

SUMERIAN AND AKKADIAN  
IN OLD BABYLONIAN INCANTATION TABLETS

by

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## ABSTRACT

Incantations are magical recitations intended to manipulate reality for the benefit of the reciter or their client. Throughout the history of ancient Iraq, otherwise known as Mesopotamia, these recitations were inscribed onto clay tablets and performed for a variety of cultic, medical, and private functions, such as consecrating ritual implements for the king, aiding in childbirth, or taking control over a lover. While Sumerian incantations are found from sites belonging to all periods of Mesopotamian history, from the earliest periods onwards, Akkadian incantations only began to appear in significant numbers during the first half of the second millennium; thus, the Old Babylonian period (ca. 2003 – 1595 BCE) marks a time when textual genres are multilingual and consist of contemporaneous texts written in two languages: Sumerian and Akkadian.

While there have been recent advances in the study of Old Babylonian incantations, research on these difficult texts remains divided by the researcher's language specialization, either Akkadian or Sumerian, despite the multilingualism of the textual genre. This investigation takes a new approach and provides a comprehensive survey of virtually all published Sumerian and Akkadian incantation tablets dating to the Old Babylonian period. Through an in-depth analysis of all 777 of the incantation texts and 61 non-incantation texts inscribed upon the 322 incantation tablets included in the corpus for this project, this investigation attempts to clarify the relationship between language and function in the Sumerian and Akkadian incantations that date to the first half of the second millennium BCE, put a spotlight on the shifting linguistic landscape of southern Mesopotamia in the Old Babylonian period, and provide insight into magical practice and ritual in one of the earliest and most well-documented periods of recorded history.

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Committee Chair: Matthew Roller

Committee Members: Theodore Lewis, Joshua Smith

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I would not have been able to finish this project without the support of my friends, teachers, and colleagues at JHU and beyond, especially the members of my cohort, my fellow **dub-sar-meš**, and Glenda Hogan, who guided me through the many administrative hurdles awaiting every student. I want to thank my students as well, both in Near Eastern Studies and Medicine, Science, and the Humanities. They opened my eyes to their perspectives and taught me so much. Finally, I am also grateful to my family for continuing to put up with the strange new directions my research has led me. I cannot fathom why my mother rather masochistically decided to read this dissertation from beginning to end, spotting innumerable typos in the process, but I am thankful for her efforts.



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## ABBREVIATIONS

With an eye to accessibility, abbreviations are kept to an absolute minimum within this work. Citations are provided in a full form within the footnotes and gathered in the bibliography that concludes this monograph. A key to the abbreviations that remain in the main text can be conveniently found online: [https://cdli.ox.ac.uk/wiki/abbreviations\\_for\\_assyriology](https://cdli.ox.ac.uk/wiki/abbreviations_for_assyriology). Appendix B, the catalogue, is the only place in this dissertation where abbreviations abound, primarily for practical considerations, such as space. The following list of abbreviations is intended to compliment those which cannot be found in the link above.

- CDLP 17 = Jeremiah Peterson, “The Sumerian of Old Babylonian Ur: UET 6/1-3 in Transliteration and Translation with Select Commentary. Part III: UET 6/3.” *Cuneiform Digital Library Preprints* 17 (2019): 629-871.
- CIPOA 3 = Jean-Marie Durand and Antoine Jacquet, eds. *Magie et divination dans les cultures de l’orient* (Paris: Editions Jean Maisonneuve, 2010).
- DME = Graham Cunningham, ‘*Deliver Me from Evil*’: *Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Instituto Biblico, 1997).
- Elamica* 8 = Bahzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß, eds. *Elam and Its Neighbors: Recent Research and New Perspectives* (Hildesheim: Verlag Franzbecker, 2018).
- Fs. Böhl = Martinus Andrianus Beek, Arie Abraham Kampman, Cornelis Nijland, and Jacques Rykmans, eds. *Symbolae Biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl Dedicatae* (Leiden: Brill, 1973).
- Fs. Boehmer = Uwe Finkbeiner, Reinhard Dittmann, and Harald Hauptmann, eds. *Beiträge zur Kulturgeschichte Vorderasiens: Festschrift für Rainer Michael Boehmer* (Mainz: Verlag Philipp von Zabern, 1995).
- Fs. Garelli = Dominique Charpin and Francis Joannès, eds. *Marchands, diplomates, et empereurs: Études sur la civilisation mésopotamienne offertes à Paul Garelli* (Paris: Éditions Recherche sur les Civilisations, 1991).
- Fs. Pope = John H. Marks and Robert M. Good, eds. *Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope* (Guilford: Four Quarters Publishing Company, 1987).
- Fs. Stol = Robartus Johannes van der Spek, ed. *Studies in Ancient Near Eastern World View and Society* (Bethesda: CDL Press, 2008).
- GBAO 2 = Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008).
- JANER 9 = Jeremiah Peterson, “An Old Babylonian Incantation Collective with Incantations Involving a Countermeasure against Oath-Breaking and the Alteration of a Dream of the King.” *Journal of Ancient Near Eastern Religions* 9 no. 2 (2009): 125-141.

- MHEM 3 = Walther Sallaberger, *Der babylonische Töpfer und seine Gefässe nach Urkunden altsumerischer bis altbabylonischer Zeit sowie lexikalischen und literarischen Zeugnissen*. (Ghent: University of Ghent, 1996).
- MHEO 2 = Hermann Gasche, Michel Tanret, Caroline Janssen, and Ann Degraeve, eds. *Cinquante-duex reflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer* (Peeters: Leuven, 1994).
- MRLLA 5 = Siam Bhayro and Catherine Rider, eds. *Demons and Illness from Antiquity to the Early-Modern Period* (Leiden: Brill, 2017).
- OBC 14 = Walther Sallaberger, Konrad Volk, and Annette Zgoll, eds. *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke* (Wiesbaden: Harrassowitz Verlag, 2003).
- TUAT NF 4 = Bernd Janowski and Gernot Wilhelm, eds. *Texte aus der Umwelt des Alten Testaments. Neue Folge: Omina, Orakel, Rituale und Beschwörungen* (Gütersloh: Gütersloher Verlagshaus, 2008).

## TRANSLITERATION CONVENTIONS

The astute reader may notice slight differences in the transliteration practice followed throughout this work compared to other Assyriological scholarship. Conventional transliteration practices are specialized either for Sumerian or Akkadian texts. Within Sumerological scholarship, Sumerian is transcribed in bold lower-case font. Scholarship prioritizing Akkadian documentation, however, transcribes Akkadian in italics, often using upper-case for Sumerian logograms. Since the tablets treated within this project frequently contain both Sumerian and Akkadian, it would be cumbersome to alternate between transliteration schemes, so the transliterations in this work blend these two systems. Sumerian and Sumerian logograms within Akkadian texts are set in bold, while syllabic Akkadian is set in italicized bold. A typical transliteration will therefore appear as follows:

***ha-am-mu-ra-pi<sub>2</sub>***  
**lugal da-num**  
**lugal ka<sub>2</sub>-diġir-ra<sup>ki</sup>**  
**lugal ki-ib-ra-tim ar-ba-im**

Hammurabi, the strong king, the king of Babylon, the king of the four quarters ...<sup>1</sup>

Although this project focuses on Sumerian and Akkadian texts, other Mesopotamian languages are occasionally transliterated as standard lower-case font. No attempt has been made to produce different transcriptions for the various other languages included in the tablets of this corpus, which include at least Elamite and Hurrian.

Another novel feature of the transliterations in this work is the consistent spelling out of even conventional determinatives in superscript: <sup>diġir</sup>**en-ki** rather than <sup>d</sup>**en-ki**, and <sup>deš</sup>**er<sub>3</sub>-ra-ba-ni**, not <sup>l</sup>**er<sub>3</sub>-ra-ba-ni** or <sup>m</sup>**er<sub>3</sub>-ra-ba-ni**. While both examples are admittedly rather straightforward, such standardization across all determinatives aims to make the cuneiform script more accessible

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<sup>1</sup> BM 12216 1-4.

to prospective learners who may not have intimate knowledge of Assyriological conventions. Similarly, the index number of signs is consistently converted to and written out numerically in subscript: *ha-am-mu-ra-pi*<sub>2</sub>, not *ha-am-mu-ra-pí*, and **ka<sub>2</sub>-diĝir-ra**<sup>ki</sup> rather than **ká-diĝir-ra**<sup>ki</sup>. The adoption of the numerical system allows transliterations to be more easily searched through OCR software, which greatly facilitates research. Likewise with an eye to OCR, /h/ is used throughout this dissertation instead of /ḥ/ in the transliteration of Sumerian, Akkadian, and the other languages of this study. The Akkadian glottal stop is transcribed with a simple apostrophe /ʻ/ rather than a specialized character for similar reasons.

Readers will encounter several specialized sigla in the transliterations offered in this work. Half brackets (ʽAŠʼ) enclose partially broken signs and are used sparingly to retain legibility. Angled brackets (<AŠ>) enclose signs emended into the text, and curvy brackets ({AŠ}) enclose signs emended out of the text. Square brackets ([AŠ]) indicate breaks in the text; the sign (|) indicates a break to the left of the transliteration and (|) indicates a break to the signs to the right of the transliteration.

Rarely, readers will find signs rendered with capital letters and separated by periods (KA.INIM.MA). These are signs for which the author has been unable to discern the intended reading. A superscript exclamation mark over a sign (AŠ<sup>!</sup>) indicates the sign on the tablet is a mistake or improperly formed and the intended sign is transliterated. A superscript exclamation mark over a sign with brackets around it (AŠ<sup>!</sup>) indicates the sign on the tablet is a mistake but has been retained in transliteration.

Sumerian transliteration remains a hot topic of debate in Sumerology. The transliterations in this work tend to follow the more recent readings, especially with respect to the /ĝ/. The many phonetic sources encountered within this corpus will doubtlessly contribute to this ongoing debate.

## LINE NUMBERS

Throughout the process of compiling the dataset for this project, various practices of line numbering have had to be synthesized and standardized. Therefore, the line numbers of the catalogue and text editions do not always agree with other publications. Line numbers in this work are indicated first by their position on the tablet (obv. = obverse, rev. = reverse, t. ed. = top edge, b. ed. = bottom edge, and l. ed. = left edge), then by column number in lower-case roman numerals if any, and finally the line number. Line numbers in one position do not roll over into another; a tablet with ten lines on the obverse and ten lines on the reverse will have the obverse lines numbered one through ten and the lines of the reverse numbered one through ten as well.

Lower case roman numerals indicate the column number in multicolumn tablets. In this work, columns are counted consecutively: a two-column tablet has two columns on both its obverse and its reverse and therefore four columns overall. The first line of the first column of the obverse will be numbered obv. i 1 while the first line of the second column of the obverse would be obv. ii 1. The first line of the first column on the reverse is thus numbered rev. iii 1 and the first line of the final column on the tablet is rev. iv 1. The same system is followed for tablets with more than two columns.

In places where an indeterminate number of lines is lost above a given line, a prime symbol is placed after that line number and all that follow it (obv. 1'). When more than one break of this kind occurs in the same column, the line count returns to one and another prime is added for as many breaks as there are in the column (obv. 1'').

## CITATIONS

Citations of incantations and non-incantation texts in the corpus follow their assigned catalogue entries as OBI numbers, where OBI stands for “Old Babylonian Incantation.” When a tablet consists of only a single incantation text, it is numbered and cited by the OBI number alone, such as OBI 001. The zeros are retained in OBI numbers with less than three digits to facilitate OCR searches. When an incantation tablet has more than one distinct text inscribed upon it, the text number is also indicated when it is cited, such as OBI 002, 2, which corresponds to the second text on OBI 002. With this system, readers can search for all discussion of any given incantation tablet or text included within the corpus of this project with ease. Additional details on each tablet and text are provided in Appendix B, the catalogue of tablets and texts included in this project.

Citations from Sumerian literary texts follow the names and the composite editions available in the *Electronic Text Corpus of Sumerian Literature*: <https://etcsl.orinst.ox.ac.uk/>. Citations for other Mesopotamian sources are referenced according to their common names, such as the *Code of Hammurabi*. When a specific tablet is discussed or translated, its corresponding museum number is provided in the footnotes. Citations for classical sources follow the abbreviation listing in the fourth edition of the *Oxford Classical Dictionary*.

All translations of primary sources—Sumerian, Akkadian, Greek, and Hebrew—are the author’s own, as is the responsibility for any errors, omissions, misinterpretations, and oversights.

## SIGLA FOR APPENDIX B

The following sigla only predominantly occur in the catalogue. The sign (---) indicates a confirmed absence or lack of comment, while (Y) means “Yes,” affirming the presence of a language or section. This is the opposite of (N), which conversely means “No” and indicates a missing language or section. The use of (NP) indicates its correspondent is “Not Preserved.” Within the listing of duplicates, tablet numbers in brackets are not included within the corpus under review and therefore lack an assigned OBI number.

## CHAPTER 1: INTRODUCTION

### 1.1.0 INCANTATIONS IN MAGIC, MEDICINE, AND MESOPOTAMIA

#### 1.1.1 Introduction

Ritual and magic are ubiquitous products of the human condition and perform a variety of diverse functions in various cultures and time periods. While many magical acts and ritual performances leave little to no trace in the archaeological record, ancient Mesopotamia, the birthplace of writing, produced one of the earliest corpora of magical and ritual texts in recorded history in the form of incantation texts. Incantations are magical recitations intended to manipulate reality for the benefit of the reciter or their client.<sup>2</sup> The earliest Mesopotamian incantation texts are recorded in Sumerian and Eblaite; Akkadian incantation texts begin to appear in sparse numbers in the Old Akkadian period, while incantations in less understood languages such as Elamite and Hurrian are found in the Old Babylonian period. Moreover, incantations in Mesopotamia serve a wide range of private and public functions; some aid in childbirth or help a patient to recover from a snakebite, while others function to purify the king and his army to ensure a successful military campaign. While Mesopotamian incantations came to be recited and recorded in a number of different languages and had diverse functions, they are grouped together as a genre in Assyriological research based on emic classification practices.<sup>3</sup>

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<sup>2</sup> An overview of the theory of spoken magic with essential bibliography is found in David Frankfurter, “Spell and Speech Act: The Magic of the Spoken Word.” In *Guide to the Study of Ancient Magic*, ed. David Frankfurter (Leiden: Brill, 2019), 608-625. For magic and its application to ancient Mesopotamia, see Wim van Binsbergen and Frans A. M. Wiggermann, “Magic in History. A Theoretical Perspective, and Its Application to Ancient Mesopotamia.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx Publications, 1999), 1-34. A discussion of speech-act theory as it pertains to the comparable genre of Old Babylonian Sumerian laments is offered in Paul Delnero, *How to Do Things with Tears: Ritual Lamenting in Ancient Mesopotamia* (Berlin: Walter de Gruyter, 2020), 287-294.

<sup>3</sup> Nathan Wasserman, “What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets.” In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2014), 49 n. 9. Although Wasserman is discussing Akkadian incantations, many of the same formulae and labels also apply to Sumerian incantations.



Although incantations function through oral recitation, in Mesopotamia they were recorded upon clay tablets alongside the earliest literary texts and endured as a textual genre until the end of cuneiform writing.<sup>4</sup> It is uncertain why incantations were recorded as texts so early in Mesopotamian history, but three motivations can be suggested. First, incantations were recorded as texts to serve as a memory aid for practitioners. Second, the tablet itself had amuletic properties as a magical object infused with the power of the oral incantation through the writing inscribed upon it.<sup>5</sup> Third, storing incantations on a physical medium like a clay tablet functions to preserve its knowledge. Since writing is specialized knowledge in the early periods of Mesopotamian history, specialists must have inscribed incantations onto tablets, which were subsequently gathered into royal archives and temples. Control over such knowledge would then function as an expression of authority. Comparable practice is clearly documented in the Ur III and Old Babylonian periods; Šulgi boasted of his own expertise in various scholarly avenues of knowledge in his praise hymns, and when Hammurabi finally sacked Mari, he presumably took the vast majority of the scholarly writings back to Babylon and incorporated them into his own collection,

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<sup>4</sup> Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (New York: Georg Olms Verlag, 1984); Nadezda Rudik, "Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit" (PhD diss., Friedrich-Schiller-Universität Jena, 2015); Stefan M. Maul, "La fin de la tradition cunéiforme et les 'Graeco-Babyloniaca.'" *Cahiers du Centre Gustave Glotz* 6 (1995): 12.

<sup>5</sup> Two Old Babylonian incantation tablets contain images of demons inscribed upon them, which may suggest the tablets themselves are magical objects. These tablets are discussed briefly in Irving L. Finkel, "Drawings on Tablets." *Scienze dell'Antichità* 17 (2011): 338. Several other incantation tablets contain cross markings, which possibly function to augment the magical efficacy of the tablet or seal it so nothing further could be inscribed. For a discussion of these tablets, see Nathan Wasserman, "What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets." In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2014), 54-55. Finally, a large tablet of love incantations was smashed in antiquity, hidden in a jar, and inscribed with a short incantation to activate the malevolent magic inscribed upon it. Further discussion appears in Avigail Mertens-Wagschal, "The Lion, the Witch, and the Wolf: Aggressive Magic and Witchcraft in the Old Babylonian Period." In *Sources of Evil: Studies in Mesopotamian Exorcistic Lore*, ed. Greta Van Buylaere et al. (Leiden: Brill, 2018), 163-164. Incantation tablets are also used as magical objects in later periods Mesopotamian history when they occasionally take the shape of amulets. See Strahil V. Panayotov, "Magico-medical Plants and Incantations on Assyrian House Amulets." In *Sources of Evil: Studies in Mesopotamian Exorcistic Lore*, ed. Greta Van Buylaere et al. (Leiden: Brill, 2018), 192-222.

leaving behind only administrative records he considered irrelevant.<sup>6</sup> All three of these factors, in addition to other ambiguous motivations, probably had a role in committing incantations to writing in the early stages of ancient Mesopotamian history.

### 1.1.2 Incantations in the History of Western Medicine

Modern western medicine presents itself as a rational discipline. Pathological agents cause symptoms, which physicians diagnose and proceed to treat the underlying illness. Incantations, prayer, and traditional medicine, in contrast, have no place within the scientific discipline of western medicine. Indeed, the level of esteem to which western medicine holds rational medicine over so-called irrational treatments, such as incantations, can be traced to classical antiquity, and is particularly vivid in a passing statement found within Diodorus:

ἐκεῖνοί τε γὰρ ὅταν ταῖς παρὰ τῶν ἰατρῶν θεραπείαις ὑπακούσαντες μηδὲν βέλτιον ἀπαλλάττωσι, καταφεύγουσιν ἐπὶ τοὺς θύτας καὶ μάντις, ἔνιοι δὲ προσδέχονται τὰς ἐπωδὰς καὶ παντοδαπὰ γένη περιάπτων.

But for those men, whenever they obeyed the treatments from the physicians but do not come out better, they resort to the sacrificers and diviners, while some welcome even the incantations and all kinds of amulets.<sup>7</sup>

Nonetheless, remnants of magic and superstition linger within modern western medicine, particularly in those hospitals which lack a thirteenth floor and contain a chapel. Although western medicine has come to be considered diametrically opposed to magic and religion since the eighteenth century, it has not completely freed itself from the magic which infused the medical

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<sup>6</sup> *Šulgi B*, 308-319. The standard discussion for the end of the Mari archives is Dominique Charpin, “La fin des archives dans le palais de Mari.” *Revue d’Assyriologie et d’archéologie orientale* 89 no. 1 (1995): 29-40. A succinct summary is available in Dominique Charpin, *Hammurabi of Babylon* (London: I. B. Tauris, 2012), 65-66.

<sup>7</sup> Diod. Sic. 31.43.5-10.

practices of its ancestors in Mesopotamia, Egypt, and Greece.<sup>8</sup> Incantations are prevalent in medical treatment from the earliest periods of Mesopotamian history through classical antiquity and into late antiquity and the medieval period. While incantations are a common form of medical treatment in ancient and premodern cultures alike and permeate the textual records of Mesopotamia and its Mediterranean neighbors, the abundance of incantations and their role in medical practice remains understated in histories of western medicine. If Mesopotamian medicine has a place in the beginnings of western medicine, incantations ought to be the starting point.

Incantation texts appear among the earliest literary texts of Mesopotamian history, which date to the Early Dynastic IIIB period (ca. 2500 – 2350 BCE).<sup>9</sup> As in later periods, these incantations had a variety of medical, religious, and socio-cultural functions. Incantations with a medical function treated complications in childbirth and various ailments, including snakebite and scorpion sting. Illnesses were understood as malevolent entities; thus, many incantations functioned to remove or fend off unfriendly entities and return the patient to good health. Incantation texts are thus the earliest textual evidence for medical practice in Mesopotamia. In contrast, the earliest tablet bearing medical prescriptions is dated to the Ur III period (ca. 2112 – 2004 BCE), at least two hundred years later.<sup>10</sup> While incantation texts are relatively rare in these early periods, their presence among the earliest literary texts in recorded history attests to their antiquity and their importance to the peoples of Mesopotamia who committed them to writing.

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<sup>8</sup> John Hedley Brooke, “Science and Religion.” In *The Cambridge History of Science: Eighteenth Century Science*, ed. Roy Porter (New York: Cambridge University Press, 2003), 741-761.

<sup>9</sup> For an overview of the incantation texts of these early periods, see Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (New York: Georg Olms Verlag, 1984). Further text editions and discussion are available in Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015).

<sup>10</sup> The text is edited in Michel Civil, “Prescriptions médicales sumériennes.” *Revue d’Assyriologie et d’archéologie orientale* 54 no. 2 (1960): 57-72.

During the Old Babylonian period (ca. 2003 – 1595 BCE), southern Mesopotamia bore witness to unprecedented textual production and both significant development and growth of the textual corpora in the two main languages of Mesopotamia—Sumerian and Akkadian—while cuneiform documents containing medical texts become more common. As in the earlier periods, incantation texts dominate the medical documentation of the Old Babylonian period. The corpus for this project consists of 777 incantation texts on some 322 different tablets, while the Babylonische Medizin project (BabMed) has counted just seventeen tablets total bearing medical prescriptions dating to the same period.<sup>11</sup> This situation is mirrored in the north: eleven Old Assyrian incantation texts survive amid a complete dearth of prescriptive texts.<sup>12</sup> Moreover, the medical prescriptions of the Old Babylonian period also contain incantation texts. YOS 11, 15 and YOS 11, 29 are tablets containing duplicate medical prescriptions against various illnesses but also include both a love incantation text and an incantation text for driving away a witch.<sup>13</sup> Far from being a paltry selection of texts, incantation texts therefore comprise the vast majority of medical documentation in the first half of Mesopotamian history according to the textual record.<sup>14</sup> Letters from the Old Babylonian polity of Mari also provide a window into medical personnel. In an influential article based on later evidence, Edith Ritter distinguished between the *asû* (“physician” or pharmacist”), who provided drugs and ointments and the *āšipum* or *mašmaššum* (“incantation priest”), who were ritual specialists that used divinatory techniques for prognosis and recited

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<sup>11</sup> <https://www.geschkult.fu-berlin.de/e/babmed/Corpora/Altbabylonisch/index.html>.

<sup>12</sup> An overview of this group of incantations is provided in Gojko Barjamovic, “Contextualizing Tradition: Magic, Literacy and Domestic Life in Old Assyrian Kanesh.” In *Texts and Contexts: The Circulation and Transmission of Cuneiform Texts in Social Space*, ed. Paul Delnero and Jacob Lauinger (Boston: Walter de Gruyter, 2015), 48-86.

<sup>13</sup> For editions of YBC 4588 and YBC 4597, see Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume Two* (Boston: Brill, 2015), 154-156.

<sup>14</sup> The number is severely underestimated and dismissed out of hand in JoAnn Scurlock, *Sourcebook for Ancient Mesopotamian Medicine* (Atlanta: SBL Press, 2014), 2.

incantations as treatment.<sup>15</sup> The evidence from the Mari letters, however, suggests considerable overlap in the responsibilities of each profession, without any emic judgement about the superior efficacy of either form of treatment.<sup>16</sup>

With the sacking of Babylon at the end of the Old Babylonian period, Mesopotamia transitioned into the Middle Assyrian period in the north and the Middle Babylonian period in the south. During this transitional period, the literary, scholarly, and medical texts generated in the creative outburst of the Old Babylonian period underwent significant processes of standardization and canonization after which they attained the forms they would retain until the end of cuneiform culture following the Neo-Assyrian and Neo-Babylonian periods. Incantation texts were among the scholarly and medical texts canonized in these periods which saw significant westward spread in these periods, as far as Emar, Ugarit, and Hattusa.<sup>17</sup> While the Hittite sack of Babylon and subsequent looting of the palace archives certainly had a role in the westward spread of Mesopotamian knowledge, itinerant incantation priests, physicians, and diviners also contributed to its circulation.<sup>18</sup> The Amarna letters, which document correspondence between the great powers of the period, demonstrate that kings exchanged specialized personnel, such as Egyptian physicians as well as both Babylonian physicians and incantation priests in addition to

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<sup>15</sup> Edith K. Ritter, "Magical-Expert (= *Āšipu*) and Physician (= *Asû*): Notes on Two Complimentary Professions in Babylonian Medicine." In *Studies in Honor of Benno Landsberger on His Seventy-Fifth Birthday: April 21, 1965*, ed. Hans G. Güterbock and Thorkild Jacobsen (Chicago: The University of Chicago Press, 1965), 299-321.

<sup>16</sup> Jean-Marie Durand, "Maladies et médecins," in *Archives épistolaires de Mari I/1* (Paris: ERC, 1988), 543-584. For an overview of Mesopotamian medicine, see Robert D. Biggs, "Medicine, Surgery, and Public Health in Ancient Mesopotamia." In *Civilizations of the Ancient Near East*, ed. Jack M. Sasson et. al. (New York: Charles Scribner's Sons, 1995), 1911-1924.

<sup>17</sup> For a catalogue of incantations dating to Middle Babylonian and Middle Assyrian periods, see Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018).

<sup>18</sup> The fundamental treatment of itinerant diviners and their role in the development of Greek thought is Walter Burkert, "A Seer or a Healer: Magic and Medicine from East to West," in *The Orientalizing Revolution: Near Eastern Influence on Greek Culture in the Early Archaic Age* (Cambridge: Harvard University Press, 1995), 41-87.

commodities.<sup>19</sup> Although a few Egyptian medical papyri date to earlier times, Egyptian medicine blossomed in this period.<sup>20</sup> Like Mesopotamian medical texts, these Egyptian medical papyri express a highly developed practice including both medical prescriptions and incantation texts.<sup>21</sup>

It is within this context that the Aegean makes an appearance on the international stage. The Minoanizing wall paintings at Alalakh and Avaris are well known, and several Cypro-Minoan tablets were found in the archives at Ugarit.<sup>22</sup> Additionally, the London Medical Papyrus includes a collection of foreign language incantations recorded in Egyptian script; immediately following a grouping of northwest Semitic incantation texts are some others asserted to be in the language of the people of Crete and directed against the “Asiatic disease.”<sup>23</sup> Although it is impossible to discern whether the Egyptian vocalizations accurately render the Cypro-Minoan language or are an abracadabra formula, a comparable practice of recording foreign language incantations in cuneiform is known in Mesopotamia as early as the Old Babylonian period.<sup>24</sup> YOS 11, 65 contains

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<sup>19</sup> The standard treatment of the Amarna letters is William L. Moran, *The Amarna Letters* (Baltimore: The Johns Hopkins University Press, 2000). There are two letters in which Hittite kings discuss itinerant Babylonian physicians and incantation priests in their courts: KUB 3, 71 obv. 7-9 and KBo 1, 10 + KUB 3, 72 rev. 42-46. See Elmar Edel, *Ägyptische Ärzte und ägyptische Medizin am hethitischen Königshof. Neue Funde von Keilschriftbriefen Ramses' II. aus Boğazköy* (Göttingen: Westdeutscher Verlag, 1976), 120-125.

<sup>20</sup> The earliest Egyptian medical text is the Kahun gynecological papyrus, which dates to around the middle of the Old Babylonian period in Mesopotamia, approximately 1820 BCE. Although it chiefly consists of medical prescriptions, it also contains a single incantation text. The corpus of Egyptian medical papyri is treated in Thierry Bardinot, *Les papyrus médicaux de l'Égypte pharaonique. Traduction intégrale et commentaire* (Paris: Fayard, 1995).

<sup>21</sup> For a general survey, see John F. Nunn, “Magic and Religion in Medicine,” in *Ancient Egyptian Medicine* (Norman: University of Oklahoma Press, 1996), 96-112.

<sup>22</sup> A useful discussion on the phenomenon of Minoanizing wall paintings and prior bibliography is found in Constance von Rüden, “Producing Aegeanness – An Innovation and Its Impact in Middle and Late Bronze Age Syria/Northern Levant.” In *The Interplay of People and Technologies. Archaeological Case Studies on Innovations*, ed. Stefan Burmeister and Reinhard Bernbeck (Berlin: Edition Topoi, 2017), 223-247.

<sup>23</sup> Evangelos Kyriakidis, “Indications on the Nature of the Language of the Keftiw from Egyptian Sources.” *Ägypten und Levante* 12 (2002): 212-216; Peter W. Haider, “Minoan Deities in an Egyptian Medical Text.” In *Potnia: Deities and Religion in the Aegean Bronze Age*, ed. Robert Laffineur and Robin Hägg (Austin: University of Texas at Austin, 2001), 479-482. Further bibliography is gathered in Richard C. Steiner, “Northwest Semitic Incantations in an Egyptian Medical Papyrus of the Fourteenth Century B.C.E.” *Journal of Near Eastern Studies* 51 no. 3 (1992): 197 n. 49-53.

<sup>24</sup> For foreign language incantation texts, see Johannes J. A. van Dijk, “Fremdsprachige Beschwörungstexte in der südmesopotamischen literarischen Überlieferung.” In *Mesopotamien und seine Nachbarn. Politische und kulturelle Wechselbeziehungen im Alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr.*, ed. Hans-Jörg Nissen and Johannes

a foreign language incantation text with a Sumerian rubric which clarifies the content and identifies the language as a dialect of Hurrian: **ka-inim-ma izi ša<sub>3</sub>-ga-[kam] / eme su-bir<sub>4</sub><sup>ki</sup>-a**, “It is an incantation for the fire of the heart. The language of Subartu.”<sup>25</sup> Other foreign language incantation texts from the Old Babylonian period have been identified as Elamite, and in some cases translated.<sup>26</sup> Since several of the foreign language incantation texts in Mesopotamia can be understood at least in part and the Semitic incantation texts preceding these Keftiw incantation texts on the London Medical Papyrus are comprehensible, it is probable the Cypro-Minoan incantation texts are authentic exemplars of an incantation tradition which formed a part of medical practice in the Late Bronze Age Aegean.<sup>27</sup>

The end of the Late Bronze Age brought significant changes to the eastern Mediterranean. The Minoan and Mycenaean civilizations disappeared, the Hittite kingdom collapsed, and Egypt retreated southwards as Arameans, Phoenicians, and Philistines carved out polities along the eastern Mediterranean coast. Although evidence for incantations in these Iron Age cultures is

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Renger (Berlin: Dietrich Reimer Verlag, 1982), 97-110. Abracadabra incantation texts are also attested in the later periods of Mesopotamian history; see the discussion in Beatrice Baragli, “Abracadabra Incantations: Nonsense or Healing Therapies?” *Kaskal* 16 (2019): 293-321.

<sup>25</sup> YBC 1836 rev. 3-4. For an edition of this tablet, see Doris Prechel and Thomas Richter, “Abrakadabra oder Althurritisch. Betrachtungen zu einigen altbabylonischen Beschwörungstexten.” In *Kulturgeschichte. Altorientalistische Studien für Volkert Haas zum 65. Geburtstag*, ed. Thomas Richter, Doris Prechel, and Jörg Klinger (Saarbrücken: SDV, 2001), 346-347.

<sup>26</sup> Elamite incantation texts are treated as a corpus in Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 13-48. A select overview with some translations is offered in Heidemarie Koch, “Elamische Beschwörungen.” In *Texte aus der Umwelt des Alten Testaments. Neue Folge: Omina, Orakel, Rituale und Beschwörungen*, ed. Bernd Janowski and Gernot Wilhelm (Gütersloh: Gütersloher Verlagshaus, 2008), 387-392.

<sup>27</sup> An overview of medicine in the Bronze Age Aegean is found in Robert Arnott, “Medicine, Markets and Movement in the Bronze Age Mediterranean: A Mycenaean Healing Deity at Hattuša-Boğazköy.” In *Medicine and Markets in the Graeco-Roman World and Beyond: Essays on Ancient Medicine in Honour of Vivian Nutton*, ed. Laurence Totelin and Rebecca Flemming (Swansea: The Classical Press of Wales, 2020), 101-111. For an earlier review of this material, see Robert Arnott, “Minoan and Mycenaean Medicine and Its Near Eastern Contacts.” In *Magic and Rationality in Ancient Near Eastern and Graeco-Roman Medicine*, ed. Manfred Horstmanshoff and Marten Stol (Boston: Brill, 2004), 153-173.

scarce, some passages of the Hebrew Bible reflect knowledge of the Mesopotamian incantation tradition: *כי הנני משלה בכם נחשים צפענים אשר אין להם לחש ונשכו אתכם*, “And now I am sending against you snakes, vipers for which there is no incantation, and they will bite you.”<sup>28</sup> The motif of a snake impervious to incantations is common in Old Babylonian Akkadian incantations, such as OBI 133, 1: *aš-ba-at ku-ur-ši-da-am muš la ši-ip-tim*, “I seized the scale of the snake without an incantation.”<sup>29</sup> The same motif is also attested in the Old Babylonian Sumerian literary text *Gilgamesh, Enkidu, and the Netherworld*, 140, where a snake immune to incantations lurks at the base of the *haluppum* tree until Gilgamesh strikes it down: *muš tu6 nu-zu-e saĝ ĝeš ba-an-ra*, “He struck the snake in its roots, the one for which no incantation is known.”<sup>30</sup> As previously mentioned, incantation texts functioning to both treat and avoid snakebite are among the oldest in Mesopotamia and such survivals in the Hebrew Bible, which is generally hostile to incantations and their practitioners, attest to their broad circulation and reception.<sup>31</sup>

At the same time, the Neo-Assyrian state extended control over Mesopotamia. Research on Mesopotamian medicine has traditionally focused on this period due to the abundance of well-preserved texts from Assur and Kouyunjik, which formed the primary corpus for early

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<sup>28</sup> Jeremiah 8:17; see also Psalms 58:4-5 and Ecclesiastes 10:11.

<sup>29</sup> MS 2791 obv. 2-3. The most recent edition is Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 274-276. Other Old Babylonian Akkadian incantation tablets with this motif include OBI 068 and the duplicates OBI 102 and OBI 103, 1.

<sup>30</sup> For a detailed study and text edition, see Alhena Gadotti, ‘*Gilgamesh, Enkidu, and the Netherworld*’ and the Sumerian *Gilgamesh Cycle* (Boston, Walter de Gruyter, 2014). Corrections appear in Pascal Attinger, review of ‘*Gilgamesh, Enkidu, and the Netherworld*’ in the Sumerian *Gilgamesh Cycle*, by Alhena Gadotti, *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 105 no. 2 (2015): 235-249.

<sup>31</sup> Isaiah 8:19; Isaiah 47:9 and 12 but see also Isaiah 3:3. For a discussion of the role of incantations within Israelite religion, see Theodore J. Lewis, “Job 19 in the Light of the Ketef Hinnom Inscriptions and Amulets.” In *Puzzling Out the Past: Studies in Northwest Semitic Languages and Literatures in Honor of Bruce Zuckerman*, ed. Marilyn J. Lundberg, Steven Fine, and Wayne T. Pitard (Leiden: Brill, 2012), 99-113.



Assyriological scholarship.<sup>32</sup> Most of the primary sources for magico-medical incantation text series such as *maqlû*, *utukkû lemnûtu*, and *lamaštu*, directed against witchcraft, illness causing demons, and a demoness inflicting miscarriages and child mortality respectively, derive from this site.<sup>33</sup> Incantation texts are extremely abundant in both the Neo-Assyrian and Neo-Babylonian periods. While scribes continued to copy out canonical Sumerian and Akkadian incantation text collections, they also increasingly incorporated incantation texts into other ritual corpora, such as divination series, including *šumma ālu*, and *namburbû* collections, which functioned to safeguard against ill omens and the risks associated with them.<sup>34</sup> The proliferation of incantation texts in multiple textual genres is expected, as medicine is only a single avenue of Mesopotamian knowledge and cannot be considered in isolation.<sup>35</sup> Divinatory knowledge assisted the medical practitioner in diagnosis, while *namburbû* rituals aided the removal of whatever inauspicious thing afflicted the patient and thus helped to return the patient to good health.<sup>36</sup> Knowledge of celestial

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<sup>32</sup> For a convenient collection of translated medical texts, see JoAnn Scurlock, *Sourcebook for Ancient Mesopotamian Medicine* (Atlanta: SBL Press, 2014). An overview of the role of the *āšipum* in the Neo-Assyrian court is offered in Cynthia Jean, *La magie néo-assyrienne en contexte. Recherches sur le métier d'exorciste et le concept d'āšipūtu* (Helsinki: Neo-Assyrian Text Corpus Project, 2006).

<sup>33</sup> Critical editions of these series are Tzvi Abusch, *The Magical Ceremony Maqlû: A Critical Edition* (Bostin: Brill, 2015); Markham J. Geller, *Healing Magic and Evil Demons: Canonical Udug-hul Incantations* (Boston: Walter de Gruyter, 2016); Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014).

<sup>34</sup> One such example is a scorpion incantation text on the thirty-first tablet of *šumma ālu*. The text is edited in Sally M. Freedman, *If a City is Set on a Height. The Akkadian Omen Series šumma ālu ina mēlê šakin: Tablets 22-40* (Philadelphia: Occasional Publications of the Samuel Noah Kramer Fund, 2006), 158-159. On *namburbû* (Sumerian: *nam-bur<sub>2</sub>-bi*) ritual texts, see Stefan M. Maul, *Zukunftsbewältigung. Eine Untersuchung altorientalischen Denkens anhand der babylonisch-assyrischen Löserituelle (Namburbi)* (Mainz am Rhein: Verlag Philipp von Zabern, 1994). For a succinct English introduction to these texts, see Richard I. Caplice, *The Akkadian namburbi Texts: An Introduction* (Malibu: Undena Publications, 1974).

<sup>35</sup> A case study of the type of training medical practitioners received is Troels Pank Arbøll, *Medicine in Ancient Assur: A Microhistorical Study of the Neo-Assyrian Healer Kišir-Aššur* (Boston: Brill, 2020).

<sup>36</sup> The beginning of the *Diagnostic Handbook* concerns to omens an *āšipum* might see on his journey to a patient's house, as well as their implications for treatment. For a critical edition of this text, see René Labat, *Traité akkadien de diagnostics et pronostics médicaux* (Paris: Academie International d'Histoire des Sciences, 1951). For ancient commentaries to the *Diagnostic Handbook*, see John Z. Wee, *Knowledge and Rhetoric in Medical Commentary: Ancient Mesopotamian Commentaries on a Handbook of Medical Diagnosis (sa-gig)* (Boston: Brill, 2019).

scholarship also informed medical practitioners and influenced their choice of treatment; the ritual prescriptions appended to incantation texts often specify to let ingredients sit under the stars overnight to gain efficacy.<sup>37</sup> The predominance of incantation texts in the Mesopotamian textual record continued through to the end of cuneiform writing in the first centuries of the common era, during which some Greek scribes recorded Akkadian and Sumerian incantations phonetically in the Greek script.<sup>38</sup>

Homeric epic provides the earliest window into Greek medical practice after the Late Bronze Age. The *Iliad* and the *Odyssey* are distinct with respect to magic and medicine. Medical treatment in the former seems devoid of magic, consisting of removing foreign bodies like arrows from the flesh, applying salves, and bandaging the wounds.<sup>39</sup> Magic, however, is omnipresent in the archaizing world of the *Odyssey*, and extends into the field of medicine:

τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφιπένοντο,  
ὠτειλήν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο  
δῆσαν ἐπισταμένως, ἐπαιδῆ δ' αἶμα κελαινὸν  
ἔσχεθον, αἶψα δ' ἴκοντο φίλου πρὸς δῶματα πατρός.

Then while the beloved sons of Autolykos were attending him, they skillfully bound the wound of blameless and godlike Odysseus, staunched the dark blood with an incantation, and quickly came to the household of their beloved father.<sup>40</sup>

The predominance of magic in the *Odyssey* is usually understood as reflecting popular Greek belief, standing in contrast to the *Iliad*.<sup>41</sup> The etiology of illness, however, is divine in each epic:

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<sup>37</sup> Erica Reiner, *Astral Magic in Babylonia* (Philadelphia: The American Philosophical Society, 1995), 43-60. For glyptic evidence of astral irradiation in Mesopotamia, see further John Z. Wee, "Lugalbanda under the Night Sky: Scenes of Celestial Healing in Ancient Mesopotamia." *Journal of Near Eastern Studies* 73 no. 1 (2014): 23-42.

<sup>38</sup> Editions are available in Markham J. Geller, "The Last Wedge." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 87 no. 1 (1997): 43-95; further collations and comments are provided in Aage Westenholz, "The Graeco-Babyloniaca Once Again." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 97 no. 2 (2007): 262-313.

<sup>39</sup> The most extensive description is *Il.* 11.841-847, but see also 4.210-219 and 16.23-29.

<sup>40</sup> *Od.* 19.455-458.

<sup>41</sup> Joseph Russo, Manuel Fernandez-Galiano, and Alfred Heubeck, *A Commentary on Homer's Odyssey: Books XVII – XXIV* (Oxford: Clarendon Press, 1992), 98.

Apollo's discontent causes the plague of the Achaeans in the opening of the *Iliad*, while a hateful demon brings illness upon a man in the *Odyssey*.<sup>42</sup> Illness is likewise animated as a malevolent stalking entity in Hesiod, which works at Zeus' bidding.<sup>43</sup> This same etiology also continued to dominate in contemporary Neo-Assyrian and later Neo-Babylonian Mesopotamia as well as Egypt. Moreover, Homer attests to the ongoing circulation of specialists, including physicians, following the end of the Late Bronze Age:

τίς γὰρ δὴ ξεῖνον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν  
ἄλλον γ', εἰ μὴ τῶν οἷ δημοεργοὶ ἔασι,  
μάντιν ἢ ἰητῆρα κακῶν ἢ τέκτονα δούρων,  
ἢ καὶ θέσπιν ἀοιδόν, ὃ κεν τέρπησιν ἀείδων;  
οὔτοι γὰρ κλητοὶ γε βροτῶν ἐπ' ἀπείρονα γαῖαν·

Who calls in a guest from elsewhere when he himself arrived there, unless they are a professional worker of the people, either a diviner, a healer of ailments, a wood worker, or even a divine singer who can delight them as he sings, since they are invitees of mortals among the boundless earth?<sup>44</sup>

Although incantations are not specifically mentioned in this passage, both seers and healers counted them among their services in this period.<sup>45</sup> Plato confirms that incantation specialists continued to peddle their services between households in the late fifth century BCE, although his attitude towards such incantation peddlers is derogatory.<sup>46</sup> While Plato and later Greek elite intellectuals disparage incantation priests, Pindar does not present incantations as a less legitimate means than other forms of treatment in his recitation of Asclepius' medical practices:

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<sup>42</sup> *Od.* 5.394-399.

<sup>43</sup> *Op.* 100-104; 240-245.

<sup>44</sup> *Od.* 17.382-386.

<sup>45</sup> For a study of Greek incantations, see William D. Furley, "Besprechung und Behandlung. Zur Form und Funktion von ΕΠΩΙΔΑΙ in der griechischen Zaubermedizin." In *Philanthropia kai eusebeia. Festschrift für Albrecht Dihle zum 70. Geburtstag*, ed. Glenn W. Most, Hubert Petersmann, and Adolf M. Ritter. (Göttingen: Vandenhoeck and Ruprecht, 1993), 80-104. An overview of Greek seers is given in Michael A. Flower, *The Seer in Ancient Greece* (Los Angeles: University of California Press, 2008). Note that a healer (ἰητήρ) can also treat with incantations according to Soph. *Aj.* 581-582.

<sup>46</sup> *Resp.* 2.364b-e.

τοὺς μὲν ὧν, ὅσσοι μόνον αὐτοφύτων  
ἐλκέων ξυνάονες, ἢ πολιῶ χαλκῶ μέλη τετρωμένοι  
ἢ χερμάδι τηλεβόλω,  
ἢ θερινῶ πυρὶ περθόμενοι δέμας ἢ  
χειμῶνι, λύσαις ἄλλον ἀλλοίων ἀχέων  
ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαιδαῖς ἀμφέπων,  
τοὺς δὲ προσανέα πί-  
νοντας, ἢ γυίοις περάπτων πάντοθεν  
φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς·

And so, they came, as many as were companions of self-spreading sores, or who had been wounded of limbs by bright bronze or by far-flung stone, or who were ravaged of body by a summer fever or a winter one, he released that one and removed other pains. He tends them both with soothing incantations and with gentle drinks or after applying medicine to limbs all over, he then made them stand straight with incisions.<sup>47</sup>

The legitimacy of incantations in medical practice is assured, as Asclepios himself uses them to treat the ill and is even punished for being too effective.<sup>48</sup> Magic and medicine are not distinguished in Greek tragedy.<sup>49</sup> Thus, incantations and other forms of medical treatment appear complimentary rather than opposed in early Greek literature. The later disparity between the presentation of incantation priests and physicians derives from elitism present throughout the Greek textual record as well as the professional competition inherent in the Hippocratic treatises. Wealthy Greek intellectuals sought to differentiate themselves from the masses, while physicians competed with incantation peddlers for their livelihood and demeaned their opponents' trade.

Accordingly, in Greece, long held as a beacon of rationality in the ancient world, medicine consisted of a broad spectrum of magico-medical treatments even at the onset of Hippocratic medicine.<sup>50</sup> While classical sources often devalue incantations in medical treatment, magical texts proliferate in the later periods of Graeco-Roman history when textual sources become more

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<sup>47</sup> *Pyth.* 3.47-53.

<sup>48</sup> Aesch. *Ag.* 1017-1024.

<sup>49</sup> Soph. *Trach.* 1000-1003; Eur. *Supp.* 1108-1113.

<sup>50</sup> Geoffrey E. R. Lloyd, *Magic, Reason, and Experience. Studies in the Origin and Development of Greek Science.* (New York: Cambridge University Press, 1979).

numerous due to survival in the arid climate of Egypt. Moreover, the transmission of the Mesopotamian magic tradition continued; magical papyri from Graeco-Roman Egypt record deities such as Ereškigal, the mistress of the netherworld.<sup>51</sup> Thus, incantations are the earliest textually attested form of medical treatment, spanning from the earliest literary texts of Mesopotamia in the third millennium BCE through to at least the end of the medieval period (ca. 1500 CE).<sup>52</sup> Although incantations do not align with modern conceptions of what western medicine is, they must be included in the history of western medicine because one cannot ignore or gloss over their continued usage throughout four thousand years of recorded medical practice.

### 1.1.3 Sumerian and Akkadian Incantations, Early Dynastic IIIB to Old Babylonian

Two distinct and unrelated languages dominate the textual record of ancient Mesopotamia, Sumerian in the south and Akkadian in the north. Sumerian is an agglutinative language isolate with some affinities to Turkish and Japanese, but is nevertheless unrelated to any language, while Akkadian forms the lone East Semitic branch of the Semitic language family.<sup>53</sup> Sumerian and Akkadian are unrelated, but they exerted significant influence upon the development of one another over a long period of language contact.<sup>54</sup> Although Sumerian dominates the textual record

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<sup>51</sup> Daniel Schwemer, "Beyond Ereškigal? Mesopotamian Magic Traditions in the Papyri Graecae Magicae." In *Cultural Plurality in Ancient Magical Texts and Practices: Graeco-Egyptian Handbooks and Related Traditions*, ed. Ljuba Merlina Bortolani et. al. (Tübingen: Mohr Siebeck, 2019), 62-84.

<sup>52</sup> For a brief overview of medieval incantations, see Russell Poole, "Charms and Incantations." In *Handbook of Medieval Studies: Terms – Methods – Trends*, ed. Albrecht Classen (Berlin: Walter de Gruyter, 2010), 1700-1705.

<sup>53</sup> For an accessible discussion of Sumerian, see Graham Cunningham, "The Sumerian Language." In *The Sumerian World*, ed. Harriet Crawford (London: Routledge, 2011), 95-110. See also Rebecca Hasselbach-Andree, "Classification of Akkadian within the Semitic Family." In *History of the Akkadian Language*, ed. Juan-Pablo Vita (Leiden: Brill, 2021), 129-130.

<sup>54</sup> For Sumerian influence on Akkadian, see Gábor Zólyomi, "Akkadian and Sumerian Language Contact." In *The Semitic Languages: An International Handbook*, ed. Stefan Weninger (Berlin: Walter de Gruyter, 2011), 398-404. A discussion of Akkadian influence on Sumerian is presented in Jeremy Black and Gábor Zólyomi, "Introduction to the Study of Sumerian." In *Analysing Literary Sumerian: Corpus-based Approaches*, ed. Jarle Ebeling and Graham Cunningham (London: Equinox Publishing, 2007), 12-22.

of the earliest historical period of Mesopotamia, the Early Dynastic period (ca. 2900 – 2350 BCE), Akkadian personal names appear in the documentation beginning around 2600 BCE.<sup>55</sup> Most of the textual documentation of this period consists of Sumerian lexical lists and administrative documents, while royal inscriptions with historical narrations and literary compositions in Sumerian begin to appear in the documentation of the Early Dynastic IIIB period (ca. 2500 – 2350 BCE).<sup>56</sup> Sumerian literature from these periods primarily includes incantation texts and hymns such as the archaic **za<sub>3</sub>-mi<sub>3</sub>** hymns as well as compositions still copied in the Old Babylonian period, including the *Keš Temple Hymn* and the *Instructions of Šuruppak*.<sup>57</sup> While Akkadian is found in some administrative documents and votive inscriptions, evidence for Akkadian literature in this early period, however, is rare.<sup>58</sup> The clearest evidence for Akkadian literature is a single **za<sub>3</sub>-mi<sub>3</sub>** hymn for Šamaš.<sup>59</sup>

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<sup>55</sup> Norbertus J. C. Kouwenberg, *The Akkadian Verb and Its Semitic Background* (Winona Lake: Eisenbrauns, 2010), 9. For an extensive discussion of the evidence for the earliest Akkadian, see Walter Sommerfeld, “Old Akkadian.” In *History of the Akkadian Language*, ed. Juan-Pablo Vita (Leiden: Brill, 2021), 513-663.

<sup>56</sup> Walther Sallaberger and Ingo Schrakamp, “Philological Data for a Historical Chronology of Mesopotamia in the 3<sup>rd</sup> Millennium.” In *ARCHANE III: History and Philology*, ed. Walther Sallaberger and Ingo Schrakamp (Turnhout: Brepols, 2015), 3. For a survey of Sumerian literature throughout all the periods of Mesopotamian history, see Gonzalo Rubio, “Sumerian Literature.” In *From an Antique Land: An Introduction to Ancient Near Eastern Literature*, ed. Carl S. Ehrlich (Lanham: Rowman and Littlefield Publishers, 2009), 34-46.

<sup>57</sup> Manfred Krebernik, “Die Texte aus Fāra und Tell Abū Šalābīḥ.” In *Mesopotamien: Späturuk-Zeit und Frühdynastische Zeit*, ed. Pascal Attinger and Markus Wäfler (Göttingen: Vandenhoeck and Ruprecht, 1998), 317-325. Editions and discussion of these early incantation texts are found in Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (New York: Georg Olms Verlag, 1984). For updated editions, see Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015). The **za<sub>3</sub>-mi<sub>3</sub>** hymns are edited in Manfred Krebernik and Jan J. W. Lisman, *The Sumerian Zame Hymns from Tell Abū Šalābīḥ* (Münster: Zaphon, 2020). The initial publication of the Early Dynastic *Keš Temple Hymn* is Robert D. Biggs, “An Archaic Sumerian Version of the Kesh Temple Hymn from Tell Abū Šalābīḥ.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 61 no. 2 (1971): 193-207. An edition is found in Claus Wilcke, “Die Hymne auf das Heiligtum Keš. Zu Struktur und ‘Gattung’ einer altsumerischen Dichtung und zu ihrer Literaturtheorie.” In *Approaches to Sumerian Literature: Studies in Honour of Stip (H. L. J. Vanstiphout)*, ed. Piotr Michalowski and Niek Veldhuis (Leiden: Brill, 2006), 201-237. For an edition of the Early Dynastic *Instructions of Šuruppak*, see Bendt Alster, *The Wisdom of Sumer* (Bethesda: CDL Press, 2005), 176-194.

<sup>58</sup> Rebecca Hasselbach, *Sargonic Akkadian: A Historical and Comparative Study of the Syllabic Texts* (Wiesbaden: Harrassowitz Verlag, 2005), 8-9; Andrew R. George, “Babylonian and Assyrian.” In *Languages of Iraq: Ancient and Modern*, ed. John N. Postgate (Cambridge: Cambridge University Press, 2007), 37-39.

<sup>59</sup> Manfred Krebernik, “Die Texte aus Fāra und Tell Abū Šalābīḥ.” In *Mesopotamien: Späturuk-Zeit und Frühdynastische Zeit* (Göttingen: Vandenhoeck and Ruprecht, 1998), 320. This document has a duplicate at Ebla; see

Sargon's conquest at the onset of the Old Akkadian or Sargonic period brought a myriad of changes to Mesopotamia. The official language for royal inscriptions, letters, and administrative documents in the empire of Akkad became Akkadian, though Sumerian documentation continued to be produced in the south. As in the Early Dynastic period, literary texts are sparse in the Old Akkadian period, composed primarily of incantation texts and school texts.<sup>60</sup> Sumerian incantation texts once again comprise most of the literary texts, with at least five exemplars.<sup>61</sup> The earliest evidence for the Akkadian incantation tradition, however, also appears in this period, as two Akkadian incantation texts date to the Old Akkadian period.<sup>62</sup> School texts, often written on lentil shaped tablets analogous to those found in the Old Babylonian period, are the other primary source of literary texts in this historical period. Unlike in the scribal curriculum of the Old Babylonian period, however, incantation texts are included in the Old Akkadian curriculum, perhaps because they were already known to students in an oral form.<sup>63</sup> Finally, Old Babylonian scribes credit the

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Wilfred G. Lambert, "Notes on a Work of the Most Ancient Semitic Literature." *Journal of Cuneiform Studies* 41 no. 1 (1989): 1-33 and Manfred Krebernik, "Mesopotamian Myths at Ebla: *ARET* 5, 6 and *ARET* 5, 7." In *Literature and Literary Language at Ebla*, ed. Pelio Fronzaroli (Università di Firenze: Dipartimento di Linguistica, 1992), 63-149.

<sup>60</sup> Aage Westenholz, "The Old Akkadian Period: History and Culture." In *Mesopotamien: Akkade-Zeit und Ur III-Zeit*, ed. Pascal Attinger and Markus Wäfler (Göttingen: Vandenhoeck and Ruprecht, 1999), 74-78.

<sup>61</sup> Five Sumerian incantation texts which date to the Old Akkadian period are given an FSB catalogue number and edited in Nadezda Rudik, "Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit" (PhD diss., Friedrich-Schiller-Universität Jena, 2015). The tablets are NBC 11106 (FSB 36); CUNES 49-14-022 (FSB 67); MDP 14, 91 (FSB 73); RBC 2000 (FSB 83); and N 1235 + N 6283 (FSB 87).

<sup>62</sup> The first of these incantation tablets, Ashm 1930-0143 + Ashm 1930-0175h (*MAD V*, 8), has received considerable scholarly attention. See Joan G. Westenholz and Aage Westenholz, "Help for Rejected Suitors: The Old Akkadian Love Incantation *MAD V* 8." *Orientalia: Nova Series* 46 no. 2 (1977): 198-219 and Brigitte Groneberg, "Die Liebesbeschwörung *MAD V* 8 und ihr literarischer Kontext." *Revue d'Assyriologie et d'archéologie orientale* 95 no. 2 (2001): 97-113; A new edition is provided in Nathan Wasserman, *Akkadian Love Literature of the Third and Second Millennium BCE* (Wiesbaden: Harrassowitz Verlag, 2016), 242-246. The second tablet, N 288 has received less attention. An edition is provided in Aage Westenholz, *Literary and Lexical Texts and the Earliest Administrative Documents from Nippur* (Malibu: Udena Publications, 1975), 12-13. Additional comments are found in Walter Farber, "Zur älteren akkadischen Beschwörungsliteratur." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 52.

<sup>63</sup> Nicholas L. Kraus, *Scribal Education in the Sargonic Period* (Leiden: Brill, 2020), 132. At least four Old Akkadian school tablets contain incantation texts. CUNES 48-02-171 (CUSAS 19, 218), CUNES 51-07-071 (CUSAS 23, 199), and HS 944 (ECTJ 194) are Sumerian, while only TA 1932, 15 (*MAD I*, 186) is Akkadian.

composition of three Sumerian hymns to Sargon's daughter, Enheduanna, while modern scholarship also attributes the mythological text *Inanna and Ebih* to her stylus on thematic and stylistic grounds.<sup>64</sup> Regardless of whether Enheduanna composed these works of literature or not, Sumerian remained the primary language of literature and specifically incantations within the Old Akkadian period. Still, experimentation with Akkadian as a language for incantations had already begun in this early period of Mesopotamian history.

The Ur III period is known as a renaissance for Sumerian after the fall of the Akkadian empire. While a tremendous abundance of economic, administrative, and legal records written in Sumerian characterizes this period, Sumerian literature also begins to develop. Several Sumerian literary texts known from the later Old Babylonian period, such as the *Curse of Agade*, the *Sumerian Temple Hymns*, and the *Fields of Ninurta*, find their origins in the Ur III period.<sup>65</sup> As in prior periods of Mesopotamian history, however, Sumerian incantations remain among the most prevalent genres of literary texts.<sup>66</sup> Akkadian is markedly more rare in the Ur III period than in the Old Akkadian period, doubly so with respect to literary texts; nevertheless, at least five Akkadian incantations probably date to the Ur III period.<sup>67</sup> The incantation tradition of the Ur III period therefore appears to be a continuation of the preceding Old Akkadian period, albeit with a notable

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<sup>64</sup> *Sumerian Temple Hymns*, 543: **lu<sub>2</sub> dub zu<sub>2</sub> keše<sub>2</sub>-da en-he<sub>2</sub>-du<sub>7</sub>-an-na**, "The person who compiled the tablet is Enheduanna." *Inanna B*, 81: **en-he<sub>2</sub>-du<sub>7</sub>-an-na-me-en a-ra-zu ga-mu-ra-ab-du<sub>11</sub>**, "I am Enheduanna. Allow me to give praise to you!" *Inanna C*, 219: **en-he<sub>2</sub>-du<sub>7</sub>-an-na-me-<en> zirru**, "I am Enheduanna, En priestess of Nanna." The suggestion that Enheduanna also composed *Inanna and Ebih* is advanced in William W. Hallo and Johannes J. A. van Dijk, *The Exaltation of Inanna* (New Haven: Yale University Press, 1968), 3.

<sup>65</sup> Gonzalo Rubio, "Sumerian Literature." In *From an Antique Land: An Introduction to Ancient Near Eastern Literature*, ed. Carl S. Ehrlich (Lanham: Rowman and Littlefield Publishers, 2009), 38.

<sup>66</sup> Sumerian incantation texts dated to the Ur III period are conveniently gathered and edited in Nadezda Rudik, "Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit" (PhD diss., Friedrich-Schiller-Universität Jena, 2015). Ur III incantation texts form more than half of the corpus in Rudik's study.

<sup>67</sup> CBS 10506 + N 10, A 30115, and A 33645 are all discussed in Markus Hilgert, *Akkadisch in der Ur III-Zeit* (Rhema: Münster, 2002), 46-47. Two further tablets can be added to this group, 6N-T 105 and NBC 11470. Wilfred G. Lambert's unpublished work on the latter is available online: <https://www.ebl.lmu.de/fragmentarium/NBC.11470>.



increase in the number of Sumerian incantation texts and continual but marginal experimentation with Akkadian in incantation texts.

The Old Babylonian period bore witness to immense political and social upheaval as well as unprecedented textual production in Mesopotamia. Although Sumerian was probably no longer a spoken language, it flourished as the primary language of religion and literature, with a comparable status to Latin in medieval Europe.<sup>68</sup> Akkadian, in contrast, had become the common vernacular language of the period, as is evident from its almost exclusive usage in the corpus of private letters.<sup>69</sup> In the Old Babylonian period, however, Akkadian prospered as a language of literature, scholarship, and law, breaking into traditionally Sumerian textual genres, and leading to the characteristic textual bilingualism of the period. A question arising from this development is to what extent do these new Akkadian textual genres depend on Sumerian antecedents? While this question has been investigated in individual compositions, such as the *Epic of Gilgamesh*, and with aspects of a textual genre, like imagery in epic, much work remains in elucidating the relationship between the Sumerian and Akkadian texts in bilingual corpora as well as with contemporary texts of other genres.<sup>70</sup> Since the Old Babylonian period is the first period in which an abundance of textual material in the same genre is composed in both Sumerian and Akkadian, it is the focal point for this type of research. Moreover, although Sumerian incantation texts continued production through every historical period of Mesopotamia from the Early Dynastic IIIB onwards, the Old Babylonian period is the first period in which both Sumerian and Akkadian incantation texts

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<sup>68</sup> Walther Sallaberger, "Das Ende des Sumerischen: Tod und Nachleben einer altmesopotamischen Sprache." In *Sprachtod und Sprachgeburt*, ed. Peter Schrijver and Peter-Arnold Mumm (Bremen: Hempen, 2004), 108-140.

<sup>69</sup> Michael Streck, "Old Babylonian." In *History of the Akkadian Language*, ed. Juan-Pablo Vita (Leiden: Brill, 2021), 1028.

<sup>70</sup> Andrew R. George, *The Babylonian Gilgamesh Epic: Introduction, Critical Edition, and Cuneiform Texts* (New York: Oxford University Press, 2003), 18-22; Michael Streck, *Die Bildersprache der akkadischen Epik* (Münster: Ugarit-Verlag, 1999), 227-228.

appear in significant numbers. Therefore, the incantation texts of this period offer a unique window into the usage of Sumerian and Akkadian as competing languages in a single textual genre. While several scholars have offered brief discussions on the contents of the incantation texts of the Old Babylonian Period, no scholar has carried out an in-depth comparison of the relationship between the function of an incantation text and the language in which it was written and recited.<sup>71</sup> Thus, the brief observations Niek Veldhuis has made remain the consensus in Assyriological research:

Sumerian incantations of the Old Babylonian Period are partly directed against the same illnesses, demons, and animals as the Akkadian ones. There is one sphere where the Sumerian is clearly preferred: the ritual incantation meant for purifying ritual ingredients. There is every reason to believe that this has to do with the place these purifying rituals have in society and religion.<sup>72</sup>

Veldhuis is certainly correct that incantation texts used to purify the king and consecrate objects and places are much more abundant in Sumerian than Akkadian. This project, however, aims to add nuance to this description. It shall examine how Sumerian and Akkadian were used in Old Babylonian incantation tablets, which other incantation functions correlated with Sumerian or Akkadian, and finally, recognize the extent of textual bilingualism in Old Babylonian incantations.

#### 1.1.4 A History of Scholarship on Old Babylonian Incantations

Modern scholarship on Old Babylonian incantations began with Adam Falkenstein's ground-breaking thesis in 1931. Falkenstein split Sumerian incantations into two main chronological groupings; the first group contains all the periods up to and including the Ur III period, during which incantation tablets usually contain one or two incantations and often lack

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<sup>71</sup> A brief overview is given in Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Instituto Biblico, 1997), 100-104.

<sup>72</sup> Niek Veldhuis, "The Poetry of Magic." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 47.

parallels, while the second group extends from the Old Babylonian period until the end of the usage of the cuneiform script, when parallels between Old Babylonian incantation texts and those in later periods become more prevalent.<sup>73</sup> He also organized Sumerian incantations into four main types: 1) Legitimationstyp, in which the incantation priest legitimizes himself and his actions as the representative of a deity or multiple deities; 2) Prophylaktischer Typ, which appeal for help against evil and harmful agents, such as demons; 3) Marduk-Ea-Typ, which feature a divine dialogue between Asalluhi and Enki, who in later periods are syncretized with Marduk and Ea respectively; and 4) Weihungstyp or Kultmittelbeschwörung, which serve to purify ritual objects and make use of their powers. Falkenstein's incantation typology has loomed in the background of virtually all studies of Sumerian incantations since its publication, and although he developed this typology for Sumerian incantations, Benjamin Foster has also applied it to Akkadian incantations.<sup>74</sup> Nadezda Rudik, however, has argued for a revision of Falkenstein's typology.<sup>75</sup> She argues the Sumerian incantation texts that date from the Early Dynastic period until the Ur III period are composed of free elements and fixed elements.<sup>76</sup> Free elements can appear in a wide variety of different forms, while fixed elements, which comprise the initial formula, final formula, and the colophon, always appear in a fixed or rigid structure. In contrast to Falkenstein, Rudik does not consider the Marduk-Ea-Typ a distinct type of incantation text because it is not linked to

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<sup>73</sup> Adam Falkenstein, *Die Haupttypen der sumerischen Beschwörung. Literarisch untersucht* (Leipzig: August Pries, 1931), 7-8.

<sup>74</sup> Benjamin R. Foster, *Akkadian Literature of the Late Period* (Münster: Ugarit-Verlag, 2007), 93-95; Daniel Schwemer, "'Form Follows Function'? Rhetoric and Poetic Language in First Millennium Akkadian Incantations." *Die Welt des Orients* 44 no. 2 (2014): 268.

<sup>75</sup> Nadezda Rudik, "Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit" (PhD diss., Friedrich-Schiller-Universität Jena, 2015).

<sup>76</sup> See Nadezda Rudik, "'Dieser Ziegel ist wie Lapislazuli...': Ein bisher übersehenes Bauritual im Kontext der frühen sumerischen Beschwörungen." In *Text and Image*, ed. Pascal Attinger et al. (Leuven: Peeters, 2018), 401.

a specific ailment; instead, she considers it a free element often incorporated into incantations.<sup>77</sup>

While Falkenstein based his dissertation on a small corpus of incantation texts, his student Johannes van Dijk significantly increased the corpus of incantation tablets available for scholarly research through multiple publications of line drawings.<sup>78</sup> Moreover, van Dijk also published select text editions, many of which remain the only scholarly edition of a given incantation text.<sup>79</sup> Around the same time, Markham Geller published a significant collection of Old Babylonian incantation texts corresponding to the later canonical *utukkū lemnūtu* incantation series, while Antoine Cavigneaux and Farouk Al-Rawi began the arduous task of publishing the numerous incantation tablets excavated from the Old Babylonian levels at Tell Haddad.<sup>80</sup> With an abundance of textual material at their disposal, scholars began to delve into Sumerian and Akkadian incantation texts. Piotr Michalowski and Niek Veldhuis investigated the intersection between orality, poetics, and magical efficacy in Sumerian incantations.<sup>81</sup> Meanwhile, Walter Farber began to study the role of

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<sup>77</sup> Nadezda Rudik, “‘Dieser Ziegel is wie Lapislazuli...’ Ein bisher übersehenes Bauritual im Kontext der frühen sumerischen Beschwörungen.” In *Text and Image*, ed. Pascal Attinger et al. (Leuven: Peeters, 2018), 402.

<sup>78</sup> Johannes J. A. van Dijk, *Nicht-kanonische Beschwörungen und sonstige literarische Texte* (Berlin: Akademie-Verlag, 1971); Johannes J. A. van Dijk, Albrecht Goetze, and Mary Ina Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985); Johannes J. A. van Dijk and Markham J. Geller, *Ur III Incantations from the Frau Professor Hilprecht-Collection, Jena* (Wiesbaden: Harrassowitz Verlag, 2003).

<sup>79</sup> Johannes J. A. van Dijk, “VAT 8382: Ein zweisprachiges Königsritual.” In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 233-268; *ibid.*, “Vert comme Tišpak.” *Orientalia: Nova Series* 38 no. 4 (1969): 539-547; *ibid.*, “Une incantation accompagnant la naissance de l’homme.” *Orientalia: Nova Series* 42 no. 4 (1973): 502-507; *ibid.*, “Un rituel de purification des armes et de l’armée. Essai de traduction de YBC 4184.” In *Symbolae biblicae et mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae*, ed. Martinus Andrianus Beek et al. (Leiden: Brill, 1973), 107-117; *ibid.*, “Incantations accompagnant la naissance de l’homme.” *Orientalia: Nova Series* 44 no. 1 (1975): 52-79; *ibid.*, “Fremdsprachige Beschwörungstexte in der südmesopotamischen literarischen Überlieferung.” In *Mesopotamien und seine Nachbarn. Politische und kulturelle Wechselbeziehungen im Alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr.*, ed. Hans-Jörg Nissen and Johannes Renger (Berlin: Dietrich Reimer Verlag, 1982), 97-110.

<sup>80</sup> Markham J. Geller, *Forerunners to Udug-hul: Sumerian Exorcistic Incantations* (Stuttgart: Franz Steiner Verlag, 1985); Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 170-205; *ibid.*, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Deuxième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 1 (1995): 19-46; *ibid.*, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Troisième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 2 (1995): 169-220.

<sup>81</sup> Piotr Michalowski, “Carminative Magic: Towards and Understanding of Sumerian Poetics.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 1-18; *ibid.*, “On Some Early Sumerian Magical

folklore, orality, and formulae within Old Babylonian incantations, topics which had not received extensive scholarly attention previously.<sup>82</sup> Piotr Michalowski then produced an overview of Sumerian incantations from the earliest historical periods until the Old Babylonian period as well as a catalogue of incantation texts, with a preference for texts from Nippur.<sup>83</sup> This catalogue formed the basis for the extensive catalogue of Mesopotamian incantation texts Graham Cunningham produced for his dissertation, which includes virtually all known incantation texts dating from the earliest periods of Mesopotamian history until the Old Babylonian period and published before 1995.<sup>84</sup> The breadth of this study has drawn some criticism because it results in a superficial treatment of the incantation texts dating to any single period, but it has been praised for its valuable discussion on the theory of magic as it applies to these incantations.<sup>85</sup> Cunningham's catalogue remains the starting point for research on early Mesopotamian incantations and is the only catalogue to include Sumerian, Akkadian, and foreign language incantations.

A major advance in research on Old Babylonian and earlier Akkadian incantations

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Texts." *Orientalia: Nova Series* 54 no. 1 (1985): 216-225; Niek Veldhuis, "The Heart Grass and Related Matters." *Orientalia Lovaniensia Periodica* 21 (1990): 27-44; *ibid.*, "The Fly, the Worm, and the Chain: Old Babylonian Chain Incantations." *Orientalia Lovaniensia Periodica* 24 (1993): 41-64; *ibid.*, "The Poetry of Magic." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karl van der Toorn (Groningen: Styx, 1999), 35-48.

<sup>82</sup> Walter Farber, "Zur älteren akkadischen Beschwörungsliteratur." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 51-72; *ibid.*, "Early Akkadian Incantations: Addenda et Subtrahenda." *Journal of Near Eastern Studies* 43 no. 1 (1984): 69-71; *ibid.*, "(W)ardat-lilī(m)." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 79 no. 1 (1989): 14-35; *ibid.*, "mannam lušpur ana enkidu: Some New Thoughts about an Old Motif." *Journal of Near Eastern Studies* 49 no. 4 (1990): 299-321; *ibid.*, "'Forerunners' and 'Standard Versions': A Few Thoughts about Terminology." In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL Press, 1993), 95-97.

<sup>83</sup> Piotr Michalowski, "The Early Mesopotamian Incantation Tradition." In *Literature and Literary Language at Ebla*, ed. Pelio Fronzaroli (Università di Firenze: Dipartimento di Linguistica, 1992), 305-326.

<sup>84</sup> Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 1 n. 1.

<sup>85</sup> Markham J. Geller, review of *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC*, by Graham Cunningham, *Archiv für Orientforschung* 46/47 (1999-2000): 269-270; Niek Veldhuis, review of *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC*, by Graham Cunningham, *Bibliotheca Orientalis* 55 no. 5/6 (1998): 850-852.

occurred when Michael Streck and Nathan Wasserman established the digital platform *Sources of Early Akkadian Literature: A Text Corpus of Babylonian and Assyrian Literary Texts from the 3<sup>rd</sup> and 2<sup>nd</sup> Millennia BCE* (henceforth SEAL) in 2005.<sup>86</sup> Alongside texts of different genres and periods, this invaluable dataset presents all known Old Babylonian Akkadian incantations with a bibliography, transliteration, glossary, and translation, greatly facilitating research on the Akkadian incantations of the Old Babylonian period. Drawing upon this digital platform and enlarging it, Nathan Wasserman has published multiple studies and monographs on Old Babylonian Akkadian incantations.<sup>87</sup> The number of Sumerian and Akkadian incantation tablets dating to the Old Babylonian period available for scholarly research increased further when Andrew George published a large group of incantation tablets and related materials from the Schøyen collection.<sup>88</sup> While George did not include editions for all the texts, his discussions and editions of the Sumerian and Akkadian incantation texts he treated are invaluable for research on these tablets of uncertain provenance and dubious acquisition history. After incorporating these incantation tablets into the SEAL database, Nathan Wasserman and Elyze Zomer published the first monograph devoted to the Akkadian incantations of the Old Babylonian period. While this

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<sup>86</sup> <https://seal.huji.ac.il/index.php/>

<sup>87</sup> Nathan Wasserman, "On Leeches, Dogs, and Gods in Old Babylonian Medical Incantations." *Revue d'Assyriologie et d'archéologie orientale* 102 no. 1 (2008): 71-88; *ibid.*, "From the Notebook of a Professional Exorcist." In *Von Göttern und Menschen. Beiträge zu Literatur und Geschichte des Alten Orients. Festschrift für Brigitte Gronenberg*, ed. Dahlia Shehata, Frauke Weiershäuser, and Kamran V. Zand (Leiden: Brill, 2010), 329-349; *ibid.*, "What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets." In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2015), 47-70; *ibid.*, "Piercing the Eyes: An Old Babylonian Love Incantation and the Preparation of Kohl." *Bibliotheca Orientalis* 72 no. 5/6 (2015): 601-612; *ibid.*, *Akkadian Love Literature of the Third and Second Millennium* (Wiesbaden: Harrassowitz Verlag, 2016); *ibid.*, "Labor Pains, Difficult Birth, Sick Child: Three Old Babylonian Incantations from a Private Collection." *Bibliotheca Orientalis* 75 no. 1/2 (2018): 14-25; *ibid.*, "A Hybrid Magical Text from the Böhl Collection." *Bibliotheca Orientalis* 77 no. 5/6 (2020): 446-458.

<sup>88</sup> Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016).

work marks a significant step forward in the understanding of these incantations, the corpus of incantation texts utilized in that monograph is not representative of the Old Babylonian period, as the authors themselves acknowledge:

The main issue with our corpus is ... its exclusive focus on Akkadian texts and exclusion of unilingual Sumerian incantations. Limiting the corpus to Akkadian (or bilingual) incantations prevents us from a comprehensive explication of the system of magic texts of the period. In the first half of the second millennium BCE, Akkadian and Sumerian incantations were not separate corpora but complementary.<sup>89</sup>

Language specialization in Sumerian or Akkadian divides research on Old Babylonian incantations. While a language divide also appears in research on other literary genres composed in both languages, like hymns, this split is particularly problematic in the study of Old Babylonian incantations because incantation texts in both languages frequently occur upon the same tablet.<sup>90</sup> Assyriologists typically study either Sumerian or Akkadian incantations and do not treat them together as a corpus, although the tablets warrant such an approach. This artificial separation distorts any interpretation of the incantation corpus of the Old Babylonian period because incantations in both languages are complimentary parts of a fundamentally bilingual corpus.

## 1.2.0 RESEARCH DESIGN

### 1.2.1 A New Methodology

While previous research on the incantations of the Old Babylonian period laid an invaluable foundation for future endeavours, several trends in its scholarship can be identified

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<sup>89</sup> Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 2.

<sup>90</sup> Antonia Pohl, *Die akkadischen Hymnen der altbabylonischen Zeit. Grammatik, Stilistik, Editionen* (Wiesbaden: Harrassowitz Verlag, 2022). For the influence of Sumerian hymns on the Akkadian hymns of the same period, see Christopher Metcalf, *The Gods Rich in Praise: Early Greek and Mesopotamian Religious Poetry* (Oxford: Oxford University Press, 2015), 15-78.

which have limited and distorted any analysis and representation of the Old Babylonian incantation corpus. The first is the tendency to study incantation texts individually or in comparison with other incantation texts with similar functions, content, or language and with little regard for any other incantation preserved on the same tablet. This approach is apparent in both the listing of incantation texts within Cunningham's catalogue, which separates incantation texts by language, and the SEAL database, where parallel incantations of the same language are numbered according to an assigned text number with minimal reference to the other contents of a tablet.<sup>91</sup> While this approach is useful for the creation of text editions and thematic studies, it strips the text collections inscribed onto singular tablets of meaning and completely undercuts the materiality of cuneiform tablets as objects which circulate within social space.<sup>92</sup> One casualty of such text division is OBI 274, an incantation tablet which contains an Akkadian childbirth incantation and a Sumerian incantation against Lamaštu, numbered as OBI 274, 1 and OBI 274, 2 respectively according to the catalogue of the present work.<sup>93</sup> While the languages of these incantations are different, they are thematically linked because the demoness Lamaštu preys on newborn children, and therefore these incantation texts were probably inscribed upon the same tablet intentionally. A focus on incantation texts rather than incantation tablets also tends to exclude the many non-incantation texts inscribed upon incantation tablets. Non-incantation texts such as medical instructions, year-dates, and various notations, provide insight into the incantations of the Old Babylonian period. Furthermore,

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<sup>91</sup> Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997).

<sup>92</sup> An exceptional approach in this vein is found in Nathan Wasserman, "What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets." In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2015), 47-70.

<sup>93</sup> Within Cunningham's catalogue, the Sumerian incantation text is listed as text 305, while the Akkadian text is assigned the number 404. See Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 148 and 156.



previous research on incantations is split between Sumerian specialists and Akkadian specialists. Although this approach is defensible on grounds of practicality, it is problematic for the investigation of an intrinsically bilingual corpus of tablets. Moreover, while Akkadian incantations have received significant attention since the creation of SEAL, there is a relative dearth of recent publications on Sumerian incantations. An interpretation of the Old Babylonian incantation corpus that privileges the more available Akkadian incantation texts, which account for approximately 22% of the incantation texts dating to the period, is fraught with distortion. Since Sumerian incantation texts comprise about 69% of the incantation texts of the Old Babylonian period, a comprehensive analysis of the incantation corpus without proper consideration of them is impossible. This project will therefore eschew the method of listing incantations only as texts and instead attempt to shift the focus back onto the tablets themselves and their complete contents.

### 1.2.2 Limits of the Study

This project is founded on incantation tablets that contain Sumerian and Akkadian incantation texts and which date to the Old Babylonian period. Tablets which contain incantation texts but are otherwise part of another textual genre, such as collections of medical prescriptions, therefore, are not included. Furthermore, the few incantation tablets which only contain incantation texts in languages aside from Sumerian and Akkadian, such as Elamite or Hurrian, are not included within the corpus of this study because scholarly understanding of those languages is still in its infancy within Assyriological research. Since Sumerian and Akkadian are by far the dominant languages of both incantations and Mesopotamian textual documentation in the Old Babylonian period, this study concerns itself primarily with them.

### 1.2.3 Goals

The goals of this dissertation project are first and foremost to provide a comprehensive overview of the Sumerian and Akkadian incantation tablets of the Old Babylonian period, to elucidate the relationship between language and function within Old Babylonian incantations, and to produce text editions with transliterations, translations, and philological commentary for a representative group of 75 Old Babylonian incantation tablets. Incantations have remained a neglected area of study in Assyriological scholarship, and the last catalogue of Mesopotamian incantations appeared in 1997; therefore, the catalogue for this project is intended to update the Old Babylonian section of that earlier catalogue, with the understanding that it is not fully inclusive.<sup>94</sup> Additionally, the first monographic treatment of Old Babylonian Akkadian incantations was only published in 2022. Scholarship on Old Babylonian Sumerian incantations, however, is even more scarce. Sumerian incantation texts were usually edited once, if at all, and published either independently or along with thematically similar incantation texts. Due to advances in the understanding of Sumerian grammar since their original publication, even previously edited incantations are badly in need of new editions, while many others remain partly or fully unpublished. Since Nathan Wasserman and Elyze Zomer have recently produced editions of virtually all Akkadian incantation texts dating to the Old Babylonian period, the editions in this project focus primarily on unilingual Sumerian incantation tablets and tablets which contain both Sumerian and Akkadian to supplement the more readily available Akkadian incantation texts.<sup>95</sup>

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<sup>94</sup> Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997).

<sup>95</sup> Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022).

#### 1.2.4 Organization

The remainder of this project consists of four chapters and a conclusion, as well as nine appendices. The next chapter in this project provides an overview of the incantation corpus used for this project, including the tenets for its creation, as well as the provenance, dating, and typology of the tablets. It also discusses several aspects of incantation texts, such as the difference between an incantation and an incantation text, the initial formula **en2 e2-nu-ru** and the final formula **tu6 en2 e2-nu-ru**, the seven function categories of incantation texts suggested as an analytical aid in this study and the specific functions these proposed categories encompass. Next it surveys the various non-incantation texts included on the tablets of this corpus. Finally, it concludes with a breakdown of the single text incantation tablets and the collective incantation tablets in this corpus.

While that chapter focuses on the incantation corpus based on tablets, the following three chapters examine all the incantation texts in the corpus with a discernable function. These chapters examine the correspondence between the language of an incantation text and its function and provide a comprehensive overview of all the incantation texts which have an assigned function in the corpus. The first of these chapters surveys the functions of unilingual Sumerian incantation texts, while the second outlines the functions of unilingual Akkadian incantation texts. The final chapter overviews the functions of Sumerian-Akkadian bilingual incantation texts, incantation texts in either language which also contain a foreign language, and incantation texts composed entirely in a foreign language. These three chapters attempt to provide a comprehensive survey of the variety and distribution of incantation functions in the Old Babylonian period. In addition to a conclusion that serves to summarize the main findings of this project, nine appendices will also be included. Appendix A consists of text editions with concise philological commentaries, while Appendix B includes the catalogue of tablets included in this study. Appendix C provides an

overview of the known or suspected provenance of the tablets, and Appendix D groups the tablets by their tablet typology. Appendix E and Appendix F group the incantation tablets and incantation texts by the languages included within them, and Appendix G provides a breakdown of the non-incantation texts inscribed upon the tablets in this corpus. Finally, Appendix H and Appendix I list the various forms of the initial formula and the final formula of the incantation texts in the corpus of this study.

## CHAPTER 2: THE OLD BABYLONIAN INCANTATION CORPUS

### 2.1.0 INTRODUCTION

The corpus for this study consists of 322 tablets bearing Sumerian and Akkadian incantation texts dating to the Old Babylonian Period. These tablets contain 777 incantation texts and 61 non-incantation texts.<sup>96</sup> Old Assyrian tablets are not included, and extremely fragmentary tablets have also been excluded.<sup>97</sup> Within this corpus, 185 are unilingual Sumerian tablets, 54 are unilingual Akkadian tablets, 50 tablets are Sumerian-Akkadian bilingual tablets, while thirteen are multilingual tablets containing Sumerian, Akkadian, and foreign languages. Finally, six tablets contain Sumerian as well as a foreign language, while fourteen others contain Akkadian and a foreign language.<sup>98</sup> Since different degrees of bilingualism exist in Mesopotamia, tablets are classified as bilingual in this corpus according to the broadest extent of the term. Tablets bearing Akkadian incantation texts with Sumerian rubrics are considered bilingual if the rubric contains Sumerian grammatical elements and is not solely logographic.<sup>99</sup> Additionally, tablets which contain Sumerian incantation texts with Akkadian borrowings or glosses are counted as bilingual.

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<sup>96</sup> Due to the fragmentary state of some of the tablets, these numbers represent a minimum rather than a total, as some incantations and non-incantation texts are doubtlessly lost in the breaks on the tablets. Furthermore, the division of incantation texts is not always clear when a break occurs in the middle of a text because the text that follows the break could resume the incantation text before the break or be an entirely different incantation. Therefore, the division of incantation texts is quite subjective, especially in broken collective incantation tablets.

<sup>97</sup> For example, Ashm 1924-2041 (OECT 11, 12) is not included because its fragmentary remains are not sufficient to identify its content as an incantation text. Nevertheless, this fragment from Kiš is regularly identified as an incantation text after Graham Cunningham, *‘Deliver Me from Evil’: Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 138 no. 170.

<sup>98</sup> See Appendix E.

<sup>99</sup> An example of this method can be found in OBI 146, 1 at MS 3073 obv. 5: **ka-inim-ma ġiri2-tab**, “An incantation for a scorpion.” This rubric is not considered Sumerian because it is probably logographic for *šipat zuqiġipim*, as found in the Akkadian incantation text OBI 268, 2 on YBC 4593 rev. 2: **ši-pa-at zu-qi2-qi2-pi2-im**, “An incantation for a scorpion.” In contrast, the rubric of the Akkadian incantation text OBI 283 located at YBC 5620 obv. 6 is considered Sumerian because it contains clear Sumerian grammatical elements, namely the genitive marker and the copula: **[ka]-inim-ma ġiri2-tab ti-la-kam**, “It is an incantation for recovering from a scorpion.” The inclusion of Sumerian grammatical elements within the rubric presupposes knowledge of Sumerian grammar and syntax, which in turn indicates a level of bilingualism.

The basis for this corpus primarily derives from four main sources: 1) Graham Cunningham's catalogue of Mesopotamian incantation texts, specifically his section on Old Babylonian incantations; 2) the Old Babylonian Sumerian incantations available online in the ePSD<sup>2</sup> database at <http://oracc.museum.upenn.edu/epsd2/praxis/corpus>; 3) the Old Babylonian incantation tablets which Andrew George published from the Schøyen Collection; and 4) the Old Babylonian Akkadian incantation texts from the SEAL website, now published in print.<sup>100</sup> The sum of these databases was supplemented with numerous other publications to provide the raw data on which this project is based. Due to the continual publication of new incantation tablets and the lack of availability of many unpublished texts, such as those listed in the eight volumes of the *Catalogue of the Babylonian Tablets in the British Museum*, no attempt has been made to include every incantation tablet dating to the Old Babylonian period in a systematic manner. It should be stressed that this collection of tablets is not comprehensive and instead aims to be a representative sampling of Old Babylonian incantation tablets.

## 2.2.0 INCANTATION TABLETS

### 2.2.1 Introduction

For the purposes of this project, the term incantation tablet is reserved for those tablets that primarily function as a receptacle for one or more incantation texts. Incantation tablets occur in two varieties. A single text incantation tablet contains a single incantation text and no other textual material, while a collective incantation tablet includes either a single incantation text and one or

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<sup>100</sup> Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 131-159; Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016); Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022).

more non-incantation texts or multiple incantation texts with or without non-incantation texts. Accordingly, not every tablet bearing one or more incantation texts is an incantation tablet. Although medical compendia from the Old Babylonian period, such as YOS 11, 28 and YOS 11, 29, incorporate incantation texts into their content, these tablets are not considered incantation tablets because these tablets primarily hold medical prescriptions rather than incantation texts.<sup>101</sup> Additionally, the tablets selected for this corpus have either a published handcopy or a good quality image on databases such as CDLI and SEAL.<sup>102</sup> Tablets published in transliteration only, such as Ni 2399, of which Adam Falkenstein published only a part, have not been included in the corpus, because it is impossible to determine the content of the remainder of the tablet without access to an image or a complete handcopy.<sup>103</sup> Incantation-prayers and incantation-hymns have also been excluded from the corpus on the basis of their formal differences from the incantation texts within the corpus. Some incantation texts, such as OBI 061 and both OBI 019, 1 and OBI 019, 2,

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<sup>101</sup> YBC 4592 obv. 7-13 is a foreign language incantation duplicated in YBC 4591 (YOS 11, 64) obv. 1-9. For this incantation text, see Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 39. YBC 4597 rev. 1-3 is an Akkadian incantation text for the toothworm:

**en<sub>2</sub> kalag ku<sub>3</sub>-si<sub>22</sub> ši-na i-~~te~~<sub>4</sub>-en-ni-a-am mu-ši u<sub>3</sub> ur-ri-im  
at-ti a-na ra-mi-ia e tar-ku-si<sub>2</sub>-im bi-it-[ki]  
a-na dam-qi<sub>2</sub>-im bi-ši qa<sub>2</sub>-ti-i-ki e ta-ap-pa-<sup>l</sup> a<sup>l</sup>-[si<sub>2</sub>-im]**

Incantation formula: Gold is strong. It grinds the tooth day and night. You shall not attach your house to my love. You shall not gaze in favor at the property of your hands.

An edition of this incantation text is provided in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 157-158. YBC 4597 rev. 6-12 is an incantation text directed against witchcraft, which is duplicated in OBI 267, 1. For editions and discussion of these texts, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 363-365 and Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume Two* (Leiden: Brill, 2016), 154-156.

<sup>102</sup> The only exception is OBI 088, a small fragment published in transliteration within Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-deux réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 81.

<sup>103</sup> Adam Falkenstein, *Die Haupttypen der sumerischen Beschwörung. Literarisch untersucht* (Leipzig: August Pries, 1931), 99-100.

nevertheless, strongly resemble these textual genres, so their exclusion from this corpus is not systematic.<sup>104</sup> The incantation catalogue JRL 1061 is also not included within the corpus because it does not contain any complete incantation texts, but only collects incipits.<sup>105</sup> Similarly, YOS 11, 55 is also excluded because it contains only a rubric and lacks an incantation text.<sup>106</sup> Exclusion from the corpus does not equate to exclusion from discussion, as these and other tablets aid in the interpretation of incantation texts despite not fitting within the genre themselves.

Since this study focuses on the relationship of Sumerian and Akkadian within the Old Babylonian incantation corpus, tablets with incantation texts in other languages, such as Elamite and Hurrian, and lacking any substantial Sumerian or Akkadian are not included within it. For example, PBS 1/2, 109 is not included in the corpus because the entire incantation text is in a foreign language except for the Sumerian formula **tu en-ne2-nu-re**.<sup>107</sup> TIM 9, 69 is likewise not included in the corpus, as it contains two incantation texts in foreign languages and two Akkadian rubrics.<sup>108</sup> In contrast, TIM 9, 66 is included within the corpus as OBI 103 because it contains an Akkadian incantation text numbered as OBI 103, 1 as well as a short incantation text in a foreign language, catalogued as OBI 103, 2. Tablets bearing foreign language incantation texts and Sumerian or Akkadian texts which are not incantation texts, such as LB 1003, which contains a year date for the 26<sup>th</sup> year of Samsu-iluna, or YOS 11, 64, which also includes prebends for Ninazu,

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<sup>104</sup> OBI 061 is included in the corpus because it duplicates OBI 004, which has a rubric designating it as an incantation. OBI 019 is included because it contains a collective rubric labelling the contents as incantations. Other incantation prayers, such as IM 43413 (TIM 9, 5), are not included due to formal differences.

<sup>105</sup> Claus Wilcke, "Sumerische literarische Texte in Manchester und Liverpool." *Archiv für Orientforschung* 24 (1973): 1-17; Piotr Michalowski, "Incantation and Literary Letter Incipits." *Nouvelles Assyriologiques Brèves et Utilitaires* 1991 no. 48: 32.

<sup>106</sup> YBC 6353 obv. 1: **ka-inim-ma**, "An incantation."

<sup>107</sup> CBS 14069. Phonetic writing: **tu6 en2 e2-nu-ru**. For a discussion of this tablet, see Doris Prechel and Thomas Richter, "Abrakadabra oder Althurritisch. Betrachtungen zu einigen altbabylonischen Beschwörungstexten." In *Kulturgeschichte. Altorientalistische Studien für Volkert Haas zum 65. Geburtstag*, ed. Thomas Richter, Doris Prechel, and Jörg Klinger (Saarbrücken: SDV, 2001), 340-341.

<sup>108</sup> IM 51250 b. ed. 2: **ša muš**, "For a snake." IM 51250 rev. 6: **ša zu-qi2-qi2-pi2-im**, "For a scorpion."



are also not included because they do not contain incantation texts in Sumerian or Akkadian.<sup>109</sup> As stated above, although tablets like these are not included in the corpus, they are discussed when they shed light on the contents of the corpus. This corpus of tablets is not intended to be comprehensive, but representative, because practicality dictates such an approach.

### 2.2.2 Provenance

Most Old Babylonian incantation tablets within this corpus do not have an archaeological provenance. Therefore, the provenance of these tablets is assigned based on paleography, orthography, the purchase history of tablets, and reconstructed archives. Even so, the provenance for some 92 incantation tablets, approximately one third of the corpus, remains completely unknown.<sup>110</sup> The tablets for which a provenance can be assigned stem from four geographic areas: 1) southern sites, including Larsa (115), Ur (7), Uruk (4), Adab (2), and Isin (1); 2) central sites, such as Sippar (37), Nippur (32), Kiš (5), Babylon (2), and Tell Duweihes, (1); 3) the Diyala

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<sup>109</sup> LB 1003 rev. 3-6:

**tu<sub>6</sub> en <sup>diġir</sup>nun-ur<sub>3</sub>-re**  
**tu<sub>6</sub> sumur**  
**iti ziz<sub>2</sub>-a u<sub>4</sub>-23-kam**  
**mu hur-saġ gal kur mar-tu**

Incantation formula. An incantation for anger. It is the 23<sup>rd</sup> day of the month of *šabātum*. The year <he split> the great mountain in the land of the Amorrites.

An edition and discussion of this tablet is found in Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 22-24. The prebend text is found at YBC 4591 rev. 5'-6': **mu deš-kam / e<sub>2</sub> <sup>diġir</sup>nin-a-zu ša<sub>3</sub> e<sub>2</sub>-gid<sub>2</sub>-da**, “The first year. The temple of Ninazu within the Egidda.” See again Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 19 n. 17 and 39.

<sup>110</sup> A breakdown of the provenances assigned to the tablets of the Old Babylonian incantation corpus is provided in Appendix C. Almost half of these unprovenanced tablets are published in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016). Out of the 46 Old Babylonian incantation tablets included within the corpus from this illicitly sourced collection, only OBI 143 has been assigned a possible provenance.

region, like Mēturan (10), Šadappûm (5), Ešnunna (2), and Nērebtum (2); and 4) peripheral sites, including the western site of Mari (3) as well as Susa (2) to the east.

Southern Mesopotamian sites are believed to account for most incantation tablets dating to the Old Babylonian period, numbering 129 tablets. An overwhelming majority, 115 tablets, are assumed to come from Tell as-Senkereh, ancient Larsa, or its surrounding area. These incantation tablets are thought to stem from the collections of the temple administrator Balamunamhe in a reconstructed Enki Temple, which served as the main repository of tablets for Larsa and may have contained, in addition to incantation tablets, various genres of literary texts, as well as medical and divinatory materials.<sup>111</sup> All 70 Old Babylonian incantation tablets published in YOS 11 are believed to stem from this temple.<sup>112</sup> Four more tablets found in the Yale Babylonian Collection after that volume was published, OBI 120, OBI 124, OBI 301, and OBI 305, probably also belong to the same group. An additional 28 incantation tablets in the Vorderasiatisches Museum and published in VS 17 may originate from the Enki Temple as well.<sup>113</sup> Although acquired on the antiquities market, OBI 114, OBI 115, OBI 116, and OBI 117 could stem from Larsa, or perhaps Lagaba.<sup>114</sup> Likewise, OBI 203 and OBI 204 may come from the Larsa area.<sup>115</sup> It is also possible the

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<sup>111</sup> The site of Larsa was already suggested as the provenance of these tablets in Johannes J. A. van Dijk, *Nicht-kanonische Beschwörungen und sonstige literarische Texte* (Berlin: Akademie-Verlag, 1971), 7-8 and reiterated in Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 2-3. For bibliography on Balamunamhe and the Enki Temple, see Joan G. Westenholz and Aage Westenholz, *Cuneiform Inscriptions in the Collection of the Bible Lands Museum Jerusalem: The Old Babylonian Inscriptions* (Leiden: Brill, 2006), 7-8. A reconstruction of this collection is attempted in Christian Dyckhoff, “Das Haushaltsbuch des Balamunamhe” (PhD diss., Ludwig-Maximilians-Universität München, 1999).

<sup>112</sup> Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985). These tablets comprise the MLC tablets OBI 121, OBI 122, OBI 123, and OBI 125; the NBC tablets OBI 181, OBI 182, OBI 183, OBI 184, and OBI 185; and the YBC tablets from OBI 260 through to OBI 322, with the exceptions of OBI 301 and OBI 305.

<sup>113</sup> Johannes J. A. van Dijk, *Nicht-kanonische Beschwörungen und sonstige literarische Texte* (Berlin: Akademie-Verlag, 1971). The tablets include OBI 219, OBI 224, and OBI 229 through to OBI 253.

<sup>114</sup> Francisco M. Th. de Liagre Böhl, “Zwei altbabylonische Beschwörungstexte: LB 2001 und 1001.” *Bibliotheca Orientalis* 11 no. 3/4 (1954): 81.

<sup>115</sup> Markham J. Geller, “A Kultmittelbeschwörung in Trinity College Dublin.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 91 no. 2 (2001): 225 n. 2.

Ashmolean Museum acquired OBI 011 in a batch of tablets containing school texts from Larsa.<sup>116</sup> Christian Dyckhoff has suggested a Larsa provenance for OBI 119 because it may belong to a group of letters sent to Balamunamhe and perhaps stored in Larsa.<sup>117</sup> Three more tablets, OBI 075, OBI 077, and OBI 078, have ductus typical of Larsa.<sup>118</sup> Similarly, the paleography of OBI 143 suggests a Larsa origin.<sup>119</sup> Finally, OBI 109 is a small tablet in the Iraq Museum which may also stem from the Larsa area.<sup>120</sup>

South of Larsa, seven incantation tablets dating to the Old Babylonian period were uncovered during the Joint Expedition of the British Museum and the University of Pennsylvania at Tell al-Muqayyar, ancient Ur. Three of these tablets, OBI 205, OBI 208, and OBI 209, probably come from the AH district, specifically at No. 1 Broad Street, a building which also held numerous administrative and literary tablets, as well as tablets for scribal education.<sup>121</sup> Another incantation tablet, OBI 206, was found in the same district within No. 4 Store Street.<sup>122</sup> The other three incantation tablets from Ur, OBI 207, OBI 210, and OBI 211, however, do not have excavation numbers, and their findspots within the site is uncertain. Excavations at Warka, ancient Uruk, have also revealed three incantation tablets. OBI 256, OBI 257, and OBI 258 were all found near the

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<sup>116</sup> Stephanie Dalley, *Old Babylonian Texts in the Ashmolean Museum Mainly from Larsa, Sippar, Kish, and Lagaba* (Oxford: Clarendon Press, 2005), 5-6.

<sup>117</sup> Christian Dyckhoff, "Das Haushaltsbuch des Balamunamhe" (PhD diss., Ludwig-Maximilians-Universität München, 1999), 56 n. 77, 109-110.

<sup>118</sup> For OBI 075, see Michaël Guichard, "De Larsa à Mari (I): nouvelles incantations paléo-babyloniennes." *Semitica* 61 (2019): 6-8. The provenance of OBI 077 and OBI 078 is suggested in Michaël Guichard, "De Larsa à Mari (II): nouvelles incantations paléo-babyloniennes." *Semitica* 62 (2020): 5, 12.

<sup>119</sup> Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 47.

<sup>120</sup> Ali Murad, "Textes cunéiformes de Larsa de l'époque paléo-babylonienne (Isin-Larsa) (2017-1741 av. J.-C.)." (The University of Paris 1 Panthéon-Sorbonne, 2015), 305.

<sup>121</sup> See Dominique Charpin, "En marge d'ÉcritUr, 8: l'incantation de Ningirim U.30503." *Nouvelles Assyriologiques Brèves et Utilitaires* 2020 no. 6: 9-10. A summary of No. 1 Broad Street appears in Paul Delnero, "Archives and Libraries in the Old Babylonian Period, c.1900-1600 BCE." In *Libraries before Alexandria: Ancient Near Eastern Traditions*, ed. Kim Ryholt and Gojko Barjamovic (Oxford: Oxford University Press, 2019), 179-183.

<sup>122</sup> Leonard Woolley and Max Mallowan, *Ur Excavations, Volume VII: The Old Babylonian Period* (London: British Museum Publications, 1976), 248.

Eanna complex within a pit, possibly the remains of an office for training **išib**-priests.<sup>123</sup> A fourth tablet, OBI 046, may also stem from Uruk according to the catalogue in its original publication.<sup>124</sup>

A few other incantation tablets also stem from southern Mesopotamia. Early excavations in Tell Bismaya, ancient Adab, probably uncovered two further incantation tablets, OBI 002 and OBI 003.<sup>125</sup> Lastly, a single large incantation tablet containing primarily Akkadian love incantation texts, OBI 091, was found buried in a wall at Išān Baḥriyat, the ancient city of Isin. Strikingly, this incantation tablet had been intentionally broken in antiquity, set in a ceramic vessel, and then buried within the wall of the house of the chief lamentation priest near the Gula Temple, a house which otherwise contains Sumerian and Akkadian tablets that suggest this chief lamentation priest, known in Sumerian as the **gala-mah**, was training an apprentice.<sup>126</sup> Moreover, a **gala-mah** would have more than the adequate Sumerian training required to record the rubrics and the final incantation text on the tablet, a Sumerian incantation that probably functioned in tandem with the tablet's ritualized destruction and burial to activate the aggressive love magic inscribed upon it.<sup>127</sup>

A total of 77 tablets stem from sites in central Mesopotamia, with 37 purportedly coming from Sippar or its surrounding area. A group of 21 of these tablets resides in the British Museum.<sup>128</sup>

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<sup>123</sup> Antoine Cavigneaux, *Uruk: Altbabylonische Texte aus dem Planquadrat Pe XVI-4/5* (Mainz am Rhein: Philipp von Zabern, 1996), 2-5.

<sup>124</sup> Carl Frank, *Straßburger Keilschrifttexte in sumerischer und babylonischer Sprache* (Berlin: Walter de Gruyter, 1928), 7.

<sup>125</sup> For bibliography on these tablets, see Walter Farber, "Two Old Babylonian Incantation Tablets Purportedly from Adab (A 633 and A 704)." In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Leiden: Brill, 2018), 189-190.

<sup>126</sup> Claus Wilcke, "Liebesbeschwörungen aus Isin." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 75 no. 2 (1985): 188-190. For a more recent summary, see Dominique Charpin, review of *Keilschrifttexte aus Isin - Išān Baḥriyat. Ergebnisse der Ausgrabungen der Deutschen Forschungsgemeinschaft unter der Schirmherrschaft der Bayerischen Akademie der Wissenschaften*, ed. Claus Wilcke, *Revue d'Assyriologie et d'archéologie orientale* 113 (2019): 191.

<sup>127</sup> Avigail Mertens-Wagschal, "The Lion, the Witch, and the Wolf: Aggressive Magic and Witchcraft in the Old Babylonian Period." In *Sources of Evil: Studies in Mesopotamian Exorcistic Lore*, ed. Greta Van Buylaere et al. (Leiden: Brill, 2018), 163-164.

<sup>128</sup> The provenance for OBI 020 and OBI 021 follows Marcel Sigrist, Hugo H. Figulla, and Christopher B. F. Walker, *Catalogue of the Babylonian Tablets in the British Museum, Volume II* (London: British Museum Press,

Seven incantation tablets in the Vorderasiatisches Museum at Berlin are also thought to originate from Sippar.<sup>129</sup> Four more incantation tablets, two from the National Museum of Scotland, as well as two others from the John Rylands Museum in Manchester, have been tentatively linked to the tablets in the Vorderasiatisches Museum, which suggests they could also be from Sippar.<sup>130</sup> Finally, two further incantation tablets in the collections of the Babylonian Section of the Penn Museum may also derive from Sippar.<sup>131</sup> Notably, only three incantation tablets from Sippar have an excavation record.<sup>132</sup> Excavations at Nippur, which is located near the boundary between central and southern Mesopotamia, have unearthed 32 incantation tablets dating to the Old Babylonian period. Most of these tablets appear in published catalogues. With a single exception, Jeremiah Peterson has catalogued the Sumerian incantation tablets bearing the sigla CBS, N, and UM, which are all held in the Babylonian Section of the Penn Museum.<sup>133</sup> The only exception is CBS 1636

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1996), x. OBI 024 through to OBI 040 are found in Erle Leichty, Jacob J. Finkelstein, and Christopher B. F. Walker, *Catalogue of the Babylonian Tablets in the British Museum, Volume VIII: Tablets from Sippar 3* (London: British Museum Publications, 1988). The provenance of OBI 041 and OBI 042 is suggested in Bendt Alster and Markham J. Geller, *Cuneiform Texts from Babylonian Tablets in the British Museum, Part 58: Sumerian Literary Texts* (London: British Museum Publications, 1990), 7. On the provenance of tablets in the Sippar collections, see Andrew R. George and Arminius C. V. M. Bongenaar, "Tablets from Sippar: Supplementary Bibliography etc. for Leichty, *Catalogues VI-VIII Up to the End of 2000*." *Orientalia: Nova Series* 71 no. 1 (2002): 55 n. 4: "It is well known—but worth restating—that though many thousands of tablets in what have become known collectively as the Sippar collections come from sites other than Sippar, nevertheless the overwhelming majority, in a total of nearly 38,500 items, stems from that town."

<sup>129</sup> These seven tablets, OBI 220, OBI 221, OBI 222, OBI 223, OBI 225, OBI 226, and OBI 227 are copied in VS 2 and its continuation VS 10. The provenance of the tablets is discussed in the introduction of first volume; see Heinrich Zimmern, *Sumerische Kultlieder aus altbabylonischer Zeit. Erste Reihe* (Leipzig: August Pries, 1912), v.

<sup>130</sup> For the provenance of OBI 192 and OBI 193, the two tablets from the National Museum of Scotland, see Stephen Landgon, *Babylonian Liturgies: Sumerian Texts from the Early Period and from the Library of Ashurbanipal, for the Most Part Transliterated and Translated, with Introduction and Index* (Paris: Librairie Paul Geuthner, 1913), v-vi and n. 2. The provenance of the Manchester tablets, OBI 112 and OBI 113, is discussed in Claus Wilcke, "Sumerische literarische Texte in Manchester und Liverpool." *Archiv für Orientforschung* 24 (1973): 1-2.

<sup>131</sup> The provenance of OBI 060 is suggested as Sippar in Irving L. Finkel, "The Crescent Fertile." *Archiv für Orientforschung* 27 (1980): 38. OBI 064, first identified as a letter, is also possibly from Sippar according to Arthur Ungnad, *Altbabylonische Briefe aus dem Museum zu Philadelphia* (Stuttgart: Verlag von Ferdinand Enke, 1920), 5.

<sup>132</sup> The archaeological provenances of OBI 105, OBI 106, and OBI 107 is initially provided in Antoine Cavigneaux and Farouk N. H. Al-Rawi, "Charmes de Sippar et de Nippur." In *Cinquante-dues reflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 73 n. 2.

<sup>133</sup> Jeremiah Peterson, "A Catalog of Old Babylonian Sumerian Incantations and Rituals from Nippur in the University Museum, Philadelphia." *Nouvelles Assyriologiques Brèves et Utilitaires* 2013 no. 1: 1-2. For a brief

(PBS 1/2, 132), catalogued herein as OBI 063, which possibly dates to the Ur III period.<sup>134</sup> Although the date of OBI 063 is disputable, it could very well be Old Babylonian, and is included as such within the incantation corpus of this study.<sup>135</sup> Three additional incantation tablets held in the collections of the Penn Museum also stem from Nippur. OBI 001 is a small Sumerian incantation tablet unearthed during the excavations of the 1951-1952 season.<sup>136</sup> In contrast to the other incantation tablets from Nippur, OBI 068 and OBI 069, however, are Akkadian incantation tablets.<sup>137</sup> Finally, six incantation tablets from Nippur are held in Istanbul. Piotr Michalowski has conveniently included these tablets, which bear the sigla Ni to differentiate them from the Nippur tablets in the Penn Museum, in his catalogue of the early incantation tablets of Mesopotamia.<sup>138</sup>

There are considerably fewer Old Babylonian incantation tablets from the remainder of sites in central Mesopotamia. One Akkadian incantation tablet, OBI 045, is an Akkadian

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overview of the different sigla used for the Nippur tablets in the Babylonian Section of the University Museum of Pennsylvania, see Pamela Gerardi, *A Bibliography of the Tablet Collections of the University Museum* (Philadelphia: Occasional Publications of the Babylonian Fund, 1984), ix-xi.

<sup>134</sup> An Ur III date is also suggested in Piotr Michalowski, “The Early Mesopotamian Incantation Tradition.” In *Literature and Literary Language at Ebla*, ed. Pelio Fronzaroli (Università di Firenze: Dipartimento di Linguistica, 1992), 323.

<sup>135</sup> This tablet is not incorporated in the comprehensive treatment of Ur III incantation texts found within Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015). Moreover, the tablet is considered Old Babylonian according to both CDLI and Graham Cunningham, *‘Deliver Me from Evil’: Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 139.

<sup>136</sup> The exact provenance is provided in Jane W. Heimerdinger, *Sumerian Literary Fragments from Nippur* (Philadelphia: Occasional Publications of the Babylonian Fund, 1979), vii.

<sup>137</sup> The provenance of OBI 068 is assigned in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-deux réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 88. It is less clear whether OBI 069 comes from Nippur. The tablet is classified as unprovenanced in its initial publication within Irving L. Finkel, “On Some Dog, Snake and Scorpion Incantations.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 123. According to both CDLI and later publications, however, it is said to stem from Nippur; see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 106 and Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 6.

<sup>138</sup> Piotr Michalowski, “The Early Mesopotamian Incantation Tradition.” In *Literature and Literary Language at Ebla*, ed. Pelio Fronzaroli (Università di Firenze: Dipartimento di Linguistica, 1992), 324-325. Note that this catalogue erroneously provides SLTN 161 with the tablet number Ni 2478 rather than Ni 4015.

incantation tablet said to come from Tell Duweihes, which is purportedly near Nippur.<sup>139</sup> While this site is otherwise unknown, the orthography of the tablet suggests an origin in central or southern Babylonia.<sup>140</sup> Two large collective tablets housed in the Vorderasiatisches Museum at Berlin, OBI 254 and OBI 255, were excavated in Babylon during the early twentieth century.<sup>141</sup> Five incantation tablets from Kiš round out the incantation tablets from central Mesopotamia. Only one of these tablets was unearthed in excavations and therefore has its findspot recorded. OBI 010 was exhumed at Tell Ingharra in Trench C-15 among school exercises and literary texts.<sup>142</sup> Three others, OBI 080, OBI 194, and the interlinear bilingual OBI 195, are recorded as coming from Kiš, but lack findspots.<sup>143</sup> Another incantation tablet, OBI 012 may also stem from Kiš.<sup>144</sup>

East of central Mesopotamia is the Diyala region, the source for as many as nineteen Old Babylonian incantation tablets. In contrast to the incantation tablets from southern and central Mesopotamia, most of the tablets from the Diyala region are found in controlled excavations, and often have reliable provenances. The excavations at Tell Haddad, ancient Mēturan, have uncovered

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<sup>139</sup> Graham Cunningham, *'Deliver Me from Evil': Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 99 n. 4.

<sup>140</sup> Walter Farber, "Zur älteren akkadischen Beschwörungsliteratur." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 61.

<sup>141</sup> Johannes J. A. van Dijk, *Literarische Texte aus Babylon. Unter Einschluß von Kopien Adam Falkensteins zur Veröffentlichung vorbereitet von Werner R. Mayer* (Berlin: Akademie-Verlag, 1987), 5.

<sup>142</sup> Naoko Ohgama and Eleanor Robson, "Scribal Schooling in Old Babylonian Kish: The Evidence of the Oxford Tablets." In *Your Praise is Sweet: A Memorial Volume for Jeremy Black from Students, Colleagues and Friends*, ed. Heather D. Baker, Eleanor Robson, and Gábor Zólyomi (Exeter: Short Run Press, 2010), 222.

<sup>143</sup> Irving L. Finkel, "On Some Dog, Snake and Scorpion Incantations." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 235 n. 18. The latter two tablets were found during Henri de Genouillac's survey of Kiš, the results of which are published in Henri de Genouillac, *Premières recherches archéologiques à Kich, Tome premier. Rapport sur les travaux et inventaires, fac-similés, dessins, photographies et plans* (Paris: Librairie ancienne Édouard Champion, 1925) and Henri de Genouillac, *Premières recherches archéologiques à Kich, Tome second. Notes archéologiques et inventaires, fac-similés, dessins et photographies* (Paris: Librairie ancienne Édouard Champion, 1925).

<sup>144</sup> See Piotr Michalowski, "The Early Mesopotamian Incantation Tradition." In *Literature and Literary Language at Ebla*, ed. Pelio Fronzaroli (Università di Firenze: Dipartimento di Linguistica, 1992), 319 n. 42.

a wealth of textual materials.<sup>145</sup> Among these finds, ten primarily Sumerian incantation tablets are spread across three rooms in Area II, which has been identified as a scholar's library.<sup>146</sup> Six tablets, OBI 081, OBI 082, OBI 083, OBI 084, OBI 086 and OBI 087, were excavated in Room 10, alongside two bilingual hemerologies.<sup>147</sup> OBI 085 was found in Room 8, which is adjacent to Room 10.<sup>148</sup> Finally, OBI 088, OBI 089, and OBI 090 were found in Room 30, alongside Sumerian literary texts, hymns, and laments. Notably, a single Akkadian medical tablet was also found in Room 31, next to Room 30.<sup>149</sup>

Aside from the incantation tablets unearthed in the excavations at Mēturan, all but one of the incantation tablets excavated or assigned a provenance in the Diyala region are unilingual Akkadian. The lone exception is the Sumerian incantation tablet OBI 096, which has been tentatively suggested to originate in Tell Harmal, ancient Šaduppûm, but perhaps the difference in language implies this assumption is unfounded.<sup>150</sup> Four other incantation tablets, OBI 101, OBI 102, OBI 103, and OBI 104, are also reported to stem from Šaduppûm according to their original publication, although no excavation reports are available.<sup>151</sup> The University of Chicago has

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<sup>145</sup> An initial catalogue of the tablets is presented in Antoine Cavigneaux and Farouk N. H. Al-Rawi, "New Sumerian Literary Texts from Tell Haddad (Ancient Meturan): A First Survey." *Iraq* 55 (1993): 95.

<sup>146</sup> The only Akkadian incantation text among the Mēturan incantation tablets is OBI 083, 1. The other two incantations texts on the tablet are both Sumerian. The interpretation of this collection of tablets as a library is introduced in Antoine Cavigneaux, "A Scholar's Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII)." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 251-258.

<sup>147</sup> For an edition of these hemerological texts, see Antoine Cavigneaux and Farouk N. H. Al-Rawi, "New Sumerian Literary Texts from Tell Haddad (Ancient Meturan): A First Survey." *Iraq* 55 (1993): 95-104.

<sup>148</sup> A visual presentation of these rooms is found in Antoine Cavigneaux, "A Scholar's Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII)." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 272 fig. 1.

<sup>149</sup> An edition of this tablet is provided in Antoine Cavigneaux and Farouk N. H. Al-Rawi, "New Sumerian Literary Texts from Tell Haddad (Ancient Meturan): A First Survey." *Iraq* 55 (1993): 104-105.

<sup>150</sup> The provenance of this tablet is assigned to Tell Harmal at least as early as Markham J. Geller, *Forerunners to Udug-hul: Sumerian Exorcistic Incantations* (Stuttgart: Franz Steiner Verlag, 1985), 18.

<sup>151</sup> For the provenance of these tablets, see Johannes J. A. van Dijk, "Textes divers du Musée de Baghdad, II." *Sumer: A Journal of Archaeology in Iraq* 13 no. 1 (1957): 65-67. These tablets were republished with improved copies in TIM 9; see Johannes J. A. van Dijk, *Texts of Varying Content* (Leiden: Brill, 1976).



excavated two incantation tablets at Tell Ishchali, ancient Nērebtum. OBI 110 was excavated in locus 6-S.29 of the Kitītum Temple, while OBI 111 was found near the Šamaš Temple in locus 5-V.31.<sup>152</sup> Another incantation tablet, OBI 202, was found on the surface at nearby Tell Asmar, ancient Ešnunna.<sup>153</sup> Wolfram von Soden has suggested OBI 180 also originated from Ešnunna or its environs based on the paleography and orthography of the tablet.<sup>154</sup>

Five Old Babylonian incantation tablets come from the periphery of Mesopotamia. Three originate from the western site of Tell Hariri, the ancient city of Mari. As early as 1939, François Thureau-Dangin published two incantation tablets, OBI 197 and OBI 198, which originated from the substantial tablet finds of Room 108 of the Mari palace.<sup>155</sup> Much later, OBI 118 was published; like the other two incantation tablets from Mari, this tablet was also found in the palace, in Room 52 alongside administrative documents.<sup>156</sup> As already observed, all the incantation tablets from Mari contain Hurrian incantation texts, which suggests Hurrian was a predominant language of magic in the western periphery, a position Sumerian held in both central and southern Mesopotamia.<sup>157</sup> The provenance of two other Old Babylonian incantation tablets is also attributed

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<sup>152</sup> The locus of Ish. 35-T. 18 is found in Samuel Greengus, *Old Babylonian Tablets from Ishchali and Vicinity* (Leiden: Nederlands Instituut voor het Nabije Oosten, 1979), 57. For the general findspot of Ish. 35-T. 19, see Benno Landsberger and Thorkild Jacobsen, “An Old Babylonian Charm against *merhu*.” *Journal of Near Eastern Studies* 14 no. 1 (1955): 14. The locus is provided in Maria deJong Ellis, “The Archive of the Old Babylonian Kititum Temple and Other Texts from Ishchali.” *Journal of the American Oriental Society* 106 no. 4 (1986): 760-761 n. 13.

<sup>153</sup> Robert M. Whiting, “An Old Babylonian Incantation from Tell Asmar.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 75 no. 2 (1985): 179 n. 1.

<sup>154</sup> Wolfram von Soden, “Eine altbabylonische Beschwörung gegen die Dämonin Lamaštum.” *Orientalia: Nova Series* 23 no. 4 (1954): 338.

<sup>155</sup> François Thureau-Dangin, “Tablettes Hurrites provenant de Mâri.” *Revue d’Assyriologie et d’archéologie orientale* 36 no. 1 (1939): 1 n. 1.

<sup>156</sup> The provenance is provided in Antoine Cavigneaux, “Magica mariana.” *Revue d’Assyriologie et d’archéologie orientale* 88 no. 2 (1994): 155 n. 1. Jean-Marie Durand has found a join for this tablet; see Michaël Guichard, “De Larsa à Mari (I): nouvelles incantations paléo-babyloniennes.” *Semítica* 61 (2019): 6 n. 6. A revised translation taking the new join into account is published in Michaël Guichard, “Incantations à Mari.” In *Magie et divination dans les cultures de l’Orient*, ed. Jean-Marie Durand and Antoine Jacquet (Paris: Editions Jean Maisonneuve, 2010), 29-30.

<sup>157</sup> See Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 7.

to the eastern periphery of Mesopotamia, specifically in Susa. Although excavation reports are unavailable, a large collective incantation tablet OBI 199 and OBI 200, a small tablet bearing only a scorpion incantation text, are housed in the Louvre, and registered as originating in Susa.<sup>158</sup>

### 2.2.3 Dating

As most incantation tablets within this corpus do not have an archaeological provenance, the dating for these tablets primarily relies on other considerations. A few Old Babylonian incantation tablets contain year dates, but among the tablets within the corpus for this study, the only extant exemplar is OBI 122, 2, an abbreviated year date for the seventh year of Samsu-iluna: **iti [bara<sub>2</sub>]-za<sub>3</sub>-ĝar u<sub>4</sub> 25-kam / [mu sa-am]-su-i-lu-na lugal-e / [ĝeš<sup>š</sup>tukul šu]-<sup>1</sup>nir<sup>1</sup> niĝ<sub>2</sub> ku<sub>3</sub>-si<sub>22</sub> ku<sub>3</sub>-babbar**, “It is the 25<sup>th</sup> day of the month of *nisānum*. The year king Samsu-iluna <dedicated> a weapon and an emblem which was gold and silver.”<sup>159</sup> Another indication of tablet date is found on OBI 270, 8, a notation appended to a collective incantation tablet that names the people who commissioned the tablet: **aš-šum diĝir-šu-a-bu-šu šeš ma-an-nu-um-ki-ma-diĝir<sup>1</sup>utu dumu <sup>17</sup>buranuna<sup>1</sup> i-na e<sub>2</sub> nu-ra-tum dumu be-la-nu agrig / aš-šum bala-e dumu i-din-e<sub>2</sub>-a bisaĝ-dub-ba ša un-ne-du-<sup>1</sup>ki<sup>1</sup>-[i]**, “On behalf of Išū-abušu, brother of Mannum-kīma-Šamaš, child of Purattum in the household of Nūrātum, child of Bēlānu, the steward and on behalf of Balāye, child of Iddin-Ea, the administrator of the letters.”<sup>160</sup> Since Balāye is a hypocoristic name for

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<sup>158</sup> Antoine Cavigneaux, “Les traditions littéraires suméro-akkadiennes à Suse. Fragments littéraires susiens (Suite).” *Revue d’Assyriologie et d’archéologie orientale* 114 (2020): 63 n. 1. On the scorpion incantation tablet, see Antoine Cavigneaux, “Fragments littéraires susiens.” In *Literatur, Politik und Recht in Mesopotamien. Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk und Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 53 n. 1 with an edition and copy on 61-62.

<sup>159</sup> MLC 1207 rev. 9-11. OBI 205, a tablet from Ur with the number U 30503 also contains the remains of a year date. Additionally, the Old Babylonian foreign language incantation tablet LB 1003 contains a year date.

<sup>160</sup> YBC 4598 rev. 13-14.

Balamunamhe, he can be identified as the same-named grandson of the well-known Balamunamhe, child of Sîn-nūr-mātim, believed to administer the aforementioned Enki Temple in Larsa.<sup>161</sup> Like OBI 122, this incantation tablet probably dates to around the seventh year of Samsuiluna, which fits within an estimation of when Balamunamhe child of Iddin-Ea is attested.<sup>162</sup>

Aside from the inclusion of these two non-incantation texts, the dating of tablets within the Old Babylonian incantation corpus relies upon more subjective techniques, such as paleography, orthography, and tablet format. Consequently, the dates of tablets near the chronological limits of the corpus are difficult to determine with precision. The cuneiform writing system is also an aid in dating tablets because some sign values are connected to specific places and times within Mesopotamia, with only rare exceptions.<sup>163</sup> The occurrence of sign values that occur primarily in southern Mesopotamia within Old Babylonian contexts therefore provides further evidence for the provenance and dating of these tablets.<sup>164</sup> Nevertheless, it can be difficult to establish whether a tablet belongs to the late Ur III period or early Old Babylonian period, or, with respect to the opposite chronological limit of the study, if a tablet is late Old Babylonian or early Middle Babylonian. For the sake of practicality, the dating of such liminal texts usually follows judgements made in prior research on Mesopotamian incantations. Incantation tablets identified as

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<sup>161</sup> Christian Dyckhoff, “Balamunamhe von Larsa – eine altbabylonische Existenz zwischen Ökonomie, Kultus und Wissenschaft.” In *Intellectual Life of the Ancient Near East*, ed. Jiří Prosecký (Prague: Academy of Sciences of the Czech Republic, Oriental Institute, 1998), 117-124.

<sup>162</sup> Marc van de Mieroop, “The Archive of Balmunamhe.” *Archiv für Orientforschung* 34 (1987): 2.

<sup>163</sup> The standard treatment of the Akkadian syllabary is Wolfram von Soden and Wolfgang Röllig, *Das akkadische Syllabar* (Rome: Editrice Pontificio Istituto Biblico, 1991). For treatments of Old Babylonian Akkadian, see Michael P. Streck, “Old Babylonian.” In *History of the Akkadian Language*, ed. Juan-Pablo Vita (Leiden: Brill, 2021), 993-1038 and Rodrigo Hernáiz, *Studies on Linguistic and Orthographic Variation in Old Babylonian Letters* (Münster: Ugarit-Verlag, 2019).

<sup>164</sup> The following is a preliminary list of uncommon sign values within the corpus which can suggest an Old Babylonian date: *as*<sub>3</sub> (AŠ); *el*<sub>2</sub> (IL); *en*<sub>6</sub> (IN); *eš*<sub>15</sub> (IŠ); *eš*<sub>19</sub> (ĜEŠ); *gi*<sub>5</sub> (KI); *il*<sub>5</sub> (EL); *iš*<sub>3</sub> (EŠ); *kas*<sub>3</sub> (GAZ); *me*<sub>2</sub> (MI); *mi*<sub>3</sub> (ME); *pa*<sub>2</sub> (BA); *qa*<sub>3</sub> (KA); *qe*<sub>3</sub> (GI); *si*<sub>20</sub> (ZE<sub>2</sub>); *še*<sub>20</sub> (ŠI); *tam*<sub>2</sub> (DAM); *te*<sub>9</sub> (TI); *ti*<sub>7</sub> (TE); *tu*<sub>3</sub> (HI); *te*<sub>4</sub> (TE); *ti*<sub>4</sub> (TE); *uš*<sub>2</sub> (UŠ); *zu*<sub>3</sub> (ZUM). A few sign values, however, could imply a later date, such as *di*<sub>2</sub> (TL<sub>2</sub>) and *ti*<sub>3</sub> (DIM).

Old Babylonian in previous publications and catalogues have usually retained their date.<sup>165</sup> Nadezda Rudik has provided editions and commentary for virtually all published Ur III incantation tablets until 2015, and the tablets she has treated in her corpus as Ur III are not included within the corpus for this study.<sup>166</sup> Similarly, Elyze Zomer has published a comprehensive catalogue of incantation texts dating to the Middle Babylonian and Middle Assyrian periods, as well as their so-called Old Babylonian “forerunners.”<sup>167</sup> Incantation tablets which she considers to date to the Middle Babylonian period are not included in this corpus. Inevitably, however, some judgements on the dating of incantation tablets have been made on a case-by-case basis.<sup>168</sup>

#### 2.2.4 Tablet Typology

Incantation tablets occur in a variety of formats. As in other textual genres, single column tablets are generally preferred, and comprise 184 tablets, more than half of the corpus in this

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<sup>165</sup> There are eight main publications and catalogues for Old Babylonian incantation tablets: Johannes J. A. van Dijk, *Nicht-kanonische Beschwörungen und sonstige literarische Texte* (Berlin: Akademie-Verlag, 1971); *ibid.*, *Texts of Varying Content* (Leiden: Brill, 1976); Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985); Piotr Michalowski, “The Early Mesopotamian Incantation Tradition.” In *Literature and Literary Language at Ebla*, ed. Pelio Fronzaroli (Università di Firenze: Dipartimento di Linguistica, 1992), 324-325; Graham Cunningham, *‘Deliver Me from Evil’: Mesopotamian Incantations 2500-1500 BC* (Rome: Editrice Pontificio Istituto Biblico, 1997), 131-159; Jeremiah Peterson, “A Catalog of Old Babylonian Sumerian Incantations and Rituals from Nippur in the University Museum, Philadelphia.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2013 no. 1: 1-2; Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016); Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022).

<sup>166</sup> Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015).

<sup>167</sup> Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018); On this term, see Walter Farber, “‘Forerunners’ and ‘Standard Versions’: A Few Thoughts about Terminology.” In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL Press, 1993), 95-97.

<sup>168</sup> The following is a preliminary list of such liminal incantation tablets and their assigned date within this study. Ur III: A 7885, AO 11276, AUAM 73.1425, CBS 8231 (PBS 1/2, 107), CBS 8235 (PBS 13, 33), L 1036, Ni 2177, Ni 2187, Ni 13214, NBC 11108, VAT 5993 (VS 10, 193), VAT 6004 (VS 10, 189), and VAT 6082 (VS 10, 190). Old Babylonian: A 7479, CBS 332 (PBS 1/2, 122), CBS 1636 (PBS 1/2, 132), and YBC 6706. Middle Babylonian: CBS 8857a, CBS 14154, Ni 630, and Ni 2676+.

study.<sup>169</sup> Single column tablets occur in a variety of shapes, including small squares, such as OBI 115, short columns, such as OBI 013, large cut columns like OBI 091, as well as more standard pillow shaped tablets like OBI 180, and **im-gid<sub>2</sub>-da** tablets, as OBI 204 is labelled.<sup>170</sup> A few distinctive types of single column tablets are also found within the Old Babylonian incantation corpus, most predominantly the 71 landscape-oriented incantation tablets within the corpus, the majority of which are thought to stem from Larsa. Five small and flat round type tablets also appear in the corpus, a tablet format prevalent in the Sippar tablets of the British Museum which date to the late Old Babylonian period. OBI 012 is the only lentil shaped incantation tablet. This tablet format is predominantly used for scribal training exercises in the Old Babylonian period. While this tablet bears an incantation text on its reverse, its obverse contains a fragmentary mathematical exercise, which suggests the Lamaštu incantation text on its reverse, perhaps translated from Akkadian, is also a scribal exercise.<sup>171</sup> Lastly, OBI 202 and OBI 258 are irregularly shaped tablets, while eleven more incantation tablets are extremely fragmentary.<sup>172</sup>

In addition to single column tablet formats, incantation tablets with multiple columns are also attested. Sixteen incantation tablets with two columns are included within the corpus, six of which come from Nippur.<sup>173</sup> Nineteen incantation tablets contain three columns, but tablets with more columns are found in significantly smaller quantities. There are only seven four column

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<sup>169</sup> A breakdown of the tablet typology in the corpus of this study is found in Appendix D.

<sup>170</sup> TCD 4687/9 t. ed. 1: **im-gid<sub>2</sub>-da** <sup>des</sup>**i<sub>3</sub>-li<sub>2</sub>-i-di<sub>2</sub>-nam sar**, “A long tablet written by Ili-iddinam.”

<sup>171</sup> Piotr Michalowski, review of *Sumerian Literary Texts in the Ashmolean Museum*, by Oliver R. Gurney and Samuel N. Kramer, *Journal of Near Eastern Studies* 37 no. 4 (1978): 345.

<sup>172</sup> For a description of TA 1930-T117, see Robert M. Whiting, “An Old Babylonian Incantation from Tell Asmar.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 75 no. 2 (1985): 179-180. The other irregularly shaped tablet is W 16743, dv. This tablet is described in Antoine Cavigneaux, *Uruk: Altbabylonische Texte aus dem Planquadrat Pe XVI-4/5* (Mainz am Rhein: Philipp von Zabern, 1996), 73.

<sup>173</sup> The six Nippur tablets are OBI 072, OBI 074, OBI 191, OBI 214, OBI 216, and OBI 217. The narrow columns of these tablets are reminiscent of the Type II tablets frequently utilized in the scribal curriculum at Nippur, although these tablets are larger. For a convenient discussion of Type II tablets, see Steve Tinney, “Texts, Tablets, and Teachers: Scribal Education in Nippur and Ur.” *Expedition* 40 no. 2 (1998): 44-46.

tablets, five tablets with five columns, and a single example of a tablet with six columns.

### 2.2.5 Images on Old Babylonian Incantation Tablets

Function	Image	Tablet #	Catalogue #
Witchcraft	Malevolent Entity	BM 92669	OBI 038
Various Entities	Malevolent Entity	BM 92670	OBI 039
Safe Travel	Cross	IM 11087, x	OBI 092
Flies	Impressed Circle	MS 3061	OBI 140
Lamaštu ×2	Cross	NBC 3830	OBI 181
Childbirth	Cross	YBC 5630	OBI 290

Six incantation tablets contain images in addition to incantation texts. OBI 038 and OBI 039 are inscribed with images of the demons which they seek to drive away from the king.<sup>174</sup> A set of three incantation texts, OBI 092, OBI 181, and OBI 290 all contain a cross marking, either to enhance the magical efficacy of the tablet itself or to seal the incantation text so no further inscription can be added to it.<sup>175</sup> Notably, all these incantation texts are directed against malevolent entities with the exception of OBI 290, an Akkadian incantation text for childbirth. It is possible, therefore, that the cross marking on OBI 290 functions to protect the newborn from the demoness Lamaštu. The images and markings suggest these tablets themselves are magical objects like amulets rather than a simple written reference for an orally performed incantation. Finally, OBI 140 has a circle impressed on its reverse, a marking of unclear significance.<sup>176</sup>

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<sup>174</sup> Irving L. Finkel, "Drawings on Tablets." *Scienze dell'Antichità* 17 (2011): 338.

<sup>175</sup> See the discussion in Nathan Wasserman, "What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets." In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2014), 54-55.

<sup>176</sup> Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 51.

## 2.3.0 INCANTATION TEXTS

### 2.3.1 Introduction

The purpose of incantation tablets is to record one or more incantation texts. A distinction of terminology is necessary to conceptualize incantation texts. While the term incantation refers to the recited magical spell with healing or purifying properties, an incantation text denotes only a representation of the recited incantation as it was inscribed upon a clay tablet. Therefore, incantation texts do not necessarily recreate an incantation exactly as it was recited.<sup>177</sup> Incantation texts are frequently abbreviated, and therefore contain an approximate representation or a basic outline of a fully fleshed out incantation recited and performed with an accompanying ritual.<sup>178</sup> The Sumerian incantation texts of the Old Babylonian period are particularly informative about the distinction between incantations and incantation texts. Sumerian incantation texts, like other orally recited liturgical texts such as laments, are frequently composed in a non-standard orthography that reflects pronunciation rather than meaning.<sup>179</sup> These incantation texts, therefore, are not inscribed upon clay to be read and understood; rather, they serve as a reference for the correct pronunciation of a specialized language unused in everyday life. Although incantation texts cannot be equated with incantations due to a lack of evidence, they nevertheless comprise the

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<sup>177</sup> For a similar conclusion on Sumerian literary texts, see Miguel Civil, “Reading Gilgameš.” *Aula Orientalis* 17-18 (1999-2000): 188-189.

<sup>178</sup> The divine dialogue in OBI 038 is a clear example of an abbreviated incantation text. BM 92669 obv. 11-13:

**u<sub>4</sub>-da** <sup>diġir</sup>asal-lu<sub>2</sub>-hi **dumu** <sup>diġir</sup>en-ki-ga-ke<sub>4</sub>  
**a-a-ni** <sup>diġir</sup>en-ki-ra e<sub>2</sub>-a ba-<sup>š</sup>i-in-ku<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub>-e>  
**a-a-ġu**<sub>10</sub> ka la<sub>2</sub>-e-de<sub>3</sub> za la<sub>2</sub>-e-de<sub>3</sub>  
<sup>diġir</sup>en-ki-ke<sub>4</sub> dumu-ni <sup>diġir</sup>asal-lu<sub>2</sub>-hi-ra mu-<sup><</sup>na-ni-ib-ge<sub>4</sub>-ge<sub>4</sub>>

Then Asalluhi, the child of Enki <enters> into the temple to his father Enki <and calls out to him there.> “My father, the mouth is being bound! The arm is being bound!” Enki <replies> to Asalluhi his child.

<sup>179</sup> For a discussion on the phonetic orthography of Old Babylonian laments, see Paul Delnero, “Texts and Performance: The Materiality and Function of the Sumerian Liturgical Corpus.” In *Texts and Contexts: The Circulation and Transmission of Cuneiform Texts in Social Space*, ed. Paul Delnero and Jacob Lauinger (Berlin: Walter de Gruyter, 2015), 101-116.

primary source of evidence for incantations in Mesopotamia, as the cuneiform tablets are all that remains of a magical practice that hinged on the spoken word.

### 2.3.2 Initial Formula and Final Formula

From the earliest periods when incantations began to be recorded as texts, two formulae are linked to incantation texts, an initial formula that headed an incantation text, **en<sub>2</sub> e<sub>2</sub>-nu-ru**, and a final formula, **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**, which concluded the text. While many variant phonetic writings confirm these formulae are read correctly, their meaning remains poorly understood.<sup>180</sup> Manfred Krebernik has provided the most extensive discussion of these formulae drawing on the incantation texts from Ebla and Fara, and concluded, like Adam Falkenstein, that the formulae probably indicate a cult place.<sup>181</sup> It is possible that the **e<sub>2</sub>-nu** is this cult place, perhaps a variant spelling for **e<sub>2</sub>-nun**, a term for the cella of a temple where Enki resides according to several Old Babylonian incantation texts.<sup>182</sup> These formulae can also be understood in light of a rare deity named **en<sub>2</sub>-e<sub>2</sub>-**

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<sup>180</sup> See Appendix H and Appendix I for a breakdown of the Old Babylonian phonetic writings of these formula.

<sup>181</sup> Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (Hildesheim: Georg Olms Verlag, 1984), 197-207. A summary can be found in Wolfgang Heimpel, review of *Die Beschwörungen aus Fara und Ebla*, by Manfred Krebernik, *Bibliotheca Orientalis* 45 no. 3/4 (1988): 384-387. The original suggestion is found in Adam Falkenstein, *Die Haupttypen der sumerischen Beschwörung. Literarisch untersucht* (Leipzig: August Pries, 1931), 6. For further discussion, see Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 32.

<sup>182</sup> See especially OBI 070 and its duplicates. The passage in CBS 10474 obv. 10-rev. 3 is the most complete and can be restored from the duplicates:

**tu-du-ga ni-in-<sup>g</sup>i<sup>1</sup>-[ri-im-ma]**  
**nam-šub eridu<sup>ki</sup>-[ga]**  
<sup>di<sup>gir</sup></sup>**en-ki-ke<sub>4</sub> dag e<sub>2</sub>-nun-[na] he<sub>2</sub>-em-[ma-an-du<sub>8</sub>-du<sub>8</sub>-e]**  
<sup>g</sup>**še-ge-en he<sub>2</sub>-du<sup>1</sup>-[re]**  
<sup>g</sup>**[bu]-<sup>l</sup>lu<sup>1</sup>-uh<sub>2</sub>-ge-[en he<sub>2</sub>-si-il-le]**  
<sup>g</sup>**[tumu-ge]-<sup>l</sup>en gu-du<sup>1</sup>-[ni-ta] <sup>g</sup>he<sub>2</sub>-em<sup>1</sup>-[ma-ra-e-de]**

With the recited incantation of Ningirima, with the spell of Eridu, Enki, in the chamber of the cella, shall cause it to be completely released. He shall defecate it out like feces. He shall belch it out like a burp. He shall send it out from his buttocks like wind.



**nu-si**, the subject of an Ur III praise hymn.<sup>183</sup> While the editor of this hymn maintains this divine name should not be connected to these formulae, he suggests the deity is Enki. Additionally, a deity called **diġir****en2-e2-nu-ru** is found in a later god list of Eridu.<sup>184</sup> If both these deities refer to Enki, the variation of the final component of the name suggests it could be etymologized as a participial phrase, in which the divine name **diġir****en2-e2-nu-si** translates to “The one who fills the cella with spells,” while **diġir****en2-e2-nu-ru** is “The one who begot spells in the cella.”<sup>185</sup> Both names therefore provide a suitable name for Enki as the chief deity of incantations and purification.<sup>186</sup> Building upon this hypothesis, a tentative interpretation of the initial and final formulae of incantation texts can be offered. The initial formula, **en2 e2-nu-ru**, labels the incantation text that follows it: “A spell which he begot in the cella,” while the final formula, **tu6 en2 e2-nu-ru**, reasserts this identification: “The incantation is a spell which he begot in the cella.”<sup>187</sup> These formulae would therefore be Sumerian precursors to the Akkadian legitimation formulae often incorporated into incantation texts and function to lend authority to the incantation as a product of the gods rather

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<sup>183</sup> 6N-T 637. This hymn is edited in Gonzalo Rubio, “Sumerian Literary Texts from the Time of the Third Dynasty of Ur” (PhD diss., Johns Hopkins University, 1999), 156-191. Reservations about the name of this deity are presented in Manfred Krebernik and Jan J. W. Lisman, *The Sumerian Zame Hymns from Tell Abū Šalābīḥ* (Münster: Zaphon, 2020), 160 n. 754.

<sup>184</sup> Richard L. Litke, *A Reconstruction of the Assyrio-Babylonian God-Lists AN: <sup>d</sup>A-NU-UM and AN: ANU ŠÁ AMĒLI* (Bethesda: CDL Press, 1998), 85: 155.

<sup>185</sup> Following this interpretation, the formula **en2 e2-nu-ru** contains nasal assimilation and vowel harmony for expected **en2 e2-nu(n) ri-a**. Vowel harmony or the crasis of the vowels /i/ and /a/ in the vicinity of an /r/ might be the cause of the occasional shift to **en2 e2-nu-re** in some formulae.

<sup>186</sup> In antiquity, the final component of these formulae was interpreted as **nadû** according to the late lexical series Erim-ḥuš VI, 27: **tu6 en2 e2-nu-ru = ši-ip-tu2 ana ge17 šub-u**, “An incantation which is cast upon a sick person.” This reading, however, stems from the equivalence **šub = nadû**. This lexical series is edited in Antoine Cavigneaux, Hans G. Güterbock, and Martha T. Roth, *Materials for the Sumerian Lexicon XVII: The Series Erim-ḥuš = anantu and Anta-gál = šaqû* (Rome: Pontificium Institutum Biblicum, 1979), 81.

<sup>187</sup> The final formula of OBI 042 supports this interpretation; BNUS 472 rev. 11': **[tu6] enx e2-nu-re-kam**, “The incantation is a spell of the cella.” The expected **en2** seems to be written ŠU<sub>2</sub>.MUL. See Anne-Caroline Rendu-Loisel, “Le prêtre incantateur est-il un scribe raté? Incantations et langages efficaces dans l’ancienne Mésopotamie.” *Parcours anthropologiques* 13 (2018): 98 n. 9.

than a human invention.<sup>188</sup> Regardless of the original meaning of these formulae, by the Old Babylonian period, the initial formula had become a general term for incantation.<sup>189</sup>

### 2.3.3 Incipit and Rubric

Two further components of Old Babylonian incantation texts, as well as texts of other periods and genres, are the incipit and the rubric. The incipit is the first line or first few words of a given textual composition and functions as the title of the text in Mesopotamia.<sup>190</sup> Text catalogues listing compositions by their incipit usually function as tablet inventories in the Old Babylonian period.<sup>191</sup> Although an Ur III catalogue of incantation incipits, HS 1360, appears to list incantations in the order required for a ritual, the only Old Babylonian catalogue of incantation texts, JRL 1061, lists the incipits of 26 incantations which do not appear to have an underlying theme.<sup>192</sup> The Old

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<sup>188</sup> OBI 114 provides a typical example of the Akkadian formula; LB 1000 rev. 11-12: *ši-ip-tum an-ni-tum u<sub>2</sub>-ul i-ia-at-tum / ši-pa-at* <sup>diĝir</sup> *asal-lu<sub>2</sub>-hi dumu e<sub>2</sub>-a ša eridu<sup>ki</sup>*, “This incantation is not mine. It is the incantation of Asalluhi, the child of Ea of Eridu.”

<sup>189</sup> A.3115 rev. 2-7, a section of a letter from Mari published as FM 9, 51, is illustrative of this change:

*mu-ša-am u<sub>3</sub>* <sup>ur<sup>1</sup></sup>-[*ra-am*]  
<sup>i</sup>-[*na* <sup>mu<sup>1</sup></sup>-*mi-im e-en<sub>2</sub>*-<sup>ne<sup>2</sup></sup>-[*nu-ru*]  
<sup>ša</sup> *a-na* [*ba*]-*la-ti-ka dam-qa-kum*  
<sup>ša eš<sup>1</sup></sup>-*mu-u<sub>2</sub> u<sub>3</sub> be-li<sub>2</sub>-ma i-di*  
<sup>ki<sup>1</sup></sup>-*ma ma-am-ma-an*  
*la u<sub>2</sub>*-<sup>pa-qi<sup>2</sup></sup>-*da-an-ni*

Day and night in the conservatory, what I hear are incantation formulae which are on behalf of your life, to make it good for you, but my lord knows that no one is looking after me!

For an edition of this letter, see Nele Ziegler, *Les Musiciens et la musique d'après les archives de Mari* (Paris: Sepoa, 2007), 215-217. Another translation is available in Jack M. Sasson, *From the Mari Archives: An Anthology of Old Babylonian Letters* (Winona Lake: Eisenbrauns, 2015), 176.

<sup>190</sup> A Sumerian term for incipit is **dub saĝ-ta**, literally translated “From the head of the tablet.” This term is found in an Ur III catalogue of incantations, HS 1360. See Johannes J. A. van Dijk and Markham J. Geller, *Ur III Incantations from the Frau Professor Hilprecht-Collection, Jena* (Wiesbaden: Harrassowitz Verlag, 2003), 4-5.

<sup>191</sup> Paul Delnero, “Sumerian Literary Catalogues and the Scribal Curriculum.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 100 no. 1 (2010): 32-55.

<sup>192</sup> Seth F. C. Richardson, “gir<sub>3</sub>-gen-na and Šulgi’s ‘Library’: Liver Omen Texts in the Third Millennium BC (I).” *Cuneiform Digital Library Journal* no. 3 (2006): 7. The Old Babylonian incantation catalogue JRL 1061 is edited in Claus Wilcke, “Sumerische literarische Texte in Manchester and Liverpool.” *Archiv für Orientforschung* 24 (1973): 1-17. Piotr Michalowski, “Incantation and Literary Letter Incipits.” *Nouvelles Assyriologiques Brèves et Utilitaires* 1991 no. 48: 32 identifies more of the incipits.

Babylonian incantation catalogue, therefore, probably functioned as an inventory.<sup>193</sup> Since incantations are cited in antiquity according to their incipits, incantation texts with identical or functionally identical incipits can be identified as duplicates even if the incantation texts contain differences because an incantation text is not necessarily identical to the recited incantation.

While the incipit heads the body of the incantation text, following only the initial formula **en2 e2-nu-ru** when it appears, a tag line called a rubric is often appended to the end of an incantation text, usually after the final formula, **tu6 en2 e2-nu-ru**, if it is present.<sup>194</sup> Rubrics seem to function as labels that designate the type of composition on a given tablet. Most rubrics for incantation texts define their compositions with the Sumerian term **ka-inim-ma**, a general word for any sort of recitation, but also technical jargon meaning “incantation.”<sup>195</sup> The rubrics for incantation texts point to an emic categorization of incantations as a genre in ancient Mesopotamia and are invaluable for the identification and classification of incantation texts. Unfortunately, not every incantation text has a corresponding rubric; thus, the qualification of texts lacking rubrics as incantation texts is more subjective and depends on contextual parallels.<sup>196</sup> While rubrics usually follow a single incantation text, they can also occur collectively if two or more incantation texts with the same function occur on a tablet in succession. OBI 304 offers a clear example of a collective rubric. This tablet contains three incantation texts separated with double lines and a

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<sup>193</sup> See already Johannes J. A. van Dijk, “Une variante du thème de «l’Esclave de la Lune».” *Orientalia: Nova Series* 41 no. 3 (1972): 339 n. 3.

<sup>194</sup> There are a few exceptions to this trend. The rubric for OBI 314, an Old Babylonian Akkadian incantation text against *wardat lilim* uniquely heads the composition; YBC 9841 obv. 1: **ka-inim-ma** **wa<sup>1</sup>-ar-da-at li-li-i-im**, “An incantation for *wardat lilim*.”

<sup>195</sup> Phonetic writings confirm this reading. See Wolfgang Schramm, “ka-inim-ma.” *Revue d’Assyriologie et d’archéologie orientale* 75 no. 1 (1981): 90. The rubrics for OBI 021 and OBI 032 confirm the reading of the latter half of the term. BM 22559 obv. 4: **ka-i-ni-ma**; BM 79949 obv. 5: **ka-i-ni-ma**.

<sup>196</sup> Nathan Wasserman, “What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets.” In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2014), 49 n. 9.

single rubric appended to the end: **ka-inim-ma niĝ<sub>2</sub>-na** <sup>1</sup>**lugal**<sup>1</sup>-[a]-**kam**, “It is an incantation for the censer of the king.”<sup>197</sup> The content of all three incantation texts clarifies that each text is an incantation for the censer of the king; therefore, the rubric is collective and serves to label the function of each preceding incantation text. Rubrics for incantation texts are typically composed in Sumerian like the rubrics for other textual genres, such as hymns and cultic love songs.<sup>198</sup> Sumerian liturgical texts, like laments, also bear rubrics.<sup>199</sup> Rubrics are not exclusive to Sumerian texts; Akkadian *ikribum* prayers of diviners, among texts in other genres, can also bear rubrics.<sup>200</sup>

Rubrics for incantation texts can take a variety of forms. The most basic form of a rubric elucidates the function of the incantation text, like OBI 141, 1: **ĝiri<sub>3</sub>-pad-ra<sub>2</sub>**, “Bones.”<sup>201</sup> Although this rubric does not provide a genre for the text it follows, it nevertheless clarifies the function of the text, which is to treat sick bones. Most rubrics for incantation texts, however, classify the text as an incantation text, such as OBI 146, 1: **ka-inim-ma ĝiri<sub>2</sub>-tab**, “A scorpion incantation.”<sup>202</sup> Sumerian rubrics with verbal phrases are grammatically complicated.<sup>203</sup> The verb can occur as the bare verbal root, as in OBI 150, 11: **ka-inim-ma ĝiri<sub>2</sub>-tab dab<sub>5</sub>**, “An incantation to seize a scorpion.”<sup>204</sup> It is more common, however, for rubrics to contain verbal forms analogous to Sumerian participial forms, like OBI 272, 2: **ka-inim-ma muš dab<sub>5</sub>-ba**, “An incantation for

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<sup>197</sup> YBC 7689 t. ed. 1.

<sup>198</sup> *Ur-Ninurta B*, 48: **tigi** <sup>diĝir</sup>**en-ki-ga-kam**, “It is a **tigi** for Enki.” The classic edition is Adam Falkenstein, “Sumerische religiöse Texte 1. Drei ‘Hymnen’ auf Urnirurta von Isin.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 49 no. 1 (1950): 112-117, 138-145. *Dumuzi-Inanna A*, 51: **bal-bal-e** <sup>diĝir</sup>**inanna-kam**, “It is a **balbale** for Inanna.” A valuable edition and discussion of this cultic love song can be found in Yitschak Sefati, *Love Songs in Sumerian Literature: Critical Edition of the Dumuzi-Inanna Songs* (Jerusalem: Graphit Press, 1998), 120-127.

<sup>199</sup> BM 29628 rev. 8: **31 er<sub>2</sub>-sem<sub>5</sub>-ma** <sup>diĝir</sup>**dumu-zi-da-kam**, “31 <lines>. It is an *eršemmu* for Dumuzi.”

<sup>200</sup> AO 6769 rev. 6: **24 ik-ri-ib mu-ši-tim**, “24 <lines>. An *ikribum* for the night.”

<sup>201</sup> MS 3062 obv. 6.

<sup>202</sup> MS 3073 obv. 5.

<sup>203</sup> For a discussion of the difficulties in translating rubrics, see Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 5-7.

<sup>204</sup> MS 3084 rev. 19’.

seizing a snake.”<sup>205</sup> While these forms may be participial, analogous forms affixed with the copula, such as OBI 150, 9, suggest the final vowel marks the genitive: **ka-inim-ma muš dab<sub>5</sub>-ba-kam**, “It is an incantation for seizing a snake.”<sup>206</sup> Finally, the verbal forms in Sumerian rubrics are frequently affixed with the *marû* suffix /e(d)/. The nuance of present, continuous, and repeated action that the *marû* suffix adds to the verbal form is difficult to capture while retaining the genitival relationship between the **ka-inim-ma** and the verbal phrase; thus, the translation of such rubrics can seem identical to those without the *marû* suffix, as found in OBI 196, 1: **ka-inim-ma muš dab<sub>5</sub>-be<sub>2</sub>-da-kam**, “It is an incantation for seizing a snake.”<sup>207</sup> It is possible the *marû* aspect in rubrics like this emphasizes the continual efficacy of the incantation for repeated use. Akkadian rubrics for incantation texts often translate **ka-inim-ma** as *šiptum*, but occasionally Akkadian rubrics for incantation texts like OBI 103, 1 do not include the term.<sup>208</sup> Like their Sumerian counterparts, Akkadian rubrics for incantation texts generally consist of genitival phrases, either through a construct phrase like OBI 080 or with a *ša* clause as in OBI 045, 1.<sup>209</sup> Nevertheless, there are exceptions. The rubric for OBI 151, 3, for example, is a nominative phrase.<sup>210</sup> A few Akkadian rubrics like in OBI 079 and OBI 245, 1, however, contain non-finite verbal forms, perhaps formulated under the influence of the Sumerian rubrics with non-finite verbal forms.<sup>211</sup>

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<sup>205</sup> YBC 4601 rev. 7.

<sup>206</sup> MS 3084 rev. 15’.

<sup>207</sup> RA 23, 42 no. 12 obv. 10.

<sup>208</sup> IM 51328 rev. 17: *ša zu-qi<sub>2</sub>-qi<sub>2</sub>-pi<sub>2</sub>*, “For a scorpion.”

<sup>209</sup> FM 22878 rev. 4’: *ši-pa-at zu-qi<sub>2</sub>-[qi<sub>2</sub>-pi<sub>2</sub>-im]*, “An incantation for a scorpion.” BM 122691 b. ed. 1: *ši-ip-tum ša i-ni-[im]*, “An incantation for the eye.”

<sup>210</sup> MS 3085 obv. i 23’: *[ka]-<sup>l</sup>inim<sup>1</sup>-ma i-nu-um*, “An eye incantation.”

<sup>211</sup> E 47.190 rev. 6’: *mu-u<sub>2</sub> mu-ša-ap-ši-iq-tum*, “An incantation for a woman suffering difficulties in labor.” The *mu-u<sub>2</sub>* is probably an Akkadian borrowing from Sumerian *mu<sub>7</sub>*, a term for incantation. For reservations on this reading, see Gertrud Farber, “Another Old Babylonian Childbirth Incantation.” *Journal of Near Eastern Studies* 43 no. 4 (1984): 316. VAT 8381 rev. 13: *ka-inim-ma a-ru-uh<sub>2</sub>-tum*, “An incantation for a woman in urgent labor.” These two Akkadian rubrics with non-finite verbal forms notably follow Sumerian incantation texts.

