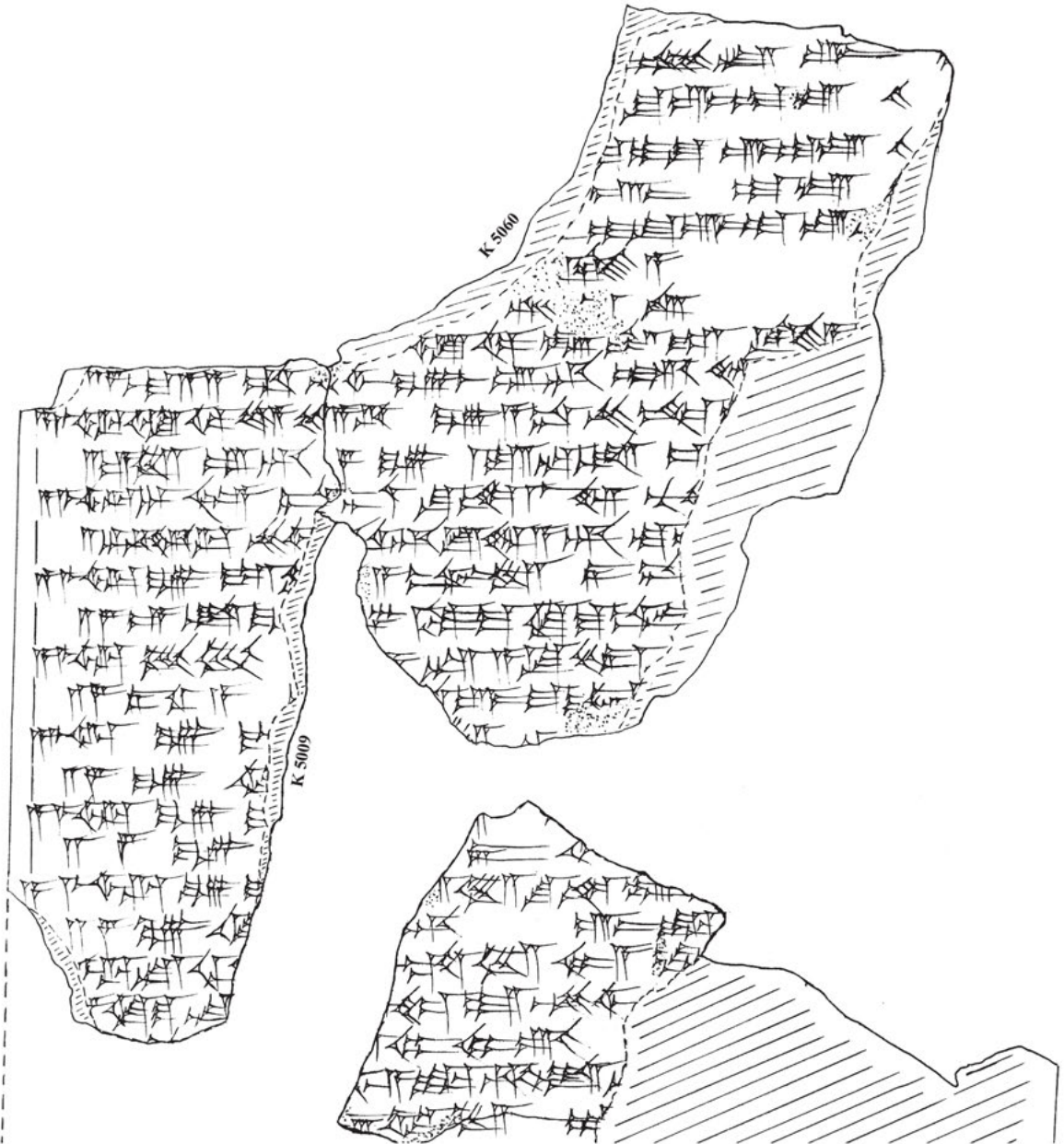
Obv.

5

10

15

20



UH 8, B: K 5009+5060(+3152+5244A+83-1-18, 769

Obv. continued

20

25

30

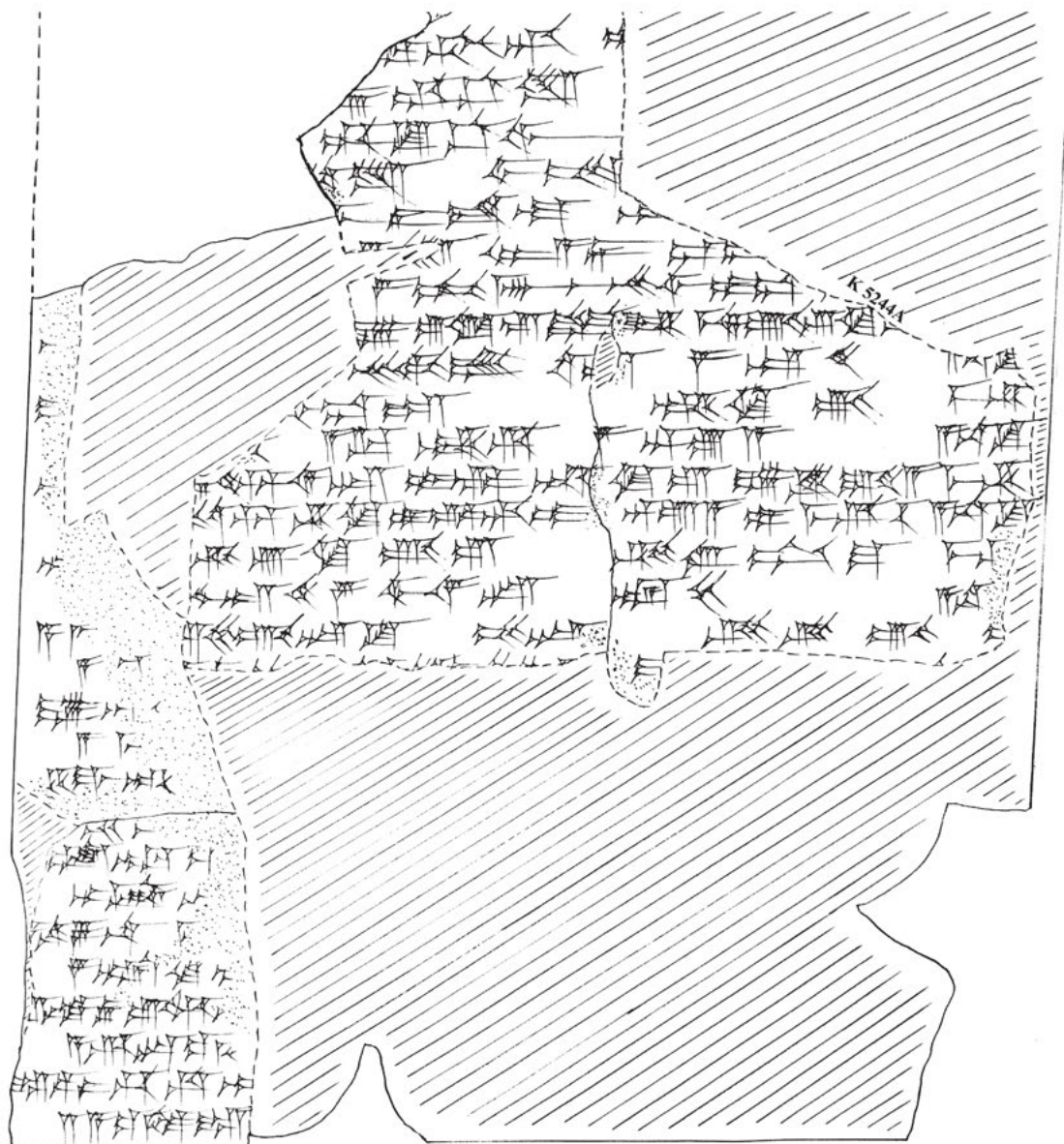


Plate 65

UH 8, B: K 5009+5060(+3152+5244A+83-1-18, 769

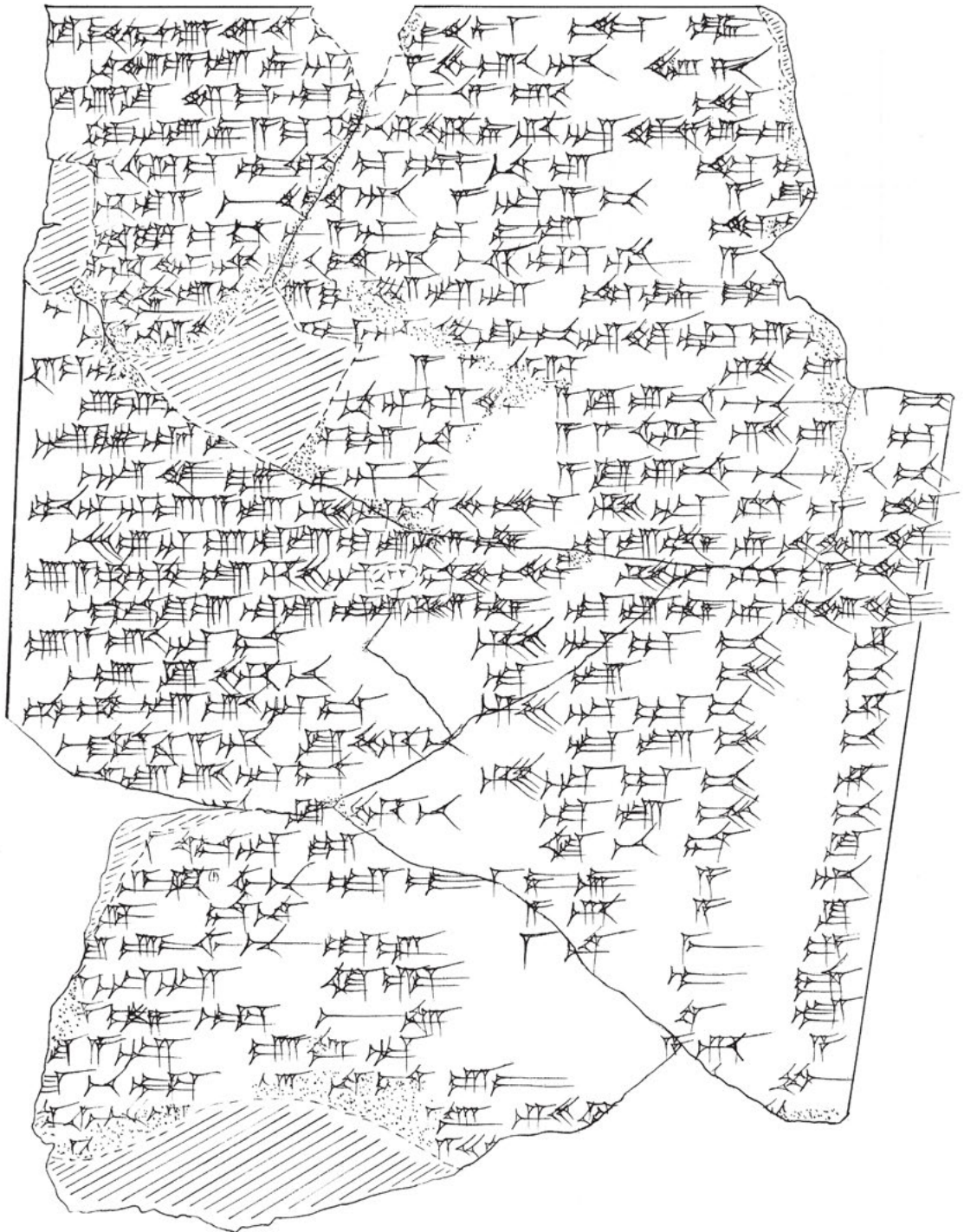
Rev.

35

40

45

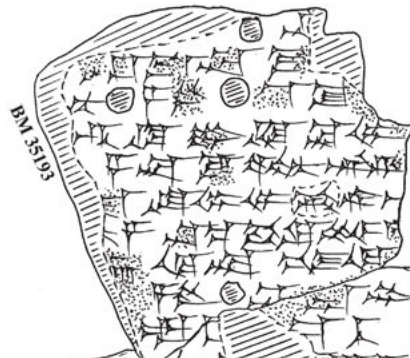
50



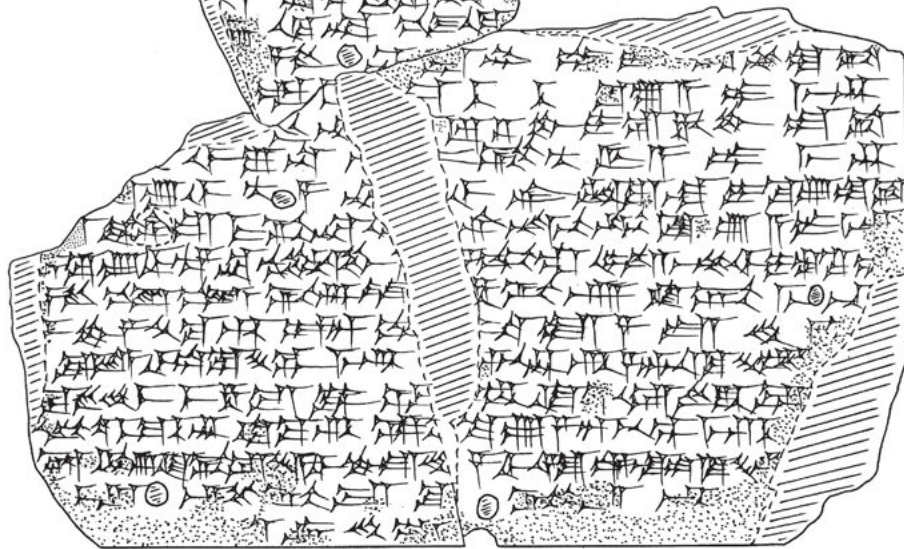
UH 8, d: BM 35056+35191+35193

Obv.

16



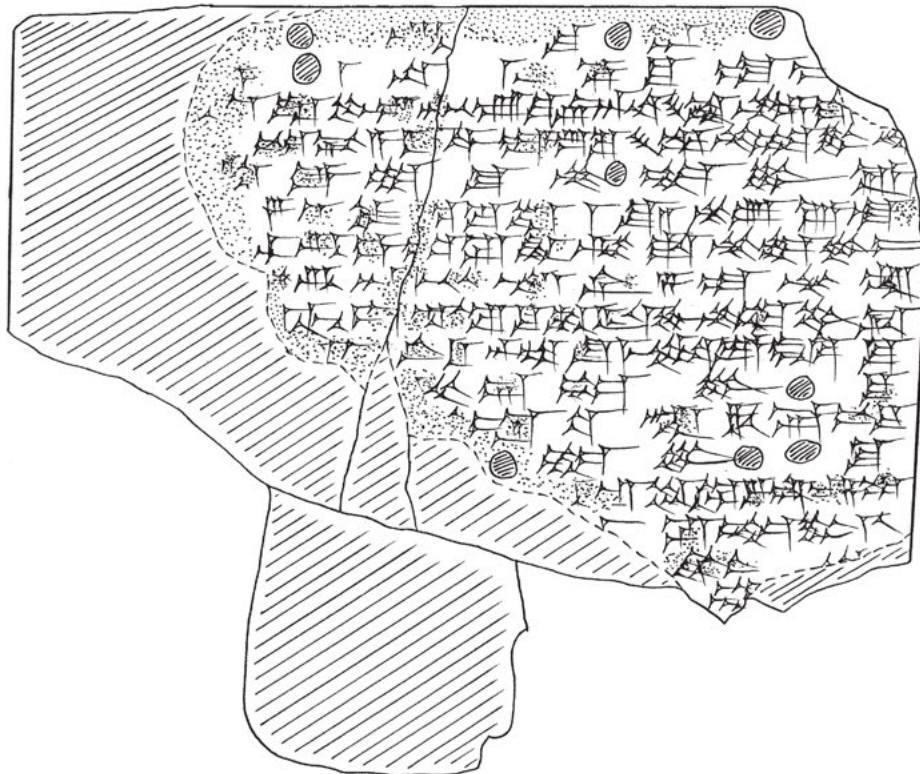
20



25

Rev.

30



35

Plate 67

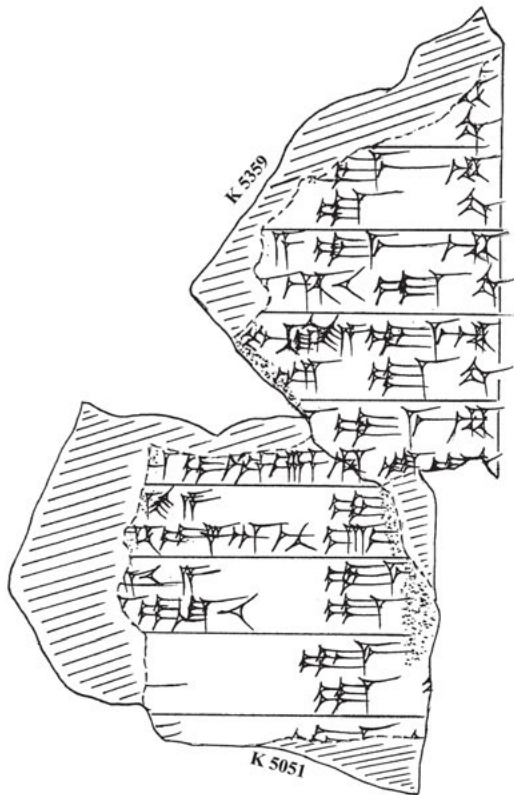
UH 8, H: K 5051+5359+5236

Obv.

8

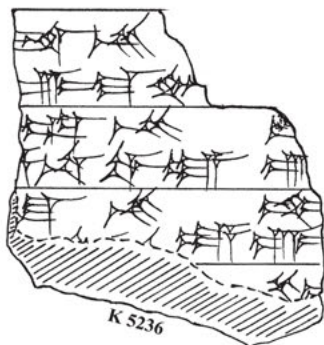
10

15



Rev.

30



UH 8, I: Sm 778

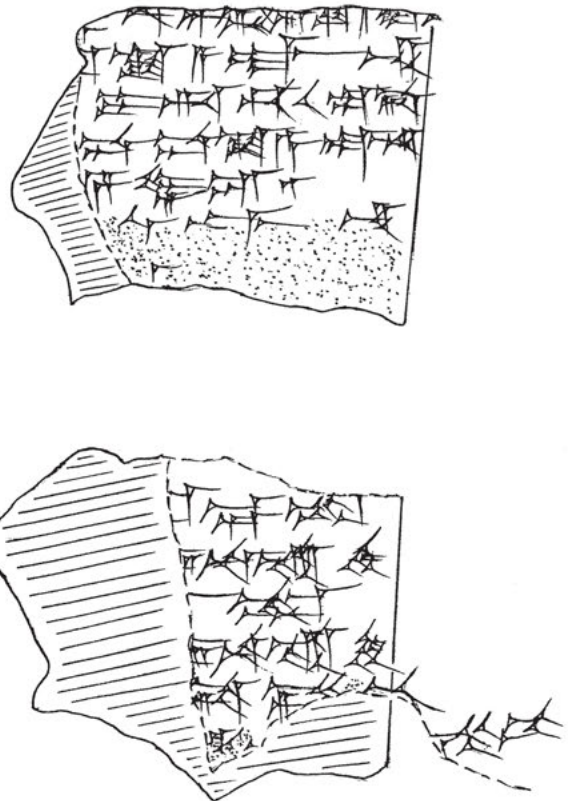
Obv.

10

Rev.

42

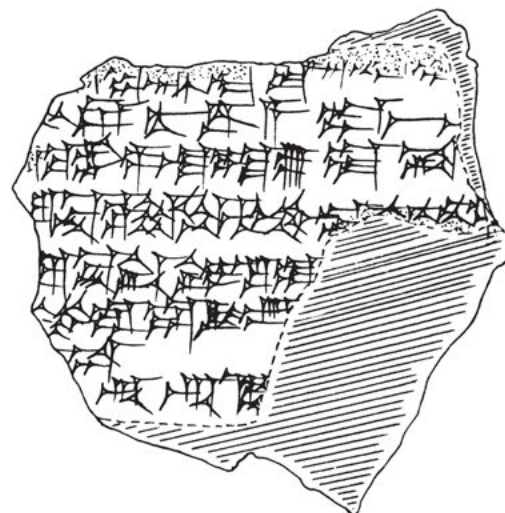
45



UH 8, k: Rm 791

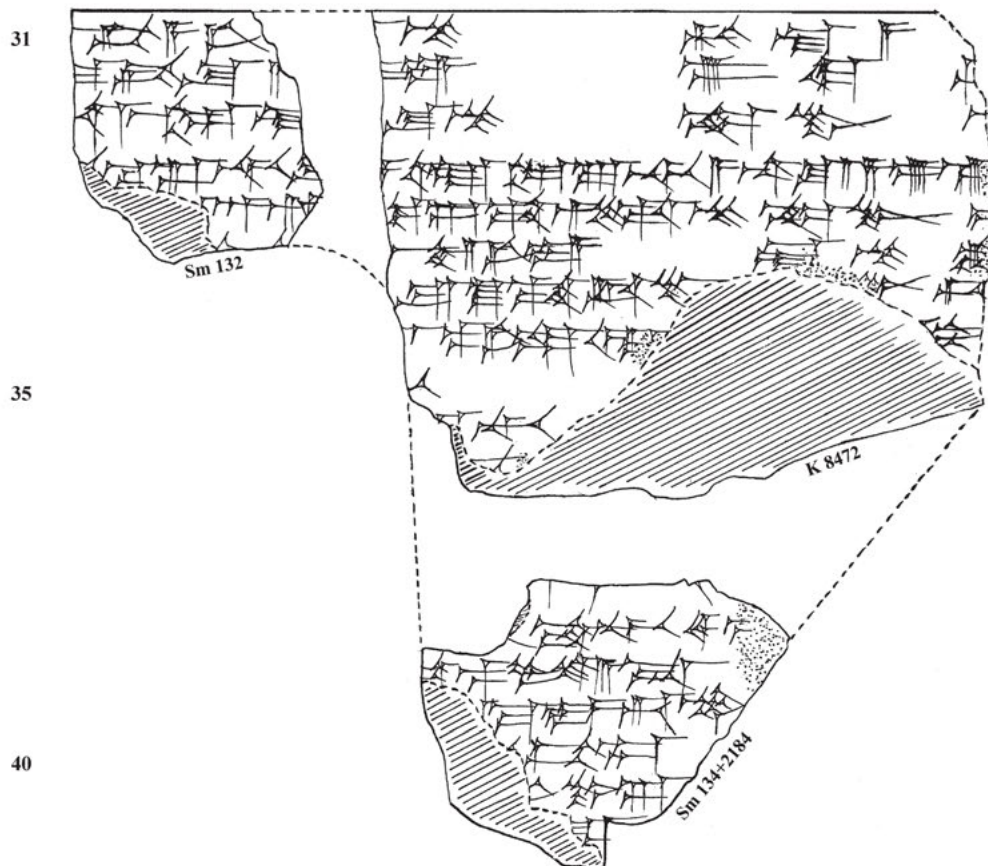
13

15

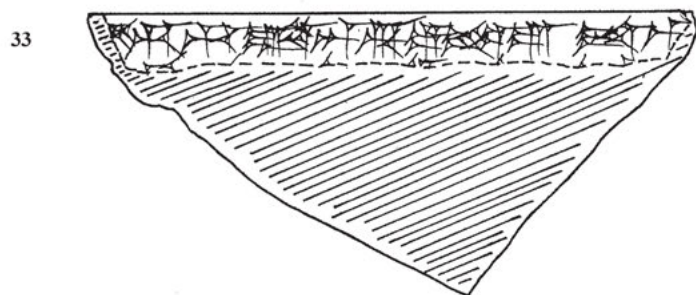


UH 8, j: K 8472(+)
Sm 132(+)
134+2184

Obv.



UH 8, I: K 16731



UH 8, n: BM 65498

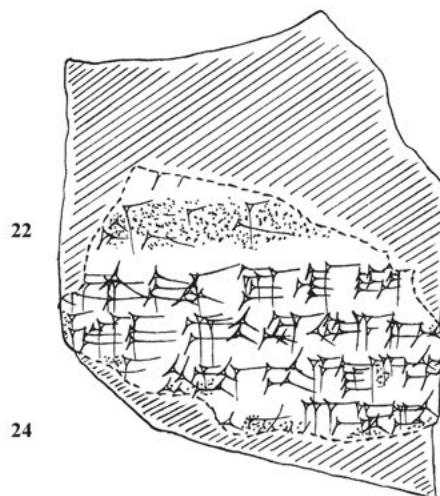


Plate 69

UH 9, aa: K 5237

Obv.

Col. i

Col. ii

32'

53'

55'

60'

35'

40'

45'



UH 9, aa: K 5237

Plate 70

Rev.

Col. iv

Col. iii

73'

75'

80'

85'

90'

95'

110'

61'

65'

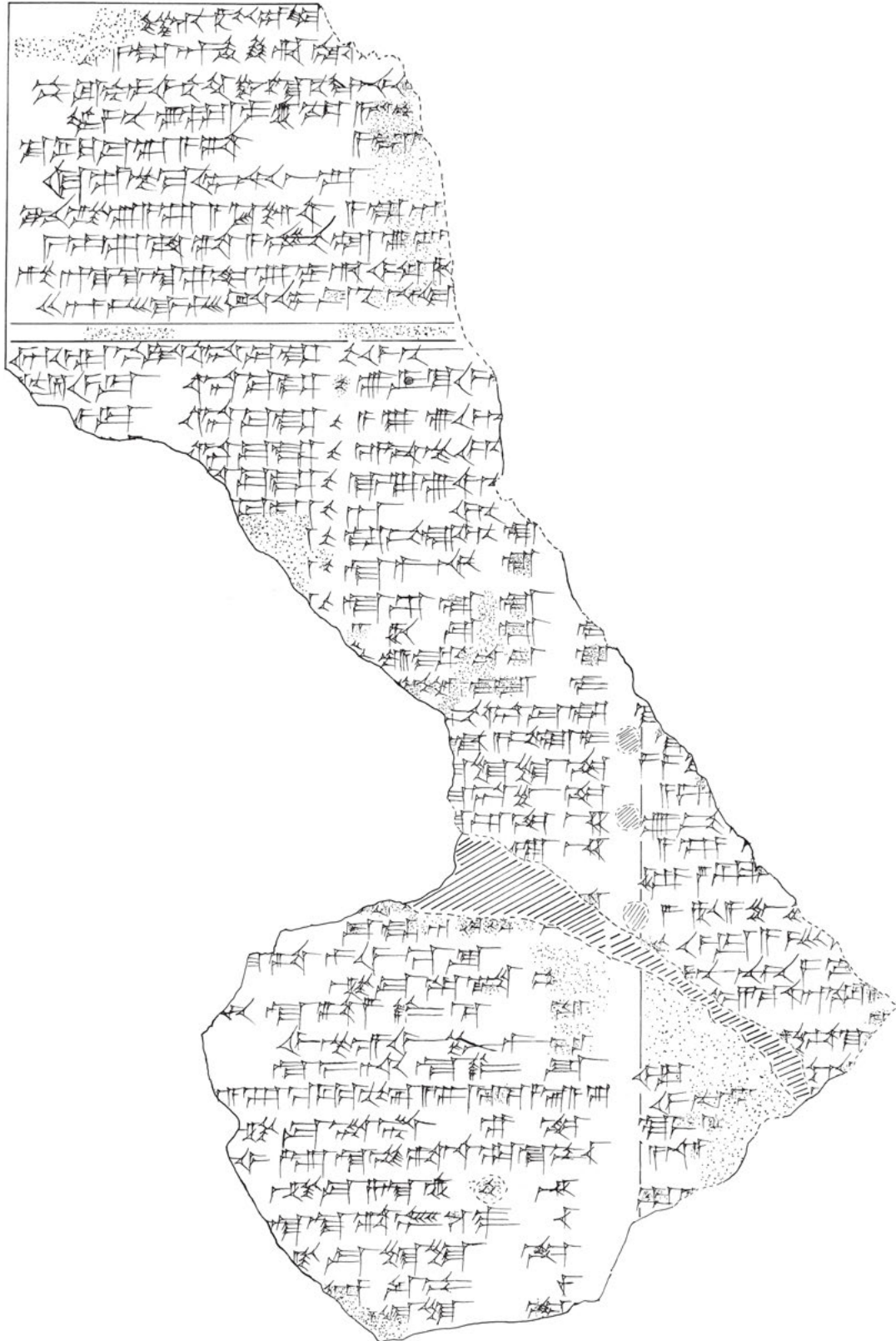
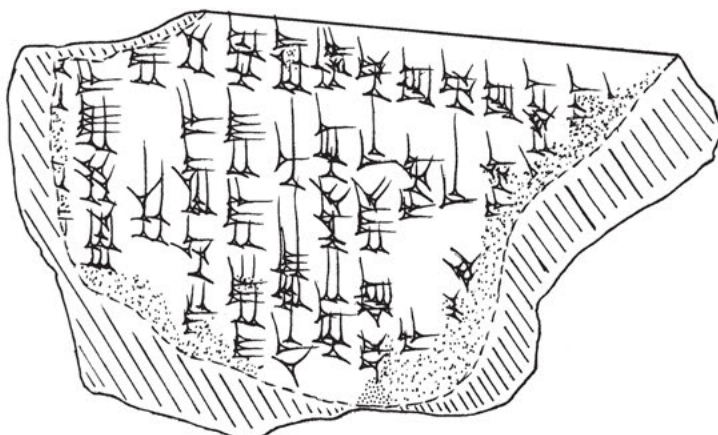


Plate 71

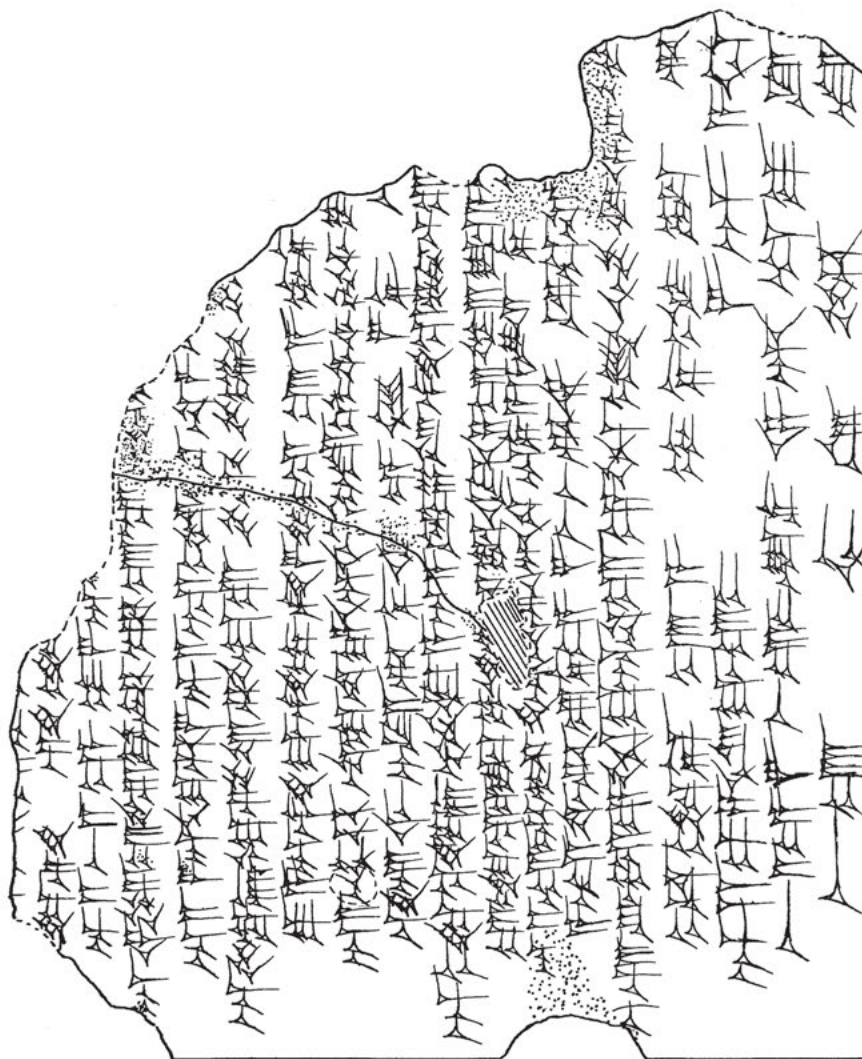
UH 9, K: K 5073



55'

60'

UH 9, BB: K 3251+13476

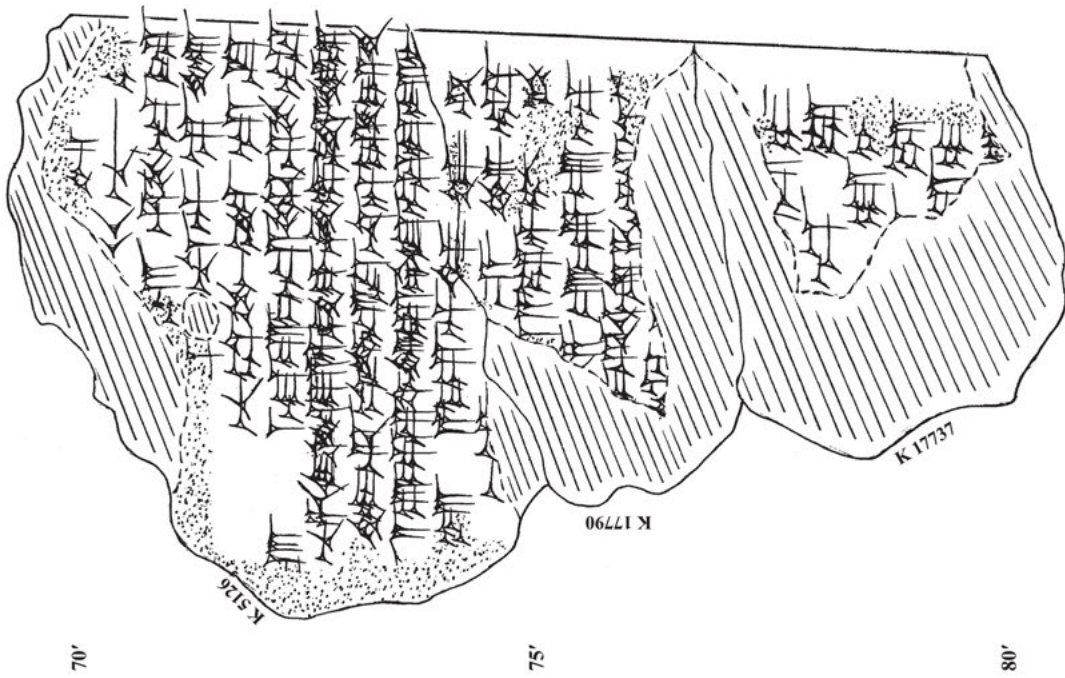


42'

45'

47'

UH 9, DD: K 5126+17737+17790



UH 9, ff: BM 64189

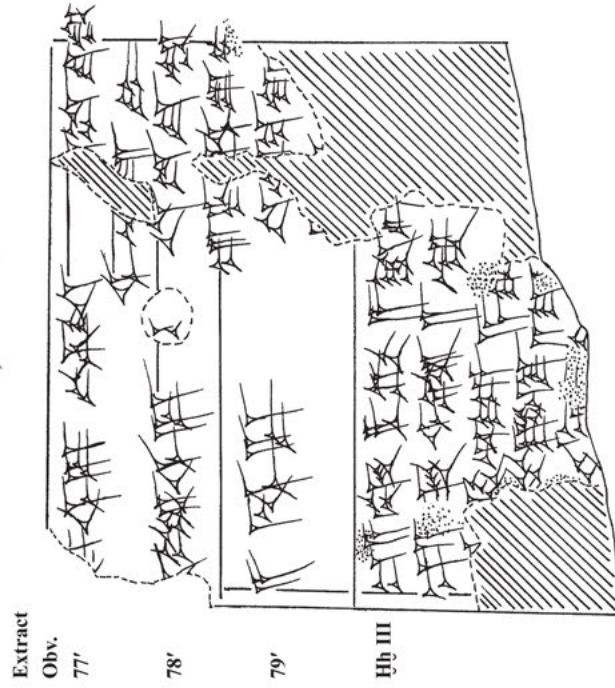
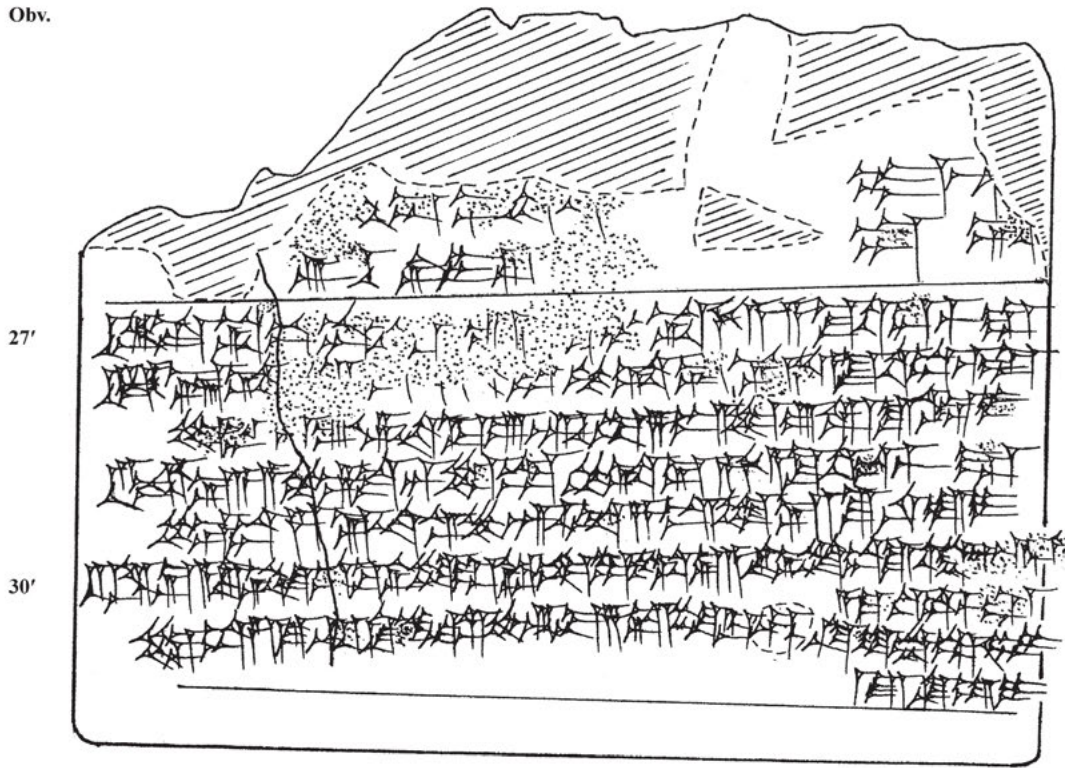


Plate 73

UH 9, f: BM 33402+33425

Extract

Obv.