### 2.3.4 Function Category and Function

The rubrics for incantation texts are an indispensable aid for both the identification of incantation texts and discerning their specific functions. It is necessary, however, to be conscious of the shortcomings of using rubrics to identify the function of incantation texts. A rubric is not appended to every incantation text, so one must rely on contextual clues to determine a function for those incantation texts which lack a rubric. Moreover, a single incantation can have a variety of functions; thus, duplicate incantation texts occasionally have disparate rubrics, like the duplicate incantations OBI 242 and OBI 244, 11.<sup>212</sup> Some rubrics for incantation texts do not provide the function of the incantation; instead, they list an object or ingredient used in the ritual or the medical treatment that accompanied the recitation of the incantation, such as OBI 091, 14.<sup>213</sup> Nevertheless, the rubric of an incantation text is the most reliable way to determine its function and throughout this study, functions are assigned to incantation texts according to their rubrics. The function of incantation texts which lack rubrics but have a duplicate with a rubric that details the function is assigned in accordance with the rubric of the duplicate. Finally, the function of those texts which lack both rubrics and duplicates with rubrics is assigned with contextual clues when possible. With this approach, functions have been assigned for 702 of the 777 incantation texts in this study, about 90% of the corpus, leaving only 75 incantation texts, or around 10%, with an uncertain function.

Function Category	Incantation Texts	Estimated Percentage	Dominant Language
Malevolent Entities	227	29%	Sumerian
Consecration	142	18%	Sumerian
Bites and Stings	126	16.5%	None
Illnesses	98	13%	None
Pests and Agriculture	38	4.5%	None

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<sup>212</sup> VAT 8361 obv. 5: **ka-inim muš dabs-be2-da-kam**, “It is an incantation for seizing a snake.” VAT 8379 obv. iii 11: **ka-inim-ma ġiri2-tab-a-kam**, “It is an incantation for a scorpion.”

<sup>213</sup> IB 1554 rev. 38: **ka-inim-ma lag mun-kam**, “It is an incantation for a lump of salt.”

Birth and Childhood	36	4.5%	Akkadian
Sex and Emotions	35	4.5%	Akkadian
Uncertain	75	10%	Sumerian

An examination of both the content of the incantation texts included within this study and their corresponding rubrics suggests the specific functions of incantation texts can be grouped into seven general function categories as an analytical aid, with an eighth category for incantation texts with uncertain functions. The category labelled malevolent entities, for want of a better term, consists of incantation texts directed against various demonic entities, such as the *utukkum* and Lamaštu, as well as witchcraft, the evil eye and evil tongue, bad dreams, and the ill effects of the *māmītum* ban, among others. Consecration incantation texts function to purify either people, objects, or places for rituals. The category of bites and stings includes incantation texts directed against snakebite, scorpion sting, and dog bite. The category of illnesses corresponds to general physical ailments, such as aching bones, sick bellies, and lungs, as well as various named illnesses. This category has considerable overlap with the function category of malevolent entities since illness is often conceptualized as a malicious being in Mesopotamia, such as the toothworm, but each incantation text has been assigned a single function for practicality. Since the presentation of the toothworm within incantation texts is subjectively more like that of other illnesses rather than malevolent entities like the *utukkum*, incantation texts for the toothworm have been included under the function category of illnesses. Nevertheless, this brief case study illustrates some limitations of these function categories. The category of pests and agriculture includes incantation texts that aid agricultural work and treat illnesses such work causes, such as the stye, as well as illnesses afflicting work animals. It additionally encompasses incantation texts directed against pests that hinder agricultural practice, such as locusts and crows. The category for birth and childhood includes incantation texts that function to ease delivery and put children to sleep.

Additionally, illnesses specifically targeting children are included within this category. Finally, the category of sex and emotions comprises incantation texts which manipulate love and anger as well as boost virility. Although all these function categories are based on the rubrics of incantation texts, it is necessary to restate that they are necessarily artificial and intended only as an analytical aid and not as a representation of emic categorization. They are not intended to illustrate an emic distinction between the natural and supernatural, a division incongruent to Mesopotamian thought.

The functions of the incantation texts included in this study reveal language preferences for certain function categories. Incantation texts directed against malevolent entities are exceptionally prevalent in the Sumerian language. Moreover, almost all consecration incantation texts are composed in Sumerian as well. Many incantation texts in each of these function categories also mention the king; therefore, the Sumerian preference for incantation texts in these function categories is an extension of Sumerian's predominant role in royal cult and ritual. The prevalence of Sumerian within incantation texts of uncertain function, however, is the result of the difficulty of Sumerian in non-standard orthography or with obscure contents. The Akkadian language is instead predominant within incantation texts pertaining to the private sphere of life, such as incantation texts for childbirth and those which utilize manipulative magic to control lovers. The use of Akkadian within incantation texts, therefore, appears to be an extension of its role as the common vernacular of the Old Babylonian period.

### 2.3.5 Incantation Text Structure

In her study of the development of the earliest Sumerian incantation texts up until the Ur III period, Nadezda Rudik deduced that the Sumerian incantation texts within her corpus were formed from a combination of fixed elements and free elements, where fixed elements are always



the same when they appear, while free elements can appear in various forms.<sup>214</sup> She further provides an outline for the general construction of the incantation texts in her corpus, which can be divided into five parts: 1) the initial formula **en2 e2-nu-ru**; 2) the *Expositio*, which introduces the problem the incantation addresses; 3) the *Incantatio*, which can contain the divine dialogue, rituals or wishes for treating the problem; 4) the final formula **tu6 en2 e2-nu-ru**; and 5) the colophon, which primarily contains the rubric of the incantation text. Since these elements also occur within the incantations of the Old Babylonian period, her framework is broadly applicable to the 777 incantation texts included in this study with some changes in terminology.

The Sumerian and Akkadian incantation texts of the Old Babylonian period can be divided into four sections: 1) Introduction; 2) Dialogue; 3) Treatment; and 4) Speech Act. The introduction corresponds to the *Expositio*, which introduces and describes the problem addressed with the incantation, while the dialogue refers to the various forms of divine dialogues found within Old Babylonian incantation texts. The treatment section includes the instructions provided in either the Sumerian or Akkadian divine dialogue. Finally, the speech act concludes the incantation and contains the injunction that warps reality to the wording of the spoken incantation.<sup>215</sup> While every incantation text contains at least one of these four sections or some combination of them, no single section is a mandatory inclusion because incantation texts do not necessarily aim to emulate an incantation as recited. Therefore, entire sections of incantations can be abbreviated.

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<sup>214</sup> Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 22-68. A summary of this discussion appears in Nadezda Rudik, “‘Dieser Ziegel ist wie Lapislazuli...’ Ein bisher übersehenes Bauritual im Kontext der frühen sumerischen Beschwörungen.” In *Text and Image*, ed. Pascal Attinger et al. (Leuven: Peeters, 2018), 399-401.

<sup>215</sup> For literature on speech acts and their use in the Hebrew Bible and Mesopotamia, see Marian W. Broida, “*Apotropaic Intercession*” in *the Hebrew Bible and the Ancient Near East* (Münster: Ugarit-Verlag, 2014), 1-50.

## 2.4.0 NON-INCANTATION TEXTS

### 2.4.1 Introduction

In addition to incantation texts, the Old Babylonian incantation corpus also contains several non-incantation texts, including instructions, a single mathematical exercise, content catalogues, year dates, and several miscellaneous notations. These non-incantation texts supplement the efficacy of the incantation with instructions for medical treatment or enhance ease of use for the tablets on which they occur. Non-incantation texts additionally offer insight into the vernacular language of the Old Babylonian period. Most non-incantation texts are Akkadian, while Sumerian is significantly more prevalent than Akkadian as the language of the incantation itself. The proliferation of Sumerian incantations stands in agreement with the use of Sumerian in laments and other cultic and religious writings, affirming Sumerian's status as the primary religious and cultic language of the Old Babylonian period, a clear continuation from the Ur III period. In contrast, the relative dearth of Akkadian incantations and comparable cultic writings suggests that substantial composition of these genres in Akkadian only began in the Old Babylonian period, which accounts for their higher rarity. Akkadian, however, as the preferred language for scholarship and medicine in the Old Babylonian period, proliferated in the medical instructions appended to incantation texts, while Sumerian remained dominant within colophons and year dates, which were customarily written in Sumerian during that time.

### 2.4.2 Instructions on Old Babylonian Incantation Tablets

By far the most prevalent non-incantation texts within the Old Babylonian incantation corpus are instructions. A total of 36 sets of instructions occurs within this corpus of 322 incantation tablets, all of which are Akkadian. These non-incantation texts worked in unison with

the incantations to effectuate healing and provide information about the actions which accompanied the recited, healing words of the incantation; thus, they offer a corrective to the presentation of the healing ritual the incantation texts provide. Although incantation texts comprise the bulk of the evidence for such healing rituals, the incantation texts only reveal part of the spoken aspect of the incantation, whereas the instructions give details about the accompanying treatment. The complimentary relationship of the incantation and the procedure is established in a label which often introduces the instructions. The logographic Sumerian construction **kid<sub>3</sub>-kid<sub>3</sub>-bi**, borrowed into Akkadian as *kikkittûm*, “procedure,” or *kikkittāša*, “its procedure,” often introduces these instructions. Although the Sumerian pronominal suffix is genderless, the pronominal suffix on the syllabic Akkadian equivalent is always feminine and therefore refers to the feminine *šiptum*, the typical Akkadian equivalent for Sumerian **ka-inim-ma**, “incantation.”<sup>216</sup> Thus, these instructions are unambiguously paired with the incantation texts they follow and provide treatment options to accompany the recited incantation.

Form	Tablet #	Line #	Catalogue #
<b>ki-ki-bi</b>	MLC 334	obv. 7	OBI 120, 2
	MLC 640	obv. 7	OBI 121, 2
<b>kid<sub>3</sub>-kid<sub>3</sub>-bi</b>	BM 79022	obv. 7	OBI 028, 2
	BM 79022	rev. 7	OBI 028, 4
	BM 79022	rev. 16	OBI 028, 6
	MS 3082	rev. 30	OBI 148, 5
<b>kiĝ<sub>2</sub>-kiĝ<sub>2</sub>-bi</b>	MS 3093	obv. i 24	OBI 158, 4
	YBC 4598	obv. 8'	OBI 270, 3

Form	Tablet #	Line #	Catalogue #
<i>ki-ik-ki-ṭa<sub>2</sub>-ša</i>	MS 3381	rev. 4	OBI 168, 2
	YBC 4593	rev. 3	OBI 268, 4

<sup>216</sup> Stefan M. Maul, “Die Lesung der Rubra DÙ.DÙ.BI und KÌD.KÌD.BI.” *Orientalia: Nova Series* 78 no. 1 (2009): 69-80.

	YBC 4599	rev. 12	OBI 271, 5
<i>ki-ik-ki-iṭ-tum</i>	MS 3085	obv. ii 10'	OBI 151, 5
<i>ki-ik-ki-ṭi-um</i>	E 47.190	rev. 7'	OBI 079, 2
<i>ki-ki-ṭa-ša</i>	YBC 8041	obv. 6	OBI 305, 2
	YBC 8041	rev. 2	OBI 305, 4
<i>ki-ki-ṭa<sub>2</sub>-ša</i>	VAT 8381	rev. 13	OBI 245, 2

These instructions are universally composed in Akkadian, even when the incantation text to which they are appended is Sumerian. This predisposition is connected to Akkadian's status as the emerging language of scholarship and medicine in the Old Babylonian period, in contrast to Sumerian's role as the primary language of religion, ritual, and cult. The few medical compendia which date to the Old Babylonian period are composed in Akkadian, while no such equivalent exemplars in Sumerian are known.<sup>217</sup> The uniform usage of Akkadian in the medical instructions accompanying incantation texts is therefore an extension of its status as the customary language of medical treatises in the Old Babylonian period. Indeed, the instructions catalogued as OBI 009, 3, OBI 158, 6, and OBI 267, 3 all begin with *šumma* to set up a conditional sentence, which is the typical structure in Akkadian scholarly texts like medical treatises, divinatory materials, and law compendia.<sup>218</sup> These instructions are for the incantation priest to read and typically consist of second person forms. Occasionally, the incantation priest relays the instructions to the client or their caregiver, and such relayed instructions are usually in the third person but are sometimes also written in the second person. These instructions, therefore, grant insight into the treatment options

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<sup>217</sup> The corpus of Old Babylonian medical tablets are found conveniently online at the website for the BabMed project: <https://www.geschkult.fu-berlin.de/e/babmed/Corpora/Altbabylonisch/index.html>. Although it is relatively uncommon, incantation texts are sometimes incorporated into medical compendia, such as YBC 4592 (YOS 11, 28) and YBC 4597 (YOS 11, 29).

<sup>218</sup> AOAT 441, 84-85 rev. 14: [*šum-ma*] 'ša<sub>3</sub><sup>1</sup> ge<sub>17</sub> libiš ge<sub>17</sub>, "If it is a person with sick belly and sick innards ..." and rev. 18: 'šum<sup>1</sup>-ma qaz-ab-li 'ge<sub>17</sub><sup>1</sup>, "If it is person with sick guts ..." MS 3093 obv. ii 16: *šum-ma ma-ah-šu<sub>2</sub>-um* 'iṭ<sup>1</sup>-ta-'al<sup>1</sup>-kam, "If a stricken one has come to you ..." and obv ii 20-21: *šum-ma ma-ar ši-ip-ri-im / i-la-ka-ak-kum*, "If a messenger comes to you ..." YBC 4588 rev. 8-9: *deš it-ta-na-ad-la-ah u<sub>3</sub> du-bu-ub-tum / ša-ak-na-su<sub>2</sub>*, "If he keeps worrying and trouble besets him ..."

which incantation priests offered. Incantation priests can treat a client during a home visit or give the client instructions for treatment, which could allow them to take on more clients because their presence is not required for the entire procedure.

### 2.4.3 Instructions for Sumerian Incantation Texts

Table 5: Instructions for Sumerian Incantation Texts			
Function	Line #	Tablet #	Catalogue #
Childbirth	rev. 7'-b. ed. 1	E 47.190	OBI 079, 2
	l. ed. 1		OBI 079, 3
Childbirth	rev. 13-15	VAT 8381	OBI 245, 2
Uncertain	rev. 16-21	BM 79022	OBI 028, 6
Uncertain	obv. 8'-10'	YBC 4598	OBI 270, 3
Gall	rev. 14-21	AOAT 441, 84-85	OBI 009, 3
Control	obv. 7-18	BM 29022	OBI 028, 2
Stye	rev. 7-10	BM 29022	OBI 028, 4
Crows	rev. 7'-8'	YBC 4594	OBI 269, 3

A differentiation in the role of Akkadian and Sumerian is evident in the nine Akkadian instructions appended to Sumerian incantation texts in the Old Babylonian incantation corpus. While three of these instructions are fragmentary or difficult, including OBI 028, 4, OBI 028, 6, and OBI 270, 3, the remainder are well preserved and provide additional insight into the healing process for which the recited incantation played only a part and is often the only surviving evidence. While instructions within the divine dialogue occur in the earliest Sumerian incantation texts, these appended Akkadian instructions only begin to appear in the Old Babylonian period.<sup>219</sup>

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<sup>219</sup> Johannes J. A. van Dijk, "VAT 8382: Ein zweisprachiges Königsritual." In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 238 n. 20. For an early Sumerian incantation text with a divine dialogue containing Enlil's instructions for treatment, see VAT 12597 rev. viii 5-ix 7, edited in Nadezda Rudik, "Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit" (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 119-122. An earlier edition appears in Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (Hildesheim: Georg Olms Verlag, 1984), 48-52.

The relationship between the recited incantation and the procedure is underlined in OBI 245. Although the divine dialogue in the Sumerian incantation text OBI 245, 1 is abbreviated, Enki's instructions for Asalluhi to treat the pregnant woman are retained in full:

[i3] ab2 ku3-ga gara2<sup>ra</sup> ab2 ʃilam<sup>1</sup>-ma u3-me-ni-dab  
 [dag] e2-nun-na-ka im-mi-gub-ba ʃu um-me-te<sup>te9</sup>  
 [nam]-ʃub<sup>1</sup> eridu<sup>ki</sup>-ga murgu<sup>2mu-ur-gu</sup> sa-sa-al ti-ti munus<sup>mu-nu-us2</sup>-bi u3-me-ni-lu  
 [im]-a-a-gin<sup>7</sup> he2-em-mi-in-<sup>du</sup>du8  
 ʃudul<sup>4</sup>-gin<sup>7</sup> ʃu-du<sup>1</sup>-ul-gi he2-em-mi-in-<sup>tu-uh2</sup>tuh

After you have taken the butter of a pure cow and the cream of a domestic cow, after you have received what was placed in the chamber of the cella, and after you have mixed it onto the shoulder, the tendons, and the ribs of that woman with the spell of Eridu, it shall loosen like the rain of the heavens. It shall release it like a yoke.<sup>220</sup>

OBI 245, 1 is unique within the Old Babylonian incantation corpus because the treatment which Enki prescribes to Asalluhi for the pregnant woman in the Sumerian incantation text is echoed to a certain extent in the Akkadian instructions appended to it, OBI 245, 2:

**ka-inim-ma a-ru-uh<sub>2</sub>-tum ki-ki-ṭa<sub>2</sub>-ša i<sub>3</sub>-ĝeš u<sub>3</sub> i<sub>3</sub>-nun  
 tu-ba-al-la-al-ma i-na su bu-di-im ba-am-ti-ša  
 ki-la-ti-in ta-pa-aš-ša-aš-ma it-ta-aš-ša-a**

An incantation for a woman in urgent labor. Its procedure: You mix sesame oil and *himētum* butter then rub it onto the tendons, the shoulder, and both her sides, then it will come out.<sup>221</sup>

While the medical ingredients are different, the areas of body where the ointments are applied in the instructions matches what Enki prescribes to Asalluhi in the divine dialogue. Although this incantation text is the only exemplar within the Old Babylonian incantation corpus with such a correspondence, the agreement between Enki's prescriptions in the incantation text and the Akkadian medical instructions suggests that Enki's instructions in Sumerian incantations were not

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<sup>220</sup> VAT 8381 rev. 1-5. Phonetic writing: **dab** = **dabs**.

<sup>221</sup> VAT 8381 rev. 13-15.

only recounted to give the incantation efficacy.<sup>222</sup> If these Akkadian instructions stem from Enki's prescriptions for the pregnant woman in the incantation, it is possible the instructions within the divine dialogues of Sumerian incantations record the ingredients and actions that accompanied the recitation of incantations. These Akkadian instructions would therefore render the Sumerian instructions embedded within Enki's divine dialogue into a more accessible language, and perhaps also serve to preserve those Sumerian instructions in Akkadian for posterity.

The use of *himētum* butter in an abbreviated set of instructions for the childbirth incantation text OBI 079, 2 supports this interpretation: *ki-ik-ki-ṭi-um* <sup>ḡeš</sup>*gi u<sub>3</sub> i<sub>3</sub>-nun / sa-am-tum u<sub>3</sub> uq-ni-um*, "Procedure: Reed and *himētum* butter, carnelian and lapis lazuli."<sup>223</sup> Although the divine dialogue is not preserved for this incantation text, its duplicates, OBI 015 and OBI 122, 1, mention reeds and butter as ingredients within their divine dialogues, and fatty substances like butter are often included in the instructions that accompany birth incantation texts in the later medical corpus, while the precious stones appear within the incantation text these instructions follow.<sup>224</sup> OBI 079 has a second set of instructions, separated from OBI 079, 2 with a double line, and catalogued as OBI 079, 3. The beginning of these instructions are fragmentary, but can be tentatively restored as follows: [*ma-a*] *mu<sup>1</sup>-mu i-na-ad-di-ki<sup>1</sup>-im*, "An incantation priest is to cast the incantation for you."<sup>225</sup> The restoration for the beginning of the line relies upon the unique formation of the preceding rubric for OBI 079, 1: *mu-u<sub>2</sub> mu-ša-ap-ši-iq-tum*, "An incantation for

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<sup>222</sup> Gertrud Farber, "Another Old Babylonian Childbirth Incantation." *Journal of Near Eastern Studies* 43 no. 4 (1984): 313.

<sup>223</sup> E 47.190 rev. 7'-b. ed. 1.

<sup>224</sup> AUAM 73.3094 rev. 4'-7'; MLC 1207 rev. 2-3. For a discussion of these and other ingredients for childbirth incantation texts, see M. Erica Couto-Ferreira, "She Will Give Birth Easily: Therapeutic Approaches to Childbirth in 1<sup>st</sup> Millennium BCE Cuneiform Sources." *Dynamis* 34 no. 2 (2014): 297-298 and n. 25.

<sup>225</sup> E 47.190 l. ed. 1.

a woman suffering difficulties in labor.”<sup>226</sup> Although unexpected, the *mû* in the rubric is likely an Akkadian loanword from **mu**<sub>7</sub>, a Sumerian equivalent for *šiptum*.<sup>227</sup> Furthermore, <sup>(lu<sub>2</sub>)</sup>**mu**<sub>7</sub>-**mu**<sub>7</sub>, Akkadian *wāšipum*, is a term for incantation priests, and supports the phonetic **mu-mu** within these instructions, provided the restoration is sound.<sup>228</sup> If a direct object is to be restored, *ma-a* would be a suitable accusative for the *mû* found in the rubric, although *tâ* and *šiptam* are also possibilities.<sup>229</sup> If these instructions are restored correctly, the pronominal suffix reveals the incantation priest relayed these instructions to the pregnant woman.

Although the instructions appended to both Sumerian childbirth incantation texts contain the same ingredients as the divine dialogues, such comparability does not always occur in the incantation corpus. The three remaining sets of instructions appended to Sumerian incantation texts instead include novel content which is not found anywhere within their corresponding incantation texts. OBI 009, 3 is a set of instructions which accompany an incantation text for gall. Although parts of these instructions are broken, they conclude with an *annanna* formula sometimes incorporated into both Sumerian and Akkadian incantations: **ša<sub>3</sub> an-na-an-na dumu an-na-an-na / diġir gaš-ri an-na-an-ma** <sup>diġir</sup>**inanna-bi li-ib-lu-u<sub>7</sub>**, “As for the belly of so-and-so, child of so-

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<sup>226</sup> E 47.190 rev. 6'. Another anomalous rubric occurs on LB 1003 rev. 4: **tu**<sub>6</sub> **sumur**, “An incantation for anger.” Perhaps **tu**<sub>6</sub> should therefore be read instead as **mu**<sub>7</sub>.

<sup>227</sup> Reservations for this reading are presented in Gertrud Farber, “Another Old Babylonian Childbirth Incantation.” *Journal of Near Eastern Studies* 43 no. 4 (1984): 316.

<sup>228</sup> See for example in TCD 4687/9 rev. 22-25, catalogued as OBI 204, 7:

**mu**<sub>7</sub>-**mu**<sub>7</sub> <sup>diġir</sup>**en-ki-ke<sub>4</sub> lugal-e niġ<sub>2</sub>-ak-ak-da-ni**  
**he<sub>2</sub>-em-dadag-ge ka hul-ġal<sub>2</sub> eme hul-ġal<sub>2</sub>**  
**bar<sup>l</sup>-še<sub>3</sub> he<sub>2</sub>-em-ta-gub a-la<sub>2</sub> sag<sub>10</sub> <sup>diġir</sup>**lamma sag<sub>10</sub>**  
**he<sub>2</sub>-em-da-su<sub>8</sub>-su<sub>8</sub><sup>su</sup>-ge-eš****

The incantation priest of Enki shall make this king immaculate in his actions. The one who has an evil mouth and who has an evil tongue shall stand off to the side. The benevolent *alû* and the benevolent *lamassum* shall stand alongside him.

<sup>229</sup> An analogous form for the accusative of *tû*, a loanword of Sumerian **tu**<sub>6</sub>, occurs in the scorpion incantation text YBC 9898 rev. 1-2, included in the catalogue as OBI 319, 2: ‘**at<sup>l</sup>-ta-di-ku ta-a ša a-wi-lu<sub>2</sub>-ti / tu<sub>3</sub>-up-pi-ir**, “I have cast the incantation of humanity on you! Stay back!”



and-so, the strong god of so-and-so and their goddess shall heal it.”<sup>230</sup> OBI 269, 3 is a set of instructions that follow an incantation text for catching birds which keep tearing up cultivated land: **ka-inim-ma** <sup>u<sub>2</sub></sup>uga<sup>ga</sup> <sup>mušen</sup> **dab<sub>5</sub>-ba eš<sub>5</sub> ġeššukur** <sup>ta<sup>1</sup></sup>-[zaq-qap] / **i-na qe<sub>3</sub>-e-em ša ši-pa-a-tim ta-ra-kas<sub>3</sub>-ma ša-bi-it**, “An incantation for catching crows. You plant three stakes, you bind them with a thread of wool, and it will be caught.”<sup>231</sup> These instructions are not medical but instead provide a practical means of solving the problem the incantation addresses. OBI 028, 2 is an extensive set of instructions, also not for medical treatment. While this incantation text is sometimes understood as functioning to drive off birds like OBI 269, 2 and its instructions presented above, the content of the instructions appended to OBI 028, 1 suggest the incantation functions to control a lover.<sup>232</sup> Indeed, the procedure appended to this incantation text, catalogued as OBI 028, 2, is unequivocally meant to accompany a love incantation:

**kid<sub>3</sub>-kid<sub>3</sub>-bi ġi-da ša suhuš še-du<sub>3</sub>-a**  
**i-na** <sup>diġir</sup>utu e<sub>3</sub>-a <sup>diġir</sup>utu u<sub>4</sub> **šuš<sub>2</sub>-ba**  
**te-le-eq-qe<sub>2</sub>-e-ma**  
**a-na ku-pa-ti-in-ni imin u<sub>3</sub> imin**  
**tu-ka-ap-pa-at-ma**  
**ši-ip-tam a-na imin u<sub>3</sub> imin ta-ma-an-[nu-ma]**  
**iš-tu ši-ip-tam ta-am-<sup>ta</sup>nu-ma<sup>1</sup>**  
**a-na min-šu ta-ša-ap-[pa-ma]**  
**ši-ip-tam ta-ma-an-nu-ma**  
**a-na bi-ri-it tu-li-ša**  
**ta-na-ad-di-ma**  
**a-ša-tum i-la-ka-ak-kum**

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<sup>230</sup> AOAT 441, 84-85 rev. 20-21. This tablet is published in Markham J. Geller and Luděk Vacín, “Fermenting Vat, Childbirth and Dreckapotheke: A School Incantatory-Medical Tablet.” In *From the Four Corners of the Earth: Studies in Iconography and Cultures of the Ancient Near East in Honour of F. A. M. Wiggermann*, ed. David Kertai and Olivier Nieuvenhuysse (Münster: Ugarit-Verlag, 2017), 83-94.

<sup>231</sup> YBC 4594 rev. 7'-8'.

<sup>232</sup> See also Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Harrassowitz Verlag: Wiesbaden, 2018), 226 n. 937. For another interpretation, see Nathan Wasserman, “From the Notebook of a Professional Exorcist.” In *Von Göttern und Menschen. Beiträge zu Literatur und Geschichte des Alten Orients. Festschrift für Brigitte Gronenberg*, ed. Dahlia Shehata, Frauke Weiershäuser, and Kamran V. Zand (Leiden: Brill, 2010), 329-349.

Its procedure: You take clay of a shoot of licorice at the sun's rising or at the sun's setting, then you roll it into seven and seven pellets, and you recount the incantation on the seven and seven. After you recounted the incantation, you soak them twice, then you recount the incantation. You place them between her breasts and the wife will come to you.<sup>233</sup>

Unless this extensive set of instructions was mistakenly appended to an incantation text with a different function—a phenomenon which does not otherwise occur among the tablets within this study—these instructions strongly suggest the incantation text prior to them was understood in antiquity as an incantation for control over a lover rather than driving away birds. Moreover, these instructions are also clearly for the client to perform rather than the incantation priest due to the intimate nature of the treatment. In this scenario, therefore, the incantation priest would have related the instructions to the husband so he could follow them in private with his wife later. It is also notable that these instructions imply the same incantation is recited more than once throughout the accompanying treatment, an aspect of treatment which is not otherwise clear from an examination of the incantation text alone.

#### 2.4.4 Instructions for Akkadian Incantation Texts

Function	Line #	Tablet #	Catalogue #
Scorpion Sting	rev. 1-5	AO 7682	OBI 007, 3
Scorpion Sting	obv. i 24-26	MS 3093	OBI 158, 4
Scorpion Sting	obv. ii 16-26	MS 3093	OBI 158, 6
Scorpion Sting	rev. 3-5	YBC 4593	OBI 268, 4
Scorpion Sting	obv. 3-rev. 2	YBC 5090	OBI 278, 2
Scorpion Sting	obv. 6-8	YBC 9899	OBI 320, 3
Snakebite	rev. 2	MS 3070	OBI 145, 2
Dog Bite	rev. 2-7	BM 79125	OBI 029, 2
Witchcraft	rev. 4-t. ed. 1	YBC 4588	OBI 267, 2
Lamaštu	obv. 6-9	YBC 8041	OBI 305, 2
Control	obv. 23	IB 1554	OBI 091, 3

<sup>233</sup> BM 79022 obv. 7-18.

Virility	obv. 29	IB 1554	OBI 091, 5
Jaundice	rev. 12	YBC 4599	OBI 271, 5
Toothworm	rev. 4-7	YBC 4625	OBI 277, 4
Childbirth	rev. 30	MS 3082	OBI 148, 5
Animal Wind	obv. ii 10'-16'	MS 3085	OBI 151, 5

Most sets of instructions on Old Babylonian incantation tablets are appended to unilingual Akkadian incantation texts. These instructions account for sixteen of the 36 sets of instructions. Six sets of instructions are added after incantation texts for scorpion sting, which affords some insight into the treatment of the wounds these common and dangerous creatures afflict. Extensive instructions are found in the eleven lines of OBI 158, 6:

*šum-ma ma-ah-šu<sub>2</sub>-um ʾit<sup>1</sup>-ta-ʾal<sup>1</sup>-kam  
li-ša-am a-na ša-ha-ti-šu  
a-na re-bi-ti-i-šu  
ta-ša-ak-ka-an  
šum-ma ma-ar ši-ip-ri-im  
i-la-ka-ak-kum  
ši-ip-ta-am a-na me-e ta-na-ad-ʾdī<sup>1</sup>-ma  
i-ša-at-ti  
ki-a-am ta-qa<sub>2</sub>-ab-bi-šum  
um-ma an-na-an-na-ma  
ba-al-ṭa-ti  
ʾka<sup>1</sup>-inim-ma ḡiri<sub>2</sub>-[tab]*

If a stricken one has come to you, you place dough in his armpits and on his groins. If a messenger comes to you, you cast an incantation on the water, and he is to drink it. You say to him as follows: So-and-so, you are healed. A scorpion incantation.<sup>234</sup>

These instructions provide the incantation priest two treatment options depending on whether the patient is a messenger or not. If the patient is neither traveling nor in a rush, dough is applied onto the patient's body. Similarly, another set of instructions on the same tablet, OBI 158, 4, uses dough to treat the wound of a scorpion sting: [kiḡ<sub>2</sub>]-ʾkiḡ<sub>2</sub><sup>1</sup>-bi a-na me-e / [li]-ša-am ta-ma-[ha-ah]-ma,

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<sup>234</sup> MS 3093 obv. ii 16-ii 27.

“Its procedure: You steep dough in water and ...”<sup>235</sup> While much of the remainder of the instructions is lost, these two sets of instructions suggest the application of dough is a common treatment for scorpion sting, as the dough symbolically absorbs the venom.<sup>236</sup> This treatment is reminiscent of what is often recommended for pregnant women, where oil and fatty substances are rubbed onto the body.<sup>237</sup> The second option, however, is chosen if the patient is a messenger who cannot afford to be delayed. Such a patient is given enchanted water to drink and sent on their way.

Several other ingredients and implements are used to treat scorpion sting in addition to dough. A fragmentary set of instructions, OBI 320, 3, mentions the use of a torch in the healing process: [u<sub>2</sub>]-pu-uh<sub>2</sub> di-pa-ra-am le-qe<sub>2</sub>-[ma]<sup>1</sup>, “Ignite a torch, then take ...”<sup>238</sup> Torches otherwise appear within Sumerian consecration incantation texts. Like many male Mesopotamian deities, Gibil, the god of light and torches, is identified as a black bull, which is also a common metaphor for scorpions within the incantation corpus, as in OBI 022.<sup>239</sup> The shared association of bulls, scorpions, and torches may therefore have influenced or conditioned the usage of a torch in the treatment for a scorpion sting. OBI 278, 2 is a large set of instructions which follow a short incantation text of only two lines. Although this set of instructions is sometimes considered part of the incantation text, the pattern of indentation on the tablet and the difference in content suggest this tablet contains two different texts.<sup>240</sup> The first is a short empowerment incantation text, OBI

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<sup>235</sup> MS 3093 obv. i 24-25.

<sup>236</sup> Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 36.

<sup>237</sup> M. Erica Couto-Ferreira, “She Will Give Birth Easily: Therapeutic Approaches to Childbirth in 1<sup>st</sup> Millennium BCE Cuneiform Sources.” *Dynamis* 34 no. 2 (2014): 297-298 and n. 25.

<sup>238</sup> YBC 9899 obv. 6.

<sup>239</sup> BM 25145 obv. 8.

<sup>240</sup> A change in the pattern of indentation also indicates the separation of two distinct texts in YBC 5328, catalogued as OBI 280. The first three lines of that tablet are heavily indented and comprise a scorpion incantation text, while the second text on the tablet, an incantation text for childbirth, is not indented.

278, 1, while the second, OBI 278, 2, can be interpreted as an abbreviated set of instructions:

*ki-ir-ba-an su<sub>2</sub>-qi<sub>2</sub>-im*  
*e-pe-er šu-li-im*  
*še-er-ha-an ši-qi<sub>2</sub>-im*  
*šu<sub>2</sub>-um ki-ri-im*  
*ʾša<sup>1</sup>-a-nu-u<sub>2</sub>-ma zu<sub>2</sub>-qi<sub>2</sub>-qi<sub>2</sub>-pu-um*  
*i-la-ku-u<sub>2</sub>-ma*  
*i-na-du-u<sub>2</sub>-ma*  
*la i-na-mu-šu-u<sub>2</sub>*

As for the clod of the street, the dirt of the lane, a stream of irrigation, and the thirst of the garden, when scorpion comes, then he is to cast it, and it shall not set out.<sup>241</sup>

These instructions list the various places the scorpion may be encountered and specifies that the incantation will prevent the appearance of the scorpion in these places. OBI 268, 4 is another set of instructions for a scorpion sting and describes a unique treatment option:

*ši-pa-at zu-qi<sub>2</sub>-qi<sub>2</sub>-pi<sub>2</sub>-im*  
*ki-ik-ki-ṭa<sub>2</sub>-ša ša li-ib-bi u<sub>2</sub>-zu-un i-me-e-ri*  
*i-na mu-uh-hi si<sub>2</sub>-im-mi ta-ša-ka-an-ma*  
*ši-ip-ta ta-na-an-di-i-ma ba-li-iṭ*

An incantation for a scorpion. Its procedure: You place what is inside the ear of a donkey on the wound, you cast the incantation, and he will heal.<sup>242</sup>

While these instructions are not explicit about what is taken from the animal's ear, whether ear wax, mites, or perhaps a part of the ear itself, the ingredient is simply applied to the wound in concert with the incantation to effectuate healing. These instructions are very similar to OBI 007, 3, which also treats scorpion sting:

*ša li-ib-bi uzu-ri*  
*te-ʾle<sup>1</sup>-eq-qe<sub>2</sub>-e-ma*

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<sup>241</sup> YBC 5090 obv. 3-rev. 2. This translation follows the suggestion of JoAnn Scurlock, "Some Thoughts on Ancient Mesopotamian Magic and Religion." *Bibliotheca Orientalis* 59 no. 5/6 (2002): 470. She suggests ʾša<sup>1</sup>-a-nu-u<sub>2</sub>-ma is a sandhi writing with vowel harmony for *ša enūma*, which can account for the otherwise difficult verbal endings in the final three lines. For a different translation that reads the broken sign as KA and posits the verbal form ʾka<sup>1</sup>-a-nu-u<sub>2</sub>-ma instead, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 265-266.

<sup>242</sup> YBC 4593 rev. 2-5.

*mu-<sup>1</sup>uh<sub>2</sub>-hi zi-iq-ti*  
*ta-pa-aš-ša-aš-ma*  
*i-ne-e-eš<sub>15</sub>*

You take out what is in the middle of the flesh and you rub <oil> on the sting, then he will recover.<sup>243</sup>

Both sets of instructions begin with a *ša* clause, then provide a simple treatment for the wound, before ending with a common concluding formula emphasizing the success of the treatment. Whereas OBI 268, 4 concludes with the more prevalent verb *balāṭum*, “to live,” OBI 007, 3 instead uses *nēšum*, “to recover.” This verb is also found in the conclusion of OBI 029, 2, instructions for treating dog bite:

*a-na ša<sub>3</sub> ni<sub>5</sub>-ši-ik ur*  
*MURUB<sub>4</sub>.BUR i<sub>3</sub> šeš<sub>2</sub>-ša-aš*  
*hi<sub>2</sub>-me-tam ġar-ra-an*  
*tu<sub>6</sub> a<sub>2</sub>-ni-tam*  
*ta<sub>3</sub>-na<sub>3</sub>-di-ma*  
*i-ne-e-eš*

You rub ... and oil onto the one with bite of the dog. You apply *himētum* butter. You cast this incantation and he will recover.<sup>244</sup>

These instructions are composed in an unusually difficult orthography like the incantation text they follow. This strange orthography may be a scholarly attempt to create an Akkadian equivalent for the difficult phonetic orthography found throughout Old Babylonian Sumerian incantation texts and other primarily oral literary compositions, such as hymns and laments, but it is more likely a attempt to show off specialized knowledge of the cuneiform writing system, as the scholar who

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<sup>243</sup> AO 7682 rev. 1-5.

<sup>244</sup> BM 79125 rev. 2-7. For the direct object as *ša nišik kalbim* rather than *libbi nišik kalbim*, compare the instructions for another dog bite incantation text, MS 3082 obv. 6, catalogued as OBI 142, 2: [*ša ni-iš*]-*ki-im da-mi-ig*, “The one with the bite will be fine.” For another translation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 187-188. A brief discussion of the MURUB<sub>4</sub>.BUR is found in the original publication of the tablet, Irving L. Finkel, “On Some Dog, Snake and Scorpion Incantations.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 217.

produced this incantation tablet needed advanced knowledge of both Sumerian and Akkadian to use these rare sign values in this manner.

Both OBI 007, 3 and OBI 029, 2 conclude with the verb *nēšum* rather than the more common *balāṭum*, and provide the key to interpreting OBI 271, 5, a set of instructions for treating *awurriqānum*, an illness often identified as jaundice: *ṛki-ik<sup>1</sup>-ki-ṭa<sub>2</sub>-ša ka-ra-ši u<sub>2</sub>-he-eš-še<sub>20</sub>-e-ma u<sub>3</sub> ne<sub>2</sub>-eš<sub>19</sub> i-ša-ṛtum<sup>1</sup>*, “Its procedure: He is to chop up leeks, and then, as for the fever, he will recover.”<sup>245</sup> Although *eš<sub>19</sub>* is a rare value for the sign *ĜEŠ*, the context requires a healing verb, such as the already attested *nēšum*. The third person form reveals the incantation priest is meant to relay these instructions to the client. Since the prescribed treatment in OBI 271, 5 is a simple task consisting of chopping up leeks and presumably both cooking and consuming them, the client can accomplish these tasks in their home or another private space without the incantation priest present. Such relayed instructions for the client to follow at home mitigate the risk of contagion on the incantation priest. Another set of instructions that relays treatment to the client is OBI 277, 4, which is appended to a fragmentary incantation text for the toothworm:

*[ši-ip]-ṛta<sup>1</sup>-am i-na-da-di mu-hi ši-ni-ša ma-ru-uš<sub>2</sub>-ti  
ṛka<sup>1</sup>-ak-ka-ab-ti-ša ta-la-ap-pa-ta-ma  
[ša]-ṛla-ši<sup>1</sup>-šu ki-a-am ta-qa<sub>2</sub>-ab-bi  
[ka-ak]-ṛka<sup>1</sup>-ab ka-ak-ka-ṛbi<sup>1</sup> ši-in-ni ma-ar-ša-ṛat<sup>1</sup>  
[mu]-ṛru<sup>1</sup>-uš ši-in-ni-ia ta-ba-al a-wa-tum a-wa-at bu-[ul-ṭim]*

He will cast an incantation over its sick tooth. You touch its star ornament then you say thus three times: “O star, my star, my tooth is sick. You will carry away the sickness of my tooth.” The recitation is a recitation of healing.<sup>246</sup>

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<sup>245</sup> YBC 4599 rev. 12. These signs are left untreated within the edition at Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 140-141, perhaps due to reservations on the rarity of the value.

<sup>246</sup> YBC 4625 rev. 3-7. The *nadû* is lengthened for oral effect. This reading expands upon the treatment found in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 155-156.

As in several Sumerian incantation texts with the celestial scorpion motif, this set of instructions demonstrates that the power of the toothworm is intrinsically linked to its corresponding star sign, which is probably the tail of Ursa Minor.<sup>247</sup> If the star ornament mentioned in this text represented this constellation, the client, as indicated with first person possessive suffix, could appeal directly to the astral manifestation of the toothworm in an attempt to make the painful activity of the toothworm afflicting them cease. Another set of instructions directed to the client is found within instructions appended to a witchcraft incantation text catalogued as OBI 267, 2:

**deš imin gu<sub>2</sub>-gal imin gu<sub>2</sub>-niĝ<sub>2</sub>-ar<sub>3</sub>-ra ilimmu še-muš<sub>5</sub>  
 imin še u<sub>2</sub>-sikil dida<sup>1</sup> u<sub>3</sub> a-<sup>1</sup>ĝeštin<sup>1</sup>-[na]  
 i-na še-er-ri ĝeš<sup>1</sup>ig te-te-me-<sup>1</sup>er<sup>1</sup>-[ma]  
 ki-iš-pu ša a-na e<sub>2</sub>-šu i-ne<sub>2</sub>-pu-<sup>1</sup>šu pa<sup>1</sup>-[aš-ru]  
 deš it-ta-na-ad-la-ah u<sub>3</sub> du-bu-ub-tum  
 ša-ak-na-su<sub>2</sub> li-bi-it-tam ša i-lu-šu  
 i-na-sa<sub>3</sub>-ah a-na ki-nu-nim i-ša-ka-an-ma  
 du-bu-ub-ta-šu in-na-sa<sub>3</sub>-ah**

You bury eight *hallūrum* peas, seven *kiššēnum* peas, nine *šeguššum* barley grains, seven grains of *sikillum*, *billatum* beer mix, and vinegar in the socket of the door, then the witchcraft which was enacted upon his house will be undone. If he keeps worrying and trouble besets him, he is to remove a brick of his threshold and set it in an oven, then his troubles will be removed.<sup>248</sup>

The first part of this set of instructions is addressed to the incantation priest during a home visit, while the second part provides additional instructions for the client if the issues persist after the treatment. These instructions thus provide the incantation priest with a follow up treatment option for the patient that does not require the incantation priest to be present, which allows him or her to provide in person treatment elsewhere and pursue work with other clients.

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<sup>247</sup> See also Henry Stadhouders, “The Unfortunate Frog: On Animal and Human Bondage in K 2581 and Related Fragments with Excursuses on BM 64526 and YOS XI, 3.” *Revue d’Assyriologie et d’archéologie orientale* 112 (2018): 175 and Erica Reiner, *Astral Magic in Babylonia* (Philadelphia: The American Philosophical Society, 1995), 20-21.

<sup>248</sup> YBC 4588 rev. 4-b. ed. 1.



Most of the other instructions appended to Akkadian incantation texts are quite brief. The only exception is OBI 151, 5, which contains instructions for treating a bloated ox or ram.<sup>249</sup> In contrast to every other set of instructions within the incantation corpus of the Old Babylonian period, these instructions treat a sick animal rather than a human patient:

*ki-ik-ki-iṭ-ṭum a-na deš qa me-e*  
*šušana<sup>1</sup> qa mun ta-na-ad-di-ma*  
*ta-ša-aq-qi<sub>2</sub>-šu-ma*  
*mu-da-ab-bi-ba-am i-na pi-šu ta-ša-ak-ka-an*  
*u<sub>2</sub>-ba-an-ka a-na qi<sub>2</sub>-in-na-ti-šu tu-ub-ba-al-ma*  
*ši-ni-šu ši-ip-ta-am ta-na-ad-di-šum-ma*  
*i-na šu-bu-ur-ri-šu u<sub>2</sub>-wa-aš-ša-ra-am*

Procedure: You add one third of a liter of salt to one liter of water then you let it drink it and place a funnel in its mouth. You bring your finger to its buttocks, and you cast the incantation on it twice, then it will void from its anus.<sup>250</sup>

The other sets of instructions that follow Akkadian incantation texts, however, are considerably shorter, and mention oil as an ingredient. OBI 091, 3 and OBI 091, 5 both occur on a large collective tablet of love incantation texts, and probably represent successive steps in a ritual for enacting the love magic. The first of these, OBI 091, 3, probably functions to enchant the oil before it is applied onto the target of the love magic: *ša i-na mu-hi nu-ni-im wa-ar-qi<sub>2</sub>-im a-na ša-am-ni-im i-na-an-di ip-pa-aš-ša-aš*, “He is to cast it onto oil which is on top of a green fish. It is to be rubbed on.<sup>251</sup> The next instructions, OBI 091, 5, are significantly more fragmentary, but probably refer to a sequential step in the ritual with that same oil: [... *i-na*] *š<sup>1</sup>a<sup>1</sup>-am-ni-<sup>1</sup>im<sup>1</sup> pa-ša-<sup>1</sup>a-š<sup>1</sup>-im*, “... after rubbing the sesame oil ...”<sup>252</sup> OBI 148, 5 is an extremely abbreviated set of instructions

<sup>249</sup> MS 3085 obv. ii 9': *ka-inim-ma gud udu nita<sub>2</sub> em-ru-um*, “An incantation for a bloated ox or ram.”

<sup>250</sup> MS 3085 obv. ii 10'-16'.

<sup>251</sup> IB 1554 obv. 23. Also possible is the translation in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 337: “What is on the green fish will be thrown into the oil; it will be smeared.” Within instructions for instruction texts, however, *nadû* often means “to cast an incantation” even without a direct object as in OBI 278, 2.

<sup>252</sup> IB 1554 obv. 29.

to aid in childbirth that immediately follows the rubric of the preceding incantation text: [**ka-inim**] 𒀭𒀭𒀭<sup>1</sup> u<sub>3</sub>-du<sub>2</sub> kid<sub>3</sub>-kid<sub>3</sub>-bi i<sub>3</sub>-ĝeš, “An incantation for a woman giving birth. Its procedure: sesame oil.”<sup>253</sup> This use of sesame oil in a childbirth incantation also occurs in OBI 245, 2 above, another set of instructions following a Sumerian incantation for childbirth.<sup>254</sup> Somewhat related to these instructions for birth incantations is OBI 305, 2, a set of instructions following an incantation text directed against the baby snatching demoness Lamaštu:

*ki-ki-ṭa-ša ki-ir-ba-an mun  
i-na lu-ba-ri-im ta-ra-ak-ka-as  
i-na ki-ša-di-šu ta-ra-ak-ka-𒀭<sup>1</sup>  
ba-li-iṭ*

Its procedure: You wrap a lump of salt in a garment. You wrap it onto his neck. He will heal.<sup>255</sup>

While Lamaštu incantation texts are quite prevalent in both Sumerian and Akkadian during the Old Babylonian period, these are the only instructions appended to an incantation text for treating her attack. Although these instructions do not provide any hint of the impact of the attack on the baby boy, the creation of a salt amulet functions to keep Lamaštu away so she could not inflict additional damage, abduct, or kill the child. The final set of instructions for an Akkadian incantation text is OBI 145, 2, which is directed against snakebite. It is uncertain whether the signs appended to the incantation text are instructions because only the end of the line is preserved. This text is separated from the incantation text with a double ruling, and the remaining signs may be part of an Akkadian verb, thus, OBI 145, 2 is tentatively identified as a set of instructions.<sup>256</sup>

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<sup>253</sup> MS 3082 rev. 30. The restoration of this variant form of **ka-inim-ma** is assured in the rubric appended to the tenth line of the obverse on the same tablet: **ka-inim ur-gi<sub>7</sub>-ra**, “An incantation for a dog.”

<sup>254</sup> VAT 8381 rev. 13.

<sup>255</sup> YBC 8041 obv. 6-9.

<sup>256</sup> MS 3070 rev. 2: [...]-*ne-en-me-er*.

## 2.4.5 Instructions for Bilingual Incantation Texts

Function	Line #	Tablet #	Catalogue #
Uncertain	obv. 7-b. ed. 1	MLC 334	OBI 120, 2
Uncertain	obv. 7-10	MLC 640	OBI 121, 2
Belly	rev. 12-14	BM 92518	OBI 037, 2
Dog Bite	rev. 11-16	MS 3082	OBI 148, 2
Bones	rev. iii 20'-25'	MS 3093	OBI 158, 9
Crying Children	rev. 4-6	MS 3381	OBI 168, 2

Five sets of instructions follow bilingual incantation texts. Among this group, only the incantation text preceding OBI 037, 2 is a Sumerian-Akkadian interlinear bilingual incantation text. Although the set of instructions for this gall incantation text is damaged, a considerable portion of the text can be restored:

*ša-ri-iš*<sub>3</sub> *limmu*<sub>5</sub> *ša*<sub>3</sub>-*bi* *ša*<sub>3</sub> *an* *ki* <sup>1</sup>*tu*-[*ša-aq-ba-šu*]  
*i-nu-ma a-na* *lu*<sub>2</sub> *qab*<sub>2</sub>-*la-tum*<sub>2</sub> {*tum*} *lu*-<sup>1</sup>*ub*-[*bu-ka-ma*]  
[*i*]-*na-ad-di-šu* <sup>2</sup>*la*<sub>3</sub> *i-le-em*-<sup>1</sup>*ma* [...] *li-ib-bu i-na-ah* <sup>1</sup>*li*-[*ib-lu-u*]

You make him say four times to the wind: My belly, O belly, O heavens, O earth! When the guts have become soft for the man, he is to cast it. He is to eat *ašqulālum* plant, then ... the belly will relax, and he shall heal.<sup>257</sup>

Like in the instructions for the other gall incantation text, OBI 009, 3, the term *qablātum* refers to the region in front of the hips, such as the lower part of the belly.<sup>258</sup> Since gall is an illness of the belly, one of the symptoms of this illness is a hardening of the gut; thus, the incantation is cast and treatment is applied when a softening occurs to encourage a bowel movement. Since Sumerian-

<sup>257</sup> BM 92518 rev. 12-t. ed. 1. This translation expands upon the treatment in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 95-98. The *ašqulālum* plant is also eaten in OBI 217, where it may help to induce labor for a pregnant woman. If this plant helps women to push out babies, it also could also help void gall from sick bellies.

<sup>258</sup> AOAT 441, 84-85 rev. 18: <sup>1</sup>*šum*-*ma qaz-ab-li* <sup>1</sup>*ge*<sub>17</sub>, “If it is a person with sick guts ...” For *qablum* as a general term for the central part of the body, see Ulrike Steinert and Luděk Vácín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vácín (Leiden: Brill, 2018), 730-731.

Akkadian interlinear tablets are rare in the Old Babylonian period, and only four are incantation tablets included in this study, OBI 009, 3 is the only interlinear Sumerian-Akkadian incantation text of this type with an accompanying set of medical instructions.

The other incantation texts which contain both Sumerian and Akkadian and have an appended set of instructions are considered bilingual only in the broadest sense of the term. OBI 120, 1 and OBI 121, 1 are incantation texts with ambiguous language usage. It is difficult to determine whether they contain Sumerian and Akkadian, or only Akkadian with a substantial use of logograms. Although the instructions are quite broken, a phonetic form of **ki<sub>3</sub>-ki<sub>3</sub>-bi** introduces these non-incantation texts and confirms that OBI 120, 2 and OBI 121, 2 are instructions appended to the difficult incantation texts which precede them.<sup>259</sup> The incantation text for which OBI 168, 2 provides instructions for treatment, however, is bilingual in a different manner. OBI 168, 1 is a Sumerian incantation text which contains at least one Akkadian gloss, but it is possible that more glosses are lost in the breaks on the tablet. While the incantation text is fragmentary, its instructions and the additional notation are completely preserved, which alongside the rubric, confirm the incantation functions to ease the crying of an upset child:

*ki-ik-ki-ṭa<sub>2</sub>-ša hu-ur-hu-ma-at ši-ka-ri le-qe<sub>2</sub>-e-ma  
i-na ši-zi-ib mu-še<sub>20</sub>-ni-iq-ti-šu tu-ba-al-la-al-ma  
ṣu<sub>2</sub>-ha-ru i-ša-ti-ma i-na-ah  
ši-pa-at še-eh-ri-im ša i-ba-ak-ku-ma i-na-ah-hu*

Its procedure: Take the froth of beer then mix it into the milk of his wetnurse. The boy is to drink it, then he will relax. An incantation for a boy. The one who cries will then relax.<sup>260</sup>

In these instructions, alcohol is recommended as a sedative for the child, a practice at home in

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<sup>259</sup> MLC 334 obv. 7: **ki-ki-bi**, “Its procedure: ...”; MLC 640 obv. 7: **ki-ki-bi**, “Its procedure: ...”

<sup>260</sup> MS 3381 rev. 4-7. These instructions are edited in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schoyen Collection* (Bethesda: CDL Press, 2016), 143-144.

modern western medicine well into the early twentieth century.<sup>261</sup>

The other two sets of medical instructions for bilingual incantation texts are largely the same despite their corresponding incantation texts having different functions. OBI 158, 8 is a Sumerian incantation text for bones which contains an Akkadian legitimation formula affixed to its end, while OBI 148, 1 is an incantation text for dog bite composed in Akkadian but also containing several lines in a foreign language. The instructions for the former incantation text, catalogued as OBI 158, 9, are composed in a largely syllabic script:

*pu-ut-ru-um*  
*qa<sub>2</sub>-du-tum*  
*si-hu-um ku-up-[su<sub>2</sub>-um]*  
*ku-uk-ru u<sub>3</sub> ba-lu-<sup>1</sup>uh<sub>2</sub><sup>1</sup>-[hu]*  
*ih-ha-aš-ša-[al-ma]*  
*in-na-ap-[pi-i]*

Dung, beer dregs, *sīthum* wood, sesame bran, *kukrum* wood, and *baluhhum* resin are to be crushed and sifted ...<sup>262</sup>

Although the remainder of these instructions is lost due to a break in the tablet, the remaining instructions can be postulated on the basis of the instructions for OBI 148, 1, which duplicate them. While that incantation text is similar to others directed against heart grass, both its rubric and the instructions appended to the incantation text, numbered OBI 148, 2, confirm the incantation and its accompanying instructions treat dog bite:

[si]-<sup>1</sup>šurum<sub>6</sub><sup>1</sup> qa<sub>2</sub>-du-tam si-ha<sup>1</sup>-am tuh še-ĝeš-i<sub>3</sub>  
[i<sub>3</sub>]-<sup>1</sup>ĝeš<sup>1</sup> gug<sub>2</sub><sup>sem</sup>buluh  
[ta]-<sup>1</sup>ha<sup>1</sup>-aš-ša-<al> ta-na-ap-pi-i-ma  
[u<sub>4</sub>-x]-kam i-na ru-qi<sub>2</sub> ta-ra-ba-ak-ma  
[iš-ti]-šu u<sub>3</sub> ši-ni-šu ta-ša-mi-is-su<sub>2</sub>-u<sub>2</sub>-ma  
[ša ni-iš]-ki-im da-mi-iq

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<sup>261</sup> Henry Guly, “Medicinal Brandy.” *Resuscitation* 82 (2011): 953 n. 37.

<sup>262</sup> MS 3093 rev. iii 20'-25'. For an edition, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schoyen Collection* (Bethesda: CDL Press, 2016), 140.

You crush dung, beer dregs, *sīhum* wood, sesame bran, sesame oil, *kukrum* wood, and *baluhhum* resin. You sift it, and you boil it in a cauldron for several days, then you bandage it on him one or twice, and the one with the bite will be fine.<sup>263</sup>

Although these two sets of instructions include the same ingredients and probably the same treatment, it is unclear who performs the treatment in OBI 158, 9 due to the passive verbs, while the instructions for dog bite in OBI 148, 2 contain the typical second person forms which tend to indicate the actions of the incantation priest. If the verbal forms are passive in OBI 158, 9 to indicate the incantation priest is to relay the instructions to the client, then this pair of instructions also illustrates the two main treatment options of the Old Babylonian period; 1) homecare, where the incantation priest prescribes a treatment plan for the client to follow at home, and 2) a house call, where the incantation priest directly treats the client in person during a visit to their residence.

#### 2.4.6 Instructions for Foreign Language Incantation Texts

Table 8: Instructions for Foreign Language Incantation Texts			
Function	Line #	Tablet #	Catalogue #
<i>šernettum</i>	rev. 6-8	MS 2780	OBI 131, 3
Childbirth	obv. 28'-29'	MS 3084	OBI 150, 3
Uncertain	rev. viii 1'-14'	Sb 12353	OBI 199, 5
Toothworm	obv. 4-10	YBC 4593	OBI 268, 2
Dog Bite	rev. 2-10	YBC 8041	OBI 305, 3

Five sets of instructions are appended to incantation texts in foreign languages. In contrast to the instructions appended to Sumerian and Akkadian incantation texts, unusual ingredients and errors characterize these instructions. OBI 131, 3, a set of instructions for an incantation text against the *šernettum* illness in an unidentified language provides two options for treating the affected skin: *i-na uzu šah ta-ra-ka-as-[su<sub>2</sub>] / u<sub>3</sub> ma-ša-ak gi-ri-<sup>r</sup>tim<sup>1</sup> / ta-ra-ka-as-su<sub>2</sub>*, “You

<sup>263</sup> MS 3082 obv. 11-16. This edition slightly revises Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schoyen Collection* (Bethesda: CDL Press, 2016), 140.

wrap him in the flesh of a pig, or you wrap him in the skin of a *girītum*.<sup>264</sup> Pig ingredients are also found in a selection from a set of instructions catalogued as OBI 199, 5:

*ka-bu-ut i-me-ri sa<sub>3</sub>-ah-le-e mu-ša<sub>3</sub>-ti*  
*an-nu-ti tu-qa-at-tar-šu*  
*saĝ-du bi<sub>2</sub>-za-za si<sub>22</sub>-si<sub>22</sub>*  
*saĝ-du šu<sub>2</sub>-ri-ri-ti*  
*u<sub>3</sub> šar-ta pu-ut ša<sub>3</sub>-hi-i*  
*i-na ki-ša<sub>3</sub>-di-šu ta-ra-ak-ka-as*

As for the dung of a donkey, cress, and the wool, you smoke these things for him. You wrap the head of a green frog, the head of a lizard, and the hair of a pig's brow on his neck.<sup>265</sup>

Both museum records and the frequent syllabic use of *ša<sub>3</sub>*, a characteristic of the Old Babylonian dialect at Susa, indicate the likely provenance of this tablet. The column preceding these instructions on the tablet seems to contain the Elamite incantation text paired with these instructions, but its function is unknown. OBI 268, 2 is another set of instructions appended to an incantation text likely composed in Elamite. Like OBI 199, 5, these instructions also utilize a frog:

*mi-ša-ha-ra-na ta-ša-ba-at*  
*li-<sup>r</sup>ib<sup>1</sup>-ba te-pe-te ta-ka-al-ta-šu*  
*u<sub>3</sub> hi-mi-is-su<sub>2</sub> te-le-eq-qe<sub>2</sub>*  
*i-na i-ša-tim tu-ša-ab-ša-al*  
*ba-lum pa-ta-an i-na mu-uh-hi*  
*ši-in-ni-šu ma-ru-uš<sub>2</sub>-ti ta-ša-ka-an-ma*  
*ši-ip-ta ta-na-ad-di-ma ba-li-iṭ*

You catch a frog. You open the belly. You take its stomach and its fatty tissue. You cook them over fire. While on an empty stomach, you place it on his sick tooth, then you cast the incantation and he will heal.<sup>266</sup>

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<sup>264</sup> MS 2780 rev. 6-8. These instructions are treated in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 118.

<sup>265</sup> Sb 12353 rev. viii 9'-14'. For an edition of the complete surviving instructions, see Antoine Cavigneaux, "Les traditions littéraires suméro-akkadiennes à Suse. Fragments littéraires susiens (Suite)." *Revue d'Assyriologie et d'archéologie orientale* 114 (2020): 65-67.

<sup>266</sup> YBC 4593 obv. 4-10. This translation assumes *mi-ša-ha-ra-na* = *muša'irānu* as suggested in Marten Stol, "Teeth and Toothache." In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Leiden: Brill, 2018), 754-755.

Although the language of the incantation text is probably obscure Elamite, the rubric and these instructions identify its function as directed against toothache, specifically the toothworm.<sup>267</sup> The other two sets of instructions for foreign language incantation texts contain numerous errors. Although OBI 150, 3 is similar to the instructions for childbirth incantations that advise the application of oil, it regularly uses a masculine pronominal suffix for the pregnant woman instead of the expected feminine pronominal suffix: *a-na i3-ĝeš ta-na-ad-di-ma imin-šu mi-<sup>1</sup>ša-ra<sup>1</sup>-am pa-ap-pa-al li-ib-bi-šu<sup>(1)</sup> ta-pa-aš-ša-aš / imin-šu mi-ša-ra-am bu-di-šu<sup>(1)</sup> ta-pa-aš-ša-aš*, “You cast it on the sesame oil, and you rub it lengthwise onto the swelling of her belly seven times. You rub it lengthwise onto her shoulders seven times.”<sup>268</sup> These errors, however, pale in comparison to the numerous mistakes found in OBI 305, 3, a set of instructions to treat dog bite:

*ki-ki-ṭa-ša mu-<sup>1</sup>uh-hi<sup>1</sup>  
ni-iš-ki i-na zu-<sup>1</sup>mu<sup>1</sup>-[ur-šu]  
ta-na-ad-du-ma  
a-su<sub>2</sub>-ur-<sup>e2</sup>aš-ta-<sup>1</sup>am-mi<sup>1</sup>  
te-le-eq-<qe<sub>2</sub>>-e-ma  
mu-uh-hi ni-iš-ki-im  
te-se<sub>2</sub>-e-er te-ṭe-eh-hi  
ta-ra-ak-ka-as-<sup>1</sup>ša<sup>(1)</sup>  
ba-li-iṭ  
ši-pa-at ur gegge<sup>1</sup>*

Its procedure: You cast it over the bite on his body, then you take <dirt> of the foundation of a tavern, and you smear it over the bite. You approach, you wrap it, and he will heal. An incantation for a black dog.<sup>269</sup>

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<sup>267</sup> Selections of this incantation text are translated in Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Deitrich Reimer, 1987), 206, 224, 1282. The rubric occurs at YBC 4593 obv. 3: *ši-pa-at tu-ul-tim*, “An incantation for a worm.”

<sup>268</sup> MS 3084 obv. 28'-29'. The curious usage of *mīšaram* in this set of instructions is possibly a precursor to *mīšariš*, “lengthwise,” the counterpart of *parkiš*, “crosswise” in later periods. For another translation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 143.

<sup>269</sup> YBC 8041 rev. 2-11. An edition of these instructions is found in William W. Hallo, “More Incantations and Rituals from the Yale Babylonian Collection.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 276-278. See also Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 191-192. They consider its incantation text to be Akkadian.



While the phrase *a-su<sub>2</sub>-ur-<sup>e<sub>2</sub></sup>aš-ta-am-mi* is probably a sandhi form for the expected *asurri aštammi*, the orthography of *leqû* is incorrect and requires emendation. Moreover, the direct object of this verb is also missing. Finally, the sign IGI is written for MI in the rubric. It is also possible that these instructions contain two more mistakes. The unexpected vocalization of *nadû* is probably due to a subjunctive marker, unless the form is to be derived from *našû* instead.<sup>270</sup> Due to the predominance of other errors in these instructions, one might even suggest the sign DU was inscribed for DI, which resulted in this vocalization error. Similarly, the feminine pronominal suffix on *ta-ra-ak-ka-as-ša* remains unassimilated, which suggests a mistaken use of the sign ŠA for SA.<sup>271</sup> The number of errors in this set of instructions suggests the text was written very quickly or carelessly, or perhaps both.

#### 2.4.7 Mathematical Exercises

Table 9: Mathematical Exercises on Old Babylonian Incantation Tablets			
Language	Line #	Tablet #	Catalogue #
Ambiguous	obv. 1'-4'	Ashm 1932-0421	OBI 012, 1

Lentil shaped tablets are typically found with school exercises inscribed upon them.<sup>272</sup> OBI 012 is the only lentil shaped incantation tablet in this corpus. It contains a short Sumerian incantation text for Lamaštu on its reverse, while the heavily damaged obverse contains the remains of a mathematical exercise. One other Old Babylonian incantation text is paired with a

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<sup>270</sup> A comparable form of *nadû* is found in an Akkadian notation following a Sumerian incantation text for snakebite at MS 3086 obv. 11' and catalogued as OBI 152, 3: *ša ta-ad-du-<sup>l</sup>šum<sup>1</sup>-ma la [i-ma-at]*, “The one on whom you have cast the incantation will not die.” For an interpretation that infers a form of *našû* rather than *nadû*, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 191-192.

<sup>271</sup> The value *sa<sub>20</sub>* for ŠA is quite exceptional and only prevalent in Emar.

<sup>272</sup> A discussion of these tablets is found in Robert S. Falkowitz, “Round Old Babylonian School Tablets from Nippur.” *Archiv für Orientforschung* 29/30 (1983/1984): 18-45.

mathematical exercise, an Akkadian birth incantation text that duplicates OBI 143, 1, OBI 169, 1, and OBI 274, 1, but unfortunately this incantation tablet remains unpublished.<sup>273</sup> Nevertheless, these two incantation texts accompanied by mathematical exercises suggest that specialized scribal training occasionally included writing incantations texts. Therefore, these tablets should be considered in light of the wide variety of scholarly tablets found at Mēturan, which suggest that writing professionals intentionally broadened their knowledge of different types of specialized writing to increase their marketability to the needs of different clients.<sup>274</sup>

#### 2.4.8 Notations and Editorial Statements

Table 10: Notations on Old Babylonian Incantation Tablets			
Language	Line #	Tablet #	Catalogue #
Akkadian	rev. 9-10	IM 52546	OBI 104, 3
Sumerian	l. ed. 1-2	MLC 1207	OBI 122, 4
Sumerian	rev. 7	MS 3063	OBI 142, 2
Akkadian	obv. 11'	MS 3086	OBI 152, 3
Sumerian	obv. iii 9-10	MS 3098	OBI 161, 5
Akkadian	rev. 7b	MS 3381	OBI 168, 3

Several incantation tablets contain notations and editorial statements which are not instructions for treatment. OBI 152, 3 contains an Akkadian notation that asserts the efficacy of the Sumerian snakebite incantation text which immediately precedes it: **[ka-inim]-ma muš-kam ša ta-ad-du-<sup>1</sup>šum<sup>1</sup>-ma la [i-ma-at]**, “It is an incantation for a snake. The one on whom you have

<sup>273</sup> See Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018), 234 n. 990. For an edition of BM 115745, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 68-70.

<sup>274</sup> Antoine Cavigneaux, “A Scholar’s Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII).” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 251-258. For an initial catalogue of the tablets, see Antoine Cavigneaux and Farouk N. H. Al-Rawi, “New Sumerian Literary Texts from Tell Haddad (Ancient Meturan): A First Survey.” *Iraq* 55 (1993): 95.

cast the incantation will not die!”<sup>275</sup> A similar notation, numbered as OBI 168, 3, is also found following a rubric: *ši-pa-at še-eh-ri-im ša i-ba-ak-ku-ma i-na-ah-hu*, “An incantation for a boy. The one who cries will relax.”<sup>276</sup> An editorial statement occurs following a group of incantation texts on the poorly preserved tablet OBI 104. This statement, numbered as OBI 104, 3, may indicate that the incantations on this tablet are abbreviated: *re-eš<sub>15</sub> ši-ip-<sup>†</sup>ti<sup>†</sup> i-nu-ma* ..., “The start of the incantation when ...”<sup>277</sup> The remainder of this statement is not well preserved, but it could list the incipits of the incantations on this collective tablet, provide the incipit of another incantation to be recited before those on the tablet, or offer other information on when the incantation is to be used.<sup>278</sup> Finally, OBI 122, 4 is a line mistakenly omitted within the incantation text which has been subsequently appended to the left edge of the tablet.<sup>279</sup>

The other two notations suggest the tablets on which they are inscribed were produced in a scribal setting. OBI 142, a tablet which also contains a Sumerian snakebite incantation text and the name of the scribe who wrote the tablet, additionally contains an abbreviated Nisaba doxology catalogued as OBI 142, 2: *diĝir nisaba*, “<Praise> Nisaba!”<sup>280</sup> Such doxologies are prevalent in tablets used in scribal training, who dedicate the products of their learning to the scribal goddess. OBI 161, 5 contains another editorial statement which links its tablet to scribal training. OBI 161

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<sup>275</sup> MS 3086 obv. 11'. This unusual statement is noted in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 44.

<sup>276</sup> MS 3381 rev. 7.

<sup>277</sup> IM 52546 rev. 9.

<sup>278</sup> A complete reconstruction and discussion of this curious notation is offered in Johannes J. A. van Dijk, “VAT 8382: Ein zweisprachiges Königsritual.” In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 238-239. See also the brief remarks in Antoine Cavigneaux, “A Scholar’s Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII).” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 265 n. 75.

<sup>279</sup> MLC 1207 l. ed. 1-2: [<sup>ĝeš</sup>]ma<sub>2</sub> <sup>na4</sup>gug / [<sup>na4</sup>za]-gin<sub>3</sub>-na i-ni-si, “The boat is filled with carnelian and lapis lazuli.” See Johannes J. A. van Dijk, “Incantations accompagnant la naissance de l’homme.” *Orientalia: Nova Series* 44 no. 1 (1975): 66 n. 35.

<sup>280</sup> MS 3063 rev. 7. The unabbreviated doxology is *diĝir nisaba za<sub>3</sub> mi<sub>z</sub>*, “Praise be to Nisaba!”

is a large collective tablet that includes twenty-five incantation texts to be recited in sequence as the king sets up a *šutukkum* reed hut. The scribal notation, numbered as OBI 161, 5, suggests a scribe copied the latter part of this tablet’s format or contents from a copy: **egir-bi ka-inim-ma / ĝeš-hur hur ĝar-ra**, “After this are the incantations which are on the inscribed drawing.”<sup>281</sup> While the compound verb **ĝeš-hur—hur** has a meaning of “to make a mark” in *Gilgamesh, Enkidu, and the Netherworld*, 159 and 161, this construction has a specialized meaning in scribal training contexts.<sup>282</sup> Instructors drew a model text on the floor in front of students as an aid for the students while they copied texts, as revealed in a literary text describing a school day in the Old Babylonian period: **dub-ĝu<sub>10</sub> šu ba-ti ĝeš-hur ĝiri<sub>3</sub>-ĝa<sub>2</sub> al-hur**, “I received my tablet. The drawing was inscribed at my feet.”<sup>283</sup> Old Babylonian schools also employed specialists in charge of producing these aids: **lu<sub>2</sub> ĝeš-hur-ra-ke<sub>4</sub> a-na-še-am<sub>3</sub> ĝa<sub>2</sub>-da nu-me-a i<sub>3</sub>-zi-ge-en e-še in-duda-de<sub>3</sub>-en**, “The person in charge of the drawings said, ‘Why did you get up without my permission?’ and he beat me.”<sup>284</sup> By standing up without warning, the student risked stepping on the carefully produced model drawings at their feet, which led to a punishment for carelessness. Since OBI 161 is a large tablet containing some twenty-five incantation texts, the scribe who produced it used a model drawn on the floor as an aid for its content and organization, a practice also encountered throughout the course of the scribal curriculum.

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<sup>281</sup> MS 3098 obv. iii 9-10. For a different interpretation of this editorial statement, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 32-33.

<sup>282</sup> These line numbers follow the critical edition in Alhena Gadotti, *Gilgamesh, Enkidu, and the Netherworld and the Sumerian Gilgamesh Cycle* (Berlin: Walter de Gruyter, 2014).

<sup>283</sup> *Edubba A*, 34. For this specialized meaning of **ĝeš-hur**, see Konrad Volk, “Methoden altmesopotamischer Erziehung nach Quellen der altbabylonischen Zeit.” *Saeculum* 47 (1996): 199 n. 134. A translation of the entire literary text is found in Konrad Volk, “Aus dem Leben eines Schülers der altbabylonischen Zeit.” In *Erzählungen aus dem Land Sumer*, ed. Konrad Volk (Wiesbaden: Harrassowitz Verlag, 2015), 101-107.

<sup>284</sup> *Edubba A*, 37.

## 2.4.9 Scribes and Commissioners

Language	Line #	Tablet #	Catalogue #
Sumerian	rev. 8-9	MS 3063	OBI 142, 3
Ambiguous	rev. viii 15'	Sb 12353	OBI 199, 6
Ambiguous	t. ed. 1	TCD 4687/9	OBI 204, 9
Akkadian	rev. 13-14	YBC 4598	OBI 270, 8

Four incantation tablets have colophons with personal names. Three of these tablets name the scribe who wrote the tablet. The colophon OBI 142, 3 gives the name of the scribe and his father: **niĝ<sub>2</sub>** <sup>diĝir</sup>**suen-ga-mi-il / dumu a-su<sub>2</sub>-um**, “Product of Sîn-gāmil, child of Asûm.”<sup>285</sup> Since this colophon occurs after a Nisaba doxology, numbered as OBI 142, 2, Sîn-gāmil can be identified as a scribe, as this tablet is an exercise that he has dedicated to Nisaba. A large collective tablet from Susa is also the product of a scribe according to its colophon, which is included in the catalogue as OBI 199, 6: **šu e-lum-da-ti dub-sar tur**, “Hand of Elum-dati, junior scribe.”<sup>286</sup> Like OBI 161, OBI 199 is therefore a second collective incantation tablet produced in a scribal setting. A scribe also probably produced the single column incantation tablet OBI 204. The colophon of this tablet, OBI 204, 9, discloses the tablet typology: **im-gid<sub>2</sub>-da** <sup>deš</sup>**i<sub>3</sub>-li<sub>2</sub>-i-di<sub>2</sub>-nam sar**, “A long tablet written by Ilī-iddinam.”<sup>287</sup> The **im-gid<sub>2</sub>-da** tablet type, literally, “long clay,” corresponds to single column tablets that typically contain the Sumerian literary texts copied out as extracts in the

<sup>285</sup> MS 3063 rev. 8-9.

<sup>286</sup> Sb 12353 rev. viii 15'. See Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 137 and Antoine Cavigneaux, “Les traditions littéraires suméro-akkadiennes à Suse. Fragments littéraires susiens (Suite).” *Revue d’Assyriologie et d’archéologie orientale* 114 (2020): 65.

<sup>287</sup> TCD 4687/9 t. ed. 1. Without emendation, **sar** is a participle with the sense of *šaṭārum*, “to write.” With emendation: **im-gid<sub>2</sub>-da** <sup>deš</sup>**i<sub>3</sub>-li<sub>2</sub>-i-di<sub>2</sub>-nam <dub>-sar**, “A long tablet of Sîn-iddinam, a scribe.”

late stages of the Old Babylonian scribal curriculum.<sup>288</sup> Due to its colophon, OBI 204 is an indisputable exemplar of an **im-gid<sub>2</sub>-da** tablet produced as a scribal or scholarly exercise.

Rather than provide the name of the scribe who wrote the tablet, OBI 270, 8 names the people who commissioned the tablet: **aš-šum diĝir-šu-a-bu-šu šeš ma-an-nu-um-ki-ma-diĝir utu dumu<sup>i7</sup> buranuna<sup>1</sup> i-na e2 nu-ra-tum dumu be-la-nu agrig / aš-šum bala-e dumu i-din-e2-a bisaĝ-dub-ba ša un-ne-du-ki<sup>1</sup>-[i]**, “On behalf of Išū-abušu, brother of Mannum-kīma-Šamaš, child of Purattum in the household of Nūrātum, child of Bēlānu, the steward and on behalf of Balāye, child of Iddin-Ea, the administrator of the letters.”<sup>289</sup> This colophon provides a date for the numerous incantation tablets thought to come from the reconstructed Enki Temple at Larsa because this Balāye is the grandson of Balamunamhe, child of Sîn-nūr-mātim, a well-known businessman and administrator active in Larsa during the Old Babylonian period.<sup>290</sup>

#### 2.4.10 Year Dates

Table 12: Year Dates on Old Babylonian Incantation Tablets			
Language	Line #	Tablet #	Catalogue #
Sumerian	rev. 9-11	MLC 1207	OBI 122, 2
Sumerian	t. ed. 1	U 30503	OBI 205, 2

Two incantation tablets in this corpus contain year dates, but unfortunately one of them, OBI 205, 2 is almost completely lost. The year date of OBI 122, 2, however, can be completely restored as the 7<sup>th</sup> year of Samsu-iluna: **iti [bara<sub>2</sub>]-za<sub>3</sub>-ĝar u<sub>4</sub> 25-kam / [mu sa-am]-su-i-lu-na**

<sup>288</sup> The typology of school tablets is discussed in Eleanor Robson, “The Tablet House: A Scribal School in Old Babylonian Nippur.” *Revue d’Assyriologie et d’archéologie orientale* 95 no. 1 (2001): 39-66. See also Paul Delnero, “Sumerian Extract Tablets and Scribal Education.” *Journal of Cuneiform Studies* 62 (2010): 53-69.

<sup>289</sup> YBC 4598 rev. 13-14.

<sup>290</sup> For a convenient summary of this Larsan businessman, see Christian Dyckhoff, “Balamunamhe von Larsa – eine altbabylonische Existenz zwischen Ökonomie, Kultus und Wissenschaft.” In *Intellectual Life of the Ancient Near East*, ed. Jiří Prosecký (Prague: Academy of Sciences of the Czech Republic, Oriental Institute, 1998), 117-124.

**lugal-e** / [ĝeš<sup>s</sup>tukul šu]-r<sup>1</sup>nir<sup>1</sup> niĝ<sup>2</sup> ku<sup>3</sup>-si<sup>22</sup> ku<sup>3</sup>-babbar, “It is the 25<sup>th</sup> day of the month of *nisānum*.

The year king Samsu-iluna <dedicated> a weapon and an emblem which was gold and silver.”<sup>291</sup>

Additionally, a foreign language incantation tablet not included in the corpus for this study contains a year date later in Samsu-iluna’s reign:

**tu<sub>6</sub> en-diĝir<sup>1</sup>nun-ur<sub>3</sub>-re**  
**tu<sub>6</sub> sumur**  
**iti ziz<sub>2</sub>-a u<sub>4</sub>-23-kam**  
**mu hur-saĝ gal kur mar-tu**

Incantation formula. An incantation for anger. It is the 23<sup>rd</sup> day of the month of *šabūtum*. The year <he split> the great mountain in the land of the Amorrites.<sup>292</sup>

Although this incantation tablet was acquired on the antiquities market, it is thought to come from Larsa, or perhaps Lagaba, like the tablets associated with it.<sup>293</sup> If this provenance is reliable, it is possible LB 1003 stems from the hypothetical Enki Temple in Larsa like many other Old Babylonian incantation tablets and can be identified as one of a later additions to the collection there, since the other tablets date almost twenty years earlier.

#### 2.4.11 Inventories

Table 13: Inventories on Old Babylonian Incantation Tablets			
Language	Line #	Tablet #	Catalogue #
Akkadian	t. ed. 1	BM 92518	OBI 037, 3
Sumerian	rev. vii 7'-8'	Ni 623+	OBI 186, 15
Sumerian	rev. vi 1	VAT 8379	OBI 244, 22
Sumerian	rev. xii 10'-16'	VAT 17131+	OBI 254, 8
Sumerian, Akkadian	rev. vi 2'-8'	VAT 17137+	OBI 255, 11

<sup>291</sup> MLC 1207 rev. 9-11. For a reconstruction of the complete year-date, see Malcolm J. A. Horsnell, *The Year-Names of the First Dynasty of Babylon, Volume II: The Year-Names Reconstructed and Critically Annotated in the Light of Their Exemplars* (Hamilton: McMaster University Press, 1999), 187-190.

<sup>292</sup> LB 1003 rev. 3-6. For a reconstruction of the complete year-date, see Malcolm J. A. Horsnell, *The Year-Names of the First Dynasty of Babylon, Volume II: The Year-Names Reconstructed and Critically Annotated in the Light of Their Exemplars* (Hamilton: McMaster University Press, 1999), 217-219.

<sup>293</sup> Francisco M. Th. de Liagre Böhl, “Zwei altbabylonische Beschwörungstexte: LB 2001 und 1001.” *Bibliotheca Orientalis* 11 no. 3/4 (1954): 81.

Ambiguous	rev. 20'	YBC 4594	OBI 269, 6
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Several incantation tablets contain colophons with tablet inventories, which list the textual contents of the tablet. These tablet inventories can be quite simple, such as OBI 269, 6: **limmu5 ka-inim-ma**, “Four incantations.”<sup>294</sup> This inventory only counts the four incantation texts inscribed upon the tablet and does not count the instructions appended to the second incantation text, further validating their textual separation, and emphasizing the complimentary relationship of incantations and instructions. Two large collective tablets from Babylon, in contrast, have detailed inventories of the tablets’ contents appended to them, which is helpful for the modern reconstruction of these large and fragmentary tablets. According to the inventory numbered as OBI 254, 8, the tablet to which it belongs contained several incantation texts for various malevolent entities, as well as pesky insects, and illnesses such as *di’û*, and epilepsy.<sup>295</sup> The other large tablet from Babylon contains a similar range of incantation texts, but unfortunately the incantation text numbers of that inventory is broken.<sup>296</sup>

<sup>294</sup> YBC 4594 rev. 20’.

<sup>295</sup> VAT 17131+ rev. xii 10’-16’:

**imin** <sup>diğir</sup>**udug hul-a-kam**  
**eš<sub>5</sub> maš<sub>2</sub> hul-dub<sub>2</sub>-ba-kam**  
**deš a<sub>2</sub>-sag<sub>3</sub>-kam**  
**deš sağ ge<sub>17</sub>-ga-kam**  
**min ehe<sub>2</sub> gu<sub>7</sub>-a**  
**deš** <sup>diğir</sup>**lugal-amaš-pa-e<sub>3</sub>-a**  
**deš [...]-du<sub>8</sub>-a-kam**

Seven are for the evil *utukkum*. Three are for the substitute goat. One is for the *asakkum*. One is for *di’û*.

Two are for consuming insects. One is for Lugal-amašpae. One is for loosening ...

See Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 9 n. 43. On the connection between the deity Lugal-amašpae and epilepsy, see Marten Stol, *Epilepsy in Babylonia* (Groningen: Styx, 1993), 20-21.

<sup>296</sup> VAT 17137+ rev. vi 2’-8’:

[x] <sup>r</sup>**udug<sup>1</sup>-hul-a-[kam]**  
[x] <sup>lu<sub>2</sub></sup>**mu<sub>7</sub>-mu<sub>7</sub> a-na ra-ma-[ni-šu] i-ma-[an-nu]**  
[x] <sup>ğe<sub>6</sub></sup>**-u<sub>3</sub>-na sila du-du**  
[x] <sup>r</sup>**a<sub>2</sub><sup>1</sup>-sag<sub>3</sub>-kam**



A few tablet inventories also list the language of the tablet's content. One such inventory is extant for a Sumerian-Akkadian interlinear bilingual incantation text, which is included in the catalogue as OBI 037, 3: **min eme ša li-ib-bi**, “Two languages. For the belly.”<sup>297</sup> Rather than count the number of incantation texts on the tablet, this inventory records the bilingual content of the incantation tablet. Comparable inventories are found on a few other incantation tablets, such as the foreign language incantation tablet YOS 11, 65: **ka-inim-ma izi ša3-ga-[kam] / eme su-bir4<sup>ki</sup>-a**, “It is an incantation for the fire of the heart. The language of Subartu.”<sup>298</sup> A colophon of this type also occurs on the inventory for a large collective tablet of scorpion incantation texts. This inventory, numbered as OBI 244, 22, also notes the language of the tablet: **šu-niĝin2-bi 21 ka-inim-ma ĝiri2-tab eme-gi7**, “Its total: Twenty-one scorpion incantations. Sumerian.”<sup>299</sup> Although this collective tablet contains two incantation texts directed against either snakes or scorpions according to each of their rubrics, every single incantation text on the tablet is counted as a scorpion incantation in this inventory.<sup>300</sup> Similarly, all the incantation texts on the collective tablet OBI 186 are counted as directed against the *utukkum* in the tablet inventory catalogued as OBI 186, 15, even though none of the extant rubrics on this tablet explicitly mention this entity: [**šu-niĝin2-bi**

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[x] AB.KID.ZI

[x] **ehe2 gu7-a**

Several are for the evil *utukkum*, several are for the incantation priest who recounts the incantation on himself, several for travelling the streets during the night, several are for the *asakkum* several are for ..., several are for consuming insects.

This colophon is discussed in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 8-9.

<sup>297</sup> BM 92518 t. ed. 1. For this reading, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 98 with image.

<sup>298</sup> YBC 1836 rev. 2-3.

<sup>299</sup> VAT 8379 rev. vi 1.

<sup>300</sup> VAT 8379 obv. i 8/15: **ka-inim-ma muš ĝiri2 e2-a šub-ba-kam**, “It is an incantation for a snake or scorpion encountered in a house.”

**14 udug] hul-a-kam / [tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu]-ru**, “14 for the evil *utukkum* is its total. Incantation formula.”<sup>301</sup> Since *utukkum* is the most general term for any malevolent entity, this colophon therefore seems to summarize the content of all the incantation texts upon the tablet under that term rather than list numerous specific entities.

#### 2.4.12 Line Counts

Language	Line #	Tablet #	Catalogue #
Ambiguous	l. ed. 1	IB 1554	OBI 091, 19
Sumerian	l. ed. 1	IM 18237	OBI 095, 2
Sumerian	rev. 12	MLC 1207	OBI 122, 3
Ambiguous	rev. viii 10'	Ni 631	OBI 187, 12

The colophons of some incantation tablets contain line counts which are separated from the other texts on the tablet.<sup>302</sup> These line counts are usually quite simplistic, such as OBI 122, 3: **[š<sub>u</sub>-niĝin<sub>2</sub> x] mu-bi-im**, “Total: ... are its lines.”<sup>303</sup> OBI 091, the large collective tablet of Akkadian love incantation texts, also has a line count, included in the catalogue as OBI 091, 19: **mu šid 120**, “Lines counted: 120.”<sup>304</sup> Interestingly, this line count precedes the final short Sumerian incantation text on the tablet, which suggests the content of the incantation tablet was completed and marked with the line count, while the final incantation text was subsequently added onto the tablet to

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<sup>301</sup> Markham J. Geller, *Forerunners to Udug-hul: Sumerian Exorcistic Incantations* (Stuttgart: Franz Steiner Verlag, 1985), 5.

<sup>302</sup> H 97 (OBI 086) and H 179+ (OBI 090) from Mēturan also contain line counts, but since these counts occur immediately after incantation texts and are neither separated from the texts nor set aside as colophons, these line counts are not counted as separate texts.

<sup>303</sup> MLC 1207 rev. 12.

<sup>304</sup> IB 1554 l. ed. 1.

activate its magic after it was buried.<sup>305</sup> The small Sumerian scorpion incantation tablet OBI 095 also contains a line count. The left edge of this tablet contains an expanded final formula and a line count for the tablet: **tu<sub>6</sub> en<sub>2</sub>-uri<sub>3</sub> / a-sa-lim ab-za 16 mu-mu**, “Incantation formula of Asalim in the Abzu. 16 lines.”<sup>306</sup> Aside from the unusual and extended final formula, the remainder of the incantation text is composed in conventional orthography. Although the line count is not separated from the final formula with a double line, the orientation of the MU signs is different from the other signs on the left edge of the tablet to mark the textual boundary. A large collective tablet of *utukkum* incantation texts also contains a line count, which is numbered as OBI 187, 12 in the catalogue. Unfortunately, the total for the lines is broken and the tablet itself contains many breaks, but assuming each of its eight columns contained approximately 55 lines, this colophon may be tentatively restored as follows: [**š<sub>u</sub>-niĝin<sub>2</sub>-bi 4**]44, “Its total: 444 <lines>.”<sup>307</sup>

#### 2.4.13 Uncertain Colophons

Language	Line #	Tablet #	Catalogue #
Ambiguous	rev. 31	MS 3082	OBI 148, 6
Ambiguous	rev. 3	VAT 1284	OBI 219, 2

Two colophons on incantation tablets unfortunately remain obscure. The colophon numbered as OBI 148, 6 is on a tablet which contains two incantation texts for dog bite, a childbirth incantation text, and two sets of instructions. Unfortunately, this colophon is completely lost

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<sup>305</sup> Avigail Mertens-Wagschal, “The Lion, the Witch, and the Wolf: Aggressive Magic and Witchcraft in the Old Babylonian Period.” In *Sources of Evil: Studies in Mesopotamian Exorcistic Lore*, ed. Greta Van Buylaere et al. (Leiden: Brill, 2018), 163-164.

<sup>306</sup> IM 18237 rev. 6-l. ed. 1. Standard orthography: **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru diĝir<sup>di</sup>asar-re-abzu-a 16 mu-mu**. The MU signs are reduplicated to indicate plurality.

<sup>307</sup> Ni 631 rev. viii 10'. See Markham J. Geller, *Forerunners to Udug-hul: Sumerian Exorcistic Incantations* (Stuttgart: Franz Steiner Verlag, 1985), 7.

except from the final two signs.<sup>308</sup> Similarly, the colophon OBI 219, 2, which contains an incantation text for consecrating an *ērum* stick, is poorly preserved and remains obscure.<sup>309</sup>

#### 2.4.14 Summary

Among the non-incantation texts included within Old Babylonian incantation tablets, instructions are the most numerous, accounting for more than half of the total non-incantation texts in the corpus. These sets of instructions are always composed in Akkadian and show affinity to Old Babylonian Akkadian medical compendia, particularly in the conditional sentence structure found within some instructions. These instructions, moreover, tend to be appended to incantation texts with functions that are well represented in Akkadian incantation texts. Incantation texts for scorpion sting, snakebite, and dog bite are joined with ten sets of instructions, and instructions follow eight incantation texts for illnesses, such as the toothworm, *awurriqānum*, *šernettum*, gall, the sick belly, and bones.<sup>310</sup> Five sets of instructions are appended to incantation texts for childbirth and for calming down crying children, while three instructions each are found after incantation texts relating to sex and emotions as well as pests and agriculture.<sup>311</sup> Incantation texts directed against malevolent entities, which are prevalent in Sumerian, have only two sets of instructions, while no instructions are found for consecration incantation texts, another predominantly Sumerian

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<sup>308</sup> Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 47.

<sup>309</sup> VAT 1284 rev. 3.

<sup>310</sup> Scorpions (6): OBI 007, 3; OBI 158, 4; OBI 158, 6; OBI 268, 4; OBI 278, 2; OBI 320, 3. Dog bite (3): OBI 029, 2; OBI 148, 2; OBI 305, 3. Snakebite (1): OBI 145, 2. Toothworm (2): OBI 268, 2; OBI 277, 4. Gall (2): OBI 009, 3; OBI 148, 5. Belly (1): OBI 037, 2. *awurriqānum* (1): OBI 271, 5. *šernettum* (1): OBI 131, 3. Bones (1): OBI 158, 9.

<sup>311</sup> Childbirth (4): OBI 079, 2; OBI 079, 3; OBI 148, 5; OBI 245, 2. Crying children (1): OBI 168, 2. Control (2): OBI 028, 3; OBI 091, 3. Virility (1): OBI 091, 5. Stye (1): OBI 028, 4. Animal wind (1): OBI 151, 5. Crows (1): OBI 151, 5.

incantation function category.<sup>312</sup> This distribution suggests instructions follow incantations for private usage, such as childbirth, illness, or treating someone a wild animal has attacked, rather than royal usage like cultic purification or ensuring the king is unaffected by witchcraft, perhaps indicating the tablets with Akkadian instructions belong to commercial incantation priests as opposed to specialists employed within temples and palaces, where Sumerian is more important. Therefore, it is expected that most instructions are appended to Akkadian incantation texts, since Akkadian had become the common vernacular language by the Old Babylonian period, while Sumerian remained the main language of religion, ritual, and literature.<sup>313</sup>

The other non-incantation texts included on incantation tablets largely conform to the language expectations of the Old Babylonian period. Year dates and line counts are composed in Sumerian as shorthand like in other tablets of different textual genres. Tablet inventories are usually written in Sumerian unless a listed incantation is Akkadian. Notations pertaining to scribal training are also composed in Sumerian, the language of learning, while the two notations about the incantation's efficacy are Akkadian. Similarly, colophons identifying the scribe who produced the tablet are written in Sumerian to demonstrate their training. The single colophon detailing the commissioners of a tablet, however, is Akkadian, perhaps for ease of use in bookkeeping.

## 2.5.0 SINGLE TEXT INCANTATION TABLETS

### 2.5.1 Introduction

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<sup>312</sup> Witchcraft (1): OBI 267, 2. Lamaštu (1): OBI 305, 2.

<sup>313</sup> Akkadian tablets (16): OBI 007, 3; OBI 029, 2; OBI 091, 3; OBI 091, 5; OBI 145, 2; OBI 148, 5; OBI 151, 5; OBI 158, 4; OBI 158, 6; OBI 267, 2; OBI 268, 4; OBI 320, 3; OBI 271, 5; OBI 277, 4; OBI 278, 2; OBI 305, 2. Sumerian (9): OBI 009, 3; OBI 028, 2; OBI 028, 4; OBI 028, 6; OBI 079, 2; OBI 079, 3; OBI 245, 2; OBI 269, 3; OBI 270, 3. Sumerian-Akkadian bilingual (5): OBI 037, 2; OBI 120, 2; OBI 121, 2; OBI 158, 9; OBI 168, 2. Akkadian-Foreign Language bilingual (1): OBI 148, 2. Foreign language (5): OBI 131, 3; OBI 150, 3; OBI 199, 5; OBI 268, 2; OBI 305, 3

Single text incantation tablets are cuneiform tablets that contain a single incantation text and no other textual content. Tablets of this type are numerous in the Old Babylonian period, and account for 181 of the 322 tablets in the corpus, or approximately 56% of the total. The following sections survey single text incantation tablets according to their function categories to evaluate the relationship between the function and language of the incantation texts inscribed onto these tablets.

### 2.5.2 Malevolent Entities

Function	Language	Tablet #	Catalogue #
Lamaštu	Akkadian	CBS 10454+	OBI 069
Lamaštu	Sumerian	CBS 15354	OBI 074
Lamaštu	Sumerian	IM 160562	OBI 109
	Sumerian, Elamite	LB 1005	OBI 116
	Sumerian, Elamite	YBC 5627	OBI 287
Lamaštu	Sumerian	MS 2283/1	OBI 126
Lamaštu	Akkadian	NBC 1265	OBI 180
Lamaštu	Sumerian	YBC 4602	OBI 273
Lamaštu	Akkadian	YBC 9846	OBI 315
Witchcraft	Sumerian	BM 78199	OBI 025
	Sumerian	BM 96704	OBI 042
	Sumerian	UET 6/2, 149	OBI 207
Witchcraft	Sumerian	BM 92669	OBI 038
Witchcraft	Sumerian, Akkadian	CBS 332	OBI 057
	Sumerian	CBS 11933	OBI 072
	Sumerian	JRL 1059	OBI 112
Witchcraft	Sumerian	VAT 8360	OBI 241
<i>utukkum</i>	Sumerian	BM 78185	OBI 024
<i>utukkum</i>	Sumerian	BM 78375	OBI 027
	Sumerian	BM 92671	OBI 040
<i>utukkum</i>	Sumerian	Ni 4015	OBI 188
	Sumerian	VAT 1343+	OBI 220
<i>utukkum</i>	Sumerian	VAT 8356	OBI 238
Evil Eye	Sumerian	AO 8895	OBI 008
	Sumerian	NMS A.1909.405.33	OBI 193
Evil Eye	Akkadian	IM 90648	OBI 106
Evil Eye	Sumerian	YBC 5632	OBI 292
Evil Tongue	Sumerian	IM 14046	OBI 094
	Sumerian	YBC 6706	OBI 301

Evil Tongue	Sumerian Sumerian, Akkadian	MAH 16003 YBC 5149	OBI 119 OBI 279
Various Entities	Sumerian, Akkadian	BNUS 472	OBI 047
Various Entities	Sumerian	CUNES 48-10-185	OBI 076
Various Entities	Sumerian, Elamite	MS 3069	OBI 144
Various Entities	Sumerian	YBC 8792	OBI 312
<i>asakkum</i>	Sumerian	AO 6905a	OBI 006
<i>asakkum</i>	Sumerian	BM 92670	OBI 039
<i>namtarum</i>	Sumerian Sumerian	MS 2401 YBC 5637	OBI 129 OBI 296
Safe Travel	Sumerian Sumerian	IM 11087, x MS 3056	OBI 092 OBI 137
<i>wardat lilîm</i>	Sumerian	VAT 1549+	OBI 223
<i>wardat lilîm</i>	Akkadian	YBC 9841	OBI 314
<i>sebettum</i>	Sumerian	Bod S 298	OBI 053
<i>alû</i>	Sumerian	Ni 9852	OBI 191
<i>māmītum</i>	Sumerian	BM 92503	OBI 033
Bad Dreams	Sumerian	VAT 8395	OBI 246

The Sumerian language dominates the single text incantation tablets for malevolent entities which date to the Old Babylonian period. Unilingual Sumerian incantations account for 36 of the 47 total single text incantation tablets in this function category, while bilingual Sumerian-Akkadian incantation tablets and Sumerian-Elamite incantation tablets account for three more each. Finally, five single text incantation tablets are composed in unilingual Akkadian. While the Sumerian incantations are directed against a wide variety of malevolent entities, three of the Akkadian incantations are directed against Lamaštu, while the other two ward off the evil eye and *wardat lilîm* respectively. All these Akkadian single text incantation tablets for malevolent entities can function in a private context, whereas many of the Sumerian incantation texts on these tablets are also suited for royal usage, as OBI 038 and OBI 246 explicitly treat the king.

### 2.5.3 Consecration

Table 17: Single Text Incantation Tablets for Consecration

Function	Language	Tablet #	Catalogue #
Torch	Sumerian	BM 29383	OBI 023
	Sumerian	YBC 8649	OBI 311
Torch	Sumerian	Bod S 301	OBI 056
Torch	Sumerian	H 66	OBI 082
	Sumerian	VAT 8532	OBI 250
Torch	Sumerian	YBC 1828	OBI 260
Water Anointment	Sumerian	UET 6/3, 666	OBI 211
Water Anointment	Sumerian	VAT 8403	OBI 247
Water Anointment	Sumerian	YBC 5639	OBI 297
Water Anointment	Sumerian	YBC 6774	OBI 302
Water Anointment	Sumerian	YBC 9891	OBI 317
Reeds and Water	Sumerian	VAT 8352	OBI 235
Reeds and Water	Sumerian	VAT 8358	OBI 240
<i>ērum</i> Stick	Sumerian	VAT 1460	OBI 222
<i>ērum</i> Stick	Sumerian	YBC 6465	OBI 300
Date Palm	Sumerian	CBS 1636	OBI 063
Cult Statue	Sumerian	MS 3083	OBI 149
Sesame Oil	Sumerian	TCD 4687/7	OBI 203
Turtle Meat	Sumerian	VAT 8341	OBI 229
Incantation Priest	Sumerian	VAT 8538	OBI 251
Reeds	Sumerian	W 16743, bx	OBI 256
Royal Cooking Pot	Sumerian, Akkadian	YBC 4182	OBI 265
King and Troops	Sumerian	YBC 4184	OBI 266
<i>pursitum</i>	Sumerian	YBC 5622	OBI 284
Felling Cedar	Sumerian	YBC 5628	OBI 288
Water and Censer	Sumerian	YBC 5634	OBI 293
Date Spadix	Sumerian	YBC 5635	OBI 294
Royal Throne	Sumerian	YBC 6343	OBI 299
Royal Bedroom	Sumerian	YBC 6784	OBI 303
Clay Consecration	Sumerian	YBC 9889	OBI 316
Oil, Butter, Water	Sumerian	YBC 11010	OBI 322

All but one of the 31 single text incantation tablets for consecration are unilingual Sumerian, which attests to the predominance of the Sumerian language in ritual and cultic contexts, especially in the Old Babylonian period. These consecration incantations thus function in a public setting alongside other tablets for royal ritual like VAT 8382 and the Larsa ritual tablet BLMJ



3127.<sup>314</sup> Indeed, several of these consecration incantation texts designate the king as the recipient of the purification ritual, thus affirming the role of these incantations in royal cult. While the majority of these incantation texts are unilingual Sumerian, one incantation, OBI 265, can be considered a Sumerian-Akkadian bilingual—but only in the broadest sense of the term—due to a plethora of Akkadian borrowings within its text.

#### 2.5.4 Bites and Stings

Function	Language	Tablet #	Catalogue #
Snakebite	Akkadian	Ashm 1932-0382	OBI 011
Snakebite	Sumerian	BM 79949	OBI 032
Snakebite	Sumerian	BNUS 371	OBI 046
Snakebite	Sumerian	Bod S 300	OBI 055
Snakebite	Sumerian	CBS 3833+	OBI 065
Snakebite	Akkadian	CBS 7005	OBI 068
Snakebite	Akkadian	IM 51292	OBI 102
Snakebite	Sumerian	PRAK B, 86	OBI 194
Snakebite	Akkadian	Sb 12360	OBI 200
Snakebite	Sumerian	VAT 8342	OBI 230
Snakebite	Sumerian	VAT 8361	OBI 242
Snakebite	Akkadian, Sumerian	VAT 8363	OBI 243
Snakebite	Sumerian	YBC 1849	OBI 262
	Sumerian	YBC 8640	OBI 310
Snakebite	Sumerian	YBC 5623	OBI 285
Snakebite	Sumerian	YBC 5629	OBI 289
Snakebite	Sumerian	YBC 8637	OBI 309
Scorpion Sting	Sumerian	BM 25145	OBI 022
Scorpion Sting	Akkadian	FM 22878	OBI 080
Scorpion Sting	Akkadian	MS 3060	OBI 139
Scorpion Sting	Sumerian	MS 3371	OBI 167
Scorpion Sting	Akkadian	MS 3949	OBI 171
Scorpion Sting	Sumerian	UM 29-15-005	OBI 215

<sup>314</sup> The former tablet is edited in Johannes J. A. van Dijk, “VAT 8382: Ein zweisprachiges Königsritual.” In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 233-268. The Larsa ritual tablet is edited in Joan G. Westenholz and Aage Westenholz, *Cuneiform Inscriptions in the Collection of the Bible Lands Museum Jerusalem: The Old Babylonian Inscriptions* (Leiden: Brill, 2006), 3-82.

	Sumerian	W 16743, dv	OBI 258
Scorpion Sting	Akkadian, Sumerian	YBC 5620	OBI 283
Dog Bite	Akkadian	AUAM 73.2416	OBI 013
Dog Bite	Akkadian, Sumerian	Bod AB 217	OBI 050
	Akkadian	LB 2001	OBI 117
	Akkadian, Sumerian	VAT 8355	OBI 237
Dog Bite	Akkadian	Ish. 35-T. 18	OBI 110
Dog Bite	Akkadian	LB 1001	OBI 115
Snakebite or Scorpion Sting	Akkadian	CUNES 49-02-218	OBI 077

Twelve single text incantation tablets contain Sumerian incantation texts for snakebite, with one set of duplicates, OBI 262 and OBI 310. The other five snakebite incantation texts on tablets of this type are Akkadian, none of which have duplicates. OBI 243 is the sole exemplar of an Akkadian snakebite incantation text on a single text incantation tablet with a Sumerian rubric. The eight single text incantation tablets bearing incantation texts to treat scorpion sting are equally divided into four Sumerian incantation texts, two of which are duplicates, and four Akkadian incantation texts, all of which are unique. OBI 283 is an Akkadian incantation text for scorpion sting with a Sumerian rubric. All six single text incantation tablets containing an incantation text for dog bite are Akkadian, which reinforces the preferential use of that language for incantations with this function in the Old Babylonian period. Since these tablets are small and portable, it is likely they were brought on journeys, so if a wild dog bit someone while in between cities, an incantation would be on hand to provide some treatment. The use of these incantations therefore likely mirrors the Old Assyrian dog bite incantations which protect Assyrian merchants during their trek between Assur and Kaneš.<sup>315</sup> Although the language of all dog bite incantation texts on single text incantation tablets is Akkadian, two incantation texts contain Sumerian rubrics,

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<sup>315</sup> Mogens Trolle Larsen, *Ancient Kanesh: A Merchant Colony in Bronze Age Anatolia* (New York: Cambridge University Press, 2015), 176-177.

specifically OBI 050 and OBI 237. There is only a single text incantation tablet directed against snakebite or scorpion sting dated to the Old Babylonian period. It is composed in the Akkadian language and catalogued as OBI 077.

### 2.5.5 Illnesses

Table 19: Single Text Incantation Tablets for Illnesses			
Function	Language	Tablet #	Catalogue #
Belly	Sumerian	3N-T 916, 326	OBI 001
Belly	Sumerian	BM 22559	OBI 021
Belly	Sumerian, Akkadian	Bod S 299	OBI 054
Belly	Sumerian	N 2998	OBI 175
Belly	Akkadian	VAT 2681	OBI 224
Belly	Sumerian	W 16743, c	OBI 257
Belly	Sumerian	YBC 1854	OBI 263
Various Illnesses	Akkadian	AUAM 73.3092	OBI 014
	Akkadian	NBC 6321	OBI 182
	Akkadian	SMUI 1913.14.1465	OBI 201
Various Illnesses	Akkadian	BM 17305	OBI 020
	Akkadian	LB 1000	OBI 114
Various Illnesses	Akkadian	CUNES 48-06-263	OBI 075
Gall	Sumerian	CBS 10474	OBI 070
	Sumerian	IM 44468	OBI 100
	Sumerian	Ni 1266	OBI 174
	Sumerian	VAT 8347	OBI 231
	Sumerian	VAT 8545	OBI 253
Wind	Akkadian	Bod AB 214	OBI 048
Wind	Sumerian	Bod S 296	OBI 051
Wind	Akkadian	CBS 1690	OBI 064
Toothworm	Akkadian	NBC 8957	OBI 185
Toothworm	Sumerian	YBC 10233	OBI 321
Lungs	Sumerian	VAT 8357	OBI 239
	Sumerian	YBC 5330	OBI 281
Heart Grass	Akkadian	YBC 9117	OBI 313
Heart Grass	Akkadian	YBC 9897	OBI 318
Jaundice	Akkadian	UET 5, 85	OBI 206
Bones	Sumerian	VAT 8349	OBI 233
Flesh	Sumerian	YBC 1846	OBI 261
<i>di'û</i>	Sumerian	YBC 5631	OBI 291

Incantation texts for illnesses are prevalent on single text incantation tablets. Belly incantation texts account for the largest portion of the 31 tablets in this function category, with seven tablets. Five of these tablets are unilingual Sumerian, with an additional predominantly Sumerian incantation with an Akkadian *annanna* formula. Only one Akkadian incantation text for the belly is found on a single text incantation tablet. In contrast, all six exemplars of incantation texts against various illnesses on tablets of this type are composed in Akkadian, while all five gall incantation texts in this group are Sumerian, and moreover all are duplicates, attesting to the popularity of this incantation in the Old Babylonian period. Two incantation texts for Heart Grass are composed in Akkadian, like every incantation with this function in the Old Babylonian incantation corpus. The only two Old Babylonian incantation texts for sick lungs, a pair of duplicate Sumerian incantation texts, are also found in this group. The remaining nine illness incantation texts on single text incantation tablets have a more equal distribution in Sumerian and Akkadian. Wind incantations comprise two Akkadian tablets and one Sumerian tablet, while one incantation text for the toothworm is attested in each language. An Akkadian incantation text for a disease traditionally identified as jaundice is found on a single text incantation tablet. Finally, three Sumerian incantations for sick bones, sick flesh, and headache or *di'û* round out the incantations for illnesses on these tablets.

### 2.5.6 Pests and Agriculture

Table 20: Single Text Incantation Tablets for Pests and Agriculture			
Function	Language	Tablet #	Catalogue #
Stye	Sumerian	BM 79299	OBI 030
Stye	Akkadian	Ish. 35-T. 19	OBI 111
Flies	Akkadian, Foreign	MS 3061	OBI 140
Flies	Akkadian, Sumerian	NBC 7967	OBI 184
Insects	Sumerian	H 74	OBI 084

Noisy Livestock	Sumerian, Akkadian	PRAK C, 1	OBI 195
<i>sikkātum</i>	Akkadian, Sumerian	YBC 5640	OBI 298
Sick Livestock	Sumerian	YBC 8603	OBI 308

The eight single text incantation tablets with content relating to pests and agriculture are found in almost equal numbers of Sumerian and Akkadian incantation texts. Three incantation texts each are unilingual Sumerian and unilingual Akkadian respectively, while one incantation text, OBI 195, is a rare Sumerian-Akkadian interlinear bilingual. Two of the Akkadian incantation texts, OBI 184 and OBI 298, however, contain Sumerian rubrics. The final incantation tablet is OBI 140, which is largely Akkadian, but its opening line is in a foreign language.

#### 2.5.7 Birth and Childhood

Function	Language	Tablet #	Catalogue #
Childbirth	Sumerian, Akkadian	AUAM 73.3094	OBI 015
Childbirth	Akkadian	BiOr 75, 15 no. 1	OBI 016
Childbirth	Akkadian	BiOr 75, 18 no. 2	OBI 017
Childbirth	Sumerian Sumerian	CBS 10489+ YBC 5636	OBI 071 OBI 295
Childbirth	Sumerian Sumerian	JRL 1063 UM 29-15-367	OBI 113 OBI 217
Childbirth	Akkadian, Sumerian	VAT 8539	OBI 252
Childbirth	Akkadian, Sumerian	YBC 5630	OBI 290
Crying Children	Akkadian, Sumerian	Bod AB 215	OBI 049
Crying Children	Akkadian	IM 160096	OBI 108
Crying Children	Sumerian	YBC 8602	OBI 307
Child Illness	Akkadian, Sumerian	BiOr 75, 21 no. 3	OBI 018

Single text incantation tablets pertaining to birth and childhood are found in Sumerian and Akkadian with approximately equal numbers. The presence of a single Sumerian-Akkadian interlinear incantation tablet among this group perhaps emphasizes this equal distribution. The five Sumerian incantation texts in this group consist of two pairs of duplicate incantation texts for

childbirth and one incantation text for crying children, while the seven predominantly Akkadian incantation texts comprise four childbirth incantations, two for crying children, and one for treating a child stricken with an illness. Four of the seven Akkadian incantation tablets, however, contain Sumerian rubrics. These include OBI 018, OBI 049, OBI 252, and OBI 290. In contrast to the Sumerian incantation texts, each Akkadian incantation text is unique, perhaps suggesting the Akkadian incantations were being actively produced while the Sumerian ones were being recopied.

#### 2.5.8 Sex and Emotions

Function	Language	Tablet #	Catalogue #
Control	Akkadian	Ashm 1932-0156g	OBI 010
Control	Sumerian, Akkadian	BM 96569	OBI 041
	Sumerian	NMS A.1909.405.2	OBI 192
	Sumerian	WCMA 20.1.30	OBI 259
Control	Akkadian, Elamite	BM 115743	OBI 044
Control	Akkadian	MLC 1299	OBI 123
Control	Akkadian	MS 2920	OBI 136
Anger	Akkadian	IM 51207	OBI 101
	Akkadian	TA 1930-T117	OBI 202
	Akkadian	UET 6/2, 399	OBI 209
Anger	Sumerian	VAT 8350	OBI 234
Anger	Akkadian, Sumerian	VAT 8354	OBI 236

The Akkadian language dominates the twelve single text incantation tablets for controlling lovers and anger. Seven Akkadian incantation texts in this function category occur on single text incantation tablets, and one of these, OBI 236, has a Sumerian rubric. OBI 044 is an incantation text with a mix of Akkadian and a foreign language. Three of the four Sumerian incantation texts are duplicates, one of which, OBI 041, contains Akkadian glosses on a few lines which taken

together summarize the content of the incantation.<sup>316</sup> Furthermore, the function of the only other Sumerian incantation text in this group, OBI 234, is assigned due to its rubric, while its duplicates function to drive off various malevolent entities with the *ērūm* stick.<sup>317</sup> Nevertheless, the number of unique Akkadian incantation texts for control and anger suggest Akkadian was the preferred language of incantations with these more private and personal uses.

### 2.5.9 Uncertain Functions

Function	Language	Tablet #	Catalogue #
Uncertain	Sumerian	H 144 B	OBI 088
Uncertain	Akkadian	IM 90647	OBI 105
Uncertain	Sumerian	MS 2283/2	OBI 127
Uncertain	Sumerian	MS 2757	OBI 130
Uncertain	Sumerian	MS 3306	OBI 166
Uncertain	Sumerian	Ni 4455	OBI 189
Uncertain	Sumerian	UM 29-13-577	OBI 214

Seven single text incantation tablets have uncertain functions. All but one of these incantations is Sumerian, and since none of them have duplicates within the rest of the corpus, their functions remain uncertain.

### 2.5.10 Summary

Sumerian incantation texts account for 116 of the total 181 single text incantation tablets. In contrast, Akkadian incantation texts account for only 41 of these tablets, while nineteen are Sumerian-Akkadian bilinguals in some capacity, whether through the inclusion of a Sumerian

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<sup>316</sup> BM 96569 obv. 1, 3-4: *wa-ar-da-tu i-na su<sub>2</sub>-qi<sub>2</sub>-im iz-za-az / šu iš-ši-i-ma / an-nam i-ša-al*, “A woman stands in the street. He rose up and asked for consent.”

<sup>317</sup> VAT 8350 obv. 11: *ka-inim-<sup>1</sup>ma izi<sup>1</sup> ša<sub>3</sub>-<sup>1</sup>ga<sup>1</sup>-[kam]*, “It is an incantation for the fire of the heart.”

rubric for an Akkadian incantation text, Akkadian borrowings in Sumerian incantation texts, or in the interlinear format more common in later periods of Mesopotamian history. A few incantation texts also include foreign languages. OBI 116, OBI 144, and OBI 287 contain Sumerian and a foreign language, while OBI 044 and OBI 140 include Akkadian and a foreign language. There is a strong preference for Sumerian in incantation texts pertaining to malevolent entities or consecration, and a lesser, but nevertheless notable penchant for Sumerian in snakebite incantation texts. In contrast, Akkadian dominates incantation texts for dog bite and relating to sex and emotions. Incantation texts for birth and childhood, pests, agriculture, livestock, and scorpions, however, occur in both Sumerian and Akkadian in nearly equal numbers. The distribution of the functions of these incantations and their language suggests Sumerian incantations were used in both public and private settings, such as royal ritual and cult, as well as combating snakebite, while Akkadian incantations were applied primarily, if not entirely, for private and domestic problems.

## 2.6.0 COLLECTIVE INCANTATION TABLETS

### 2.6.1 Introduction

In contrast to single text incantation tablets, which contain only a single incantation text and no other textual material, collective incantation tablets contain either one incantation text with one or more non-incantation texts, or multiple incantation texts with or without non-incantation texts. Collective incantation tablets account for 141 of the total 322 tablets in the corpus of this study, which equates to approximately 44%. Since collective tablets contain multiple texts, tablets with both Sumerian and Akkadian occur more frequently than in single text incantation tablets. In the following sections, collective incantation tablets are grouped according to the number and kind of texts they contain. The collections of incantation texts are also examined to determine which



incantation functions tend to be grouped together, and if so, what principles motivated their collection onto the same tablet.

### 2.6.2 One Incantation Text and One or More Non-Incantation Texts

Function	Non-Inc. Texts	Tablet #	Catalogue #
Childbirth	Instructions ×2	E 47.190	OBI 079
Childbirth	Year Date, Line Count, Notation	MLC 1207	OBI 122
Childbirth	Instructions	VAT 8381	OBI 245
Dog Bite	Instructions	BM 79125	OBI 029
Scorpion Sting	Line Count	IM 18237	OBI 095
Scorpion Sting	Instructions	YBC 5090	OBI 278
Snakebite	Notation, Scribe	MS 3063	OBI 142
Snakebite	Instructions	MS 3070	OBI 145
Lamaštu	Math Exercise	Ashm 1932-0421	OBI 012
Belly	Instructions, Inventory	BM 92518	OBI 037
Crying Children	Instructions, Notation	MS 3381	OBI 168
Uncertain	Year Date	U 30503	OBI 205
<i>ērūm</i> Stick	Uncertain Colophon	VAT 1284	OBI 219
Witchcraft	Instructions	YBC 4588	OBI 267

A group of fourteen incantation tablets contain a single incantation text and one or more non-incantation texts. The functions of these tablets are generally for private usage, as aid for childbirth or a wound from a dangerous animal. Five of these tablets are unilingual Sumerian, while four others contain only Akkadian.<sup>318</sup> The other five, however, are Sumerian-Akkadian bilingual tablets, four of which, OBI 079, OBI 037, OBI 168, and OBI 245, contain a Sumerian incantation text with Akkadian instructions and a notation, while OBI 205 contains an Akkadian

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<sup>318</sup> Unilingual Sumerian tablets: OBI 012; OBI 095; OBI 122; OBI 142; OBI 219. Unilingual Akkadian tablets: OBI 029; OBI 145; OBI 267; OBI 278.

incantation text and a broken Sumerian year date.

### 2.6.3 Two Incantation Texts

Table 25: Tablets with Two Incantations Texts		
Functions	Tablet #	Catalogue #
Uncertain, Dog Bite	A 704	OBI 003
Dog Bite, Unspecified Entity	BM 79938	OBI 031
<i>namtarum, utukkum</i>	BM 92504	OBI 034
Various Entities ×2	BM 92505	OBI 035
Oil ×2	BM 92508	OBI 036
Snakebite or Scorpion Sting, Scorpion Sting	BM 97331	OBI 043
Censer, Torch	CBS 1384	OBI 059
Incantation Priest Consecration ×2	CBS 1529	OBI 061
Belly, Gall	CBS 6927	OBI 067
Scorpion Sting ×2	CUNES 49-03-357	OBI 078
Snakebite or Scorpion Sting, Scorpion Sting	H 146	OBI 089
Incense ×2	IM 14044	OBI 093
Snakebite or Scorpion Sting, Uncertain	IM 21180, 21	OBI 097
Safe Travel ×2	IM 21180, z	OBI 099
Snakebite, Scorpion Sting	IM 51328	OBI 103
Lamaštu, Witchcraft	MLC 1614	OBI 124
<sup>du</sup> g <sup>dur</sup> <sub>2</sub> - <sup>bur</sup> <sub>3</sub> , Evil Tongue	MLC 1871	OBI 125
Uncertain, Tamarisk	MS 2844	OBI 135
Scorpion Sting ×2	MS 3059	OBI 138
Scorpion Sting, Flies	MS 3073	OBI 146
Lamaštu ×2	MS 3074	OBI 147
<i>utukkum</i> , Uncertain	MS 3105/2	OBI 165
Scorpion Sting, Uncertain	N 3398	OBI 176
Uncertain ×2	N 7154	OBI 179
Lamaštu ×2	NBC 3830	OBI 181
Bad Dreams ×2	NBC 7893	OBI 183
Snakebite ×2	RA 23, 42 no. 12	OBI 196
Control, Uncertain	RA 36, 12 no. 3	OBI 197
Child Illness, <i>gergiššum</i>	RA 36, 15 no. 4	OBI 198
Witchcraft, Unspecified Vessel	UET 6/2, 193	OBI 208
Royal Standard, Water Anointment	UET 6/3, 665	OBI 210
<i>utukkum</i> ×2	UM 29-13-168	OBI 212
Planting Flax Stalks, Bad Dreams	UM 29-13-569	OBI 213
<i>namtarum</i> , Uncertain	UM 29-15-236	OBI 216
Anger, Uncertain	UM 29-16-758+	OBI 218
Eyes, Snakebite	VAT 1413	OBI 221

<i>asakkum</i> , Gall	VAT 6807	OBI 226
Water Anointment ×2	VAT 8340	OBI 228
Water Anointment ×2	VAT 8348	OBI 232
Unspecified Entity, Uncertain	YBC 1970	OBI 264
Lamaštu, Snakebite	YBC 4601	OBI 272
Childbirth, <i>utukkum</i>	YBC 4603	OBI 274
Scorpion Sting, Child Illness	YBC 5328	OBI 280
Various Illnesses, <i>samānum</i>	YBC 5619	OBI 282
Bones ×2	YBC 5625	OBI 286
Uncertain ×2	YBC 8505	OBI 306

Incantation tablets with two incantation texts are particularly numerous in the Old Babylonian period. A total of 46 incantation tablets of this type are included in this study. The majority of these incantation tablets are unilingual Sumerian, which account for 26 of these tablets.<sup>319</sup> Five tablets are Sumerian-Akkadian bilinguals, but two of these, OBI 097 and OBI 272, are only classified as such because they contain Sumerian rubrics.<sup>320</sup> Five tablets of this type contain Akkadian only, including OBI 043 and OBI 078, which each contain two scorpion incantation texts.<sup>321</sup> A few incantation tablets also contain foreign languages. Three incantation tablets contain Sumerian and possibly Elamite, while seven others contain Akkadian and a foreign language.<sup>322</sup> Approximately two thirds of these collective incantation tablets assemble incantation texts related according to their function. Seven tablets collect incantation texts for malevolent entities, seven group consecration incantations texts, and four others gather incantation texts for

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<sup>319</sup> Unilingual Sumerian tablets: OBI 034; OBI 035; OBI 036; OBI 059; OBI 061; OBI 089; OBI 093; OBI 099; OBI 135; OBI 165; OBI 176; OBI 179; OBI 183; OBI 196; OBI 210; OBI 212; OBI 213; OBI 216; OBI 218; OBI 221; OBI 226; OBI 228; OBI 232; OBI 306.

<sup>320</sup> Bilingual Sumerian-Akkadian tablets: OBI 097; OBI 208; OBI 272; 274; 282.

<sup>321</sup> Unilingual Akkadian tablets: OBI 031; OBI 043; OBI 078; OBI 264; OBI 280.

<sup>322</sup> Sumerian and Elamite tablets: OBI 147; OBI 181; OBI 286. Akkadian and foreign language tablet: OBI 003; OBI 103; OBI 124; OBI 138; OBI 146; OBI 197; OBI 198.

illnesses.<sup>323</sup> OBI 043, OBI 078, and OBI 138 each contain only scorpion incantation texts, while OBI 196 is a collective tablet for snake incantation texts. Additionally, OBI 089 and OBI 103 are both collective tablets containing a snake incantation text and a scorpion incantation text, which suggests an association between these two incantation functions. The collections on a few other tablets are also notable. OBI 274 contains an Akkadian birth incantation text and a Sumerian incantation text directed against an *utukkum* very reminiscent of the baby snatching demoness Lamaštu. OBI 213 contains an incantation text that consecrates the flax used for royal garments and an incantation text for ridding the king of the ill portents of a bad dream; thus, this collective incantation tablet certainly functions in a royal context. Finally, OBI 146 contains an incantation text directed against scorpions, and another for flies, which suggests this collective tablet gathers incantation texts against household pests.

#### 2.6.4 Two Incantation Texts and One or More Non-Incantation Texts

Functions	Non-Inc. Texts	Tablet #	Catalogue #
Snakebite, Scorpion Sting	Instructions	AO 7682	OBI 007
Gall ×2	Instructions	AOAT 441, 84-85	OBI 009
Dog Bite ×2	Notation	IM 52546	OBI 104
Lamaštu, Uncertain	Instructions	MLC 334	OBI 120
Lamaštu, Uncertain	Instructions	MLC 640	OBI 121
Belly, <i>šernettum</i>	Instructions	MS 2780	OBI 131
Lamaštu, Dog Bite	Instructions ×2	YBC 8041	OBI 305
Snakebite, Scorpion Sting	Instructions	YBC 9899	OBI 320

Like other incantation tablets containing two incantation texts, the incantation texts on

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<sup>323</sup> Malevolent entities: OBI 034; OBI 035; OBI 099; OBI 124; OBI 147; OBI 181; OBI 183; OBI 212. Consecration: OBI 036; OBI 059; OBI 061; OBI 093; OBI 210; OBI 228; OBI 232. Illnesses: OBI 067; OBI 198; OBI 282; OBI 286.

these eight tablets are also primarily grouped according to function. All but one of these tablets, however, is bilingual or multilingual. OBI 009 and OBI 131 are bilingual and multilingual collective tablets respectively, the former of which contains two Sumerian incantation texts with Akkadian instructions, while the latter contains a Sumerian-Akkadian bilingual incantation text, an incantation text in an unidentified language, and Akkadian instructions. OBI 007 and OBI 320 are both examples of collective tablets that follow the same pattern. They contain a Sumerian incantation text for snakebite, an Akkadian incantation text for scorpion sting, and Akkadian instructions for the latter incantation text. Although the duplicate incantation tablets OBI 120 and OBI 121 are difficult, these tablets nevertheless contain both Sumerian and Akkadian. Lastly, OBI 305 contains an Akkadian incantation text for Lamaštu, a foreign language incantation text for dog bite, and two sets of instructions. OBI 104 is the sole unilingual collective tablet in this group, a collective tablet with two Akkadian incantation texts for dog bite and an Akkadian colophon.

### 2.6.5 Three Incantation Texts

Functions	Tablet #	Catalogue #
Uncertain, <i>maškadum</i> , Belly	A 633	OBI 002
<i>māmītum</i> , <i>utukkum</i> , Dog Bite	AO 6725	OBI 005
Evil Eye, Crying Children, Dog Bite	BM 122691	OBI 045
Torch ×3	Bod S 297	OBI 052
<i>utukkum</i> ×3	CBS 591	OBI 058
Scorpion Sting ×2, Uncertain	H 60	OBI 081
Grain ×2, Belly	H 72	OBI 083
Snakebite ×2, <i>utukkum</i>	IM 21180, 1	OBI 096
Scorpion Sting, Uncertain, Various Illnesses	M.15289	OBI 118
Snakebite, Bones, Scorpion Sting	MS 2791	OBI 133
Belly ×2, Wind	MS 2822	OBI 134
Bones, Anger, Uncertain	MS 3062	OBI 141
Childbirth, Uncertain, Lamaštu	MS 3067	OBI 143
Insects ×2, Harvest	MS 3090	OBI 156
Childbirth, Uncertain, Heart Grass	MS 3387	OBI 169

Bones, Scorpion Sting, Uncertain	N 932	OBI 173
Evil Eye ×2, Various Illnesses	N 4109+	OBI 177
Uncertain ×2, Torch	N 4237	OBI 178
Cream, <i>utukkum</i> , Uncertain	Ni 9844	OBI 190
<i>samānum</i> , Various Entities, Gall	VAT 6819	OBI 227
Royal Censer ×3	YBC 7689	OBI 304
Uncertain, Scorpion Sting ×2	YBC 9898	OBI 319

There are twenty-two collective tablets in this corpus which contain three incantation texts. Twelve of these are Sumerian collective incantation tablets, while two are collections of Akkadian incantation texts.<sup>324</sup> Five tablets, however, are bilingual because they contain both Sumerian and Akkadian incantation texts, while another is a multilingual tablet, containing a Sumerian incantation text, as well as one in Akkadian and another in a foreign language.<sup>325</sup> Finally, two tablets contain a mix of Akkadian incantation texts and foreign language incantation texts.<sup>326</sup> Like other collective tablets, several of these tablets with three incantation texts are grouped according to function. OBI 052 and OBI 304 are collections of consecration incantation texts, while OBI 058 and OBI 134 gather incantation texts for the *utukkum* and belly illnesses respectively. Similarly, OBI 156 is a collective tablet for protecting agricultural products against insects such as locusts.

#### 2.6.6 Three Incantation Texts and One or More Non-Incantation Texts

Functions	Non-Inc. Texts	Tablet #	Catalogue #
Control, Sty, Uncertain	Instructions ×3	BM 79022	OBI 028
Dog Bite ×2, Childbirth	Instructions ×2, Colophon	MS 3082	OBI 148
Scorpion Sting ×2, Toothworm	Instructions ×2	YBC 4593	OBI 268

<sup>324</sup> Unilingual Sumerian tablets: OBI 005; OBI 052; OBI 058; OBI 081; OBI 096; OBI 156; OBI 173; OBI 177; OBI 178; OBI 190; OBI 227; OBI 304. Unilingual Akkadian tablets: OBI 045; OBI 134.

<sup>325</sup> Bilingual Sumerian-Akkadian tablets: OBI 083; OBI 133; OBI 141; OBI 169; OBI 319. Multilingual tablet: OBI 143.

<sup>326</sup> Akkadian and foreign language tablet: OBI 002; OBI 118.

Only three Old Babylonian incantation tablets contain three incantation texts and any number of non-incantation texts. OBI 028 is a Sumerian-Akkadian bilingual tablet containing three Sumerian incantation texts and three corresponding sets of Akkadian instructions, while OBI 148 is a multilingual tablet containing Akkadian and foreign language incantation texts as well as instructions and a colophon of uncertain function. The only clear Sumerian on this tablet occurs in the rubrics. Lastly, OBI 268 is a collective tablet with a possibly Elamite incantation text for the toothworm and two Akkadian scorpion incantation texts, as well as two sets of instructions.

#### 2.6.7 Four or More Incantation Texts

Functions	Tablet #	Catalogue #
Incantation Priest Consecration ×2, Unspecified Vessel, Royal Bedroom, Entering Sacred Space	A 7479	OBI 004
Evil Tongue ×2, Uncertain ×2, <i>pursītum</i> , Lamaštu	BM 15820	OBI 019
Various Entities ×18, Various Illnesses ×4, Uncertain ×3	BM 78249+	OBI 026
Childbirth ×4	CBS 1509	OBI 060
<i>utukkum</i> ×6	CBS 1532	OBI 062
Insects, Canals, Uncertain, <i>utukkum</i>	CBS 3926+	OBI 066
Uncertain, Date Palm, <i>utukkum</i> , <i>namtarum</i>	CBS 13256	OBI 073
<i>namtarum</i> ×2, <i>utukkum</i> , Snakebite or Scorpion Sting	H 84	OBI 085
<i>namtarum</i> ×2, Evil Eye, Witchcraft, Evil Tongue, Various Illnesses	H 97	OBI 086
Insects ×3, Agriculture, <i>utukkum</i>	H 103	OBI 087
<i>namtarum</i> ×2, Evil Eye, Evil, Tongue, Witchcraft, Various Illnesses, <i>utukkum</i> , Snakebite or Scorpion Sting	H 179+	OBI 090
Lamaštu ×4, <i>utukkum</i>	IM 21180, y	OBI 098
Lamaštu, Belly, Dog Bite, Belly	IM 95317	OBI 107
Scorpion Sting ×3, Snake Bite	MS 2353	OBI 128
<i>šutukkum</i> ×3, Tamarisk ×2, Uncertain Tree	MS 2780	OBI 132

×2, Clay Consecration, <sup>du</sup> g <sup>sa</sup> har <sup>2</sup> , <i>pursītum</i> , Water Anointment, <i>maštakal</i> , Cedar, Torch		
Cattle Pen, <i>utukkum</i> , Butter, Various Entities	MS 3087	OBI 153
Uncertain ×2, Control ×2, Drawing Water ×2, Royal Razor, Entering Sacred Space, Insects, Lamaštu, <i>utukkum</i> , Unspecified Vessel, Evil Eye	MS 3088	OBI 154
Various Illnesses, Various Entities, Belly, Evil Tongue, Child Illness, Lamaštu, <i>utukkum</i> , Uncertain	MS 3089+	OBI 155
<i>utukkum</i> ×5, Various Illnesses ×2, Evil Eye, Bread, Uncertain	MS 3091+	OBI 157
<i>namtarum</i> ×8	MS 3096	OBI 159
Safe Travel ×3, Gall ×3, Belly ×3, Heart Grass ×2, Unspecified Entity ×2, Wind, Dog Bite, Evil Eye, Uncertain, Various Food Products	MS 3097	OBI 160
<i>namtarum</i> ×8	MS 3100	OBI 162
Evil Eye ×3, Crying Children	MS 3103	OBI 163
Lamaštu ×2, Childbirth, Various Illnesses, Uncertain	MS 3105/1	OBI 164
Entering Sacred Space × 3, Grain, Bread, Uncertain	MS 3427	OBI 170
Drawing Water ×2, <i>šutukkum</i> , Butter, Entering Sacred Space, <i>pursītum</i> , Water Anointment	MVN 5, 302	OBI 172
Drawing Water ×5, Clay Consecration, Uncertain	VAT 6561 VAT 6807	OBI 225a OBI 225b
Insects, Ominous Fate, <i>šernettum</i> , Sick Livestock	VAT 8509	OBI 248
Snakebite ×3, Gall, Uncertain	VAT 8519	OBI 249
Child's Toothworm ×2, Childbirth ×2, Snakebite or Scorpion Sting, Flies	YBC 4616	OBI 275
Evil Eye ×4, <i>utukkum</i> ×2	YBC 4622	OBI 276

Large collective incantation tablets are predominantly Sumerian. A group of twenty-one out of the total 31 incantation tablets with four or more incantations contain only unilingual Sumerian incantation texts, while there are no equivalent examples of collective tablets of this type



which contain only Akkadian.<sup>327</sup> One of the five Sumerian-Akkadian bilingual tablets, OBI 163, however, contains four Akkadian incantation texts, but the rubrics for two of them are Sumerian. The other four Sumerian-Akkadian bilingual tablets, OBI 026, OBI 060, OBI 098, and OBI 154, primarily contain incantation texts composed in Sumerian and only have small snippets of Akkadian either in borrowed terms or rubrics. Five other incantation tablets are multilingual and contain Sumerian, Akkadian, and various foreign language incantations.<sup>328</sup> Incantation texts in these large collective tablets are often assembled according to function. Five collective tablets contain incantation texts directed against malevolent entities, while three others contain only consecration incantation texts.<sup>329</sup> Other notable collective tablets are OBI 060 and OBI 128. The first of these holds a group of four largely duplicate incantation texts for childbirth, suggesting the incantation was recited multiple times throughout its accompanying ritual or repeated for increased efficacy. OBI 128 instead holds a collection of incantation texts for snakes and for scorpions, further suggesting snake and scorpion incantations are related.

#### 2.6.8 Four or More Incantation Texts and One or More Non-Incantations Texts

Table 30: Tablets with Four or More Incantation Texts and One or More Non-Incantation Texts			
Functions	Non-Inc. Texts	Tablet #	Catalogue #
Control ×7, Virility ×4, Anger ×4, Milk, Pot Shards	Instructions ×2, Line Count	IB 1554	OBI 091
Uncertain ×4, Snakebite ×3, Scorpion Sting ×2, Evil Eye ×2, Witchcraft, Childbirth,	Instructions	MS 3084	OBI 150
Belly ×5, Dog Bite ×2, Heart Grass,	Instructions	MS 3085	OBI 151

<sup>327</sup> Unilingual Sumerian tablets: OBI 004; OBI 062; OBI 066; OBI 073; OBI 085; OBI 086; OBI 087; OBI 090; OBI 128; OBI 132; OBI 153; OBI 155; OBI 157; OBI 159; OBI 162; OBI 170; OBI 172; OBI 225; OBI 248; OBI 249; OBI 276.

<sup>328</sup> Multilingual tablets: OBI 019; OBI 107; OBI 160; OBI 164; OBI 275.

<sup>329</sup> Malevolent entities: OBI 062; OBI 098; OBI 159; OBI 162; OBI 276. Consecration: OBI 004; OBI 132; OBI 172.

Animal Wind, Gall, Unspecified Entities, Evil Eye			
Uncertain ×4, Snakebite, Scorpion Sting, Bitumen	Notation	MS 3086	OBI 152
Scorpion Sting ×3, Innards ×2, Uncertain ×2, Bones,	Instructions ×3	MS 3093	OBI 158
Drawing Water ×7, Water Anointment ×4, Flax for a <b>tu9-ba</b> <sub>13</sub> Garment ×2, Tamarisk ×2, <b>šutukkum</b> ×2, Hands of the King, Evil Tongue, Safe Travel, <b>uhūlum</b> , Cream, Clay Consecration, the King, <b>dug</b> <sub>sahar</sub> <sup>2</sup> ,	Notation	MS 3098	OBI 161
<b>utukkum</b> ×8, Safe Travel ×5, <b>ērum</b> Stick	Inventory	Ni 623+	OBI 186
<b>utukkum</b> ×11	Line Count	Ni 631	OBI 187
Uncertain ×2, Evil Eye, Wind	Instructions, Scribe	Sb 12353	OBI 199
Flax for a Royal Garment ×2, Cedar, Honey, <b>himētum</b> Butter, Cedar Oil, Quality Oil, Sesame Oil,	Scribe	TCD 4687/9	OBI 204
Scorpion Sting ×19, Snakebite or Scorpion Sting ×2	Inventory	VAT 8379	OBI 244
Various Entities ×2, Flax for a Royal Garment ×2, Insects ×2, Uncertain	Inventory	VAT 17131+	OBI 254
Uncertain ×5, <b>sebettum</b> , <b>utukkum</b> , Various Entities, Agriculture, Unspecified Pest	Inventory	VAT 17137+	OBI 255
Unspecified Pest ×2, <b>maškadum</b> , Trespassers	Instructions, Inventory	YBC 4594	OBI 269
Uncertain ×2, Control, Anger, Mongooses, Innards	Instructions, Commissioners	YBC 4598	OBI 270
Uncertain ×2, <b>maškadum</b> , Jaundice	Instructions	YBC 4599	OBI 271
Heart Grass ×2, Toothworm, Uncertain	Instructions	YBC 4625	OBI 277

The final group of large collective tablets consists of seventeen incantation tablets with four or more incantation texts in addition to any number of non-incantation texts. Five tablets are unilingual Sumerian, one contains only Akkadian, and a single other contains incantation texts in

Akkadian as well as one also containing a foreign language.<sup>330</sup> Five are Sumerian-Akkadian bilingual tablets. OBI 244 and OBI 255 are notable among these tablets, as OBI 244 is a bilingual incantation tablet only because one of the incantation texts it holds contains an Akkadian borrowed term. OBI 155 is completely Sumerian except for the tablet inventory appended to it, which contains Akkadian as well. Another five are multilingual tablets which contain Sumerian, Akkadian, and a foreign language.<sup>331</sup> A few of these tablets are also organized according to function. OBI 187 and OBI 204 are collective tablets with incantation texts for malevolent entities and consecration respectively, while OBI 244 is another collection of snake and scorpion incantation texts. Lastly, OBI 091 is a unique tablet of love incantation texts and OBI 269 is a collective tablet with three incantation texts for protecting agricultural fields, and another to treat a sickness that afflicts livestock.

## 2.6.9 Summary

Collective Incantation Tablet Type	S	A	SA	SF	AF	M	Total
One Inc. Text + Non-Inc.	5	4	5	0	0	0	14
Two Inc. Texts	26	5	5	3	7	0	46
Two Inc. Texts + Non-Inc.	0	1	5	0	1	1	8
Three Inc. Texts	12	2	5	0	2	1	22
Three Inc. Texts + Non-Inc.	0	0	1	0	1	1	3
Four or More Inc. Texts	21	0	5	0	0	5	31
Four or More Inc. Texts + Non-Inc.	5	1	5	0	1	5	17
Totals	69	13	31	3	12	13	141

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<sup>330</sup> Unilingual Sumerian tablets: OBI 161; OBI 186; OBI 187; OBI 204; OBI 254. Unilingual Akkadian tablet: OBI 271. Akkadian and foreign language tablet: OBI 277.

<sup>331</sup> Sumerian-Akkadian bilingual tablets: OBI 152; OBI 158; OBI 244; OBI 255; OBI 269. Multilingual tablets: OBI 091; OBI 150; OBI 151; OBI 199; OBI 270.

<sup>332</sup> Table key: Inc. = Incantation; S = Sumerian; A = Akkadian; F = Foreign Language; M = Multilingual.

Collective incantation tablets are considerably more prevalent in Sumerian, which accounts for 69 of the total 141 collective incantation tablets. The second largest group of collective tablets are Sumerian-Akkadian bilinguals, which comprise 31 tablets, while collective tablets containing only Akkadian are quite scarce, numbering only thirteen tablets. Multilingual incantation tablets, which contain Sumerian, Akkadian, and foreign languages, also amount to thirteen tablets. Tablets that contain either Sumerian or Akkadian and a foreign language are also uncommon. There are thirteen collective tablets with Akkadian and a foreign language and only three tablets contain Sumerian and a foreign language. Sumerian is generally the preferred language in collective incantation tablets, as large Sumerian collections of incantation texts for malevolent entities and consecration are numerous. Akkadian collective tablets usually contain incantation texts for snakebite, scorpion sting, and dog bite or for love and virility, which suggests a more private use for Akkadian within incantation texts.

## CHAPTER 3: UNILINGUAL SUMERIAN INCANTATION TEXTS

### 3.1.0 INTRODUCTION

Unilingual Sumerian incantation texts comprise the vast majority of the Old Babylonian incantation corpus. Out of the 777 incantation texts in the corpus, 537 are written in unilingual Sumerian, and 492 of those can be assigned a function according either to their rubrics or their content. The purpose of this chapter is to survey these 492 incantation texts written in unilingual Sumerian and provide a comprehensive overview of unilingual Sumerian incantation texts in the Old Babylonian period.

### 3.2.0 MALEVOLENT ENTITIES

#### 3.2.1 *utukkum* Incantation Texts in the Schramm Compendium

Function	Tablet #	Catalogue #	Canonical Series #
<i>utukkum</i>	AO 6725	OBI 005, 2	Schramm 13
	BM 92504	OBI 034, 2	
	MS 3105/2	OBI 165, 1	
	Ni 4015	OBI 188	
	VAT 1343+	OBI 220	
	VAT 17137+	OBI 255, 2	
	YBC 4622	OBI 276, 4	
<i>utukkum</i>	YBC 4622	OBI 276, 5	Schramm 14

The *utukkum* is the most prevalent demonic entity within the corpus according to the extant rubrics. Three large tablets, OBI 062, OBI 186, and OBI 187 contain extensive collections of incantation texts directed against this entity. Moreover, the *utukkum* is the most general malevolent entity encountered within the Old Babylonian incantation corpus; thus, even though the content of many incantations describes specific malevolent entities, the rubrics of the incantations group those specific entities under the umbrella term *utukkum*. The best attested Old

Babylonian incantation text against the *utukkum* has seven duplicates and demonstrates that the term *utukkum* refers to all manner of malevolent entities, as the incantation primarily describes the *gallû*, but all the extant rubrics of this incantation identify the entity as an *utukkum*:

ṛḡulla<sup>1</sup>[<sup>la</sup><sub>2</sub>-e-ne] ḡulla<sup>1</sup>[<sup>la</sup><sub>2</sub>]-e-ne  
 ṛḡulla<sup>1</sup>[<sup>la</sup><sub>2</sub> teš<sub>2</sub> nu-zu] imin-meš  
 [ibila dili-meš] ama dili-meš  
 [lu<sub>2</sub> kiḡ<sub>2</sub>-ge<sub>4</sub>-a] <sup>diḡir</sup>ereš-ki-gal-la-meš

The *gallû* demons, the *gallû* demons. The *gallû* demons do not know shame. They are seven. They are individual heirs. They are individual mothers. They are the messengers of Ereškigal.<sup>333</sup>

In later periods of Mesopotamian history, this text was incorporated into the compendium which Wolfgang Schramm edited as the thirteenth incantation.<sup>334</sup> While the content of this incantation centers on the *gallû*, three of the four extant rubrics reveal the incantation text is directed against the *utukkum*, while the other rubric refers to actions accompanying the incantation.<sup>335</sup> The fourteenth incantation of the Schramm compendium also appears in the Old Babylonian period as OBI 276, 5. Like the thirteenth incantation, it may be directed against the *utukkum*:

u<sub>4</sub> gal an-edin-na šu bar-ra-meš  
 a<sub>2</sub>-bi-ne al-ge-na-meš  
 lu<sub>2</sub> mu-un-dab-be<sub>2</sub>-meš  
 inim bala-bala-meš ba-an-š<sub>u</sub><sub>2</sub>-š<sub>u</sub><sub>2</sub>-meš  
 ka-še<sub>3</sub> ki-ri-da mi-ni-in-keše<sub>2</sub>

They are the great storms released into the high steppe. They are the ones whose arms stretch straight out. They are the ones who keep seizing onto people. They keep exchanging words with him. They remain obscure before him. They have latched the mouth shut with

<sup>333</sup> VAT 1343+ obv. 1-4. The text is restored from the duplicates. The third line is difficult, but perhaps compares the vicious nature of *gallû* demons to multiple heirs and mothers fighting over inheritance. For a different interpretation, see Markham J. Geller, *Healing Magic and Evil Demons: Canonical Udug-hul Incantations* (Berlin: Walter de Gruyter, 2016), 192 n. 79.

<sup>334</sup> This collection of incantations is edited in Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008).

<sup>335</sup> The rubrics identifying the entity as an *utukkum* are found at AO 6725 obv. 30, VAT 1343+1. ed. 1, YBC 4622 rev. iii 15. The rubric referring to the accompanying actions occurs on BM 92504 t. ed. 1: **ka-inim-ma niḡ<sub>2</sub>-sila<sub>11</sub>-ḡa<sub>2</sub> šu te-[ḡa<sub>2</sub>-kam]**, “It is an incantation for collecting clay.”

a clasp!<sup>336</sup>

While neither this incantation text nor the later duplicates have an extant rubric, the content of the incantation text is reminiscent of those directed against the *utukkum*. Although the entity in the incantation text is directed against is not explicit, it seems reasonable to posit the *utukkum* as a possibility due to its generality and omnipresence within the Old Babylonian incantation corpus.

### 3.2.2 *utukkum* Incantation Texts in the Canonical *utukkū lemnūtu* Series

Function	Tablet #	Catalogue #	Canonical #
<i>utukkum</i>	Ni 623+	OBI 186, 1	UH 3:1
<i>utukkum</i>	Ni 623+	OBI 186, 2	UH 3:2
<i>utukkum</i>	MS 3087 Ni 623+	OBI 153, 2 OBI 186, 3	UH 3:3
<i>utukkum</i>	Ni 623+	OBI 186, 4	UH 3:4
<i>utukkum</i>	Ni 623+	OBI 186, 5	UH 3:5
<i>utukkum</i>	Ni 623+	OBI 186, 6	UH 3:6
<i>utukkum</i>	Ni 623+	OBI 186, 14	UH 4:1
<i>utukkum</i>	BM 78185	OBI 024	UH 4:3
<i>utukkum</i>	IM 21180, 1	OBI 096, 1	UH 5:1
<i>utukkum</i>	Ni 631	OBI 187, 1	UH 5:5
<i>utukkum</i>	Ni 631	OBI 187, 2	UH 5:6
<i>utukkum</i>	CBS 13256 H 84 H 179+ MS 3089+ Ni 631 Ni 631	OBI 073, 3 OBI 085, 3 OBI 090, 7 OBI 155, 8 OBI 187, 3 OBI 187, 4	UH 5:7
<i>utukkum</i>	Ni 631	OBI 187, 5	UH 5:8
<i>utukkum</i>	CBS 1532	OBI 062, 5	UH 6:1
<i>utukkum</i>	CBS 1532	OBI 062, 6	UH 6:2
<i>utukkum</i>	Ni 631	OBI 187, 10	UH 6:3
<i>utukkum</i>	CBS 1532 CBS 3926+ H 103	OBI 062, 3 OBI 066, 4 OBI 087, 5	UH 6:7

<sup>336</sup> YBC 4622 rev. iii 16-20. Phonetic writing: **ki-ri-da** = (𒀭𒌆𒀪) **kirid-da**. An edition appears in Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008), 262-263.

<i>utukkum</i>	Ni 631	OBI 187, 9	UH 6:9
<i>utukkum</i>	BM 78375 BM 92671 CBS 591 MS 3091+ Ni 631	OBI 027 OBI 040 OBI 058, 1 OBI 157, 10 OBI 187, 11	UH 7:1
<i>utukkum</i>	CBS 591 Ni 631	OBI 058, 2 OBI 187, 6	UH 7:2
<i>utukkum</i>	Ni 631	OBI 187, 7	UH 7:3
<i>utukkum</i>	CBS 1532	OBI 062, 2	UH 7:4
<i>utukkum</i>	IM 21180, y	OBI 098, 4	UH 13-15:5

Many incantations against the *utukkum* correspond to those canonized in the later bilingual series *utukkū lemnūtu*.<sup>337</sup> The first six incantation texts on the collective tablet OBI 186 precisely correspond to the first six incantation texts of the third tablet of the canonical series. Notably, OBI 186, 3 has an Old Babylonian duplicate in OBI 153, 2. OBI 186, 14 and OBI 024 are exemplars of the first and third incantation text of the fourth tablet of *utukkū lemnūtu* respectively. For the fifth tablet of the series, OBI 096, 1, OBI 187, 1, and OBI 187, 2 are Old Babylonian versions of the first, fifth, and sixth incantation respectively. There are six copies of the seventh incantation text, including two successive duplicate incantation texts on the same tablet, OBI 187, 3 and OBI 187, 4. The sequencing of these two identical incantation texts on a single tablet suggests large collective incantation tablets record the sequence of recitation and the number of times incantations were recited. Finally, OBI 187, 5 records the eighth incantation of the tablet. The sixth tablet of the series is also represented in the Old Babylonian corpus. OBI 062, 5, OBI 062, 6, and OBI 187, 10 correspond to the first, second, and third incantation text respectively. The duplicates OBI 062,

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<sup>337</sup> Markham J. Geller has treated this incantation series extensively. For editions, see Markham J. Geller, *Forerunners to Udug-hul: Sumerian Exorcistic Incantations* (Stuttgart: Franz Steiner Verlag, 1985); *ibid.*, *Evil Demons: Canonical Utukkū Lemnūtu Incantations; Introduction, Cuneiform Text, and Transliteration with a Translation and Glossary* (Helsinki: The Neo-Assyrian Text Corpus Project, 2007); *ibid.*, *Healing Magic and Evil Demons: Canonical Udug-hul Incantations* (Berlin: Walter de Gruyter, 2016).



3, OBI 066, 4, and OBI 087, 5 contain the seventh incantation text of the sixth tablet of the canonical series, while OBI 187, 9 is an exemplar of the ninth incantation text. In addition to the fourth, fifth, and sixth tablets of *utukkū lemnūtu*, the first four incantation texts of the seventh tablet of the series already appear in the Old Babylonian period. The first incantation text of the seventh tablet is particularly well preserved with five duplicates, among which OBI 027 and OBI 040 merit attention. OBI 040 is a well-preserved extract containing the opening of the incantation:

**udug hul sila si ge<sub>17</sub>-[ga]  
a<sub>2</sub>-ur<sub>2</sub>-da du-du  
e-sir<sub>2</sub>-ra šu<sub>2</sub>-šu<sub>2</sub> sila  
ĝulla<sup>la<sub>2</sub></sup> hul-ĝal<sub>2</sub>  
edin-na šu bar-ra  
sa-gaz šu nu-ge<sub>4</sub>**

The evil *utukkum* who is sick fills the street. He keeps moving from the hidden places. He remains obscure on the road. The evil *gallû* who is loose in the steppe does not return the bandit into custody.<sup>338</sup>

The extract on OBI 040 concludes with the beginning of the Asalluhi-Enki formula. This incantation is then resumed in the extract tablet OBI 027, which provides the ritual actions Enki recites to Asalluhi to treat the patient. The two tablets thus appear to be a pair, perhaps from an original set of three which provided the entire incantation in textual form. The second incantation text of the seventh tablet is preserved in a pair of duplicates, OBI 058, 2 and OBI 187, 6, while the third and fourth incantation texts appear on OBI 187, 7 and OBI 062, 2 respectively. Finally, OBI 098, 4 corresponds to the fifth incantation text of tablets thirteen to fifteen in Geller's edition.<sup>339</sup>

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<sup>338</sup> BM 92671 obv. 2-7. A different translation appears in Marham J. Geller, *Healing Magic and Evil Demons: Canonical Udug-hul Incantations* (Berlin: Walter de Gruyter, 2016), 250.

<sup>339</sup> An edition is available in Marham J. Geller, *Healing Magic and Evil Demons: Canonical Udug-hul Incantations* (Berlin: Walter de Gruyter, 2016), 478-481.

### 3.2.3 Non-Canonical *utukkum* Incantation Texts

Table 34: Non-Canonical <i>utukkum</i> Incantation Texts		
Function	Tablet #	Catalogue #
<i>utukkum</i>	CBS 591	OBI 058, 3
<i>utukkum</i>	CBS 1532	OBI 062, 1
<i>utukkum</i>	CBS 1532	OBI 062, 4
<i>utukkum</i>	MS 3088	OBI 154, 9
<i>utukkum</i>	MS 3091+	OBI 157, 1
<i>utukkum</i>	MS 3091+	OBI 157, 2
	Ni 9844	OBI 190, 2
<i>utukkum</i>	MS 3091+	OBI 157, 3
<i>utukkum</i>	MS 3091+	OBI 157, 4
<i>utukkum</i>	Ni 623+	OBI 186, 9
<i>utukkum</i>	Ni 631	OBI 187, 8
<i>utukkum</i>	UM 29-13-168	OBI 212, 1
<i>utukkum</i>	UM 29-13-168	OBI 212, 2
<i>utukkum</i>	VAT 8356	OBI 238
<i>utukkum</i>	YBC 4603	OBI 274, 2

Many Old Babylonian incantations for the *utukkum*, however, were not incorporated into the later canonical series or survive in a fragmentary state so it is difficult to determine whether they duplicate material in the later incantation series. Some of these incantation texts are identified as directed against the *utukkum* based on contextual clues, such as OBI 058, 3. Although this incantation text lacks a rubric, it features canine imagery like OBI 098, 4 and is included on a collective tablet of *utukkum* incantations, thus it is likely directed against that same entity. OBI 238 is also directed against the *utukkum* according to its content:

[*ĝen*]-na dumu-*ĝu*<sub>10</sub> buru<sub>5</sub><sup>mušen</sup> an si<sub>12</sub>-ga šu um-me-ti  
 'lu<sub>2</sub><sup>1</sup>-ulu<sub>3</sub> dumu di*ĝir*-ra-na u<sub>3</sub>-me-te-gur-gur  
 di*ĝir* udug hul dib-ba bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub  
 di*ĝir* lamma sa<sub>6</sub>-ga he<sub>2</sub>-mu-un-da-su<sub>8</sub>-su<sub>8</sub>-ge-eš  
 di*ĝir* en-ki me-teš<sub>2</sub> he<sub>2</sub>-a-i-i  
 tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru  
 ka-inim-ma mušen-a-kam

Go my child! After you have taken a sparrow of blue-green heaven and after you have ritually purified it for the human being, the child of his god, the evil *utukkum* creeping by

shall stand off to the side. The benevolent *lamassum* shall stand alongside him. Let Enki be praised! Incantation formula. It is an incantation for a bird.<sup>340</sup>

This incantation functions to remove or mitigate the influence of the *utukkum* through the aid of a substitute bird, which is referenced in the divine dialogue and on the rubric of the incantation. In OBI 238 and the other six incantation texts like it, the ailment or impurity afflicting the person is transferred onto the substitute animal, which is then sent off to the periphery.

The fragmentary incantation texts OBI 062, 1, OBI 062, 4, and OBI 186, 9 are also likely directed against the *utukkum* like the other incantations on the collective tablets to which they belong. OBI 157, 3 may additionally be an *utukkum* incantation text like many of the others on the same tablet. OBI 212, 1 and OBI 212, 2 are also fragmentary, but their content suggests they are directed against the *utukkum* as well.<sup>341</sup> Other fragmentary *utukkum* incantation texts are identified through their rubrics. Both OBI 154, 9 and OBI 187, 8 are also identifiable as incantation texts directed against the *utukkum* based on surviving rubrics, despite fragmentary text. According to their rubrics, OBI 157, 1, OBI 157, 2 and OBI 157, 4 are also directed against the *utukkum*. Among these three incantations, OBI 157, 2 merits further discussion. Both OBI 157, 2 and OBI 190, 2, its duplicate, draw upon imagery found within Old Babylonian Sumerian literature:

**an-na peš mu-un-zi**  
**ki-a sahar mu-un-zi**  
**ĝe<sup>š</sup>ge-en-ge-na**  
**「nam<sup>1</sup>-lu<sub>2</sub>-ulu<sub>3</sub>-ka**  
**「nu<sup>1</sup>-[du<sub>10</sub>-du<sub>10</sub>]-「ga<sup>1</sup> mu-zi**

He raised a stout body to the heavens. He raised the dust upon the earth. He raised that which is not good onto the limbs of the human being.<sup>342</sup>

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<sup>340</sup> VAT 8356 rev. 5-11.

<sup>341</sup> For an initial edition, see Jeremiah Peterson, “A Ritual Procedure against Acid Reflux Caused by a Demon?” *Nouvelles Assyriologiques Brèves et Utilitaires* 2009 no. 34: 43-46.

<sup>342</sup> Ni 9844 obv. iii 5'-rev. iv 1.

This description of the *utukkum* is reminiscent of the Old Babylonian *Exploits of Ninurta*, 264, which recounts Ninurta’s combat against the *asakkum*:  $\text{ĝeš}^{\text{eš}}\text{tukul-e kur sahar-da im-da-ab-šar}_2$   $\text{peš a}_2\text{-sag}_3\text{-a nu-ub-tuku}_4$ , “The mace mingled with the dust of the mountain but did not make the stout body of the *asakkum* tremble.”<sup>343</sup> While *peš* is difficult in both the incantations and the line in the *Exploits of Ninurta*, it refers to the massive size of the *utukkum* and the *asakkum* respectively. The similarity in the description of the *utukkum* and the *asakkum* in these two passages reinforces that the *utukkum* is a general and inclusive term for various malevolent entities including the *gallû* and the *asakkum*. The inclusivity of the *utukkum* is also apparent in OBI 274, 2. While the rubric of this incantation text specifies it is directed against the *utukkum*, the context of the incantation strongly suggests it functions against the baby-snatching demoness Lamaštu. It immediately follows an Akkadian incantation text for safe childbirth and the description of the demon matches Lamaštu:  $\text{ki in-dar zu}_2\text{ zu}_2\text{ kuš}_2^{\text{ku}_6}\text{-kam / ka i}_3\text{-ba ka-ni ur tur-ra-kam}$ , “She has split the earth. Her claw is the claw of a crab. Her mouth opens. Her mouth is the mouth of a small dog.”<sup>344</sup> Moreover, this entity targets children:  $\text{eme}_2\text{-da lirum kala-ga-bi / gal-gal-bi tuh-a / zu}_2\text{ mu-un-ku}_5\text{-da di}_4\text{-di}_4\text{-bi du}_8^{\text{du}_8}\text{-a diĝir}^{\text{diĝir}}\text{asal-lu}_2\text{-hi}$ , “As for the nurses who have released their strong embrace on their bigger children, she is the one who has bitten their little children who were released. Asalluhi <saw it>.”<sup>345</sup> Therefore, while the rubric classifies this incantation text as directed against the charging *utukkum* demon, contextual clues clearly suggest Lamaštu is the specific entity addressed in the incantation text.

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<sup>343</sup> *The Exploits of Ninurta*, 264. For an edition, see Johannes J. A. van Dijk, *Lugal ud me-lám-bi nir-ĝál: Le récit épique et didactique des Traveaux de Ninurta, du Déluge et de la Nouvelle Création* (Leiden: Brill, 1983), 84.

<sup>344</sup> YBC 4603 rev. 5-6.

<sup>345</sup> YBC 4603 rev. 9-11.

### 3.2.4 Lamaštu Incantation Texts in the Canonical Lamaštu Series

Table 35: Sumerian Lamaštu Incantation Texts in the Canonical Lamaštu Series			
Function	Tablet #	Catalogue #	Canonical #
Lamaštu	Ashm 1932-0421 IM 21180, y MS 3067 MS 3105/1	OBI 012, 2 OBI 098, 3 OBI 143, 3 OBI 164, 3	Lamaštu 1:1
Lamaštu	MS 3089 + MS 3102 MS 3105/1	OBI 155, 7 OBI 164, 4	Lamaštu 2:10

Like in later periods of Mesopotamian history, Lamaštu appears within the incantations of the Old Babylonian period. Moreover, several of the Sumerian incantation texts in the Old Babylonian incantation corpus resemble those in the later canonical Lamaštu series, although the similarity is not as strong as that of the Old Babylonian *utukkum* incantations with those in the later canonical *utukkū lemnūtu* series.<sup>346</sup> Four duplicate incantations—OBI 012, 2, OBI 098, 3, OBI 143, 3, and OBI 164, 3—all resemble the first incantation text of the first tablet in the canonical Lamaštu series. OBI 012, 2 is a well-preserved incantation on the reverse of a lentil shaped tablet which contains a fragmentary mathematical text on the obverse:

**diġir**kamad-me mu dumu ṛan<sup>1</sup>-na  
**šeš** an dumu di<sub>4</sub>-di<sub>4</sub> uriz<sup>ki</sup>-ma  
**diġir** bu bar-ra ka mu-ġal<sub>2</sub>  
**diġir** igi bi-la šu mu-un-bar

Kamadme is the name of the daughter of An. She is the assistant of An, the little child of Ur. The flitting goddess sets her mouth on bodies. The goddess set loose a burning eye.<sup>347</sup>

<sup>346</sup> The canonical series is edited in Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014).

<sup>347</sup> Ashm 1932-0421 rev. 1-4. Standard orthography:

**diġir**kamad-me mu dumu an-na  
**šeš** an-na dumu di<sub>4</sub>-di<sub>4</sub> uriz<sup>ki</sup>-ma  
**diġir** bu bar-ra ka mu-ġal<sub>2</sub>  
**diġir** igi bil<sub>2</sub>-la šu mu-un-bar

The first four Akkadian lines of the later canonical Lamaštu incantation series contain many similarities to these incantation texts, but are not a translation of the Sumerian incantations:

**en<sub>2</sub> diġir<sup>1</sup>dim<sub>10</sub>-me dumu an-na mu-ša<sub>2</sub> deš-en  
 ša<sub>2</sub>-nu-u<sub>2</sub> a-hat diġir-meš ša<sub>2</sub> su-qa-a-ti  
 šal-šu pat-ri ša<sub>2</sub> saġ-du i-lat-tu-u  
 re-bu-u<sub>2</sub> ša<sub>2</sub> i-ša<sub>2</sub>-tum i-nap-pa-hu**

Incantation: As for Lamaštu, her first name is child of Anum. The second is sister of the gods, the one of the streets. The third is the dagger which shatters the brow. The fourth is the one who sets the fire.<sup>348</sup>

While the incipit of these incantation texts is nearly identical to that in the later incantation, the other lines have significant variation, which suggests this canonical Lamaštu incantation originated from a reinterpretation of Old Babylonian Sumerian Lamaštu incantations rather than a straightforward translation. Another pair of Old Babylonian duplicate incantations, OBI 155, 7 and OBI 164, 4, however, more closely parallel the later Lamaštu series:

**nin ke-en-ge<sub>4</sub>-a diġir<sup>1</sup>a-nun-na-ke<sub>4</sub>-ne<sub>2</sub>  
 mu pa e<sub>3</sub> diġir-re-e-ne  
 inim nir ġal<sub>2</sub> nin-a-ne<sub>2</sub>-ne<sub>2</sub>  
 šu mu-un-dab<sub>5</sub> a<sub>2</sub>-sag<sub>3</sub> ge<sub>17</sub>-ga  
 ʾulu<sub>3</sub><sup>lu</sup> [dugud-da nam-lu<sub>2</sub>-ulu<sub>3</sub>-ke<sub>4</sub>] ʾkeše<sub>2</sub><sup>1</sup>**

The mistress, the messenger of the Anunna, whose name is famous among the gods, whose word hold authority among the mistresses, has seized it. She is the sick *asakkum*, the weighty ghost of humanity, and the binder.<sup>349</sup>

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<sup>348</sup> These lines are provided as a composite based on the score in Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014), 68-69.

<sup>349</sup> MS 3089 + MS 3102 rev. vii 13'-17'. Standard orthography:

**nin kiġ<sub>2</sub>-ge<sub>4</sub>-a diġir<sup>1</sup>a-nun-na-ke<sub>4</sub>-ne<sub>2</sub>  
 mu pa e<sub>3</sub> diġir-re-e-ne  
 inim nir ġal<sub>2</sub> nin-a-ne-ne  
 nin-e-ne-ke<sub>4</sub>  
 šu mu-un-dab<sub>5</sub> a<sub>2</sub>-sag<sub>3</sub> ge<sub>17</sub>-ga  
 ulu<sub>3</sub><sup>lu</sup> dugud-da nam-lu<sub>2</sub>-ulu<sub>3</sub>-ke<sub>4</sub> keše<sub>2</sub>**

For another translation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 89.

This Old Babylonian incantation text corresponds to the tenth incantation of the second tablet in the canonical Lamaštu incantation series, which is likewise composed in Sumerian:

diġir<sup>1</sup>dim<sup>10</sup>-me dumu an-na  
 mu pa<sup>3</sup>-da diġir-re-e-ne-ke<sup>4</sup>  
 diġir<sup>1</sup>in-nin nir ġal<sup>2</sup>  
 nin-e-ne-ke<sup>4</sup>  
 ŝu mu-un-du<sup>3</sup> a<sup>2</sup>-sag<sup>3</sup> ge<sup>17</sup>-ga  
 ulu<sup>3</sup><sup>lu<sup>1</sup></sup> dugud-da  
 nam-lu<sup>2</sup>-ulu<sup>3</sup><sup>lu<sup>1</sup></sup>-ke<sup>4</sup>

Lamaštu, the child of An, whose name is famous among the gods, the authoritative lady among the mistresses, has bound it. She is the sick *asakkum* and the weighty ghost of humanity.<sup>350</sup>

Aside from the incipit of the incantation text, the canonical edition corresponds closely to the Old Babylonian incantation text with only minor additions. Thus, this canonical incantation was clearly modelled after the Old Babylonian version.

### 3.2.5 Non-Canonical Sumerian Lamaštu Incantation Texts

Table 36: Non-Canonical Sumerian Lamaštu Incantation Texts		
Function	Tablet #	Catalogue #
Lamaštu	CBS 15354	OBI 074
Lamaštu	IM 21180, y	OBI 098, 1
Lamaštu	IM 21180, y IM 160562 NBC 3830	OBI 098, 2 OBI 109 OBI 181, 1
Lamaštu	MLC 334 MLC 640	OBI 120, 3 OBI 121, 3
Lamaštu	MS 2283/1	OBI 126
Lamaštu	MS 3074	OBI 147, 2
Lamaštu	MS 3088	OBI 154, 8
Lamaštu	YBC 4602	OBI 273

<sup>350</sup> K 156+ rev. vi 59-65. For slightly different translation, see Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014), 176-177.

Lamaštu is also the primary focus of a large group of duplicate Sumerian incantation texts with the incipit **he2-dadag-ge**, often in highly phonetic forms.<sup>351</sup> The Old Babylonian incantation corpus contains seven duplicates of the incantation text, three of which, OBI 098, 2, OBI 109, and OBI 181, 1, are unilingual Sumerian, while the other four duplicates, OBI 107, 1, OBI 116, OBI 147, 1, and OBI 287, contain lines in a foreign language in addition to Sumerian. Several of these incantation texts have rubrics which designate a function against various malevolent entities, such as OBI 109: **udug** <sup>diĝir</sup>**kamad**<sup>1</sup> [duru<sub>5</sub>] / <sup>ra</sup>**ad**<sup>6</sup> **ba-ra-ugs**<sup>1</sup>, “For the *utukkum*, clammy Kamad, corpses, and the deceased.”<sup>352</sup> The rubric of OBI 107, 1 is similar: “*ši-pa-at* <sup>diĝir</sup>**kamad ba-ug**<sup>7</sup>, “An incantation for Kamadme and the deceased.”<sup>353</sup> In contrast, two other rubrics for this incantation, OBI 098, 2 and OBI 287, specify only Lamaštu. Since Lamaštu appears on every rubric, either at the head of a list containing other entities or on her own, this group of incantation texts seems primarily directed against her. While most of the textual exemplars of this incantation are short or abbreviated, OBI 098, 2 is an extended and unbroken source for this incantation:

**he2-dadag-ge** <sup>diĝir</sup>**en-lil**<sub>2</sub> <sup>diĝir</sup>**en-ki** <sup>diĝir</sup>**ne3-erigal**<sub>2</sub><sup>gal</sup>  
**an imin-bi ki imin-bi en imin-bi du**<sub>6</sub> **imin-bi**  
**en-na lu**<sub>2</sub>-**ulu**<sub>3</sub> <sup>ra</sup>**dumu**<sup>1</sup> **diĝir-ra-na na-an-ga-ti-la**  
**u**<sub>2</sub> **ba-ra-da-gu**<sub>7</sub>-**e a ba-ra-da-na8-na8**  
<sup>ĝeš</sup>**gu-za** <sup>ra</sup>**ba**<sup>1</sup>-**ra-da-tuš** <sup>ĝeš</sup>**nu**<sub>2</sub> **ba-ra-da-nu**<sub>2</sub>  
<sup>ĝeš</sup>**gu-za ba-ra-da-tuš-u**<sub>3</sub>-**de**<sub>3</sub>  
<sup>ĝeš</sup>**nu**<sub>2</sub> **ba-ra-da-nu**<sub>2</sub>-**u**<sub>3</sub>-**de**<sub>3</sub>  
<sup>ĝeš</sup>**banšur a-a-zu** <sup>diĝir</sup>**en-lil**<sub>2</sub>-**la**<sub>2</sub>-<sup>ra</sup>**ke**<sup>4</sup> **šu-zu ba-ra-de**<sub>3</sub>-**en**<sub>6</sub>-<sup>ra</sup>**tum**<sub>3</sub><sup>1</sup>  
<sup>diĝir</sup>**kamad-me zi an-na he2-pa**<sub>3</sub> **zi ki-a he2-**<sup>ra</sup>**pa**<sub>3</sub><sup>1</sup>  
**zi diĝir gal-gal-e-ne he2-pa**<sub>3</sub>  
**ka-inim-ma** <sup>diĝir</sup>**kamad-me**

He shall become immaculate by Enlil, Enki, and Nergal, the heavens, the seven of them,

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<sup>351</sup> Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-deux réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 73-90.

<sup>352</sup> IM 160562 rev. 4-5. An edition appears in Ali Murad, “[IM-160562] Charme de Larsa contre les divins trépassés.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2016 no. 8: 13-14.

<sup>353</sup> IM 95317 b. ed. 1.



the earths, the seven of them, the lords, the seven of them, and the mounds, the seven of them. As long as the human, the child of his god, also remains alive, you shall not eat food with him. You shall not drink water with him. You shall not sit on the throne with him. You shall not lay in bed with him. You shall not sit on the throne with him, you shall not lay in bed with him, and you shall not place your hand upon the table of your ancestor, Enlil. Kamadme, you shall be exorcized by heaven! You shall be exorcized by earth! You shall be exorcized by all the great gods! A Kamadme incantation.<sup>354</sup>

In contrast to the extended version of the incantation text presented above, the incantation text in OBI 147, 2 contains an excerpt of the second half of the incantation text: **š u bar-ra-ta ninda nu-gu<sub>7</sub>-a a nu-un-naĝ-a**, “After he has been released, you will not eat bread. You will not drink water.”<sup>355</sup> This tablet divides the incantation text into two halves separated by a highly phonetic rendering of the final formula. The duplicates OBI 120, 3 and OBI 121, 3, as well as OBI 047 which includes an Akkadian term and is therefore treated as bilingual, contain similar formulae to the above incantation text as well as the Ur III exemplar CBS 8235.<sup>356</sup> Each of these duplicates begin with a repetitious formula: **an an an an an an an / ki ki ki ki ki ki ki**, “Heavens, heavens, heavens, heavens, heavens, heavens, heavens! Earth, earth, earth, earth, earth, earth, earth!”<sup>357</sup> The repetition of each term seven times recalls the formula in OBI 098, 2 and its duplicates: **an imin-bi ki imin-bi**, “The heavens, the seven of them. The earths, the seven of them.”<sup>358</sup> While none of these tablets contains a rubric, this similarity suggests OBI 120, 3 and its duplicates functioned to protect against various malevolent entities, including Lamaštu.<sup>359</sup>

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<sup>354</sup> IM 21180, y obv. 6'-16'

<sup>355</sup> MS 3074 obv. 11.

<sup>356</sup> This tablet is Ur III or earlier according to Jeremiah Peterson, “A Catalog of Old Babylonian Sumerian Incantations and Rituals from Nippur in the University Museum, Philadelphia.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2013 no. 1: 2 n. 1.

<sup>357</sup> MLC 334 rev. i 1-rev. ii 2.

<sup>358</sup> IM 21180, y obv. 7'.

<sup>359</sup> For a similar interpretation, see Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-duex réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 73-90.

The remaining unilingual Sumerian Lamaštu incantation texts remain either unedited or in a fragmentary state. Despite being well-preserved, OBI 273 has unfortunately remained unedited. This incantation text contains a long list of the various malevolent entities that assail people, of which Lamaštu is the first: **en<sub>2</sub> e<sub>2</sub>-nu-ru diĝir<sup>1</sup>kamad-me-en he<sub>2</sub>-me-en / diĝir<sup>1</sup>kamad-me duru<sub>5</sub> he<sub>2</sub>-me-en**, “Incantation formula. Whether you are Kamadme, or whether you are clammy Kamadme ...”<sup>360</sup> The incantation continues with an exorcism formula before culminating in a banishment formula similar to the one found in OBI 147 and its numerous duplicates:

**šu-zu šu-ni-ta ba-ra-mu-un-da-ĝa<sub>2</sub>-ĝa<sub>2</sub>  
 ĝiri<sub>3</sub>-zu ĝiri<sub>3</sub>-ni-ta ba-ra-mu-un-da-ĝa<sub>2</sub>-ĝa<sub>2</sub><sup>1</sup>  
 u<sub>2</sub> nu-mu-un-da-ĝu<sub>7</sub><sup>1</sup>-e  
 a nu-mu-un-da-a-naĝ-e**

You shall not place your hands over his hands. You shall not set your feet over his feet. You will not eat food alongside him. You will not drink water alongside him.<sup>361</sup>

The fragmentary incantation text OBI 154, 8 may also be directed against Lamaštu. Although the introduction contains several breaks, the divine dialogue is extant, and the exorcism formula that follows it focuses on Lamaštu, suggesting the incantation is directed against her: [**diĝir<sup>1</sup>kamad-me he<sub>2</sub>-me / diĝir<sup>1</sup>kamad-me niĝ<sub>2</sub> diĝir<sup>1</sup>lamma he<sub>2</sub>-me / diĝir<sup>1</sup>kamad-me niĝ<sub>2</sub> kur-ra he<sub>2</sub>-me**], “Whether you are Kamadme, whether you are Kamadme, the one of the *lamassum*, or whether you are Kamadme, the one of the netherworld.”<sup>362</sup> OBI 074 and OBI 098, 1 are also fragmentary. Both incantation texts, however, have rubrics naming Lamaštu. Finally, OBI 126 is another difficult and unedited incantation text. Lamaštu is mentioned on the sixth line of the obverse, immediately before an exorcism formula. Thus, this incantation text may also be directed against the demoness.

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<sup>360</sup> YBC 4602 obv. 1-2.

<sup>361</sup> YBC 4602 rev. 8-11. One *marû* form is erroneous: **nu-mu-un-da-a-naĝ-e**; expected: **nu-mu-un-da-a-na<sub>8</sub>-na<sub>8</sub>**.

<sup>362</sup> MS 3088 rev. v 3'-5'.

### 3.2.6 *namtarum* Incantation Texts

Table 37: <i>namtarum</i> Incantation Texts		
Function	Tablet #	Catalogue #
<i>namtarum</i>	BM 92504	OBI 034, 1
<i>namtarum</i>	CBS 13256	OBI 073, 4
	H 84	OBI 085, 1
	H 97	OBI 086, 1
	H 179+	OBI 090, 1
	MS 2401	OBI 129
	MS 3096	OBI 159, 1
	MS 3096	OBI 159, 5
	MS 3096	OBI 159, 6
	UM 29-15-236	OBI 216, 1
	YBC 5637	OBI 296
<i>namtarum</i>	H 84	OBI 085, 2
	H 97	OBI 086, 6
	H 179+	OBI 090, 6
<i>namtarum</i>	MS 3096	OBI 159, 2
<i>namtarum</i>	MS 3096	OBI 159, 3
<i>namtarum</i>	MS 3096	OBI 159, 4
<i>namtarum</i>	MS 3096	OBI 159, 7
<i>namtarum</i>	MS 3096	OBI 159, 8
<i>namtarum</i>	MS 3100	OBI 162, 1
<i>namtarum</i>	MS 3100	OBI 162, 2
<i>namtarum</i>	MS 3100	OBI 162, 3
<i>namtarum</i>	MS 3100	OBI 162, 4
<i>namtarum</i>	MS 3100	OBI 162, 5
<i>namtarum</i>	MS 3100	OBI 162, 6
<i>namtarum</i>	MS 3100	OBI 162, 7
<i>namtarum</i>	MS 3100	OBI 162, 8

The *namtarum* is another prevalent malevolent entity within the Old Babylonian incantation corpus. Like incantations against the *utukkum*, *namtarum* incantations were collected on two large tablets which date to the Old Babylonian period. These two collective tablets, OBI 159 and OBI 162, each contain eight incantation texts. Every extant rubric on these two collective tablets designates a function directed against the *namtarum*. OBI 159, 7, however, is a possible exception. The rubric for this incantation is not preserved, but its duplicate, OBI 276, 6, is directed

against the evil eye according to its rubric: **ka-inim-ma igi hul-a-kam**, “It is an incantation for the evil eye.”<sup>363</sup> OBI 259, 7, therefore is either a *namtarum* incantation text like the others on the collective tablet or directed against the evil eye like its duplicate. One incantation text for the *namtarum* has three duplicates on the collective tablet OBI 159. This incantation was very popular in the Old Babylonian period and survives in ten copies, including one as an extract, namely OBI 296. While this incantation has three duplicates in the non-standard Sumerian orthography of Tell Haddad, the unedited duplicate OBI 216, 1 is written in more conventional Sumerian:

**en2 e2-nu-ru**  
**nam-tar i3-mah**  
**saĝ-e ba-tuš**  
**ša3 ge nu-tar-re**  
**diĝir udug hul gidim kur-ra**  
**lil2-la2-am3 i3-bu-bu**  
**ĝeš-tu, ĝeštu eš2 nu-la2**

Incantation formula. The *namtarum* is massive. It resides on the head. It does not put the sick belly to flight. The evil *utukkum*, the *ešemum* of the netherworld, and the *lilû* flit about. No wrapping can bind the ears to it.<sup>364</sup>

Three other duplicate incantations excavated at Tell Haddad, OBI 085, 2, OBI 086, 6, and OBI 090, 6, are also directed against the *namtarum*, although none of them have an extant rubric.<sup>365</sup> OBI 034, 1 is also likely directed against the *namtarum* based on its content; its rubric, however, indicates to use of bread in treating the affliction the demon caused.<sup>366</sup> This incantation was later incorporated into the compendium which Wolfgang Schramm edited as the eleventh incantation.

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<sup>363</sup> YBC 4622 rev. iv 22.

<sup>364</sup> UM 29-15-236 obv. i 1-7. Phonetic writing: **ge = ge<sub>17</sub>**.

<sup>365</sup> Editions of these incantations are in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Troisième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 2 (1995): 195-208.

<sup>366</sup> For an edition, see Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008), 153-156.

### 3.2.7 Various Entities

Table 38: Sumerian Incantation Texts for Various Entities		
Function	Tablet #	Catalogue #
<b>asakkum</b>	AO 6905a	OBI 006
Various Entities	BM 92505	OBI 035, 1
Various Entities	BM 92505	OBI 035, 2
<b>asakkum</b>	BM 92670	OBI 039
<b>sebettum</b>	Bod S 298	OBI 053
Various Entities	CUNES 48-10-185	OBI 076
Unspecified Entities	MS 3085	OBI 151, 12
	MS 3097	OBI 160, 17
Various Entities	MS 3087	OBI 153, 4
Various Entities	MS 3089+	OBI 155, 3
<b>alû</b>	Ni 9852	OBI 191
<b>wardat lilîm</b>	VAT 1549+	OBI 223
<b>asakkum</b>	VAT 6807	OBI 226, 1
	VAT 6819	OBI 227, 2
Various Entities	VAT 17131+	OBI 254, 1
Various Entities	VAT 17131+	OBI 254, 2
<b>sebettum</b>	VAT 17137	OBI 255, 1
Various Entities	VAT 17137	OBI 255, 3

Although the *utukkum*, the *namtarum*, and Lamaštu account for the majority of the malevolent entities found within the unilingual Sumerian incantation texts of the Old Babylonian period, incantation texts against several other specific entities or groups of different entities are also found within the incantation corpus. Several of these incantation texts, however, are quite fragmentary, have few if any duplicates, and lack a rubric, and are thus difficult to assign a specific function. OBI 155, 3 mentions the *utukkum* and *gallû* assaulting the cattle pen and sheepfold, perhaps as a reference to the Sumerian literary text *Dumuzi's Dream*, where Dumuzi's estate is assaulted by demons that eventually drag him away to the netherworld. OBI 006, however, is directed against the disease-bringing *asakkum* demon: **a<sub>2</sub>-sag<sub>3</sub> izi dumu diġir en-ki-ga-ke<sub>4</sub> / lu-a gub-ba-ni ša<sub>3</sub> ge<sub>17</sub> ba-na-te**, “As for the *asakkum*, the fire, the child of Enki, while standing upon

a man, brought the sick belly upon him.<sup>367</sup> This same demon also appears to be the subject of the difficult duplicate incantations OBI 226, 1 and OBI 227, 2. The surviving sections of the fragmentary incantation texts OBI 254, 1 and OBI 254, 2 mention demonic entities including the *gallû* and the *asakkum*. Since these incantations are recorded on a large collective tablet containing seven *utukkum* incantation texts and one *asakkum* incantation text, these incantations are probably directed against one of those entities. OBI 053 and OBI 255, 1 may both be directed against the *sebettum*, while OBI 255, 3 seems to ward off a group of four unspecified entities: **u4 limmu-ne-ne u2 nu-gu7-me-eš a nu-na8-na8-me-eš**, “Then the four of them will not eat food. They will not drink water.”<sup>368</sup> OBI 191 is very fragmentary, but is perhaps directed against the *alû* demon, and OBI 223 is the sole Old Babylonian Sumerian exemplar of an incantation text directed against *wardat lilîm*.<sup>369</sup> Finally, OBI 151, 12 and OBI 160, 17 are directed against unspecified malevolent entities which bring disease according to their incipit: **ba-an-ge4-eš-am3 ba-an-ge4-eš-am3**, “They have returned to him. They have returned to him.”<sup>370</sup> These entities bring a wasting illness according to the rubric in OBI 151, 12: **ka-inim-ma šu-hu-hu-um**, “An incantation for wasting away.”<sup>371</sup> Since the content of OBI 151, 12 and OBI 160, 17 focuses on the malevolent entities bringing the illness, their function is grouped under malevolent entities rather than illnesses. Such incantations, however, reveal the artificiality of these function categories.

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<sup>367</sup> AO 6905a obv. 2-3. Phonetic writing: **lu = lu2**. This translation is based on the edition of Antoine Cavigneaux, “Notes Sumérologiques.” *Acta Sumerologica Japan* 9 (1987): 53-54. The sign LU may also be read as **udu** since livestock are also subject to the influence of malevolent beings in OBI 308.

<sup>368</sup> VAT 17137+ obv. i 6<sup>'''</sup>. For the Seven, see Gina Konstantopoulos, *The Divine/Demonic Seven and the Place of Demons in Mesopotamia* (Leiden: Brill, 2023).

<sup>369</sup> Later incantation texts against this demoness are edited in Sylvie Lackenbacher, “Note sur l’Ardat-lilî.” *Revue d’Assyriologie et d’archéologie orientale* 65 no. 2 (1971): 119-154.

<sup>370</sup> The incipit is poorly preserved in each text but can be securely restored from the divine dialogue in MS 3085 rev. iv 3. Editions of these incantation texts are available in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 149-150.

<sup>371</sup> MS 3085 rev. iv 19. See again Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 150.

Some incantation texts against various entities treat the afflicted person with substitution. In these incantations, the ailment or impurity the entity brought upon the person is transferred onto the substitute animal, which is then sent away to the periphery along with the ailment. A detailed description of the transformation of the animal into a substitute for the person is provided in OBI 039. In this incantation text, after an *asakkum* demon has afflicted a person, Enki casts a spell that transforms a goat into a substitute for the person:

**nun-gal** <sup>diġir</sup>en-ki en ka-inim-ma-<sup>l</sup>bi<sup>1</sup>  
<sup>diġir</sup>en-ki-ne-še<sub>3</sub> <sup>diġir</sup>nun-ki-ne-[še<sub>3</sub>]  
**maš<sub>2</sub> saġ gaba ri-a ba-an-si<sub>3</sub>**  
**saġ maš<sub>2</sub> saġ lu<sub>2</sub>-še<sub>3</sub> ba-an-si<sub>3</sub>**  
**gu<sub>2</sub> maš<sub>2</sub> gu<sub>2</sub> lu<sub>2</sub>-še<sub>3</sub> ba-an-si<sub>3</sub>**  
**gaba maš<sub>2</sub> gaba lu<sub>2</sub>-še<sub>3</sub> ba-an-si<sub>3</sub>**  
**uš<sub>2</sub> maš<sub>2</sub> uš<sub>2</sub> lu<sub>2</sub>-še<sub>3</sub> ba-an-si<sub>3</sub>**  
**libiš maš<sub>2</sub> libiš lu<sub>2</sub>-še<sub>3</sub> ba-<sup>l</sup>an<sup>1</sup>-si<sub>3</sub>**

The great prince Enki, the lord of this incantation, on behalf of the Enki gods and on behalf of the Ninki gods, transformed a first-rate goat into a substitute. He transformed the head of the goat into the head of a man. He transformed the neck of the goat into the neck of a man. He transformed the breast of the goat into the breast of a man. He transformed the blood of the goat into the blood of a man. He transformed the innards of the goat into the innards of a man.<sup>372</sup>

A similar transformation sequence occurs in the Sumerian literary text *Dumuzi's Dream*. After Dumuzi appeals to Utu to save him from the demons attempting to drag him to the netherworld, the sun deity transforms Dumuzi into either a gazelle or a serpent depending on the manuscript:

<sup>diġir</sup>utu er<sub>2</sub>-na šu ba-ši-in-ti  
 šu-ni šu maš-da<sub>3</sub> u<sub>3</sub>-mu-ni-in-si<sub>3</sub>  
 ġiri<sub>3</sub>-ni ġiri<sub>3</sub> maš-da<sub>3</sub> u<sub>3</sub>-mu-ni-in-si<sub>3</sub>  
 ġulla<sup>la<sub>2</sub></sup>-ġulla<sup>la<sub>2</sub></sup>-e-ne im-ma-da-an-ze<sub>2</sub>-er

Utu accepted his tears. After he had transformed his hands into the hands of a gazelle, and after he had transformed his feet into the feet of a gazelle, he slipped away from the *gallû* demons.<sup>373</sup>

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<sup>372</sup> BM 92670 obv. 5-12.

<sup>373</sup> *Dumuzi's Dream*, 200-203.

Both transformations function as a means of eluding malevolent entities. After the transformation sequence in the incantation text, Enki transfers the *asakkum* from the patient onto the animal and then sends it away from civilization, thus purifying the person and reducing the risk of reinfection within the community. This process is explicitly detailed in the two incantation texts on OBI 035. The first of these, OBI 035, 1, describes the process of purifying the king with a substitute sheep:

「mu7-mu7<sup>1</sup>-e diĝir asar-re-「abzu<sup>1</sup>-a  
 tu<sub>6</sub> na [de<sub>5</sub>]-「ga<sup>1</sup>-a diĝir nin-girima<sub>x</sub>-ka  
 lugal-e dumu diĝir-ra-na u<sub>3</sub>-mu-un-e-gur-gur  
 nam-tar a<sub>2</sub>-sag<sub>3</sub> 「su lugal<sup>1</sup>-la-ka i<sub>3</sub>-ĝal<sub>2</sub>-la  
 udu amaš-bi-še<sub>3</sub> [ha]-「ba-an<sup>1</sup>-tum<sub>3</sub>  
 maš<sub>2</sub>-e ki-a-naĝ-bi-še<sub>3</sub> ha-ba-an-tum<sub>3</sub>  
 ka-inim-ma<sup>1</sup> 「udu<sup>1</sup> [amaš-a ku<sub>4</sub>]-「ku<sup>1</sup>-ra-kam

After you have ritually purified it for king, the child of his god, with the incantation priest of Asare-Abzu and with the consecrated incantations of Ningirima, as for the *namtarum* and *asakkum* demons which are upon the body of the king, the sheep shall carry them to their sheepfold and the kids shall carry them to the places of their libations. It is an incantation for bringing a sheep into the sheepfold.<sup>374</sup>

In this incantation text, the lamb takes the malign influence of both the *namtarum* and *asakkum* into itself on behalf of the king. After absorbing the impurity of the demonic entities, the sheep are then destined to be sent away from civilization according to the next incantation text, OBI 035, 2:

en gal diĝir en-ki-ke<sub>4</sub> edin daĝal-la igi im-ši-in-bar  
 šu bi<sub>2</sub>-in-bar sila<sub>4</sub> šu ba-ni-in-la<sub>2</sub>  
 ki-sikil lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> ba-an-「ur<sub>2</sub><sup>1</sup>  
 ĝuruš lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> ba-an-ur<sub>3</sub>  
 su mu-un-bar su-ta im-ta-an-ri  
 ki en gal-zu šu ba-an-ši-in-us<sub>2</sub>

The great lord Enki looked over the broad steppe. He released a lamb he had caught there. The *wardat-lilim* was lurking in the windy place and the *eṭlu-lilim* was lurking in the windy place. He made them leave the body and drove them away from the body. The lord who is wise with respect to the earth pushed back against them.<sup>375</sup>

<sup>374</sup> BM 92505 obv. 13-19.

<sup>375</sup> BM 92505 obv. 25-rev. 3.



These two incantation texts are inscribed in sequence on the tablet. The first incantation describes the ritual of the substitute sheep cleansing the king in which the sheep receives the impurity and illness the *namtarum* and *asakkum* in the king's stead, while the second incantation shows Enki releasing that sheep into the wild steppe, far from civilization, and forcefully removing the demons from within it. Thus, the sheep used for the substitution ritual are not permanently impure; they instead function as a vehicle for transferring malign influences from civilization to the steppe. After Enki purifies them within the steppe, sheep may again be reincorporated into domestic flocks without fear of reintroducing malign entities to civilization.

Sheep, however, are not the only substitute animals. OBI 153, 4 utilizes a goat as the substitute animal, but the incantation text is poorly preserved aside from its rubric. The more recently published OBI 076, however, attests for the usage of birds and fish, the former for the *asakkum* and *namtarum*, and the latter for witchcraft:

ʿa<sub>2</sub><sup>1</sup>-sag<sub>3</sub> nam-tar su lu<sub>2</sub>-ka ġal<sub>2</sub>-la  
 mušen-e ġeš-gi daġal-la-ʿše<sub>3</sub><sup>1</sup>  
 he<sub>2</sub>-em-ma-ni-ib-ku<sub>4</sub>-ku<sub>4</sub>  
 niġ<sub>2</sub>-ak niġ<sub>2</sub>-hul dim<sub>2</sub>-ma-ni  
 ku<sub>6</sub> engur-ra-aš ha-ba-ni-ib-gid<sub>2</sub>-de<sub>3</sub>  
 ka-inim-ma ku<sub>6</sub> mušen-kam

As for the *asakkum* and the *namtarum* which are on the body of the person, the bird shall carry them into the broad canebrake. As for the magic, the evil thing he or she fashioned, the fish shall drag them into the depths. It is an incantation for a fish and a bird.<sup>376</sup>

Since fish and birds are less expensive animals, the animals in OBI 076 may have only a single use, to drive the affliction of the *asakkum*, the *namtarum*, and the malicious magic away from the patient. Unlike OBI 035, 2, Enki does not explicitly cleanse these animals, perhaps reflecting that

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<sup>376</sup> CUNES 48-10-185 rev. 4-9. An edition and discussion of this incantation appears in Klaus Wagensooner, "Expelling Demons by the Use of a Fish and a Bird." *Akkadica* 141 no. 2 (2020): 115-126.

fish and birds are more easily replaced than sheep and cause less economic loss when used in such single usage rituals.<sup>377</sup> It is possible, however, that Enki receives the fish at the end of its journey into the depths of the Abzu, and there purifies it, so it may be caught and reused once again.

Function Category	Tablet #	Catalogue #	Canonical #
Malevolent Entities	BM 78249+	OBI 026, 1	1
Malevolent Entities	BM 78249+	OBI 026, 2	2
Malevolent Entities	BM 78249+	OBI 026, 3	3
Illnesses	BM 78249+	OBI 026, 4	4
Illnesses	BM 78249+	OBI 026, 5	5
Illnesses	BM 78249+	OBI 026, 6	10
Malevolent Entities	BM 78249+	OBI 026, 7	11
Malevolent Entities	BM 78249+	OBI 026, 8	12
Malevolent Entities	BM 78249+	OBI 026, 9	13
Malevolent Entities	BM 78249+	OBI 026, 10	14
Malevolent Entities	BM 78249+	OBI 026, 11	15
Malevolent Entities	BM 78249+	OBI 026, 12	16
Malevolent Entities	BM 78249+	OBI 026, 14	19
Malevolent Entities	BM 78249+	OBI 026, 15	20
Malevolent Entities	BM 78249+	OBI 026, 16	21
Malevolent Entities	BM 78249+ YBC 8792	OBI 026, 17 OBI 312	23
Malevolent Entities	BM 78249+	OBI 026, 18	24
Illnesses	BM 78249+	OBI 026, 19	25
Malevolent Entities	BM 78249+	OBI 026, 20	27
Malevolent Entities	BM 78249+	OBI 026, 21	---
Malevolent Entities	BM 78249+	OBI 026, 22	---

The group of incantation texts directed against unclear or various malevolent entities and illnesses on the collective tablet OBI 026 correspond to a later collection of incantation texts known as Gattung I.<sup>378</sup> OBI 026 originally contained at least twenty-five incantation texts, most of

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<sup>377</sup> For the use of birds in divination, see Stefan M. Maul, *The Art of Divination in the Ancient Near East: Reading the Signs of Heaven and Earth* (Waco: Baylor University Press, 2018), 103-122.

<sup>378</sup> A useful survey of this series is available in Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018), 223-225.

which have duplicates in later periods of Mesopotamian history. The first five incantation texts of this Old Babylonian tablet correspond to the first five incantation in the later series, while the sixth through twelfth incantation texts parallel the tenth to sixteenth incantations. Incantations fourteen through nineteen on the Old Babylonian tablet correspond to incantations nineteen through twenty-five in the later copies. OBI 026, 17, which corresponds to the twenty-third incantation in the later series has an additional duplicate within the Old Babylonian incantation corpus, OBI 312. Finally, OBI 026, 20 duplicates the twenty-seventh incantation of the later series. OBI 026, 21 is similar to OBI 026, 1, and OBI 026, 22 is the first exorcism formula in Ebeling’s publication of the series.<sup>379</sup>

### 3.2.8 Safe Travel

Function	Tablet #	Catalogue #
Safe Travel	IM 11087, x	OBI 092
Safe Travel	IM 21180, z	OBI 099, 1
Safe Travel	IM 21180, z	OBI 099, 2
Safe Travel	MS 3056	OBI 137
Safe Travel	MS 3097	OBI 160, 1
Safe Travel	MS 3097	OBI 160, 4
Safe Travel	MS 3098	OBI 161, 3
Safe Travel	Ni 623+	OBI 186, 7
Safe Travel	Ni 623+	OBI 186, 10
Safe Travel	Ni 623+	OBI 186, 11
Safe Travel	Ni 623+	OBI 186, 12
Safe Travel	Ni 623+	OBI 186, 13

Several Sumerian incantations function to keep people safe from malevolent entities while they travel. This function is explicitly assigned in the rubrics of several incantations, such as OBI

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<sup>379</sup> Erich Ebeling, “Sammlungen von Beschwörungsformeln teils in sumerisch-akkadischer, teils in sumerischer oder akkadischer Sprache.” *Archiv Orientalní* 21 (1953): 361-362.

099, 1 and OBI 099, 2: **ka-inim-ma niĝ<sub>2</sub> sila du-du**, “An incantation is for going along the path.”<sup>380</sup>

In order to keep travelers safe, these incantations can invoke the deity of night watchmen who provides light for travelers, as in OBI 099, 1, which contains a legitimation speech where the speaker is the embodiment of Hendursaĝ:

**[lugal-la-me]-[en<sup>1</sup> diĝir-en-ki-me-en  
niĝir-me-en diĝir-hendur-saĝ-ĝa<sub>2</sub>-me-en  
en-me-en sa<sub>6</sub>-ga-me-en en i-du<sub>8</sub> an-na-me-en  
u<sub>4</sub>-sakar-re [iti<sub>6</sub><sup>1</sup>ti  
e-sir<sub>2</sub>-ra ha-ba-ab-šub**

I am the king. I am Enki. I am the messenger. I am Hendursaĝ. I am the lord. I am benevolent. I am the lord of the doorman of the heavens. The crescent moon shall cast moonlight onto the path!<sup>381</sup>

The beginning of this incantation text may be restored with the aid of an *utukkum* incantation text.<sup>382</sup> OBI 092 has remained unedited despite having both an image and cross engraved on the tablet accompanying it.<sup>383</sup> While this incantation text has a rubric specifying its usage for warding off the *utukkum*, the incipit of this incantation text bears a close resemblance to the previous incantation text: **lugal-la-me-en nin-[ni<sup>1</sup>-[me-en] / niĝir-ra-me-en diĝir-hendur-saĝ-[ĝa<sub>2</sub>-me-en]**, “I am the king. I am the queen. I am the messenger. I am Hendursaĝ.”<sup>384</sup> Despite its rubric, this incantation thus probably functioned to protect travelers from the various malevolent entities that roamed the night, which are collectively considered *utukkum*.<sup>385</sup> OBI 137 is a comparable

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<sup>380</sup> IM 21180, z, obv. 13; rev. 8’.

<sup>381</sup> IM 21180, z obv. 1-5. The writing on the tablet UD.GA.ŠEŠ<sup>1</sup>.BA is probably erroneous for **iti<sub>6</sub>** (UD.DIĜIR.ŠEŠ.KI). An edition of this text appears in Andrew R. George, “The Gods Išum and Hendursanga: Night Watchmen and Street-lighting in Babylonia” *Journal of Near Eastern Studies* 74 no. 1 (2015): 6-7.

<sup>382</sup> IM 11087, x obv. 1.

<sup>383</sup> Nathan Wasserman, “What You See is What You Get? Comments on Early Akkadian Magical Tradition based on Physical Aspects of Incantation Tablets.” In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2015), 54-55.

<sup>384</sup> IM 11087, x obv. 1-2.

<sup>385</sup> IM 11087, x rev. 2: **ka-inim-ma diĝir-udug [hul-a-kam]**, “It is an incantation for the evil *utukkum*.”

incantation text also mentioning *Hendursaĝ*. Although this incantation text lacks a rubric, it also contains a substantial self-legitimation formula and exorcism formula. Perhaps it too provided safety for travelers. The incantation texts on the large tablet OBI 186 also link incantations for safe travel with the *utukkum*. This large collective tablet consists primarily of incantation texts for the *utukkum*, but four of them—OBI 186, 7, OBI 186, 10, OBI 186, 12, and OBI 186, 13—all bear the same rubric: **ka-inim-ma e-sir<sub>2</sub> dib-be<sub>2</sub>-da-kam**, “It is an incantation for going along the road.”<sup>386</sup> Another incantation text on this tablet possibly shares this function. Although the rubric for OBI 186, 11 is not preserved, the incipit hints at a similar function: **udug hul sila-a šu bar-ra-am<sub>3</sub>**, “The evil *utukkum* which is loose in the street ...”<sup>387</sup> OBI 186, 13 is notable among these incantation texts because it was erased on the tablet. Aside from the rubric, only traces remain, and it is unclear why this incantation text was erased. Two further incantation texts on a different collective tablet, OBI 160, 1 and OBI 160, 4 likely also function for safe travel according to their rubrics: **ka-inim-ma bar-im<sub>6</sub> edin-na**, “An incantation for the land of the steppe.”<sup>388</sup> While both incantation texts are rather fragmentary, they occur on a collective tablet alongside OBI 160, 2, an incantation text containing a possibly Elamite line also designated for safe travel according to its rubric: **ka-inim-ma e-sir<sub>2</sub> ĝen-na-kam**, “It is an incantation for moving along the road.”<sup>389</sup> Since dangerous malevolent entities lurk in the wilderness stretching between cities, incantations for safe travel compliment those directed against entities like the *utukkum*. OBI 160, 1 and OBI 160, 4 thus probably functioned to guarantee safe passage through the steppe. OBI 161, 3 also provided safe passage according to its rubric:

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<sup>386</sup> Ni 623 + Ni 2320 rev. vi 16.

<sup>387</sup> Ni 623 + Ni 2320 rev. vi 18.

<sup>388</sup> MS 3097 obv. i 7'; see also the rubric on obv. ii 6'.

<sup>389</sup> MS 3097 obv. i 18'.

**a ku<sub>3</sub> a sikil a sa<sub>10</sub> diġir lu<sub>2</sub>-ulu<sub>3</sub>-še<sub>3</sub>**  
**a he<sub>2</sub>-ku<sub>3</sub> a he<sub>2</sub>-sikil a he<sub>2</sub>-dadag**  
**ṛeme hul<sup>1</sup>-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
**ka-inim-ma e-sir<sub>2</sub> gub-u<sub>3</sub>**

As for the pure water, the clean water, the water poured for the god of the human being, the water shall purify you. The water shall cleanse you. The water shall make you immaculate. The one who has an evil tongue shall stand off to the side. An incantation for standing on a path.<sup>390</sup>

In contrast to the other incantations, OBI 161, 3 uses water consecration as a preventative measure for safe travel. Although most water incantations serve as royal ceremonies, this incantation could theoretically also function in an unofficial capacity to protect any traveller from the malevolent entities of the steppe. One might therefore find a comparison in the Old Assyrian incantation against rabid dogs, the well-known tablet kt a/k 611, which served to protect Assyrian traders from the bites of wild dogs during their long trek to Kaneš.<sup>391</sup>

### 3.2.9 Witchcraft

Table 41: Sumerian Incantation Texts for Witchcraft		
Function	Tablet #	Catalogue #
Witchcraft	BM 78199 BM 96704 H 97 H 179+ UET 6/2, 149	OBI 025 OBI 042 OBI 086, 3 OBI 090, 4 OBI 207
Witchcraft	BM 92669	OBI 038
Witchcraft	CBS 11933 JRL 1059 MS 3084	OBI 072 OBI 112 OBI 150, 1
Witchcraft	VAT 8360	OBI 241

<sup>390</sup> MS 3098 obv. ii 3'-6'.

<sup>391</sup> A new edition of this tablet is Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 201-202. For a vivid description of the trek from Assur to Kaneš, see Mogens Trolle Larsen, *Ancient Kanesh: A Merchant Colony in Bronze Age Anatolia* (New York: Cambridge University Press, 2015), 176-177.

As in later periods, witches are also subject to incantations in the Old Babylonian period. Indeed, fear of witchcraft was widespread; the second law of the *Code of Hammurabi* lists the procedure for false accusations of witchcraft.<sup>392</sup> The prominent placement of witchcraft laws so early in the *Code of Hammurabi* is because witchcraft is also a concern for the royal family. OBI 038 is an incantation text functioning to rid the king of witchcraft cast upon him:

**ka la<sub>2</sub>-e-de<sub>3</sub> za la<sub>2</sub>-e-de<sub>3</sub>  
ka-tu<sub>6</sub>-ĝal<sub>2</sub> eridu<sup>ki</sup>-ga-ke<sub>4</sub>  
niĝ<sub>2</sub>-ak-a tu<sup>mušen</sup>-e ba-an-ši-ni-「gur<sup>1</sup>  
šu-ni-a šu im-ma-ab-du<sub>7</sub>  
gu<sub>2</sub>-ni gu<sub>2</sub>-da im-ma-la<sub>2</sub>  
niĝ<sub>2</sub>-ak-a tu<sup>mušen</sup>-e im-ši-in-「gun<sub>3</sub>-tar-re<sup>1</sup>  
a-ra<sub>2</sub> tu<sup>mušen</sup>-e gal-le-eš i<sub>3</sub>-「kiĝ<sub>2</sub>-ĝe<sub>26</sub><sup>1</sup>  
inim-bi-ta <sup>diĝir</sup>asal-lu<sub>2</sub>-hi im-「ma-ni-in-ĝar<sup>1</sup>**

The mouth is being bound! The arm is being bound! The incantation priest of Eridu turned the magic towards the dove for him. It had touched him on his hand. It had embraced his neck. He will thoroughly bind the magic on him to the dove. “I will discern the instructions for the dove in a grand manner!” With those words, Asalluhi set it before him.<sup>393</sup>

After Asalluhi solicits the proper treatment from Enki, the malevolent magic binding the king is transferred onto the dove as a substitute animal. The dove is then sent off into the heavens, thus cleansing the king of foreign influence and restoring balance to the world order.

While the king is the target of witchcraft in OBI 038, witches do not only target the royal family. Indeed, the other witchcraft incantations of the Old Babylonian period target young men and young women equally, regardless of social status. The most common witchcraft incantation text has five duplicates, of which OBI 042 is particularly well preserved:

**hul-ĝal<sub>2</sub> igi nu-sa<sub>6</sub> dumu u<sub>4</sub> šu<sub>2</sub>-šu<sub>2</sub>-[ke<sub>4</sub>]**

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<sup>392</sup> A convenient discussion, normalization, and translation appears in Martha T. Roth, *Law Collections from Mesopotamia and Asia Minor*. 2<sup>nd</sup> ed. (Atlanta: Scholars Press, 1997), 81.

<sup>393</sup> BM 92669 obv. 2-9.

**uš7-zu lil2 bu-bu dumu diĝir ereš-ki-gal-「la1-[ka-ke4]**  
**amalu ama uš7-zu imin-na-ne-「ne1**  
**buru5<sup>mušen</sup> uš7-zu uš7 ki tag-tag-meš**  
**ki-sikil-ra šu mu-un-du3-u3-ne ĝuruš-ra a2 mu-un-la2-e-ne**  
**lu2-ulu3 niĝ2-ak im-mi-in-ša5-ša5-「ne1**  
**u2-e uš7 bi2-in-du11 niĝ2-ak bi2-in-ak lu2-ra ba-ni-in-gu7-a**  
**kaš-a uš7 i-ni-in-du11 niĝ2-ak bi2-in-ak lu2-ra ba-ni-in-naĝ**

As for the evil one, the one who has a malevolent eye, the child of the dusk, the witch, the flitting *lilitum*, the child of Ereškigal, the goddesses, the mothers of the witches, the seven of them. The witches are locusts practicing witchcraft on the earth. They are trapping the hand on the young woman. They are binding the arm on the young man. They are casting magic on the human being. She cast a spell on the food. As for the magic she performed, she has fed it to the person. She cast a spell on the beer. As for the magic she performed, she has given it to the person to drink.<sup>394</sup>

This incantation recounts how the witch afflicts her victims, specifically by feeding them enchanted food and drink. In a divine dialogue, Enki prescribes creating substitute figurines and feeding them the enchanted food and drink to transfer the magic onto the figurines and set the patient free of witchcraft. The materials for these figurines are referenced in the rubric of OBI 042: **ka-inim-ma niĝ2-sila11-ĝa2 zi3 in-nu-ha-kam**, “It is an incantation for clay and **in-nu-ha** grain.”<sup>395</sup> Such figurines, however, may also be put to evil use. A witchcraft incantation with three unilingual Sumerian duplicates, OBI 072, OBI 112, and OBI 150, 1, as well as the interlinear bilingual OBI 057, recounts how the witch created voodoo dolls in order to torment her victim. OBI 112 is the best-preserved Old Babylonian source for this incantation; nevertheless, later manuscripts have been used to fill gaps in the manuscript:

**「hul1-ĝal2 igi hul dumu ha-lam-ma-「ke41**  
**uš7-zu uš7 ri-a šu dag-dag-[ge] nita lil2-la2-am3 i3-bu-「bu1**  
**ki-sikil ĝuruš šu du3-a a2 la2-「e1-[de3] i3-ĝen im 「abzu1**  
**「habrud1-da hamanzer-re [šu] 「im1-[ma-an-ti]**  
**alan mu-un-dim2 「hamanzer-re šu1 [im-ma-an]-「gur1**

<sup>394</sup> BM 96704 obv. 1-8. An edition appears in Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume Two* (Leiden: Brill, 2016), 135-145.

<sup>395</sup> BM 96704 rev. 26.



The evil one, the evil eye, the child of destruction, the witch, the one who pours out witchcraft, keeps roaming about. She is a *liltum* flitting to a man. She is the one who held the hand of the young woman. She is binding the arm of the young man. She went into a pit and brought the clay of the Abzu and hair. She fashioned a figurine and wrapped it in the hair.<sup>396</sup>

This incantation text continues to describe the witch burying the figurines and enchanting both food and drink with magic to ensnare people with her spell. Instead of treating this case of witchcraft with a figurine, Enki prescribes purification rituals with water, before appealing to Gilgamesh and other deities to break the spell and curse the witch. The last identifiable Sumerian witchcraft incantation text is OBI 241. Although it contains numerous textual difficulties, the rubric clarifies the function of the incantation text: **ka-inim-ma uš<sub>11</sub> bur<sub>2</sub>-ru-da-kam**, “It is an incantation for undoing witchcraft.”<sup>397</sup>

### 3.2.10 Evil Eye

Function	Tablet #	Catalogue #
Evil Eye	AO 8895 Ni 4109+ NMS A.1909.405.33	OBI 008 OBI 177, 1 OBI 193
Evil Eye	H 97 H 179+ MS 3091+ Ni 4109+ Sb 12353	OBI 086, 2 OBI 090, 2 OBI 157, 8 OBI 177, 3 OBI 199, 1
Evil Eye	MS 3084	OBI 150, 12
Evil Eye	MS 3088	OBI 154, 13
Evil Eye	MS 3096 YBC 4622	OBI 159, 7 OBI 276, 6
Evil Eye	YBC 4622	OBI 276, 1

<sup>396</sup> JRL 1059 obv. 1-5. For an edition, see Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume Two* (Leiden: Brill, 2016), 112-134.

<sup>397</sup> VAT 8360 rev. 3. An edition appears in Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume One* (Leiden: Brill, 2011), 115-116.

Evil Eye	YBC 4622 YBC 5632	OBI 276, 2 OBI 292
Evil Eye	YBC 4622	OBI 276, 3

In the previously discussed incantation texts, one of the titles of the witch is the evil eye. In addition to guarding against witches and demonic entities, some incantations protect against the influence of malice filled features, such as the evil eye and the slanderous or spell-casting tongue. These incantations retained their relevance into later periods of Mesopotamian history, as one of the evil eye incantation texts of the Old Babylonian period which survives in five duplicates, OBI 086, 2, OBI 090, 2, OBI 157, 8, OBI 177, 3, and OBI 199, 1, was later incorporated into the compendium Wolfgang Schramm edited as the eighth incantation.<sup>398</sup> This incantation presents the evil eye as a distinct entity that causes desolation wherever it gazes. The depiction of the evil eye in three other duplicate incantations, OBI 008, OBI 177, 1, and OBI 193 is similar:

**igi muš-huš igi lu<sub>2</sub>-ulu<sub>3</sub> muš-huš  
igi lu<sub>2</sub> niĝ<sub>2</sub>-hul dim<sub>2</sub>-ma muš-huš  
an-e ba-te im nu-šeĝ<sub>3</sub>-šeĝ<sub>3</sub> ki ba-te <sup>u<sub>2</sub></sup>šem nu-mu<sub>2</sub>-mu<sub>2</sub>  
gud-de<sub>3</sub> ba-te <sup>ĝeš</sup>šudul<sub>5</sub>-bi im-du<sub>8</sub>  
<sup>e<sub>2</sub></sup>tur<sub>3</sub>-re ba-te <sup>duĝ</sup>šakir<sub>3</sub> im-gum-gum  
amaš-e ba-te ubur im-hul  
ĝuruš-ra ba-te usu lirim mu-da-an-kar  
ki-sikil-ra ba-te tu<sub>9</sub> mu-da-an-šub  
eme<sub>2</sub>-da tur-da mu-na-te hul<sub>3</sub> la<sub>2</sub> mu-da-si-il**

The eye is a *mušhušsum*! The eye of the human being is a *mušhušsum*. The eye of the person who fashioned the evil thing is a *mušhušsum*. It approaches the heavens. It does not rain. It approaches the earth. Greenery does not grow. It approaches the oxen. It has released their yokes. It approaches the cattle pen. It has demolished the churn. It approaches the sheepfold. It has spoiled the udders. It approaches the young man. It has removed his strength and vigor. It approaches the young woman. It has removed her clothing. It

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<sup>398</sup> An edition of this incantation is found in Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008), 131-140.

approaches the nursemaid with a child. It has split the harness holding it.<sup>399</sup>

Wherever the evil eye goes, it leaves desolation in its wake and usurps the natural order. In addition to malevolent entities, some incantations serve to protect against the evil eye of mortals, such as OBI 150, 12, perhaps meant to defend travellers at night from the eye of malevolent people such as witches: **ka-inim-ma igi ʿlu<sub>2</sub><sup>1</sup>-kam**, “It is an incantation for the eye of a person.”<sup>400</sup> A counterpart to this incantation text is OBI 154, 13, which contains a rubric explicitly directed against a malevolent divine being: **[ka]-ʿinim<sup>1</sup>-ma igi diġir ʿhul<sup>1</sup>-kam**, “It is an incantation for the eye of an evil god.”<sup>401</sup> Unfortunately this incantation text is fragmentary, and thus it is difficult to determine the specific entity referenced in the rubric. In OBI 159, 7 and its duplicate OBI 276, 6, however, the evil eye probably belongs to either *namtarum* demons or a witch:

**nam ku<sub>5</sub>-da-ni kiġ<sub>2</sub>-ge<sub>4</sub>-a bi<sub>2</sub>-ge<sub>4</sub>  
lu<sub>2</sub> nam ku<sub>5</sub>-ku<sub>5</sub>-ra e<sub>2</sub>-ni kiġ<sub>2</sub>-ge<sub>4</sub>-a bi<sub>2</sub>-ge<sub>4</sub>  
ugu nam-lu<sub>2</sub>-ulu<sub>3</sub> zu<sub>2</sub> bi<sub>2</sub>-gu<sub>7</sub>  
su nam-lu<sub>2</sub>-ulu<sub>3</sub> peš-e-še<sub>3</sub> di-de<sub>3</sub>  
igi lu<sub>2</sub> ġešt<sub>in</sub>-gin<sub>7</sub> sur-sur-de<sub>3</sub>  
šu-si lu<sub>2</sub> zu<sub>2</sub>-lum-gin<sub>7</sub> šu gid<sub>2</sub>-da  
saġ ki-lul-la u<sub>2</sub>-a-gin<sub>7</sub>  
nam-ʿtar<sup>1</sup> gu<sub>2</sub> mi-ni-ib-ġar  
ġeš<sup>3</sup>ig-e nu-ge<sub>4</sub> im-ma-da-ri**

The one who cursed him sent back messengers, the person who cursed him sent back messengers to his house. They chew on the skull of the human being. They treat the flesh of the human being as a fig. They squeeze out the eyes of the person like grapes. They pulled away the fingers of the person like dates. Like heads at a place of murder and woe, the *namtarum* demons gathered. They poured in the door that cannot send them back.<sup>402</sup>

Although the content of this incantation text depicts the grisly actions of the *namtarum* demons,

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<sup>399</sup> NMS A.1909.405.33 obv. 1-9. For another translation, see Markham J. Geller, “Paranoia, the Evil Eye, and the Face of Evil.” In *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk, and Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 129-134.

<sup>400</sup> MS 3084 rev. 23’.

<sup>401</sup> MS 3088 rev. viii 5’.

<sup>402</sup> YBC 4622 rev. iv 1-9. For another translation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schoyen Collection* (Bethesda: CDL Press, 2016), 83-84.

the one who set the demons on the person with a curse—probably a witch—is the ultimate cause of the suffering, thus the evil eye may belong to either.

An association between semi-divine entities and the evil eye is also present in OBI 276, a collective tablet containing four evil eye incantation texts and two incantation texts directed against malevolent entities such as the *utukkum*. While the beginning of OBI 276, 1 is broken, it contains a clear rubric: **ka-inim-ma igi hul-kam**, “It is an incantation for the evil eye.”<sup>403</sup> The third incantation text on the tablet, OBI 276, 3 is likewise broken both in the text and on the rubric, but its incipit suggests it is also an incantation text for the evil eye: **igi gud huš piriĝ huš igi lu<sub>2</sub>-ulu<sub>3</sub>**, “The eye of the bull, a ferocious lion, the eye of a human being.”<sup>404</sup> The second incantation text on the tablet, OBI 276, 2, however, is much better preserved.

**igi gud deš-am<sub>3</sub> igi udu <deš>-am<sub>3</sub>  
 igi lu<sub>2</sub> šar<sub>2</sub>-am<sub>3</sub> ka lu<sub>2</sub> šar<sub>2</sub>-am<sub>3</sub>  
 igi hul-am<sub>3</sub> ninda nam-hul-hul  
 diĝir<sup>403</sup> asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>  
 niĝ<sub>2</sub> ĝa<sub>2</sub>-e za-ĝu<sub>10</sub> u<sub>3</sub> za-ĝa<sub>2</sub>-e-zu  
 siki gegge siki babbar saĝ-ĝa<sub>2</sub>-ni u<sub>3</sub>-ni-keše<sub>2</sub>  
 igi hul lu<sub>2</sub> niĝ<sub>2</sub>-hul dim<sub>2</sub>-ma  
 gud-gin<sub>7</sub> he<sub>2</sub>-em-ta-gaz  
 ka-inim-ma igi hul-kam**

The eye is a single ox. The eye is a single sheep. The eye is numerous people. The mouth is numerous people. It is the evil eye. It shall not spoil the bread! Asalluhi saw it. “That which I know, you also know! After you have bound black wool and white wool on his head, then the evil eye, the person who fashioned the evil thing, shall be slain like an ox from it.” It is an incantation for the evil eye.<sup>405</sup>

This is an example of an abbreviated incantation text. While the content of the incantation text aligns with its duplicates, the divine dialogue is significantly shortened in this incantation text

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<sup>403</sup> YBC 4622 obv. i 14’.

<sup>404</sup> YBC 4622 obv. i 24’.

<sup>405</sup> YBC 4622 obv. i 15’-23’. Phonetic writings: **niĝ<sub>2</sub> ĝa<sub>2</sub>-e za-ĝu<sub>10</sub>** = **niĝ<sub>2</sub> ĝa<sub>2</sub>-e zu-a-ĝu<sub>10</sub>**; Sandhi: **u<sub>3</sub> za-ĝa<sub>2</sub>-e-zu** = **u<sub>3</sub> za-e in-ge-zu**.

compared with its duplicate OBI 292. As one of the most common and formulaic sections of an incantation, the divine dialogue is particularly susceptible to elision. Even though the complete divine dialogue is not inscribed on the incantation tablet, it would still have been recited when the incantation was performed.<sup>406</sup> The shortened formula on this incantation tablet, therefore, may simply serve as a placeholder for the complete formula because the person who composed this tablet had determined the content of the divine dialogue was known well enough to merit its elision.

### 3.2.11 Evil Tongue

Table 43: Sumerian Incantation Texts for the Evil Tongue		
Function	Tablet #	Catalogue #
Evil Tongue	BM 15820	OBI 019, 1
Evil Tongue	BM 15820	OBI 019, 2
Evil Tongue	H 97 H 179+ MAH 16003	OBI 086, 4 OBI 090, 3 OBI 119
Evil Tongue	IM 14046 YBC 6706	OBI 094 OBI 301
Evil Tongue	MLC 1871	OBI 125, 2
Evil Tongue	MS 3089+	OBI 155, 5
Evil Tongue	MS 3098	OBI 161, 2

In a similar manner to the evil eye, the mouth and tongue were also feared in Mesopotamia. Indeed, the Old Babylonian incantation corpus contains several incantation texts directed against the evil mouth or tongue. One such incantation text was popular in the Old Babylonian period, as it is found on three unilingual Sumerian duplicates, OBI 086, 4, OBI 090, 3, and OBI 119, as well as OBI 279, a Sumerian-Akkadian bilingual tablet with Akkadian glosses and instructions:

**an-ša-ar ki-ša-ar ki e-me gud-e-ša e-me-du te-ša  
e-me nam-lu<sub>2</sub>-ulu<sub>3</sub> u<sub>2</sub> hul ninda hul-lu**

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<sup>406</sup> Similarly, the person who committed OBI 038 to writing left the divine dialogue incomplete at BM 92669 obv. 11/13, probably also due to tablet space and familiarity.

**igi nam-lu<sub>2</sub>-ulu<sub>3</sub> u<sub>3</sub>-gidim hul-hul**  
**ka na-am-lu<sub>2</sub>-ulu<sub>3</sub> i<sub>3</sub> hul ka hul**

The entirety of the heavens and the entirety of the earth is the tongue of a single ox and the tongue of a single sheep. The tongue of the human being has spoiled the food and has spoiled the bread. The eye of the human being has completely spoiled the features. The mouth of the human being has spoiled the butter and has spoiled the milk ...<sup>407</sup>

Like the evil eye, the evil mouth or tongue is a source of destruction associated with witchcraft. A similar account of the destructive power of a human mouth is provided in OBI 155, 5: **ka ʾlu<sub>2</sub><sup>1</sup>-ulu<sub>3</sub> an-e ba-ʾte<sup>1</sup> / im nu-šeĝ<sub>3</sub>-šeĝ<sub>3</sub> / peš<sub>10</sub>-ba-ta ʾšem nu-mu<sub>2</sub>**, “The mouth of the man approaches the heavens. It does not rain. Greenery does not grow out from the riverbanks.”<sup>408</sup> While this incantation text is otherwise fragmentary and lacks a rubric, the incipit strongly suggests it functioned against the evil tongue or mouth. OBI 161, 2 is another very fragmentary incantation text of the same type, but only its rubric remains: **ka-inim-ma ka hul eme hul**, “An incantation for the evil mouth and evil tongue.”<sup>409</sup> Three other difficult incantation texts may also have this function. The first lines of OBI 094 and its duplicate OBI 301 seem to describe the strength and encompassing nature of the voice, but the remainder of the incantation text is difficult and it lacks a rubric: **gu<sub>3</sub> lu<sub>2</sub>-ulu<sub>3</sub> tur<sub>3</sub>-gin<sub>7</sub> du<sub>3</sub>-a-ba / amaš-a-gin<sub>7</sub> niĝin<sub>2</sub>-na-a-ba**, “After the voice of the man was built up like a cattle pen and after it was surrounded like a sheepfold ...”<sup>410</sup> Finally, OBI 125, 2 is also difficult, but is perhaps also directed against the evil tongue.

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<sup>407</sup> H 97 rev. iv 13-16. Standard orthography:

**an-šar<sub>2</sub> ki-šar<sub>2</sub> eme gud deš-am<sub>3</sub> eme udu deš-am<sub>3</sub>**  
**eme nam-lu<sub>2</sub>-ulu<sub>3</sub> u<sub>2</sub> hul ninda hul**  
**igi nam-lu<sub>2</sub>-ulu<sub>3</sub> uktin hul-hul**  
**ka nam-lu<sub>2</sub>-ulu<sub>3</sub> i<sub>3</sub> hul ga hul**

For an edition, see Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Troisième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 2 (1995): 170-178.

<sup>408</sup> MS 3089 + MS 3102 rev. vi 8'-10'.

<sup>409</sup> MS 3098 obv. ii 2'.

<sup>410</sup> IM 14046 obv. 2-3.

Like witchcraft, the evil tongue can also afflict the royal family, as the first two incantation texts on the collective tablet OBI 019 attest. Both OBI 019, 1 and OBI 019, 2 remain unedited, but primarily function to purify the king. Although the evil tongue is not explicitly named, these two incantations nevertheless seem to combat an evil wind which has possessed the king and caused him to say slanderous or unbecoming words:

**a-na-aš-am<sub>3</sub> ha-la ba<sup>1</sup>-ra-e<sub>3</sub>**  
**diġir<sup>1</sup>asal-lu<sub>2</sub>-hi dumu eridu<sup>ki</sup>-ga-<sup>1</sup>ke<sub>4</sub><sup>1</sup>**  
**diġir<sup>1</sup>ensi<sub>2</sub>-gal-abzu dumu kiġ<sub>2</sub>-<sup>1</sup>gal<sup>1</sup>-ud-<sup>1</sup>da<sup>1</sup>**  
**e<sub>2</sub>-gal ku<sub>4</sub>-re e<sub>2</sub>-gal-e e<sub>3</sub>-[de<sub>3</sub>]**  
**lugal diġir<sup>1</sup>en-da-šurim-ma diġir<sup>1</sup>nin-da-šurim-ma**  
**ġeš<sup>3</sup>gu-za nam-lugal-la ba-ġar-ra**  
**lugal im-hul kalam-ma ti-la**  
**ša<sub>3</sub> <sup>1</sup>kuš<sub>2</sub><sup>1</sup>-ra ša<sub>3</sub>-zu nu-bal-e-de<sub>3</sub>**  
**igi nam-hul ġal<sub>2</sub> igi nu-bar-e-de<sub>3</sub>**  
**<sup>1</sup>e<sub>2</sub>-gal-še<sub>3</sub><sup>1</sup> [diġir<sup>1</sup>nin]-e<sub>2</sub>-gal ku<sub>4</sub>-ra-ni**  
**im-hul mu-un-hul-la<sub>2</sub>-e igi ni<sub>10</sub>-ni<sub>10</sub> ġa<sub>2</sub>-e-ra**  
**diġir<sup>1</sup>nin-e<sub>2</sub>-gal e<sub>2</sub>-gal ni<sub>2</sub>-te-ni-ra**  
**lugal ġeš<sup>3</sup>gu-za-bi ha-lam-e mu-un-ġa<sub>2</sub>-ġa<sub>2</sub>**

Why did the evil occur? Asalluhi, the child of Eridu, led Ensigal-abzu, the child of Kiġgal-udda, into the palace and out of the palace. Enda-šurimma and Ninda-šurimma placed the king on the throne of kingship. The king and the evil wind were alive in the land. So that your mind will not turn away from deliberation, and so that an eye imbued with wickedness will not stare, when Nin-egalla entered on behalf of the palace, her encompassing eye will destroy the evil wind on him for me. Nin-egalla, on behalf of her own palace, will make that which was set on the king of its throne disappear.<sup>411</sup>

According to this incantation text, evil has arisen in the land and Ninegalla, the goddess of the palace, has come to combat the evil that has infected the king on the throne. The infection of the king, however, is healed after a legitimation formula later in the incantation:

**[im-hul]-še<sub>3</sub> igi-ni ni<sub>10</sub>-ni<sub>10</sub>-ne-da-ni**  
**du<sub>11</sub>-ga-ni-ra igi-ni ni<sub>10</sub>-ni<sub>10</sub>-ne-da-ni**  
**niġ<sub>2</sub>-hul-bi niġ<sub>2</sub> du<sub>11</sub>-ga he<sub>2</sub>-em**

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<sup>411</sup> BM 15820 obv. i 18''-ii 4. Phonetic writing: **ha-la** = **hul-la**. Following collations in Samuel Noah Kramer, "CT XLII: A Review Article." *Journal of Cuneiform Studies* 18 no. 2 (1964): 40 and *ibid.*, "Collations of CT XLII." *Journal of Cuneiform Studies* 23 no. 1 (1970): 11.

ṛinim<sup>1</sup> si sa2 inim gu-gu-na he2-em

As her eye envelops the evil wind, as her eye envelops his speech, that which was said in wickedness shall become righteous words and charming words.<sup>412</sup>

This passage suggests that the evil wind possessed the king and caused him to say slanderous things; thus, this incantation text is similar to others protecting against the evil tongue of witches and other malevolent entities. In this incantation text, however, an evil tongue possesses the king as a result of the evil wind, and it is only under Ninegalla’s fearsome eye that the spoken words are set aright, finally returning the king and the palace to their proper status.

### 3.2.12 Miscellaneous

Table 44: Sumerian Incantation Texts for General Misfortune		
Function	Tablet #	Catalogue #
<i>māmītum</i>	AO 6725	OBI 005, 1
<i>māmītum</i>	BM 92503	OBI 033
Bad Dreams	NBC 7893	OBI 183, 1
Bad Dreams	NBC 7893	OBI 183, 2
Bad Dreams	UM 29-13-569 VAT 8395	OBI 213, 2 OBI 246
Ominous Fate	VAT 8509	OBI 248, 2

Seven incantation texts serve to protect people from general misfortune. This misfortune is primarily portended through bad dreams, which comprise four incantation texts in this group. As in other premodern cultures, dreams in Mesopotamia were believed to be messages from the gods. Thus, when an ominous dream occurred for the king or a person, people took precautions, including incantations, to avoid the misfortune it portended. The Anunna, Enlil’s counselors, send an ominous dream to the king in OBI 246 and the duplicate OBI 213, 2:

ki ul ku<sub>3</sub> <sup>diĝir</sup>a-nun-na-ke<sub>4</sub>-e-[ne] su-na ṛte<sup>1</sup>-[a-me-eš]

<sup>412</sup> BM 15820 obv. ii 9-12. Phonetic writing: gu-gu-na = gun<sub>3</sub>-gun<sub>3</sub>-na.



lugal u<sub>3</sub>-sa<sub>2</sub>-ga um-<sup>1</sup>ta<sup>1</sup>-[te]  
 egir u<sub>3</sub>-sa<sub>2</sub>-bi maš<sub>2</sub>-ĝe<sub>6</sub> hul <sup>1</sup>su-ne te<sup>1</sup>-a-me-eš  
 igi bar igi du<sub>8</sub>-a-ni ša<sub>3</sub>-<ga>-ni dab<sub>5</sub>-<sup>1</sup>ba<sup>1</sup> su-na du<sub>7</sub>-<sup>1</sup>du<sub>7</sub>-de<sub>3</sub>-da<sup>1</sup>

In the ancient and pure place of the Anunna, they approach his flesh. After they have approached the king in slumber from there, and after they have brought the bad dreams to his flesh in slumber, while peering around, he saw it. It took hold of his mind, charging into his body.<sup>413</sup>

Since Enlil is responsible for determining the fate of all living beings, the ominous dream ultimately comes from him and his counsel, the Anunna. After the ominous dream seizes the king, he undergoes a bathing ritual to set himself free of the dream and its bad, which concludes with a speech act: maš<sub>2</sub>-ĝe<sub>6</sub> hul bar-ra bur<sub>2</sub>-ra-[ab] / maš<sub>2</sub>-ĝe<sub>6</sub> sa<sub>6</sub>-ga su-na ĝal<sub>2</sub>-[la-ab] / ka-inim-ma nam-tar lugal bur<sub>2</sub>-<sup>1</sup>ru-da<sup>1</sup>-kam, “Release the bad dream to the outside! Place an auspicious dream in his body! It is an incantation for releasing the fate of the king.”<sup>414</sup> Misfortune is presented in a similar manner in OBI 248, 2: nam nu-du<sub>10</sub>-<sup>1</sup>ga<sup>1</sup> su lu<sub>2</sub>-ka igi im-ma-an-du, “The bad fate gazed upon the body of a person.”<sup>415</sup> As in the duplicate incantation OBI 213, 2 and OBI 246, the bad fate is presented as a malevolent entity hunting for a person to infect. Since the bad fate is conceptualized as an entity, it can thus be treated like the infections other entities cause, such as the *utukkum* and *asakkum*.

The two unedited incantation texts on OBI 183 also function to relieve bad dreams and the misfortune that follows them. Although there are several textual uncertainties in OBI 183, 1, the incipit may be restored from *Dumuzi’s Dream*, 18: ĝe<sub>6</sub>-e niĝ<sub>2</sub>-[me-ĝar su<sub>3</sub>-ga-am<sub>3</sub>], “There is complete silence in the night.”<sup>416</sup> Since the following line mentions a bed, and the other incantation

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<sup>413</sup> VAT 8395 obv. 3-6 with restorations from UM 29-13-569 rev. 1’-5’.

<sup>414</sup> VAT 8395 rev. 7-9.

<sup>415</sup> VAT 8509 obv. 21. Phonetic writing: **du** = **du<sub>8</sub>**.

<sup>416</sup> NBC 7893 obv. 1.

text on the tablet is directed against bad dreams, this restoration is persuasive.<sup>417</sup> In contrast to OBI 183, 1, the other incantation text on the tablet, OBI 183, 2, is clearly directed against bad dreams. Like incantations against malevolent entities such as the *utukkum*, the bad dreams and the ghosts accompanying them are driven off to the steppe, so they can do no more harm to those in the cities: **maš2-ĝe6 edin-na lil2-la2 edin-na lil2-la2 / ha-ma-ab-tum3**, “The dreams of the steppe and the ghosts of the steppe shall be carried off before me!”<sup>418</sup> Similarly, the rubric also affirms the function of the incantation text: **ĝe6 huĝ-da-kam**, “It is for resting at night.”<sup>419</sup> Finally, a pair of incantation texts, namely OBI 005, 1 and OBI 033, function to dispel a status known as *māmītum*, most accurately translated as “ban.”<sup>420</sup> While this status has substantial physical ailments which accompany it in later incantation texts, the exemplars dating to the Old Babylonian focus on the malevolent entities responsible for afflicting the status.<sup>421</sup>

### 3.3.0 CONSECRATION

#### 3.3.1 Water

Table 45: Sumerian Incantation Texts for Consecration with Water		
Function	Tablet #	Catalogue #
Water Anointment	MS 2789	OBI 132, 6
Drawing Water	MS 3088	OBI 154, 4
Drawing Water	MS 3088	OBI 154, 5
	MS 3098	OBI 161, 7
	MS 3098	OBI 161, 8

<sup>417</sup> NBC 7893 obv. 2: **ki-nu2 mu-[ni-nu2]**, “He lays down in bed.”

<sup>418</sup> NBC 7893 rev. 6-7.

<sup>419</sup> NBC 7893 rev. 12.

<sup>420</sup> AO 6725 obv. 8: **ka<sup>qa</sup>-inim-ma ʾnam<sup>1</sup>-erim<sub>2</sub> ʾbur<sub>2</sub><sup>1</sup>-ru-ʾda<sup>1</sup>-[kam]**, “It is an incantation for releasing *māmītum*.” For this rubric, see Wolfgang Schramm, “ka-inim-ma.” *Revue d’Assyriologie et d’archéologie orientale* 75 no. 1 (1981): 90. BM 92503 t. ed. 2: **[ka-inim]-ma nam-erim<sub>2</sub> bur<sub>2</sub>-da-kam**, “It is an incantation for releasing *māmītum*.”

<sup>421</sup> Later incantations for *māmītum* are discussed and edited in Stefan M. Maul, *Bannlösung (nam-érim-búr-ru-da): Die Therapie eines auf eidliche Falschaussage zurückgeführten Leidens* (Wiesbaden: Harrassowitz Verlag, 2019).

	VAT 6514	OBI 225a, 3
Water Anointment	MS 3098	OBI 161, 4
Drawing Water	MS 3098	OBI 161, 6
Water Anointment	MS 3098 YBC 5639	OBI 161, 9 OBI 297
Water Anointment	MS 3098 YBC 6774	OBI 161, 10 OBI 302
Water Anointment	MS 3098	OBI 161, 11
Water Anointment	MS 3098	OBI 161, 12
Water Anointment	MS 3098	OBI 161, 15
Water Anointment	MS 3098	OBI 161, 16
Water Anointment	MS 3098 VAT 8340	OBI 161, 20 OBI 228, 2
Drawing Water	MVN 5, 302 VAT 6514	OBI 172, 4 OBI 225a, 1
Water Anointment	MVN 5, 302 VAT 8403	OBI 172, 6 OBI 247
Drawing Water	MVN 5, 302	OBI 172, 7
Water Anointment	UET 6/3, 665	OBI 210, 2
Water Anointment	UET 6/3, 666	OBI 211
Drawing Water	VAT 6514	OBI 225a, 2
Drawing Water	VAT 6561	OBI 225b, 1
Drawing Water	VAT 6561	OBI 225b, 3
Water Anointment	VAT 8340	OBI 228, 1
Water Anointment	VAT 8348	OBI 232, 1
Water Anointment	VAT 8348	OBI 232, 2
Water Anointment	YBC 9891	OBI 317

The consecration of water for ritual usage and healing is a prevalent function of Sumerian incantations. Like incantation texts against malevolent entities such as the *utukkum* and the *namtarum*, consecration incantation texts are occasionally inscribed onto large collective tablets, such as OBI 161, which contains twenty-five incantation texts in sequence for setting up a reed hut as a ritual structure. While the specific function of the water in these incantation texts is not always clear, most water consecration incantation texts cleanse cultic objects, personnel, and high-status patients, such as the king. This function is apparent in the closing formula of many of these incantation texts, for which OBI 232, 2 may serve as an example:

**lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-ra-na an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge  
ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e  
ša<sub>3</sub> an-na-ke<sub>4</sub> he<sub>2</sub>-em-dadag-ge  
ka-inim-ma a sikil-la-kam**

The human being, the child of his god, shall become pure like the heavens. He shall become clean like the earth. He shall become immaculate like the midst of the heavens. It is an incantation for cleansing with water.<sup>422</sup>

Other water incantation texts that serve to purify personnel include OBI 132, 6, OBI 232, 1, and OBI 232, 2, as well as OBI 247 and its fragmentary duplicate OBI 172, 6, and the fragmentary incantation text OBI 317, which all conclude with similar formulae. Just as water purifies cultic personnel, it also performs a similar function for cult statues, as a group of incantation texts on the collective tablet OBI 161 demonstrate. After several incantations which serve to purify the king, protect him from witchcraft, and allow him to travel safely to the harbor with all the materials for a cult statue, the water of the harbor is purified with OBI 161, 4 and applied to the king's head:

**[a ša<sub>3</sub>]-[tur<sub>3</sub><sup>1</sup> kur-ra-ke<sub>4</sub>  
mu-un-na-[ri<sup>1</sup> a ku<sub>3</sub>-ga-bi  
ĝeš<sup>š</sup>eneg [u<sub>2</sub><sup>1</sup> in-nu-uš  
ugu [saĝ<sup>1</sup> he<sub>2</sub>-em-ku<sub>3</sub>-ge  
kar [mu<sup>1</sup>-un-sikil kar mu-un-dadag  
eme hul-ĝal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub  
ka-inim-ma**

The womb of the mountains poured out the water for him. After the water has become pure, it shall purify the tamarisk, the *maštakal* plant, and the crown of his head. The harbor is clean. The harbor is immaculate. The one who has an evil tongue shall stand off to the side. An incantation.<sup>423</sup>

Once the king has been anointed with the waters of the harbor, he reconsecrates the water with the aid of another incantation. OBI 161, 6 accompanies his actions as he draws the waters of the harbor

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<sup>422</sup> VAT 8348 rev. 9-12.

<sup>423</sup> MS 3098 obv. iii 2-8. Slightly revised from the edition in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 61-63.

needed to purify the valuable materials used in the construction of the cult statue:

**ku<sub>3</sub>-sig<sub>17</sub> ku<sub>3</sub><sup>1</sup>-babbar<sup>na</sup>nir<sub>4</sub> gug za-gin<sub>3</sub>  
diĝir lu<sub>2</sub>-ulu<sub>3</sub> a mu-ši-in-sa<sub>10</sub>-sa<sub>10</sub>  
diĝiren-ki-ke<sub>4</sub> a mu-ši-in-sa<sub>10</sub>-sa<sub>10</sub>  
an-e he<sub>2</sub>-em-ku<sub>3</sub>-ge  
ki-e he<sub>2</sub>-em-sikil-le<sup>1</sup>  
niĝ<sub>2</sub>-nam-bi a-a diĝiren-lil<sub>2</sub>-la<sub>2</sub>-ke<sub>4</sub>  
he<sub>2</sub>-em-dadag-ge  
ka-inim-ma a sa<sub>10</sub>-sa<sub>10</sub>**

As for the gold, silver, agate, carnelian, and lapis lazuli, the god of the human being has drawn water for them. Enki has drawn water for them. The heavens shall purify them. The earth shall cleanse them. The ancestors of Enlil shall make all of them immaculate. An incantation for drawing water.<sup>424</sup>

OBI 225a, 2 could be a parallel incantation text, but it is unfortunately poorly preserved aside from its rubric: **ka-inim-ma a kar sa<sub>10</sub>-sa<sub>10</sub>-da-kam**, “It is an incantation for drawing the waters of the harbor.”<sup>425</sup> Likewise, Enki instructs Asalluhi to bring lustration water from the harbor in the *namtarum* incantation OBI 159, 8: [**dumu**]-ĝu<sub>10</sub> a gub<sub>2</sub>-ba kar ki sikil-la-ka / [**kar**]-ta u<sub>3</sub>-me-re-tum<sub>2</sub>, “My child, as for the lustration water of the harbor, the pure place, after you have brought it from the harbor ...”<sup>426</sup> The harbor is also mentioned in the rubric of the difficult incantation text OBI 154, 4 and may be elliptically referenced in the rubric for OBI 211.<sup>427</sup> Perhaps the fragmentary incantation texts OBI 225b, 1 and OBI 225b, 3 also refer to the harbor as the bank of the sea.<sup>428</sup>

The next two incantation texts on the large collective tablet, OBI 161, 7 and OBI 161, 8, as well as their duplicates OBI 154, 5 and OBI 225a, 3 form a set of four duplicates which open

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<sup>424</sup> MS 3098 obv. iii 16-23. For another interpretation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 64-66.

<sup>425</sup> VAT 6514 obv. ii' 10'.

<sup>426</sup> MS 3096 rev. vi 7-8.

<sup>427</sup> MS 3088 obv. iii 14': **ka-inim-ma kar**, “An incantation for the harbor.” UET 6/3, 666 obv. 6': **ka<sup>1</sup>-inim-ma a bar-ra-[kam]**, “It is an incantation for the water’s edge.”

<sup>428</sup> VAT 6561 obv. i' 11': [**ka-inim-ma gu<sub>2</sub>**] **ab<sup>1</sup>-ba si-a-kam**, “It is an incantation for filling water at the bank of the sea.” VAT 6561 obv. ii' 11': **gu<sub>2</sub> ab-[ba ...]**, “The bank of the sea ...”

with a praise of the harbor before blessing the water for its use in purification rituals.<sup>429</sup> Notably, OBI 161, 7 and OBI 161, 8 are duplicate incantation texts in sequence on the same tablet, an occurrence not lost on the writer of the tablet, who only recorded the entire rubric for OBI 161, 7: **ka-inim-ma kar si-a-kam**, “It is an incantation for filling water at the harbor.”<sup>430</sup> The rubric for OBI 161, 8 is instead completely abbreviated because its incantation text has the same function as the one prior to it: **ka-inim-ma**, “An incantation.”<sup>431</sup> The sequential order of the duplicate incantation texts OBI 161, 7 and OBI 161, 8, therefore, likely serves to increase the efficacy of the incantation, and thus ensure the purity of the harbor waters. The poorly preserved incantation text OBI 172, 7 is possibly a similar incantation; it both follows an incantation for water anointment and possibly also refers to the lapis lazuli harbor like other incantation texts for drawing water.<sup>432</sup>

The next group of incantation texts on the collective tablet OBI 161 function to anoint the cult statue with the pure water of the harbor. This function is reflected in the rubric of OBI 161, 9: **ka-inim-ma a šu ak diġir**, “An incantation for anointing the hands of a deity with water.”<sup>433</sup> Although Andrew George has suggested an emendation for this rubric, a parallel construction occurs in the Old Babylonian proverb UET 6/2, 309: **ur mu<sub>2</sub>-da-gin<sub>7</sub> / i<sub>7</sub>-da gid<sub>2</sub>-da-bi / a šu al-ak-en-e-še**, “Like a rabid dog when it has been dragged into a river, you are floundering in the water.”<sup>434</sup> While the meaning of **a šu—ak** is not completely clear, the parallel in the proverb implies the dog is splashing the water around with its paws. In a ritual context, this construction

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<sup>429</sup> An edition of a complete exemplar is available in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 64-66.

<sup>430</sup> MS 3098 obv. iii 43.

<sup>431</sup> MS 3098 obv. iv 6.

<sup>432</sup> MVN 5, 302 rev. vii 5': [... **kar**] **za-gin<sub>3</sub>**, “... the lapis lazuli harbor.”

<sup>433</sup> MS 3098 obv. iv 28.

<sup>434</sup> See Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 67.

likely refers to splashing water with one's hands. Thus, OBI 161, 9 as well as both OBI 161, 12 and OBI 161, 15, which contain the same **a šu—ak** verbal construction in their rubrics, all likely accompanied water anointment ceremonies in which an official splashed water upon the hands of cult statues or the king as the embodiment of a deity. Further confirmation for this interpretation comes from the first incantation of the tablet, OBI 161, 1, which is an incantation text for purifying the hands of the king according to its rubric: **[ka]-<sup>1</sup>inim<sup>1</sup>-ma šu lugal-la-še<sub>3</sub>**, “An incantation for the hands of the king.”<sup>435</sup> Finally, the incantation text OBI 161, 11 unfortunately lacks a rubric due to breaks in the text but is probably also part of this group.

While the harbors are the functional sources of the consecrated water within these incantation texts, like other cultic ingredients and instruments, the mythological origin of the waters is ultimately the Abzu, where Enki resides as the chief god of incantations and the rituals which accompany them. Enki's authority over the water is demonstrated in OBI 161, 11 as well as the duplicates OBI 161, 20 and OBI 228, 2, where he—denoted by the epithet “prince”—makes the water available for usage in lustration rites. The primordial waters of the Abzu flow underground, into the mountains, and all the rivers and seas.<sup>436</sup> Although not explicitly stated within these incantation texts, the Abzu is the source of the springs that provide water for the rivers in the duplicate incantations texts OBI 161, 9 and OBI 297, as well as the abbreviated or unfinished incantation text OBI 161, 16: **a ku<sub>3</sub> zi naĝa ku<sub>3</sub> / hur-saĝ-ĝa<sub>2</sub> kukku<sub>5</sub>-ke<sub>4</sub>**, “O pure waters and pure soap rising up in the dark mountains.”<sup>437</sup> These dark mountains were also home to the divine river Halhalla, which bore the waters of the mountains and foothills according to OBI 210, 2:

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<sup>435</sup> MS 3098 obv. i 41'.

<sup>436</sup> For a succinct treatment of the Abzu, see Wilfred G. Lambert, “The Apsû.” In *Landscapes: Territories, Frontiers and Horizons in the Ancient Middle East*, ed. Lucio Milano et al. Part III (Padova: Sargon, 2000), 75-77.

<sup>437</sup> MS 3098 rev. vi 1-2.

**a kur-ra ku<sub>3</sub>-ga ĝen-a a hur-saĝ-ĝa<sub>2</sub> sikil-la ĝen-a**  
**<sup>i</sup>hal-[hal]-[la]<sup>1</sup> ama hur-saĝ-ĝa<sub>2</sub>-ke<sub>4</sub>**  
**ša<sub>3</sub> kur-ra mu-un-du<sub>2</sub>-ud**  
**ki sikil ki ku<sub>3</sub>-ga hur-saĝ-ta e<sub>3</sub>**  
**eridu<sup>ki</sup>-[ga] nam nam-mi-in-[tar]<sup>1</sup>**

As for the waters which flowed over the pure mountains, the waters which flowed over the clean foothills, Halhalla, the mother of the mountains bore them in the midst of the mountains. Emerging from the mountains, the clean place, the pure place, he assigned them a function in Eridu.<sup>438</sup>

Although the Halhalla river syncretized with the Tigris in later periods, during the Old Babylonian period the two rivers are usually distinguished. The Tigris, Euphrates, and Halhalla all appear as distinct entities in OBI 302, while only the Euphrates and Halhalla are listed in its duplicate OBI 161, 10, which suggests that the syncretism of the Tigris and the Halhalla had begun already in the Old Babylonian period. The Halhalla also appears in OBI 228, 1, where it is denoted as “the mother of abundance,” and kindly provides water to a smaller river in a manner reminiscent of a mother caring for her child:

**a ku<sub>3</sub>-ga a se<sub>29</sub>-da ri-a**  
**a buru<sub>5</sub><sup>mušen</sup> tir-ra zu<sub>2</sub> nu-gub-ba**  
**naĝa ku<sub>3</sub>-ga-bi ĝeš<sub>3</sub> nu-du<sub>11</sub>-ga**  
**<sup>i</sup>zubi-ra ama he<sub>2</sub><sup>1</sup>-nun-na mi<sub>2</sub> du<sub>11</sub>-ga**

O pure waters, O cool waters which were poured out, O waters which the sparrows of the forest did not consume, which this pure soap has not made inviolate, and which the mother of abundance tenderly provided for the Zubi river ...<sup>439</sup>

Since the waters of the Abzu disperse from the mountains into rivers like the Halhalla and the Zubi, the waters within incantation texts are sometimes administered by Enbilulu, the divine overseer of rivers and canals, as in the duplicates OBI 172, 4 and OBI 225a, 1. The one responsible

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<sup>438</sup> UET 6/3, 665 rev. 3'-7'. A preliminary edition appears in Jeremiah Peterson, “The Literary Sumerian of Old Babylonian Ur: UET 6/1-3 in Transliteration and Translation with Select Commentary.” *Cuneiform Digital Library Preprints* 17 (2019): 825-826.

<sup>439</sup> VAT 8340 obv. 1-4. DUMU is an error for **he<sub>2</sub>**. See also Catherine Mittermayer, *Enmerkara und der Herr von Arata* (Göttingen: Vandenhoeck and Ruprecht, 2009), 231 n. 551.



for the potency of the waters, however, is Enki.

### 3.3.2 Clay

Function	Tablet #	Catalogue #
Clay Consecration	MS 2789	OBI 132, 1
Clay Consecration	MS 3098	OBI 161, 18
Clay Consecration	VAT 6561	OBI 225b, 2
Clay Consecration	YBC 9889	OBI 316

Just as water is consecrated for usage within incantation texts and other purification rituals, so too are the water vessels and the clay from which they are fabricated. Within the Old Babylonian incantation corpus, OBI 132, 1, OBI 161, 18, and OBI 316 all function to consecrate clay to be used for ritual vessels. These incantation texts describe the process of drawing the clay from the Abzu and cleansing it of the influence of any malevolent entities, so that it can be formed into a vessel suitable for usage in rituals.<sup>440</sup> The extremely fragmentary incantation text OBI 225b, 2 may also be a part of this group, as the fragmentary remains mention a kiln.<sup>441</sup>

### 3.3.3 Vessels

Function	Tablet #	Catalogue #
Unspecified Vessel	A 7479	OBI 004, 1
<b>dugdur<sub>2</sub>-bur<sub>3</sub></b>	MLC 1871	OBI 125, 1
<b>dugsahar<sub>2</sub></b>	MS 2789	OBI 132, 2
<b>pursitum</b>	MS 2789	OBI 132, 3
Unspecified Vessel	MS 3088	OBI 154, 12
<b>dugsahar<sub>2</sub></b>	MS 3098	OBI 161, 23

<sup>440</sup> The clay is explicitly taken from the Abzu in OBI 132, 2, an incantation for the **sahar<sub>2</sub>** vessel. For an edition of this incantation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 57-58.

<sup>441</sup> VAT 6561 obv. ii 5': **dugudun** [...]

<i>pursītum</i>	MVN 5, 302	OBI 172, 5
Unspecified Vessel	UET 6/2, 193	OBI 208, 2
<i>pursītum</i>	YBC 5622	OBI 284

Like the water they hold and the clay which forms them, the vessels themselves must also be consecrated before usage in ritual. The Sumerian **bur-zi** vessel, or Akkadian *pursītum*, is often used in cult and its purification is the function of three incantation texts. While OBI 132, 3 is fragmentary aside from its rubric, OBI 172, 5 duplicates Ni 2399, an incantation text containing a praise of the *maštakal* plant. Although Ni 2399 is Old Babylonian in date, it has not been included in the corpus of this study because it lacks an available image and handcopy; thus, the contents of the tablet are only known from Adam Falkenstein’s preliminary edition of the text in his thesis.<sup>442</sup> Ritual usage of the *pursītum* vessel is also attested in a pair of Old Babylonian incantation texts. In OBI 284 water is poured into a *pursītum* vessel for irradiation in moonlight:

ṛdiġir en<sup>1</sup>-ki lugal abzu-ke<sub>4</sub>  
a gub<sub>2</sub>-ba an ku<sub>3</sub>-ge-de<sub>3</sub>  
a sikil a gub<sub>2</sub>-ba im-ma-ni-in-dim<sub>2</sub>  
diġir asar dumu nun-na dug a gub<sub>2</sub>-ba  
ṛbur<sup>1</sup>-zi u<sub>4</sub>-sakar ki sikil šuš<sub>2</sub>-šuš<sub>2</sub>-a-ba  
mu-un-sikil mu-un-dadag

Enki, the king of the Abzu, in order to purify the heavens with lustration water, fashioned clean water with the lustration water. After Asar, the child of a prince, poured a vessel of lustration water into the moon *pursītum* vessel, a clean place, he cleansed it and made it immaculate.<sup>443</sup>

As Erica Reiner recognized, astral bodies “transform ordinary substances into potent ones that will be effective in magic, medicine, or ritual.”<sup>444</sup> Following this observation, the various ceramic

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<sup>442</sup> Adam Falkenstein, *Die Haupttypen der sumerischen Beschwörung. Literarisch untersucht* (Leipzig: August Pries, 1931), 99-100.

<sup>443</sup> YBC 5622 obv. 3-8.

<sup>444</sup> Erica Reiner, *Astral Magic in Babylonia* (Philadelphia: The American Philosophical Society, 1995), 15.

vessels designated as **u4-sakar**, literally “crescent moon,” likely functioned as special vessels in which ritual ingredients were left overnight for irradiation under moonlight. Additionally, the **bur-zi u4-sakar** is unambiguously the vessel in which lustration water is cleansed according to the torch incantation text OBI 311: <sup>diĝir</sup>asar a nun-na kaš-gin<sub>7</sub> a gub<sub>2</sub>-ba / [<sup>duĝ</sup>]bur-zi u<sub>4</sub>-sakar ki sikil ša<sub>3</sub>-ga / mu-un-sikil mu-un-dadag, “Asar, the offspring of the prince, has cleansed the lustration water like beer within the moon *pursūtum* vessel, the pure place. He has made it immaculate.”<sup>445</sup> These vessels also occur in the nocturnal ritual of the incantation text OBI 019, 4:

**diĝir an-na imin-a gub-ba-meš**  
**diĝir ki-a imin-a gub-ba-meš**  
**mul <sup>diĝir</sup>nin-si<sub>4</sub>-an-na gub-ba-meš**  
**mul <sup>diĝir</sup>nin-piriĝ gub-ba-meš**  
**mul <sup>diĝir</sup>šul-pa-e<sub>3</sub>-a gub-ba-meš**  
**mul <sup>ĝiš</sup>ma<sub>2</sub>-diri-ga <sup>diĝir</sup>en-ki gub-ba-meš**

The seven gods of the heavens are present. The seven gods of earth are present. The stars of Ninsianna are present. The stars of Nin-piriĝ are present. The stars of Šulpae’a are present and the stars of Enki on the Madiri boat are present.<sup>446</sup>

This section of the incantation text mirrors the ritual found in Akkadian prayers to the gods of the night wherein various astral deities are present to aid in the successful divination of the lamb’s organs. With respect to language usage, one can additionally note the specialized usage of the verb **gub** mirrors the lexically equivalent Akkadian verb *izuzzum* in such prayers:

**ra-bu-tum i-li-i mu-ši-i-tim**  
**na-aw-ru-um <sup>diĝir</sup>gibilgi**  
**qu<sub>2</sub>-ra-du-um <sup>diĝir</sup>er<sub>3</sub>-ra**  
**qa<sub>2</sub>-aš-tum ni-ru-um**  
**ši-ta-ad-da-ru-um mu-uš-hu-uš-šu-um**  
**<sup>ĝeš</sup>mar-gid<sub>2</sub>-da en<sub>6</sub>-zu-um**  
**ku-sa-ri-ik-ku-um ba-aš-mu-um**  
**li-iz-zi-<zu>-u<sub>2</sub>-ma**

<sup>445</sup> YBC 8649 obv. 14-16.

<sup>446</sup> BM 15820 rev. iii 16-21. This section of the incantation appears in Adam Falkenstein, “Sumerische religiöse Texte 4. Ein Lied auf Šulpa’e.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 55 no. 1 (1962): 33-35.

*i-na te-er-ti e-ep-pu-š<sup>1</sup>*  
*i-na pu-ha-ad a-ka-ar-ra-bu-u<sub>2</sub>*  
*ki-it-ta-am šu-uk-na-an*

The great gods of the night, brilliant Girra, warlike Erra, the Bow, the Yoke, Orion, the *mušhušsum*, the Wagon, the Goat, the Bison, and the Viper, shall bear witness. In the extispicy which I am performing, in the lamb which I am dedicating, place truth for me.<sup>447</sup>

The similarities in the two passages suggests that the ritual in the Sumerian incantation occurred at night under the stars. While the Akkadian prayer clearly accompanied an extispicy ritual, the Sumerian incantation text instead consists of setting ingredients out in *pursitum* vessels, presumably for astral irradiation:

**imin-am<sub>3</sub> dugbur-zi i<sub>3</sub>-nun<sup>1</sup>**  
**imin-am<sub>3</sub> dugbur-zi zi<sub>3</sub>-da**  
**imin-am<sub>3</sub> dugbur-zi a**  
**igi digirutu dugbur-zi ge-na-ab**

As for the seven *pursitum* vessels of *himētum* oil, the seven *pursitum* vessels of flour, and the seven *pursitum* vessels of water, place the *pursitum* vessels before Utu.<sup>448</sup>

Considering both the list of astral bodies preceding it and the parallels with the Akkadian prayer, Utu is likely functioning in his capacity as the lord of judgement as he passes through the netherworld at night in this incantation text. Thus, these *pursitum* vessels—while not specifically **u<sub>4</sub>-sakar**—possibly also served as basins for the astral irradiation of the ingredients within them.

Aside from the *pursitum* vessel, three other types of pottery vessels are the subject of incantation texts. OBI 132, 2 and OBI 161, 23 each function to consecrate the **sahar<sub>2</sub>** vessel

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<sup>447</sup> Erm. 15642 obv. 14-rev. 3. For an edition of this well-known diviner's prayer, see Wayne Horowitz, "Astral Tablets in The Hermitage, Saint Petersburg." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 90 no. 2 (2000): 194-198.

<sup>448</sup> BM 15820 rev. iii 26-29. Collation is needed for the final sign in rev. iii 26. Kramer noted the  $\hat{G}\hat{I}\hat{S}$  on the copy is not accurate but did not suggest a reading in his collation notes; see Samuel N. Kramer, "Collations of CT XLII." *Journal of Cuneiform Studies* 23 no. 1 (1970): 11. Perhaps the sign is NUN.

according to their rubrics.<sup>449</sup> OBI 125, 1 blesses the <sup>du</sup>g<sup>dur</sup><sub>2</sub>-<sup>bur</sup><sub>3</sub> beer fermentation vessel, while the bilingual incantation text OBI 265 purifies the <sup>utu</sup><sub>2</sub> cooking pots of the king.<sup>450</sup> Two further incantation texts, OBI 154, 12 and OBI 208, 2, may also function to consecrate vessels, but are incomplete and fragmentary.<sup>451</sup>

### 3.3.4 Oil and Butter

Function	Tablet #	Catalogue #
Oil	BM 92508	OBI 036, 1
Oil	BM 92508	OBI 036, 2
Butter	MS 3087	OBI 153, 3
Butter	MVN 5, 302	OBI 172, 2
Sesame Oil	TCD 4687/7	OBI 203
	TCD 4687/9	OBI 204, 6
<i>himētum</i> Butter	TCD 4687/9	OBI 204, 3
Cedar Oil	TCD 4687/9	OBI 204, 4
Quality Oil	TCD 4687/9	OBI 204, 5
Oil, Butter, and Water	YBC 11010	OBI 322

Oil or butter are also frequently used for purification in Sumerian consecration incantation texts. Without context, the two ingredients are difficult to differentiate because they are not distinguished in Sumerian. Both are designated as *i*<sub>3</sub>. In this discussion, consequently, the ingredient is assumed to be oil unless the context demands otherwise. For instance, the incipits of

<sup>449</sup> MS 2789 obv. i 39': **ka-inim-ma** <sup>du</sup>g<sup>sahar</sup><sub>2</sub>-<sup>ra</sup> šu te-<sup>ge</sup><sub>26</sub>-<sup>da</sup>-<sup>kam</sup>, "It is an incantation for holding a <sup>sahar</sup><sub>2</sub> vessel." MS 3098 rev. vii 22: **ka**<sup>1</sup>-**inim**-**ma**<sup>1</sup> <sup>du</sup>g<sup>sahar</sup><sub>2</sub>-<sup>ra</sup>-<sup>kam</sup>, "It is an incantation for a <sup>sahar</sup><sub>2</sub> vessel."

<sup>450</sup> MLC 1871 obv. 10: **ka-inim-ma** <sup>du</sup>g<sup>dur</sup><sub>2</sub>-<sup>bur</sup><sub>3</sub>, "An incantation for a <sup>dur</sup><sub>2</sub>-<sup>bur</sup><sub>3</sub> vessel." YBC 4182 rev. 9: **ka-inim-ma utu**<sub>2</sub>-**utu**<sub>2</sub> **lugal sikil-la**-**kam**<sup>1</sup>, "It is an incantation for cleansing <sup>utu</sup><sub>2</sub> cooking pots of the king." In addition to an overview of the various pottery vessels found in the textual record, an edition of the latter incantation is found in Walther Sallaberger, *Der babylonische Töpfer und seine Gefäße nach Urkunden altsumerischer bis altbabylonischer Zeit sowie lexikalischen und literarischen Zeugnissen* (Ghent: University of Ghent, 1996), 86-87.

<sup>451</sup> The latter of these receives an edition in Antoine Cavigneaux and Veysel Donbaz, "Le myth du 7.VII: Les jours fatidiques et le Kippour mésopotamiens." *Orientalia: Nova Series* 76 no. 4 (2007): 331-335. See also Walter Farber, "Zur älteren akkadischen Beschwörungsliteratur." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 55-56.

both OBI 153, 3 and OBI 172, 2 clearly refer to butter rather than oil in their incipits: **i3 ab2 ku3-ga-ke4**, “The butter of the pure cow ...”<sup>452</sup> The rubric of the latter of these incantations also establishes the function of the butter in driving the witchcraft mentioned within the incantation off the patient: **ka-inim-ma i3 bur2-ra-kam**, “It is an incantation for releasing him with butter.”<sup>453</sup> In the remainder of these incantation texts, however, the term frequently refers to various types of oil, such as the final four incantation texts on the collective tablet OBI 204. The last incantation text on this tablet, OBI 204, 6, also has a duplicate on the well-preserved OBI 203:

**i3 an im-sub6 an im-sikil**  
**i3 ki im-sub6 ki im-sikil**  
**i3 an im-sub6 an im-sikil-gin7**  
**i3 ki im-sub6 ki im-sikil-la-gin7**  
**lugal-e niĝ2-ak-ak-da-ni**  
**he2-em-dadag-ge**

The oil rubbed heavens. It made the heavens clean. The oil rubbed the earth. It made the earth clean. Just as the oil rubbed the heavens and made the heavens clean, and just as the oil rubbed the earth and made the earth clean, it shall make this king immaculate in all his actions.<sup>454</sup>

These two incantation texts function to prepare the king to consecrate the altar with sesame oil. Although OBI 203 lacks a rubric, a rubric follows OBI 204, 6: **ka-inim-ma i3-ĝeš bara2**, “An incantation for sesame oil and the throne.”<sup>455</sup> This incantation text is therefore similar to OBI 299, which functions to consecrate the royal throne of the king, albeit not specifically with oil.<sup>456</sup> Three of the earlier incantation texts on the collective tablet OBI 204 consecrate the king with different

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<sup>452</sup> The line above follows the incipit of the better preserved MVN 5, 302 obv. ii 12'. For the other incantation text, see the edition in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 73-74.

<sup>453</sup> MVN 5, 302 obv. iii 5'.

<sup>454</sup> TCD 4787/7 obv. 6-rev. 1. A slightly different interpretation is offered in Markham J. Geller, “A *Kultmittelbeschwörung* in Trinity College Dublin.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 91 no. 2 (2001): 225-237.

<sup>455</sup> TCD 4687/9 rev. 19.

<sup>456</sup> YBC 6343 t. ed. 1: **ka-inim-ma bara2 gal-a-kam**, “It is an incantation for the great throne.”

types of oil to prepare him for this task. OBI 322 is a similar incantation text in which the sanctity of the king's name is compared to the purity of oil: **ʾi<sub>3</sub><sup>1</sup> šem ku<sub>3</sub>-ga-gin<sub>7</sub> mu lugal-ʾla<sup>1</sup>**, “The name of the king is like pure and fragrant oil.”<sup>457</sup> While the rubric is not extant, the oils, butter, and various waters in this incantation text function to cleanse the king of the witchcraft or malevolent entities that might afflict him.

These incantation texts all serve to drive malevolent entities and the influence of witchcraft away from the king so he can perform his ritual actions with a pure status. This function is clear in OBI 036, 1 and OBI 036, 2, a pair of incantation texts on a single tablet which use oil to both drive off and remove malevolent entities from the patient, likely the king. The first incantation text on this tablet, OBI 036, 1, functions to remove the *asakkum* using oil:

**su nam-lu<sub>2</sub>-ulu<sub>3</sub>-ta a<sub>2</sub>-sag<sub>3</sub>-ta šar<sub>2</sub>-ra  
nam-ku<sub>3</sub> nam-sikil-ta ba-ab-du<sub>7</sub>  
eš<sub>3</sub> mah eš<sub>3</sub> ku<sub>3</sub>-ta a<sub>2</sub>-bi in-da-an-aĝ<sub>2</sub>  
nam-ku<sub>3</sub> nam-sikil-ta ba-ab-du<sub>7</sub>-a-gin<sub>7</sub>  
eš<sub>3</sub> mah eš<sub>3</sub> ku<sub>3</sub>-ta a<sub>2</sub>-bi in-da-an-aĝ<sub>2</sub>-a-gin<sub>7</sub>  
eridu<sup>ki</sup> eš<sub>3</sub> sikil-la ka-aš in-de<sub>2</sub>-a-gin<sub>7</sub>  
su lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-ra-na mu-un-na-te-a-ta  
a<sub>2</sub>-sag<sub>3</sub> niĝ<sub>2</sub>-hul-bi su-na he<sub>2</sub>-bu-re**

As for that which was mixed upon the body of humanity afflicted by the *asakkum*, he has made it suitable with purification and with cleansing. He has given this command from the august shrine, the pure shrine. Just like the one who had made it suitable with purification and with cleansing, just like the one who had given this command from the august shrine, the pure shrine, and just like the one who had poured beer in Eridu, after he has applied it onto the body of the human being, the child of his god, he shall make it release the *asakkum* and its evil within his body.<sup>458</sup>

In this incantation text, the efficacy of the healer emulates the unnamed gods to successfully rid the patient of the *asakkum*. The gods are probably to be identified as Ningirima, Enki, and Asalluhi

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<sup>457</sup> YBC 11010 obv. 1.

<sup>458</sup> BM 92508 obv. 9-16.

respectively. Ningirima is a deity primarily associated with lustration vessels and consecration within the incantation corpus, while Enki is readily identifiable as the chief god of incantations and purification, especially as the one who gives instructions from the Abzu in the numerous divine dialogues. The beer pourer may also be identified as Asalluhi, who purifies lustration water like beer in the torch incantation OBI 311.<sup>459</sup> These three deities notably also appear after two fragmentary deities in the second incantation text on the tablet, OBI 036, 2:

ʾi<sub>3</sub> nam<sup>1</sup>-[šub<sup>diġir</sup>en]-ʾki<sup>1</sup>-ga-ke<sub>4</sub>  
 i<sub>3</sub> nam-ʾšub<sup>1</sup> [diġir]ʾasal<sup>1</sup>-lu<sub>2</sub>-hi-ke<sub>4</sub>  
 i<sub>3</sub> nam-šub<sup>diġir</sup>nin-girima<sub>x</sub> nin mu<sub>7</sub>-mu<sub>7</sub>-a-ke<sub>4</sub>  
 i<sub>3</sub> tum maš-maš-e eridu<sup>ki</sup>-ga-ka  
 lu<sub>2</sub> tu-ra saġ ge<sub>17</sub>-ga-ni  
 šu ge<sub>17</sub>-ga-ni ġiri<sub>3</sub> ge<sub>17</sub>-ga-ni  
 ġeš<sup>3</sup>ge-en-ge-na nu-du<sub>10</sub>-ga-ni  
 šu mu-ni-ib<sub>2</sub>-ur<sub>3</sub>

As for the oil with the spell of Enki, the oil with the spell of Asalluhi and the oil with the spell of Ningirima, the mistress of incantation priests, the oil bearer, the *mašmaššum* of Eridu, spread it upon the ill man on his sick head, his sick hands, his sick feet, and his unwell limbs.<sup>460</sup>

As in the previous incantation text, the oil is imbued with the powers of the healing gods, including Enki, Asalluhi, and Ningirima, and is rubbed upon the patient to remove the ailments of the various malevolent entities, including the *namtarum*, *asakkum*, *utukkum*, and *eṭemmmum*.<sup>461</sup>

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<sup>459</sup> YBC 8649 obv. 14-17:

diġir<sup>1</sup>asar a nun-na kaš-gin<sub>7</sub> a gub<sub>2</sub>-ba  
 [duġ]bur-zi u<sub>4</sub>-sakar ki sikil ša<sub>3</sub>-ga  
 ʾmu<sup>1</sup>-un-sikil mu-un-dadag  
 ʾeme<sup>1</sup> hul-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub

Asar, the seed of a prince, has cleansed the lustration water like beer in the moon *pursitum* vessel, a pure place. He has made it immaculate. The one who has an evil tongue shall stand off to the side.

<sup>460</sup> BM 92508 rev. 4-11. Phonetic writings: **tum** = **tum**<sub>2/3</sub>.

<sup>461</sup> BM 92508 rev. 12-13.



### 3.3.5 Food Products

Table 49: Sumerian Incantation Texts to Consecrate Food Products		
Function	Tablet #	Catalogue #
Bread	MS 3091+	OBI 157, 6
Cream	MS 3098	OBI 161, 14
Various Food Products	MS 3097	OBI 160, 19
Bread	MS 3427	OBI 170, 2
Cream	Ni 9844	OBI 190, 1
Honey	TCD 4687/9	OBI 204, 2
Turtle Meat	VAT 8341	OBI 229
Date Spadix	YBC 5635	OBI 294

Many Old Babylonian incantation texts consecrate various foodstuffs. Two incantation texts consecrate cream, which otherwise occurs as a common ingredient in the divine dialogues of Old Babylonian Sumerian incantation texts. OBI 161, 14 is the only well-preserved cream incantation text in the corpus. The beginning of this incantation text consists of a description of the divine origins of the cream in Dumuzi's churn, which together with the list of deities following it, lend efficacy to its usage in treatment:

**gara<sub>2</sub> ku<sub>3</sub>-ga<sup>dug</sup>šakir-ta pa<sub>3</sub>-da**  
**tur<sub>3</sub> ku<sub>3</sub><sup>di</sup>gir<sup>nibru</sup>ki-ta tum<sub>2</sub>-a**  
**u<sub>4</sub> maš<sub>2</sub><sup>di</sup>gir<sup>dumu</sup>-zi-da-ke<sub>4</sub> mi<sub>2</sub> du<sub>11</sub>-ga**  
**an-za-am ku<sub>3</sub>-ga ka de<sub>2</sub>-a**

O pure cream, which was selected from the churn, brought from Nippur, the pure cattle pen. After the goats of Dumuzi had carefully provided it, a pure cup poured it into mouths.<sup>462</sup>

OBI 190, 1 probably contains a similar incantation text, although it is poorly preserved. Like OBI 161, 14, it refers to the churn, while the cattle pen is also mentioned in the rubric: **ka-inim-ma<sup>e</sup>tur<sub>3</sub> gara<sub>2</sub> [de<sub>2</sub><sup>1</sup>-[a-kam]**, “It is an incantation for pouring cream in the cattle pen.”<sup>463</sup> The

<sup>462</sup> MS 3098 obv. v 27-30.

<sup>463</sup> Ni 9844 obv. iii 3’.

consecration of cream and the other products of the cattle pen is also likely the focus of OBI 160, 19, as Enki determines a great fate for them before taking them out of the cattle pen for usage in healing rituals: **ša3 tur3-bi mi-ni-in-ze2<sup>1</sup> / ʀdiğir<sup>en</sup>1-ki eridu<sup>ki</sup>-ga / ʀnam<sup>1</sup> gal mu-un-na-an-tar**, “He removed them from the midst of their cattle pen and Enki determined a great fate for them in Eridu.”<sup>464</sup> The products removed are listed as sesame oil, honey and cream in the following lines.<sup>465</sup> All three of these products are consecrated with incantations elsewhere in the Old Babylonian incantation corpus, as OBI 203 and OBI 204, 6 consecrate with sesame oil, while OBI 204, 2 sanctifies honey.<sup>466</sup> Another food product consecrated within incantation texts is bread, which is treated in OBI 157, 6 and OBI 170, 2.<sup>467</sup> Similarly, OBI 294 is an incantation text for consecrating date spadices as offerings for cult statues.<sup>468</sup> Finally, OBI 229 is unique. This incantation text first describes Enki engendering the turtle within the marsh before a banquet table is set for the king, presumably with the turtle as the main course. Through the king’s consumption of the turtle, he can relieve the ailments afflicting him while also partaking in Enki’s generative powers.<sup>469</sup>

### 3.3.6 Plants

Table 50: Sumerian Incantation Texts for Consecration with Plants		
Function	Tablet #	Catalogue #

<sup>464</sup> MS 3097 rev. viii 10’.

<sup>465</sup> MS 3097 rev. viii 16’.

<sup>466</sup> TCD 4687/9 obv. 18: **ka-inim-ma lal3-a-ʀkam<sup>1</sup>**, “It is an incantation for honey.” For an edition, see Markham J. Geller, “A *Kultmittelbeschwörung* in Trinity College Dublin.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 91 no. 2 (2001): 225-237.

<sup>467</sup> MS 3091 + MS 3092 + MS 3101 rev. iv 9’: **ka-inim-ma ninda-ʀkam<sup>1</sup>**, “It is an incantation for bread.” An edition of this short and broken incantation appears in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 74-77. MS 3427 obv. 14: **ka-inim-ma ninda-a-kam**, “It is an incantation for bread.”

<sup>468</sup> YBC 5635 rev. 2: **ka-inim-ma an su<sub>11</sub>-lum-ma-kam**, “It is an incantation for a date spadix.” Phonetic writing: **an = a2-an**. Background on these objects is provided in Benno Landsberger, *The Date Palm and Its By-Products according to the Cuneiform Sources* (Graz: Weidner, 1967), 37.

<sup>469</sup> An edition and commentary of the text appears in Jeremiah Peterson, “A Study of Sumerian Faunal Conception with a Focus on Terms pertaining to the Order *Testudines*” (PhD diss., University of Pennsylvania, 2007), 411-432.

Date Palm	CBS 1636	OBI 063
Date Palm	CBS 13256	OBI 073, 2
Tamarisk	MS 2789 MS 3098	OBI 132, 7 OBI 161, 17
<i>maštakal</i>	MS 2789	OBI 132, 8
Cedar	MS 2789	OBI 132, 10
Uncertain Tree	MS 2789	OBI 132, 11
Tamarisk	MS 2789	OBI 132, 12
Uncertain Tree	MS 2789	OBI 132, 14
Tamarisk	MS 2844	OBI 135, 2
<i>uhūlum</i>	MS 3098	OBI 161, 13
Flax for a <b>tu9-ba13</b> Garment	MS 3098	OBI 161, 21
Flax for a <b>tu9-ba13</b> Garment	MS 3098	OBI 161, 22
Tamarisk	MS 3098	OBI 161, 26
<i>ērūm</i> Stick	Ni 623+ VAT 1284 VAT 1460	OBI 186, 8 OBI 219, 1 OBI 222
Cedar	TCD 4687/9	OBI 204, 1
Flax for a Royal Garment	TCD 4687/9	OBI 204, 7
Flax for a Royal Garment	TCD 4687/9 VAT 17131+	OBI 204, 8 OBI 254, 4
Planting Flax Stalks	UM 29-13-569	OBI 213, 1
Flax for a Royal Garment	VAT 17131+	OBI 254, 5
Felling Cedar	YBC 5628	OBI 288
<i>ērūm</i> Stick	YBC 6465	OBI 300

Various plants used in purification rituals, primarily baths, are also consecrated in Sumerian incantation texts. The tamarisk is one such plant often used in conjunction with baths for cleansing. This function is explicitly attested in the rubric of OBI 132, 12, which is otherwise poorly preserved: **ka-inim-ma sikil-e-de3 šeneg a ʿtus<sup>1</sup>-a-kam**, “It is an incantation for bathing with tamarisk to become clean.”<sup>470</sup> The duplicate incantation texts OBI 132, 7 and OBI 161, 17 also function to cleanse the patient with the tamarisk.<sup>471</sup> These two Old Babylonian incantation

<sup>470</sup> MS 2789 rev. ix 11.

<sup>471</sup> MS 2789 obv. iv 6’ **ka-inim-ma šeššeneg ʿsakil<sup>1</sup>-[la-kam]**, “It is an incantation for cleansing with tamarisk.” MS 3098 rev. vi 25: **ka-inim-ma šeššeneg**, “An incantation for tamarisk.” An edition of this abbreviated incantation is found in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schoyen Collection* (Bethesda: CDL Press, 2016), 68-69.

texts also have two very abbreviated Ur III duplicates.<sup>472</sup> Two other incantation texts, OBI 135, 2 and OBI 161, 26, mention the tamarisk in their incipit before listing other plants and ingredients, but unfortunately neither text has a rubric to clarify their function.<sup>473</sup> These incantation texts probably also purified the patient with tamarisk and the other ingredients, such as the *maštakal* alkaline plant in the bath, which is mentioned in the second line of OBI 161, 26.<sup>474</sup> The use of the *maštakal* in purification baths is clearly attested in the rubric for OBI 132, 8: **ka-inim-ma** <sup>u</sup>**in-uš a tuš-kam**, “It is an incantation for bathing with *maštakal*.”<sup>475</sup> OBI 161, 13 focuses on the application of potash, an ingredient of soap, likely also for usage in ritual bathing.<sup>476</sup>

After becoming pure through bathing, cultic personnel had to wear clean clothing. Thus, their garments and specifically the flax from which it was woven had to be consecrated as well. Due to the importance of flax woven garb in Mesopotamian cult, the planting of flax to be used in the garb royal or religious personnel was accompanied with an incantation like the one recorded on OBI 213, 1.<sup>477</sup> Several incantation texts also consecrate the flax before it is woven into the garments of royalty and cultic personnel, such as the duplicates OBI 204, 8 and OBI 254, 4.<sup>478</sup> This process is documented in OBI 204, 7:

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<sup>472</sup> Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 392-394.

<sup>473</sup> MS 2844 obv. 11: **šeš-seneg mi-il<sub>2</sub> hur-sa-ĝe<sub>6</sub>**, “The tamarisk arose on the mountain.” Phonetic writing: **hur-sa-ĝe<sub>6</sub>** = **hur-saĝ-e**. MS 3098 rev. vii 39: **šeš-seneg ĝeš sikil**, “The tamarisk, the clean plant.”

<sup>474</sup> MS 3098 rev. vii 40.

<sup>475</sup> MS 2789 obv. v 36'. Phonetic writing: <sup>u</sup>**in-uš** = <sup>u</sup>**in-nu-uš**. For an edition, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 59-61.

<sup>476</sup> MS 3098 obv. v 27: **ka-inim-ma naĝ-si ĝar-ra-am<sub>3</sub>**, “It is an incantation for placing the soap.” Phonetic writing: **naĝ-si** = **naĝa-si**. See the comments in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 33.

<sup>477</sup> UM 29-13-569 obv. 7': **[ka]-inim<sup>1</sup>-ma gu du<sub>3</sub>-du<sub>3</sub>-u<sub>3</sub>-[kam]**, “It is an incantation for planting flax thread.” For an edition and discussion of this incantation, see Jeremiah Peterson, “An Old Babylonian Incantation Collective with Incantations Involving a Countermeasure against Oath-Breaking and the Alteration of a Dream of the King.” *Journal of Ancient Near Eastern Religions* 9 no. 2 (2009): 125-130.

<sup>478</sup> TCD 4687/9 rev. 35: **ka-inim-ma gada mu<sub>2</sub>-mu<sub>2</sub>-kam**, “It is an incantation for growing flax.” VAT 17131 + VAT 17152 + VAT 17397 rev. x 10': **ka-inim-ma gu gada lugal keše<sub>2</sub>-da-kam**, “It is an incantation for stitching the flax threads of the king.”

**tu<sub>9</sub> dan<sub>6</sub>-na mu-un-tukus<sub>5</sub> en-zi-an-na mu-un-tukus<sub>5</sub>  
 gu suh<sub>3</sub>-bi si bi<sub>2</sub>-in-sa<sub>2</sub> <sup>lu<sub>2</sub></sup>ul-maš<sub>2</sub>-e<sub>3</sub> šu bi<sub>2</sub>-in-ĝar  
 mu<sub>7</sub>-mu<sub>7</sub> <sup>diĝir</sup>en-ki-ke<sub>4</sub> lugal-e niĝ<sub>2</sub>-ak-ak-da-ni  
 he<sub>2</sub>-em-dadag-ge ka hul-ĝal<sub>2</sub> eme hul-ĝal<sub>2</sub>  
 bar<sup>1</sup>-še<sub>3</sub> he<sub>2</sub>-em-ta-gub a-la<sub>2</sub> sag<sub>10</sub> <sup>diĝir</sup>lamma sag<sub>10</sub>  
 he<sub>2</sub>-em-da-su<sub>8</sub>-su<sub>8</sub><sup>šu</sup>-ge-eš  
 ka-inim-ma tu<sub>9</sub>-a-kam**

He wove a bright garment. The **en-zi-an-na** priest wove it. As for the flax, he straightened out its tangles. The **ul-maš<sub>2</sub>-e<sub>3</sub>** priest set a hand to it. The incantation priest of Enki shall make this king immaculate in his actions. The one who has an evil mouth and the one who has an evil tongue shall stand off to the side. The benevolent *alû* and the benevolent *lamassum* shall stand alongside him. It is an incantation for a garment.<sup>479</sup>

After the flax is harvested, several cultic personnel carefully prepare the garment before the king dons it for his ritual actions. Like other ingredients in consecration incantation texts, such as lustration water and oil, these incantations remove the influence of malevolent entities and reinforce the presence of their benevolent counterparts. Although only the beginning of OBI 254, 5 is extant, the remaining lines suggest it has the same function as OBI 204, 8 and OBI 254, 4.<sup>480</sup> While the specific type of garment is not mentioned in these incantation texts, OBI 161, 21 designates flax as destined to produce the **tu<sub>9</sub>-ba<sub>13</sub>** garment of gods and kings.<sup>481</sup> Thus, it is likely that the flax in these incantation texts was consecrated to produce pure **tu<sub>9</sub>-ba<sub>13</sub>** garments, fit for the king to don while performing rituals on behalf of his city and populace. While the following

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<sup>479</sup> TCD 4687/9 rev. 20-26. NUN is an error for BAR; EME is defectively written as KA. An earlier edition appears in Markham J. Geller, "A *Kultmittelbeschwörung* in Trinity College Dublin." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 91 no. 2 (2001): 225-237. The Enzi-anna priest is affiliated with Nanše; see Fabienne Huber Vulliet, *Le personnel culturel à l'époque néo-sumérienne (ca. 2160-2003 av. J.-C.)* (Madrid: Consejo superior de investigaciones científicas, 2019), 347-351.

<sup>480</sup> VAT 17131 + VAT 17152 + VAT 17397 obv. i 11'-13':

**gu ni<sub>2</sub> me-lim<sub>4</sub>-ma im-ma-da-ri  
 gu ni<sub>2</sub> me-lim<sub>4</sub>-ma <sup>diĝir</sup>a-nun-na-ke<sub>4</sub>-ne  
 nun-e abzu-ta šu ku<sub>3</sub> mu-ri-in-ne**

The flax stalks exude an awe aspiring aura. As for the flax stalks with the awe aspiring aura of the Anunna, the prince brings them forth from the Abzu with pure hands.

<sup>481</sup> An edition of this incantation appears in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 71-72.

incantation text OBI 161, 22 is poorly preserved, it has an abbreviated rubric, which suggests it had the same function as OBI 161, 21. Another abbreviated rubric occurs on the same tablet for duplicate water incantation texts OBI 161, 7 and OBI 161, 8.<sup>482</sup>

Several incantation texts also consecrate cedar, which was widely used in the construction of temples, cult statues, and incense. As when flax which is to be woven into royal and ritual garments is harvested, incantations accompanied the collection of cedar to be used in the construction of religious structures or objects. OBI 288 records one such incantation for the *apkallum* priests to fell cedar, which is then fashioned into cult statues within a ceremony that makes ample use of incense:

**abgal-abgal** <sup>diġir</sup>en-ki-ga-ke<sub>4</sub>-ne  
<sup>ġeš</sup>eren šu-ta ku<sub>5</sub>-da-ne-ne  
na-de<sub>3</sub> ba-ni-in-ġar  
na-de<sub>3</sub> si-ga-še<sub>3</sub>  
<sup>diġir</sup>a-nun-na <sup>diġir</sup>gal-gal-e-ne  
am<sub>3</sub>-da-hul<sub>2</sub>-hul<sub>2</sub>-le-eš

After the *apkallum* of Enki cut down the cedar by hand, he set it in the incense. The Anunna gods kept rejoicing over the heaped-up incense.<sup>483</sup>

In addition to the bodies of cult statues, cedar is also valued for its oil, which had usage in Mesopotamia as a purification agent. The cedar trees in OBI 204, 7, for example, are consecrated so that the oil they provide can purify king:

<sup>ġeš</sup>eren su <sup>diġir</sup>re-e-ne igi <sup>diġir</sup>utu-še<sub>3</sub> il<sub>2</sub>-la  
an dadag-ga ki dadag-ga  
lugal-e niġ<sub>2</sub>-ak-ak-da-ni he<sub>2</sub>-em-dadag-ge  
ka hul-ġal<sub>2</sub> eme hul-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub  
a-la<sub>2</sub> sag<sub>10</sub> <sup>diġir</sup>lamma sag<sub>10</sub> he<sub>2</sub>-em-da-su<sub>8</sub>-su<sub>8</sub>-ge-eš  
ka-inim-ma <sup>ġeš</sup>eren-na-kam

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<sup>482</sup> MS 3098 obv. iii 43: **ka-inim-ma kar si-a-kam**, “It is an incantation for filling water at the harbor.” See also MS 3098 obv. iv 6: **ka-inim-ma**, “An incantation.”

<sup>483</sup> YBC 5628 obv. 4-9.

The cedar, the flesh of the gods, which has raised its face towards Utu, has cleansed the heavens and has cleansed the earth. It shall make this king immaculate in his actions. The one who has an evil mouth and the one who has an evil tongue shall stand off to the side. The benevolent *alû* and the benevolent *lamassum* shall stand alongside him. It is an incantation for cedar.<sup>484</sup>

Although cedar oil is not explicitly mentioned within OBI 204, 1, a later incantation text on the same tablet, OBI 204, 4, functions to consecrate the king with cedar oil, thus it is probable that this cedar oil is the product of the cedar trees which were consecrated in OBI 204, 1. Finally, OBI 132, 10 may also record an incantation text for purifying cedar, but its text is very poorly preserved and lacks an extant rubric.

In addition to cedar, several other trees appear in the Old Babylonian incantation corpus. Three duplicate incantation texts, OBI 186, 8, OBI 219, 1, and OBI 222, consecrate <sup>ĝeš</sup>**ma-nu** wood, for which the Akkadian equivalent is *ērum*. This wood, perhaps to be identified as cornel, was shaped into short sticks used to ward off malevolent entities and people, as OBI 129, 1, the best preserved of these duplicates, demonstrates:

**saĝ-ta<sup>b</sup>-ĝu<sup>10</sup> he<sup>2</sup>-a hu-mu-un-ta-ab-ri**  
**saĝ-kal<sup>diĝir</sup> nin-urta hu-mu-un-ta-ab-ri**  
**lu<sup>2</sup> hul-ĝal<sup>2</sup> sil<sup>6</sup>-la<sup>2</sup> igi-ĝu<sup>10</sup>-ta**  
**ka-inim-<sup>1</sup>ma<sup>ĝeš</sup>ma<sup>1</sup>-nu-kam**

It shall be my helper. It shall drive them away from him. Foremost Ninurta shall drive them away from him. Evil one, depart from my presence! It is an incantation for an *ērum* stick.<sup>485</sup>

These three incantation texts have an additional highly phonetic duplicate, OBI 234, with a different function according to its rubric: **ka-inim-<sup>1</sup>ma izi<sup>1</sup> ša<sup>3</sup>-<sup>1</sup>ga<sup>1</sup>-[kam]**, “It is an incantation

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<sup>484</sup> TCD 4687/9 obv. 7-12. A different translation is offered in Markham J. Geller, “A *Kultmittelbeschwörung* in Trinity College Dublin.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 91 no. 2 (2001): 225-237.

<sup>485</sup> VAT 1284 obv. 9-rev. 2. An edition of this incantation is found in Frans A. M. Wiggermann, *Mesopotamian Protective Spirits: The Ritual Texts* (Groningen: Styx, 1992), 82-83. For an earlier edition, see Giovanni Conti, “Incantation de l’eau bénite et de l’encensoir et textes connexes.” *Mari Annales de Recherches Interdisciplinaires* 8 (1997): 263-266.

for the fire of the heart.”<sup>486</sup> Rather than driving off malevolent entities with the *ērum* stick, this incantation text may serve to drive off anger or perhaps an angry malevolent entity.

The *ērum* stick is also used to ward off an unidentified entity in the highly phonetic and difficult incantation OBI 300. Although unidentified in the Old Babylonian incantation text, a duplicate of this incantation text dated to the Ur III period is directed against snakes **ušumgal-e gi šu4-šu4-a-ba ka he2-ma-an-la2-e**, “It shall bind the mouth for the *ušumgallum* in its reed thickets.”<sup>487</sup> In light of this parallel, OBI 300 may be directed against snakebite:

e-ge-em <sup>tukul</sup>mi-da še<sub>20</sub> ʾzi-da<sup>1</sup> im-ma-an-ge<sup>1</sup>  
 ša<sub>3</sub> lu<sub>2</sub>-ulu<sub>3</sub> im-ma-diri<sup>kar</sup>  
 ĝeš<sup>3</sup>ma-nu-e ĝeš<sup>3</sup>ma-nu-e  
 ĝeš<sup>3</sup>ma-nu-idim gal an-na-ke<sub>4</sub>  
 ĝeš<sup>3</sup>ma-nu-idim gal diĝir-re-e-ne  
 diĝir-re-e-ne ĝeš<sup>3</sup>-hur si se-e

It has returned. It is a weapon. It called out in a righteous voice. It tore into the heart of human being. O *ērum* wood, O *ērum* wood, O *ērum* wood, great pillar of the heavens, O *ērum* wood, great mast of the gods, for which the gods fashion the design.<sup>488</sup>

Although this incantation text is possibly directed against snakebite like its earlier duplicate, its content is primarily a praise of the *ērum* stick as well as its use in driving off the malevolent entity.

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<sup>486</sup> VAT 8350 obv. 11. An edition appears in Giovanni Conti, “Incantation de l’eau bénite et de l’encensoir et textes connexes.” *Mari Annales de Recherches Interdisciplinaires* 8 (1997): 265-266.

<sup>487</sup> Trouville 1 rev. 7. An edition is found in Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 282-287.

<sup>488</sup> YBC 6465 obv. 1-6. Standard orthography:

i<sub>3</sub>-ge<sub>4</sub>-am<sub>3</sub> (ĝeš<sup>3</sup>)mitum šeg<sub>11</sub> im-ma-an-ge<sub>4</sub>  
 ša<sub>3</sub> lu<sub>2</sub>-ulu<sub>3</sub> im-ma-diri  
 ĝeš<sup>3</sup>ma-nu-e ĝeš<sup>3</sup>ma-nu-e  
 ĝeš<sup>3</sup>ma-nu dim gal an-na-ke<sub>4</sub>  
 ĝeš<sup>3</sup>ma-nu dim gal diĝir-re-e-ne  
 diĝir-re-e-ne ĝeš<sup>3</sup>-hur si sa<sub>2</sub>-e

This incantation has two unusual glosses. In the first line, **tukul** appears to gloss **mi-da** for **mitum**<sub>(2)</sub>, while in the second line, **kar** glosses the uncommon reading **diri** = *nasāhum*, attested only in OB lexical lists. This interpretation of **kar** is implied in the edition found within Giovanni Conti, “Incantation de l’eau bénite et de l’encensoir et textes connexes.” *Mari Annales de Recherches Interdisciplinaires* 8 (1997): 266-268.



Since OBI 300 is quite similar to other incantation texts for the *ērūm* stick, it is classified in this study as a consecration incantation rather than one directed against snakebite, but its precise function remains open to debate.

A few other types of trees are also used for consecration. OBI 063 functions to cleanse the patient with date palms:

**lu<sub>2</sub>-ṛ<sup>1</sup>ulu<sub>3</sub><sup>1</sup> dumu diġir-ra-na**  
**mi-ni-ib<sub>2</sub>-ku<sub>3</sub>**  
**mi-ni-ib<sub>2</sub>-siki<sub>l</sub>**  
**mi-ni-ib<sub>2</sub>-dadag**  
**eme ṛ<sup>1</sup>hul<sup>1</sup>-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-da-gub**  
**ka-inim-ma ḡeš<sup>x</sup>ḡešnimbar tur-kam**

As for the human being, the child of his god, it shall purify him. It shall cleanse him. It shall make him immaculate. The one who has an evil tongue shall stand off to the side. It is an incantation for a small date palm.<sup>489</sup>

Despite lacking a rubric, OBI 073, 2, also focuses on a tree and mentions the date palm; thus, it too could function to purify a person with a date palm. Two further incantation texts, OBI 132, 11 and OBI 132, 14, are too fragmentary to identify the type of tree, but occur on a large collective tablet of consecration incantation texts.

### 3.3.7 Torches, Censers, and Incense

Function	Tablet #	Catalogue #
Torch	BM 29383 Ni 4237 YBC 8649	OBI 023 OBI 178, 2 OBI 311
Torch	Bod S 297	OBI 052, 1
Torch	Bod S 297	OBI 052, 2
Torch	Bod S 297	OBI 052, 3
Torch	Bod S 301	OBI 056
Censer	CBS 1384	OBI 059, 1

<sup>489</sup> CBS 1636 rev. 3-8. The copy in PBS 1/2, 132 is misleading. The sign drawn as ḡA<sub>2</sub> is more likely ḡIŠGAL.

Torch	CBS 1384	OBI 059, 2
Torch	H 66	OBI 082
Torch	VAT 8532	OBI 250
Incense	IM 14044	OBI 093, 1
Incense	IM 14044	OBI 093, 2
Torch	MS 2789	OBI 132, 13
Torch	YBC 1828	OBI 260
Lustration Water and Censer	YBC 5634	OBI 293
Royal Censer	YBC 7689	OBI 304, 1
Royal Censer	YBC 7689	OBI 304, 2
Royal Censer	YBC 7689	OBI 304, 3

Torches frequently accompany purification rituals in ancient Mesopotamia, and thus it is unsurprising that several incantation texts in the Old Babylonian period accompany their use in consecration. The torch is described as a bull in the incipit of the duplicate incantation texts OBI 023, OBI 178, 2, and OBI 311: **am hu-uš gal du-du gi-zi-la / am gal diġir-en-ki-ke gu-ud-da-a / ab-zu ki ke-e2-a**, “O charging, ferocious, and great wild bull! O torch! O rampaging great wild bull who charged before Enki and emerged amid the Abzu, the pure place!”<sup>490</sup> While the bull is an epithet of many Mesopotamian deities, within torch incantations it refers to Gibil, the god of fire and torches, who is invoked in two other torch incantation texts, OBI 059, 2 and OBI 260.<sup>491</sup> The three incantation texts on OBI 052 all likewise function to cleanse a patient with a torch. Although OBI 052, 1 and OBI 052, 2 are considerably broken, the conclusion of the final incantation text on

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<sup>490</sup> BM 29383 obv. 1-3. Standard orthography: **am huš gal du<sub>7</sub>-du<sub>7</sub> gi-izi-la<sub>2</sub> / am gal diġir-en-ki-ke<sub>4</sub> gu<sub>4</sub>-ud-da / abzu ki ku<sub>3</sub> e<sub>3</sub>-a**. For an earlier treatment of these lines, see Piotr Michalowski, “The Torch and the Censer.” In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL Press, 1993), 152-162.

<sup>491</sup> CBS 1384 rev. 2': diġirgibil<sub>4</sub><sup>gi</sup> [...]. Brief comments on this incantation appear in Jeremiah Peterson, “New Sumerian Literary Texts Involving the Gods Numušda and Gibil.” *Studia Mesopotamica: Jahrbuch für altorientalische Geschichte und Kultur* 1 (2014): 311; YBC 1828 obv. 1. For an edition, see Giovanni Conti, “A proposito di Gibil, dio del fuoco.” In *Studi sul Vicino Oriente antico dedicati alla memoria di Luigi Cagni*, ed. Simonetta Graziani (Naples: Istituto Universitario Orientale, 2000), 125-134. See also the discussion in Piotr Michalowski, “The Torch and the Censer.” In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL Press, 1993), 152-162.

the tablet and the collective rubric for all three incantation texts on the tablet is extant: **l<sub>u2</sub><sup>1</sup>-bi an-ki-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub> he<sub>2</sub>-em-sikil / l<sub>he2</sub><sup>1</sup>-dadag-ge / ka-inim-ma gi-l<sub>izi</sub>-la<sub>2</sub><sup>1</sup>-kam**, “It shall purify this person like the heavens and the earth. It shall cleanse him. It shall make him immaculate. It is an incantation for a torch.”<sup>492</sup> A similar torch incantation text in the same collection, OBI 056, concludes in the same manner:

**an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge  
ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e  
ša<sub>3</sub> an-na-ke<sub>4</sub> he<sub>2</sub>-em-dadag-ge  
ka-inim-ma gi-l<sub>izi</sub>-la<sub>2</sub>-kam**

It shall purify him like the heavens. It shall cleanse him like the earth. It shall make him immaculate like the midst of the heavens. It is an incantation for a torch.<sup>493</sup>

The remaining torch incantation texts are difficult. OBI 082 and OBI 250 are duplicate incantation texts which make use of a scapegoat *mašhulduppû*, although the latter contains a rubric designating it as an incantation text for a torch.<sup>494</sup> OBI 132, 13 is a fragmentary incantation text upon a collective tablet. As the extant remains reference fire and the incantation text conforms to the format of consecration incantation texts, it is considered as an incantation text for a torch.<sup>495</sup>

Like torches, censers and incense also feature within incantation texts and aid in consecration. The only two Sumerian incense incantation texts dating to the Old Babylonian period occur on OBI 093, neither of which contain a rubric. The first of these incantation texts, OBI 093, 1 describes the creation of incense from pure ingredients, while the latter, OBI 093, 2 presents the result of the incense’s use and describes a contented deity as a cult statue in his or her temple:

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<sup>492</sup> Bod S 297 rev. 1-3.

<sup>493</sup> Bod S 301 obv. 9-12.

<sup>494</sup> VAT 8532 rev. 13: **ka-inim-ma gi-l<sub>izi</sub>-la<sub>2</sub>-kam**, “It is an incantation for a torch.” Editions of these incantations are available in Antoine Cavigneaux, “MÁŠ-ḪUL-DÚB-BA.” In *Beiträge zur Kulturgeschichte Vorderasiens: Festschrift für Rainer Michael Boehmer*, ed. Uwe Finkbeiner, Reinhard Dittmann, and Harald Hauptmann (Mainz: Verlag Philipp von Zabern, 1995), 62-67.

<sup>495</sup> MS 2789 rev. ix 13’: **izi mu-un-la<sub>2</sub>**, “He set a fire.”

**na-de<sub>3</sub> si-ig-ga-da-ni-še<sub>3</sub>**  
**「diĝir<sup>1</sup> e<sub>2</sub>-e unu<sub>7</sub> gal e<sub>2</sub>-e-[ke<sub>4</sub>]**  
**u<sub>2</sub> du<sub>10</sub>-ga he<sub>2</sub>-em-ši-「gu<sup>7</sup>」-[e]**  
**a du<sub>10</sub>-ga he<sub>2</sub>-em-ši-「na<sub>8</sub>」-[na<sub>8</sub>]**

Since he kept heaping up the incense, the god of the temple in the great banquet chamber of the temple shall eat sweet food and shall drink sweet water.<sup>496</sup>

Although the cult statue consumes the food the incense has cleansed in this incantation text, the king seems to consume the food in the three incantation texts for the royal censer on OBI 304. The king does not appear within the incantation text, but he appears to be the one consuming the food based on the collective rubric.<sup>497</sup> According to the first incantation text of this collection, the king consumes the food on the command of Enlil to gain the blessings of several other deities:

**[en-e diĝir] lu<sub>2</sub>-「ulu<sub>3</sub>」 niĝ<sub>2</sub>-na-a ninda si sa<sub>2</sub>-am<sub>3</sub>**  
**「en<sup>1</sup>」-[e] 「diĝir<sup>1</sup> lu<sub>2</sub>-ulu<sub>3</sub> niĝ<sub>2</sub>-na-a ša<sub>3</sub> ĝar-ra-am<sub>3</sub>**  
**inim kin-kin inim zi<sup>diĝir</sup> en-lil<sub>2</sub>-la<sub>2</sub>**  
**lugal kur-kur-ra-ke<sub>4</sub> u<sub>2</sub> tan<sub>3</sub> he<sub>2</sub>-em-ši-gu<sub>7</sub>-e**  
**a tan<sub>3</sub> he<sub>2</sub>-em-ši-na<sub>8</sub>-na<sub>8</sub>**  
**diĝir e<sub>2</sub>-e nin e<sub>2</sub>-e dam e<sub>2</sub>-e-ke<sub>4</sub>**  
**an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e**  
**ša<sub>3</sub> an-na-ke<sub>4</sub> he<sub>2</sub>-em-dadag-ge**

The lord, the god of the humans, has properly prepared the censer for the food. The lord, the god of the humans, placed the censer in its midst. By the firm command and righteous command of Enlil, the king of the foreign lands, he shall eat fresh food before it and he shall drink fresh water before it. The god of the temple, the mistress of the temple, and the spouse of the temple shall purify him like the heavens. They shall cleanse him like the earth. They shall make him immaculate like the midst of the heavens.<sup>498</sup>

If the king is the one consuming the purified food in this incantation text and the others on the same tablet, these texts have a parallel in OBI 229, which describes the king feasting upon a turtle, an embodiment of Enki's generative power, to gain some of his divine potency.<sup>499</sup>

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<sup>496</sup> IM 14044 obv. 15-18.

<sup>497</sup> YBC 7689 t. ed. 1: **ka-inim-ma niĝ<sub>2</sub>-na 'lugal」-[a]-kam**, "It is an incantation for the censer of the king."

<sup>498</sup> YBC 7689 obv. 1-8.

<sup>499</sup> For an edition of this turtle incantation, see Jeremiah Peterson, "A Study of Sumerian Faunal Conception with a Focus on Terms pertaining to the Order *Testudines*" (PhD diss., University of Pennsylvania, 2007), 411-432.

The last two incantation texts pair censers with another means of consecration. OBI 293 contains a praise of juniper to be burned as incense and then used in conjunction with lustration water in a purification ceremony.<sup>500</sup> Likewise, if the rubric is restored correctly, OBI 059, 1 is an incantation text for a censer.<sup>501</sup> The pairing of the censer incantation text OBI 059, 1 and the torch incantation text OBI 059, 2 on the same tablet demonstrates that these objects complimented each other in their usage for consecration.

### 3.3.8 Miscellaneous Objects

Table 52: Sumerian Incantation Texts to Consecrate Miscellaneous Objects		
Function	Tablet #	Catalogue #
Pot Shards	IB 1554	OBI 091, 20
Cult Statue	MS 3083	OBI 149
Royal Razor	MS 3088	OBI 154, 1
Royal Standard	UET 6/3, 665	OBI 210, 1
Royal Throne	YBC 6343	OBI 299

Several other objects, usually belonging to cultic officials or royalty, such as the king, are also consecrated according to incantation texts in the Old Babylonian incantation corpus. OBI 154, 1 is almost completely broken aside from its rubric: [ka-inim]-[ma<sup>1</sup> ġiriz šu-i, “An incantation for the razor of a barber.”<sup>502</sup> This incantation functioned to purify the razor of the king, to ensure his purity and therefore ability to perform ritual actions, such as constructing the *šutukkum* hut and consecrating cult statues. OBI 210, 1 and OBI 299 instead consecrate royal regalia, such as a great

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<sup>500</sup> An edition of this incantation appears in Giovanni Conti, “Incantation de l’eau bénite et de l’encensoir et textes connexes.” *Mari Annales de Recherches Interdisciplinaires* 8 (1997): 253-258.

<sup>501</sup> CBS 1384 rev. 13: ka-inim-ma [niġ<sup>2</sup>]-[na-kam], “It is an incantation for a censer.”

<sup>502</sup> MS 3088 obv. i 6’.

standard and a throne respectively.<sup>503</sup> As emblems of the king’s authority, the standard and the throne had both political and cultic significance, and thus had to maintain a state of purity. While incantations consecrating cult statues are common in later periods of Mesopotamian history, OBI 149 is the only exemplar known from the Old Babylonian period. This damaged tablet lists cedar among the ingredients used to open the mouth of a cult statue: **lal3 i3 nun-na ĝešeren ha-šū-ur2 / ka-ba ĝal2 im-ma-ni-in-[taka4]**, “He opened its mouth with honey, ghee, cedar, and cypress.”<sup>504</sup> The final incantation text in this group is exceptional. OBI 091, 20 is a Sumerian or entirely logographic Akkadian incantation which concludes a large tablet of primarily Akkadian love incantations. In contrast to the other incantations on the tablet, its rubric designates that it is for a potshard on the street, and probably functioned to discretely activate the aggressive magic of the incantation tablet after it was smashed and buried.<sup>505</sup>

### 3.3.9 Sacred Spaces

Table 53: Sumerian Incantation Texts for Consecrating and Entering Sacred Spaces		
Function	Tablet #	Catalogue #
Royal Bedroom	A 7479 YBC 6784	OBI 004, 3 OBI 303
Entering Sacred Space	A 7479	OBI 004, 5
<i>šutukkum</i>	MS 2789	OBI 132, 4
<i>šutukkum</i>	MS 2789	OBI 132, 5

<sup>503</sup> UET 6/3, 665 rev. 2: **ka-inim-ma urin gal-la-[kam]**, “It is an incantation for the great standard.” A first edition of this broken incantation is found in Jeremiah Peterson, “The Literary Sumerian of Old Babylonian Ur: UET 6/1-3 in Transliteration and Translation with Select Commentary.” *Cuneiform Digital Library Preprints* 17 (2019): 825-826. YBC 6343 t. ed. 1: **ka-inim-ma bara2 gal-a-kam**, “It is an incantation for the great throne.” A partial edition appears in Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 39.

<sup>504</sup> MS 3083 obv. 20-21. Some comments on this incantation are offered in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 49.