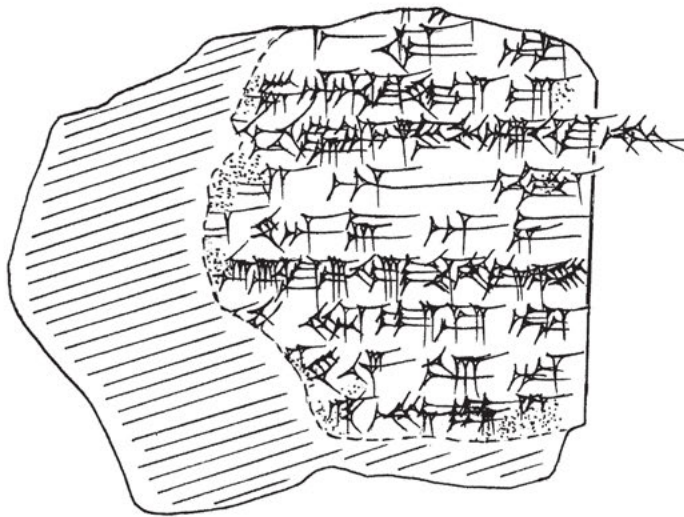


UH 9, G: K 9831

Obv.

6'

9'

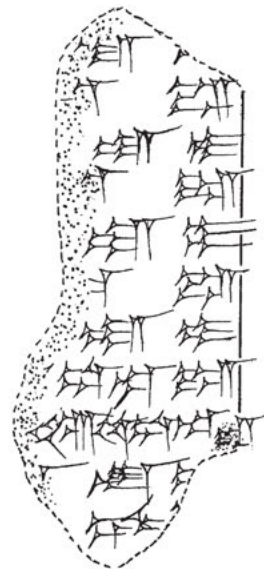


UH 9, H: K 11384

83'

85'

89'



UH 9, gg: BM 35321

Extract
Obv.

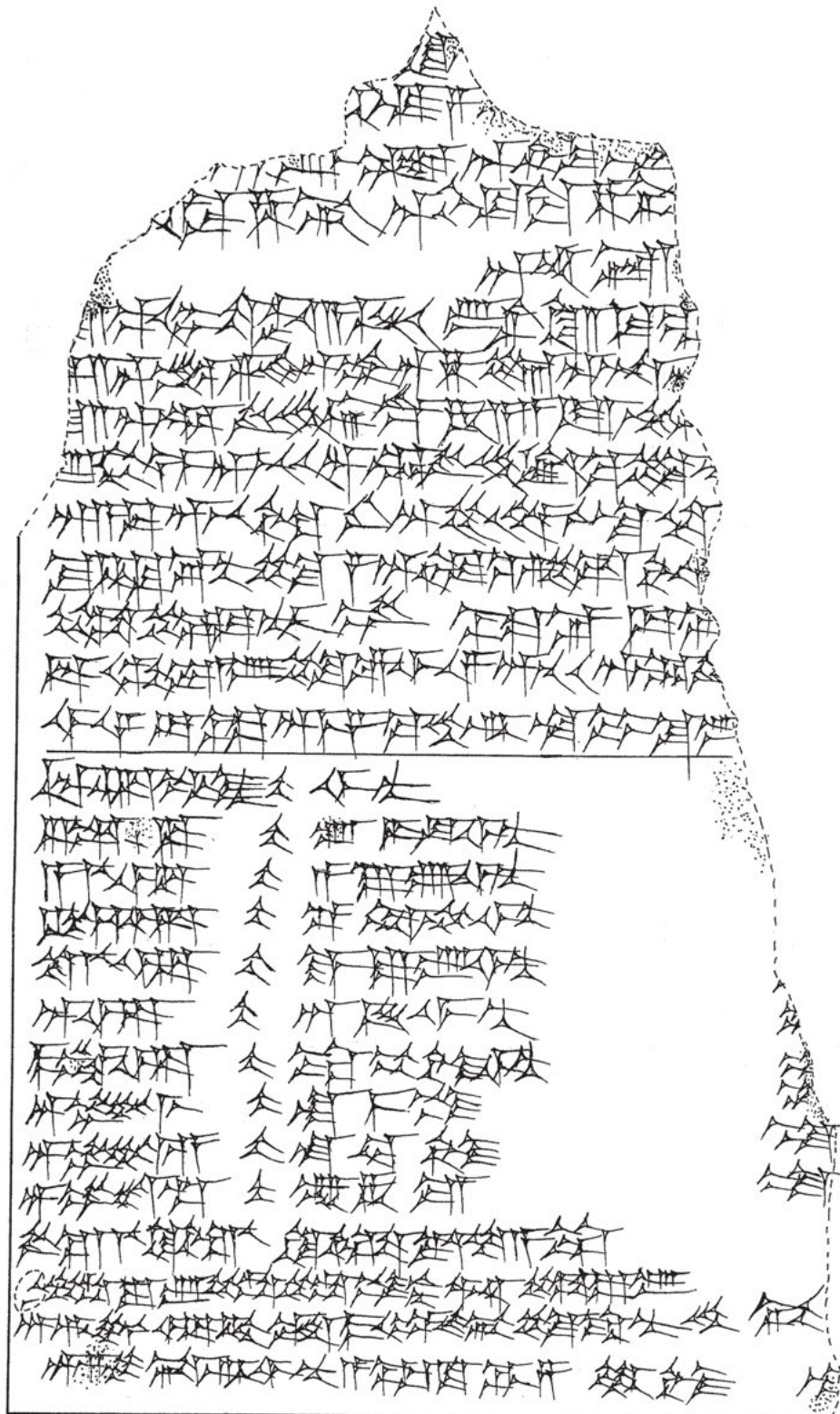


Plate 75

UH 9, I: K 10299

Obv.

7'

10'

15'



UH 9, P: K 19882

Obv.

41'

44'

Rev.

87'

90'

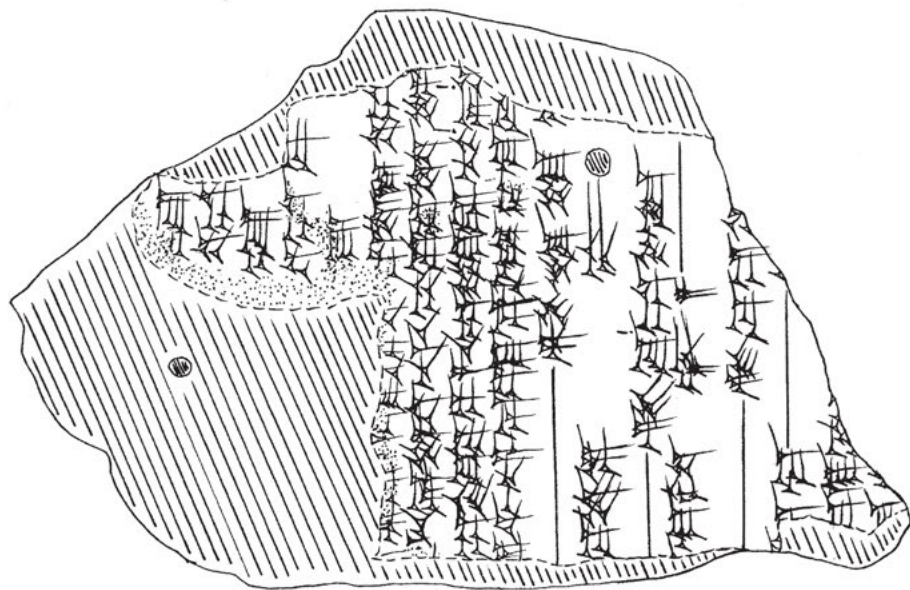


UH 9, m: BM 48671

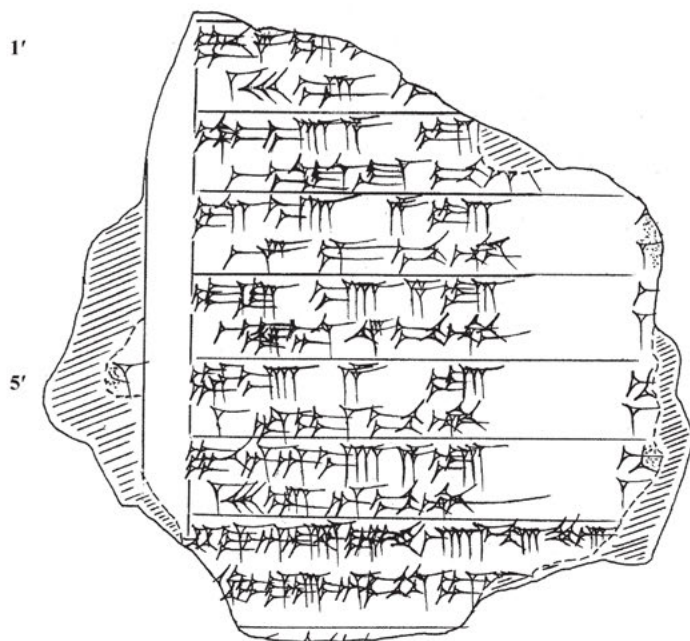
Rev.

85'

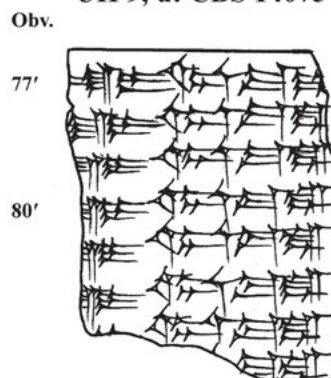
90'



UH 9, J: K 5219



UH 9, u: CBS 14075



Rev. unidentified



UH 9, l: BM 50364+83049



Rev.

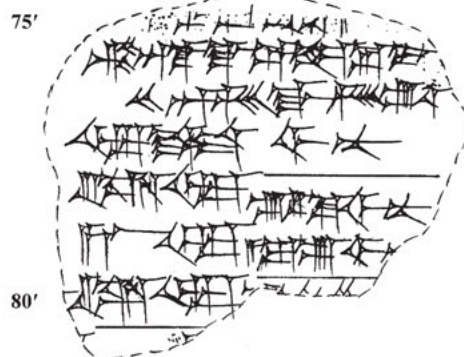


Plate 77

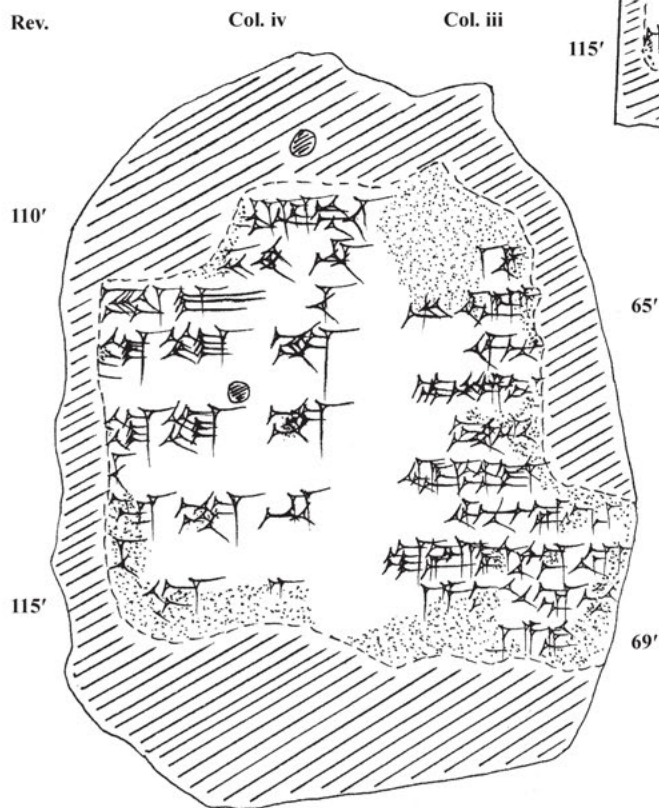
UH 9, Q: K 5046+5310+18501



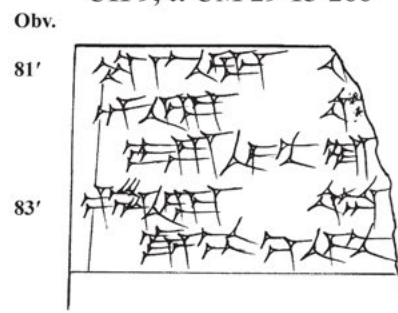
UH 9, s: BM 67159



UH 9, w: BM 52649



UH 9, t: UM 29-13-266



UH 10, A: K 4947 (CT 16 17)+4988 (CT 17 49)(+)2512

Plate 78

Obv.

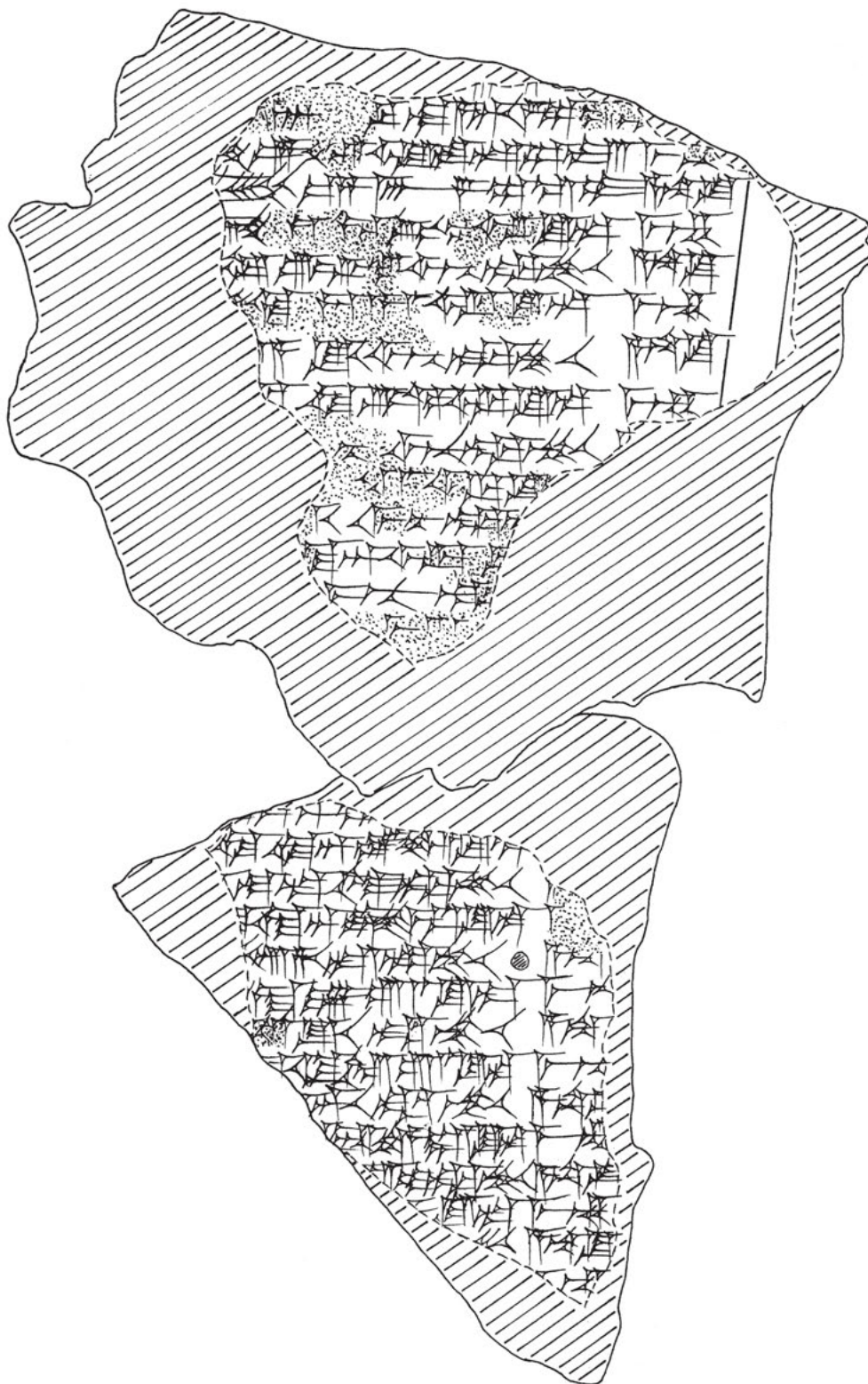
Col. i

5

10

15

20



UH 10, A: K 4947 (CT 16 17)+4988 (CT 17 49)(+)2512

Plate 79

Obv.

Col. ii

42

45

50



Rev.

Col. iii

65'

70'



UH 10, A: K 4947 (CT 16 17)+4988 (CT 17 49)(+)2512

Rev.

Col. iv

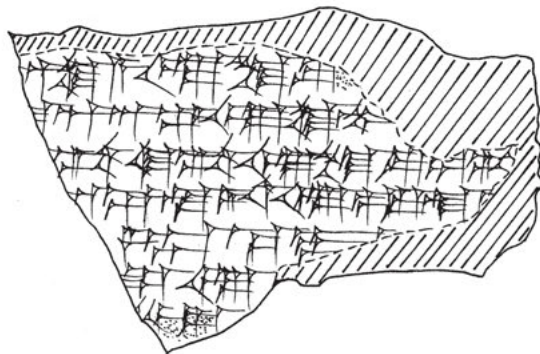


Plate 81

UH 10, d: 82-2-23, 88

Obv.

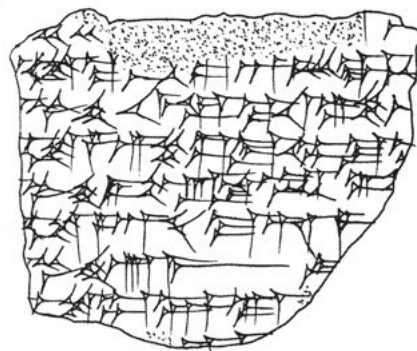
5



UH 10, y: K 7451

Obv.

03
02
01
1

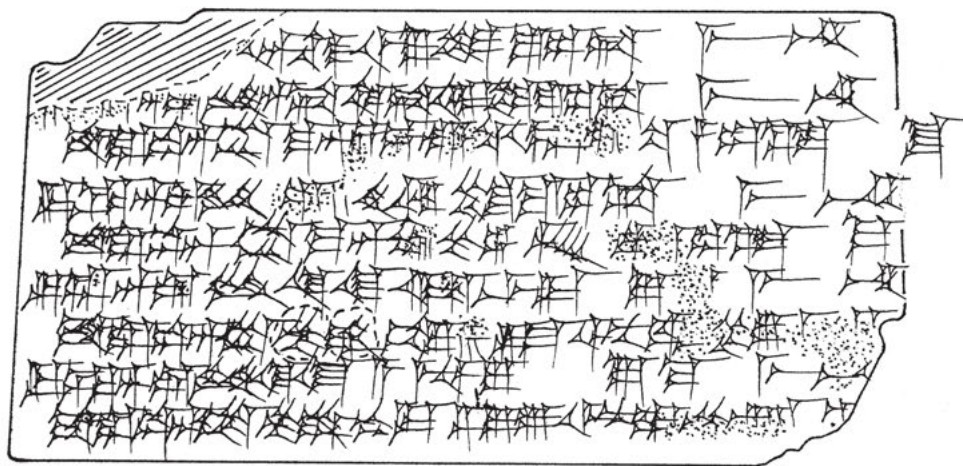


UH 10, r: BM 33347

Obv.

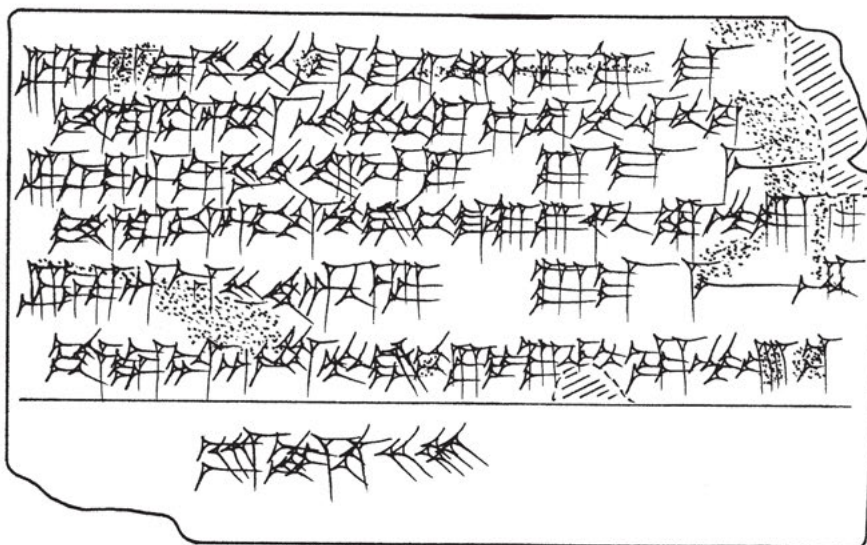
5

8



Rev.

10



UH 10, q: UM 29-16-637+N 1559+2215+4923

Plate 82

Obv.

Extract

37

38



UH 10, e: BM 48228

Extract

04

01

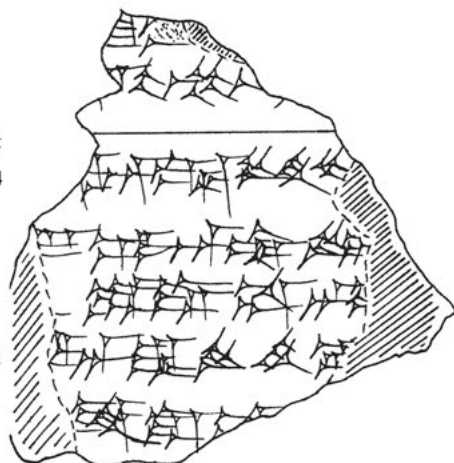


Plate 83

UH 10, u: BM 35427+35428

Col. iii

Col. iv

Rev.

47

50

55

65'

70'



UH 12, a: NBC 1307 (BIN 2 22)

Plate 84

Obv.

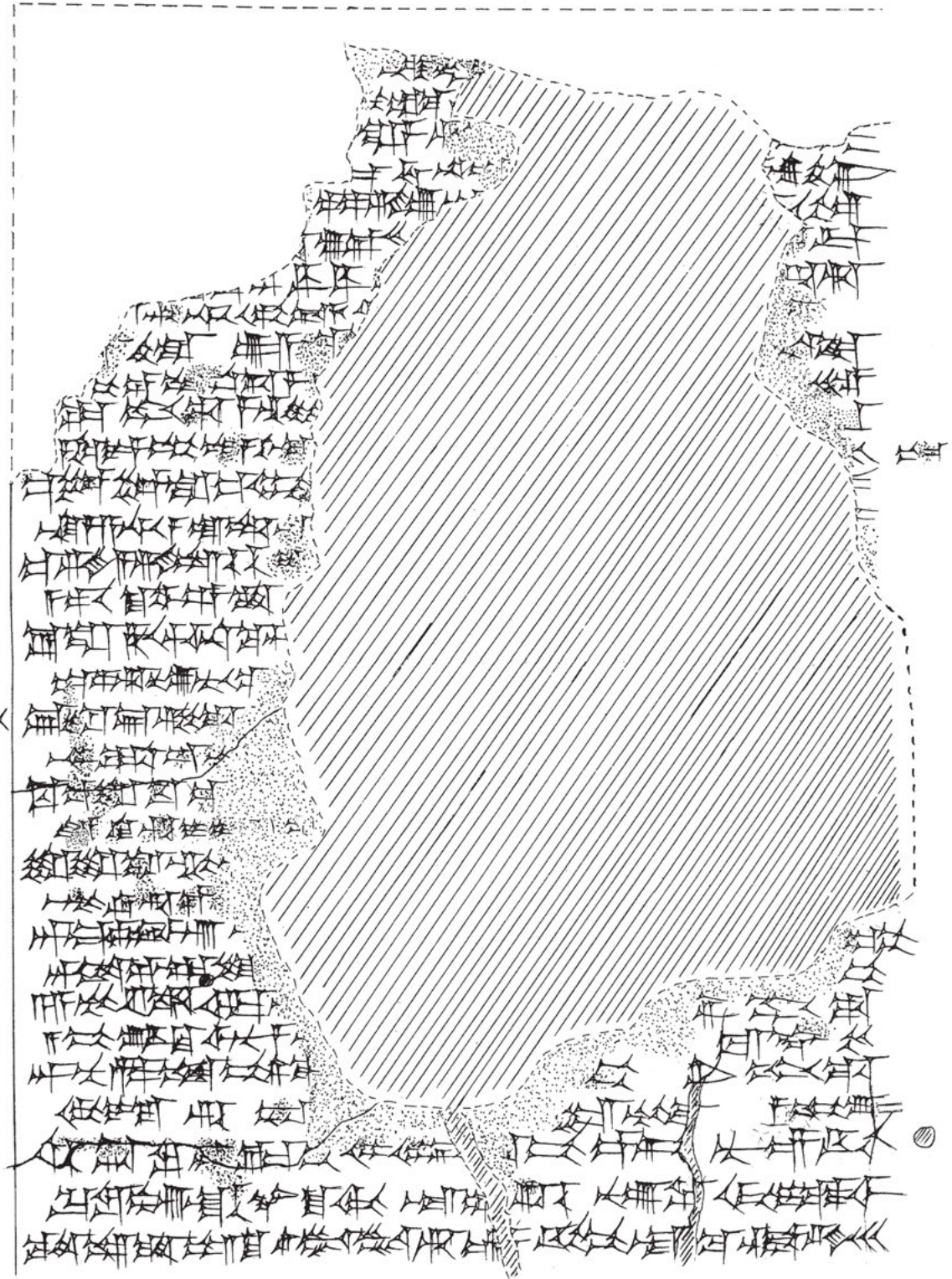
Col. i

1

5

10

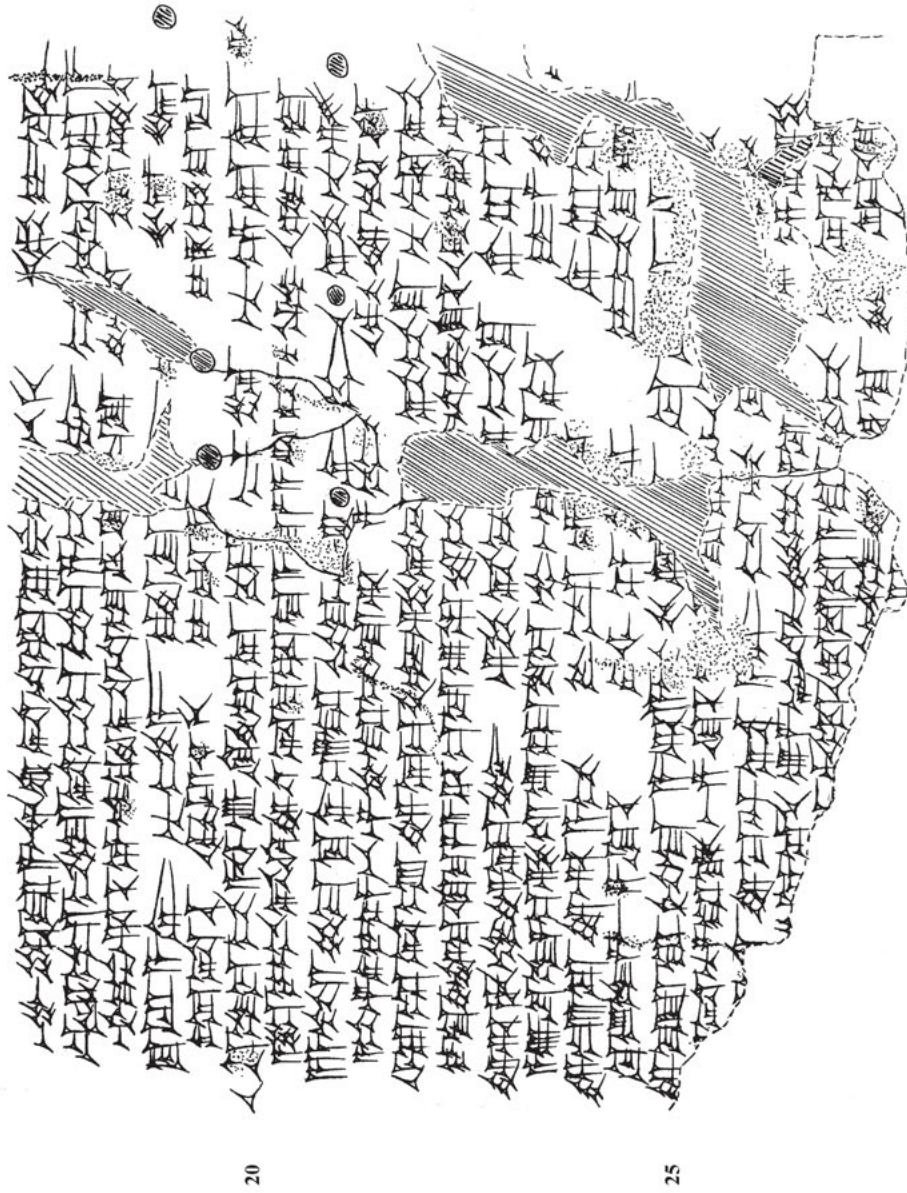
15



UH 12, a: NBC 1307 (BIN 2 22)

Obv. continued

Col. i



20

25

Obv. continued

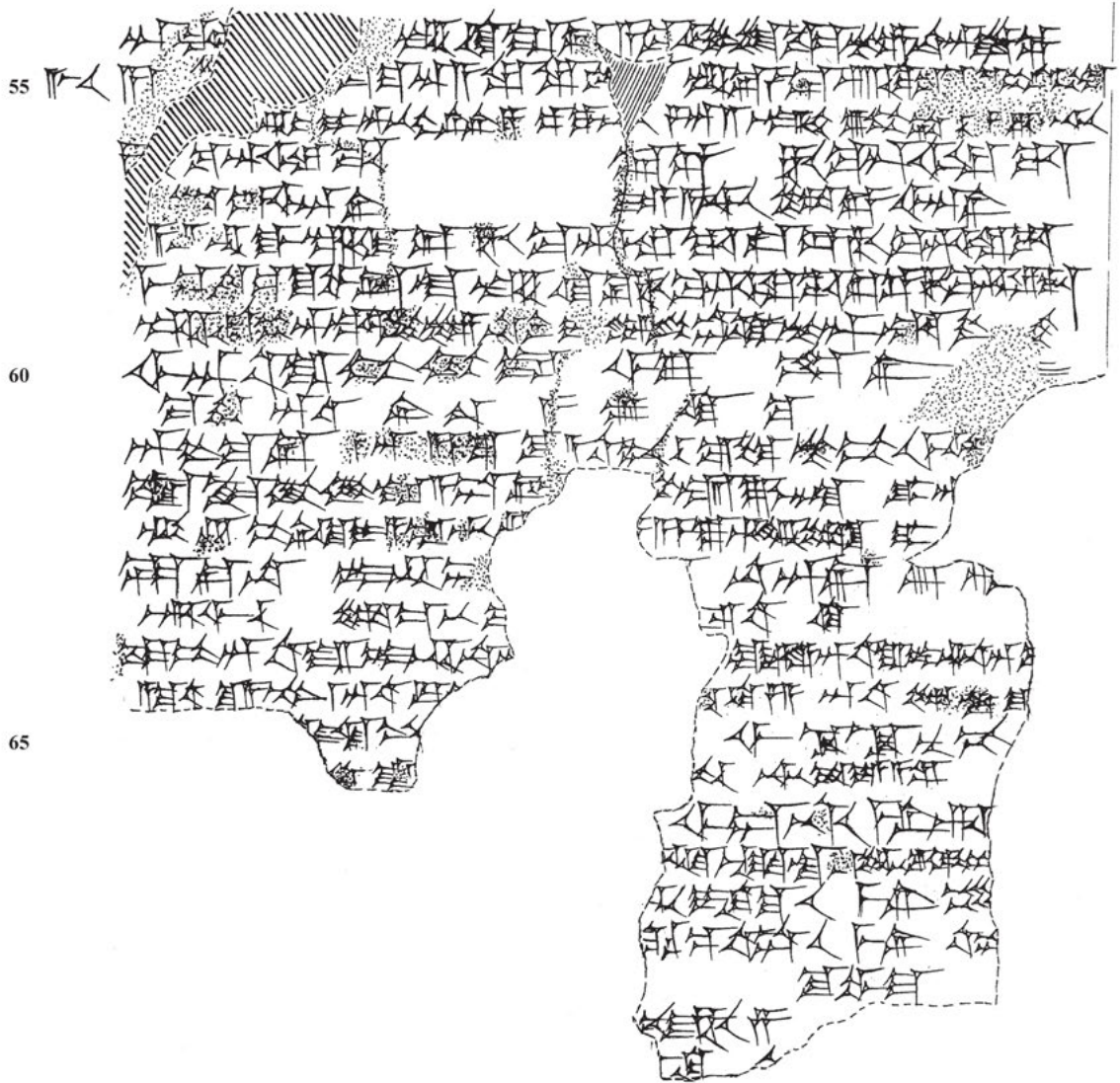
Col. ii



UH 12, a: NBC 1307 (BIN 2 22)

Obv. continued

Col. ii



UH 12, a: NBC 1307 (BIN 2 22)

Rev.

Col. iii

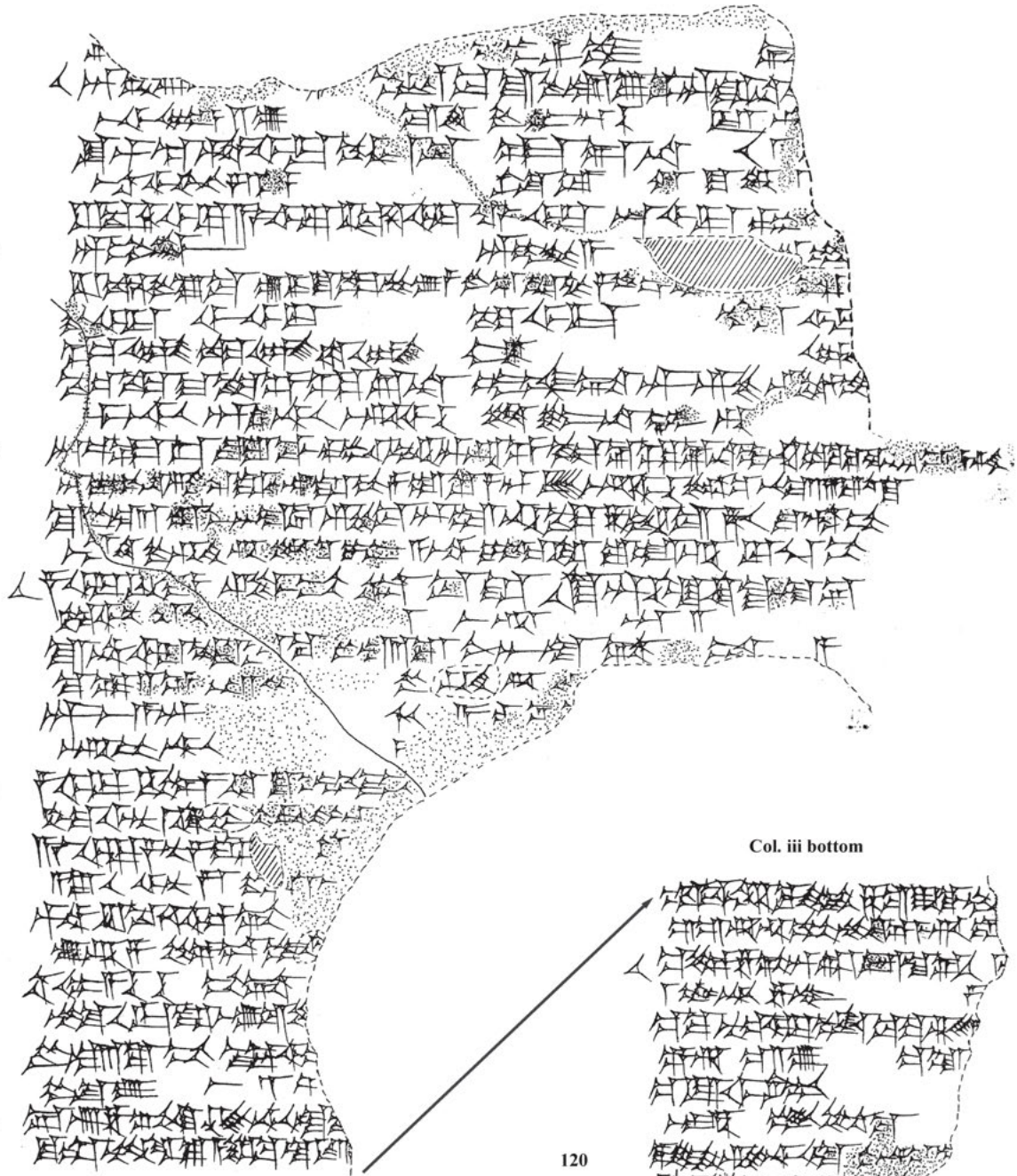
96

100

105

110

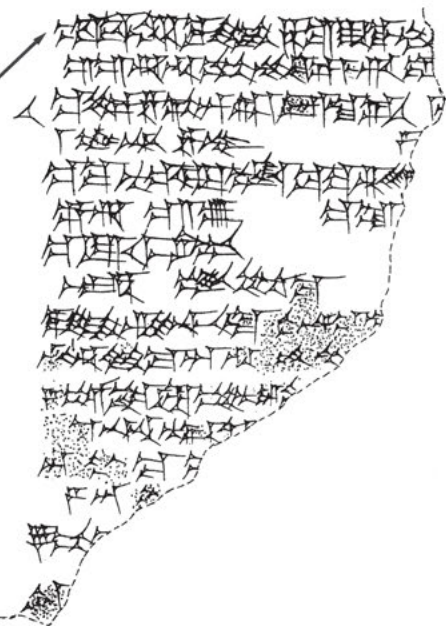
115



Col. iii bottom

120

125



UH 12, a: NBC 1307 (BIN 2 22)