<sup>505</sup> IB 1554 l. ed. 4: **ka-inim-ma šika e-sir2 ka limmu2**, “It is an incantation for potsherds at a crossroad.” Further discussion appears in Avigail Mertens-Wagschal, “The Lion, the Witch, and the Wolf: Aggressive Magic and Witchcraft in the Old Babylonian Period.” In *Sources of Evil: Studies in Mesopotamian Exorcistic Lore*, ed. Greta Van Buylaere et al. (Leiden: Brill, 2018), 163-164.

<i>šutukkum</i>	MS 2789	OBI 132, 9
Cattle Pen	MS 3087	OBI 153, 1
Entering Sacred Space	MS 3088	OBI 154, 3
<i>šutukkum</i>	MS 3098	OBI 161, 24
<i>šutukkum</i>	MS 3098	OBI 161, 25
Entering Sacred Space	MS 3427	OBI 170, 4
Entering Sacred Space	MS 3427	OBI 170, 5
Entering Sacred Space	MS 3427	OBI 170, 6
<i>šutukkum</i>	MVN 5, 302	OBI 172, 1
Entering Sacred Space	MVN 5, 302	OBI 172, 3
Reeds and Water	VAT 8352	OBI 235
Reeds and Water	VAT 8358	OBI 240
Reeds	W 16743, bx	OBI 256

Like ritual objects, sacred spaces are also consecrated with incantations. Just as OBI 161, 14 and OBI 190, 1 function to consecrate cream from the cattle pen, OBI 153, 1 seems to function to sanctify the sheepfold and the cattle pen which produces that cream.<sup>506</sup> Thus, the cream is prepared at a consecrated production site, and after the cream is produced, it is reconsecrated for any ritual usage. A unique sacred space is consecrated in the duplicate incantation texts OBI 004, 3 and OBI 303.<sup>507</sup> These incantation texts correspond to the 6<sup>th</sup> House of the later *bīt rimki* incantation series which functioned to consecrate the king for his cultic duties in the palace and temple environs.<sup>508</sup> While OBI 004, 3 lacks a rubric, OBI 303 specifies the incantation is intended to consecrate the bedroom of the king: **ka-inim ḡe<sub>6</sub>-a e<sub>2</sub>-nu<sub>2</sub>-da-a-kam**, “It is an incantation for

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<sup>506</sup> An edition is available in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 72-73.

<sup>507</sup> This tablet is edited in Gertrud Farber and Walter Farber, “Von einem, der auszog, ein gudu<sub>4</sub> zu warden.” In *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk, and Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 99-114.

<sup>508</sup> Early editions of some of the material of this series is provided in Jørgen Læssøe, *Studies on the Assyrian Ritual and Series bīt rimki* (København: Ejner Munksgaard, 1955). For other scholarship on this series, see Claus Ambos, “Rites of Passage in Ancient Mesopotamia: Changing Status by Moving through Space: *bīt rimki* and the Ritual of the Substitute King.” *Rivista degli Studi Orientali: Nuova Serie* 86 (2013): 39 n. 1. See also Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018), 183-186.

the bedroom at night.”<sup>509</sup> It is possible that OBI 303 specifically functioned to wash the king before he engaged in the controversial sacred marriage rite in which he stands in for Dumuzi and performs a sexual act with Inanna to ensure the continued prosperity of his kingdom.<sup>510</sup>

A group of seven incantation texts function to erect a pure reed hut, called a **šutug** or Akkadian **šutukkum**, for rituals and purifications.<sup>511</sup> Most incantation texts of this type are poorly preserved and thus their functions are assigned based on their rubrics. The conclusion of OBI 172, 1, however, is extant and provides some insight into the construction of the **šutukkum**:

**gi ĝeš-gi ku<sub>3</sub>-ga**  
**im<sup>1</sup> abzu<sup>1</sup> a-ra-ĝal<sub>2</sub>**  
**inim<sup>diĝir</sup> en-ki<sup>1</sup>-ga-kam**  
**ĝešĝešnimbar-zu he<sub>2</sub>-eb-si<sub>3</sub>**  
**he<sub>2</sub>-ku<sub>3</sub> he<sub>2</sub>-siki<sub>l</sub>**  
**he<sub>2</sub>-dadag**  
**udug hul-ĝal<sub>2</sub>**  
**bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
**ka-inim-<sup>1</sup>ma<sup>1</sup> ĝi<sup>gi</sup>šutug šub-kam**

The reed of the pure canebrake and the clay of the Abzu are available for you. He shall cast the word of Enki over your date palms. It shall purify you. It shall cleanse you. It shall make you immaculate. The evil **utukkum** shall stand off to the side. It is an incantation for setting up a **šutukkum** reed hut.<sup>512</sup>

This incantation text describes the king or incantation priest consecrating the **šutukkum**, denoted in the second person, with an incantation. Moreover, OBI 172, 1 specifies that the materials for the **šutukkum** were collected in the canebrake. Two of the final incantation texts on the large

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<sup>509</sup> YBC 6784 obv. 8.

<sup>510</sup> The most tantalizing evidence for the sacred marriage remains the Old Babylonian Sumerian literary text Iddin-Dagan A. For an edition of this text and further bibliography, see Pascal Attinger, “Iddin-Dagan A.” In *Studies in Sumerian Language and Literature: Festschrift für Joachim Krecher*, ed. Natalia Koslova, Ekaterina Vizirova, and Gábor Zólyomi (Winona Lake: Eisenbrauns, 2014), 11-82.

<sup>511</sup> A useful overview of the structure is found in John Z. Wee, “Lugalbanda under the Night Sky: Scenes of Celestial Healing in Ancient Mesopotamia.” *Journal of Near Eastern Studies* 73 no. 1 (2014): 35-41.

<sup>512</sup> MVN 5, 302 obv. ii 3'-11'. The sign LIL<sub>2</sub> is mistakenly written for KI. A similar error occurs in BM 92518 rev. 3: **diĝir en-<sup>1</sup>lil<sub>2</sub>-ki-ke<sub>4</sub> diĝir asal-lu<sub>2</sub>-hi mu-un-na-ni-ib<sub>2</sub>-gi-gi**, “Enki replies to Asalluhi there.”



collective tablet OBI 161, which list all the incantations required for the king to construct a *šutukkum*, also functioned to consecrate the materials for a *šutukkum*. While their rubrics are not specific, OBI 161, 24 describes reed collection, while OBI 161, 25 portrays clay collection.<sup>513</sup>

The small number of incantation texts which consecrate reeds should also be considered in light of incantations for constructing the *šutukkum*. These include OBI 235 and OBI 240, which primarily consist of praise of various types of reeds, but their rubrics also mention lustration water.<sup>514</sup> Although these incantation texts do not specify the purpose of the reeds, it is likely the reeds and water are for the construction of a reed hut. The reeds mentioned in the small consecration incantation text OBI 256 may also be included in this group.<sup>515</sup> Another possible inclusion within this group of incantation texts is the fragmentary OBI 132, 9, which also mentions the canebrake in its incipit and occurs on the same tablet as two other incantation texts with rubrics for the *šutukkum*.<sup>516</sup> OBI 132, 4 details purification within the structure in the closing lines of the incantation: **lu<sub>2</sub>-ulu<sub>3</sub> he<sub>2</sub>-ni-in-dadag / ka hul-ĝal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-ta-gub / ka-inim-ma šutug šub-ba-kam**, “As for the human being, he shall become immaculate within it. The one who has an evil mouth shall stand off to the side. It is an incantation for setting up a *šutukkum* reed hut.”<sup>517</sup> As in other consecration incantation texts, the patient is purified and any malign influence from witchcraft or malevolent entities is kept away. Although much of OBI 132, 5 is damaged, the rubric of the incantation text may be intact: **ka-inim-ma a sa<sub>10</sub>-sa<sub>10</sub>-kam šutug šub-ba gi i<sub>3</sub>-dab<sub>5</sub>**, “It is

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<sup>513</sup> MS 3098 rev. vii 31: **ka-inim-ma šutug šub-ba-a-ka**, “It is an incantation for setting up the *šutukkum* reed hut.” MS 3098 rev. vii 38: **ka-inim-ma šutug šub-ba**, “An incantation for setting up the *šutukkum* reed hut.”

<sup>514</sup> VAT 8352 obv. 8: **ka-inim-ma gi šul-hi a gub<sub>2</sub>-ba-ka**, “It is an incantation for *šalālum* reeds and lustration water.” The rubric for the other incantation is nearly identical. VAT 8358 rev. 1: **ka-inim-ma gi šul-hi a gub<sub>2</sub>-ba-ka**, “It is an incantation for *šalālum* reeds and lustration water.”

<sup>515</sup> An edition of this incantation is found in Antoine Cavigneaux, *Uruk: Altbabylonische Texte aus dem Planquadrat Pe XVI-4/5* (Mainz: Verlag Philipp von Zabern, 1996), 73-74.

<sup>516</sup> MS 2789 rev. vi 1': **ĝeš-gi** [...].

<sup>517</sup> MS 2789 obv. ii 39'-41'.

an incantation for drawing water and gathering the reeds which set up the reed hut.”<sup>518</sup> Unfortunately, OBI 132, 5 is damaged and it is uncertain whether this rubric corresponds with the incantation text preceding it or if another rubric is lost in the breaks on the tablet.<sup>519</sup> If this rubric does in fact correspond with OBI 132, 5, one should note that OBI 132, 5 has a duplicate, OBI 248, 1, which has a function for ridding a person of body infesting insects according to its rubric: **ehe2 u4-de3 ʿsu<sup>1</sup> lu2-ka**, “It is for when pests are on the body of a person.”<sup>520</sup> Therefore, if the correspondence of the *šutukkum* rubric and OBI 132 is correct, OBI 132, 5 was understood as functioning to consecrate the reed hut, while the duplicate OBI 248, 1 was considered to treat a sick or infected person within the structure. Thus, these duplicate incantation texts would have different, but related and complimentary functions.

In addition to constructing spaces like the *šutukkum*, several incantation texts consecrate people to allow them to enter a sacred space. This function is certain in the rubric of OBI 004, 5, an incantation text which was later incorporated into the 6<sup>th</sup> House of the later *bīt rimki* incantation series: **e2 ku4-ku4-ra-kam / ka-inim-ma / gudu4 ku3-ge-da-kam**, “It is for entering the temple. It is an incantation for purifying the **gudu4** priest.”<sup>521</sup> The incantation text OBI 154, 3 probably has this function as well, but is significantly damaged aside from its rubric: **ka-inim-ma e-ru-bu-um**, “An incantation for an entering person.”<sup>522</sup> While the D stem of *erēbum* is unexpected, a comparable rubric in the nominative case is found in the childbirth incantation OBI 245: **ka-inim-**

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<sup>518</sup> MS 2789 obv. iii 31’.

<sup>519</sup> For comments on this incantation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 58.

<sup>520</sup> VAT 8509 obv. 20.

<sup>521</sup> A 7479 rev. iv 11’-13’. This tablet is edited in Gertrud Farber and Walter Farber, “Von einem, der auszog, ein **gudu4** zu warden.” In *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk, and Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 99-114.

<sup>522</sup> MS 3088 obv. ii 14’.

**ma a-ru-uh<sub>2</sub>-tum**, “An incantation for a woman in urgent labor.”<sup>523</sup> Three sequential incantation texts on a large collective tablet also probably share the function of entering a sacred space. OBI 170, 4 borrows its incipit from a Sumerian literary text, *Kesh Temple Hymn*, 28: **e<sub>2</sub> gud-gin<sub>7</sub> mur ša<sub>4</sub> inda-gin<sub>7</sub> nun di**, “The house roars like an ox and bellows like a breeding bull.”<sup>524</sup> The next lines of the incantation text clarify its function: **sa<sub>6</sub><sup>1</sup>-ga / hu-mu-un-ku<sub>4</sub>-ku<sub>4</sub> hul-ĝal<sub>2</sub>-e nu-un-ku<sub>4</sub>-ku<sub>4</sub><sup>1</sup>**, “The benevolent one shall come inside. The evil one shall not come inside.”<sup>525</sup> The rubric of this incantation text, which also appears following the next incantation text on the tablet, OBI 170, 5, however, is difficult: **ka-inim-ma šu keše<sub>2</sub>-da-kam**, “It is an incantation for clasping hands.”<sup>526</sup> Since the precise meaning of the compound verb **šu—keše<sub>2</sub>** remains uncertain in this context, interpretation relies on a parallel construction with the auxiliary verb **ak** in the *Curse of Agade*, 102-103: **a<sub>2</sub>-tuku kisal-mah-še<sub>3</sub> ku<sub>4</sub>-ku<sub>4</sub>-gin<sub>7</sub> / e<sub>2</sub>-kur-še<sub>3</sub> šu keše<sub>2</sub> ba-ši-in-ak**, “Like a strong man entering the grand courtyard, he clasped his hands towards the Ekur.”<sup>527</sup> While the significance of this gesture is unclear in the *Curse of Agade*, bound hands and feet may be purified in OBI 211, if the incantation text is properly restored.<sup>528</sup> That incantation text, however, uses the well-established **zu<sub>2</sub>—keše<sub>2</sub>** verb rather than the difficult **šu—keše<sub>2</sub>**.<sup>529</sup> Regardless of what exactly this verb signifies, in the passage from the *Curse of Agade*, this action occurs in concert with the wrestler’s entrance into the grand courtyard, which suggests that this action is related to ceremonial

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<sup>523</sup> VAT 8381 rev. 13.

<sup>524</sup> MS 3427 rev. 5.

<sup>525</sup> MS 3427 rev. 6-7.

<sup>526</sup> MS 3427 rev. 10. The rubric recurs on MS 3427 rev. 18.

<sup>527</sup> For an edition of this literary text, see Jerrold S. Cooper, *The Curse of Agade* (Baltimore: The Johns Hopkins University Press, 1983). On this verb, see Pascal Attinger, “A propos de AK «faire» (II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 95 no. 2 (2005): 253. Comparable passages are discussed in Jacob Klein and Yitschak Sefati, *From the Workshop of the Mesopotamian Scribe: Literary and Scholarly Texts from the Old Babylonian Period* (University Park: Eisenbrauns, 2019), 35-37.

<sup>528</sup> UET 6/3, 666.

<sup>529</sup> UET 6/3, 666 obv. 3’.

entrances. Other incantation texts possibly for entering sacred spaces include the difficult incantation text OBI 170, 6 because it follows two other incantation texts with this function, and OBI 172, 3. This last incantation text contains a list describing the opening of seven gates, then concludes with a purification formula before the text breaks off.<sup>530</sup> OBI 072, 3 seems to parallel the seven gates of the underworld in *Inanna's Descent*; perhaps it functions to consecrate cultic personnel entering restricted sacred spaces as they move inward, beginning from the city gates.

### 3.3.10 People

Table 54: Sumerian Incantation Texts to Consecrate People		
Function	Tablet #	Catalogue #
Incantation Priest	A 7479	OBI 004, 2
	CBS 1529	OBI 061, 1
Incantation Priest	A 7479	OBI 004, 4
Incantation Priest	CBS 1529	OBI 061, 2
Hands of the King	MS 3098	OBI 161, 1
The King	MS 3098	OBI 161, 19
Incantation Priest	VAT 8538	OBI 251
The King and Royal Troops	YBC 4184	OBI 266

A number of incantation texts function to consecrate and empower cultic personnel to perform their duties. These texts are thus similar to others which consecrate cultic personnel

<sup>530</sup> MVN 5, 302 obv. iii 6'-14':

**en<sub>2</sub> e<sub>2</sub>-nu-ru**  
**ig ka ĝal<sub>2</sub>-am<sub>3</sub>**  
**ig ka deš-am<sub>3</sub>**  
**ĝal<sub>2</sub>-lu min-am<sub>3</sub>**  
**ĝal<sub>2</sub>-lu eš<sub>5</sub>-am<sub>3</sub>**  
**ĝal<sub>2</sub>-lu limmu<sub>5</sub>-am<sub>3</sub>**  
**ĝal<sub>2</sub>-lu ia<sub>2</sub>-am<sub>3</sub>**  
**ĝal<sub>2</sub>-lu aš<sub>3</sub>-am<sub>3</sub>**  
**ĝal<sub>2</sub>-lu imin-am<sub>3</sub>**

Incantation formula. As for the door of the gate, open it! The door of the gate is the first. Open the second. Open the third. Open the fourth. Open the fifth. Open the sixth. Open the seventh.

Phonetic writing: **ka** = **ka<sub>2</sub>**.

primarily though substances such as lustration water or oil. In contrast to those incantation texts, however, purification with such substances is not the primary function. The incantation text OBI 266, for example, functions to purify the king and his mace, and by extension his army, through ceremonial bathing.<sup>531</sup> Although this incantation text is similar to incantations for water consecration because it functions to cleanse the king, his weapon, and by extension his army, through bathing sequences and water anointment at the harbor, it has a unique rubric: **ka-inim-ma lugal erin<sub>2</sub>-a-ni sikil-la-kam**, “It is an incantation for cleansing the king and his army.”<sup>532</sup> The function of this incantation text is ultimately to purify the king and his army for undertaking a military campaign to collect tribute from uncooperative vassals. Thus, OBI 266 is comparable to OBI 161, 1 and OBI 161, 19, which respectively purify the hands of the king for building a *šutukkum* reed hut and cleanse his feet before stepping into the consecrated area of the *šutukkum* when it is completed.<sup>533</sup>

Those incantation texts function to purify the king for the ritual construction of the *šutukkum* in a similar manner as four other Sumerian incantation texts, which would later be incorporated into the *bīt rimki* series and function to consecrate the **gudu<sub>4</sub>** priest. The rubric of OBI 004, 4 clearly designates this function: **gudu<sub>4</sub> ku<sub>3</sub>-ge-da**, “It is for purifying the **gudu<sub>4</sub>** priest.”<sup>534</sup> Both this incantation and the text of OBI 004, 2 and its duplicate OBI 061, 1 were

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<sup>531</sup> An edition of this incantation is found in Johannes J. A. van Dijk, “Un rituel de purification des armes et de l’armée: essai de traduction de YBC 4184.” In *Symbolae biblicae et mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae*, ed. Martinus A. Beek et al. (Leiden: Brill, 1973), 107-117.

<sup>532</sup> YBC 4184 rev. 11.

<sup>533</sup> MS 3098 obv. i 41’: [ka]-inim<sup>1</sup>-ma šu lugal-la-še<sub>3</sub>, “It is an incantation for the hands of the king.” MS 3098 rev. vi 44: **ka-inim-ma ġiri<sub>3</sub> us<sub>2</sub>-sa**, “An incantation for setting foot inside.” For an edition of this incantation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 69-70.

<sup>534</sup> A 7479 rev. iii 16’. For an edition, see Gertrud Farber and Walter Farber, “Von einem, der auszog, ein **gudu<sub>4</sub>** zu warden.” In *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk, and Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 99-114.

integrated into the 6<sup>th</sup> House of *bīt rimki*.<sup>535</sup> These incantation texts, however, do not cleanse the **gudu**<sub>4</sub> priest by a specific material or method; instead, they call upon Utu to bless the priest and thus authenticate his actions. This function is not clarified in the rubric for OBI 004, 2: *diġir utu igi bar-ra*, “For the one who gazes upon Utu.”<sup>536</sup> Rather, the collective rubric set after all four incantation texts on the tablet assures this incantation text consecrates the priest: *ka-inim-ma / gudu*<sub>4</sub> *ku<sub>3</sub>-ge-da-kam*, “It is an incantation for purifying the **gudu**<sub>4</sub> priest.”<sup>537</sup> Like OBI 004, 2 and OBI 061, 1, the next incantation on the latter tablet, OBI 061, 2, also purified the king or **gudu**<sub>4</sub> priest through an appeal to Utu.<sup>538</sup> Although it lacks a rubric, it was incorporated into the 3<sup>rd</sup> House of *bīt rimki*, rather than the 6<sup>th</sup> House like the other incantation texts. OBI 251 is similar to incantation texts which praise Utu; this incantation text, however, calls upon several different deities, including Asalluhi, to legitimize the actions of the incantation priest.<sup>539</sup>

### 3.4.0 BITES AND STINGS

#### 3.4.1 Scorpion Sting

Function	Tablet #	Catalogue #
Scorpion Sting	BM 25145	OBI 022
	H 60	OBI 081, 1
	H 146	OBI 089, 2
	MS 2353	OBI 128, 4
Scorpion Sting	MS 3084	OBI 150, 11
Scorpion Sting	N 932	OBI 173, 1
Scorpion Sting	N 3398	OBI 176, 1

<sup>535</sup> An edition of the former is provided in Gertrud Farber and Walter Farber, “Von einem, der auszog, ein **gudu**<sub>4</sub> zu warden.” In *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk, and Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 99-114. The latter is edited in Markham J. Geller, “Very Different Utu Incantations.” *Acta Sumerologica Japan* 17 (1995): 114-126.

<sup>536</sup> A 7479 obv. ii 15.

<sup>537</sup> A 7479 rev. iv 12'-13'.

<sup>538</sup> Edited in Markham J. Geller, “Very Different Utu Incantations.” *Acta Sumerologica Japan* 17 (1995): 114-126.

<sup>539</sup> VAT 8538.

Scorpion Sting	VAT 8379	OBI 244, 9
Scorpion Sting	VAT 8379	OBI 244, 11
Scorpion Sting	VAT 8379	OBI 244, 12
Scorpion Sting	VAT 8379	OBI 244, 14
Scorpion Sting	VAT 8379	OBI 244, 16
Scorpion Sting	VAT 8379	OBI 244, 19

Incantations for scorpion sting typically focus upon the dangerous features of the arachnid, primarily its pincers and tail. This pattern is followed in a group of four duplicate incantation texts which depict the scorpion as a bull. An additional duplicate of these incantation texts dates to the Ur III period, further demonstrating the popularity and effectiveness of this incantation.<sup>540</sup> Although these texts have some variation, the image of the scorpion is clear: **gud si-bi si ur2-ra murgu-bi a-sa-la / ša3-ba ku3-sig17 ki-a tab-ba / umbin-bi zabar ki babbar ta**, “The horns of the bull are the horns of a standard. On its back is a poplar. On its golden belly it roams over the earth. Its claws are bronze touching the white earth.”<sup>541</sup> While none of these incantation texts has a rubric, their content clearly addresses the scorpion. The horns of the bull correspond to its pincers from a top-down perspective, while the telson of its tail has a shape reminiscent of a poplar leaf, and the bronze claws describe its legs.

Three scorpion incantation texts on the large collective tablet OBI 244 describe the scorpion as a lion. OBI 244, 9 is notable because it is partially duplicated in a contemporary Sumerian proverb and a later Akkadian incantation text: **piriĝ arah4 sa-ba gub-ba / kuĝ2-zu tuku4-e si-zu sag3-ga / ka-inim-ma ĝiri2-tab pa-ša-ri-im**, “O lion of the storehouse standing in

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<sup>540</sup> For an edition and extensive commentary of the Ur III duplicate, see Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 350-356.

<sup>541</sup> BM 25145 obv. 1-3. Standard orthography:

**gud si-bi si uriz-am3 murgu-bi <sup>(ĝes)</sup>asal2-la-am3  
ša3-ba ku3-sig17 ki-a dab5-ba-am3  
umbin-bi zabar ki babbar ta3**

its strength, as your tail waves, your horns have struck. An incantation for mitigating a scorpion sting.”<sup>542</sup> This same juxtaposition of the danger of the scorpion in a domestic setting is heightened in the later Akkadian incantations: **en<sub>2</sub> bar-bar ur-ši ni-ši a-bu-us-si / tar-ša qar-na-a-ša<sub>2</sub> gin<sub>7</sub> ri-mi kur-<sup>l</sup>e<sup>1</sup> / tur-rat kuĝ<sub>2</sub>-sa gin<sub>7</sub> ur-mah gaš-ri**, “Incantation: The wolf of the bedroom, the lion of the storehouse, its horns stretch forth like a bull of the mountains. Its tail is turned up like a mighty lion.”<sup>543</sup> The domestic danger of the scorpion thus survived well into the later periods of Mesopotamian history. OBI 244, 11 also identifies the scorpion as a lion: **u<sub>2</sub> suh<sub>3</sub>-suh<sub>3</sub> ba-<sup>l</sup>dul su<sup>1</sup> piriĝ-ĝa<sub>2</sub>**, “It is covered in the tangled vegetation. It has the body of a lion.”<sup>544</sup> The phonetic duplicate OBI 242 aids in the restoration of this passage: **u<sub>2</sub> su-su-ha am-tuš su / pi-ri-iĝ<sub>3</sub>-ĝa<sub>2</sub>**, “It dwells in the tangled vegetation. It has the body of a lion.”<sup>545</sup> The rubric of this incantation text, however, is directed against snakebite rather than scorpion sting.<sup>546</sup> Similarly, OBI 244, 19 has a rubric denoting it as a scorpion incantation, while one of its duplicates on the same tablet, OBI 244, 2, has a rubric against either snakes or scorpions.<sup>547</sup> Scorpion incantations are therefore interchangeable with incantations for snakebite to a certain extent. Finally, the difficult scorpion incantation text OBI 244, 12 also mentions a lion, probably in reference to the scorpion.<sup>548</sup>

The functions of five other scorpion incantation texts are primarily identifiable based on their rubrics. OBI 150, 11, OBI 244, 14, and OBI 244, 16 are all difficult incantation texts

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<sup>542</sup> VAT 8379 obv. ii 22-24. For the proverb, see *Sumerian Proverb Collection* 3, 70 in Bendt Alster, *Proverbs of Ancient Sumer: The World’s Earliest Proverb Collections* (Bethesda: CDL Press, 1997), 93, 384.

<sup>543</sup> K 5944 obv. 5'-7'. A complete edition appears in Richard Caplice, “Namburbi Texts in the British Museum.” *Orientalia: Nova Series* 34 no. 2 (1965): 121-123.

<sup>544</sup> VAT 8379 obv. iii 6.

<sup>545</sup> VAT 8361 obv. 1-2. Standard orthography: **u<sub>2</sub> suh<sub>3</sub>-suh<sub>3</sub>-a am<sub>3</sub>-tuš su piriĝ-ĝa<sub>2</sub>**.

<sup>546</sup> VAT 8361 obv. 6: **ka-inim muš dabs-be<sub>2</sub>-da-kam**, “It is an incantation for seizing a snake.”

<sup>547</sup> VAT 8379 rev. v 6: **ka-inim-ma ĝiri<sub>2</sub>-tab-a-kam**, “It is an incantation for a scorpion.” VAT 8379 obv. i 15: **ka-inim-ma muš ĝiri<sub>2</sub> e<sub>2</sub>-a šub-ba-kam**, “It is an incantation for a snake or scorpion encountered in a house.”

<sup>548</sup> VAT 8379 obv. iii 14: **ka-inim-ma ĝiri<sub>2</sub> til-le-da-kam**, “It is an incantation for recovering from a scorpion.” This interpretation assumes a phonetic writing: **til-le-da-kam = ti-le-da-kam**. A literal interpretation is also possible: “It is an incantation for killing a scorpion.” This interpretation, however, lacks parallels in the Old Babylonian period.



composed in phonetic Sumerian.<sup>549</sup> Another two incantation texts, OBI 173, 1 and OBI 176, 1 are poorly preserved, so their function is only assigned based on their surviving rubrics.<sup>550</sup>

### 3.4.2 The Celestial Scorpion Motif

Table 56: Sumerian Incantation Texts with the Celestial Scorpion Motif		
Function	Tablet #	Catalogue #
Scorpion Sting	H 60	OBI 081, 3
	MS 2353	OBI 128, 1
	MS 3086	OBI 152, 4
	UM 29-15-005	OBI 215
	VAT 8379	OBI 244, 13
	W 16743, dv	OBI 258
	Scorpion Sting	MS 2353
0Scorpion Sting	VAT 8379	OBI 244, 4
Scorpion Sting	VAT 8379	OBI 244, 5
Scorpion Sting	VAT 8379	OBI 244, 6
Scorpion Sting	VAT 8379	OBI 244, 8
Scorpion Sting	VAT 8379	OBI 244, 20
Scorpion Sting	VAT 8379	OBI 244, 21

Several Sumerian scorpion incantation texts connect the threatening scorpion with its astral counterpart, the constellation Scorpio. An origin of this constellation is found in the Sumerian literary text *Inanna and An*, Segment D, 30-31: <sup>di</sup>ĝir<sup>inanna-ke</sup>4 ĝiriz<sup>im-ma-da-an-gu</sup>4-ud kuĝ<sup>2</sup>-bi im-ma-da-<sup>1</sup>ku<sup>5</sup> / <sup>1</sup>ur-mah<sup>1</sup>-gin<sup>7</sup> gu<sup>3</sup> mir-a ba-ni-in-ra za-pa-aĝ<sup>2</sup> mu-da-an-sed<sup>4</sup>-e, “Inanna attacked the scorpion and cut off its tail. It roared in rage like a lion, then abates its tumult before her.”<sup>551</sup> After slaying the scorpion, Inanna hurls it into the sky where it becomes a constellation, an

<sup>549</sup> MS 3084 rev. 19': **ka-inim-ma ĝiriz-tab dabs**, “An incantation for seizing a scorpion.” VAT 8379 obv. iii 28: **ka-inim-ma ĝiriz-tab-a-kam**, “It is an incantation for a scorpion.” VAT 8379 rev. iv 7: **ka<sup>1</sup>-inim-ma ĝiriz-tab dabs-be<sup>2</sup>-da-kam**, “It is an incantation for seizing a scorpion.”

<sup>550</sup> N 932 obv. 3': **ka-inim-ma ĝiriz-tab<sup>1</sup>-[a-kam]**, “It is an incantation for a scorpion.” N 3398 obv. 3': **[ka-<sup>1</sup>inim<sup>1</sup>-ma ĝiriz-[tab]**, “An incantation for a scorpion.”

<sup>551</sup> See Johannes J. A. van Dijk, “Inanna raubt den ‘großen Himmel’. Ein Mythos.” In *Festschrift für Rykle Borger zu 65. Geburtstag am 24. Mai 1994*, ed. Stefan M. Maul (Groningen: Styx, 1998), 9-38.

action mirrored in the sixth tablet of the Standard Babylonian *Epic of Gilgamesh* when Enkidu throws the haunch of the Bull of Heaven towards Ištar, resulting in the constellation Taurus.<sup>552</sup> The connection between the scorpions encountered within the incantation corpus and the constellation Scorpio is marked with the sign **mul**, “star” or “constellation” in four Sumerian incantation texts on a single large collective tablet, OBI 244, 4, OBI 244, 5, OBI 244, 8, and OBI 244, 21.<sup>553</sup> As in other Sumerian scorpion incantation texts, the scorpion of the constellation Scorpio is likewise described as a bull. This imagery is found in OBI 244, 8, where the term for scorpion only appears within the rubric of the incantation text; otherwise, the creature is described as a bull:

**mul-mul gud an-na**  
**gud si sa<sub>2</sub> an-na**  
**bi<sub>2</sub>-za-za-gin<sub>7</sub> ki<sup>du</sup>du<sub>3</sub>**  
**ĝeš<sup>š</sup>eneg me-lim<sub>4</sub> ĝal<sub>2</sub>**  
**ka-inim-ma ĝiri<sub>2</sub>-tab-a-kam**

The stars of the bull of the heavens, the upright bull in the heavens, leaps like a frog. It has the aura of a tamarisk. It is an incantation for a scorpion.”<sup>554</sup>

Scorpion incantation texts with celestial imagery predate the Old Babylonian period. Like OBI 244, 8, the Ur III incantation text MLC 1093 also refers to the scorpion as a bull. Although the sign **mul** does not occur within this incantation, the scorpion is identified as Scorpio:

**en<sub>2</sub> e<sub>2</sub>-nu-ru**  
**gud gegge abzu**  
**piriĝ e<sub>2</sub> kukku<sub>5</sub>-ga**  
**niĝ<sub>2</sub> ša<sub>3</sub>-gal-bi-še<sub>3</sub> amar a da-a**  
**diĝir<sup>r</sup>utu za<sub>3</sub> si-ni-še<sub>3</sub>**  
**diĝir<sup>r</sup>inanna gu<sub>3</sub>-u<sub>3</sub>-bi<sub>2</sub> ṽkur<sup>l</sup>-kur-ra-ni-še<sub>3</sub>**  
**ĝa<sub>2</sub>-a-še<sub>3</sub> ša<sub>3</sub>-ĝu<sub>10</sub>-še<sub>3</sub>**

<sup>552</sup> Bendt Alster, “Gudam and the Bull of Heaven.” In *Assyria and Beyond: Studies Presented to Mogens Trolle Larsen*, ed. Jan G. Dercksen (Leiden: Nederlands Instituut voor het Nabije Oosten, 2004), 36-37.

<sup>553</sup> VAT 8379 obv. i 21: **mul-mul ĝiri<sub>2</sub> an-na**, “The stars of the scorpion in the heavens ...” VAT 8379 obv. i 25: **mul an-bi šu bar-re-de<sub>3</sub>**, “The stars of its section of the sky are breaking free!” **mul-mul gud an-na**, “The stars of the bull of the heavens ...” VAT 8379 rev. v 13: **mul ĝiri<sub>2</sub> an-[na]**, “The constellation of the scorpion of the heavens ...”

<sup>554</sup> VAT 8379 obv. ii 17-21.

**tu en<sub>2</sub> e<sub>2</sub>-nu-ru  
ĝiri<sub>2</sub> kuĝ<sub>2</sub> si<sub>22</sub>  
ka-imin ĝiri<sub>2</sub> ŝu-a du-da-kam**

Incantation formula. The black bull of the Abzu, the lion of the dark house, the calf which pours forth venom onto its prey, Utu is to the right of his horns. Inanna is to the left of his mountains. He comes towards me, into my midst. Incantation formula. For a yellow-tailed scorpion. It is an incantation for binding a scorpion.<sup>555</sup>

In this incantation text, Utu and Inanna represent their corresponding astral counterparts, the sun and the morning star, Venus. Although their role is not apparent within this Ur III incantation text, a large group of six duplicate scorpion incantation texts, OBI 081, 3, OBI 128, 1, OBI 152, 4, OBI 215, OBI 244, 13, and OBI 258, clarify Utu and Inanna keep the constellation bound in the heavens to hold its earthbound manifestations in check:

**gud piriĝ a<sub>2</sub> huš-「ŝu」<sup>1</sup>  
nir ĝal<sub>2</sub> ki in-de  
ĝiri<sub>2</sub> an-na diri-ga  
an i<sub>3</sub>-keše<sub>2</sub> ki-keše<sub>2</sub>  
ka-ka-a-ni gu-du-ni-še<sub>3</sub> 「ba」<sup>1</sup>-la  
diĝir<sub>1</sub>nanna a<sub>2</sub> zi-da-na  
diĝir<sub>1</sub>utu a<sub>2</sub> ga-ba-na  
diĝir<sub>1</sub>inanna ĝiri<sub>3</sub> ba-ra-an-ku<sub>5</sub>  
lu<sub>2</sub> nu-mu-da-bur<sub>2</sub>-re  
tu<sub>7</sub> en<sub>x</sub> eridu<sup>ki</sup>**

The bull, a lion trusting in its strength, has carried off the earth. The scorpion has risen into

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<sup>555</sup> MLC 1093 obv. 1-rev. 4. Standard orthography:

**en<sub>2</sub> e<sub>2</sub>-nu-ru  
gud gegge abzu  
piriĝ e<sub>2</sub> kukku<sub>5</sub>-ga  
nig<sub>2</sub> ŝa<sub>3</sub>-gal-bi-še<sub>3</sub> amar a de<sub>2</sub>-a  
diĝir<sub>1</sub>utu za<sub>3</sub> si-ni-še<sub>3</sub>  
diĝir<sub>1</sub>inanna gabu<sub>2</sub><sup>(bu)</sup> kur-kur-ra-ni-še<sub>3</sub>  
ĝa<sub>2</sub>-a-še<sub>3</sub> ŝa<sub>3</sub>-ĝu<sub>10</sub>-še<sub>3</sub>  
tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru  
ĝiri<sub>2</sub> kuĝ<sub>2</sub> si<sub>22</sub>  
ka-inim-ma ĝiri<sub>2</sub> ŝu-a du<sub>3</sub>-da-kam**

A partial edition appears in Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 31. For another edition, see Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 372-375.

the heavens. The heavens bound him. The earth bound him. His mouth is bound to his bottom. Nanna is on his right side. Utu is on his left side. Inanna has cut off the path. No one will undo it. Incantation formula of Eridu.<sup>556</sup>

After the scorpion's attempt to take control of the earth, Inanna threw him into the sky where he became trapped by the primordial pairing of the heavens and the earth as well as the three primary celestial bodies to his right, left, and in front of him. The next incantation text on the tablet, OBI 128, 2, also describes the celestial scorpion, according to its incipit: «an ki<sup>1</sup> i<sub>3</sub>-keše<sub>2</sub> ti-a-«ab<sup>1</sup>-ba, “After the one whom the heavens and the earth had bound approached ...”<sup>557</sup> A similar binding scene occurs in OBI 244, 20, where the goddesses Ninpiriĝ and Ninmaš restrain the scorpion:

diĝir nin-piriĝ diĝir nin-maš dumu diĝir en-lil<sub>2</sub>-la<sub>2</sub>  
 am dab<sub>5</sub>-ba-gin<sub>7</sub> šu ba-e-la<sub>2</sub>  
 šilam dab<sub>5</sub>-ba-gin<sub>7</sub> a<sub>2</sub> šu ba-e-ni-la<sub>2</sub>  
 gud ur<sub>3</sub>-ra a<sub>2</sub> ba-e-ni-dab<sub>5</sub> a<sub>2</sub> ba-e-ni-la<sub>2</sub>  
 piriĝ-gin<sub>7</sub> da «ri<sup>1</sup>  
 ka-inim-ma ĝiri<sub>2</sub>-tab-a-[kam]

O Ninpiriĝ, O Ninmaš, children of Enlil, you have bound it like a captured bull. You have bound its limbs like a domestic cow. As for the bull, you have seized the limbs on the thighs. You have bound the limbs on them. Drive it off like a lion! It is an incantation for a scorpion.<sup>558</sup>

Since Ninmaš is a vizier of Utu, while Ninpiriĝ is among the celestial bodies invoked in OBI 019,

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<sup>556</sup> MS 2353 obv. 1-10. Standard orthography:

gud piriĝ a<sub>2</sub> huš-a  
 nir ĝal<sub>2</sub> ki in-de<sub>6</sub>  
 ĝiri<sub>2</sub> an-na diri-ga  
 an i<sub>3</sub>-keše<sub>2</sub> ki i<sub>3</sub>-keše<sub>2</sub>  
 ka-ka-a-ni gu-du-ni-še<sub>3</sub> ba-la<sub>2</sub>  
 diĝir nanna a<sub>2</sub> zi-da-na  
 diĝir utu a<sub>2</sub> gabu<sub>2</sub><sup>(bu)</sup>-na  
 diĝir inanna ĝiri<sub>3</sub> ba-ra-an-kus  
 lu<sub>2</sub> nu-mu-da-bur<sub>2</sub>-re  
 tu<sub>6</sub> en<sub>2</sub> eridu<sup>ki</sup>

For another edition of this incantation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 102-104.

<sup>557</sup> MS 2353 obv. 11. Standard orthography: an ki i<sub>3</sub>-keše<sub>2</sub> ti-a-ba.

<sup>558</sup> VAT 8379 rev. v 7-12. Phonetic writings: ur<sub>3</sub> = ur<sub>2</sub>.

4, the scorpion in this incantation text is also probably to be identified with the constellation Scorpio, although the connection is not explicit.<sup>559</sup>

Although the celestial bodies work in tandem to ensure the celestial scorpion remains trapped in the sky, the threat of its escape is omnipresent throughout Sumerian Old Babylonian incantation texts. OBI 244, 5 anxiously describes the constellation as breaking free from its confines in the heavens, which would have disastrous consequences to humanity:

**mul an-bi šu bar-re-e-de<sub>3</sub>**  
**palil kur-kur-ra**  
**en ug<sub>7</sub>-ga mul bad an-bi**  
**šu bar-re-e-de<sub>3</sub>**  
**sa<sub>3</sub>-ab zi-<sup>1</sup>li<sup>1</sup>-ib zi-li-ib**  
**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**  
**ka-inim-ma ĝiri<sub>2</sub> dab<sub>5</sub>-be<sub>2</sub>-da-kam**

The stars of its section of the sky are breaking free! The foremost of the mountains, the lord of death, the remote stars of its sky are breaking free. Heal! Make it well! Make it well! Incantation formula. It is an incantation for seizing a scorpion.<sup>560</sup>

Like the Ur III incantation text MLC 1093, the scorpion's tail is described as a tall mountain, an image also appearing in OBI 128, 4: **gud si-bi šu-ri-na <sup>1</sup>murgu<sub>2</sub><sup>1gu<sub>2</sub></sup>-bi kur**, "As for the bull, its horns are a standard. On its back is a mountain."<sup>561</sup> Due to the deadly potential of its tail, the scorpion is called the lord of death, foreboding the consequences of its escape from the heavens. Thus, to render the scorpion harmless, its pincers are bound to its tail in OBI 244, 6:

**ĝiri<sub>2</sub> si guru<sub>17</sub> <sup>1</sup>kuĝ<sub>2</sub><sup>1</sup>-ba keše<sub>2</sub>-da**  
**si gid<sub>2</sub>-da kuĝ<sub>2</sub>-ba <sup>1</sup>keše<sub>2</sub><sup>1</sup>-a**  
**ĝeš-hur nu-e<sub>3</sub>-de<sub>3</sub>**  
**ka-inim-ma ĝiri<sub>2</sub>-tab ĝeš-hur-ra-kam**

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<sup>559</sup> BM 15820 rev. iii 19.

<sup>560</sup> VAT 8379 obv. i 25-ii 2. Phonetic writings: **sa<sub>3</sub> = sa<sub>6</sub>**; **zi-li-ib zi-li-ib = zil<sub>2</sub>-li-ib zil<sub>2</sub>-li-ib**. These forms are considered imperatives in the translation above. They have, however, also been considered an abracadabra formula in Irving L. Finkel, "ĥul.ba.zi.zi: Ancient Mesopotamian Exorcistic Incantations" (PhD diss., University of Birmingham, 1976), 55 n. 2.

<sup>561</sup> MS 2353 rev. 20. An edition of this incantation is found in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 103-104.

The scorpion is adorned in horns. Bind them to its tail! Bind the outstretched horns to its tail! It will not escape the pattern! It is an incantation for the scorpion of the pattern.<sup>562</sup>

The constellation Scorpio in this incantation text is presented as helplessly trapped, with its pincers bound to its tail, rendering the creature harmless. In this trapped state, the scorpion cannot escape from the constellations of the heavens, the **ĝeš-hur** or Akkadian *ušurtum*. Nevertheless, while the scorpion remains trapped, it continues to struggle against the celestial bodies ensnaring it within the heavens in OBI 244, 8:

**mul-mul ĝiri<sub>2</sub> an-na**  
**gud-de<sub>3</sub> am<sub>3</sub>-gid<sub>2</sub>-gid<sub>2</sub>**  
 ʽte<sup>1</sup>-eš ʽme<sub>3</sub><sup>1</sup>-a-kam  
 ʽka<sup>1</sup>-inim-ma ĝiri<sub>2</sub>-tab-a-kam

The stars of the scorpion in the heavens, that bull, keep stretching towards me. There is a cry of battle! It is an incantation for a scorpion.<sup>563</sup>

While the scorpion in the heavens is bound, it battles with the other celestial bodies for its freedom so it can wreak havoc and continue to threaten humanity through its earthly manifestations, the scorpions commonly encountered throughout ancient Mesopotamia.

### 3.4.3 The Scorpion at Enki's Pasture Motif

Function	Tablet #	Catalogue #
Scorpion Sting	VAT 8379	OBI 244, 3
Scorpion Sting	VAT 8379	OBI 244, 10
Scorpion Sting	VAT 8379	OBI 244, 15
Scorpion Sting	VAT 8379	OBI 244, 17
Scorpion Sting	VAT 8379	OBI 244, 18

<sup>562</sup> VAT 8379 obv. ii 3-6. For these lines, see Antoine Cavigneaux, "Magica mariana." *Revue d'Assyriologie et d'archéologie orientale* 88 no. 2 (1994): 159 n. 8.

<sup>563</sup> VAT 8379 obv. i 21-24.

Four incantation texts on the same large collective tablet of scorpion incantations, OBI 244, 3, OBI 244, 15, OBI 244, 17, and OBI 244, 18, as well as the bilingual incantation text OBI 244, 7, and perhaps also the related incantation text OBI 244, 10, recall a myth in which a scorpion attacks Enki's cattle and belongings. It is unclear whether the scorpion at Enki's pasture is related to the celestial scorpion, but it is tantalizing that Scorpio resides within Ea's path in the later astronomical series MUL.APIN.<sup>564</sup> These incantation texts find a parallel in *Enki and the World Order*, 255: **šilam u<sub>2</sub>-numun-na amaš ġiri<sub>2</sub>-tab-ba amar-bi gu<sub>3</sub> di-dam**, "He is a domestic cow in the pasture or the sheepfold calling for its calf amid scorpions."<sup>565</sup> The short incantation text OBI 244, 15 mentions the scorpion, tentatively designated as massive, digs into Enki's belongings:

**šar<sub>2</sub> diġir<sup>diġir</sup>en-ki uru<sub>18</sub><sup>uru</sup> ba-al-la<sub>2</sub>  
a-ra-zu e  
tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru  
ka-inim-ma ġiri<sub>2</sub>-tab dab<sub>5</sub>-be<sub>2</sub>-da-kam**

The massive one who burrows into numerous things of Enki says a greeting! Incantation formula. It is an incantation for seizing a scorpion.<sup>566</sup>

Although it is unclear what the scorpion burrows into among the possessions of Enki, two closely related incantation texts, OBI 244, 7 and OBI 244, 18, narrate an episode in which the scorpion invades the sheep houses of Enki and afflicts the sheep. According to the incipit of the bilingual incantation text OBI 244, 7, the scorpion stung all the sheep: **zi-in-ge<sub>4</sub> si<sub>3</sub>-in-ge<sub>4</sub> / ša<sub>3</sub> udu hu-um-ma**, "Every ankle in the midst of the sheep was paralyzed."<sup>567</sup> The same action occurs in incipit OBI 244, 18: **a-gin<sub>7</sub><sup>gi</sup> ġeš<sup>ġeš</sup>ge-en gub-ba udu hu-um-ma**, "How were the upright limbs of the sheep

<sup>564</sup> Wayne Horowitz, *Mesopotamian Cosmic Geography* (Winona Lake: Eisenbrauns, 1998), 171.

<sup>565</sup> A comparable passage occurs in the *Debate between Winter and Summer*, 92.

<sup>566</sup> VAT 8379 rev. iv 1-4. This reading assumes a missing genitive on Enki. It is unclear whether **uru<sub>18</sub>** refers to Enki or the scorpion.

<sup>567</sup> VAT 8379 obv. ii 7-8. Phonetic writing: **si<sub>3</sub>-in-ge<sub>4</sub>** = **zi-in-ge<sub>4</sub>**. On this lemma, see Åke W. Sjöberg, "in-nin šà-gur<sub>4</sub>-ra: A Hymn to the Goddess Inanna by the en-Priestess Enheduanna." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 65 no. 2 (1975): 222 n. 11.

paralyzed?”<sup>568</sup> If these three texts narrate the same mythological episode, the unspecified objects in OBI 244, 15 could also designate the sheep houses of Enki. The invocation of Enki in OBI 244, 3 suggests that Enki bound the scorpion in retaliation after it attacked his sheep:

**lugal me šar<sub>2</sub>-ra me gal-la**  
**me daġal-la u<sub>5</sub>-a**  
<sup>diġir</sup>**en-ki me šar<sub>2</sub>-ra ʾme gal<sup>1</sup>-la**  
**me daġal-la ʾu<sup>5</sup>-a**  
**ka-inim-ma ġiri<sub>2</sub> [dab<sub>5</sub>]-ʾbe<sub>2</sub><sup>1</sup>-da-kam**

O king, the one who rides upon the numerous **me**, the great **me**, and the broad **me**. O Enki, the one who rides upon the numerous **me**, the great **me**, and the broad **me**! It is an incantation for seizing a scorpion.<sup>569</sup>

This incantation text notably does not contain any speech act directed against the scorpion, but nonetheless the rubric qualifies that it functions to bind scorpions. Perhaps it elliptically references Enki’s actions against the scorpion after it had afflicted the limbs of his sheep. Although it is largely broken, OBI 244, 17 may also reflect this myth.<sup>570</sup> Finally, OBI 244, 10 alludes to a scorpion entering the house of the cattle deity Ningublaga.<sup>571</sup> Perhaps this incantation text is another variant of the myth of the scorpion attacking the sheep houses of Enki.

### 3.4.4 The Gilgamesh and the Scorpion Motif

Table 58: Sumerian Incantation Texts with the Gilgamesh and the Scorpion Motif		
Function	Tablet #	Catalogue #
Scorpion Sting	IM 18237	OBI 095, 1
	MS 3371	OBI 167
	N 932	OBI 173, 2
	YBC 9898	OBI 319, 3

<sup>568</sup> VAT 8379 rev. iv 19.

<sup>569</sup> VAT 8379 obv. i 16-20.

<sup>570</sup> VAT 8379 rev. iv 8: [...] **ša<sub>3</sub>-ga eridu<sup>ki</sup>-ta e<sub>3</sub>-a**, “It emerged in the midst of Eridu.”

<sup>571</sup> VAT 8379 obv. ii 25-26.



A set of four duplicate incantation texts seem to draw upon the Gilgamesh myths to combat scorpions.<sup>572</sup> Within these duplicate incantation texts, specifically OBI 095, 1, OBI 167, OBI 173, 2, and OBI 319, 3, the scorpion is equated with the Bull of Heaven as an extension of its common depiction as a bull in various other Sumerian incantation texts. Just as Gilgamesh defeated the Bull of Heaven, so too will he defeat any threatening scorpion. These incantation texts recount Gilgamesh's upbringing culminating in his victory over the Bull of Heaven:

**unu<sup>ki</sup>-ga ba-du<sub>2</sub>-ud  
 kul-aba<sup>ki</sup> usu ba-an-tuku  
 ġuruš ša<sub>3</sub> unu<sup>ki</sup>-ga ba-du<sub>2</sub>-ud  
 kul-aba<sup>ki</sup> usu ba-an-tuku  
 lu<sub>2</sub> deš-e gud ba-an-sag<sub>3</sub>**

He was born in Uruk. He attained strength in Kulaba. The young man was born in the midst of Uruk. He attained strength in Kulaba. The single man smote the bull.<sup>573</sup>

While none of these incantation texts contain a rubric, there is tangential evidence that suggests these incantations are directed against scorpions. The broken incantation text preceding OBI 173, 2 is directed against scorpions based on the surviving rubric: **ka-inim-ma** ṛ**ġiri<sub>2</sub>-tab<sup>1</sup>-[a-kam]**, “It is an incantation for a scorpion.”<sup>574</sup> Therefore, OBI 173, 2 is possibly also a scorpion incantation. Likewise, since the Akkadian incantation text OBI 319, 2 is directed against scorpions, it is probable that OBI 319, 3 is an incantation text for scorpions as well.

### 3.4.5 Snakebite

Table 59: Sumerian Incantation Texts for Snakebite		
Function	Tablet #	Catalogue #

<sup>572</sup> For the identification of the Gilgamesh myth in this incantation, see Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 47.

<sup>573</sup> IM 18237 obv. 1-5.

<sup>574</sup> N 932 obv. 3'. See Antoine Cavigneaux, “Le Pariade du Scorpion dans les Formules Magiques Sumériennes (Textes de Tell Haddad V).” *Acta Sumerologica Japan* 17 (1995): 95 n. 58.

Snakebite	BM 79949	OBI 032
Snakebite	IM 21180, 1 MS 3084	OBI 096, 3 OBI 150, 8
Snakebite	MS 3084	OBI 150, 9
Snakebite	VAT 1413	OBI 221, 2
Snakebite	VAT 8342	OBI 230
Snakebite	VAT 8361	OBI 242
Snakebite	VAT 8519 YBC 5623	OBI 249, 5 OBI 285
Snakebite	YBC 5629	OBI 289

Incantations for snakebite are closely associated with scorpion incantations in both content and treatment. Both incantations for snakebite and scorpion sting concentrate on the dangerous features of the creature, such as its mouth or its pincers and tail. Moreover, treatment for snakebite or scorpion sting was difficult in antiquity, as the potency and danger of these creatures' venom was clearly recognized in incantation texts such as OBI 285 and possibly in its fragmentary duplicate OBI 249, 5 as well.<sup>575</sup> Since treatment for the bite or sting consisted of a recited incantation, mortality was high. These factors contributed to the close association of incantation texts for snakes and scorpions in the Old Babylonian period, as is evident in OBI 242, which has a duplicate, OBI 244, 11, directed against scorpions: **u<sub>2</sub> su-su-ha am-tuš su / pi-ri-iĝ<sub>3</sub>-ĝa<sub>2</sub>**, “It dwells in the tangled vegetation. It has the body of a lion.”<sup>576</sup> Like scorpions, snakes are chthonic

<sup>575</sup> YBC 5623 obv. 1-2: **ṣmuš<sup>1</sup> huš muš ušumgal / zu<sub>2</sub> ze<sub>2</sub> gu-uk-ku-ur-e-ta mu-un-šum<sub>2</sub>**, “The terrible snake, the *ušumgallum* snake has given a bite with its spit gall to him.” Phonetic writing: **gu-uk-ku-ur-e-ta = gu<sub>2</sub> gurus-re-e-da**.

<sup>576</sup> VAT 8361 obv. 1-2. Standard orthography: **u<sub>2</sub> suh<sub>3</sub>-suh<sub>3</sub>-a am<sub>3</sub>-tuš su piriĝ<sub>3</sub>-ĝa<sub>2</sub>**. For the verb **tuš**, see the comparable passage in RA 23, 42 no. 12 rev. 3-7, catalogued as OBI 196, 2:

**muš na<sub>4</sub> muš a muš kar ĝeštin-na**  
**u<sub>2</sub> sah-li in-tuš**  
**u<sub>2</sub> a u<sub>2</sub> kiri<sub>6</sub> u<sub>2</sub> sah-li in-tuš**  
**en-ki diĝir asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>**  
**ka-inim-ma muš dab<sub>5</sub>-be<sub>2</sub>-da-kam**

As for the rock snake, the water snake, and the snake of the vineyard, they dwell in the cress plants. They dwell in the water plants, the garden plants, and the cress plants. Enki and Asalluhi saw it. It is an incantation for seizing a snake.

creatures often associated with Enki and the Abzu within Sumerian incantations and literature. This connection is found in the phonetic incantation text OBI 032: **mu-uš<sup>1</sup> u<sub>2</sub>-šu-<sup>1</sup>um<sup>1</sup>-gal e-ri-du ba-an-[gub]**, “The *ušumgallum* snake stands in Eridu.”<sup>577</sup> This line of the incantation text parallels Enki’s titlature in *Enki and the World Order*, 4: **ušumgal mah eridu<sup>ki</sup>-ga gub-ba**, “August *ušumgallum* who stands in Eridu.” The difficult incantation text OBI 194 also links the snake with the Abzu: **en abzu-ta e<sub>3</sub>-a**, “The lord has emerged from the Abzu.”<sup>578</sup> A few incantation texts even refer to a struggle between Enki and a large, speckled serpent, as OBI 289 demonstrates:

**ᵏgun<sub>3</sub><sup>1</sup>-a bar-ra nun-gal-e ᵏsi<sub>3</sub>-ga<sup>1</sup> bad<sub>3</sub> ki us<sub>2</sub>-sa  
 bad<sub>3</sub> gu saḡ<sup>diḡir</sup>en-lib<sub>2</sub>-la<sub>2</sub> gan<sub>2</sub>-na izi bar<sub>7</sub>-a<sup>diḡir</sup>asal-lu<sub>2</sub>-hi  
 dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub> abzu eridu<sup>ki</sup>-ga-ke<sub>4</sub> nam-mu-da-an-bur<sub>2</sub>-re  
 ka-inim-ma muš-a-kam**

After the one with a speckled exterior had struck at the Great Prince, he built a wall, but it burnt down the wall and the first-rate flax of Enlil in the field. Asalluhi, the child of Eridu in the Abzu of Eridu shall not undo it alongside him. It is an incantation for a snake.<sup>579</sup>

Possibly the same large speckled serpent is found in OBI 096, 3 and its phonetic duplicate OBI 150, 8, although its venom is not mentioned.<sup>580</sup> The corrosive ability of the snake in OBI 289 derives from its venom, which is very potent according to the duplicate Old Babylonian Akkadian incantation texts OBI 102 and OBI 103: **e-le-ta-šu i-pa-ši<sub>2</sub>-id ab-na-am**, “Its saliva splits stone.”<sup>581</sup> Within Sumerian incantation texts, burning venom is often compared to gall; thus, incantation texts

<sup>577</sup> BM 79949 obv. 1. Standard orthography: **muš ušumgal eridu<sup>ki</sup> ba-an-gub**. For an edition, see Irving L. Finkel, “On Some Dog, Snake and Scorpion Incantations.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 230-231.

<sup>578</sup> PRAK B, 86 rev. 1.

<sup>579</sup> YBC 5629 obv. 1-4.

<sup>580</sup> IM 21180, 1 rev. 12'-13': **en-e ki gun<sub>3</sub>-a ka-ᵏka<sup>1</sup> zu<sub>2</sub>-ni ᵏzu<sub>2</sub><sup>1</sup>-[ni ab-ba da-re] / tu<sub>6</sub> en<sub>2</sub>-nu-u<sub>18</sub>-ru ka-inim-ma ᵏmuš<sup>1</sup> [zu<sub>2</sub> bur<sub>2</sub>-da-kam]**, “As for that lord, the speckled one on the earth, the teeth of his mouth split the sea. Incantation formula. It is an incantation for relieving the bite of a snake.” MS 3084 rev. 14': **en-e ki gu-na-a zu<sub>2</sub>-ni zu<sub>2</sub>-ni ab-ba da-re ka-ᵏinim<sup>1</sup>-ma muš zu<sub>2</sub> bur<sub>2</sub>-da-kam**, “As for that lord, the speckled one on the earth, his teeth part the sea. It is an incantation for relieving the bite of a snake.”

<sup>581</sup> IM 51292 rev. 4; IM 51328 rev. 8-9. For reservations on this analysis, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 287.

directed against gall, such as OBI 070 and many of its duplicates, invoke snake imagery. The similarity between the burning of gall and snake venom therefore probably also caused the inclusion of the gall incantation text OBI 249, 3 on a collective tablet of snake incantation texts.

The function of three other incantation texts for snakes is assigned based on their rubrics. OBI 150, 9 is a heavily phonetic Sumerian incantation text.<sup>582</sup> OBI 221, 2 is extremely fragmentary, and its function is only identifiable through its rubric.<sup>583</sup> Finally, OBI 230 is an extract of an incantation text containing only the ritual actions that Enki has prescribed to Asalluhi.<sup>584</sup> Since no duplicate to the incantation is known, both its incipit and content remain unclear.

### 3.4.6 The Mouth in the Heavens Motif

Table 60: Sumerian Incantation Texts with the Mouth in the Heavens Motif		
Function	Tablet #	Catalogue #
Snakebite	AO 7682	OBI 007, 1
	MS 3086	OBI 152, 2
	YBC 9899	OBI 320, 1
Snakebite	BNUS 371	OBI 046
Snakebite	IM 21180, 1	OBI 096, 2
Snakebite	MS 2353	OBI 128, 3
	MS 3063	OBI 142, 1
	MS 3084	OBI 150, 10
	RA 23, 42, no. 12	OBI 196, 1
	YBC 1849	OBI 262
	YBC 8640	OBI 310
Snakebite	PRAK B, 86	OBI 194

Similar to Sumerian scorpion incantation texts, several incantation texts associate snakes with the heavens. As opposed to drawing an association with the constellations, however, these

<sup>582</sup> MS 3084 rev. 15': **ka-inim-ma muš dabs-ba-kam**, "It is an incantation to seize a snake."

<sup>583</sup> VAT 1413 rev. 3': **ka-inim<sup>1</sup>-ma muš dab-[be<sub>2</sub>-da-kam]**, "It is an incantation for seizing a snake."

<sup>584</sup> For an edition of this incantation, see Johannes J. A. van Dijk and Markham J. Geller, *Ur III Incantations from the Frau Professor Hilprecht-Collection, Jena* (Wiesbaden: Harrassowitz Verlag, 2003), 59.

incantation texts instead portray the snake with its mouth held up in the air, ready and threatening to strike. Such imagery appears in the Sumerian textual record as early as Gudea:

**e2-a ĝeš im-ĝa2-ĝa2-ne**  
**muš abzu teš2-ba e3-de3-dam**  
**ka an-na im-mi-ib2-u3-u3-dam**  
**muš mah hur-saĝ-ĝa2 sim ak-am3**  
**e2 <sup>g</sup>guruš3-bi muš kur-ra ʽteš2<sup>1</sup>-ba nu2-am3**

As for the wooden beams they set on the temple, they are the snakes in the Abzu emerging together. They are the mouths in the heavens riding back and forth. They are the august snakes in the mountains sniffing about. As for the temple, its reed mat is a group of snakes in the mountains laying down together.<sup>585</sup>

This motif also appears in three difficult and probably duplicate Sumerian incantation texts, OBI 007, 1, OBI 152, 2, and OBI 320, 1. Although OBI 152, 2 is the only one of these to contain a rubric, the incipit of each of these incantation texts is similar.<sup>586</sup> Moreover, the incipit of OBI 152, 2 provides the key for interpreting the other two duplicates because it is composed in conventional orthography Sumerian, while the others are composed in a more obscure phonetic orthography: **[ka] an-na dumu-nita nu-ti-la-[am3]**, “The one whose mouth is in the heavens will not kill the man.”<sup>587</sup> A scribal notation also follows this incantation text, clarifying its function: **ša ta-ad-du-šum<sup>1</sup>-ma la [i-ma-at]**, “The one on whom you have cast it will not die!”<sup>588</sup> In light of this, the first lines of the difficult phonetic Sumerian incantation text OBI 007, 1 become comprehensible: **ka-na-na ka-na-na / nam-ti-la nam-ʽti-la<sup>1</sup>**, “His mouth is in the heavens. His mouth is in the heavens. He shall not kill him. He shall not kill him.”<sup>589</sup> The difficult first line of OBI 320, 1 should probably

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<sup>585</sup> *Gudea Cylinder A*, xxi 26-xxii 2. Phonetic writing: **u3-u3 = u5-u5**. For an edition of this Sumerian text, see Willem H. Ph. Römer, *Die Zylinderinschriften von Gudea* (Münster: Ugarit-Verlag, 2010).

<sup>586</sup> MS 3086 obv. 11': **[ka-inim]-ma muš-kam**, “It is an incantation for a snake.”

<sup>587</sup> MS 3086 obv. 4'.

<sup>588</sup> MS 3086 obv. 11'. See Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 44.

<sup>589</sup> AO 7682 obv. 1-2. Standard orthography: **ka-a-ni an-na ka-a-ni an-na / nam-ti-la-am3 nam-ti-la-am3**.

also be understood as a drastically shortened duplicate of this snake incantation text: **ka an-na ka-na-na ka-na-na** <sup>diġir</sup>nin-<sup>1</sup>kilim<sub>2</sub>-ma-ke<sub>4</sub><sup>1</sup>, “As for the mouth in the heavens, the one whose mouth is in the heavens, the one whose mouth is in the heavens belongs to Ninkilim.”<sup>590</sup>

This motif additionally appears in two further texts which are part of a group of six duplicate snake incantation texts.<sup>591</sup> In these incantation texts, the snake is also described with a multiplicity of tongues and heads, usually numbering seven and two respectively. Seven headed snakes in Mesopotamia are attested at least as early as the Old Akkadian period.<sup>592</sup> Within Sumerian literature, one of Ninurta’s weapons is compared to such a snake in the *Exploits of Ninurta*, 139, where it is a fearsome image: **muš mah ka imin saġ ġeš ra-ra**, “An august and seven mouthed slaughtering snake.”<sup>593</sup> Several other incantation texts contain similar imagery. If restored correctly, a parallel may occur in OBI 046: **ka eme min-am<sub>3</sub> ka [an-na-am<sub>3</sub>] / an-e saġ mu-un-<sup>1</sup>zi<sup>1</sup> ki-a saġ mu-<sup>1</sup>un-zi<sup>1</sup>**, “The mouth has two tongues. The mouth is in the heavens. It raises its head into the heavens. It raises its head over the earth.”<sup>594</sup> Two other incantation texts may also belong to this group. The broken incantation text OBI 096, 2 seems to refer to a giant snake in the heavens.<sup>595</sup> Finally, according to its copy, OBI 194 features similar imagery after a

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<sup>590</sup> YBC 9899 obv. 1. Standard orthography: **ka an-na ka-a-ni an-na ka-a-ni an-na** <sup>diġir</sup>nin-kilim<sub>2</sub>-ma-kam. For a different reading, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 270-271.

<sup>591</sup> MS 3063 obv. 1: **muš saġ min eme min ka <sup>1</sup>an-na<sup>1</sup>**, “Snake with two heads, two tongues, and a mouth in the heavens ...” YBC 8640 obv. 1: **muš eme min eme min ka an-na**, “Snake with two tongues, two tongues, and a mouth in the heavens ...” OBI 128, 3 is considered a duplicate despite containing an introductory section not found in the other duplicates.

<sup>592</sup> Dominique Collon, *First Impressions: Cylinder Seals in the Ancient Near East* (London: British Museum Publications, 1987), 178-179 no. 840.

<sup>593</sup> For an edition of this Sumerian literary text, see Johannes J. A. van Dijk, *Lugal ud me-lám-bi nir-ġál: Le récit épique et didactique des Traveaux de Ninurta, du Déluge et de la Nouvelle Création* (Leiden: Brill, 1983).

<sup>594</sup> BNUS 371 obv. 3-4. The state of the tablet has deteriorated since it was copied in Carl Frank, *Straßburger Keilschrifttexte in sumerischer und babylonischer Sprache* (Berlin: Walter de Gruyter, 1928), pl. 4.

<sup>595</sup> IM 21180, 1 rev. 1': **muš gal an-na**, “The great snake in the heavens.”

break: **eme an-na ba-ṛḡar**<sup>1</sup>, “It placed its tongue in the air.”<sup>596</sup> All these incantation texts describe the snake with its neck lifted off the ground and its fangs bared, poised to strike.

### 3.4.7 Various Snakes

Function	Tablet #	Catalogue #
Snakebite	Bod S 300	OBI 055
Snakebite	CBS 3833+	OBI 065
Snakebite	RA 23, 42, no. 12	OBI 196, 2
Snakebite	VAT 8519 YBC 8637	OBI 249, 2 OBI 309
Snakebite	VAT 8519	OBI 249, 4

Several Sumerian snake incantation texts feature lists of snakes. These incantation texts, therefore, are comparable to Sumerian incantation texts against multiple malevolent entities and Akkadian incantations for various illnesses. Furthermore, the first two lines of OBI 196, 2 is similar to incantation texts against various malevolent entities: **ṛsaḡ<sup>1</sup> min abzu-uš he<sub>2</sub>-me-en / [muš]<sup>1</sup> ṛeme<sup>1</sup> min abzu-uš he<sub>2</sub>-me-en**, “Whether you are a two headed one going towards the Abzu, whether you are a two tongued snake going towards the Abzu ...”<sup>597</sup> This formula is also often found within incantation texts directed against various malevolent entities, such as OBI 160, 2:

**ṛdiḡir<sup>1</sup> udug hul ṛhe<sub>2</sub><sup>1</sup>-me-en**  
**[diḡir<sup>1</sup>] ṛgidim<sup>1</sup> hul ṛhe<sub>2</sub>-me<sup>1</sup>-en**  
**ṛḡulla<sup>1</sup>la ṛhul<sup>1</sup> he<sub>2</sub>-me-en**  
**lu<sub>2</sub> niḡ<sub>2</sub>-hul he<sub>2</sub>-me-en**  
**lu<sub>2</sub> niḡ<sub>2</sub>-hul dim<sub>2</sub>-ma he<sub>2</sub>-me-en**

Whether you are an evil *utukkum*, whether you are an evil *eṭemnum*, whether you are an evil *gallû*, whether you are an evil person, whether you are the person who fashioned the

<sup>596</sup> PRAK B, 86 obv. 7.

<sup>597</sup> RA 23, 42, no. 12 obv. 11-12. An early edition is found in Raymond Jestin, “Textes religieux sumériens (suite).” *Revue d’Assyriologie et d’archéologie orientale* 41 no. 1 (1947): 56-58.

evil thing ...”<sup>598</sup>

This formula functions to increase the efficacy of the incantation. Just as OBI 160, 2 protects against all the various entities incorporated into the list, OBI 196, 2 guards against the different snakes within it. While snake incantation texts like OBI 055, OBI 065, and OBI 249, 4 also have snake lists, the most extensive list is found in OBI 249, 2, which contains at least eighty-five lines:

**muš gu-la ka na-ba-du<sub>8</sub>-a**  
**muš tur-ra ka na-ba-du<sub>8</sub>-a**  
**muš amaš-a ka na-ba-du<sub>8</sub>-a**  
**muš kala-ga ka na-ba-du<sub>8</sub>-a**

The big snake shall not open its mouth. The small snake shall not open its mouth. The sheepfold snake shall not open its mouth. The strong snake shall not open its mouth.<sup>599</sup>

This incantation text has a significantly abridged duplicate in OBI 309.<sup>600</sup> As Niek Veldhuis has noted, several of the snakes in these incantation texts are found in lexical lists.<sup>601</sup> Additionally, a structural analysis of this incantation text provides insight on its composition. The “big snake” and the “small snake” are an oppositional pairing based on physical size. The “little snake” in turn inspired the “snake of the sheepfold,” due to the phonetic similarity between **tur** “little” and **tur<sub>3</sub>** “cattle pen,” as **tur<sub>3</sub>** and **amaš** are a common pairing in Sumerian literary texts. The next entry in the incantation text, the “strong snake,” however, returns to the prior theme of listing snakes by physical attribute. Since some other incantation texts exhibit features which can be traced to Sumerian scribal training and because a considerable portion of scribal training consisted of copying lexical lists, it is possible lexical texts were a source of inspiration for this text.

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<sup>598</sup> MS 3097 obv. i 8'-12'. For an edition of this incantation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 79.

<sup>599</sup> VAT 8519 rev. iii 22-25.

<sup>600</sup> YBC 8637.

<sup>601</sup> Niek Veldhuis, “Comments on Igi-hul.” *Nouvelles Assyriologiques Brèves et Utilitaires* 1992 no. 43: 33-34.



### 3.4.8 Snakebite or Scorpion Sting

Table 62: Sumerian Incantation Texts for Snakebite or Scorpion Sting		
Function	Tablet #	Catalogue #
Snakebite or Scorpion Sting	H 146	OBI 089, 1
Snakebite or Scorpion Sting	H 84 H 179+ VAT 8379 YBC 4616	OBI 085, 4 OBI 090, 8 OBI 244, 2 OBI 275, 5
Snakebite or Scorpion Sting	VAT 8379	OBI 244, 1

As previously discussed, snake and scorpion incantations are interrelated in the Old Babylonian period. The complimentary status of snake and scorpion incantations is visible in collective tablets, such as OBI 128, which contains three scorpion incantation texts and one snake incantation text.<sup>602</sup> The duplicate incantation texts OBI 242 and OBI 244, 11 are another indication of the complimentary status of snake and scorpion incantations. The rubric of the former is directed against snakes, while the latter is for scorpions.<sup>603</sup> Incantation texts directed against snakes and scorpions are not an innovation of the Old Babylonian period, as an Ur III exemplar indicates:

**lu<sub>2</sub>-ra muš mu-ra ĝiri<sub>2</sub> mu-ra ur mu<sub>2</sub>-da mu-ra**  
**uš-bi mu-na-ab-šum<sub>2</sub><sup>šu</sup>**  
 diĝir<sup>lu<sub>2</sub>:asal-hi-e</sup>  
**a-ni diĝir en-ki-še<sub>3</sub> lu<sub>2</sub> mu-ši-ge<sub>4</sub>-ge<sub>4</sub>**  
**a-ĝu<sub>10</sub> lu<sub>2</sub>-ra muš mu-ra ĝiri<sub>2</sub> mu-ra ur mu<sub>2</sub>-da mu-ra**  
**uš-bi mu-na-ab-šum<sub>2</sub>**  
**a-na ib<sub>2</sub>-ak-na-bi nu-zu**  
**dumu-ĝu<sub>10</sub> a-na nu-zu**  
**a-na-na-ab-tah-e**  
 [a] a-la<sub>2</sub> ku<sub>3</sub>-ga na-ba-ni-de<sub>5</sub><sup>1</sup>  
**a-bi nam-šub u<sub>3</sub>-ma-si<sub>3</sub>**  
**a-bi lu<sub>2</sub> kur<sub>2</sub>-ra u<sub>3</sub>-mu-ni-naĝ**  
**uš-bi ni<sub>2</sub>-ba ha-mu-ta-e<sub>3</sub>-de<sub>2</sub>**  
**lu<sub>2</sub> muš zu<sub>2</sub> ba-du<sub>3</sub> a-bi lu<sub>2</sub> kur<sub>2</sub>-ra na<sub>8</sub>-na<sub>8</sub>-da-kam**

<sup>602</sup> While the incantations on this tablet lack rubrics, their duplicates and content clearly reveal their functions.

<sup>603</sup> VAT 8361 obv. 6: **ka-inim muš dab<sub>5</sub>-be<sub>2</sub>-da-kam**, “It is an incantation for seizing a snake.” VAT 8379 obv. iii 11: **ka-inim-ma ĝiri<sub>2</sub>-tab-a-kam**, “It is an incantation for a scorpion.”

A snake, a scorpion, or a rabid dog struck at a person. It gave its poison to him. Asalluhi sends someone back to Enki his father. “My father, a snake, a scorpion, or a rabid dog has struck at a person. It has given its poison to him. I do not know what it is that I will do.” “My child, what is it you do not know? What more can I say to him? After you have consecrated water in a pure **a-la<sub>2</sub>** vessel, after you have cast a spell over that water on my behalf, and after you have given the afflicted person that water to drink, its poison shall come out on its own.” For the person a snake has bitten. It is for that water the afflicted person is to drink.<sup>604</sup>

Although the rubric categorizes this incantation text as directed against snakebite, the incipit of this incantation text lists the three main sources of bites and stings: snakes, scorpions, and dogs, which are all found within Old Babylonian incantation texts as well. The connection between each of these afflictions is the poison these creatures emit into the body to cause sickness. The treatment for this incantation text consists of water being consecrated in a specific vessel before having a spell recited over it on Enki’s behalf. After the afflicted person drinks the water, the drink causes the poison inside the body to leave, allowing the patient to recover. While the rubric singles out the function of the incantation text is for snakebite, the content of the incantation text provides no such specificity, as poison in the body is the ailment which Asalluhi and Enki treat.

While many incantation texts demonstrate the connection of snake and scorpion

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<sup>604</sup> VAT 5993 obv. 1-rev. 6. Standard orthography:

**lu<sub>2</sub>-ra muš mu-ra ĝiri<sub>2</sub> mu-ra ur mu<sub>2</sub>-da mu-ra**  
**uš<sub>11</sub>-bi mu-na-ab-šum<sub>2</sub>**  
<sup>diĝir</sup>**asal-lu<sub>2</sub>-hi-e**  
**a-a-ni** <sup>diĝir</sup>**en-ki-še<sub>3</sub> lu<sub>2</sub> mu-ši-ge<sub>4</sub>-ge<sub>4</sub>**  
**a-a-ĝu<sub>10</sub> lu<sub>2</sub>-ra muš mu-ra ĝiri<sub>2</sub> mu-ra ur mu<sub>2</sub>-da mu-ra**  
**uš<sub>11</sub>-bi mu-na-ab-šum<sub>2</sub>**  
**a-na ib<sub>2</sub>-ak-na-bi nu-zu**  
**dumu-ĝu<sub>10</sub> a-na nu-zu**  
**a-na a-na-ab-tah-e**  
**a a-la<sub>2</sub> ku<sub>3</sub>-ga na u<sub>3</sub>-ba-ni-de<sub>5</sub>**  
**a-bi nam-šub u<sub>3</sub>-ma-si<sub>3</sub>**  
**a-bi lu<sub>2</sub> kur<sub>2</sub>-ra u<sub>3</sub>-mu-ni-naĝ**  
**uš<sub>11</sub>-bi ni<sub>2</sub>-ba ha-mu-ta-e<sub>3</sub>-de<sub>3</sub>**  
**lu<sub>2</sub> muš zu<sub>2</sub> ba-du<sub>3</sub> a-bi lu<sub>2</sub> kur<sub>2</sub>-ra na<sub>8</sub>-na<sub>8</sub>-da-kam**

For another edition and bibliography for this incantation, see Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 288-291.

incantations, within the Old Babylonian incantation corpus, however, only OBI 244, 1 and OBI 244, 2 are explicitly directed against both snakes and scorpions according to their rubrics. Both incantation texts occur on the same large collective tablet of scorpion incantation texts and are nearly completely extant. OBI 244, 1 is almost completely preserved, aside from the first line:

**ṛpiriĝ e<sub>2</sub><sup>1</sup> kukku<sub>2</sub>-ga  
 muš ka-zu ṛengur<sup>1</sup> abzu ĝiri<sub>2</sub> ṛkuĝ<sub>2</sub>-zu sag<sub>3</sub>-ga<sup>1</sup>-a  
 diĝir<sup>1</sup> nin-tin-ug<sub>5</sub>-ga nin mu<sub>7</sub>-mu<sub>7</sub>-ma  
 mu-ṛda<sup>1</sup>-an-ku<sub>4</sub>-ku<sub>4</sub>  
 u<sub>3</sub> ĝa<sub>2</sub>-e mu-e-ši-in-ku<sub>4</sub>-ku<sub>4</sub>  
 tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru  
 ka-inim-ma muš ĝiri<sub>2</sub> e<sub>2</sub>-a šub-ba-kam**

O lion of the dark house. O snake, your mouth is in the deep waters of the Abzu. O scorpion, your tail is that which strikes. Nintinuga, the mistress of incantation priests will come inside with me, and she will lead me inside to you! Incantation formula. It is an incantation for snakes and scorpions encountered in a house.<sup>605</sup>

This incantation text appeals to the goddess Nintinuga to legitimize the actions of the incantation priest against the snakes and scorpions encountered in either a domestic or temple setting. The next incantation text on the collective tablet, OBI 244, 2, is also directed against snakes and scorpions and has a similar legitimation formula, but it appeals to Namma instead:

**diĝir<sup>1</sup> namma-me-en diĝir<sup>1</sup> namma-me-en dumu e<sub>2</sub>-nun-ka-me-en  
 e<sub>2</sub> kukku<sub>2</sub>-še<sub>3</sub> a-ba-a hu-mu-da-du  
 nun-e abzu-še<sub>3</sub> he<sub>2</sub>-da-du  
 ṛkuĝ<sub>2</sub><sup>1</sup> sud-da-zu-de<sub>3</sub> muš ĝiri<sub>2</sub> e<sub>2</sub>-a-ke<sub>4</sub>  
 ṛkuĝ<sub>2</sub><sup>1</sup> keše<sub>2</sub>-a he<sub>2</sub>-ṛba<sup>1</sup>-e-da-ĝa<sub>2</sub>-ĝa<sub>2</sub>.  
 tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru  
 ka-inim-ma muš ĝiri<sub>2</sub> e<sub>2</sub>-a šub-ba-kam**

I am Namma. I am Namma. I am the child of the cella. Who shall come with me to the dark house? The prince shall come with me to the Abzu. As for your waving tail, O snake or scorpion of the house, he shall place your tail in chains for me. Incantation formula. It is an incantation for snakes or scorpions encountered in the house.<sup>606</sup>

<sup>605</sup> VAT 8379 obv. i 2-8.

<sup>606</sup> VAR 8379 obv. i 9-15.

This incantation text indicates snakes and scorpions reside within the house of darkness mentioned in other scorpion incantations, including the Ur III incantation MLC 1093. Furthermore, although the rubrics on both this incantation and OBI 244, 1 indicate their usage against both snakes and scorpions, the tablet inventory categorizes all the texts on the tablet as scorpion incantation texts: **šu-niġin2-bi 21 ka-inim-ma ġiri2-tab eme-gi7**, “Its total: Twenty-one scorpion incantations. Sumerian.”<sup>607</sup> This inventory therefore confirms that incantations directed against snakes and scorpions were highly related and occasionally interchangeable in the Old Babylonian period.

OBI 244, 2 may have as many as four duplicates. One of the duplicates, OBI 244, 19, occurs on the same collective tablet but has a rubric for scorpions rather than snakes and scorpions.<sup>608</sup> OBI 275, 5 is another duplicate on a collective tablet which contains an incantation text for a toothworm afflicting children, and another perhaps directed against flies, among others. The inclusion of a duplicate of this incantation text on that tablet could suggest domestic usage. Another two possible duplicates, OBI 085, 4 and OBI 090, 8 are unpublished aside from their incipits.<sup>609</sup> Lastly, OBI 089 could be directed against snakes and scorpions, but it lacks a rubric.<sup>610</sup>

### 3.4.9 Dog Bite

Table 63: Sumerian Incantation Texts for Dog Bite		
Function	Tablet #	Catalogue #
Dog Bite	AO 6725	OBI 005, 3
Dog Bite	MS 3085	OBI 151, 1

<sup>607</sup> VAT 8379 rev. vi 1.

<sup>608</sup> VAT 8379 rev. v 6: **ka-inim-ma ġiri2-tab-a-kam**, “It is an incantation for a scorpion.”

<sup>609</sup> Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 174 n. 7.

<sup>610</sup> An edition of this incantation appears in Antoine Cavigneaux, “La Pariade du Scorpion dans les Formules Magiques Sumériennes (Textes de Tell Haddad V).” *Acta Sumerologica Japan* 17 (1995): 76-78.

Sumerian incantation texts for dog bite are very uncommon in the Old Babylonian period. The only clear example is OBI 151, 1, which is badly broken, and only the remains of the rubric confirm it is directed against dogs.<sup>611</sup> OBI 005, 3 may also be directed against dogs. Although the copy is unclear, Johannes van Dijk has offered a tentative interpretation of the rubric: **ka-inim-ma ur-gi7-ra-kam**, “It is an incantation for a dog.”<sup>612</sup> While the content of this incantation text is difficult, it is similar to others directed against malevolent entities, such as the other two texts on its tablet, but classification of this incantation text as directed against dogs remains extremely provisional.

### 3.5.0 ILLNESSES

#### 3.5.1 Gall

Function	Tablet #	Catalogue #
Gall	AOAT 441, 84-85	OBI 009, 1
Gall	AOAT 441, 84-85	OBI 009, 2
Gall	CBS 6927 MS 3085 MS 3097 VAT 6807 VAT 6819	OBI 067, 2 OBI 151, 13 OBI 160, 10 OBI 226, 2 OBI 227, 3
Gall	CBS 10474 IM 44468 MS 3097 MS 3097 Ni 1266 VAT 8347 VAT 8545	OBI 070 OBI 100 OBI 160, 8 OBI 160, 9 OBI 174 OBI 231 OBI 253
Gall	VAT 8519	OBI 249, 3

<sup>611</sup> MS 3085 obv. i 5': [ka-inim-ma] ur-gi7-ra, “An incantation for a dog.”

<sup>612</sup> AO 6725 rev. 26. For the reading of the rubric, see Johannes J. A. van Dijk, Albrecht Goetze, and Mary I. Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 2 n. 5.

Although only a few unique Sumerian incantation texts for gall are attested in the Old Babylonian incantation corpus, there are two large groups of duplicates. The incipit of the most prevalent incantation text recurs with only minor variations: **ze2-a** <sup>u</sup>**šem-gin7 ki in-dar**, “The gall split the earth like greenery.”<sup>613</sup> This incantation text has eight duplicates, four of which, OBI 160, 8, OBI 160, 9, OBI 231, and OBI 253, contain a rubric specifying gall as the ailment in the rubric while one other, OBI 155, 4, designates the incantation text is directed against the sick belly rather than gall.<sup>614</sup> This last incantation text demonstrates overlap between gall incantations and sick belly incantations. A similar correspondence occurs in snake and scorpion incantations, where duplicate incantation texts can be assigned a function either for snakes or scorpions, such as OBI 242 and OBI 244, 11.<sup>615</sup> Gall incantation texts sometimes contain snake imagery where burning gall is likened to snake venom, as in OBI 070.<sup>616</sup> The similarity between gall and snake venom is likely one of the reasons the gall incantation text OBI 249, 3 occurs on a collective incantation tablet between snake incantation texts.<sup>617</sup>

Although none of the incantation texts have an extant rubric, it is possible another group

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<sup>613</sup> VAT 8347 obv. 1.

<sup>614</sup> MS 3097 obv. iv 19': **ka-inim-ma ze2-[kam]**, “It is an incantation for gall.” MS 3097 rev. v 11: **[ka-inim-ma] ze2-[kam]**, “It is an incantation for gall.” These two incantations are edited in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 122-125. VAT 8347 obv. 9: **ka-inim-ma ze2-kam**, “It is an incantation for gall.” For an edition of this incantation, see Marten Stol, “Babylonische medische teksten over galziekten.” In *Schrijvend Verleden. Documenten uit het oude Nabije Oosten vertaald en toegelicht*, ed. Klaas R. Veenhof (Leiden: Zutphen, 1983), 301-307. VAT 8545 obv. 11: **ka-inim-ma ze2-a-kam**, “It is an incantation for gall.” An edition appears in Bendt Alster, “A Sumerian Incantation against Gall.” *Orientalia: Nova Series* 41 no. 3 (1972): 349-358. MS 3089 + MS 3102 rev. vi 6': **ka-inim-ma ša3 ge17-[ga]**, “It is an incantation for a sick belly.”

<sup>615</sup> VAT 8361 obv. 6: **ka-inim muš dab5-be2-da-kam**, “It is an incantation for seizing a snake.” VAT 8379 obv. iii 11: **ka-inim-ma ġiri2-tab-a-kam**, “It is an incantation for a scorpion.”

<sup>616</sup> CBS 10474 obv. 4-5. For an edition with a score for several duplicate incantations, see Piotr Michalowski, “Carminative Magic: Towards an Understanding of Sumerian Poetics.” *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 71 no. 1 (1981): 1-18.

<sup>617</sup> VAT 8519 rev. iv 13-16. A translation of this incantation appears in Ulrike Steinert and Luděk Vačín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vačín (Leiden: Brill, 2018), 712.

of five duplicate incantation texts are all directed against gall.<sup>618</sup> In addition to the restored rubrics, this function is suggested in OBI 160, 10 because this incantation text follows OBI 160, 9, another incantation text for gall. As in the previous large group of duplicate incantations, these incantation texts describe the symptoms of the illness as burning:

**gud-gin7 si du7-du7 ġiri2-gin7 gub-ba-za**  
**a-ġe6-gin7 peš10-ta ur4-ur4-re**  
**diġir<sup>en</sup>-ki-ke4 <diġir> namma-gin7 he2-me-nu2-e**  
**i-zi-gin7 he2-me-<sup>l</sup>sed<sup>l</sup>-[de3]**

You thrust your horns like a bull. When you stand up, you are like a scorpion. You push over the riverbank like a wave. Enki shall lay you down like Namma. He shall extinguish you like fire.<sup>619</sup>

The final line is reminiscent of a recurring line within the other group of gall incantation texts, further suggesting these incantation texts are directed against gall or a similar illness: **i-zi-ge-en te-ni-ib**, “Be extinguished like fire.”<sup>620</sup> Two further unilingual Sumerian incantation texts function against gall. OBI 009, 1 is largely broken but contains an almost completely extant Sumerian-Akkadian bilingual duplicate, OBI 037, 1.<sup>621</sup> The next incantation text on the tablet, OBI 009, 2 is also directed against gall, but is difficult due to a fragmentary beginning and a lack of duplicates.<sup>622</sup>

### 3.5.2 Belly

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<sup>618</sup> MS 3085 rev. iv 31: **ka-inim-ma [ze2]-<sup>l</sup>kam<sup>l</sup>**, “It is an incantation for gall.” MS 3097 rev. v 25: **ka-inim-ma [ze2]-<sup>l</sup>kam<sup>l</sup>**, “It is an incantation for gall.” Each of these incantations is edited in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 125-127.

<sup>619</sup> VAT 6819 b. ed. 11'-l. ed. 1. For another translation, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 126.

<sup>620</sup> CBS 10474 obv. 7. Standard orthography: **izi-gin7 te-ni-ib**.

<sup>621</sup> This incantation is treated in Ulrike Steinert and Luděk Vacín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Boston: Brill, 2018), 698-744

<sup>622</sup> A preliminary edition is available in Markham Geller and Luděk Vacín, “Fermenting Vat, Childbirth and Dreckapotheke: A School Incantatory-Medical Tablet.” In *From the Four Corners of the Earth: Studies in Iconography and Cultures of the Ancient Near East in Honour of F. A. M. Wiggermann*, ed. David Kertai and Olivier Nieuwenhuyse (Münster: Ugarit-Verlag, 2017), 83-94.

Table 65: Sumerian Incantation Texts for the Belly		
Function	Tablet #	Catalogue #
Belly	3N-T 916, 326	OBI 001
Belly	BM 22559	OBI 021
Belly	CBS 6927	OBI 067, 1
Belly	H 72	OBI 083, 3
Belly	MS 3085 MS 3097	OBI 151, 6 OBI 160, 12
Belly	MS 3089+	OBI 155, 4
Belly	N 2998	OBI 175
Belly	W 16743, c	OBI 257
Belly	YBC 1854	OBI 263

Another illness incantations treat in the Old Babylonian period is the sick belly. Incantation texts with this function are attested at least as early as the Ur III period: **ša3 ge4 piriĝ-gin7 zi**, “The sick belly rears up like a lion!”<sup>623</sup> This early incantation text has an Old Babylonian duplicate, OBI 001, with a slightly different incipit: **ša3 ge piriĝ-gin7 gub-zu**, “Your sick belly stands like a lion!”<sup>624</sup> This animal imagery is similar to gall incantations, where illness is animated as powerful animals like bulls. In three other incantation texts for the belly, the illness rushes down from the heavens. The duplicate incantation texts OBI 151, 6 and OBI 160, 12 open with such imagery. The incipit of the former runs as follows: **lu2 ša3 ab-ge17 lu2-bi an-na sur-ra**, “As for the man, the belly is sick, having poured down amid the heavens upon that man.”<sup>625</sup> The sick belly is also described as fire originating within the heavens in the Sumerian-Akkadian bilingual incantation

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<sup>623</sup> AUAM 73.1425 obv. i 7. Phonetic writing: **ge4 = ge17**. An edition appears in Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 168-171.

<sup>624</sup> 3N-T 916, 326 obv. 1. Phonetic writing: **ge = ge17**. For an edition, see Jeremiah Peterson, “A Brief OB Incantation against Stomach Ailments from Nippur, Area TA, House F.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2019 no. 96: 172.

<sup>625</sup> MS 3085 obv. ii 17'. The incipit of the latter incantation is only slightly different. MS 3097 rev. v 34: **lu2 ša3 ab-ge17 an-ta sur-ra**, “As for the man, the belly is sick. It has poured down from the heavens.” Editions of these incantations are found in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 127-128.



OBI 054: **an-<sup>1</sup>ša<sub>3</sub>-ga izi an-ta sur-ra**, “The fire in the midst of the sky poured down from the heavens.”<sup>626</sup> This same etiology occurs in Old Babylonian Akkadian incantations such as OBI 298:

***i-na ša-me-e <sup>1</sup>e<sup>1</sup>-[lu-tim]  
in-na-pi-ih i-ša-a-<sup>1</sup>tum<sup>1</sup>  
si<sub>2</sub>-ik-ka-tum im-ta-qu<sub>2</sub>-ut  
e-li ka-li bu-li-im***

In the pure heavens, a fire lit up, and *sikkātum* has fallen upon all the livestock.<sup>627</sup>

While this Akkadian incantation text functions to heal sick animals rather than humans, in each instance the illness is described as fire coming from the heavens to afflict those upon the earth. The parallelism indicates illness in both humans and animals derive from the divine realm. Instead of describing the belly as inflamed, OBI 263 emphasizes straightening out or loosening the belly to relieve the illness.<sup>628</sup> Although not specifically directed against the sick belly, OBI 021 contains similar language in its rubric: **ka-i-ni-ma / lu<sub>2</sub> du<sub>8</sub>**, “An incantation for loosening a person.”<sup>629</sup> Thus, OBI 021 probably functions to relieve the sick belly or a related illness as well. The remaining four incantation texts directed against the sick belly are either difficult or fragmentary. OBI 083, 3 is a highly phonetic text which lacks a rubric. If the beginning of the first line is understood properly, however, it mentions the sick belly and the innards: **ša<sub>3</sub> ke li-pi<sub>2</sub>-ša ke ...**, “The sick belly, the sick innards ...”<sup>630</sup> It is therefore classified as a sick belly incantation. The

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<sup>626</sup> Bod S 299 obv. 2.

<sup>627</sup> YBC 5640 obv. 1-4. An edition appears in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden, Harrassowitz Verlag, 2022), 149-150.

<sup>628</sup> YBC 1854 obv. 1-3: **ša<sub>3</sub> ge<sub>17</sub> la-ba-an-gur / si-sa<sub>2</sub> <sup>1</sup>al<sup>1</sup>-tu-ra / ka-inim-ma ša<sub>3</sub> ge<sub>17</sub>-ga-kam**, “The sick belly will not return here. Straighten out that which is sick! It is an incantation for a sick belly.” Another edition appears in Ulrike Steinert and Luděk Vacín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Boston: Brill, 2018), 703.

<sup>629</sup> BM 22559 obv. 4-5. Phonetic writing: **ka-i-ni-ma = ka-inim-ma**.

<sup>630</sup> H 72 t. ed. 1. Standard orthography: **ša<sub>3</sub> ge<sub>17</sub> libi<sub>š</sub> ge<sub>17</sub>**. See further in Antoine Cavigneaux, “A Scholar’s Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII).” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 271.

other three incantations are fragmentary. OBI 067, 1 consists of a divine dialogue and the remains of a rubric, while the functions of OBI 175 and OBI 257 are assigned according to their rubrics.<sup>631</sup>

### 3.5.3 Various Illnesses

Table 66: Sumerian Incantation Texts for Various Illnesses		
Function	Tablet #	Catalogue #
Various Illnesses	BM 78249+	OBI 026, 4
Various Illnesses	BM 78249+	OBI 026, 5
Various Illnesses	BM 78249+	OBI 026, 6
Various Illnesses	BM 78249+	OBI 026, 19
Various Illnesses	H 97 H 179+ MS 3089+ MS 3091+ MS 3091+ N 4109+	OBI 086, 5 OBI 090, 5 OBI 155, 1 OBI 157, 5 OBI 157, 7 OBI 177, 2

Like Old Babylonian Akkadian incantation texts, Sumerian incantation texts are sometimes directed against various illnesses. Four incantation texts on the same tablet, OBI 026, 4, 5, 6, and 19, are precursors to the later Gattung I incantations and are directed against several ailments.<sup>632</sup> Similarly, a large group of duplicate incantation texts also seem to be directed against various illnesses, which all stem from rain waters. Of these six exemplars, OBI 086, 5 is the best preserved:

**im-ma-ama kalam-ma ki mu-un-ĝar**  
**saĝ ge<sub>17</sub> i-im-de**  
**igi ge<sub>17</sub>-ge<sub>17</sub> i-im-de**  
**ša ge<sub>17</sub> i-im-de**  
**ka ge<sub>17</sub> i-im-de**

<sup>631</sup> CBS 6927 obv. 11': [ka-inim-ma] ša<sub>3</sub> ge<sub>17</sub>-ga-kam, "It is an incantation for a sick belly." N 2998 rev. 6': [ka-inim]-[ma] ša<sub>3</sub> ge<sub>17</sub>-ga-[kam], "It is an incantation for a sick belly." W 16743, c obv. 7: ka-inim-[ma] ša<sub>3</sub><sup>1</sup> [ge<sub>17</sub>-ga-kam], "It is an incantation for a sick belly." An edition of this incantation Antoine Cavigneaux, *Uruk: Altbabylonische Texte aus dem Planquadrat Pe XVI-4/5* (Mainz: Verlag Philipp von Zabern, 1996), 74.

<sup>632</sup> On this group of incantation texts, see most recently Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018), 223-225.

The rain waters stood upon the land. It brought the sick head. It brought the sick eyes. It brought the sick belly. It brought the sick mouth.<sup>633</sup>

Unfortunately, none of the exemplars of this incantation text contains a rubric; thus, its function is determined through its content. Since the rain waters bring a long list of various illnesses, this incantation text seems to be directed against many illnesses to maximize efficacy. Therefore, it appears to be a Sumerian counterpart to the Akkadian incantation texts against various illnesses.<sup>634</sup>

### 3.5.4 Miscellaneous

Table 67: Sumerian Incantation Texts for Miscellaneous Illnesses		
Function	Tablet #	Catalogue #
Wind	Bod S 296	OBI 051
Bones	MS 2791 MS 3062	OBI 133, 2 OBI 141, 1
Eyes	VAT 1413	OBI 221, 1
<i>samānum</i>	VAT 6819	OBI 227, 1
Bones	VAT 8349	OBI 233
Lungs	VAT 8357 YBC 5330	OBI 239 OBI 281
<i>šernettum</i>	VAT 8509	OBI 248, 3
Flesh	YBC 1846	OBI 261
<i>di'û</i>	YBC 5631	OBI 291
Toothworm	YBC 10233	OBI 321

The remaining Sumerian unilingual incantation texts which function to relieve illnesses are

<sup>633</sup> H 97 rev. v 5-11. Standard orthography:

**im-a-im-a kalam-ma mu-un-ĝar**

**saĝ ge<sub>17</sub> i<sub>3</sub>-im-de<sub>6</sub>**

**igi ge<sub>17</sub>-ge<sub>17</sub> i<sub>3</sub>-im-de<sub>6</sub>**

**ša<sub>3</sub> ge<sub>17</sub> i<sub>3</sub>-im-de<sub>6</sub>**

**ka ge<sub>17</sub> i<sub>3</sub>-im-de<sub>6</sub>**

For an edition of the incantation and further discussion on this difficult lemma, see Antoine Cavigneaux and Farouk N. H. Al-Rawi, "Textes magiques de Tell Haddad (Textes de Tell Haddad II). Troisième partie." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 2 (1995): 184-195.

<sup>634</sup> Editions of these incantations with bibliography are conveniently found in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden, Harrassowitz Verlag, 2022), 159-183.

a miscellaneous collection. Like gall and the sick belly, wind or flatulence is also treated with incantations in the Old Babylonian period. OBI 051 is the only exemplar of a Sumerian incantation text for wind.<sup>635</sup> Moreover, this incantation text emphasizes the interrelationship between these incantations and those that treat illnesses of the belly:

**tumu ab-ba im-ma-ta-ri**  
**a-ab-ba sig-ga-ta im-ma-ta-ri**  
**a-ab-ba igi-nim-ta im-ma-ta-ri**  
**an-ur<sub>2</sub>-ta ġen-a-ni**  
**ša<sub>3</sub> ge<sub>17</sub> im-de<sub>6</sub> libiš ge<sub>17</sub> im-de<sub>6</sub>**  
**lu<sub>2</sub>-ulu<sub>3</sub><sup>lu</sup> pa<sub>4</sub>-hal-la ba-ni-in-dab<sub>5</sub>**

The wind blew in from the sea. The wind blew in from the lower sea. The wind blew in from the upper sea. When it came in from the horizon, it brought sick belly, and it brought sick innards. It latched onto the afflicted human being.<sup>636</sup>

While the wind is the underlying illness in this incantation text according to both its incipit and its rubric, it also brings the sick belly and sick innards with it, and all three afflict the patient. OBI 239 and OBI 281 are duplicate incantation texts for the lungs.<sup>637</sup> Sick lungs, however, are grouped with the sick belly and sick innards in the list of ailments in both the incipit of OBI 026, 5 and the Sumerian literary composition *Enki and Ninmah*, 89: **zi uš<sub>2</sub>-uš<sub>2</sub> ti sur-sur mur ge<sub>17</sub>-ga ša<sub>3</sub> ge<sub>17</sub>-ga libiš ge<sub>17</sub>-ga**, “The throat was closed up, the ribs were twisted, the lungs were sick, the belly was sick, and the innards were sick.”<sup>638</sup> This suggests sick lungs should be grouped with the illnesses for the gastrointestinal issues more frequently treated within the incantation corpus.

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<sup>635</sup> Bod S 296 rev. 1: **ka<sup>1</sup>-inim-ma tumu-a-ka<sup>1</sup>**, “It is an incantation for wind.” For an edition, see Oliver R. Gurney and Samuel Noah Kramer, *Sumerian Literary Texts in the Ashmolean Museum* (Oxford: Clarendon Press, 1976), 32-33.

<sup>636</sup> Bod S 296 obv. 1-6.

<sup>637</sup> VAT 8357 obv. 8: **ka-inim-ma mur bur<sub>2</sub><sup>1</sup>-da-kam**, “It is an incantation for clearing lungs.” YBC 5330 obv. 8: **ka-inim<sup>uzur</sup> mur ge<sub>17</sub><sup>1</sup>-ga-kam**, “It is an incantation for sick lungs.” The first lines of these incantations are treated in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Deuxième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 1 (1995): 37.

<sup>638</sup> See the commentary to the text edition in Manuel Ceccarelli, *Enki und Ninmah: Eine mythische Erzählung in sumerischer Sprache* (Tübingen: Mohr Siebeck, 2016), 185-186.

Aside from incantations related to the bowels, internal medicine is rare in Mesopotamia. OBI 133, 2, OBI 141, 1, and OBI 286, 2 are duplicate incantation texts for bones; the first two of which are unilingual Sumerian, while OBI 286, 2 also contains a line in Elamite.<sup>639</sup> These incantations, however, seem to describe joint pains rather than broken bones in OBI 141, 1:

**a-ba** <sup>di</sup>ĝir **nanše-kam**  
**ku<sub>3</sub>** <sup>di</sup>ĝir **inanna-kam**  
**še<sub>3</sub>-zu edin-na-kam**  
**edin-na lu<sub>2</sub> gu<sub>3</sub> di de<sub>2</sub>-a**  
**an-ne<sub>2</sub> saĝ il<sub>2</sub>-la**  
**ĝiri<sub>3</sub>-pad-ra<sub>2</sub>**

The sea is for Nanše. Silver is for Inanna. Your excrement is for the steppe. A man in the steppe cried out as he raised his head to the heavens. For bones.<sup>640</sup>

This incantation illustrates the proper order of the cosmos before introducing the problem, that a person cried out in pain as he or she stood up. The duplicate OBI 133, 2, however, does not describe the ailment, but nevertheless aids in the interpretation of another Sumerian incantation for bones:

[ab] <sup>di</sup>ĝir **nanše<sup>1</sup>-kam**  
[ki] <sup>r</sup><sup>di</sup>ĝir **nin<sup>1</sup>-dar-a**  
[inim] **ge-na-ĝu<sub>10</sub>-uš**  
[lu<sub>2</sub>-bi] **he<sub>2</sub>-en-sa<sub>6</sub>**  
[ka]-<sup>r</sup>**inim<sup>1</sup>-ma** <sup>uzu</sup>ĝiri<sub>3</sub>-pad-ra<sub>2</sub>

The sea is for Nanše. The earth is for Nindara. By my firm command, this person shall become well. An incantation for bones.<sup>641</sup>

In contrast to OBI 141, 1, this incantation text pairs Nindara with Nanše, who may also appear in

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<sup>639</sup> MS 2791 rev. 15': [ka]-<sup>r</sup>**inim-ma<sup>1</sup>** <sup>uzu</sup>ĝiri<sub>3</sub>-pad-ra<sub>2</sub>, "An incantation for bones." MS 3062 obv. 6: **ĝiri<sub>3</sub>-pad-ra<sub>2</sub>**, "For bones." YBC 5625 obv. 7: **ka-inim-ma ĝiri<sub>3</sub>-pad-ra<sub>2</sub> hul ge<sub>17</sub>-ga-kam**, "It is an incantation for hurt and sick bones." Editions for these incantations are found in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 139.

<sup>640</sup> MS 3062 obv. 1-6. Phonetic writings: **a-ba** = **aba** (AB); **še<sub>3</sub>-zu** = **šis-zu**. Perhaps instead **še<sub>3</sub>-zu** = **šeš-zu** in reference to Dumuzi, especially as a pair with Inanna. This edition slightly revises the one provided in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 139.

<sup>641</sup> MS 2791 rev. 11'-15'.

OBI 233, Sumerian incantation for bones.<sup>642</sup> Notably, part of the incipit of OBI 233 is parallel to the second line of OBI 133, 2, affirming the earth of Nindara is associated with bones ailments.<sup>643</sup>

A few other illnesses are also treated with the Sumerian incantation texts of the Old Babylonian period. OBI 227, 1 is against *samānum*. While it lacks a rubric, it features the characteristic dog imagery of such incantation texts.<sup>644</sup> OBI 248, 3 is directed against **muš-ĝar**, which is equated with *šernettum* in lexical lists: **muš-ĝar muš-ĝar na-an-gur-re-de3-<sup>1</sup>en<sup>1</sup>**, “O *šernettum*, O *šernettum*, you shall not return here.”<sup>645</sup> OBI 221, 1 and OBI 261 function to heal afflicted eyes and flesh respectively according to their rubrics.<sup>646</sup> OBI 291 is an incantation text for the sick head, realized in Akkadian as the *di’û* illness.<sup>647</sup> This incantation text also has two Ur III duplicates, HS 2438 and Ni 2187.<sup>648</sup> Finally, OBI 321 is a short and difficult incantation text, probably functioning to relieve tooth pain if the rubric is to be restored as follows: **ka-inim-ma zu2 muš-[a-kam]**, “It is an incantation for the toothworm.”<sup>649</sup> The toothworm is well known from later Akkadian incantations and this difficult text seems to be an early Sumerian attestation of it.<sup>650</sup>

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<sup>642</sup> VAT 8349 obv. 3: **ka-inim-ma ĝiri3-pad-ra2-kam**, “It is an incantation for bones.” This incantation is Sumerian, as noted in Volkert Haas and Hans Jochen Thiel, *Die Beschwörungsrituale der Allaiturah(h)i und verwandte Texte* (Neukirchen-Vluyn: Neukirchener Verlag, 1978), 12 n. 17.

<sup>643</sup> VAT 8349 obv. 1. Phonetic writing: **ki ni-te-er = ki diĝir<sup>1</sup>nin-dar**.

<sup>644</sup> A useful overview of these incantations can be found in Irving L. Finkel, “A Study in Scarlet: Incantations against Samana.” In *Festschrift für Rykle Borger zu seinem 65. Geburtstag am 24. Mai 1994*, ed. Stefan M. Maul (Groningen: Styx, 1996), 71-106.

<sup>645</sup> VAT 8509 rev. 1. The **muš-ĝar** is found among other illnesses in Old Babylonian **izi = išātum**. See the edition in Miguel Civil, *Materials for the Sumerian Lexicon XIII: Izi = išātu, Ká-gal = abullu and Nig-ga = makkūru* (Rome, Pontificium Institutum Biblicum, 1971), 40-55. The illness appears on line 399.

<sup>646</sup> VAT 1413 obv. 16': **[ka]-<sup>1</sup>inim<sup>1</sup>-ma igi <sup>1</sup>ge<sup>17</sup>-[ga-kam]**, “It is an incantation for sick eyes.” YBC 1846 obv. 6: **ka-inim-ma uzu <sup>1</sup>ge<sup>17</sup>-kam**, “It is an incantation for sick flesh.”

<sup>647</sup> YBC 5631 rev. 2: **ka-inim-ma saĝ ge<sup>17</sup>-ga-kam**, “It is an incantation for a sick head.”

<sup>648</sup> See the editions in Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 230-236.

<sup>649</sup> YBC 10233 obv. 3.

<sup>650</sup> See the editions in Manfred Dietrich, “Der unheilbringende Wurm. Beschwörung gegen den ‘Zahnwurm’ (CT 17,50).” In *Studi sul Vicino Oriente antico dedicati alla memoria di Luigi Cagni*, ed. Simonetta Graziani (Naples: Istituto Universitario Orientale, 2000), 209-220.

### 3.6.0 PESTS AND AGRICULTURE

#### 3.6.1 Pests

Table 68: Sumerian Incantation Texts for Pests		
Function	Tablet #	Catalogue #
Insects	CBS 3926+	OBI 066, 1
	H 74	OBI 084
	H 103	OBI 087, 1
	MS 3088	OBI 154, 7
	MS 3090	OBI 156, 3
Insects	H 103	OBI 087, 2
Insects	H 103	OBI 087, 3
Insects	MS 3090	OBI 156, 2
	VAT 17131+	OBI 254, 6
Insects	VAT 8509	OBI 248, 1
Insects	VAT 17131+	OBI 254, 7
Unspecified Pest	VAT 17137+	OBI 255, 10
Unspecified Pest	YBC 4594	OBI 269, 1
Crows	YBC 4594	OBI 269, 2

Since agricultural production is foundational in the economy of Mesopotamia, several incantation texts function to protect the yield of the harvest from pests like insects and birds. One incantation text with this function has five duplicates, including a completely preserved exemplar, OBI 087, 1, excavated from Tell Haddad.<sup>651</sup> Like most other incantation texts from this site, it has non-standard orthography, as is evident in the phonetic incipit: **maš-maš edin gu<sub>2</sub> i-ni-il-la**, “The *mašmašsum* incantation priest extended a net over the steppe.”<sup>652</sup> The remainder of this incantation text recounts that Asalluhi spreads nets throughout the steppe to protect grain from locusts and other pests. The next incantation text on the tablet, OBI 087, 2 also functions to drive away pests, although it likewise lacks a rubric. After a description of an insect, this incantation text concludes

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<sup>651</sup> An edition and extensive discussion of these duplicates and the other incantation texts on that tablet is available in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 1-59.

<sup>652</sup> H 103 obv. i 1. Standard orthography: **maš-maš-e edin-na gu i<sub>3</sub>-ni-la<sub>2</sub>**.

with a command to drive away the pests conglomerating near the canals: **e-me i ku-ku-ga mušen pa-an-si-ig a-na he-bi-be<sub>2</sub>-de / i-gi-bi ki kur-še he-me-še-ĝa<sub>2</sub>-ĝa<sub>2</sub>**, “As for the flying creatures which have filled our waters in the pure canals, they shall go off into the sky! Let them set their eyes on another place!”<sup>653</sup> The third incantation text on the tablet, OBI 087, 3, likewise functions to drive off locusts, but consists solely of a description of the locust. Three further incantation texts are directed against insects. The poorly preserved OBI 254, 6 may be understood in light of the rubric in its duplicate OBI 156, 2: **ka-inim-ma ṛgu<sub>7</sub><sup>1</sup> bir<sub>5</sub><sup>mušen</sup> zi-zi-da-kam**, “It is an incantation for the consuming insects which are rising up.”<sup>654</sup> OBI 254, 7 has a similar function according to its rubric: **ka-inim-ma ehe<sub>2</sub> gu<sub>7</sub> ḡeš<sup>1</sup> hašhur-ḡeš<sup>1</sup> hašhur zi-zi-ṛda<sup>1</sup>-kam**, “It is an incantation for consuming insects rising upon the *hašhūrum* trees.”<sup>655</sup> As Mesopotamian farmers maintained orchards and farmland, they also protected their trees from consuming pests. Finally, OBI 248, 1 is an incantation text apparently directed against lice or other insects infesting the human body, while its duplicate, OBI 132, 5, is probably a consecration incantation for setting up a reed hut.<sup>656</sup>

Several incantation texts are directed against pests aside from insects. According to its rubric, OBI 269, 2 functions to catch birds afflicting the crops: **ka-inim-ma u<sub>2</sub>uga<sub>3</sub><sup>ga</sup> mušen dab<sub>5</sub>-ba**, “An incantation for catching crows.”<sup>657</sup> Likewise, the incipit of the preceding incantation text on the same tablet, OBI 269, 1, indicates that it is directed against various wild pests as well: **ka gal zu<sub>2</sub> kar-kar diḡir<sup>1</sup> nin-i<sub>3</sub>-si-na-ka / zu<sub>2</sub> niġ<sub>2</sub>-ṛgu<sub>7</sub>-gu<sub>7</sub><sup>1</sup> diḡir<sup>1</sup> nin-gi-li<sub>2</sub>-na-kam**, “The big mouth is

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<sup>653</sup> H 103 rev. iii 7-8. Standard orthography: **a-me i<sub>7</sub> ku<sub>3</sub>-ku<sub>3</sub>-ga mušen ba-an-si-ig an-na he<sub>2</sub>-bi<sub>2</sub>-ib-e<sub>11</sub>-de<sub>3</sub> / i-gi-bi ki kur<sub>2</sub>-še<sub>3</sub> he<sub>2</sub>-em-ši-ĝa<sub>2</sub>-ĝa<sub>2</sub>.**

<sup>654</sup> MS 3090 rev. v 13’.

<sup>655</sup> VAT 17131+ rev. xii 9’.

<sup>656</sup> VAT 8509 obv. 20: **ehe<sub>2</sub> u<sub>4</sub>-de<sub>3</sub> ṛsu<sup>1</sup> lu<sub>2</sub>-ka**, “It is for when pests are on the body of a person.”

<sup>657</sup> YBC 4594 rev. 7a’. This incantation text is discussed in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 10.



the tearing teeth of Ninisina. The teeth are the consumers of Ninkilim.”<sup>658</sup> While the animals are left unspecified, the pests in this text are commanded to find another grazing area: **igi-bi ki kur<sub>2</sub>-še<sub>3</sub> im-mi-in-ĝar-re-eš**, “They will set their eye towards another place!”<sup>659</sup> Lastly, the fragmentary incantation text OBI 255, 10 may also be directed against pests.

### 3.6.2 Agriculture

Table 69: Sumerian Incantation Texts for Agricultural Production		
Function	Tablet #	Catalogue #
Canals	CBS 3926+	OBI 066, 2
Grain	H 72	OBI 083, 2
	MS 3427	OBI 170, 1
Agriculture	H 103	OBI 087, 4
Agriculture	MS 3090	OBI 156, 1
Agriculture	VAT 17137+	OBI 255, 9

In addition to driving away pests, several incantation texts support the development of crops as well as the meadows and waterways which sustain them. Unfortunately, most of the incantation texts with this function are either difficult or poorly preserved. The completely extant OBI 087, 4, however, provides a window into the content of these incantation texts. With language reminiscent of incantation texts for consecrating water, OBI 087, 4 describes Enki watering fields with various pure and clean waters to increase the fecundity of the fields.<sup>660</sup> The fragmentary remains of OBI 255, 9 depicts Enki planting produce in the meadows.<sup>661</sup> Similarly, the poorly preserved incantation text OBI 156, 1 describes a product lost in a break being planted in fields

<sup>658</sup> YBC 4594 obv. 1-2.

<sup>659</sup> YBC 4594 obv. 10.

<sup>660</sup> For an edition, see Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 1-59.

<sup>661</sup> VAT 17137+ rev. v 3’’: [...] **gurun** <sup>ĝeš</sup>**gešnimbar** **ukuš<sub>2</sub>**<sup>sar</sup> **du<sub>3</sub>-bi**, “After he planted the fruit, the date palm, and the cucumber ...”

before a lengthy collection of exorcism formulae.<sup>662</sup> The extremely fragmentary OBI 066, 2 may function to support the canals that sustain agricultural production.<sup>663</sup> Finally, the duplicates OBI 083, 2 and OBI 170, 1 seem to aid in grain manufacture and storage, as the latter contains a rubric: **ka-[inim]-[ma<sup>1</sup> zi<sup>3</sup> sur-[ra<sup>1</sup>-[kam]**, “It is an incantation for pouring grain.”<sup>664</sup>

### 3.6.3 Miscellaneous

Function	Tablet #	Catalogue #
Stye	BM 79022	OBI 028, 3
	BM 79299	OBI 030
Sick Livestock	VAT 8509	OBI 248, 4
Sick Livestock	YBC 8603	OBI 308

The remaining incantation texts in this function category have miscellaneous functions. The duplicates OBI 028, 3 and OBI 030 are difficult incantation texts for an afflicted eye.<sup>665</sup> Since OBI 028, 3 occurs on a tablet with other agricultural incantation texts, perhaps these two texts are directed against a stye resulting from agricultural labor similar to OBI 111, a well-known Akkadian incantation text. OBI 248, 4 is also challenging, but may be directed against a disease afflicting the limbs of livestock. This incantation text is perhaps to be compared with the Akkadian incantations for livestock afflicted with *maškadum*, such as OBI 002, 2, OBI 171, 3, and OBI 269,

<sup>662</sup> MS 3090 obv. iii 3': **a-gar<sub>3</sub>-a-gar<sub>3</sub>-ra mu-ni-in-du<sub>3</sub>**, “He planted them in the fields.”

<sup>663</sup> Brief comments on this incantation text are found in Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 17.

<sup>664</sup> MS 3427 obv. 5. An edition of H 72 is offered in Antoine Cavigneaux, “A Scholar’s Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII).” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 258-274.

<sup>665</sup> Editions of these incantation texts are found in Nathan Wasserman, “From the Notebook of a Professional Exorcist.” In *Von Göttern und Menschen. Beiträge zu Literatur und Geschichte des Alten Orients. Festschrift für Brigitte Gronenberg*, ed. Dahlia Shehata, Frauke Weierhäuser, and Kamran V. Zand (Leiden: Brill, 2010), 329-350.

4.<sup>666</sup> Lastly, OBI 308 is a phonetic incantation text with an incipit describing various malevolent entities, while the rubric indicates it is an incantation for a pig: **u<sub>3</sub>-du-uh-lam-ma-la-ah-lam**, “It is the evil *utukkum*! It is the evil *alû!*”<sup>667</sup> Although malevolent entities usually afflict human beings, this text suggests the *utukkum* and *alû* also assail livestock; thus, this incantation text could function to heal a pig which had contacted such entities. It is also possible, however, the pig in this incantation text served as a scapegoat like other animals, such as goats, sheep, fish, and birds, but the brevity and uniqueness of this incantation text leave this interpretation uncertain.

### 3.7.0 BIRTH AND CHILDHOOD

#### 3.7.1 Childbirth

Function	Tablet #	Catalogue #
Childbirth	CBS 1509	OBI 060, 1
	CBS 1509	OBI 060, 3
	CBS 1509	OBI 060, 4
	CBS 10489+	OBI 071
	YBC 5636	OBI 295

Sumerian incantations for childbirth are relatively rare in the Old Babylonian period, consisting of relatively few unique incantations each of which have numerous duplicates. One childbirth incantation text has five duplicates, as well as an additional duplicate with an Akkadian borrowing, OBI 060, 2, which is therefore considered bilingual. The initial lines of these duplicate incantation texts are difficult and phonetic, and thus only a tentative interpretation is offered:

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<sup>666</sup> These Akkadian incantation texts are edited in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 142-146.

<sup>667</sup> YBC 8603 obv. 1. Standard orthography: **udug hul-am<sub>3</sub> a-la<sub>2</sub> hul-am<sub>3</sub>**. This reading follows Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Liturgies exorcistiques agraires (Textes de Tell Haddad IX).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 92 no. 1 (2002): 54.

**a an ma-na-še<sub>3</sub> ki ma-na-še<sub>3</sub>**  
**a an ma-ma-na-še<sub>3</sub> ki ma-ma-na-še<sub>3</sub>**  
**a idim bad-e-de<sub>3</sub> pa<sub>5</sub> a du<sub>11</sub>-ga sa<sub>2</sub>-sa<sub>2</sub>-de<sub>3</sub>**  
**u<sub>3</sub>-mu-un nam-lu<sub>2</sub>-ulu<sub>3</sub>**  
**i-zi-gin<sub>7</sub> zi-ga-aš**  
**ḡa<sub>2</sub><sup>1</sup>-e ṽmu<sup>1</sup>-un-ši-du-de<sub>3</sub>-en**

For the waters which the heavens have made grow and which the earth has made grow, for the waters which the heavens have made grow and which the earth has made grow, the source is being opened. The water is being mixed into the irrigation canal. On behalf of the blood of the human being which has risen up like a wave, I am going to her.<sup>668</sup>

These incantation texts focus on the duality of the generative and destructive ability of the birthing fluids; in order for the child to grow, the generative waters within the woman must be released, but if the woman releases too much of these waters and fluids during childbirth, she will die from postpartum hemorrhaging.<sup>669</sup> Thus, these incantation texts seem to function to seal the woman after she has given birth, as is revealed in the extant rubrics for this incantation text.<sup>670</sup>

### 3.7.2 The Boat Motif

Table 72: Sumerian Incantation Texts with the Boat Motif		
Function	Tablet #	Catalogue #
Childbirth	E 47.190	OBI 079, 1
	MLC 1207	OBI 122, 1

<sup>668</sup> CBS 10489 + CBS 10756 obv. 2-7. Standard orthography:

**a an mu<sub>2</sub>-a-ni-a-še<sub>3</sub> ki mu<sub>2</sub>-a-ni-a-še<sub>3</sub>.**  
**a an mu<sub>2</sub>-mu<sub>2</sub>-a-ni-a-še<sub>3</sub> ki mu<sub>2</sub>-mu<sub>2</sub>-a-ni-a-še<sub>3</sub>.**  
**a idim bad-e-de<sub>3</sub> pa<sub>5</sub> a du<sub>11</sub>-ga sa<sub>2</sub>-sa<sub>2</sub>-de<sub>3</sub>**  
**u<sub>3</sub>-mun nam-lu<sub>2</sub>-ulu<sub>3</sub>**  
**i-zi-gin<sub>7</sub> zi-ga-še<sub>3</sub>**  
**ḡa<sub>2</sub>-e mu-un-ši-du-de<sub>3</sub>-en**

For editions and a discussion of these incantation texts, see Irving L. Finkel, “The Crescent Fertile.” *Archiv für Orientforschung* 27 (1980): 37-52.

<sup>669</sup> Irving L. Finkel, “The Crescent Fertile.” *Archiv für Orientforschung* 27 (1980): 41-42.

<sup>670</sup> CBS 1509 obv. i 20: **ka-inim-ma munus keše<sub>2</sub>-da-kam**, “It is an incantation for sealing a woman.” CBS 1509 t. ed. 3: **ṽka-inim-ma<sup>1</sup> munus keše<sub>2</sub>-ṽda<sup>1</sup>-[kam]**, “It is an incantation for sealing a woman.” CBS 10489 + CBS 10756 rev. 7: **ka-inim-ma idim [zu<sub>2</sub> keše<sub>2</sub>-da-kam]**, “It is an incantation for sealing the spring waters.” YBC 5636 rev. 7: **ka-inim-ma idim zu<sub>2</sub> keše<sub>2</sub>-da-kam**, “It is an incantation for sealing the spring waters.”

Another pair of duplicate childbirth incantation texts, OBI 079, 1 and OBI 122, 1 contain a motif in which the pregnant woman is presented as a boat laden with cargo.<sup>671</sup> These incantation texts have a third heavily phonetic Sumerian-Akkadian interlinear duplicate as well, OBI 015.<sup>672</sup> Within these incantation texts, the boat sails over the primordial waters of the horizon, uncertain of her cargo, and upon the successful delivery of a baby, the umbilical cord is cut, and sex dependent objects are placed in the hands of the newborn to grant them a favorable destiny.

### 3.7.3 The Cow of Suen Motif

Table 73: Sumerian Incantation Texts with the Cow of Suen Motif		
Function	Tablet #	Catalogue #
Childbirth	JRL 1063	OBI 113
	UM 29-15-367	OBI 217
	VAT 8381	OBI 245, 1

A final group of three duplicate childbirth incantation texts contains the cow of Sîn motif, which Johannes van Dijk and Niek Veldhuis have studied.<sup>673</sup> This motif identifies the pregnant woman with a mythological cow, which Sîn, a bull, impregnates, as illustrated in the incipit: **munus-e e<sup>2</sup>tur<sub>3</sub>-e amaš ku<sub>3</sub>-ga im-da-an zi-ib-ba-na**, “The righteous breeding bull mounted onto the woman in the cattle pen and the pure sheepfold.”<sup>674</sup> The breeding bull is Sîn, while the woman is the aforementioned cow of Sîn. After the sexual union, the woman conceives and gives birth,

<sup>671</sup> These incantation texts are edited in Gertrud Farber, “Another Old Babylonian Childbirth Incantation.” *Journal of Near Eastern Studies* 43 no. 4 (1984): 311-316 and Johannes J. A. van Dijk, “Incantations accompagnant la naissance de l’homme.” *Orientalia: Nova series* 44 no. 1 (1975): 52-79 respectively.

<sup>672</sup> This incantation text is edited in Mark E. Cohen, “Literary Texts from the Andrews University Archaeological Museum.” *Revue d’Assyriologie et d’archéologie orientale* 70 no. 2 (1976): 129-144.

<sup>673</sup> For this motif, Johannes J. A. van Dijk, “Une variante du theme de « l’Esclave de la Lune ».” *Orientalia: Nova Series* 41 no. 3 (1972): 339-348; Niek Veldhuis, *A Cow of Sîn* (Groningen: Styx, 1991). Another discussion is available in Claudia D. Bergmann, *Childbirth as a Metaphor for Crisis: Evidence from the Ancient Near East, the Hebrew Bible, and 1QH XI*, 1-18 (Berlin: Walter de Gruyter, 2008), 17-28.

<sup>674</sup> VAT 8381 obv. 1. Standard orthography: **munus-e e<sup>2</sup>tur<sub>3</sub> amaš ku<sub>3</sub>-ga inda zi ba-us**.

enveloping the world in her cries. As in the second grouping of childbirth incantation texts, the pregnant woman is then described as a boat laden with cargo and upon the successful childbirth sex specific objects are placed into the newborn’s hands before the healing goddess Gula cuts the umbilical cord to grant the child a good destiny.

### 3.7.4 Childcare

Table 74: Sumerian Incantation Texts for Childcare		
Function	Tablet #	Catalogue #
Child Illness	MS 3089+	OBI 155, 6
Crying Children	YBC 8602	OBI 307

The two Sumerian incantation texts are directed against problems occurring when raising children. OBI 307 is the best-preserved exemplar but remains unpublished due to the textual difficulties in the Sumerian text. Although some phrases are recognizable, including an Asalluhi-Enki dialogue before a break in the tablet, the best understood part of the incantation is the rubric: **ka-inim<sup>1</sup>-ma di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub> huĝ<sub>2</sub>-ĝa<sub>2</sub>-kam**, “It is an incantation for calming a little child.”<sup>675</sup> The other exemplar, OBI 155, 6 is not preserved aside from a formulaic ending and a rubric: **ka-inim-ma i<sub>3</sub>-ĝeš lu<sub>2</sub>-tur-ra še<sub>22</sub>-še<sub>22</sub>**, “An incantation for wiping sesame oil onto a child.”<sup>676</sup> Since a Sumerian incantation text against Lamaštu sequentially it on the collective tablet, it is possible that this incantation text treats a malevolent entity afflicting a child.

## 3.8.0 SEX AND EMOTIONS

### 3.8.1 Control

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<sup>675</sup> YBC 8602 rev. 9.

<sup>676</sup> MS 3089 + MS 3102 rev. vii 12’.

Table 75: Sumerian Incantation Texts for Control over a Lover		
Function	Tablet #	Catalogue #
Control	BM 79022	OBI 028, 1
Control	MS 3088 NMS A.1909.405.2 WCMA 20.1.30	OBI 154, 10 OBI 192 OBI 259
Control	MS 3088	OBI 154, 11

A few Sumerian incantation texts dating to the Old Babylonian period function to establish control over a lover to sexually exploit them. Three of these incantation texts, OBI 154, 10, OBI 192, and OBI 259, are duplicates containing the same incipit: **ki-sikil sa<sub>6</sub>-ga sila-a gub-ba**, “A pretty young woman was standing on the street.”<sup>677</sup> The first of these incantation texts, OBI 154, 10 is significantly truncated version.<sup>678</sup> A fourth duplicate of this incantation text, OBI 041 is heavily glossed in Akkadian, and thus considered bilingual.<sup>679</sup> These incantation texts describe the woman of desire as a prostitute of Inanna and invoke fruit imagery to describe her fertility and appeal. After a divine dialogue in which Enki instructs Asalluhi to apply ingredients upon the breasts of the desired woman, the speech-act highlights the efficacy of the incantation text:

[i<sub>3</sub>] ab<sub>2</sub> ku<sub>3</sub>-ga gara<sub>2</sub> udu ab<sub>2</sub> [šilam-ma]  
 i<sub>3</sub><sup>1</sup> ab<sub>2</sub>-ba i<sub>3</sub> ab<sub>2</sub> babbar<sub>2</sub>-ra  
 bur saman<sub>4</sub> si<sub>12</sub>-si<sub>12</sub>-ga-ba u<sub>3</sub>-ba-e-ni-de<sub>2</sub>  
 ki-sikil-e ĝeš<sup>š</sup>ig ĝal<sub>2</sub> taka<sub>4</sub>-a  
 nam-mu-un-keše<sub>2</sub>-de<sub>3</sub>  
 dumu er<sub>2</sub> pa<sub>3</sub>-da-ni nam-mu-un-se<sub>25</sub><sup>1</sup>-de<sub>3</sub>  
 egir-ĝu<sub>10</sub>-še<sub>3</sub> kaš<sub>4</sub> hu-mu-ni-ib-be<sub>2</sub>

After you have poured the butter of a pure cow, the cream of a sheep and a domestic cow, the butter of a cow, and the butter of a white cow into this blue-green *šikkatum* vessel, and

<sup>677</sup> NMS A.1909.405.2 obv. 1. For editions of NMS A.1909.405.2 and WCMA 20.1.30, see Markham J. Geller, “Mesopotamian Love Magic: Discourse or Intercourse?” In *Sex and Gender in the Ancient Near East*, ed. Simo Parpola and Robert M. Whiting (Helsinki, The Neo-Assyrian Text Corpus Project, 2002), 135-139.

<sup>678</sup> An edition of this incantation text appears in Andrew R. George *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 146-147.

<sup>679</sup> Although this incantation text is unedited, extensive notes appear in Bendt Alster and Markham J. Geller, *Cuneiform Texts from Babylonian Tablets in the British Museum, Part 58: Sumerian Literary Texts* (London: British Museum Publications, 1990), 11.

after you have applied it onto the breast of young woman, the young woman shall not shut the open door to him. She shall not sooth her crying children. She shall run after me!<sup>680</sup>

This incantation text therefore functions to manipulate the affection and mannerism of the targeted woman so that she will adore only the client, even to the detriment of any children she may have. This love incantation text therefore is a rare attestation of so-called black magic in Mesopotamia, serving to manipulate the thoughts and affections of others for personal gain.<sup>681</sup> OBI 154, 11 is probably also a fragmentary love incantation text. Like the others, the incipit mentions the **ki-sikil** and moreover the incantation immediately prior to it on the tablet, OBI 154, 10 is one of the previously discussed Sumerian love incantations.

OBI 028, 1 is another possible incantation for controlling a lover. While this difficult incantation text could also be an incantation for pests threatening agricultural produce, the instructions that accompany the incantation text, catalogued as OBI 028, 2, clearly correspond to a love incantation: *a-na bi-ri-it tu-li-ša / ta-na-ad-di-ma / a-<sup>1</sup>ša<sup>1</sup>-tum i-la-ka-ak-kum*, “You place them between her breasts, then the wife will come to you.”<sup>682</sup> If these instructions correctly relate to the incantation text which precedes them, OBI 028, 1 is a love incantation. The incipit can be restored in light of this identification: **en ki aĝ<sub>2</sub>-me-en <sup>1</sup>nin<sup>1</sup> [ki aĝ<sub>2</sub>-me-en]**, “I am a loving lord. You are a loving lady.”<sup>683</sup> Moreover, an alternate reading of the content of the incantation text also suggests this function: **buru<sub>5</sub><sup>mušen</sup> inim-zu nu-ge he<sub>2</sub>-a / inim <sup>diĝir</sup>inanna-ta buru<sub>5</sub>-bi he<sub>2</sub>-dehi<sub>3</sub>**,

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<sup>680</sup> WCMA 20.1.30 rev. 2-9.

<sup>681</sup> Markham J. Geller, “Mesopotamian Love Magic: Discourse or Intercourse?” In *Sex and Gender in the Ancient Near East*, ed. Simo Parpola and Robert M. Whiting (Helsinki, The Neo-Assyrian Text Corpus Project, 2002), 133.

<sup>682</sup> BM 79022 obv. 16-18. For a different interpretation, see Nathan Wasserman, “From the Notebook of a Professional Exorcist.” In *Von Göttern und Menschen. Beiträge zu Literatur und Geschichte des Alten Orients. Festschrift für Brigitte Groneberg*, ed. Dahlia Shehata, Frauke Weiershäuser, and Kamran V. Zand (Leiden: Brill, 2010), 329-349.

<sup>683</sup> BM 79022 obv. 1. This reading was suggested in Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018), 226 n. 937.



“If the sparrow does not reply to your command, that sparrow shall approach you by the command of Inanna!”<sup>684</sup> If this reading is correct, the incantation text does not function to drive birds away from fields, but instead commands a potential lover, diminutively referred to as a sparrow, to approach the speaker through Inanna’s authority as the goddess of love and sex.

### 3.8.2 Anger

Table 76: Sumerian Incantation Texts against Anger		
Function	Tablet #	Catalogue #
Anger	UM 29-16-758+	OBI 218, 1
Anger	VAT 8350	OBI 234

Only two Sumerian incantation texts are directed against anger. OBI 218, 1 is difficult, but the rubric may indicate a function against anger if it is restored correctly: **ᵛka<sup>1</sup>-inim izi ᵛša<sup>3</sup>-[ga-kam]**, “It is an incantation for the fire of the heart.”<sup>685</sup> OBI 234 also contains a similar rubric: **inim-ᵛma izi ᵛša<sup>3</sup>-ᵛga<sup>1</sup>-[kam]**, “It is an incantation for the fire of the heart.”<sup>686</sup> This incantation text has three duplicates, OBI 186, 8, OBI 219, 1, and OBI 222, which consecrate the *ērūm* stick used to drive off malevolent entities; perhaps this incantation also drive off angry entities or people.

### 3.9.0 SUMMARY

The unilingual Sumerian incantation texts of the Old Babylonian period serve a wide variety of functions. Incantation texts belonging to the function categories of malevolent entities

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<sup>684</sup> BM 79022 obv. 5-6. Phonetic writing: **dehi<sub>3</sub>** = **dehi<sub>2</sub>**.

<sup>685</sup> UM 29-16-758 + N 927 obv. 14. See Jeremiah Peterson, “A Catalog of Old Babylonian Sumerian Incantations and Rituals from Nippur in the University Museum, Philadelphia.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2013 no. 1: 2.

<sup>686</sup> VAT 8350 obv. 11.

and consecration comprise 331 of 537 total unilingual Sumerian incantation texts, approximately 62%. Among Sumerian incantation texts, these two function categories are also unique because the incantation texts in these two categories occasionally function specifically for the king, asserting the prominent role of Sumerian in royal cult. It is also evident that scorpion and snake incantations are closely related, as several incantation texts function to provide treatment for both creatures, while some duplicate incantation texts function either for snakebite or scorpion sting according to their rubrics. Finally, there is a notable dearth of Sumerian incantation texts in the function categories of birth and childhood, sex and emotions, and dogs. The incantation texts for the function categories of birth and childhood as well as sex and emotions predominantly contain duplicate incantation texts, which suggests few unique incantation texts with these functions were being actively produced, while incantation texts for dog bite remained very scarce. Incantations with these functions instead appear to be the purview of the Akkadian language, as the following chapter demonstrates.

## CHAPTER 4: UNILINGUAL AKKADIAN INCANTATIONS

### 4.1.0 INTRODUCTION

Unilingual Akkadian incantation texts are significantly less abundant than unilingual Sumerian incantation texts in the Old Babylonian period. Incantation texts composed in this language comprise only 168 of the total 777 incantation texts in the corpus, while a function can be assigned to 154 of them. Since Akkadian incantation texts only begin to appear in significant numbers in the Old Babylonian period, the purpose of this chapter is to survey these 154 Akkadian incantation texts and determine whether there is a correlation between Akkadian incantation texts and their functions while also providing an overview of Akkadian incantation texts in this period.

### 4.2.0 MALEVOLENT ENTITIES

#### 4.2.1 Evil Eye

Function	Tablet #	Catalogue #	LAOS 12 #
Evil Eye	BM 122691	OBI 045, 1	157
	IM 90648	OBI 106	156
Evil Eye	MS 3084	OBI 150, 7	152
Evil Eye	MS 3085	OBI 151, 3	151
	MS 3097	OBI 160, 7	151
Evil Eye	MS 3103	OBI 163, 1	153
Evil Eye	MS 3103	OBI 163, 2	154
Evil Eye	MS 3103	OBI 163, 3	155

Akkadian incantations directed against the evil eye are common within the Old Babylonian incantation corpus. Like in their Sumerian counterparts, the evil eye is presented as a destructive force that usurps the natural order of the world in Akkadian incantations. This presentation is apparent in the duplicates OBI 151, 3 and OBI 160, 7, where the eye both disturbs the livestock to cease production and ties up both the messenger and the wrestler, ensuring that neither can do their

duty. The eye is similarly presented as subverting the household in OBI 150, 7, where it destroys the hearth and appears to assail the children as well. Moreover, Akkadian evil eye incantations further develop earlier Sumerian motifs, as in OBI 163, 2: *i-mu-ur-ma al-pa-am / iš-te-bi-ir ni-ir-š[u]*, “It saw the ox and has broken its yoke.”<sup>687</sup> The motif of the evil eye setting the oxen free to cause havoc also appears in Sumerian evil eye incantation texts of the Old Babylonian period, such as OBI 008 and its duplicates: *gud-e ba-te ĝeššudul5-bi im-dus*, “It approaches the oxen. It has released their yokes.”<sup>688</sup> Although the Akkadian incantation text is not a direct translation of the Sumerian motif, the similarity in the two passages demonstrate Sumerian and Akkadian incantations in the Old Babylonian period are not separate corpora.

The evil eye is also presented as an all-ensnaring net that entraps all who encounter it in three incantations. According to OBI 163, 3, the eye ensnares people like game: *i-nu-um le-em-ne2-et / ṛi-nu-um<sup>1</sup> al-lu-ha-ap-pa-at*, “The eye is evil. The eye is a hunting net.”<sup>689</sup> Two other duplicate incantation texts develop this net imagery further. OBI 045, 1 and OBI 106 are considered duplicates because they share similar incipits, although the remainders of each incantation text ultimately diverge. The incipit for OBI 045, 1 is more comprehensive than its duplicate: *[i-nu]-um ip-pa-la-as<sub>2</sub> it-ta-na-ap-[ra-ar] / ša-aš-ka-lum sa<sub>3</sub>-hi-ip-tum / hu-ha-ru-um sa<sub>3</sub>-hi-iš<sub>3</sub>-tum*, “The eye stares and roams about. It is a swooping net, a catching snare!”<sup>690</sup> The beginning of OBI 106 is more difficult but resembles its duplicate: *igi bu-ur ša-aš-ka-al-lum / hu-ha-ru-um<sup>1</sup> mu-sa-ah-hi-iš-tum*, “The eye stares! It is a net, a snare, ever-catching!”<sup>691</sup> The crux is the interpretation of *bu-ur*, which is perhaps a phonetic writing of the second component of the

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<sup>687</sup> MS 3103 obv. ii 26'-rev. iii 1.

<sup>688</sup> AO 8895 obv. 5.

<sup>689</sup> MS 3103 rev. iii 22-23.

<sup>690</sup> BM 122691 obv. 1'-3'.

<sup>691</sup> IM 90648 obv. 1-2.

compound verb **igi—bar** as found in the divine dialogue of an Early Dynastic incantation: **ĝe<sub>26</sub> igi bur-bur mu-ak**, “I saw it.”<sup>692</sup> It is also possible that **bu-ur** is a phonetic rendering of **buru<sub>3</sub>(d<sup>r</sup>)**, a verb equated with *palāšum*, “to pierce” in lexical texts, which is very similar to *palāsum* in OBI 045, 1. Following that line of interpretation, the evil eye is invasive and breaks into homes, in a similar manner as Lamaštu and other demonic entities. Furthermore, like Sumerian incantation texts with the same function, Akkadian incantation texts against the evil eye share characteristics with incantation texts against other demonic entities. While OBI 163, 2 is very fragmentary aside from its rubric, it mentions the steppe, the usual abode of malevolent entities like Lamaštu. Akkadian evil eye incantation texts are often specifically linked with Lamaštu. The eye invades the babies’ room and strangles them in OBI 045, 1 and likewise drowns babies in amniotic fluid in OBI 163, 2: *še-eh-ra-am i-ša-aq-qi<sub>2</sub>-a-am / me-e pi-iš-ri-im*, “She gives the little one amniotic fluid to drink.”<sup>693</sup> That tablet also contains an incantation text for crying children, OBI 163, 4, which was probably included on the tablet due to the similarities between the evil eye and Lamaštu.

#### 4.2.2 Lamaštu

Table 78: Akkadian Incantation Texts for Lamaštu			
Function	Tablet #	Catalogue #	LAOS 12 #
Lamaštu	BM 15820	OBI 019, 5	168
Lamaštu	CBS 10454+	OBI 069	161
Lamaštu	NBC 1265	OBI 180	159
Lamaštu	YBC 4601	OBI 272, 1	164
Lamaštu	YBC 8041	OBI 305, 1	158
Lamaštu	YBC 9846	OBI 315	165

<sup>692</sup> VAT 12597 rev. xi 7. An edition of the incantation appears in Nadezda Rudik, “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 180-184.

<sup>693</sup> MS 3103 rev. iii 10-11.

By the Old Babylonian period, Lamaštu had already assumed the characteristics associated with her in later periods. The Akkadian incantation texts, however, more strongly resemble the incantations in the later standard edition than the Sumerian incantation texts. While Lamaštu has leonine features in later periods, in the Old Babylonian Akkadian incantation texts she has the face of a female dog according to OBI 180: **an ib-ni-ši** <sup>diġir</sup>**e2-a u2-ra-bi-ši / pa-ni kal-ba-tim i-ši-im-ši** <sup>diġir</sup>**en-lil2**, “Anum created her. Ea raised her. Enlil bequeathed the face of a female dog to her.”<sup>694</sup> Since Lamaštu has the face of a *nēšum* lion in the later canonical Lamaštu incantation series, another possible reading is *lab-ba-tim*, “lioness,” instead of *kal-ba-tim*, “female dog,” but without emendation OBI 069 also suggests her face is that of a female dog: *qa2-qa2-as-sa3 qa2-qa2-ad ka-[al-ba-tim] / [ši]-[in<sup>1</sup>-na-ša ši-in-na-at [anše]*, “Her head is the head of a female dog. Her two teeth are the teeth of a donkey.”<sup>695</sup> This reading additionally agrees with descriptions of Lamaštu in Old Babylonian Sumerian incantation texts, such as OBI 274, 2: **ka i3-ba ka-ni ur tur-ra-kam**, “Her mouth opens. Her mouth is the mouth of a small dog.”<sup>696</sup> These incantations suggest that Lamaštu had the face of a dog in the Old Babylonian period in both Sumerian and Akkadian incantations, but her features were reinterpreted as leonine in later periods when the incantation texts were incorporated into a standardized series. The conclusion of OBI 180 also warrants discussion because it culminates with an exorcism formula reminiscent of those in Old Babylonian Sumerian incantation texts against Lamaštu and other malevolent entities:

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<sup>694</sup> NBC 1265 obv. 1-2.

<sup>695</sup> CBS 10454+ obv. 5'-6'. Following Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-deux réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 88-89. A different reading appears in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 390-391. See also Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014), 315-316.

<sup>696</sup> YBC 4603 rev. 6.

*al-ki-ma a-ta-la-ki i-na še<sub>2</sub>-ri  
ep-ra-am pi<sub>2</sub>-ki  
ta-ar-bu-'a<sub>4</sub>-am pa-ni-ki  
za<sub>3</sub>-ah-li-a da-qa-tim  
u<sub>2</sub>-ma-lu i-ni-ki  
u<sub>2</sub>-ta-mi-ki ma-mi-it e<sub>2</sub>-a  
lu' ta-at-ta-la-ki*

Go and roam about in the steppe! I will fill your mouth with dirt, your face with dust, and your eyes with fine cress! I exorcize you by the oath of Ea. You shall go away!<sup>697</sup>

Filling Lamaštu's mouth, face, and eyes with these ingredients serves to blind her so she cannot find her way back to civilization. Moreover, similar exorcism formulae are prevalent in Sumerian incantation texts against Lamaštu and other demons. A typical version appears in OBI 098, 2: **diĝir**kamad-me zi an-na he<sub>2</sub>-pa<sub>3</sub> zi ki-a he<sub>2</sub>-[pa<sub>3</sub><sup>1</sup>] / **zi diĝir gal-gal-e-ne he<sub>2</sub>-pa<sub>3</sub>**, "Kamadme, you shall be exorcized by the heavens. You shall be exorcized by the earth. You shall be exorcized by all the great gods."<sup>698</sup> These formulae, however, can feature many deities, as in OBI 053:

**zi an-na [he<sub>2</sub>-pa<sub>3</sub>]  
zi ki-[a he<sub>2</sub>-pa<sub>3</sub>]  
zi en-lil<sub>2</sub> lugal kur-kur-[ra<sup>1</sup>-[ke<sub>4</sub> he<sub>2</sub>-pa<sub>3</sub>]  
zi <sup>diĝir</sup>nanna maš<sub>2</sub> saĝ ma-[da<sup>1</sup>-[ke<sub>4</sub> he<sub>2</sub>-pa<sub>3</sub>]  
zi <sup>diĝir</sup>iškur lugal an-ki he<sub>2</sub>-[pa<sub>3</sub>]  
zi <sup>diĝir</sup>en-ki lugal abzu-ke<sub>4</sub> he<sub>2</sub>-[pa<sub>3</sub>]  
zi <sup>diĝir</sup>asal-lu<sub>2</sub>-hi dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub> [he<sub>2</sub>-pa<sub>3</sub>]  
zi <sup>diĝir</sup>utu lugal e<sub>2</sub>-babbar<sub>2</sub>-ra [he<sub>2</sub>-pa<sub>3</sub>]  
zi <sup>diĝir</sup>nin-ĝeš<sup>1</sup>-zi-da gu-za-la<sub>2</sub> kur-ra he<sub>2</sub>-[pa<sub>3</sub>]**

You shall be exorcized by the heavens. You shall be exorcized by the earth. You shall be exorcized by Enlil, the king of all lands. You shall be exorcized by Nanna, the foremost ram of the lands. You shall be exorcized by Iškur, the king of the heavens and the earth. You shall be exorcized by Enki, the king of the Abzu. You shall be exorcized by Asalluhi, the child of Eridu. You shall be exorcized by Utu, the king of the Ebabbar. You shall be exorcized by Ningēšzida, the throne bearer of the underworld.<sup>699</sup>

<sup>697</sup> NBC 1265 rev. 4-10.

<sup>698</sup> IM 21180, y obv. 15'-16'.

<sup>699</sup> Bod S 298 obv. 22-rev. 5.

This exorcism formula is extensive and encompasses the entire reverse of the tablet. While such formulae are common within the Sumerian incantation texts of the Old Babylonian period, the occurrence of the formula in an Akkadian incantation text is an example of borrowing from the repertoire of Sumerian incantation texts. Another instance of such borrowing may also be found in OBI 019, 5. Although this short incantation lacks a rubric, it is reminiscent of a group of Sumerian Lamaštu incantation texts:

**mul-meš a-ka-al-la-ku-nu-ti**  
**an-na a-ka-al-la-ku-nu-ti**  
**er-še-tum a-ka-al-la-ki**  
**an-nu-um a-ka-al-la-ka**  
**diġir en-lil<sub>2</sub> a-ka-al-la-ka**  
**a-di e-le-eq-qu<sub>2</sub>-u<sub>2</sub>**  
**[ma]-<sup>1</sup>aš<sub>2</sub>-ti<sup>1</sup>-it-ti u<sub>3</sub> ku-ru-um-ma-ti**  
**[an-na an]-<sup>1</sup>na<sup>1</sup> an-na an-na**  
**[tu<sub>6</sub> en<sub>2</sub>] e<sub>2</sub>-nu-ru**

O stars, I am restraining you! O heavens, I am restraining you. O earth, I am restraining you. O Anum, I am restraining you. O Enlil, I am restraining you, as long as I receive my drink and my food. Heavens, heavens, heavens, heavens. Incantation formula.<sup>700</sup>

While the function of this incantation text is not clear, its repetitive structure is similar to a large group of duplicate Lamaštu incantation texts. The resemblance is most evident in OBI 098, 2:

**he<sub>2</sub>-dadag-ge diġir en-lil<sub>2</sub> diġir en-ki diġir ne<sub>3</sub>-erigal<sub>2</sub>gal**  
**an imin-bi ki imin-bi en imin-bi du<sub>6</sub> imin-bi**  
**en-na lu<sub>2</sub>-ulu<sub>3</sub> <sup>1</sup>dumu<sup>1</sup> diġir-ra-na na-an-ga-ti-la**  
**u<sub>2</sub> ba-ra-da-gu<sub>7</sub>-e a ba-ra-da-na<sub>8</sub>-na<sub>8</sub>**

You shall become immaculate by Enlil, Enki, and Nergal, the heavens, the seven of them, the earths, the seven of them, the lords, the seven of them, and the mounds, the seven of them. As long as the human, the child of his god, also remains alive, you shall not eat food with him. You shall not drink water with him.<sup>701</sup>

Like the Sumerian incantation text above, OBI 019, 5 contains an appeal to the heavens, earth, and

<sup>700</sup> BM 15820 rev. iv 2-10. The location of the verb in second position points to a poetic register for the Akkadian.

<sup>701</sup> IM 21180, y obv. 6'-9'.



several gods in a list format before an appeal with food and drink. In light of these similarities, it is possible that this incantation text borrowed its structure and content from the group of duplicate Sumerian Lamaštu incantation texts to which OBI 098, 2 belongs.

Aside from her appearance, Lamaštu's most tangible attribute is her ravenous appetite for newborn babies. This appetite caused her father to banish her from the heavens, according to a well-known Old Assyrian incantation:

*a-na ʔe<sub>2</sub>-mi<sub>3</sub>-[ša<sup>1</sup> la<sub>2</sub> dam-qe<sub>2</sub>-[em]  
ma-al-ki-[ša<sup>1</sup>  
pa<sub>2</sub>-ru-em a-nu-um  
a-bu-ša iš-tu<sub>3</sub>  
ša-ma-e i-pu-ša-ši<sub>2</sub>  
qa<sub>2</sub>-qa<sub>2</sub>-ar-šu-um*

For her evil plans and her abusive intentions, Anum, her father, smashed her down from the heavens to the earth.<sup>702</sup>

After falling to earth, Lamaštu resides in the steppe at the margins of society like other malevolent entities. Whenever she comes to civilization, she is searching for victims, as OBI 272, 1 illustrates:

*i-na uz-zi-im ša li-li-im i-hi-a-ar ma-tam  
i-ša-ab-ba-at eṭ-lam i-na šu-li-im  
ki-sikil i-na me-lu-li-im  
še<sub>2</sub>-eh-ra-am i-na bu-ud ta-ri-tim*

With the rage of a *lilû* demon, she scours the land. She seizes the young man in the street, the young woman at play, and the child on the shoulder of the nurse.<sup>703</sup>

While Lamaštu afflicts all members of the family, her primary victims are newborns.<sup>704</sup> This characteristic of the baby snatching demon is shown in explicit detail in OBI 315, which also has an Old Assyrian duplicate in Kt 94/k, 821. The Old Babylonian incantation text, however, provides

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<sup>702</sup> NBC 3672 obv. 8-rev. 3. In Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 388-389.

<sup>703</sup> YBC 4601 obv. 8-11.

<sup>704</sup> Frans A. M. Wiggermann, "Lamaštu, Daughter of Anu. A Profile." In *Birth in Babylonian and the Bible: Its Mediterranean Setting*, by Marten Stol (Groningen: Styx, 2000), 231-232.

a clear illustration of her viciousness: *še<sub>2</sub>-he-ru-tim hu-nu-qu<sub>2</sub> / u<sub>2</sub>-ha-an-na-aq ra-ab-bu-tim<sup>1</sup> / i-ša-qi<sub>2</sub>-a-am me-e pi<sub>2</sub>-iš-ri*, “She really strangles the little ones. She gives the big ones amniotic fluid to drink.”<sup>705</sup> Although the reason she kills newborns is not made explicit within the Old Babylonian incantation corpus, Lamaštu incantations from the later periods indicate that she often eats the babies she has slain: *tal-tam-di-i dumu-munus diğir a-nim a-kal dim<sub>2</sub>-ma-te u<sub>3</sub> bi-ki-ti / tal-ta-na-at-ti-i da-mi naš-bu-ti ša a-me-lu-ti / uzu ša<sub>2</sub> la a-ka-li ġiri<sub>3</sub>-pad-ra<sub>2</sub> ša<sub>2</sub> la ka-ra-a-ši*, “Have you gotten to know well, O daughter of Anum, the food of wailing and mourning? You keep drinking the blown blood of humanity: flesh not for eating, bones not for gnawing.”<sup>706</sup> The final Akkadian Lamaštu incantation text within the Old Babylonian incantation corpus is OBI 305, 1. Whereas the incantation text itself is very fragmentary, its rubric is completely preserved: *ši-pa-at diğir kamad-me*, “An incantation for Lamaštu.”<sup>707</sup> This incantation text is nevertheless an important piece of Old Babylonian evidence for Lamaštu because it has instructions which serve to treat the person whom Lamaštu has afflicted appended to it.

#### 4.2.3 Various Entities

Function	Tablet #	Catalogue #	LAOS 12 #
Unspecified Entity	BM 79938	OBI 031, 2	176
Unspecified Entity	MS 3097 YBC 1970	OBI 160, 5 OBI 264, 1	51 60
<i>wardat lilîm</i>	YBC 9841	OBI 314	166

<sup>705</sup> YBC 9846 rev. 4-6.

<sup>706</sup> K 2971 obv. iii 6'-10'. For the difficult *tal-tam-di-i*, see Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014), 219. An edition of these lines is found on pages 158-159 therein.

<sup>707</sup> YBC 8041 obv. 5.

Three duplicate Akkadian incantation texts, OBI 026, 25, OBI 160, 5, and OBI 264, 1, describe an unspecified demon afflicting a person with various illnesses. The best preserved of these is a Sumerian-Akkadian bilingual incantation text related to the canonical *utukkū lemnutū* incantations of the Old Babylonian period, while what is preserved of the other two exemplars, OBI 160, 5 and OBI 264, 1, contains only Akkadian.<sup>708</sup> It is possible that all three incantation texts were Sumerian-Akkadian bilinguals, but as two of the exemplars do not contain Sumerian, those two are classified as unilingual Akkadian incantation texts. OBI 031, 2 is another very fragmentary incantation text probably directed against a malevolent entity.<sup>709</sup>

There is only one Wardat Lilîm incantation text composed in Akkadian within the Old Babylonian incantation corpus. While most incantation texts contain a rubric following the incantation text, the rubric of OBI 314 is found on the first line of the tablet. This incantation text shares numerous features with Akkadian incantation texts directed against Lamaštu. Like in the Lamaštu incantation text OBI 272, 1, young girls are presented at play.<sup>710</sup> Whereas the victims of Lamaštu are newborns, these girls are to be the victims of Wardat Lilîm, as she seeks to abduct them and create the family she lacked while alive.<sup>711</sup> Moreover, as in OBI 180, this incantation text concludes with an exorcism formula reminiscent of those within Sumerian incantation texts:

*u<sub>2</sub>-[ta<sup>1</sup>-am-[mi<sup>1</sup>-i-ki  
a-na-am u<sub>2</sub> [an<sup>1</sup>-ta-am  
e-en-še<sub>20</sub>-e-da u<sub>3</sub> ha-da-ni-i-iš  
[bi<sup>1</sup>-i-it e-er-ru-bu*

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<sup>708</sup> An edition appears in Markham J. Geller, *Healing Magic and Evil Demons: Canonical Udug-hul Incantations* (Berlin: Walter de Gruyter, 2016), 54-58.

<sup>709</sup> Irving L. Finkel, “On Some Dog, Snake and Scorpion Incantations.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 218-219.

<sup>710</sup> YBC 4601 obv. 10.

<sup>711</sup> For a new edition, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 399-401.

[*la*] *te-er-ru-bi-i-ma*  
 [*a-šar*] *ru-u'-ti a-ad-du-u<sub>2</sub>*  
 [*la tu*]-*la-ap-pa-ti-i-ma*

I exorcize you by Anum and Antum, by Enšeda and Hadaniš. You shall not enter the house I enter! You shall not touch where I spat my spittle!<sup>712</sup>

After the exorcism formula, Wardat Lilîm is commanded to stay away from both the house of the patient and their personal effects to assure that the demoness does not gain control over the patient. The use of spittle and personal effects in aggressive magic is well attested in Mesopotamian magical practice, particularly in witchcraft.<sup>713</sup>

#### 4.2.4 Witchcraft

Function	Tablet #	Catalogue #	LAOS 12 #
Witchcraft	MLC 1614	OBI 124, 2	146
Witchcraft	UET 6/2, 193	OBI 208, 1	148
Witchcraft	YBC 4588	OBI 267, 1	149

The Old Babylonian incantation corpus contains three Akkadian incantation texts directed against witchcraft. OBI 124, 2 is a well-preserved incantation text directed against witchcraft, and a selection of it illustrates the ambiguous language found in some Old Babylonian incantation texts:

**nir ĝal<sub>2</sub> nir nir** [ĝal<sub>2</sub>]<sup>1</sup>  
**nir nir** [ĝal<sub>2</sub>]<sup>1</sup>  
**en-ka nir ĝal<sub>2</sub>**  
**abzu eridu**[<sup>ki</sup>-ga]

O one holding authority! O lord! O one holding authority! O lord! O one holding authority!  
 Your master holds authority in the Abzu of Eridu.<sup>714</sup>

<sup>712</sup> YBC 9841 obv. 25-31.

<sup>713</sup> Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume One* (Leiden: Brill, 2011), 3-4.

<sup>714</sup> MLC 1614 rev. 1-4.

While the beginning of this incantation text is heavily logographic Akkadian, the remainder is composed in unambiguous Akkadian: *diġir*e<sub>2</sub>-a *diġir*lu<sub>2</sub>:<sup>1</sup>asal<sup>1</sup>-hi *li-taš-ši-ra-<sup>1</sup>an-ni<sup>1</sup>*, “Enki and Asalluhi shall release me forever!”<sup>715</sup> OBI 208, 1, is a difficult and fragmentary incantation text against witchcraft. The remains of this incantation text largely consist of a list of ingredients and ritual objects used to expel witchcraft cast upon the house of a man. Although OBI 267, 1 is also fragmentary, the beginning of the incantation text is well preserved, and it also has a duplicate incorporated into an Old Babylonian medical tablet:

*e-pi-iš le-em-ne<sub>2</sub>-tim le-em-ne<sub>2</sub>-tu-šu u<sub>2</sub>-ul i-še-et-ta-ša  
 lu-mu-un-šu pe-re-eh-šu u<sub>2</sub>-ul u<sub>2</sub>-wa-aš-šar  
 za-a-ri lum-nim i-iš-ši-da qa<sub>2</sub>-ta-[šu]*

As for the doer of evils, his evils will not leave him. His misery will not depart his offspring. As for the sower of misery, his own hands will reap it.<sup>716</sup>

The remainder is quite fragmentary on each source for the incantation text, but OBI 267, 1 is notable because instructions for both the incantation priest and the client are appended to it. These instructions are catalogued as OBI 267, 2. The first part of these instructions attempts to undo witchcraft set upon the house of an afflicted person, while the second part serves to appease anxious patients or provide a follow-up if the witchcraft is not discharged after the initial visit.

#### 4.3.0 CONSECRATION

Table 81: Akkadian Incantation Texts for Consecration			
Function	Tablet #	Catalogue #	LAOS 12 #
Bitumen	MS 3086	OBI 152, 5	167

<sup>715</sup> MLC 1614 rev. 7-8. This variant writing of Asalluhi is also found in VAT 5993, an Ur III incantation against snakebite, dog bite, and scorpion sting.

<sup>716</sup> YBC 4588 obv. 1-3. It is possible vowel harmony has shifted the expected *i-še-et-ta-šu* to *i-še-et-ta-ša*.

In stark contrast to Sumerian incantation texts, consecration incantation texts are very seldomly composed in Akkadian during the Old Babylonian period. OBI 152, 5 is the only clear example of an Akkadian consecration incantation text. Although this text is fragmentary, it contains a rubric which designates its usage for applying bitumen: **ka-inim-ma i~~t~~-tu<sub>3</sub>-[um]**, “A bitumen incantation.”<sup>717</sup>

#### 4.4.0 BITES AND STINGS

##### 4.4.1 Scorpion Sting

Table 82: Akkadian Incantation Texts for Scorpion Sting			
Function	Tablet #	Catalogue #	LAOS 12 #
Scorpion Sting	BM 97331	OBI 043, 2	85
Scorpion Sting	CUNES 49-03-357	OBI 078, 2	99
Scorpion Sting	FM 22878	OBI 080	83
Scorpion Sting	M.15289	OBI 118, 1	97
Scorpion Sting	MS 2791	OBI 133, 3	90
	MS 3093	OBI 158, 7	---
Scorpion Sting	MS 3073	OBI 146, 1	94
Scorpion Sting	MS 3949	OBI 171	86
Scorpion Sting	YBC 5090	OBI 278, 1	101
Scorpion Sting	YBC 5328	OBI 280, 1	174
	YBC 9898	OBI 319, 2	174
Scorpion Sting	YBC 5620	OBI 283	100

Scorpion incantation texts are frequently composed in both Akkadian and Sumerian during the Old Babylonian period. Moreover, incantation texts in both languages utilize the same motifs and imagery. Akkadian scorpion incantation texts also regularly employ the same imagery as their Sumerian counterparts; OBI 118, 1 describes the scorpion as the bull of the netherworld, while OBI 043, 2 and OBI 283 depict the scorpion as horned. The latter of these two also multiplies the

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<sup>717</sup> MS 3086 obv. 17'.

tail of the scorpion: *sa-du-um zi-ba-ta-<sup>1</sup>ka* / *sa-du-um qa<sub>3</sub>-ra-na-<sup>1</sup>ka*, “Smiting are your tails, smiting are your horns.”<sup>718</sup> Comparable plurality is also encountered within both Akkadian and Sumerian incantation texts for snakebite, which regularly describe snakes with fanciful numbers of mouths, tongues, and heads to highlight the danger of the creature.<sup>719</sup>

Two Akkadian scorpion incantations also share language with Sumerian incantation texts against malevolent entities. According to OBI 043, 2, scorpions target people abandoned by their personal deity: *u<sub>2</sub>-qa<sub>2</sub> <sup>1</sup>et-la-am<sup>1</sup> ša il-šu la i-la-kam / it-ti-šu*, “It waits for the young man whose god does not go with him.”<sup>720</sup> The same phrase occurs in the scorpion incantation text OBI 078, 2, which was previously considered the same incantation text as OBI 078, 1, but it is more probable this tablet consists of two distinct incantation texts rather than one due to the presence and location of precativ forms.<sup>721</sup> Such formulae are also attested within Sumerian incantation texts against malevolent entities like the evil eye in OBI 008: *šul diġir nu-tuku gaba im-ma-an-ri*, “It has confronted the youth who does not have a personal god.”<sup>722</sup> Among Old Babylonian incantation texts, the neglect of one’s god leads to vulnerability to illness, misfortune, and bites or stings.<sup>723</sup>

Many Akkadian scorpion incantation texts also link the scorpion with the *asurrûm*, the foundation of the wall, a common lurking ground from which scorpions skitter in domestic sites. These incantation texts poetically describe scorpions as born from the wall, as OBI 171 laconically attests: *qa<sub>2</sub>-qa<sub>2</sub>-da-am u<sub>2</sub>-la i-šu / u<sub>2</sub>-ul-da-šu-ma<sup>1</sup> / a-su<sub>2</sub>-ru-um*, “It has no head. The foundation

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<sup>718</sup> YBC 5620 obv. 2-3.

<sup>719</sup> Among others, see OBI 068; OBI 077; OBI 102; OBI 103; and OBI 262.

<sup>720</sup> BM 97331 rev. 15-16.

<sup>721</sup> Antoine Cavigneaux, “Scorpions insaisissables.” *Le Journal des médecines cuneiformes* 37 (2021): 3. The first incantation on the tablet concludes with the speech act at the ninth line. The text is treated as a single incantation in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 261-262.

<sup>722</sup> AO 8895 obv. 20.

<sup>723</sup> See also LB 1000 rev. 3-4.

of the wall bore it.”<sup>724</sup> Likewise, the duplicates OBI 280, 1 and OBI 319, 2 present scorpions as a negative creature born of the earth within a dichotomous framework. The former of these incantation texts is better preserved: *[ši]-it er-še-tim ta<sub>3</sub>-ab / ši-it a-su<sub>2</sub>-ri-im na-pi-ša-am i-šu / it-ta-ši-a-ku-um tu-u<sub>2</sub> ša a-wi-lu-tim tu<sub>3</sub>-up-pi-ir*, “That which comes forth from the earth is good. That which comes forth from the foundation of the wall has a stench. The incantation of humanity has come out against you! Stay back!”<sup>725</sup> Although much of the earth’s yield is beneficial for humanity, the earth also produces dangerous creatures like scorpions, soberly designated within the incantation text as having a bad smell.

Three incantation texts provide a different historiola and recount Enki’s creation of the scorpion within the depths of the Abzu. OBI 118, 1 provides a succinct account of the creation: *ka-ri-iš-ma i-na ap-si-im ti<sub>4</sub>-da-šu / ul-da-aš-šu a-su-ru-um na-aš-pa-ar mu-tim*<sup>1</sup>, “Its clay was pinched off in the Abzu. The foundation of the wall bore it—the messenger of death.”<sup>726</sup> An expanded version of the myth appears in OBI 133, 3 and its fragmentary duplicate OBI 158, 7.<sup>727</sup> OBI 133, 3, however, is almost completely preserved:

*[i-na lī]-<sup>1</sup>ib<sup>1</sup>-bi-ia ab-ni-i-ka  
 [i-na] <sup>1</sup>im<sup>1</sup> ša qa<sub>2</sub>-ti-ia  
<sup>1</sup>e<sup>1</sup>-pu-uš-ka  
<sup>1</sup>ma<sup>1</sup>-an-nu-um a-na ša-am-mi-im  
<sup>1</sup>ša<sup>1</sup> mu-tim u<sub>2</sub>-te-er-ka  
 ĝiri<sub>2</sub>-tab li-da-ap-pa-aš  
 a-wi-lum li-ib-lu-uš  
<sup>di</sup>ĝir en-ki be-li<sub>2</sub> ki-a-am iq-bi  
 tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-<sup>1</sup>ru<sup>1</sup>  
 ka-inim-ma ĝiri<sub>2</sub>-tab*

“I created you inside me. I made you from the clay of my hands. Who turned you into a

<sup>724</sup> MS 3949 obv. 1-3.

<sup>725</sup> YBC 5328 obv. 1-3.

<sup>726</sup> M.15289 obv. 5-8.

<sup>727</sup> The scant remainder of the incipit identifies the text as a duplicate: *[i-na li-ib-bi]-<sup>1</sup>ia<sup>1</sup> ab-ni-[i-ka]*, “I created you inside me.”



plant of death? The scorpion shall be crushed. The man shall heal.” Thus spoke Enki, my lord. Incantation formula. A scorpion incantation.<sup>728</sup>

Like two other Old Babylonian Akkadian incantation texts, this pair of texts consists of direct speech. While OBI 134, 3 contains a dialogue between Gilgamesh and Siduri, and OBI 078, 1 contains the moon god’s direct speech, OBI 133, 3 and OBI 158, 7 feature the spoken words of Enki, the faithful repetition of which serves to legitimize and empower the incantation. While Enki often uses his machinations for the benefit of humanity, he is also the creator of malevolent entities, illnesses, and dangerous animals, including scorpions.

Other Akkadian scorpion incantation texts are fragmentary or consist primarily of legitimation formulae. OBI 080 is fragmentary, but its function is assured due to its rubric: *ši-pa-at zu-qi<sub>2</sub>-[qi<sub>2</sub>-pi<sub>2</sub>-im]*, “An incantation for a scorpion.”<sup>729</sup> Moreover, this incantation text shares language with other Akkadian incantation texts, specifically OBI 043, 1 and OBI 139.<sup>730</sup> OBI 146, 1 completely consists of a legitimation formula, but is likewise labelled with a rubric:

[*lu*]-*li-mu ši-pa-as-su<sub>2</sub>*  
[*diĝir*]*šakkan<sub>2</sub> ra-ma-an-šu*  
[*ta*]-[*šu*<sup>1</sup> *ra-ma-ni u<sub>2</sub>-wa-aš-ši-ip*  
[*tu*<sub>6</sub>] *en<sub>2</sub> e<sub>2</sub>-nu-ru*  
***ka-inim-ma ĝiri<sub>2</sub>-tab***

The stag, his spell: As Šakkan does so on himself, I am casting his incantation on myself. Incantation formula. A scorpion incantation.<sup>731</sup>

The legitimation formula of this incantation text is comparable to a more extensive one in the

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<sup>728</sup> MS 2791 rev. 16’-25’. The irregular form of *napāšum* is probably an indication of orality. On this verb, see also Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 111.

<sup>729</sup> FM 22878 rev. 4.

<sup>730</sup> FM 22878 rev. 3: *pa-še-er<sup>1</sup>*; See also BM 97331 obv. 3-4, 10 and MS 3060 rev. 11-12.

<sup>731</sup> MS 3073 obv. 1-5. For a different interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 251.

agricultural incantation text OBI 083, 1, which probably functioned to empower the person who recited the incantation and thus guarantee a productive yield. OBI 146, 1 presumably operated in a similar manner to increase the efficacy of the incantation text through legitimizing the speaker. Like OBI 146, 1, OBI 278, 1 is another short scorpion incantation text consisting entirely of a legitimization formula: *a-ra-ah-hi ra-ma-ni a-ra-ʿa<sup>1</sup>-hi pa-ag-ri / ki-ma na-ru-um ir-hu-u<sub>2</sub> ki-ib-ri-ša*, “I impregnate myself. I impregnate my body just as a river impregnated its banks.”<sup>732</sup> Although this incantation text lacks a rubric, its function is clarified in the instructions that follow the incantation text, which are catalogued as OBI 278, 2:

*ki-ir-ba-an su<sub>2</sub>-qi<sub>2</sub>-im*  
*e-pe-er šu-li-im*  
*še-er-ha-an ši-qi<sub>2</sub>-im*  
*šu<sub>2</sub>-um ki-ri-im*  
*ʿša<sup>1</sup>-a-nu-u<sub>2</sub>-ma zu<sub>2</sub>-qi<sub>2</sub>-qi<sub>2</sub>-pu-um*  
*i-la-ku-u<sub>2</sub>-ma*  
*i-na-du-u<sub>2</sub>-ma*  
*la i-na-mu-šu-u<sub>2</sub>*

As for the clod of the street, the dirt of the lane, a stream of irrigation, and the thirst of the garden, when scorpion comes, then he is to cast it, and it shall not set out.<sup>733</sup>

These instructions list the places the scorpion may be encountered and instructs the client to cast the spell upon it whenever it is seen and clarifies what the expected result of the incantation is. Like several other instructions following incantation texts, these instructions seem to be intended to be relayed to the client, rather than performed by the incantation priest.

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<sup>732</sup> YBC 5090 obv. 1-2. See too Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 265-266.

<sup>733</sup> YBC 5090 obv. 3-rev. 2. This edition follows JoAnn Scurlock, “Some Thoughts on Ancient Mesopotamian Magic and Religion.” *Bibliotheca Orientalis* 59 no. 5/6 (2002): 470. She interprets ʿša<sup>1</sup>-a-nu-u<sub>2</sub>-ma is a sandhi writing with vowel harmony for *ša enūma*. For another interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 265-266.

#### 4.4.2 The Scorpion at Sîn's Brickmold Motif

Table 83: Akkadian Incantation Texts with the Scorpion at Sîn's Brickmold Motif			
Function	Tablet #	Catalogue #	LAOS 12 #
Scorpion Sting	AO 7682	OBI 007, 2	96
Scorpion Sting	CUNES 49-03-357	OBI 078, 1	99
Scorpion Sting	MS 3059	OBI 138, 1	88
	MS 3093	OBI 158, 5	92
Scorpion Sting	MS 3060	OBI 139	93
Scorpion Sting	MS 3084	OBI 150, 13	87
Scorpion Sting	MS 3093	OBI 158, 3	91
Scorpion Sting	YBC 4593	OBI 268, 3	102
Scorpion Sting	YBC 4593	OBI 268, 5	103
Scorpion Sting	YBC 9899	OBI 320, 2	104

Unique among Akkadian scorpion incantation texts is a connection between brickmolds and scorpions. During the Old Babylonian period, a myth in which a scorpion stung the finger of the moon god at the brickmold while he was constructing his temple began to be incorporated into incantations. This myth survives into the later Mesopotamian incantation tradition, although Enlil reprises the moon god's role.<sup>734</sup> The fullest account in the Old Babylonian period is in OBI 139:

*diġir*suen *bi-it-su<sub>2</sub> i-pu-uš*  
*[i-na] e-pe-eš bi-ti-šu*  
*[i-na] ʿšu<sup>1</sup>-ba-al-ku-ut a-ma-[ri-im]*  
*[u<sub>2</sub>]-ʿba<sup>1</sup>-an diġir*suen *še-he-[er-tam]*  
*[li-bi]-tu iz-qu<sub>2</sub>-ut*

Sin built his house. While he was building his house, while he was transferring the brick pile, the brickwork stung the little finger of Sîn.<sup>735</sup>

The text may be safely restored according to OBI 150, 13 and OBI 268, 5, the former of which is quite well preserved and contains a strikingly parallel passage: *i-na e-pe-eš bi-tim šu-ba-al-ku-ut a-ma-ri-im u<sub>2</sub>-[ba]-an diġir*suen *tur-ra ġiri<sub>2</sub>-tab iz-qu<sub>2</sub>-ut*, “While he was building the house,

<sup>734</sup> For an edition of this later incantation text, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 111-114.

<sup>735</sup> MS 3060 obv. 13-rev. 1

while he was transferring the brick pile, a scorpion stung the little finger of Sîn.”<sup>736</sup> This incantation text is otherwise notable for containing an Akkadian translation of the Sumerian divine dialogue in rev. 28': *ša a-na-ku i-du-u<sub>2</sub> at-ta ti-de*, “That which I know, you know!” OBI 150, 13 also supports Andrew George’s restoration of *libittum* in OBI 139. As scorpions commonly lurk within the gaps in brickmolds, this incantation text refers to the scorpion as brickwork by extension. Compared to other incantation texts, OBI 139 contains an extensive account of this myth. Others, like OBI 078, 1 only recollect the moment the scorpion stung the little finger of the moon god:

*u<sub>2</sub>-ba-an* <sup>diĝir</sup>*suen še-he-er-tam*  
*zu-qi<sub>2</sub>-qi<sub>2</sub>-pu-um iz-qu<sub>2</sub>-ut*  
*a-na e<sub>2</sub>-a u<sub>3</sub>-sa-lu-uh<sub>2</sub>*  
*qi<sub>2</sub>-bi-a-ma*  
*u<sub>2</sub>-ba-an* <sup>diĝir</sup>*suen še-he-er-tum*  
*li-ib-lu-uṭ*

“A scorpion stung the little finger of Sîn. Speak to Ea and Asalluhi! The little finger of Sîn shall heal.”<sup>737</sup>

In addition to the abbreviated mythic episode, which like the belly incantation text OBI 134, 3 takes the form of direct speech, OBI 078, 1 contains a marker of orality in a sandhi writing. A comparable sandhi writing also occurs in OBI 320, 2, another Akkadian scorpion incantation text that recounts this episode, although the moon god is not explicitly named: *ṛqa<sub>2</sub>-ti<sup>1</sup> i-li-im ĝiriz-tab iz-qu<sub>2</sub>-ut* <sup>ĝeš</sup>*na-al-[ba-na-am] / a-nu-um-ma a-na-sa<sub>3</sub>-la-ah pa-la-as<sub>3</sub> qi<sub>2</sub>-bi-a-[ma]*, “A scorpion stung the hands of the deity at the brickmold. Now, say to Asalluhi, look!”<sup>738</sup> In addition to a sandhi writing, this short incantation text also contains vowel harmony, attesting to the primarily oral

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<sup>736</sup> MS 3084 rev. 31'.

<sup>737</sup> CUNES 49-03-357 obv. 4-9. Sandhi writing: *a-na e<sub>2</sub>-a u<sub>3</sub>-sa-lu-uh<sub>2</sub>*; expected: *a-na e<sub>2</sub>-a u<sub>3</sub> a-sa-lu-uh<sub>(2)</sub>*. See also MS 3059 obv. 3-4: *a-na a-sa<sub>3</sub>-lu-uh dumu e<sub>2</sub>-a / li-iq-bu-u<sub>2</sub>*, “They shall speak to Asalluhi, the child of Ea.”

<sup>738</sup> YBC 9899 obv. 2-3. Sandhi writing: *a-na-a-sa<sub>3</sub>-la-ah*; expected *a-na* <sup>diĝir</sup>*a-sa-lu-uh<sub>2</sub>*. The form *pa-la-as<sub>3</sub>* has also undergone vowel harmony as the expected form is *pu-lu-us<sub>(2)</sub>*. For a different interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 270-271.

character of incantations and its impact when committing incantations to writing.

The other references to this myth within Akkadian scorpion incantation texts are even more abbreviated. Several incantation texts only invoke the image of the brickmold, such as OBI 007, 2: *wa-ru-uq i-na ba-aš-tim / ša-hur i-na ba-ši<sub>2</sub> / im-ta i-šu i-na na-al-ba-ni*, “It is green in the thornbush. It holds still in the sand. It has venom. It is in the brickmold.”<sup>739</sup> Likewise, OBI 138, 1 and its duplicate OBI 158, 5 with an addition legitimation formula, and perhaps also the very fragmentary incantation text OBI 158, 3, all allude to this myth with the image of the brickmold:

*na-al-ba-ṛan<sup>1</sup> na<sup>4</sup>za-ṛgin<sup>3</sup><sup>1</sup>-a  
ki-iš<sub>3</sub>-ki-ir-ri eb-bi-i  
a-na a-sa<sub>3</sub>-lu-uh dumu e<sub>2</sub>-a  
li-iq-bu-u<sub>2</sub>  
ma-ri ši-ip-ri ša-pi-ir  
la ka-li a-la-ka  
li-pu-uš  
ši-pa-at ḡiri<sub>2</sub>-ṛtab<sup>1</sup>*

O lapis lazuli brickmold, O bright wooden board. They shall speak to Asalluhi, the child of Ea. The messenger was sent off. He must not be detained. He shall keep going. An incantation for a scorpion.<sup>740</sup>

Although the moon deity is not mentioned within these incantation texts, the brickmold alludes to the hiding place of the scorpion, while the wooden drawing board perhaps references the plans for Sîn’s temple. The inverse, however, is true of OBI 268, 3. While it does not mention the brickmold, its fragmentary contents name the moon god in his capacity as Nanna rather than Sîn.<sup>741</sup> Since OBI 268, 3 has a rubric designating the incantation text is directed against scorpion sting, the reference to the moon god probably also alludes to the myth of the scorpion at the brickmold.

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<sup>739</sup> AO 7682 obv. 7-b. ed. 1.

<sup>740</sup> MS 3059 obv. 1-8.

<sup>741</sup> YBC 4593 obv. 11.

#### 4.4.3 Snakebite

Table 84: Akkadian Incantation Texts for Snakebite			
Function	Tablet #	Catalogue #	LAOS 12 #
Snakebite	Ashm 1932-0382	OBI 011	109
Snakebite	CBS 7005	OBI 068	105
Snakebite	IM 51292	OBI 102	110
	IM 51328	OBI 103, 1	110
Snakebite	MS 2791	OBI 133, 1	106
Snakebite	MS 3070	OBI 145, 1	107
Snakebite	Sb 12360	OBI 200	108
Snakebite	VAT 8363	OBI 243	111
Snakebite	YBC 4601	OBI 272, 2	112

Several snake incantation texts open with lists of different types of snakes to affirm the efficacy of the incantation over all of them. The principal exemplar of this type of incantation text is OBI 133, 1, but a similar technique is employed in the duplicates OBI 102 and OBI 103, 1. These incantation texts assert the conjuror's power over all snakes: *aš-ba-at pi<sub>2</sub> še<sub>2</sub>-ri ka-li-i-ma u<sub>3</sub><sup>1</sup> ku-ur-si-da-am*, "I seized the mouth and the scale of all the snakes."<sup>742</sup> Other incantation texts, however, focus on various dangerous features of snakes to disempower it and the noxious effects of its bite. Due to its threatening bite, the mouth, tongue, and teeth of snakes are frequently evoked within incantation texts, such as OBI 068:

*ša ba-aš-mi-im ši-it-ta  
qa<sub>3</sub>-qa<sub>2</sub>-da-tu-šu-ma  
imin li-ša-na-šu imin pa-ar-ul-lu  
ša ki-ša-di-šu*

Of the viper, two are its heads. Seven are its tongues. Seven are the seal-cutters of its neck.<sup>743</sup>

The heads and tongues of snakes are often portrayed in hyperbolic numbers within the Old

<sup>742</sup> IM 51292 obv. 1.

<sup>743</sup> CBS 7005 obv. 6-rev. 2.

Babylonian incantation corpus. These multiheaded serpents may derive from mythological belief, as other snake incantation texts also contain mythological allusions. OBI 011 seems to recollect episodes from the myth of Etana as well as the motif of a snake for which no incantation is known, which is also encountered in the Sumerian literary text *Gilgamesh, Enkidu, and the Netherworld*, where such a snake dwells near the *haluppum* tree: **ur2-bi-a muš tu6 nu-zu-e**, “At its base was a snake for which no incantation is known.”<sup>744</sup> This motif appears in a number of other Akkadian incantation texts in addition to OBI 011, including OBI 068, OBI 102, OBI 103, 1, and OBI 133, 1. In addition to the head and mouth, the eyes of snakes also receive significant attention within snake incantation texts, as in OBI 103, 1:

*u<sub>2</sub>-lu-<sup>l</sup>ha<sup>l</sup>-am [ša]-<sup>l</sup>ra<sup>l</sup>-tim*  
*pa-al-ha-am zi-mi*  
*na-mu-ra-ta i-na-šu*  
*i-na pi<sub>2</sub>-šu u<sub>2</sub>-ša-am pu-lu-[uh-tum]*  
*e-le-ta-šu i-pa-ši<sub>2</sub>-id*  
*ab-na-am*

It is adorned with hair. It is fearsome in appearance. Its eyes hold radiance. Fearsomeness goes out from its mouth. Its saliva splits stone.<sup>745</sup>

Similar reverence of the snake’s eyes also appears in the final difficult line of OBI 243, which can perhaps be rendered as follows: **bi-ir-bi-ir-ru-šu le-a pe-ti-a-am**, “His two radiances are powerful. They are open before me.”<sup>746</sup> The fragmentary incantation text OBI 272, 2 also focuses upon the eyes of the snake, but is otherwise only identifiable through its rubric: **ka-inim-ma muš dab5-ba**,

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<sup>744</sup> *Gilgamesh, Enkidu, and the Netherworld*, 42/85/129. See also Alhena Gadotti, *Gilgamesh, Enkidu, and the Netherworld and the Sumerian Gilgamesh Cycle* (Berlin: Walter de Gruyter, 2014), 256.

<sup>745</sup> IM 51328 rev. 4-9. This interpretation is based on the association of snake venom and burning gall in Old Babylonian Sumerian incantations. For a different interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 287.

<sup>746</sup> VAT 8363 obv. 5. This analysis tentatively interprets *le’ā* as a dual stative. For another interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 288-289.

“An incantation for seizing a snake.”<sup>747</sup> The staring eyes of snakes thus appear to evoke similar anxiety to the evil gazes of witches, demons, and wicked people in both the Sumerian and Akkadian incantations of the Old Babylonian period.

Akkadian incantation texts against snakebite also make appeals to gods who otherwise appear infrequently in the textual record. OBI 145, 1 contains a specialized divine dialogue where Ningirsu, a chthonic serpent deity best known from Lagaš, replaces the usual Anum: *ma-an-nam lu-uš-pu-ur u<sub>3</sub> lu-wa-he-er / a-na* <sup>diĝir</sup>*nin-ĝiri<sub>2</sub>-su ka-mi diĝir ra-bu-tim*, “Whom shall I send and dispatch to Ningirsu, the binder of the great gods?”<sup>748</sup> Likewise, OBI 243 describes a serpent as Tišpak, the serpent deity of Ešnunna. The incantation text OBI 200, however, contains an appeal to more familiar deities: [*u<sub>2</sub>*]-<sup>†</sup>*tam<sup>1</sup>-mi-ka* <sup>diĝir</sup>*eš<sub>4</sub>-tar<sub>2</sub> u<sub>3</sub>* <sup>diĝir</sup>*dumu-zi*, “I exorcize you by Ištar and Dumuzi.”<sup>749</sup> As this incantation text draws upon the chthonic character of the serpent, these deities are called upon due to their affiliation with the netherworld.<sup>750</sup>

#### 4.4.4 Snakebite or Scorpion Sting

Table 85: Akkadian Incantation Texts for Snakebite or Scorpion Sting			
Function	Tablet #	Catalogue #	LAOS 12 #
Snakebite or Scorpion Sting	BM 97331	OBI 043, 1	84
Snakebite or Scorpion Sting	CUNES 49-02-218	OBI 077	98
Snakebite or Scorpion Sting	IM 21180, 21	OBI 097, 1	182

<sup>747</sup> YBC 4601 rev. 7.

<sup>748</sup> MS 3070 obv. 14-15.

<sup>749</sup> Sb 12360 obv. 8.

<sup>750</sup> Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 39.



Like their corresponding Sumerian incantations in the Old Babylonian period, Akkadian incantations for snakebite and scorpion sting are related. There are two clear examples of Akkadian incantation texts directed against both snakebite and scorpion sting. The first is OBI 043, 1, which is unique among Akkadian scorpion incantation texts in drawing upon the celestial associations of the scorpion: *aš-ba-at* <sup>1</sup>*pi* *an*<sup>1</sup> *aš-ba-at pi*<sub>2</sub> *ka-ka-bi* / *i-na ša-ma-ia*, “I seized the mouth of the heavens. I seized the mouth of the stars in my heavens.”<sup>751</sup> While this imagery is primarily found in a group of Sumerian snake incantation texts, the content of this incantation text later describes the scorpion.<sup>752</sup> The second is OBI 077: *i-na ši-ip-tim muš ni-ša-ba-at* / *u<sub>3</sub> za-qi<sub>2</sub>-qi<sub>2</sub>-ba-am ši-pa-at mu-tim* / *ni-im-me<sub>2</sub>-li-la-aš-šu i-na qa<sub>2</sub>-ti-ni*, “We seize the snake with an incantation and the scorpion with an incantation of death. We play with it in our hands.”<sup>753</sup> This incantation text attempts to nullify the danger snakes and scorpions present. The snake is trapped with an incantation while the scorpion is slain, and thus becomes powerless to the extent that it becomes a toy. One other incantation text, OBI 097, 1 is difficult and is only classified based on its partially surviving rubric: [*ka-inim-ma muš/ĝiri<sub>2</sub>-tab*] <sup>1</sup>*dab<sub>5</sub>*<sup>1</sup>-*be<sub>2</sub>-da*, “It is an incantation for seizing a snake/scorpion.” As *dab<sub>5</sub>* commonly occurs in the rubrics of both snake and scorpion incantation texts, and because the text of the incantation remains obscure, it is not yet possible to discern whether this incantation is directed against snakes, scorpions, or both.

#### 4.4.5 Dog Bite

Table 86: Akkadian Incantation Texts for Dog Bite			
Function	Tablet #	Catalogue #	LAOS 12 #
Dog Bite	A 704	OBI 003, 2	64

<sup>751</sup> BM 97331 obv. 1-2.

<sup>752</sup> See OBI 007, 1, OBI 152, 2, and OBI 320, 1.

<sup>753</sup> CUNES 49-02-218 obv. 5-7.

Dog Bite	AUAM 73.2416	OBI 013	70
Dog Bite	BM 79125	OBI 029, 1	61
	BM 79938	OBI 031, 1	62
	Bod AB 217	OBI 050	71
	LB 2001	OBI 117	66
	VAT 8355	OBI 237	74
Dog Bite	BM 122691	OBI 045, 3	75
Dog Bite	IM 52546	OBI 104, 1	73
Dog Bite	IM 52546	OBI 104, 2	129
Dog Bite	Ish. 35-T. 18	OBI 110	72
Dog Bite	LB 1001	OBI 115	65

In marked contrast to incantation texts composed in Sumerian, Akkadian incantation texts for dog bite are comparatively numerous in the Old Babylonian period. Although Assyriologists usually envision the wild dogs of Mesopotamia as black due to the well-known Old Assyrian incantation kt a/k, 611, the people of Mesopotamia recognized wild dogs take a wide variety of colors and hues. With restoration from an unedited Old Babylonian duplicate from Mari, the fragmentary incantation text OBI 104, 1 mentions a dog with the red color of apples: *ka-al-bu-um* [ša] / <sup>diġir</sup>e<sub>2</sub>-a u<sub>3</sub> ila-[ba<sub>4</sub>] / *ka-la-ab ha-aš-[hu-ri]*, “The dog of Ea and Ilaba, the dog of the apples ...”<sup>754</sup> Similarly, the dogs in the fragmentary incantation text OBI 110 are listed in many different colors so the incantation is effective for bites from every variety of dog. The following incantation text on the same tablet, OBI 104, 2, contains an empowerment motif. Although the text does not explicitly mention dogs, this legitimation formula is considered a dog incantation text because it probably functioned to enhance the efficacy of the prior incantation by legitimizing its reciter.

Like incantations against snakes and scorpions, the Akkadian incantation texts target the most threatening part of the animal. The mouth of the dog is the focus of these incantations, as the

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<sup>754</sup> IM 52546 obv. 1-3. The unpublished duplicate from Mari is cited only in translation; see Michaël Guichard, “Incantations à Mari.” In *Magie et divination dans les cultures de l’orient*, ed. Jean-Marie Durand and Antoine Jacquet (Paris: Editions Jean Maisonneuve, 2010), 33-37.

bite of a wild dog was severely feared due to the medical complications it caused. Moreover, in Mesopotamia the foamy spittle of wild dogs—perhaps to be affiliated with rabies—was thought to contain the animal’s semen; thus, untreated wounds threatened to burst into puppies. This affliction is the focus of a group of five duplicate incantation texts, OBI 029, 1, OBI 031, 1, OBI 050, OBI 117, and OBI 237. Among these incantation texts, OBI 029, 1 is composed in an unusual and difficult orthography, likely to show off scribal expertise.<sup>755</sup> OBI 031, 1, however, is composed in conventional Akkadian orthography: *i-na ši-<sup>1</sup>in<sup>1</sup>-ni-šu na-ši ni-il-šu / e-ma iš-šu-ku ma-ra-šu / i-iz-zi-ib*, “He carries his semen on his teeth. He leaves his child wherever he has bitten.”<sup>756</sup> The duplicate OBI 237 repeats these lines with minor differences, but is remarkable for containing three rubrics following the incantation text, rather than the expected one:

*i-na pi-i-šu na-ši-i ni-il-šu*  
*a-šar iš-šu-ku ma-ra-šu i-zi-ib*  
**ka-inim-ma ur-<sup>1</sup>gi<sup>1</sup> ti-la**  
**ka-inim-ma gur-a-kam**  
**ka-inim-ma ur-gi<sup>7</sup> ti-la-kam**

He carries his semen in his mouth. He leaves his child on the place he has bitten. An incantation for recovering from a dog. It is an incantation for safe return. It is an incantation for recovering from a dog.”<sup>757</sup>

While the first and third rubric underline the function of the incantation is to recover from a dog bite, the second rubric requires the aid of two contemporary dog bite incantation texts for comprehension. OBI 045, 3 is broken aside from its first few lines but a well-known Old Assyrian duplicate incantation text against black dogs provides the key for the second rubric of OBI 237:

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<sup>755</sup> For a more whimsical interpretation, see Irving L. Finkel, “On Some Dog, Snake and Scorpion Incantations.” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 215-218.

<sup>756</sup> BM 79938 obv. 4-6.

<sup>757</sup> VAT 8355 obv. 7-b. ed. 1.

*š*<sub>2</sub>-*i eṭ-lum*<sub>2</sub> / [a]-<sup>ṽ</sup>*na*<sup>1</sup> *iš-ri-ka*<sub>3</sub> / <sup>ṽ</sup>*tu*<sub>3</sub>-*ur*, “Get out, young man! Return to your place.”<sup>758</sup> This Old Assyrian incantation text serves to protect travelling Assyrian traders from wild dogs during their long trek from Assur to Kaneš; thus, this final command in the incantation implores the young man to get out from the steppe, where wild dogs and demons dwell between the cities, and to return to civilization. Since the Sumerian verb **gur** is equated with Akkadian *târum* in the Mesopotamian lexical tradition, the second rubric of OBI 237 should be understood in the same light as the Old Assyrian incantation text. In addition to being an incantation to recover from dog bite, OBI 237 is therefore also an incantation for safe return from the steppe and the journey at hand.

Since the mouth is the most dangerous part of the dog, several incantations attempt to weaken the potency of the dog bite through appeal to the divine. OBI 003, 2 makes one such plea, although the recipient of the divine appeal is uncertain:

*š*<sub>2</sub>-*ip-pi-ru-u*<sub>2</sub>-*um*  
*li-bi-ra-am-ma na-ra-am*  
<sup>ṽ</sup>*li*<sub>2</sub>-<sup>ṽ</sup>*ir-da-am li-ta-ṽ*li*<sup>1</sup>-*a-am*  
<sup>ṽ</sup>*i*-<sup>ṽ</sup>*na*<sup>1</sup> *na-ag-bi-šu**

The Sipparian shall cross the river! He shall come down to me! He shall rise up from his subterranean waters!<sup>759</sup>

While the identity of the person from Sippar is open to question, it is possibly Šamaš, whose cult center stands at Sippar. As a prominent astral body, the sun had an important role in astral irradiation, which formed a part of healing practice in the Old Babylonian period. It is possible that this incantation text calls upon Šamaš to heal a dog bite, just as Lugalbanda called upon the

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<sup>758</sup> kt a/k, 611 t. ed. 1-l. ed. 2.

<sup>759</sup> A 704 rev. 9-12. For a different interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 193-194.

sun and other astral bodies to revive him in *Lugalbanda and the Mountain Cave*.<sup>760</sup> In a similar vein, OBI 013 appeals to the blowing winds to treat dog bite, while OBI 050 reduces the toxicity of the bite by removing noxious elements:

***u<sub>2</sub>-su-uh<sub>2</sub> ša-ar-ka-am***  
***ša pa-ni-šu***  
***u<sub>3</sub> pu-ul-hi-ta-am***  
***ša ša-ap-ti-šu***

Draw out the pus of his face and the blister of his lips.<sup>761</sup>

Through asking an unnamed deity to remove some of its dangerous properties, the potency of the dog's bite is lessened. A similar strategy occurs in a selection of OBI 115:

***pa-ni-šu***  
***li-ih-ri-im***  
***pi<sub>2</sub>-šu li-tu-ur<sub>2</sub>***  
***a-na u<sub>4</sub>-mi-im***  
***ša i-wa-al-du***

He shall cover his face. His mouth shall return to the day on which he was born!<sup>762</sup>

This incantation text serves to cover up the source of distress and revert the dog's mouth back into a harmless puppy. If the dog was afflicted with rabies or other ailments, this transformation would return the dog to a less dangerous stage and nullify the transmission of any pathogen it had encountered later in its life to a bitten person from its mouth.

## 4.5.0 ILLNESSES

### 4.5.1 Belly

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<sup>760</sup> See John Z. Wee, "Lugalbanda under the Night Sky: Scenes of Celestial Healing in Ancient Mesopotamia." *Journal of Near Eastern Studies* 73 no. 1 (2014): 35-41. For a different interpretation, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 193-194.

<sup>761</sup> Bod AB 217 obv. 8-11.

<sup>762</sup> LB 1001 obv. 5-rev. 3.

Function	Tablet #	Catalogue #	LAOS 12 #
Belly	IM 95317	OBI 107, 2	76
Belly	MS 2822	OBI 134, 2	28
Belly	MS 2822	OBI 134, 3	29
Belly	MS 3085	OBI 151, 8	---
Belly	MS 3085	OBI 151, 9	22
Belly	MS 3085	OBI 151, 11	20
	MS 3097	OBI 160, 16	20
Belly	VAT 2681	OBI 224	34

Many of the Akkadian incantation texts of the Old Babylonian period treat gastrointestinal illnesses. Most of these incantation texts are directed towards the belly according to their rubrics, as in OBI 151, 8 and OBI 151, 9.<sup>763</sup> For those incantation texts that lack rubrics, their function is determined through context and content. OBI 151, 11 and OBI 160, 16 are both fragmentary, but are found on collective tablets with other belly incantation texts, so they likely treat the same illness. OBI 134 contains three incantation texts, each of which treats gastrointestinal issues. While OBI 134, 1 is probably directed against flatulence and bloating, OBI 134, 2 utilizes the same metaphor as the former incantation text, which describes the belly as a brewing vat. This metaphor is extended further in OBI 134, 3, an incantation text uniquely comprised of an allusion to the Gilgamesh myth of the Old Babylonian period in direct speech:

*eṭ-lu-um a-a-nu-um ta-al-la-ka-am*  
*iš-tu še-ri-im a-na na-ga-aš sa<sub>3</sub>-bi-tim pa-nu-u<sub>2</sub>-a ša-ak-nu*  
*ši-pi-ir-tum-mi ša ma-an-ni-im*  
*ša e<sub>2</sub>-a ša-ar ap-si<sub>2</sub>-im*  
*u<sub>3</sub> še<sub>2</sub>-e-ri-im ša-ar-ra-am diġir<sup>inanna</sup>*  
*am-ra-a ša qa<sub>2</sub>-ti-ia ku-up-ta-ti-in*  
*ṭi-i-di-im u<sub>3</sub> a-ša-ag še-ri-im*  
*i-ba-ak-ki sa<sub>3</sub>-bi-tum eh-te-pe-e na-am-zi-tam*  
*qu<sub>2</sub>-u<sub>2</sub>-lam at-ta-di e-li ku-si<sub>2</sub>-a-tim*

“Young man, from where do you come?” “From the steppe. My intent is to go to the

<sup>763</sup> MS 3085 obv. ii 32', 39'.

alewife.” “On the command of whom?” “Of Ea, the king of the Abzu and of the steppe, the eager one of Ištar. Look at the pellets of clay and thornbush of the steppe that are in my hands.” The alewife is weeping. “I have broken the brewing vat. I have cast silence over the stools.”<sup>764</sup>

While other incantation texts for the belly simply describe the upset belly as a bloated fermentation vat, OBI 134, 3 extends the metaphor further, and alludes to the brewing vats in the tavern at the edge of the world. According to this incantation text, Gilgamesh himself smashed the bloated vats in mythical time and thus effectuated the patients healing.

OBI 107, 2 is a unique incantation text containing fishing imagery. Thus, it has been tentatively understood as an aid in catching fish, although such a function is unparalleled within the Old Babylonian period.<sup>765</sup> Another possibility for the function of this exceptional incantation text is belly illness. The basis for this suggestion is twofold. Firstly, another incantation text on the same tablet, OBI 107, 4 is also an incantation text for the belly according to its rubric: *šī-pa-at / ša3-ġu10*, “An incantation for my belly.”<sup>766</sup> The presence of another text with the same function on the same tablet raises the likelihood of OBI 107, 2 being a belly incantation because the composer of the tablet may have collected two incantation texts with the same function onto the same tablet. The second consideration for interpreting OBI 107, 2 as an incantation text for the belly rests on the rubric of the incantation: *šī-pa<sup>1</sup>-at<sup>1</sup> ma-da-di-im*.<sup>767</sup> Although the first half of the rubric requires emendation, a derivation from *madādum* is clear. This verb usually has a meaning of “to measure” or “to escape,” but the verb also occurs in a frequently repeated curse formula first attested in the

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<sup>764</sup> MS 2822 rev. 6'-14'.

<sup>765</sup> Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-dues réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Peeters: Leuven, 1994), 81-85; Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 214-215.

<sup>766</sup> IM 95317 l. ed. iii 1-2.

<sup>767</sup> IM 95317 rev. 12.

Old Akkadian period:

**diġir**en-ki  
**i**7-šu<sub>4</sub>  
**sa**<sub>3</sub>-ki-ka<sub>3</sub>-am  
**li-im-du**<sub>2</sub>-ud

Enki shall measure out silt for his canals.<sup>768</sup>

Comparable curse formulae are attested throughout the royal inscriptions of later periods of Mesopotamian history.<sup>769</sup> Noting this specialized usage of *madādum* in connection with silt, Timothy Collins understood OBI 107, 2 through later Akkadian belly incantation texts.<sup>770</sup> Within those incantation texts, the congested belly is presented as a series of silted up rivers and canals:

**man-nu liš-pur-ru a-na gu**<sub>2</sub>-gal **ina ša**<sub>3</sub>-bi-ka  
**liš-ša**<sub>2</sub>-a <sup>ġeš</sup>mar-meš **ša**<sub>2</sub> **ku**<sub>3</sub>-babbar **gi-dim-me-e-ti ša**<sub>2</sub> **ku**<sub>3</sub>-si<sub>2</sub>  
**li-pat-ta-a i**7-meš **li-pat-ta-a a-tap-pa-a-ti**  
**li-par-ši-du-ni lu-šu-u**<sub>2</sub>-ni **zu-u**<sub>2</sub>-šu  
**a-šam-šu-tum ša**<sub>2</sub> **ša**<sub>3</sub>-bi-šu **li-ša-am-ma** <sup>diġir</sup>utu **li-mur**

Whom shall I send to the canal inspectors in your belly? They shall lift shovels of silver and spades of gold. They shall open the rivers and they shall open the canals. His excrement shall escape. It shall go out. The storm of his belly shall come out and it shall see the sun.<sup>771</sup>

While the metaphor of the bowels as silted up rivers or canals is otherwise unknown in Old Babylonian incantation texts, the circumstantial evidence of *madādum* and the later belly incantation texts suggests OBI 107, 2 could also sooth a constipated belly.

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<sup>768</sup> HS 1594+ rev. vii 6-9. A complete edition is available in Benjamin R. Foster, “Naram-Sin in Martu and Magan.” *Annual Review of the Royal Inscriptions of Mesopotamia Project* 8 (1990): 25-44.

<sup>769</sup> See the summary in Joan G. Westenholz, *Legends of the Kings of Akkade: The Texts* (Eisenbrauns: Winona Lake, 1997), 260-261

<sup>770</sup> Timothy J. Collins, “Natural Illness in Babylonian Medical Incantations: Volume One” (PhD diss., University of Chicago, 1999), 131-134.

<sup>771</sup> Due to the fragmentary state of the incantation texts, the text above is composite and reconstructed with the score in Walter Farber, “*mannam lušpur ana enkidu*: Some New Thoughts about an Old Motif.” *Journal of Near Eastern Studies* 49 no. 4 (1990): 319-320. See also Timothy J. Collins, “Natural Illness in Babylonian Medical Incantations: Volume One” (PhD diss., University of Chicago, 1999), 135.



#### 4.5.2 Heart Grass

Table 88: Akkadian Incantation Texts for Heart Grass			
Function	Tablet #	Catalogue #	LAOS 12 #
Heart Grass	MS 3085	OBI 151, 10	19
	MS 3097	OBI 160, 15	19
Heart Grass	MS 3097	OBI 160, 14	---
	YBC 4625	OBI 277, 1	36
Heart Grass	MS 3387	OBI 169, 3	24
Heart Grass	YBC 9117	OBI 313	37
Heart Grass	YBC 9897	OBI 318	35

Several Akkadian incantation texts are directed against a plant known as “Heart Grass.”<sup>772</sup> These incantation texts focus upon a plant *šamaš* brought out from the mountains, which subsequently spreads illness throughout the world. While the function of many of these texts is unclear, two incantation texts contain rubrics. OBI 151, 10 contains a fragmentary rubric for the sick belly: **[ka-inim]-[ma ša<sub>3</sub>]<sup>1</sup> [ge<sub>17</sub>-ga]**, “An incantation for a sick belly.”<sup>773</sup> Another rubric can also be posited for OBI 160, 14. While only the end of the rubric survives, the remainder can probably be restored according to the rubric of OBI 160, 12 on the same tablet: **ka-inim-ma ša<sub>3</sub> ge<sub>17</sub>-ga ša-pa-ru-um**, “An incantation for loosening a sick belly,” where *ša-pa-ru-um* is probably an error for *pa-ša-ru-um*.<sup>774</sup> Due to these two rubrics, Heart Grass incantation texts are categorized as incantation texts against illnesses. Each incantation text for Heart Grass contains a similar opening and repetitive structure, as illustrated in OBI 318:

*diġir*utu *ša-am-ma-am iš-tu* [hur<sup>1</sup>]-[saġ]  
*u<sub>3</sub>-še<sub>20</sub>-bi-ra-am*  
 ša<sub>3</sub> *diġir*utu *mu-še<sub>20</sub>-bi-ri-šu*  
*iš-ba-at*  
 ša<sub>3</sub> *diġir*nanna *i-na ša-me-e iš-ba-at*  
 ša<sub>3</sub> *gud i-na su-pu-ri*-[im<sup>1</sup>] *iš-ba-at*

<sup>772</sup> Niek Veldhuis, “The Heart Grass and Related Matters.” *Orientalia Lovaniensia Periodica* 21 (1990): 27-44

<sup>773</sup> MS 3085 rev. iii 37.

<sup>774</sup> MS 3097 rev. v 37.

ša<sub>3</sub> udu *i-na ta-ar-ba-ši<sub>2</sub>-im iṣ-ba-at*  
 ša<sub>3</sub> ġuruš *i-na šu-li-i-im iṣ-ba-at*  
 ša<sub>3</sub> ki-sikil *i-na me-lu-ul-ti-im iṣ-ba-at*  
*ma-an-na-am lu-uš-pu-ur*  
*a-na wa-ši-ib ap-si<sub>2</sub>-i-im*  
 「ra<sup>1</sup>-bi-i-im

Šamaš brought the plant from the mountain. It seized the belly of Šamaš, the one who brought it. It seized the belly of Nanna in the heavens. It seized the belly of the ox in the sheepfold. It seized the belly of the sheep in the cattle pen. It seized the belly of the young man in the street. It seized the belly of the young woman at play. Who should I send to the one who dwells in broad Abzu?<sup>775</sup>

This incantation text contains the often-repeated pairing of oxen and sheep in the cattle pen and sheepfold respectively, but the expected pairs are reversed. Usually oxen reside in the cattle pen, *tarbašum* or *tur<sub>3</sub>*, while sheep dwell within the sheepfold, *supūrum* or *amaš*. While this incantation text contains a *mannam lušpur* divine dialogue, OBI 160, 15 contains an abbreviated formula where the question of who to send is avoided entirely: *a-nu-um a-na* <sup>diġir</sup>*asal-lu<sub>2</sub>-hi dumu* <sup>diġir</sup>*en-ki / qi<sub>2</sub>-bi-a-ma*, “Now, speak to Asalluhi, the child of Enki ...”<sup>776</sup> In addition to these divine dialogues, the incantation texts for Heart Grass usually also include an *annanna* formula, in which the patient’s name and patrilineal relationship is inserted into the incantation text to personalize the treatment for the patient and increase efficacy.

#### 4.5.3 Various Illnesses

Function	Tablet #	Catalogue #	LAOS 12 #
Various Illnesses	AUAM 73.3092	OBI 014	55
	M.15289	OBI 118, 3	56
	NBC 6321	OBI 182	58
	SMUI 1913.14.1465	OBI 201	54
	YBC 5619	OBI 282, 1	59

<sup>775</sup> YBC 9897 obv. 1-12.

<sup>776</sup> MS 3097 rev. vi 20'-21'.

Various Illnesses	BM 17305	OBI 020	49
	LB 1000	OBI 114	53
	MS 3105/1	OBI 164, 1	52
Various Illnesses	CUNES 48-06-263	OBI 075	57

A group of Akkadian incantation texts are directed against multiple illnesses afflicting both people and animals. In a similar manner as some Sumerian incantation texts against malevolent entities that list multiple demons as well as incantation texts with snakes and dogs listing creatures of different types and colors, these incantation texts begin with a long list of various illnesses to maximize the efficacy of a single recitation.<sup>777</sup> These incantation texts are divided into three subgroups based on their incipits. The first is a set of five duplicate incantation texts, the second is a collection of three duplicates, while the last is an incantation text without duplicate while containing similarities to the others. The set of five duplicates against various illnesses all provide an etiology for the illnesses in which they descend from the heavens.<sup>778</sup> Comparable historiolae appear throughout the Old Babylonian incantation corpus with both Akkadian and Sumerian exemplars, but OBI 014 is notable for drawing upon Sumerian literary texts:

*ṛiš<sup>1</sup>-tu še<sub>2</sub>-re-et ṛša<sup>1</sup>-me-e  
ur-du-ni uh-ta-mi-ṛtu<sub>3</sub><sup>1</sup>  
i-me<sub>2</sub>-ri ka-lu-mi  
uh-ta-mi-tu<sub>3</sub> še<sub>2</sub>-he-ru-tim ṛi-na<sup>1</sup> bu-ud ta-ri-tim*

They came down from the breasts of the heavens. They burned up the donkeys and lambs.  
They burned up the little ones on the shoulder of the nurse.<sup>779</sup>

There are two options for understanding *še-re-et* in this incantation. The term may be derived either

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<sup>777</sup> The Sumerian Lamaštu incantation text OBI 273 lists many other malevolent entities in a similar manner and presumably functioned against all of them.

<sup>778</sup> A detailed edition with a score is found in Thomas Kämmerer, “Die erste Pockendiagnose stammt aus Babylonien.” *Ugarit-Forschungen* 27 (1995): 129-168. These incantation texts were later incorporated into an incantation series edited in Barbara Böck, *Das Handbuch Muššu’u “Einreibung”: Eine Serie sumerischer und akkadischer Beschwörungen aus dem 1. Jt. vor Chr.* (Madrid: Consejo Superior de Investigaciones Científicas, 2007), 287-289 and 303-304.

<sup>779</sup> AUAM 73.3092 obv. 10-13.

from *ṣerretum*, “lead-rope” or a plural of *ṣertum*, “breast” or “teat,” both of which occur in astral contexts.<sup>780</sup> Corresponding evidence within Old Babylonian Sumerian literary texts, however, suggests the latter reading. Within Old Babylonian hymns to astral deities, such as Inanna and An, the **udur an-na-ke<sub>4</sub>**, “teats of the heavens” appear as the source of rain.<sup>781</sup> Moreover, OBI 206, an Akkadian incantation text, clarifies that jaundice rains from the heavens: *i-za-an-na-an / ki-ma ša-me-e*, “It rains down like rain.”<sup>782</sup> Understanding these “teats of heaven” as the origin of life-providing rains and harmful illnesses corresponds with the dichotomies found throughout the Old Babylonian incantation corpus, where deities and entities are simultaneously benevolent and malevolent. While the teats of heaven do not appear within the other duplicates, there is variation on the locus from which the illnesses descend. According to OBI 182, the illnesses descend from a star or constellation before finding a place to land upon the earth: *iš-tu mul ša-me-e ur-du-nim / an-na-nu-um er-še-tum šu-nu-ti im-hu-ur*, “They came down from the constellation of the heavens. The earth received them from here.”<sup>783</sup> OBI 282, 1 seems to contain a similar phrase, but the tablet is damaged.<sup>784</sup> OBI 201, however, is difficult: *iš-tu zi-qu<sub>2</sub>-ra-at ša-me-e ur-du-ni*, “They came down from the ziqqurat of the heavens.”<sup>785</sup> The meaning of this phrase is uncertain.<sup>786</sup>

In contrast to the five duplicate incantation texts which begin with a substantial list of illnesses to guarantee the efficacy of the incantation against multiple illnesses, a group of three

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<sup>780</sup> Wayne Horowitz, *Mesopotamian Cosmic Geography* (Winona Lake: Eisenbrauns, 1998), 262-263. For a different interpretation that draws upon later incantation texts, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 173-175.

<sup>781</sup> *Sumerian Temple Hymns*, 332; *Rim-Sin C*, 23.

<sup>782</sup> UET 5, 85 obv. 1-2.

<sup>783</sup> NBC 6321 obv. 5-6.

<sup>784</sup> YBC 5619 obv. 3.

<sup>785</sup> SMUI 1913.14.1465 obv. 10.

<sup>786</sup> A succinct summary is provided in Marten Stol, *Epilepsy in Babylonia* (Groningen: Styx, 1993), 13 n. 70.

duplicate incantation texts instead invoke various deities to treat a wide variety of ailments. The fullest version of the incantation text is OBI 020: *lu-di-kum tu<sub>6</sub> řa<sub>3</sub>-ri-da-at ka-la mu-ur<sub>2</sub>-ře-e<sup>1</sup> / řa<sup>diĝir</sup> en-lil<sub>2</sub>-banda<sup>da</sup> iř-ku-nu mu-ři-im ři-ma-řim<sup>1</sup>*, “I shall cast an incantation that drives away all illnesses on you, one which the junior Enlil, the allotter of fates, established.”<sup>787</sup> Next, deities are called upon to treat numerous illnesses and malevolent entities, at which point OBI 114 begins:

*li-id-di-kum e<sub>2</sub>-a ři-pa-at ba-la-řim  
i-na ka<sup>diĝir</sup> nu-dim-mu-ud u<sub>3</sub><sup>diĝir</sup> nu-nam-nir e tu-uř-ta-ne-eh  
li-iř-mi-id-ka<sup>diĝir</sup> nin-kar-ra-ak i-na ra-ab-ba-řim qa<sub>2</sub>-ti-řa  
<sup>diĝir</sup> da-mu li-is-su<sub>2</sub>-uh di-a-am u<sub>3</sub> a-ři<sup>1</sup>-a-am řa zu-um-ri-ka*

Ea shall cast an incantation of life on you. By the command of Nudimmud and Nunamnir, do not be dejected. Ninkarrak shall bandage you with her gentle hands. Damu shall remove the *di’um* disease and the *ařum* disease of your body.<sup>788</sup>

The remainder of the text lists deities and the ailments they cure to ensure widespread efficacy for the incantation. The last of these three duplicates is OBI 164, 1. Although it is fragmentary, the remains are similar enough to parts of OBI 020 and OBI 114 to identify it as a duplicate.

The last incantation text against various diseases is OBI 075. While it is not a duplicate of the others, like OBI 014 and its duplicates, the incipit of OBI 075 is comprised of a list of various diseases. After a *mannam luřpur* formula in which the daughters of Anum disperse the illnesses with pure sea water, the diseases are banished from civilization: *řa-mu-um li-mu-ut i-na iř-ri-řu / i-řa-tum li-ta-la-ak / a-na řa-di-řa*, “The *řammum* disease shall die in its own place. The fever shall go off to the mountains.”<sup>789</sup> This action mirrors the exorcism of malevolent entities like Lamařtu, who are expelled from civilization to the steppe, so they do not find more victims.

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<sup>787</sup> BM 17305 obv. 1-2.

<sup>788</sup> LB 1000 obv. 1-4.

<sup>789</sup> CUNES 48-06-263 obv. 21-23.

#### 4.5.4 Miscellaneous

Function	Tablet #	Catalogue #	LAOS 12 #
Wind	Bod AB 214	OBI 048	32
Wind	CBS 1690	OBI 064	33
Wind	MS 2822	OBI 134, 1	27
Innards	MS 3093	OBI 158, 1	25
Innards	MS 3093	OBI 158, 2	26
Wind	MS 3097	OBI 160, 3	17
Toothworm	NBC 8957	OBI 185	46
Jaundice	UET 5, 85	OBI 206	38
Jaundice	YBC 4599	OBI 271, 4	39
Toothworm	YBC 4625	OBI 277, 3	47

As in Sumerian incantations, Akkadian incantations contain a subset of incantation texts related to those for the belly but specifically directed against flatulence. The most well-preserved Akkadian incantation text for wind is OBI 048, which has a repetitive structure:

*ši-i ša-a-ru-um ši-i ša-a-ru-um*  
*ši-i ša-a-ru-um ma-ri ṛi-li*  
*ši-i ša-a-ru-um nu-hu-uš ni-ši*  
*i-na qa<sub>2</sub>-qa<sub>2</sub>-di-im ši-i ša-a-ru-um*  
*i-na i-nim ši-i ša-a-ru-um*  
*i-na pi-i-im ši-i ša-a-ru-um*  
*i-na uz-nim ši-i ša-a-ru-um*  
*i-na šu-bu-ur-ri-im ši-i ša-a-ru-um*

Go out, wind! Go out, wind! Go out, wind, child of the gods! Go out wind, abundance of humanity! Go out from the head, wind! Go out from the eye, wind! Go out from the mouth, wind! Go out from the ear, wind! Go out from the anus, wind!<sup>790</sup>

This incantation text commands the wind to leave from various orifices of the body to relieve the bloating. The other two Akkadian incantation texts against wind are considerably shorter. OBI 160, 3, however, contains an incipit that parallels a Sumerian incantation text: *ša-rum ti-me-a-tim*

<sup>790</sup> Bod AB 214 obv. 1-8.

*u<sub>2</sub>-ši-i-ma*, “The wind went out over the seas.”<sup>791</sup> This incantation text recalls the incipit of OBI 051, also for wind: *tumu ab-ba im-ma-ta-ri*, “The wind blew in from the sea.”<sup>792</sup> The remainder of the incantation text describes the wind bringing illness for the belly and innards, demonstrating the relationship between incantation texts for gastrointestinal issues. Another connection appears in OBI 064. Like other incantation texts for the belly, such as the three on OBI 134, it contains brewing vat imagery. The second line of the incantation text, however, suggests it primarily treats wind: *bi-il-la-as-su<sub>2</sub> ša-rum*, “Its mixture is wind!”<sup>793</sup> OBI 134, 1 is another incantation text against wind containing brewing vat imagery. It describes the bloated patient as a brewing vat, which finally finds release when its plug is removed: *pu-ru-us-sa<sub>3</sub>-am aš-lu-um-ma ša-ra-am aš-ku-un*, “I pulled out the plug. I set the wind in place.”<sup>794</sup> The other incantation texts on that tablet, OBI 134, 1 and OBI 134, 3, also contain the brewing vat metaphor, but as they do not specifically mention wind, they are understood as general incantation texts for the belly. Other incantation texts with the same metaphor are the duplicate incantations OBI 037 and OBI 009, 1, both for gall.

Two short Akkadian incantation texts on the same tablet function to heal the **libiš**, “innards,” according to their rubrics. These incantation texts are closely related to those for the belly, as **libiš** has considerable semantic overlap with **ša<sub>3</sub>** in lexical texts. The first of these, OBI 158, 1, contains a short formula in which Asalluhi provides healing: [*i*]-*nu<sup>1</sup>-un-šu-nu-ti-i-ma* / *diġir* *asal-lu<sub>2</sub>-hi* / *li-ib-ba-am ub-ta-al-li-i<sup>2</sup>*, “Asalluhi showed them favor and healed the belly.”<sup>795</sup> Unfortunately, the beginning of the incantation text is fragmentary, so it is unclear who the beneficiaries of the healing are. Despite the fragmented state of the incantation text, its function is

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<sup>791</sup> MS 3097 obv. i 19’.

<sup>792</sup> Bod S 296 obv. 1.

<sup>793</sup> CBS 1690 rev. 2.

<sup>794</sup> MS 2822 obv. 12

<sup>795</sup> MS 3093 obv. i 7-9.

clear according to its rubric: **ka-inim-ma libiš**, “An incantation for the innards.”<sup>796</sup> The next incantation text on the tablet, OBI 158, 2, has a similar logic as OBI 134, 3, in which Gilgamesh recollects how he smashes Siduri’s brewing vat and thus provides relief for the patient, as the bloated brewing vat symbolized the bloated bowels of the patient. In OBI 158, 2, however, the swollen bowels of the patient are represented as a water skin. The patient then receives relief once the water skin is smashed.

A pair of incantation texts are directed against *awurriqānum*, an illness traditionally identified as jaundice. This identification rests upon the yellow coloration of patients of this illness in later Mesopotamian medical texts.<sup>797</sup> As with incantation texts against other illnesses, the objective of OBI 206 is to remove the patient from the grip of disease: **ki-ma še-li-bi-im / li-i-re-[eq] / i-na a'-wu-ri-[qa2-nim]**, “He shall depart from jaundice like a fox.”<sup>798</sup> The other incantation text for jaundice, OBI 271, 4, is more difficult and occurs as the last incantation text on a collective tablet containing at least four others. While the functions of the first two incantation texts on this collective tablet are uncertain, the third incantation text is directed against *maškadum* afflicting livestock, which suggests OBI 271 could be a collective tablet of incantation texts against various illnesses. While much of the incantation text is difficult, its final line seems to implore jaundice to leave the patient directly: **ši i-na li-ib-[bi]-im**, “Go out from the belly!”<sup>799</sup> Akkadian incantation

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<sup>796</sup> MS 3093 obv. i 10.

<sup>797</sup> M. Erica Couto-Ferreira, “Putting Theory into Practice: Kišir-Aššur’s Expertise between Textual Knowledge and Practical Experimentation.” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahl V. Panayotov and Luděk Vacín (Leiden: Brill, 2018), 149-166.

<sup>798</sup> UET 5, 85 obv. 6-rev. 2. This interpretation follows Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 138-139. The pleny writing in **li-i-re-[eq]** probably reflects the oral influence on the incantation text. Likewise, the rubric of the incantation text at rev. 3-4 contains an additional unexpected pleny writing: **ši-pa-a-[at] / a-wu-ri-qa2-<sup>1</sup>nim**, “An incantation for jaundice.”

<sup>799</sup> YBC 4599 rev. 10.



texts against jaundice thus belong to the broad spectrum of incantations for the belly and related gastrointestinal ailments.

Four incantation texts dating to the Old Babylonian period function to relieve pain from the toothworm. Two of these incantation texts treat adults, while the other two, OBI 275, 1 and OBI 275, 2 treat children, and are therefore considered incantation texts for children's illnesses. OBI 185 is a difficult incantation text which appeals upon the worm directly to go off to the mountains.<sup>800</sup> This plea echoes other incantation texts against diseases, such as OBI 075, where a fever is commanded to go off to the mountains.<sup>801</sup> This strategy is also found within incantation texts against malevolent entities, such as Lamaštu in OBI 180: *al-ki-ma a-ta-la-ki i-na še2-ri*, "Go and roam about in the steppe!"<sup>802</sup> Since Lamaštu invades people's homes, she is commanded to return to the steppe, where her danger to humankind is reduced. The first half of OBI 185 is difficult, but the latter half contains a well-preserved legitimation formula:

*ši-ip-tum u2-ul ia-a-tum*  
*ši-pa-at* <sup>diĝir</sup>en-lil<sub>2</sub>  
*ši-ip-tum u2-ul ia-a-tum*  
*ši-pa-at* <sup>diĝir</sup>utu  
<sup>diĝir</sup>utu *ši-ip-tam id-di*  
*a-na-ku ri-mu*  
*ka-ad-ru ša ša-<sup>1</sup>di<sup>1</sup>-i*  
*ad-<sup>1</sup>di ši-ip-tam-ma<sup>1</sup>*  
*a-na ra-<sup>1</sup>ma-ni<sup>1</sup>-[ia]*

The incantation is not mine. It is the incantation of Enlil. The incantation is not mine. It is the incantation of Šamaš. Šamaš cast the incantation. I am the wild bull of the mountains. I cast the incantation on myself!<sup>803</sup>

As in other legitimation formulae, the efficacy of the incantation text derives not from the person

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<sup>800</sup> NBC 8957 obv. 3.

<sup>801</sup> CUNES 48-06-263 obv. 22-23.

<sup>802</sup> NBC 1265 rev. 4.

<sup>803</sup> NBC 8957 rev. 1-9.

who recites it, but rather from the deities to whom they appeal. Since the deities themselves are all-powerful, so too are their incantations, while the potency of ailments pales in comparison.

The other Akkadian toothworm incantation text of the Old Babylonian period, OBI 277, 3, is fragmentary. Its function, however, is assured due to the procedure that follows it, OBI 277, 4:

*ṛka<sup>1</sup>-ak-ka-ab-ti-ša ta-la-ap-pa-ta-ma*  
*[ša]-ṛla-ši<sup>1</sup>-šu ki-a-am ta-qa<sub>2</sub>-ab-bi*  
*[ka-ak]-ṛka<sup>1</sup>-ab ka-ak-ka-ṛbi<sup>1</sup> ši-in-ni ma-ar-ša-ṛat<sup>1</sup>*  
*[mu]-ṛru<sup>1</sup>-uṣ ši-in-ni-ia ta-ba-al a-wa-tum a-wa-at bu-[ul-ṭim]*

You touch its star ornament then you say thus three times: “O star, my star, my tooth is sick. You will carry away the sickness of my tooth.” The recitation is a recitation of healing.<sup>804</sup>

These instructions provide a clear example of the astral medicine which appears throughout the Old Babylonian incantation corpus. The patient is directed to touch an ornament symbolizing the toothworm’s corresponding constellation, which holds power over the worm, and to appeal to that body for relieve from the toothache. This connection is reminiscent of several Sumerian scorpion incantations, many of which occur on the collective tablet OBI 244. In those incantations, the reciter calls upon other constellations to detain Scorpio. With its astral correspondent in check, the scorpions within these incantations lose their potency, and thus both their aggression and the severity of the wounds they inflict are diminished.

#### 4.6.0 PESTS AND AGRICULTURE

Table 91: Akkadian Incantation Texts concerning Pests and Agriculture			
Function	Tablet #	Catalogue #	LAOS 12 #
<i>maškadum</i>	A 633	OBI 002, 2	40
	YBC 4599	OBI 271, 3	41
Grain	H 72	OBI 083, 1	125
Stye	Ish. 35-T. 19	OBI 111	45

<sup>804</sup> YBC 4625 rev. 4-7.

Animal Wind	MS 3085	OBI 151, 4	21
Flies	NBC 7967	OBI 184	80
<i>maškadum</i>	YBC 4594	OBI 269, 4	42
Trespassers	YBC 4594	OBI 269, 5	82
Flies	YBC 4616	OBI 275, 6	79
<i>sikkātum</i>	YBC 5640	OBI 298	44

Akkadian incantation texts for pests and agricultural work are a miscellaneous group which comprises complications during sowing, driving pests away from production areas, and livestock illnesses. OBI 083, 1 largely consists of an empowerment formula, but probably functions in tandem with the Sumerian incantation text that follows it, which aids in grain production and storage. A related incantation text is OBI 111, which is directed against a stye received over the course of harvesting grain. This incantation text opens with a historiola containing the chain of creation motif found throughout Old Babylonian Akkadian incantations:

*er-še<sub>2</sub>-tum-mi er-še<sub>2</sub>-tum*  
*u<sub>2</sub>-li-id lu-ha-ma*  
*lu-hu-mu-u<sub>2</sub>*  
*u<sub>2</sub>-li-<sup>ṛ</sup>id<sup>ṛ</sup> i-ši-na*  
*i-ši-nu-um u<sub>2</sub>-li-id*  
*šu-bu-ul-tam<sup>am</sup>*  
*šu-bu-ul-tum*  
*u<sub>2</sub>-li-id me-er-ha*

It was the earth! The earth gave birth to the clay. The clay gave birth to the stalk. The stalk gave birth to the barley ear. The barley ear gave birth to the stye.<sup>805</sup>

The chain of creation motif remained prevalent in Akkadian incantation texts after the Old Babylonian period, also appearing in both a later duplicate to OBI 111 and the well-known Standard Babylonian incantation text against the toothworm.<sup>806</sup> OBI 111 culminates with a divine

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<sup>805</sup> Ish. 35-T. 19 obv. 1-8.

<sup>806</sup> This motif is treated in Nathan Wasserman, “Lists and Chains: Enumeration in Akkadian Literary Texts. With an Appendix on This Device in Borges and Hughes.” In *Lists and Catalogues in Ancient Literature and Beyond. Towards a Poetics of Enumeration*, ed. Rebecca Laemmlé, Cédric Sheidegger Laemmlé, and Katharina Wesselmann

dialogue in which the daughters of Anum are called upon to flush the styne out of the young man's eye using the pure waters of the sea, notably utilizing the *egubbû* vessel, an Akkadian rendering of the **a-gub2-ba** vessel commonly found within Sumerian incantation texts for water concertation.

A few Akkadian incantation texts also treat problems pertaining to insects. OBI 184 contains either one or two repetitive incantation texts directed against an irritating fly.<sup>807</sup> The tablet contains two rubrics on the reverse; thus, OBI 184 is either a single incantation text with multiple rubrics—like the dog incantation OBI 237, which contains three rubrics following a single incantation text—or the obverse and reverse of the tablet are separate incantation texts, with both rubrics collected at the end of the tablet: **ka-inim-ma nim-ma-kam / zu2 keše2-re-da-kam**, “It is an incantation for a fly. It is for binding it.”<sup>808</sup> Both interpretations are possible, as the text on the reverse of the tablet is almost completely lost except for the rubrics. OBI 275, 6 is perhaps also an incantation text against a fly, although it could also aid in beekeeping.<sup>809</sup> This incantation text has two duplicates, OBI 140 and OBI 146, 2, containing initial lines in a foreign language. The latter of these contains a curious rubric: **ka-inim-ma ni-im-bu**, “A fly incantation”<sup>810</sup> The Sumerian term for “fly” is **nim** as in the rubric of OBI 184 above, *zubbum* is the equivalent term in Akkadian. Thus, this rubric seems to contain a phonetic rendering of the Sumerian term with an Akkadian

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(Berlin: Walter de Gruyter, 2021), 57-79. The Standard Babylonian duplicate is edited in Markham J. Geller and Strahil V. Panayotov, *Mesopotamian Eye Disease Texts: The Niniveh Treatise* (Berlin: Walter de Gruyter, 2020), 105-106. An edition of the toothworm incantation is Manfred Dietrich, “Der unheilbringende Wurm. Beschwörung gegen den ‘Zahnwurm’ (CT 17,50).” In *Studi sul vicino oriente antico dedicati alla memoria di Luigi Cagni*, ed. Simonetta Graziani (Naples: Instituto Universitario Orientale, 2000), 209-220.

<sup>807</sup> Marie-Louise Thomsen, “Die Fliege und der Tod: Beschwörungen gegen Tiere.” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Leiden: Brill, 2018), 773-774.

<sup>808</sup> YBC 7967 rev. 11-12.

<sup>809</sup> Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 216-217.

<sup>810</sup> MS 3073 rev. 7.

phonetic compliment.<sup>811</sup> As OBI 275, 6 is included on a tablet containing incantation texts against pests assailing children and a Sumerian incantation text against snakes, and OBI 246, 2 follows an incantation text against a scorpion, it is likely these incantation texts concern pests like flies rather than more beneficial insects such as bees.

Several incantations are directed against named diseases afflicting livestock. OBI 269, 4 is difficult, but has a clear rubric: **ka-inim-ma ma-aš-ka-du-um**, “A *maškadum* incantation.”<sup>812</sup> Since the incantation text additionally mentions cows, it is probably directed against *maškadum* disease in livestock. In a similar vein, the following incantation text on the same tablet, OBI 269, 5 serves to protect farmers’ fields against trespassers and robbers according to its rubric: **ka-inim-ma lu<sub>2</sub>-kur<sub>2</sub> lu<sub>2</sub> sa-gaz a-na še la ʔe<sub>4</sub>-he-e-em**, “An incantation so strangers and robbers do not approach the grain.”<sup>813</sup> This tablet contains two Sumerian incantation texts on the obverse, as well as these two Akkadian incantation texts on the reverse, and is therefore a bilingual exemplar of a collective tablet of four incantation texts concerning agricultural matters. Like OBI 269, 4, the duplicates OBI 002, 2 and OBI 271, 3 are also incantation texts directed against *maškadum* disease afflicting livestock. In agreement with etiologies of disease in Old Babylonian Akkadian and Sumerian incantations, *maškadum* descends from the heavens in OBI 002, 2: **iš-tu ša-me<sub>2</sub> ur-da-am**, “It came down from the heavens!”<sup>814</sup> This line is comparable to the origin of disease as described in several Old Babylonian Sumerian incantation texts: **an-ta sur-ra**, “It poured down from the heavens.”<sup>815</sup> The *sikkātum* disease, which leaves pockmarks on the skin that are

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<sup>811</sup> For another suggestion on the reading of this rubric, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 117.

<sup>812</sup> YBC 4594 rev. 15’.

<sup>813</sup> YBC 4594 rev. 19’.

<sup>814</sup> A 633 obv. 9.

<sup>815</sup> See also OBI 054; OBI 151, 6; and OBI 160, 12.

reminiscent of nails, can afflict livestock as well as people, and is the subject of OBI 298. As in the incantation texts against *maškadum*, *sikkātum* descends from the heavens in the opening of the text. The incantation text concludes with a divine dialogue in which the owner of the flock is directed to appeal to Ningirima so she can cure the livestock of the disease:

*a-na um-mi-ia* <sup>diĝir</sup> *nin-girima*<sub>x</sub>  
*qi<sub>2</sub>-bi<sub>2</sub>-a-ma*  
*bu-lu-um li-wi-ru pa-nu-*「*šu*」<sup>1</sup>  
*li-ih-du* <sup>diĝir</sup> *šakkan*<sub>2</sub>  
*li-ih-du ša-am-mu-um*  
*li-ri-iš šu-lu-u<sub>2</sub>-um*  
*lu-uš-ta-ka-an ša-am-ša-a-tim*  
*i-na šu-pa-a-at i-li ra-bu-tim*  
*i-na te-ek-ni-i*  
*ka-inim-ma udu gag šub-ba*

Speak to my mother, Ningirima. Then, as for the livestock, its face shall brighten. Šakkan shall rejoice, the pasture shall rejoice, the path shall be happy, and I shall continue to set votive disks on the seats of the great gods with care. An incantation for sheep stricken by *sikkātum*.<sup>816</sup>

In addition to troubling the livestock, the outbreak of *sikkātum* disease also disrupts their owner's ability to participate in cultic life, which will only resume after the flock returns to health.<sup>817</sup> The health of the flock is also the focus of OBI 151, 4. Although this incantation text is fragmentary, its rubric is completely preserved: **ka-inim-ma gud udu nita<sub>2</sub> em-ru-um**, "An incantation for a bloated ox or ram."<sup>818</sup> Incantation texts against wind in the bowels are common among both the Sumerian and Akkadian incantation texts of the Old Babylonian period. OBI 151, 4, however, demonstrates that incantations also treat livestock suffering from similar gastrointestinal issues.

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<sup>816</sup> YBC 5640 obv. 8-b. ed. 1.

<sup>817</sup> The *šamšum* votive disks are discussed in Jean-Marie Durand, "La culture matérielle à Mari (I): Le bijou \*HÚB-TIL-LÁ/«GUR<sub>7</sub>-ME»\*." *Mari Annales de Recherches Interdisciplinaires* 6 (1990): 125-158.

<sup>818</sup> MS 3085 obv. ii 9'.

## 4.7.0 BIRTH AND CHILDHOOD

### 4.7.1 Childbirth

Table 92: Akkadian Incantation Texts for Childbirth			
Function	Tablet #	Catalogue #	LAOS 12 #
Childbirth	BiOr 75, 15 no. 1	OBI 016	2
Childbirth	BiOr 75, 18 no. 2	OBI 017	3
Childbirth	MS 3067	OBI 143, 1	7
	MS 3387	OBI 169, 1	6
	YBC 4603	OBI 274, 1	14
Childbirth	MS 3082	OBI 148, 4	8
Childbirth	VAT 8539	OBI 252	12
Childbirth	YBC 5630	OBI 290	13

The most prominent Akkadian childbirth incantation of the Old Babylonian period is attested on a group of three incantation texts within the Old Babylonian incantation corpus, as well as one further incantation text on a tablet not yet fully published.<sup>819</sup> These incantation texts depict the child within the uterus prior to birth, when the child will first see the light of the sun. The most complete of these duplicates is OBI 274, 1, which is notably followed by a Sumerian Lamaštu incantation text on the same tablet:

*i-na me-e na-a-ki-im*  
*ib-ba-ni e-še<sub>2</sub>-em-tum*  
*i-na ši-i-ir [še]-er-ha-nim*  
*ib-ba-ni ʿli<sup>1</sup>-il-li-du-um*  
*i-na me-e a-ab-ba ša-am-ru-tim*  
*pa-al-hu-u<sub>2</sub>-tim*  
*i-na me-e ti-a-am-tim ru-qu<sub>2</sub>-u<sub>2</sub>-tim*  
*a-ʿšar<sup>1</sup> še-eh-ru-um ku-us-sa<sub>3</sub>-a i-da-a-šu*  
*qe<sub>2</sub>-er-bi-is-su<sub>2</sub> la-a uš-na-wa-ru*  
*i-in ša-am-ši-im*  
*i-mu-ur-šu-u<sub>2</sub>-ma diĝir asal-lu<sub>2</sub>-hi ma-ri diĝir en-ki*

In the waters of intercourse, bone was created. In the flesh of the sinew, an offspring was

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<sup>819</sup> An edition of the incantation text appears in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 68-70. Ulrike Steinert is preparing a full publication of the tablet.

created. In the waters of the impetuous, fearsome sea and in the waters of the broad sea, where, for the child, its arms are bound and its interior does not become bright from the sun, Asalluhi, the child of Enki saw it.<sup>820</sup>

The final line of the selection begins a divine dialogue in which Asalluhi and Belet-ili help the mother guide her child to a safe delivery. The opening of the divine dialogue in Akkadian is a direct equivalence to the formula in contemporary Sumerian incantation texts: *diġir* **asal-lu2-hi-e igi im-ma-an-si3**, “Asalluhi saw it.”<sup>821</sup> Thus, in both Sumerian and Akkadian incantations, the divine recognition of the problem which the incantation addresses functions to underline the graveness and legitimacy of the issue. A comparable divine dialogue appears in several other incantation texts which feature the Cow of Sîn motif known from childbirth incantation texts dating to later periods. A complete exemplar of this motif is found in OBI 252:

*ar-hu-um e-ri-a-at ar-hu-um ul-la-ad*  
*i-na ta-ar-ba-ši-im ša diġir utu*  
*su2-pu-u2-ur2 diġir šakkan2*  
*i-mu-ur-ši-i-ma diġir utu i-ba-ak-ki*  
*i-mu-ur-ši-i-ma el-lam-me-e i-il-la-ka*  
*di-i-ma-a-šu*  
*am-mi-nim-mi diġir utu i-ba-ak-ki*  
*「eᵀ-lam-me-e i-il-la-ka-ki di-ma-ᵀšu」*

The cow is pregnant. The cow is giving birth. In the cattle pen of Šamaš and the sheepfold of Šakkan, Šamaš saw her and kept weeping. The one whose rites are pure saw her and his tears kept flowing. “Why does Utu keep weeping and why do the tears of the one whose rites are pure keep flowing?”<sup>822</sup>

The Cow of Sîn motif also appears in the Sumerian incantation texts of the Old Babylonian period, such as the duplicate incantation texts OBI 113, OBI 217, and OBI 245, 1.<sup>823</sup> In the Old Babylonian motif, the pregnant woman is described as a cow impregnated within the cattle pen and sheepfold

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<sup>820</sup> YBC 4603 obv. 1-11.

<sup>821</sup> NMS A.1909.405.02 obv. 8.

<sup>822</sup> VAT 8539 obv. 1-8.

<sup>823</sup> Niek Veldhuis, *A Cow of Sîn* (Groningen: Styx, 1991).



of the gods, as made explicit within OBI 245: **munus-e e2-tur3-e amaš ku3-ga im-da-an zi-ib-ba-na**, “The righteous breeding bull mounted onto the woman in the cattle pen and the pure sheepfold.”<sup>824</sup> Within the Akkadian incantation texts, such as OBI 252, the gods who witness the cow’s impregnation then burst into tears on account of her impending birthing pains. The same motif also occurs in an abbreviated form within the short incantation text OBI 017 as well as OBI 252, where the second part of the motif also appears: **i-mu-<ur>-ši<sup>r</sup> diĝir-en-lil2 i-ba<sup>1</sup>-[ki] / diĝir-en-lil2 i-<sup>r</sup>la-ka di-ma-šu<sup>1</sup>**, “Enlil saw her. He kept weeping. As for Enlil, his tears kept flowing.”<sup>825</sup> While the passage is rather fragmentary, Enlil’s tears echo the weeping of both Šamaš and Sîn in the more extensive Akkadian childbirth incantation text.

The remainder of Akkadian childbirth incantation texts are short and fragmentary. OBI 016 is a short incantation text which calls upon plants to help ease the pain. OBI 148, 4 is fragmentary, but features a boat motif which prominently appears within Sumerian childbirth incantation texts, such as OBI 079, 1 and OBI 122, 1, as well as the Sumerian-Akkadian bilingual OBI 015. The last two Akkadian childbirth incantation texts are primarily classified as such from their rubrics. OBI 290 is difficult but has a clear rubric: **ka-inim-ma munus u3-du2-da-kam**, “It is an incantation for a woman giving birth.”<sup>826</sup> The reverse of this incantation text also contains an incised cross marking, which probably functioned to ensure no further writing was inscribed onto it, while OBI 169, 1 is very fragmentary aside from the latter half of its rubric.<sup>827</sup>

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<sup>824</sup> VAT 8381 obv. 1. Standard orthography: **munus-e e2-tur3 amaš ku3-ga inda zi ba-us**.

<sup>825</sup> BiOr 75, 18 no. 2 rev. 1-2.

<sup>826</sup> YBC 5630 obv. 6.

<sup>827</sup> Nathan Wasserman, “What You See Is What You Get? Comments on Early Akkadian Magical Tradition Based on Physical Aspects of Incantation Tablets.” In *Traditions of Written Knowledge in Ancient Egypt and Mesopotamia*, ed. Daliah Bawanypeck and Annette Imhausen (Münster: Ugarit-Verlag, 2014), 55.

#### 4.7.2 Crying Children

Table 93: Akkadian Incantation Texts for Crying Children			
Function	Tablet #	Catalogue #	LAOS 12 #
Crying Children	BM 122691	OBI 045, 2	124
Crying Children	Bod AB 215	OBI 049	122
Crying Children	IM 160096	OBI 108	120
Crying Children	MS 3103	OBI 163, 4	121

In contrast to the single Sumerian incantation text for appeasing crying children, there are four Akkadian incantation texts of this type dating to the Old Babylonian period. As Karel van der Toorn has argued, the primary objective of these incantations is to maintain a benevolent relationship with the household deities.<sup>828</sup> These incantations aim to cease the child's crying so the household deities may sleep in peace, as a selection of OBI 045, 2 illustrates:

*i<sub>3</sub>-li<sub>2</sub> bi-tim te-ed-ki ku-sa-ri-<sup>1</sup>ku-um<sup>1</sup> i-gi-il-ti<sub>3</sub>  
ma-nu-um id-ki-a-ni  
ma-nu-um u<sub>2</sub>-ga-li-ta-ni  
še-eh-ru-um id-ki-ka še-eh-ru-um u<sub>2</sub>-ga-li-it-ka*

You have woken up the gods of the house! The Kusarikkum has become restless! “Who has woken me up? Who has made me restless?” The child has woken you! The child has made you restless!<sup>829</sup>

The same concern appears in both OBI 049 and OBI 108. The incantation texts are not duplicates, but they both contain the same formulaic section with only minor differences. OBI 049 is the better-preserved exemplar of the two of them:

*i-na ri-ig-mi-ka i-li bi-tim  
u<sub>2</sub>-ul i-ša-al-la-al  
iš-ta-ar bi-tim  
u<sub>2</sub>-ul i-ha-az ši-it-tum*

Due to your cry, the god of the house cannot sleep. Sleep cannot reach the goddess of the

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<sup>828</sup> Karel van der Toorn, *Family Religion in Babylonia, Syria, and Israel: Continuity and Change in the Forms of Religious Life* (Leiden: Brill, 1996), 125-128.

<sup>829</sup> BM 122691 rev. 5'-8'.

house!<sup>830</sup>

If the household deities cannot sleep due to unceasing crying, they may elect to leave the house, causing disastrous consequences for the family. The absence of household deities deprives the family of progeny and wealth, as well as protection from other malevolent entities, such as Lamaštu. Both OBI 049 and OBI 108 conclude with divine dialogues to pacify the crying of the child; the former calls upon Enkidu and Gilgamesh, while the latter invokes various shepherds so the child will sleep in peace and security like their flock.

While OBI 163, 4 does not contain the same appeal to keep the children silent on behalf of the household deities, the incantation text is notable for an allusion to the quay of labor, a connection to the boat motif in Old Babylonian Sumerian childbirth incantation texts.<sup>831</sup> The other examples of this motif within the Old Babylonian incantation corpus occur in a group of three duplicate incantation texts. OBI 079, 1 and OBI 122, 1 are both unilingual Sumerian, while OBI 015 is a Sumerian-Akkadian bilingual. The only exception is in OBI 148, 4: [*kar pu*]-<sup>1</sup>*uš*<sup>1</sup>-*qi*<sub>2</sub>-*im ik-ta-la e-le-ep-pi*, “The quay of hardship has detained my boat.”<sup>832</sup> Thus, OBI 163, 4 contains a prominently Sumerian incantation motif within an Akkadian incantation text, which demonstrates the interconnectedness of Sumerian and Akkadian incantations in the Old Babylonian period.

#### 4.7.3 Pediatric Treatment

Function	Tablet #	Catalogue #	LAOS 12 #
Child Illness	BiOr 75, 21 no. 3	OBI 018	15

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<sup>830</sup> Bod AB 215 obv. 11-14; see also IM 160096 obv. 5-9.

<sup>831</sup> MS 3103 rev. iv 17: *kar ha-il-ti*. A useful summary of this motif appears in Claudia D. Bergmann, *Childbirth as a Metaphor for Crisis: Evidence from the Ancient Near East, the Hebrew Bible, and IQH XI, 1-18* (Berlin: Walter de Gruyter, 2008), 52-54.

<sup>832</sup> MS 3082 obv. 20.

Child Illness	RA 36, 15 no. 4	OBI 198, 1	123
Child's Toothworm	YBC 4616	OBI 275, 1	113
Child's Toothworm	YBC 4616	OBI 275, 2	114
Child Illness	YBC 5328	OBI 280, 2	43

A small group of incantation texts have various pediatric functions. Two occur as the first and second incantation text on a collective tablet and are perhaps directed against the toothworm, although leeches have also been suggested.<sup>833</sup> The first of these incantation texts, OBI 275, 1 opens with a chain creation motif comparable to that in OBI 111, the incantation text against a sty. This *historiola*, however, details the birth of the worm:

*diġir a-nu ir-hi-a-am ša-me-e ša-mu-u<sub>2</sub> er-še-tam ul-<sup>1</sup>du-nim<sup>1</sup>  
er-še-tum u<sub>2</sub>-li-id bu-ša-am bu-šum u<sub>2</sub>-li-id lu-hu-ma-a-am  
lu-hu-mu-um u<sub>2</sub>-li-<sup>1</sup>id<sup>1</sup> zu-ba <sup>1</sup>zu-ub<sup>1</sup>-bu u<sub>2</sub>-li-id tu-ul-tam  
tu-ul-tum dumu-munus <sup>diġir</sup>gu-la lu-ul-lu-um-tam lu-ub-bu-ša-at da-<sup>1</sup>mi<sup>1</sup> ha-ab-ra-at*

Anu impregnated the heavens. The heavens gave birth to the earth. The earth gave birth to the stench. The stench gave birth to the clay. The clay gave birth to the fly. The fly gave birth to the worm. The worm, the daughter of Gula, is clad in a *lulluntum* garment and is swollen with blood.<sup>834</sup>

After the worm attacks the child, Damu cast a healing incantation while Gula struck the worm, killing it on behalf of the child. Once the worm has been defeated, the child regains use of his or her mouth: *ip-te pi<sub>2</sub>-i-šu iš-ša-bat tu-la-a-am iš-ši-i-ma i-ni-šu <sup>1</sup>i<sup>1</sup>-[ni-iq]*, “He has opened his mouth and seized the breast. He raised his eyes and sucked.”<sup>835</sup> Since the first actions of the toddler after the defeat of the worm is to latch onto the breast and feed, the implication is the worm afflicted the mouth of the child. Thus, the worm in this incantation text may be identified as a toothworm

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<sup>833</sup> Henry Stadhouders, “The Unfortunate Frog: On Animal and Human Bondage in K 2581 and Related Fragments with Excursuses on BM 64526 and YOS XI, 3.” *Revue d’Assyriologie et d’archéologie orientale* (2018): 175. For leeches, see Nathan Wasserman, “On Leeches, Dogs, and Gods in Old Babylonian Medical Incantations.” *Revue d’Assyriologie et d’archéologie orientale* 102 no. 1 (2008): 71-88.

<sup>834</sup> YBC 4616 obv. 1-4.

<sup>835</sup> YBC 4616 obv. 7.

afflicting toddlers and children with teething pains and latching issues.

The second incantation text on the tablet, OBI 275, 2, compliments the one preceding it. In lieu of a historiola on the birth of the toothworm, it describes how the toothworm infects children: *ṛi-nu<sup>1</sup>-ma diḡir<sup>2</sup>suen iš-tu nibru<sup>ki</sup> u<sub>2</sub>-ši-a-am / u<sub>2</sub>-wa-aš-še-ṛer<sup>1</sup> [zu]-ṛub<sup>1</sup>-ba-am u<sub>3</sub> ḡiriz-tab a-na qa<sub>2</sub>-aq-qa<sub>2</sub>-di-im ṛmu-nam<sup>1</sup> a-na ap-pi<sub>2</sub> še-eh-ri-im be<sub>2</sub>-li it-ta-di*, “When Sîn emerged from Nippur, he sent the fly and the scorpion onto the head. My lord cast the larva onto the nose of the child!”<sup>836</sup> The function of the incantation, therefore, is preventative: *ak-nu-uk ap-pa-am u<sub>3</sub> ha-si<sub>2</sub>-sa<sub>3</sub>-am ak-nu-uk ši-pi-a-tim ša mu-hi-i-šu ša al-la-tum u<sub>2</sub><sup>1</sup>-ra-am-mu-šu*, “I sealed the nose and the ear. I sealed the sutures of his skull which Allatum loosened for him.”<sup>837</sup> Since the person reciting the incantation reports that the entranceways to the child’s head are sealed, the worm cannot infect the child. OBI 198, 1 may also be directed against the toothworm. Although the incantation text is very fragmentary, it also mentions both Sîn and the ear.<sup>838</sup> Finally, OBI 018 is a short incantation text mentioning the *daddarum* plant afflicting a *dādum*, a darling child in this context, a term probably chosen due to the phonetic similarity with the plant. OBI 280, 2, an incantation text for healing sinews, also mentions the *dādum*, and thus probably treats an ill child.

#### 4.8.0 SEX AND EMOTIONS

##### 4.8.1 Control

Table 95: Akkadian Incantation Texts for Control over a Lover			
Function	Tablet #	Catalogue #	LAOS 12 #
Control	Ashm 1932-0156g	OBI 010	133
Control	IB 1554	OBI 091, 2	137
Control	IB 1554	OBI 091, 7	138

<sup>836</sup> YBC 4616 obv. 10-11.

<sup>837</sup> YBC 4616 obv. 13.

<sup>838</sup> RA 36, 15 no. 4 obv 5' and 14'.

Control	IB 1554	OBI 091, 8	139
Control	IB 1554	OBI 091, 10	141
Control	IB 1554	OBI 091, 15	142
Control	IB 1554	OBI 091, 16	143
Control	MLC 1299	OBI 123	136
Control	MS 2920	OBI 136	131
Control	RA 36, 12 no. 3	OBI 197, 1	144
Control	YBC 4598	OBI 270, 4	145

Incantations that manipulate emotions are prevalent among the Akkadian incantations of the Old Babylonian period. Most of these incantation texts are found on a large collective tablet excavated from Isin. Although there is some debate over the number of texts on this tablet and specifically whether the dividing lines on the collective tablet indicate section breaks or discrete incantation texts, the catalogue utilized for this study assumes the line breaks denote separate texts as is customary with the remainder of the Old Babylonian incantation corpus. The incantation texts gathered onto this collective tablet form the bulk of evidence for love incantations in this period.

While witchcraft was greatly feared in the Old Babylonian period, no tablets containing witchcraft or black magic are known. Love incantations are the closest comparanda for witchcraft and black magic, as many incantations function to gain control over a desired person.<sup>839</sup> Two love incantation texts, OBI 197, 1 and OBI 270, 4, employ legal terminology comparable to that found in the later anti-witchcraft incantation series *maqlû*, which could indicate an affiliation between the two types of incantations. Love magic is obviously detrimental to the interests of the targeted party, and it is possible anti-witchcraft incantations were intended to combat the effects of these incantations. These love incantations afforded their casters a substantial amount of control over their targets. According to the incantation text OBI 197, 1, the target of such magic will become

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<sup>839</sup> Markham J. Geller, "Mesopotamian Love Magic: Discourse or Intercourse?" In *Sex and Gender in the Ancient Near East*, ed. Simo Parpola and Roger M. Whiting (Helsinki: The Neo-Assyrian Text Corpus Project, 2002), 133.

completely subservient to the one who cast the spell:

*lu-uq-bi-ma qi<sub>2</sub>-bi-ti el qi<sub>2</sub>-bi-ti-<sup>ʿ</sup>ka<sup>1</sup> lu-e-[la-at]  
lu-ut-wi-ma ti-wi-ti el ti-wi-ti-ka lu ha-ab-[ra-at]  
ki-ma bu-lu e-li ša-am-ka-ni ha-ab-ra-at  
ke-em qi<sub>2</sub>-bi-ti el qi<sub>2</sub>-bi-ti-ka lu ab-ra-at*

I shall speak and my command shall be higher than your command. I shall talk and my speech shall overcome your speech. Just as masters overcome servants, so shall my command overcome your command.<sup>840</sup>

When women are targeted with love incantations, they lose hold of all their responsibilities and instead become a slave to their desire for the person who cast the incantation. OBI 136, otherwise remarkable for identifying the daughters of Anum with the stars of the sky, intends to infatuate a woman with the speaker: *e-li-ia li-im-qu<sub>2</sub>-ut*, “She shall throw herself upon me!”<sup>841</sup> The consequence of infatuation in OBI 123, however, is more severe: *li-im-qu<sub>2</sub>-ut<sup>ʿ</sup>su<sub>2</sub><sup>1</sup>-ha-ru-um / ša a-hi-i-ša*, “The boy who is in her arms shall fall out.”<sup>842</sup> This statement has a parallel in OBI 259, an Old Babylonian Sumerian love incantation text: *dumu er<sub>2</sub> pa<sub>3</sub>-da-ni nam-mu-un-se<sub>25</sub><sup>1</sup>-de<sub>3</sub> / egir-ĝu<sub>10</sub>-še<sub>3</sub> kaš<sub>4</sub> hu-mu-ni-ib-be<sub>2</sub>*, “She shall not sooth her crying children; instead, she shall run after me!”<sup>843</sup> The women targeted by these love incantations are conditioned to care for nothing except for the person who cast the incantation, not even their own children.

Women, however, are not the only targets of love incantations. Several love incantations, particularly those on the collective tablet IB 1554, are intended for usage by a woman to infatuate a desirable man. OBI 091, 15 functions to infatuate a man named Iddin-Damu: *ku-uz-zi-ba-an-ni<sup>ʿ</sup>ki<sup>1</sup>-[ma me]-ra-ni-im*, “Fawn over me like a puppy.”<sup>844</sup> Similarly, OBI 091, 2, is intended as a

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<sup>840</sup> RA 36, 12 no. 3 obv. 7-10.

<sup>841</sup> MS 2920 obv. 14. The identification of the daughters of Anum, prominently featured within the divine dialogues of Akkadian incantation texts, occurs in the second line of the obverse.

<sup>842</sup> MLC 1299 rev. 2-3.

<sup>843</sup> WCMA 20.1.30 rev. 7-8.

<sup>844</sup> IB 1554 rev. 45.

means for a woman to captivate Erra-bāni at the expense of her rivals, as a selection demonstrates:

*am-ta-ha-aš mu-uh<sub>2</sub>-ha-ka uš-ta-an-ni ʔe-e-em-ka  
šū-uk-nam ʔe-e-em-ka a-na ʔe-e-mi-ia  
šū-uk-nam mi-li-ik-ka a-na mi-il-ki-ia  
a-ka-al-la-ka ki-ma diġir<sup>845</sup>inanna ik-lu-u<sub>2</sub> diġir<sup>845</sup>dumu-zi  
se<sub>2</sub>-e-ra-aš u<sub>2</sub>-ka-as-su<sub>2</sub>-u<sub>2</sub> ša-a-ti-ša  
uk-ta-as-si<sub>2</sub>-i-ka i-na ka-ia ša ša-ra-a-tim  
i-na u<sub>2</sub>-ri-ia ša ši-i-na-tim  
i-na ka-ia ša ru-ha-tim  
i-na u<sub>2</sub>-ri-ia ša ši-i-na-tim  
a i-li-ik na-ak-ra-tum i-na ʔe-ri-i-ka*

I have struck your head and I have changed your thought. Set your thought to my thought and set your choice to my choice. I am ensnaring you just like Inanna ensnared Dumuzi. Just like Seraš binds the one who drinks her, I have bound you with my mouth of hair, with my vulva of urine, with my mouth of saliva, with my vulva of urine. The hostile women shall not come to you.<sup>845</sup>

In addition to drawing upon the mythological union of Inanna and Dumuzi, the female speaker also asserts to overcome Erra-bāni's resistance like alcohol overcomes inhibitions, a metaphor that also appears in OBI 091, 10. The incantation text also invokes the seductive power of the speaker's sexual characteristics, with the mouth of hair operating as a euphemism for her vagina. Moreover, OBI 091, 2 could be used in tandem with OBI 091, 8:

*bu-ut-qa<sub>2</sub>-am ap-pa-ša ša-qa<sub>2</sub>-a-am  
šū-uk-na-am ap-pa-ša ša-pa-al ʔe-pi<sub>2</sub>-ia  
ki-ma ra-am-ša iš-qu<sub>3</sub>-u<sub>2</sub> e-li-ia  
ra-mi li-iš-qa<sub>2</sub>-a-am e-li ra-mi-ša*

Cut off her eminent nose! Set her nose under my feet! Just as her love has risen over me, my love shall rise over her love.<sup>846</sup>

Unlike OBI 091, 2, which attempts to infatuate Erra-bāni, OBI 091, 8 probably seeks to disempower any romantic rivals also competing for his attention. This incantation text also

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<sup>845</sup> IB 1554 obv. 11-20. Following Nathan Wasserman, *Akkadian Love Literature of the Third and Second Millennium BCE* (Wiesbaden: Harrassowitz Verlag, 2016), 257-260.

<sup>846</sup> IB 1554 obv. 48-51.



suggests that the romantic rival has also resorted to love incantations to bolster the power of her love over the speaker's. A similar function occurs in OBI 091, 7, in which a rival woman is cursed with sleeplessness. While love incantations like these probably function to increase the chance of marriage for its economic and status benefits, a more impulsive goal is sexual satisfaction. As Nathan Wasserman suggests, the term *ernittum*, usually “victory,” may refer to orgasm in love incantations.<sup>847</sup> The term occurs in three incantation texts, including OBI 010 and OBI 270, 4, but is only found with a fairly complete context in OBI 091, 16: *at-ta ki-ma ša-hi-i-im qa<sub>2</sub>-aq-qa<sub>2</sub>-ra-am [...]* / *a-di ki-ma še<sub>2</sub>-eh-ri-im e-le-eq-qu<sub>2</sub>-u<sub>2</sub> er-ni-[it-ti]*, “You [will sit] on the ground like a pig until I take my victory like a child.”<sup>848</sup>

#### 4.8.2 Virility

Function	Tablet #	Catalogue #	LAOS 12 #
Virility	IB 1554	OBI 091, 4	137
Virility	IB 1554	OBI 091, 6	137
Virility	IB 1554	OBI 091, 17	143
Virility	IB 1554	OBI 091, 18	143

The collective tablet IB 1554 also contains several incantation texts for increasing virility. Some incantations, such as OBI 091, 6 explicitly solicit sexual activity: *qa<sub>2</sub>-ab-la-ka li-im-mu-šā* / *lu re-du-u<sub>2</sub> še-er-ha-nu-ka*, “Your hips shall be set in motion! Your loins shall follow!”<sup>849</sup> Other incantation texts for potency draw on the same motifs as the other incantation texts on the tablet. OBI 091, 18 recalls the relationship of Inanna and Dumuzi already mentioned in OBI 091,

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<sup>847</sup> Nathan Wasserman, *Akkadian Love Literature of the Third and Second Millennium BCE* (Wiesbaden: Harrassowitz Verlag, 2016), 38.

<sup>848</sup> IB 1554 rev. 49-50.

<sup>849</sup> IB 1554, obv. 31-32.

2 with an allusion to the seven gates of the underworld in the Old Babylonian Sumerian literary composition *Inanna's Descent*: *up-te-et-ti-ku-um se-be<sub>2</sub>-et ba-bi-ia* <sup>deš</sup>*er<sub>3</sub>-ra-ba-ni*, “I have opened my seven gates for you, Erra-bāni!”<sup>850</sup> The speaker’s seven gates clearly correspond to her vagina, a metaphor amply attested in Mesopotamian literary sources.<sup>851</sup> Thus, the speaker invites Erra-bāni to penetrate her. OBI 091, 4 also refers to a motif found within both OBI 091, 2 and OBI 091, 10, which liken drunkenness to infatuation: *ki-ma se<sub>2</sub>-[e<sup>1</sup>-ra-aš li-ib-ba-ka li-wi-ir / ki-ma* <sup>diġir</sup>*utu-im i-ta-an-pu-ha-am / [ki-ma<sup>1</sup> diġir* *suen i-di-ša-am*, “Like Seraš, your heart shall become glad. Keep shining for me like Šamaš! Renew yourself for me like Sin!”<sup>852</sup> Just as the sun and moon renew themselves in their cycles, so too shall the man continually renew himself for frequent and repeated sexual activity. Finally, OBI 091, 17 is comprised of a general empowerment formula which probably functions to increase the efficacy of the love incantation texts on the same tablet.

#### 4.8.3 Anger

Function	Tablet #	Catalogue #	LAOS 12 #
Anger	IB 1554	OBI 091, 9	140
Anger	IB 1554	OBI 091, 12	119
	IB 1554	OBI 091, 13	119
	IB 1554	OBI 091, 14	119
	IM 51207	OBI 101	116
	TA 1930-T117	OBI 202	118
	UET 6/2, 399	OBI 209	117
Anger	MS 3062	OBI 141, 2	132
Anger	VAT 8354	OBI 236	134
Anger	YBC 4598	OBI 270, 5	135

<sup>850</sup> IB 1554 b. ed. 1.

<sup>851</sup> Nathan Wasserman, *Akkadian Love Literature of the Third and Second Millennium BCE* (Wiesbaden: Harrassowitz Verlag, 2016), 39-40.

<sup>852</sup> IB 1554 obv. 25-27.

Most Old Babylonian Akkadian anger incantation texts are comprised of a group of six duplicates based on their shared incipit: *uz-zu-um uz-zu-um*, “Anger, anger!”<sup>853</sup> Three of these duplicates occur one after another on the large collective tablet IB 1554, which consists of many incantation texts primarily concerned with sex and emotions. While it is possible that OBI 091, 12, OBI 091, 13, and OBI 091, 14 are a single incantation text with three distinct sections separated by line breaks and ending on a single rubric, sequential duplicate incantation texts which conclude with a collective rubric are known from contemporary Sumerian incantations. Thus, it is also probable that these incantation texts are distinct, but were recited in a specific order within the ritual accompanying them. Direct evidence for such an accompanying ritual is found in the collective rubric after OBI 091, 14: *ka-inim-ma lag mun-kam*, “It is an incantation for a lump of salt.”<sup>854</sup> This rubric clearly does not refer to the function of the incantation; instead, it indicates one of the ingredients to be used in the accompanying ritual.

This group of incantation texts animate anger as uncontrollable and ferocious wild animals like bulls and wild dogs. They function to control both one’s own anger and the enmity another person holds for them. Indeed, OBI 202 seems to be directed against one’s own anger and addresses the anger directly. The more prevalent function of these anger incantations, however, is to appease the anger and jealousy of one’s partner. OBI 091, 12, OBI 091, 13, and OBI 091, 14 are included on a collective tablet of primarily love incantation texts because these anger incantations can appease the anger and jealousy one’s partner holds. This goal is implicit in OBI 091, 9: *ʾam<sup>1</sup>-mi-ni za-a-wa-nu pa-nu-u<sub>2</sub>-ki*, “Why is your face hostile?”<sup>855</sup> Similarly, OBI 101

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<sup>853</sup> Despite the large number of duplicates, the incipit is not fully preserved in any single text.

<sup>854</sup> IB 1554 rev. 38.

<sup>855</sup> IB 1554 obv. 55.

culminates with an attempt to appease the animosity: *lu-še-ši<sub>2</sub> i-ša-tam / ša li-ib-bi-ka*, “Let me put out the fire of your heart.”<sup>856</sup> The fire of the heart designates anger in both the Sumerian and Akkadian incantation texts of the Old Babylonian period, and also appears in the rubric of OBI 236: *ka-inim-ma izi ša<sub>3</sub>-ga*, “An incantation for the fire of the heart.”<sup>857</sup> Sumerian incantation texts for anger also bear this rubric, including OBI 218, 1 and OBI 234. A variation occurs in OBI 270, 5: *lu-ut-ta-ad-di a-na ša<sub>3</sub>-ka šu-ri-pa-am ta-ak-ši-[a-tim]*, “Let me keep casting ice and frost on your heart.”<sup>858</sup> OBI 141, 2 also contains a similar section and has a similar function: *a-na i-ša-tim / e-ze-tim me-e / aš-pu-uk<sup>1</sup>*, “I poured water onto the raging fire.”<sup>859</sup>

The other rubrics for Akkadian incantation texts against anger are less explicit. While most rubrics in the Old Babylonian period are written in Sumerian, OBI 209 provides an example of a rubric written completely in Akkadian: *ša<sup>1</sup> šu-ši<sub>2</sub>-im*, “For expelling.”<sup>860</sup> The rubric of OBI 091, 9, however, incorporates Akkadian into the standard rubric format: *ka-inim-ma pi-ti-ir-tum*, “A loosening incantation.”<sup>861</sup> The verb *paṭārum* is usually equated with Sumerian *du<sub>8</sub>*. In Sumerian literature, anger is presented as a knotted belly, and can be appeased through loosening the knots.<sup>862</sup> Understood in this light, OBI 091, 9 could be yet another incantation text intended to appease the anger or jealousy of a lover, so the relationship can be preserved.

#### 4.9.0 SUMMARY

Although the unilingual Akkadian incantation texts dating to the Old Babylonian period

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<sup>856</sup> IM 51207 rev. 6-7.

<sup>857</sup> VAT 8354 obv. 8.

<sup>858</sup> YBC 4598 rev. 5.

<sup>859</sup> MS 3062 obv. 9-11.

<sup>860</sup> UET 6/2, 399 rev. 10.

<sup>861</sup> IB 1554 obv. 61

<sup>862</sup> *Death of Gilgamesh*, 150-153.

are considerably less numerous than Sumerian incantation texts, they nevertheless largely contain the same variety of functions. A few exceptions, however, can be noticed. Firstly, Akkadian incantation texts for malevolent entities and consecration are much sparser than their Sumerian counterparts. While several Akkadian incantation texts are directed against Lamaštu and the evil eye, there is no Akkadian counterpart for the wide variety of the demonic entities within Sumerian incantation texts, such as the *utukkum*, the *namtarum*, and the *asakkum*. Moreover, consecration incantation texts in Akkadian are almost completely unknown in stark contrast to Sumerian incantation texts. Finally, Akkadian incantation texts pertaining to the function categories of birth and childhood, and sex and emotions, are significantly more prevalent than in Sumerian incantation texts. Akkadian therefore appears to be the preferred language for these functions, which all pertain to private life and have significantly less bearing in royal cult.

## CHAPTER 5: BILINGUAL AND FOREIGN LANGUAGE INCANTATION TEXTS

### 5.1.0 INTRODUCTION

In addition to unilingual Sumerian and Akkadian incantation texts, Sumerian-Akkadian bilingual incantation texts and foreign languages also appear within the Old Babylonian incantation corpus. The number of these incantation texts, however, is significantly fewer than those composed in Sumerian and Akkadian, the primary languages of ancient Mesopotamia in the Old Babylonian period. Nevertheless, this chapter surveys the select amount of Sumerian-Akkadian bilingual incantation texts, as well as incantation texts comprised partly or wholly in foreign languages such as Elamite and Hurrian that appear within the Old Babylonian period.

### 5.2.0 SUMERIAN-AKKADIAN BILINGUAL INCANTATION TEXTS

#### 5.2.1 Sumerian-Akkadian Interlinear Bilingual Incantation Texts

Function Category	Function	Tablet #	Catalogue #
Birth and Childhood	Childbirth	AUAM 73.3094	OBI 015
Illnesses	Belly	BM 92518	OBI 037, 1
Malevolent Entities	Witchcraft	CBS 332	OBI 057
Pests and Agriculture	Noisy Livestock	PRAK C, 1	OBI 195

There are only four Sumerian-Akkadian interlinear bilingual incantation tablets dated to the Old Babylonian period. As is customary in Sumerian-Akkadian interlinear texts, Sumerian is treated as the primary language of these incantation texts, while the Akkadian following each line presents both a translation and reinterpretation of the Sumerian. Therefore, the Sumerian is treated first in these incantation texts as the primary text, then the Akkadian will be discussed as a reinterpretation of the Sumerian. In the case of OBI 015, there are substantial differences between the Sumerian and the Akkadian:

[munus du]-<sup>1</sup>da<sup>1</sup>-a-ni ma-ge<sub>4</sub> a mi-ni-ri  
 [si<sub>(2)</sub>-ni-iš-tum] <sup>1</sup>i<sup>1</sup>-na a-ta-al-lu-ki-ša ki-ma e-le-ep-pi<sub>2</sub> i-te-i-il  
 [an]-<sup>1</sup>ur<sub>2</sub><sup>1</sup> du-da-a-ni ma-ge<sub>4</sub> a mi-ni-ri  
 [i-ši]-<sup>1</sup>id<sup>1</sup> ša-me-e u<sub>3</sub> er-še-tim i-na a-ta-lu-ki-ša ki-ma e-le-pi<sub>2</sub> i-te-i-il  
<sup>1</sup>ma še<sup>1</sup>-ma-ta še-em im-mi-in-si  
 ki-ma e-le-ep ri-qi<sub>2</sub> ri-qi<sub>2</sub> ma-li-a-at  
 ma e-re-na-ta e-re-en im-mi-in-[si]  
 ki-ma e-le-ep e-re-ni e-re-na-am ma-li-[a-at]  
 ma še-em e-re-na-ta še-em e-re-na im-mi-[in-si]  
 ki-ma e-le-ep ri-qi<sub>2</sub> e-re-ni ri-qi<sub>2</sub> e-re-na-[am ma-li-a-at]  
 ma gu-ug za-gi-na-<ta> gu-ug za-gi-na im-mi-<sup>1</sup>in<sup>1</sup>-[si]  
 ki-ma e-le-ep sa-am-tim u<sub>3</sub> uq-ni-im sa-am-<sup>1</sup>ta<sup>1</sup>-[am u<sub>3</sub> uq-na-am ma-li-a-at]  
 u<sub>3</sub> gu-ug nu-zu u<sub>3</sub> za-gi-in [nu-zu]  
 u<sub>3</sub> sa-am-tum u<sub>2</sub>-ul i-di u<sub>3</sub> uq-nu-u<sub>2</sub>-um u<sub>2</sub>-<sup>1</sup>ul<sup>1</sup> [i-di]  
 ma kar za-la-na kar-ta ba-an-ta-ge<sub>4</sub>  
 a-na ka-ar ta-ši-la-tim i-te-i-<sup>1</sup>il<sup>1</sup>

The woman, when she gives birth, is a boat directed over the water. At the horizon, when she gives birth, she is a boat directed over the water. She is filled with fragrance from a boat of fragrances. She is filled with cedar from a boat of cedar. She is filled with the fragrance of cedar from a boat of fragrant cedar. She is filled with carnelian and lapis lazuli from a boat of carnelian and lapis lazuli, but she does not know it is carnelian, and she does not know it is lapis lazuli. After she spends time as a boat in the harbor, she departs from the harbor.<sup>863</sup>

Like its unilingual Sumerian duplicates OBI 079, 1 and OBI 122, 1, the Sumerian text of this interlinear incantation is composed in a non-standard orthography with many phonetic writings. This phonetic orthography expresses the orality of incantations; since incantations are effective only when recited aloud, many incantation texts are composed in non-standard orthography which reflects the phonetic structure of the incantation, rather than utilizing signs with the correct

<sup>863</sup> AUAM 73.3094 obv. 5, 7, 9, 11, 13, 15, 17, 19. Standard orthography:

munus du<sub>2</sub>-da-a-ni (ĝeš)ma<sub>2</sub>-ge<sub>(4)</sub> a mi-ni-ri  
 an-ur<sub>2</sub> du<sub>2</sub>-da-a-ni (ĝeš)ma<sub>2</sub>-ge<sub>(4)</sub> a mi-ni-ri  
 (ĝeš)ma<sub>2</sub> še<sup>m</sup>-ma-ta še<sup>m</sup> im-mi-in-si  
 (ĝeš)ma<sub>2</sub> eren-na-ta eren im-mi-in-si  
 (ĝeš)ma<sub>2</sub> še<sup>m</sup> eren-na-ta še<sup>m</sup> eren-na im-mi-in-si  
 (ĝeš)ma<sub>2</sub> (na<sub>4</sub>)gug (na<sub>4</sub>)za-gin<sub>3</sub>-na-<ta> (na<sub>4</sub>)gug (na<sub>4</sub>)za-gin<sub>3</sub>-na im-mi-in-si  
 u<sub>3</sub> (na<sub>4</sub>)gug nu-zu u<sub>3</sub> (na<sub>4</sub>)za-gin<sub>3</sub> nu-zu  
 (ĝeš)ma<sub>2</sub> kar zal-la-na kar-ta ba-an-taka<sub>4</sub>

meaning as in conventional Sumerian orthography. While the Sumerian lines conform to the motif of a pregnant woman as a boat carrying cargo also found in the related group of Sumerian duplicate incantation texts OBI 113, OBI 217, and OBI 245, 1, the corresponding Akkadian lines do not represent a simple translation from Sumerian to Akkadian. Instead, the Akkadian presents a learned reinterpretation of the incantation text:

The woman, when she moves back and forth, was flowing back and forth like a boat. At the base of the heavens and the earth, when she moves back and forth, she was flowing back and forth like a boat. Like a boat of fragrance, she is filled with fragrance. Like a boat of cedar, she is filled with cedar. Like a boat of fragrant cedar, she is filled with fragrant cedar. Like a boat of carnelian and lapis lazuli, she is filled with carnelian and lapis lazuli, but whether it is carnelian, she does not know, and whether it is lapis lazuli, she does not know. She keeps flowing towards the harbor of celebration.

The Akkadian diverges from the Sumerian text in several places. One of the most notable differences is the Akkadian rendering of **du-da-a-ni** as *atallukiša* instead of deriving the form from the equation **du<sub>2</sub>(d) = walādum**, perhaps to remain true to the inscribed signs rather than speculate on the intended verb. Whereas **du-da-a-ni** in the Sumerian incantation is a phonetic writing of **du<sub>2</sub>-da-a-ni** as parallel incantations show, the Akkadian instead provides a translation based on the inscribed signs and therefore disregards the possibility of a phonetic writing in favor of the equivalency **du = alākum**. Another difference in the Akkadian passage is the interpretation of the construction **a mi-ni-ri**. The meaning of the Sumerian is “to direct a boat over the water,” as also found in the Ur recension of the *Lamentation for Eridu* within an epithet for the temple of Enki: **ma<sub>2</sub> giri<sub>17</sub>-zal-la ma<sub>2</sub> tarah abzu a-e ba-da-ab-ri<sup>1</sup>**, “O boat of celebration, O boat, mountain goat of the Abzu, directed through the water ...”<sup>864</sup> The Akkadian, however, renders this

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In contrast to the copy in Mark E. Cohen, “Literary Texts from the Andrews University Archaeological Museum.” *Revue d’Assyriologie et d’archéologie orientale* 70 no. 2 (1976): 135, the top of the tablet is preserved; see Gertrud Farber, “Another Old Babylonian Childbirth Incantation.” *Journal of Near Eastern Studies* 43 no. 4 (1984): 311 n. 3.

<sup>864</sup> UET 6/2, 142 obv. 3. For collations, see Marie-Christine Ludwig, *Literarische Texte aus Ur* (Berlin: Walter de Gruyter, 2009), 144.



construction with *e'ēlum*, a verb that occasionally describes the movement of liquids, including semen in the dog bite incantation OBI 117: *i-na ši-in-ni-šu / e-'i<sub>3</sub>-il ni-il-šu*, “His semen flows from his teeth.”<sup>865</sup> This choice of Akkadian verb thus appears to be based on the Sumerian compound verb **a—ri** “to pour out semen,” which likewise fits the context of the incantation because *e'ēlum* also describes the movement of semen in the aforementioned Akkadian incantation text for dog bite. This verb also describes Lamaštu’s dangling arms in OBI 180, a further consideration for interpreting *e'ēlum* as a learned reinterpretation of the Sumerian text based on other Old Babylonian incantation texts.<sup>866</sup> Finally, the Akkadian considerably diverges from the Sumerian in its rendition of the final line of the selection, deducing **zal-la-na** as representative of **giri<sub>17</sub>-zal** = *tašiltum* and construing the verbal base as **ge<sub>4</sub>**, “to return” rather than a phonetic writing of **taka<sub>4</sub>**, “to depart.” Perhaps because **ge<sub>4</sub>** is a verb of motion, the composer of this incantation decided to repeat *e'ēlum*, which occurs as a verb of motion in the previous lines. In sum, Akkadian translation of the Sumerian lines appears to be a learned reinterpretation of the Sumerian primary text.

Whereas OBI 015 is notable for the creative differences between the Sumerian lines and their corresponding Akkadian renditions, OBI 037, 1 is an interlinear bilingual incantation text in which the Akkadian lines track the Sumerian with significantly more accuracy. Like its unilingual Sumerian duplicate OBI 009, 1, this incantation text is directed against belly illness and contains an extensive divine dialogue:

*diġir*en-**{lil<sub>2</sub>}-ki-ke<sub>4</sub>** *diġir*asal-lu<sub>2</sub>-hi mu-un-na-ni-ib<sub>2</sub>-ge-ge  
*diġir*e<sub>2</sub>-a *diġir*marduk *i-ip-pa-al*  
**dumu-ġu<sub>10</sub> a-na-am<sub>3</sub> ne-zu a-na-am<sub>3</sub> ma-ra-ab-dah-he-e**  
*ma-ri mi-i-na la ti-di-ma mi-i-na-am lu-ši-ib-šu*

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<sup>865</sup> LB 2001 rev. 1-2.

<sup>866</sup> NBC 1265 obv. 5.

niĝ<sub>2</sub> ĝa<sub>2</sub>-e-zu-ĝu<sub>10</sub> u<sub>3</sub> za-e-ĝa<sub>2</sub>-zu  
 ša a-na-ku i-du-u<sub>2</sub> u<sub>2</sub> at-ta ti-di  
 u<sub>3</sub> za-e-ĝa<sub>2</sub>-zu niĝ<sub>2</sub> ĝa<sub>2</sub>-e-zu-ĝu<sub>10</sub>  
 ša at-ta ti-du-u<sub>2</sub> a-na-ku i-di

Enki answers Asalluhi. “My child, what do you not know? What more can I say to you? That which I know, you also know, and that which you also know, I know!”<sup>867</sup>

Aside from the mistaken inclusion of **lil<sub>2</sub>**, likely a habitual mistake, the Akkadian provides an accurate translation of the Sumerian despite phonetic and sandhi writings. Some differences are expected, as Enki and Asalluhi are given their Akkadian names, Ea and Marduk respectively, in the Akkadian passages. A slight difference, however, occurs in the translation of **ma-ra-ab-dah-he-e**, which is rendered in Akkadian as **lu-ši-ib-šu**. Whereas the Sumerian form clearly includes a 2<sup>nd</sup> common singular dative infix, the Akkadian instead uses an apocopated 3<sup>rd</sup> masculine singular dative suffix: “Ea answers Marduk. ‘My son, what do you not know and what more can I say to him? That which I know, you also know. That which you know, I know.’”<sup>868</sup> Therefore, the Akkadian passage changes the recipient of Enki’s advice from Asalluhi to a masculine patient.

OBI 057 is another interlinear bilingual incantation text with significant variation between its Sumerian and Akkadian lines. In contrast to the other three incantation texts, however, not every line of its Sumerian text has an Akkadian counterpart. Despite its somewhat fragmentary condition,

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<sup>867</sup> BM 92518 rev. 3-6. Standard orthography Sumerian:  
 diĝir<sup>diĝir</sup> en-ki-ke<sub>4</sub> diĝir<sup>diĝir</sup> asal-lu<sub>2</sub>-hi mu-un-na-ni-ib<sub>2</sub>-ge<sub>4</sub>-ge<sub>4</sub>  
 dumu-ĝu<sub>10</sub> a-na-am<sub>3</sub> ne-zu a-na-am<sub>3</sub> ma-ra-ab-dah-he-e  
 niĝ<sub>2</sub> ĝa<sub>2</sub>-e i<sub>3</sub>-zu-ĝu<sub>10</sub> u<sub>3</sub> za-e in-ga-zu  
 u<sub>3</sub> za-e in-ga-zu niĝ<sub>2</sub> ĝa<sub>2</sub>-e i<sub>3</sub>-zu-ĝu<sub>10</sub>

There is no need to emend **ne-zu** because the underlying form is **nu.e.zu**, a 2<sup>nd</sup> common singular **hamtu**. The /e/ indicates the agent.

<sup>868</sup> The missing /m/ on the dative suffix is comparable to the lack of mimation /m/ in some Old Babylonian Akkadian incantation texts, which has been interpreted as an indication of the orality of incantations. For this interpretation, see Niek Veldhuis, “The Heart Grass and Related Matters.” *Orientalia Lovaniensia Periodica* 21 (1990): 43.

each Sumerian line has an Akkadian counterpart except for the Sumerian divine dialogue.<sup>869</sup> This section of the incantation text is highly standardized and formulaic; thus, the person who committed the incantation to writing may have deemed a translation of this section unnecessary because they understood those sections well from their experience with other incantations.

The final Sumerian-Akkadian interlinear bilingual incantation text is OBI 195, which was excavated from Kiš. While it is unclear whether this composition is an incantation text or a work of humor modelled after an incantation, it is included within the Old Babylonian incantation corpus because it contains structural similarities to incantation texts, particularly within the divine dialogue.<sup>870</sup> Although this text is fragmentary, the divine dialogue can be reconstructed in full:

diĝir<sup>en</sup>-ki-ke<sub>4</sub> igi du<sub>8</sub>-<sup>an</sup>ni-ta  
 diĝir<sup>en</sup>-ki i-na a-ma-ri-šu  
 lu<sub>2</sub> ku<sub>3</sub>-zu gu<sub>3</sub> ba-an-de<sub>2</sub> a<sub>2</sub> gal ba-an-ši-in-ak  
 e-em-qa<sub>2</sub>-am i-si-ma ra-bi-iš u<sub>2</sub>-te-e-er  
 ud<sub>5</sub>-e tur<sub>3</sub>-ra <sup>amaš</sup>-a ĝe<sub>6</sub><sup>1</sup> mu-sa<sub>2</sub>-e  
<sup>e</sup>-zu-um i-na ta-ar-[ba-ši<sub>2</sub> u<sub>3</sub>] su<sub>2</sub>-pu-ri u<sub>2</sub>-<sup>ša</sup>1-<sup>am</sup>-ša i-da-li-pa-an-ni  
 ĝen-na na-ma-an-du<sub>11</sub>-du<sub>11</sub>-<sup>da</sup>1  
 a-li-ik la i-da-al-li-pa-an-ni  
 šurum-bi šu ba-e-te  
 ru-bu-sa<sub>3</sub> le-qe<sub>2</sub>-[e]  
 ĝeš<sup>tu</sup>9-bi u<sub>3</sub>-mu-ni-in-ĝar  
 a-na uz-ni-ša ša šu<sup>1</sup>-me-<sup>li</sup> li-iš-ku-<sup>un</sup>1-ma  
 ud<sub>5</sub>-e u<sub>3</sub>-sa<sub>2</sub>-ni-gin<sub>7</sub> he<sub>2</sub>-ug<sub>5</sub>-ga  
 e-zu ki-ma ša-la-li-ša li-mu-ut

When Enki saw it, he called an expert and gave instructions to him in a grand manner: “A goat is spending the night in the cattle pen and the sheepfold. Go! It must not keep chattering! Take its dung. After he has placed it in its ear, he shall kill that goat like his

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<sup>869</sup> The divine dialogue occurs on CBS 332 obv. 13-22. For editions and discussion of this incantation text, see Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 355-360 and Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witcraft Rituals: Volume Two* (Leiden: Brill, 2016), 112-134.

<sup>870</sup> For an identification as a parody, see Benjamin R. Foster, *Before the Muses: An Anthology of Akkadian Literature* (Bethesda: CDL Press, 2005), 198. An edition of the Akkadian rather than the Sumerian is presented in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 224-226.

own sleep was.”<sup>871</sup>

In contrast to the other two Sumerian-Akkadian interlinear incantation texts, OBI 195 is composed in conventional orthography.<sup>872</sup> Additionally, while the Sumerian is composed confidently and without error, the Akkadian is riddled with various errors and contains repetition, which implies the primary role of the Sumerian and the secondary role of the Akkadian in this text:

When Enki saw it, he called an expert and presented instructions in a grand manner. “As for the goat spending the night in the cattle pen and the sheepfold, it is keeping me awake! Go! It must not keep me awake! Take its dung, place it in its ear, the left one, then the goat shall die like his sleep.”

The predominance of errors in the Akkadian stands in contrast to the Sumerian and suggests this text was originally composed in Sumerian. The faulty Akkadian, therefore, may represent a first attempt of translating the Sumerian, perhaps as a scribal exercise in a specialized training setting.

### 5.2.2 Other Sumerian-Akkadian Bilingual Incantation Texts

Table 99: Old Babylonian Sumerian-Akkadian Incantation Texts			
Function Category	Function	Tablet #	Catalogue #
Malevolent Entities	<i>utukkum</i>	BM 78249+	OBI 026, 25
Birth and Childhood	Birth	CBS 1509	OBI 060, 2
Malevolent Entities	Lamaštu	IM 21180, y	OBI 098, 5
Uncertain	Uncertain	MLC 334 MLC 640	OBI 120, 1 OBI 121, 1
Bites and Stings	Scorpion Sting	VAT 8379	OBI 244, 7
Consecration	Royal Cooking Pot	YBC 4182	OBI 265
Illnesses	<i>samānum</i>	YBC 5619	OBI 282, 2

<sup>871</sup> PRAK C, 1 obv. 17-rev. 3. Phonetic writing: For the numerous emendations to the Akkadian in rev. 1, see the note on line 14 in Wilfred G. Lambert, “Another Trick of Enki?” In *Marchands, diplomates et empereurs: Études sur la civilisation mésopotamienne offertes à Paul Garelli*, ed. Dominique Charpin and Francis Joannès (Paris: Éditions Recherche sur les Civilisations, 1991), 418.

<sup>872</sup> There are two possible phonetic writings within this selection: **igi dus-ʿan¹-ni-ta** = **igi dus-a-ni-ta**, but the sign is broken on the copy and no image of the tablet is accessible; furthermore, **na-ma-an-du<sub>11</sub>-du<sub>11</sub>-ʿda¹** could be interpreted as a phonetic writing for **na-ma-an-du<sub>12</sub>-du<sub>12</sub>-da**, “It must not keep singing!”

Several Old Babylonian incantation texts contain both Sumerian and Akkadian but are not interlinear bilinguals. Of these incantation texts, OBI 060, 2 is the only true bilingual incantation text. This text, however, contains a single Akkadian loan from *muḫhu*, and is thus only bilingual in the broadest sense of the term. The borrowing occurs within the procedural instructions Enki provides to Asalluhi: *mu-hu-um za-pa-aĝ<sub>2</sub> a<sub>2</sub>-šu-ĝiri<sub>3</sub>-ni munus-bi / u<sub>3</sub>-me-ni-keše<sub>2</sub>-[keše<sub>2</sub>]<sup>1</sup>*, “After you have tied it onto that woman, around her throat and limbs.”<sup>873</sup> Similarly, the scorpion incantation text OBI 244, 6 may also be considered bilingual because it mentions the syllabically written *samānum* illness. OBI 282 likewise syllabically spells out the same illness.<sup>874</sup> Similarly, OBI 265 contains several Akkadian terms for a variety of plants.<sup>875</sup> The fragmentary incantation text OBI 098, 5 is also possibly bilingual, but the broken text makes it difficult to be certain:

[*a-a i*]-[*tu*<sup>1</sup>-*ru*  
 [<sup>diĝir</sup>*kamad*]-*me a-a i-tu*-[*ra*<sup>1</sup>  
 [*he<sub>2</sub>-en*]-[*ti-la*<sup>1</sup>  
*ka-inim-ma* <sup>diĝir</sup>*kamad-me*

They shall not return. Lamaštu shall not return. He shall recover. A Lamaštu incantation.<sup>876</sup>

The remaining incantation texts contain repetitive openings, and it is uncertain whether certain sections represent Sumerian or logographic Akkadian due to their repetition and the ambiguity of the cuneiform script. To account for this uncertainty, this catalogue includes all such incantation texts as possible Sumerian-Akkadian bilinguals. Incantation texts of this type include OBI 026, 25, as well as the duplicates OBI 120, 1 and OBI 121, 1. Regardless of whether the repetitive openings of these incantation texts are understood as Sumerian or Akkadian, they allude to Sumerian

<sup>873</sup> CBS 1509 obv. ii 36-37.

<sup>874</sup> YBC 5619 rev. 9: *ka-inim-ma sa-ma-nu-[um]*, “An incantation for *samānum*.”

<sup>875</sup> VAT 8379 obv. ii 11: *sa-ma-nu-um*.

<sup>876</sup> IM 21180, y l. ed. 1'- l. ed. ii 1'. Part of this translation is provided in Frans A. M. Wiggermann, “Lamaštu, Daughter of Anu. A Profile.” In *Birth in Babylonia and the Bible: Its Mediterranean Setting*, by Marten. Stol (Groningen: Styx, 2000), 218 n. 2.

incantation texts, which comprise the vast majority of incantation texts in the Old Babylonian period and often include sections with substantial repetition.<sup>877</sup>

### 5.2.3 Sumerian Incantation Texts with Akkadian Formulae

Table 100: Sumerian Incantation Texts with Akkadian Formulae			
Function Category	Function	Tablet #	Catalogue #
Consecration	<i>pursitum</i>	BM 15820	OBI 019, 4
Malevolent Entities	Various Entities	BNUS 472	OBI 047
Illnesses	Belly	Bod S 299	OBI 054
Illnesses	Belly	MS 2780	OBI 131, 1
Bites and Stings	Dog Bite	MS 3085	OBI 151, 2
		MS 3097	OBI 160, 6
Illnesses	Bones	MS 3093	OBI 158, 8

A small number of Sumerian incantation texts contain Akkadian formulae either inserted into their text or appended to the end of the text in the same manner as instructions. Most of these are the *annanna* formula, which inserts a placeholder name for the person who recites the incantation. In OBI 054, the word *annanna* comprises the only Akkadian within an otherwise completely Sumerian incantation for a sick belly:

*an-na-an-na dumu an-na-an-na-ke<sub>4</sub>*  
*lu<sub>2</sub> diĝir-ra-ni diĝir-en-ki-ke<sub>4</sub>*  
*u<sub>3</sub> amalu-ka-ni diĝir-ĝeštīn-an-na*  
*ša<sub>3</sub>-bi na-an-ni-dab<sub>5</sub>-be<sub>2</sub>*

As for so-and-so, child of so-and-so, the person whose god is Enki and whose goddess is Ĝeštīnanna, this belly shall not seize onto him.<sup>878</sup>

Although the formula is primarily logographic within this Sumerian incantation text and in OBI 019, 4, the *annanna* formula occurs elsewhere in Akkadian incantation texts, where it is written

<sup>877</sup> Similar repetition is found in the Lamaštu incantation text OBI 098, 2 and its many duplicates.

<sup>878</sup> Bod S 299 obv. 8-11.

in conventional Akkadian.<sup>879</sup> The *annanna* formula is also composed in more conventional Akkadian syllabic writing on a pair of duplicate dog incantation texts otherwise composed entirely in Sumerian. Despite the fragmentary state of the formula in these two incantation texts, a composite can be constructed on the basis of the surviving sections of OBI 151, 2 and OBI 160, 6: *an-na-an-na dumu an-na-an-na ša diġir-šu an-na-an-na iš-ta-ar-šu an-na-ni-tum*, “So-and-so, child of so-and-so, whose god is so-and-so and whose goddess is so-and-so.”<sup>880</sup> An additional variation of this formula occurs in OBI 047, a Sumerian incantation against various malevolent entities. While this incantation text has two unilingual Sumerian duplicates, namely OBI 120, 3 and OBI 121, 3, OBI 047 contains a formula containing an Akkadian word and is therefore considered a Sumerian-Akkadian bilingual text in the broadest sense of the term:

*a-wi-la-num*<sub>2</sub> arad<sub>2</sub> <sup>diġir</sup>[en-ki]-<sup>ga</sup>ke<sub>4</sub>  
u<sub>2</sub> ba-ra-gu<sub>3</sub>-gu<sub>3</sub> u<sub>2</sub> ba-ra-ġa<sub>2</sub>-ġa<sub>2</sub>  
ba-ra-mu-un-da-ġa<sub>2</sub>-ġa<sub>2</sub>  
en-na zi<sup>1</sup> hu-<sup>mu-un-te</sup><sup>1</sup>  
<sup>tu</sup><sub>6</sub><sup>1</sup> en<sub>x</sub> e<sub>2</sub>-nu-re-kam

Awilanum, the servant of Enki, shall not allow you to eat food with him. He shall not allow you to drink water with him. He shall not allow you to stand with him until you set out. He shall recover! It is an incantation formula.<sup>881</sup>

The formula of this incantation text is like the one in OBI 054 with one notable exception. The customary *annanna* is replaced with *awilānum*, a general personal name of the Old Babylonian period, which approximately translates to “man-like.” While it is possible this tablet contains a personal incantation for a certain Awilanum, both the broad meaning of the name and the similarity

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<sup>879</sup> There are six unilingual Akkadian incantation texts with this formula within the corpus used in this study: OBI 151, 9; OBI 151, 10; OBI 160, 15; OBI 160, 16; OBI 169, 3; and OBI 313.

<sup>880</sup> Composite from MS 3085 obv. i 14'-15' and MS 3097 obv. iii 9'-11'.

<sup>881</sup> BNUS 472 rev. 7'-11'. Phonetic writings: u<sub>2</sub> ba-ra-gu<sub>3</sub>-gu<sub>3</sub> u<sub>2</sub> ba-ra-ġa<sub>2</sub>-ġa<sub>2</sub> = u<sub>2</sub> ba-ra-gu<sub>7</sub>-gu<sub>7</sub>-e a ba-ra-nas-nas. This reading is based on the comparable form in H 97 rev. vi 32: en-na ba-an-ta-zi-gi-na-aš, “Until they have set off from him.” Alternately, see Anne-Caroline Rendu-Loisel, “Le prêtre incantateur est-il un scribe raté? Incantations et langages efficaces dans l’ancienne Mésopotamie.” *Parcours anthropologiques* 13 (2018): 96-99.

of its formula to that in OBI 054 suggest that *awilānum* is a placeholder name for the reciter of the incantation. A Sumerian variation of the *annanna* formula appears in OBI 131, 1 within an Akkadian legitimation formula that follows a short Sumerian incantation text for the belly:

**u<sub>2</sub>-a ab-ge<sub>17</sub> lu<sub>2</sub>-<sup>1</sup>bi<sup>1</sup>**  
**u<sub>2</sub>-ab-ge<sub>17</sub> ge<sub>17</sub> an-ta <sup>1</sup>sur<sup>1</sup>-[ra]**  
**ki te-bi<sup>1</sup>-in-nu-<sup>1</sup>zi<sup>1</sup>-[ga]**  
*ki-ma an-nu šar ša-me-e ir-hu-[u<sub>2</sub>]*  
*bu-ul <sup>diĝir</sup>šakkan<sub>2</sub> saĝ lu-šu-ri-ma*  
**ne-nam dumu ne-<sup>1</sup>nam<sup>1</sup> <sup>diĝir</sup>bi ne-nam**  
**u<sub>3</sub> ama <sup>diĝir</sup>inanna-[bi] ne-nam**  
*lu-ra-hi-mi i-di ši-ip-tam*  
<sup>diĝir</sup>da-mu be-el ta-ka-la-tim  
<sup>diĝir</sup>mah be-le-et re-mi-im  
<sup>diĝir</sup>gu-la a-su<sub>2</sub>-ut a-we-le-e  
*kap-pa-šu lu-pu-ut*  
*su<sub>2</sub>-qa<sub>2</sub>-as-su<sub>2</sub> i-ši ti-be<sub>2</sub>-e<sup>1</sup>-mi qi<sub>2</sub>-bi-šum*  
**ka<sub>4</sub>-inim-ma<sup>1</sup> ša<sub>3</sub> ge<sub>17</sub>-ga**

Alas, this person is sick. Alas, he is sick. After the sickness which poured down from the heavens came to earth, he could not stand. Just as Anum, the king of the heavens, inseminated the herd of Šakkan, I shall impregnate this one. I shall inseminate so-and-so, child of so-and-so, whose god is so-and-so and whose mother's goddess is so-and-so. Cast the spell, O Damu, the master of reliable cures, O Belet-ili, the mistress of the womb, O Gula, the healer of people. Touch his hand! Raise his chin! Say to him, "Arise!" An incantation for a sick belly.<sup>882</sup>

In contrast to the other incantations with *annanna* formula in which the placeholder name refers to the person reciting the incantation, the placeholder in this incantation text denotes the patient on whom the incantation is cast in order to heal their belly. The Akkadian insemination formula within this incantation text, as well as its multiple parallels in OBI 083, 1, OBI 104, 2, OBI 151, 7, OBI 160, 13, and OBI 278, 1, seems to have a basic function of empowering the person who recites the

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<sup>882</sup> MS 2780 obv. 1-14. Standard orthography:

**u<sub>2</sub>-a ab-ge<sub>17</sub> lu<sub>2</sub>-bi**  
**u<sub>2</sub>-a ab-ge<sub>17</sub> ge<sub>17</sub> an-ta sur-ra**  
**ki te-bi nu-zi-ga-am<sub>3</sub>**

For a complete edition, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 127-128.



incantation.<sup>883</sup> Although the Sumerian section of OBI 131, 1 is short, it describes the ailment and its effect on the afflicted person. The Akkadian is lengthier, more formulaic, and functions to enhance the efficacy of the incantation and provide medical instructions. A comparable incantation structure is also found in OBI 158, 8, an incantation text for bones. Although this incantation text is fragmentary, enough remains to determine the language of the text. After ten lines of difficult and fragmentary phonetic Sumerian, an Akkadian legitimation formula is appended to the text:

**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-[nu]-ru**  
**ši-ip-tum u<sub>2</sub>-ul ia-tum**  
**ši-pa-at diĝir<sup>en</sup>-ki**  
**u<sub>3</sub> diĝir<sup>nin</sup>-girima<sub>x</sub>**  
**be-le-et ši-pa-tim**  
**šu-nu im-nu-u<sub>2</sub>-ma**  
**a-na-ku e-eš<sub>15</sub>-me**  
**ka-inim-ma u<sup>uz</sup>ĝiri<sub>3</sub>-pad-ra<sub>2</sub>**

Incantation formula. The incantation is not mine. It is the incantation of Enki and Ningirima, the mistress of incantations. They recounted it and I listened. An incantation for bones.<sup>884</sup>

Since this legitimation formula occurs after the final formula **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**, which often indicates the end of the incantation text, the legitimation formula clearly functioned to enhance the efficacy of the incantation by asserting the incantation draws its power from the gods rather than the person reciting it. Both the Sumerian and Akkadian work in tandem within both this incantation text and OBI 131, 1; Sumerian, as the language of the gods, is the language of the incantation proper, while Akkadian functions in a secondary capacity to reinforce its effectiveness.

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<sup>883</sup> This formula is discussed in Jerrold S. Cooper, “Magic and M(is)use: Poetic Promiscuity in Mesopotamian Ritual.” In *Mesopotamian Poetic Language: Sumerian and Akkadian*, ed. Marianna E. Vogelzang and Herman L. J. Vanstiphout (Groningen: Styx, 1996), 47-57. See also Antoine Cavigneaux, “A Scholar’s Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII).” In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 258-261, 264-274.

<sup>884</sup> MS 3093 rev. iii 12'-19'.

### 5.2.4 Sumerian Incantation Texts with Akkadian Glosses

Table 101: Sumerian Incantation Texts with Akkadian Glosses			
Function Category	Function	Tablet #	Catalogue #
Sex and Emotions	Control	BM 96569	OBI 041
Birth and Childhood	Crying Children	MS 3381	OBI 168, 1
Malevolent Entities	Evil Tongue	YBC 5149	OBI 279

Three Sumerian incantations contain Akkadian glosses which serve as an aid for the Akkadian speakers who administered the incantations. Such glosses within incantation texts and other texts highlight Sumerian had become a specialized language in the Old Babylonian period, while Akkadian was the common vernacular language. Admittedly, Akkadian glosses within Sumerian incantation texts are rare in the Old Babylonian incantation corpus. OBI 168, 1 contains a single gloss, but due to the poor preservation of the obverse, it may have contained several others:

[diĝir<sup>te</sup>en-ki-ke<sub>4</sub> dumu-ni<sup>ni-iq</sup>diĝir]asal-lu<sub>2</sub>-hi [mu-un-na-ni]-ib-ge<sub>4</sub>-ge<sub>4</sub>  
[dumu-ĝu<sub>10</sub> a-na nu-e-zu a-na a-ra]-[ab<sup>1</sup>-tah-e  
[niĝ<sub>2</sub> ĝa<sub>2</sub>-e i<sub>3</sub>-zu-a-ĝu<sub>10</sub> u<sub>3</sub> za-e in-ga-e]-[zu<sup>1</sup>  
[u<sub>3</sub> za-e i<sub>3</sub>-zu-a]-[zu<sup>1</sup> [ĝa<sub>2</sub>-e in-ga-e]-[zu<sup>1</sup>  
[ĝen-na dumu-ĝu<sub>10</sub> kaš u<sub>3</sub>-me]-[ni-de<sub>2</sub><sup>1</sup>  
[imhur<sub>2</sub> šu u<sub>3</sub>]-me-ti  
[te]-[ni-iq]<sup>1</sup>ga su<sub>2</sub>-ub eme<sub>2</sub>-ga-la<sub>2</sub>-ni-ta u<sub>3</sub>-me-ni-lu  
lu<sub>2</sub>-ulu<sub>3</sub><sup>lu</sup> dumu diĝir-ra-na u<sub>3</sub>-me-naĝ-naĝ  
u<sub>3</sub> he<sub>2</sub>-em-ĝa<sub>2</sub>-ĝa<sub>2</sub> u<sub>3</sub>-sa<sub>2</sub> he<sub>2</sub>-em-ku-ku

Enki replies to his child Asalluhi there. “My child, what do you not know? What more can I say to you? That which I know, you also know, and that which you know, I also know. Go, my child! After you have poured beer for him, take the froth, and mix it into the milk suckled from his wetnurse. After you have repeatedly given it to the human being, the child of his god, to drink, he shall fall asleep, and he shall remain asleep.<sup>885</sup>

Although most of this incantation text is poorly preserved, much can be reconstructed from the formulaic divine dialogue of Enki and Asalluhi found in many other Sumerian incantation texts.

As Andrew George pointed out in his first edition of the tablet, the ingredients—**kaš** and **imhur<sub>2</sub>**,

<sup>885</sup> MS 3381 obv. 15-rev. 3.

“beer” and “beer froth” respectively—can be restored based on the Akkadian instructions appended to the incantation text, catalogued as OBI 168, 2 with the notation after the rubric numbered OBI 168, 3:

*ki-ik-ki-ṭa<sub>2</sub>-ša hu-ur-hu-ma-at ši-ka-ri le-qe<sub>2</sub>-e-ma  
i-na ši-zi-ib mu-še<sub>20</sub>-ni-iq-ti-šu tu-ba-al-la-al-ma  
šu<sub>2</sub>-ha-ru i-ša-ti-ma i-na-ah  
ši-pa-at še-eh-ri-im ša i-ba-ak-ku-ma i-na-ah-hu*

Its procedure: Take the froth of beer then mix it into the milk of his wetnurse. The boy is to drink it, then he will relax. An incantation for a boy. The one who cries will relax.<sup>886</sup>

This restoration assumes the Akkadian instructions following the incantation text echo the instructions Enki gives to Asalluhi in the divine dialogue. Precedence for such a correspondence of the instructions within the divine dialogue of a Sumerian incantation text and Akkadian instructions which follow the incantation is provided in OBI 245, a Sumerian childbirth incantation text where the Akkadian instructions appended to the incantation text correspond with Enki’s instructions to Asalluhi within the divine dialogue. Thus, George is well founded in his restorations because *hurhummatum* and *šikarum* equate with *imhur<sub>2</sub>* and *kaš* respectively already in the Old Babylonian lexical tradition.<sup>887</sup>

The single Akkadian gloss preserved on OBI 168, 1 is *tēnīqum*, “suckling,” which corresponds to the phrase *ga su<sub>2</sub>-ub eme<sub>2</sub>-ga-la<sub>2</sub>-ni-ta*, “Milk suckled from his wetnurse,” and specifically with the verb *sub* in its variant form *su<sub>2</sub>-ub*.<sup>888</sup> Although OBI 168, 1 only has one surviving Akkadian gloss, OBI 279 contains four glosses, two of which occur in the same line:

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<sup>886</sup> MS 3381 rev. 4-7. Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 143-144.

<sup>887</sup> See Old Babylonian *diri* = *watrum*, edited in Miguel Civil, *Materials for the Sumerian Lexicon XV: The Series DIRI = (w)atru* (Rome, Pontificium Institutum Biblicum, 2004), 8-38. The equivalence occurs on line 136.

<sup>888</sup> MS 3381 rev. 1. For *sub* = *e-ne<sub>2</sub>-qum*, see the large lexical tablet published in Jacob Klein and Yitschak Sefati, *From the Workshop of the Mesopotamian Scribe: Literary and Scholarly Texts from the Old Babylonian Period* (University Park: Eisenbrauns, 2019), 75-198. The equivalence is provided at obv. ii 24’.

diġir[kamad]-me *ga-ra-bu-um* **gib<sub>3</sub>-ha-ab lu<sub>2</sub>-ra si-a** *i-sa<sub>3</sub>-ab-bu*, “Kamadme is the one who has poured leprosy onto the man.”<sup>889</sup> Old Babylonian lexical texts already attest to the equation **gib<sub>3</sub>-hab<sub>2</sub>** = *garābum*, a skin disease.<sup>890</sup> The gloss *sabû*, “to pour,” for **si-a**, however, is not attested in the lexical tradition, and instead is a gloss for the sense the passage rather than an accurate translation of its meaning. The expected equivalents for **si** are *malûm*, “to fill” or *šebûm*, “to satiate,”<sup>891</sup> The remaining two glosses on OBI 279 are the expected Akkadian equivalents. The first of these occurs in the fourteenth line of the obverse in Enki’s instructions to Asalluhi: **niġ<sub>2</sub>-sila<sub>11</sub>-ġa<sub>2</sub>** *li-ša-am* **šu u<sub>3</sub>-me-ti**, “After you have taken dough ...”<sup>892</sup> Akkadian *līšum* glosses **niġ<sub>2</sub>-sila<sub>11</sub>-ġa<sub>2</sub>** and the accusative case ending suggests some understanding of the Sumerian syntax. Akkadian readers would equate the Sumerian compound verb **šu—ti** with *leqûm* and thus determine **niġ<sub>2</sub>-sila<sub>11</sub>-ġa<sub>2</sub>** is the direct object of the verb, resulting in the gloss receiving an accusative case ending.<sup>893</sup> The final gloss on this tablet is on the second line of the reverse, near the end of Enki’s instructions: **bur** *[hi]-me-tam* **i<sub>3</sub>-nun-gin<sub>7</sub> u<sub>3</sub>-mu-e-su-ub**, “After you have scrubbed him like a *himētum* vessel ...”<sup>894</sup> Although *himētum* is a common Akkadian equivalent for **i<sub>3</sub>-nun**, the accusative case ending of the gloss is difficult to understand. Rather than accurately rendering the Sumerian syntax, this gloss probably functioned to help identify the content of the nearby section of the incantation

<sup>889</sup> YBC 5149 obv. 4.