Plate 89

Rev. continued

Col. iv

135

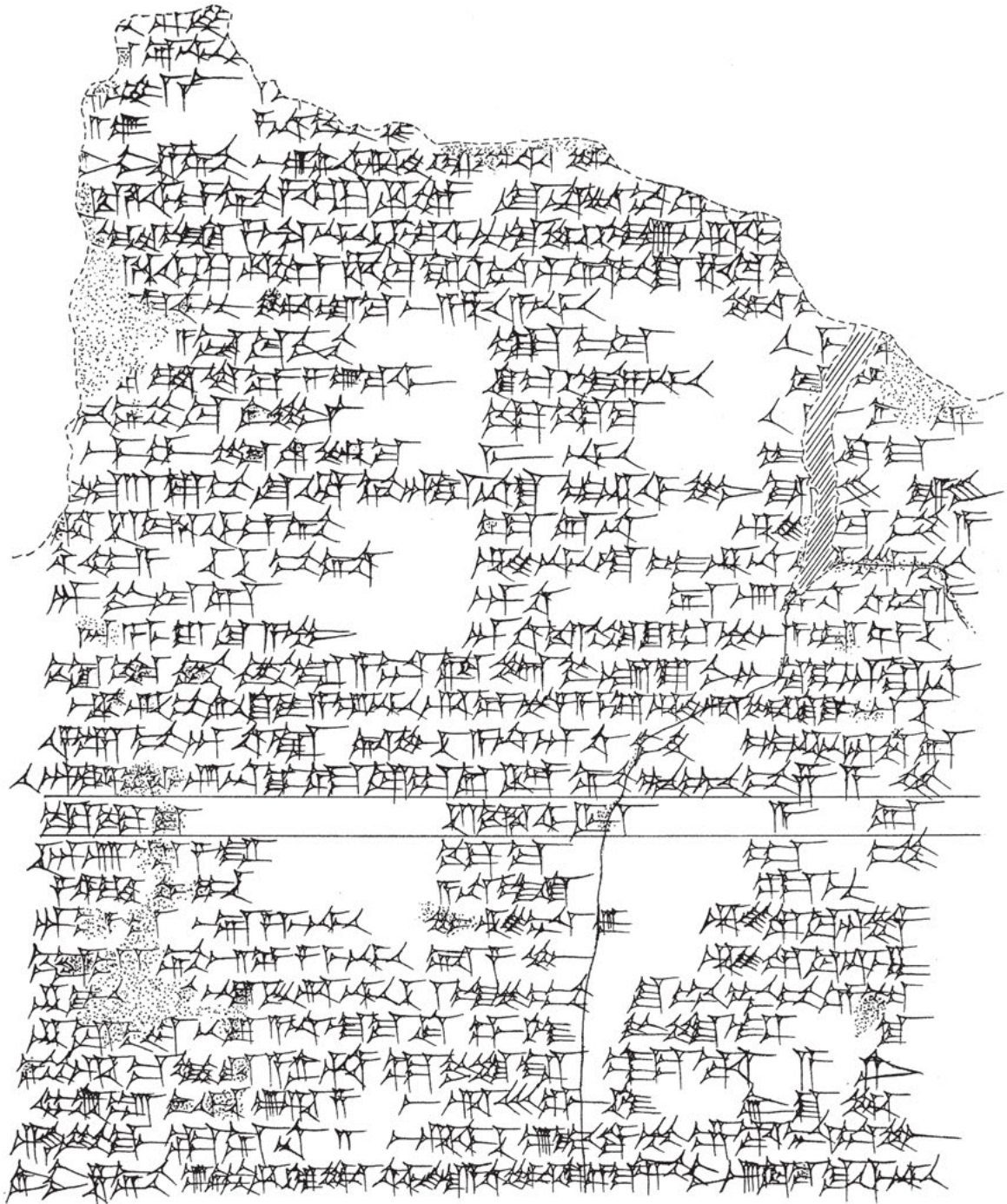
140

145

150

155

160



UH 12, a: NBC 1307 (BIN 2 22)

Rev. continued

Col. iv

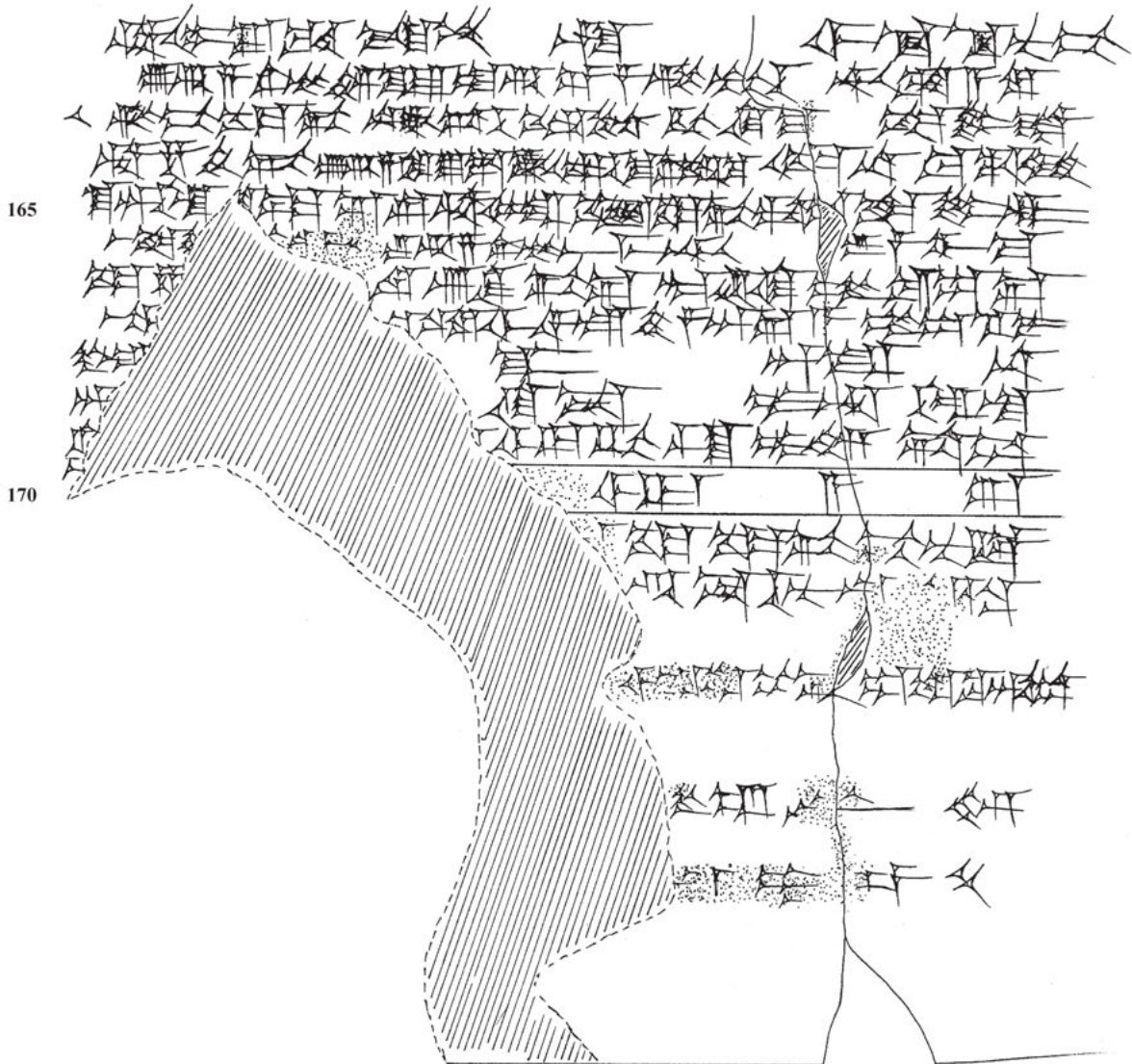


Plate 91

UH 12, mb: 12 N 228

Obv.

Col. i

Col. ii

62

65

70



41

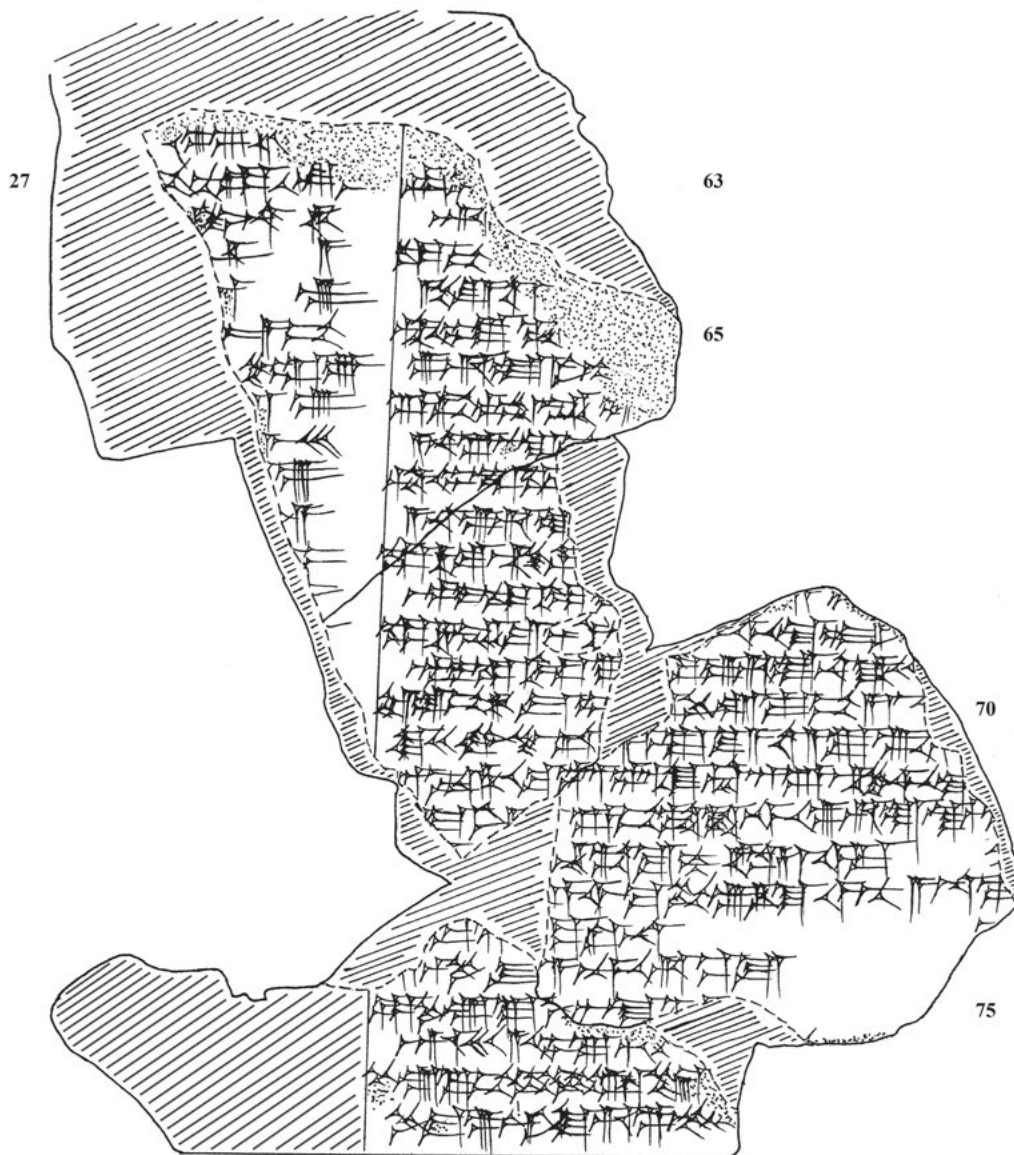
44

UH 12, aa: K 5194+5312+5355+Sm 2057(+)K 10274

Obv.

Col. i

Col. ii



K 10274

Rev.

Col. iii

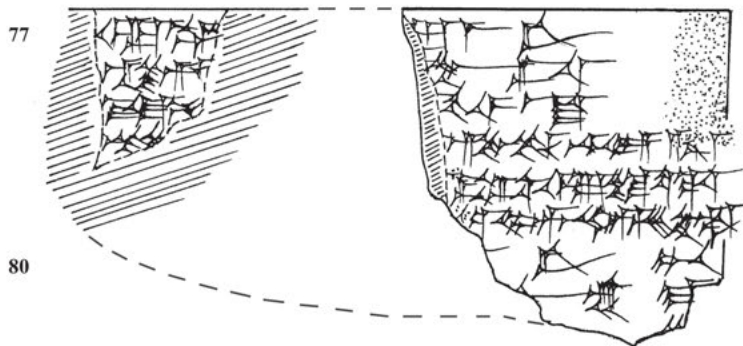
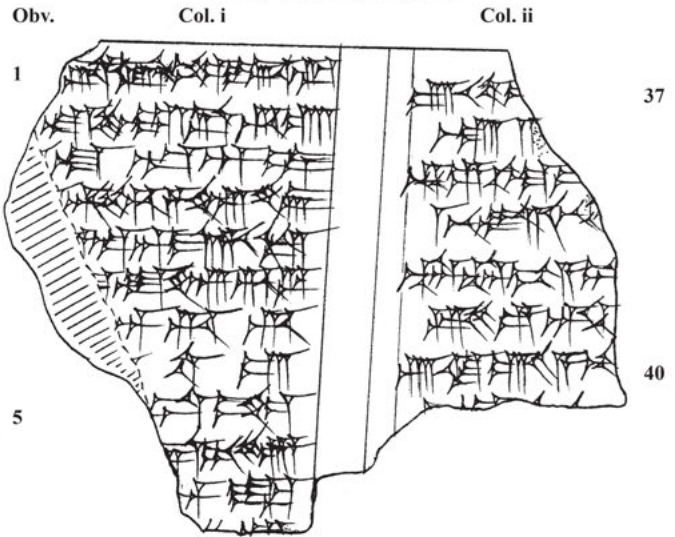


Plate 93

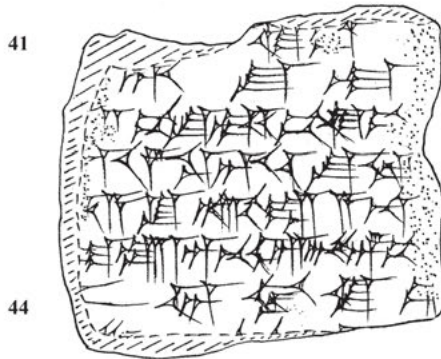
UH 12, bb: Sm 1486



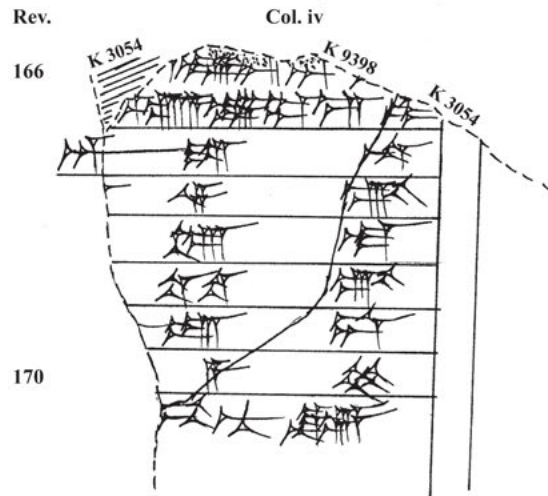
UH 12, CC: Rm 2, 550



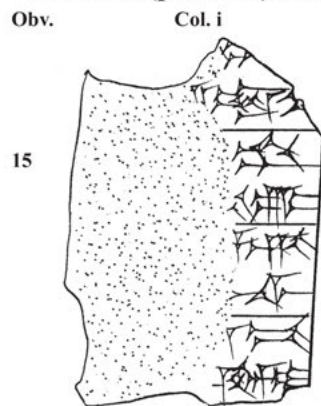
UH 12, DD: BM 98806



UH 12, I: K 3054 (CT 16 38)+9398



UH 12, X (part of I): K 21396



UH 12, Z: K 16826



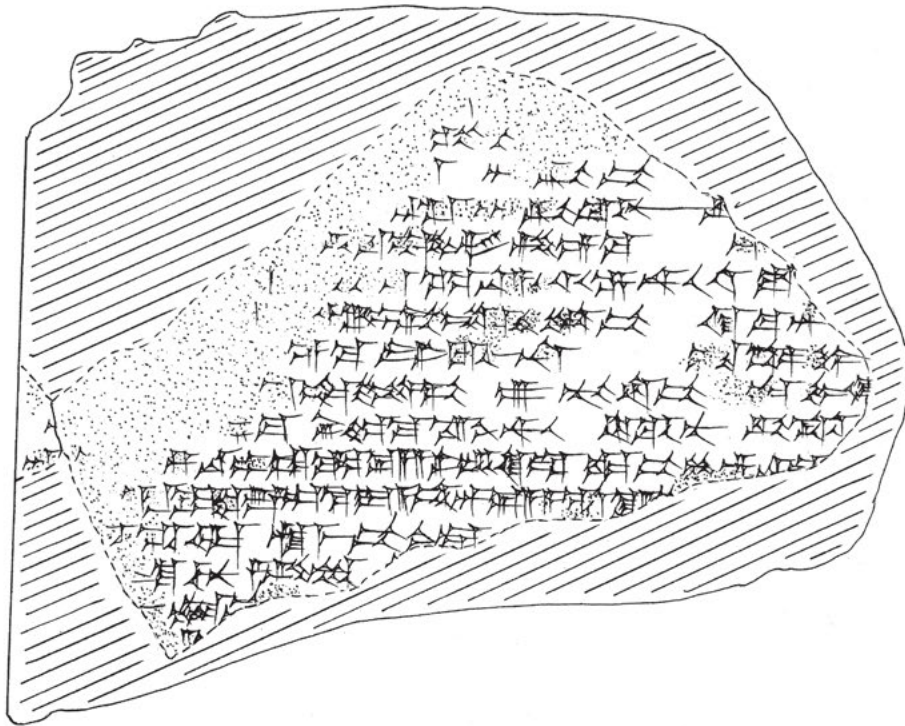
UH 12, r: BM 47903

Obv.

8

10

15



Rev.

155

160

165

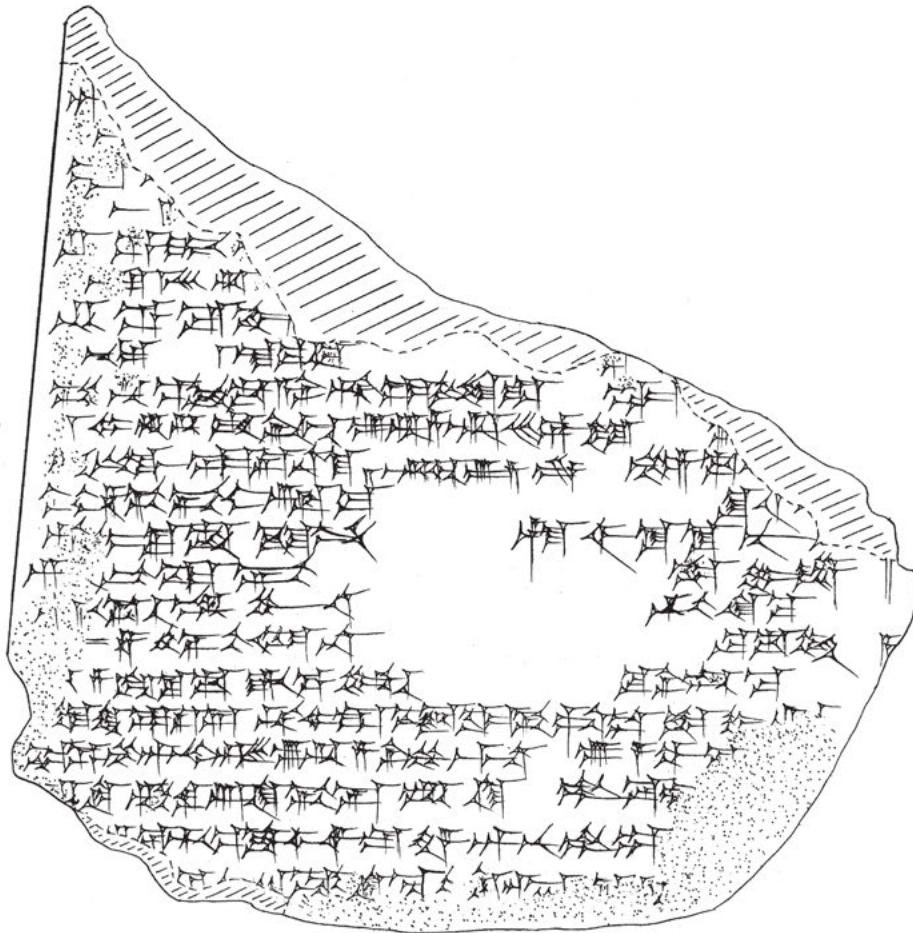


Plate 95

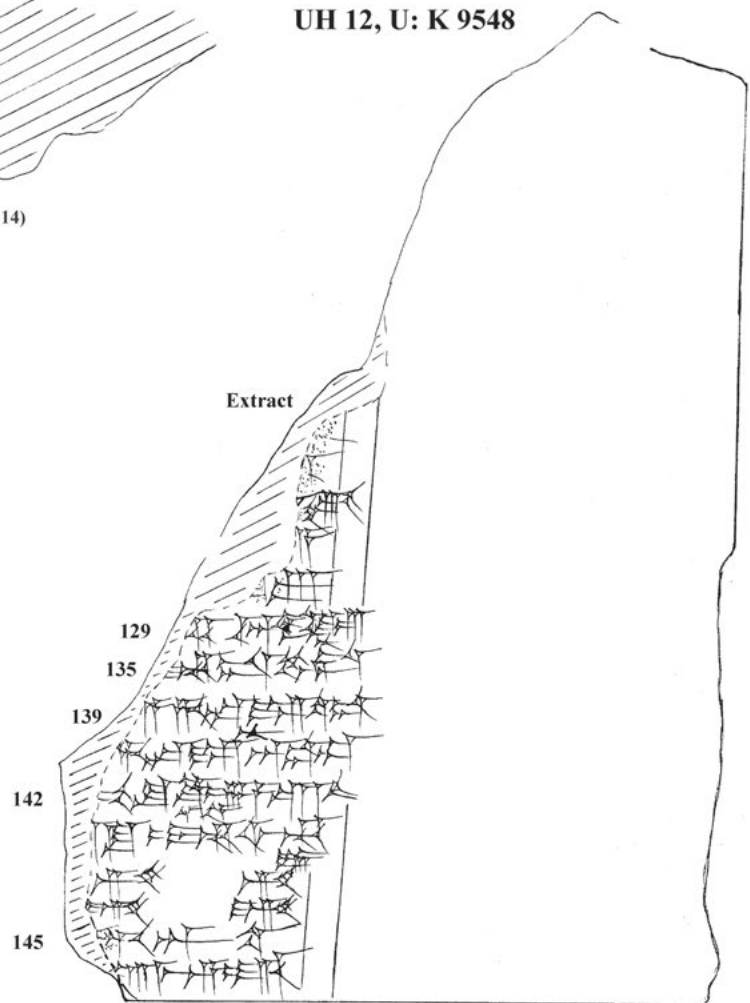
UH 12, U: K 3241+16848

Extract

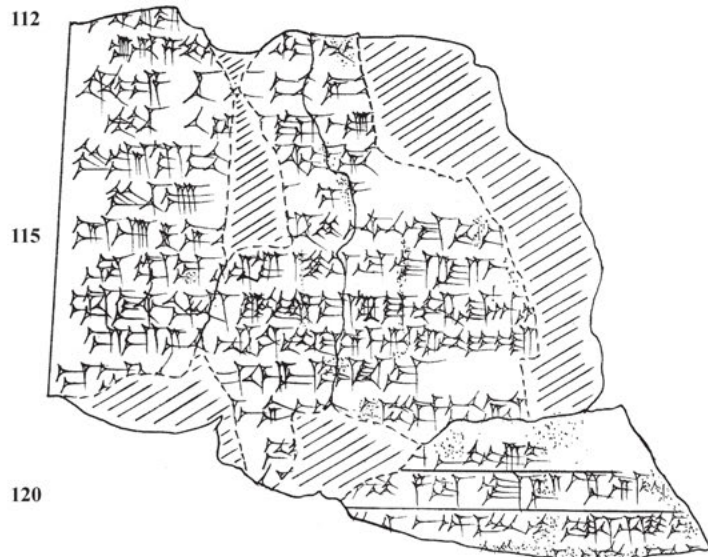


UH 12, U: K 9548

Extract



UH 12, yy: BM 40675+40987



UH 12, Y: 81-2-4, 248

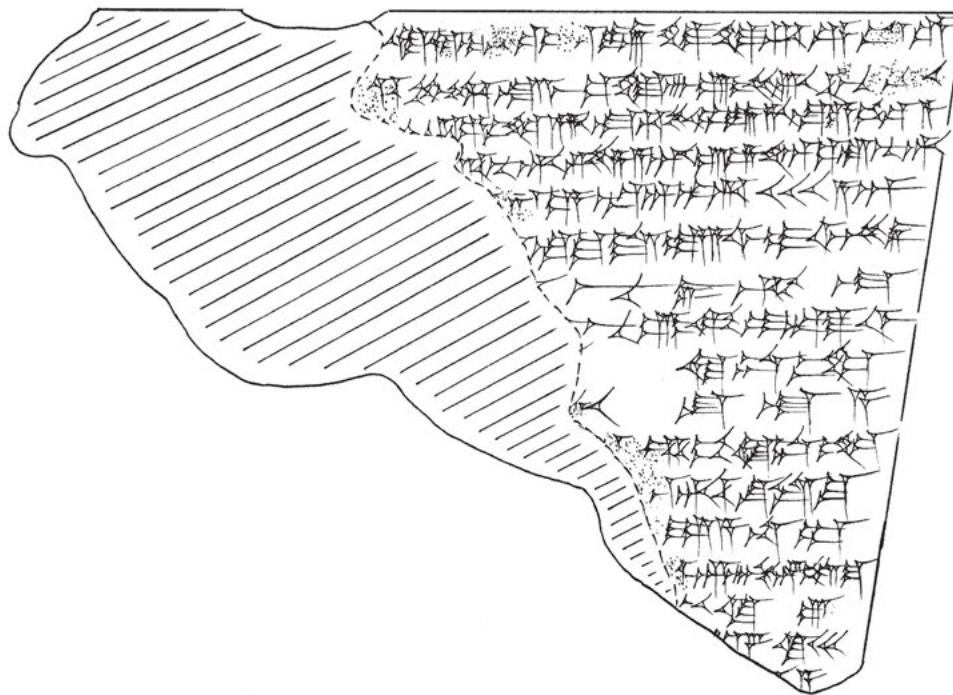
Plate 96

Obv.

37

40

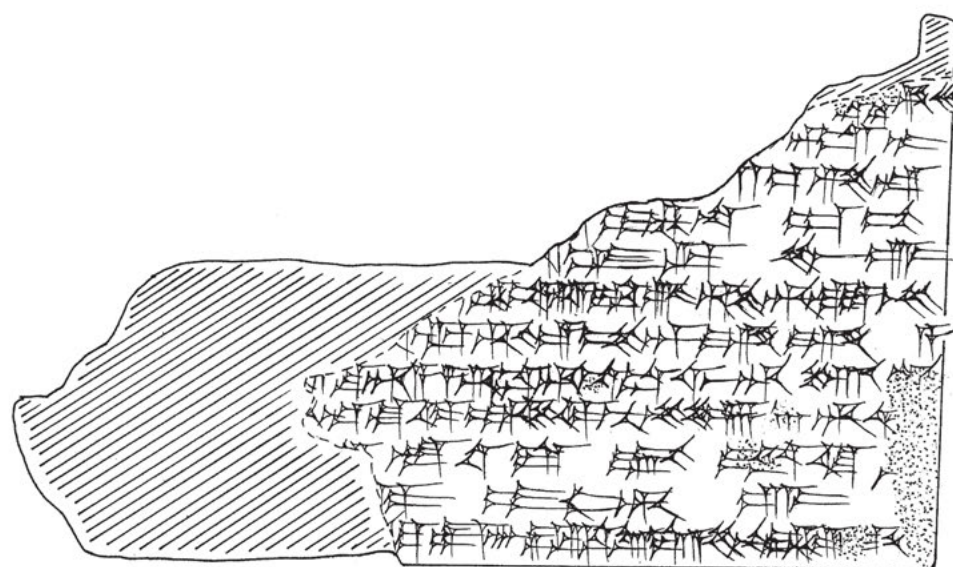
45



Rev.

122

125



UH 13-15, b: K 111+2754+5227+5295+7525+7632+7633(+5169) (CT 16 42-49)

Plate 97

Obv.
15

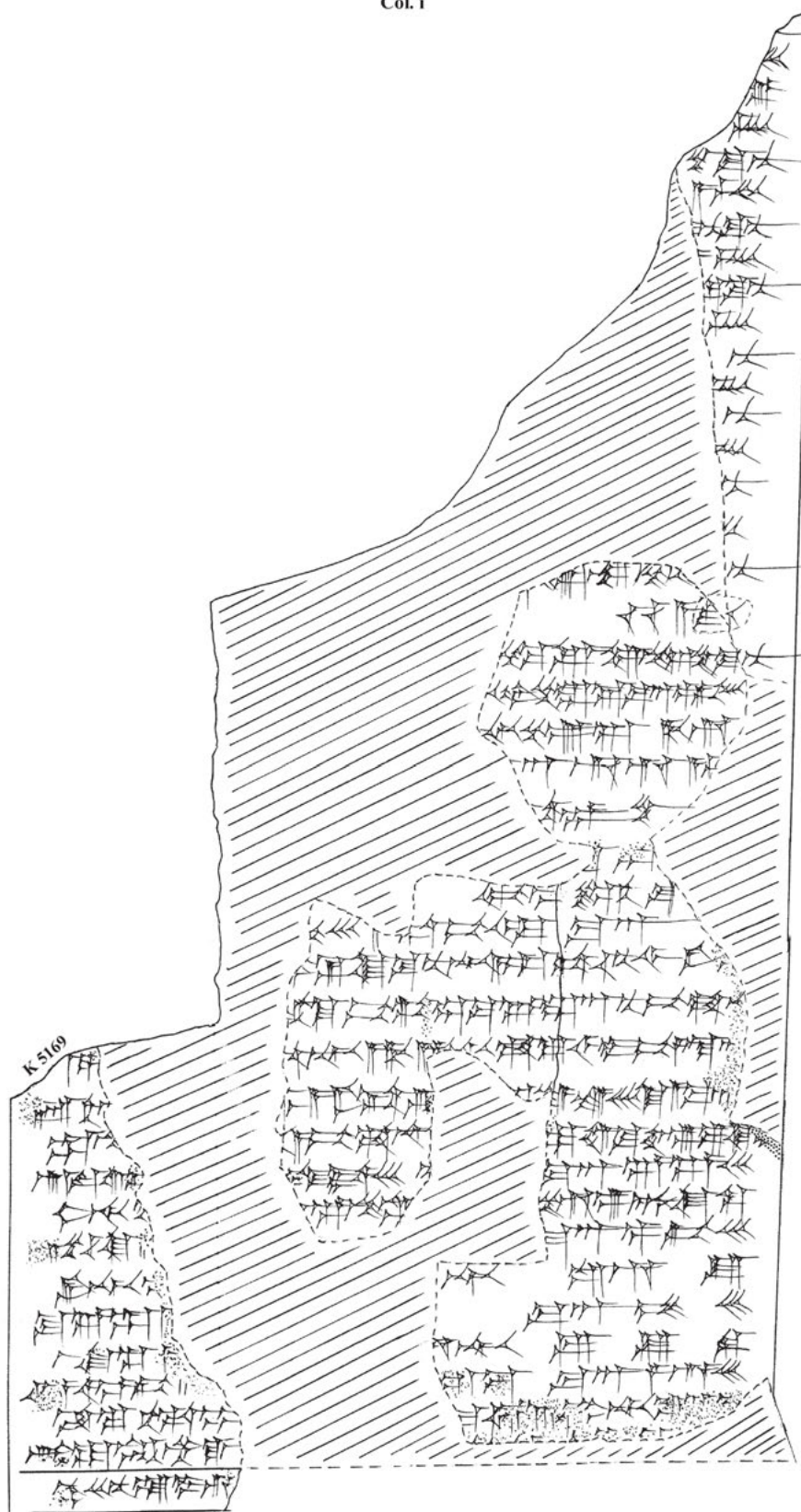
Col. i

20

25

30

35



UH 13-15, b: K 111+2754+5227+5295+7525+7632+7633
(+5169 (CT 16 42-49))

Obv. continued

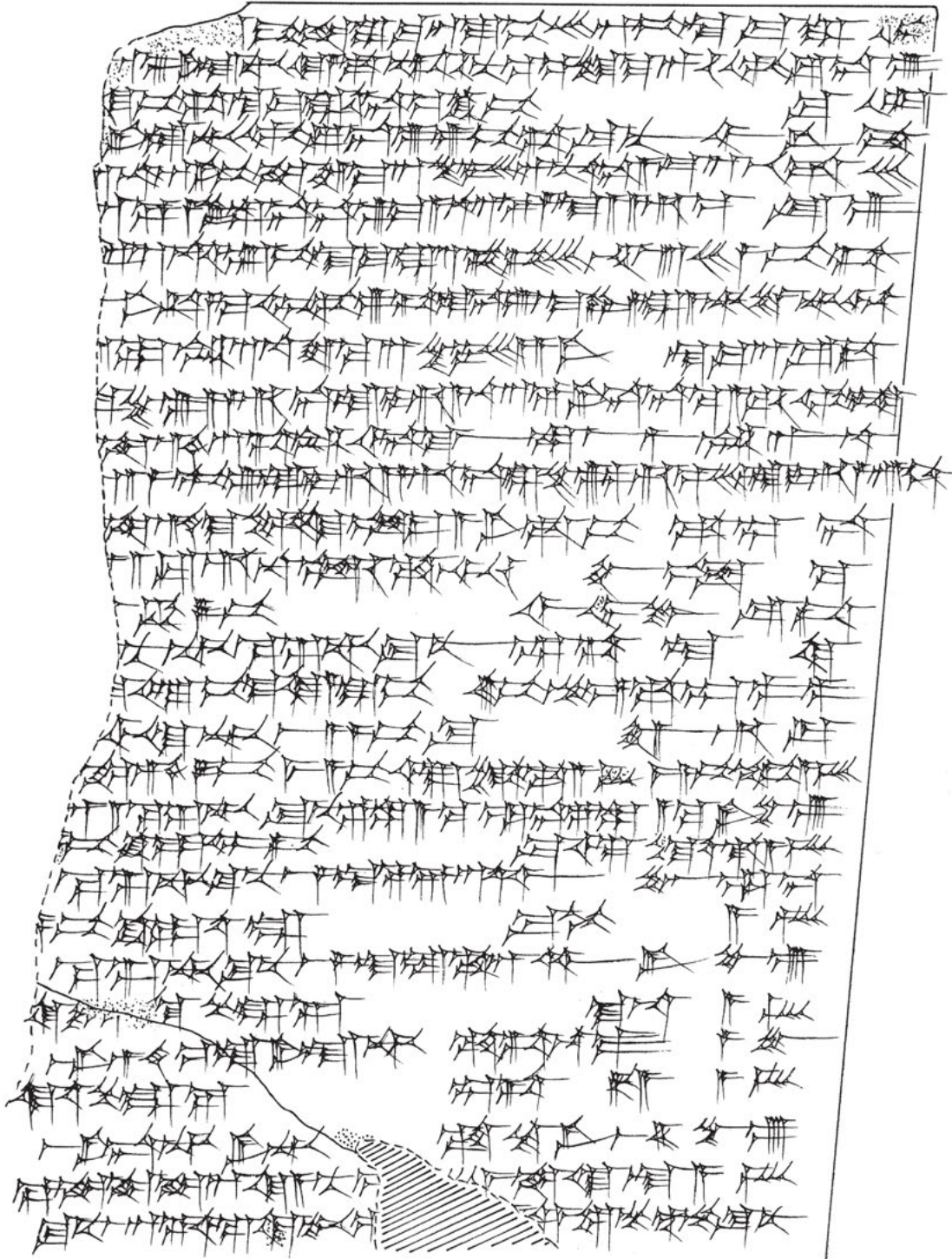
Col. ii

36

40

45

50

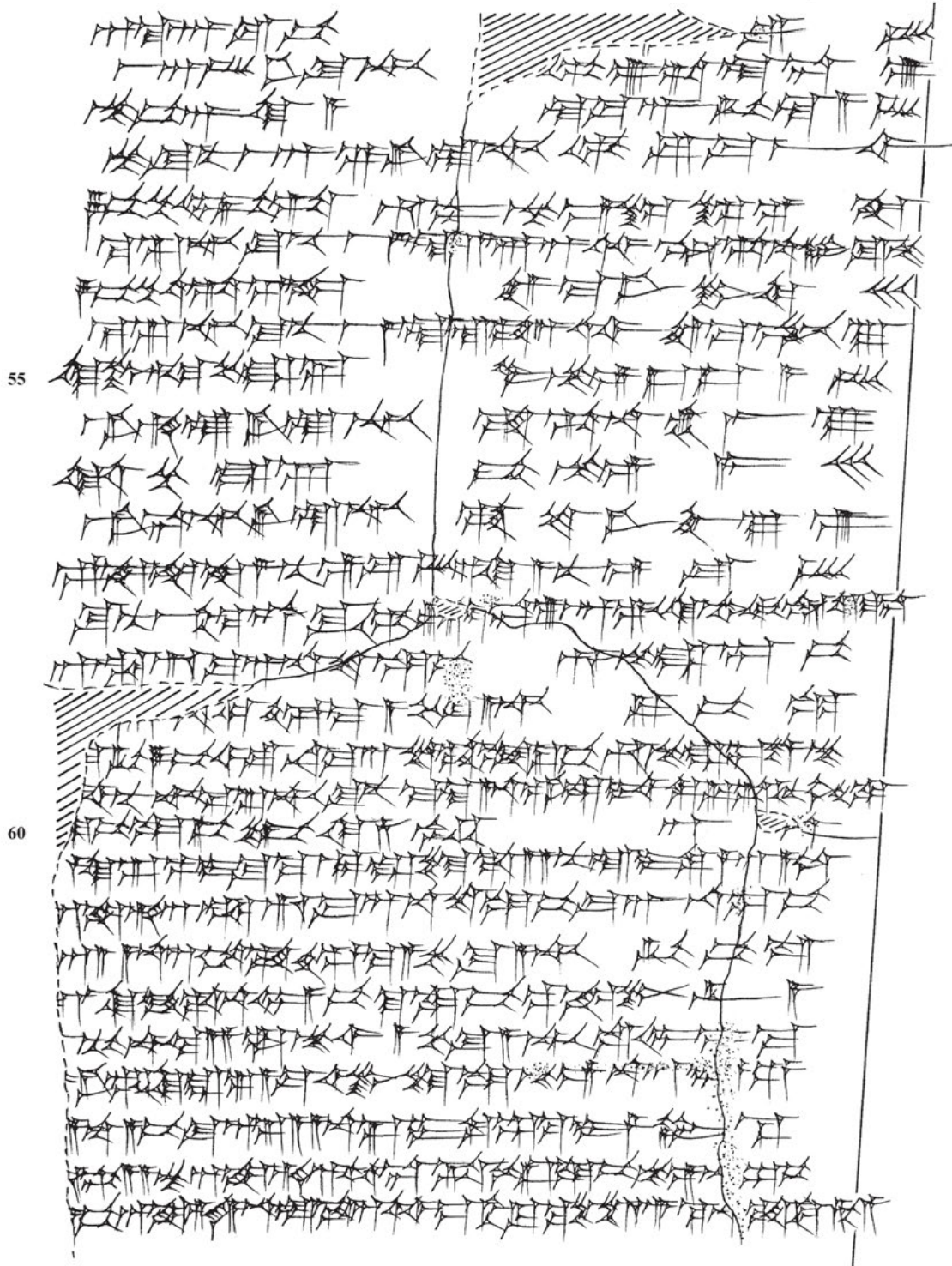


UH 13-15, b: K 111+2754+5227+5295+7525+7632+7633
(+5169 (CT 16 42-49)

Plate 99

Obv. continued

Col. ii

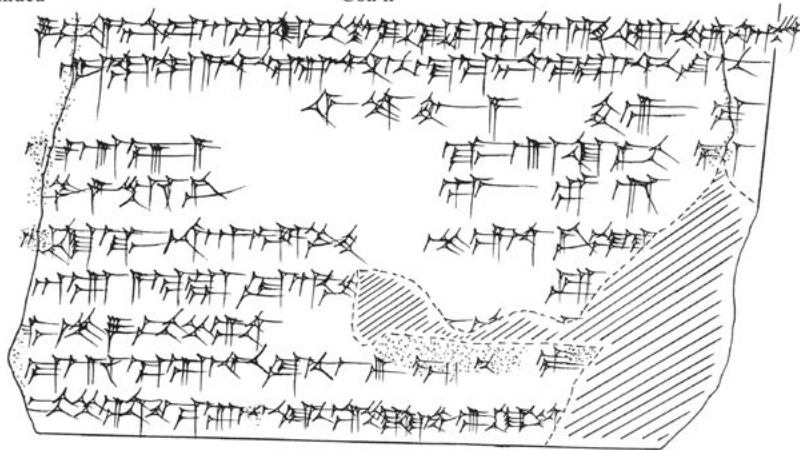


UH 13-15, b: K 111+2754+5227+5295+7525+7632+7633
(+5169 (CT 16 42-49))

Obv. continued

Col. ii

65



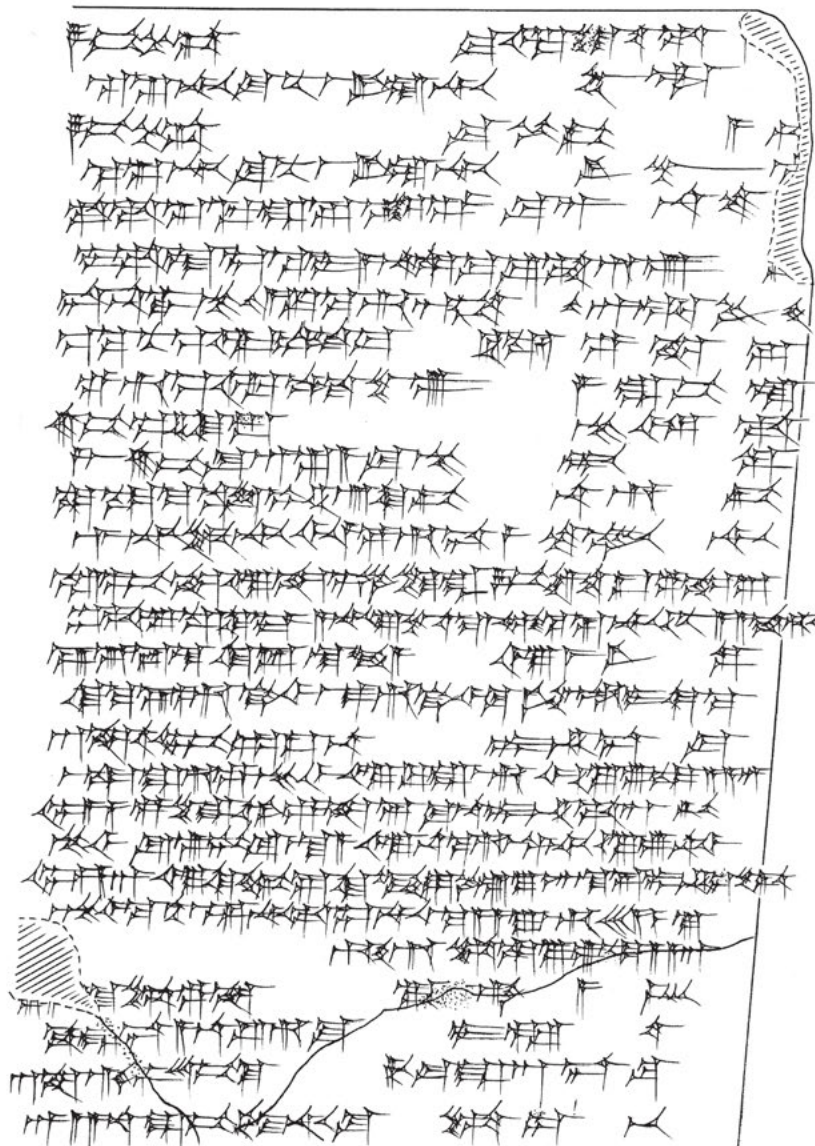
Rev.