<sup>890</sup> See Old Babylonian **lu<sub>2</sub>-azlag<sub>2</sub>** edited in Miguel Civil, *Materials for the Sumerian Lexicon XII: The Series lú = ša and Related Texts* (Rome: Pontificium Institutum Biblicum, 1969), 151-174. The equivalence occurs on line 397 of the edition: **lu<sub>2</sub> gib<sub>3</sub>-hab<sub>2</sub>** = *ša ga-ra-bi*, “a person afflicted with *garābum*.”

<sup>891</sup> Proto-Ea provides the equivalence *malûm*. See the edition in Benno Landsberger and Miguel Civil, *Materials for the Sumerian Lexicon IX: The Series ĤAR-ra = ĥubullu; Tablet XV and Related Texts with Additions and Corrections to MSL II, III, V and VII* (Rome: Pontificium Institutum Biblicum, 1967), 124-147. The equivalence occurs at line 377 of the edition: **si-i** = *ma-lu-u<sub>2</sub>*. For *šebûm*, see Old Babylonian Proto-Aa, edited in Miguel Civil, *Materials for the Sumerian Lexicon XIV: Ea = nâqu, Aa A = nâqu, with Their Forerunners and Related Texts* (Rome: Pontificium Institutum Biblicum, 1979), 83-103. The equivalence occurs at 181:5’: **si-i** = *šu-ub-bu-u<sub>2</sub>-um*.

<sup>892</sup> YBC 5149 obv. 14.

<sup>893</sup> The Sumerian syntax is different because the **šu** of the compound verb **šu—ti** is treated as the direct object, while **niġ<sub>2</sub>-sila<sub>11</sub>-ġa<sub>2</sub>** is the second object of the compound verb, and thus marked with a vocalic suffix.

<sup>894</sup> YBC 5149 rev. 2.

text for readers less familiar with Sumerian. Since these instructions are very formulaic and found in many other Old Babylonian incantation texts, a single word gloss would be sufficient to identify the content of the line with the gloss and those in its immediate vicinity.

A unique type of Akkadian glossing occurs in the love incantation text OBI 041. While OBI 168, 1 and OBI 279 provide Akkadian glosses for individual Sumerian lemmata, OBI 041 uses glosses in a different manner. The glosses for this incantation cluster at the beginning and end of the incantation. Since the end of the incantation text is difficult due to the non-standard orthography of the Sumerian, this discussion will focus on the beginning of the incantation text:

**ki-sikil sig-ga e-sir<sub>2</sub> gub wa-ar-da-tu i-na su<sub>2</sub>-qi<sub>2</sub>-im iz-za-az**  
**ki-sikil sig-ga** <sup>diġir</sup>inanna e-sir<sub>2</sub> gub **an-na-ni-tum dumu-munus an-na-an-na e-sir<sub>2</sub> gub-ba**  
<sup>diġir</sup>dumu-zi sipa šul sig-ga e-sir<sub>2</sub> gub saġ il<sub>2</sub>-la šu iš-ši-i-ma  
<sup>diġir</sup>dumu-zi sipa sila daġal-e gi-ba **an-nam i-ša-al**  
**a-a-ġu<sub>10</sub>**<sup>(!)</sup> <sup>diġir</sup>en-ki-ke<sub>4</sub> e<sub>2</sub> ba-ši-in-ku šudu<sub>3</sub> mu-un-「ra」<sup>1</sup>  
**a-a-ġu<sub>10</sub> ki-sikil sig-ga e-sir<sub>2</sub> gub-ba**  
**dumu-munus diġir-ra dumu-munus kur-kur-ra an-ta ki gub-a**  
**nin<sub>9</sub> e<sub>5</sub> da-ar-ra im-da-re-e**  
**dumu da-ri-im-da-ra nu-u<sub>2</sub>-zu**

A benevolent young woman stands in the street. A benevolent young woman of Inanna stands in the street. So-and-so, daughter of so-and-so, stands in the street. Dumuzi the shepherd, a benevolent young man, stands in the street. He raised his head. Dumuzi the shepherd, crossed the broad street. He entered the house to Enki his father and greeted him: “My father, a benevolent young woman stands in the street, a daughter of a god, a daughter of the mountains, one who stepped from the heavens to the earth. The august lady unbuckles her belt, but the child does not know how to unbuckle a belt.”<sup>895</sup>

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<sup>895</sup> BM 96569 obv. 1-9. This incantation text remains unedited, but extensive notes appear in Bendt Alster and Markham J. Geller, *Cuneiform Texts from Babylonian Tablets in the British Museum, Part 58: Sumerian Literary Texts* (London: British Museum Publications, 1990), 11. Standard orthography Sumerian:

**ki-sikil sa<sub>6</sub>-ga e-sir<sub>2</sub>-ra gub-ba**  
**ki-sikil sa<sub>6</sub>-ga** <sup>diġir</sup>inanna e-sir<sub>2</sub>-ra gub-ba  
<sup>diġir</sup>dumu-zi sipa šul sa<sub>6</sub>-ga e-sir<sub>2</sub>-ra gub-ba saġ il<sub>2</sub>-la  
<sup>diġir</sup>dumu-zi sipa sila daġal-e gi<sub>16</sub>-ba  
**a-a-ni** <sup>diġir</sup>en-ki-ke<sub>4</sub> e<sub>2</sub>-e ba-ši-in-ku<sub>4</sub> šudu<sub>3</sub> mu-un-ra<sub>2</sub>  
**a-a-ġu<sub>10</sub> ki-sikil sa<sub>6</sub>-ga e-sir<sub>2</sub>-ra gub-ba**  
**dumu-munus diġir-ra dumu-munus kur-kur-ra an-ta ki gub-ba**  
**nin<sub>9</sub> e<sub>5</sub> dara<sub>2</sub> im-dar-re**  
**dumu dara<sub>2</sub> im-dar-ra nu-u<sub>2</sub>-zu**

The Sumerian of this incantation text corresponds with its unilingual Sumerian duplicates, OBI 154, 10, OBI 192, and OBI 259, with the notable exception that Dumuzi replaces Asalluhi in the divine dialogue and the remainder of the incantation text, an obvious reference to the mythological courtship of Inanna and Dumuzi. Although the Akkadian glosses do not translate the Sumerian text apart from the gloss for the first line of the incantation text, the gloss of the third line includes *našûm*, a well-established lexical equivalent for *il<sub>2</sub>* in the corresponding Sumerian line.<sup>896</sup> Rather than translating the Sumerian, however, the sum of all the Akkadian glosses provides a summary of the problem the incantation addresses: “A woman stands in the street. He rose up and asked for consent.”<sup>897</sup> Like its duplicates and other love incantations, OBI 041 functions to allow the reciter or their client to gain control over a sexually desirable woman: **munus sig-ga u<sub>3</sub> im hul-la dumu-munus diġir-ra u<sub>3</sub> dumu-munus kur-ra an-ta ki gub-a / nam-ma ur-gi tur-ra egir du<sub>11</sub>-ga sig-ga du-du-am<sub>6</sub>-me-eš**, “Whether a benevolent woman or an evil wind, the daughter of the god, the daughter of the mountains, or one who stepped from heaven to earth, the benevolent woman will become a small dog continually following behind the person who recited it because of it.”<sup>898</sup> As in OBI 091, 15, the infatuated person is compared to a puppy who will henceforth provide loyalty and unconditional love.<sup>899</sup>

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<sup>896</sup> For *il<sub>2</sub>* = *našûm*, see Proto-Ea edited in Miguel Civil, *Materials for the Sumerian Lexicon XIV: Ea = nâqu, Aa A = nâqu, with Their Forerunners and Related Texts* (Rome: Pontificium Institutum Biblicum, 1979), 132-135. The equivalence is at obv. iii 19.

<sup>897</sup> For this reading, see Willem H. Ph. Römer, review of *Cuneiform Texts from Babylonian Tablets in the British Museum, Part 58: Sumerian Literary Texts*, by Bendt Alster and Markham J. Geller, *Bibliotheca Orientalis* 50 no. 1/2 (1993): 168-169.

<sup>898</sup> BM 96569 rev. 4-5. This interpretation follows Josef Bauer, “Zu einigen Textstellen (1-4).” *Nouvelles Assyriologiques Brèves et Utilitaires* 2005 no. 79: 3. Standard orthography:

**munus sa<sub>6</sub>-ga im hul-la dumu-munus diġir-ra u<sub>3</sub> dumu-munus kur-ra an-ta ki gub-a  
nam-ma-am<sub>3</sub> ur-gi<sub>7</sub> tur-ra egir du<sub>11</sub>-ga sa<sub>6</sub>-ga du-du-am<sub>3</sub>-me-še<sub>3</sub>**

<sup>899</sup> IB 1554 rev. 45.

### 5.3.0 SUMERIAN INCANTATION TEXTS WITH POSSIBLE ELAMITE

Function Category	Function	Tablet #	Catalogue #
Malevolent Entities	Lamaštu	IM 95317 LB 1005 MS 3074 YBC 5627	OBI 107, 1 OBI 116 OBI 147, 1 OBI 287
Malevolent Entities	Various Entities	MS 3069	OBI 144
Malevolent Entities	Safe Travel	MS 3097	OBI 160, 2
Malevolent Entities	Lamaštu	NBC 3830	OBI 181, 2
Illnesses	Bones	YBC 5625	OBI 286, 2

While unilingual incantation texts in foreign languages are not included within the corpus of this study unless they occur on tablets also containing either Sumerian or Akkadian incantation texts, several Sumerian incantation texts within the corpus seem to contain Elamite deities and phrases.<sup>900</sup> Most incantation texts with Elamite consist of a group of four duplicate Lamaštu incantation texts which contain several Elamite deities.<sup>901</sup> Many of these incantation texts contain the divine name Numelah, as in OBI 287, where the name appears with a divine determinative: **diġir nu-me-la-[ah-me-en]**.<sup>902</sup> The component la-ah, occasionally written as ra-ah, frequently occurs in these texts, but its meaning remains uncertain.<sup>903</sup> One of the duplicates of these incantation texts

<sup>900</sup> For these incantation texts, see Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 13-48. Select translations of Elamite incantation texts are provided in Heidemarie Koch, “Elamische Beschwörungen.” In *Texte aus der Umwelt des Alten Testaments. Neue Folge: Omina, Orakel, Rituale und Beschwörungen*, ed. Bernd Janowski and Gernot Wilhelm (Gütersloh: Gütersloher Verlagshaus, 2008), 387-390.

<sup>901</sup> Maria V. Tonietti, “Un incantesimo sumerico contro la Lamaštu.” *Orientalia: Nova Series* 48 no. 3 (1979): 310-311. See also Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” *Cinquante-deux réflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche et al. (Leuven: Peeters, 1994), 74.

<sup>902</sup> YBC 5627 obv. 8.

<sup>903</sup> Johannes J. A. van Dijk, “Fremdsprachige Beschwörungstexte in der südmesopotamischen literarischen Überlieferung.” In *Mesopotamien und seine Nachbarn. Politische und kulturelle Wechselbeziehungen im Alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr.*, ed. Hans-Jörg Nissen and Johannes Renger (Berlin: Dietrich Reimer Verlag, 1982), 102; Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Dietrich Reimer, 1987), 807. See also Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im

that lacks a foreign language section is followed by another Lamaštu incantation text, OBI 181, 2, which contains several lines in a foreign language. Since the duplicates of the preceding incantation text often contain Elamite, it is possible that the foreign language in OBI 181, 2 is also to be identified as Elamite. OBI 144 may mention the Elamite deity Ulili in its first line.<sup>904</sup> OBI 160, 2 also contains a line in a language tentatively identified as Elamite.<sup>905</sup> Finally, OBI 286, 2 contains an Elamite phrase: ha-na-aš pi-ra-ak-ka.<sup>906</sup> This phrase also appears in a unilingual incantation text dated to the Old Babylonian period: ha-an-na-aš pi-ra-ak-ka.<sup>907</sup> While its meaning remains unknown, it is the object of the grain deity in OBI 286, 2.

#### 5.4.0 AKKADIAN INCANTATION TEXTS WITH FOREIGN LANGUAGES

Function Category	Function	Tablet #	Catalogue #
Sex and Emotions	Control	BM 115743	OBI 044
Illnesses	Belly	IM 95317	OBI 107, 4
Bites and Stings	Scorpion Sting	MS 3059	OBI 138, 2
Pests and Agriculture	Flies	MS 3061	OBI 140
		MS 3073	OBI 146, 2
Bites and Stings	Dogs	MS 3082	OBI 148, 1
Illnesses	Belly	MS 3085	OBI 151, 7

Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 21-22. The term frequently occurs within Elamite personal names, perhaps as a divine name. See Ran Zadok, *The Elamite Onomasticon* (Naples: Instituto Universitario Orientale, 1984), 26.

<sup>904</sup> MS 3069 obv. 1. Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Deitrich Reimer, 1987), 1218; Ran Zadok, “A Tentative Structural Analysis of Elamite Hypocoristics.” *Beiträge zur Namenforschung: Neue Folge* 18 (1983): 106.

<sup>905</sup> MS 3097 obv. i 14'. This incantation text is treated in Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 13-48.

<sup>906</sup> YBC 5625 obv. 6.

<sup>907</sup> CBS 14069 obv. 2. A transliteration appears in Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 28. See also Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Deitrich Reimer, 1987), 207.



		MS 3097	OBI 160, 13
Illnesses	Heart Grass	YBC 4625	OBI 277, 5

Several Akkadian incantation texts also contain sections in a foreign language which may represent Elamite.<sup>908</sup> The language in these incantation texts was also mysterious in antiquity; one foreign language incantation text has a rubric designating itself as composed in the language of Subartu, but is more likely Elamite: **ka-inim-ma izi ša3-ga-[kam] / eme su2-bir4<sup>ki</sup>-a**, “It is an incantation for the fire of the heart. The language of Subartu.”<sup>909</sup> Three other foreign language incantation texts possibly also reference Subartu. The term šu-bi-ir is found among in OBI 148, 1, and may reference the language of the incantation.<sup>910</sup> Likewise, the duplicate incantation texts OBI 151, 7 and OBI 160, 13 may reference Subartu as well. The initial line of each of these incantation texts is in a foreign language with only minor variation: lugal sag-ga-ak-ra-aš<sub>2</sub> sa-bu-ra.<sup>911</sup> In the duplicate **lu<sub>2</sub>** replaces **lugal** and the end of the line contains a possible sandhi writing: lu<sub>2</sub> sag-ga-ak-ra-aš<sub>2</sub>-a-bu-ra.<sup>912</sup> Might sa-bu-ra be a writing for Subartu in these incantation texts as well?

Much of the remaining Akkadian incantation texts with foreign language sections also remain difficult; thus, they will only be briefly discussed. The scorpion incantation text OBI 138, 2 mentions both Kusu and Indagara as well as the foreign language phrase ki si-ik, which also occurs in other possibly Elamite incantation texts such as OBI 150, 2 and OBI 275, 3.<sup>913</sup> The

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<sup>908</sup> YBC 5638 (YOS 11, 41) is a counterpart to these incantation texts. It is completely composed in a foreign language except for its final line and rubric at obv. 5-6: **u<sub>3</sub> at-ti bu-ul-ti se-eh-la-ti / ka-inim-ma zu<sub>2</sub> muš-e ḡu<sub>7</sub><sup>1</sup>-a**, “But you are piercing my health! An incantation for the worm which eats teeth.” Since this tablet contains a primarily a foreign language incantation text, it has not been included within the corpus of this study.

<sup>909</sup> YBC 1836 rev. 3-4. A translation of this incantation text is offered in Heidemarie Koch, “Elamische Beschwörungen.” In *Texte aus der Umwelt des Alten Testaments. Neue Folge: Omina, Orakel, Rituale und Beschwörungen*, ed. Bernd Janowski and Gernot Wilhelm (Gütersloh: Gütersloher Verlagshaus, 2008), 389-390.

<sup>910</sup> MS 3082 obv. 9.

<sup>911</sup> MS 3085 obv. ii 21'-29'.

<sup>912</sup> MS 3097 rev. v 38. Alternately, one can read with emendation: lu<sub>2</sub> sag-ga-ak-ra-aš<sub>2</sub> sa<sub>3</sub><sup>1</sup>-bu-ra.

<sup>913</sup> MS 3084 obv. 25' and YBC 4616 rev. 1-2. Johannes J. A. van Dijk, “Fremdsprachige Beschwörungstexte in der südmesopotamischen literarischen Überlieferung.” In *Mesopotamien und seine Nachbarn. Politische und*

duplicate incantation texts OBI 140 and OBI 146, 2 also begin with a line in a foreign language. The i-ti-la in these lines could perhaps be compared with the language of the unilingual foreign language incantation texts YBC 5624 and its duplicate Bod AB 212.<sup>914</sup> OBI 044 is a unique love incantation text with interspersed foreign language sections, while the belly incantation text OBI 107, 4 has a foreign language before the rubric: *ši-pa-at ša3-ĝu*<sup>10</sup>, “An incantation for my belly.”<sup>915</sup> Lastly, the first three lines of OBI 277, 5 are also in a foreign language.<sup>916</sup>

### 5.5.0 POSSIBLY ELAMITE INCANTATION TEXTS

Function Category	Function	Tablet #	Catalogue #
Bites and Stings	Scorpion Sting	IM 51328	OBI 103, 2
Bites and Stings	Dog Bite	IM 95317	OBI 107, 3
Birth and Childhood	Childbirth	MS 3084 YBC 4616	OBI 150, 2 OBI 275, 3
Illnesses	Wind	Sb 12353	OBI 199, 2
Illnesses	Toothworm	YBC 4593	OBI 268, 1
Birth and Childhood	Childbirth	YBC 4616	OBI 275, 4
Illnesses	Bones	YBC 5625	OBI 286, 1

Unilingual incantation texts with a foreign language probably to be identified as Elamite also appear in the Old Babylonian period. Since substantial work remains in the decipherment of Elamite, most incantation texts identified as Elamite lack editions and in many cases their language cannot be definitively proven to be Elamite.<sup>917</sup> Nevertheless, several unilingual incantation texts

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*kulturelle Wechselbeziehungen im Alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr.*, ed. Hans-Jörg Nissen and Johannes Renger (Berlin: Dietrich Reimer Verlag, 1982), 87, 101; Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Dietrich Reimer, 1987), 1071.

<sup>914</sup> YBC 5624 rev. 1: ki-ri-ri ši-ni ti-la; Bod AB 212 obv. 7: ki-ri-ri ši-ni ti-[la].

<sup>915</sup> IM 95317 l. ed. iii 1-2.

<sup>916</sup> YBC 4625 rev. 8-10.

<sup>917</sup> Partial and tentative translations for select Elamite incantation texts can be found throughout the Elamite dictionary. See the incantation texts listed in Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Dietrich Reimer, 1987), 1322-1323.

are quite likely Elamite. One such incantation text, OBI 199, 2 is directed against wind.<sup>918</sup> Since this incantation text is included on a collective incantation tablet excavated in Susa, it is probable the foreign language incantation text on the tablet is Elamite.<sup>919</sup> Similarly, OBI 286, 1 is probably an Elamite incantation text for bones because the next incantation text on the tablet, OBI 286, 2, contains both Sumerian as well as an Elamite phrase. OBI 275, 4 is probably also an Elamite incantation text for aid in childbirth.<sup>920</sup> Furthermore, if OBI 275, 4 is Elamite, it is also possible the childbirth incantation text prior to it on the same tablet, OBI 275, 3 and its duplicate OBI 150, 2 are Elamite as well. Perhaps the language of OBI 107, 3—which is reminiscent of OBI 181, 2—is also Elamite. The scorpion incantation text OBI 103, 2 could also be Elamite as tentative translations of several sections of this text are available.<sup>921</sup> Finally, the worm incantation text OBI 268, 1 has also been tentatively identified as Elamite and is followed by Akkadian instructions.<sup>922</sup>

#### 5.6.0 POSSIBLY HURRIAN INCANTATION TEXTS

Function Category	Function	Tablet #	Catalogue #
Illnesses	Belly	A 633	OBI 002, 3
	Innards	YBC 4598	OBI 270, 7
Illnesses	<i>gergiššum</i>	RA 36, 15 no. 4	OBI 198, 2
Pests and Agriculture	Mongoose	YBC 4598	OBI 270, 6

<sup>918</sup> Sb 12353 obv. ii 10: **ka-inim-ma tumu-[a-kam]**, “It is an incantation for wind.”

<sup>919</sup> For a transliteration and discussion of this tablet, see Antoine Cavigneaux, “Les traditions littéraires suméro-akkadiennes à Suse. Fragments littéraires susiens (Suite).” *Revue d’Assyriologie et d’archéologie orientale* 114 (2020): 63-70; Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 195-205.

<sup>920</sup> A provisional translation of this incantation text is available in Heidemarie Koch, “Elamische Beschwörungen.” In *Texte aus der Umwelt des Alten Testaments. Neue Folge: Omina, Orakel, Rituale und Beschwörungen*, ed. Bernd Janowski and Gernot Wilhelm (Gütersloh: Gütersloher Verlagshaus, 2008), 389.

<sup>921</sup> Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Deitrich Reimer, 1987), 348, 397, 809, and 962.

<sup>922</sup> Several sections are translated in Walther Hinz and Heidemarie Koch, *Elamisches Wörterbuch* (Berlin: Deitrich Reimer, 1987), 206, 224, 1282.

A few incantation texts from the Old Babylonian period contain a language which may also be identified as Hurrian. These identifications are tentative, however, as few Hurrian incantation texts are fully published.<sup>923</sup> OBI 002, 3 and OBI 270, 7 are duplicate incantation texts for the belly with only minor differences in the body of the incantation text. The rubrics of these texts are also similar. The rubric of the earlier published OBI 270, 7 is primarily written logographically: *ša ša3 si sa2*, “For setting the belly straight.”<sup>924</sup> The more recently published OBI 002, 3, however, uses syllabic script: *ka-inim-ma er-ri i-ša-ru-tim*, “An incantation for straight intestines.”<sup>925</sup> While the language of these incantation texts has been classified as mumbo-jumbo or an abracadabra formula, Volkert Haas has suggested OBI 270, 7 invokes the Hazzi mountains, which also appear in later Hittite and Hurrian ritual texts.<sup>926</sup> If his interpretation is correct, the language of these incantation texts may be plausibly identified as Hurrian. Perhaps the language of OBI 270, 6, an incantation text on the same tablet for driving mongooses away from one’s property, should be considered Hurrian as well.<sup>927</sup> OBI 198, 2 is another possibly Hurrian incantation text for an illness. While OBI 198, 2 does not have a rubric, its unilingual duplicate

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<sup>923</sup> For a fully published Hurrian incantation text dated to the Old Babylonian period, see Dennis R. M. Campbell and Sebastian Fischer, “A Hurrian Ritual against Toothache: A Reanalysis of Mari 5.” *Revue d’Assyriologie et d’archéologie orientale* 112 no. 1 (2018): 31-47. For discussion on other potentially Hurrian incantation texts, see Doris Prechel and Thomas Richter, “Abrakadabra oder Althurritisch. Betrachtungen zu einigen altbabylonischen Beschwörungstexten.” In *Kulturgeschichten. Altorientalistische Studien für Volkert Haas zum 65. Geburtstag*, ed. Thomas Richter, Doris Prechel, and Jörg Klinger (Saarbrücken: SDV, 2001), 333-371. An initial publication of several Hurrian incantation texts can also be found in Margaret Khaychikyan, “Из старохурритских заклинаний.” *Древний Восток* 2 (1976): 251-264, 303-304.

<sup>924</sup> YBC 4598 rev. 12.

<sup>925</sup> A 633 rev. 5.

<sup>926</sup> Walter Farber, “Two Old Babylonian Incantation Tablets Purportedly from Adab (A 633 and A 704).” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Boston: Brill, 2018), 196; Volkert Haas, “Die hurritisch-hethitischen Rituale der Beschwörerin Allaituraḥ(h)i und literarhistorischer Hintergrund.” In *Hurriter und Hurritisch*, ed. Volkert Haas (Konstanz: Universitätsverlag Konstanz 1988), 135.

<sup>927</sup> This function is assigned based on its rubric at YBC 4598 rev. 11: *ša ši-ik-ke-e a-na ʾtu2<sup>1</sup>-[ru-dim]*, “For driving off mongooses.”

KTT 379 does contain a duplicate: *ši-pa-at ge-er-gi-iš-ši-im*, “An incantation for *gergiššum*.”<sup>928</sup>

Assuming these duplicate incantation texts have the same function, OBI 198, 2 may also be directed against the *gergiššum* illness.

### 5.7.0 INCANTATION TEXTS IN UNIDENTIFIED LANGUAGES

Function Category	Function	Tablet #	Catalogue #
Sex and Emotions	Control	IB 1554	OBI 091, 1
Consecration	Milk	IB 1554	OBI 091, 11
Malevolent Entities	Lamaštu	MLC 1614	OBI 124, 1
Illnesses	<i>šernettum</i>	MS 2780	OBI 131, 2
Bites and Stings	Dog Bite	MS 3082	OBI 148, 3
Birth and Childhood	Childbirth	MS 3105/1	OBI 164, 2
Bites and Stings	Dog Bite	YBC 8041	OBI 305, 3

For other incantation texts, it is difficult to determine which language the incantation text represents, if they indeed portray an actual language rather than an abracadabra formula.<sup>929</sup> Since the content of these incantation texts is difficult to comprehend, the function of these incantation texts is primarily determined through their rubrics or those on duplicates. The rubrics show these incantation texts have a wide breadth of functions; OBI 091, 1 and its duplicate YBC 4183 are both love incantation texts according to their rubrics.<sup>930</sup> Similarly, the language of OBI 091, 11 is

<sup>928</sup> Bi.28/50:130 rev. 4. An edition of the unilingual duplicate is found in Manfred Krebernik, *Tall Bi'a / Tutul II: Die altorientalischen Schriftfunde* (Saarbrücken: Saarbrücker Druckerei und Verlag, 2001), 157-159.

<sup>929</sup> For a discussion of Neo-Assyrian abracadabra incantations, see Beatrice Baragli, “Abracadabra Incantations: Nonsense or Healing Therapies?” *KASKAL* 16 (2019): 293-321.

<sup>930</sup> IB 1554 obv. 8: **ka-inim-ma ki aĝ<sub>2</sub>-ĝa<sub>2</sub>-kam**, “It is an incantation for love”; see also YBC 4183 rev. 5: **ka-inim-ma ki aĝ<sub>2</sub>**, “A love incantation.” These duplicate incantation texts are variously identified as Sumerian and Elamite or an abracadabra. For the former identification, Claus Wilcke, “Liebesbeschwörungen aus Isin.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 75 no. 2 (1985): 206, 208; Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 18.

also uncertain, although the fragmentary end of the text mentions milk in either a rubric or perhaps a set instructions appended to the incantation.<sup>931</sup> A fragmentary Lamaštu incantation text is also composed in an unidentified language.<sup>932</sup> If the rubric of OBI 124, 1 is correctly restored, this text provides further evidence in favor of Kamadme being the Sumerian name of Lamaštu: **ši-pa-at** <sup>diġir ka</sup>**kamad-me**, “An incantation for Lamaštu.”<sup>933</sup> Although the language of OBI 131, 2 is unintelligible, this incantation text is directed against the *šernettum* illness like OBI 248, 3 rather than snakes.<sup>934</sup> Thus, the incantation tablet OBI 131 is a small collective tablet for treating illnesses. OBI 164, 2 has a function pertaining to women according to the surviving part of its rubric, but its precise function is not discernable due to the fragmentary state of the rubric.<sup>935</sup> Perhaps this incantation text also aided in an aspect of childbirth or rearing children like other incantation texts with rubrics that explicitly mention women. The two incantation texts following it on the tablet, OBI 164, 3 and OBI 164, 4, are directed against Lamaštu and support this assumption. Finally, OBI 148, 3 is directed against dogs according to its rubric: **ka-inim ur-gi7-ra**, “An incantation for dogs.”<sup>936</sup> OBI 305, 3 is also directed against dogs if the rubric is emended and understood correctly: **ši-pa-at ur gegge**!, “An incantation for a black dog.”<sup>937</sup> Furthermore, while this incantation text mentions Lamaštu, the instructions which follow the incantation also appear to treat dog bite.<sup>938</sup>

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<sup>931</sup> IB 1554 rev. 16.

<sup>932</sup> This incantation text does not appear to be Sumerian, despite its brief identification as such in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 353.

<sup>933</sup> MLC 1614 obv. 5. For reading the traditional name <sup>(diġir)</sup>**dim3-me** as <sup>(diġir)</sup>**kamad-me**, see Andrew R. George, “Kamadme, the Sumerian Counterpart of the Demon Lamaštu.” In *Sources of Evil: Studies in Mesopotamian Exorcistic Lore*, ed. Greta Van Buylaere et al. (Leiden: Brill, 2018), 150-157.

<sup>934</sup> MS 2780 rev. 5: **ka-inim-ma muš-ġar-[ra-kam]**, “It is an incantation for *šernettum*.”

<sup>935</sup> The rubric is at MS 3105/1 obv. ii 6’.

<sup>936</sup> MS 3082 obv. 19.

<sup>937</sup> YBC 8041 rev. 11.

<sup>938</sup> Lamaštu appears in rev. 1.

### 5.8.0 SUMMARY

This varied group of incantation texts presents a few surprises. While interlinear Sumerian-Akkadian bilingual incantation texts are quite rare, the few exemplars found within the Old Babylonian incantation text corpus demonstrate the Akkadian text within them was not a slavish translation of the corresponding Sumerian line, but a learned reinterpretation of it. Moreover, Sumerian-Akkadian bilingual incantations have a variety of forms aside from the interlinear format. A few predominantly Sumerian incantation texts contain Akkadian formulae either incorporated into them or appended to the end of the text, while other Sumerian incantation texts only contain Akkadian lexical borrowings. Finally, with respect to the identifiable foreign languages, Elamite often appears within incantations for malevolent entities, such as the numerous Lamaštu duplicate incantation texts, while Hurrian is recurrent within incantation texts directed against illnesses.

## CHAPTER 6: CONCLUSION

### 6.1.0 SUMERIAN AND AKKADIAN LANGUAGE USAGE

Throughout Mesopotamian history, Sumerian and Akkadian dominate the textual record. While most of the documentation prior to the Old Babylonian period is Sumerian, in this period Akkadian becomes significantly more prominent and scribes begin to explore its usage within traditionally Sumerian genres, such as incantations, hymns, and literary compositions, while also developing niche usage as the language of divination and medicine. While a few Sumerian tablets bearing medical prescriptions are known from the Ur III period, medical prescriptions become an Akkadian dominated form of textual documentation in the Old Babylonian period, leaving incantations as the only medical texts composed in the Sumerian language.<sup>939</sup> Although Sumerian remained the dominant language of incantations in the Old Babylonian period, Akkadian incantations became significantly more common than in earlier periods. Throughout this examination on the Old Babylonian incantation tradition, however, it has become clear Sumerian and Akkadian are preferred for both incantations of different functions and the various non-incantation texts found within the Old Babylonian incantation corpus. As the conclusion of this study, this chapter serves to summarize the principal findings of the previous chapters.

### 6.2.0 SUMERIAN USAGE

#### 6.2.1 Incantation Tablets

This investigation has found that Sumerian is by far the most predominant language upon

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<sup>939</sup> Pascal Attinger, “La médecine mésopotamienne.” *Le Journal des médecines cunéiformes* 10-11 (2008): 10-12. See also Hans Neumann, “Texte des 3. Jt. v.Chr.” In *Texte aus der Umwelt des Alten Testaments. Neue Folge: Texte zur Heilkunde*, ed. Bernd Janowski and Daniel Schwemer (Gütersloh: Gütersloher Verlagshaus, 2010), 5-7.



incantation bearing tablets in the Old Babylonian period. A total of 185 incantation tablets, more than half of the 322 total incantation tablets included within the corpus of this study, contain only the Sumerian language. This number rises further to 254 tablets if tablets that contain both Sumerian and other languages are included in this tally, revealing Sumerian is found on almost 79% of the tablets in this corpus. Even predominantly Akkadian incantation tablets often contain Sumerian grammatical structures within their rubrics, which demonstrates the people who committed Akkadian incantations to writing had Sumerian language training or some specialized knowledge of the language. Although Akkadian had replaced Sumerian as the colloquial language of southern Mesopotamia by the Old Babylonian period, Sumerian retained its status as the dominant language of incantations in the period, much as scribes, scholars, and ritual personnel continued to compose royal inscriptions, laments, hymns, and other literary texts in the language.

### 6.2.2 Incantation Texts

A strong preference for Sumerian incantations is discernable in the overview of the incantation texts of the Old Babylonian period. Just as most of the incantation tablets of the period contain only Sumerian, the vast majority of individual incantation texts likewise contain Sumerian alone. There are 777 total incantation texts included within the corpus under review, and out of these 537, almost 70%, are unilingual Sumerian. A group of 32 other incantation texts contain Sumerian in some capacity, whether due to an interlinear bilingual format, select words or phrases, or within the rubric of the incantation, which raises the number of incantation texts that contain Sumerian in any capacity to 569 texts, approximately 73% of all incantation texts in the corpus.

Sumerian is represented in every function category within the corpus used for this study. Certain function categories, however, clearly prefer the Sumerian language over Akkadian or other

languages. While incantations against malevolent entities such as the evil eye, Lamaštu, and witches occasionally occur in the Akkadian language during the Old Babylonian period, the vast bulk of incantation texts against these entities are composed in Sumerian. Furthermore, there is no Akkadian counterpart for the numerous Sumerian incantations against demonic entities such as the *utukkum*, the *namtarum*, and the *asakkum*. Incantations directed against these entities are instead exclusively composed in the Sumerian language. Like incantations against malevolent entities, consecration incantations are an almost exclusively Sumerian incantation type. Within the 777 incantation texts in this corpus, 138 are Sumerian consecration incantations, while only the lone Akkadian incantation text OBI 152, 5 fits within this category.<sup>940</sup> Consecration incantations belong to the vast body of Old Babylonian royal and ritual documentation, which is likewise dominated by the Sumerian language in southern Mesopotamia.<sup>941</sup>

Like incantations from earlier periods, Old Babylonian incantations are often directed against ailments caused by illnesses, scorpion sting, snakebite, and dog bite. Most Sumerian incantations for illnesses cure gall or the belly, but a few incantations also treat trembling bones and lungs respectively. While incantations for the belly are also common in Akkadian incantations, gall does not otherwise appear within incantations in that language. As in earlier periods of Mesopotamian history, Sumerian incantations also function to treat scorpion sting. Sumerian incantations for scorpions also have unique motifs which do not appear in Akkadian incantations for scorpion sting. The motif of restraining the celestial scorpion, the constellation Scorpio, to inhibit and prevent lethal scorpion stings is only found in Sumerian incantations. Similarly, two

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<sup>940</sup> MS 3086 obv. 14'-17'.

<sup>941</sup> Niek Veldhuis, "The Poetry of Magic." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 47.

other motifs describing the appearance of a scorpion at Enki's pasture and an encounter between Gilgamesh and the scorpion are also only found in Sumerian incantations, although the former has similarities to the Akkadian scorpion incantation motif in which a scorpion stings Šin's finger while he lays mudbrick for a building. Incantations for snakebite are also prevalent in the Sumerian language. Aside from general incantations against snakes, a group of incantations describe the snake with its head raised up in the air, poised to strike, while others list a variety of snakes in a manner reminiscent of lexical lists to ensure the incantation is effective against all snakes. Surprisingly, incantations for dog bite are very rare in Old Babylonian Sumerian incantations, with only two poorly preserved or understood exemplars within this corpus.

The remainder of Sumerian incantations have miscellaneous functions. Numerous Sumerian incantations also function to protect crops from pests like locusts and increase the fecundity of the fields. Additionally, while ten individual Sumerian incantation texts for aid in childbirth are found in the corpus, they represent only three distinct incantations, each with several duplicates. These Sumerian birth incantations contain both unique Sumerian motifs, such as the boat motif, and motifs found within contemporary Akkadian incantations, including the cow of Šin motif.<sup>942</sup> The Sumerian incantations that manipulate love also have few distinct incantations, as three of the five total incantations of this type are duplicates. Incantations for the more private spheres of sex and emotional manipulation instead are typically written in the Akkadian language as a reflection of its capacity as the colloquial language of the Old Babylonian period.

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<sup>942</sup> On the boat motif, see Claudia D. Bergmann, *Childbirth as a Metaphor for Crisis: Evidence from the Ancient Near East, the Hebrew Bible, and 1QH XI, 1-18* (Berlin: Walter de Gruyter, 2008), 52-54. The Cow of Šin motif is explored at length in Niek Veldhuis, *A Cow of Šin* (Groningen: Styx, 1991).

### 6.2.3 Non-Incantation Texts

Sumerian is found in a selection of non-incantation texts of different types within this corpus. Most of the non-incantation texts inscribed upon incantation tablets are colophons, but several other textual types also appear in the corpus. OBI 012 is a lentil shaped tablet which contains a poorly preserved mathematical exercise on its obverse and a Lamaštu incantation on its reverse.<sup>943</sup> Another incantation tablet not included within this corpus of texts contains a similar format. Although unpublished, BM 115745 is reported to contain a mathematical exercise on its obverse and an Akkadian birth incantation on its reverse.<sup>944</sup> Each of these incantation tablets are products of the scribal school, as lentil shaped tablets are well-known for their use in the elementary stages of scribal education, and mathematics comprise a significant component of the curriculum in the Old Babylonian period.<sup>945</sup> In the same vein, several other non-incantation texts composed in Sumerian provide evidence of incantations in the context of the scribal school. OBI 142 contains both a Nisaba doxology and a Sumerian colophon, which together suggest the composer of the tablet, Sîn-gāmil according to the colophon, produced it during his scribal education.<sup>946</sup> OBI 161 contains a scribal notation which clarifies the organization of this large collective tablet of consecration incantations follows a **ĝeš-hur** model drawing placed on the floor in front of the scribe producing the tablet.<sup>947</sup> Such models are found in Old Babylonian scribal

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<sup>943</sup> Ashm 1932-0421. See the remarks in Piotr Michalowski, review of *Sumerian Literary Texts in the Ashmolean Museum*, by Oliver R. Gurney and Samuel N. Kramer, *Journal of Near Eastern Studies* 37 no. 4 (1978): 345.

<sup>944</sup> A preliminary edition of this incantation text is found in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 68-70.

<sup>945</sup> Eleanor Robson, “More than Metrology: Mathematics Education in an Old Babylonian Scribal School.” In *Under One Sky: Astronomy and Mathematics in the Ancient Near East*, ed. John M. Steele and Annette Imhausen (Münster: Ugarit-Verlag, 2002), 325-365.

<sup>946</sup> MS 3063. An edition of this incantation text is found in Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 101-102.

<sup>947</sup> MS 3098 obv. iii 9-10.

training contexts.<sup>948</sup>

Sumerian is also the language of the few year dates found upon the incantation tablets within this corpus. OBI 122 contains a year date for the seventh year of Samsu-iluna while OBI 205 contains an extremely fragmentary year date likewise written in Sumerian. An Elamite language incantation tablet, LB 1003, also contains a Sumerian year date.<sup>949</sup> All these attestations conform to the standardized use of Sumerian in the regnal year dates of the southern Mesopotamian kingdoms during the Old Babylonian period.

#### 6.2.4 Summary

Although the usage of Sumerian in Old Babylonian incantations is surprising in some respects, it generally conforms to the expectations laid out in the textual record beyond the incantation corpus. The predominance of Sumerian in the incantation corpus of the Old Babylonian period is an extension of its preferred use as the language of literature, religion, and cult in the period. The use of Sumerian as the primary language of royal religion and cult is underlined in the copious Sumerian incantations directed against malevolent entities and for consecrating ritual objects, places, and people. While incantations directed against malevolent entities such as Lamaštu and the evil eye are sporadically composed in the Akkadian language, only Sumerian language incantations explicitly function to protect the king from the influence of malevolent entities, a clear extension of the role of Sumerian in royal cult. Similarly, consecration incantations are almost exclusively written in the Sumerian language due to their vital role in royal cult.

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<sup>948</sup> *Edubba A*, 37.

<sup>949</sup> This tablet is edited in Manfred Krebernik, "Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit." In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 22-24.

Numerous consecration incantations function to cleanse the king, his implements, and cultic personnel of impurities or guide the king through the construction of ritual spaces, such as the *šutukkum* reed hut. While incantations with such public functions are common in Sumerian, there is a comparative dearth of some types of incantations pertaining to private life. As in prior periods, incantations for illnesses, pests and agriculture, snakebite, and scorpion sting remain common in the Old Babylonian incantation corpus. Incantations for dog bite, however, are exceptionally rare, in marked contrast with the Akkadian incantations of the period. Incantations for controlling lovers and aiding in childbirth are also infrequent in the Sumerian language during the Old Babylonian period, but only in a limited capacity, as most exemplars of incantations with these functions are duplicates rather than different compositions.

### 6.3.0 AKKADIAN USAGE

#### 6.3.1 Incantation Tablets

In contrast to the overwhelming number of Sumerian incantation tablets, only a total of 54 incantation tablets included within this study are unilingual Akkadian tablets. While this number confirms the status of Sumerian as the primary language of incantations in this period, these 54 tablets are a substantial increase over the handful of Akkadian incantations from the preceding periods of Mesopotamian history, underscoring the increased use of Akkadian in literary and scholarly texts in the Old Babylonian period. Although only 54 tablets in the Old Babylonian incantation corpus are unilingual Akkadian, the Akkadian language occurs on 131 of the 322 total tablets, about 41% of all tablets in the corpus used for this study. Exceptionally, Akkadian can be

found in the rubrics of Sumerian incantations, but this is quite rare.<sup>950</sup> In addition to the relatively small numbers of Sumerian-Akkadian bilingual incantations and tablets with Akkadian loanwords or formulae, Akkadian also frequently appears within non-incantation texts inscribed upon the tablets of the corpus, especially the medical instructions that comprise most of the non-incantation texts in the corpus. The evidence from this survey of incantation tablets determines Akkadian is used in a different manner than Sumerian in the Old Babylonian period. While incantations in both languages share some functions, there is a clear preference for Akkadian within incantations with specific functions. Moreover, Akkadian incantations are not a simple translation of Sumerian incantations; instead, they represent a novel development from the earlier Sumerian dominated incantation traditions of the earlier periods of Mesopotamian history.

### 6.3.2 Incantation Texts

The Akkadian incantation texts within the Old Babylonian incantation corpus used in this study account for 168 unilingual incantations, approximately 22% of the entire corpus. A total of 202 different incantation texts contains Akkadian in some capacity, whether in the form of borrowed words and phrases or as one of the select examples of Sumerian-Akkadian bilingual incantations. These 202 incantation texts that contain Akkadian account for approximately 26% of the incantations in the Old Babylonian period. Although Akkadian textual production significantly increases in the Old Babylonian period, these numbers indicate Sumerian remains the primary language of incantations in this historical period.

While Akkadian incantations generally conform to the same functional categories as

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<sup>950</sup> MS 3088 obv. ii 14'.

contemporary Sumerian incantations, their distribution and number of incantations is markedly different than their Sumerian counterparts. Incantations directed against malevolent entities such as the evil eye, the demoness Lamaštu, and witchcraft are found in the Akkadian language, but unlike Sumerian incantations, the king is never mentioned as a patient and the diversity of demonic entities is significantly reduced. Akkadian incantations against malevolent entities have no counterpart for diverse entities such as the *utukkum*, *namtarum*, and *asakkum*, so prominently featured within Sumerian incantations. Whereas the Sumerian incantations directed against malevolent entities primarily aim to rid the king of any external malevolent influence, the Akkadian incantations belonging to this function category may serve a broader populace, as Lamaštu and the evil eye afflict the entire population, not only the elites.

Although consecration incantations are extremely prevalent in the Sumerian language, they are almost completely unknown in the Akkadian language, as only one unilingual Akkadian exemplar is known from southern Mesopotamia.<sup>951</sup> It is possible consecration incantations were composed in Akkadian within northern Mesopotamia. One of the handful of Old Assyrian incantations, specifically kt a/k, 320, functions to consecrate a reed. Incantations of the same type are written in Sumerian in southern Mesopotamia during the Old Babylonian period.<sup>952</sup> Since Sumerian remains the primary language of royal cult in this period, consecration incantations in the south continue to be composed in the Sumerian language rather than the Akkadian language.

Whereas Sumerian incantations for illnesses generally focus upon the belly, Akkadian

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<sup>951</sup> MS 3086 obv. 14'-17'.

<sup>952</sup> For a convenient list of the corpus of Old Assyrian incantation texts, see Gojko Barjamovic, "Contextualizing Tradition: Magic, Literacy and Domestic Life in Old Assyrian Kanesh," In *Texts and Contexts: The Circulation and Transmission of Cuneiform Texts in Social Space*, ed. Paul Delnero and Jacob Lauinger (Berlin: Walter de Gruyter, 2015), 50. A new edition of the Old Assyrian reed incantation text is found in Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 408.



incantations demonstrate more diversity. In addition to incantations for the belly and related incantations for heart grass, which are only found in the Akkadian language, Akkadian incantations in this function category also include incantations against every disease and several against distinct illnesses, such as *awurriqānum*, traditionally identified as jaundice. While incantations featuring extensive lists to ensure efficacy against every possible ailment are found among Sumerian incantations for snakebite and malevolent entities, incantations containing comparable lists of illnesses appear to be an Akkadian development in the Old Babylonian incantation tradition.

As in earlier periods and among the Sumerian incantations of the Old Babylonian period, incantations directed against scorpion sting and snakebite also occur in the Akkadian language. Akkadian scorpion incantations occasionally feature a motif recounting a mythological episode in which a scorpion stung the little finger of the Sîn at his brickmould. This motif may have drawn inspiration from a similar motif in contemporary Sumerian incantations for scorpion sting, where a scorpion stings Enki in his pasture. Similarly, Akkadian snakebite incantations sometimes draw inspiration from Sumerian literature, such as the snake impervious to incantations in the beginning of *Gilgamesh, Enkidu, and the Netherworld*. Functionally similar incantations for dog bite, however, are very rare in Sumerian during the Old Babylonian period but comparatively prolific in Akkadian, with eight distinct incantations, including one with five duplicates.

The distribution and number of Akkadian incantations pertaining to pests and agriculture, birth and childhood, and sex and emotions reveal a marked tendency for Akkadian incantations to have private functions in contrast to the usage of Sumerian incantations in royal cult and public religion. Akkadian incantations for treating sick livestock or aiding in childbirth and childcare are more common than Sumerian incantations of the same type and have functions pertinent both to the royal family and the populace at large. Moreover, incantations that function to control lovers,

manipulate emotions such as anger, and enhance male virility are also significantly more prevalent within Akkadian incantations and demonstrate more variety, as Sumerian incantations with these functions generally consist of a small number of distinct incantations with numerous duplicates. The increased number and variety of Akkadian incantations indicates a need for these incantations with private functions unmet in the known Sumerian exemplars of the same type.

### 6.3.3 Non-Incantation Texts

Most non-incantation texts included within Old Babylonian incantation tablets are medical instructions. A total of 36 sets of these instructions are found within the 322 tablets in the corpus, each composed in Akkadian regardless of the language of the incantation to which the instructions are appended. These medical instructions are thus a specifically Akkadian textual type and represent an extension of the body of Akkadian medical prescriptive texts which begin to appear with the onset of the Old Babylonian period, a relationship explicit in the conditional structure found in some of these non-incantation texts. The complete dearth of Sumerian texts of this type is probably a result of the structure of Sumerian incantations. The divine dialogue between Enki and Asalluhi within Sumerian incantations relay Enki's instructions for treatment; thus, appending additional Sumerian instructions to the incantation would be redundant, as a set of instructions is already included within the incantation itself. Although it is the only Sumerian incantation featuring a divine dialogue with ritual instructions and a set of appended Akkadian instructions, OBI 245 seems to confirm this assumption, as the appended Akkadian instructions repeat Enki's instructions to Asalluhi within the divine dialogue of the incantation.<sup>953</sup>

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<sup>953</sup> The instructions are found at VAT 8381 rev. 13-15. The initial edition is found in Johannes J. A. van Dijk, "Incantations accompagnant la naissance de l'homme." *Orientalia: Nova Series* 44 no. 1 (1975): 62-65.

Akkadian is significantly rarer in the other non-incantation texts within the Old Babylonian incantation corpus. It occurs in three editorial statements following incantations, specifically OBI 104, 3, OBI 152, 3., and OBI 168, 3. The former suggests the incantations on the tablet are either abbreviated or to be recited with another listed according to its incipit, while the latter two assert the effectiveness of the Sumerian incantation it follows, perhaps lending credence to readers less familiar with Sumerian. OBI 270, 8 is a unique non-incantation text that remarkably records the commissioners of the tablet from which an approximate date and provenance can be ascertained.<sup>954</sup> Aside from these notable examples, Akkadian also occurs within tablet inventories alongside the customary Sumerian, and in several instances the underlying language cannot be determined.

#### 6.3.4 Summary

The Akkadian incantations of the Old Babylonian period represent a new development in the incantation tradition. While Akkadian incantations generally have the same functions as Sumerian incantations, the distribution and number of incantations for each function category varies depending on the language of the incantation. The main exception is consecration incantations, which are almost entirely composed in Sumerian within southern Mesopotamia during the Old Babylonian period as an extension of the role of Sumerian in royal cult and public religion. Conversely, incantations with usage in private settings, such as childbirth, childcare, and both sexual and emotional manipulation, are found in significantly higher numbers in Akkadian than in Sumerian, while references to the king—typical of Sumerian consecration incantations—are completely absent in Akkadian. With respect to non-incantation texts, Akkadian is found

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<sup>954</sup> YBC 4598 rev. 13-14.

ubiquitously as the language of medical instructions appended to incantations. This function of Akkadian is a clear extension of the novel role of Akkadian as the primary language of the tablets which collect medical prescriptions that begin to appear in the Old Babylonian period. Although such collections of medical prescriptions have Sumerian parallels in earlier historical periods, from the Old Babylonian period onwards they are universally written in the Akkadian language like divinatory compendia. The Old Babylonian period marks the beginning of Akkadian language domination in Mesopotamian scholarship and medicine, while Sumerian begins to become a more specialized language, a process which foreshadows the eventual reduction and increased specialization of Sumerian textual production in subsequent periods of Mesopotamian history.

#### 6.4.0 USAGE OF OTHER LANGUAGES

##### 6.4.1 Elamite, Hurrian, and Uncertain Languages

While languages other than Sumerian and Akkadian are not the focus of this study, several observations about the uses of these languages can be made from their appearance within the corpus used for this study. The Elamite language often appears in incantations directed against malevolent entities, especially *Lamaštu*. Hurrian incantations instead are more affiliated with incantations that treat diseases. It is difficult, however, to determine the languages included within several incantations, and thus impossible to ascertain a usage pattern for incantations in uncertain languages. As scholarship in Elamite, Hurrian, and other lesser-known languages of Mesopotamia develops, hopefully these difficult incantations will become better understood.

##### 6.4.2 Summary

Although the role of languages aside from Sumerian and Akkadian are not the focus of this

study and unilingual foreign language incantation tablets have not been incorporated into the catalogue for this project, the inclusion of Elamite, Hurrian, and other unidentified or magical languages within this corpus emphasizes multilingualism is inherent to the incantations of the Old Babylonian period. Attestations of these foreign languages in other Mesopotamian textual corpora of the period is exceptionally rare. Incantations are the textual genre most likely to include languages aside from Sumerian and Akkadian because of their adherence not to the written word, but instead to the spoken one. While orality is also essential in other textual genres such as laments and hymns, those genres are inherently linked to royal cult, and thus predominantly use Sumerian, and seldomly Akkadian, as the royal custom of the Old Babylonian period dictates. Incantations, however, function in both public and private settings, the latter of which allows for the incorporation of spoken languages outside of the religious or political requirements of the state.

#### 6.5.0 CONCLUSION

The linguistic landscape of southern Mesopotamia was clearly evolving throughout the Old Babylonian period. While the textual record of the earlier periods—with the notable exception of the Old Akkadian period in the north—was dominated by the Sumerian language, Akkadian textual production began in an unprecedented manner in the Old Babylonian period. Since Sumerian texts continued to be produced in abundant numbers in southern Mesopotamia in the Old Babylonian period, this new development led to the formulation of contemporaneous texts belonging to the same genre but written in different languages. Incantations are one such genre, but by no means the only textual genre composed in both the Sumerian language and the Akkadian language during this period. Traditionally Sumerian genres such as royal inscriptions, cultic hymns, and laments, among others, began to be produced in the Akkadian language. This study

has surveyed the corpus of only one of these bilingual genres to discern the relationship between the language of composition and the function of the text. While some of the findings of this project are within expectations, such as the ubiquitous use of Sumerian in consecration incantations as an extension of the royal cult, other conclusions were unexpected, including the exclusive role of Akkadian within medical instructions appended to many incantations of the corpus and the clear preference for the Akkadian language for incantations with private functions such as controlling lovers and enhancing virility.

In addition to providing an overview of virtually the entire known corpus of Sumerian and Akkadian incantations that date to the first half of the second millennium, this research project has also determined Sumerian and Akkadian incantations in the Old Babylonian period cannot be considered separate corpora. There are almost as many incantation tablets which contain some level of both Sumerian and Akkadian as there are tablets which contain Akkadian alone. The people who produced these Old Babylonian incantation tablets considered Sumerian and Akkadian incantations complimentary components of the same textual genre as is evident from the matching rubrics affixed to the incantations in each language, the comparable structure of incantations in both languages, as well as the occasional borrowing of motifs and subject matter between them.

As Old Babylonian incantations, especially those in the Sumerian language, have remained an understudied genre of Assyriological research, it is hoped this project has laid the groundwork for further research in Sumerian and Akkadian incantations and will help to revitalize interest in these fascinating and difficult texts. The Old Babylonian period is defined by linguistic change, as Akkadian began its trajectory to usurp the hitherto unchallenged position of Sumerian as the primary written language. While the dynamic of these languages has now been clarified with respect to incantations, many other bilingual genres await a similar comprehensive treatment.

## APPENDIX A: TEXT EDITIONS

OBI 007 = AO 7682 .....	337	OBI 246 = VAT 8395 .....	418
OBI 008 = AO 8895 .....	338	OBI 247 = VAT 8403 .....	420
OBI 012 = Ashm 1932-0421 .....	341	OBI 251 = VAT 8538 .....	422
OBI 021 = BM 22559 .....	342	OBI 253 = VAT 8545 .....	423
OBI 022 = BM 25145 .....	343	OBI 258 = W 16743, dv .....	424
OBI 023 = BM 29383 .....	345	OBI 259 = WCMA 20.1.30 .....	425
OBI 035 = BM 92505 .....	347	OBI 260 = YBC 1828 .....	427
OBI 036 = BM 92508 .....	349	OBI 262 = YBC 1849 .....	429
OBI 038 = BM 92669 .....	353	OBI 263 = YBC 1854 .....	430
OBI 039 = BM 92670 .....	355	OBI 265 = YBC 4182 .....	431
OBI 047 = BNUS 472 .....	358	OBI 266 = YBC 4184 .....	433
OBI 051 = Bod S 296 .....	360	OBI 274 = YBC 4603 .....	435
OBI 054 = Bod S 299 .....	362	OBI 275 = YBC 4616 .....	437
OBI 070 = CBS 10474 .....	364	OBI 279 = YBC 5149 .....	440
OBI 071 = CBS 10489 + CBS 10756 .....	366	OBI 284 = YBC 5622 .....	442
OBI 093 = IM 14044 .....	378	OBI 287 = YBC 5627 .....	443
OBI 095 = IM 18237 .....	370	OBI 288 = YBC 5628 .....	444
OBI 098 = IM 21180, y .....	372	OBI 289 = YBC 5629 .....	446
OBI 100 = IM 44468 .....	375	OBI 291 = YBC 5631 .....	447
OBI 107 = IM 95317 .....	376	OBI 292 = YBC 5632 .....	449
OBI 109 = IM 160562 .....	379	OBI 294 = YBC 5635 .....	451
OBI 113 = JRL 1063 .....	380	OBI 296 = YBC 5637 .....	452
OBI 116 = LB 1005 .....	381	OBI 297 = YBC 5639 .....	453
OBI 119 = MAH 16003 .....	382	OBI 299 = YBC 6343 .....	454
OBI 120 = MLC 334 .....	385	OBI 302 = YBC 6774 .....	456
OBI 121 = MLC 640 .....	387	OBI 304 = YBC 7689 .....	457
OBI 142 = MS 3063 .....	389	OBI 309 = YBC 8637 .....	459
OBI 147 = MS 3074 .....	390	OBI 310 = YBC 8640 .....	460
OBI 167 = MS 3371 .....	391	OBI 311 = YBC 8649 .....	461
OBI 174 = N 1266 .....	392	OBI 319 = YBC 9898 .....	463
OBI 181 = NBC 3830 .....	393	OBI 322 = YBC 11010 .....	465
OBI 192 = NMS A.1909.405.2 .....	395		
OBI 193 = NMS A.1909.405.33 .....	398		
OBI 211 = UET 6/3, 666 .....	401		
OBI 215 = UM 29-15-005 .....	402		
OBI 217 = UM 29-15-367 .....	403		
OBI 228 = VAT 8340 .....	406		
OBI 229 = VAT 8341 .....	407		
OBI 231 = VAT 8347 .....	409		
OBI 232 = VAT 8348 .....	410		
OBI 235 = VAT 8352 .....	412		
OBI 238 = VAT 8356 .....	413		
OBI 240 = VAT 8358 .....	415		
OBI 245 = VAT 8381 .....	416		

- obv. 1) **ka-na-na ka-<sup>1</sup>na<sup>1</sup>-na**  
 obv. 2) **nam-ti-la nam-<sup>1</sup>ti-la<sup>1</sup>**  
 obv. 3) **nam-ti-la igi<sup>1</sup> ki us<sub>2</sub>-sa**  
 obv. 4) **nam-gu-la nam-ta-gu-la**  
 obv. 5) **ka-ta ka-ta he<sub>2</sub>-a**  
 obv. 6) **tu-u<sub>2</sub> en-nu-re**  
 obv. 7) *wa-ru-uq i-na ba-aš-tim*  
 obv. 8) *ša-hur i-na ba-ši<sub>2</sub>*  
 b. ed. 1) *im-ta i-šu i-na na-al-ba-ni*  
 rev. 1) *ša li-ib-bi uzu-ri*  
 rev. 2) *te-<sup>1</sup>le<sup>1</sup>-eq-qe<sub>2</sub>-e-ma*  
 rev. 3) *mu-<sup>1</sup>uh<sub>2</sub><sup>1</sup>-hi zi-iq-ti*  
 rev. 4) *ta-pa-aš-ša-aš-ma*  
 rev. 5) *i-ne-e-eš<sub>15</sub>*

obv. 1 His mouth is in the heavens. His mouth is in the heavens. He shall not kill him. He shall not kill him. He shall not kill him. He has fixed his gaze to the earth. He shall not destroy him. He shall not destroy him with it. Away from the mouth! Get away from the mouth! Incantation formula. <sup>obv. 7</sup> It is green in the thornbush. It holds still in the sand. It has venom. It is in the brick mold. <sup>rev. 1</sup> You take out what is in the middle of the flesh then you smear <oil> on the sting, and he will recover.

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#### Translation Notes

obv. 1-2. **ka-na-na ka-<sup>1</sup>na<sup>1</sup>-na nam-ti-la nam-<sup>1</sup>ti-la<sup>1</sup> = ka-a-ni an-na ka-a-ni an-na nam-ti-la-am<sub>3</sub> nam-ti-la-am<sub>3</sub>**. This incantation text has a duplicate in conventional orthography: [**ka**] **an-na dumu-nita nu-ti-la-[am<sub>3</sub>]**, “The one whose mouth is in the heavens will not kill the man.”<sup>955</sup>

obv. 3. The sign on the tablet is PI but IGI is expected.

obv. 4. **nam-gu-la nam-ta-gu-la = nam-gul-la-am<sub>3</sub> nam-ta-gul-la-am<sub>3</sub>**.

rev. 4. The direct object of the verb is missing.

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<sup>955</sup> MS 3086 obv. 4’.



- obv. 1) **igi muš-huš igi lu<sub>2</sub>-[ulu<sub>3</sub>] muš-huš**  
 obv. 2) **igi lu<sub>2</sub> niĝ<sub>2</sub>-hul ṛdim<sub>2</sub><sup>1</sup>-ma muš-huš**  
 obv. 3) **an-ne<sub>2</sub> ba-te im <nu>-šeĝ<sub>3</sub>-šeĝ<sub>3</sub>**  
 obv. 4) **ki-a ba-te <sup>u</sup>šem nu-mu<sub>2</sub>-mu<sub>2</sub>**  
 obv. 5) **gud-e ba-te ĝeš<sup>š</sup>šudul<sub>5</sub>-bi im-du<sub>8</sub>**  
 obv. 6) **<sup>e</sup>tur<sub>3</sub>-e ba-te <sup>du</sup>gšakir<sub>3</sub> im-ta-gum-gum**  
 obv. 7) **ṛeme<sup>1</sup>-ĝar-ra ha-ba-an-dib-dib**  
 obv. 8) **ĝuruš-ra mu-na-te ib<sub>2</sub>-la<sub>2</sub> mu-da-an-gum**  
 obv. 9) **<ki>-sikal-ra mu-na-te tu<sub>9</sub> mu-da-an-šub**  
 obv. 10) **eme<sub>2</sub>-da tur-da mu-na-te lirum-bi mu-e-du<sub>8</sub>**  
 obv. 11) **mu<sub>2</sub>-sar-e ba-te hi-iz za<sub>3</sub>-hi-li im-hul**  
 obv. 12) **pu<sub>2</sub>-ĝeš<sup>š</sup>kiri<sub>6</sub> ba-te gurun im-hul**  
 obv. 13) **igi kur-ra kur-ta nam-ta-an-e<sub>3</sub>**  
 obv. 14) **šeg<sub>9</sub>-bar-re si-muš-bi nam-ta-an-e<sub>3</sub>**  
 obv. 15) **igi hul igi ge<sub>17</sub>-ga he<sub>2</sub>-ku<sub>5</sub>**  
 obv. 16) **<sup>kuš</sup>a-ĝa<sub>2</sub>-la<sub>2</sub>-gin<sub>7</sub> he<sub>2</sub>-suh**  
 obv. 17) **<sup>du</sup>gšila<sub>3</sub> bur-zi bahar<sub>2</sub>-ka tilla<sub>2</sub>-a ṛhe<sub>2</sub><sup>1</sup>-gum-gum**  
 obv. 18) **gub-bu-da-ba gub-bu-da-ba**  
 obv. 19) **ka e-sir<sub>2</sub>-ra-ka gub-bu-da-ba**  
 obv. 20) **šul diĝir nu-tuku gaba im-ma-an-ri**  
 rev. 1) **igi lil<sub>2</sub>-am<sub>3</sub> he<sub>2</sub>-sag<sub>3</sub>-ge**  
 rev. 2) **<sup>di</sup>ĝir<sup>ir</sup>asar-e-abzu-a**  
 rev. 3) **nam-mu-un-da-bur<sub>2</sub>-e**

obv. 1 The eye is a *mušhušsum*! The eye of the human is a *mušhušsum*. The eye of the man who fashioned the evil thing is a *mušhušsum*. It approaches the heavens. It does not rain. It approaches the earth. Greenery does not grow. It approaches the oxen. It has released their yokes. It approaches the cattle pen. It has demolished the churn. <sup>obv. 7</sup> It shall be seized with magic! It approaches the young man. It has smashed his belt. It approaches the young woman. It has removed her clothing. It approaches the nursemaid with a child. It opened the crook of her arm. It approaches the garden. It has spoiled the lettuce and the cress. It approaches the orchard. It has spoiled the fruit. <sup>obv. 13</sup> The eye within the mountains shall not come down from the mountains! The *šappārum* deer shall not thrust out its brilliant horns. The evil eye and the sick eye shall be cut off! It shall be torn out like a leather bag! It shall be smashed on the street like a one-liter *pursitum* vessel of a potter! <sup>obv. 18</sup> As it was stepping, as it was stepping, as it was stepping on the mouth of the street, it has confronted the youth who does not have a personal god. The eye shall be broken open to the winds! Asare-Abzu shall not undo it alongside him.

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Markham J. Geller, “Paranoia, the Evil Eye, and the Face of Evil.” In *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*, ed. Walther Sallaberger, Konrad Volk, and Annette Zgoll (Wiesbaden: Harrassowitz Verlag, 2003), 115-134.

### Translation Notes

obv. 7. The lexical equivalence **eme-ĝar** = **kišpum** is already found in the Old Babylonian period. Moreover, this passage has a parallel in OBI 086, 4: **uš ta-ka ka-ša de<sub>2</sub>-a / e-me-ĝar hul-lu ta-qa lu<sub>2</sub>-ulu<sub>3</sub> <pa>-hal-la ki nu-za-a-ni ba-ab-dab<sub>5</sub>**, “It has applied the poison and poured it into the beer! It has applied the evil magic and seized the afflicted human being from a place he did not know.”<sup>956</sup> Close parallels to this passage occur in Old Babylonian incantations against witchcraft such as OBI 072: **ʿuš<sup>7</sup> kaš ʿuš<sup>7</sup> ri-a eme-ʿĝar hul<sup>1</sup>-[gi]-ga / lu<sub>2</sub>-ulu<sub>3</sub> ʿpa<sup>1</sup>-hal ki nu-zu-a-ni ba-ab-dib**, “She poured the poison into the beer with hateful magic. It seized the afflicted human being from a place he did not know.”<sup>957</sup>

obv. 10. The term **lirum** = **kirimmum** in Old Babylonian lexical lists.

obv. 11. The term **hi-iz**<sup>(sar)</sup> = **hassū** “lettuce” while **za<sub>3</sub>-hi-li** = **sahlū** “cress.”<sup>958</sup> Cress also occurs in a serpent incantation text OBI 196, 2: **muš na<sub>4</sub> muš a muš kar ĝešt<sub>in</sub>-na / u<sub>2</sub> sah-li in-tuš / u<sub>2</sub> a u<sub>2</sub> kiri<sub>6</sub> u<sub>2</sub> sah-li in-tuš**, “As for the rock snake, the water snake, and the snake of the vineyard, they dwell in the cress plants. They dwell in the water plants, the garden plants, and the cress plants.”<sup>959</sup> The motif of destroying vegetables also occurs in snake incantations, such as OBI 289:

**ʿgun<sub>3</sub><sup>1</sup>-a bar-ra nun-gal-e ʿsi<sub>3</sub>-ga<sup>1</sup> bad<sub>3</sub> ki us<sub>2</sub>-sa  
bad<sub>3</sub> gu saĝ diĝir-en-lil<sub>2</sub>-la<sub>2</sub> gan<sub>2</sub>-na izi bar<sub>7</sub>-a diĝir-asal-lu<sub>2</sub>-hi  
dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub> abzu eridu<sup>ki</sup>-ga-ke<sub>4</sub> nam-mu-da-an-bur<sub>2</sub>-re  
ka-inim-ma muš-a-kam**

After the one with a speckled exterior had struck at the Great Prince, he built a wall, but it burnt down the wall and the first-rate flax of Enlil in the field. Asalluhi, the child of Eridu in the Abzu of Eridu shall not undo it alongside him. It is an incantation for a snake.<sup>960</sup>

obv. 14. The **šeĝ<sub>9</sub>-bar** is a type of deer, equated with Akkadian **šappārum**.<sup>961</sup> The meaning of **si-muš**<sub>(2/3)</sub> is not completely clear, but it perhaps has the meaning **šarūrum** “brilliant” with respect to the horns, given the appearance of **šeĝ<sub>9</sub>-bar mul** in the *Curse of Agade*, 267/276: **šeĝ<sub>9</sub>-bar mul muš ul<sub>4</sub> kur-ra-ke<sub>4</sub> lu<sub>2</sub> na-an-ni-ib-dib-be<sub>2</sub>**, “May the sparkling **šappārum** deer and the swift

<sup>956</sup> H 97 rev. iv 25-26. Standard orthography: **eme-ĝar hul-la tag-ga lu<sub>2</sub>-ulu<sub>3</sub> pa<sub>4</sub>-hal-la ki nu-zu-a ba-ab-dab<sub>5</sub>**.

<sup>957</sup> CBS 11933 obv. i 7'-8'. For the duplicates and a score to this line, see Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume Two* (Leiden: Brill, 2016), 114-115.

<sup>958</sup> Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 201.

<sup>959</sup> RA 23, 42 no. 12 rev. 3-5.

<sup>960</sup> YBC 5629 obv. 1-4.

<sup>961</sup> Piotr Steinkeller, “Sheep and Goat Terminology in Ur III Sources from Drehem.” *Bulletin on Sumerian Agriculture* 8 (1995): 50.

snakes of the mountains allow no one to pass through.” The **šeg<sup>9</sup>-bar si-muš** also occurs in the consecration incantation OBI 161, 9.<sup>962</sup>

obv. 16. While **dar** is expected, **suh** = *nahāsum*, providing a virtually identical meaning.

obv. 17. This line contains a defective genitive following a liquid as well as a locative functioning as an equative. The <sup>(dug)</sup>**silā<sub>3</sub> bur-zi** also appear in OBI 304, 2, an incense incantation, where it is noted that Enki created them: [diġir] <sup>1</sup>lu<sub>2</sub>-ulu<sub>3</sub>-ke<sub>4</sub><sup>1</sup> **silā<sub>3</sub> bur-zi dim<sub>2</sub>-dim<sub>2</sub>-ma**, “The god of the humans fashioned the one-liter *pursūtum* vessels ...”<sup>963</sup>

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<sup>962</sup> MS 3098 obv. iv 15.

<sup>963</sup> YBC 7689 obv. 10.

OBI 012 = Ashm 1932-0421 (OECT 5, 55)

rev. 1) **diġir**kamad-me mu dumu ʾan<sup>1</sup>-na

rev. 2) **šeš an dumu di<sub>4</sub>-di<sub>4</sub> uri<sub>2</sub><sup>ki</sup>-ma**

rev. 3) **diġir bu bar-ra ka mu-ġal<sub>2</sub>**

rev. 4) **diġir igi bi-la šu mu-un-bar**

obv. *Fragmentary remains of a mathematical exercise.* <sup>rev. 1</sup> Kamadme is the name of the daughter of An. She is the assistant of An, the little child of Ur. The flitting goddess sets her mouth on bodies. The goddess set loose a burning eye.

#### Select Bibliography

Maria V. Tonietti, “Un incantesimo sumerico contro la Lamaštu.” *Orientalia: Nova Series* 48 no. 3 (1979): 301-323.

Walter Farber, *Lamaštu: An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Winona Lake: Eisenbrauns, 2014), 196-197.

#### Translation Notes

rev. 3. **bu** = *našarbuṭum*, “to flit.” A comparable use occurs in the *utukkū lemnūtu* incantation text OBI 186, 2: **lil<sub>2</sub>-la<sub>2</sub> tuš edin-na i<sub>3</sub>-bu-bu-de<sub>3</sub>-eš**, “The *lilū*, the dweller of the steppe, keeps flitting about.”<sup>964</sup>

rev. 4. **bi-la** = **bil<sub>2</sub>-la**.

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<sup>964</sup> Ni 623 + Ni 2320 obv. i 31'. See further Lorenzo Verderame, “The Seven Attendants of Hendursaġa: A Study of Animal Symbolism in Mesopotamian Cultures.” In *The First Ninety Years: A Sumerian Celebration in Honor of Miguel Civil*, ed. Lluís Feliu, Fumi Karahashi, and Gonzalo Rubio (Berlin: Walter De Gruyter, 2017), 410 n. 74.

OBI 021 = BM 22559

obv. 1) **niĝ<sub>2</sub> he<sub>2</sub>-e<sub>3</sub>**  
obv. 2) **niĝ<sub>2</sub> gu-la**  
obv. 3) **niĝ<sub>2</sub> diri-ga**  
obv. 4) **ka-i-ni-ma**  
obv. 5) **lu<sub>2</sub> du<sub>8</sub>**  
obv. 6) **tu-u<sub>2</sub> en-ne-nu-u<sub>2</sub>-re**

obv. 1. It shall go out! It is great! It is overwhelming! <sup>obv. 4</sup> An incantation for loosening a person.  
Incantation formula.

#### Select Bibliography

Marcel Sigrist, Hugo H. Figulla, and Christopher B. F. Walker, *Catalogue of the Babylonian Tablets in the British Museum, Volume II* (London: British Museum Press, 1996), 235.  
Irving L. Finkel, "On Some Dog, Snake and Scorpion Incantations." In *Mesopotamian Magic: Textual, Historical, and Interpretative Perspectives*, ed. Tzvi Abusch and Karel van der Toorn (Groningen: Styx, 1999), 230 n. 11.

#### Translation Notes

obv. 4-5. **ka-i-ni-ma lu<sub>2</sub> du<sub>8</sub>** = **ka-inim-ma lu<sub>2</sub> du<sub>8</sub>**. The occurrence of **du<sub>8</sub>** in the rubric indicates this is probably an incantation for the belly.

- obv. 1) **gud si-bi si ur<sub>2</sub>-ra murgu-bi a-sa-la**  
 obv. 2) **ša<sub>3</sub>-ba ku<sub>3</sub>-si<sub>22</sub> ki-a tab-ba**  
 obv. 3) **umbin-bi zabar ki babbar ta**  
 obv. 4) **en-nam ġiri<sub>3</sub> pa-an-tab**  
 obv. 5) **en ġe<sub>6</sub>-par<sub>4</sub>-ra-ke<sub>4</sub> ġiri<sub>3</sub> pa-an-tab**  
 obv. 6) **i-in-da-am i-in-da-am**  
 obv. 7) **gud babbar i-in-da-am**  
 obv. 8) **gud gegge i-in-da-am**  
 obv. 9) **še-ne<sub>2</sub>-eg<sup>diġir</sup>utu gud-da-bi**  
 obv. 10) **ki-bi na-an-ge<sub>4</sub>-ge<sub>4</sub>**  
 obv. 11) **te-ne<sub>2</sub>-nu-re**

obv. 1 The horns of the bull are the horns of a standard. On its back is a poplar. On its golden belly it roams over the earth. Its claws are bronze touching the white earth. <sup>obv. 4</sup> He is the lord. He took to the road. The lord of the *gipārum* took to the road. He is coming! He is coming! <sup>obv. 7</sup> The white bull is coming! The black bull is coming! <sup>obv. 9</sup> As a *bīnum* tamarisk on the day of its cutting, it shall not return to its place. Incantation formula.

#### Select Bibliography

- Piotr Michalowski, “On Some Early Sumerian Magical Texts.” *Orientalia: Nova Series* 54 no. 1 (1985): 216-225.  
 Antoine Cavigneaux, “Le Pariade du Scorpion dans les Formules Magiques Sumériennes (Textes de Tell Haddad V).” *Acta Sumerologica Japan* 17 (1995): 81-95.

#### Translation Notes

obv. 1. This tablet is heavily phonetic.<sup>965</sup> The duplicate OBI 128, 4 provides the reading for this line: **en ġeš<sup>š</sup>asal<sub>2</sub>-am<sub>3</sub>**, “He is lord of the poplars.”<sup>966</sup> Poplar rosettes frequently occur in temple contexts such as *Gudea Cylinder A*, xxii 18-19: **uru-na ġeš<sup>š</sup>asal<sub>2</sub> du<sub>10</sub>-bi mu-du<sub>3</sub> / ġešš<sup>š</sup>u-bi mu-la<sub>2</sub>**, “He planted its good poplars in the city. Their shadow stretched out.” Moreover, in the Old

<sup>965</sup> Standard orthography:

**gud si-bi si uri<sub>3</sub>-na murgu-bi ġeš<sup>š</sup>asal<sub>2</sub>-la-am<sub>3</sub>**  
**ša<sub>3</sub>-ba ku<sub>3</sub>-si<sub>22</sub> ki-a dab<sub>6</sub>-ba-am<sub>3</sub>**  
**umbin-bi zabar ki babbar<sub>2</sub> dag**  
**en-nam ġiri<sub>3</sub> ba-an-dab<sub>5</sub>**  
**en ġe<sub>6</sub>-par<sub>4</sub>-ra-ke<sub>4</sub> ġiri<sub>3</sub> ba-an-dab<sub>5</sub>**  
**i-in-du-am<sub>3</sub> i-in-du-am<sub>3</sub>**  
**gud babbar<sub>2</sub> i-in-du-am<sub>3</sub>**  
**gud gegge i-in-du-am<sub>3</sub>**  
**ġeš<sup>š</sup>eneg u<sub>4</sub>-da ku<sub>5</sub>-da-bi**  
**ki-bi na-an-ge<sub>4</sub>-ge<sub>4</sub>**  
**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**

<sup>966</sup> MS 2353 rev. 21.

Babylonian period, these rosettes are compared to scorpions, as in *Nungal A*, 16: **a-sal-bar-bi ġiriz sahar-ta im2-ma ka řa-an-řa5-řa5-dam**, “Its poplar rosetted exterior is a scorpion dashing from the dirt. It is overwhelming!” The shape of the poplar leaf is like the stinger of the scorpion, possibly conditioning this association.<sup>967</sup>

obv. 3. The meaning of this line can be understood with the aid of the new duplicate OBI 128, 4: **umbin-bi zabar ki ku3 řuř2-am3**, “Its claw is bronze. It covers the pure earth.”<sup>968</sup> This duplicate shows the UD sign is probably adjectival with KI. The **ta** may be tentatively understood as phonetic for **dag**, “to roam.”

obv. 4. **ġiriz—tab**. This compound verb forms as pun, as **ġiriz-tab** is the term for scorpion.

obv. 6. The underlying verb is **du** with progressive vowel harmony from the copula.<sup>969</sup> A similar phase occurs in OBI 035, 2: **ki-in-du ġen-a-na ki-in-du ġen-a-na / nun a ri nun a ri ki nun-e nun-na ri-a-ta**, “As he roamed the earth, as he roamed the earth, the prince sent forth semen, the prince sent forth semen.”<sup>970</sup>

obv. 9-10. A standard orthography example of this formula is found in OBI 034, 2: **ġeřřeneg u4-da ku5-da-ġin7 ki-ba ʽna<sup>1</sup>-[an-ge4-ge4]**, “Like *bīnum* tamarisk, which is cut on its day, it shall not return to its place.”<sup>971</sup> The variant **diġirutu** suggests reading **u4-da** rather than the otherwise rare **had2-da**. A similar usage of **u4** in ritual ingredients with incantations is found in OBI 291: **ře-eřtub ře-muřř ře-in-nu-ha / ʽab<sup>1</sup>-sin2-na u4 sa2 du11-ga-a**, “As for the *arsuppum* barley, *řeguřřum* barley, and *ennēnum* barley which has reached its day in the furrow ...”<sup>972</sup>

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<sup>967</sup> For another interpretation, see Nadezda Rudik “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 352. For a discussion, see Rosel Pientka, “Aus der Wüste ins Schlafzimmer - Der Skorpion.” In *Nomades et sédentaires dans le Proche-Orient ancien*, ed. Christophe Nicolle (Paris: ERC, 2000), 389-403.

<sup>968</sup> MS 2353 rev. 23.

<sup>969</sup> See Antoine Cavigneaux, “Le Pariade du Scorpion dans les Formules Magiques Sumériennes (Textes de Tell Haddad V).” *Acta Sumerologica Japan* 17 (1995): 84-85.

<sup>970</sup> BM 92505 obv. 21-22.

<sup>971</sup> BM 92504 rev. 41.

<sup>972</sup> YBC 5631 obv. 11. See also Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Deuxième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 1 (1995): 44-45.

- obv. 1) **am hu-uš gal du-du gi-zi-la**  
 obv. 2) **am gal** <sup>diġir</sup>**en-ki-ke gu-ud-da-a**  
 obv. 3) **ab-zu ki ke-e2-a**  
 obv. 4) **ġiri3 ku am ar-ar šu du10-ga gi-zi-la ti-il5-la**  
 obv. 5) **an-ka ha-am-ku3-ga ki-ga he-me-ab-{ki}-sikal-la**  
 obv. 6) **ša an-na-ke he-me-da-<da>-ga-an-ni-i-me hu-un-ġal2 bar-ta he-em-da-gub**

obv. 1 O charging, ferocious, and great wild bull! O torch! O rampaging great wild bull of Enki! O one who emerged amid the Abzu, the pure place! <sup>obv. 4</sup> O wild bull stamping with pure feet and good hands! O living torch! It shall make him pure like the heavens. It shall make him clean like the earth. <sup>obv. 6</sup> It shall make him immaculate like the midst of the heavens. The one who has an evil tongue shall stand off to the side.

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Piotr Michalowski, “The Torch and the Censer.” In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL Press, 1993), 152-162.

### Translation Notes

obv. 2. Like OBI 022, this incantation is composed in a highly phonetic orthography.<sup>973</sup> The verb **gu4-ud** = *šahūtum*, “to jump up, attack.” The construction <sup>diġir</sup>**en-ki-ke** contains progressive vowel harmony.

obv. 3. **ki ke-e2-a** = **ki ku3 e3-a**. The form is sandhi with the resulting vowel harmony.

obv. 4. The value *il5* (EL) is typical of southern Old Babylonian Akkadian. The difficult **ar-ar** is phonetic for **ar3-ar3**, “to grind.” In this context, however, it must refer to the trampling of the bull’s limbs upon the earth.

obv. 5. The vowel crisis in the second verbal chain is probably a feature of orality. A similar formation occurs in direct speech within *Inanna’s Descent*, 248 as composed in the manuscript Ni 4200 rev. 12: **uzu niġ2** <sup>ṛsag3</sup>**1-[ga]** <sup>ṛġeš</sup>**gag1-ta la2-a** <sup>ṛba</sup>**1-me-ṛab** <sup>ṛdu</sup>**11-ṛga** <sup>ṛna</sup>**1-na-ab-ze2-en**, “Say to her ‘Give to us the meat which was struck and which hangs from a peg!’”

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<sup>973</sup> Standard orthography:

**am huš gal du7-du7 gi-izi-la2**  
**am gal** <sup>diġir</sup>**en-ki-ga gu4-ud-da**  
**abzu-a ki ku3 e3-a**  
**ġiri3 ku3 am ar3-ar3 šu du10 gi-izi-la2 ti-la**  
**an-gin7 ha-am-ku3-ga ki-gin7 he2-em-me-ab-sikal-la-am3**  
**ša3 an-na-ke4 he2-me-dadag-ga-am3 eme hul-ġal2 bar-ta he2-em-da-gub**



obv. 6. The consonantal value of the copula is expressed with /n/ rather than the expected /m/. Another example of such confusion occurs in OBI 041: **munus sig-ga u<sub>3</sub> im-hul-la dumu-munus diĝir-ra u<sub>3</sub> dumu-munus kur-ra an-ta ki gub-a / nam-ma ur-gi tur-ra egir du<sub>11</sub>-ga sig-ga du-du-am<sub>6</sub>-me-eš**, “Whether a benevolent woman or an evil wind, the daughter of the god, the daughter of the mountains or one who stepped from heaven to earth, the benevolent woman will become a small dog continually following behind the person who recited it because of it.”<sup>974</sup> The archaic reading **am<sub>6</sub>** is unusual in the Old Babylonian period.

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<sup>974</sup> BM 96569 rev. 4-5.

- obv. 1) en<sub>2</sub> e<sub>2</sub>-nu-ru  
 obv. 2) en-e amaš ku<sub>3</sub>-ga ĝen-a-na {erasure}  
 obv. 3) en gal diĝir<sup>1</sup>en-ki-ke<sub>4</sub> amaš ku<sub>3</sub>-še<sub>3</sub> ku<sub>4</sub>-ra-na  
 obv. 4) u<sub>8</sub> sila<sub>4</sub>-bi mi<sub>2</sub> zi mu-un-ni-in-du<sub>11</sub>  
 obv. 5) ud<sub>5</sub> maš<sub>2</sub>-bi im-ma-ab-ni<sub>10</sub>-ni<sub>10</sub>-e  
 obv. 6) diĝir<sup>1</sup>en-ki-ke<sub>4</sub> dumu-ni diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi-ir  
 obv. 7) gu<sub>3</sub> mu-un-na-an-de<sub>2</sub>-e  
 obv. 8) ĝen-na dumu-ĝu<sub>10</sub> diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi  
 obv. 9) udu u<sub>2</sub> ne-ha im-mi-in-gu<sub>7</sub>-a  
 obv. 10) a ne-ha im-mi-in-naĝ-a  
 obv. 11) udu amaš-bi ha-ab-il<sub>2</sub>-la  
 obv. 12) lugal-ra he<sub>2</sub>-a  
 obv. 13) ʾmu<sub>7</sub>-mu<sub>7</sub><sup>1</sup>-e diĝir<sup>1</sup>asar-re-ʾabzu<sup>1</sup>-a  
 obv. 14) tu<sub>6</sub> na [des]-ʾga<sup>1</sup>-a diĝir<sup>1</sup>nin-girima<sub>x</sub>-ka  
 obv. 15) lugal-e dumu diĝir<sup>1</sup>-ra-na u<sub>3</sub>-mu-un-e-gur-gur  
 obv. 16) nam-tar a<sub>2</sub>-sag<sub>3</sub> ʾsu lugal<sup>1</sup>-la-ka i<sub>3</sub>-ĝal<sub>2</sub>-la  
 obv. 17) udu amaš-bi-še<sub>3</sub> [ha]-ʾba-an<sup>1</sup>-tum<sub>3</sub>  
 obv. 18) maš<sub>2</sub>-e ki-a-naĝ-bi-še<sub>3</sub> ha-ba-an-tum<sub>3</sub>  
 obv. 19) ka-inim-ma<sup>1</sup> ʾudu<sup>1</sup> [amaš-a ku<sub>4</sub>]-ʾku<sub>4</sub><sup>1</sup>-ra-kam  
 obv. 20) en<sub>2</sub> e<sub>2</sub>-nu-ru  
 obv. 21) ki-in-du ĝen-a-na ki-in-du ĝen-a-na  
 obv. 22) nun a ri nun a ri ki nun-e nun-na ri-a-ta  
 obv. 23) diĝir<sup>1</sup>šakkan<sub>2</sub> bar<sup>1</sup>barim-ma im-da-ri-a  
 obv. 24) en-e edin daĝal-la igi im-ši-in-bar  
 obv. 25) en gal diĝir<sup>1</sup>en-ki-ke<sub>4</sub> edin daĝal-la igi im-ši-in-bar  
 obv. 26) šu bi<sub>2</sub>-in-bar sila<sub>4</sub> šu ba-ni-in-la<sub>2</sub>  
 b. ed. 1) ki-sikil lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> ba-an-ʾur<sub>2</sub><sup>1</sup>  
 rev. 1) ĝuruš lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> lil<sub>2</sub>-la<sub>2</sub>-am<sub>3</sub> ba-an-ur<sub>3</sub>  
 rev. 2) su mu-un-bar su-ta im-ta-an-ri  
 rev. 3) ki en gal-zu šu ba-an-ši-in-us<sub>2</sub>  
 rev. 4) diĝir<sup>1</sup>nin-nisi ĝiri<sub>2</sub>-la<sub>2</sub> e<sub>2</sub>-kur-ra-ke<sub>4</sub>  
 rev. 5) lugal-e dumu diĝir<sup>1</sup>-ra-na sila<sub>4</sub>-bi-ta  
 rev. 6) he<sub>2</sub>-em-ši-ib-ku<sub>3</sub>-ge he<sub>2</sub>-em-ši-ib-sikil-e  
 rev. 7) he<sub>2</sub>-em-ši-ib-dadag<sup>1</sup>-ge  
 rev. 8) ka-inim-ma udu ti-la-kam

obv. 1 Incantation formula. As the lord went to the pure sheepfold, as the great lord Enki entered into the pure sheepfold, the ewes cared for their lambs and the female goats kept curling around their kids. <sup>obv. 6</sup> Enki calls out to his child Asalluhi there. “Go, my child Asalluhi! As for sheep which graze the plants in peace and which drink water in peace, let the sheep be brought to its sheepfold. It shall be for the king!” <sup>obv. 13</sup> After you have ritually purified it for king, the child of his god, with the incantation priest of Asare-Abzu and with the consecrated incantations of Ningirima, <sup>obv. 16</sup> as for the *namtarum* and *asakkum* demons which are upon the body of the king, the sheep shall carry them to their sheepfold and the kids shall carry them to the places of their

libations. It is an incantation for bringing a sheep into the sheepfold. <sup>obv. 20</sup> Incantation formula. As he went over the earth, as he went over the earth, the prince sent forth semen, the prince sent forth semen. After the prince sent forth the princely seed into the earth, Šakkan was begotten from it in the dry land. <sup>obv. 24</sup> The lord looked over the broad steppe. The great lord Enki looked over the broad steppe. He released a lamb he had caught there. The *wardat-lilim* was lurking in the windy place and the *eṭlu-lilim* was lurking in the windy place. <sup>rev. 2</sup> He made them leave the body and drove them away from the body. The lord who is wise with respect to the earth pushed back against them. <sup>rev. 4</sup> Ninnisi, the butcher of the Ekur, shall purify them for the king, the child of his god, by means of this sheep. She shall cleanse them for him. She shall make them immaculate for him. It is an incantation for recovering with a sheep.

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- Samuel Noah Kramer and John Maier, *Myths of Enki, The Craft God* (Oxford: Oxford University Press, 1989), 110-111.

### Translation Notes

obv. 13. This formula is also found in OBI 095, 1: **mu7-mu7-e** <sup>diġir</sup> **asar ba-ʿan-šub**<sup>1</sup>, “The incantation priest of Asar has cast the spell.”<sup>975</sup>

obv. 19. The rubric is poorly preserved in the copy and requires collation.<sup>976</sup>

obv. 21. The meaning of **ki-in-du** is found in Udug Hul, tablet IV 1: **en2 e2-nu-ru a an-ne2 ri-a dumu ki-in-du du2-da** = *ša2 re-hu-ut* <sup>diġir</sup> *a-nu re-hu-u dumu-meš i-lit-ti ki-ti3 šu2-nu*, “The ones whom An begot, they are the progeny of the earth.”

obv. 22. This construction is paralleled in the *Return of Ninurta*, 187: **a nun-e ri-a**, “The semen which the prince sent forth.” Thematically, this opening is evocative of *Enki and the World Order*.

obv. 23. This edition follows the emendation suggested by Civil.<sup>977</sup>

rev. 3. This title has a parallel with **en gal-zu an-na**, “the lord who is wise with respect to the heavens,” the incipit of an unknown work in an Old Babylonian catalogue.<sup>978</sup>

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<sup>975</sup> IM 18237 rev. 2.

<sup>976</sup> For another interpretation, see Johannes J. A. van Dijk, “VAT 8382: Ein zweisprachiges Königsritual.” In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 260-261.

<sup>977</sup> Miguel Civil, Review of *Cuneiform Texts from Babylonian Tablets in the British Museum. Part XLIV. Miscellaneous Texts*, by Theophilus G. Pinches. *Journal of Near Eastern Studies* 28 no. 1 (1969): 72.

<sup>978</sup> YBC 3654 obv. ii 5. See the copy in William W. Hallo, “On the Antiquity of Sumerian Literature.” *Journal of the American Oriental Society* 83 no. 2 (1963): 171.

- obv. 1) en<sub>2</sub> e<sub>2</sub>-nu-ru  
 obv. 2) i<sub>3</sub> ku<sub>3</sub> i<sub>3</sub> us<sub>2</sub>-us<sub>2</sub> ur<sub>5</sub>-ur<sub>5</sub> ki in-<sup>r</sup>dar<sup>1</sup>  
 obv. 3) i<sub>3</sub>-ĝeš i<sub>3</sub> buluh-bi niĝ<sub>2</sub>-bi ĝar susbu<sub>4</sub>-da  
 obv. 4) u<sub>4</sub> huš-a pa nu-ša-ra-ge  
 obv. 5) a<sub>2</sub>-sag<sub>3</sub> niĝ<sub>2</sub>-hul dib-be<sub>2</sub>-da he<sub>2</sub>-bu-re  
 obv. 6) an-pa nun-gal an-pa su<sub>3</sub>-ra<sub>2</sub> du <sup>diĝir</sup>utu-ke<sub>4</sub>  
 obv. 7) šu ku<sub>3</sub>-ku<sub>3</sub>-ga-ba šen-šen-na im-ma-ni-in-ne-eš  
 obv. 8) <sup>diĝir</sup>utu ku<sub>3</sub>-ge-ba gu<sub>2</sub>-da ba-ni-in-la<sub>2</sub>  
 obv. 9) su nam-lu<sub>2</sub>-ulu<sub>3</sub>-ta a<sub>2</sub>-sag<sub>3</sub>-ta šar<sub>2</sub>-ra  
 obv. 10) nam-ku<sub>3</sub> nam-sikil-ta ba-ab-du<sub>7</sub>  
 obv. 11) eš<sub>3</sub> mah eš<sub>3</sub> ku<sub>3</sub>-ta a<sub>2</sub>-bi in-da-an-aĝ<sub>2</sub>  
 obv. 12) nam-ku<sub>3</sub> nam-sikil-ta ba-ab-du<sub>7</sub>-a-gin<sub>7</sub>  
 obv. 13) eš<sub>3</sub> mah eš<sub>3</sub> ku<sub>3</sub>-ta a<sub>2</sub>-bi in-da-an-aĝ<sub>2</sub>-a-gin<sub>7</sub>  
 obv. 14) eridu<sup>ki</sup> eš<sub>3</sub> sikil-la ka-aš in-de<sub>2</sub>-a-gin<sub>7</sub>  
 obv. 15) su lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-ra-na mu-un-na-te-a-ta  
 obv. 16) a<sub>2</sub>-sag<sub>3</sub> niĝ<sub>2</sub>-hul-bi su-na he<sub>2</sub>-bu-re  
 obv. 17) he<sub>2</sub>-sikil he<sub>2</sub>-dadag eme hul-ĝal<sub>2</sub>  
 obv. 18) {traces} <sup>r</sup>bar<sup>1</sup>-še<sub>3</sub> he<sub>2</sub>-ta-gub  
 obv. 19) [ka-inim-ma i<sub>3</sub>]-ĝeš-kam  
 rev. 1) [en<sub>2</sub> e<sub>2</sub>-nu]-<sup>r</sup>ru<sup>1</sup>  
 rev. 2) [i<sub>3</sub> nam-šub <sup>diĝir</sup>en-lil<sub>2</sub>]-<sup>r</sup>la<sup>1</sup>-ke<sub>4</sub>  
 rev. 3) [i<sub>3</sub> nam-šub <sup>diĝir</sup>nin-lil<sub>2</sub>]-<sup>r</sup>la<sup>1</sup>-ke<sub>4</sub>  
 rev. 4) <sup>r</sup>i<sub>3</sub> nam<sup>1</sup>-[šub <sup>diĝir</sup>en]-<sup>r</sup>ki<sup>1</sup>-ga-ke<sub>4</sub>  
 rev. 5) i<sub>3</sub> nam-<sup>r</sup>šub<sup>1</sup> [<sup>diĝir</sup>]<sup>r</sup>asal<sup>1</sup>-lu<sub>2</sub>-hi-ke<sub>4</sub>  
 rev. 6) i<sub>3</sub> nam-šub <sup>diĝir</sup>nin-girima<sub>x</sub> nin mu<sub>7</sub>-mu<sub>7</sub>-a-ke<sub>4</sub>  
 rev. 7) i<sub>3</sub> tum maš-maš-e eridu<sup>ki</sup>-ga-ka  
 rev. 8) lu<sub>2</sub> tu-ra saĝ ge<sub>17</sub>-ga-ni  
 rev. 9) šu ge<sub>17</sub>-ga-ni ĝiri<sub>3</sub> ge<sub>17</sub>-ga-ni  
 rev. 10) ĝeš<sup>eš</sup>ge-en-ge-na nu-du<sub>10</sub>-ga-ni  
 rev. 11) šu mu-ni-ib<sub>2</sub>-ur<sub>3</sub>  
 rev. 12) [nam]-<sup>r</sup>tar<sup>1</sup> a<sub>2</sub>-sag<sub>3</sub> ge<sub>17</sub>-ga su-na ĝal<sub>2</sub>-la-ni u<sub>3</sub>-ub-ta-an-ze  
 rev. 13) <sup>r</sup>udug<sup>1</sup> hul dib-ba-ni gidim hul dib-ba-ni  
 rev. 14) bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub-bu  
 rev. 15) udug sa<sub>6</sub>-ga <sup>diĝir</sup>lamma sa<sub>6</sub>-ga he<sub>2</sub>-em-da-su<sub>8</sub>-su<sub>8</sub>-ga-eš  
 rev. 16) ka-inim-ma i<sub>3</sub>-ĝeš-kam

obv. <sup>1</sup> Incantation formula. The pure oil, the oil set down for anointing, split the earth. As for the sesame oil, the resin of the oil, its product, is placed before the *ramkum* priest. Even a ferocious storm cannot dry out its branches. As for the *asakkum* creeping by, it shall drive away its evil! <sup>obv.</sup>

<sup>6</sup> The Igigi are at zenith, they are at the distant zenith, at the platform of Utu. They bring it to the cauldrons with their pure hands. After Utu had purified it, he embraced it. <sup>obv.</sup> <sup>9</sup> As for that which was mixed upon the body of humanity afflicted by the *asakkum*, he has made it suitable with purification and with cleansing. He has given this command from the august shrine, the pure shrine.

<sup>obv.</sup> <sup>12</sup> Just like the one who had made it suitable with purification and with cleansing, just like the

one who had given this command from the august shrine, the pure shrine, and just like the one who had poured beer in Eridu, <sup>obv. 15</sup> after he has applied it onto the body of the human being, the child of his god, as for the *asakkum*, it shall release its evil within his body. It shall cleanse him. It shall make him immaculate. The one who has an evil tongue shall stand off to the side. It is an incantation for sesame oil. <sup>rev. 1</sup> Incantation formula. As for the oil with the spell of Enlil, the oil with the spell of Ninlil, the oil with the spell of Enki, the oil with the spell of Asalluhi, and the oil with the spell of Ningirima, the mistress of incantation priests, <sup>rev. 7</sup> the oil bearer, the *mašmaššum* of Eridu, spread it upon the ill man on his sick head, his sick hands, his sick feet, and his unwell limbs. After he has removed the *namtarum* and *asakkum* who placed sickness on his flesh from them, <sup>rev. 13</sup> the evil *utukkum* passing by and the evil *eṭemum* passing by shall stand off to the side. The benevolent *utukkum* and the benevolent *lamassum* shall stand alongside him. It is an incantation for sesame oil.

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### Translation Notes

obv. 2. Tentatively, **us2-us2** = *emēdum*, as **us2** alone takes oil and other ritual ingredients as its object in OBI 311:

ĝeš<sup>er</sup>eren ĝeš<sup>su</sup>-ur-min<sub>3</sub> ĝeš<sup>za</sup>-ba-lum  
 ĝeš<sup>ta</sup>škarin siki gegge siki babbar  
 ĝeš<sup>kin</sup>kin<sub>2</sub> gegge ĝeš<sup>kin</sup>kin<sub>2</sub> babbar  
 i<sub>3</sub> ĝiš<sup>eren</sup>-na bar-bi us<sub>2</sub>-sa-a

Cedar, cypress, *sapālum* juniper, boxwood, black wool, white wool, black *kiškanû* tree, white *kiškanû* tree, and the oil of a cedar were placed at its side.<sup>979</sup>

Another possibility is to interpret **us2** = *redû*, “to flow.” The verb HAR-HAR is probably read as **ur5-ur5** = *kadādum* “to anoint.”

obv. 3. This line has been previously edited.<sup>980</sup> The reading **ĝar** is drawn from a parallel within an Old Babylonian ritual tablet: **susbu<sub>2</sub><sup>bu</sup>-da ĝa<sub>2</sub>-ĝa<sub>2</sub> a-na ra-am-ki-im ša-ak-nu**, “Place it before the *ramkum* priest.”<sup>981</sup>

<sup>979</sup> YBC 8649 obv. 9-12.

<sup>980</sup> Johannes J. A. van Dijk, “VAT 8382: Ein zweisprachiges Königsritual.” In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 244-245. For **susbu<sub>4</sub>** (*ra-am-kum*), see Karen Focke, “Die Göttin Nin-imma.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 88 no. 2 (1998): 218-219.

<sup>981</sup> VAT 8382 obv. 9.

obv. 4. The verb **ša-ra(g)** = *abālum*, “to dry,” according to the late bilingual lament SBH 41: **gi-en3-bar pu2-bi-ta ba-da-an-ša-ra** = *ap-pa-ri ina šuq-li-šu2 ub-bi-il*, “It dried out canebrake in its marsh.”<sup>982</sup>

obv. 6. The **nun-gal** in this line refers to the Igigi, who are the plural agent of the verb in the following line. A parallel in a Nippur source of the *Death of Gilgamesh* reveals the second **du** is phonetic for **du**<sub>6</sub>: <sup>diġir</sup>**a-nun-na du**<sub>6</sub> **ku3-ga-ke4-[ne]** / <sup>diġir</sup>**nun-gal-e-ne du**<sub>6</sub> **ku3-ga-ke4-[ne]**, “(Gilgamesh makes an offering to) the Anunna gods of the pure mound and the Igigi gods of the pure mound.”<sup>983</sup> The term **an-pa** = *elāt šamê*.

obv. 7. A ritual tablet aids in the interpretation of this line: **šen šu-luh an-na su diġir-re-e-ne in-dim2-ma šu-uh-tam šu-luh ša a-nim a-na ep-šu**, “The copper hand washing cauldron of the heavens was fashioned for the bodies of the gods (Akk: The verdigris, the hand washer of the heavens, was made for [the bodies of the gods]).”<sup>984</sup>

obv. 8. This is an instance of astral irradiation, in which the light of the sun imparts magical power onto the oil poured into the cauldrons.

obv. 9. The verb **šar2** = *šutābulum*, “to mix, mingle.” The verb is used both to apply ingredients onto the body of the patient, as in OBI 276, 6: **lu2-ulu3 pa4-hal-la u3-me-šar2-ra**, “After they were mixed onto the afflicted human being ...”<sup>985</sup>

obv. 11. This line is paralleled in *Ur-Ninurta A*, 84: **šul** <sup>diġir</sup>**en-lil2-le e2-kur-ta a2-bi mu-un-da-an-aġ2**, “Youthful Enlil gave its instructions to him from the Ekur.”

obv. 12-14. The structure of this section is comparable to OBI 232, 2:

**diġir lu2-ulu3-ke4 bara2 ku3-ga-na im-mi-ni-ib-sikil**  
**gud e2 tur3-ba mi-ni-ib-ku3-ga-gin7**  
**udu amaš-bi-a mi-ni-ib2-sikil-la-a-gin7**  
**diġir lu2-ulu3 bara2 ku3-ga-na im-mi-ib2-sikil-gin7**  
**lu2-ulu3 dumu diġir-ra-na an-gin7 he2-em-ku3-ge**

The god of the human being was cleansed on his throne. Just as the oxen were purified in their cattle pen, just as the sheep were cleansed in their sheepfold, and just as the god of the human being was cleansed on his pure throne, may the human being, the child of his god, become pure like the heavens.<sup>986</sup>

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<sup>982</sup> VAT 408 + VAT 2179 obv. 2'. On this verb, see Johannes J. A. van Dijk, “VAT 8382: Ein zweisprachiges Königsritual.” In *Heidelberger Studien zum Alten Orient: Adam Falkenstein zum 17. September 1966*, ed. Dietz O. Edzard (Wiesbaden: Harrassowitz Verlag, 1967), 245 n. 54.

<sup>983</sup> UM 29-16-086 obv. 21-22.

<sup>984</sup> VAT 8382 obv. 6.

<sup>985</sup> YBC 4622 rev. iv 18.

<sup>986</sup> VAT 8348 rev. 5-9.

obv. 14. This partially phonetic line has a parallel in OBI 311:

**diġir** **asar a nun-na kaš-gin<sub>7</sub> a gub<sub>2</sub>-ba**  
[dug] **bur-zi u<sub>4</sub>-sakar ki sikil ša<sub>3</sub>-ga**  
「**mu<sup>1</sup>-un-sikil mu-un-dadag**

Asar, the seed of a prince, has cleansed the lustration water like beer in the moon *pursītum* vessel, a pure place. He has made it immaculate.<sup>987</sup>

obv. 18. There are unclear traces on the copy. Collation is necessary.

rev. 2-6. These oils all function as the second object of the compound verb **šu—ur<sub>3</sub>** in rev. 11.

rev. 7. The **tum** is phonetic for **tum<sub>2</sub>** “to bring.” A comparable expression occurs in OBI 274, 2: **i<sub>3</sub> guru<sub>17</sub> i<sub>3</sub> mu-un-da-gaz-e / gara<sub>2</sub> guru<sub>17</sub> gara<sub>2</sub> mu-un-da-gaz-e**, “The oil carrier will break the oil because of her. The cream carrier will break the cream because of her.”<sup>988</sup> The case ending on **eridu<sup>ki</sup>-ga-ka** marks the ergative, which has undergone progressive vowel harmony with the genitive marker.

rev. 12. The verb **ze** is phonetic for **ze<sub>2</sub> = nasāhum**.

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<sup>987</sup> YBC 8649 obv. 14-16.

<sup>988</sup> YBC 4603 rev. 6-7.

- obv. 1) en<sub>2</sub> e<sub>2</sub>-nu-ru  
 obv. 2) ka la<sub>2</sub>-e-de<sub>3</sub> za la<sub>2</sub>-e-de<sub>3</sub>  
 obv. 3) ka-tu<sub>6</sub>-ĝal<sub>2</sub> eridu<sup>ki</sup>-ga-ke<sub>4</sub>  
 obv. 4) niĝ<sub>2</sub>-ak-a tu<sup>mušen</sup>-e ba-an-ši-ni-「gur<sup>1</sup>  
 obv. 5) šu-ni-a šu im-ma-ab-du<sub>7</sub>  
 obv. 6) gu<sub>2</sub>-ni gu<sub>2</sub>-da im-ma-la<sub>2</sub>  
 obv. 7) niĝ<sub>2</sub>-ak-a tu<sup>mušen</sup>-e im-ši-in-「gun<sub>3</sub>-tar-re<sup>1</sup>  
 obv. 8) a-ra<sub>2</sub> tu<sup>mušen</sup>-e gal-le-eš i<sub>3</sub>-「kiĝ<sub>2</sub>-ĝe<sub>26</sub><sup>1</sup>  
 obv. 9) inim-bi-ta<sup>diĝir</sup> asal-lu<sub>2</sub>-hi im-「ma-ni-in-ĝar<sup>1</sup>  
 obv. 10) u<sub>4</sub>-da<sup>diĝir</sup> asal-lu<sub>2</sub>-hi dumu<sup>diĝir</sup> en-ki-ga-ke<sub>4</sub>  
 obv. 11) a-a-ni<sup>diĝir</sup> en-ki-ra e<sub>2</sub>-a ba-«ši-in-ku<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub>-e»  
 obv. 12) a-a-ĝu<sub>10</sub> ka la<sub>2</sub>-e-de<sub>3</sub> za la<sub>2</sub>-e-de<sub>3</sub>  
 obv. 13) <sup>diĝir</sup> en-ki-ke<sub>4</sub> dumu-ni<sup>diĝir</sup> asal-lu<sub>2</sub>-hi-ra mu-«na-ni-ib-ge<sub>4</sub>-ge<sub>4</sub>»  
 obv. 14) ĝen-na dumu-ĝu<sub>10</sub>  
 obv. 15) niĝ<sub>2</sub>-ak-a tu<sup>mušen</sup>-e u<sub>3</sub>-um-mi-gur<sub>2</sub>  
 obv. 16) lugal-ra za<sub>3</sub>-še<sub>3</sub> u<sub>3</sub>-um-mi-la<sub>2</sub>  
 obv. 17) a<sub>2</sub> «šu» u<sub>3</sub>-mu-「un<sup>1</sup>-ši-ur<sub>3</sub>  
 obv. 18) ka-ba u<sub>3</sub>-me-e-ni-ĝar  
 b. ed. 1) lugal-ra ma-an-du<sub>8</sub> 「ma<sup>1</sup>-an-bur<sub>2</sub>-ra  
 b. ed. 2) su-na i<sub>3</sub>-ĝal<sub>2</sub>-la  
 rev. 1) i-bi<sub>2</sub>-gin<sub>7</sub> an-na ha-ba-e<sub>3</sub>-de<sub>3</sub>  
 rev. 2) muru<sub>9</sub>-gin<sub>7</sub> ki-a ha-ba-e<sub>3</sub>-de<sub>3</sub>  
 rev. 3) lugal-bi he<sub>2</sub>-siki<sub>l</sub> he<sub>2</sub>-dadag  
 rev. 4) lugal-e dumu diĝir-ra-ni<sup>na<sub>4</sub></sup> bur saman<sub>4</sub>-gin<sub>7</sub> ha-ba-luh-luh  
 rev. 5) <sup>na<sub>4</sub></sup> bur i<sub>3</sub>-nun-gin<sub>7</sub> ha-ba-su-su-ub  
 rev. 6) <sup>diĝir</sup> utu saĝ-«kal» diĝir-ra-ne-še<sub>3</sub>  
 rev. 7) [he<sub>2</sub>-en]-ši-in-ge<sub>4</sub>-ge<sub>4</sub>  
 rev. 8) [ka]-「inim<sup>1</sup>-ma 「tu<sup>mušen<sup>1</sup></sup>-[a-kam]

obv. 1 Incantation formula. The mouth is being bound! The arm is being bound! The incantation priest of Eridu turned the magic towards the dove for him. It had touched him on his hand. It had embraced his neck. <sup>obv. 7</sup> He will thoroughly bind the magic on him to the dove. “I will discern the instructions for the dove in a grand manner!” With those words, Asalluhi set it before him. <sup>obv. 10</sup> Then Asalluhi, the child of Enki enters into the temple to his father Enki <and calls out to him there>. “My father, the mouth is being bound! The arm is being bound!” Enki <replies> to Asalluhi his child. “Go my child!” <sup>obv. 15</sup> After you have turned the magic towards the dove, after you have bound its limbs on behalf of the king, after you have spread the magic onto its wings, and after you have placed the magic in its mouth, <sup>b. ed. 1</sup> the magic will be released from the king. It will release him. That which was on his flesh shall be expelled into the heavens like smoke. <sup>rev. 2</sup> It shall be expelled over the earth like a cloud. As for this king, it shall cleanse him. It shall make him immaculate. As for the king, the child of his god, he shall be washed off like a *šikkatum* vessel. <sup>rev. 5</sup> He shall be scrubbed off like a *himētum* vessel. He shall return to Utu, the foremost of the gods. It is an incantation for a dove.



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## Translation Notes

obv. 3. **ka-tu<sub>6</sub>-ĝal<sub>2</sub>** = *wāšipum*. This is the only occurrence of the lemma within the Old Babylonian incantation corpus. The most pertinent reference outside incantations is *Enki and the World Order*, 142: **ka-tu<sub>6</sub>-ĝal<sub>2</sub> eridu<sup>ki</sup>-ga-ke<sub>4</sub>-ne**, “The incantation priests of Eridu” where these officials are linked with the **išib**-priesthood of the Abzu.

obv. 4. The final signs in the verbal chain are not clear, but traces support a GUR in light of obv. 15, where the verb is **gur<sub>2</sub>**.

obv. 6. The copy is misleading. The photo has a clear **gu<sub>2</sub>-da—la<sub>2</sub>**.

obv. 7. The tablet is damaged for this line, but it may be restored from the late duplicate SpTU 3, 68: **niĝ<sub>2</sub>-ak-a tu<sup>mušen</sup> mu-un-ši-in-gun<sub>2</sub>-tar-ra**.<sup>989</sup> The meaning of the verb is found in an Old Babylonian lexical text: **eme gun<sub>3</sub>-tar** = *ku-ṣu<sub>2</sub>-rum*, “to bind thoroughly.”<sup>990</sup>

obv. 17. This line is difficult. This reconstruction is based on the late duplicate K 2780 obv. 10': [...]**x šu u-me-ni-ur<sub>3</sub>**.

b. ed. 1. The vocalic ending is difficult. The verb is probably *marû* with an apocopated copula.

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<sup>989</sup> W 22666/1 rev. iv 16.

<sup>990</sup> YBC 9868 iv 38.

- obv. 1) en<sub>2</sub> e<sub>2</sub>-nu-<sup>1</sup>ru<sup>1</sup>  
 obv. 2) <sup>1</sup>a<sub>2</sub><sup>1</sup>-sag<sub>3</sub> ge<sub>17</sub>-ga su lu<sub>2</sub>-<sup>1</sup>ka<sup>1</sup> [mu-un-<sup>2</sup>gal<sub>2</sub>]  
 obv. 3) lu<sub>2</sub>-ulu<sub>3</sub> pa<sub>4</sub>-hal-la tu<sub>9</sub>-gin<sub>7</sub> im-<sup>1</sup>mi<sup>1</sup>-[in-dul]  
 obv. 4) šu-bi <sup>3</sup>giri<sub>3</sub>-bi nu-ub-<sup>3</sup>ši-in-[<sup>2</sup>ga<sub>2</sub>-<sup>2</sup>ga<sub>2</sub>]  
 obv. 5) nun-gal <sup>di</sup>giri<sup>en</sup>-ki en ka-inim-ma-<sup>1</sup>bi<sup>1</sup>  
 obv. 6) <sup>di</sup>giri<sup>en</sup>-ki-ne-<sup>3</sup>še<sub>3</sub> <sup>di</sup>giri<sup>nun</sup>-ki-ne-[<sup>3</sup>še<sub>3</sub>]  
 obv. 7) maš<sub>2</sub> sa<sup>2</sup>g gaba ri-a ba-an-si<sub>3</sub>  
 obv. 8) sa<sup>2</sup>g maš<sub>2</sub> sa<sup>2</sup>g lu<sub>2</sub>-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub>  
 obv. 9) gu<sub>2</sub> maš<sub>2</sub> gu<sub>2</sub> lu<sub>2</sub>-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub>  
 obv. 10) gaba maš<sub>2</sub> gaba lu<sub>2</sub>-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub>  
 obv. 11) uš<sub>2</sub> maš<sub>2</sub> uš<sub>2</sub> lu<sub>2</sub>-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub>  
 obv. 12) lipiš maš<sub>2</sub> lipiš lu<sub>2</sub>-<sup>3</sup>še<sub>3</sub> ba-<sup>1</sup>an<sup>1</sup>-si<sub>3</sub>  
 obv. 13) a<sub>2</sub> zi-da a<sub>2</sub> zi-da-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub>  
 obv. 14) a<sub>2</sub> gabu<sub>2</sub><sup>bu</sup> a<sub>2</sub> gabu<sub>2</sub><sup>bu</sup>-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub>  
 obv. 15) ti ti-<sup>3</sup>še<sub>3</sub> ba-an-si<sub>3</sub> <sup>uzu</sup>murgu <sup>uzu</sup>murgu-<sup>3</sup>še<sub>3</sub> <sup>1</sup>ba-an-si<sub>3</sub><sup>1</sup>  
 obv. 16) <sup>ge</sup>ge-en-ge-na <sup>ge</sup>ge-en-ge-na-<sup>1</sup>še<sub>3</sub> ba-an-si<sub>3</sub><sup>1</sup> u<sub>3</sub>-mu-e-si<sub>3</sub>  
 b. ed. 1) igi <sup>1</sup>su<sup>1</sup>-bar-ra-na šu u<sub>3</sub>-mu-ni-su-su-ub  
 rev. 1) <sup>1</sup>tilla<sub>4</sub><sup>1</sup>-aš su-na u<sub>3</sub>-me-ni-e<sub>3</sub>  
 rev. 2) ze<sub>2</sub>-ba gi-izi-la<sub>2</sub> u<sub>3</sub>-me-ni-bar<sub>7</sub>  
 rev. 3) <sup>1</sup>udug<sup>1</sup> hul a-la<sub>2</sub> hul su <sup>1</sup>lu<sub>2</sub><sup>1</sup>-ta he<sub>2</sub>-eb<sub>2</sub>-ta-<sup>1</sup>e<sub>11</sub><sup>1</sup>-de<sub>3</sub><sup>1</sup>  
 rev. 4) [bar]-ra-ne-ta he<sub>2</sub>-eb<sub>2</sub>-ta-[gub]  
 rev. 5) [<sup>di</sup>giri<sup>udug</sup>] <sup>1</sup>sag<sub>10</sub><sup>1</sup> <sup>di</sup>giri<sup>lamma</sup> <sup>1</sup>sag<sub>10</sub><sup>1</sup>  
 rev. 6) <sup>1</sup>he<sub>2</sub>-em<sup>1</sup>-da-su<sub>8</sub>-<sup>1</sup>su<sub>8</sub>-ge<sup>1</sup>-eš  
 rev. 7) ka-inim-ma maš<sub>2</sub> gaba-<sup>1</sup>ri<sup>1</sup>-[ga-kam]

obv. <sup>1</sup> Incantation formula. The sick *asakkum* is upon the flesh of the person. It has covered the afflicted human being like a cloth. His hands and his feet cannot hold him up because of it. <sup>obv. 5</sup> The great prince Enki, the lord of this incantation, on behalf of the Enki gods and on behalf of the Ninki gods, transformed a first-rate goat into a substitute. <sup>obv. 8</sup> He transformed the head of the goat into the head of a man. He transformed the neck of the goat into the neck of a man. He transformed the breast of the goat into the breast of a man. He transformed the blood of the goat into the blood of a man. He transformed the innards of the goat into the innards of a man. <sup>obv. 13</sup> He transformed its right arm into a right arm. He transformed its left arm into a left arm. He transformed its ribs into ribs. He transformed its back into a back. He transformed its limbs into limbs. “After you have made the transformation, <sup>b. ed. 1</sup> after you have rubbed it on the front of his body, after you have sent out what is in his body to the street, and after you have set a torch to its poison, <sup>rev. 3</sup> the evil *utukkum* and the evil *alû* shall be expelled from the flesh of the man. They shall stand away from his side. The benevolent *utukkum* and the benevolent *lamassum* shall stand alongside him.” It is an incantation for a substitute goat.

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### Translation Notes

obv. 2. The later manuscripts all contain this verbal form and there is room on the tablet. Comparable constructions are attested among Old Babylonian incantations, including OBI 027: **nam-tar su lu<sub>2</sub>-ka ĝal<sub>2</sub>-la-am<sub>3</sub>**, “The *namtarum* is upon the flesh of the man”; OBI 042: **ki ge<sub>17</sub> bar šub-ba su lu<sub>2</sub>-ulu<sub>3</sub>-ka ĝal<sub>2</sub>-la**, “As for the sick spot which was cast upon the body, the one which is upon the flesh of the human being ...” and OBI 159, 3: **diĝir<sup>1</sup>kamad-me su lu<sub>2</sub>-kam ĝal<sub>2</sub>-la**, “As for Kamadme, who is upon the flesh of the man.”<sup>991</sup>

obv. 7. The verb **si<sub>3</sub>** has a specialized meaning of “to transform” in this incantation. The same usage occurs in *Dumuzi’s Dream*, 200-204:

diĝir<sup>1</sup>utu er<sub>2</sub>-na šu ba-ši-in-ti  
šu-ni šu maš-da<sub>3</sub> u<sub>3</sub>-mu-ni-in-si<sub>3</sub>  
ĝiri<sub>3</sub>-ni ĝiri<sub>3</sub> maš-da<sub>3</sub> u<sub>3</sub>-mu-ni-in-si<sub>3</sub>  
ĝulla<sup>la<sub>2</sub></sup>-e-ne im-ma-da-an-ze<sub>2</sub>-er  
e<sub>2</sub> um-ma diĝir<sup>1</sup>be-li-li-še<sub>3</sub> zi-ni ba-ši-in-tum<sub>3</sub>

Utu accepted his tears. He transformed his hand into the hand of a gazelle. He transformed his foot into the foot of a gazelle. He went away from the *gallû* demons. He brought his life to the house of wise woman Belili.

obv. 11. The term reading **mud<sub>2</sub>** is rare in the Old Babylonian period, whereas **uš<sub>2</sub>** is prevalent within incantations and hymns.

b. ed. 1. The lemma **su-bar** = *zumrum*.

rev. 1. This rendition of the line interprets the fourth sign as SU rather than the inexplicable MA in the copy. In support of this reading is a similar passage in *Ninisina A*, 41: **lu<sub>2</sub>-ulu<sub>3</sub>-bi tumu-gin<sub>7</sub> su-a-na im-ma-an-di-ni-ib-e<sub>3</sub>-de<sub>3</sub>**, “As for that human being, she expels what is in his flesh for him like wind.” The beginning of the line can be restored [AN.AŠ].A.AN.AŠ as **ṯilla<sub>4</sub><sup>1</sup>-aš** following a parallel in the Old Babylonian incantation text OBI 034, 2:

bar-ra-na u<sub>3</sub>-me-te-[gur-gur]  
tilla<sub>2</sub>-da-še<sub>3</sub> u<sub>3</sub>-ub-ṯa<sup>1</sup>-[e<sub>3</sub>]  
saĝ ge<sub>17</sub> saĝ-ĝa<sub>2</sub>-na ha-ba-ṯra<sup>1</sup>-[an-zi-zi]  
tu-ra su-a-na he<sub>2</sub>-em-ṯa<sup>1</sup>-[e<sub>11</sub>-de<sub>3</sub>]

<sup>991</sup> BM 78375 obv. 8; BM 96704 obv. 16; MS 3096 obv. iii 24’.

After you have ritually purified the clay on his exterior and after you have sent the diseases out together into the street, the head illness of his head shall rise up from him. The sickness of his flesh shall be expelled from him!<sup>992</sup>

rev. 3. Although the sign looks like NUN in the copy, the tablet shows a poor DU<sub>6</sub> is also possible, which would allow for the expected formula using e<sub>11</sub> (DU<sub>6</sub>.DU). The equivalent formula with e<sub>3</sub> (UD.DU) appears OBI 058, 1:

**udug hul a-la<sub>2</sub> hul**  
**ha-ba-ra-e<sub>3</sub>**  
**gidim hul ĝulla<sup>la<sub>2</sub></sup> hul**  
**ha-ba-ra-e<sub>3</sub>**

The evil *utukkum* and the evil *alû* shall go out from him! The evil *e<sub>3</sub>temmum* and the evil *gallû* shall go out from him!<sup>993</sup>

rev. 7. The rubric may be confidently restored from the late duplicates.<sup>994</sup>

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<sup>992</sup> BM 92504 rev. 35-38.

<sup>993</sup> CBS 591 obv. iii 1-4.

<sup>994</sup> A score of the rubrics is available in Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008), 119.

- obv. 1) **en<sub>x</sub> en-ne<sub>2</sub>-nu-ru**  
 obv. 2) **an an an an** ʿan<sup>1</sup> an an  
 obv. 3) **ki ki ki ki ki ki ki**  
 obv. 4) **ka<sub>2</sub> ka<sub>2</sub> ka<sub>2</sub> ka<sub>2</sub> ka<sub>2</sub>** ʿka<sub>2</sub><sup>1</sup> ka<sub>2</sub>  
 obv. 5) **du<sub>6</sub> du<sub>6</sub> du<sub>6</sub> du<sub>6</sub> du<sub>6</sub> du<sub>6</sub>** ʿdu<sub>6</sub><sup>1</sup>  
 obv. 6) **bara<sub>2</sub> bara<sub>2</sub> bara<sub>2</sub> bara<sub>2</sub>** [bara<sub>2</sub>] bara<sub>2</sub> bara<sub>2</sub>  
 obv. 7) **aga aga aga aga aga aga** [aga]  
 obv. 8) **diġir<sup>1</sup>en-lil<sub>2</sub> lu<sub>2</sub>** [kur-kur-ra]  
 obv. 9) **diġir<sup>1</sup>en-ki** ʿlugal<sup>1</sup> [abzu]  
 obv. 10) **gidim<sub>2</sub> ma-te** ʿhe<sub>2</sub><sup>1</sup>-[me-en]  
 obv. 11) **gidim<sub>2</sub> ma-min he<sub>2</sub>-me-**[en]  
 obv. 12) **ʿdiġir<sup>1</sup>udug he<sub>2</sub>-me-**ʿmin<sup>1</sup>  
 obv. 13) [diġir<sup>1</sup>]ʿudug<sup>1</sup> [he<sub>2</sub>-me-en]  
 (small break on the remainder of the obverse and the beginning of the reverse)  
 rev. 1') ʿzi<sup>1</sup> [  
 rev. 2') **zi** diġir<sup>1</sup>šul-pa-[e<sub>3</sub>-a he<sub>2</sub>-pa<sub>3</sub>]  
 rev. 3') **zi** diġir<sup>1</sup>nin-hur-saġ-ġa<sub>2</sub> [he<sub>2</sub>-pa<sub>3</sub>]  
 rev. 4') **zi** diġir<sup>1</sup>en-lil<sub>2</sub>-le he<sub>2</sub>-ʿpa<sub>3</sub><sup>1</sup>  
 rev. 5') **zi** diġir<sup>1</sup>nin-lil<sub>2</sub>-le he<sub>2</sub>-ʿpa<sub>3</sub><sup>1</sup>  
 rev. 6') **zi a-nun-na gal-gal-la** [he<sub>2</sub>-pa<sub>3</sub>]  
 rev. 7') **a-wi-la-num<sub>2</sub> arad<sub>2</sub>** ʿdiġir<sup>1</sup>[en-ki]-ʿga<sup>1</sup>-ke<sub>4</sub>  
 rev. 8') **u<sub>2</sub> ba-ra-gu<sub>3</sub>-gu<sub>3</sub> u<sub>2</sub> ba-ra-ġa<sub>2</sub>-ġa<sub>2</sub>**  
 rev. 9') **ba-ra-mu-un-da-ġa<sub>2</sub>-ġa<sub>2</sub>**  
 rev. 10') **en-na zi<sup>1</sup> hu-**ʿmu-un-te<sup>1</sup>  
 rev. 11') ʿtu<sub>6</sub><sup>1</sup> en<sub>x</sub> e<sub>2</sub>-nu-re-kam

obv. 1 Incantation formula. Heavens, heavens, heavens, heavens, heavens, heavens, heavens. Earth, earth, earth, earth, earth, earth. Gate, gate, gate, gate, gate, gate, gate. Mound, mound, mound, mound, mound, mound. Thone, throne, throne, throne, throne, throne, throne. Crown, crown, crown, crown, crown, crown, crown. <sup>obv. 8</sup> O Enlil, the man of the mountains! O Enki, the king of the Abzu. If you are an *eṭemum* approaching me, if you are an *eṭemum* approaching me, if you are an *utukkum*, if you are an *utukkum* ... (small break) <sup>rev. 1'</sup> Be exorcised by ... Be exorcised by Šulpa'ea! Be exorcised by Ninhursag! Be exorcised by Enlil! Be exorcised by Ninlil! Be exorcised by the great Anunna gods! <sup>rev. 7'</sup> Awilānum, the servant of Enki, shall not allow you to eat food with him. He shall not allow you to drink water with him. He shall not allow you to stand with him until you set out. He shall recover! It is an incantation formula.

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#### Translation Notes

obv. 1. The signs on the tablet are U.MIN.AN in contrast to the final line, which is a regular **en2**.

obv. 8. The restoration of this title derives from OBI 053: **zi en-lil2 lu2 kur-kur-<sup>r</sup>ra<sup>1</sup>**.<sup>995</sup>

rev. 7'. The personal name is probably a variation of **an-na-an-na** “so-and-so” formed with **awīlum** + the “particularizing” suffix **-ānu**. The restoration of the deity is not decisive, but the first visible sign appears to be the end of BI or GA and the broken space would allow for the usual ligature writing of **diġir<sup>en</sup>ki**. The final sign appears to be an intrusive Akkadianism unless the restoration is incorrect.

rev. 8'. This is a phonetic rendition of the normative expression found in the parallel text OBI 116: **u2 ba-ra-an-da-gu7-e / a ba-ra-an-da-nas-nas**, “May you not eat food with him and may you not drink water with him.”<sup>996</sup> The second **u2** stands in for **a** and is colored by the preceding **gu3-gu3**, phonetic for **gu7-gu7**.

rev. 10'. This text has **lugal** while its parallels have **lu2-ulu3**, as in OBI 116: **en-na lu2-ulu3 dumu diġir-ra-ni ki-bi ge4-ge4-de3**,<sup>997</sup>

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<sup>995</sup> Bod S 298 obv. 24.

<sup>996</sup> LB 1005 rev. 3-4.

<sup>997</sup> LB 1005 rev. 2.

- obv. 1) **tumu ab-ba im-ma-ta-ri**  
 obv. 2) **a-ab-ba sig-ga-ta im-ma-ta-ri**  
 obv. 3) **a-ab-ba igi-nim-ta im-ma-ta-ri**  
 obv. 4) **an-ur<sub>2</sub>-ta ĝen-a-ni**  
 obv. 5) **ša<sub>3</sub> ge<sub>17</sub> im-de<sub>6</sub> libiš ge<sub>17</sub> im-de<sub>6</sub>**  
 obv. 6) **lu<sub>2</sub>-ulu<sub>3</sub><sup>lu</sup> pa<sub>4</sub>-hal-la ba-ni-in-dab<sub>5</sub>**  
 obv. 7) **lu<sub>2</sub>-ulu<sub>3</sub>-bi<sup>kuš</sup> a-ĝa<sub>2</sub><sup>1</sup>-la<sub>2</sub> keše<sub>2</sub>-da**  
 obv. 8) **zi nu-um-me zi al-ir-ri-re**  
 obv. 9) **zi silim-gin<sub>7</sub> ʾhe<sub>2</sub><sup>1</sup>-em-du-du**  
 obv. 10) **ša<sub>3</sub> ge<sub>17</sub> im-ma-an-dab<sub>5</sub>**  
 obv. 11) **diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>**  
 obv. 12) **a-a-ni<sup>diĝir</sup> en-ki-še<sub>3</sub> e<sub>2</sub>-a ba-ši-in-ku<sub>4</sub>**  
 obv. 13) **[niĝ<sub>2</sub>] i<sub>3</sub>-zu-a-ĝu<sub>10</sub> u<sub>3</sub> za-e in-ga-ʾe<sup>1</sup>-zu**  
 obv. 14) **[u<sub>2</sub>]am-si-har-ra-an ʾšu<sup>1</sup> um-me-ʾti<sup>1</sup>**  
 obv. 15) **[lu<sub>2</sub>]-ulu<sub>3</sub> dumu diĝir-ra-na ʾsu<sup>1</sup>-na u<sub>3</sub>-me-ĝar**  
 obv. 16) **[a-a]<sup>diĝir</sup> nanna he<sub>2</sub>-eb-dadag**  
 obv. 17) **[ši<sub>5</sub>]-gin<sub>7</sub> he<sub>2</sub>-dur<sub>2</sub>-re bu-lu-uh<sub>3</sub>-gin<sub>7</sub> he<sub>2</sub>-si-il-e**  
 rev. 1) **ʾka<sup>1</sup>-inim-ma tumu-a-ʾkam<sup>1</sup>**

obv. 1 The wind blew in from the sea. The wind blew in from the lower sea. The wind blew in from the upper sea. obv. 4 When it came in from the horizon, it brought sick belly, and it brought sick innards. It latched onto the afflicted human being. It was a bound leather sack on that human being. obv. 8 There is no breath, only complete distress. Let it come and go like healthy breath! obv. 10 The sick belly has seized him. Asalluhi saw it. He enters into the temple to Enki his father. “That which I know, you also know. obv. 14 After you have received the *pazallūrum* plant and after you have applied it onto the flesh of the human being, the child of his god, father Nanna shall make him immaculate.” obv. 17 He shall defecate it out like excrement. He shall belch it out like a burp. It is an incantation for wind.

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#### Translation Notes

obv. 1. **ri** = *ziāqum*, “to blow,” as in OBI 114: *i-zi-qa<sub>2</sub>-am ša-ru-um le-em-nu-um*, “The bad wind

blew into ...”<sup>998</sup>

obv. 7. In the copy, the  $\hat{G}A_2$  looks like GA with two extra winkelhaken following the sign. The same formula occurs in OBI 008: <sup>kuš</sup>**a-ĝa<sub>2</sub>-la<sub>2</sub>-gin<sub>7</sub> he<sub>2</sub>-[dar]<sup>1</sup>**, “May it split open like a leather bag.”<sup>999</sup>

obv. 8. A parallel to this passage is found in *Lugalbanda and the Mountain Cave*, 120-122: **gu<sub>2</sub>-ni un-zi-ge-eš zi nu-um-me šeš-a-ne-ne gu<sub>5</sub>-li-ne-ne ni<sub>2</sub>-bi-a ad mi-ni-ib-ge<sub>4</sub>-ge<sub>4</sub>-ne**, “After they raised up his neck, there was no breath. His brothers and his companions consoled one another in their distress.” The compound verb **zi—ir** = *ašāšum*, “to be distressed.” The form **al-ir-ri-re** is *marû* with base reduplication, where the underlying form is **al-ir-ir-e**. This verb appears in the *Debate between Bird and Fish*, 88: **muhaldim lu<sub>2</sub>-šem i<sub>3</sub>-duš e<sub>2</sub>-a ti-la zi mu-e-da-an-ir-ir-re-eš**, “The cook, the perfumer, and the doorman who live in the house are distressed because of you!”

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<sup>998</sup> LB 1000 obv. 9.

<sup>999</sup> AO 8895 obv. 16.



- obv. 1) **ṽu<sup>1</sup>-a<sub>2</sub> ab<sub>2</sub>-ge<sub>18</sub> ṽlu-ba<sup>1</sup>**  
 obv. 2) **an-ṽša<sub>3</sub><sup>1</sup>-ga izi an-ta sur-ra**  
 obv. 3) **lu<sub>2</sub>-<sup>diġir</sup>sukkal dumu gu<sub>3</sub>-de<sub>2</sub>-a**  
 obv. 4) **nam-ti-la-na ša<sub>3</sub> abzu-še<sub>3</sub> mu-un-e<sub>11</sub>**  
 obv. 5) **na-an-e<sub>11</sub>-de<sub>3</sub>-en**  
 obv. 6) **igi <sup>diġir</sup>utu-kam na-an-ni-du<sub>8</sub>**  
 obv. 7) **nam-mu-gur-ra-am<sub>3</sub>**  
 obv. 8) **an-na-an-na dumu an-na-an-na-ke<sub>4</sub>**  
 obv. 9) **lu<sub>2</sub> diġir-ra-ni <sup>diġir</sup>en-ki-ke<sub>4</sub>**  
 obv. 10) **u<sub>3</sub> amalu-ka-ni <sup>diġir</sup>ġeštīn-an-na**  
 obv. 11) **ša<sub>3</sub>-bi na-an-ni-dab<sub>5</sub>-be<sub>2</sub>**  
 obv. 12) **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**  
 obv. 13) **[ka]-inim-ma ša<sub>3</sub> ge<sub>17</sub>-ga-kam**

obv. 1 Alas, this person is sick. The fire in the midst of sky poured down from the heavens. Lu-Sukkal, the child of Gudea descended into the midst of the Abzu on behalf of his life. <sup>obv. 5</sup> “You should not descend here! Unless it is loosened before Utu, he shall not return!” <sup>obv. 8</sup> As for so-and-so, child of so-and-so, the person whose god is Enki and whose goddess is Ġeštīnanna, this belly shall not seize onto him. <sup>obv. 12</sup> Incantation formula. It is an incantation for the sick belly.

#### Select Bibliography

- Oliver R. Gurney and Samuel Noah Kramer, *Sumerian Literary Texts in the Ashmolean Museum* (Oxford: Clarendon Press, 1976), 31-32.  
 Margaret Jaques, *Le vocabulaire des sentiments dans les textes sumériens: Recherche sur le lexique sumérien et akkadien* (Münster: Ugarit-Verlag, 2006), 108.

#### Translation Notes

obv. 1. This highly phonetic incipit is decipherable through the aid of its duplicate OBI 131, 1: **u<sub>2</sub>-a ab-ge<sub>17</sub> lu<sub>2</sub>-ṽbi<sup>1</sup>**, “Alas, this person is sick.”<sup>1000</sup>

obv. 3. The use of personal names within the body of incantations is rare in the Old Babylonian period. Gudea is probably invoked as a deity, as he is known to have a cult in this period, and appears in the Sumerian literature of the period, such as *Gudea A*, *Nanše A*, and the *Rulers of Lagaš*. The inclusion of the king’s name is similar to the inclusion of kings within Ur III incantations, such as Amar-Suen in the duplicates HS 2438 and Ist Ni 2187 and Šulgi in HS 1464. The name **lu<sub>2</sub>-sukkal** is more mysterious. In Ur III administrative tablets, names such as **lu<sub>2</sub>-<sup>diġir</sup>sukkal-an-dil<sub>2</sub>**, **lu<sub>2</sub>-sukkal-an-na**, and **lu<sub>2</sub>-<sup>diġir</sup>sukkal-an-ka** are attested. It is noteworthy that **diġir**sukkal is also a name for **nin-šubur**, who was Inanna’s vizier (**sukkal**) in *Inanna’s Descent*.

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<sup>1000</sup> MS 2780 obv. 1.

obv. 6. The lack of a *marû* form hints that the form is epistemic rather than precative. There is a parallel in *Death of Gilgamesh*, 150-153:

**hul-e šu nu-kar-kar-re sa<sub>2</sub> me-ri-ib-du<sub>2</sub>**  
**uru-gal ša<sub>3</sub> zu<sub>2</sub> keše<sub>2</sub>-da nam-ba-an-e<sub>3</sub>-de<sub>3</sub>**  
**igi<sup>diĝir</sup> utu-kam he<sub>2</sub>-be<sub>2</sub> ma-an-du<sub>8</sub>**  
**šu<sup>sar</sup>-gin<sub>7</sub> he<sub>2</sub>-bur<sub>2</sub> šum<sub>2</sub>-gin<sub>7</sub> he<sub>2</sub>-ak-e**

You will not escape the evil! It has arrived before you! You should not descend into the underworld with a knotted belly. You should speak in the presence of Utu so he can loosen it for you. May he unravel it like palm fiber and peel it like an onion.

- obv. 1) ze<sub>2</sub>-a-am <sup>u</sup>še<sub>20</sub>-em-ge-en ki mu-un-da-ar  
 obv. 2) ud-dam saĝ nam-il<sub>2</sub>  
 obv. 3) ma-aš<sub>2</sub> ud-da-ge-en ba-ba-ar <nam>-<sup>r</sup>guru<sub>3</sub><sup>1</sup>  
 obv. 4) muš a-gin<sub>7</sub> e-me na-e-de<sub>3</sub>  
 obv. 5) muš ki bi<sub>2</sub>-il-la<sub>2</sub>-gin<sub>7</sub> e-ne dag i<sub>3</sub>-si-<sup>r</sup>il-le<sup>1</sup>  
 obv. 6) ze<sub>2</sub>-e ne-zu me-ši-ĝe<sub>6</sub>-na-ge-en  
 obv. 7) dug-ge-en ga-az-ba i-zi-ge-en te-ni-ib  
 obv. 8) i-zi a-ak-<sup>r</sup>ša<sup>1</sup>-ge-en ne-za te-<sup>r</sup>ni-ib<sup>1</sup>  
 obv. 9) i-zi <sup>ĝeš</sup>ĝešnimbar-ge-<sup>r</sup>en<sup>1</sup> [ne-za te-ni-ib]  
 obv. 10) tu-du-ga ni-in-<sup>r</sup>gi<sup>1</sup>-[ri-im-ma]  
 obv. 11) nam-šub eridu<sup>ki</sup>-[ga]  
 obv. 12) <sup>diĝir</sup>en-ki-ke<sub>4</sub> dag e<sub>2</sub>-nun-[na] he<sub>2</sub>-em-[ma-an-du<sub>8</sub>-du<sub>8</sub>-e]  
 rev. 1) <sup>r</sup>še-ge-en he<sub>2</sub>-du<sup>1</sup>-[re]  
 rev. 2) [bu]-<sup>r</sup>lu<sup>1</sup>-uh<sub>2</sub>-ge-[en he<sub>2</sub>-si-il-le]  
 rev. 3) [tumu-ge]-<sup>r</sup>en gu-du<sup>1</sup>-[ni-ta] <sup>r</sup>he<sub>2</sub>-em<sup>1</sup>-[ma-ra-e-de]

obv. 1 The gall split the earth like greenery. The first-rate goat raised its head. Like a female goat, it is clad in white. Like a water snake, it sticks out its tongue. <sup>obv. 5</sup> Like a snake in a hot place, it writhes on its belly. Just as you, gall, approach on your own, be smashed like a pot! Be extinguished like a fire! <sup>obv. 8</sup> Extinguish yourself like the fire of an *urbatum* reed. Extinguish yourself like the fire of a date palm. With the recited incantation of Ningirima and the spell of Eridu, <sup>obv. 12</sup> Enki shall loosen it in the chamber of the cella. He shall make him defecate it out like feces. He shall make him belch it out like a burp. He shall make him send it out from his buttocks like wind.

### Select Bibliography

Piotr Michalowski, “Carminative Magic: Towards and Understanding of Sumerian Poetics.”  
*Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 1-18.

### Translation Notes

obv. 1. This tablet is highly phonetic and can be interpreted through its numerous duplicates.<sup>1001</sup>

<sup>1001</sup> Standard orthography:

ze<sub>2</sub>-am<sub>3</sub> <sup>u</sup>še<sub>m</sub>-gin<sub>7</sub> ki mu-un-dar  
 ud<sub>5</sub>-da-am<sub>3</sub> saĝ nam-il<sub>2</sub>  
 maš<sub>2</sub> ud<sub>5</sub>-da-gin<sub>7</sub> babbar<sub>2</sub> nam-guru<sub>3</sub>  
 muš a-gin<sub>7</sub> eme na-e<sub>3</sub>-de<sub>3</sub>  
 muš ki bil<sub>2</sub>-la-gin<sub>7</sub> e-ne dag i<sub>3</sub>-si-il-le  
 za-e ni<sub>2</sub>-zu mu-ši-ĝe<sub>n</sub>-na-gin<sub>7</sub>  
 dug-gin<sub>7</sub> gaz-ba izi-gin<sub>7</sub> te-ni-ib  
 izi <sup>u</sup>aški-gin<sub>7</sub> ni<sub>2</sub>-zu te-ni-ib  
 izi <sup>ĝeš</sup>ĝešnimbar-gin<sub>7</sub> ni<sub>2</sub>-zu-a te-ni-ib  
 tu<sub>6</sub>-du<sub>11</sub>-ga <sup>diĝir</sup>nin-girima

obv. 5. **e-ne dag ... si-il**. This expression is difficult but clearly has something to do with the actions of a snake. The current consensus is that it either indicates turning over or hissing. The key passages for this construction are *Ninisina A*, 34 and *Lugalbanada and the Mountain Cave*, 77.

*Ninisina A*, 32-35:

ša3 ge17 lipiš ge17 lu2-ulu3-ra mu-na-kar-re  
 lu2-ulu3-bi muš ki bil2-gin7 i-im-bal-bal-e  
 muš ki-uš2-a-gin7 e-ne dag i3-si-il-e  
 ša3-ĝu10 lipiš-ĝu10 bil2-la-bi im-me

The sick belly and sick innards pursue the human being. It makes this human being continue to turn over like a snake on a hot place. Like a snake in the wasteland, he is writhing on his belly. He calls out “My anger and my innards are on fire!”

*Lugalbanda and the Mountain Cave*, 77: **muš saĝ-kal ĝi<sup>du</sup>5 ra-gin7 e-ne dag i3-si-il-e**, “Like a *šaršarum* snake struck with an axe, it writhes on its belly.” This citation follows HS 1479, where ĝi<sup>du</sup>5 is phonetic for ĝi<sup>dur</sup>10.

Both attestations depict a snake in stress, writhing on its belly. Perhaps it is best to interpret **e-ne** as the simple 3cs pronoun and **dag—si-il** as a compound verb where **dag** is a variant for **da(g)** “side.” This interpretation gives **dag—si-il** a similar sense as **da-ga—ĝen** “to move on the belly” in *Innana and Ebih*, 83: **muš saĝ-kal kur-bi-ta e11-da-gin7 da-ga hu-mu-da-an-du**, “Like a *šaršarum* snake which has descended from its mountain, let him make the foreign lands move on their belly!”

obv. 8. This line has a clear metathesis: **ak-ša-ge-en** for expected **aš-ka-gin7**.

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nam-šub eridu<sup>ki</sup>-ga  
 diĝir<sup>en</sup>-ki-ke4 dag e2-nun-na he2-em-ma-an-dus-dus-e  
 šis-gin7 he2-dur2-re  
 bu-lu-uh2-gin7 he2-si-il-e  
 tumu-gin7 gu-du-ni-ta he2-em-ma-ra-e3-de3

- obv. 1) **en<sub>2</sub> e<sub>2</sub>-nu-ru**  
 obv. 2) **a an ma-na-še<sub>3</sub> ki ma-na-še<sub>3</sub>**  
 obv. 3) **a an ma-ma-na-še<sub>3</sub> ki ma-ma-na-še<sub>3</sub>**  
 obv. 4) **a idim bad-e-de<sub>3</sub> pa<sub>5</sub> a du<sub>11</sub>-ga sa<sub>2</sub>-sa<sub>2</sub>-de<sub>3</sub>**  
 obv. 5) **u<sub>3</sub>-mu-un nam-lu<sub>2</sub>-ulu<sub>3</sub>**  
 obv. 6) **i-zi-gin<sub>7</sub> zi-ga-aš**  
 obv. 7) **ᵀga<sub>2</sub><sup>1</sup>-e ᵀmu<sup>1</sup>-un-ši-du-de<sub>3</sub>-en**  
 obv. 8) **diḡir<sup>1</sup>asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>**  
 obv. 9) **a-a-ni diḡir<sup>1</sup>en-ki-ra e<sub>2</sub>-a ba-an-ši-in-ku<sub>4</sub>**  
 obv. 10) **gu<sub>3</sub> mu-na-de<sub>2</sub>-e**  
 obv. 11) **a-a-ḡu<sub>10</sub> a an ma-na-še<sub>3</sub> ki ma-na-še<sub>3</sub>**  
 obv. 12) **a-ra<sub>2</sub> min-kam-ma-aš u<sub>3</sub>-ub-du<sub>11</sub>**  
 obv. 13) **diḡir<sup>1</sup>en-ki-ke<sub>4</sub> diḡir<sup>1</sup>asal-lu<sub>2</sub>-hi-ra**  
 obv. 14) **gu<sub>3</sub> mu-na-de<sub>2</sub>-e**  
 rev. 1) **ᵀna<sup>4</sup>kišib a<sub>2</sub>-subi šu u<sub>3</sub>-me-ti**  
 rev. 2) **he-me-da u<sub>3</sub>-me-ni-e<sub>3</sub>**  
 rev. 3) **ḡeš<sup>1</sup>ma-nu kala-ga-ta u<sub>3</sub>-me-te**  
 rev. 4) **imin a-ra<sub>2</sub> min-bi**  
 rev. 5) **igi ugu<sub>6</sub>-na um-te-ᵀge<sup>4</sup><sub>1</sub>**  
 rev. 6) **i<sup>7</sup> dib<sub>2</sub>-be<sub>2</sub> a he<sub>2</sub>-em-ma-[uš<sub>2</sub>]-ᵀe<sup>1</sup>**  
 rev. 7) **ka-inim-ma idim [zu<sub>2</sub> keše<sub>2</sub>-da-kam]**

obv. 1 Incantation formula. For the waters which the heavens have made grow and which the earth has made grow, for the waters which the heavens have made grow and which the earth has made grow, the source is being opened. The water is being mixed into the irrigation canal. <sup>obv. 5</sup> On behalf of the blood of the human being which has risen up like a wave, I am going to him. <sup>obv. 8</sup> Asalluhi saw it. He entered into the temple to Enki his father and calls out to him. “For the waters which the heavens have made grow and which the earth has made grow ...” <sup>obv. 12</sup> After he has said it for a second time, Enki calls out to Asalluhi. <sup>rev. 1</sup> “After you have taken a *sihrum* stone cylinder seal, after you have brought it out onto red thread, and after you have pierced it with strong *ērum* wood seven times and seven times, and after you have rubbed the front of her head with it, <sup>rev. 6</sup> the one passing along the river shall staunch the flow of water!” It is an incantation to close the source.

#### Select Bibliography

Irving L. Finkel, “The Crescent Fertile.” *Archiv für Orientforschung* 27 (1980): 37-52.

#### Translation Notes

obv. 2-3. These lines are heavily phonetic. Since no text contains the standard orthography, the following is only a tentative reconstruction of these lines: **a an mu<sub>2</sub>-a-ni-a-še<sub>3</sub> ki mu<sub>2</sub>-a-ni-a-še<sub>3</sub>** / **a an mu<sub>2</sub>-mu<sub>2</sub>-a-ni-a-še<sub>3</sub> ki mu<sub>2</sub>-mu<sub>2</sub>-a-ni-a-še<sub>3</sub>.**

obv. 5. **u<sub>3</sub>-mu-un = u<sub>3</sub>-mun.**

obv. 6. **zi-ga-aš** has an apocopated terminative which does not appear in the variants. As with the other terminative endings, it is benefactive. In contrast to other incantations, the incantation priest solicits the help of Asalluhi, who then goes to Enki with the problem.

rev. 4. Literally “seven times, its double.”

- obv. 1) **i**<sub>7</sub> **ku**<sub>3</sub>-**ta** [e<sub>3</sub>-a]  
 obv. 2) **u**<sub>3</sub> **sikil-ta** [e<sub>3</sub><sup>1</sup>-[a]  
 obv. 3) <sup>di</sup>g<sup>ir</sup>**en-ki lugal abzu-**[ke<sub>4</sub><sup>1</sup>  
 obv. 4) **lu**<sub>2</sub>-**ulu**<sub>3</sub> **dumu dig<sup>ir</sup>-**ra-na**  
 obv. 5) **he**<sub>2</sub>-**em-ku**<sub>3</sub>-**ge**  
 obv. 6) **he**<sub>2</sub>-**em-sikil-e**  
 obv. 7) [he<sub>2</sub><sup>1</sup>-**em-dadag-ge**  
 obv. 8) [**eme hul**]-**ĝal**<sub>2</sub>  
 obv. 9) [**bar-še**<sub>3</sub> **he**<sub>2</sub>]-**em-ta-gub**  
 obv. 10) **u**<sub>2</sub> [s<sup>ikil</sup><sup>1</sup>-**am**<sub>3</sub>  
 obv. 11) **a**<sub>2</sub>-**tuku na-de ku**<sub>3</sub> **ĝar-ra**  
 obv. 12) <sup>di</sup>g<sup>ir</sup>**ku**<sub>3</sub>-**su**<sub>3</sub> [sa<sup>g</sup>ĝa<sub>2</sub><sup>1</sup> **mah**  
 obv. 13) **na des-ga-am**<sub>3</sub>  
 obv. 14) **ki sikil-ta ni**<sub>2</sub> **huš ri-a**  
 obv. 15) **na-de**<sub>3</sub> **si-ig-ga-da-ni-še**<sub>3</sub>  
 obv. 16) [di<sup>g</sup>ir<sup>1</sup> e<sub>2</sub>-e **unu**<sub>7</sub> **gal e**<sub>2</sub>-e-[ke<sub>4</sub>]  
 obv. 17) **u**<sub>2</sub> **du**<sub>10</sub>-**ga he**<sub>2</sub>-**em-ši-**[gu<sub>7</sub><sup>1</sup>-[e]  
 obv. 18) **a du**<sub>10</sub>-**ga he**<sub>2</sub>-**em-ši-**[nas<sup>1</sup>-[nas]**

obv. 1 It came from a pure river. It came from a clean plant. Enki, the king of the Abzu, shall purify the human being, the child of his god. He shall cleanse him. He shall make him immaculate. The one who has an evil tongue shall stand off to the side. <sup>obv. 10</sup> The plant is clean. The powerful incense was placed in a pure place. Kusu, the *šangamahhum* has consecrated it. <sup>obv. 14</sup> Its ferocious aura has risen from the clean place. For his heaping up of incense, the god of the temple shall eat sweet food in the great banquet chamber of the temple. He shall drink sweet water in it.

### Select Bibliography

Unedited.

### Translation Notes

obv. 1. The restoration of the verb relies on OBI 311: [abzu<sub>2</sub><sup>1</sup> ki sikil-ta [e<sub>3</sub><sup>1</sup>-[a], “The Abzu emerged from a pure place.”<sup>1002</sup>.

obv. 2. **u**<sub>3</sub> **sikil-ta** = **u**<sub>2</sub> **sikil-ta**.

obv. 11. **na-de** = **na-de**<sub>3</sub> “incense.” Strong incense is also found in Šurpu tablet IX, 99: **a**<sub>2</sub>-**ĝal**<sub>2</sub>-**e na-de**<sub>3</sub> **im-ma-an-si**<sub>3</sub>, “The strong incense was placed there.”

obv. 14. This epithet of incense also occurs in the incense incantation OBI 059, 1: [na<sup>1</sup> na-des-ga

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<sup>1002</sup> YBC 8649 obv. 3.

**niz huš ri-a**, “The consecrated censer has risen a ferocious aura.”<sup>1003</sup>

obv. 15. The verb **si-ig-ga** used with incense means “to heap up,” as in OBI 288: **na-de<sub>3</sub> si-ga-še<sub>3</sub>**, “On account of the heaped-up incense ...”<sup>1004</sup>

obv. 16. This line has a parallel in OBI 294: **「unu<sub>2</sub><sup>1</sup> gal e<sub>2</sub> dadag-[ga-am<sub>3</sub>] 「ku<sub>3</sub><sup>1</sup>-ga-am<sub>3</sub>**, “The great banquet chamber of the temple is immaculate. It is pure.”<sup>1005</sup>

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<sup>1003</sup> CBS 1384 obv. 7.