Col. iii

70

75

80



UH 13-15, b: K 111+2754+5227+5295+7525+7632+7633(+5169 (CT 16 42-49)

Rev. continued

Col. iii

Plate 101

85

90

95

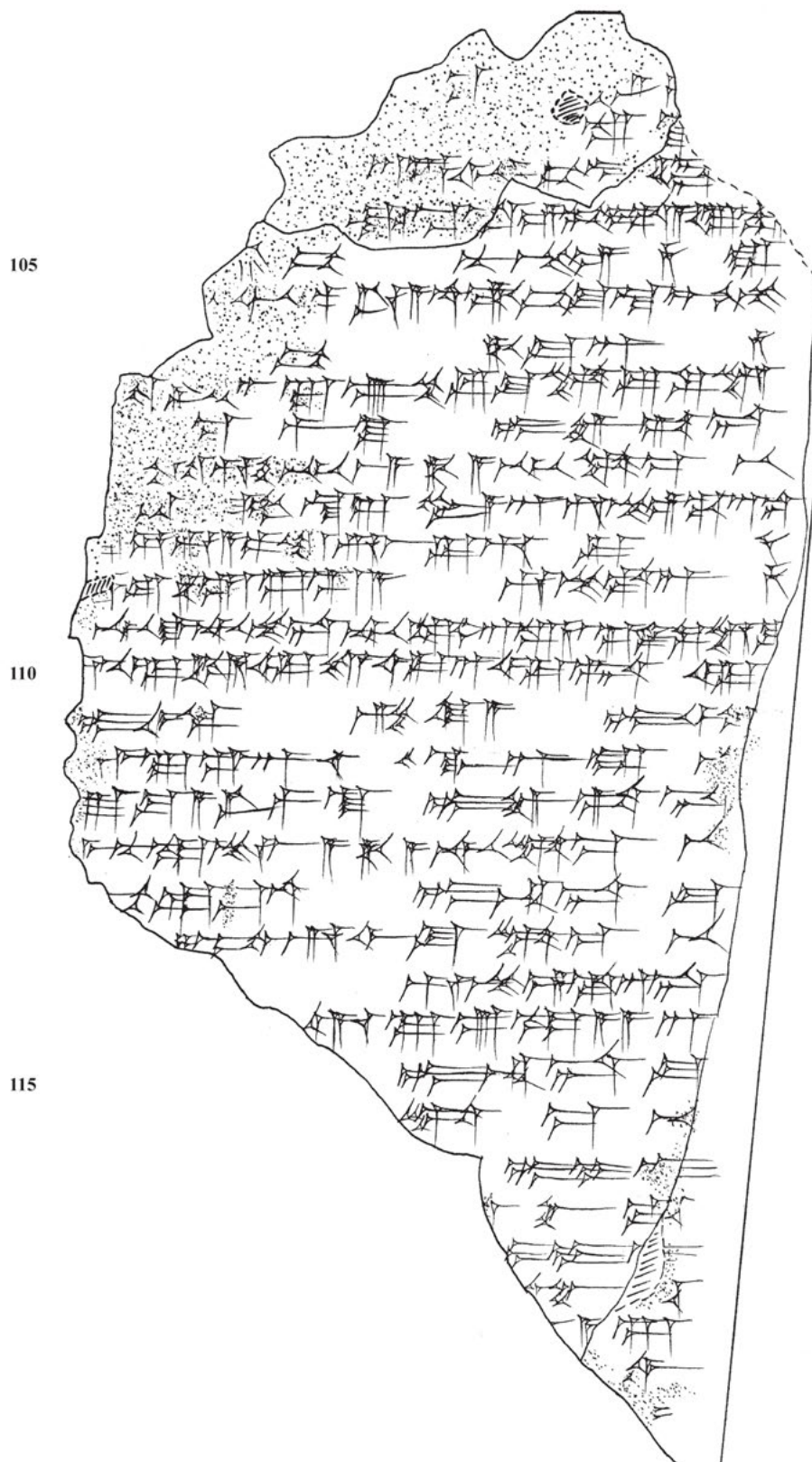
100

UH 13-15, b: K 111+2754+5227+5295+7525+7632+7633(+5169) (CT 16 42-49)

Rev. continued

Col. iv

Plate 102



UH 13-15, b₂: BM 51292+52456 (CT 16 40 H)

Plate 103

Obv.

Rev.

236'

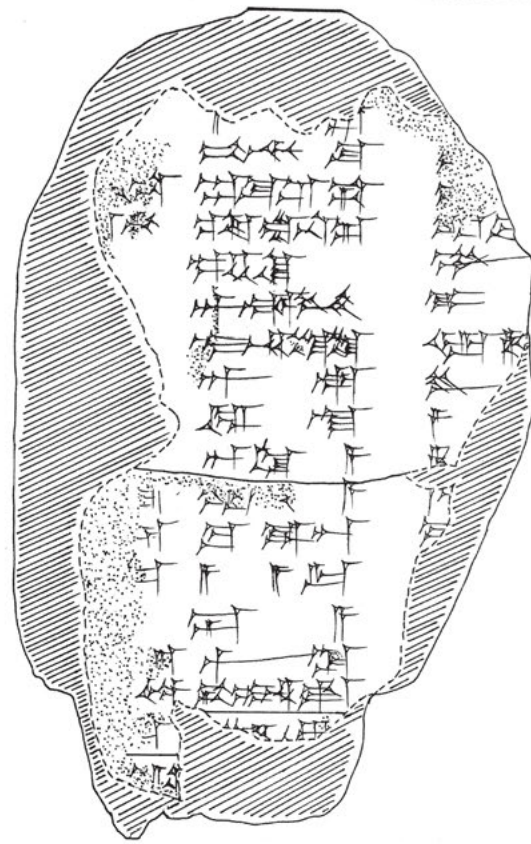
257'

240'

260'

245'

270'



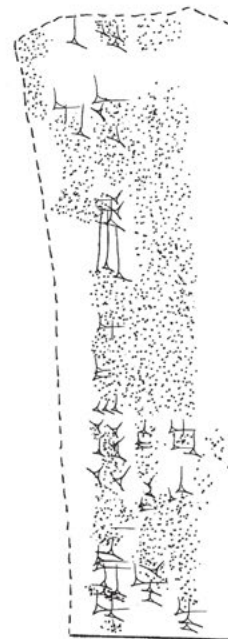
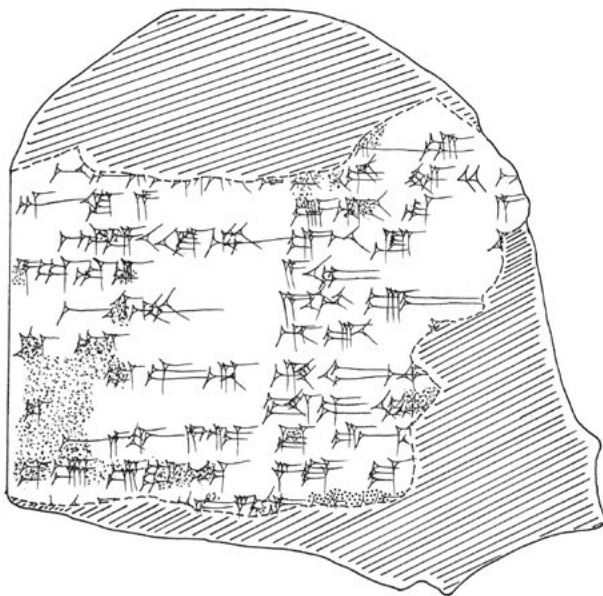
UH 13-15, B₁: K 5265

Obv.

Rev.

8

10



115

UH 13-15, BB: VAT 13660+14047

Obv.

Col. i

122

125

130

135

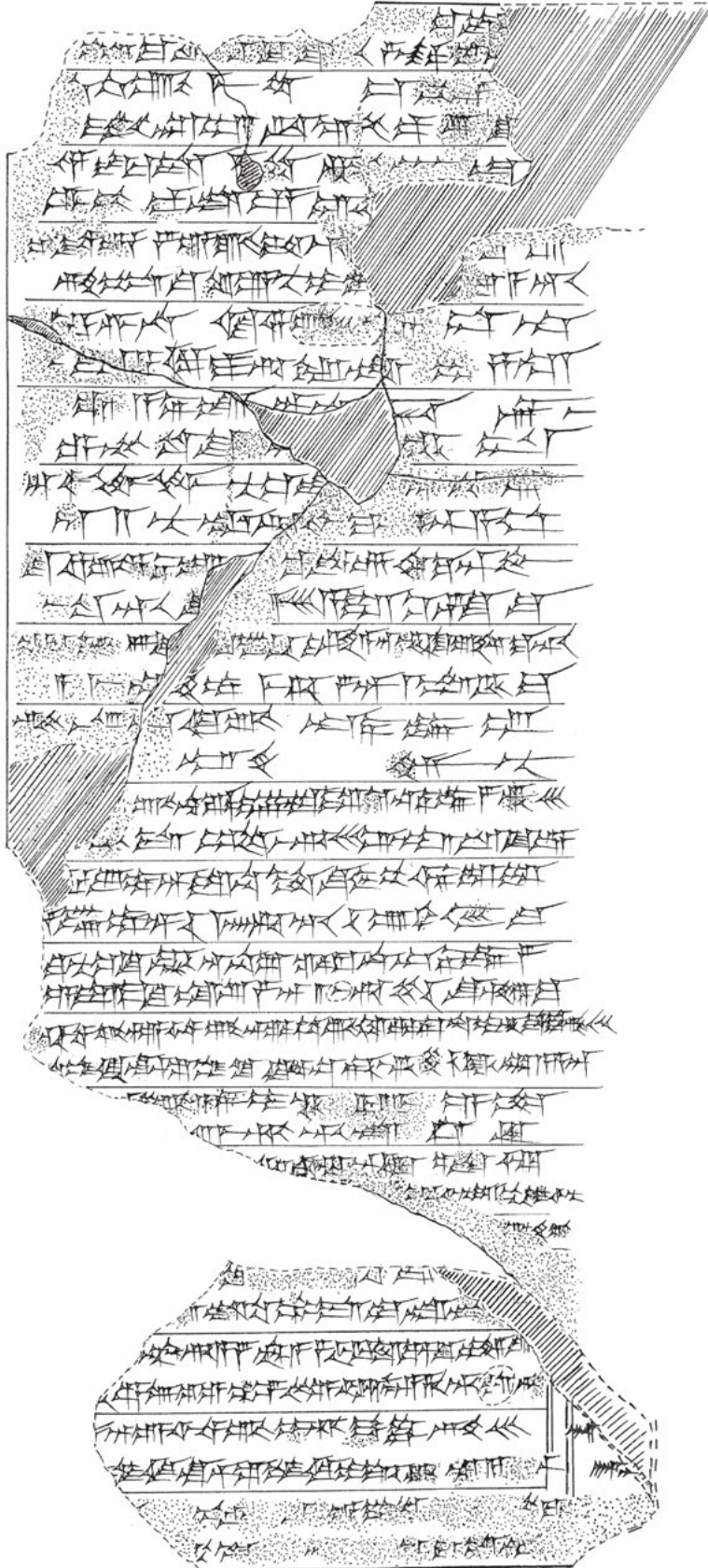
139

138

141

143

145



UH 13-15, BB: VAT 13660+14047

Obv. continued

Col. ii

Plate 105

146

Fragment of a tablet with cuneiform text. The fragment is roughly rectangular with a jagged left edge. It contains several lines of text. The word 'CRASHUR' is written vertically on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the main body of the tablet.

150

Fragment of a tablet with cuneiform text. The fragment is roughly rectangular with a jagged left edge. It contains several lines of text. The word 'CRASHUR' is written vertically on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the main body of the tablet.

157

Fragment of a tablet with cuneiform text. The fragment is roughly rectangular with a jagged left edge. It contains several lines of text. The word 'CRASHUR' is written vertically on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the main body of the tablet.

160

Fragment of a tablet with cuneiform text. The fragment is roughly rectangular with a jagged left edge. It contains several lines of text. The word 'CRASHUR' is written vertically on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the main body of the tablet.

165

Fragment of a tablet with cuneiform text. The fragment is roughly rectangular with a jagged left edge. It contains several lines of text. The word 'CRASHUR' is written vertically on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the main body of the tablet.

170

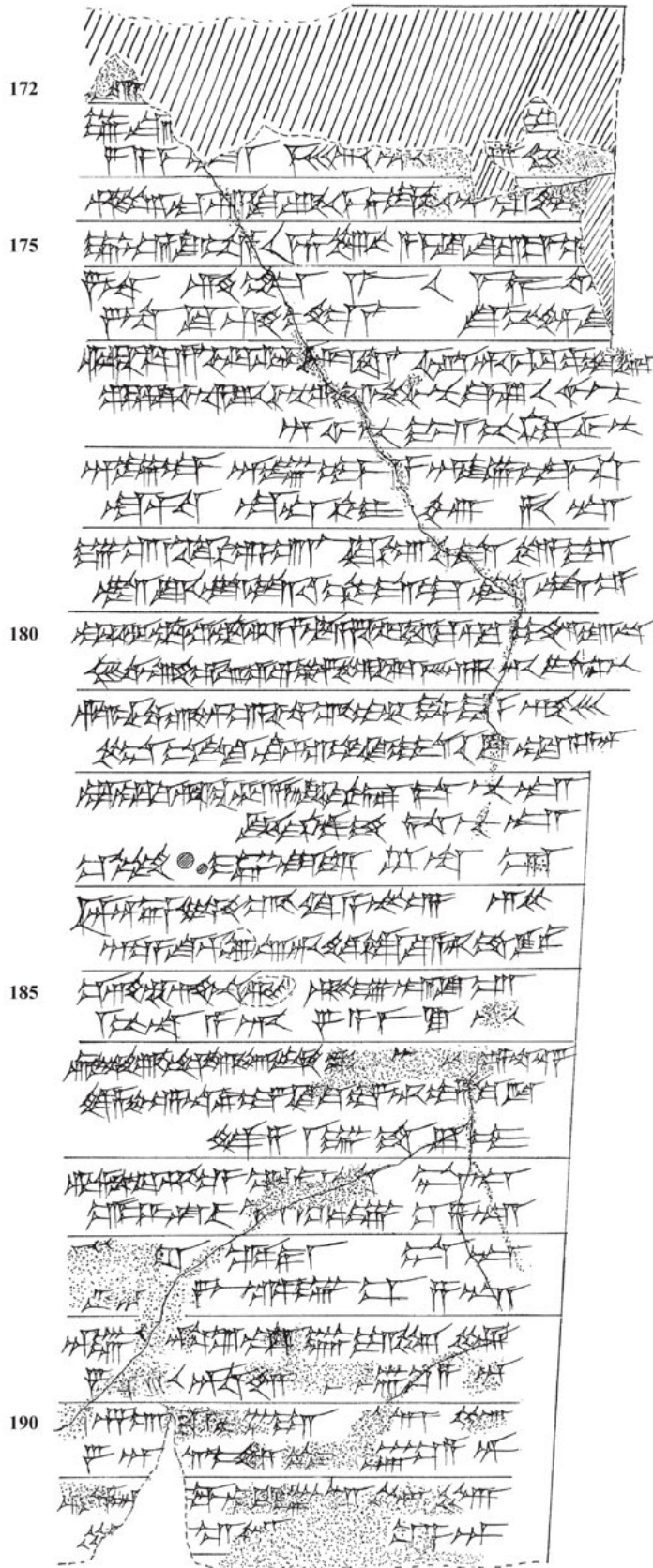
Fragment of a tablet with cuneiform text. The fragment is roughly rectangular with a jagged left edge. It contains several lines of text. The word 'CRASHUR' is written vertically on the left side. The text is arranged in horizontal lines, with some characters appearing to be in a different script or dialect than the main body of the tablet.

UH 13-15, BB: VAT 13660+14047

Rev.

Col. iii

Plate 106



UH 13-15, BB: VAT 13660+14047

Rev. continued

Col. iv

Plate 107

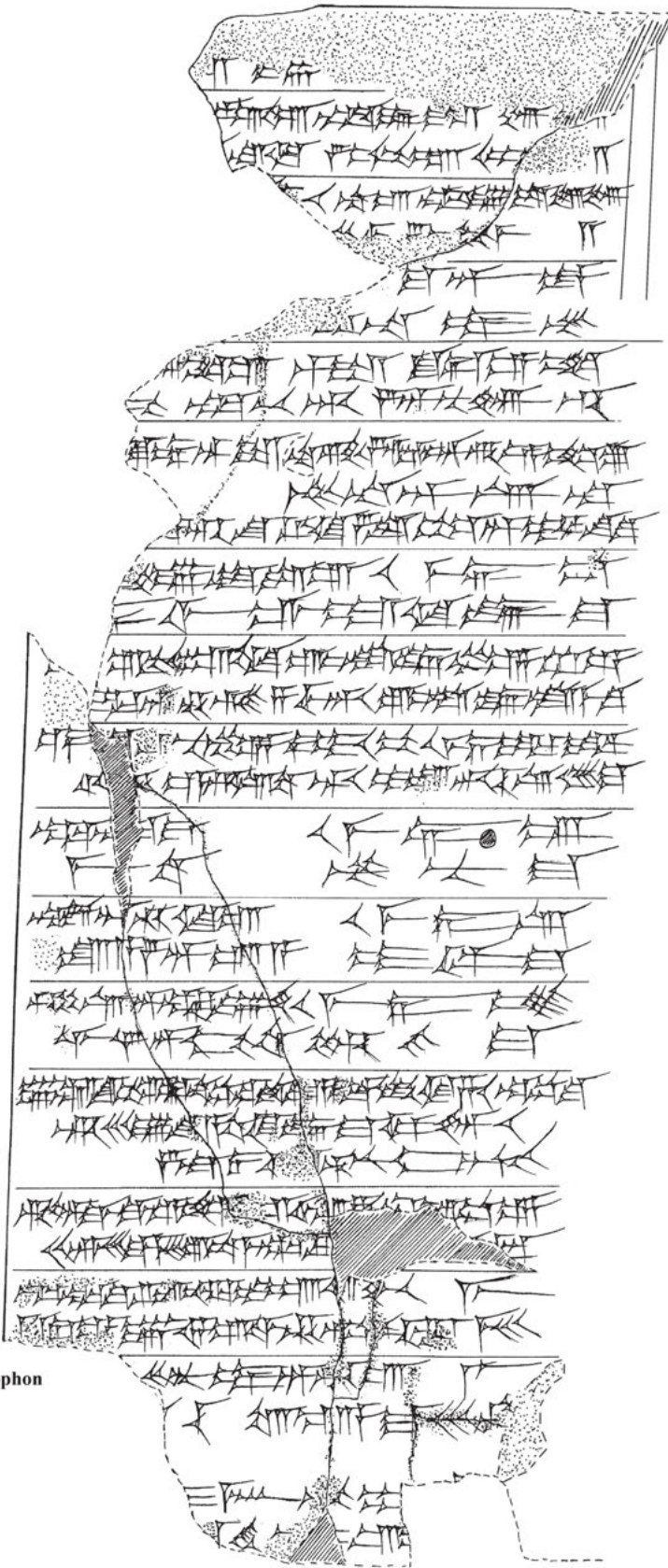
192

195

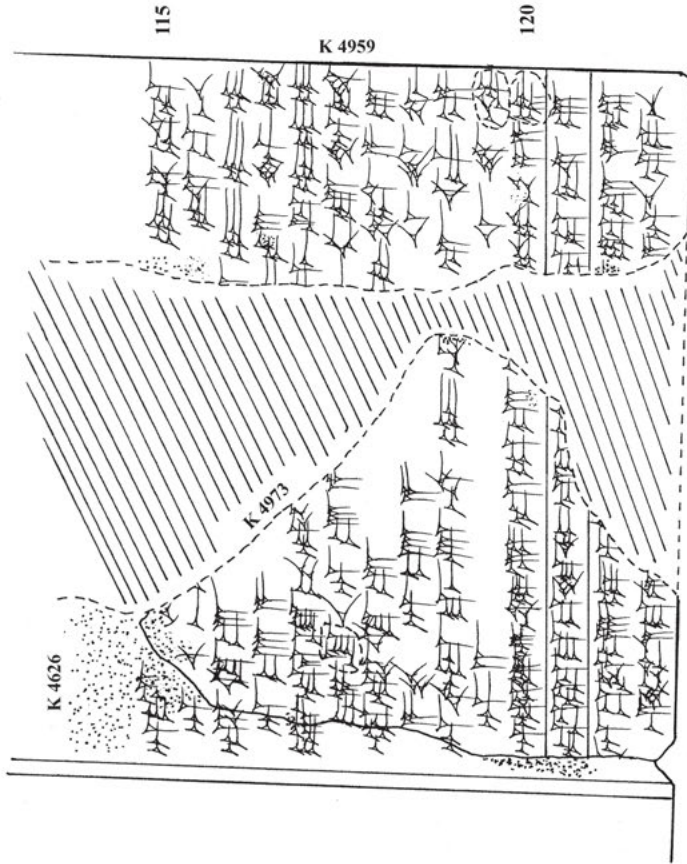
200

205

Colophon



UH 13-15, F: K 3235+4616+4626+4959+4973+5077+5115+5178+
12000AA+79-7-8, 76+81-2-4, 330
K 4973+4959 Rev. Col. iii



115

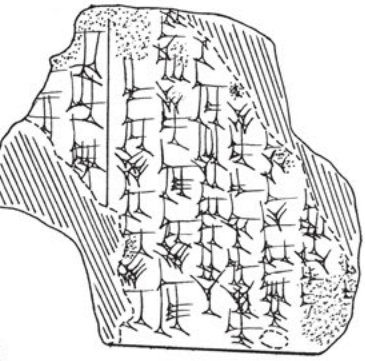
K 4959

120

UH 13-15, q: BM 55162

Extract

UH 13-15, MM: K 13028



15

165

UH 13-15, m: BM 37748

Obv.

Extract



115

120



Rev.

cf. UH 3, ll. 165-167

UH 13-15, v: BM 37993

Extract



18

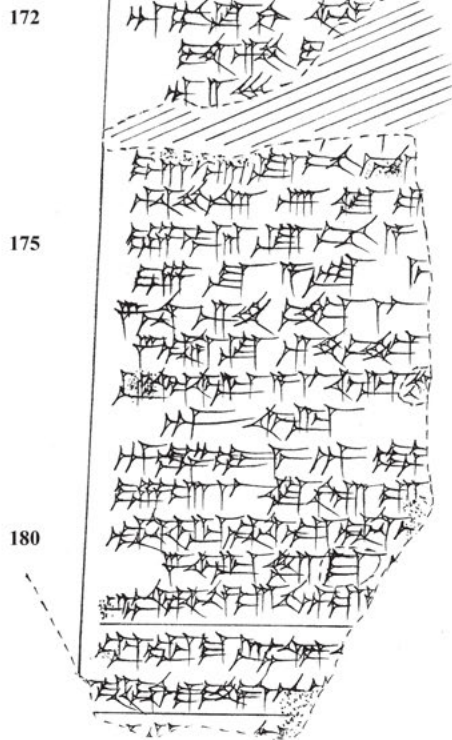
20

UH 13-15, F: K 3235+4616+4626+4959+4973+5077+5115+5178+
12000AA+79-7-8, 76+81-2-4, 330

Plate 109

79-7-8, 76
Rev.

Col. iv



K 4616+5077 (Iraq 42 51)

Col. iv

Rev.
241'

245'

250'

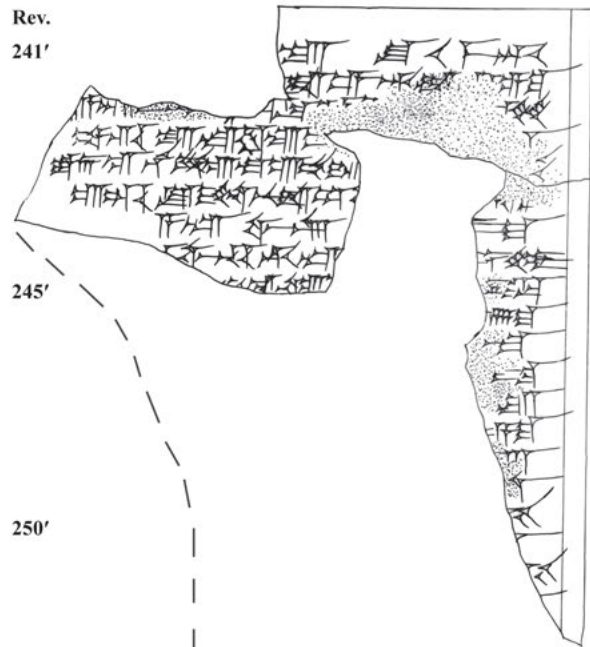
81-2-4, 330
Rev.

253'

255'

260'

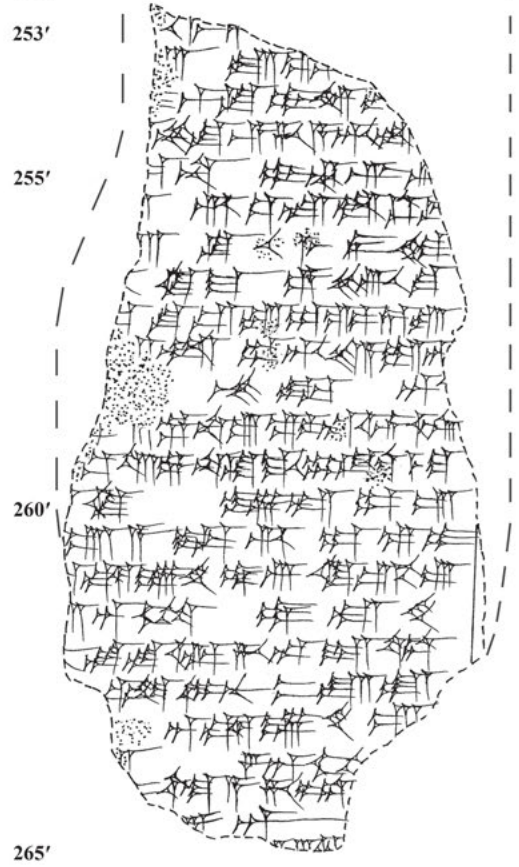
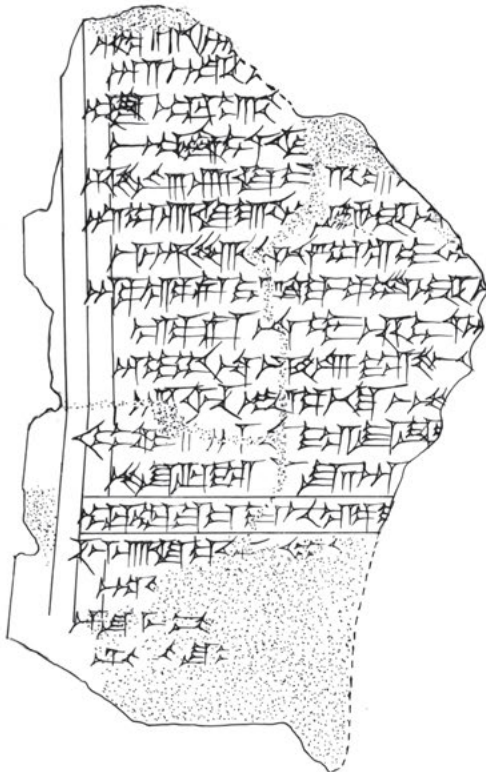
265'



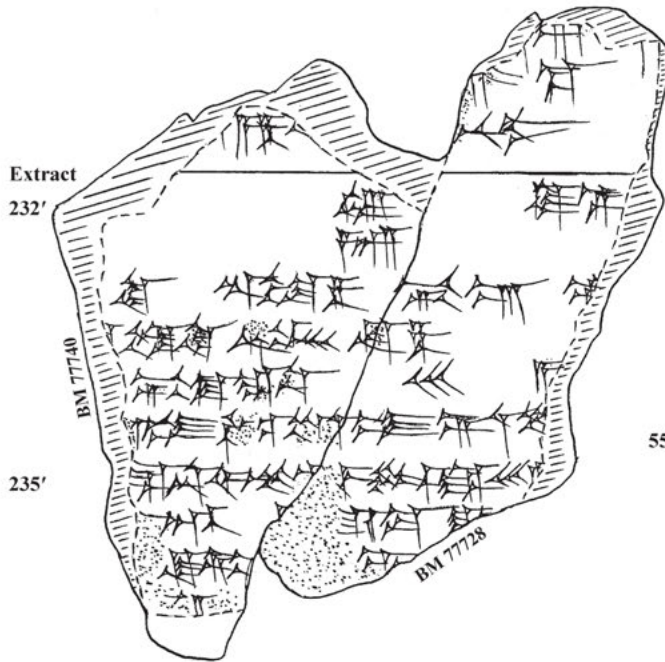
UH 13-15, G: K 5120 (Iraq 42 45)

90

95



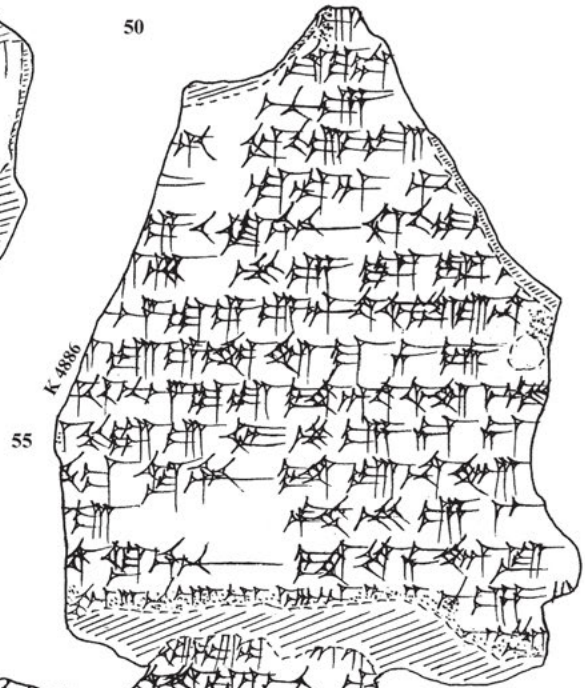
UH 13-15, d₂: BM 77728+77740



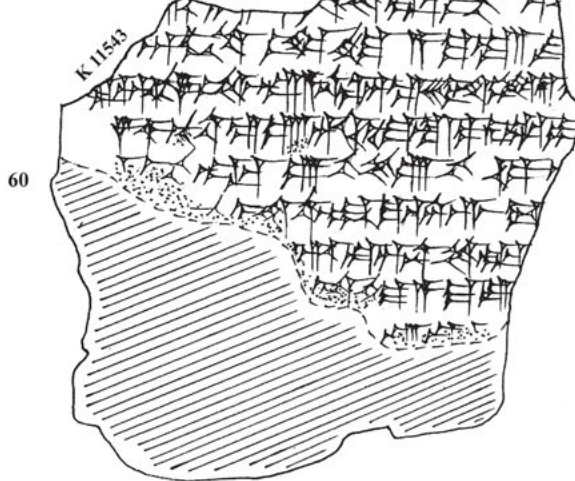
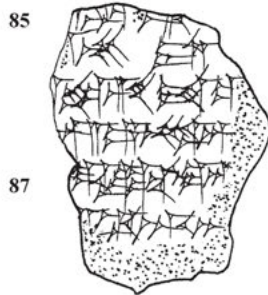
UH 13-15, D: K 4886+11543

Obv.

Plate 110



UH 13-15, JJ: K 19943



UH 13-15/12, I/j: BM 33889

Obv.

UH 13-15, kk: BM 37885



Extract

UH 13-15, l

135

138

UH 12, j 61

62

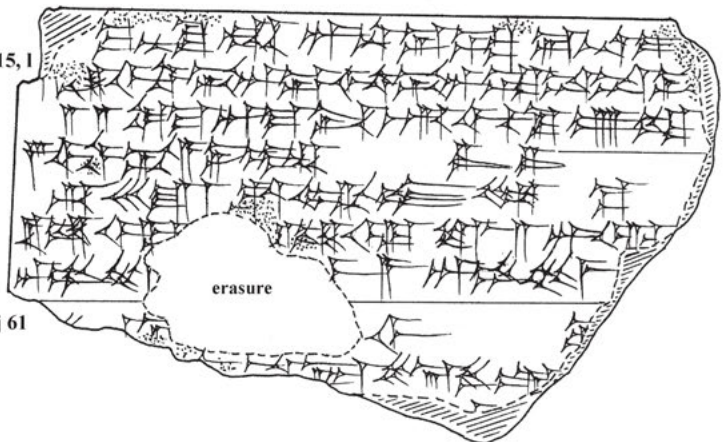


Plate 111

UH 13-15, e₂: BM 51468

Obv.

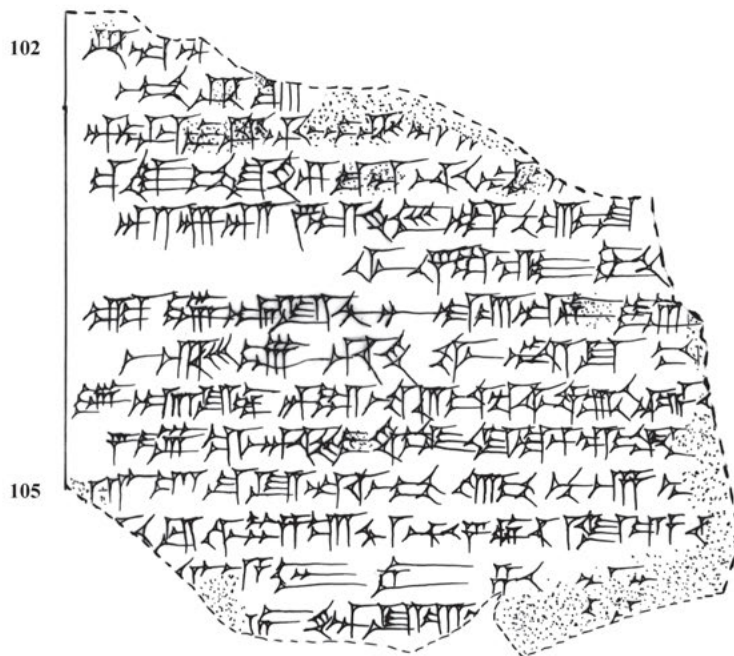
Rev.



UH 13-15, A: K 5183 (Iraq 42 47)

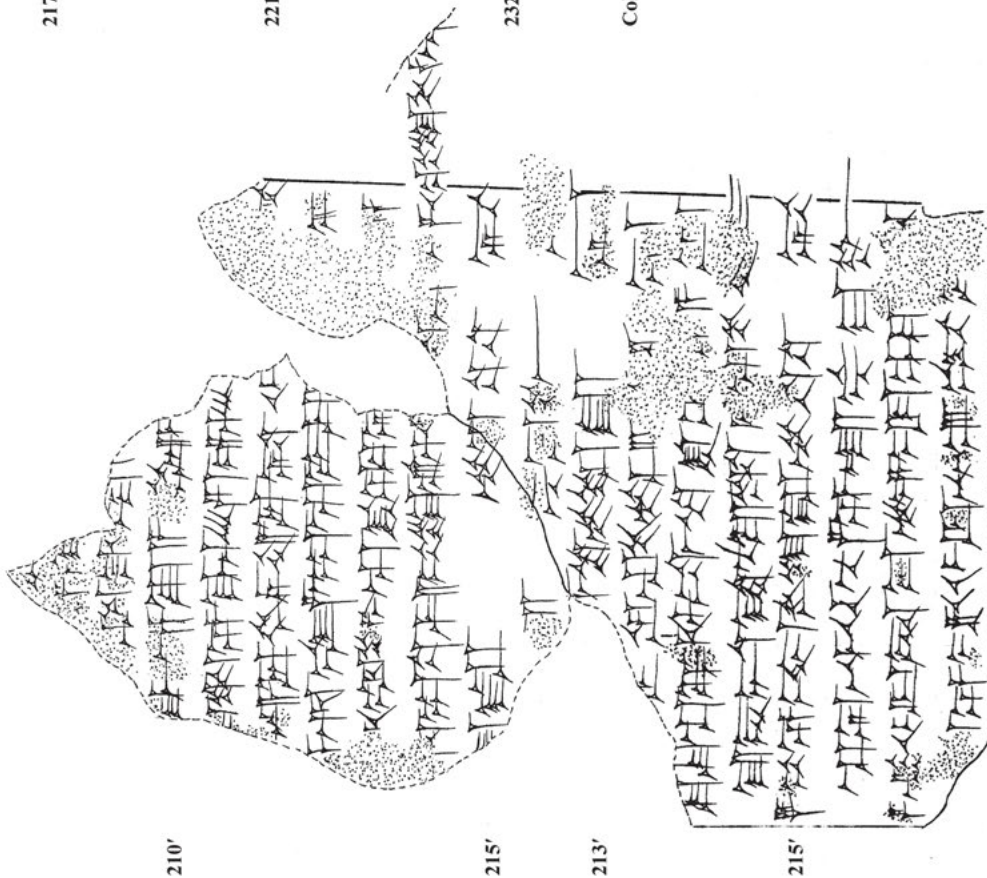
Rev.

Col. iv



UH 13-15, f: BM 51188+52456+53046

Obv.



Rev.

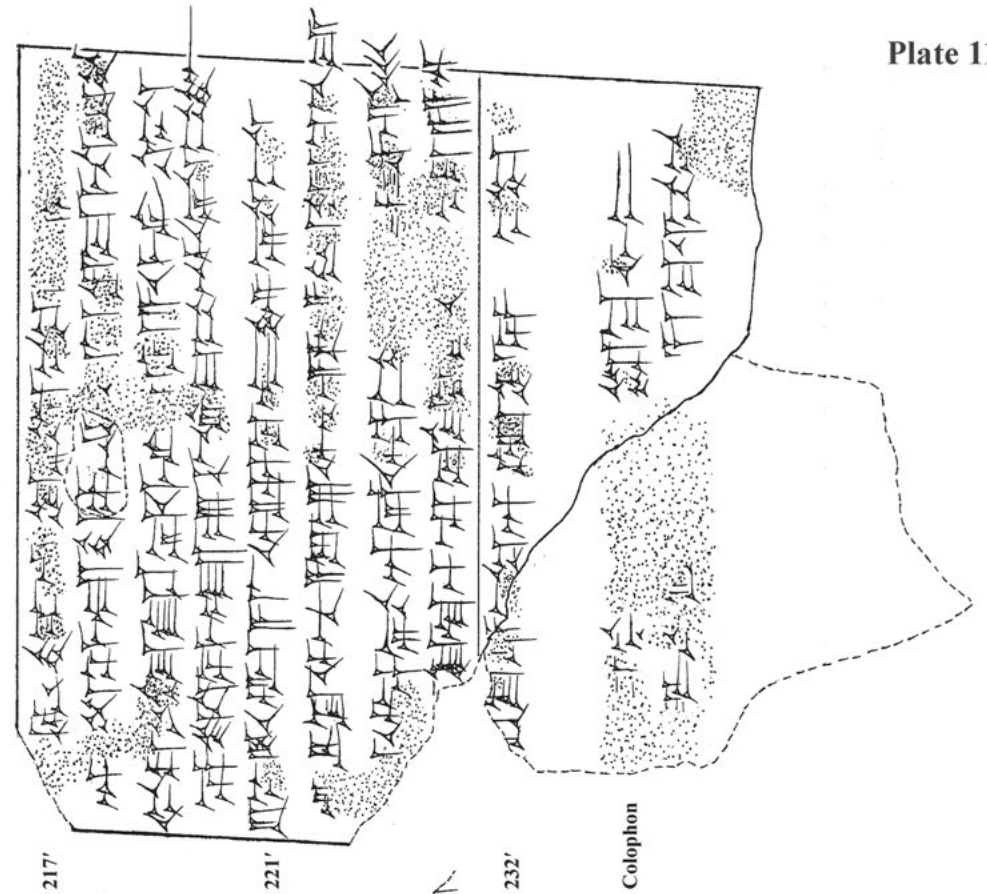


Plate 112

UH 13-15/6, g/g: BM 60886 (CT 17 46)+65458+68376+76169+76491+76684+
76702+82918+82980+83032(+)+69804+76925+82934+82996(+)+83048 Plate 113

Obv.
UH 13-15, g_i

Col. i

Col. ii



UH 13-15/6, g₁/g: BM 60886 (CT 17 46)+65458+68376+76169+76491+76684+
76702+82918+82980+83032(+)+69804+76925+82934+82996(+)+83048

Rev.

Col. iv

Col. iii

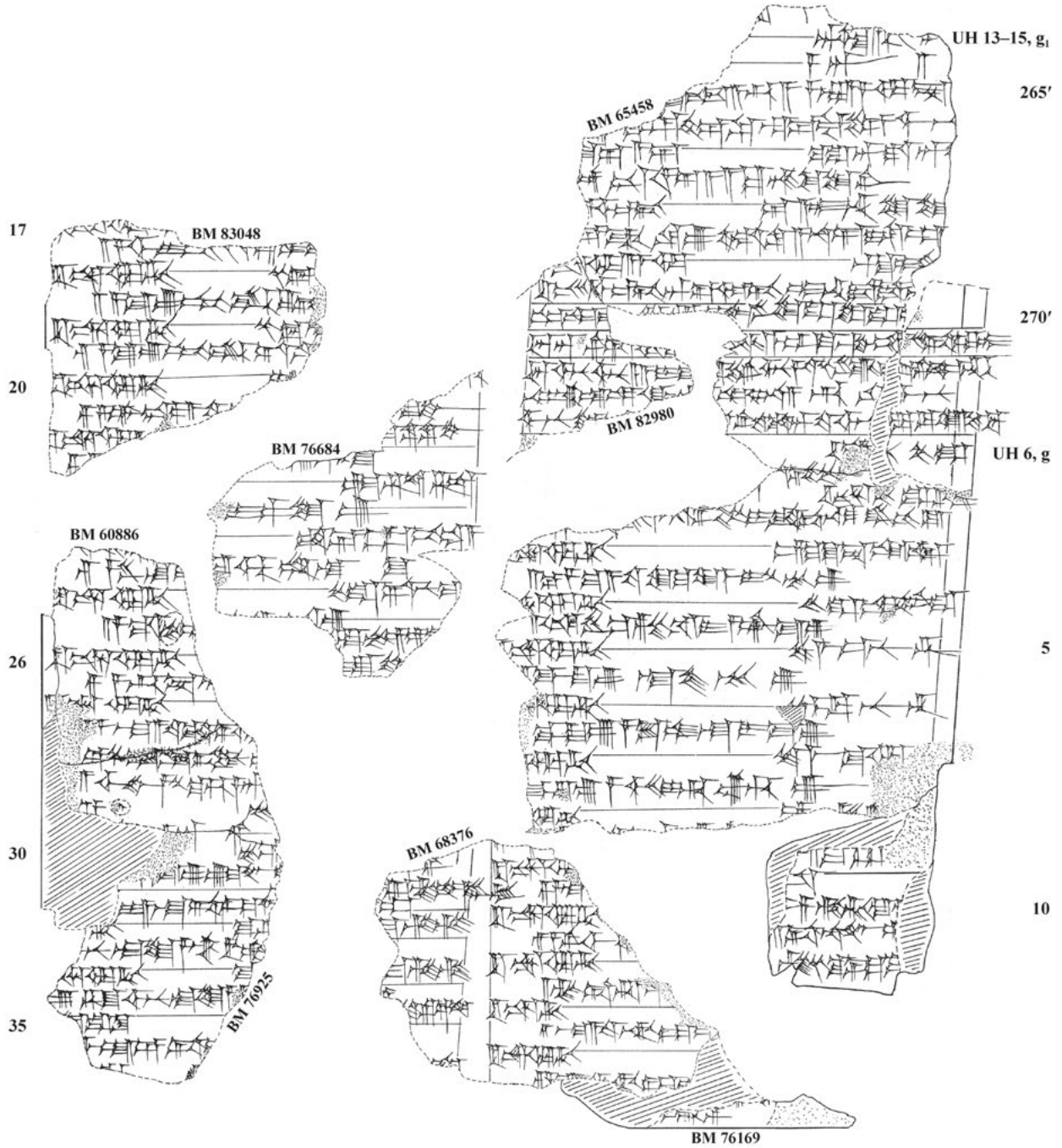
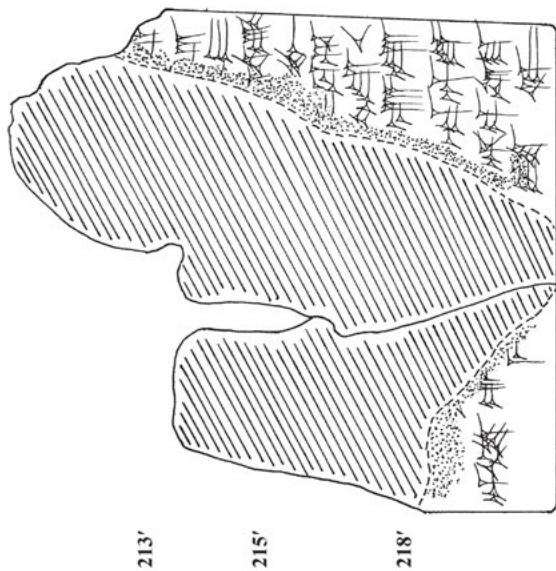


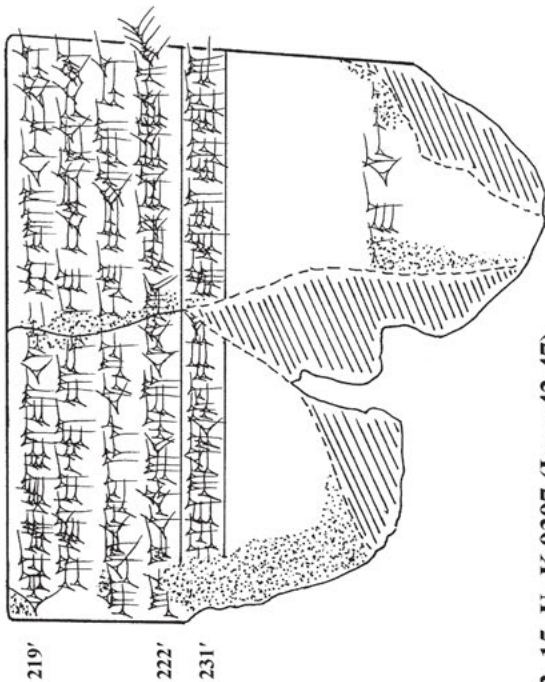
Plate 115

UH 13-15, H₁: Sm 773+932

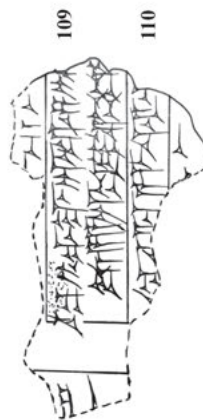
Obv.



Rev.



UH 13-15, U: K 9397 (Iraq 42 47)



UH 13-15, O: K 5215



UH 13-15, Z: K 9391 (Iraq 42 51)



UH 13-15, R: BM 130660(+)VAT 9833

VAT 9833 (KAR 24)

Obv.

Col. i

Col. ii

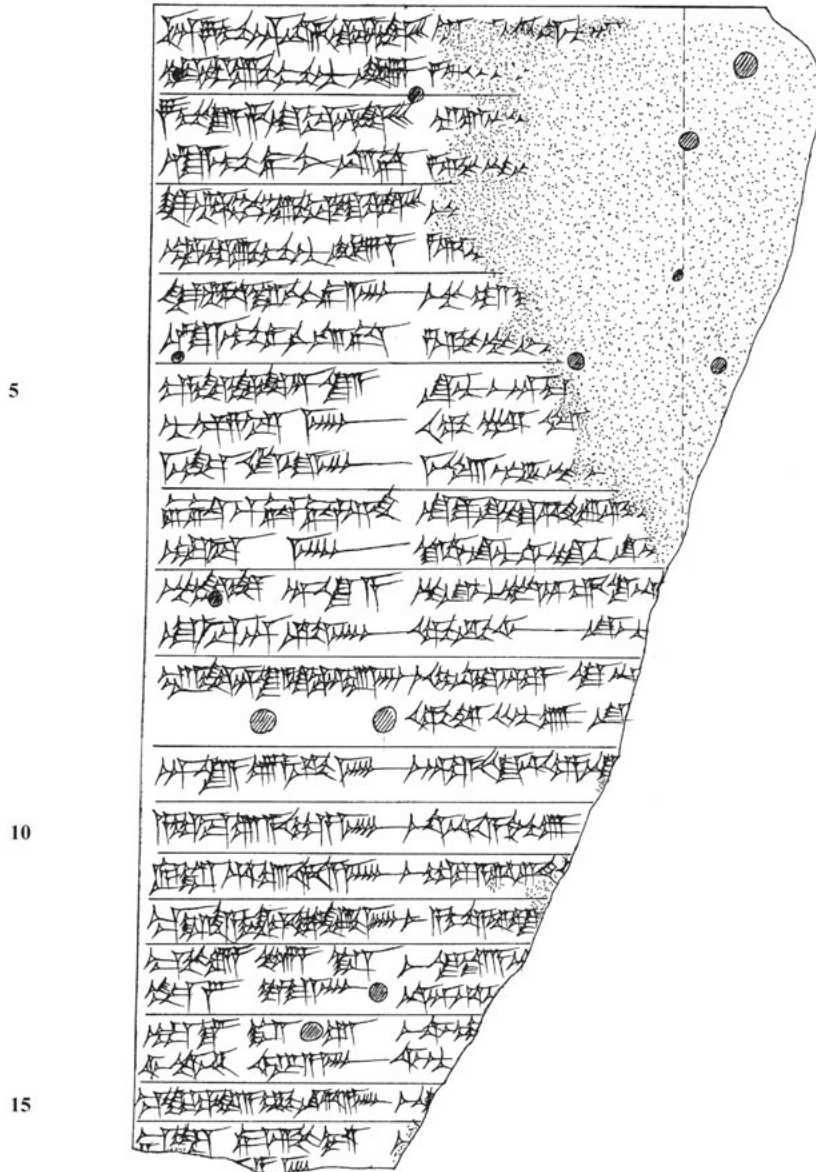


Plate 117

UH 13-15, R: BM 130660(+)VAT 9833

VAT 9833 (KAR 24)
Rev.

Col. iv

Col. iii

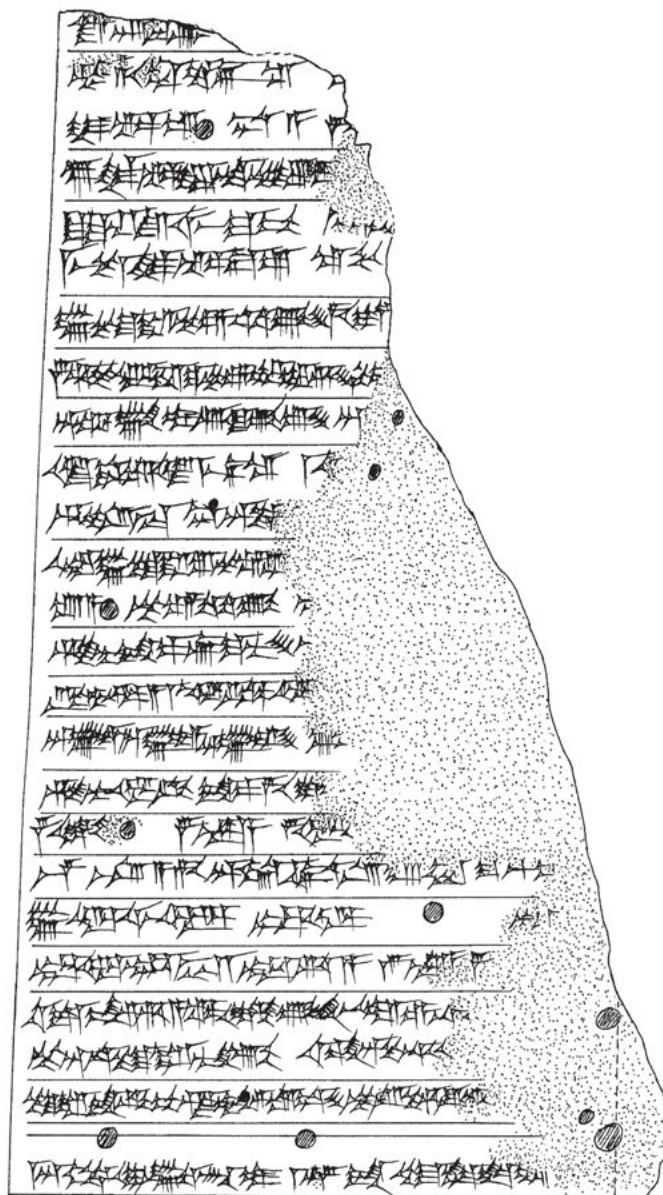
211'

215'

220'

225'

230'



UH 13-15, R: BM 130660(+)/VAT 9833

BM 130660 (Iraq 42 43)

Obv.

Col. i

Col. ii

55

93

60

95

65

100

70

105

75

110

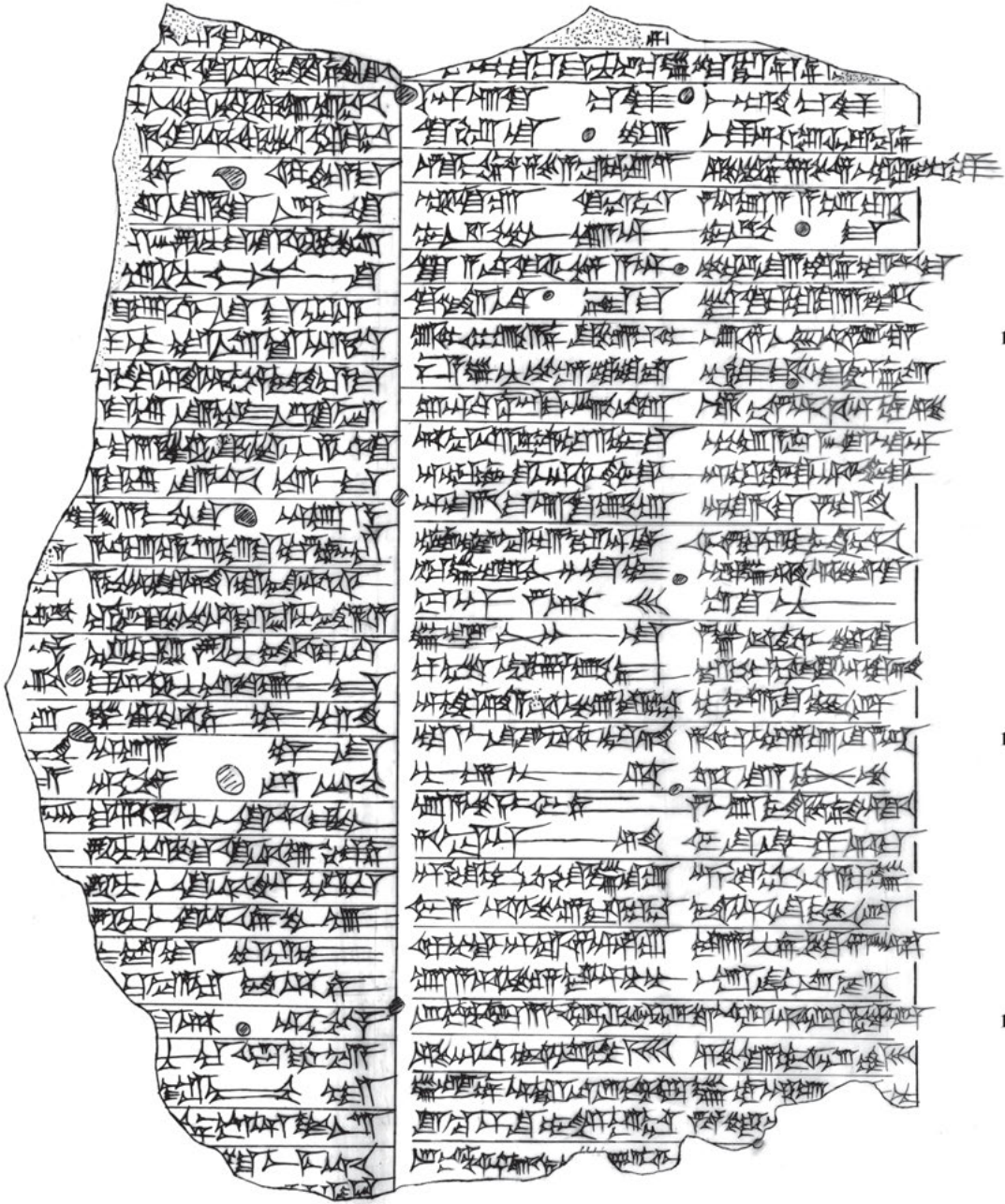


Plate 119

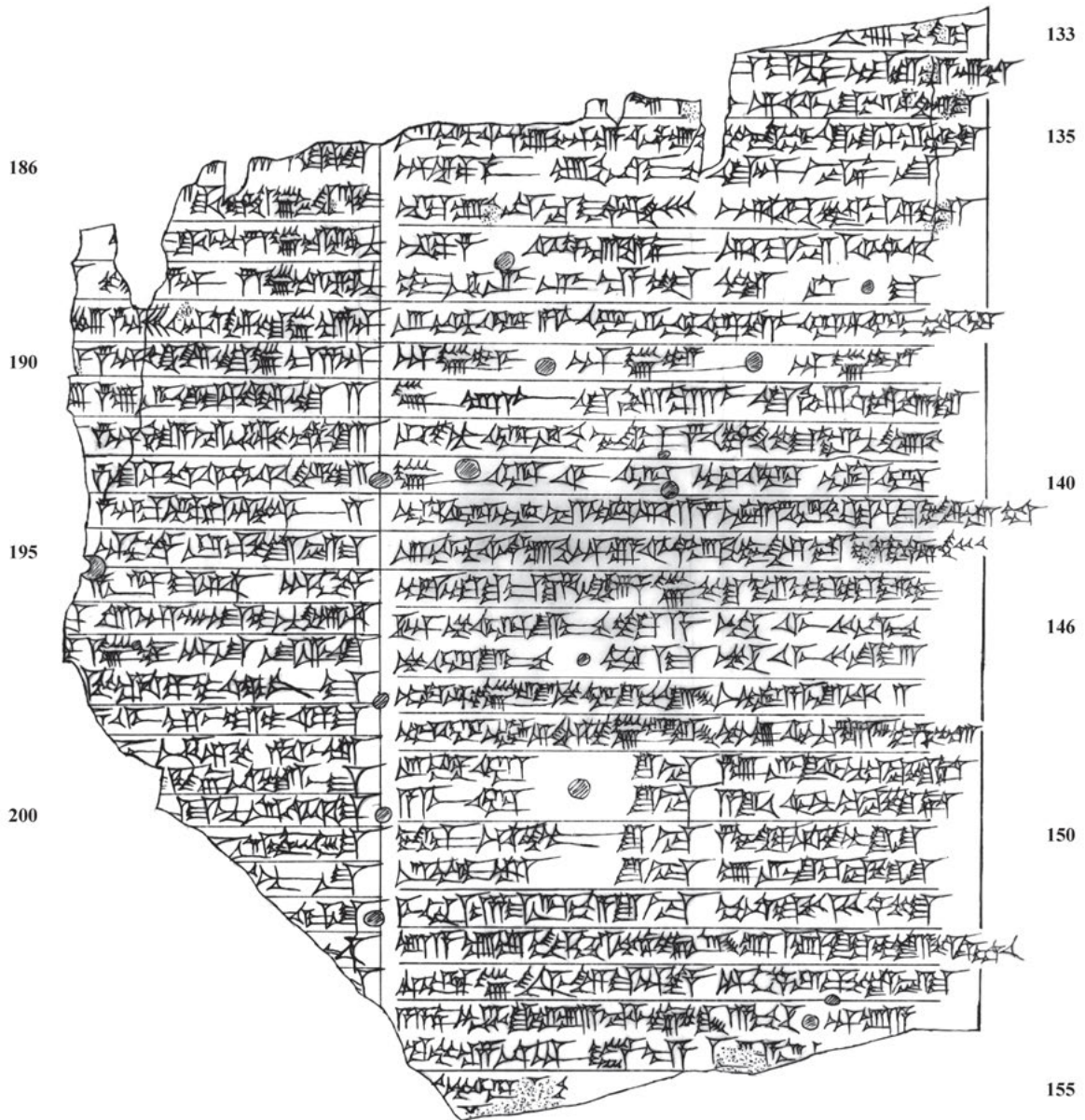
UH 13-15, R: BM 130660(+)-VAT 9833

BM 130660 (Iraq 42 44)

Rev.

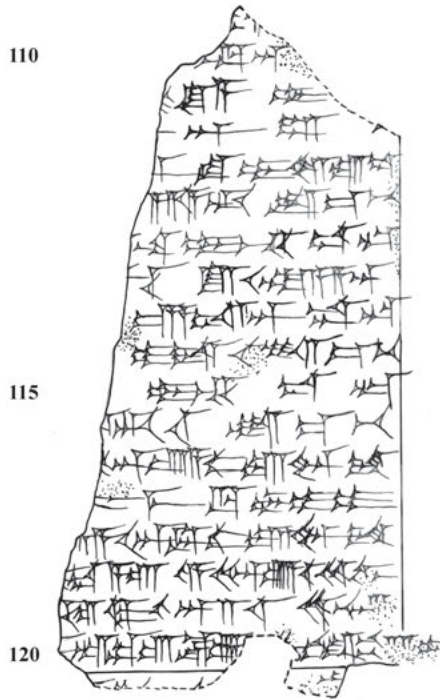
Col. iv

Col. iii

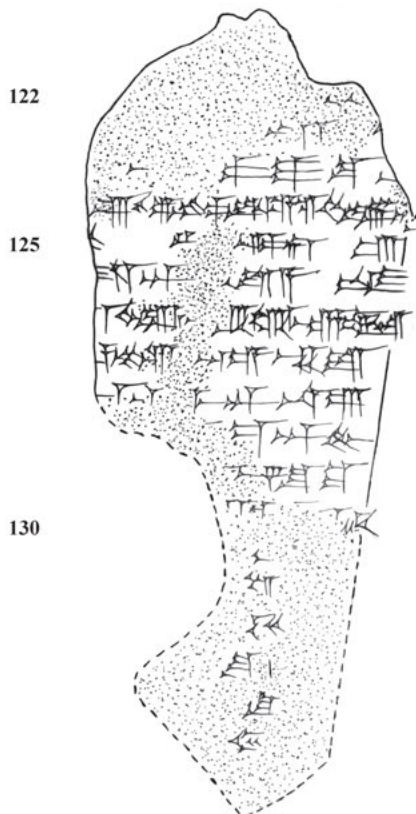


UH 13-15, S: Sm 939

Obv. (Iraq 42 47)

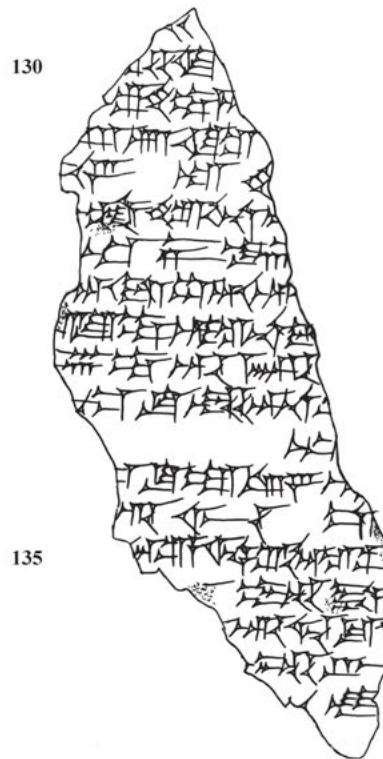


Rev. (Iraq 42 49)

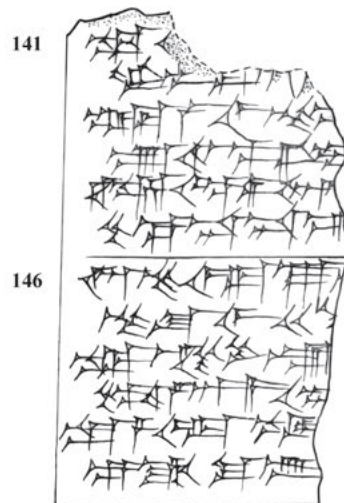


UH 13-15, T: 79-7-8, 29
(Iraq 42 49)

Plate 120



UH 13-15, w: Sm 1555 (Iraq 42 49)



UH 13-15, LL: K 9403 (Iraq 42 49)



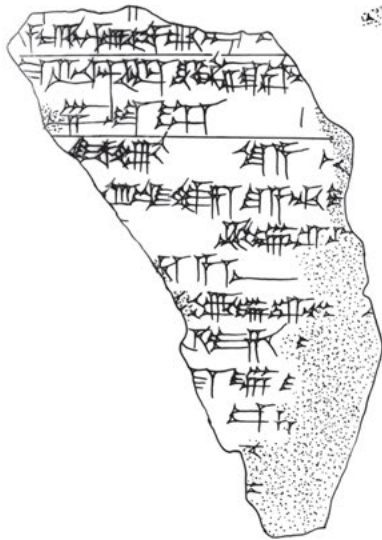
UH 13-15, X: 82-3-23, 72 (Iraq 42 50)

Plate 121

Obv.

Rev. unplaced

181



185

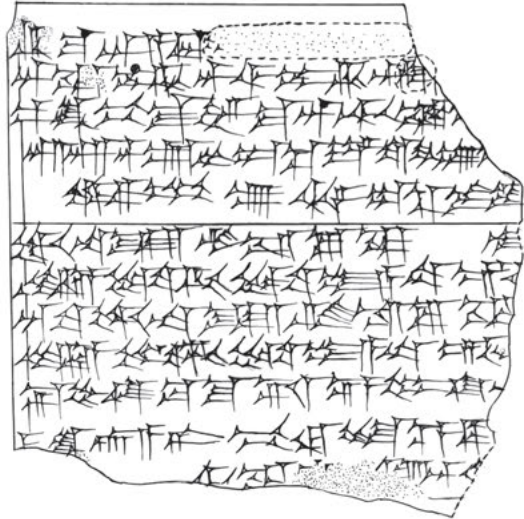
UH 13-15, ff: BM 36296 (Iraq 42 47)

Extract

Obv.

102

103



Šamaš Hymn
cf. BWL, p. 126

UH 13-15, y: K 5286 (Iraq 42 51)

158

160

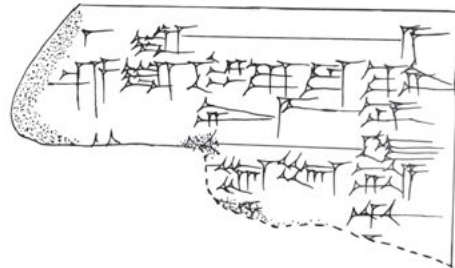
165



UH 13-15, dd: BM 55608 (Iraq 42 45)

95

97



UH 13-15, ee: BM 38131 (Iraq 42 46)

Rev.



Obv.

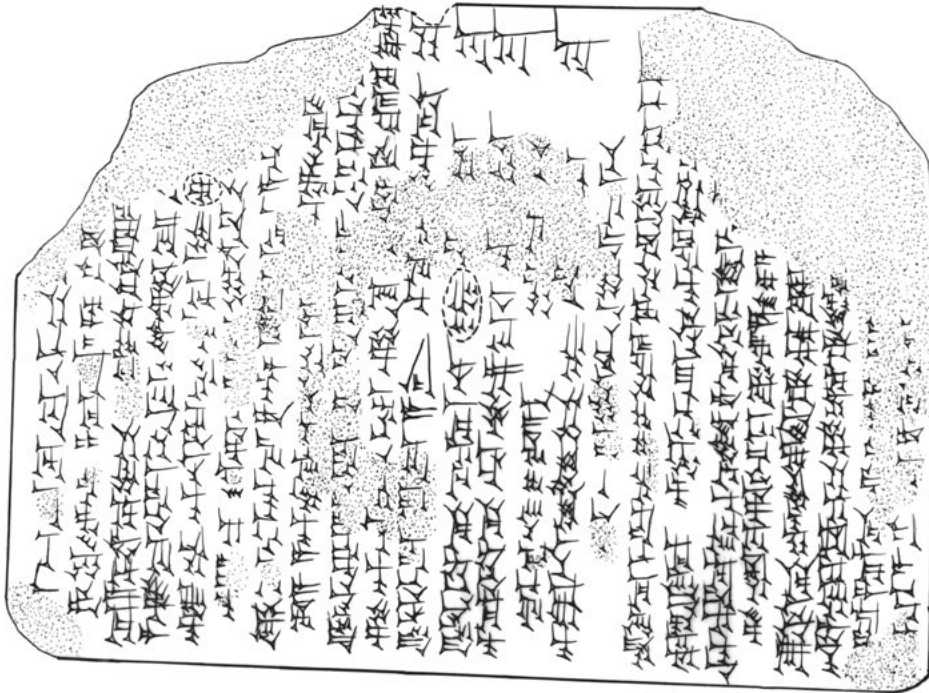


UH 13-15, gg: BM 31446 (Iraq 42 48)

Extract

Obv.

105



110

115

118-120

125

Rev.

127



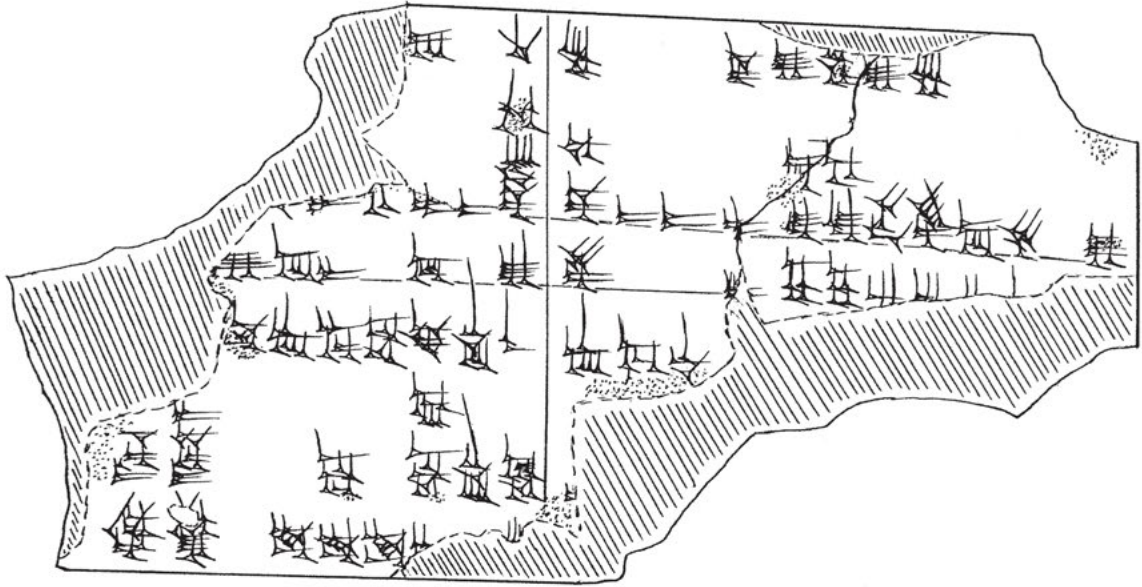
130

Compendium
cf. GBAO 2, p. 28

Compendium
cf. GBAO 2, p. 30

Unidentified

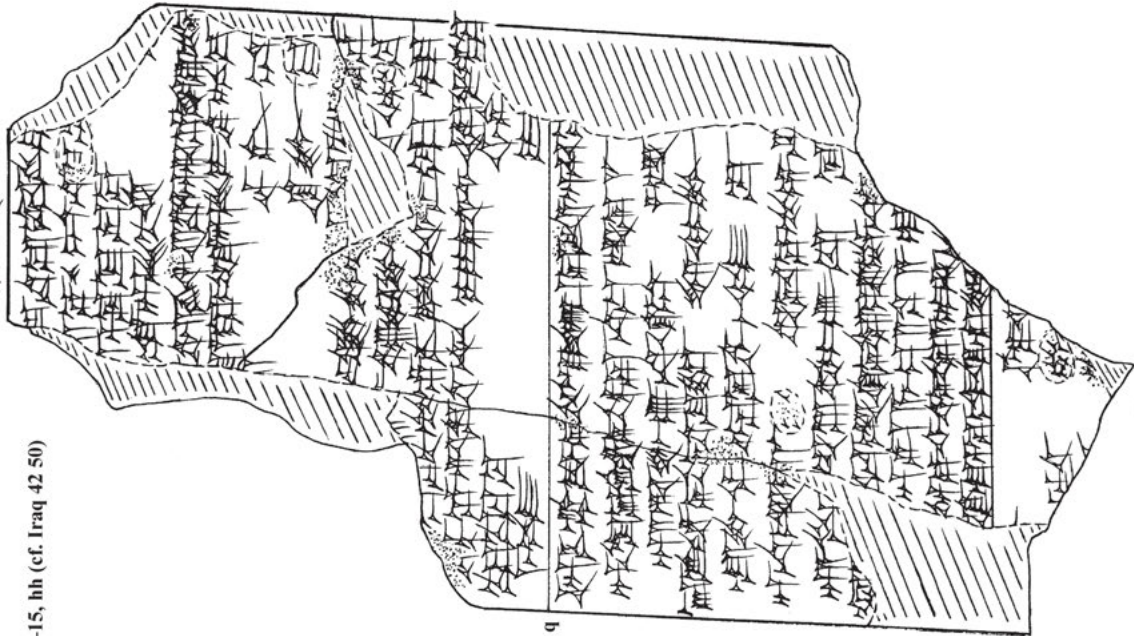
UH 13-15/16, hh/q: BM 36714
Rev.



Lexical

Obv.

UH 13-15, hh (cf. Iraq 42 50)
195



200

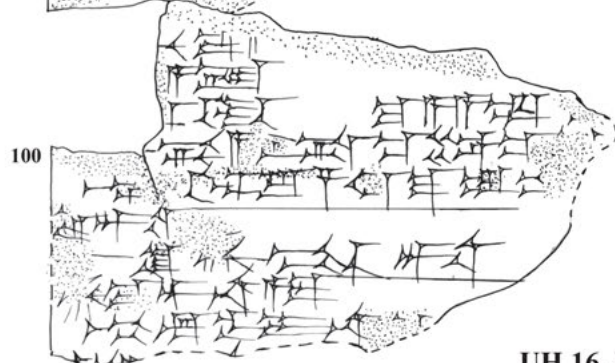
UH 16, q
190'

195'

AOAT 1 7: 104ff.