<sup>1004</sup> YBC 5628 obv. 7.

<sup>1005</sup> YBC 5635 obv. 4.



- obv. 1) unu<sup>ki</sup>-ga ba-du<sub>2</sub>-ud  
 obv. 2) kul-aba<sub>4</sub><sup>ki</sup> usu ba-an-tuku  
 obv. 3) ġuruš ša<sub>3</sub> unu<sup>ki</sup>-ga ba-du<sub>2</sub>-ud  
 obv. 4) kul-aba<sub>4</sub><sup>ki</sup> usu ba-an-tuku  
 obv. 5) lu<sub>2</sub> deš-e gud ba-an-sag<sub>3</sub>  
 obv. 6) lu<sub>2</sub> kiġ<sub>2</sub>-[ge<sub>4</sub><sup>1</sup>-a he<sub>2</sub>-em-tum<sub>2</sub>  
 obv. 7) šeg<sub>12</sub> naġa [zu<sub>2</sub>] he<sub>2</sub>-gub  
 obv. 8) a [gi<sup>1</sup> <sup>gu</sup>gunin<sub>x</sub> he<sub>2</sub>-[naġ<sup>1</sup>  
 obv. 9) [te<sup>1</sup>-na he<sub>2</sub>-[sag<sub>3</sub><sup>1</sup>  
 b. ed. 1) [u<sub>2</sub>]-su ba-an-tuku  
 rev. 1) lu<sub>2</sub> gu im-sag<sub>3</sub>-ge he<sub>2</sub>-zi-zi  
 rev. 2) mu<sub>7</sub>-mu<sub>7</sub>-e diġir<sup>1</sup>asar ba-[an-šub<sup>1</sup>  
 rev. 3) diġir<sup>1</sup>asal-lu<sub>2</sub>-hi-e  
 rev. 4) dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub>  
 rev. 5) nu-mu-un-da-an-bur<sub>2</sub>-re  
 rev. 6) tu<sub>6</sub> en<sub>2</sub>-uri<sub>3</sub>  
 l. ed. 1) a-sa-lim-ab-za 16 mu-mu

obv. 1 He was born in Uruk. He attained strength in Kulaba. The young man was born in the midst of Uruk. He attained strength in Kulaba. <sup>obv. 5</sup> The single person smote the bull. He shall bring a messenger to you. <sup>obv. 7</sup> After you have made him chew on a potash cake, after you have made him drink water from a reed trough, and after you have struck him on the cheek, <sup>b. ed. 1</sup> he attained his strength. The person whom the bull strikes shall rise up! The incantation priest Asar has cast it. Asalluhi, the child of Eridu, will not undo it alongside him. <sup>rev. 6</sup> Incantation formula of Asalim-Abzu. Sixteen lines.

#### Select Bibliography

- Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 47.  
 Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 150-152

#### Translation Notes

obv. 8. The GU is as a phonetic complement and a comparable form occurs in one of the sources for the *Debate between Bird and Fish*, 59.<sup>1006</sup>

rev. 1. **gu** = **gud**, a common term for scorpion within the Old Babylonian incantation corpus.

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<sup>1006</sup> Catherine Mittermayer, *Was sprach der eine zum anderen?': Argumentationsformen in den sumerischen Rangstreitgesprächen* (Berlin: Walter de Gruyter, 2019), 247.

1. ed. 1. The colophon is syllabic, and written on the edge for quick reference, perhaps suggesting syllabic Sumerian had more ease of use than standard orthography, since it was used for the quick citation of the title of the work when it was set on a shelf or in a basket.

- obv. 1') he2-til-la [  
obv. 2') zi an-na he2-[pa3 zi ki-a he2-pa3]  
obv. 3') zi <sup>diġir</sup>en-lil2-la2 he2-pa3 [zi <sup>diġir</sup>nin-lil2-la2 he2-pa3]  
obv. 4') zi <sup>diġir</sup>asal-lu2-hi dumu eridu<sup>ki</sup>-ga-ke4 ʽhe2-pa3ʽ  
obv. 5') ka-inim-ma <sup>diġir</sup>kamad-me  
obv. 6') he2-dadag-ge <sup>diġir</sup>en-lil2 <sup>diġir</sup>en-ki <sup>diġir</sup>ne3-erigal2<sup>gal</sup>  
obv. 7') an imin-bi ki imin-bi en imin-bi du6 imin-bi  
obv. 8') en-na lu2-ulu3 ʽdumuʽ <sup>diġir</sup>ra-na na-an-ga-ti-la  
obv. 9') u2 ba-ra-da-gu7-e a ba-ra-da-na8-na8  
obv. 10') <sup>ġeš</sup>gu-za ʽbaʽ-<sup>ra</sup>-da-tuš <sup>ġeš</sup>nu2 ba-ra-da-nu2  
obv. 11') <sup>ġeš</sup>gu-za ba-ra-da-tuš-u3-de3  
obv. 12') <sup>ġeš</sup>nu2 ba-ra-da-nu2-u3-de3  
obv. 13') <sup>ġeš</sup>banšur a-a-zu <sup>diġir</sup>en-lil2-la2-ʽke4ʽ šu-zu ba-ra-de3-en6-ʽtum3ʽ  
obv. 14') <sup>diġir</sup>kamad-me zi an-na he2-pa3 zi ki-a he2-ʽpa3ʽ  
obv. 15') zi <sup>diġir</sup>gal-gal-e-ne he2-pa3  
obv. 16') ka-inim-ma <sup>diġir</sup>kamad-me  
obv. 17') <sup>diġir</sup>kamad-me mu dumu an-na  
obv. 18') <sup>diġir</sup>šeš an dumu sila ʽuri2ʽ<sup>[ki]</sup>-ʽmaʽ  
obv. 19') <sup>diġir</sup>bu bar uš ka [mu-<sup>ġal</sup>2]  
obv. 20') <sup>diġir</sup>igi <bil>-la-ra šu [mu-un-bar]  
obv. 21') innin ša3-ge ʽigiʽ [mu-un-du8]  
obv. 22') zi <sup>diġir</sup>an-na-ʽkaʽ [he2-pa3]  
obv. 23') ʽki mušenʽ an-na-[ka a-ba-da-dal]  
rev. 1) sus-ba ki ku3-ga tur3 amaš ʽnamʽ-ʽmi-in-gub]  
rev. 2) ʽud5ʽ saġ-bi mu-un-lu ud5 ʽmaš2ʽ [mu-un-lu]  
rev. 3) siki ʽu8ʽ <sup>ġeš</sup>nu-zu ʽsikiʽ<sup>munus</sup> aš-gar3 <sup>ġeš</sup>[nu-zu]  
rev. 4) kukku5 babbar-bi zi-da gabu2<sup>bu</sup>-ba [u3-mu-e-keše2]  
rev. 5) ur gegge pu2-ʽsaġʽ-<sup>ġa</sup>2 nu2-ʽaʽ  
rev. 6) ur babbar pu2-ʽsaġʽ-<sup>ġa</sup>2 nu2-a  
rev. 7) za3-bi šu u3-mu-e-ti  
rev. 8) <sup>diġir</sup>uttu munus sa6<sup>1</sup>-ga bur-šu-ma gal  
rev. 9) um-ma bur-šu-ʽmaʽ<sup>diġir</sup>inanna-ke4  
rev. 10) zi-da gabu2<sup>bu</sup>-ba u3-mu-e-ri-sir5  
rev. 11) i3 ab2 ku3-ga u3-mu-e-sub6-sub6  
rev. 12) nam-šub eridu<sup>ki</sup>-ga u3-mu-e-ʽsi3ʽ  
rev. 13) <sup>diġir</sup>udug hul a-la2 hul <sup>diġir</sup>gidim hul <sup>ġulla</sup>ʽla2ʽ hul  
rev. 14) <sup>diġir</sup>kamad-me <sup>diġir</sup>kamad duru5  
rev. 15) lu2 hul igi hul ka hul ʽemeʽ hul  
rev. 16) bar-še3 he2-em-ta-gub  
rev. 17) <sup>diġir</sup>udug sa6-ga <sup>diġir</sup>lamma sa6-ga he2-em-da-su8-su8-ʽgeʽ<sup>1</sup>-eš  
rev. 18) zi an-na he2-pa3 zi ki-a he2-pa3  
rev. 19) zi <sup>diġir</sup>en-lil2-la2 he2-pa3 zi <sup>diġir</sup>nin-lil2-ʽla2ʽ [he2]-ʽpa3ʽ  
rev. 20) ʽzi <sup>diġir</sup>nin-urtaʽ ur-saġ kala-ga <sup>diġir</sup>en-lil2-la2 he2-ʽpa3ʽ  
rev. 21) zi <sup>diġir</sup>ʽnuskuʽ<sup>1</sup> sukkal mah <sup>diġir</sup>en-lil2-la2-ka he2-pa3

rev. 22) **zi**<sup>diġir</sup>[**en-ki en**] **inim**<sup>1</sup>-**ma-a-ni** **esir-gin**<sup>7</sup> **nu-bur**<sup>2</sup>-**da he**<sup>2</sup>-**pa**<sup>3</sup>  
 rev. 23) [**zi**<sup>diġir</sup> **he**<sup>2</sup>]-**pa**<sup>3</sup>  
 l. ed. i 1') [**a-a i**]-**tu**<sup>1</sup>-**ru**  
 l. ed. i 2') [**diġir****kamad**]-**me a-a i-tu**-**ra**<sup>1</sup>  
 l. ed. i 3') [**he**<sup>2</sup>-**en**]-**ti-la**<sup>1</sup>  
 l. ed. ii 1') **ka-inim-ma**<sup>diġir</sup>**kamad-me**

obv. 1' He shall recover ... You shall be exorcized by the heavens. You shall be exorcized by the earth. You shall be exorcized by Enlil. You shall be exorcized by Ninlil. You shall be exorcized by Asalluhi the child of Eridu. An incantation for Kamadme. <sup>obv. 6'</sup> He shall become immaculate by Enlil, Enki, and Nergal, the heavens, the seven of them, the earths, the seven of them, the lords, the seven of them, and the mounds, the seven of them. <sup>obv. 8'</sup> As long as the human being, the child of his god, also remains alive, you shall not eat food with him. You shall not drink water with him. You shall not sit on the throne with him. You shall not lay in bed with him. <sup>obv. 11'</sup> You shall not sit on the throne with him, you shall not lay in bed with him, and you shall not place your hand upon the table of your ancestor, Enlil. <sup>obv. 14'</sup> Kamadme, you shall be exorcized by heaven! You shall be exorcized by earth! You shall be exorcized by all the great gods! An incantation for Kamadme. <sup>obv. 17'</sup> Kamadme is the name of the child of An. She is the assistant of An, a child of the streets of Ur. The flitting goddess has poison for bodies in her mouth. The goddess set loose a burning eye. The lady looks inside the womb. <sup>obv. 22'</sup> You shall be exorcized by the gods of the heavens. She has flown away with the birds of the heavens. <sup>rev. 1</sup> The shepherd set up the cattle pen and the sheepfold in a pure place. He pastured its first-rate goats and pastured its female goats. As for the wool of a virgin ewe and the wool of a virgin kid, <sup>rev. 4</sup> after you have gathered their black wool on the right and their white wool on the left, after you have approached the side of the black dog laying in a ditch and the white dog laying in a ditch, <sup>rev. 8</sup> and after Uttu, the benevolent woman, the great matron, the wise matron of Inanna, has spun it for you on the right and on the left, then, after you have rubbed them with the butter of a pure cow and after you have cast the spell of Eridu on them, <sup>rev. 13</sup> the evil *utukkum*, the evil *alû*, the evil *eġemum*, the evil *gallû*, Kamadme, clammy Kamad, the evil man, the evil eye, the evil mouth, and the evil tongue shall stand off to the side. <sup>rev. 17</sup> The benevolent *utukkum* and the benevolent *lamassum* shall stand alongside them. You shall be exorcized by the heavens. You shall be exorcized by the earth. You shall be exorcized by Enlil. You shall be exorcized by Ninlil. <sup>rev. 20</sup> You shall be exorcized by Ninurta, the strong hero of Enlil. You shall be exorcized by Nusku the august vizier of Enlil. You shall be exorcized by Enki, the lord whose words do not come off like pitch. You shall be exorcized by ... <sup>l. ed. i 1'</sup> They shall not return! Kamadme shall not return to me. He shall recover. An incantation for Kamadme.

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#### Translation Notes

obv. 8'. This construction is affirmative in administrative documents like TMH NF 11, 1: **en-na ur-ku**<sup>3</sup>-**zu lugal-a-ni u**<sup>3</sup> **nin-he**<sup>2</sup>-**ġal**<sup>2</sup> **nin-a-ni na-an-ga-ti-la igi-ne-ne-še**<sup>3</sup> **i**<sup>3</sup>-**gub-bu**, "As long

as Urkuzu, his master and Ninhegal, his mistress live, he will be made to stand before them.”<sup>1007</sup>

obv. 13'. This line is paralleled in Udug hul tablet IV, 173: [ĝ<sup>es</sup>banšur a-a] ʾugu-zu diĝir<sup>en</sup>1-lil2-la2-ke4 šu-zu ba-ra-de3-en6-tum3 = [ina pa-aš-šu-ri] a-bi diĝir<sup>en</sup>-[lil a]-ʾli1-di-ka qa-at-ka e tu-bil, “You shall not lay your hand upon the table of father Enlil, your progenitor.”

obv. 19'. This line is difficult, and the translation offered is tentative. As in the duplicates, **bu** = *našarbuṭum*.

obv. 21'. This interpretation is tentative and driven by context.

rev. 1. The Emesal form is unexpected and difficult to explain.

rev. 3. The sign emended to **munus** appears to be a messy ŠE on the copy. Collation is necessary.

rev. 5-6. The value **gegge** (MI) is confirmed in the phonetic variant found in OBI 058, 3: **ur gige**, “Black dog.”<sup>1008</sup> The noun **pu2-saĝ** = *šitpum*, “pit, ditch,” a common haunt of dogs in Old Babylonian Akkadian incantations, including OBI 110: [ka-al-bu]-um sa-mu-um ka-al-bu-um / [bu-ur-ru-mu]-ʾum1 i-na ši-it-pi-im / [mu]-ša-bu-šu, “The red dog, the speckled dog, its dwelling is in the ditch.”<sup>1009</sup>

rev. 8. **bur-šu-ma** = *puršumu*, “old woman, matron.” Uttu, the weaving goddess, otherwise only appears in the short consecration incantation OBI 161, 21.

rev. 22. This line is very uncertain, but parallel exists in OBI 258: diĝir<sup>en</sup>-ki lugal abzu-ʾke41 diĝir<sup>en</sup>asar-lu2-hi dumu eridu<sup>ki</sup>-ga-ke4 / inim-ma-a-ni nam-mu-un-da-bur2-re, “Enki, the king of the Abzu and Asarluhi, the child of Eridu shall not undo his words alongside him.”<sup>1010</sup> The restoration of **esir-gin**7 derives from OBI 112, an incantation test against witchcraft: **inim-ma-ni esir-gin**7 he2-šid-šid-e, “May she recount her words like pitch.”<sup>1011</sup>

l. ed. i 3'. This line is very tentative, as only the TI sign is certain.

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<sup>1007</sup> HS 1550+ B iii 33-C i. 4. For an edition of this section, see Gabriella Spada, *Sumerian Model Contracts from the Old Babylonian Period in the Hilprecht Collection Jena* (Wiesbaden: Harrassowitz Verlag, 2018), 28-29.

<sup>1008</sup> CBS 591 rev. vi 10.

<sup>1009</sup> Ish. 35-T. 18 obv. 3-5.

<sup>1010</sup> W 16743 obv. 4-5.

<sup>1011</sup> JRL 1059 rev. 13.

- obv. 1) [ze<sub>2</sub>-am<sub>3</sub>] šem-e ki ʿin<sup>1</sup>-[dar]  
 obv. 2) [ud<sub>5</sub>-da-am<sub>3</sub>] saĝ ʿnam<sup>1</sup>-[il<sub>2</sub>]  
 obv. 3) [maš<sub>2</sub> ud<sub>5</sub>-da]-ʿke<sup>1</sup>-en babbar<sub>2</sub> [nam-guru<sub>3</sub>]  
 obv. 4) [muš a]-ʿgin<sub>7</sub> eme e<sup>1</sup>-[de<sub>3</sub>]  
 obv. 5) [za-e ni<sub>2</sub>]-ʿzu<sup>1</sup> mu-e-še<sub>3</sub>-du-[a]  
 obv. 6) [dug]-ʿgin<sub>7</sub><sup>1</sup> gaz-ʿba<sup>1</sup>  
 obv. 7) ʿizi<sup>1</sup>-gin<sub>7</sub> te-ba<sup>1</sup>  
 obv. 8) izi aški-gin<sub>7</sub> ni<sub>2</sub>-ʿzu<sup>1</sup> [te-ni-ib]  
 obv. 9) izi ĝešnimbar-gin<sub>7</sub> ni<sub>2</sub>-ʿzu<sup>1</sup> [te-ni-ib]  
 obv. 10) nam-šub eridu<sup>[ki-ga]</sup>  
 obv. 11) ʿdiĝir<sup>en</sup>-ki-ke<sub>4</sub> dag<sup>1</sup> [e<sub>2</sub>-nun-na]  
 obv. 12) [he<sub>2</sub>-em]-ʿma<sup>1</sup>-an-[du<sub>8</sub>-du<sub>8</sub>]  
 rev. 1') ʿbu-lu-uh<sub>2</sub>-gin<sub>7</sub><sup>1</sup> [he<sub>2</sub>-si-il-e]

obv. 1 The gall split the earth like greenery. The first-rate goat raised its head. Like a female goat, it is clad in white. Like a water snake, it sticks out its tongue. <sup>obv. 5</sup> You who approaches on your own, be smashed like a pot! Be extinguished like a fire! Extinguish yourself like the fire of an *urbatum* reed. Extinguish yourself like the fire of a date palm. <sup>obv. 10</sup> With the spell of Eridu, Enki shall cause it to loosen in the chamber of the cella. He shall belch it out like a burp.

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#### Translation Notes

obv. 1. This tablet is extremely fragmentary. It is reconstructed with the aid of multiple duplicates.

obv. 3. [maš<sub>2</sub> ud<sub>5</sub>-da]-ʿke<sup>1</sup>-en = maš<sub>2</sub> ud<sub>5</sub>-da-gin<sub>7</sub>.

obv. 4. [muš a]-ʿgin<sub>7</sub> eme e<sup>1</sup>-[de<sub>3</sub>] = muš a-gin<sub>7</sub> eme e<sub>3</sub>-de<sub>3</sub>.

- obv. 1) **en-ne-nu-re he<sub>2</sub>-da-da-da-<sup>ra</sup>a<sup>1</sup>**  
 obv. 2) <sup>diĝir</sup>en-lil<sub>2</sub> <sup>diĝir</sup>en-ki <sup>diĝir</sup>ne<sub>3</sub>-erigal<sub>2</sub><sup>gal</sup>  
 obv. 3) **an imin-bi du-uk<sup>1</sup>-imin-bi**  
 obv. 4) **u<sub>2</sub>-du-ug<sup>1</sup> ad<sub>6</sub> ba-ug<sub>7</sub> imin-bi**  
 obv. 5) se-en-ti-la-ah nu-me-la-ah  
 obv. 6) nu-ut-la-ah si-it-la-<sup>ra</sup>ah<sup>1</sup>  
 obv. 7) **geme<sub>2</sub> e<sub>2</sub>-dub-ba zi an-na he-pa**  
 obv. 8) **zi su<sub>2</sub>-e-en di-il-im-ba-pa-ra he-pa**  
 obv. 9) **zi en-ki-in u<sub>3</sub> nu-mu-e-<sup>ra</sup>ki-in<sup>1</sup> he-pa**  
 obv. 10) **zi en-ĝa<sub>2</sub>-ra-ši-na en-ĝa<sub>2</sub>-ra-ši-na he-pa**  
 obv. 11) **zi em-bu-lu-ĝe<sub>6</sub>-na im-bu-lu-ĝe<sub>6</sub>-na he-pa**  
 obv. 12) **zi <sup>diĝir</sup>nanna lugal uri<sub>2</sub><sup>ki</sup>-ma he-pa**  
 obv. 13) **zi <sup>diĝir</sup>ne<sub>3</sub>-erigal<sub>2</sub><sup>gal</sup> <sup>ra</sup>lugal<sup>1</sup> gu<sub>2</sub>-du<sub>8</sub>-a<sup>ki</sup> he-pa**  
 obv. 14) **tu e-en-ne-nu-re**  
 b. ed. 1) **ši-pa-at <sup>diĝir</sup>kamad ba-ug<sub>7</sub>**  
 rev. 1) **ĝeš-gi ša <sup>diĝir</sup>suen gi ša ma<sub>2</sub>-gan-na**  
 rev. 2) <sup>diĝir</sup>suen be<sub>2</sub>-li<sub>2</sub> u<sub>2</sub>-su-uh zi-bi-in-ka  
 rev. 3) **da-an-nu-um li-ri-id a-na ša<sub>3</sub> abzu<sub>2</sub>-e**  
 rev. 4) **šu-ku<sub>6</sub> i-ba-ar ku<sub>6</sub>**  
 rev. 5) **am-mi<sub>3</sub>-nim a-di <sup>ra</sup>ka<sup>1</sup> šu<sub>2</sub>-ši<sub>2</sub>-im ĝiri<sub>3</sub> im-ha-aš**  
 rev. 6) **al-su-um-ma ak-šu-<da>-am-ma**  
 rev. 7) **il-su-ma-am-ma u<sub>2</sub>-ul ik-šu-da-ni**  
 rev. 8) **na-zi a-ba-ra-ka-at <sup>diĝir</sup>nin-gal**  
 rev. 9) **i-na pi<sub>2</sub>-i na-zi a-ba-ra-ka-tim**  
 rev. 10) **ša <sup>diĝir</sup>nin-gal li-ši<sub>2</sub>-a-am-ma**  
 rev. 11) **ku<sub>6</sub> ša ap-pa-ri-im li-ši<sub>2</sub>-a-am**  
 rev. 12) **tu e-en-ne-nu-ri ši<sup>1</sup>-pa<sup>1</sup>-at ma-da-di-im**  
 rev. 13) ki-ki-ni li-di-ni-ma ki-ki-iš  
 t. ed. 1) ka-al-gi-iš ha-la-bi-iš  
 t. ed. 2) lugal ba-ka-ah **ši-pa-at ur-gi<sub>7</sub>-ra**  
 t. ed. 3) **ši-ri ki-ma pa-at-ri-im**  
 t. ed. 4) **i-ta-ak-ki-ip ki-ma <sup>ra</sup>gud<sup>1</sup>-im** {erasure}  
 l. ed. i 1) **ki-ma al-ma-at-ti-im**  
 l. ed. i 2) **qu<sub>2</sub>-tu-ru pa-nu-šu**  
 l. ed. i 3) **ki-ma a-ge-em u<sub>2</sub>-ha-si<sub>2</sub>-ir ki-ib-ra-tim**  
 l. ed. ii 1) **i-pu-ha-an-ni ku-ku-id-ri**  
 l. ed. ii 2) pi<sub>2</sub>-ir-ig ri-iš ki-ki-la-bi  
 l. ed. ii 3) ku-nu-ša-am  
 l. ed. iii 1) **ši-pa-at**  
 l. ed. iii 2) **ša<sub>3</sub>-ĝu<sub>10</sub>**

obv. 1 Incantation formula. He shall become immaculate by Enlil, Enki, and Nergal, the heavens, the seven of them, the sacred mounds, the seven of them, the *utukkum* and dead bodies, the seven of them. *se-en-ti-la-ah nu-me-la-ah nu-ut-la-ah si-it-la-ah.* <sup>obv. 7</sup> O female servant of the scribal

house, you shall be exorcized by the heavens. You shall be exorcized by Suen whose rising is bright. You shall be exorcized by the Enkine and the Numunkine.<sup>obv. 10</sup> You shall be exorcized by Enġarašina and Niġarašina. You shall be exorcized by Enbuluġena and Ninbuluġena. You shall be exorcized by Nanna, the king of Ur. You shall be exorcized by Nergal, the king of Cutha. Incantation formula. An incantation for Kamad and the dead.<sup>rev. 1</sup> Canebrake of Sîn! Reeds of Magan! My lord Sîn, put away your reed mat. The strong one shall descend into the midst of the Abzu. The fisherman will catch a fish.<sup>rev. 5</sup> Why did he strike his foot up against the mouth of the swamp? I ran and caught her, but she ran after me and did not catch me.<sup>rev. 8</sup> Nazi is the steward of Ningal. By the command of Nazi, the steward of Ningal, it shall come out for me! The fish of the marsh shall come out for me. Incantation formula. An incantation for being blocked up.<sup>rev. 13</sup> *ki-ki-ni li-di-ni-ma ki-ki-iš ka-al-gi-iš ha-la-bi-iš luġal ba-ka-ah*. An incantation for a dog.<sup>t. ed. 3</sup> My flesh is like a dagger. It thrusts like an ox. Like a widow, its face is depressed.<sup>1. ed. i 3</sup> Like a wave, it erodes the riverbanks. My bowels have set fire to me! *pi-ir-ig ri-iš ki-ki-la-bi ku-nu-ša-am*. An incantation for my belly.

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### Translation Notes

obv. 3. **du-uk<sup>1</sup>-imin-bi** = **du<sub>6</sub> ku<sub>3</sub> imin-bi**. The term **du<sub>6</sub>** replaces **ki** in OBI 109, which suggests the meaning of sacral mound, the locus of creation attested in the *Death of Gilgamesh*, 22 rather than **lagar**.<sup>1012</sup> The copy has AZ sign instead of the UG sign, but that is a minor variation. The reading of UG is confirmed in obv. 4 below where **u<sub>2</sub>-du-ug** parallels standard orthography **udug**.

obv. 8. **di-il-im ba-pa-ra** = **dili-im<sub>2</sub> babbar**.

obv. 9. **en-ki-in u<sub>3</sub> nu-mu-e-<sup>1</sup>ki-in<sup>1</sup>** = **en-ki-ne u<sub>3</sub> nin-ki-ne**. These deities are a common pairing in **zi—pa<sub>3</sub>** formulae such as OBI 039: **diġir en-ki-ne-še<sub>3</sub> diġir nun-ki-ne-[še<sub>3</sub>]** and OBI 090: **en-ki-ne<sub>2</sub> nun-ki-ne<sub>2</sub>**.<sup>1013</sup>

obv. 10. **en-ġa<sub>2</sub>-ra-ši-na en-ġa<sub>2</sub>-ra-ši-na** = **en-gereš nin-gereš**. These primaeval deities occur in early god lists.<sup>1014</sup>

<sup>1012</sup> IM 160562 obv. 6-rev. 2.

<sup>1013</sup> BM 92670 obv. 6; H 179+ obv. i 24. For NUN-ki as **numun,-ki**, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 154-155.

<sup>1014</sup> Jan J. W. Lisan, *Cosmogony, Theogony, and Anthropogeny in Sumerian Texts* (Münster: Ugarit-Verlag, 2013), 119.



obv. 11. **em-bu-lu-ĝe<sub>6</sub>-na im-bu-lu-ĝe<sub>6</sub>-na he-pa** = <sup>diĝir</sup>**en-buluĝ<sub>3</sub>-e-ne u<sub>3</sub> <sup>diĝir</sup>nin-buluĝ<sub>3</sub>-e-ene.**<sup>1015</sup>

rev. 2. A *zibnum* is a type of ritual apparatus or mat.<sup>1016</sup>

rev. 4. There is another brief reference to Sin as a fisherman in CT 15, 5, an Old Babylonian Akkadian literary text.<sup>1017</sup>

rev. 5. This line is difficult. The usage of *a-di* without *i-na-an-na* is unusual. The **ĝir<sub>3</sub>** is confirmed in CT 15, 5: *a-pi u<sub>2</sub>-da-at-i-ra-am* <sup>diĝir</sup>**suen i-na-ma na-ri še<sub>20</sub>-e-ep-šu ki-na-at**, “As for Suen who loves canebrakes and marshlands, his foot is fixed in the river.”<sup>1018</sup>

l. ed. i 3. This line has a Sumerian parallel in OBI 227, 3: **a-ĝe<sub>6</sub>-gin<sub>7</sub> peš<sub>10</sub>-ta ur<sub>4</sub>-ur<sub>4</sub>-re**, “Like a wave wearing away its riverbanks.”<sup>1019</sup> The other lines of this short incantation are also similar; therefore, this incantation is one of the few known which appear in both Sumerian and Akkadian.

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<sup>1015</sup> For these deities, see again Jan J. W. Lisman, *Cosmogony, Theogony, and Anthropogeny in Sumerian Texts* (Münster: Ugarit-Verlag, 2013), 354-355, 359.

<sup>1016</sup> See Antoine Cavigneaux, “Notes Sumérologiques.” *Acta Sumerologica Japan* 18 (1996): 37-38.

<sup>1017</sup> Nathan Wasserman, “Sin Goes to Fishing.” *Nouvelles Assyriologiques Brèves et Utilitaires* 1995 no. 71: 61-62. See also Tyler R. Yoder, *Fishers of Fish and Fishers of Men: Fishing Imagery in the Hebrew Bible and the Ancient Near East* (Winona Lake: Eisenbrauns, 2016), 46.

<sup>1018</sup> BM 87521 obv. ii 5. This source has a sandhi writing: *u<sub>2</sub>-da-at-i-ra-am* = *u<sub>2</sub>-da-ti i-ra-am*.

<sup>1019</sup> VAT 6819 b. ed. 2.

obv. 1) ʾhe<sub>2</sub><sup>1</sup>-da  
 obv. 2) ʾda<sup>1</sup>-da  
 obv. 3) diġir<sup>en</sup>-lil<sub>2</sub>  
 obv. 4) diġir<sup>en</sup>-ki  
 obv. 5) diġir<sup>ne<sub>3</sub>-erigal<sub>2</sub>gal</sup>  
 obv. 6) an-an du<sub>6</sub>-du<sub>6</sub>  
 rev. 1) [an]-ʾan<sup>1</sup>-an-an-an-an ʾan<sup>1</sup>  
 rev. 2) du<sub>6</sub> du<sub>6</sub> du<sub>6</sub> du<sub>6</sub> du<sub>6</sub> du<sub>6</sub>  
 rev. 3) diġir<sup>en</sup>-ʾne-nu<sup>1</sup>-[re]  
 rev. 4) udug<sup>diġir</sup> ʾkamad<sup>1</sup> [durus]  
 rev. 5) ʾad<sub>6</sub><sup>1</sup> ba-ʾugs<sup>1</sup>

obv. 1 He shall become immaculate by Enlil, Enki, and Nergal, the heavens, heavens, mounds, mounds. Heavens, heavens, heavens, heavens, heavens, heavens, heavens, heavens. Mounds, mounds, mounds, mounds, mounds, mounds. <sup>rev. 3</sup> Incantation formula. For the *utukkum*, clammy Kamad, corpses, and the deceased.

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Ali Murad, “[IM-160562] Charme de Larsa contre les divins trépassés.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2016 no. 8: 13-14.

#### Translation Notes

obv. 1-2. ʾhe<sub>2</sub><sup>1</sup>-da-ʾda<sup>1</sup>-da = he<sub>2</sub>-dadag-ga.

rev. 3. Comparable formulae with the divine determinative are found in two Old Babylonian Elamite incantations.<sup>1020</sup>

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<sup>1020</sup> LB 1003 rev. 2: tu<sub>6</sub> en<sup>diġir</sup>nun-ur<sub>3</sub>-re; LB 1004 rev. 4: tu<sub>6</sub> en<sup>diġir</sup>nun-ur<sub>3</sub>-re.

obv. 1') (unclear traces)  
 obv. 2') [ma<sub>2</sub>] ṽluga<sup>1</sup>-la-ke<sub>4</sub> niĝ<sub>2</sub>-gur<sub>11</sub> i-im-si  
 obv. 3') [ma<sub>2</sub>] ṽšu<sup>1</sup> lu<sub>2</sub>-ulu<sub>3</sub>-ka na<sup>4</sup>gug na<sup>4</sup>za-gin<sub>3</sub> mi-ni-ib-si  
 obv. 4') gal<sub>4</sub>-la lu<sub>2</sub>-ulu<sub>3</sub> pa<sub>4</sub>-hal-la-ke<sub>4</sub> gu<sub>2</sub> ba-da-ab-la<sub>2</sub>  
 obv. 5') diĝir<sup>2</sup> asal-lu<sub>2</sub>-hi-e igi im-ma-an-si<sub>3</sub>  
 obv. 6') a-ra<sub>2</sub> min-kam-ma-ka ub-du<sub>11</sub>  
 obv. 7') na<sup>4</sup>gug nu-zu na<sup>4</sup>za-gin<sub>3</sub> nu-zu  
 rev. 1) a-na ib<sub>2</sub>-be<sub>2</sub>-en  
 rev. 2) niĝ<sub>2</sub> i<sub>3</sub>-zu-a-ĝu<sub>10</sub>  
 rev. 3) i<sub>3</sub> ab<sub>2</sub> ku<sub>3</sub>-ga gara<sub>2</sub> ab<sub>2</sub> šilam-ma  
 rev. 4) šu u<sub>3</sub>-me-ti  
 rev. 5) nam-ĝešba<sup>ba</sup> eridu<sup>ki</sup>-ga u<sub>3</sub>-me-šub  
 rev. 6) igi ka saĝ gal<sub>4</sub>-la-ni  
 rev. 7) um-ta-e-ur<sub>5</sub>  
 rev. 8) ṽšeĝ<sup>x1</sup> an-na-gin<sub>7</sub> he<sub>2</sub>-em-ma-ra-an-dus

obv. 2' The boat of the king was filled with cargo. The boat “Hand of the Man” was filled with carnelian and lapis lazuli. The vulva of the afflicted human being has embraced the child. obv. 5' Asalluhi saw it. Then he spoke a second time. “She does not know if it is carnelian. She does not know if it is lapis lazuli. What will I say?” rev. 2 “That which I know, <you also know>. After you have taken the butter of a pure cow and the cream of a domestic cow, rev. 5 after you have cast the spell of Eridu, and after you have spread it onto her face, mouth, head, and vulva, it shall release the child from it like rain of the heavens.”

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Johannes J. A. van Dijk, “Incantations accompagnant la naissance de l’homme.” *Orientalia: Nova Series* 44 no. 1 (1975): 52-79.  
 Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (New York: Georg Olms Verlag, 1984), 39.

#### Translation Notes

obv. 4'. The compound verb **gu<sub>2</sub>—la<sub>2</sub>** = “to embrace.”  
 rev. 2. The divine dialogue is heavily abbreviated in this incantation.  
 rev. 5. The term **nam-ĝešba** is an alternate form of **nam-šub**.<sup>1021</sup>

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<sup>1021</sup> Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 10.

obv. 1) **en-nun-ur<sub>3</sub>-re he<sub>2</sub>-en-dadag-ga**  
 obv. 2) **an** <sup>diĝir</sup>en-lil<sub>2</sub> <sup>diĝir</sup>en-ki <sup>diĝir</sup>ne<sub>3</sub>-erigal<sub>2</sub><sup>gal</sup>  
 obv. 3) **an imin-bi ki imin-bi**  
 obv. 4) **du<sub>6</sub> imin-bi bara<sub>2</sub> imin-bi**  
 obv. 5) **zi-in-zi-la-ah zi-he<sub>2</sub>-la-ah**  
 obv. 6) **hu-uh<sub>2</sub>-la-ah hu-uh<sub>2</sub>-ti-la hu-uh<sub>2</sub>-me-la-ah**  
 rev. 1) <sup>diĝir</sup>kamad-me zi an-na he<sub>2</sub>-pa<sub>3</sub> zi ki-a he<sub>2</sub>-pa<sub>3</sub>  
 rev. 2) **en-na lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-ra-ni ki-bi ge<sub>4</sub>-ge<sub>4</sub>-de<sub>3</sub>**  
 rev. 3) **u<sub>2</sub> ba-ra-an-da-gu<sub>7</sub>-e**  
 rev. 4) **a ba-ra-an-da-na<sub>8</sub>-na<sub>8</sub>**  
 rev. 5) <sup>ĝeš</sup>banšur a-a-zu <sup>diĝir</sup>en-lil<sub>2</sub>-le šu-zu ba-ra-[an]-[da<sup>1</sup>-ĝa<sub>2</sub>-[ĝa<sub>2</sub>]

obv. 1 Incantation formula. He shall become immaculate by An, Enlil, Enki, and Nergal, the heavens, the seven of them, the earths, the seven of them, <sup>obv. 4</sup> the mounds, the seven of them, and the thrones, the seven of them. *zi-in-zi-la-ah zi-he-la-ah hu-uh-la-ah hu-uh-ti-la hu-uh-me-la-ah.* <sup>rev. 1</sup> Kamadme, you shall be exorcized by the heavens. You shall be exorcized by earth. As long as the human being, the child of his god, returns to this place, you shall not eat food with him, you shall not drink water with him, and you shall not place your hand upon the table of your father, Enlil.

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Maria V. Tonietti, "Un incantesimo sumerico contro la Lamaštu." *Orientalia: Nova Series* 48 no. 3 (1979): 301-323.

#### Translation Notes

obv. 1. The final vowel probably marks the *marû* with vowel harmony, as OBI 098, 2 and OBI 287 both have clear GE signs.<sup>1022</sup>

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<sup>1022</sup> IM 21180, y obv. 6'; YBC 5627 obv. 1.

- obv. 1) [an-šar<sub>2</sub>] ʾki<sup>1</sup>-šar<sub>2</sub> eme gud deš-am<sub>3</sub> [eme] ʾudu<sup>1</sup> deš-am<sub>3</sub>  
 obv. 2) [eme] nam-lu<sub>2</sub>-ulu<sub>3</sub> ulutim<sub>2</sub> gud huš  
 obv. 3) [eme] ʾnam<sup>1</sup>-lu<sub>2</sub>-ulu<sub>3</sub> i3 hul gara<sub>2</sub> hul  
 obv. 4) ʾšu<sup>1</sup> dab<sub>2</sub>-ba diġir a2 zi-da  
 obv. 5) ʾšakir<sub>3</sub><sup>1</sup> me-ga-la<sub>2</sub> ga nu-si-sa<sub>2</sub>-me-eš  
 obv. 6) šakir<sub>3</sub> me-da munu<sub>4</sub> si-sa<sub>2</sub> nu-de<sub>6</sub>  
 obv. 7) lu<sub>2</sub> er<sub>2</sub>-kam uru-a dag-me-en  
 obv. 8) lu<sub>2</sub> kiġ<sub>2</sub>-ge<sub>4</sub>-a sur<sub>2</sub>-du nam tar-ra  
 obv. 9) [e<sub>2</sub>]-e ku<sub>4</sub>-ku<sub>4</sub>-da-ni  
 obv. 10) [diġir] ʾinanna<sup>1</sup> ma<sub>2</sub> a mi-ni-in-ri  
 obv. 11) [diġir] ʾasar]-alim-nun-na  
 b. ed. 1) [zu<sub>2</sub>-keše<sub>2</sub>]-bi he<sub>2</sub>-du<sub>8</sub>  
 rev. 1) ʾnintu<sup>1</sup> nin-tu ama kalam-ma-kam  
 rev. 2) zu<sub>2</sub>-keše<sub>2</sub>-bi he<sub>2</sub>-du<sub>8</sub>  
 rev. 3) diġir en-ki en du<sub>11</sub>-ga zi-ga<sup>(1)</sup>  
 rev. 4) zu<sub>2</sub>-keše<sub>2</sub>-bi he<sub>2</sub>-du<sub>8</sub>  
 rev. 5) diġir inanna zabala<sub>2</sub><sup>ki</sup>  
 rev. 6) nin saġ:hur ki šu du<sub>8</sub>  
 rev. 7) zu<sub>2</sub>-keše<sub>2</sub>-bi he<sub>2</sub>-du<sub>8</sub>  
 rev. 8) diġir en-ki lugal abzu-ke<sub>4</sub> zu<sub>2</sub>-keše<sub>2</sub>-bi he<sub>2</sub>-du<sub>8</sub>  
 rev. 9) ʾsa<sub>6</sub><sup>1</sup>-sa<sub>6</sub>-ge zil<sub>2</sub>-zil<sub>2</sub>-bi za-a-kam  
 t. ed. 1) [sa-sa]-ʾke<sub>4</sub><sup>1</sup> zi-le  
 t. ed. 2) [zi-le]-bi

obv. 1 The entirety of the heavens and the entirety of the earth is the tongue of a single ox and the tongue of a single sheep. The tongue of humanity is a ferocious bull in appearance! The tongue of humanity spoils the butter and spoils the cream. For the ones whom the god has captured in his right arm, neither the churn nor the wetnurse produce proper milk. <sup>obv. 6</sup> Neither the churn nor the nurse pours out proper malt. You are the person whose tears echo throughout the city. A messenger, an eagle with a divine fate, enters into the house, <sup>obv. 10</sup> Inanna guided the boat through the water. Asaralimnunna shall loosen its binds! Nintu, the mother of the land, <sup>rev. 2</sup> shall loosen its binds. Enki, the lord with the righteous command, shall loosen its binds. Inanna of Zabala, the lady seizes the foothills and the earth, shall loosen its bonds. <sup>rev. 8</sup> Enki, the king of the Abzu, shall loosen its bonds. Improving and making well are yours! Improve it! Make it well!

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Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Troisième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 2 (1995): 169-220.

#### Translation Notes

obv. 2. The lack of an /r/ consonant makes reading **gu<sub>4</sub>-ug** as a phonetic writing of **kur<sub>2</sub>-kur<sub>2</sub>**

unlikely. The reading **gud huš** is preferable because it also occurs within OBI 276, 3: **igi gud huš piriĝ huš igi lu<sub>2</sub>-ulu<sub>3</sub> / gud huš piriĝ huš**, “The eye of a ferocious ox and ferocious lion is the eye of a human being. A ferocious ox, a ferocious lion ...”<sup>1023</sup>

obv. 4. This line has a syllabic parallel in OBI 086, 4: **šu ta-pa diĝir a zi-ga-a**, “The seized one over whom the god has raised his arm.”<sup>1024</sup> While **šu-tab-ba** is possible, it seems more likely phonetic for **šu—dab<sub>5</sub>**, which is more expected in a pairing with **a<sub>2</sub> zi-da**. The duplicate notably has the verb **zi(g)**, “to raise,” whereas this text has **zi(d)**, “right.” See also rev. 3 of this incantation.

obv. 5-6. This reading of the text assumes **me-ga-la<sub>2</sub> = eme<sub>2</sub>-ga-la<sub>2</sub>** and **me-da = eme<sub>2</sub>-da**, while **nu-de<sub>6</sub> = nu-de<sub>2</sub>**. A comparable context for the **eme<sub>2</sub>-ga-la<sub>2</sub>** also appears in OBI 168, 1:

[te]-[ni-iq]<sup>1</sup> **ga su<sub>2</sub>-ub eme<sub>2</sub>-ga-la<sub>2</sub>-ni-ta u<sub>3</sub>-me-ni-lu  
lu<sub>2</sub>-ulu<sub>3</sub><sup>lu</sup> dumu diĝir-ra-na u<sub>3</sub>-me-naĝ-naĝ  
u<sub>3</sub> he<sub>2</sub>-em-ĝa<sub>2</sub>-ĝa<sub>2</sub> u<sub>3</sub>-sa<sub>2</sub> he<sub>2</sub>-em-ku-ku**

After you have mixed it into the milk suckled from his wetnurse and after you have kept giving to the human being, the child of his god, to drink, he shall fall asleep, and he shall remain asleep.<sup>1025</sup>

obv. 8. This messenger formula takes the place of the Asarluhi-Enki dialogue. A messenger is also compared to a **sur<sub>2</sub>-du<sub>3</sub>** in *Enmerkar and Ensuhešdanna*, 40.

obv. 10. This construction is also found in a series of birth incantations, including OBI 079: **ku<sub>3</sub> diĝir inanna-ke ma<sub>2</sub>-ak-ke am-ni-ir-[ri]**, “Pure Inanna steers the barge through the water.”<sup>1026</sup>

rev. 3. This construction is a possible error, as **du<sub>11</sub>-ga zi-da**, “righteous command” is expected.

rev. 6. The second and third signs are probably in reversed order.<sup>1027</sup> For a comparable title in an Old Babylonian incantation, see OBI 159, 5: **diĝir inanna ama hur-saĝ-ĝa<sub>2</sub> mu-ni-in-sikil**, “Inanna, the mother the mountain, has purified it for him.”<sup>1028</sup> According to Neo-Assyrian lexical lists, **ki šu du<sub>11</sub> = naqāru ša qaqqari**, “to destroy, as pertaining to land.” Possibly **šu—du<sub>8</sub>** is phonetic for **šu—du<sub>11</sub>** with that meaning, and the use of **du<sub>8</sub>** for **du<sub>11</sub>** was influenced through repetition.

t. ed. 1-2. The traces of the first sign indicate a box shaped sign, although one would expect LI in order to restore **zi-le-zi-le-/bi**. This formula is found in OBI 155, 6: **diĝir asar nun-na dumu saĝ diĝir en-ki-ke<sub>4</sub> / sa<sub>6</sub>-ga zil<sub>2</sub>-zil<sub>2</sub>-bi za-kam**, “Asarnunna, the foremost child of Enki, improving and

<sup>1023</sup> YBC 4622 obv. i 24'-25'.

<sup>1024</sup> H 97 rev. iv 21.

<sup>1025</sup> MS 3381 rev. 1-3.

<sup>1026</sup> E 47.190 obv. 2. Standard orthography: **ku<sub>3</sub> diĝir inanna-ke<sub>4</sub> ma<sub>2</sub>-ge<sub>4</sub> a mi-ni-ri**.

<sup>1027</sup> For the many different meanings of KA.HUR see Miguel Civil, “Notes on the ‘Instructions of Šuruppak.’” *Journal of Near Eastern Studies* 43 no. 4 (1984): 294-296.

<sup>1028</sup> MS 3098 obv. iv 20/23.

making well are yours!”<sup>1029</sup> This formula survives into later incantations, where it has an Akkadian translation: **diĝir** **asar-alim-nun-na dumu-saĝ abzu-ke<sub>4</sub> sa<sub>6</sub>-ga zil<sub>2</sub>-zil<sub>2</sub>-bi za-a-kam** = **diĝir** **marduk dumu reš-tu-u ša<sub>2</sub> ap-si-i bu-un-nu-u du-um-mu-qu ku-um-ma**, “Asaralimnunna, foremost child of the Abzu, improving and making well are yours!” where **sa<sub>6</sub>-ga** = *bunnû* and **zil<sub>2</sub>-zil<sub>2</sub>-bi** = *dummuqum*, while the pronominal suffix in the Sumerian is an apocopated **-bi-da**.<sup>1030</sup>

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<sup>1029</sup> MS 3089 + MS 3102 rev. vii 10'-11'.

<sup>1030</sup> See the sources in Tzvi Abusch and Daniel Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals: Volume Two* (Boston: Brill, 2015), 52.

obv. 1) al ʿmu-mu<sup>1</sup>  
 obv. 2) ki ʿmu-mu<sup>1</sup>  
 obv. 3) al ma diġir en-ki-ke<sub>4</sub>  
 obv. 4) ki ma diġir en-ki-ke<sub>4</sub>  
 obv. 5) diġir en-lil<sub>2</sub> mu-hu-ur ze-ra-ka  
 obv. 6) mu-hu-ur ze-ra-ka  
 obv. 7) ʿki<sup>1</sup>-ki-bi a an-ni-a-ʿtim<sup>1</sup> i-na ʿe<sub>2</sub>-šeg<sub>12</sub><sup>1</sup>  
 obv. 8) la-bi-ri-im pa-ni ʿša-qi<sub>2</sub><sup>1</sup>  
 obv. 9) te-se<sub>2</sub>-er-ma i-na ʿšu-u<sub>2</sub><sup>1</sup>-ti-[im]  
 b. ed. 1) ʿu<sub>3</sub><sup>1</sup> il-ta-nim i-ba-[lu-uʿ]  
 rev. i 1) an an an an an an an  
 rev. ii 1) ki ki ki ki ki ki ki  
 rev. iii 1) [en] en en en en en en  
 rev. iv 1) me me me me me me me  
 rev. v 1) ʿtur<sub>3</sub><sup>1</sup> tur<sub>3</sub> tur<sub>3</sub> tur<sub>3</sub> tur<sub>3</sub> tur<sub>3</sub> tur<sub>3</sub>  
 rev. vi 1) nu-eš<sub>3</sub>-a nu-eš<sub>3</sub>-a nu-eš<sub>3</sub>-a nu-eš<sub>3</sub>-a nu-eš<sub>3</sub>-a nu-eš<sub>3</sub>-a nu-eš<sub>3</sub>-a  
 t. ed. 1) ʿla<sup>1</sup>-ga-ge-en ba-ab-ka

obv. 1 They grow in the heavens. They grow on the earth. Enki made them grown in the heavens. Enki made them grow on the earth. <sup>obv. 5</sup> O Enlil accept your offspring! Accept your offspring! Its procedure: First, pour out this water onto the old wall, then you smear it onto the southern one and the northern one. He will recover. <sup>rev. i 1</sup> Heavens, heavens, heavens, heavens, heavens, heavens, heavens. Earth, earth, earth, earth, earth, earth, earth, earth. Lord, lord, lord, lord, lord, lord, lord. **me, me, me, me, me, me, me.** Cattle pen, cattle pen, cattle pen, cattle pen, cattle pen, cattle pen, cattle pen. *nēšakkum, nēšakkum, nēšakkum, nēšakkum, nēšakkum, nēšakkum, nēšakkum.* <sup>t. ed. 1</sup> Just like a robber has acted ...

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Klaus Wagensohn, “A New Duplicate of a Sumero-Akkadian Incantation.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2019 no. 43: 71-75.  
 Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 415.

### Translation Notes

obv. 1. **al mu-mu = an mu<sub>2</sub>-mu<sub>2</sub>.**

obv. 7. The demonstrative indicates the **a** is logographic for *mê*. The **e<sub>2</sub>-šeg<sub>12</sub>** is restored tentatively from the traces on both copies; moreover, *labīrum* in the following line primary describes structures. If this restoration is correct, these instructions are similar to OBI 267, 2, which are appended to an incantation directed against witchcraft. Perhaps this incantation and OBI 121 are likewise directed against witchcraft.



obv. 9. This verb also occurs in the instructions for an incantation treating dog bite, specifically OBI 305, 3. Another possibility is *te-še<sub>2</sub>-er-ma* “to draw,” which denotes drawing magical circles or the likeness of a person. The restoration *i-na* ʾš<sub>u</sub>-u<sub>2</sub><sup>1</sup>-ti-[im] ʾu<sub>3</sub><sup>1</sup> *il-ta-nim* is drawn from OBI 134, 1: *š<sub>u</sub>-u<sub>2</sub>-tum il-ta-nu ša-ad-du-u<sub>2</sub>-um a-mu-ur-ru / it-bu-u<sub>2</sub>*, “The south wind, the north wind, the east wind, and the west wind rose up.”<sup>1031</sup>

rev. 7. *la-ga-ge-en ba-ab-ka = la-ga-gin<sub>7</sub> ba-ab-ak*. In Old Babylonian lexical lists, **lu<sub>2</sub> la-ga** = *habbātum* and *sarrum*, corresponding to “robber” and “criminal” respectively. The latter is also logographically represented with **lul**, which is another possibility for the interpretation of the following line. The final sign may also be read as **du<sub>11</sub>** in the general sense of an auxiliary verb rather than a phonetic rendering of AK.

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<sup>1031</sup> MS 2822 obv. 17-18.

obv. 1) **al mu-mu**  
 obv. 2) **ki mu-mu**  
 obv. 3) **al ma** <sup>diġir</sup>**en-ki-ke<sub>4</sub>**  
 obv. 4) **ki ma** <sup>diġir</sup>**en-ki-ke<sub>4</sub>**  
 obv. 5) <sup>diġir</sup>**en-lil<sub>2</sub> mu-hu-ur ze-ra-ka**  
 obv. 6) **mu-hu-ur ze-ra-[ka]**  
 obv. 7) **ki-ki-bi a an-ni-a-tim** <sup>i<sup>1</sup>-na</sup> <sup>e<sub>2</sub><sup>1</sup>-[šeg<sub>12</sub>]  
 obv. 8) **la-bi-ri-im pa-ni** [**ša-qi<sub>2</sub>**]  
 obv. 9) **te-**[**se<sub>2</sub>-er-ma i-na šu-u<sub>2</sub>-ti-im**]  
 obv. 10) **u<sub>3</sub> il-**<sup>ta-nim</sup> <sup>i<sup>1</sup>-[ba-lu-u<sup>t</sup>]  
 rev. 1) **an an an an an** <sup>an<sup>1</sup></sup> [**an**]  
 rev. 2) **ki ki ki ki ki ki** [**ki**]  
 rev. 3) **en en en en** <sup>en<sup>1</sup></sup> [**en en**]  
 rev. 4) **me me me me me me** <sup>me<sup>1</sup></sup> [**me**]  
 rev. 5) **tur<sub>3</sub> tur<sub>3</sub> tur<sub>3</sub> tur<sub>3</sub>** <sup>tur<sub>3</sub><sup>1</sup></sup> [**tur<sub>3</sub> tur<sub>3</sub>**]  
 rev. 6) **nu-eš<sub>3</sub>-a<sup>1</sup>** <sup>imin<sup>1</sup>-[bi]</sup>  
 rev. 7) **la-ga-ge-en ba-ab-**[**ka**]  
 rev. 8) **ġiri<sub>3</sub>** <sup>im<sup>1</sup>-ku-ud an-ša<sub>3</sub>-[ge<sup>4</sup>]</sup> [**he<sub>2</sub>-tum<sub>2</sub>**]</sup></sup>

obv. <sup>1</sup> They grow in the heavens. They grow on the earth. Enki made them grown in the heavens. Enki made them grow on the earth. <sup>obv. 5</sup> O Enlil accept your offspring! Accept your offspring! Its procedure: First, pour out this water onto the old wall, <sup>obv. 9</sup> then you smear it onto the southern one and the northern one. He will recover. <sup>rev. 1</sup> Heavens, heavens, heavens, heavens, heavens, heavens, heavens, heavens. Earth, earth, earth, earth, earth, earth, earth, earth. Lord, lord, lord, lord, lord, lord, lord. **me, me, me, me, me, me, me, me.** Cattle pen, cattle pen, cattle pen, cattle pen, cattle pen, cattle pen, cattle pen. *nēšakkum, nēšakkum, nēšakkum, nēšakkum, nēšakkum, nēšakkum, nēšakkum.* <sup>rev. 7</sup> Just like a robber has acted, it has cut off the path. He shall bring it into the midst of the sky.

### Select Bibliography

Klaus Wagonsonner, “A New Duplicate of a Sumero-Akkadian Incantation.” *Nouvelles Assyriologiques Brèves et Utilitaires* 2019 no. 43: 71-75.  
 Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag, 2022), 415.

### Translation Notes

rev. 8. While OBI 120, 3 is abbreviated, this incantation is complete. **ġiri<sub>3</sub>** <sup>im<sup>1</sup>-ku-ud an-ša<sub>3</sub>-[ge<sup>4</sup>]</sup> [**he<sub>2</sub>-tum<sub>2</sub>**] = **ġiri<sub>3</sub> im-kus an-ša<sub>3</sub>-ge he<sub>2</sub>-tum<sub>2</sub>**. The compound verb **ġiri<sub>3</sub>—kus** is also found in *Correspondence of the Kings of Ur* 18, 4-5: **mar-tu ma-da-aš mu-un-šub-šub-bu-uš bad<sub>3</sub> du<sub>3</sub>-u<sub>3</sub>-de<sub>3</sub> ġiri<sub>3</sub>-bi ku<sub>5</sub>-de<sub>3</sub>**, “The Amorites have descended into the borderlands. In order to build up fortification and in order to cut off their paths ...” This action is associated with brigands. The expression also occurs in the snake incantation OBI 128, 1: <sup>diġir</sup>**inanna ġiri<sub>3</sub> ba-ra-an-kus**, “Inanna

has cut off its path.”<sup>1032</sup> The restoration of the final verb parallels OBI 296: [š<sub>a3</sub>]-an-še<sub>3</sub> he<sub>2</sub>-[em-tum<sub>2</sub>].<sup>1033</sup> The restoration is confirmed in OBI 086, 1: **dug-a-ni diĝir lu<sub>2</sub>-ulu<sub>3</sub>-kam ša<sub>3</sub>-ga-a-ni he<sub>2</sub>-em-tum**, “May the god of the human beings bring his words into the midst of heaven.”<sup>1034</sup>

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<sup>1032</sup> MS 2353 obv. 8.

<sup>1033</sup> YBC 5637 obv. 10.

<sup>1034</sup> H 97 obv. ii 26.

- obv. 1) **muš saĝ min eme min ka ʿan-na<sup>1</sup>**  
 obv. 2) <sup>še<sub>3</sub></sup>**šeg<sub>9</sub>-<bar>-gin<sub>7</sub> hu-lu-ha**  
 obv. 3) **a-ia an-na aš<sub>3</sub> ʿki<sup>1</sup> aš<sub>3</sub>-am<sub>3</sub>**  
 obv. 4) **muš lugal-zu me-šu-um-du**  
 obv. 5) <sup>diĝir</sup>**nin-a-zu lugal-zu**  
 obv. 6) **me-šu-um-du**  
 obv. 7) **ka-zu gu le-de<sub>3</sub>**  
 obv. 8) **eme-zu gu le-de<sub>3</sub>**  
 obv. 9) **sa gid<sub>2</sub>-da**  
 rev. 1) **ʿsa<sup>1</sup> sa<sub>6</sub>-bar-ra-zu**  
 rev. 2) **gu im-ma-la<sub>2</sub>**  
 rev. 3) **ka-bi an-na-du<sub>8</sub>-e**  
 rev. 4) **eme-bi ša<sub>3</sub>-ta i<sub>3</sub>-ga-ʿza<sup>1</sup>**  
 rev. 5) **ka-inim-ma**  
 rev. 6) **te<sub>9</sub>-e-ne<sub>2</sub>-en<sub>6</sub>-nu-re**  
 rev. 7) <sup>diĝir</sup>**nisaba**  
 rev. 8) **niĝ<sub>2</sub> <sup>diĝir</sup>suen-ga-mi-il**  
 rev. 9) **dumu {erasure} a-su<sub>2</sub>-um**

obv. 1 O snake with two heads, two tongues, and mouth in the heavens, who causes trembling like a *sappārum* and whose father is in the six heavens and in the six earths. <sup>obv. 4</sup> O snake, your master is bringing it to you! Ninazu, your master, is bringing it to you! <sup>obv. 7</sup> As for your mouth, he is binding a cord. As for your tongue, he is binding a cord. <sup>obv. 9</sup> The extended net is the net of a *sappārum* deer for you. He has bound a cord for it. It will open its mouth for him! He will smash its tongues from within! <sup>rev. 5</sup> An incantation. Incantation formula. For Nisaba. The work of Sîn-gāmil, child of Asum.

#### Select Bibliography

Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 101-102.

#### Translation Notes

obv. 2. The emendation is drawn from rev. 1, which also references the *sappārum*.

obv. 7-8. **le-de<sub>3</sub> = la<sub>2</sub>-e-de<sub>3</sub>**. This reading is confirmed in the duplicate OBI 262.<sup>1035</sup>

rev. 1. **sa<sub>6</sub>-bar = šeĝ<sub>9</sub>-bar**.

rev. 4. **ga-za = gaz-e**.

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<sup>1035</sup> YBC 1849 obv. 4-5.

- obv. 1) **en<sub>x</sub><sup>1</sup> en-ur<sub>5</sub>-e<sub>2</sub> he<sub>2</sub>-da-da**  
 obv. 2) **diĝir<sup>1</sup>en-lil<sub>2</sub> diĝir<sup>1</sup>nin-lil<sub>2</sub>**  
 obv. 3) **diĝir<sup>1</sup>en-ki diĝir<sup>1</sup>ne<sub>3</sub>-erigal<sub>2</sub><sup>gal</sup>**  
 obv. 4) **diĝir<sup>1</sup>kamad-me-en he<sub>2</sub>-me-en**  
 obv. 5) **diĝir<sup>1</sup>kamad duru<sub>5</sub> he<sub>2</sub>-me-en**  
 obv. 6) **zi-la-ah zi-il-zi-la-ah**  
 obv. 7) **zi-la-ah nu-me-ra-ah**  
 obv. 8) **diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub>**  
 obv. 9) **nu-mu-un-da-bur<sub>2</sub>-e**  
 obv. 10) **du<sub>10</sub> en<sub>x</sub> en-ur<sub>5</sub>-e<sub>2</sub>**  
 obv. 11) **šu bar-ra-ta ninda nu-gu<sub>7</sub>-a a nu-un-naĝ-a**  
 obv. 12) **zi an-na he<sub>2</sub>-šub-ba**  
 b. ed. 1) **zi ki-a he<sub>2</sub>-šub-ba**  
 b. ed. 2) **zi diĝir<sup>1</sup>utu di-ku<sub>5</sub> kalam-ma he<sub>2</sub>-šub-ba**  
 rev. 1) **zi diĝir<sup>1</sup>en-lil<sub>2</sub> [he<sub>2</sub>-šub-ba]**  
 rev. 2) **zi diĝir<sup>1</sup>nin<sup>1</sup>-lil<sub>2</sub> he<sub>2</sub>-šub-[ba]**

obv. <sup>1</sup> Incantation formula. He shall become immaculate by Enlil, Ninlil, Enki, and Nergal! Whether you are Kamadme, or whether you are clammy Kamad, <sup>obv. 6</sup> *zi-la-ah zi-il-zi-la-ah zi-la-ah nu-me-ra-ah*. Asalluhi, the child of Eridu, will not undo it alongside him. Incantation formula. <sup>obv. 11</sup> After he has been released, you will not eat bread. You will not drink water. You shall be exorcized by the heavens! You shall be exorcized by earth! You shall be exorcized by Utu, the judge of the land!  
 rev. <sup>1</sup> You shall be exorcized by Enlil! You shall be exorcized by Ninlil!

#### Select Bibliography

Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 90.

#### Translation Notes

obv. 1. **en<sub>x</sub>**. The signs on the tablet are [AN].ŠU<sub>2</sub> instead of expected **en<sub>2</sub>** (ŠU<sub>2</sub>.AN). While the AN is broken away in this line, it may be confidently restored on the basis of obv. 10.

obv. 10. **du<sub>10</sub> en<sub>x</sub>-ru-ur<sub>5</sub>-e<sub>2</sub> = tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru.**

obv. 12-b. ed. 1. The compound verb **zi—šub** is a variant for the common for **zi—pa<sub>3</sub> = tamû**, “to exorcize.”

- obv. 1) [unu]<sup>ki</sup> ba-du<sub>2</sub> šeš unu<sup>ki</sup> ba-du<sub>2</sub>  
 obv. 2) ṛguruš<sup>1</sup> unu<sup>ki</sup> ba-du<sub>2</sub> šeš unu<sup>ki</sup> [ba-du<sub>2</sub>]  
 obv. 3) lu<sub>2</sub> deš-e gud in-ṛsa<sub>10</sub><sup>1</sup>  
 obv. 4) diĝir<sup>en</sup>-ki lugal abzu-a  
 obv. 5) lu<sub>2</sub> kiĝ<sub>2</sub>-ge<sub>4</sub>-a he<sub>2</sub>-in-tum<sub>2</sub>  
 obv. 6) šeg<sub>12</sub> naĝa zu<sub>2</sub> he<sub>2</sub>-gub-ba  
 obv. 7) a gi gunin<sub>2</sub> ka he<sub>2</sub>-naĝ-a  
 obv. 8) te-na in-sag<sub>3</sub>  
 obv. 9) diĝir<sup>namma</sup> nin eridu<sup>ki</sup>-ga-[ke<sub>4</sub>]  
 rev. 1) diĝir<sup>asal-lu<sub>2</sub>-hi dumu</sup> diĝir<sup>en</sup>-ki-ke<sub>4</sub>  
 rev. 2) lu<sub>2</sub> nam-da-bur<sub>2</sub>-re-e

obv. 1 He was born in Uruk. The brother was born in Uruk. The young man was born in Uruk. The brother was born in Uruk. The single person struck the ox. <sup>obv. 4</sup> O Enki, king of the Abzu, he shall bring a messenger to you. After you have made him chew on a potash cake, and after you have made him drink water from a reed trough, <sup>obv. 8</sup> he was struck on the cheek. Namma, the mistress of Eridu, <sup>rev. 1</sup> Asalluhi, the child of Enki, and anyone else shall not undo it alongside him.

#### Select Bibliography

Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 150-151.

#### Translation Notes

obv. 3. in-ṛsa<sub>10</sub><sup>1</sup> = in-sag<sub>3</sub>.

obv. 6. šeg<sub>12</sub> = *libittum*, “brick” or “cake.” When not designating mudbrick, the term is used for potash cakes, such as šeg<sub>12</sub> naĝa = šeg<sub>12</sub> ša *uhūlim* in lexical lists. OBI 319, 3 provides confirmation of the reading as the broken na<sub>4</sub> determinative is visible immediately prior to the naĝa sign.<sup>1036</sup>

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<sup>1036</sup> YBC 9898 rev. 8.

- obv. 1) ze<sub>2</sub>-am<sub>3</sub> <sup>u</sup>šem-gin<sub>7</sub> [ki in-dar]  
 obv. 2) ud<sub>5</sub>-da-am<sub>3</sub> saĝ [nam-il<sub>2</sub>]  
 obv. 3) maš<sub>2</sub> ud<sub>5</sub>-da-gin<sub>7</sub> babbar<sub>2</sub> <sup>r</sup>nam<sup>1</sup>-guru<sub>3</sub>  
 obv. 4) muš a-a-gin<sub>7</sub> <sup>r</sup>eme<sup>1</sup>-ni na-e<sub>3</sub>-de<sub>3</sub>  
 obv. 5) muš ki bi<sub>2</sub>-la<sub>2</sub>-gin<sub>7</sub> ze<sub>2</sub>-na na-<sup>r</sup>dub<sup>2</sup><sup>1</sup>-be<sub>2</sub>  
 obv. 6) za-e ni<sub>2</sub>-za mu-e-ši-<sup>r</sup>du<sup>1</sup>-a  
 obv. 7) <sup>r</sup>dug<sup>1</sup>-gin<sub>7</sub> gaz-[ba]  
 obv. 8) <sup>r</sup>izi<sup>1</sup>-gin<sub>7</sub> te-ni-<sup>r</sup>ib<sup>1</sup>  
 obv. 9) izi <sup>u</sup><sub>2</sub> <sup>a</sup>ški<sup>1</sup>-gin<sub>7</sub> [ni<sub>2</sub>-zu] te-ni-ib  
 obv. 10) <sup>r</sup>tu<sub>6</sub>-du<sub>11</sub><sup>1</sup>-[ga] <sup>r</sup>diĝir<sup>1</sup>[nin]-<sup>r</sup>girima<sup>x</sup><sup>1</sup>  
 obv. 11) nam-[šub] <sup>r</sup>eridu<sup>ki</sup>-ga<sup>1</sup>  
 obv. 12) [<sup>diĝir</sup>en-ki-ke<sub>4</sub>] <sup>r</sup>dag<sup>1</sup> [e<sub>2</sub>-nun]-na-ke<sub>4</sub> [he<sub>2</sub>]-<sup>r</sup>em<sup>1</sup>-ma-an-du<sub>8</sub>-du<sub>8</sub>  
 obv. 13) [lag mun-na] šu u<sub>3</sub>-mu-<sup>r</sup>e<sup>1</sup>-[ti]  
 rev. 1) [nam-šub u<sub>3</sub>-me-si<sub>3</sub>]  
 rev. 2) [ka-ka-na u<sub>3</sub>-me-ĝar]  
 rev. 3) [šis-gin<sub>7</sub>] <sup>r</sup>he<sub>2</sub><sup>1</sup>-[dur<sub>2</sub>-re]  
 rev. 4) [bu-lu-uh<sub>2</sub>]-<sup>r</sup>gin<sub>7</sub><sup>1</sup> he<sub>2</sub>-si-<sup>r</sup>il-e<sup>1</sup>  
 rev. 5) [tumu]-<sup>r</sup>gin<sub>7</sub><sup>1</sup> gu<sub>3</sub>-du<sub>11</sub>-ni-ta he<sub>2</sub>-em-ma-<sup>r</sup>e<sub>3</sub><sup>1</sup>-de<sub>3</sub>  
 rev. 6) tu<sub>6</sub> en<sub>2</sub>-ur<sub>5</sub>-ru

obv. <sup>1</sup> The gall split the earth like greenery. The first-rate goat raised its head. Like a female goat, it is clad in white. Like a water snake, it sticks out its tongue. Like a snake in a hot place, it spits with its venom. You, who approaches on your own, be smashed like a pot! Be extinguished like a fire! obv. <sup>6</sup> Extinguish yourself like the fire of an *urbatum* reed. obv. <sup>10</sup> With the recited incantation of Ningirima and with the spell of Eridu, Enki shall loosen it in the chamber of the cella. After you have taken a lump of salt, rev. <sup>1</sup> after you have cast the spell, and after you have set it in his mouth, rev. <sup>3</sup> he shall defecate it like excrement. He shall belch it out like a burp. rev. <sup>5</sup> He shall send it out from his buttocks like wind. Incantation formula.

#### Select Bibliography

Piotr Michalowski, “Carminative Magic: Towards and Understanding of Sumerian Poetics.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 71 no. 1 (1981): 1-18.

#### Translation Notes

obv. 3. The expression **babbar**<sub>(2)</sub> **nam-guru**<sub>3</sub> is comparable to **ni**<sub>2</sub>—**guru**<sub>3</sub> “to be clad in a fearsome aura” and **me-lim**<sub>4</sub>—**guru**<sub>3</sub>, “to be clad in *melammum*.”

rev. 1-2. These lines are completely effaced, but restored from the parallel sequence in BM 47859, a Neo-Babylonian copy of the same Old Babylonian incantation.

obv. i 1) **en-e2-en-e2**  
 obv. i 2) **he2-da-da-a-a**  
 obv. i 3) <sup>diġir</sup>**en-lil2**  
 obv. i 4) **en-ki-ke4**  
 obv. i 5) <sup>diġir</sup>**ne3-erigal2<sup>gal</sup>**  
 obv. i 6) **diġir-me-en**  
 obv. i 7) **ama-me-en**  
 obv. i 8) **an imin-bi**  
 obv. i 9) **ki imin-bi**  
 obv. i 10) <sup>ġeš</sup>**tukul imin-bi**  
 obv. ii 1) **lu2 ki-hul-la**  
 obv. ii 2) **šub-ba šub-ba**  
 obv. ii 3) **tu en-e2-en-e2**  
 obv. ii 4) **ki-ih ki-ib**  
 obv. ii 5) **ki-ih ki-ih ki-ib**  
 obv. ii 6) **ki-ih ki-ni**  
 obv. ii 7) **ki-ni-ih ki-gi**  
 obv. ii 8) **ki-ni-ih ki-men**  
 rev. 1) **pi-ir-gi-iš**  
 rev. 2) **par2-ra-gi-iš**  
 rev. 3) **lu2 ki-ih ki-ib ki-iš**  
 rev. 4) <sup>diġir</sup>**kam-ma-ad-me-en**  
 rev. 5) **ni-mah-me-en**  
 rev. 6) **ab2 sumun2-me-en**  
 rev. 7) **šeš-kur-zu nu-me-en**  
 rev. 8) **a-si-la2 he2-eb2<sup>1</sup>-til**  
 rev. 9) **si-la2 ze-ze-er**  
 l. ed. 1) **si-la2 ze-ze-er**

obv. i 1<sup>1</sup> Incantation formula. He shall become immaculate by Enlil, Enki, and Nergal! I am the god. I am the mother. The heavens, the seven of them. The earths, the seven of them. The weapons, the seven of them. obv. ii 1<sup>1</sup> O man of the mourning place, leave! Leave! Incantation formula. obv. ii 4<sup>4</sup> *ki-ih ki-ib ki-ih ki-ih ki-ib ki-ih ki-ni ki-ni-ih ki-gi ki-ni-ih ki-men pi-ir-gi-iš par2-ra-gi-iš lu2 ki-ih ki-ib ki-iš.* rev. 4<sup>4</sup> You are Kamadme. You are an august mistress. You are a wild cow. Your offerings are no more. rev. 8<sup>8</sup> Your jubilation shall come to an end! Get away from the street! Get away from the street!

#### Select Bibliography

Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Charmes de Sippar et de Nippur.” In *Cinquante-deux reflexions sur le proche-orient ancien offertes en hommage à Léon De Meyer*, ed. Hermann Gasche, Michel Tanret, Caroline Janssen, and Ann Degraeve (Peeters: Leuven, 1994), 73-89.



## Translation Notes

obv. i 1-2. **en-e<sub>2</sub>-uru<sub>16</sub>-e<sub>2</sub>** = **en<sub>2</sub> e<sub>2</sub>-nu-ru** rather than **en-lil<sub>2</sub> en-lil<sub>2</sub>**. It is also possible to read **en-e<sub>2</sub>-en-e<sub>2</sub>**.

obv. ii 2. These forms are imperatives where = **šub** = *nasāhum* “to remove, expel.” A similar concluding formula is found in rev. 9: **si-la<sub>2</sub> ze-ze-er** = **sila ze<sub>2</sub>-ze<sub>2</sub>-er**, “Get away from the street!”

rev. 5. **ni-mah** = **nin mah**.

rev. 8. The emended sign is unclear, while **a-si-la<sub>2</sub>** = **asila**, “festival, joy, jubilation.” The final sign is **til** (BAD) rather than NU. The remains of this line may be found on OBI 098, 1.<sup>1037</sup>

rev. 9. **si-la<sub>2</sub> ze-ze-er** = **sila ze<sub>2</sub>-ze<sub>2</sub>-er**, where **ze<sub>2</sub>** = *nasāhum*.

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<sup>1037</sup> IM 21180, y obv. 1': **he<sub>2</sub>-til-la** [...].

- obv. 1) ki-sikil sa<sub>6</sub>-ga sila-a gub-ba  
 obv. 2) ki-sikil kar-ke<sub>4</sub> diĝir<sup>1</sup>inanna eš<sub>2</sub>-dam-ta gub-ba  
 obv. 3) ab<sub>2</sub> šar<sub>2</sub>-ra-am<sub>3</sub> ab<sub>2</sub> šar<sub>2</sub>-ra-am<sub>3</sub>  
 obv. 4) ab<sub>2</sub>-gal<sub>5</sub>-la du<sub>10</sub> diĝir<sup>1</sup>inanna-kam  
 obv. 5) ĝa<sub>2</sub>-nun mah diĝir<sup>1</sup>en-ki-ga-kam ki-sikil tuš-a-ni  
 obv. 6) ĝeš<sup>1</sup>kiri<sub>6</sub> hašhur-a ul guru<sub>3</sub><sup>ru</sup>-am<sub>3</sub>  
 obv. 7) nu<sub>2</sub>-a-ni pa<sub>5</sub> hul<sub>2</sub>-la-dul<sub>7</sub> ak-am<sub>3</sub>  
 obv. 8) pa ĝeš<sup>1</sup>eren-na an-dul<sub>7</sub> ak-am<sub>3</sub>  
 obv. 9) siki mu-un-ši-la<sub>2</sub> siki ša<sub>3</sub> ki aĝ<sub>2</sub>-kam  
 obv. 10) šu mu-un-ši-la<sub>2</sub> šu ša<sub>3</sub> ki-aĝ<sub>2</sub>-kam  
 obv. 11) ĝiri<sub>3</sub> mu-un-ši-la<sub>2</sub> ĝiri<sub>3</sub> ša<sub>3</sub> ki-aĝ<sub>2</sub>-kam  
 obv. 12) ĝeš<sup>1</sup>kun<sub>4</sub> ku<sub>3</sub>-ga-am<sub>3</sub><sup>1</sup> za<sub>3</sub>-<du<sub>8</sub>> za-gin<sub>3</sub>-na  
 obv. 13) an-ta ki kun<sub>4</sub> e<sub>11</sub>-de<sub>3</sub>-ni  
 obv. 14) ša<sub>3</sub> ki-aĝ<sub>2</sub> par<sub>3</sub>-par<sub>3</sub>-re-de<sub>3</sub>  
 obv. 15) ša<sub>3</sub> ki-aĝ<sub>2</sub> teš<sub>2</sub> tur-tur-re-de<sub>3</sub>  
 obv. 16) ša<sub>3</sub> ki-aĝ<sub>2</sub> an-ta im-du<sub>8</sub>-gin<sub>7</sub> um-ta-la<sub>2</sub>  
 obv. 17) gaba ĝuruš-a zi-gin<sub>7</sub> he<sub>2</sub>-ra-ra  
 rev. 1) diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi-e igi im-ma-an-si<sub>3</sub>  
 rev. 2) a-a-ni diĝir<sup>1</sup>en-ki-ra e<sub>2</sub>-a ba-ši-in-ku<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub>-e  
 rev. 3) a-a-ĝu<sub>10</sub> ki-sikil sa<sub>6</sub>-ga sila-a gub-ba  
 rev. 4) a-ra<sub>2</sub> min-kam-ma-su-ub-du<sub>11</sub>  
 rev. 5) a-na ib<sub>2</sub>-be<sub>2</sub>-en-na-bi nu-zu a-na ba-ni-ib-ge<sub>4</sub>-ge<sub>4</sub>  
 rev. 6) diĝir<sup>1</sup>en-ki-ke<sub>4</sub> dumu-ni diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi mu-na-ni-ib-ge<sub>4</sub>-ge<sub>4</sub>  
 rev. 7) dumu-ĝu<sub>10</sub> a-na nu-zu a-na a-ra-ab-tah-e  
 rev. 8) diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi a-na nu-zu a-na a-ra-ab-tah-e  
 rev. 9) niĝ<sub>2</sub> i<sub>3</sub>-zu-a-ĝu<sub>10</sub> u<sub>3</sub> za-e in-ga-e-zu  
 rev. 10) i<sub>3</sub> ab<sub>2</sub> ku<sub>3</sub>-ga gara<sub>2</sub> ab<sub>2</sub> šilam-ma  
 rev. 11) i<sub>3</sub> ab<sub>2</sub>-a i<sub>3</sub> ab<sub>2</sub> babbar-ra  
 rev. 12) <sup>na</sup>bur saman<sub>4</sub> si<sub>12</sub>-si<sub>12</sub>-ga-a-ba-ni-de<sub>2</sub>  
 rev. 13) gaba ki-sikil-la-ka-a-mi-ni-in-taka<sub>4</sub>  
 rev. 14) ki-sikil <ig> ĝal<sub>2</sub> taka<sub>4</sub>-a nam-mu-un-keše<sub>2</sub>-de<sub>3</sub>-[en]<sup>1</sup>  
 rev. 15) dumu er<sub>2</sub>-pa<sub>3</sub>-da-ni nam-mu-un-sed-de<sub>3</sub>  
 rev. 16) egir-ĝa<sub>2</sub> kaš<sub>4</sub> hu-mu-ni-ib-be<sub>2</sub>  
 rev. 17) tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-re

obv. 1 There is a benevolent young woman standing in the street. There is a young lady, a prostitute of Inanna, standing in the tavern. The cows are abundant. The cows are abundant. She is a good *apkallum* of Inanna. <sup>obv. 5</sup> She is the august storehouse of Enki. When the young woman sits, she is a garden of apples adorned in loveliness. When she lies down, her joyous branches cast a protective shadow. She is a branch of cedar casting a protective shadow. <sup>obv. 9</sup> Her hair extends towards him. It is the hair of a loving heart. Her hand extends towards him. It is the hand of a loving heart. Her foot extends towards him. It is the foot of a loving heart. <sup>obv. 12</sup> The staircase is pure and the entrance is lapis lazuli when she descends the staircase from the heavens to earth. In order for the loving heart to spread and in order for the loving heart to reduce modesty, after the

beloved heart has extended down from the heavens like dew, it struck the breast of the young man like a reed. <sup>rev. 1</sup> Asalluhi saw it. He enters into the temple to Enki, his father and calls out to him: “My father, there is a benevolent young woman standing in the street.” Then he spoke a second time. “I do not know what it is that I will say. What will I reply to him?” <sup>rev. 6</sup> Enki replies to Asalluhi, his child, there. “My child, what do you not know? What more can I say to you? Asalluhi, what do you not know? What more can I say to you? That which I know, you also know! <sup>rev. 10</sup> After you have poured the butter of a pure cow, the cream of a domestic cow, the butter of a cow, and the butter of a white cow into a blue-green *šikkatum* vessel, and after you have applied it onto the breast of the young woman, <sup>rev. 14</sup> you shall not be locked out from the young woman whose door is open.” She shall not sooth her crying child. She shall run after me! Incantation formula.

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### Translation Notes

obv. 6. A parallel of this line appears in *Dumuzi-Inanna B*, 28: **ĝeš<sup>6</sup>kiri<sup>6</sup> ĝiš<sup>6</sup>hašhur-a ul gur<sub>3</sub>-ru-ĝu<sup>10</sup> hi-li-zu ze<sub>2</sub>-ba-am<sub>3</sub>**, “My lovely garden of apple trees, your charms are sweet.”

obv. 7. **pa<sub>5</sub> hul<sub>2</sub>-la-dul<sub>7</sub> ak-am<sub>3</sub> = pa hul<sub>2</sub>-la an-dul<sub>7</sub> ak-am<sub>3</sub>**. Parallel passages are found in *Šulgi D*, 392: **pa mul-bi an-dul<sub>3</sub>-le-eš<sub>2</sub> hu-mu-u<sub>3</sub>-ak**, “May its sparkling branches cast a protective shadow” and *Enmerkar and the Lord of Aratta*, 341/383: **pa-bi kul-aba<sup>4ki</sup>-a an-dul<sub>3</sub>-eš i<sub>3</sub>-ak**, “Its branches cast a protective shadow for Kulaba.”

obv. 9. Comparable imagery is found in *Dumuzi-Inanna C*, 11: **siki-ĝu<sup>10</sup> im-da-la<sub>2</sub> a biz-tu<sub>5</sub>**, “My hair hangs down and I washed it”; 20: **ša<sub>3</sub>-za ša<sub>3</sub> ki-aĝ<sub>2</sub> mu-tum<sub>2</sub>-tum<sub>2</sub>**, “That of your heart, your beloved heart, I will bring.”

obv. 12. This line is difficult. Since the other main source for this incantation text has a **du<sub>8</sub>**, it is possible the **du<sub>8</sub>** has been omitted in this line, as **za<sub>3</sub>-du<sub>8</sub> = sippum**, “door jamb, entranceway.”

obv. 13. A comparable line is found in *Enmerkar and the Lord of Aratta*, 43: **e<sub>2</sub> an-ta [e<sub>11</sub>-de<sub>3</sub> ki] ĝub<sup>1</sup>-ba-za**, “When you step down to earth from the temple descending from heaven.” This passage notably refers to Inanna just like the present incantation.

rev. 4. **min-kam-ma-su-ub-du<sub>11</sub> = min-kam-ma-še<sub>3</sub> u<sub>3</sub>-ub-du<sub>11</sub>**. A similar form appears in OBI 269, 1: **min<sub>3</sub>-kam-ma-<sup>1</sup>aš<sup>1</sup>-šu-ub-du<sub>11</sub>**.<sup>1038</sup> If that is the underlying form in this passage, the vocalic change /šš/ to /ss/ is an Akkadianism.

rev. 12. The expected /u/ prefix of these forms has changed to /a/ due to the preceding vowel.

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<sup>1038</sup> YBC 4594 obv. 14.

rev. 13. An Ur III duplicate to this incantation has a clear **tag** as the final verb, so this sign is to be read **taka4** rather than **tum3**.<sup>1039</sup>

rev. 14. The duplicate OBI 259 provides evidence for the emendation: **ki-sikil-e** <sup>ĝeš</sup>**ig** **ĝal2 taka4-a** / **nam-mu-un-keše2-de3**, “The young woman shall not shut the open door to him.”<sup>1040</sup> This line is formulated differently in this source, as the verbal form is clearly second person singular. There are also Akkadian parallels to this line, such as OBI 123: *e [ta-ar]-qu2-si-im bi-it-ki*, “You shall not bind your house shut to me!”<sup>1041</sup> Another parallel occurs in the love incantation on an Akkadian medical tablet published as YOS 11, 29: *at-ti a-na ra-mi-ia e tar-ku-si2-im bi-it-[ki]*, “You shall not bind your house shut to my love!”<sup>1042</sup>

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<sup>1039</sup> AUAM 73.1425 t. ed. 5.

<sup>1040</sup> WCMA 20.1.30 rev. 6-7.

<sup>1041</sup> MLC 1299 rev. 4.

<sup>1042</sup> YBC 4597 rev. 2.

- obv. 1) **igi muš-huš igi lu<sub>2</sub>-ulu<sub>3</sub> muš-huš**  
 obv. 2) **igi lu<sub>2</sub> niĝ<sub>2</sub>-hul dim<sub>2</sub>-ma muš-huš**  
 obv. 3) **an-e ba-te im nu-šeĝ<sub>3</sub>-šeĝ<sub>3</sub> ki ba-te <sup>u<sub>2</sub></sup>šem nu-mu<sub>2</sub>-mu<sub>2</sub>**  
 obv. 4) **gud-de<sub>3</sub> ba-te <sup>ĝeš</sup>šudul<sub>5</sub>-bi im-du<sub>8</sub>**  
 obv. 5) **<sup>e<sub>2</sub></sup>tur<sub>3</sub>-re ba-te <sup>dug</sup>šakir<sub>3</sub> im-gum-gum**  
 obv. 6) **amaš-e ba-te ubur im-hul**  
 obv. 7) **ĝuruš-ra ba-te usu lirum mu-da-an-kar**  
 obv. 8) **ki-sikil-ra ba-te tu<sub>9</sub> mu-da-an-šub**  
 obv. 9) **eme<sub>2</sub>-da tur-da mu-na-te hul<sub>3</sub> la<sub>2</sub> mu-da-si-il**  
 obv. 10) **<sup>diĝir</sup>asal-lu<sub>2</sub>-hi-e igi im-ma-an-si<sub>3</sub>**  
 obv. 11) **niĝ<sub>2</sub> i<sub>3</sub>-zu-a-ĝu<sub>10</sub> u<sub>3</sub> za-e in-ga-e-zu**  
 obv. 12) **imin-a še ar<sub>3</sub>-re egir <sup>ĝeš</sup>naĝa<sub>3</sub>-kam**  
 obv. 13) **imin-a še ar<sub>3</sub>-re egir <sup>na<sub>4</sub></sup>kinkin-kam**  
 obv. 14) **i<sub>3</sub>-ta u<sub>3</sub>-me-ni-hi**  
 obv. 15) **ka-ta u<sub>3</sub>-me-ni-keše<sub>2</sub>**  
 obv. 16) **nam-šub eridu<sup>ki</sup>**  
 obv. 17) **gu<sub>2</sub> lu<sub>2</sub> tur-ra u<sub>3</sub>-mu-ni-la<sub>2</sub>**  
 obv. 18) **<sup>diĝir</sup>nin-tin-ug<sub>5</sub>-ga gi hu-mu-ni-zalag-e**  
 obv. 19) **<sup>diĝir</sup>da-mu <sup>urudu</sup>dur<sub>10</sub>-tab-ba hu<sup>1</sup>-mu-sag<sub>3</sub>-ge**  
 rev. 1) **<sup>diĝir</sup>gu-nu-ra <sup>ĝeš</sup>dimgul<sub>2</sub> hu-mu-un-du<sub>3</sub>-e**  
 rev. 2) **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**

obv. 1 The eye is a *mušhuššum*! The eye of the human being is a *mušhuššum*. The eye of the person who fashioned the evil thing is a *mušhuššum*. It approaches the heavens. It does not rain. It approaches the earth. Greenery does not grow. It approaches the oxen. It has released their yokes.  
 obv. 5 It approaches the cattle pen. It has demolished the churn. It approaches the sheepfold. It has spoiled the udders. It approaches the young man. It has removed his strength and vigor. It approaches the young woman. It has removed her clothing. It approaches the nursemaid with a child. It has split the harness holding it. obv. 10 Asalluhi saw it. “That which I know, you also know! Grind barley seven times underneath a mortar. Grind barley seven times underneath a grindstone. After you have mixed it with oil, rev. 15 after you have bound it by the mouth, and after you have enveloped the sick man with the spell of Eridu, Nintinuga shall make him shine with her surgical reed, Damu shall strike it with his axe, and Gunura shall raise him with her mast!” Incantation formula.

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#### Translation Notes

obv. 5. The location of the churn within the cattle pen is described in *Lamentation for Sumer and*

*Ur*, 337: **e2-tur3-ra** <sup>duḡ</sup>**šakir3-e du9-du9-e gu3 nun nu-mu-ni-ib-be2**, “The churn humming in the cattle pen no longer calls out its noble voice.” The churn is located near the sheepfold in Old Babylonian Sumerian literary texts.<sup>1043</sup> While **gara2<sup>ra</sup>-bi** is possible in OBI 008, the tablet in this source decisively looks to be <sup>duḡ</sup>**šakir3**.<sup>1044</sup> A similar line occurs in the Lamaštu incantation OBI 274, 2: **i3 guru17 i3 mu-un-da-gaz-e / gara2 guru17 gara2 mu-un-da-gaz-e**, “The oil carrier will break the oil because of her. The cream carrier will break the cream because of her.” A comparable attestation of **šakir3** is found in OBI 119: **ʾšu1 dab2-ba diḡir a2 zi-da / ʾšakir31 me-ga-la2 ga nu-si-sa2-me-eš / šakir3 me-da munu4 si-sa2 nu-de6**, “Neither the churn nor the wetnurse produce proper milk for the one whom the god has captured in his right arm. Neither the churn nor the wetnurse pour out proper malt.”<sup>1045</sup>

obv. 6. The third last sign is possibly **ubur**(2) for “breast” or “udder.” For a similar construction in which the tongue of a human corrupts food, see OBI 279: **eme nam-lu2-ulu3 u2 hul ninda hul**, “The tongue of humanity spoils the food and spoils the bread!” and compare the partial parallel OBI 119: **[eme] ʾnam1-lu2-ulu3 i3 hul gara2 hul**, “The tongue of humanity spoils the butter and spoils the cream!”<sup>1046</sup> OBI 086, 1 is similar: **i3 tur3-ba me-ni-in-hul-lu-uš2 / gara2 tur3-pa mi-ni-in-hu-lu-uš2**, “They spoiled the butter in their cattle pen. They spoiled the cream in their cattle pen.”<sup>1047</sup> Also comparable is the effect the sorcerer has on the livestock in *Enmerkar and Ensuhkešdanna*, 198-199: **u4-bi-a tur3 amaš-a e2 si-ga ba-ab-du7 niḡ2-ha-lam-ma ba-ab-ak / ubur ab2-ka ga nu-un-ḡal2 amar-e u4 bi2-in-šuš2**, “On that day the cattle pen and the sheepfold became a house of silence and were dealt a disaster. There was no milk in the udder of the cow for the calf as the day darkened.”

obv. 8. This expression is parallel to **tu9—si(g) = šahāṭum**, “to strip clothing,” as in *Gilgamesh, Enkidu, and the Netherworld*, 272: **ḡuruš tur ur2 dam-na-ka tu9 nu-ub-si-ge igi bi2-du8-am3**, “Did you see the young man who never removed the clothes of his wife?”

obv. 9. The terms **hul3-la2** usually refers to the reins or harness used to lead animals around, often paired with <sup>ḡeš</sup>**igi-tab-ba**, “blinkers,” as found in *Lugalbanda and the Mountain Cave*, 247: **hul3 la2 ḡešigi-tab-ba-ni-me-en**, “You are the one holding the harness and blinkers.” In this instance, however, the term denotes a harness a wetnurse wears while feeding or carrying around a child.

obv. 12. The verb **ar3 = fēnum** when used with barley according to the gloss in *Nanna C*, Seg. B 5: **še-zu ... ma-ra-ar3-ar3-e** <sup>if-te-e-en-kum</sup>, “Your barley will be ground for you.” The meaning of **egir** in this context is “bottom,” literally “(at) the bottom of the pestle,” but idiomatically “underneath,” where <sup>ḡeš</sup>**naḡa3 = esittum**, “pestle.”

obv. 15. This line refers to binding shut the mouth of a person who would undo the incantation or otherwise harm the patient with an evil spell. A similar construction occurs against witchcraft in

<sup>1043</sup> *Lamentation for Sumer and Ur*, 43; *Išme-Dagan J*, 1-4.

<sup>1044</sup> AO 8895 obv. 6. See Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II).” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 201.

<sup>1045</sup> MAH 16003 obv. 4-6.

<sup>1046</sup> YBC 5149 obv. 2; MAH 16003 obv. 3.

<sup>1047</sup> H 97 obv. i 12-13.

OBI 241: **ka-ni abulla ġe<sub>6</sub>-da keše<sub>2</sub>-da**, “Bind her mouth like a city gate at night.”<sup>1048</sup> The construction **abulla ġe<sub>6</sub>-da** is paralleled in the *Lamentation for Ur*, 412: **abulla ġe<sub>6</sub>-u<sub>3</sub>-na-gin<sub>7</sub> ġeš<sub>ig</sub> he<sub>2</sub>-bi<sub>2</sub>-keše<sub>2</sub>-da**, “Like the city gate at night, may the door be locked.” Another occurrence is found within OBI 276, 5: **ka-še<sub>3</sub> ki-ri-da mi-ni-in-keše<sub>2</sub>**, “He has bound a clasp on its mouth,” where **ki-ri-id** is phonetic for ġeš<sub>ig</sub>**kirid**.<sup>1049</sup> More explicit examples occur in OBI 215: **lu<sub>2</sub> mu-da-ab-<sup>l</sup>bur<sub>2</sub>-re<sup>1</sup>-a / ka-ka-ni i<sub>3</sub>-ke-še<sub>3</sub>**, “As for the man who will undo the spell, bind his mouth!” and the duplicate OBI 258: **lu<sub>2</sub> <sup>l</sup>mu-da-bur<sub>2</sub>-e<sup>1</sup>-a ka-ba-a i<sub>3</sub>-keše<sub>2</sub>**, “As for the person who will undo the spell, he will bind them on their mouths.”<sup>1050</sup>

obv. 16. The term is missing the auslaut and genitive marker, as **nam-šub eridu<sup>ki</sup>-ga** is expected.

obv. 17. The verb **gu<sub>2</sub>—la<sub>2</sub>** means “to embrace,” but usually contains the comitative as well. OBI 038 contains another instance of magic embracing a person: **niġ<sub>2</sub>-ak-a tu<sup>mušen</sup>-e ba-an-ši-ni-<sup>l</sup>gur<sup>1</sup> / šu-ni-a šu im-ma-ab-du<sub>7</sub> / gu<sub>2</sub>-ni gu<sub>2</sub>-da im-ma-la<sub>2</sub>**, “The incantation priest of Eridu turned the magic upon the dove. It touched him on his hand. It embraced him on his neck ...”<sup>1051</sup>

obv. 18. While the /e/ could feasibly be a mistake at the end of the previous line, it is more likely that it belongs to this line to form a proper precative and was displaced due to space. The parallels to this line have a different verb. OBI 086, 2: **diġir nin-ti-lu-ga gi hu-mu-un-du-e**, “May Nintiluga pierce him with her surgical reed.”<sup>1052</sup> An Akkadian equivalence for this line is found in STT II, 179 rev. 5: **diġir nin-tin-ug<sub>5</sub>-ga gi-<sup>l</sup>na<sup>1</sup> hu-mu-un-du<sub>3</sub> = diġir gu-la ina <sup>l</sup>qa<sup>1</sup>-ne<sub>2</sub>-e li-ir-ti-šu<sub>2</sub>**, “May Gula pierce him with her surgical reed.”<sup>1053</sup>

rev. 1. The verb **du<sub>3</sub> = retû**, “to erect,” according to the late parallel STT II, 179 rev. 7: **diġir gu-nu-ra dimgul gal-bi hu-mu-un-da = diġir min ina der-<sup>l</sup>ku<sup>l</sup>-[li] ra-be<sub>2</sub>-e li-ir-ti-šu<sub>2</sub>**, “May Gunura raise him up with her great mast!” Gunura is the daughter of Ninisinna and sister of Damu, and one of her epithets is **dimgul kalam-ma**, “great mast of the land.”<sup>1054</sup>

<sup>1048</sup> VAT 8360 obv. 3.

<sup>1049</sup> YBC 4622 rev. iii 20.

<sup>1050</sup> UM 29-15-005 rev. 2-3; W 16743, dv obv. 3.

<sup>1051</sup> BM 92669 obv. 4-6.

<sup>1052</sup> H 97 obv. ii 41.

<sup>1053</sup> See Wolfgang Schramm, *Ein Compendium sumerisch-akkadischer Beschwörungen* (Göttingen: Universitätsverlag, 2008), 138.

<sup>1054</sup> Thomas Richter, *Untersuchungen zu den lokalen Panthea Süd- und Mittelbabyloniens in altbabylonischer Zeit* (Münster: Ugarit-Verlag, 2004), 210-211.

- obv. 1') [diġir<sup>en</sup>]-[ki-ke<sub>4</sub> lugal<sup>1</sup> [abzu-ke<sub>4</sub>]  
obv. 2') [diġir<sup>asal-lu<sub>2</sub>-hi dumu [eridu<sup>ki</sup>-ga-ke<sub>4</sub>]  
obv. 3') [šu] zu<sub>2</sub>-keše<sub>2</sub>-zu ġiri<sub>3</sub> zu-[keše<sub>2</sub>-zu]  
obv. 4') [an]-[gin<sup>7</sup> he<sub>2</sub>-em-ku<sub>3</sub>-ge [ki<sup>1</sup>-[gin<sup>7</sup> he<sub>2</sub>-sikal-e]  
obv. 5') [ša<sub>3</sub> an]-na-gin<sup>7</sup> he<sub>2</sub>-em-[dadag<sup>1</sup>-[ge]  
obv. 6') [ka<sup>1</sup>-inim-ma a bar-ra-[kam]</sup>

obv. 1' Enki, the king of the Abzu and Asalluhi, the child of Eridu shall purify your clasped hands and your clasped feet like the heavens. They shall cleanse them like the earth. obv. 5' They shall make them immaculate like the midst of the heavens. It is an incantation for the water's edge.

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#### Translation Notes

obv. 6'. The edge of the water also appears in OBI 155, 6.<sup>1055</sup> This phrase also occurs in *Nanše C*, 13: **u<sub>5</sub><sup>mušen</sup> ku<sub>3</sub> immal<sub>2</sub> babbar a bar-ra a bi<sub>2</sub>-in-[naġ]**, "A pure goose, a white wild cow, drank the water at the water's edge." This incantation is probably for water consecration like the others that take place at the quay.

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<sup>1055</sup> MS 3089 + MS 3102 rev. vii 4'.



- obv. 1) **gud** ʾpiriĝ<sup>1</sup> [a<sub>2</sub> huš]  
 obv. 2) **nir-ĝal<sub>2</sub> ki** ʾin<sup>1</sup>-[de]  
 obv. 3) **an ke-še<sub>3</sub> i<sub>3</sub>-ʾke<sup>1</sup>-ʾše<sub>3</sub><sup>1</sup>**  
 obv. 4) **mul an-na i<sub>3</sub>-ke-ʾše<sub>3</sub><sup>1</sup>**  
 obv. 5) <sup>diĝir</sup>**utu a<sub>2</sub> zi-da-na**  
 obv. 6) <sup>diĝir</sup>**nanna a<sub>2</sub> gabu<sub>2</sub><sup>bu</sup>-na**  
 obv. 7) <sup>diĝir</sup>**asal-lu<sub>2</sub>-hi dumu** <sup>diĝir</sup>**en-ki-ga-ʾke<sup>1</sup>**  
 obv. 8) <sup>diĝir</sup>**nin-in-si-na<sup>ki</sup> nin di** <mu<sub>7</sub>>-mu<sub>7</sub>-ma  
 obv. 9) <sup>diĝir</sup>**nin-tin-ug<sub>5</sub>-ga a-zu kalam-ma-ra**  
 obv. 10) <sup>diĝir</sup>**da-mu lu<sub>2</sub> sa<sub>6</sub>-ga**  
 rev. 1) **šu-mah šu bi<sub>2</sub>-in-du<sub>11</sub>-ga**  
 rev. 2) **lu<sub>2</sub> mu-da-ab-ʾbur<sub>2</sub>-re<sup>1</sup>-a**  
 rev. 3) **ka-ka-ni i<sub>3</sub>-ke-še<sub>3</sub>**  
 rev. 4) **ka-bi nu-du<sub>8</sub>-e**  
 rev. 5) **ta-a-na-an-ur-re**

obv. <sup>1</sup> The ox, a lion trusting in its ferocious strength, has carried off the earth. The heavens bound it. It is bound. The stars of heaven bound it! <sup>obv. 5</sup> Utu is on his right side. Nanna is on his left side. On behalf of Asalluhi, the child of Enki, Ninisina, the mistress who speaks to incantation priests, Nintinuga, the *asû* of the land, and Damu the benevolent man, <sup>rev. 1</sup> he has touched him with august hands. As for the one who will undo it, his mouth is bound! It will not open its mouth. Incantation formula.

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#### Translation Notes

obv. 3-4. **an ke-še<sub>3</sub> i<sub>3</sub>-ʾke<sup>1</sup>-ʾše<sub>3</sub><sup>1</sup> mul an-na i<sub>3</sub>-ke-ʾše<sub>3</sub><sup>1</sup> = an keše<sub>2</sub> i<sub>3</sub>-keše<sub>2</sub> mul an-na i<sub>3</sub>-keše<sub>2</sub>.**

obv. 8. The **nin** and **di** are in apposition. A comparable line occurs in OBI 244, 1: <sup>diĝir</sup>**nin-tin-ug<sub>5</sub>-ga nin mu<sub>7</sub>-mu<sub>7</sub>-ma**, “Nintinuga, the mistress of incantations.”<sup>1056</sup> Nintinuga has a similar epithet in *Sumerian Epistolary Miscellany* 19, 1-3: <sup>diĝir</sup>**nin-tin-ug<sub>5</sub>-ga agrig zi e<sub>2</sub>-kur-ra / a-zu kalam-ma-ra u<sub>3</sub>-na-du<sub>11</sub> / nin tu<sub>6</sub>-du<sub>11</sub>-ga-ni uĝ<sub>3</sub> šar<sub>2</sub> ti-le**, “After you have spoken to Nintinuga, the righteous steward of the Ekur, the *asû* of the land, and the mistress who heals the multitude of people with her recited incantations.”

<sup>1056</sup> VAT 8379 obv. i 4.

- obv. i 1) [en<sub>2</sub> e<sub>2</sub>]-nu-ru  
 obv. i 2) [munus-e] <sup>e<sub>2</sub></sup>tur<sub>3</sub> amaš ku<sub>3</sub>-ga inda zi ba-u<sub>5</sub>  
 obv. i 3) [numun] zi nam-lu<sub>2</sub>-ulu<sub>3</sub> ša<sub>3</sub>-ga ba-ni-in-ri  
 obv. i 4) [a ša<sub>3</sub>]-ga ri-a zu<sub>2</sub> keše<sub>2</sub>-re lu<sub>2</sub>-ra dumu šum<sub>2</sub>-mu  
 obv. i 5) [munus]-e <sup>u<sub>2</sub></sup>lal<sub>3</sub>-am<sub>3</sub> zu<sub>2</sub> bi<sub>2</sub>-in-gub  
 obv. i 6) ša<sub>3</sub>-gal ba-ni-in-ĝar  
 obv. i 7) <sup>u<sub>2</sub></sup>lal<sub>3</sub> ninda ki-aĝ<sub>2</sub>-ĝa<sub>2</sub>-ni zu<sub>2</sub> bi<sub>2</sub>-in-gub  
 obv. i 8) ša<sub>3</sub>-gal ba-ni-in-ĝar  
 obv. i 9) šu nam-dumu-ni [ba-te gu<sub>2</sub> ki ba-ni-in]-ĝar  
 obv. i 10) gu<sub>3</sub> an-<sup>r</sup>ne<sub>2</sub><sup>1</sup> bi<sub>2</sub>-te gu<sub>3</sub> ki-še<sub>3</sub> ba-te  
 obv. i 11) gu<sub>3</sub> šu-niĝin<sub>2</sub>-na an-ur<sub>2</sub>-ra tu<sub>9</sub>-gin<sub>7</sub> im-mi-in-dul  
 obv. i 12) ma<sub>2</sub> en-na-gin<sub>7</sub> gada i-im-bur<sub>2</sub>  
 obv. i 13) ma<sub>2</sub> lugal-la-ke<sub>4</sub> niĝ<sub>2</sub>-gur<sub>11</sub> im-mi-in-gur  
 obv. i 14) ma<sub>2</sub> šu lu<sub>2</sub>-ka <sup>na<sub>4</sub></sup>gug <sup>na<sub>4</sub></sup>za-gin<sub>3</sub> mi-ni-in-<sup>r</sup>si<sup>1</sup>  
 obv. i 15) <sup>diĝir</sup>asal-lu<sub>2</sub>-hi igi im-<sup>r</sup>si<sup>1</sup>  
 obv. i 16) a-a-ni <sup>diĝir</sup>en-ki-ra e<sub>2</sub>-a ba-an-[ni]-in-ku<sub>4</sub>  
 obv. i 17) gu<sub>3</sub> mu-un-na-de<sub>2</sub>-e  
 obv. i 18) a-a-ĝu<sub>10</sub> <sup>e<sub>2</sub></sup>tur<sub>3</sub> amaš ku<sub>3</sub>-ga inda zi ba-u<sub>5</sub>  
 obv. ii 1) numun zi nam-lu<sub>2</sub>-ulu<sub>3</sub> ša<sub>3</sub>-ga ba-ni-in-ri  
 obv. ii 2) a ša<sub>3</sub>-ga ri-a zu<sub>2</sub> keše<sub>2</sub>-re lu<sub>2</sub>-ra dumu šum<sub>2</sub>-mu  
 obv. ii 3) munus-e <sup>u<sub>2</sub></sup>lal<sub>3</sub>-am<sub>3</sub> zu<sub>2</sub> bi<sub>2</sub>-in-gub ša<sub>3</sub>-gal ba-ni-in-ĝar  
 obv. ii 4) <sup>u<sub>2</sub></sup>lal<sub>3</sub> ninda ki-aĝ<sub>2</sub>-ĝa<sub>2</sub>-ni zu<sub>2</sub> bi<sub>2</sub>-in-[gub]  
 obv. ii 5) ša<sub>3</sub>-gal ba-[ni-in-ĝar]  
 obv. ii 6) šu nam-dumu-ni [ba-te]  
 obv. ii 7) gu<sub>3</sub> an-e [bi<sub>2</sub>-te gu<sub>3</sub> ki-še<sub>3</sub> ba-te]  
 obv. ii 8) [gu<sub>3</sub> šu-niĝin<sub>2</sub>-na an-ur<sub>2</sub>-ra tu<sub>9</sub>-gin<sub>7</sub> im-mi-in-dul]  
 obv. ii 9) [ma<sub>2</sub> en-na-gin<sub>7</sub> gada i-im-bur<sub>2</sub>]  
 obv. ii 10) ma<sub>2</sub> lugal-[la-ke<sub>4</sub> niĝ<sub>2</sub>-gur<sub>11</sub> im-mi-in-gur]  
 obv. ii 11) ma<sub>2</sub> šu [lu<sub>2</sub>-ka <sup>na<sub>4</sub></sup>gug <sup>na<sub>4</sub></sup>za-gin<sub>3</sub>] mi-[ni-in-si]  
 obv. ii 12) gal<sub>4</sub>-la lu<sub>2</sub>-[ulu<sub>3</sub>-ke<sub>4</sub>] gu [ba-da-ab-la<sub>2</sub>]  
 obv. ii 13) a-na ib<sub>2</sub>-be<sub>2</sub>-[en-na-bi nu-zu] a-na ba-ni-[ib<sub>2</sub>-ge<sub>4</sub>-ge<sub>4</sub>]  
 obv. ii 14) <sup>diĝir</sup>en-ki-ke<sub>4</sub> dumu-[ni <sup>diĝir</sup>asal-lu<sub>2</sub>-hi] mu-un-na-[ib<sub>2</sub>-ge<sub>4</sub>-ge<sub>4</sub>]  
 obv. ii 15) dumu-ĝu<sub>10</sub> a-na [nu-zu] a-na [a-ra-ab-dah-e]  
 obv. ii 16) <sup>diĝir</sup>asal-lu<sub>2</sub>-[hi a-na nu-zu] a-na a-[ra-ab-dah-e]  
 obv. ii 17) niĝ<sub>2</sub> i<sub>3</sub>-zu-a-[ĝu<sub>10</sub>] u<sub>3</sub> [za-e in-ga-e-zu]  
 rev. iii 1). i<sub>3</sub> ab<sub>2</sub> ku<sub>3</sub>-ga [gara<sub>2</sub> ab<sub>2</sub> šilam-ma]  
 rev. iii 2) dag e<sub>2</sub>-nun-<sup>r</sup>na<sup>1</sup>-[ka gub-ba] šu um-me-[ti]  
 rev. iii 3) gal<sub>4</sub>-la lu<sub>2</sub>-ulu<sub>3</sub>-[ke<sub>4</sub>]  
 rev. iii 4) gu ba-da-ab-la<sub>2</sub>  
 rev. iii 5) nam-šub eridu<sup>ki</sup>-ga [u<sub>3</sub>-me-šub]  
 rev. iii 6) šeĝ<sub>x</sub> an-na-gin<sub>7</sub> he<sub>2</sub>-[em-mi-du<sub>8</sub>]  
 rev. iii 7) a alal ur<sub>3</sub> bad<sub>3</sub>-da-<sup>r</sup>ka<sup>1</sup>-[gin<sub>7</sub>] nam-ma-ra-du-du  
 rev. iii 8) i<sub>7</sub> sug-ga de<sub>2</sub>-a-[gin<sub>7</sub>] he<sub>2</sub>-em-ma-ra-ab-[du<sub>8</sub>]  
 rev. iii 9) dug gaz-za-gin<sub>7</sub> he<sub>2</sub>-[em-ma]-gaz-gaz

- rev. iii 10) nita he2-a <sup>ĝeš</sup>tukul <sup>urudu</sup>[ha-zi] a2 nam-ur-saĝ-ĝa2-[ka-ni]  
 rev. iii 11) šu he2-em-ma-ab-[dab5]  
 rev. iii 12) munus he2-a <sup>ĝeš</sup>bal <sup>ĝeš</sup>kirid šu-na hu-mu-un-[ĝal2]  
 rev. iii 13) <sup>diĝir</sup>gu-la agrig zi [šu] dim4-ma-ke4  
 rev. iii 14) <sup>ĝi</sup>dur ku5-ra2-a-ni nam he2-em-mi-ib2-tar-[re]  
 rev. iii 15) tu6 en2 e2-nu-ru

obv. i 1 Incantation formula. The righteous breeding bull mounted onto the woman in the cattle pen and the pure sheepfold. He poured the righteous seed of humanity into her womb. The semen poured into the womb coalesced and produced a child for the person. <sup>obv. i 5</sup> The woman ate *ašqulālum* plant. It was placed in her from the food. She ate *ašqulālum* plant, her beloved food. It was placed in her from the food. She has received her parenthood. She set her neck to the ground. <sup>obv. i 10</sup> The cries approach the heavens. The cries approach the earth. All the cries cover the horizon like a cloth. Like the boat of a lord, it spread out like a sail. The boat of the king was heavy with cargo. The boat “Hand of the Man” was filled with carnelian and lapis lazuli. <sup>obv. i 15</sup> Asalluhi saw it. He enters into the temple to Enki his father and calls out to him there. “My father, the righteous breeding bull has mounted her in the cattle pen and in the pure sheepfold. He poured the righteous seed of humanity into her womb. <sup>obv. ii 2</sup> The semen poured into the womb coalesced and produced a child for the person. The woman ate *ašqulālum* plant. It was placed in her from the food. She ate *ašqulālum* plant, her beloved food. It was placed in her from the food. She has received her parenthood. The cries approach the heavens. The cries approach the earth. All the cries cover the horizon like a cloth. <sup>obv. ii 9</sup> Like the boat of a lord, it spread out like a sail. The boat of the king was heavy with cargo. The boat ‘Hand of the Man’ was filled with carnelian and lapis lazuli. The vulva of the human being has embraced the child. I do not know what it is that I will say. What will I reply to her?” <sup>obv. ii 14</sup> Enki replies to Asalluhi his child. “My child, what is it you do not know? What more can I say to you? Asalluhi, what is it you do not know? What more can I say to you? That which I know, you also know. <sup>rev. iii 1</sup> After you have taken the butter of a pure cow and the cream of a domestic cow which was standing in the chamber of the cella, as for the vulva of the human being which has embraced the child, <sup>rev. iii 5</sup> after you have cast the spell of Eridu, it shall release it like the rain of the heavens. It shall not keep flowing out like the water in the gutter of a high roof. It shall flow like a river pouring into a marsh. It shall split apart like broken vessel.” <sup>rev. iii 10</sup> If it is a boy, he shall grasp a mace and an axe, the arms of his heroism. If it is a girl, she shall hold a spindle and a clasp in her hands. Gula, the righteous steward of capable hands, shall determine the fate after she has cut the umbilical cord. Incantation formula.

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### Translation Notes

obv. i 6. The plant <sup>u2</sup>lal3 appears in *Enki and Ninhursag*, 205 as one of the plants that Enki eats before becoming pregnant.

obv. i 9. This restoration derives from the duplicate incantation OBI 245, 1: **šu te nam-dumu-ni**, “She received her parenthood.”<sup>1057</sup> If this interpretation is correct, the displacement of the nominal component of the compound verb **šu—te** is unusual.

obv. i 10. A parallel passage occurs in *Dumuzi’s Dream*, 240-241: **diĝir ĝeštin-an-na-ke<sub>4</sub> gu<sub>3</sub> an te gu<sub>3</sub> ki-še<sub>3</sub> ba-te / gu<sub>3</sub> šu-niĝin<sub>2</sub>-na an-ur<sub>2</sub>-ra tu<sub>9</sub>-gin<sub>7</sub> i-im-dul gada-gin<sub>7</sub> i-im-bur<sub>2</sub>**, “As for Ĝeštinanna, her cries approach the heavens. Her cries approach the earth. All her cries cover the horizon like a cloth. They spread out like a sail.”

obv. ii 12. This line is restored from the duplicates, which use the compound verb **gu<sub>2</sub>—la<sub>2</sub>**, as is clear in OBI 113: **gal<sub>4</sub>-la lu<sub>2</sub>-ulu<sub>3</sub> pa<sub>4</sub>-hal-la-ke<sub>4</sub> gu<sub>2</sub> ba-da-ab-la<sub>2</sub>**, “The vulva of the afflicted human being has embraced the child.”<sup>1058</sup>

rev. iii 12. A parallel passage is found in *Enki and the World Order*, 434: **ĝeš<sup>h</sup>bala ĝeš<sup>h</sup>kirid šu-še<sub>3</sub> he<sub>2</sub>-em-mi-šum<sub>2</sub>**, “I placed the spindle and the hair clasp in your hands.” A parallel is also found in an Ur III incantation.<sup>1059</sup>

rev. iii 14. The term **gi<sup>h</sup>dur** refers to the umbilical cord, as found in *Ninisina A*, 75.

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<sup>1057</sup> VAT 8381 obv. 8.

<sup>1058</sup> JRL 1063 obv. 4’.

<sup>1059</sup> AUAM 73.1425 rev. iv 6-12.

- obv. 1) **a ku<sub>3</sub>-ga a se<sub>29</sub>-da ri-a**  
 obv. 2) **a buru<sub>5</sub><sup>mušen</sup> tir-ra zu<sub>2</sub> nu-gub-ba**  
 obv. 3) **nağa ku<sub>3</sub>-ga-bi ġeš<sub>3</sub> nu-du<sub>11</sub>-ga**  
 obv. 4) **<sup>i</sup>zubi-ra ama he<sub>2</sub><sup>1</sup>-nun-na mi<sub>2</sub> du<sub>11</sub>-ga**  
 obv. 5) **<sup>diġir</sup>en-ki-ta he<sub>2</sub>-me-re-ku<sub>3</sub>-ga**  
 obv. 6) **he<sub>2</sub>-em-me-re-sikil-la**  
 obv. 7) **he<sub>2</sub>-em-me-re-dadag-ga**  
 obv. 8) **eme<sup>1</sup> hul-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
 obv. 9) **[a ku<sub>3</sub>]-ga<sup>1</sup>-am<sub>3</sub> a sikil-la-am<sub>3</sub>**  
 obv. 10) **[a] dadag<sup>1</sup>-ga-am<sub>3</sub><sup>1</sup>**  
 rev. 1) **a nun ri-na-ke<sub>4</sub>**  
 rev. 2) **inim ku<sub>3</sub>-ga-ni na de<sub>5</sub>-ga**  
 rev. 3) **a ku<sub>3</sub> <sup>diġir</sup>en-ki lu<sub>2</sub> sikil-la-ka**  
 rev. 4) **hu-mu-un-sikil hu-mu-un-dadag**  
 rev. 5) **ka-inim-ma a gub<sub>2</sub>-ba-kam**

obv. <sup>1</sup> O pure water, O cool water which was poured out, O water which the sparrow of the forest did not consume, which this pure soap has not made inviolate, and which the mothers of abundance tenderly provided to the Zubi river. <sup>obv. 5</sup> Through Enki, it shall purify you. It shall cleanse you. It shall make you immaculate. The one who has an evil tongue shall stand off to the side. <sup>obv. 9</sup> The water is pure. The water is clean. The water is immaculate. <sup>rev. 1</sup> The seed begotten by a prince has consecrated it with his pure words. He shall cleanse it with the pure water of Enki, the clean man. <sup>rev. 4</sup> He shall make it immaculate. It is an incantation for lustration water.

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 Theresa Blaschke, *Euphrat und Tigris im Alten Orient* (Wiesbaden: Harrassowitz Verlag, 2018), 539.

#### Translation Notes

obv. 4. The sign is clearly ZUBI rather than IDIGNA.<sup>1060</sup> The fifth sign in the line, DUMU, is a mistake for **hez**.<sup>1061</sup>

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<sup>1060</sup> For a discussion of this river, see Theresa Blaschke, *Euphrat und Tigris im Alten Orient* (Wiesbaden: Harrassowitz Verlag, 2018), 101-107.

<sup>1061</sup> Catherine Mittermayer, *Enmerkara und der Herr von Arata* (Göttingen: Vandenhoeck and Ruprecht, 2009), 231.

- obv. 1) ʾan<sup>1</sup>-ta eš<sup>3</sup> ku<sup>3</sup>-ga-am<sup>3</sup> im-ma-šeĝ<sup>3</sup>-ʾšeĝ<sup>3</sup><sup>1</sup>  
 obv. 2) a-ab-ba niĝ<sup>2</sup>-daĝal-ʾba<sup>1</sup> du<sup>10</sup> im-ma-ni-in-ʾnir<sup>1</sup>  
 obv. 3) ab-ba im-du<sup>2</sup>-ud gi im-du<sup>2</sup>-ud  
 obv. 4) niĝ<sup>2</sup>-bun<sup>2</sup>-na<sup>ku<sup>6</sup></sup> im-ma-ni-in-du<sup>2</sup>-ud  
 obv. 5) saĝ<sup>2</sup>-ĝa<sup>2</sup>-na muš-ĝin<sup>7</sup> murgu<sup>2</sup>-na šeg<sup>12</sup> u<sup>3</sup>-šub-ba-[ĝin<sup>7</sup>]  
 obv. 6) ša<sup>3</sup> su<sup>3</sup>-na sar-ra-sar-ra-am<sup>3</sup>  
 obv. 7) ʾšu<sup>1</sup> ĝiri<sup>3</sup>-bi-a sa he<sup>2</sup>-a-ak-e-ʾne<sup>1</sup>  
 obv. 8) niĝ<sup>2</sup>-bun<sup>2</sup>-na<sup>ku<sup>6</sup></sup> ĝeš<sup>5</sup>banšur hu-mu-un-ʾsa<sup>6</sup><sup>1</sup>  
 rev. 1) ĝeš<sup>5</sup>banšur hu-mu-un-sikil  
 rev. 2) lugal-la hu-mu-un-zil<sup>2</sup> lugal-la hu-mu-un-sikil  
 rev. 3) lu<sup>2</sup>-ulu<sup>3</sup> dumu diĝir-ra-na hu-mu-un-zil<sup>2</sup>  
 rev. 4) ir ge<sup>17</sup> a<sup>2</sup>-sag<sup>3</sup> hul dim<sup>2</sup>-ma  
 rev. 5) niĝ<sup>2</sup>-ge<sup>17</sup> niĝ<sup>2</sup>-ak-ĝin<sup>7</sup> me-da-an-zal  
 rev. 6) ʾa<sup>1</sup>-ĝin<sup>7</sup> ki-še<sup>3</sup> mi-ni-ib<sup>2</sup>-sur

obv. 1 At the pure shrine, it rained down from the heavens. He ejaculated into the expanse of the seawater. It gave birth to the sea. It gave birth to the reed. It gave birth to the turtle in their midst.  
 obv. 5 Like a snake with respect to its head, like a brick of the brickmould with respect to its back, and on its bare belly are garden plots. They shall set a net over its hands and feet. He shall prepare the table well for the turtle. rev. 1 He shall cleanse the table. He shall make it good for the king. He shall cleanse it for the king. He shall make it good for the human being, the child of his god. rev. 4 As for the sickly sweats which the evil *asakkum* fashioned, the sickness will pass over him like magic. He will pass it onto the earth like urine.

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#### Translation Notes

obv. 4. The turtle is a well-known animal associated with Enki, as it is among his imagery repertoire in Old Babylonian cylinder seals. Within this incantation, the king consumes the turtle to gain Enki’s sacral properties in order to drive disease away. Other incantations, such as OBI 265 ritually prepare **utul<sup>2</sup>** cooking pots for the king’s use in ritual banquets such as those this incantation accompanied.

obv. 7. The compound verb in this line is **sa—ak**, “to use a net,” often for the aquatic animals of the marsh, such as birds and fish.

rev. 2. This construction parallels the vocalic ending in other formula, such as OBI 265:

𒌊ugal-e dumu diġir-ra-ni  
ha-ma-ab-ku<sub>3</sub>-ge  
ha-ma-ab-sikil-e  
ha-ma-ab-dadag-ga-𒌊e

He shall purify them for the king, the child of his god. He shall cleanse them. he shall make them immaculate.<sup>1062</sup>

rev. 3. The verb **zil<sub>2</sub>** occasionally occurs in incantations as a verb of cleansing within consecration incantations. It is found in OBI 161, 9: **a-e ġeš im-zil<sub>2</sub> ġeš im-sikil / ġi im-zil<sub>2</sub> ġi im-dadag-ge**, “The water has made the tree good. It has cleansed the tree. It has made the reed good. It has cleansed the reed”<sup>1063</sup> This verb also occurs in OBI 203: **i<sub>3</sub> an im-zil<sub>2</sub> an im-sikil / i<sub>3</sub> ki im-zil<sub>2</sub> ki im-sikil**, “The oil has made the heavens good. It has cleansed the heavens. The oil has made the earth good. It has cleansed the earth.”<sup>1064</sup>

rev. 4. The term **ir ġe<sub>17</sub>** is difficult. While **ir** usually means scent (*erīsum*), it can also denote strong smelling liquids such as sweat (*zūtum*), which feature prominently in later medical texts.

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<sup>1062</sup> YBC 4182 rev. 3-6.

<sup>1063</sup> MS 3098 obv. iv 21-22.

<sup>1064</sup> TCD 4687/7 obv. 6-7.

- obv. 1) ze<sub>2</sub>-a <sup>u</sup>šem-gin<sub>7</sub> ki in-dar  
 obv. 2) edin-na ba-am<sub>3</sub>-mu<sub>2</sub>  
 obv. 3) lu<sub>2</sub>-ulu<sub>3</sub> pa<sub>4</sub>-hal-la lu<sub>2</sub>-ulu<sub>3</sub> nu-zu-a  
 obv. 4) tu<sub>6</sub> im-gaz lu<sub>2</sub>-ulu<sub>3</sub>-bi gada-gin<sub>7</sub> mu-un-da-an-bur<sub>2</sub><sup>1</sup>  
 obv. 5) šeg<sub>12</sub>-gin<sub>7</sub> mu-un-da-si  
 obv. 6) ninda nu-gu<sub>7</sub>-e a nu-na<sub>8</sub>-na<sub>8</sub>  
 obv. 7) <sup>di</sup>gir-asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>  
 obv. 8) mun ka du<sub>8</sub>-a di<sup>gi</sup>ir-re-e-ne u<sub>3</sub>-me-du<sub>8</sub>  
 obv. 9) ka-inim-ma ze<sub>2</sub>-kam

obv. <sup>1</sup> The gall split the earth like greenery. It grows in the steppe. As for the afflicted human being as for the human being who does not know the incantation, it crushed him. It spread over that human being like a sail. It filled him like a brick. <sup>obv. 6</sup> He cannot eat food. He cannot drink water. Asalluhi saw it. “After you have loosened it with salt which the mouth of the gods ...” It is an incantation for gall.

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 Ulrike Steinert and Luděk Vacín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Leiden: Brill, 2018), 712.

#### Translation Notes

obv. 4. This interpretation of the passage assumes the person who does not know the correct incantations is defenseless against bile.<sup>1065</sup>

obv. 8. This title of salt is also found in later incantation series, such as *mīs pi* tablet XI-VIII, 33b: **mun ka luh-ha di<sup>gi</sup>ir-re-e-ne-ke<sub>4</sub>**, “Salt, which washes the mouth of the gods” = **ša-ab-tu<sub>2</sub> pi-ta-a-at pi-i i-li**, “Salt, the opener of the mouth of the gods.”<sup>1066</sup> This incantation text is clearly abbreviated, as the remainder of the ritual and the speech act are not recorded on the tablet.

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<sup>1065</sup> For other interpretations, see Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 123. See also Ulrike Steinert and Luděk Vacín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’” In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil V. Panayotov and Luděk Vacín (Leiden: Brill, 2018), 712 and n. 36.

<sup>1066</sup> This citation follows the edition in Christopher Walker and Michael Dick, *The Induction of the Cult Image in Ancient Mesopotamia: The Mesopotamian Mīs Pi Ritual* (University of Helsinki: The Neo-Assyrian Text Corpus Project, 2001), 216.



- obv. 1) a-e zi-ga-ta ki us<sub>2</sub>-e  
 obv. 2) ur<sub>3</sub>-ur<sub>3</sub>-ra-e saĝ an-še<sub>3</sub> il<sub>2</sub>-la  
 obv. 3) lu<sub>2</sub> gud-re ur<sub>3</sub>-ra inim nu-si-ig-ga  
 obv. 4) ʽa<sup>1</sup> nu-du<sub>11</sub>-ga bur a gub<sub>2</sub>-ba diĝir-re-e-ne  
 obv. 5) abgal<sup>gal</sup>-e siki bar-ra ba-an-du  
 obv. 6) enkum ninkum  
 obv. 7) im-ta e<sub>3</sub>-ta engur-ta bal-bal-e  
 obv. 8) dumu abzu imin-am<sub>3</sub>-ne-ne  
 obv. 9) ʽa<sup>1</sup> na-des-ga diĝir en-ki-ga-ke<sub>4</sub>  
 obv. 10) [a] gub<sub>2</sub>-ba diĝir nin-girima<sup>ma</sup>-ke<sub>4</sub>  
 rev. 1) [lu<sub>2</sub>]-ulu<sub>3</sub> dumu diĝir-ra-na  
 rev. 2) [he<sub>2</sub>]-em-ku<sub>3</sub> he<sub>2</sub>-em-sikil he<sub>2</sub>-em-dadag-[ge]  
 rev. 3) [diĝir]udug hul ĝulla<sup>la<sub>2</sub></sup> hul bar-še<sub>3</sub> he<sub>2</sub>-em-ta-[gub]  
 rev. 4) diĝirudug sa<sub>6</sub>-ga diĝir lamma sa<sub>6</sub>-ga he<sub>2</sub>-em-da-su<sub>8</sub>-su<sub>8</sub>-ge-eš  
 rev. 5) diĝir lu<sub>2</sub>-ulu<sub>3</sub>-ke<sub>4</sub> bara<sub>2</sub> ku<sub>3</sub>-ga-na im-mi-ni-ib-sikil  
 rev. 6) gud <sup>e<sub>2</sub></sup>tur<sub>3</sub>-ba mi-ni-ib-ku<sub>3</sub>-ga-gin<sub>7</sub>  
 rev. 7) udu amaš-bi-a mi-ni-ib<sub>2</sub>-sikil-la-a-gin<sub>7</sub>  
 rev. 8) diĝir lu<sub>2</sub>-ulu<sub>3</sub> bara<sub>2</sub> ku<sub>3</sub>-ga-na im-mi-ib<sub>2</sub>-sikil-gin<sub>7</sub>  
 rev. 9) lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-ra-na an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge  
 rev. 10) ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e  
 rev. 11) ša<sub>3</sub> an-na-ke<sub>4</sub> he<sub>2</sub>-em-dadag-ge  
 rev. 12) ka-inim-ma a sikil-la-kam

obv. <sup>1</sup> As for the water, after it had risen up, standing upon the earth, it gathered together and reared its head to the heavens. It was an ox wiping out humanity. No one spoke a word. There was no incantation for the lustration water vessel of the gods. obv. <sup>5</sup> The *apkallum* loosened the hair down his back, the *enkummum* and *ninkummum* emerged from the clay and crossed over the underground waters. obv. <sup>8</sup> The children of the Abzu, with the consecrated water of Enki and with the lustration water of Ningirima, shall purify the human being, the child of his god. They shall cleanse him. They shall make him immaculate. rev. <sup>3</sup> The evil *utukkum* and the evil *gallû* shall stand off to the side. The benevolent *utukkum* and the benevolent *lamassum* shall stand alongside him. rev. <sup>5</sup> The god of the human being was cleansed on his throne. Just as the oxen were purified in their cattle pen, just as the sheep were cleansed in their sheepfold, and just as the god of the human being was cleansed on his pure throne, the human being, the child of his god, shall become pure like the heavens. rev. <sup>10</sup> He shall become clean like earth. He shall become immaculate like the midst of the heavens. It is an incantation for cleansing with water.

#### Select Bibliography

- Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (New York: Georg Olms Verlag, 1984), 83.  
 Dominique Charpin, *Le clergé d'Ur au siècle d'Hammurabi* (Geneva: Librairie Droz, 1986), 389.

#### Translation Notes

obv. 2. **ur3-ur3-ra-e** = **ur3-ur3-ra a-e**. The verb **ur3** corresponds to *sapānum* “to flatten, devastate, lay waste.” This construction also describes the flood in the *Sumerian Flood Story*, 4: **a-ma-ru kalam-ma ba-ur3-ra-ta**, “After the flood flattened the land ...”

obv. 3. This line is difficult. The **gud-re** may be a biform of **gud-de3** while **nu-si-ig-ga** is phonetic for **nu-si3-ga**.

obv. 5. **ba-an-du** = **ba-an-du8**. This line is also found in *Enki’s Journey to Nippur*, 48: **abgal-zu siki bar-ra bi2-in-du8**, “Your *apkallum* lets his hair down his back.”<sup>1067</sup>

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<sup>1067</sup> See Dominique Charpin, *Le clergé d’Ur au siècle d’Hammurabi* (Geneva: Librairie Droz, 1986), 349.

- obv. 1) **gi šul-hi ku<sub>3</sub>-ga gi dadag gi [siki]**  
obv. 2) **gi en<sub>3</sub>-bar mu<sub>2</sub>-mu<sub>2</sub> a-ab-ba-ke<sub>4</sub>**  
obv. 3) **gi sug banda<sub>3</sub><sup>da</sup> di<sup>gir</sup>en-ki-ga-ke<sub>4</sub>**  
obv. 4) **gi šul-hi na de<sub>5</sub>-ga engur-ra**  
obv. 5) **gi<sup>di<sup>gir</sup></sup>asal-lu<sub>2</sub>-hi ʽdi<sup>gir</sup>ʽ sa<sub>6</sub>-ga-ke<sub>4</sub>**  
obv. 6) **ki siki-e ʽmu<sup>1</sup>-un-gub**  
obv. 7) **he<sub>2</sub>-ku<sub>3</sub> he<sub>2</sub>-siki he<sub>2</sub>-dadag**  
obv. 8) **ka-inim-ma gi šul-hi a gub<sub>2</sub>-ba-ʽkam<sup>1</sup>**

obv. 1 O pure *šalālum* reed, immaculate reed, clean reed, O *tubû* reed growing at the sea, O reed of the small swamp of Enki, O *šalālum* reed consecrated in the underground waters! <sup>obv. 5</sup> O reed of Asalluhi, the benevolent god! He placed in a clean place. You shall become pure. You shall become clean. You shall become immaculate. It is an incantation for *šalālum* reed and lustration water.

#### Select Bibliography

Unedited.

#### Translation Notes

obv. 3. The **-ke<sub>4</sub>** ending in this line appears to mark the genitive only, which suggests a later Old Babylonian date for the tablet.

- obv. 1) **ga buru<sub>5</sub> ur-saĝ-ĝa<sub>2</sub>-am<sub>3</sub> ga buru<sub>5</sub> ur<sup>1</sup>-saĝ nu-ga-<sup>1</sup>am<sub>3</sub>**  
 obv. 2) **peš<sup>10</sup>-ĝal<sub>2</sub> diĝir-re-e-ne-ke<sub>4</sub>**  
 obv. 3) **an-gin<sub>7</sub> he<sub>2</sub>-ĝal<sub>2</sub> ni<sub>2</sub> guru<sub>3</sub><sup>ru</sup> ki-gin<sub>7</sub> u<sub>2</sub>šem ni<sub>2</sub> guru<sub>3</sub><sup>ru</sup>**  
 obv. 4) **a-ab-ba-gin<sub>7</sub> buru<sub>5</sub> gun<sub>2</sub> guru<sub>3</sub><sup>ru</sup>**  
 obv. 5) **mušen diĝir-re-e-ne ka-ga he<sub>2</sub>-du<sub>8</sub>-e**  
 obv. 6) **diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>**  
 obv. 7) **a-a-ni<sup>1</sup> diĝir<sup>1</sup>en-ki-ra e<sub>2</sub>-e ba-ši-in-ku<sub>4</sub> gu<sub>3</sub> mu-na-de<sub>2</sub>-[e]**  
 obv. 8) **a-a-ĝu<sub>10</sub> ga buru<sub>5</sub> ur-saĝ-ĝa<sub>2</sub>-am<sub>3</sub> ga buru<sub>5</sub> ur-saĝ nu<sup>1</sup>-ga-am<sub>3</sub>**  
 obv. 9) **a-ra<sub>2</sub> min-kam-ma-aš u<sub>3</sub>-ub-du<sub>11</sub>**  
 obv. 10) **a-na ib<sub>2</sub>-be<sub>2</sub>-en-na-bi nu-e-zu a-na ba-ni-ib<sub>2</sub>-<sup>1</sup>ge<sub>4</sub>-ge<sub>4</sub>**  
 rev. 1) **<sup>1</sup>diĝir<sup>1</sup>en-ki-ke<sub>4</sub><sup>1</sup> dumu-ni<sup>1</sup> diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi mu-na-ni-ib<sub>2</sub>-<sup>1</sup>ge<sub>4</sub>-ge<sub>4</sub>**  
 rev. 2) **[dumu-ĝu<sub>10</sub>] a-na nu-e-zu [a-na a-ra-ab]-<sup>1</sup>tah<sup>1</sup>-e**  
 rev. 3) **diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi a-na nu-[e-zu a-na] a-ra-ab-tah-e**  
 rev. 4) **[niĝ<sub>2</sub>] ĝa<sub>2</sub>-e-zu-a-ĝu<sub>10</sub> za-<sup>1</sup>e in-ga<sup>1</sup>-zu u<sub>3</sub> za-e ĝa<sub>2</sub>-e <sup>1</sup>in<sup>1</sup>-[ga]-zu**  
 rev. 5) **[ĝen]-na dumu-ĝu<sub>10</sub> buru<sub>5</sub><sup>mušen</sup> an si<sub>12</sub>-ga šu um-me-ti**  
 rev. 6) **<sup>1</sup>lu<sub>2</sub><sup>1</sup>-ulu<sub>3</sub> dumu diĝir-ra-na u<sub>3</sub>-me-te-gur-gur**  
 rev. 7) **diĝir<sup>1</sup>udug hul dib-ba bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
 rev. 8) **diĝir<sup>1</sup>lamma sa<sub>6</sub>-ga he<sub>2</sub>-mu-un-da-su<sub>8</sub>-su<sub>8</sub>-ge-eš**  
 rev. 9) **diĝir<sup>1</sup>en-ki me-teš<sub>2</sub> he<sub>2</sub>-a-i-i**  
 rev. 10) **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**  
 rev. 11) **ka-inim-ma mušen-a-kam**

obv. 1 The cawing sparrow is a hero, and nothing is a hero like the cawing sparrow. The mighty one of the gods is adorned with abundance like the heavens. It is adorned in greenery like the earth. The sparrow bears tribute like the sea. <sup>obv. 5</sup> The bird of the gods shall release him with its cry. Asalluhi saw it. He enters into the temple to Enki his father. He calls out to him: “My father, the cawing sparrow is a hero, and nothing is a hero like the cawing sparrow.” Then he spoke a second time: “I do not know what it is that I will say. What will I reply to him?” <sup>rev. 1</sup> Enki replied to Asalluhi his child. “My child, what is it you not know? What more can I say to you? Asalluhi, what is it you do not know? What more can I say to you? That which I know, you also know and that which you know, I do too. <sup>rev. 5</sup> Go my child! After you have taken a sparrow of blue-green heavens and after you have ritually purified the human being, the child of his god with it, the evil *utukkum* creeping by shall stand off to the side. The benevolent *lamassum* shall stand alongside him.” Let Enki be praised! <sup>rev. 10</sup> Incantation formula. It is an incantation for a bird.

### Select Bibliography

Unedited.

### Translation Notes

obv. 1. The meaning of GA is uncertain but understood here as onomatopoeic for the sound of the crows or ravens. The sound of the bird is one of the characteristics that makes this bird a suitable substitute for the client. A comparable example of such onomatopoeic usage is found in *Gudea*

*Cylinder A*, v 9-10: **ildag<sub>2</sub> zi-da igi-ĝu<sub>10</sub> gub-ba / ti-gid<sub>2</sub><sup>mušen</sup> a u<sub>4</sub> mi-ni-ib<sub>2</sub>-zal-zal-e**, “In the fine poplar bush standing before my eyes, **tigidlu** birds spent the day continuously chirping.”

obv. 8. The copy shows the expected NU written over the beginning of  $\hat{G}A_2$ , probably as an error of repetition from the earlier part of the line.

- obv. 1) **gi gal gi gid<sub>2</sub>-da gi ġeš-gi ku<sub>3</sub>-ga**  
 obv. 2) **gi bar gi a gi en<sub>3</sub>-[bar]**  
 obv. 3) **gi zi gi du<sub>10</sub>-[ga]<sup>1</sup>**  
 obv. 4) **gi diġir<sup>1</sup>namma gi diġir<sup>1</sup>nanše<sup>1</sup>**  
 obv. 5) **gi diġir<sup>1</sup>en-ki gi diġir<sup>1</sup>asal-lu<sub>2</sub>-[hi] dumu diġir<sup>1</sup>en-ki-ga**  
 obv. 6) **gi sikil na de<sub>5</sub>-[ga]**  
 obv. 7) **ġeš-tu<sup>9</sup>ġeštu-gin<sub>7</sub> he<sub>2</sub>-[ku<sub>3</sub>]**  
 obv. 8) **he<sub>2</sub>-ku<sub>3</sub> he<sub>2</sub>-sikil he<sub>2</sub>-[dadag]<sup>1</sup>**  
 obv. 9) **a gub<sub>2</sub>-ba diġir<sup>1</sup>nin-[girima<sub>x</sub>]<sup>1</sup>-[ma]**  
 obv. 10) **abgal ku<sub>3</sub> šu sikil-la bi<sub>2</sub>-in-[ġar]**  
 rev. 1) **ka-inim-ma gi šul-hi a gub<sub>2</sub>-ba-ka**

obv. 1 O great reed, long reed, reed of the pure canebrake! O reed of the water's edge, water reed, *tubû* reed, true reed, good reed. O reed of Namma, reed of Nanše, <sup>obv. 5</sup> reed of Enki, reed of Asalluhi, child of Enki. O clean reed which was consecrated, you shall become pure like wisdom. You shall become pure. You shall become clean. You shall become immaculate. As for the lustration water of Ningirima, <sup>obv. 10</sup> the pure *apkallum* holds it in his clean hands. It is an incantation for *šalālum* reed and lustration water.

#### Select Bibliography

Unedited.

#### Translation Notes

obv. 7. The restoration of this line draws upon *Asalluhi A*, 18: **nir-ġal<sub>2</sub> dumu abzu ġeš-tu<sup>9</sup>ġeštu ku<sub>3</sub> šu du<sub>7</sub> diġir<sup>1</sup>marduk ġalga tum<sub>2</sub>**, “Authoritative child of the Abzu, perfect user of pure wisdom, Marduk, the bringer of counsel.”

- obv. 1) munus-e <sup>e2</sup>tur3-e amaš ku3-ga im-da-an zi-ib-ba-na  
 obv. 2) e2-du2-ud-ĝal2 <sup>e2</sup>tur3 amaš ku3-ga im-da-an zi-ib-ba-na  
 obv. 3) numun zi nam-lu2-ulu3-<sup>1</sup>ka<sup>1</sup> ša3-ga ba-ni-in-ri  
 obv. 4) <sup>e4</sup>ša3-ge ri-a zu2 keše2<sup>ke-ši-ra2</sup> lu2-ra dumu šum2<sup>šu-mu</sup>  
 obv. 5) munus-e <sup>u2</sup>lal3-e zu2<sup>zu</sup> bi2<sup>bi</sup>-in-gub<sup>gu-ub</sup> ša3-gal-da bi2<sup>bi</sup>-in-in-gur  
 obv. 6) <sup>u2</sup>lal3 ninda ki-aĝ2-ĝa2-ni zu2<sup>zu</sup> bi2<sup>bi</sup>-in-gub<sup>gu-ub</sup> ša3-gal-da bi2<sup>bi</sup>-in-gur  
 obv. 7) munus-e u4-da-ni iti-da-ni <sup>1</sup>na<sup>1</sup>-nam  
 obv. 8) šu te nam-dumu-ni gu2 ki ba-ni-in-ĝar  
 obv. 9) <sup>gu</sup>gu3 an-ne2 ba-te <sup>gu</sup>gu3 ki-še3 ba-te  
 obv. 10) <sup>gu</sup>gu3 šu-niĝin2-na-ni an-ur2-ra tu9-gin7 im-mi-in-dul  
 obv. 11) ma2-an-na-gin7 <sup>1</sup>gada<sup>1</sup>-gin7 im-mi-in-bur2  
 obv. 12) ma2 lugal-la-ke4 niĝ2-gur11 im-mi-in-gur  
 obv. 13) ma2 <sup>na4</sup>gug za-gin3-na <sup>na4</sup>gug za-gin3-na im-gur  
 obv. 14) mu-zu ba-da-bal <sup>diĝir</sup>asal-lu2-hi igi im-ma-an-si3<sup>si2</sup>  
 obv. 15) niĝ2 ĝa2-e i3<sup>i</sup>-zu-ĝu10 u3 za-e in-ge4-zu  
 rev. 1) [i3] ab2 ku3-ga gara2<sup>ra</sup> ab2 <sup>1</sup>šilam<sup>1</sup>-ma u3-me-ni-dab  
 rev. 2) [dag] e2-nun-na-ka im-mi-gub-ba šu um-me-te<sup>te9</sup>  
 rev. 3) [nam]-<sup>1</sup>šub<sup>1</sup> eridu<sup>ki</sup>-ga murgu2<sup>mu-ur-gu</sup> sa-sa-al ti-ti munus<sup>mu-nu-us2</sup>-bi u3-me-ni-lu  
 rev. 4) <sup>1</sup>šeĝy<sup>1</sup>-gin7 he2-em-mi-in-<sup>du</sup>du8  
 rev. 5) <sup>1</sup>šudul4-gin7 <sup>šu-du1-ul-gi</sup> he2-em-mi-in-<sup>tu-uh2</sup>tuh  
 rev. 6) <sup>1</sup>x x x<sup>1</sup> an-ur2-ra-gin7 he2-em-ma-ra-ab-la2-e  
 rev. 7) nita he2-a <sup>ĝeš</sup>tukul <sup>urudu</sup>ha-zi-in-na-ni  
 rev. 8) a2 nam-ur-saĝ-ĝa2-ka-ni šu mu-ni-in-<sup>da-ab</sup>dab5  
 rev. 9) munus he2-a <sup>ĝeš</sup>bal <sup>ĝeš</sup>kirid-da-ni šu mu-ni-in-ĝal2  
 rev. 10) <sup>diĝir</sup>gu-la agrig šu dim4<sup>di-im</sup>-ma-ke4  
 rev. 11) <sup>1</sup>en3-dur<sup>1</sup> nam tar e2 ad-da-ni  
 rev. 12) šu he2-em-da-an-bur2-re  
 rev. 13) ka-inim-ma a-ru-uh2-tum ki-ki-<sup>ta2</sup>ša i3-<sup>ĝeš</sup> u3 i3-nun  
 rev. 14) tu-ba-al-la-al-ma i-na su bu-di-im ba-am-ti-ša  
 rev. 15) ki-la-ti-in ta-pa-aš-ša-aš-ma it-ta-aš-ša-a

obv. 1 The righteous breeding bull mounted onto the woman in the cattle pen and the pure sheepfold. The righteous breeding bull mounted her in the house for giving birth, in the cattle pen and the pure sheepfold. He poured the righteous seed of humanity into her womb. The semen poured into the womb coalesced and produced a child for the person. <sup>obv. 5</sup> The woman ate *ašqulālum* plant. She became heavy due to the food. She ate *ašqulālum* plant, her beloved food. She became heavy due to the food. For that woman, it became her day. It became her month. <sup>obv. 8</sup> She has received parenthood. She set her neck to the ground. The cries approach the heavens. The cries approach the earth. All the cries cover the horizon like a cloth. <sup>obv. 11</sup> Like the boat of a lord, they spread out like a sail. The boat of the king was heavy with cargo. The boat of carnelian and lapis lazuli was heavy with carnelian and lapis lazuli. <sup>obv. 14</sup> He conversed with “your name.” Asalluhi saw it. “That which I know, you also know. <sup>rev. 1</sup> After you have taken the butter of a pure cow and the cream of a domestic cow, after you have received what was placed in the chamber of the cella, and after you have mixed it onto the shoulder, the tendons, and the ribs of that woman with the spell of Eridu,

rev. 4 it shall loosen like the rain of the heavens. It shall release it like a yoke It shall stretch forward like the ... of the horizon.” If it is a boy, he is to grasp a mace and an axe, the arms of his heroism. If it is a girl, she is to hold a spindle and a clasp in her hands. rev. 10 Gula, the steward of capable hands, shall sever the fate determining umbilical cord in the house of his father.” rev. 13 An incantation for a woman in urgent labor. Its procedure: You mix sesame oil and *himētum* butter then rub it onto the tendons, the shoulder, and both her sides, then it will come out.

### Select Bibliography

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Manfred Krebernik, *Die Beschwörungen aus Fara und Ebla* (New York: Georg Olms Verlag, 1984), 39.

### Translation Notes

obv. 1. **im-da-an zi-ib-ba-na = inda zi ba-an-u5**. Nasal dissimilation has occurred in this source, likely from Akkadian influence judging from the abundance of phonetic compliments in this incantation.

obv. 3. A comparable passage occurs in *Dumuzi-Inanna F*, 29.

obv. 4. The phonetic compliment <sup>e</sup>e4 on the A sign is curious. Perhaps this source differentiates between the value of the A sign for semen, as e4, and for water, as a.

obv. 11. **ma2-an-na = ma2-en-na**.

obv. 14. The rare term **mu-zu**, literally “your name,” may be an equivalent of *annanna*, “So-and-so,” which refers to the client in both Sumerian and Akkadian incantations.<sup>1068</sup> This formula may appear OBI 317: [mu]-zu di<sup>gir</sup>asar<sup>1</sup>-lu2-hi igi im-ma-an-si3 a-a di<sup>gir</sup>en-ki-ra e2-e ba-[ni-ku4], “Asalluhi saw ‘your name.’ He enters into the temple to Enki his father.”<sup>1069</sup>

rev. 13. The Akkadian instructions largely agree with Enki’s instructions within the divine dialogue. Some of the terms that appear in each set of instructions **murgu2 = būdum** “shoulder,” and <sup>uzu</sup>ti-ti = *bāmtum*, “rib, side,” and **lu = balālum**, “to mix.”

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<sup>1068</sup> Nadezda Rudik “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 51. See also Elyze Zomer, *Corpus of Middle Babylonian and Middle Assyrian Incantations* (Wiesbaden: Harrassowitz Verlag, 2018), 73 n. 290.

<sup>1069</sup> YBC 9891 obv. 3-4.



- obv. 1) lugal bar-ra-na niĝ<sub>2</sub>-<gu<sub>7</sub>> diĝir-re-[ke<sub>4</sub>-ne] ĝešĝidru a<sub>2</sub>-ta [diĝir-en-ki-ke<sub>4</sub> i<sub>3</sub>-rig<sub>7</sub>]  
 obv. 2) nam gal diĝir-re-ke<sub>4</sub>-ne ba-[an-tar]  
 obv. 3) ki ul ku<sub>3</sub> diĝir-a-nun-na-ke<sub>4</sub>-e-[ne] su-na ʾte<sup>1</sup>-[a-me-eš]  
 obv. 4) lugal u<sub>3</sub>-sa<sub>2</sub>-ga um-ʾta<sup>1</sup>-[te]  
 obv. 5) egir u<sub>3</sub>-sa<sub>2</sub>-bi maš<sub>2</sub>-ĝe<sub>6</sub> hul ʾsu-ne te<sup>1</sup>-a-me-eš  
 obv. 6) igi bar igi du<sub>8</sub>-a-ni ša<sub>3</sub>-<ga>-ni dab<sub>5</sub>-ʾba<sup>1</sup> su-na du<sub>7</sub>-ʾdu<sub>7</sub>-de<sub>3</sub>-da<sup>1</sup>  
 obv. 7) diĝir-en-ki-ke<sub>4</sub> dumu-ni diĝir-asal-lu<sub>2</sub>-[hi] gu<sub>3</sub> mu-na-de<sub>2</sub>-e  
 obv. 8) dumu-ĝu<sub>10</sub> niĝ<sub>2</sub>-ʾdu<sub>11</sub><sup>1</sup> a-ra-ab-ʾkiĝ<sub>2</sub>-ĝe<sub>26</sub><sup>1</sup>  
 obv. 9) ĝeš<sup>š</sup>eneg ĝeš an<sup>1</sup> edin-na mu<sub>2</sub>-a  
 obv. 10) sukud-ra<sub>2</sub> an ku<sub>3</sub>-ga-ʾke<sub>4</sub> tag<sup>1</sup> daĝal-a-bi ki sikil-la-a-gin<sub>7</sub>  
 obv. 11) su-bi ĝeš<sup>š</sup>eren-na bar-bi ĝeš<sup>š</sup>ha-šu-ur<sub>2</sub>-ʾra<sup>1</sup>  
 obv. 12) a ku<sub>3</sub> a-ab-ba a tu<sub>5</sub>-a-ba ʾmu-ni-la<sub>2</sub><sup>1</sup>  
 obv. 13) niĝ<sub>2</sub>-gu<sub>7</sub> diĝir-re-e-ne-ke<sub>4</sub> ĝeš<sup>š</sup>eneg<sup>1</sup> ku<sub>3</sub>-[ga-am<sub>3</sub>]  
 obv. 14) ĝeš<sup>š</sup>eneg ku<sub>3</sub>-ga šu um-me-ti  
 obv. 15) bar-ra-na su diĝir-re-e-ne-ka  
 obv. 16) a sikil-la a dadag<sup>1</sup> u<sub>3</sub>-me-e-[tum<sub>2</sub>]  
 obv. 17) lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-ra-[na]  
 obv. 18) a ku<sub>3</sub> saĝ-ĝa<sub>2</sub>-na ʾde<sub>2</sub><sup>1</sup>-[a]  
 rev. 1) [a] sikil bar-ra-na a [ku<sub>3</sub>-ga-am<sub>3</sub>]  
 rev. 2) a dadag-ga šu [ĝeš<sup>š</sup>eneg-am<sub>3</sub>]  
 rev. 3) a nam-šub ĝiri<sub>3</sub> ĝeš<sup>š</sup>[šeneg-am<sub>3</sub>]  
 rev. 4) a ku<sub>3</sub> bar-ra-na ku<sub>3</sub>-ʾga<sup>1</sup>-[am<sub>3</sub>]  
 rev. 5) a sikil bar-ra-na sikil-la-[am<sub>3</sub>]  
 rev. 6) a dadag bar-ra-na dadag-ʾga<sup>1</sup>-[am<sub>3</sub>]  
 rev. 7) maš<sub>2</sub>-ĝe<sub>6</sub> hul bar-ra bur<sub>2</sub>-ra-[ab]  
 rev. 8) maš<sub>2</sub>-ĝe<sub>6</sub> sa<sub>6</sub>-ga su-na ĝal<sub>2</sub>-[la-ab]  
 rev. 9) ka-inim-ma nam-tar lugal bur<sub>2</sub>-ʾru-da<sup>1</sup>-kam

obv. 1 Enki bestowed the nourishment of the gods and the scepter to the king and his body with his power. He decreed the great fate of the gods. In the ancient and pure place of the Anunna, they approach his flesh. <sup>obv. 5</sup> After they have approached the king in slumber from there, and after they have brought the bad dreams to his flesh in slumber, while peering around, he saw it. It took hold of his mind, charging into his flesh. <sup>obv. 7</sup> Enki calls out to Asalluhi his child. “My child, I will discern the instructions for you.” As for the *bīnum* tamarisk, the tall tree which grows in the steppe, <sup>obv. 10</sup> touching the height of the pure heavens, its width is like the clean earth. Its trunk is cedar. Its exterior is *hušurru* cedar. It stretches towards the pure waters of the sea, its bathing water. The nourishment of the gods is the pure *bīnum* tamarisk. <sup>obv. 14</sup> After you have taken the pure *bīnum* tamarisk, and after you have brought the clean water and the immaculate water to his body, the flesh of the gods, then, as for the human being, the child of his god, pour the pure water onto his head. <sup>rev. 1</sup> The clean water on his body is pure water. The immaculate water is the hand of the *bīnum* tamarisk. The enchanted water is the foot of the *bīnum* tamarisk. <sup>rev. 4</sup> The pure water on his body is pure. The clean water on his body is clean. The immaculate water on his body is immaculate. <sup>rev. 7</sup> Release the bad dream to the side! Place an auspicious dream in his flesh! It is an incantation for undoing the fate of the king.