UH 13-15, cc: BM 55479+55548 (Iraq 42 45)

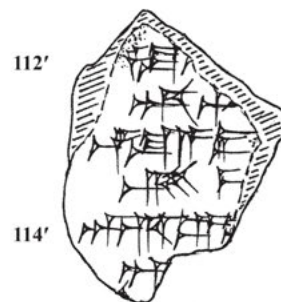
Plate 125



Rev. unplaced

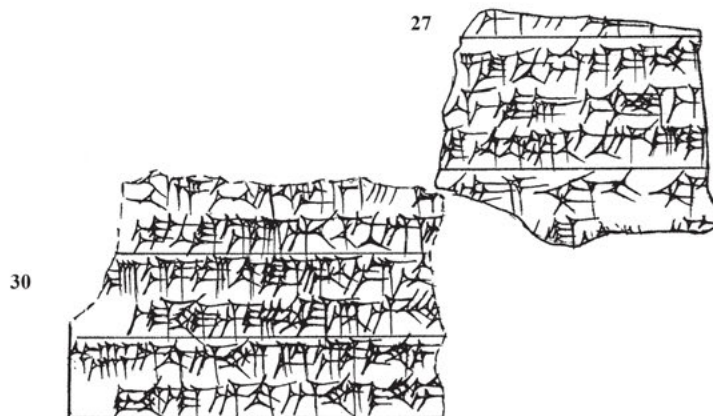
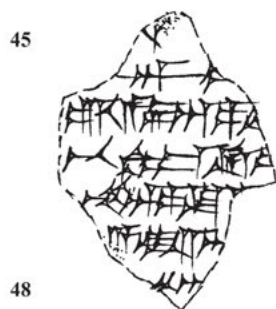


UH 16, BB: K 8426



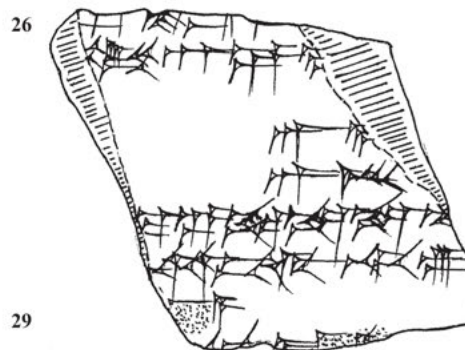
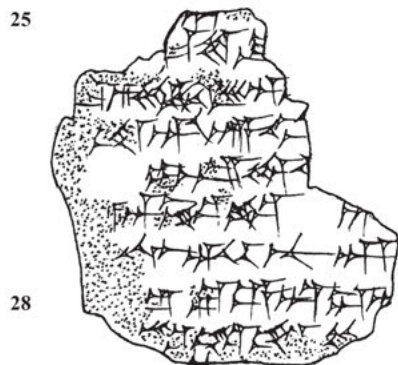
UH 16, F: K 18755 (CT 16 20)(+)81-2-4, 410B

UH 16, CC: K 16687



UH 16, JJ: K 19532

UH 16, hh: K 5378



UH 16, c: BM 34106+34169

Obv.

Col. ii



Obv.

Col. i



Rev.

Col. iv

UH 16, c: BM 34106+34169

Plate 127

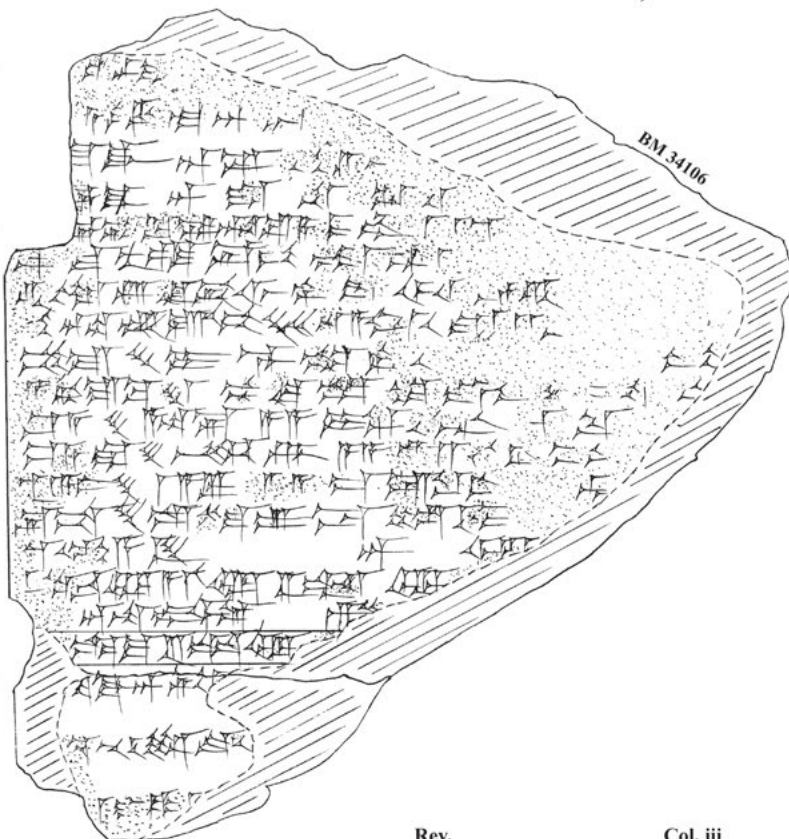
117'

120'

125'

130'

135'



Rev.

Col. iii

63

65

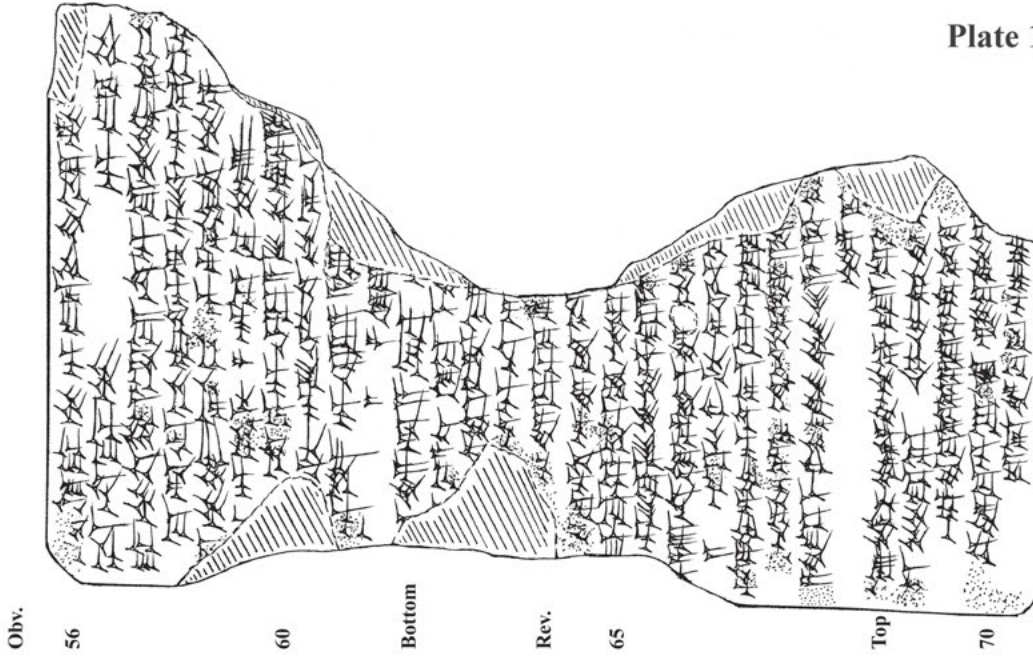
70

75

80



UH 16, kk: BM 31774



Obv.

56

60

Bottom

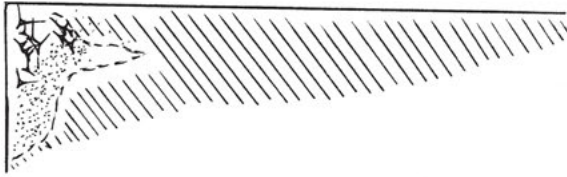
Rev.

65

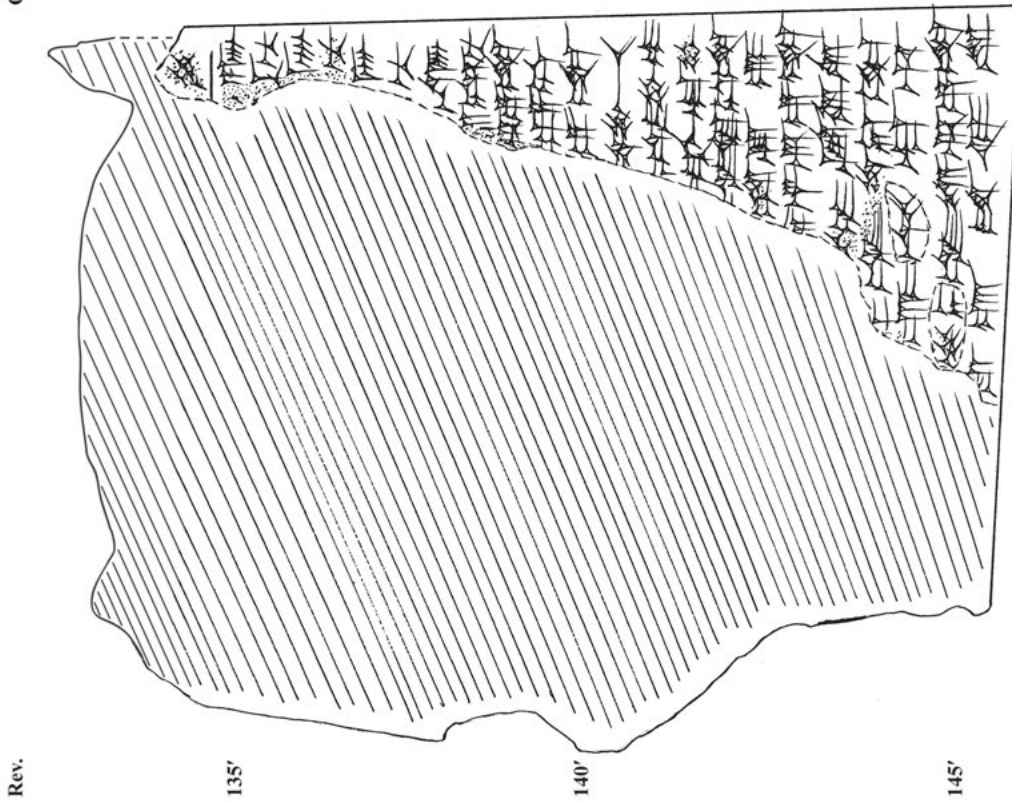
Top

70

Obv. unplaced



UH 16, D: K 5140



Rev.

135'

140'

145'

UH 16, K: K 4961

Plate 129

Rev. Col. iv Col. iii



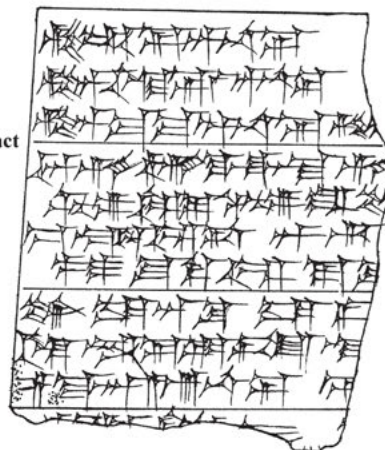
UH 16, l: BM 46736

Obv.

Extract

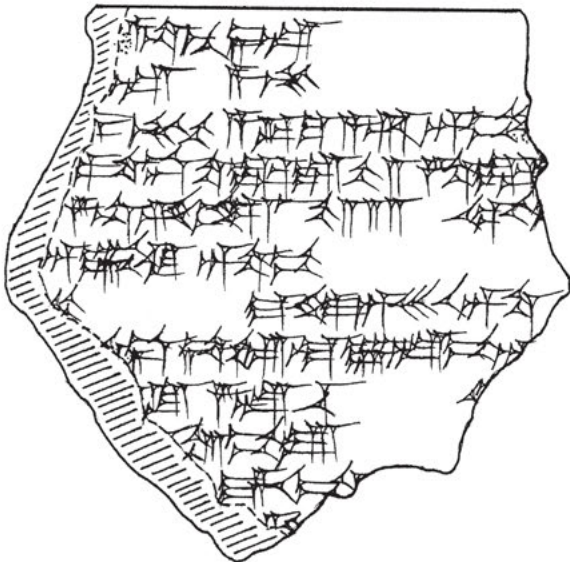
178'

179'

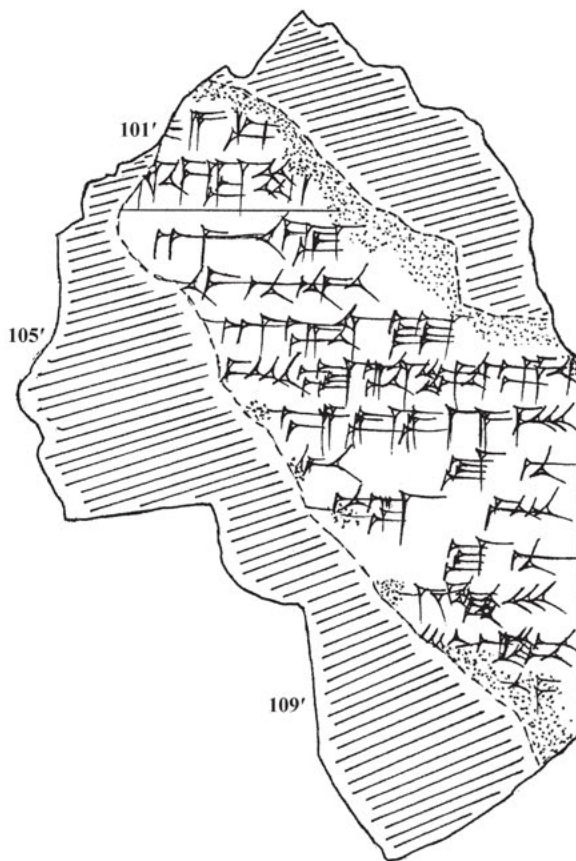


UH 16, X: K 9700

Unidentified

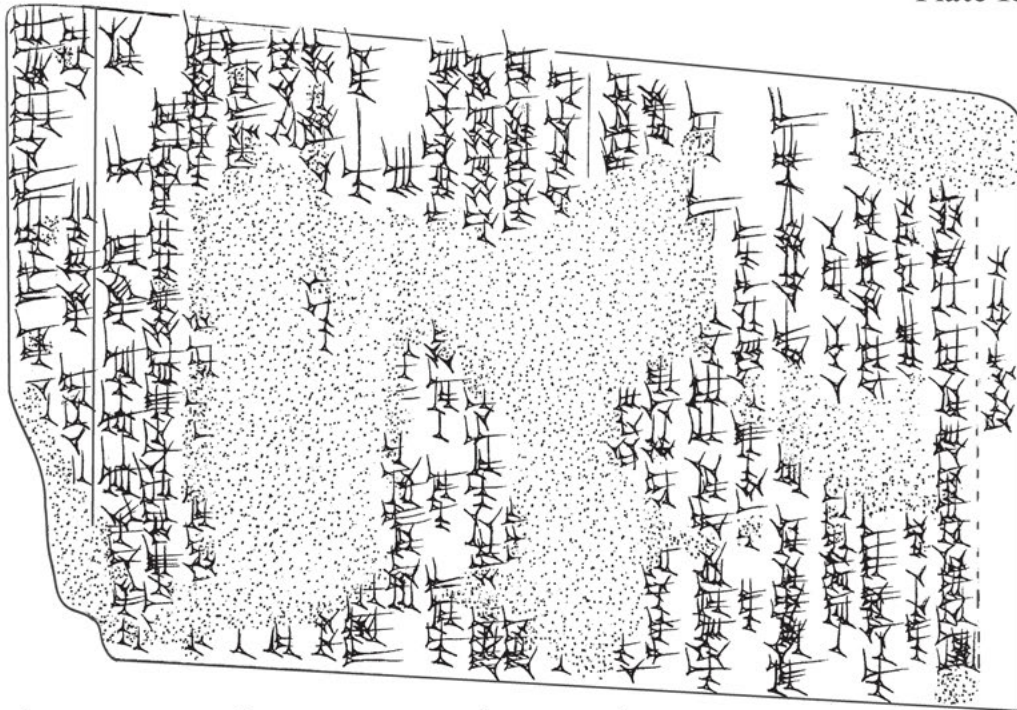


UH 16, z: K 5263



UH 16, gg: BM 30802

Rev.



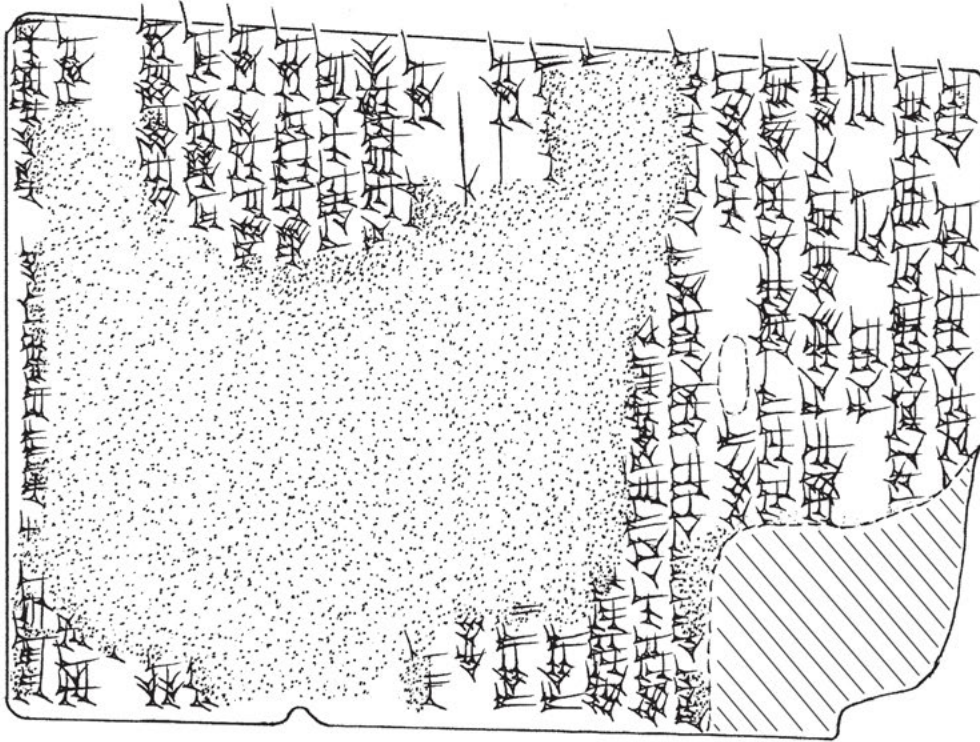
175'

180'

185'

190'

Obv.



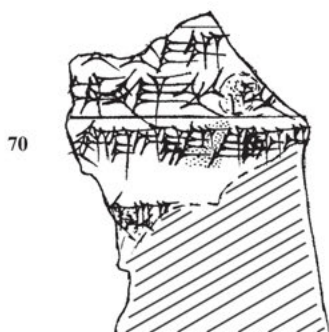
156'

160'

165'

170'

UH 16, M: K 16757



UH 16, nn: K 5353+5369

Rev.

40

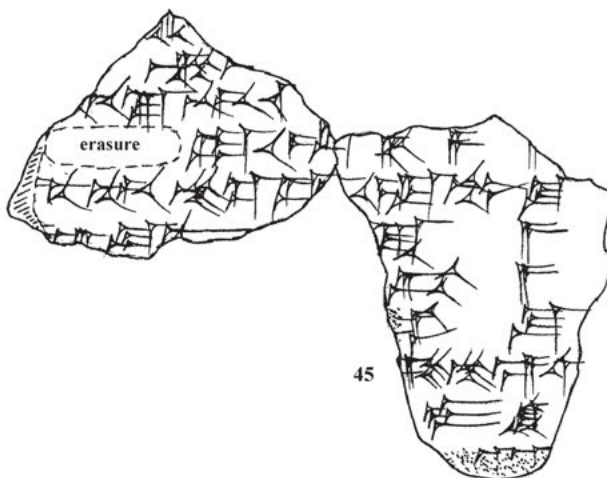
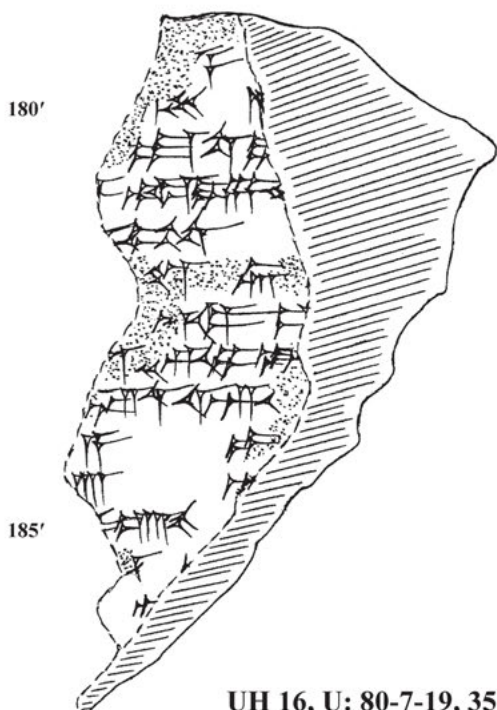


Plate 131

45

UH 16, N: K 16746



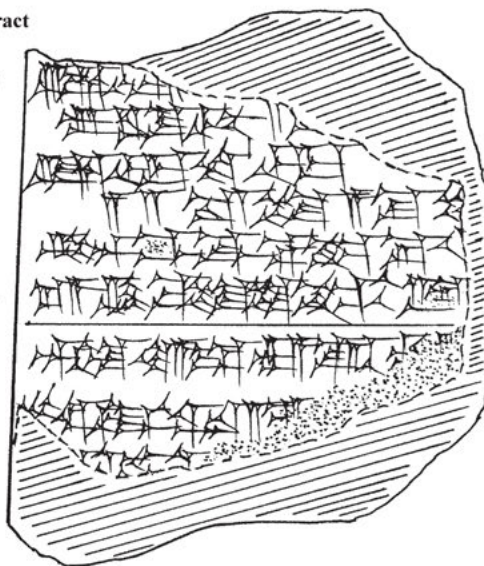
UH 16, oo: BM 36384

Obv.

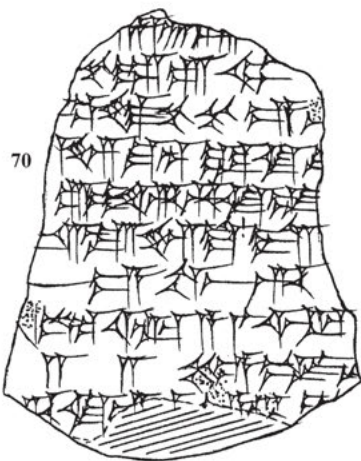
Extract

152'

155'

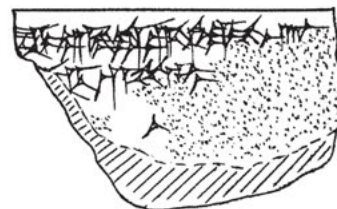


UH 16, U: 80-7-19, 351



UH 16, P: K 16840

190'



UH 16, mm: BM 38660

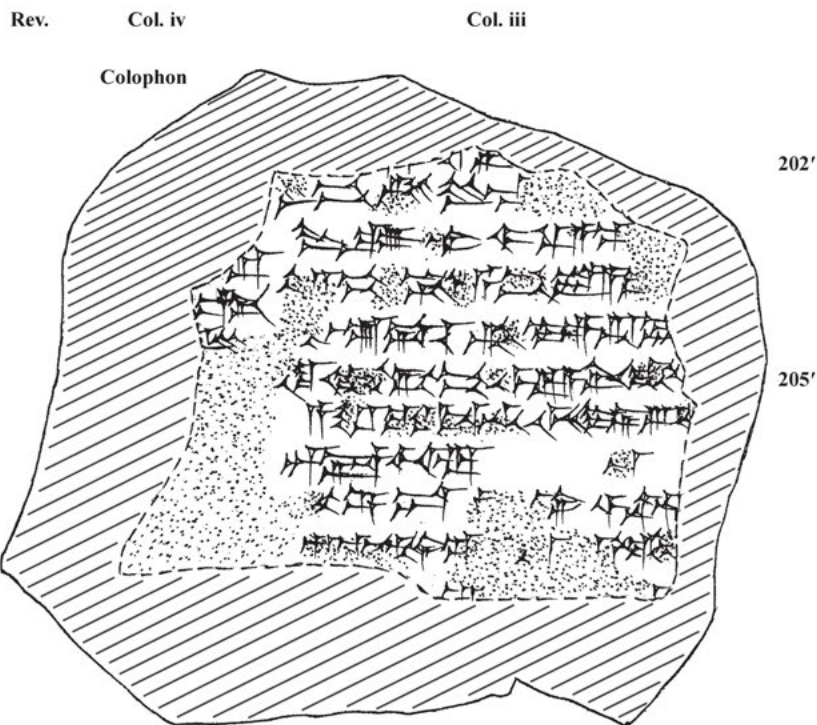
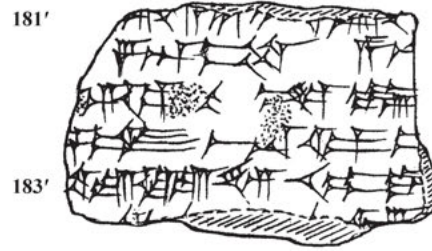


Plate 133

UH 16, AA: K 16745



UH 16, V: K 7637

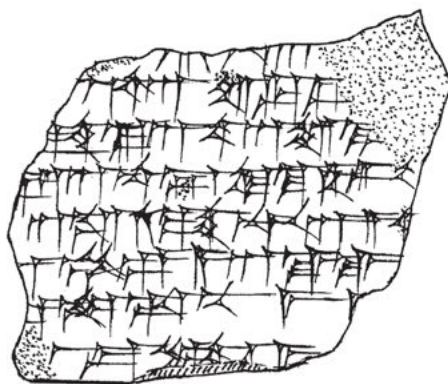


UH 16, g: Sm 1448

Obv.

30

34



UH 16, y: K 5360+5373+10079+12039+Sm 1337

Plate 134

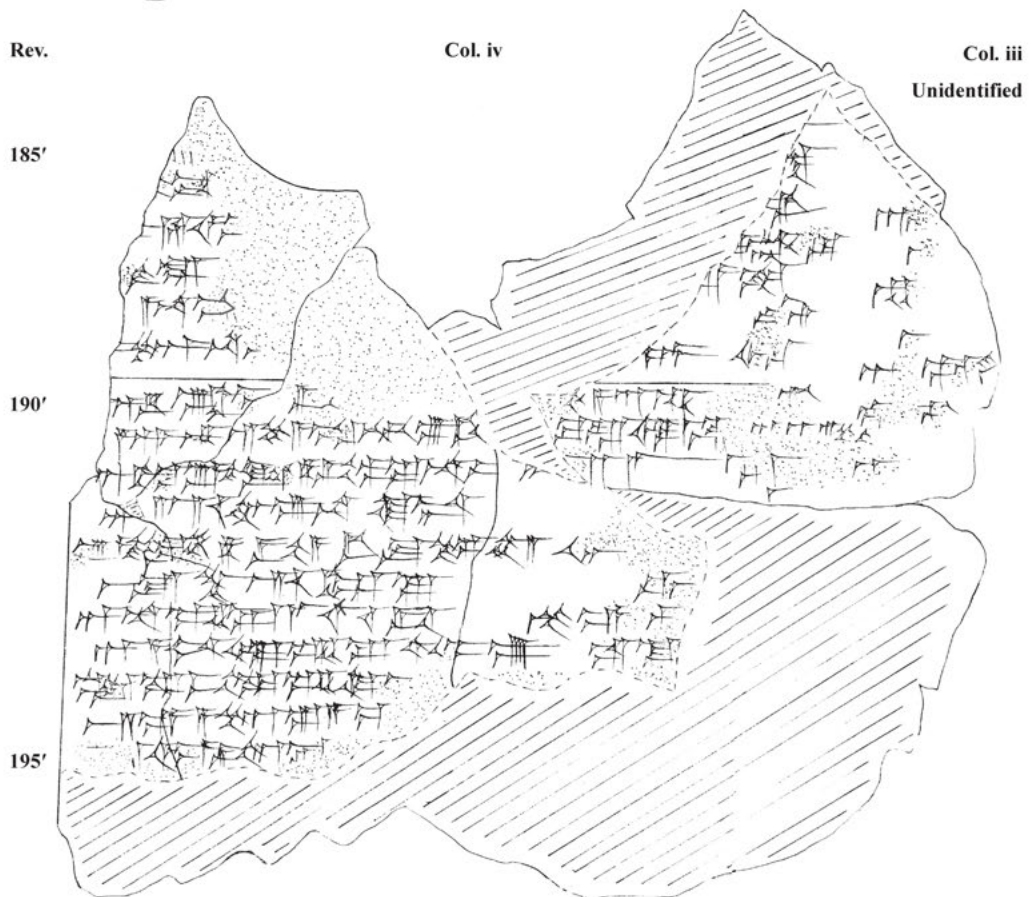
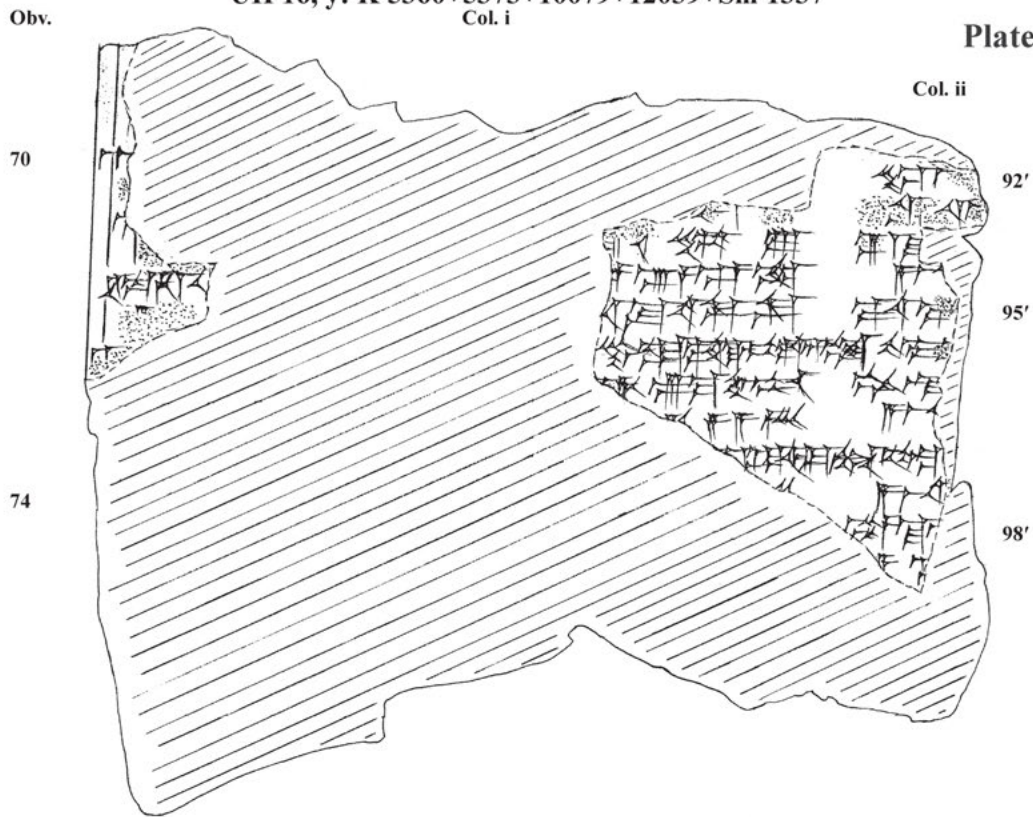


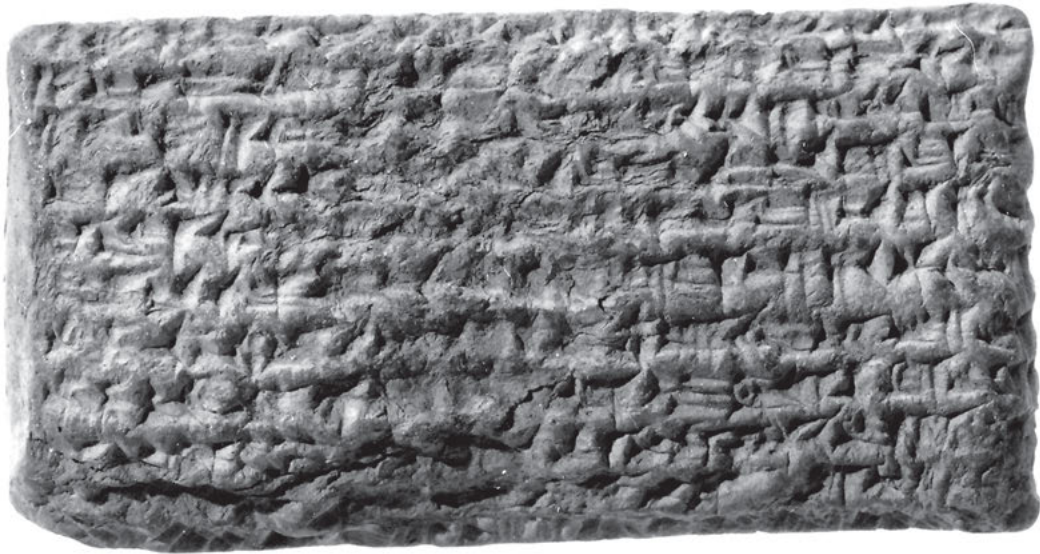
Plate 135

UH 1, A: VAT 10144 (KAR 34)

Obv.

39'

40'



Rev.

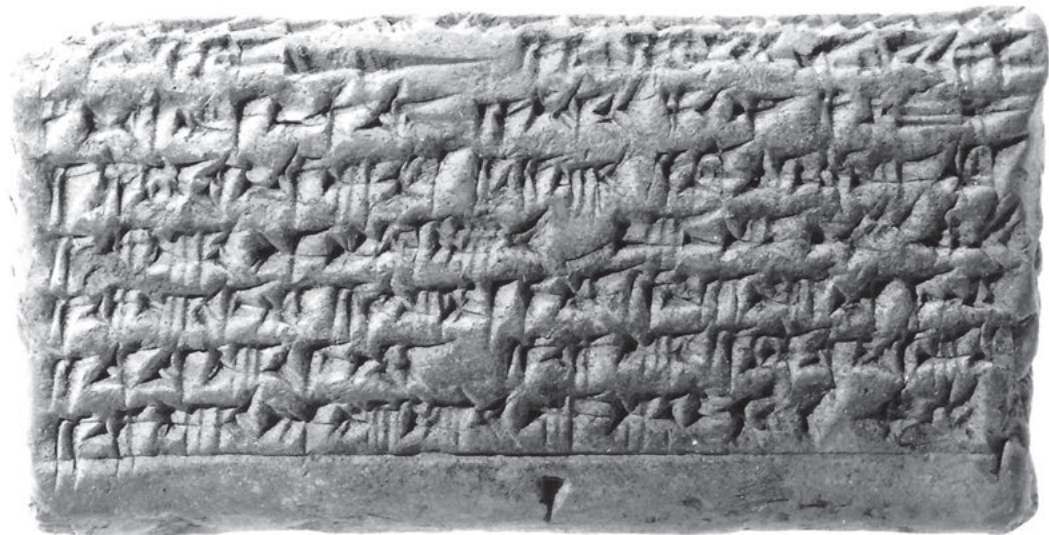
47'

51'

52'

50'

53'



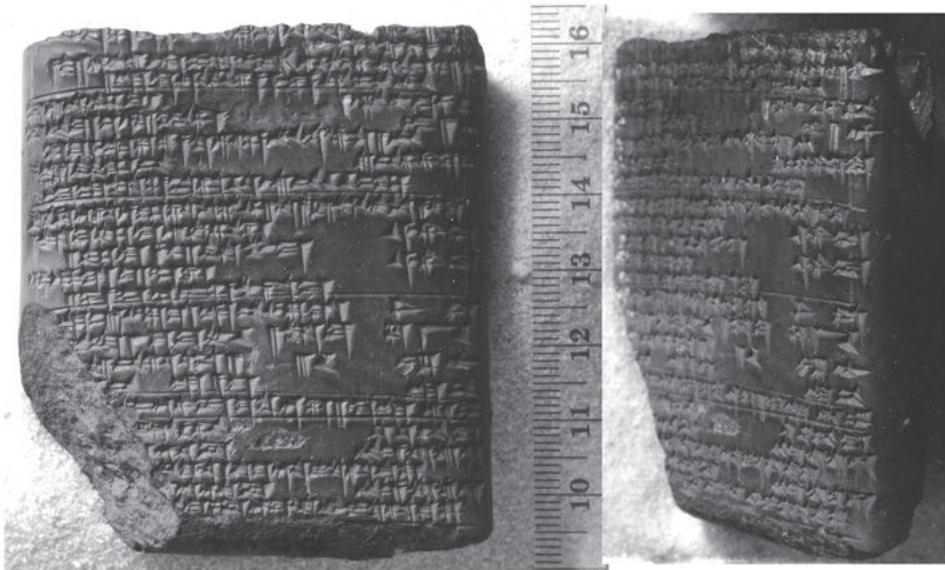
UH 1/2/3/4, g/p/ff/w: CBS 8802

Obv.

Mis pi 4

Mis pi 6/8

Extracts
UH 1, g
12'
13'



Rev.

UH 2, p

13

15

UH 3, ff

10

11

UH 4, w
8

9



UH 2/3/4, DD: VAT 8286 (LKA 82)

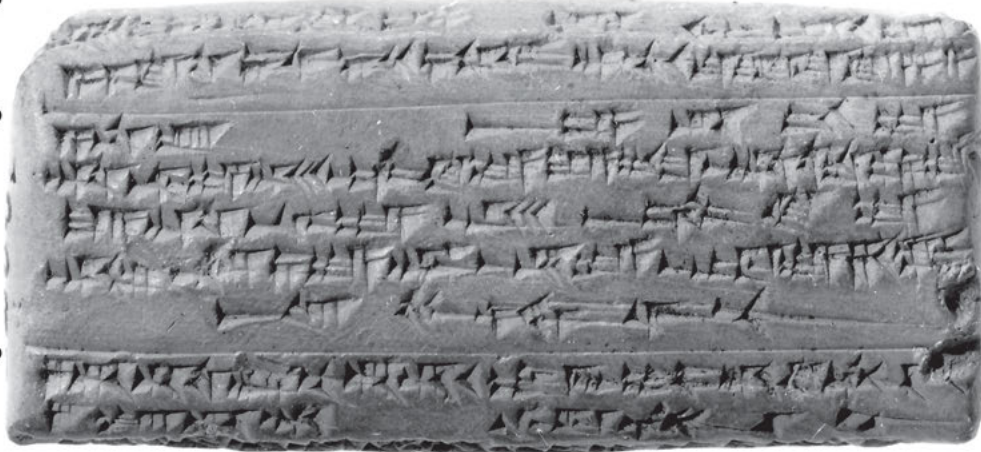
Plate 137

Obv.
UH 2, DD
47

UH 3, DD
107
108

109-110

UH 4, DD
1
2



Obv.
UH 2, DD
47

UH 3, DD
107
108

109-110

UH 4, DD
1
2

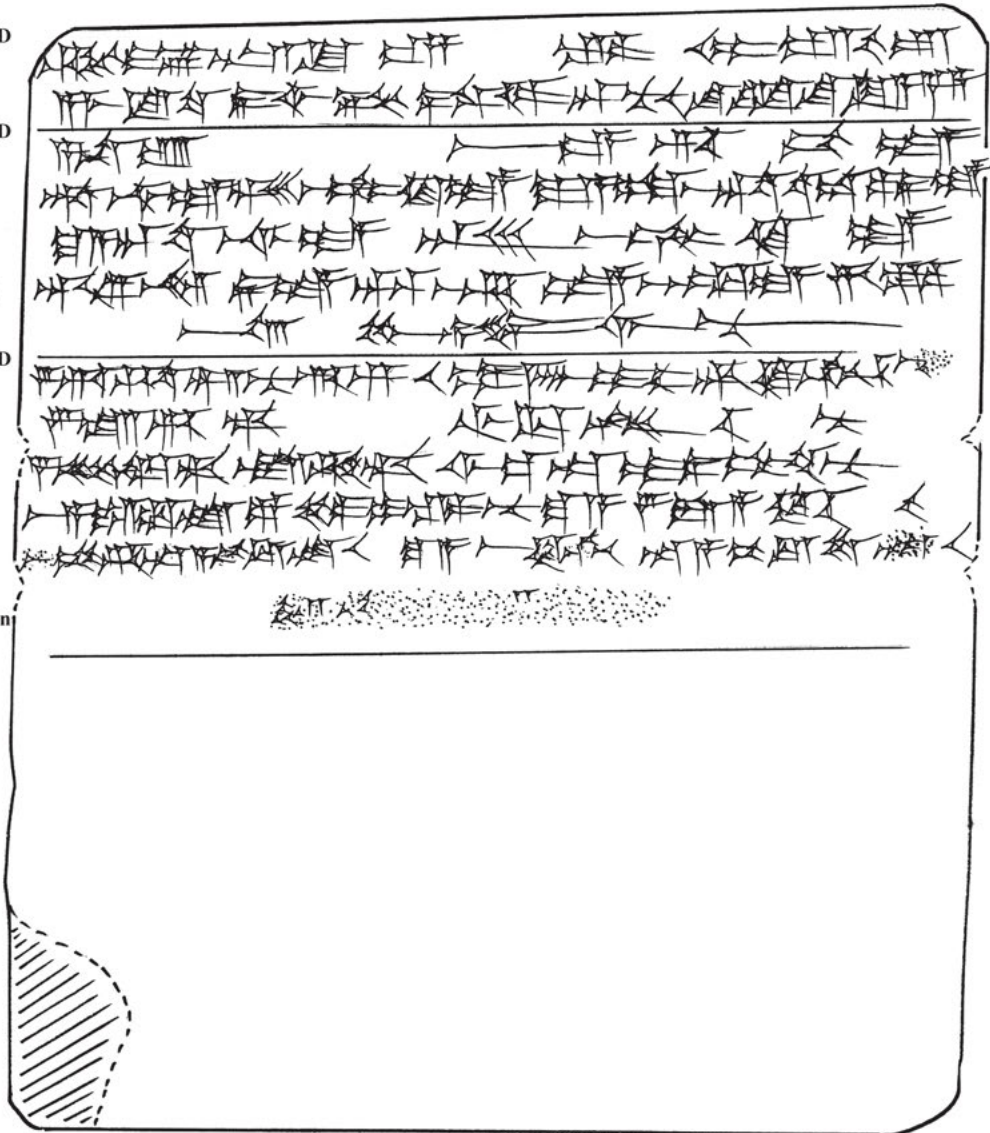
Bottom

3

4

5

Colophon



UH 3, v: CBS 8801

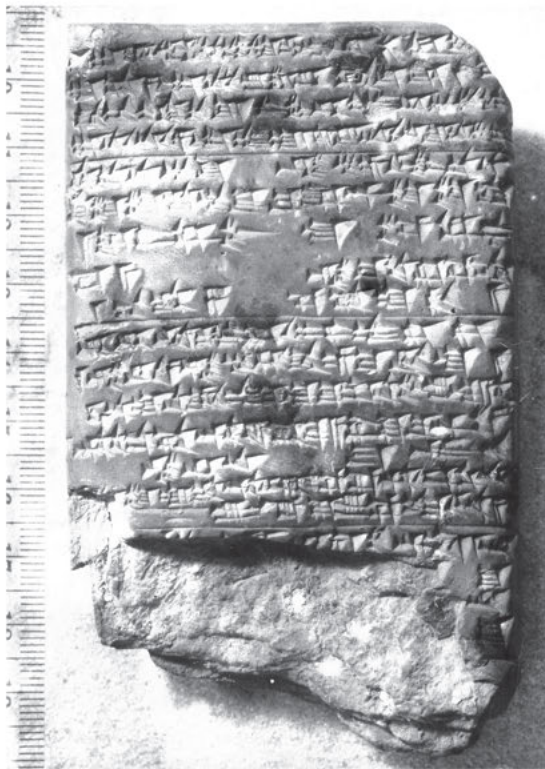
Plate 138

Obv.
Extracts
Sag-ba 1,
cf. GAAL 2,
pp. 47-49

Cf. STT 168,
ll. 56-60

Compendium,
cf. GBAO 2,
pp. 106-107

UH 3, v
124
125



Rev. see MSL V



UH 1/3/4/5/6/7/8, h/gg/x/ff/z/s/m: CBS 4507 (PBS 1/2 116) Plate 139

Obv.
Extracts

Unidentified

Mis pi Nineveh
ritual tablet, ll.
198–203

UH 1, h
75'

80'

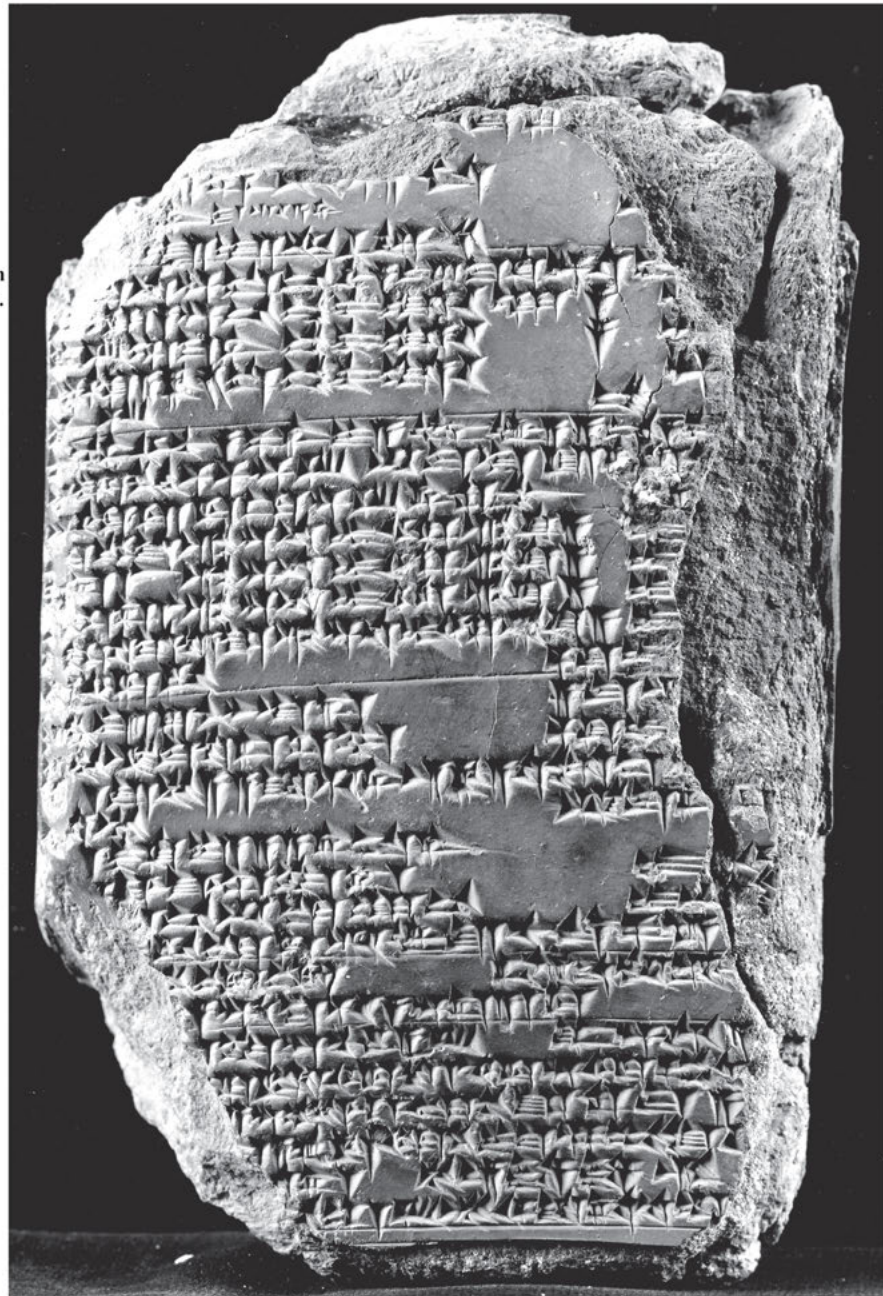
UH 3, gg
94

100

UH 4, x
67

70

Left edge



UH 1/3/4/5/6/7/8, h/gg/x/ff/z/s/m: CBS 4507 (PBS 1/2 116)

Rev.
Extracts
UH 5, ff
28

30

UH 6, z
88
90

UH 7, s
13

15-16
UH 8, m
12

14

BWL, p.
102, ll.
62-66

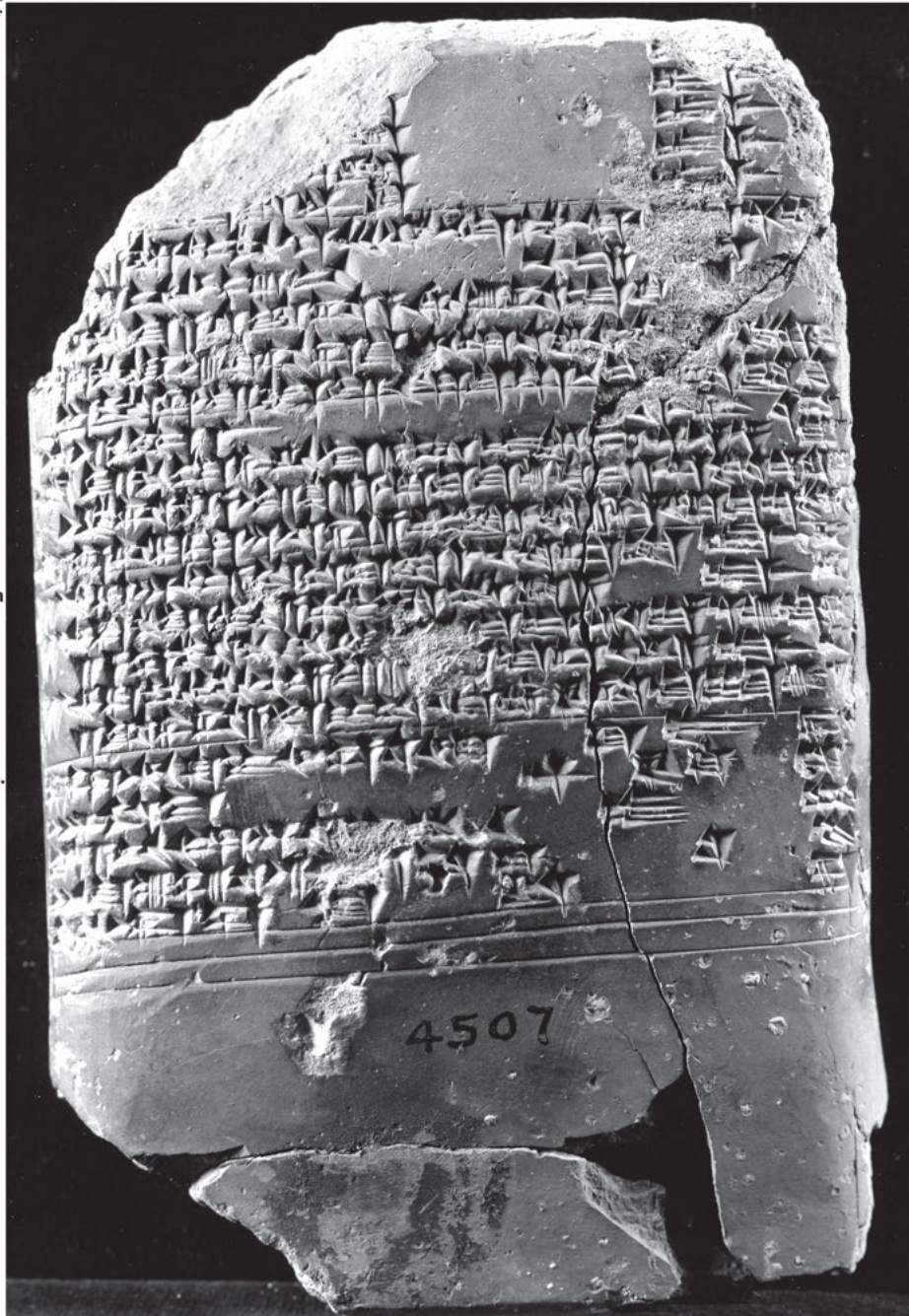


Plate 141

UH 3/4, ii: N 1554

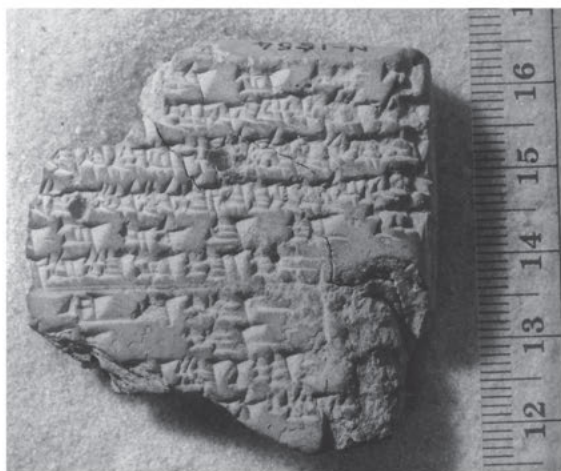
Obv.
UH 3, ii

112

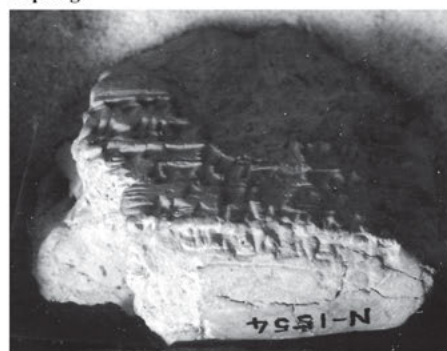
115

UH 4, ii
134'
137'

138'



Top edge



Rev.
Diri 6 (cf. MSL XV, fig. 3-4)

1

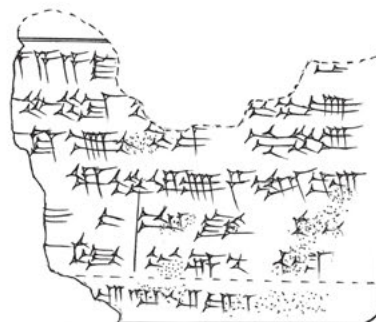
2-3

4-5

6-7

8-9

10-11



UH 6, H: VAT 12310 (KAR 369)



UH 12, l: VAT 1948 (SBH 81)



UH 12, k: VAT 2078 (SBH 79)

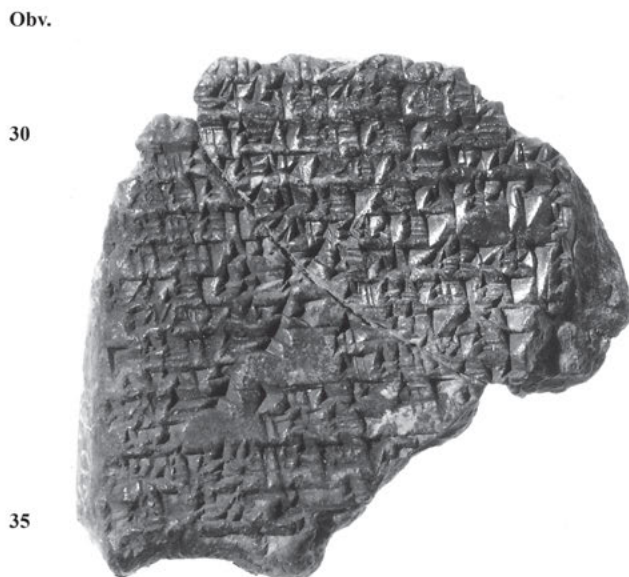


Plate 143

UH 12, a: NBC 1307 (BIN 2 22)

Obv.

Col. i

Col. ii



UH 12, a: NBC 1307 (BIN 2 22)

Rev.

Col. iv

Col. iii

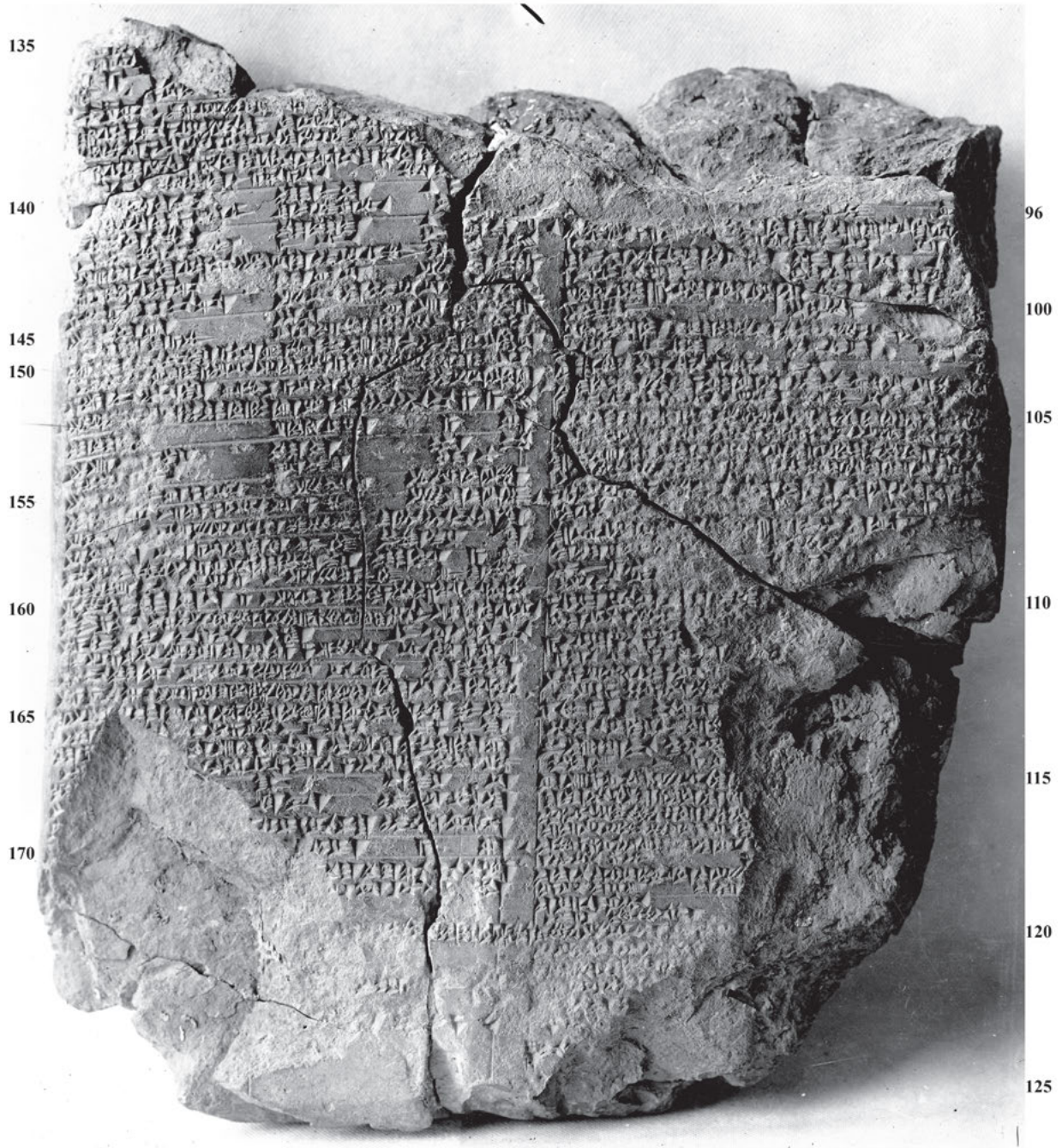


Plate 145

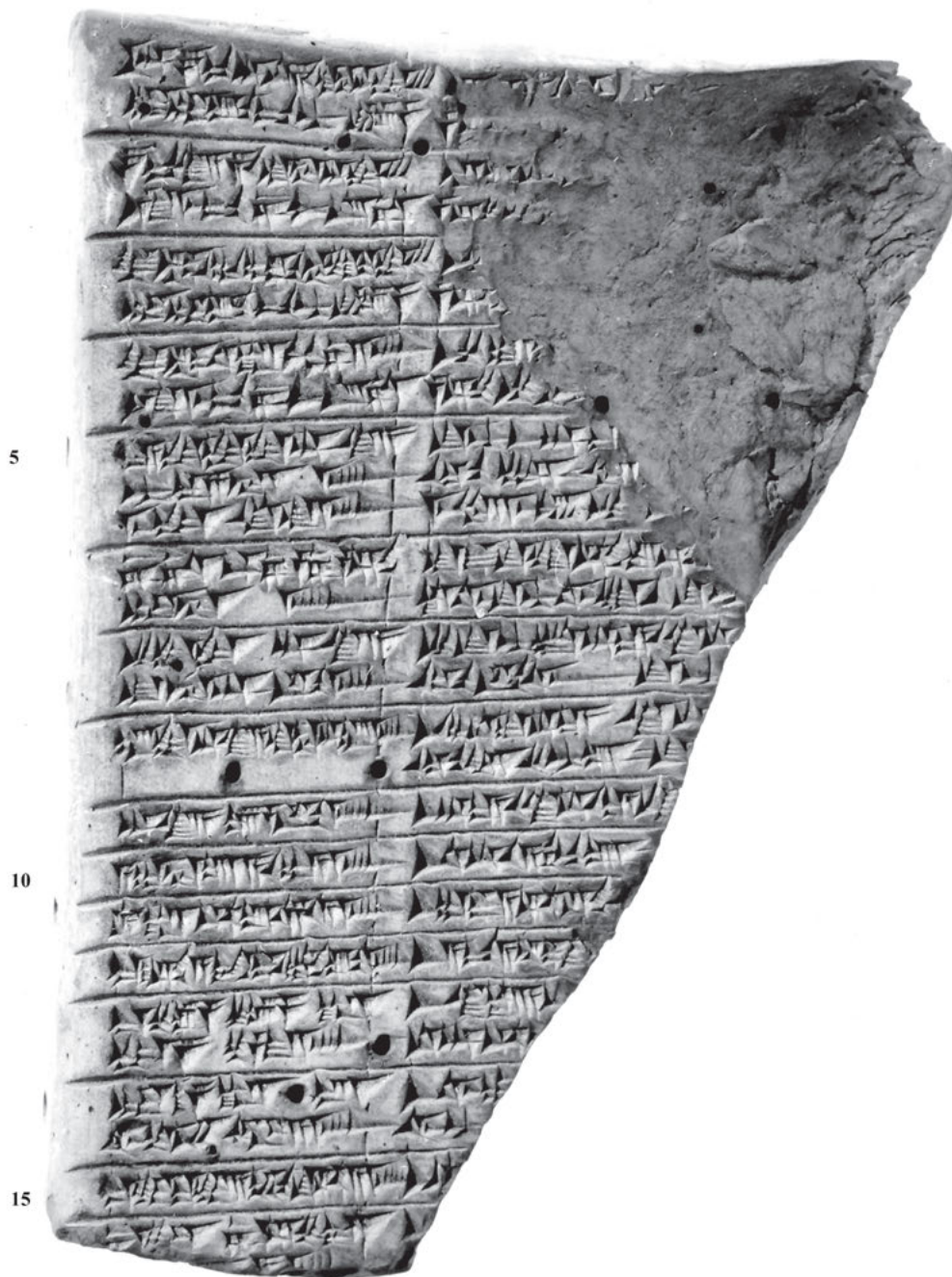
UH 13-15, R: BM 130660(+)/VAT 9833

VAT 9833 (KAR 24)

Obv.

Col. i

Col. ii



UH 13-15, R: BM 130660(+)/VAT 9833

VAT 9833 (KAR 24)

Rev.

Col. iv

Col. iii

211'

215'

220'

225'

230'

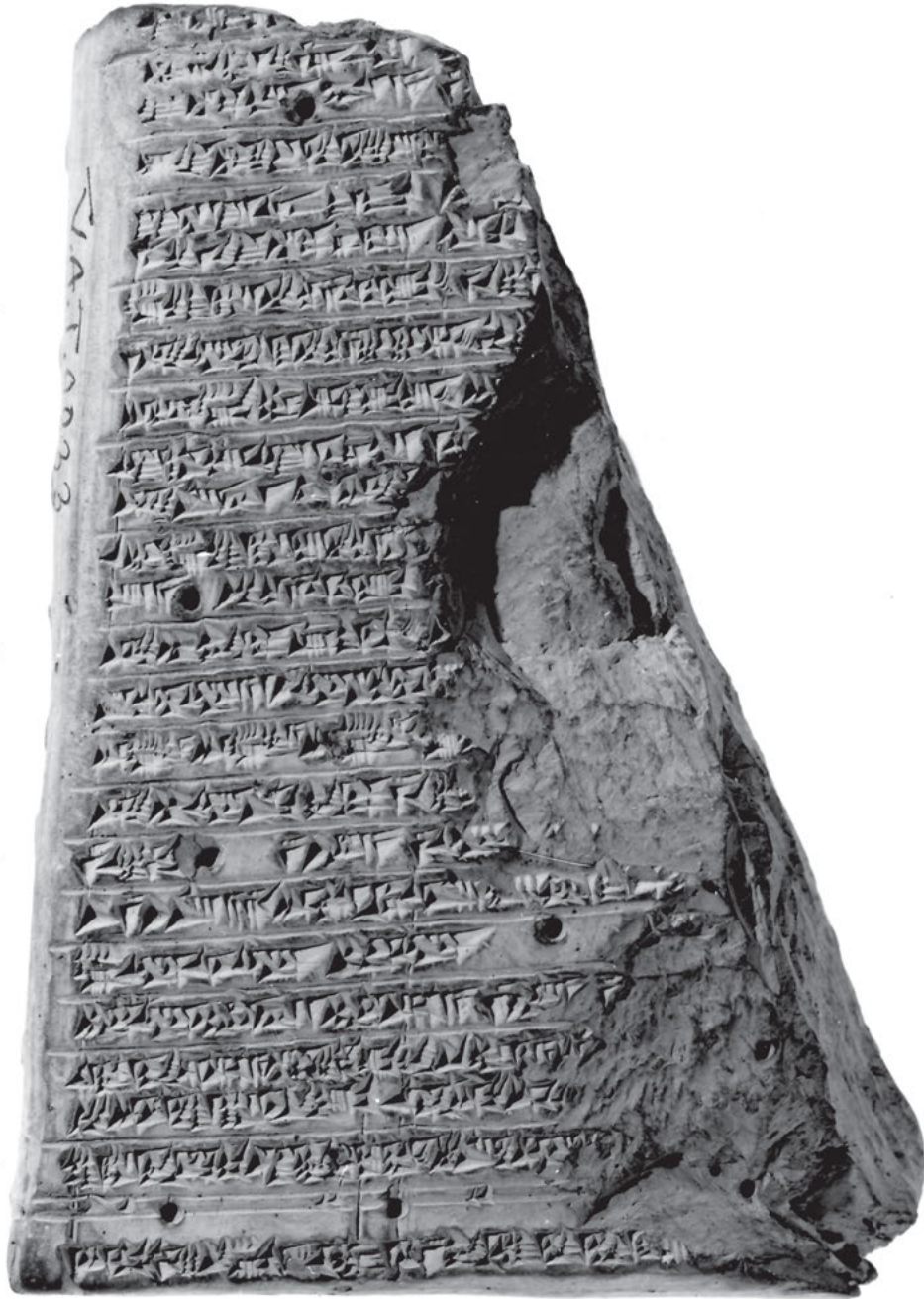
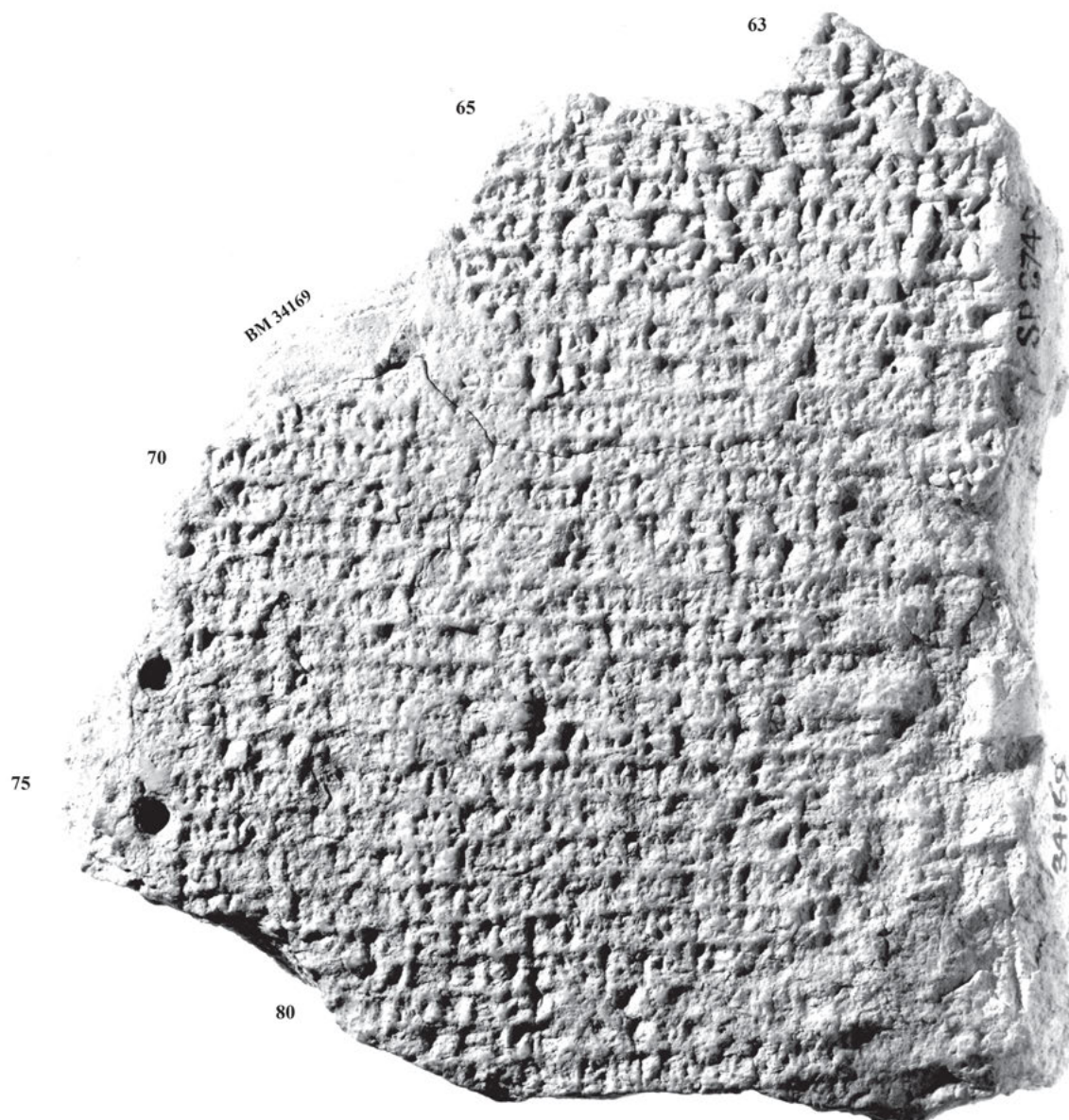


Plate 147

UH 16, c: BM 34106+34169

Rev.

Col. iii



UH 3/4, Forerunner Text A: Ni 623+2320 (FAOS 12 pl. 1)

Plate 148

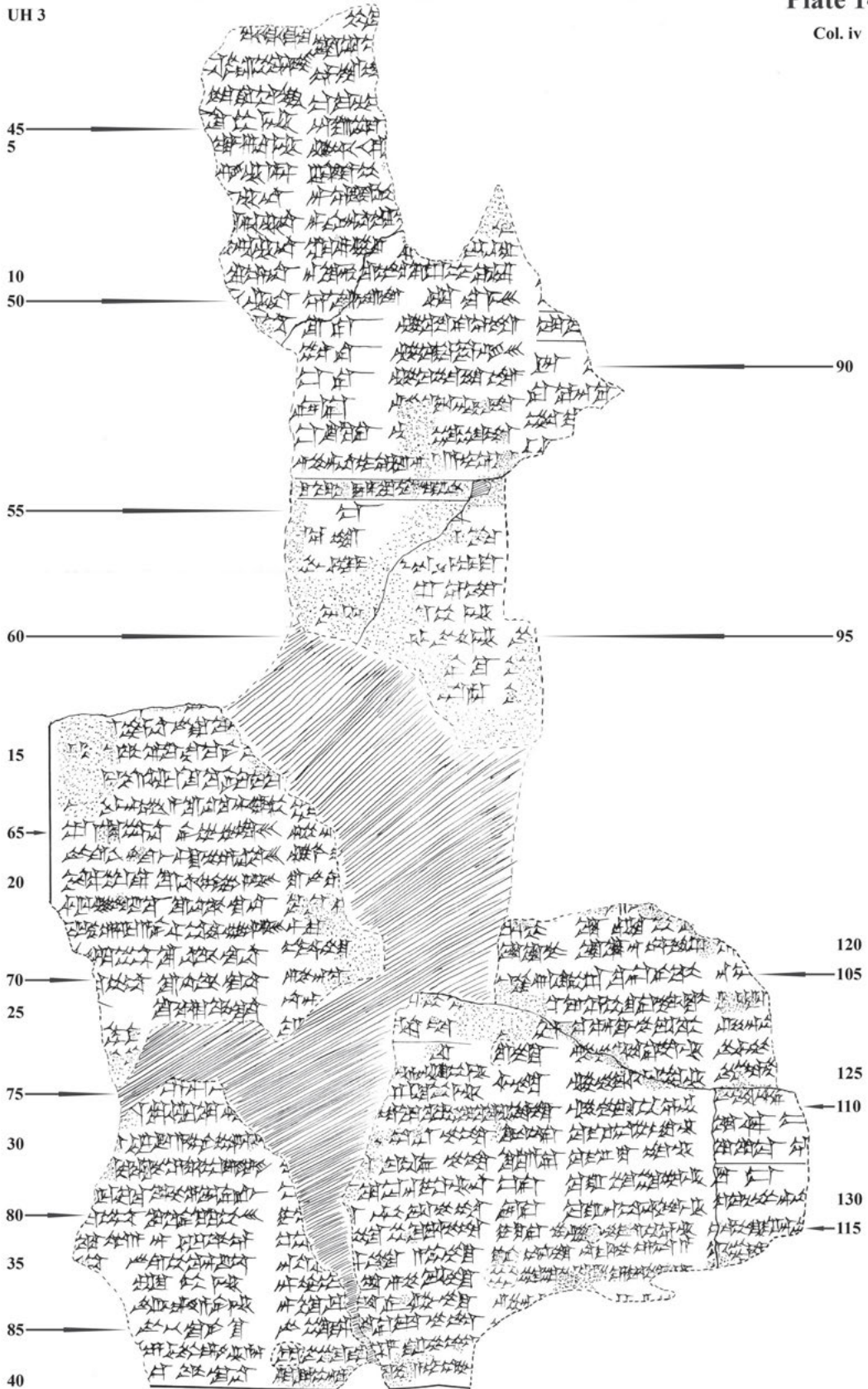
Obv.
UH 3

Col. i

Col. ii

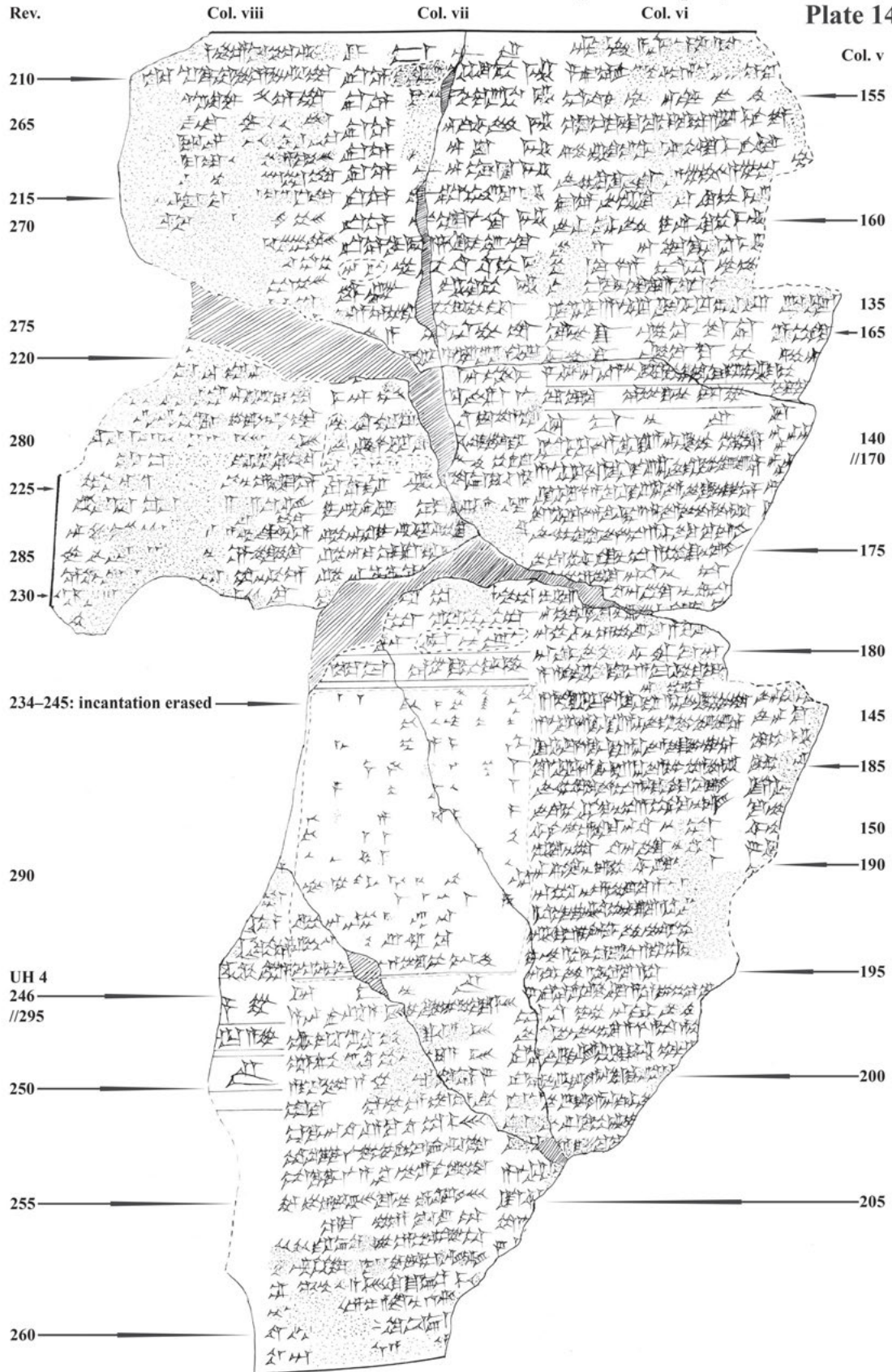
Col. iii

Col. iv



UH 3/4, Forerunner Text A: Ni 623+2320 (FAOS 12 pl. 2)

Plate 149



Rev.

Col. viii

Col. vii

Col. vi

Col. v

210

155

265

215

270

160

275

135

220

165

280

140

225

//170

285

175

230

180

234-245: incantation erased

145

290

185

UH 4

246

//295

150

190

250

195

255

200

260

205

UH 5/6/7, Forerunner Text B: Ni 631 (FAOS 12 pl. 3)

Plate 150

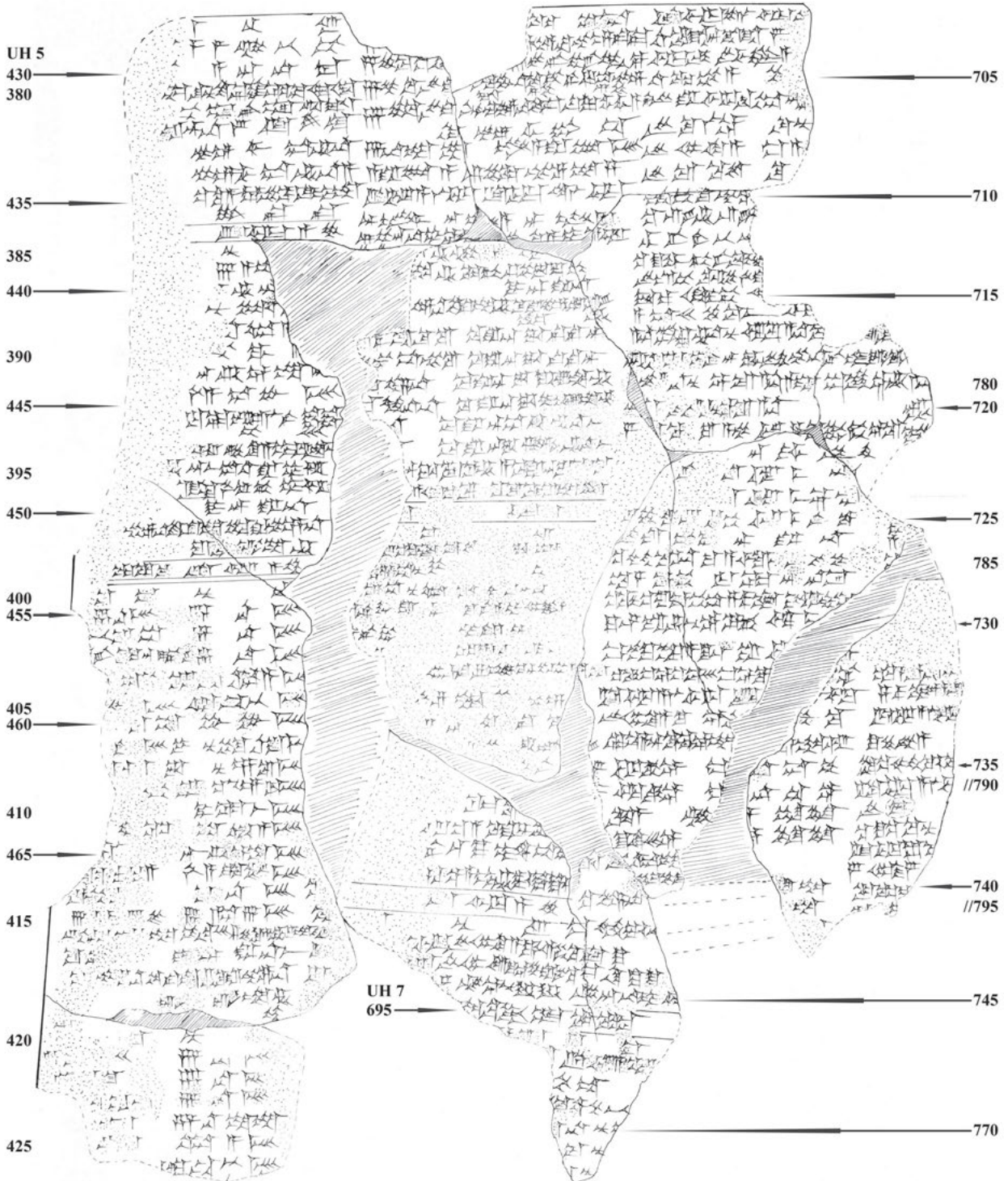
Obv.

Col. i

Col. ii

Col. iii

Col. iv



UH 5/6/7, Forerunner Text B: Ni 631 (FAOS 12 pl. 4)

Plate 151

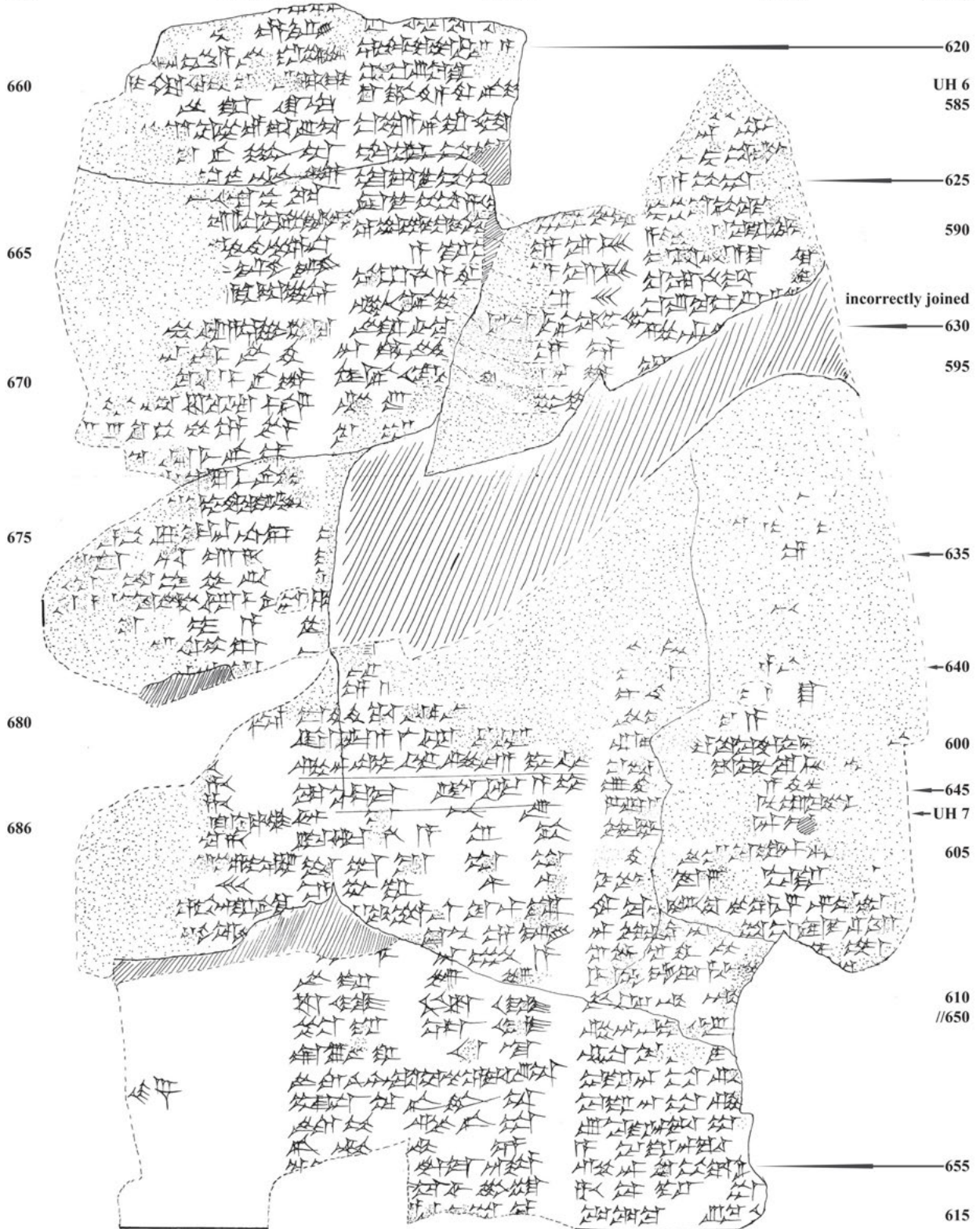
Rev.

Col. viii

Col. vii

Col. vi

(Col. v)



Bottom edge

UH 7/8, Forerunner Text C: Ni 2676+2997+4017+4018 (FAOS 12 pl. 5)

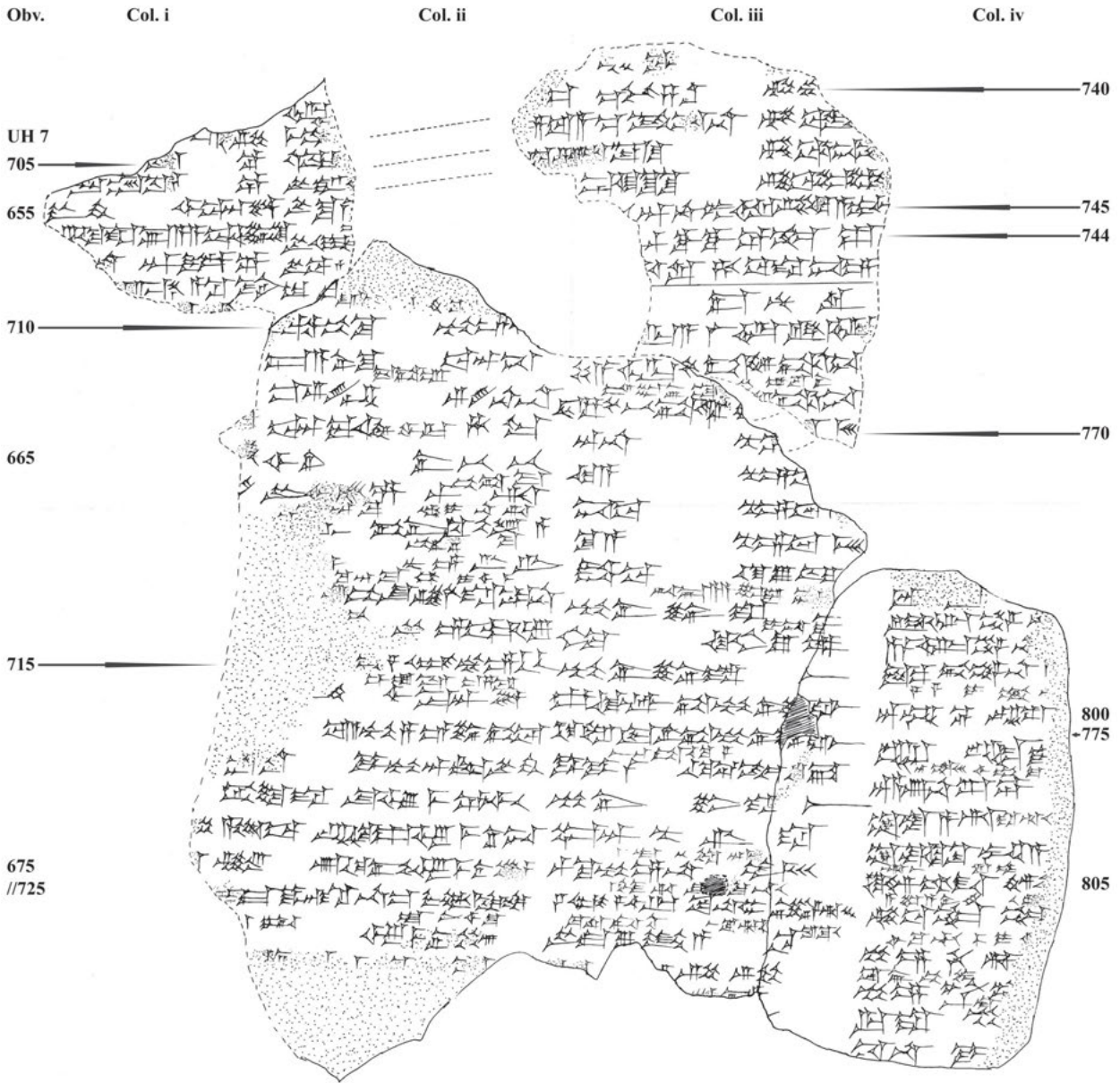


Plate 153

UH 7/8, Forerunner Text C: Ni 2676+2997+4017+4018 (FAOS 12 pl. 6)



UH, Forerunner Text D: Ni 630 (FAOS 12 pl. 7)

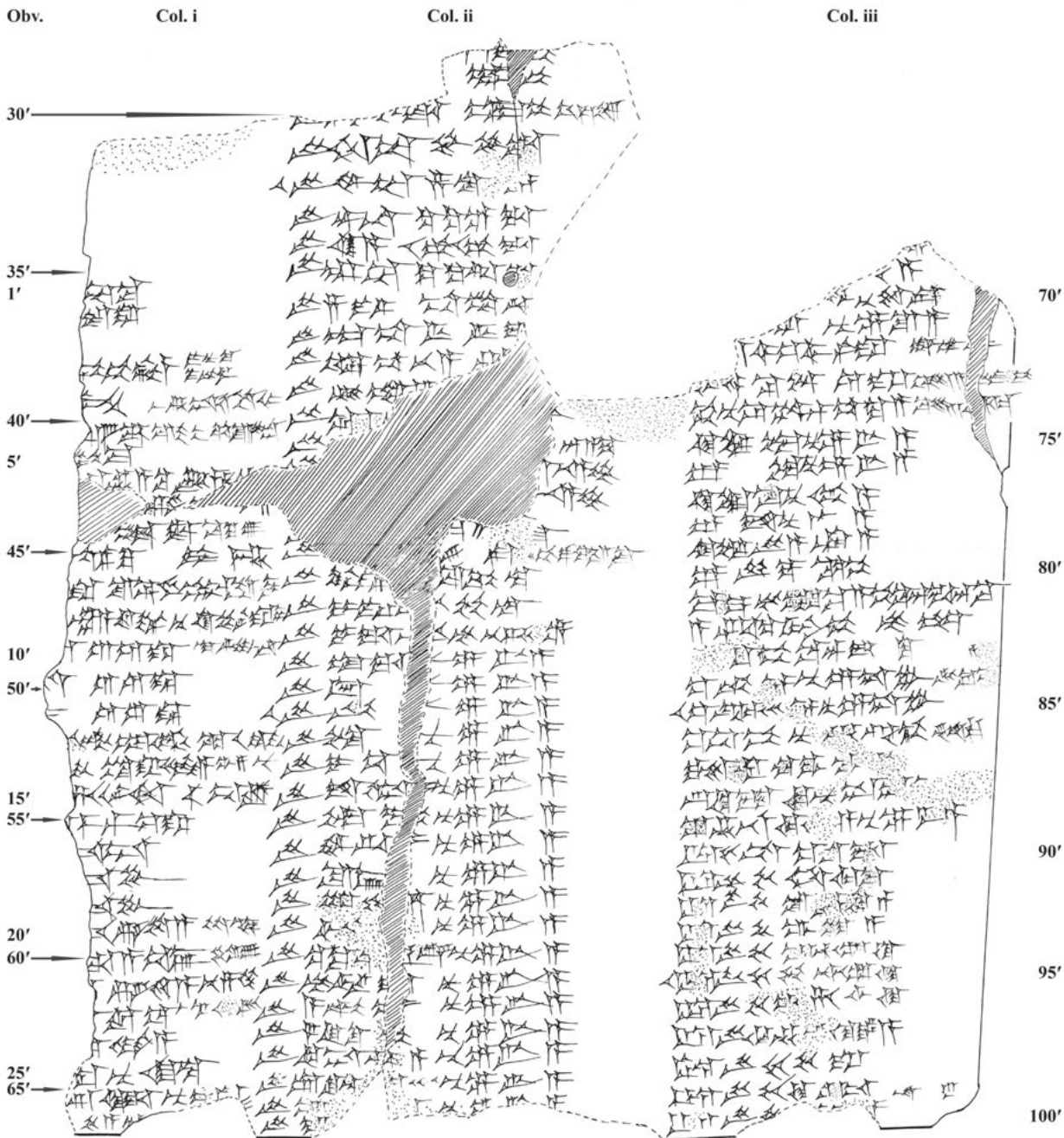
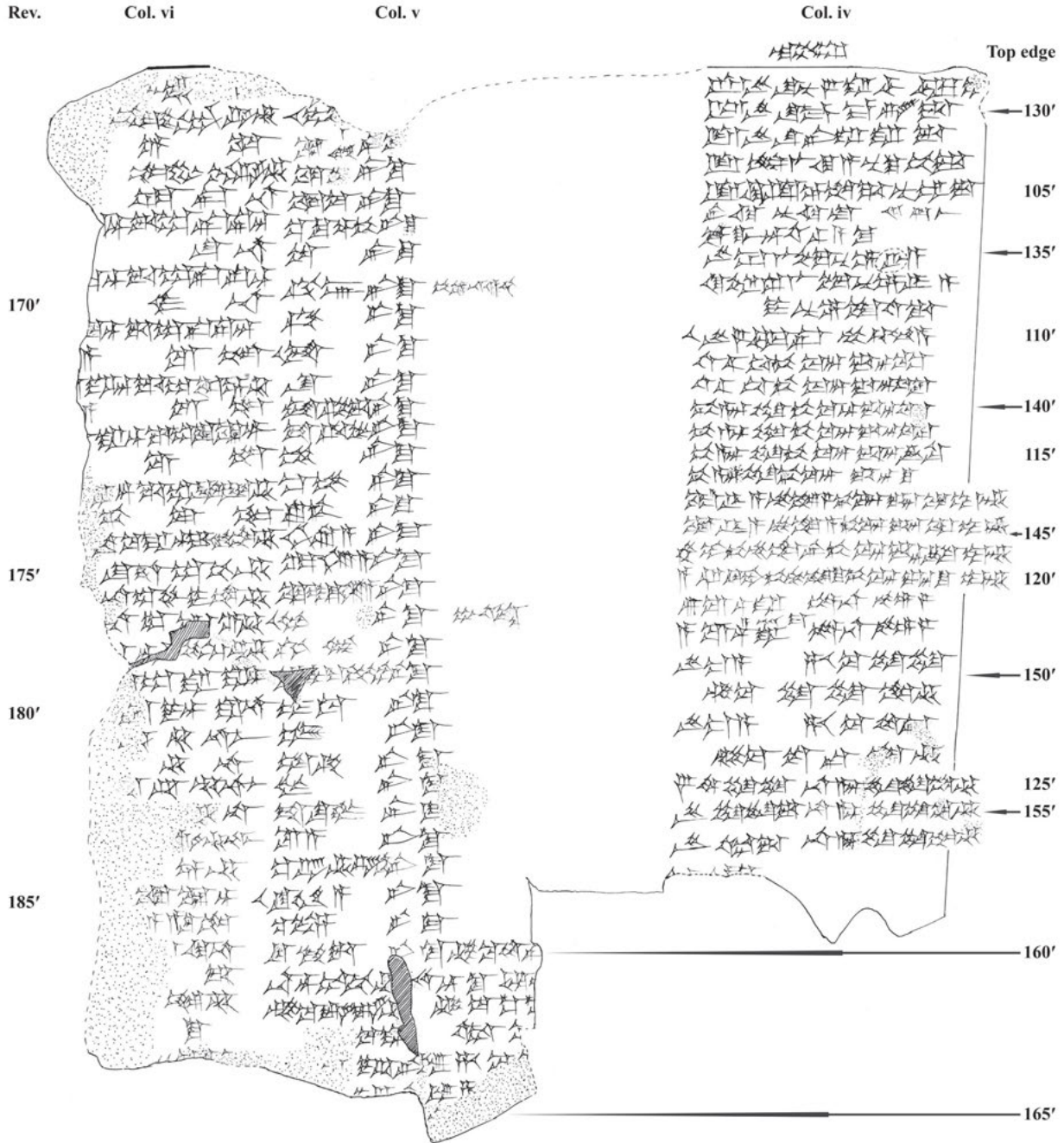


Plate 155

UH, Forerunner Text D: Ni 630 (FAOS 12 pl. 8)



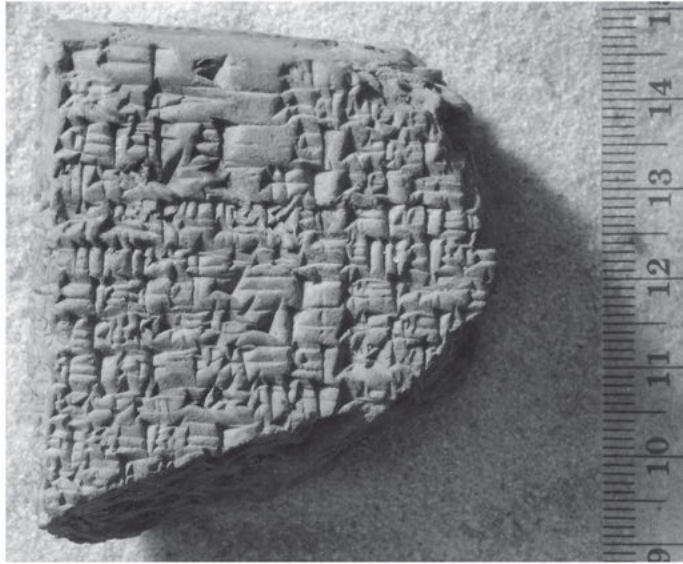
UH 6, Forerunner Text: UM 29-15-236 (Correspondence unclear)

Plate 156

Obv.



Left edge



Rev.



Top edge



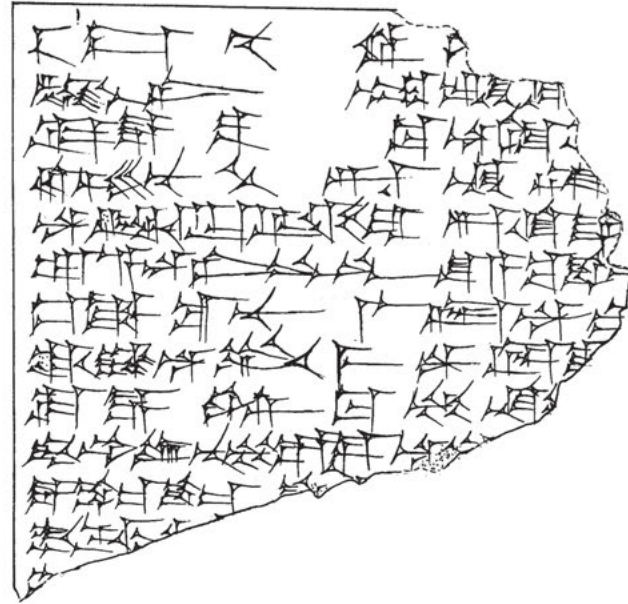
UH 6, Forerunner Text: UM 29-15-236 (Correspondence unclear)

Plate 157

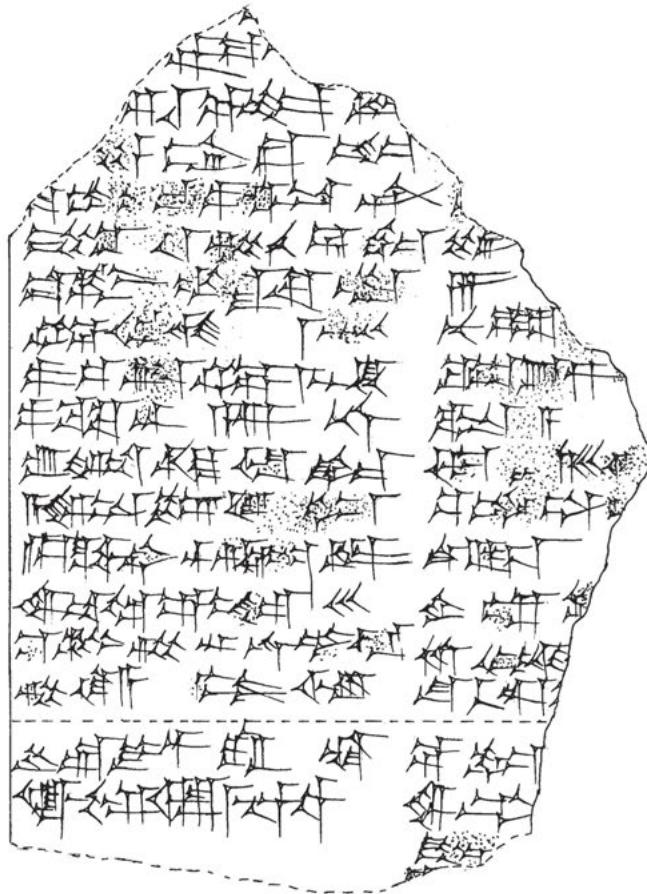
Obv.



Left edge



Rev.



Top edge

UH 7, Forerunner Text: CBS 11933 (Correspondence unclear)

Rev.



Obv.

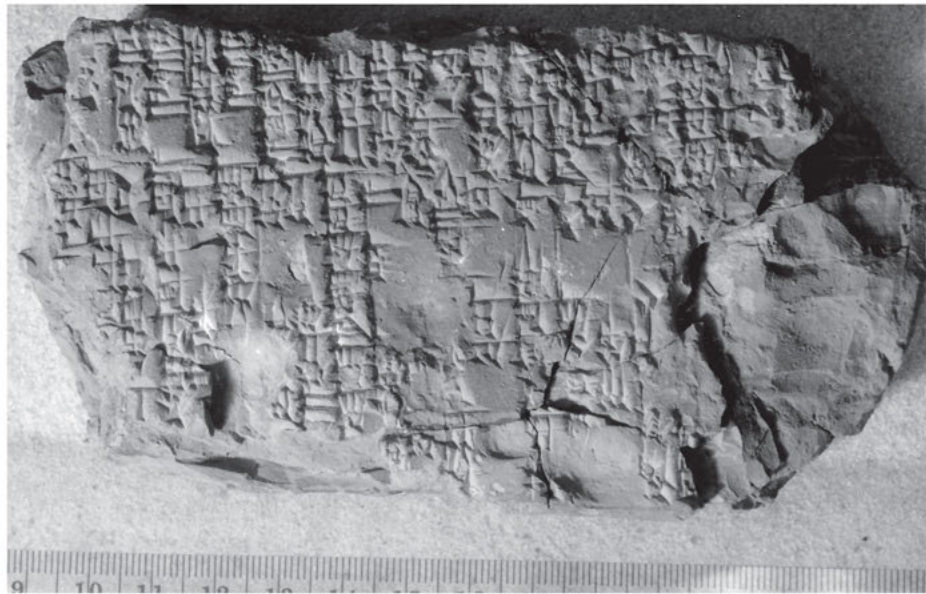


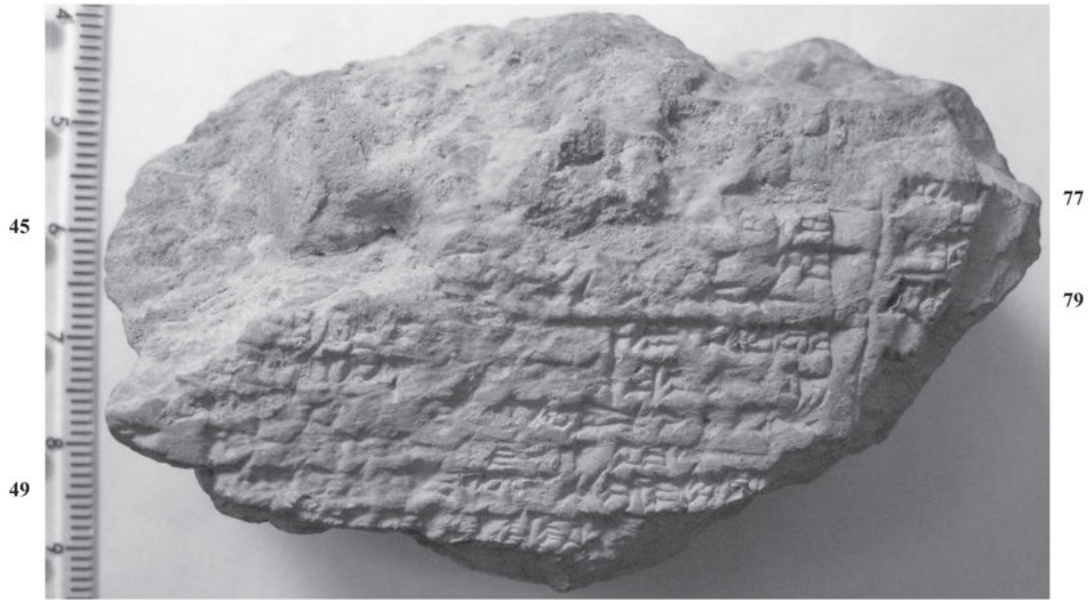
Plate 159

UH 3, II: BM 39184

Obv. Col. i

Col. ii

Col. iii



77

79

Photo by J.C. Fincke

Rev.

Col. v

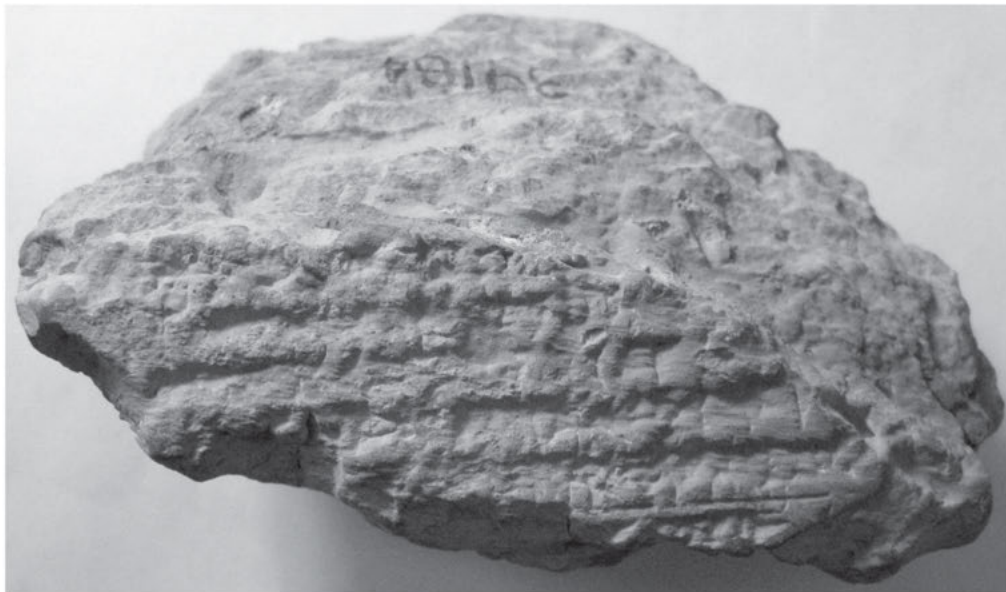
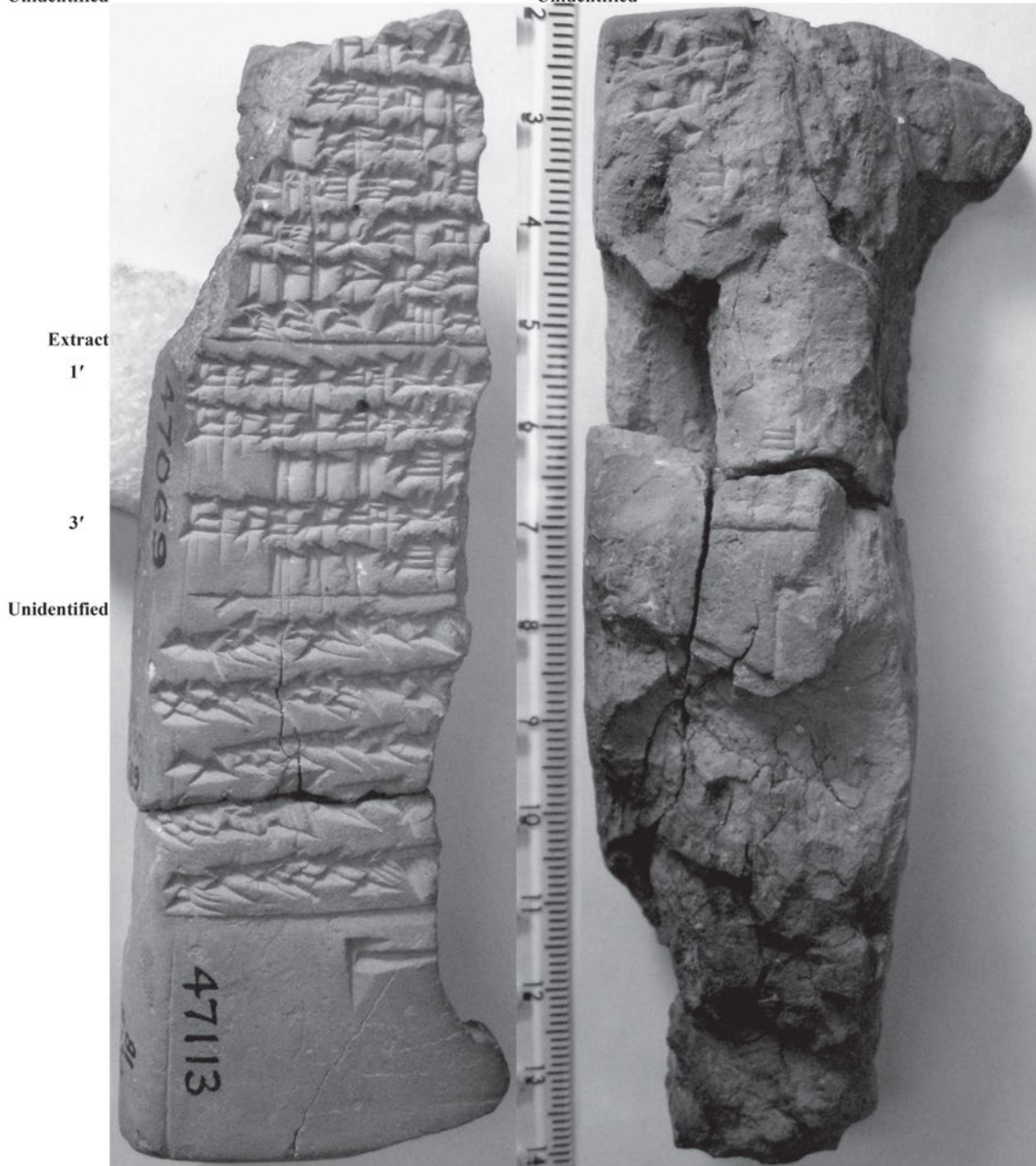


Photo by J.C. Fincke

UH 10, t: BM 47069+47113

Obv.
Unidentified

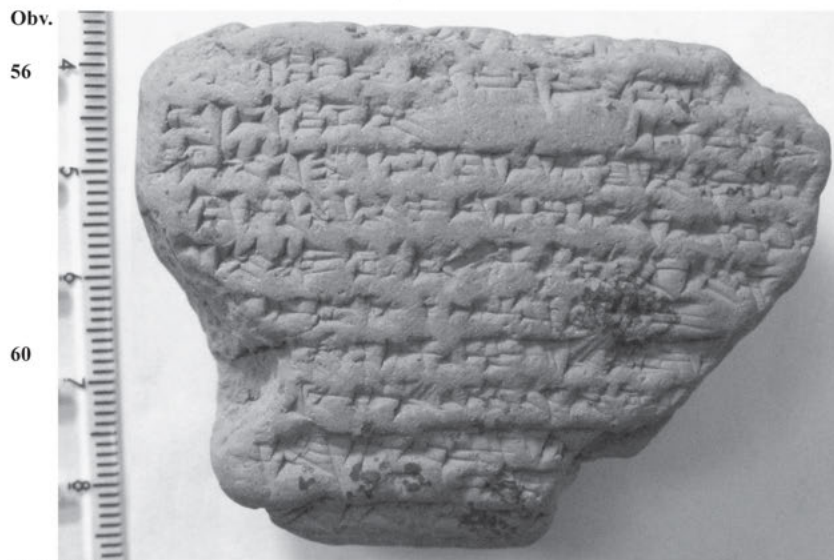
Rev.
Unidentified



Photos by J.C. Fincke

UH 16, kk: BM 31774

Plate 161



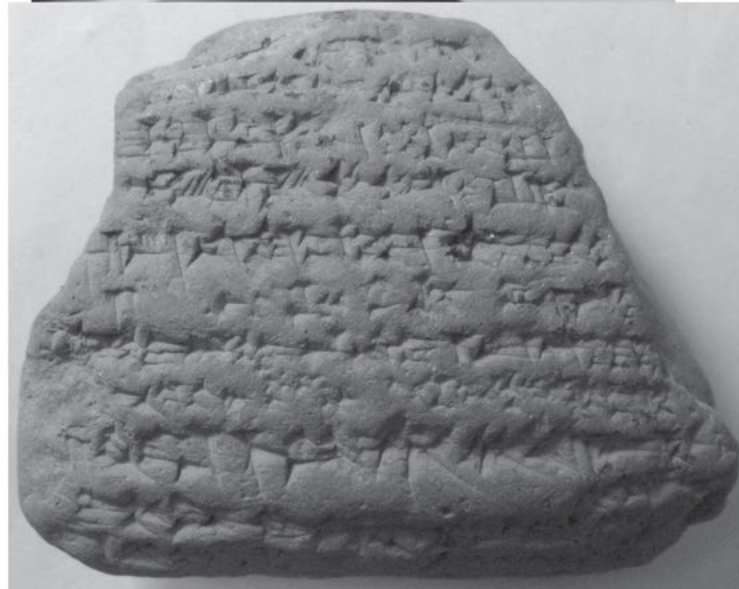
Bottom edge



Photos by J.C. Fincke

Rev.

65



Top edge

70