## Select Bibliography

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## Translation Notes

obv. 1. The restoration **niĝ<sub>2</sub>-<gu<sub>74</sub>-ne]** derives from obv. 13 below. This phrase is found in *Gudea Cylinder B*, iii 23: **niĝ<sub>2</sub>-gu<sub>7</sub> diĝir-re-ne-kam**, “It is the nourishment of the gods.” The restoration for the end of the line is based on OBI 299: **bara<sub>3</sub> lugal me-lim<sub>4</sub>-ma / bara<sub>3</sub> diĝir-en-ki-ke<sub>4</sub> i<sub>3</sub>-rig<sub>7</sub>**, “As for the throne of the king, the throne with an aura, Enki bestowed the throne.”<sup>1070</sup>

obv. 2. The verb can be restored from OBI 299: **diĝir-en-ki eridu<sup>ki</sup>-ga nam gal ba-an-tar**, “Enki decreed a great fate for it in Eridu.”<sup>1071</sup>

obv. 3. The term **ki ul** occurs in the *Sumerian Temple Hymns*, 187: **ki ul kur sig galam-e ĝar-ra**, “Ancient place, founded skillfully in the deep underworld ...” The lexical equivalence is **ul = šiātum**. The ending of the verb is restored according to obv. 5 below.

obv. 8. This phrase is found within an Old Babylonian ritual tablet from the same temple: **niĝ<sub>2</sub>-du<sub>11</sub> a-ra-ab-ṛkiĝ<sub>2</sub>-ĝe<sub>26</sub> ṛe-e-ma e-še<sup>1</sup>-ia-kum**, “I will discern the instructions for you.”<sup>1072</sup>

obv. 10. The **tag** sign is unclear, but this reading finds support in *Nanna L*, 6: **diĝir-dili-im<sub>2</sub>-babbar u<sub>4</sub> gal an ku<sub>3</sub>-ga u<sub>18</sub>-ru daĝal tag-ga uĝ<sub>3</sub> šar<sub>2</sub>-ra ba-dul**, “Dilimbabbar, the great storm, the broad storm which touches the pure heavens and covers the numerous people.” The phrase **daĝal-a-bi**, “its width” is the counterpart of **sukud-ra<sub>2</sub>**, “height.”<sup>1073</sup>

obv. 16. The verb **tum<sub>2</sub>** is restored on the basis of OBI 058, 2: **a gub<sub>2</sub>-ba diĝir-en-ki-ke<sub>4</sub> / u<sub>3</sub>-me-ni-tum<sub>2</sub>**, “After you have carried the lustration water of Enki ...”<sup>1074</sup> The second SIKIL in this line is emended to **dadag** assuming a mistake of repetition.

rev. 1-6. It is likely the copula is attached to these forms, as in OBI 247: **a bar-še<sub>3</sub> ku<sub>3</sub>-ga-am<sub>3</sub> naĝa bar-še<sub>3</sub> sikil-la-am<sub>3</sub>**, “The water on his body is pure. The soap on his body is clean.”<sup>1075</sup> Another example is found in OBI 228, 2: **[a ku<sub>3</sub>]-ṛga<sup>1</sup>-am<sub>3</sub> a sikil-la-am<sub>3</sub> / [a] ṛdadag<sup>1</sup>-ga-ṛam<sub>3</sub><sup>1</sup>**, “The water is pure. The water is clean. The water is immaculate.”<sup>1076</sup>

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<sup>1070</sup> YBC 6343 obv. 1-2.

<sup>1071</sup> YBC 6343 obv. 4.

<sup>1072</sup> VAT 8382 rev. 18.

<sup>1073</sup> Åke W. Sjöberg, “Sumerian Texts and Fragments in the University of Pennsylvania Museum Related to Rulers of Isin.” In *dubsar anta-men: Studien zur Altorientalistik*, ed. Manfred Dietrich and Oswald Loretz (Münster: Ugarit-Verlag, 1998), 361.

<sup>1074</sup> CBS 591 rev. iv 25-26.

<sup>1075</sup> VAT 8403 obv. 7.

<sup>1076</sup> VAT 8340 obv. 9-10.

- obv. 1) **a hur-saĝ a-ĝe<sub>6</sub> nam-<sup>1</sup>nun-na**  
 obv. 2) **eš<sub>3</sub> abzu-ta lu<sub>2</sub> <sup>1</sup>teš<sub>2</sub>-ba la<sub>2</sub>-a**  
 obv. 3) **diĝir<sup>en</sup>-bi-lu-lu lu<sub>2</sub> du<sub>10</sub>-ga ri-a**  
 obv. 4) **<sup>1</sup>en-ki nin-ki idim du<sub>10</sub> ĝar-ra**  
 obv. 5) **<sup>1</sup>an-ta<sup>1</sup> sur-ra**  
 obv. 6) **a <sup>1</sup>sa<sub>10</sub><sup>1</sup>-sa<sub>10</sub> abzu-ta e<sub>3</sub>-a**  
 obv. 7) **a bar-še<sub>3</sub> ku<sub>3</sub>-ga-am<sub>3</sub> naĝa bar-še<sub>3</sub> sikil-la-am<sub>3</sub>**  
 obv. 8) **a sa<sub>10</sub> naĝa ku<sub>3</sub>-ga-ta de<sub>6</sub>-a**  
 obv. 9) **idim niĝ<sub>2</sub> ĝe<sub>6</sub>-ba-ke<sub>4</sub> ĝeš<sub>3</sub><sup>1</sup> nu-du<sub>11</sub>-ga**  
 obv. 10) **a tur<sub>3</sub>-gin<sub>7</sub> me nun-e ĝar-ra**  
 obv. 11) **a a du<sub>11</sub>-ga diĝir<sup>en</sup>-ki-ga-[ke<sub>4</sub>]**  
 obv. 12) **lu<sub>2</sub>-ulu<sub>3</sub> dumu diĝir-[ra-na]**  
 obv. 13) **a-bi-gin<sub>7</sub> he<sub>2</sub>-em-[ku<sub>3</sub>]**  
 obv. 14) **naĝa-bi-gin<sub>7</sub> he<sub>2</sub>-em-[sakil]**  
 obv. 15) **ku<sub>3</sub> sa<sub>6</sub>-ga-gin<sub>7</sub> mu-dur<sub>7</sub>-ra [he<sub>2</sub>-em-zalag]**  
 obv. 16) **zabar-ra-gin<sub>7</sub> niĝ<sub>2</sub>-su-<sup>1</sup>ub<sup>1</sup> [he<sub>2</sub>-em-ak]**  
 obv. 17) **diĝir<sup>utu</sup> e<sub>2</sub>-nun-na-ta [e<sub>3</sub>-a-ni]**  
 obv. 18) **igi niĝ<sub>2</sub>-sa<sub>6</sub>-ga-ni he<sub>2</sub>-[em-ši-bar-re]**  
 obv. 19) **inim diĝir<sup>en</sup>-ki-ke<sub>4</sub> u<sub>4</sub>-[mu-ni-in-si<sub>3</sub>]**  
 obv. 20) **[inim] ku<sub>3</sub> diĝir<sup>asal</sup>-lu<sub>2</sub>-hi [nam-mu-da-an-bur<sub>2</sub>-re]**  
 obv. 21) **ka-inim-ma a sa<sub>10</sub>-sa<sub>10</sub>-[da-kam]**

obv. 1 The person extended the waters of the mountain and the wave of princship forth from the sanctuary of the Abzu together. Enbilulu, the one whom a good person had begotten, established the good spring for the Enki and the Ninki. <sup>obv. 5</sup> After it poured down from the heavens, the drawn water emerged from the Abzu. The water for the body is pure. The soap for the body is clean. The drawn water was carried away from the pure soap. <sup>obv. 9</sup> The spring, which is inviolate at midnight, was established for the water like the cattle pen was for the princely **me**. The water which Enki has provided shall purify the human being, the child of his god like this water. <sup>obv. 14</sup> It shall cleanse him like this soap. It shall cause him to shine forth from the dirt like quality silver. It shall polish him like bronze. <sup>obv. 17</sup> When Utu has emerged from the cella, he shall look upon his kindly face. After he has cast the command of Enki on it, Asalluhi shall not undo the pure command alongside him. It is an incantation for drawing water.

#### Select Bibliography

- Giovanni Conti, “Su una nuova attestazione di i<sub>7</sub>-zubi(r).” *Revue d’Assyriologie et d’archéologie orientale* 82 no. 2 (1988): 118-119.  
 E. Jan Wilson, “Holiness” and “Purity” in Mesopotamia (Vluyn: Verlag Butzon and Bercker Kevelear, 1994), 38.

#### Translation Notes

obv. 1. This line has a phonetic counterpart in its duplicate OBI 172, 6: **a har<sub>2</sub>-saĝ a-ĝe<sub>6</sub> nun / eš<sub>3</sub>**

**abzu-ta lu<sub>2</sub>** <sup>1</sup>teš<sub>2</sub> <sup>1</sup>[**ba la<sub>2</sub>-a**], “The man extended the water of the mountain and the wave of princesship forth from the sanctuary of the Abzu together.”<sup>1077</sup>

obv. 3. <sup>di</sup>gir**en-bi-lu-lu**. Otherwise known as Enkimdu, he is the child of Enlil and Ninlil, appointed as the overseer of the canals in *Enki and the World Order*, 70 and 84. He retains this role within the incantation corpus and is attested as such in OBI 172, 6: **en-bi-lu-lu / ku<sub>3</sub>-ĝal<sub>2</sub> i<sub>7</sub>-da**, “Enbilulu, the canal inspector of the canal.”<sup>1078</sup>

obv. 6. **a sa<sub>10</sub>-sa<sub>10</sub>** = *mû sâbum*, “to draw water” in Old Babylonian lexical lists.

obv. 9. **idim** = *nagbum*, “underground water, spring.” The sixth sign of the line is emended to <sup>ĝe</sup>š<sub>3</sub> on the basis of OBI 228, 1: **a buru<sub>5</sub><sup>mu</sup>šen tir-ra zu<sub>2</sub> nu-gub-ba / naĝa ku<sub>3</sub>-ga-bi ĝeš<sub>3</sub> nu-du<sub>11</sub>-ga**, “O water which the sparrow of the forest did not consume, which this pure soap has not made inviolate.”<sup>1079</sup>

obv. 10. This line is similar to the first line of the *Nippur Lament*: **tur<sub>3</sub> me nun-e ba-du<sub>3</sub>-a-bi**, “After the cattle pen was built for the princely **me**.”

obv. 11. **a—du<sub>11</sub>** = *šabû*, “to irrigate” or “provide water.”

obv. 13-15. These lines are restored according to OBI 299: [**a-bi-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>**] <sup>1</sup>naĝa<sup>1</sup>-**bi-gin<sub>7</sub> he<sub>2</sub>-em-sikil / [ku<sub>3</sub> sa<sub>6</sub>-ga]-<sup>1</sup>gin<sub>7</sub><sup>1</sup> mu-dur<sub>7</sub>-ra he<sub>2</sub>-em-zalag**, “It shall purify him like this water. It shall cleanse him like this soap. It shall cause him to shine forth from the dirt like good quality silver.”<sup>1080</sup>

obv. 16. This restoration derives from *Šulpa’e A*, 63: [**zabar]-gin<sub>7</sub> niĝ<sub>2</sub>-su-ub im-ma-ak-en**, “You shall polish him like bronze.”

obv. 17. This line can also be restored from OBI 299: <sup>di</sup>gir**utu e<sub>2</sub>-nun-ta e<sub>3</sub>-a-ni**, “When Utu has emerged from the cella ...”<sup>1081</sup>

obv. 19. This restoration is made on the basis of OBI 067, 1: [**nam-šub**] <sup>1</sup>eridu<sup>1</sup>**-ga u<sub>4</sub>-me-si<sub>3</sub>**, “After you cast the spell of Eridu ...”<sup>1082</sup>

obv. 20. The construction **inim ku<sub>3</sub>** referring to incantations is also found in OBI 228, 2.<sup>1083</sup>

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<sup>1077</sup> MVN 5 302 rev. vi 5'-6'.

<sup>1078</sup> MVN 5 302, iv 5'-6'.

<sup>1079</sup> VAT 8340 obv. 2-3.

<sup>1080</sup> YBC 6343 rev. 1-2.

<sup>1081</sup> YBC 6343 rev. 3.

<sup>1082</sup> CBS 6927 obv. 7'.

<sup>1083</sup> VAT 8340 rev. 2.

- obv. 1) **an lugal diĝir-re-e-ne-ke<sub>4</sub>**  
 obv. 2) **diĝir-en-ki lugal kur-kur-ra-ke<sub>4</sub>**  
 obv. 3) **ama diĝir-namma ama ʾabzu<sup>1</sup>-ke<sub>4</sub>**  
 obv. 4) **diĝir-dam-gal-nun-na ĝa<sub>2</sub>-da he<sub>2</sub>-e<sub>3</sub>**  
 obv. 5) **diĝir-asal-lu<sub>2</sub>-hi mu<sub>7</sub>-mu<sub>7</sub> ša<sub>3</sub>-ʾzu<sup>1</sup>**  
 obv. 6) **ka-inim-ma za-a-kam a gub<sub>2</sub>-ba<sup>1</sup> za-a-kam**  
 obv. 7) **ʾabgal<sup>1</sup> ku<sub>3</sub><sup>1</sup> ʾšu<sup>1</sup>-e bi<sub>2</sub>-in-ĝar**  
 obv. 8) **diĝir-asal-lu<sub>2</sub>-hi dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub>**  
 obv. 9) **e<sub>2</sub>-abzu eridu<sup>ki</sup>-ga nam-mu-da-an-bur<sub>2</sub>-re**  
 obv. 10) **ka-inim-ma**

obv. 1 An, king of the gods, Enki, the king of the foreign lands, mother Nammu, the mother of the Abzu, and Damgalnuna shall come out on my behalf. <sup>obv. 5</sup> O Asalluhi, the incantation priest is your inspiration! The incantation is yours! The lustration water is yours! The pure *apkallum* holds them in his hands. Asalluhi, the child of Eridu, shall not undo it alongside him in the E-Abzu of Eridu. <sup>obv. 10</sup> An incantation.

#### Select Bibliography

Unedited.

#### Translation Notes

obv. 7. This restoration is from the consecration incantation OBI 240: **a gub<sub>2</sub>-ba diĝir-nin-ʾgirima<sub>x</sub><sup>1</sup>-[ma] / abgal ku<sub>3</sub> šu sikil-la bi<sub>2</sub>-in-ĝar**, “As for the lustration water of Ningirima, the pure *apkallum* holds it in his clean hands.”<sup>1084</sup>

obv. 9. This is the temple of Enki in Eridu mentioned in *Asalluhi A*, 36.<sup>1085</sup>

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<sup>1084</sup> VAT 8358 obv. 9-10.

<sup>1085</sup> For convenience, see Andrew R. George, *House Most High: The Temples of Ancient Mesopotamia* (Winona Lake: Eisenbrauns, 1993), 65.

- obv. 1) **ze<sub>2</sub>-am<sub>3</sub> u<sup>3</sup>šem-nam**  
 obv. 2) **ki mu-un-dar**  
 obv. 3) **u<sub>4</sub>-da-am<sub>3</sub> saĝ nam-il<sub>2</sub>**  
 obv. 4) **maš<sub>2</sub> u<sub>4</sub>-da-gin<sub>7</sub> babbar<sub>2</sub> na-me-en**  
 obv. 5) **maš<sub>2</sub> e<sub>2</sub> diĝir<sup>en</sup>-lil<sub>2</sub>**  
 obv. 6) **ze<sub>2</sub> gur-bi na-me-en**  
 obv. 7) **ᵀdiĝir<sup>en</sup>-ki-ke<sub>4</sub> eš<sub>3</sub> e<sub>2</sub>-nun<sup>1</sup>-na-ke<sub>4</sub>**  
 obv. 8) **ᵀlag<sup>1</sup> mun-na šu um-me-ti**  
 obv. 9) **ka-bi in-du<sub>8</sub>-a**  
 obv. 10) **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**  
 obv. 11) **ka-inim-ma ze<sub>2</sub>-a-kam**

obv. 1 The gall split the earth as greenery. The first-rate goat raised its head. Like a female goat, you are white. <sup>obv. 5</sup> You are a snake of the house of Enlil spitting gall. Enki in the shrine of the cella <spoke>. “After you have taken a lump of salt which opens their mouths to him ...” <sup>obv. 10</sup> Incantation formula. It is an incantation for gall.

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#### Translation Notes

obv. 3. **u<sub>4</sub>-da-am<sub>3</sub> = ud<sub>5</sub>-da-am<sub>3</sub>.**

obv. 5. **maš<sub>2</sub> = muš.**

obv. 6. **ze<sub>2</sub> gur-bi = ze<sub>2</sub> guru<sub>5</sub>-bi.** This phrase also occurs in *Gudea Cylinder A*, x 23: **muš ze<sub>2</sub> guru<sub>5</sub>-a-gin<sub>7</sub> uš ma-a-u<sub>3</sub>-ku-e**, “Like a snake spitting gall, it will emit poison towards me.” A similar passage is found in *Lugalbanda and the Mountain Cave*, 225: **niĝ<sub>2</sub>-erim<sub>2</sub>-e muš ze<sub>2</sub> guru<sub>5</sub>-a-gin<sub>7</sub> uš<sub>11</sub>-zu ši-im-ri-e**, “You poured out your venom at evil like a snake spitting gall!”

- obv. 1) **gud piriĝ a<sub>2</sub> huš** ʽnir<sup>1</sup>-ĝal<sub>2</sub> ʽki<sup>1</sup> in-de<sub>6</sub>  
obv. 2) **an i<sub>3</sub>-keše<sub>2</sub> ki<sup>1</sup> i<sub>3</sub>-keše<sub>2</sub>> kiri<sub>6</sub> mul an-na i<sub>3</sub>-keše<sub>2</sub>**  
obv. 3) **lu<sub>2</sub> mu-da-bur<sub>2</sub>-e<sup>1</sup>-a ka-ba-a i<sub>3</sub>-keše<sub>2</sub>**  
obv. 4) **diĝir-en-ki lugal abzu-ke<sub>4</sub><sup>1</sup> diĝir-asal-lu<sub>2</sub>-hi dumu eridu<sup>ki</sup>-ga-ke<sub>4</sub>**  
obv. 5) **inim-ma-a-ni nam-mu-un-da-bur<sub>2</sub>-re**

obv. <sup>1</sup> The ox, a lion trusting in its ferocious strength, has carried off the earth. The heavens bound it! The underworld bound it! The scorpion star of heaven bound it! As for the person who will undo the spell, he will bind them on their mouth. <sup>obv. 4</sup> Enki, the king of the Abzu, and Asalluhi, the child of Eridu, shall not undo his command alongside him.

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Antoine Cavigneaux, *Uruk: Altbabylonische Texte aus dem Planquadrat Pe XVI-4/5* (Mainz am Rhein: Philipp von Zabern, 1996), 73.

#### Translation Notes

obv. 1. A comparable passage is found in *Gilgamesh, Enkidu, and the Netherworld*, 11-12: **u<sub>4</sub> an-ne<sub>2</sub> an ba-an-de<sub>6</sub>-a-ba / diĝir-en-lil<sub>2</sub>-le ki ba-an-de<sub>6</sub>-a-ba**, “After An had taken the heavens for himself and Enlil had taken the earth for himself ...”

obv. 2. **kiri<sub>6</sub> mul an-na = ĝir<sub>2</sub> mul an-na.**

- obv. 1) **ki-sikil sa<sub>6</sub>-ga sila-a [gub]-ba-am<sub>3</sub>**  
 obv. 2) **ki-sikil kar-ke<sub>4</sub> dumu diġir<sup>1</sup>inanna**  
 obv. 3) **ki-sikil dumu diġir<sup>1</sup>inanna e<sub>2</sub>-eš<sub>3</sub>-dam-ma ba-gub**  
 obv. 4) **i<sub>3</sub> šar<sub>2</sub>-ra-am<sub>3</sub> gara<sub>2</sub> šar<sub>2</sub>-ra-am<sub>3</sub>**  
 obv. 5) **ab<sub>2</sub>-gal<sub>5</sub> <sup>1</sup>diġir<sup>1</sup>en-lil<sub>2</sub> diġir<sup>1</sup>inanna-ke<sub>4</sub>**  
 obv. 6) **ġa<sub>2</sub>-nu mah diġir<sup>1</sup>en-ki-ga-kam**  
 obv. 7) **ki-sikil tuš-a-ni tir <ha>-šu-ur<sub>2</sub>-ra ul guru<sub>3</sub><sup>ru</sup>-am<sub>3</sub>**  
 obv. 8) **nu<sub>2</sub>-a-ni pa hul<sub>2</sub>-a an-dul<sub>3</sub> ak-a**  
 obv. 9) **[šu] mu-ši-la<sub>2</sub> šu ša<sub>3</sub> ki-aġ<sub>2</sub>-ġa<sub>2</sub>-kam**  
 obv. 10) **[igi] <sup>1</sup>mu<sup>1</sup>-ši-la<sub>2</sub> igi ša<sub>3</sub> ki-aġ<sub>2</sub>-ġa<sub>2</sub>-kam**  
 obv. 11) **[ġiri<sub>3</sub> mu-ši-la<sub>2</sub>] <sup>1</sup>ġiri<sub>3</sub> ša<sub>3</sub> ki-aġ<sub>2</sub>-ġa<sub>2</sub>-kam**  
 obv. 12) **[<sup>ġeš</sup>kun<sub>4</sub>] ku<sub>3</sub>-ga gaba za-gin<sub>3</sub>-na**  
 obv. 13) **[an-ta] ki kun<sub>4</sub> e-<sup>1</sup>de<sub>3</sub>-[ni]**  
 rev. 1) **[mu-na-ni]-ib<sup>1</sup>-ge<sub>4</sub>-ge<sub>4</sub>**  
 rev. 2) **[i<sub>3</sub>] ab<sub>2</sub> ku<sub>3</sub>-ga gara<sub>2</sub> udu ab<sub>2</sub> [šilam-ma]**  
 rev. 3) **<sup>1</sup>i<sub>3</sub> ab<sub>2</sub>-ba i<sub>3</sub> ab<sub>2</sub> babbar<sub>2</sub>-ra**  
 rev. 4) **bur saman<sub>4</sub> si<sub>12</sub>-si<sub>12</sub>-ga-ba u<sub>3</sub>-ba-e-ni-de<sub>2</sub>**  
 rev. 5) **gaba ki-sikil-la-ke<sub>4</sub> u<sub>3</sub>-um-tag**  
 rev. 6) **ki-sikil-e <sup>ġeš</sup>ig ġal<sub>2</sub> taka<sub>4</sub>-a**  
 rev. 7) **nam-mu-un-keše<sub>2</sub>-de<sub>3</sub>**  
 rev. 8) **dumu er<sub>2</sub> pa<sub>3</sub>-da-ni nam-mu-un-sed<sub>4</sub><sup>1</sup>-de<sub>3</sub>**  
 rev. 9) **egir-ġu<sub>10</sub>-še<sub>3</sub> kaš<sub>4</sub> hu-mu-ni-ib-be<sub>2</sub>**

obv. <sup>1</sup> There is a benevolent young woman standing in the street. The young woman is a prostitute, a child of Inanna. The young woman, the child of Inanna, stands in the tavern. The butter is abundant. The cream is abundant. obv. <sup>5</sup> She is an *apkallum* of Enlil and Inanna. She is the august storehouse of Enki. When the young lady sits, she is a forest of apples adorned in loveliness. When she lies down, her joyous branches cast a protective shadow. obv. <sup>9</sup> Her hand extends towards him. It is the hand of a loving heart. Her eye extends towards him. It is the eye of a loving heart. Her foot extends towards him. It is the foot of a loving heart. obv. <sup>12</sup> The staircase is pure and the platform is lapis lazuli when she descends the staircase from the heavens to earth. rev. <sup>1</sup> He replies to him there. “After you have poured the butter of a pure cow, the cream of a sheep and a domestic cow, the butter of a cow, and the butter of a white cow into this blue-green *šikkatum* vessel, rev. <sup>5</sup> and after you have applied it onto the breast of young woman, the young woman shall not shut the open door to him.” She shall not sooth her crying children. She shall run after me!

#### Select Bibliography

Markham J. Geller, “Mesopotamian Love Magic: Discourse or Intercourse?” In *Sex and Gender in the Ancient Near East*, ed. Simo Parpola and Robert M. Whiting (Helsinki, The Neo-Assyrian Text Corpus Project, 2002), 129-139

#### Translation Notes



obv. 5. The copy reads MAH.

obv. 6. **ĝa<sub>2</sub>-nu mah** = **ĝa<sub>2</sub>-nun mah**.

obv. 7. **<ha>-šu-ur<sub>2</sub>-ra** = **hašhur-ra**.

obv. 13. **e-<sup>1</sup>de<sub>3</sub>-[ni]** = **e<sub>3</sub>-de<sub>3</sub>-a-ni**.

rev. 2. **gara<sub>2</sub> udu**. This rare ingredient is also found in OBI 227, 2: **gara<sub>2</sub> u<sub>2</sub>-tul<sub>2</sub> <sup>1</sup>x<sup>1</sup> gara<sub>2</sub> udu šu u<sub>3</sub>-me-ti**, “After you have received the cream of the herdsman ... and the cream of a sheep ...”<sup>1086</sup>

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<sup>1086</sup> VAT 6819 rev. 7’.

- obv. 1) ʾen<sub>2</sub><sup>1</sup> e<sub>2</sub>-nu-ʾru<sup>1</sup>  
 obv. 2) diġir gibil<sup>gi</sup> še-er-zi  
 obv. 3) diġir gibil<sup>gi</sup> še-er-kan<sub>2</sub>  
 obv. 4) diġir gibil<sup>gi</sup> lu<sub>2</sub> sikil  
 obv. 5) ʾlu<sub>2</sub><sup>1</sup> dadag-ge  
 obv. 6) an ku<sub>3</sub>-ge-dam  
 obv. 7) ki sikil-e-dam  
 obv. 8) diġir en-lil<sub>2</sub>-le dadag-ge  
 obv. 9) diġir nin-lil<sub>2</sub> sikil-e-dam  
 obv. 10) [diġir]ʾa<sup>1</sup>-nun-na diġir gal-gal-e-ne  
 obv. 11) [an] ʾku<sub>3</sub><sup>1</sup>-ge-dam  
 rev. 1) ʾkiġ<sub>2</sub><sup>1</sup>-sig unu<sub>2</sub> gal  
 rev. 2) diġir-re-ne-ke<sub>4</sub>  
 rev. 3) ir du<sub>10</sub>-du<sub>10</sub>-ga-zu  
 rev. 4) saġ an-še<sub>3</sub> mi-ni-in-il<sub>2</sub>  
 rev. 5) ir sur-ra-a a-ba-ni-me-en  
 rev. 6) diġir gibil<sup>gi</sup> u<sub>4</sub> an ki šu gibil tam-ma-ni za-e-me-en  
 rev. 7) e<sub>2</sub> ku<sub>4</sub>-ra-zu bala-bi i<sub>3</sub>-sa<sub>6</sub>  
 rev. 8) i-dib bala-zu nam he<sub>2</sub>-eb<sub>2</sub>-tar-re  
 rev. 9) tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru  
 rev. 10) ʾka<sup>1</sup>-inim-ma gi-izi-la<sub>2</sub>-kam

obv. 1 Incantation formula. Brilliant Gibil! Ornamented Gibil! Gibil, the clean person! <sup>obv. 5</sup> The immaculate person, the one for purifying the heavens, the one for cleansing the earth. He is the one to make things immaculate for Enlil. He is the one to cleanse things for Ninlil. <sup>obv. 10</sup> He is the one to purify things for the Anunna, the great gods. <sup>rev. 1</sup> At the evening meal of the great banquet chamber of the gods, your very sweet scent has raised its head to the heavens before them. <sup>rev. 5</sup> With respect to scent, you are the father of the oil pressor. O Gibil, as for the one who renews the light of the heavens and earth, you are his companion. When you enter the temple, its terms are good. When you cross over the threshold, destiny shall be decreed! Incantation formula. <sup>rev. 10</sup> It is an incantation for a torch.

#### Select Bibliography

- Johannes J. A. van Dijk, Albrecht Goetze, and Mary Ina Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 41.  
 Giovanni Conti, “A proposito di Gibil, dio del fuoco.” In *Studi sul Vicino Oriente antico dedicati alla memoria di Luigi Cagni*, edited by Simonetta Graziani (Naples: Istituto Universitario Orientale, 2000), 125-134.  
 Janice Polonsky, “The Rise of the Sun God and the Determination of Destiny in Ancient Mesopotamia.” (PhD diss., University of Pennsylvania, 2002), 261-262.

#### Translation Notes

rev. 5. This construction is difficult. Possibly **sur** = *ṣāhitum*, “oil-pressor,” but **i3-sur** is expected.

rev. 6. **tam-ma-ni** = **tab-ba-ni**. This phrase has a parallel in *Šu-Suen J*, 9: **šu du<sub>11</sub>-ga an za-gin<sub>3</sub>-na-kam** <sup>di<sup>gir</sup></sup>**nin-lil<sub>2</sub>-la<sub>2</sub> tam-ma-ni-im**, “You are who the one of the lapis lazuli heavens has touched. You are the spouse of Ninlil.” In the hymn, however, **tam-ma-ni-im** = **dam-ma-ni-im**.

rev. 7. This construction is paralleled in OBI 062, 3: <sup>ḡ<sup>es</sup></sup>**i-dub-ba nam-ta-bal-e-en**, “May you not cross over the threshold”<sup>1087</sup>

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<sup>1087</sup> CBS 1532 obv. iii 16’.

OBI 262 = YBC 1849 (YOS 11, 34)

- obv. 1) **muš eme min eme imin-na**  
obv. 2) **an ki aš3-a diġir niraḥ-zu**  
obv. 3) **diġir nin-a-zu lugal-zu**  
obv. 4) **ka-zu gu la2-e-de3**  
obv. 5) **eme-zu sa la2-e-de3**  
obv. 6) **tu6 en2 e2-nu-ru**  
obv. 7) **ka-inim muš dab-be2-da-kam**

obv. 1 O snake with two tongues and seven tongues who is over the six heavens and earths. Your Nirah, Ninazu, your master, is binding a cord over your mouth. obv. 5 He is binding a net over your tongue. Incantation formula. It is an incantation for seizing a snake.

#### Select Bibliography

Johannes J. A. van Dijk, “Vert comme Tišpak.” *Orientalia: Nova Series* 38 no. 4 (1969): 539-547.

#### Translation Notes

obv. 2. The duplicate OBI 310 has a different reading: **lugal-zu**, “Your master.” As Nirah is the deity of snakes, he is the master of all snakes.

OBI 263 = YBC 1854 (YOS 11, 91)

obv. 1) **ša<sub>3</sub> ge<sub>17</sub> la-ba-an-gur**

obv. 2) **si-sa<sub>2</sub> ʾal<sup>1</sup>-tu-ra**

obv. 3) **ka-inim-ma ša<sub>3</sub> ge<sub>17</sub>-ga-kam**

The sick belly will not return to him. Straighten out that which is sick! It is an incantation for a sick belly.

#### Select Bibliography

Ulrike Steinert and Luděk Vacín, “BM 92518 and Old Babylonian Incantations for the ‘Belly.’”  
In *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*, ed. Strahil  
V. Panayotov and Luděk Vacín (Boston: Brill, 2018), 703.

#### Translation Notes

obv. 2. This translation interprets **si-sa<sub>2</sub>** as a participle rather than an adjective.

- obv. 1) ʀen tur<sub>3</sub><sup>1</sup>-[ra dumu] saĝ  
 obv. 2) diĝir<sup>1</sup>nanna ʀdumu<sup>1</sup> saĝ  
 obv. 3) uga<sup>mušen</sup> ʀamar saĝ<sup>1</sup> diĝir<sup>1</sup>suen-na  
 obv. 4) ĝeš-gi ʀsa<sub>6</sub><sup>1</sup>-ga [hul<sub>2</sub>-la]-am<sub>3</sub>  
 obv. 5) nam hu-mu-ni-ib-tar-re  
 obv. 6) gi<sup>1</sup>uš<sub>2</sub> henbur-ba u<sub>2</sub>aš-tal<sub>2</sub>-tal<sub>2</sub>  
 obv. 7) u<sub>2</sub>am-ha-ru-um gazi am-ha-ru-um  
 obv. 8) u<sub>2</sub>a-gir<sub>5</sub>-gir<sub>5</sub>  
 obv. 9) u<sub>2</sub>hašhur-a-ku-um  
 obv. 10) u<sub>2</sub>a-ra-nu-um  
 obv. 11) ʀgi<sup>1</sup>zi gi-{en<sub>3</sub>}-ru-ʀuš<sup>1</sup>  
 rev. 1) gi<sup>1</sup>en<sub>3</sub>-bar sig<sub>7</sub>-a  
 rev. 2) gi<sup>1</sup>en<sub>3</sub>-bar ʀgaraš<sub>6</sub><sup>ga</sup>  
 rev. 3) ʀlugal<sup>1</sup>-e dumu diĝir-ra-ni  
 rev. 4) ha-ma-ab-ku<sub>3</sub>-ge  
 rev. 5) ha-ma-ab-sikil-e  
 rev. 6) ha-ma-ab-dadag-ga-ʀe<sup>1</sup>  
 rev. 7) eme hul-ĝal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub  
 rev. 8) diĝir<sup>1</sup>en-ki diĝir<sup>1</sup>namma me-teš<sub>2</sub> he<sub>2</sub>-i-i  
 rev. 9) ka-inim-ma utul<sub>2</sub>-utul<sub>2</sub> lugal sikil-la-ʀkam<sup>1</sup>

obv. 1 The lord of the cattle pen, the firstborn child, Nanna, the firstborn child, rejoices over the raven, the firstborn calf of Suen in the good canebrake. obv. 5 He shall determine fate there! The *uššum* reeds and the *habburum* reeds, the *ardadillum* plant, the *amhara* plant, the mustard of *amhara* plant, the *a-gir-gir* plant, the *hašhūrakkum* plant, obv. 10 the *hūratum* plant, the *kīsum* reed, the *gi-ru-uš* reed, the green *tubû* reeds, the *tubû* reeds, and the *karašum* reeds shall purify it for the king, the child of his god. rev. 5 They shall cleanse it for him. They shall make it immaculate for him. The one who has an evil tongue shall stand off to the side. Let Enki and Namma be praised! It is an incantation for cleansing the *diqārum* cooking pots of the king.

#### Select Bibliography

Niek Veldhuis, *Religion, Literature, and Scholarship: The Sumerian Composition Nanše and the Birds* (Leiden: Brill, 2004), 299-300.

#### Translation Notes

obv. 1. The copy is misleading. This title of Nanna occurs in *Nanna A*, 45: en tur<sub>3</sub> ku<sub>3</sub>-ga šu-luh dadag-ga-am<sub>3</sub>, “O lord of the pure cattle pen whose hand washing rites are immaculate!”

obv. 4. The restoration of this verb derives from the late duplicate VS 24, 56:

[en tur<sub>3</sub>-ra] ʀdumu<sup>1</sup> saĝ diĝir<sup>1</sup>nanna dumu saĝ u<sub>2</sub>uga<sup>ga</sup> mušen amar-saĝ diĝir<sup>1</sup>[suen-na]  
 [diĝir<sup>1</sup>]ʀnanna<sup>1</sup> ĝeš-gi si-ga mu-un-da-hul<sub>2</sub>-hul<sub>2</sub>-[la-am<sub>3</sub>]

[x x]x <sup>gi</sup>uš<sub>2</sub> <sup>gi</sup>henbur <sup>gi</sup>en<sub>3</sub>-bar <sup>gi</sup>šul-[hi  
 [lugal]-e dumu diġir-ra-[na]  
 [ha]-[ab<sup>1</sup>-ba-ku<sub>3</sub>-ge ha-ab<sup>1</sup>-ba-sikil-la ha-ab<sup>1</sup>-ba-[dadag-ga]  
 [eme<sup>1</sup> hul-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-[gub]  
 [ka<sup>1</sup>-inim-ma <sup>u<sub>2</sub></sup>uga<sup>ga</sup> mušen-[a-kam]

The lord of the cattle pen, the foremost child. Nanna, the foremost child. As for the raven, the foremost calf of Suen, Nanna rejoiced over it in the canebrake. The ..., the *uššum* reeds, the *habburum* reeds, the *tubû* reeds, and the *šalālum* reeds shall purify it for the king, the child of his god. They shall cleanse it for him. They shall make it immaculate for him. The one who has an evil tongue shall stand off to the side. It is an incantation for a raven.<sup>1088</sup>

obv. 6. Perhaps **henbur-ba** is an apocoped form of **henbur-bi-da**.

obv. 7. This sequence is found in occurs in UET 7, 92: [u<sub>2</sub>aš<sup>1</sup>-tal<sub>2</sub>-[tal<sub>2</sub>] / [u<sub>2</sub>][am<sup>1</sup>-ha-[ra<sup>1</sup>] / [u<sub>2</sub>gazi<sup>1</sup> am-ha-ra.<sup>1089</sup>

obv. 10. The term <sup>u<sub>2</sub></sup>a-ra-nu-um may be phonetic spelling of a-ri<sub>2</sub>-na / e-ri<sub>2</sub>-na = *hûratum*, “madder,” a plant also occurring in Ur III incantations.<sup>1090</sup>

obv. 11. The fourth sign is an error of anticipation.

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<sup>1088</sup> VAT 17053 obv. ii 10'- ii 16'. For reservations about using this tablet for restorations, see Niek Veldhuis, *Religion, Literature, and Scholarship: The Sumerian Composition Nanše and the Birds* (Leiden: Brill, 2004), 300.

<sup>1089</sup> U 7792 rev. ii 20-21.

<sup>1090</sup> AO 11276 rev. 17: izi <sup>u<sub>2</sub></sup>eren-gin<sub>7</sub> ni<sub>2</sub>-ba he-ten-e, “Like the fire of the *hûratum* plant, it shall go out on its own!”

- obv. 1) eš<sub>3</sub> abzu a gub<sub>2</sub>-ba a tu<sub>5</sub>-a  
 obv. 2) kar ku<sub>3</sub>-ga šu du<sub>7</sub>-a  
 obv. 3) diġir<sup>en</sup>-ki lugal eridu<sup>ki</sup>-ga-ke<sub>4</sub>  
 obv. 4) kar a tu<sub>5</sub>-a mu-un-sikil  
 obv. 5) lugal-e erin<sub>2</sub>-a-ni kar sikil gub-ba  
 obv. 6) ġeš<sup>šeneg</sup> u<sub>2</sub>in-nu-uš gi [šul-hi]  
 obv. 7) ġeš<sup>eren</sup> gal šem<sup>li</sup> an-na mu-un-te  
 obv. 8) šu ku<sub>3</sub> diġir-re-ne-ke<sub>4</sub>  
 obv. 9) ġeš<sup>tukul</sup> erin<sub>2</sub>-a-ni hu-mu-un-sikil  
 obv. 10) a tu<sub>5</sub>-a imin a-ra<sub>2</sub> imin  
 obv. 11) li kur-ra imin kar za-gin<sub>3</sub>-na  
 obv. 12) kar ku<sub>3</sub>-ga diġir<sup>en</sup>-ki-ga-ke<sub>4</sub>  
 obv. 13) [nam]-tar kalam-ma-ke<sub>4</sub> šu sikil-a  
 obv. 14) <sup>u<sub>2</sub></sup>te-na ra-a  
 obv. 15) [abbar-ra] gun<sub>2</sub> nu-mu-šub gun<sub>2</sub>-bi il<sub>2</sub>-la  
 obv. 16) [ki]-ki-ta gun<sub>2</sub> nu-mu-šub gun<sub>2</sub>-bi il<sub>2</sub>-la  
 obv. 17) [ašag<sup>a</sup>]-š<sup>a<sub>3</sub></sup>-ga gun<sub>2</sub> nu-mu-šub gun<sub>2</sub>-bi il<sub>2</sub>-la  
 rev. 1) [hur]-saġ-ġa<sub>2</sub> gun<sub>2</sub> nu-mu-šub gun<sub>2</sub>-bi [il<sub>2</sub>-la]  
 rev. 2) [a-ab-ba] niġ<sub>2</sub>-daġal-la-a gun<sub>2</sub> nu-mu-šub gun<sub>2</sub>-bi il<sub>2</sub>-[la]  
 rev. 3) [i<sub>7</sub>]-da a si-ga a nu-mu-un-si-ga  
 rev. 4) gun<sub>2</sub> mu-šub gun<sub>2</sub>-bi il<sub>2</sub>-la  
 rev. 5) lugal-e ki-diġir<sup>utu</sup> nam du<sub>10</sub> he<sub>2</sub>-tar-re  
 rev. 6) hu-mu-dadag-ge  
 rev. 7) an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge  
 rev. 8) ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e  
 rev. 9) ša<sub>3</sub> an-na-ke<sub>4</sub> he<sub>2</sub>-em-<sup>r</sup>dadag<sup>1</sup>-[ge]  
 rev. 10) eme hul-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub  
 rev. 11) ka-inim-ma lugal erin<sub>2</sub>-a-ni sikil-la-kam

obv. <sup>1</sup> In the shrine of the Abzu, the pure harbor, the lustration water and the bathing water were perfectly prepared. Enki, the king of Eridu has cleansed the bathing water at the harbor. <sup>obv. 5</sup> The king set his weapon at the clean harbor. He brought *bīnum*, *maštakal*, *šalālum*, tall cedar, and *burāšum* juniper of the heavens. The pure hand of the gods shall cleanse the mace and his army.

rev. <sup>10</sup> Bathing water seven times seven, *burāšum* juniper of the mountain, seven. At the lapis lazuli harbor, the pure harbor of Enki, the *namtarum* of the land struck his cheek with a clean hand. <sup>rev.</sup>

<sup>15</sup> As for the tribute in the marsh which was not laid out, its tribute was raised up. As for the tribute from the lands which was not laid out, its tribute was raised up. As for the tribute in the fields which was not laid out, its tribute was raised up. As for the tribute of the foothills which were not laid out, its tribute was raised up. As for the tribute in the expanse of the sea which was not laid out, its tribute was raised up. At the canals filled with water and not filled with water, the tribute was laid out, and its tribute was brought. <sup>rev. 5</sup> Ki-Utu shall determine a good fate for the king. He shall become immaculate. He shall become pure like the heavens. He shall become clean like the earth. He shall become immaculate like the midst of heaven. <sup>rev. 10</sup> The one who has an evil tongue shall stand off to the side. It is an incantation for cleansing the king and his army.



## Select Bibliography

- Johannes J. A. van Dijk, “Un rituel de purification des armes et de l’armée. Essai de traduction de YBC 4184.” In *Symbolae biblicae et mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae*, ed. Martinus Andrianus Beek, Arie Abraham Kampman, Cornelis Nijland, and Jacques Ryckmans (Leiden: Brill, 1973), 107-117.
- Willem H. Ph. Römer, “Rituale und Beschwörungen in sumerischer Sprache.” In *Texte aus der Umwelt des Alten Testaments: Religiöse Texte*, ed. Otto Kaiser (Gütersloh: Gütersloher Verlagshaus, 1986-1989), 169-171.

## Translation Notes

obv. 15-rev. 4. The key to the correct reading of these lines is in the *Laws of Lipit-Eštar*, §18:

tukum-bi  
lugal e2-a  
u3 nin e2-a-ke4  
gun2<sup>um</sup> e2-a  
in-šub-bu-<sup>r</sup>uš<sup>1</sup>  
lu2-kur2-e in-il2  
mu eš5-kam-ma-ka  
nu-ub-ta-e3-e  
lu2 gun2<sup>um</sup> e2-a  
in-il2-la  
e2-bi ba-an-tum3  
lugal e2-a-ke4  
inim nu-um-ĝa2-ĝa2-a

If the master of an estate and the mistress of an estate has neglected the tribute of the estate and a different man has borne it and for three years he does not go out from it, that estate will be handed over to the man who bore the tribute of the estate. The master of the estate will not have a legal claim to it.<sup>1091</sup>

The term **gun2** = *ilkum*, “tax, tribute,” as in the *Lamentation for Sumer and Ur*, 419: **gun2<sup>um</sup> gal-gal-e mi-ni-in-ĝar-re-eš-a kur-re i3-il2-il2**, “They carried the huge amount of tribute placed there off to the mountain.”

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<sup>1091</sup> CBS 8284 rev. iv 10-22.

- obv. 1) *i-na me-e na-a-ki-im*  
 obv. 2) *ib-ba-ni e-še<sub>2</sub>-em-tum*  
 obv. 3) *i-na ši-i-ir [še]-er-ha-nim*  
 obv. 4) *ib-ba-ni ʾli<sup>1</sup>-il-li-du-um*  
 obv. 5) *i-na me-e a-ab-ba ša-am-ru-tim*  
 obv. 6) *pa-al-hu-u<sub>2</sub>-tim*  
 obv. 7) *i-na me-e ti-a-am-tim ru-qu<sub>2</sub>-u<sub>2</sub>-tim*  
 obv. 8) *a-ʾšar<sup>1</sup> še-eh-ru-um ku-us-sa<sub>3</sub>-a i-da-a-šu*  
 obv. 9) *qe<sub>2</sub>-er-bi-is-su<sub>2</sub> la-a uš-na-wa-ru*  
 obv. 10) *i-in ša-am-ši-im*  
 obv. 11) *i-mu-ur-šu-u<sub>2</sub>-ma diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi ma-ri diĝir<sup>1</sup>en-ki*  
 obv. 12) *ip-ṭu<sub>3</sub>-ur ma-ak-si<sub>2</sub>-i-šu*  
 obv. 13) *ku-uš-šu<sub>2</sub>-ru-u<sub>2</sub>-tim*  
 obv. 14) *ṭu<sub>3</sub>-u<sub>2</sub>-da-am iš-ku-un-šum*  
 obv. 15) *ʾpa<sup>1</sup>-a-da-na-am ip-te-e-šum*  
 obv. 16) *[pu-ut]-ʾtu<sup>1</sup>-ku-um ṭu<sub>3</sub>-u<sub>2</sub>-ʾdu<sup>1</sup>*  
 obv. 17) *pa-a-da-nu <šu>-ʾte<sup>1</sup>-[šu]-ʾur<sub>2</sub><sup>1</sup>-ku-um*  
 obv. 18) *wa-aš-ba-at-ku-ʾum<sup>1</sup> [diĝir]-ʾmah<sup>1</sup> a-su<sub>2</sub>-tum*  
 obv. 19) *ba-a-ni-a-ʾat<sup>1</sup> [mi]-ʾna<sup>1</sup>-mi-i-ʾim<sup>1</sup>*  
 obv. 20) *ba-ni-a-at ka-li-i-ni*  
 obv. 21) *a-na ši-ga-ri-im*  
 obv. 22) *ta-aq-ta-bi wu-uš-ʾšu<sup>1</sup>-[ra-at]*  
 obv. 23) *ʾpa-aṭ<sup>1</sup>-ru si<sub>2</sub>-ik-ku-ru-[ka]*  
 obv. 24) *[ru-um]-ma-a da-la-ʾtu<sup>1</sup>-[ka]*  
 rev. 1) *[mi]-ʾit<sup>1</sup>-ha-aš [at-ta]*  
 rev. 2) *ki-ma da-di-[im]*  
 rev. 3) *šu-ši<sub>2</sub> ra-ma-an-ka*  
 rev. 4) *ka-inim-ma munus u<sub>3</sub>-du<sub>2</sub>-da-[kam]*  
 rev. 5) *ki in-dar zu<sub>2</sub> zu<sub>2</sub> kušu<sub>2</sub><sup>ku<sub>6</sub></sup>-kam*  
 rev. 6) *ka i<sub>3</sub>-ba ka-ni ur tur-ra-kam*  
 rev. 7) *i<sub>3</sub> guru<sub>17</sub> i<sub>3</sub> mu-un-da-gaz-e*  
 rev. 8) *gara<sub>2</sub> guru<sub>17</sub> gara<sub>2</sub> mu-un-da-gaz-e*  
 rev. 9) *eme<sub>2</sub>-da lirum kala-ga-bi*  
 rev. 10) *gal-gal-bi tuh-a*  
 rev. 11) *zu<sub>2</sub> mu-un-ku<sub>5</sub>-da di<sub>4</sub>-di<sub>4</sub>-bi du<sub>8</sub><sup>du</sup>-a diĝir<sup>1</sup>asal-lu<sub>2</sub>-hi*  
 rev. 12) *ni<sub>2</sub>-ĝu<sub>10</sub> mu-un-du<sub>7</sub>-du<sub>7</sub>*  
 rev. 13) *a<sub>2</sub>-sag<sub>3</sub> ĝuruš ba-te gaba-zu zi-ba-ra-ab*  
 rev. 14) *ka-inim-ma ʾudug<sup>1</sup> du<sub>7</sub>-du<sub>7</sub>-da-kam*

obv. 1 In the waters of intercourse, bone was created. In the flesh of the sinew, an offspring was created. In the waters of the impetuous, fearsome sea and in the waters of the broad sea, where, for the child, its arms are bound and its interior does not become bright from the sun. <sup>obv. 11</sup> Asalluhi, the child of Enki saw it and released its bound shackles. He established a path for it. <sup>obv. 15</sup> He opened a way for it. “The path is made open for you. The way is made straight for you. Belet-ili,

the female physician, is waiting for you. She is the creator of everyone. <sup>obv. 20</sup> She is the creator of us all. She has said to the bolt ‘You are released! Your bars are open! Your doors are released!’ Struggle! <sup>rev. 1</sup> Move yourself out like a darling.” It is an incantation for a woman giving birth. <sup>rev. 5</sup> She has split the earth. Her claw is the claw of a crab. Her mouth opens. Her mouth is the mouth of a small dog. The oil carrier will break the oil because of her. The cream carrier will break the cream because of her. As for the nurses who have released their strong embrace on their bigger children, she is the one who has bitten their little children who were released. Asalluhi <saw it>. <sup>rev. 12</sup> “She charged towards me!” The *asakkum* demon has approached the young man. “Turn your breasts away!” It is an incantation for a charging *utukkum*.

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#### Translation Notes

obv. 11. This is a direct equivalence to the opening of the common Asarluhi-Enki dialogue, as in OBI 192: <sup>diġir</sup>**asar-lu2-hi-e igi im-ma-an-si3**, “Asarluhi saw it.”<sup>1092</sup>

rev. 7-8. **guru**<sub>17</sub> = **guru**<sub>3</sub><sup>(ru)</sup>.

rev. 9. This line has a parallel in the *Lamentation for Ur*, 230: **emez-da lirum kala-ga-bi lirum ba-an-da-tuh**, “As for the strong embrace of the nurses, the embrace was released.”

rev. 11. This is an exceptionally abbreviated divine dialogue.

rev. 13. **gaba—zi/gi**<sub>(4)</sub> = **nê’um**.

rev. 14. Although this incantation is clearly directed against Lamaštu, the partially broken sign in the rubric appears to be **udug**, a general term for malevolent entities.

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<sup>1092</sup> NMS A.1909.405.02 obv. 8.

- obv. 1) <sup>diġir</sup>*a-nu ir-hi-a-am ša-me-e ša-mu-u<sub>2</sub> er-še-tam ul-<sup>1</sup>du-nim<sup>1</sup>*  
obv. 2) *er-še-tum u<sub>2</sub>-li-id bu-ša-am bu-šum u<sub>2</sub>-li-id lu-hu-ma-a-am*  
obv. 3) *lu-hu-mu-um u<sub>2</sub>-li-<sup>1</sup>id<sup>1</sup> zu-ba <sup>1</sup>zu-ub<sup>1</sup>-bu u<sub>2</sub>-li-id tu-ul-tam*  
obv. 4) *tu-ul-tum dumu-munus <sup>diġir</sup>gu-la lu-ul-lu-um-tam lu-ub-bu-ša-at da-<sup>1</sup>mi<sup>1</sup> ha-ab-ra-at*  
obv. 5) *a-[ak-ki]-lu da-mi še-eh-ri-im u<sub>2</sub>-pe<sub>2</sub>-el-li-a-am i-ni-i-šu*  
obv. 6) *id-di ši-ip-tam <sup>1</sup>diġir<sup>1</sup>da-mu u<sub>3</sub> <sup>diġir</sup>gu-la<sup>1</sup> u<sub>2</sub>-ni-ra <sup>1</sup>tu<sup>1</sup>-[ul-tam e-bi-tam]  
<sup>1</sup>i<sup>1</sup>-bu-uh-šu-<sup>1</sup>nu-ti<sup>1</sup> a-<sup>1</sup>na še<sup>1</sup>-eh-[ri-im]*  
obv. 7) *ip-te pi<sub>2</sub>-i-šu iš-ša-bat tu-la-a-am iš-ši-i-ma i-ni-šu <sup>1</sup>i<sup>1</sup>-[ni-iq]*  
obv. 8) *ši-ip-tum u<sub>2</sub>-ul ia-a-tum ši-pa-at <sup>diġir</sup>da-mu u<sub>3</sub> <sup>diġir</sup>gu-la <sup>diġir</sup>da-<sup>1</sup>mu<sup>1</sup> [id]-di-ma a-na-ku el-qe<sub>2</sub>*  
obv. 9) *i-nu-ma <sup>diġir</sup>gu-la il-li-ku mu-tu-tam kal-bu il-li-ku wa-ar-ki-i-ša*  
obv. 10) *tu-li-a-tum i-dam ia-ši-im zu-ub-bu u<sub>3</sub> zu-<sup>1</sup>u<sub>5</sub>-um ša il-li-ku wa-ar-ki-ša  
<sup>1</sup>i-nu<sup>1</sup>-ma <sup>diġir</sup>suen iš-tu nibru<sup>ki</sup> u<sub>2</sub>-ši-a-am*  
obv. 11) *u<sub>2</sub>-wa-aš-še-<sup>1</sup>er<sup>1</sup> [zu]-<sup>1</sup>ub<sup>1</sup>-ba-am u<sub>3</sub> ġiri<sub>2</sub>-tab a-na qa<sub>2</sub>-aq-qa<sub>2</sub>-di-im  
<sup>1</sup>mu-nam<sup>1</sup> a-na ap-pi<sub>2</sub> še-eh-ri-im be<sub>2</sub>-li it-ta-di*  
obv. 12) *še-eh-rum la i-di-a-am mu-ru-us-su la i-di-a-am ta-ni-hi-šu ta-<sup>1</sup>az<sup>1</sup>-zi-qi<sub>2</sub>-šu*  
obv. 13) *ak-nu-uk ap-pa-am u<sub>3</sub> ha-si<sub>2</sub>-sa<sub>3</sub>-am ak-nu-uk ši-pi-a-tim ša mu-hi-i-šu  
ša al-la-tum u<sub>2</sub><sup>1</sup>-ra-am-mu-šu*  
b. ed. 1) *i-di-a-am a-na be-ri-tu tu-li-ša ši-ip-tum u<sub>2</sub>-ul ia-tum  
ši-pa-at <sup>diġir</sup>gu-la*  
rev. 1) <sup>1</sup>hu-up tu<sup>1</sup>-ut-ki in-ti-ka-ak mu-ru-tu-ut-ki-en-ki-si-ik  
rev. 2) [x x x] tu-ut-ki en za-ra ak hu-uh tu-ut-ki in ki-si-ik-na  
rev. 3) [x x x] ki en si-im-ti-ik-na  
rev. 4) [x x x] za ki en maš-ti-ik-na hu-uh-tu-tu-ut-ki in hu-tu-uk-na  
rev. 5) bi-il-la-ri u<sub>2</sub>-ku-u<sub>2</sub>-a bi-ni in hu-uh<sub>2</sub>-pa-ak-ti **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**  
rev. 6) zi-iz-zi-ri-ik za-ba-ar-ri-ik  
rev. 7) ri-ša-am ri-ša-am ti-la ri-ša-am ri-ša-am na-pi-ri-ša-a-am  
rev. 8) in-ni du-ri-dí na-ru-dí hu-di **tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru**  
rev. 9) <sup>1</sup>diġir<sup>1</sup>namma-me-en <sup>diġir</sup>namma<sup>1</sup>-me-en <sup>diġir</sup>namma dumu e<sub>2</sub>-nun-ka-me-en  
rev. 10) [e<sub>2</sub> kukku<sub>2</sub>-ga] <sup>1</sup>a-ba hu-mu<sup>1</sup>-da-du nun-e <sup>1</sup>abzu-ta<sup>1</sup> [he<sub>2</sub>-da-du]  
rev. 11) <sup>1</sup>ġeš<sup>1</sup>[ig e<sub>2</sub>-nun-ta] zu<sub>2</sub> du<sub>3</sub> kuġ<sub>2</sub> gid<sub>2</sub>-da-zu-[ne]  
rev. 12) [muš] ġiri<sub>2</sub> e<sub>2</sub> kuġ<sub>2</sub> ke-še<sub>3</sub> he<sub>2</sub>-be<sub>2</sub>-de-ġa<sub>2</sub>-ġa<sub>2</sub>  
rev. 13) *as-ku-up-pa-tum šu-te-ri-bi ma-re-e-ki*  
rev. 14) <sup>diġir</sup>asal<sup>1</sup>-lu<sub>2</sub>-hi dumu <sup>diġir</sup>en-ki i-ir-ru-ba-am

obv. 1 Anum impregnated the heavens. The heavens gave birth to the earth. The earth gave birth to the stench. The stench gave birth to the clay. The clay gave birth to the fly. The fly gave birth to the worm. The worm, the daughter of Gula, is clad in a *lullumtum* garment and is swollen with blood. <sup>obv. 5</sup> The devourer of the blood of the child is reddening his eyes. Damu cast the incantation and Gula struck the thick worm. She has slaughtered them for the child. He has opened his mouth and seized the breast. He raised his eyes and sucked. The incantation is not mine! It is the incantation of Damu and Gula. Damu cast it and I received it. <sup>rev. 9</sup> When Gula was walking with excellence, the dogs were walking behind her. "O worms at my side, come to me!" The fly and excrement were the ones who were walking behind her. When Sin emerged from Nippur, he sent the fly and the scorpion onto the head. <sup>obv. 11</sup> My lord cast the larva into the nose of the child! The

child shall not experience its illness. It shall not experience its distress and its anxiety. <sup>obv. 13</sup> I sealed the nose and the ear. I sealed the sutures of his skull which Allatum loosened for him. She set him between her breasts. The incantation is not mine. It is the incantation of Gula. <sup>rev. 1</sup> *hu-up tu-ut-ki in-ti-ka-ak mu-ru-tu-ut-ki-en-ki-si-ik ... tu-ut-ki en za-ra ak hu-uh tu-ut-ki in ki-si-ik-na ... ki en si-im-ti-ik-na ... za ki en maš-ti-ik-na hu-uh-tu-tu-ut-ki in hu-tu-uk-na* <sup>rev. 5</sup> *bi-il-la-ri u-ku-u-a bi-ni in hu-uh-pa-ak-ti*. Incantation formula. *zi-iz-zi-ri-ik za-ba-ar-ri-ik ri-ša-am ri-ša-am ti-la ri-ša-am ri-ša-am na-pi-ri-ša-a-am in-ni du-ri-di na-ru-di hu-di*. Incantation formula. <sup>rev. 9</sup> I am Namma! I am Namma! I am Namma, the child of the cella! Who shall go with me into the dark house? The prince shall come with me from the Abzu! When you bite and extend your tail from the door of the cella, O snake or scorpion of the house, he shall place your tail in chains for me. <sup>rev. 13</sup> O threshold, keep bringing your children across. Asalluhi, the child of Enki, will enter before me.

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### Translation Notes

obv. 10. As opposed to reading *su-up-pu u<sub>3</sub> šu<sub>2</sub>-hu-um*, “Prayer(s) and Laughter” as the names of Gula’s dogs, *zubbum*, “fly” and *zû*, “excrement” fit based on the creation narrative of the first incantation on the tablet.<sup>1093</sup>

rev. 1-5. This Elamite incantation is a duplicate to OBI 150, 2, which has a rubric indicating it is a birth incantation.<sup>1094</sup>

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<sup>1093</sup> See also Henry Stadhouders, “The Unfortunate Frog: On Animal and Human Bondage in K 2581 and Related Fragments with Excursuses on BM 64526 and YOS XI, 3.” *Revue d’Assyriologie et d’archéologie orientale* 112 (2018): 175.

<sup>1094</sup> MS 3084 obv. 23'-27'. See also Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 142-143 and Manfred Krebernik, “Eine neue elamische Beschwörung aus der Hilprecht-Sammlung (HS 2338) im Kontext alloglotter Texte der altbabylonischen Zeit.” In *Elam and Its Neighbors: Recent Research and New Perspectives*, ed. Behzad Mofidi-Nasrabadi, Doris Prechel, and Alexander Pruß (Hildesheim: Verlag Franzbecker, 2018), 37-38.

rev. 6-8. This Elamite incantation has received a preliminary translation.<sup>1095</sup> This incantation contains similarities to the foreign language incantations YOS 11, 18 and Bod AB 212, the former of which has a rubric for a birth incantation.<sup>1096</sup>

rev. 10. The restoration is from the duplicate OBI 244, 19: **「e2<sup>1</sup> kukku2-ga a-ba hu-mu-da-an-du / nun-e e2-nun-ta he2-da-du**, “Who shall go with me into the dark house? The prince shall come with me from the cella.”<sup>1097</sup> The dark house in this passage refers to the Abzu, but in other contexts, such as the *Debate between Copper and Silver*, 46, it may refer to the underworld: **ku4-ba-ni muš e2 kukku2-ga ki-tum2-za nu2-i3**, “Snake, go into a dark house! Lay in your grave!” *Nungal A*, 102 is also relevant: **muš ĝiri2 e2 kukku2-ga-ka me la2-la2**, “Silence hangs over the snake and scorpion in the house of darkness.”

rev. 11. The duplicate OBI 244, 19 reads differently: **ĝeš<sup>ig</sup> e2-nun-ta zu2 de2-de2-a-zu-ne**, “When your teeth drip poison from the door of the cella ...”<sup>1098</sup>

rev. 12. The other duplicate, OBI 244, 1, provides the normative orthography of this line: **muš ĝiri2 e2-a-ke4 / 「kuĝ<sup>2</sup> keše2-a he2-「ba<sup>1</sup>-e-da-ĝa2-ĝa2**, “O snake or scorpion of the house, he shall place your tail in chains for me.”<sup>1099</sup>

rev. 14. The emended sign seems to be ĜIŠ.AB in both the copy and the photo, or perhaps a poor URU×BI rather than the expected URU×IGI.

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<sup>1095</sup> Heidemarie Koch, “Elamische Beschwörungen.” In *Texte aus der Umwelt des Alten Testaments. Neue Folge: Omina, Orakel, Rituale und Beschwörungen*, ed. Bernd Janowski and Gernot Wilhelm (Gütersloh: Gütersloher Verlagshaus, 2008), 389.

<sup>1096</sup> YBC 5624 rev. 6: **ka-inim-ma munus u3-du2-da-kam**, “It is an incantation for a woman giving birth.”

<sup>1097</sup> VAT 8379 rev. v 2-3.

<sup>1098</sup> VAT 8379 rev. v 4.

<sup>1099</sup> VAT 8379 obv. i 12-13.

- obv. 1) an-<sup>1</sup>šar<sup>2</sup> ki-šar<sup>2</sup> eme <sup>1</sup>gud deš<sup>1</sup>-a eme <sup>1</sup>udu<sup>1</sup> deš-a  
 obv. 2) eme nam-lu<sup>2</sup>-ulu<sup>3</sup> u<sup>2</sup> hul ninda hul  
 obv. 3) ka uš<sup>7</sup> ḡal<sup>2</sup>-la ulutim<sup>2</sup> kur<sup>2</sup>-kur<sup>2</sup>  
 obv. 4) diḡir[kamad]-me <sup>ga-ra-bu-um</sup> gib<sup>3</sup>-ha-ab lu<sup>2</sup>-ra si-a <sup>i-sa<sub>3</sub>-ab-bu</sup>  
 obv. 5) lu<sup>2</sup>-ulu<sup>3</sup>-<sup>1</sup>bi<sup>1</sup> a<sup>2</sup> ge<sup>17</sup>-ga i-i  
 obv. 6) diḡir<sup>1</sup>asal-lu<sup>2</sup>-hi igi im-ma-an-si<sup>3</sup>  
 obv. 7) a-a-ni diḡir<sup>1</sup>en-ki-ra e<sup>2</sup> ba-ši-in-ku<sup>4</sup> gu<sup>3</sup> mu-na-de<sup>2</sup>-e  
 obv. 8) a-a-ḡu<sup>10</sup> an-šar<sup>2</sup> ki-šar<sup>2</sup> eme gud deš-a <sup>1</sup>eme udu deš<sup>1</sup>-a  
 obv. 9) a-na ab-ba-ak-en <sup>1</sup>ḡa<sup>2</sup>-e ba-da-la<sup>2</sup>-e  
 obv. 10) diḡir<sup>1</sup>en-ki-ke<sup>4</sup> dumu-ni diḡir<sup>1</sup>asal-<sup>1</sup>lu<sup>2</sup>-hi mu-na-ni-ib-ge<sup>4</sup>-ge<sup>4</sup>  
 obv. 11) dumu-ḡu<sup>10</sup> a-na nu-e-zu a-na a-ra-ab-tah-e  
 obv. 12) diḡir<sup>1</sup>asal-lu<sup>2</sup>-hi a-na nu-e-zu a-<sup>1</sup>na<sup>1</sup> a-ra-ab-tah-e  
 obv. 13) niḡ<sup>2</sup> i<sup>3</sup>-zu-a-ḡu<sup>10</sup> u<sup>3</sup> za-e in-<sup>1</sup>ga<sup>1</sup>-zu  
 obv. 14) niḡ<sup>2</sup>-sila<sup>11</sup>-ḡa<sup>2</sup> <sup>li-ša-am</sup> šu u<sup>3</sup>-me-ti  
 obv. 15) lu<sup>2</sup>-ulu<sup>3</sup> dumu diḡir-ra-na u<sup>3</sup>-me-te-<sup>1</sup>gur<sup>1</sup>-gur  
 obv. 16) a<sup>2</sup>-sag<sup>3</sup> nam-tar diḡir <sup>1</sup>hul<sup>1</sup> a-la<sup>2</sup> [hul]  
 obv. 17) udug hul ḡulla<sup>1a<sub>2</sub></sup> hul [gidim hul]  
 obv. 18) lu<sup>2</sup> hul igi hul ka <sup>1</sup>hul<sup>1</sup> eme hul  
 obv. 19) uš<sup>7</sup> ri niḡ<sup>2</sup>-ak-a hul dim<sup>2</sup>-ma  
 obv. 20) bar-še<sup>3</sup> he<sup>2</sup>-em-da-gub  
 obv. 21) diḡir<sup>1</sup>udug diḡir<sup>1</sup>lamma sa<sup>6</sup>-ga  
 b. ed. 1) he<sup>2</sup>-en-da-su<sup>8</sup>-su<sup>8</sup>-ga-eš  
 b. ed. 2) lu<sup>2</sup>-ulu<sup>3</sup> dumu diḡir-ra-na  
 b. ed. 3) u<sup>3</sup>-mu-sikil u<sup>3</sup>-mu-e<sup>1</sup>-dadag  
 rev. 1) bur saman<sup>4</sup>-gin<sup>7</sup> u<sup>3</sup>-mu-e-luh-luh  
 rev. 2) bur <sup>[hi]-me-tam</sup> i<sup>3</sup>-nun-gin<sup>7</sup> u<sup>3</sup>-mu-e-su-ub  
 rev. 3) diḡir<sup>1</sup>utu saḡ-kal diḡir-re-e-ne-ke<sup>4</sup> šu-na u<sup>3</sup>-mu-e-si<sup>3</sup>  
 rev. 4) diḡir<sup>1</sup>utu saḡ-kal diḡir-re-e-ne-ke<sup>4</sup>  
 rev. 5) šu sa<sup>6</sup>-ga diḡir-ra-na-še<sup>3</sup> he<sup>2</sup>-eb-ši-ge<sup>4</sup>-ge<sup>4</sup>  
 rev. 6) ka-inim-ma niḡ<sup>2</sup>-sila<sup>11</sup>-ḡa<sup>2</sup>

obv. 1 The entirety of the heavens and the entirety of the earth is the tongue of a single ox and the tongue of a single sheep! The tongue of humanity spoils the food and spoils the bread. The mouth which holds sorcery is changing the appearance! Kamadme is the one who has poured leprosy onto the man. That human being keeps crying out bitterly. <sup>obv. 6</sup> Asalluhi saw it. He enters into the temple to Enki his father and calls out to him: “My father, the entirety of the heavens and the entirety of the earth is the tongue of a single ox and the tongue of a single sheep! What can I do? I am responsible for him.” Enki replies to Asalluhi, his child there. “My child, what do you not know? What more can I say to you? Asalluhi, what do you not know? What more can I say to you? That which I know, you also know! <sup>obv. 14</sup> After you have taken dough and after you have ritually purified the human being, the child of his god, the *asakkum*, *namtarum*, evil god, evil *alû*, evil *utukkum*, evil *gallû*, evil *eṭemmum*, evil person, evil eye, evil mouth, evil tongue, witchcraft, and the one who fashioned the evil magic shall stand off to the side. <sup>obv. 21</sup> The benevolent *utukkum* and *lamassum* shall stand alongside him. After you have cleansed the human being, the child of his

god, after you have made him immaculate, after you have polished him like a *šikkatum* vessel, after you have scrubbed him like a *himētum* vessel, and <sup>rev. 3</sup> after you have set him into the hands of Utu, the foremost of the gods, Utu, the foremost of the gods, shall return him to the benevolent hand of his own god. An incantation for dough.

### Select Bibliography

Antoine Cavigneaux and Farouk N. H. Al-Rawi, “Textes magiques de Tell Haddad (Textes de Tell Haddad II). Troisième partie.” *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 85 no. 2 (1995): 169-220.

### Translation Notes

obv. 4. The reading **gib<sub>3</sub>-hab** is established in the phonetic duplicate OBI 086, 4: <sup>diġir</sup>**dim<sub>3</sub>-ma ki-ib<sub>2</sub>-ha-ab lu-ra si-a.**<sup>1100</sup>

obv. 5. *The Exploits of Ninurta*, 88 provides the standard orthography of this construction: **a ge<sub>17</sub>-ga i-i = mar-ši-iš [i-nu]-u<sub>2</sub>-uq<sup>1</sup>**, “He cries out bitterly.” The verb **i-i** in this context is the reduplicated *marû* of **du<sub>11</sub>** “to speak” also common in the **me-teš<sub>2</sub> he<sub>2</sub>-i-i** formulae within hymns and in some incantations.

obv. 9. This version of the formula also appears in OBI 112: **a-a-ġu<sub>10</sub> lu<sub>2</sub> uš<sub>7</sub> ri-a a-na ʾba-an-ak-e<sup>1</sup> ġa<sub>2</sub>-e ba-da-la<sub>2</sub>-e-en**, “My father, what can I do for the bewitched man? I am responsible for him.”<sup>1101</sup> This sense of **la<sub>2</sub>** is found in *Lugalbanda and the Anzu Bird*, 312: **uru ġa<sub>2</sub>-da a-na-aš am<sub>3</sub>-da-la<sub>2</sub>-e**, “Why does she entrust the city to me?” The meaning could stem from **la<sub>2</sub> = hiātum**.

b. ed. 3. The copy has an UN sign, but due to the following lines, which have a clear E, the text should be emended.

rev. 3. The reading of the verb as **si<sub>3</sub>** rather than **šum<sub>2</sub>** is also found in the *Nanše A*, 203: **šu im-ma-ra-an-si-ig**.

rev. 5. It is unclear whether there is an additional ŠU before the verbal chain or not. A parallel without such a ŠU is found in OBI 042: <sup>diġir</sup>**utu saġ-kal diġir-re-e-ne-ke<sub>4</sub> / šu sa<sub>6</sub>-ga diġir-ra-na-še<sub>3</sub> he<sub>2</sub>-em-ši-in-ge<sub>4</sub>-ge<sub>4</sub>**, “Utu, the foremost of the gods will return him to the benevolent hand of his own god.”<sup>1102</sup>

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<sup>1100</sup> H 97 rev. iv 20.

<sup>1101</sup> JRL 1059 obv. 15.

<sup>1102</sup> BM 96704 rev. 24-25.



- obv. 1) **an lugal-am<sub>3</sub> ki nin<sub>9</sub>-am<sub>3</sub>**  
 obv. 2) **an-na lugal-am<sub>3</sub> diĝir<sup>1</sup>ma-mi nin<sub>9</sub>-am<sub>3</sub>**  
 obv. 3) **ṛ<sup>1</sup>diĝir<sup>1</sup>en<sup>1</sup>-ki lugal abzu-ke<sub>4</sub>**  
 obv. 4) **a gub<sub>2</sub>-ba an ku<sub>3</sub>-ge-de<sub>3</sub>**  
 obv. 5) **a sikil a gub<sub>2</sub>-ba im-ma-ni-in-dim<sub>2</sub>**  
 obv. 6) **diĝir<sup>1</sup>asar dumu nun-na dug a gub<sub>2</sub>-ba**  
 obv. 7) **ṛ<sup>1</sup>bur<sup>1</sup>-zi u<sub>4</sub>-sakar ki sikil šu<sub>2</sub>-šu<sub>2</sub>-a-ba**  
 obv. 8) **mu-un-sikil mu-un-dadag**  
 obv. 9) **eme hul-ĝal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
 obv. 10) **ka-inim-ma a gub<sub>2</sub>-ba bur-zi šu<sub>2</sub>-šu<sub>2</sub>-ba**

obv. 1 Heaven is king. Earth is queen. The one in the heavens is king, Mami is queen. Enki, the king of the Abzu, in order for the heavens to purify the lustration water, <sup>obv. 5</sup> fashioned clean water out of the lustration water. After Asar, the child of a prince, poured the vessel of lustration water into the moon *pursitum* vessel, he cleansed it. He made it immaculate. The one who has an evil tongue shall stand off to the side! <sup>obv. 10</sup> An incantation for after pouring lustration water into *pursitum* vessels.

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- Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 35.  
 Vladimir V. Emelianov, “Шумерские заклинания консекрации в связи с представлениями о святости у шумеров.” *Палестинский сборник* 35 (1998): 39-60.

#### Translation Notes

obv. 7. This term also denotes a type of vessel, as in OBI 155, 2: **ĝen-na dumu-ĝu<sub>10</sub> / diĝir<sup>1</sup>nun-lil<sub>2</sub>-ra edin nun-na-ke<sub>4</sub> / gara<sub>2</sub> u<sub>4</sub>-sakar-ra hu-mu-da-ab-ĝar**, “Go my child! After cream is placed in the moon vessels for Nunlil of the high steppe ...”<sup>1103</sup> These vessels are additionally found in OBI 311: **diĝir<sup>1</sup>asar a nun-na kaš-gin<sub>7</sub> a gub<sub>2</sub>-ba / [dug]bur-zi u<sub>4</sub>-sakar ki sikil ša<sub>3</sub>-ga / mu-un-sikil mu-un-dadag**, “Asar, the seed of a prince, has cleansed the lustration water like beer in the moon *pursitum* vessel, a pure place. He has made it immaculate.”<sup>1104</sup>

<sup>1103</sup> MS 3089 + MS 3102 obv. ii 11'-13'.

<sup>1104</sup> YBC 8649 obv. 14-16.

obv. 1) ʾen<sub>2</sub><sup>1</sup> e<sub>2</sub>-nu-ru he<sub>2</sub>-dadag-ʾge<sup>1</sup>  
 obv. 2) ʾan<sup>1</sup> diĝir-en-lil<sub>2</sub> diĝir-en-ki diĝir-ne<sub>3</sub>-erigal<sub>2</sub><sup>ʾgal</sup>  
 obv. 3) an imin-bi ki imin-ʾbi<sup>1</sup>  
 obv. 4) du<sub>6</sub> imin-bi za<sub>3</sub> imin-bi  
 obv. 5) gaba imin-bi bara<sub>2</sub> imin-ʾbi<sup>1</sup>  
 obv. 6) hal imin-bi me imin-ʾbi<sup>1</sup>  
 obv. 7) an-ki-a imin-bi zi-im-zi-ra-ʾah<sup>1</sup>  
 obv. 8) diĝir-nu-me-la-[ah-me-en]  
 obv. 9) diĝir-nun-abzu-[me-en]  
 obv. 10) diĝir-nun-uh<sub>2</sub>-[me-en]  
 obv. 11) diĝir[kamad]-ʾme<sup>1</sup> zi an-na he<sub>2</sub>-ʾpa<sub>3</sub><sup>1</sup>  
 obv. 12) ʾzi<sup>1</sup> [ki-a he<sub>2</sub>]-ʾpa<sub>3</sub><sup>1</sup> zi diĝir-en-lil<sub>2</sub>-[la<sub>2</sub> he<sub>2</sub>-pa<sub>3</sub>]  
 rev. 1) [an]-ʾna<sup>1</sup> saĝ mu-un-[il<sub>2</sub>] ʾki-a saĝ<sup>1</sup> [mu-un-šub]  
 rev. 2) ʾka<sup>1</sup>-inim-ma diĝir-kamad-me

obv. 1 Incantation formula. He shall become immaculate by An, Enlil, Enki, and Nergal! The heavens, the seven of them. The earths, the seven of them. The mounds, the seven of them. The boundaries, the seven of them. The frontiers, the seven of them. The thrones, the seven of them. The divine secrets, the seven of them. The **me**, the seven of them. The heavens and the earth, the seven of them. *zi-im-zi-ra-ah*.<sup>obv. 8</sup> I am Numelah. I am the prince of the Abzu. I am Nunuh. Kamadme, you shall be exorcized by the heavens! You shall be exorcized by earth! You shall be exorcized by Enlil!<sup>rev. 1</sup> He has raised his head to the heavens. He has lowered his head to the earth. An incantation for Kamadme.

#### Select Bibliography

Maria V. Tonietti, “Un incantesimo sumerico contro la Lamaštu.” *Orientalia: Nova Series* 48 no. 3 (1979): 301-323.

#### Translation Notes

obv. 5-6. The **za<sub>3</sub>**, **gaba**, and **hal** are without parallel in the duplicates. The first two are probably a pairing denoting the boundaries and frontiers of lands or sacred precincts, as **za<sub>3</sub>** = *pāṭum* and **gaba** = *irtum* already in Old Babylonian lexical lists. The **hal** is paired with **me**, which supports the equivalence **hal** = *pirištum*, the secret plans of the gods.

obv. 8. The foreign divine name **nu-me-la-ah** also appears in OBI 107, 1.<sup>1105</sup>

rev. 1. The restoration of the final verb is tentative, as there is a lack of parallels for this line.

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<sup>1105</sup> IM 95317 obv. 5-6.

- obv. 1) **ĝešeren gal ĝešeren gal-e ĝešeren na des-ga**  
 obv. 2) **ĝešeren hur-<sup>1</sup>saĝ<sup>1</sup> im-mu<sup>2</sup> kur-gal sikil im-mu<sup>2</sup>**  
 obv. 3) **ĝešeren ha-šu-ur<sup>2</sup>-ra-ke<sup>4</sup>**  
 obv. 4) **abgal-abgal diĝir<sup>en</sup>-ki-ga-ke<sup>4</sup>-ne**  
 obv. 5) **ĝešeren šu-ta ku<sup>5</sup>-da-ne-ne**  
 obv. 6) **na-de<sup>3</sup> ba-ni-in-ĝar**  
 obv. 7) **na-de<sup>3</sup> si-ga-še<sup>3</sup>**  
 obv. 8) **diĝir<sup>a</sup>-nun-na diĝir gal-gal-e-ne**  
 obv. 9) **am<sup>3</sup>-da-hul<sup>2</sup>-hul<sup>2</sup>-le-eš**  
 obv. 10) **[si]-<sup>1</sup>ig<sup>1</sup>-ga bi<sup>2</sup>-in-du<sup>11</sup>**  
 obv. 11) **<sup>1</sup>ĝeš<sup>1</sup>eren <sup>1</sup>ka-ba<sup>1</sup> bi<sup>2</sup>-in-gib**  
 rev. 1) **bar ku<sup>3</sup> diĝir<sup>inanna</sup>-ke<sup>4</sup> bi<sup>2</sup>-in-du<sup>11</sup>**  
 rev. 2) **bar ku<sup>3</sup> an diĝir<sup>inanna</sup>-ke<sup>4</sup> [bi<sup>2</sup>-du<sup>11</sup>]**  
 rev. 3) **an-gin<sup>7</sup> he<sup>2</sup>-ku<sup>3</sup>-ku<sup>3</sup>-ge ki-gin<sup>7</sup> he<sup>2</sup>-em-sikil-[e]**  
 rev. 4) **ša<sup>3</sup> an-na-ke<sup>4</sup> he<sup>2</sup>-em-dadag-ge**  
 rev. 5) **ka-inim-ma ĝešeren ku<sup>5</sup>-a-kam**

obv. 1 The great cedar, the rising cedar, the consecrated cedar, the cedar the foothills grew, the cedar the clean Great Mountain grew. As for the *hušurru* cedar, after the *apkallum* of Enki <sup>obv. 5</sup> cut down the cedar by hand, he set it in the incense. On account of the heaped-up incense, all the great Anunna gods incessantly rejoiced. <sup>obv. 10</sup> He made them silent. He made cedar cover their mouths. He made it suitable for the pure body of Inanna. He made it suitable for the pure bodies of An and Inanna. It shall become completely pure like the heavens. It shall become clean like the earth. It shall become immaculate like the midst of the heavens. It is an incantation for cutting down cedar.

#### Select Bibliography

Johannes J. A. van Dijk, Albrecht Goetze, and Mary Ina Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 40.

#### Translation Notes

obv. 7. A comparable passage is found in *Iddin-Dagan A*, 195-196: **ne-saĝ si<sup>3</sup>-ga-še<sup>3</sup> šu-luh ĝar-ĝar-ra-še<sup>3</sup> / na-de<sup>3</sup> si-ga-še<sup>3</sup> na-li mu<sup>2</sup>-a-še<sup>3</sup>**, “For placing the first fruit offerings, for performing the hand washing, for heaping up the incense, and for burning the juniper offering.”

obv. 10-11. These difficult lines are read in line with a parallel passage in *Enki and the World Order*, 200-203:

**lugal-zu kur gal a-a diĝir<sup>en</sup>-lil<sup>2</sup>**  
**ĝešeren-gin<sup>7</sup> šar<sup>2</sup> ka-ge ša-mu-ra-an-gib<sup>ib</sup> a-a kur-kur-ra-ke<sup>4</sup>**  
**diĝir<sup>a</sup>-nun-na diĝir gal-gal-e-ne**  
**ša<sup>3</sup>-za ki-ur<sup>3</sup>-ra šu ba-ni-in-ti-eš**

Your king, the great mountain, father Enlil, the king of all the foreign lands, has obstructed a multitude of mouths on your behalf like cedar. All the great Anunna gods have accepted your wish within the *duruššum*.<sup>1106</sup>

Another instance of **ka gib** occurs in the *Exploits of Ninurta*, 270, where it indicates that communication is impossible between Ninurta and his adversary: **en ka gib ša3-še3 nu-ra-gid2**, “Lord, his mouth is obstructed; he has taken nothing about you to heart.” The obstructing of the mouth with cedar likely indicates the practice of diviners and incantation priests chewing on cedar as part of the ritual practices.

rev. 1. **du11 = du7**.

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<sup>1106</sup> On this passage, see Åke W. Sjöberg, “Contributions to the Sumerian Lexicon.” *Journal of Cuneiform Studies* 21 (1967): 276-277.

OBI 289 = YBC 5629 (YOS 11, 31)

- obv. 1) 𒄀**gun**<sub>3</sub><sup>1</sup>-a **bar-ra nun-gal-e** 𒄀**si**<sub>3</sub>-**ga**<sup>1</sup> **bad**<sub>3</sub> **ki us**<sub>2</sub>-**sa**  
obv. 2) **bad**<sub>3</sub> **gu saĝ** <sup>diĝir</sup>**en-lil**<sub>2</sub>-**la**<sub>2</sub> **gan**<sub>2</sub>-**na izi bar**<sub>7</sub>-**a** <sup>diĝir</sup>**asal-lu**<sub>2</sub>-**hi**  
obv. 3) **dumu eridu**<sup>ki</sup>-**ga-ke**<sub>4</sub> **abzu eridu**<sup>ki</sup>-**ga-ke**<sub>4</sub> **nam-mu-da-an-bur**<sub>2</sub>-**re**  
obv. 4) **ka-inim-ma muš-a-kam**

obv. 1 After the one with a speckled exterior had struck at the Great Prince, he built a wall, but it burnt down the wall and the first-rate flax of Enlil in the field. Asalluhi, the child of Eridu in the Abzu of Eridu shall not undo it alongside him. <sup>obv. 4</sup> It is an incantation for a snake.

### Select Bibliography

Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 30.

### Translation Notes

obv. 2. This section has parallels to OBI 087, 4: **nu-ga-al i-ni-in-ki-ke ga-na ku a-ga-ar ku-ga gu saĝ še sa-ĝa<sub>2</sub> na-me-eb-ta-re**, “The great prince, lord Enki, determines the fate of the first-rate flax and the first-rate barley in the pure field and in the pure meadow”<sup>1107</sup> The **izi bar<sub>7</sub>-a** is also found in OBI 055: **muš izi bar<sub>7</sub>-re-de<sub>3</sub> muš si guru<sub>3</sub>-ru**, “The snake setting fires, the snake adorned with horns.”<sup>1108</sup>

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<sup>1107</sup> H 103 rev. iv 10. Standard orthography: **nun-gal en** <sup>diĝir</sup>**en-ki-ke**<sub>4</sub> **gan**<sub>2</sub>-**na ku**<sub>3</sub> **a-gar**<sub>3</sub> **ku**<sub>3</sub>-**ga gu saĝ-ĝa**<sub>2</sub> **še saĝ-ĝa**<sub>2</sub> **nam ib**<sub>2</sub>-**tar-re**.

<sup>1108</sup> Bod S 300 obv. 6.

- obv. 1) **saĝ ge<sub>17</sub>-ge<sub>17</sub> lu<sub>2</sub>-ra ki mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ĝa<sub>2</sub>**  
 obv. 2) **saĝ ge<sub>17</sub>-ge<sub>17</sub> gu<sub>2</sub>-sa ge<sub>17</sub>-ge<sub>17</sub>-de<sub>3</sub>**  
 obv. 3) **tur šu mu-un-ĝa<sub>2</sub>-ĝa<sub>2</sub>-ĝa<sub>2</sub>**  
 obv. 4) **saĝ ge<sub>17</sub>-ge<sub>17</sub> niĝ<sub>2</sub>-<la<sub>2</sub>> nu-un-dab<sub>5</sub>**  
 obv. 5) **ĝuruš tur-ra lil<sub>2</sub>-la<sub>2</sub> nu-um-la<sub>2</sub>**  
 obv. 6) **ĝeš-dili-am<sub>3</sub> saĝ ge<sub>17</sub>-ge<sub>17</sub> in-dab<sub>5</sub>**  
 obv. 7) **ki-sikil gu<sub>2</sub>-sa ge<sub>17</sub>-ge<sub>17</sub>-ga-na**  
 obv. 8) **šu mu-un-ku<sub>5</sub>-ku<sub>5</sub>-de<sub>3</sub>**  
 obv. 9) <sup>diĝir</sup>**asal-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>**  
 obv. 10) **「niĝ<sub>2</sub><sup>1</sup> ĝa<sub>2</sub>-e i<sub>3</sub>-zu-a-ĝu<sub>10</sub> u<sub>3</sub> za-e in-ge<sub>4</sub>-zu**  
 obv. 11) **še-eštub še-muš<sub>5</sub> še-in-nu-ha**  
 obv. 12) **「ab<sup>1</sup>-sin<sub>2</sub>-na u<sub>4</sub> sa<sub>2</sub> du<sub>11</sub>-ga-a**  
 rev. 1) **[um]-「ma<sup>1</sup> a<sub>2</sub> sikil-la-ta he<sub>2</sub>-em-ar<sub>3</sub>-ar<sub>3</sub>**  
 rev. 2) **ka-inim-ma saĝ ge<sub>17</sub>-ga-kam**

obv. 1 A sick head has set itself upon a person. The sick head has placed a hand upon the little one in order to make the neck sick. Bandages cannot hold onto the sick head. The young man is sick.  
 obv. 5 Nothing can hold back the *lilû* from the sick young man. The sick head has seized the necklace. It has made the very sick neck of the young woman convulse. Asalluhi saw it. <sup>obv. 10</sup> “That which I know, you also know! As for the *arsuppum* barley, *šeguššum* barley, and *ennēnum* barley which has reached its day in the furrow, <sup>rev. 1</sup> a wise woman shall grind it with a clean arm.” It is an incantation for a sick head.

### Select Bibliography

Unedited.

### Translation Notes

obv. 1. **saĝ ge<sub>17</sub>-ge<sub>17</sub> = saĝ ge<sub>17</sub>-ge.**

obv. 4. This emendation derives from the Ur III duplicates.<sup>1109</sup>

obv. 5. The copy is misleading. The second last sign is UM not IB<sub>2</sub>. While the appearance of the *lilû* is unexpected, a similar expression is found in OBI 086, 1: <sup>diĝir</sup>**gidim<sub>2</sub> hul-lu gidim kur-ra lil<sub>2</sub>-la<sub>2</sub> i-wu-wu-wu eš<sub>2</sub> nu-la<sub>2</sub>**, “The evil *eṭemum*, the *eṭemum* of the foreign land, and the *lilû* flit about. No rope can hold them back.”<sup>1110</sup>

obv. 6. **ĝeš-dili-am<sub>3</sub> = šiprum.**

<sup>1109</sup> Nadezda Rudik “Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit” (PhD diss., Friedrich-Schiller-Universität Jena, 2015), 230.

<sup>1110</sup> H 97 obv. i 2.

obv. 8. šu mu-un-ku<sub>5</sub>-ku<sub>5</sub>-de<sub>3</sub> = šu mu-un-gu<sub>4</sub>-gu<sub>4</sub>-de<sub>3</sub>.

obv. 11-rev. 1. This section is largely paralleled in CT 17, 22:

[še]-[eštub<sup>1</sup> še-muš<sub>5</sub> : ar-su-up-pu še-gu-šu<sub>2</sub> in-nin-nu : še in-nu-ha  
ab-sin<sub>2</sub>-bi u<sub>4</sub> sa<sub>2</sub> du<sub>11</sub>-ga-bi  
ša<sub>2</sub> i-na ši-ir-'i-i-ša<sub>2</sub> u<sub>4</sub>-um-ša<sub>2</sub> [kaš<sup>1</sup>-da-at  
um-ma šu silil-ta u-me-ni-ib<sub>2</sub>-ar<sub>3</sub>-ar<sub>3</sub>  
pur-šum-tu ina šu<sup>min</sup>-meš-ša<sub>2</sub> ku<sub>3</sub>-meš [li<sup>1</sup>-te-en-ma

As for the *arsuppum* barley, the *šeguššum* barley, and the *inninum* barley which has reached its day in its furrow, an old woman shall grind it with her pure hands.<sup>1111</sup>

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<sup>1111</sup> K 3169+ obv. ii 129-133.

- obv. 1) [igi gud deš]-<sup>1</sup>am<sub>3</sub> igi udu deš-am<sub>3</sub>  
 obv. 2) [igi lu<sub>2</sub> šar<sub>2</sub>]-<sup>1</sup>am<sub>3</sub> eme lu<sub>2</sub> šar<sub>2</sub>-am<sub>3</sub>  
 obv. 3) [igi hul-am<sub>3</sub>] ninda im-hul-hul  
 obv. 4) <sup>diĝir</sup>[asal-lu<sub>2</sub>]-hi igi im-ma-an-si<sub>3</sub>  
 obv. 5) [a-a-ni <sup>diĝir</sup>en<sup>1</sup>-ki-ra e<sub>2</sub>-e ba-ši-in-ku<sub>4</sub>  
 obv. 6) <sup>gu</sup><sub>3</sub> mu-na-de<sub>2</sub>-e  
 obv. 7) a-a-<sup>ĝu</sup><sub>10</sub> igi gud dili-am<sub>3</sub> igi udu dili-am<sub>3</sub>  
 obv. 8) a-ra<sub>2</sub> min-kam-ma-aš u<sub>3</sub>-ub-du<sub>11</sub>  
 obv. 9) a-na ib<sub>2</sub>-be<sub>2</sub>-en-na-bi nu-e-<sup>1</sup>zu<sup>1</sup> a-na ba-ni-ib<sub>2</sub>-ge<sub>4</sub>-ge<sub>4</sub>  
 obv. 10) <sup>diĝir</sup>en-ki-ke<sub>4</sub> dumu-ni <sup>diĝir</sup>asal-lu<sub>2</sub>-hi  
 obv. 11) mu-na-ni-ib<sub>2</sub>-ge<sub>4</sub>-ge<sub>4</sub>  
 obv. 12) dumu-<sup>ĝu</sup><sub>10</sub> a-na nu-e-zu a-na a-ra-ab-tah-e  
 obv. 13) <sup>diĝir</sup>asal-lu<sub>2</sub>-hi a-na <sup>1</sup>nu-e-zu a<sup>1</sup>-ra-ab-[tah]-e  
 rev. 1) niĝ<sub>2</sub> ĝa<sub>2</sub>-e zu-a-<sup>ĝu</sup><sub>10</sub> u<sub>3</sub> za-e in-ge-zu  
 rev. 2) <sup>ĝen</sup><sub>1</sub>-na dumu-<sup>ĝu</sup><sub>10</sub> siki babbar siki gegge  
 rev. 3) saĝ-<sup>ĝa</sup><sub>2</sub>-ni u<sub>3</sub>-me-en<sub>6</sub>-keše<sub>2</sub>  
 rev. 4) igi hul lu<sub>2</sub> niĝ<sub>2</sub>-hul dim<sub>2</sub>-ma  
 rev. 5) gud-gin<sub>7</sub> he<sub>2</sub>-em-ta-gaz  
 rev. 6) ka-inim-ma igi hul-a-kam

obv. <sup>1</sup> The eye is a single ox. The eye is a single sheep. The eye is numerous people. The tongue is numerous people. The eye is evil. It has completely spoiled the bread. obv. <sup>4</sup> Asalluhi saw it. He enters into the temple to Enki his father and calls out to him. “My father, the eye is a single ox. The eye is a single sheep.” Then he spoke for a second time. “I do not know what it is that I will say! What will I reply to him?” obv. <sup>10</sup> Enki replies to Asalluhi his child. “My child, what do you not know? What more can say to you? Asalluhi, what do you not know? What more can I say to you? That which I know, you also know. rev. <sup>2</sup> Go, my child! After you have bound black wool and white wool on his head, the evil eye, the person who fashioned the evil thing, shall be killed like an ox.” It is an incantation for the evil eye.

#### Select Bibliography

Marie-Louise Thomsen, “The Evil Eye in Mesopotamia.” *Journal of Near Eastern Studies* 51 no. 1 (1992): 19-32.

#### Translation Notes

obv. 1-3. The text is restored from the abbreviated duplicate OBI 276, 2:

igi gud deš-am<sub>3</sub> igi udu <deš>-am<sub>3</sub>  
 igi lu<sub>2</sub> šar<sub>2</sub>-am<sub>3</sub> ka lu<sub>2</sub> šar<sub>2</sub>-am<sub>3</sub>  
 igi hul-am<sub>3</sub> ninda nam-hul-hul  
<sup>diĝir</sup>asar-lu<sub>2</sub>-hi igi im-ma-an-si<sub>3</sub>  
 niĝ<sub>2</sub> ĝa<sub>2</sub>-e-za-<sup>ĝu</sup><sub>10</sub> u<sub>3</sub> za-<sup>ĝa</sup><sub>2</sub>-e-zu



**siki gegge siki babbar saĝ-ĝa<sub>2</sub>-ni u<sub>3</sub>-ni-kešez  
igi hul lu<sub>2</sub> niĝ<sub>2</sub>-hul dim<sub>2</sub>-ma  
gud-gin<sub>7</sub> he<sub>2</sub>-em-ta-gaz  
ka-inim-ma igi hul-kam**

The eye is a single ox. The eye is a single sheep. The eye is numerous people. The mouth is numerous people. It is the evil eye. It shall not spoil the bread! Asalluhi saw it. “That which I know, you also know! After you have bound black wool and white wool on his head, then the evil eye, the person who fashioned the evil thing, shall be slain like an ox from it.” It is an incantation for the evil eye.<sup>1112</sup>

rev. 3. The verb has clear metathesis in which the locative and the second singular agent have swapped positions in the verbal chain.

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<sup>1112</sup> YBC 4622 obv. i 15'-23'.

- obv. 1) **an mu-un-ĝar ki mu-un-ĝar**  
 obv. 2) 「an<sup>1</sup> su<sub>11</sub>-lum 「ki<sup>1</sup> la<sub>2</sub>-la<sub>2</sub>-e  
 obv. 3) šēĝ<sub>3</sub> an-ta ku<sub>3</sub>-ga-am<sub>3</sub>  
 obv. 4) 「unu<sub>2</sub><sup>1</sup> gal e<sub>2</sub> dadag-[ga-am<sub>3</sub>] 「ku<sub>3</sub><sup>1</sup>-ga-am<sub>3</sub>  
 obv. 5) **hul bar-ra e<sub>2</sub>-e-ta e<sub>3</sub>-am<sub>3</sub>**  
 obv. 6) **an hal e<sub>2</sub>-e-kam šub-ba**  
 obv. 7) <sup>diĝir</sup>udug hul a-la<sub>2</sub> hul  
 obv. 8) **bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
 obv. 9) <sup>diĝir</sup>udug sa<sub>6</sub>-ga <sup>diĝir</sup>lamma sa<sub>6</sub>-ga  
 rev. 1) **hu-mu-ra-su<sub>8</sub>-su<sub>8</sub>-ge-[eš]**  
 rev. 2) **ka-inim-ma an su<sub>11</sub>-lum-ma-kam**

obv. 1 It stands in the heavens. It stands on the earth. The date spadix completely extends over the earth. The rain from the heavens is pure. <sup>obv. 4</sup> The great banquet chamber of the temple is immaculate. It is pure. The evil one has gone out from the temple to the side. The spadix, the provision of the temple, was laid out. <sup>obv. 9</sup> The evil *utukkum* and the evil *alû* shall stand off to the side. The benevolent *utukkum* and the benevolent *lamassum* shall stand alongside. It is an incantation for a date spadix.

#### Select Bibliography

Johannes J. A. van Dijk, Albrecht Goetze, and Mary Ina Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 39.

#### Translation Notes

obv. 2. 「an<sup>1</sup> su<sub>11</sub>-lum = a<sub>2</sub>-an su<sub>11</sub>-lum. The date spadix appears as an offering in economic texts and *Gudea E*, vii 2.<sup>1113</sup>

obv. 4. A parallel passage is found in OBI 093, 2: 「<sup>diĝir</sup> e<sub>2</sub>-e unu<sub>7</sub> gal e<sub>2</sub>-e-[ke<sub>4</sub>], “The god of the temple in the great banquet chamber of the temple ...”<sup>1114</sup>

obv. 6. **hal** = *zittum*, “ration, provision.”

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<sup>1113</sup> Benno Landsberger, *The Date Palm and Its By-Products according to the Cuneiform Sources* (Graz: Weidner, 1967), 37.

<sup>1114</sup> IM 14044 obv. 16.

- obv. 1) **ninda saĝ-an-na ba-ra-ab-<sup>1</sup>su<sup>1</sup>-[ub]**  
 obv. 2) **pu<sub>2</sub> saĝ kalam-ma-<sup>1</sup>ke<sub>4</sub><sup>1</sup> šu bi<sub>2</sub>-in-[du<sub>11</sub>]**  
 obv. 3) **gurun imin-na šu ba-an-<sup>1</sup>ti<sup>1</sup>**  
 obv. 4) **lu<sub>2</sub> gurun-ba ninda sa<sub>10</sub>-sa<sub>10</sub>-da-ni**  
 obv. 5) **saĝ ge<sub>17</sub> iti<sub>6</sub> ha-ba-ra-e<sub>3</sub>**  
 obv. 6) **buru<sub>14</sub>-gin<sub>7</sub> ha-ba-ra-si-il-le**  
 obv. 7) **u<sub>2</sub>-<sup>1</sup>sa<sup>1</sup>-bi i<sub>3</sub>-gi-a ĝa<sub>2</sub>-ĝa<sub>2</sub>-de<sub>3</sub>**  
 obv. 8) **<sup>1</sup>saĝ<sup>1</sup> šu ĝar-ra <sup>1</sup>diĝir<sup>1</sup>en<sup>1</sup>-ki-[ke<sub>4</sub>]**  
 obv. 9) **<sup>1</sup>du<sub>11</sub><sup>1</sup>-ga-a-ni diĝir nam-<sup>1</sup>lu<sub>2</sub><sup>1</sup>-[ulu<sub>3</sub>]-<sup>1</sup>ke<sub>4</sub><sup>1</sup>**  
 obv. 10) **[ša<sub>3</sub>]-an-še<sub>3</sub> he<sub>2</sub>-[em-tum<sub>2</sub>]**  
 obv. 11) **<sup>1</sup>ka<sup>1</sup>-inim-ma <sup>1</sup>diĝir<sup>1</sup>udug [hul-a-kam]**

obv. 1 The bread shall not be rubbed on his head. After reaching the main well of the land and taking seven baskets, when the man pours those baskets over the bread, <sup>obv. 5</sup> the sick head shall go forth from him as moonlight. He shall pass it like a belch. In order to put the eyes into slumber, <sup>obv. 8</sup> as for the one on whom Enki placed his hand, the god of humanity <sup>obv. 10</sup> shall carry his words into the midst of the heavens. It is an incantation for the evil *utukkum*.

#### Select Bibliography

Antoine Cavigneaux and Farouk N. H. Al-Rawi, "Textes magiques de Tell Haddad (Textes de Tell Haddad II)." *Zeitschrift für Assyriologie und vorderasiatische Archäologie* 83 no. 1 (1993): 170-205.

#### Translation Notes

obv. 1. **saĝ-an-na = saĝ-ĝa<sub>2</sub>-na.**

obv. 3. **gurun = gu-ru-ub.** The final sign of the line is understood according to the duplicate OBI 129: **gu-ru-<sup>1</sup>ub<sup>1</sup> imin-am<sub>3</sub> šu ba-ab-te,** "He has taken seven baskets."<sup>1115</sup>

obv. 6. **buru<sub>14</sub>-gin<sub>7</sub> = bu-lu-uh<sub>2</sub>-gin<sub>7</sub>.**

obv. 7. **u<sub>2</sub>-<sup>1</sup>sa<sup>1</sup>-bi i<sub>3</sub>-gi-a = u<sub>3</sub>-sa<sub>2</sub>-bi igi-a.**

obv. 10. This restoration comes from the OBI 086, 1: **dug-a-ni diĝir lu<sub>2</sub>-ulu<sub>3</sub>-kam ša<sub>3</sub>-ga-a-ni he<sub>2</sub>-em-tum,** "May the god of the human beings bring his words into the midst of heaven."<sup>1116</sup>

<sup>1115</sup> MS 2401 obv. 8.

<sup>1116</sup> H 97 obv. ii 26.

- obv. 1) **a kur-ta nam tar-ra**  
 obv. 2) **a-ĝe<sub>6</sub> a kur-ta nam tar-ra**  
 obv. 3) **kur-ra kur ša<sub>3</sub>-ta nam tar-ra**  
 obv. 4) **hur-saĝ ki sikil nam tar-ra**  
 obv. 5) **ildag<sub>2</sub> nu-ge<sub>4</sub>-ge<sub>4</sub> nam tar-ra**  
 obv. 6) **tarah-maš si gur-ru-ba nam tar-ra**  
 obv. 7) **u<sub>2</sub> si hal-hal-la-bi nam tar-ra**  
 obv. 8) **eš<sub>3</sub> bar-ra si am-ma-bi nam tar-ra**  
 obv. 9) **ne-ta gir<sub>5</sub>-gir<sub>5</sub> ne il<sub>2</sub>-la**  
 obv. 10) **kar ku<sub>3</sub>-ga lugal-e dumu diĝir-ra-na**  
 obv. 11) **u<sub>3</sub>-me-sikil u<sub>3</sub>-me-dadag**  
 obv. 12) **eme hul-ĝal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub**  
 obv. 13) **ka-inim-ma a gub<sub>2</sub>-ba-kam**

obv. <sup>1</sup> The water from the mountain has a divine fate. The wave of water from the mountain has a divine fate. That which is in the netherworld, from the midst of the netherworld, has a divine fate. The mountain, the clean place, has a divine fate. <sup>obv. <sup>5</sup></sup> The unchanging *adārum* poplar has a divine fate. Of the plant, its split horns have a divine fate. Of the shrine exterior, its bull horns have a divine fate. <sup>obv. <sup>9</sup></sup> That which rushes down from there has risen up. As for the pure harbor, after you have cleansed it for the king, the child of his god, and after you have made it immaculate for him, <sup>obv. <sup>12</sup></sup> the one who has an evil tongue shall stand off to the side. It is an incantation for lustration water.

#### Select Bibliography

- Vladimir V. Emelianov, “Шумерские заклинания консекрации в связи с представлениями о святости у шумеров.” *Палестинский сборник* 35 (1998): 39-60.  
 Andrew R. George, *Mesopotamian Incantations and Related Texts in the Schøyen Collection* (Bethesda: CDL Press, 2016), 66-67.

#### Translation Notes

obv. 9. The primary meaning of **gir<sub>5</sub>-gir<sub>5</sub>** with respect to water is *tebû* “to sink, submerge, drown.” The **ne** is probably phonetic for **ni<sub>2</sub>**, as **ni<sub>2</sub>—il<sub>2</sub>** = *šaqû*, the logical counterpart to *tebû*.

- obv. 1) **bara<sub>2</sub> lugal bara<sub>3</sub> me-lim<sub>4</sub>-ma**  
 obv. 2) **bara<sub>2</sub> diĝir<sup>en</sup>-ki-ke<sub>4</sub> i<sub>3</sub>-rig<sub>7</sub>**  
 obv. 3) [**bara<sub>2</sub>] an lugal-e mi<sub>2</sub> ba-ab-du<sub>7</sub>**  
 obv. 4) [**diĝir<sup>en</sup>-ki eridu<sup>ki</sup>-ga] nam gal ba-an-tar**  
 obv. 5) [**diĝir<sup>utu</sup> ku<sub>3</sub>-ge-ba] gu<sub>2</sub>-da ba-an-la<sub>2</sub>**  
 obv. 6) [**nam-šub eridu<sup>ki</sup>-ga] ṛinim<sup>1</sup> ku<sub>3</sub>-ga-ta**  
 obv. 7) [**he<sub>2</sub>-em-mi]-in-du<sub>11</sub>**  
 (large break)  
 rev. 1) [**a-bi-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>] ṛnaĝa<sup>1</sup>-bi-gin<sub>7</sub> he<sub>2</sub>-em-sikil**  
 rev. 2) [**ku<sub>3</sub> sa<sub>6</sub>-ga]-ṛgin<sup>7</sup> mu-dur<sub>7</sub>-ra he<sub>2</sub>-em-zalag**  
 rev. 3) **diĝir<sup>utu</sup> e<sub>2</sub>-nun-ta e<sub>3</sub>-a-ni**  
 rev. 4) **igi sa<sub>6</sub>-ga-ni-še<sub>3</sub> he<sub>2</sub>-em-ši-bar-re**  
 rev. 5) **lugal-ĝu<sub>10</sub> saĝ an-še<sub>3</sub> mi-ni-in-il<sub>2</sub>**  
 rev. 6) **igi il<sub>2</sub>-la-ni nim-gin<sub>7</sub> nim ĝir<sub>2</sub>-ĝir<sub>2</sub> me-teš<sub>2</sub> he<sub>2</sub>-i-i**  
 t. ed. 1) **ka-inim-ma bara<sub>2</sub> gal-a-kam**

obv. <sup>1</sup> As for the throne of the king, the throne with an aura, Enki bestowed the throne. As for the throne, king An cared for it. Enki determined a great fate for it in Eridu. <sup>obv. 5</sup> After Utu had purified it, he embraced it. He shall say the spell of Eridu with pure words. (*large break*). <sup>rev. 1</sup> It shall purify him like this water! It shall cleanse him like this soap! It shall cause him to shine forth from the dirt like good quality silver! <sup>rev. 3</sup> When Utu has emerged from the cella, he shall look upon his kindly face. <sup>rev. 5</sup> My king has raised his head to the heavens! When he has raised his eyes, they keep flashing as lightning. Let him be exalted with praise! An incantation for the great throne.

#### Select Bibliography

Johannes J. A. van Dijk, Albrecht Goetze, and Mary Ina Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 54.

#### Translation Notes

obv. 3. **mi<sub>2</sub>—du<sub>7</sub> = mi<sub>2</sub>—du<sub>11</sub>**.

obv. 4. This restoration is from OBI 160, 19: **diĝir<sup>en</sup>-ki eridu<sup>ki</sup>-ga / [nam] gal mu-un-na-an-tar**, “Enki determined a great fate for it in Eridu.”<sup>1117</sup>

obv. 5. A parallel line is found in OBI 036, 1: **diĝir<sup>utu</sup> ku<sub>3</sub>-ge-ba gu<sub>2</sub>-da ba-ni-in-la<sub>2</sub>**, “After Utu had purified it, he embraced it.”<sup>1118</sup>

obv. 6-7. These lines are restored according to OBI 026, 19: **nam-šub eridu<sup>ki</sup>-ga inim ku<sub>3</sub>-ga-na**

<sup>1117</sup> MS 3097 rev. viii 11'''-12'''.

<sup>1118</sup> BM 92508 obv. 8.

/ **ha-ma-ab-be2**, “He shall recount the spell of Eridu with pure words!”<sup>1119</sup>

rev. 1-2. These restorations are found in OBI 247:

**a-bi-gin7 he2-em-[ku3]**  
**naĝa-bi-gin7 he2-em-[sikił]**  
**ku3 sa6-ga-gin7 mu-dur7-ra [he2-em-zalag]**

It shall purify him like this water. It shall cleanse him like this soap. It shall cause him to shine forth from the dirt like quality silver.<sup>1120</sup>

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<sup>1119</sup> BM 78249 + BM 78253 obv. iv 23'-24'.

<sup>1120</sup> VAT 8403 obv. 13-15.

- obv. 1) **i7-da ku3-ga-<sup>r</sup>am3<sup>1</sup>**  
obv. 2) **a <sup>i</sup>idigna sikil-<sup>r</sup>am3<sup>1</sup>**  
obv. 3) **a <sup>i</sup>buranuna<sup>na</sup> dadag-ge**  
obv. 4) **teš2-ba lu2 abzu-ke4**  
obv. 5) **hal-hal-la ama hur-saĝ-ĝa2-<ke4>**  
obv. 6) **<sup>di</sup>ĝir-en-ki lugal abzu-ke4**  
obv. 7) **<sup>di</sup>ĝir-asal-lu2-hi**  
obv. 8) **dumu eridu<sup>ki</sup>-ga-ke4**  
obv. 9) **šu-ĝu10 he2-em-ku3-ge**  
obv. 10) **ka-ĝu10 he2-em-sikil-e**  
obv. 11) **ĝiri3-ĝu10 hu-mu-un-dadag-ge**  
b. ed. 1) **eme hul-ĝal2 bar-še3 he2-em-ta-gub**  
rev. 1) **ka-inim-ma a gub2-ba-kam**

obv. 1 The river is pure. The water of the Tigris is clean. The water of the Euphrates is immaculate. In unison, the person of the Abzu, <sup>obv. 5</sup> Halhalla, the mother of the mountains, Enki, the king of the Abzu and Asalluhi, the child of Eridu shall purify my hands. <sup>obv. 10</sup> They shall cleanse my mouth and they shall make my feet immaculate. The one who has an evil tongue shall stand off to the side. <sup>rev. 1</sup> It is an incantation for lustration water.

#### Select Bibliography

- Giovanni Conti, “Su una nuova attestazione di i7-zubi(r).” *Revue d’Assyriologie et d’archéologie orientale* 82 no. 2 (1988): 115-130.  
Theresa Blaschke, *Euphrat und Tigris im Alten Orient* (Wiesbaden: Harrassowitz Verlag, 2018), 122.

#### Translation Notes

obv. 5. The missing sign is probably due to spatial constraints on the tablet.

- obv. 1) [en-e diġir] lu<sub>2</sub>-<sup>1</sup>ulu<sub>3</sub> niġ<sub>2</sub>-na-a ninda si sa<sub>2</sub>-am<sub>3</sub>  
 obv. 2) <sup>1</sup>en<sup>1</sup>-[e] <sup>1</sup>diġir<sup>1</sup> lu<sub>2</sub>-ulu<sub>3</sub> niġ<sub>2</sub>-na-a ša<sub>3</sub> ġar-ra-am<sub>3</sub>  
 obv. 3) inim kin-kin inim zi <sup>diġir</sup>en-lil<sub>2</sub>-la<sub>2</sub>  
 obv. 4) lugal kur-kur-ra-ke<sub>4</sub> u<sub>2</sub> tan<sub>3</sub> he<sub>2</sub>-em-ši-gu<sub>7</sub>-e  
 obv. 5) a tan<sub>3</sub> he<sub>2</sub>-em-ši-na<sub>8</sub>-na<sub>8</sub>  
 obv. 6) diġir e<sub>2</sub>-e nin e<sub>2</sub>-e dam e<sub>2</sub>-e-ke<sub>4</sub>  
 obv. 7) an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e  
 obv. 8) ša<sub>3</sub> an-na-ke<sub>4</sub> he<sub>2</sub>-em-dadag-ge  
 obv. 9) <sup>1</sup>niġ<sub>2</sub><sup>1</sup>-na sikil-la niġ<sub>2</sub>-na siškur<sub>2</sub>-re  
 obv. 10) [diġir] <sup>1</sup>lu<sub>2</sub>-ulu<sub>3</sub>-ke<sub>4</sub><sup>1</sup> sila<sub>3</sub> bur-zi dim<sub>2</sub>-dim<sub>2</sub>-ma  
 rev. 1) [en-e diġir] <sup>1</sup>lu<sub>2</sub>-ulu<sub>3</sub><sup>1</sup> ama e<sub>2</sub>-e-[ke<sub>4</sub>]  
 rev. 2) [mu-še<sub>3</sub>] mu-sa<sub>4</sub>-a-me-en  
 rev. 3) <sup>1</sup>ninda<sup>1</sup> <sup>diġir</sup>gu-la-me-en i-i sikil-la he<sub>2</sub>-gu<sub>7</sub>-e  
 rev. 4) eme hul-ġal<sub>2</sub> [bar-še<sub>3</sub>] he<sub>2</sub>-em-gub  
 rev. 5) niġ<sub>2</sub>-na ku<sub>3</sub>-ga-na ku<sub>3</sub> na de<sub>5</sub>-ga  
 rev. 6) ša<sub>3</sub>-bi mu-un-us<sub>2</sub>  
 rev. 7) diġir lu<sub>2</sub>-ulu<sub>3</sub> <sup>diġir</sup>en-ki-ke<sub>4</sub> [nu]-eš<sub>3</sub> an-na  
 rev. 8) sila<sub>3</sub> bur-zi dim<sub>2</sub>-dim<sub>2</sub>-ma  
 rev. 9) <sup>1</sup>ir<sup>1</sup>-bi mu du<sub>10</sub>-ga ša<sub>3</sub>-zu hur-saġ-ġa<sub>2</sub>  
 rev. 10) mu-ni-in-pa<sub>3</sub>-da-me-en  
 rev. 11) niġ<sub>2</sub>-na diġir-re-e-ne sikil-la-am<sub>3</sub>  
 rev. 12) diġir lu<sub>2</sub>-ulu<sub>3</sub> nam-da<sub>6</sub>-ga du<sub>8</sub>-a-ni  
           an-gin<sub>7</sub> he<sub>2</sub>-em-ku<sub>3</sub>-ge ki-gin<sub>7</sub> he<sub>2</sub>-em-sikil-e  
           <sup>1</sup>ša<sub>3</sub><sup>1</sup> an-na-gin<sub>7</sub> he<sub>2</sub>-em-dadag-ge  
 t. ed. 1) ka-inim-ma niġ<sub>2</sub>-na <sup>1</sup>lugal<sup>1</sup>-[a]-kam

obv. <sup>1</sup> The lord, the god of the human being, has properly prepared the censer for the food. The lord, the god of the human being, placed the censer in its midst. By the firm command and righteous command of Enlil, the king of the foreign lands, he shall eat fresh food before it <sup>obv. 5</sup> and he shall drink fresh water before it. The god of the temple, the mistress of the temple, and the spouse of the temple shall purify him like the heavens. They shall cleanse him like the earth. They shall make him immaculate like the midst of the heavens. <sup>obv. 9</sup> O clean censer! O censer for offerings! You are the one whom the god of the human being who fashioned the one-liter *pursitum* vessels, <sup>rev. 1</sup> the lord, the god of the human being, and the mother of the temple granted a name. You are the food of Gula! He shall eat the clean food. The one who has an evil tongue shall stand off to the side. <sup>rev. 5</sup> With his pure censer, that which was pure and consecrated was set in its place. You are the one whom the god of the human beings, Enki, the *nēšakkum* priest of the heavens who fashioned the one-liter *pursitum* vessels gave the good name “Your heart is in the mountains” to this scent. <sup>rev. 11</sup> The censer of the gods is clean. After the god of the human being has released him from transgression, it shall purify him like the heavens. It shall cleanse him like the earth. It shall make him immaculate like midst of the heavens. <sup>t. ed. 1</sup> It is an incantation for the censer of the king.

Select Bibliography



Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 37.

### Translation Notes

obv. 3. **inim kin-kin = inim ge-en-ge-na**. This construction is found in *Enlil A*, 170-171: **ĝeš-hur-hur-ra-ni inim ge-en-ge-en / kur gal a-a diĝir-en-lib<sub>2</sub> za<sub>3</sub>-mi<sub>2</sub>-zu mah-am<sub>3</sub>**, “His plans are firm commands! Father Enlil, Great Mountain, your praise is august!”

obv. 4-5. The term **tan<sub>3</sub>** is usually applied to garments but can also denote the original state of humanity, as in *Rulers of Lagaš*, 14-15: **u<sub>4</sub>-ba lu<sub>2</sub>-tur tan<sub>3</sub>-tan<sub>3</sub>-na-ka / mu 100 i<sub>3</sub>-ak**, “At that time, during his very bright youth, lasted for one hundred years.”

rev. 2. [**mu-še<sub>3</sub>**] **mu-sa<sub>4</sub>-a-me-en** = This restoration derives from the *Sumerian Epistolary Miscellany*, 20 in which one of the sources contains an identical form.<sup>1121</sup>

rev. 3. **i-i sikil-la = u<sub>2</sub>-u<sub>2</sub> sikil-la**.

rev. 12. **nam-da<sub>6</sub>-ga = arnum** “transgression.” T the locative on the base functions adverbially. A comparable construction occurs in *Laws of Lipit-Eštar* §7:

**tukum-bi**  
**lu<sub>2</sub> lu<sub>2</sub>-u<sub>3</sub>**  
**a<sub>2</sub> nu-ĝar-ra-<sup>r</sup>ta<sup>1</sup>**  
**inim nu-zu-[ni]**  
**in-[da]-<sup>r</sup>la<sup>2</sup>**  
**lu<sub>2</sub>-bi**  
**nu-un-gi-en**  
**inim in-da-la<sub>2</sub>-a**  
**nam-da<sub>6</sub>-ga-ba ib<sub>2</sub>-il<sub>2</sub>-e**

If a man has accused another man with an unjust action when he does not have knowledge of the matter and he did not prove that man did it, he will bear the matter which he had accused the other man in accordance with its transgression.<sup>1122</sup>

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<sup>1121</sup> Alexandra Kleinerman, *Education in Early 2nd Millennium BC Babylonia: The Sumerian Epistolary Miscellany* (Leiden: Brill, 2011), 174 n. 93.

<sup>1122</sup> CBS 8284 rev. iv 1-9.

- obv. 1) **muš an-na ka nam-ba-du<sub>8</sub>-e**  
 obv. 2) **ušum-gal an-na ka nam-ba-du<sub>8</sub>-e**  
 obv. 3) **muš ušum-<sup>1</sup>gala<sup>1</sup>-an-na ka nam-ba-du<sub>8</sub>-e**  
 obv. 4) **ušum-gal muš muš-ša<sub>3</sub>-<sup>1</sup>tur<sub>3</sub><sup>1</sup>**  
 obv. 5) **muš gir<sub>5</sub>-gir<sub>5</sub> muš igi tum<sub>3</sub>-mu**  
 obv. 6) **<sup>1</sup>muš<sup>1</sup>-muš an-na ka-na <sup>diġir</sup>nin-a<sup>1</sup>-zu**  
 obv. 7) **<sup>1</sup>muš<sup>1</sup>-muš <sup>1</sup>ki<sup>1</sup>-a ka-na <sup>diġir</sup>nin-a-zu<sup>1</sup>**  
 obv. 8) **<sup>1</sup>zi<sup>1</sup> an-na zi ki-a he<sub>2</sub>-pa<sub>3</sub>**  
 obv. 9) **<sup>1</sup>zi<sup>1</sup> <sup>diġir</sup>en-ki en zi-da he<sub>2</sub>-pa<sub>3</sub>**  
 obv. 10) **<sup>1</sup>tu<sub>6</sub>-du<sub>11</sub><sup>1</sup>-[ga lu<sub>2</sub>-ra] ġa<sub>2</sub>-e in-<sup>1</sup>da<sup>1</sup>-<šum<sub>2</sub>>-ma**  
 obv. 11) **<sup>1</sup>ni<sub>2</sub><sup>1</sup>-ta-ni<sub>2</sub>-[te-a-eš] <sup>1</sup>i<sub>3</sub>-tum<sub>2</sub>-me-en<sup>1</sup>**  
 obv. 12) **ka-inim-ma muš gur-ru-da-kam**

obv. <sup>1</sup> The snake of the heavens shall not open its mouth. The *ušumgallum* of the heavens shall not open its mouth. The *ušumgallum* snake of the heavens shall not open its mouth. As for the *ušumgallum*, the snake, the *bašmum*, <sup>obv. 5</sup> the slithering snake, the snake which raises its eyes, all the snakes of the heavens, by the mouth of Ninazu, and all the snakes of the underworld, by the mouth of Ninazu, they shall be exorcized by the heavens. <sup>obv. 8</sup> They shall be exorcized by the earth. They shall be exorcized by Enki, the righteous lord. <sup>obv. 10</sup> As for the recited incantation which I have cast on the person, you will hold it with complete authority. It is an incantation for turning away a snake.

#### Select Bibliography

Niek Veldhuis, “Comments on Igi-hul.” *Nouvelles Assyriologiques Brèves et Utilitaires* 1992 no. 43: 33-34.

#### Translation Notes

obv. 3. **ušum-<sup>1</sup>gala<sup>1</sup>-an-na = ušum-gal an-na.**

obv. 10-11. These two lines are restored according to the duplicate OBI 249, 2: **inim du<sub>11</sub>-ga lu<sub>2</sub>-ra ġa<sub>2</sub>-me-en in-na-ab-šum<sub>2</sub>-mu / ni<sub>2</sub>-te-ni<sub>2</sub>-te-a-eš i<sub>3</sub>-lah<sub>6</sub>-ze<sub>2</sub>-en**, “As for the spoken word which I have provided to the man, you are the ones who brought it with complete authority.”<sup>1123</sup> The construction **ni<sub>2</sub>-ta-ni<sub>2</sub>-te-a-eš** is phonetic for **ni<sub>2</sub>-te-ni<sub>2</sub>-te-a-eš** and has a parallel in the *Correspondence of the Kings of Ur* 2, 21-22: **lu<sub>2</sub> ġarza<sub>2</sub> ġarza<sub>2</sub>-ta / ni<sub>2</sub>-te-ni<sub>2</sub>-te-a li-bi<sub>2</sub>-ib-ġar u<sub>3</sub> nu-ub-ta-gub-bu**, “If he did not appoint or if he did not remove office holders from offices with complete authority ...”<sup>1124</sup>

<sup>1123</sup> VAT 8519 rev. iv 11.

<sup>1124</sup> On this interpretation of **ni<sub>2</sub>-te-ni<sub>2</sub>-te-a**, see Pascal Attinger, “Une nouvelle édition de la correspondance royale d’Ur.” *Orientalia: Nova Series* 81 no. 4 (2012): 368.

- obv. 1) **muš eme min eme min ka an-na**  
 obv. 2) **muš ušumgal-gin<sub>7</sub> hu-luh-ha a-a-ne<sub>2</sub>-a [ki aš<sub>3</sub>-a]**  
 obv. 3) **muš lugal-zu me-e-ši-in-ge-en**  
 obv. 4) **di<sup>gi</sup>r nin-a-zu lugal-zu me-e-ši-in-ge-<sup>r</sup>en<sup>1</sup>**  
 obv. 5) **ka-zu gu le-zu eme-zu sa <sup>r</sup>gid<sub>2</sub><sup>1</sup>-[da-zu]**  
 obv. 6) **sa gid<sub>2</sub>-da sa-ge<sub>18</sub>-bar-ra-zu sa-<sup>r</sup>ge<sub>18</sub><sup>1</sup>-[bar] <sup>r</sup>eme<sup>1</sup>-zu**  
 obv. 7) **di<sup>gi</sup>r nin-a-zu muš-gin<sub>7</sub> ki igi ma-ni-[in-du<sub>8</sub>]**  
 obv. 8) **ka-bi-i in-du<sub>8</sub>-e**  
 rev. 1) **tu<sub>6</sub>-du<sub>11</sub>-ga di<sup>gi</sup>r nin-<sup>r</sup>girima<sub>x</sub><sup>1</sup>-[ka]**  
 rev. 2) **nam-<sup>g</sup>eš-bu i-ri-du-<sup>[ki-ga]</sup>**  
 rev. 3) **tu<sub>6</sub>-du<sub>11</sub>-ga-<sup>g</sup>u<sub>10</sub> nam-mu-[da-bur<sub>2</sub>]-re**  
 rev. 4) **ka-[inim-ma] ku<sup>g</sup><sub>2</sub> <sup>r</sup>keše<sub>2</sub><sup>1</sup>-re-[da]**

obv. 1 O snake with two tongues and two tongues, and a mouth in the heavens, who causes trembling like the *ušumgallum* snake, and whose father is in the six heavens and over the six earths. O snake, your master has sent me to you. <sup>obv. 4</sup> Ninazu, your master, has sent me to you. As for your mouth, he is binding a cord for you. <sup>obv. 6</sup> The extended net of a *sappārum* is yours. The *sappārum* is your tongue. Ninazu has looked to the earth like a snake. <sup>obv. 8</sup> It is opening its mouth for him. With the recited incantation of Ningirima, with the spell of Eridu, no one shall undo my recited incantation alongside me! It is an incantation for binding the tail.

#### Select Bibliography

Johannes J. A. van Dijk, “Vert comme Tišpak.” *Orientalia: Nova Series* 38 no. 4 (1969): 539-547.

#### Translation Notes

obv. 1. This tablet uses defective KA writings for **eme**, and again for **tu<sub>6</sub>** in rev. 1 and rev. 3.

obv. 3. **me-e-ši-in-ge-en** = **mu-e-ši-in-ge<sub>4</sub>-en**.

obv. 5. **le-zu** = **la<sub>2</sub>-e-zu**.

obv. 6. **sa-ge<sub>18</sub>-bar** = **še<sup>g</sup><sub>3</sub>-bar**.

obv. 8. **ka-bi-i in-du<sub>8</sub>-e** = The preverbal /n/ is likely dative, as demonstrated in the parallel OBI 142, 1: **ka-bi an-na-du<sub>8</sub>-e**.<sup>1125</sup>

rev. 2. **nam-<sup>g</sup>eš-bu i-ri-du-<sup>[ki-ga]</sup>** = **nam-<sup>g</sup>ešba eridu<sup>ki</sup>-ga**. A similar form occurs in OBI 113.<sup>1126</sup>

<sup>1125</sup> MS 3063 rev. 3.

<sup>1126</sup> JRL 1063 rev. 5

- obv. 1) [am huš] ʾgal<sup>1</sup> du<sub>7</sub>-du<sub>7</sub> ʾgi<sup>1</sup>-[izi-la<sub>2</sub>]  
 obv. 2) [am] gal<sup>diġir</sup> en-ki-ke<sub>4</sub> ʾu<sub>3</sub><sup>1</sup>-[na gub-bu]  
 obv. 3) ʾabzu<sub>2</sub><sup>1</sup> ki sikil-ta ʾe<sub>3</sub><sup>1</sup>-[a]  
 obv. 4) ʾdiġir<sup>1</sup> gibil<sup>gi</sup> erigal<sup>gal</sup> eš<sub>3</sub> gal an-[na-ka]  
 obv. 5) ni<sub>2</sub> gal guru<sub>3</sub><sup>ru</sup>-na mu-uš pa-gun<sub>3</sub>-gun<sub>3</sub>-[e]  
 obv. 6) nun-bar-an-na ʾšu-ġar huš<sup>1</sup> eridu<sup>ki</sup>-ga ti-la  
 obv. 7) gi-izi-la<sub>2</sub> gal abzu<sub>2</sub>-ʾta<sup>1</sup> e<sub>3</sub>  
 obv. 8) me nun-e saġ il<sub>2</sub>  
 obv. 9) ġeš<sup>eren</sup> ġeš<sup>šu</sup>-ur-min<sub>3</sub> ġeš<sup>za</sup>-ba-lum  
 obv. 10) ġeš<sup>taškarin</sup> siki gegge siki babbar  
 obv. 11) ġeš<sup>kin<sub>2</sub></sup> gegge ġeš<sup>kin<sub>2</sub></sup> babbar  
 obv. 12) i<sub>3</sub> ġeš<sup>eren</sup>-na bar-bi us<sub>2</sub>-sa-a  
 obv. 13) u<sup>in</sup>-nu-uš u<sub>2</sub> sikil-la mi-ri-ku<sub>3</sub>-ge-eš  
 obv. 14) diġir<sup>asar</sup> a nun-na kaš-gin<sub>7</sub> a gub<sub>2</sub>-ba  
 obv. 15) [dug]bur-zi u<sub>4</sub>-sakar ki sikil ša<sub>3</sub>-ga  
 obv. 16) ʾmu<sup>1</sup>-un-sikil mu-un-dadag  
 obv. 17) ʾeme<sup>1</sup> hul-ġal<sub>2</sub> bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub  
 obv. 18) ka-inim-ma gi-izi-la<sub>2</sub>-[kam]

obv. 1 The goring great and ferocious wild bull, the torch, the great wild bull of Enki, standing proud, has come out from the Abzu, a clean place. As for Gibil, in the underworld, the great shrine of the heavens, <sup>obv. 5</sup> his great aura continues to glimmer. Nunbaranna, the ferocious redeemer who lives in Eridu, has brought the great torch out from the Abzu and raised its head with the princely **me**. Cedar, cypress, *sapālum* juniper, <sup>obv. 10</sup> boxwood, black wool, white wool, black *kiškanū* wood, white *kiškanū* wood, and the oil of a cedar were placed at its side. They have purified the *maštakal*, a clean plant, for you. <sup>obv. 14</sup> Asar, the seed of a prince, has cleansed the lustration water like beer in the moon *pursitum* vessel, a pure place. He has made it immaculate. <sup>obv. 17</sup> The one who has an evil tongue shall stand off to the side. It is an incantation for a torch.

#### Select Bibliography

Piotr Michalowski, "The Torch and the Censer." In *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda: CDL Press, 1993), 152-162.

#### Translation Notes

obv. 5. **mu-uš pa-gun<sub>3</sub>-gun<sub>3</sub>-[na]** = **muš<sub>3</sub> ba-gun<sub>3</sub>-gun<sub>3</sub>-na**. The reading is found in the *Sumerian Temple Hymns*, 342: **na muš<sub>3</sub> ba-gun<sub>3</sub>-gun<sub>3</sub>-e**, "As for the stone, the glow kept glimmering!"

obv. 14-16. This sequence is duplicated in OBI 284:

diġir<sup>asar</sup> dumu nun-na dug a gub<sub>2</sub>-ba  
 ʾbur<sup>1</sup>-zi u<sub>4</sub>-sakar ki sikil šuš<sub>2</sub>-šuš<sub>2</sub>-a-ba

**mu-un-sikil mu-un-dadag**

After Asar, the child of a prince, poured the vessel of lustration water into the moon *pursitum* vessel, he cleansed it. He made it immaculate.<sup>1127</sup>

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<sup>1127</sup> YBC 5622 obv. 6-8.

- obv. 1) ]-NI-im-ma [  
 obv. 2) ]-im-da-a[n  
 obv. 3) ] KA-im-  
 obv. 4) x  
 obv. 5)  
 obv. 6)  
 obv. 7) [diġir<sup>12</sup>asal-lu<sub>2</sub>-hi dumu eridu<sup>ki</sup>]-[ga<sup>1</sup>  
 obv. 8) [nu-mu-un]-[ta<sup>1</sup>-bu-re-e-a  
 obv. 9) [tu-u<sub>2</sub> en]-nu-re  
 obv. 10) [ši-it er]-še-tim ta-ab  
 obv. 11) [ši-it] a-su<sub>2</sub>-ri na-pi-ša-am  
 obv. 12) [i]-šu-u<sub>2</sub>  
 rev. 1) [at<sup>1</sup>-ta-di-ku ta-a ša a-wi-lu<sub>2</sub>-ti  
 rev. 2) tu<sub>3</sub>-up-pi-ir  
 rev. 3) tu-u<sub>2</sub> en-nu-re  
 rev. 4) unu<sup>ki</sup> ba-du-ud ġuruš ša unu<sup>5ki</sup> ba-du-[ud<sup>1</sup>  
 rev. 5) ku-la-a-ba<sup>ki</sup> u<sub>2</sub>-su ba-an-tuku  
 rev. 6) lu<sub>2</sub> deš-še gud ki si-ga in-sa<sub>6</sub>  
 rev. 7) lu<sub>2</sub> kiġ<sup>2</sup>-ge<sub>4</sub>-a he<sub>2</sub>-tum<sub>2</sub>-ma  
 rev. 8) [šeg<sup>12</sup>] [na<sup>4</sup>] naġa zu<sub>2</sub> he<sub>2</sub>-gub-ba  
 rev. 9) [a] gi ġunin<sub>2</sub> ka he<sub>2</sub>-naġ-a  
 rev. 10) [uzu]ta-ni sa<sub>6</sub>-[a]  
 rev. 11) [hu]-[un<sup>1</sup>-ti-la  
 t. ed. 1) [diġir]asal-lu<sub>2</sub>-hi dumu eridu[<sup>ki</sup>-ga-ke<sub>4</sub>]  
 t. ed. 2) [nu]-mu-un-ta-bu-[re]  
 t. ed. 3) [tu<sup>1</sup>-u<sub>2</sub> en-nu-[re]

obv. 1 *Too fragmentary for translation.* obv. 7 Asalluhi, the child of Eridu will not undo it alongside him. Incantation formula. obv. 10 That which comes forth from the earth is good. That which comes forth from the foundation of the wall has a stench. rev. 1 I have cast the incantation of humanity on you! Stay back! Incantation formula. rev. 4 He was born in Uruk. The young man was born in the midst of Uruk. He attained his strength in Kulaba. The single person struck the ox which filled the earth. He shall bring a messenger to you. rev. 8 After he has chewed a potash cake and after he has drunk water from a reed trough, strike his cheek! He shall recover! t. ed. 1 Asalluhi, the child of Eridu, will not undo it alongside him.

#### Select Bibliography

- Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 47.  
 Kai A. Metzler, *Tempora in altbabylonischen literarischen Texten* (Münster: Ugarit-Verlag, 2002), 819.  
 Nathan Wasserman and Elyze Zomer, *Akkadian Magic Literature: Old Babylonian and Old Assyrian Incantations; Corpus – Context – Praxis* (Wiesbaden: Harrassowitz Verlag,

## Translation Notes

rev. 1. The phonetic usage of LU<sub>2</sub> is either a playful use of the cuneiform writing system or part of the reception and influence of phonetic and non-standard orthographic Sumerian incantations. Another Akkadian incantation notable for playful usage of cuneiform is OBI 029. The term **tû** is an Akkadian rendering of **tu**<sub>6</sub>. This lemma is relatively rare within Old Babylonian incantations. Another occurrence of the term is found in OBI 20, which is directed against all diseases: **li-di-iš an-nu-ni-tum i-na tu-i-ša**, “May so-and-so be renewed by her incantation.”<sup>1128</sup>

rev. 6. **gud ki si-ga in-sa**<sub>6</sub> = **gud ki si-ga in-sag**<sub>3</sub>. This imagery is evocative of *Gilgamesh and the Bull of Heaven*, 62: **gud gub-ba unu**<sup>ki</sup>-**e im-si**, “The bull stood up and filled Uruk (with dung).” A line in *The Debate between Bird and Fish*, 88 is also similar: **mah gu**<sub>7</sub>-**gu**<sub>7</sub> **saĝ šu zi bi-du**<sub>11</sub>-**ga kisal-e šis si-si**, “You eat too much! After raising your hand to your head, you fill the courtyard with dung!”

rev. 10. [(uzu)]**ta-ni sa**<sub>6</sub>-[**a**] = (uzu)**te-ni sag**<sub>3</sub>-**ga**. A similar construction occurs in OBI 266: ‘uzu’**te-na ra-a**, “After he was struck on the cheek,”<sup>1129</sup> In this passage, **ra** = *mahāšum* “to strike,” a lexical equivalence also found for **sag**<sub>3</sub>. An Akkadian parallel to this action occurs in occurs in OBI 045, an incantation against the evil eye: **ma-ah-ša-ma le-e-sa**<sub>3</sub>, “Then strike her cheek!”<sup>1130</sup>

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<sup>1128</sup> BM 17305 b. ed. 1.

<sup>1129</sup> YBC 4184 obv.14.

<sup>1130</sup> BM 122691 obv. 14.

- obv. 1) ʾi<sub>3</sub><sup>1</sup> šem ku<sub>3</sub>-ga-gin<sub>7</sub> mu lugal-ʾla<sup>1</sup>  
obv. 2) i<sub>3</sub> ġeš<sup>š</sup>eren-na ġeš<sup>š</sup>eren babbar<sub>2</sub>-[ra]  
obv. 3) i<sub>3</sub>-nun ab<sub>2</sub> ku<sub>3</sub> i<sub>3</sub> gun<sub>3</sub>-[gun<sub>3</sub>]  
obv. 4) hu-mu-un-sikil a ʾtu<sub>5</sub><sup>1</sup>-[a]  
obv. 5) ʾa<sup>1</sup> gub<sub>2</sub>-ba mu-un-ʾdadag-ge<sup>1</sup>  
obv. 6) [eme] hul-ġal<sub>2</sub> [bar-še<sub>3</sub> he<sub>2</sub>-em-ta-gub]  
(short break comprising rubric)

obv. 1 The name of the king is like pure and fragrant oil. The oil of the cedar, the white cedar, and the *himētum* butter of a pure cow, sparking butter, shall cleanse him. obv. 5 Bathing water and lustration water shall make him immaculate. The one who has an evil tongue shall stand off to the side. (*small break*)

#### Select Bibliography

Johannes J. A. van Dijk, Albrecht Goetze, and Mary Inda Hussey, *Early Mesopotamian Incantations and Rituals* (New Haven: Yale University Press, 1985), 34.

#### Translation Notes

obv. 3. The construction i<sub>3</sub> gun<sub>3</sub>-gun<sub>3</sub> is also found in *Šulgi X*, 18: u<sub>3</sub> bulug<sub>x</sub>-ga ka-ġu<sub>10</sub> gun<sub>5</sub>-gun<sub>5</sub>-na-gin<sub>7</sub>, “My mouth is decorated like the oil of the *ballukkum* tree.”<sup>1131</sup>

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<sup>1131</sup> Standard orthography: i<sub>3</sub> bulug-ga ka-ġu<sub>10</sub> gun<sub>3</sub>-gun<sub>3</sub>-na-gin<sub>7</sub>.



APPENDIX B: CATALOGUE OF TABLETS AND TEXTS

OBI 001 = 3N-T 916, 326 .....	470	OBI 045 = BM 122691 .....	499
OBI 002 = A 633 .....	470	OBI 046 = BNUS 371 .....	500
OBI 003 = A 704 .....	471	OBI 047 = BNUS 472 .....	501
OBI 004 = A 7479 .....	471	OBI 048 = Bod AB 214 .....	501
OBI 005 = AO 6725 .....	473	OBI 049 = Bod AB 215 .....	501
OBI 006 = AO 6905a .....	474	OBI 050 = Bod AB 217 .....	502
OBI 007 = AO 7682 .....	474	OBI 051 = Bod S 296 .....	502
OBI 008 = AO 8895 .....	475	OBI 052 = Bod S 297 .....	503
OBI 009 = AOAT 441, 84-85 .....	475	OBI 053 = Bod S 298 .....	503
OBI 010 = Ashm 1932-0156g .....	476	OBI 054 = Bod S 299 .....	504
OBI 011 = Ashm 1932-0382 .....	476	OBI 055 = Bod S 300 .....	504
OBI 012 = Ashm 1932-0421 .....	477	OBI 056 = Bod S 301 .....	505
OBI 013 = AUAM 73.2416 .....	477	OBI 057 = CBS 332 .....	505
OBI 014 = AUAM 73.3092 .....	478	OBI 058 = CBS 591 .....	505
OBI 015 = AUAM 73.3094 .....	478	OBI 059 = CBS 1384 .....	506
OBI 016 = BiOr 75, 15 no. 1 .....	478	OBI 060 = CBS 1509 .....	507
OBI 017 = BiOr 75, 18 no. 2 .....	479	OBI 061 = CBS 1529 .....	508
OBI 018 = BiOr 75, 21 no. 3 .....	479	OBI 062 = CBS 1532 .....	509
OBI 019 = BM 15820 .....	479	OBI 063 = CBS 1636 .....	511
OBI 020 = BM 17305 .....	481	OBI 064 = CBS 1690 .....	511
OBI 021 = BM 22559 .....	481	OBI 065 = CBS 3833 + CBS 3835 .....	511
OBI 022 = BM 25145 .....	482	OBI 066 = CBS 3926 + CBS 3931 .....	512
OBI 023 = BM 29383 .....	482	OBI 067 = CBS 6927 .....	513
OBI 024 = BM 78185 .....	483	OBI 068 = CBS 7005 .....	514
OBI 025 = BM 78199 .....	483	OBI 069 = CBS 10454 + CBS 10455 + CBS 10460 .....	514
OBI 026 = BM 78249 + BM 78253 .....	483	OBI 070 = CBS 10474 .....	514
OBI 027 = BM 78375 .....	490	OBI 071 = CBS 10489 + CBS 10756 .....	515
OBI 028 = BM 79022 .....	490	OBI 072 = CBS 11933 .....	515
OBI 029 = BM 79125 .....	491	OBI 073 = CBS 13256 .....	516
OBI 030 = BM 79299 .....	492	OBI 074 = CBS 15354 .....	517
OBI 031 = BM 79938 .....	492	OBI 075 = CUNES 48-06-263 .....	517
OBI 032 = BM 79949 .....	493	OBI 076 = CUNES 48-10-185 .....	518
OBI 033 = BM 92503 .....	493	OBI 077 = CUNES 49-02-218 .....	518
OBI 034 = BM 92504 .....	494	OBI 078 = CUNES 49-03-357 .....	518
OBI 035 = BM 92505 .....	494	OBI 079 = E 47.190 .....	519
OBI 036 = BM 92508 .....	495	OBI 080 = FM 22878 .....	520
OBI 037 = BM 92518 .....	496	OBI 081 = H 60 .....	520
OBI 038 = BM 92669 .....	496	OBI 082 = H 66 .....	521
OBI 039 = BM 92670 .....	497	OBI 083 = H 72 .....	521
OBI 040 = BM 92671 .....	497	OBI 084 = H 74 .....	522
OBI 041 = BM 96569 .....	497	OBI 085 = H 84 .....	523
OBI 042 = BM 96704 .....	498	OBI 086 = H 97 .....	524
OBI 043 = BM 97331 .....	498	OBI 087 = H 103 .....	526
OBI 044 = BM 115743 .....	499		

OBI 088 = H 144 B .....	528	OBI 134 = MS 2822 .....	564
OBI 089 = H 146 .....	528	OBI 135 = MS 2844 .....	565
OBI 090 = H 179+ .....	529	OBI 136 = MS 2920 .....	565
OBI 091 = IB 1554 .....	531	OBI 137 = MS 3056 .....	566
OBI 092 = IM 11087, x .....	536	OBI 138 = MS 3059 .....	566
OBI 093 = IM 14044 .....	536	OBI 139 = MS 3060 .....	567
OBI 094 = IM 14046 .....	537	OBI 140 = MS 3061 .....	567
OBI 095 = IM 18237 .....	537	OBI 141 = MS 3062 .....	568
OBI 096 = IM 21180, 1 .....	538	OBI 142 = MS 3063 .....	568
OBI 097 = IM 21180, 21 .....	539	OBI 143 = MS 3067 .....	569
OBI 098 = IM 21180, y .....	539	OBI 144 = MS 3069 .....	570
OBI 099 = IM 21180, z .....	541	OBI 145 = MS 3070 .....	570
OBI 100 = IM 44468 .....	542	OBI 146 = MS 3073 .....	571
OBI 101 = IM 51207 .....	542	OBI 147 = MS 3074 .....	572
OBI 102 = IM 51292 .....	543	OBI 148 = MS 3082 .....	572
OBI 103 = IM 51328 .....	543	OBI 149 = MS 3083 .....	573
OBI 104 = IM 52546 .....	544	OBI 150 = MS 3084 .....	574
OBI 105 = IM 90647 .....	544	OBI 151 = MS 3085 .....	577
OBI 106 = IM 90648 .....	545	OBI 152 = MS 3086 .....	581
OBI 107 = IM 95317 .....	545	OBI 153 = MS 3087 .....	583
OBI 108 = IM 160096 .....	546	OBI 154 = MS 3088 .....	584
OBI 109 = IM 160562 .....	547	OBI 155 = MS 3089 + MS 3102 .....	588
OBI 110 = Ish. 35-T. 18 .....	547	OBI 156 = MS 3090 .....	590
OBI 111 = Ish. 35-T. 19 .....	547	OBI 157 = MS 3091 + MS 3092 + MS 3101 .....	591
OBI 112 = JRL 1059 .....	548	OBI 158 = MS 3093 .....	594
OBI 113 = JRL 1063 .....	548	OBI 159 = MS 3096 .....	596
OBI 114 = LB 1000 .....	549	OBI 160 = MS 3097 .....	599
OBI 115 = LB 1001 .....	549	OBI 161 = MS 3098 .....	604
OBI 116 = LB 1005 .....	549	OBI 162 = MS 3100 .....	611
OBI 117 = LB 2001 .....	550	OBI 163 = MS 3103 .....	613
OBI 118 = M.15289 .....	550	OBI 164 = MS 3105/1 .....	614
OBI 119 = MAH 16003 .....	551	OBI 165 = MS 3105/2 .....	616
OBI 120 = MLC 334 .....	552	OBI 166 = MS 3306 .....	616
OBI 121 = MLC 640 .....	552	OBI 167 = MS 3371 .....	617
OBI 122 = MLC 1207 .....	553	OBI 168 = MS 3381 .....	617
OBI 123 = MLC 1299 .....	554	OBI 169 = MS 3387 .....	618
OBI 124 = MLC 1614 .....	554	OBI 170 = MS 3427 .....	619
OBI 125 = MLC 1871 .....	555	OBI 171 = MS 3949 .....	620
OBI 126 = MS 2283/1 .....	555	OBI 172 = MVN 5, 302 .....	621
OBI 127 = MS 2283/2 .....	556	OBI 173 = N 932 .....	623
OBI 128 = MS 2353 .....	556	OBI 174 = N 1266 .....	623
OBI 129 = MS 2401 .....	558	OBI 175 = N 2998 .....	624
OBI 130 = MS 2757 .....	558	OBI 176 = N 3398 .....	624
OBI 131 = MS 2780 .....	558	OBI 177 = N 4109 + Ni 4329 .....	625
OBI 132 = MS 2789 .....	559	OBI 178 = N 4237 .....	626
OBI 133 = MS 2791 .....	563		

OBI 179 = N 7154 .....	627	OBI 224 = VAT 2681 .....	658
OBI 180 = NBC 1265 .....	628	OBI 225a = VAT 6514 .....	658
OBI 181 = NBC 3830 .....	628	OBI 225b = VAT 6561 .....	659
OBI 182 = NBC 6321 .....	629	OBI 226 = VAT 6807 .....	660
OBI 183 = NBC 7893 .....	629	OBI 227 = VAT 6819 .....	661
OBI 184 = NBC 7967 .....	630	OBI 228 = VAT 8340 .....	662
OBI 185 = NBC 8957 .....	630	OBI 229 = VAT 8341 .....	663
OBI 186 = Ni 623 + Ni 2320 .....	630	OBI 230 = VAT 8342 .....	663
OBI 187 = Ni 631 .....	634	OBI 231 = VAT 8347 .....	663
OBI 188 = Ni 4015 .....	637	OBI 232 = VAT 8348 .....	664
OBI 189 = Ni 4455 .....	638	OBI 233 = VAT 8349 .....	664
OBI 190 = Ni 9844 .....	638	OBI 234 = VAT 8350 .....	665
OBI 191 = Ni 9852 .....	639	OBI 235 = VAT 8352 .....	665
OBI 192 = NMS A.1909.405.2 .....	639	OBI 236 = VAT 8354 .....	666
OBI 193 = NMS A.1909.405.33 .....	640	OBI 237 = VAT 8355 .....	666
OBI 194 = PRAK B, 86 .....	640	OBI 238 = VAT 8356 .....	666
OBI 195 = PRAK C, 1 .....	641	OBI 239 = VAT 8357 .....	667
OBI 196 = RA 23, 42, no. 12 .....	641	OBI 240 = VAT 8358 .....	667
OBI 197 = RA 36, 12 no. 3 .....	642	OBI 241 = VAT 8360 .....	668
OBI 198 = RA 36, 15 no. 4 .....	642	OBI 242 = VAT 8361 .....	668
OBI 199 = Sb 12353 .....	643	OBI 243 = VAT 8363 .....	668
OBI 200 = Sb 12360 .....	644	OBI 244 = VAT 8379 .....	669
OBI 201 = SMUI 1913.14.1465 .....	645	OBI 245 = VAT 8381 .....	674
OBI 202 = TA 1930-T117 .....	645	OBI 246 = VAT 8395 .....	675
OBI 203 = TCD 4687/7 .....	646	OBI 247 = VAT 8403 .....	675
OBI 204 = TCD 4687/9 .....	646	OBI 248 = VAT 8509 .....	676
OBI 205 = U 30503 .....	648	OBI 249 = VAT 8519 .....	677
OBI 206 = UET 5, 85 .....	649	OBI 250 = VAT 8532 .....	678
OBI 207 = UET 6/2, 149 .....	649	OBI 251 = VAT 8538 .....	678
OBI 208 = UET 6/2, 193 .....	649	OBI 252 = VAT 8539 .....	679
OBI 209 = UET 6/2, 399 .....	650	OBI 253 = VAT 8545 .....	679
OBI 210 = UET 6/3, 665 .....	651	OBI 254 = VAT 17131 + VAT 17152 + VAT 17397 .....	680
OBI 211 = UET 6/3, 666 .....	651	OBI 255 = VAT 17137 + VAT 17231 + VAT 17404 + VAT 17180 + VAT 17185 ....	682
OBI 212 = UM 29-13-168 .....	652	OBI 256 = W 16743, bx .....	685
OBI 213 = UM 29-13-569 .....	652	OBI 257 = W 16743, c .....	685
OBI 214 = UM 29-13-577 .....	653	OBI 258 = W 16743, dv .....	685
OBI 215 = UM 29-15-005 .....	653	OBI 259 = WCMA 20.1.30 .....	686
OBI 216 = UM 29-15-236 .....	654	OBI 260 = YBC 1828 .....	686
OBI 217 = UM 29-15-367 .....	654	OBI 261 = YBC 1846 .....	687
OBI 218 = UM 29-16-758 + N 927 .....	655	OBI 262 = YBC 1849 .....	687
OBI 219 = VAT 1284 .....	655	OBI 263 = YBC 1854 .....	688
OBI 220 = VAT 1343 + VAT 1376 + VAT 3573 + VAT 3575 .....	656	OBI 264 = YBC 1970 .....	688
OBI 221 = VAT 1413 .....	656	OBI 265 = YBC 4182 .....	689
OBI 222 = VAT 1460 .....	657	OBI 266 = YBC 4184 .....	689
OBI 223 = VAT 1549 + VAT 3571 .....	657		

OBI 267 = YBC 4588 .....	689	OBI 313 = YBC 9117 .....	717
OBI 268 = YBC 4593 .....	690	OBI 314 = YBC 9841 .....	717
OBI 269 = YBC 4594 .....	691	OBI 315 = YBC 9846 .....	717
OBI 270 = YBC 4598 .....	692	OBI 316 = YBC 9889 .....	718
OBI 271 = YBC 4599 .....	694	OBI 317 = YBC 9891 .....	718
OBI 272 = YBC 4601 .....	695	OBI 318 = YBC 9897 .....	719
OBI 273 = YBC 4602 .....	696	OBI 319 = YBC 9898 .....	719
OBI 274 = YBC 4603 .....	696	OBI 320 = YBC 9899 .....	720
OBI 275 = YBC 4616 .....	697	OBI 321 = YBC 10233 .....	721
OBI 276 = YBC 4622 .....	698	OBI 322 = YBC 11010 .....	721
OBI 277 = YBC 4625 .....	700		
OBI 278 = YBC 5090 .....	701		
OBI 279 = YBC 5149 .....	702		
OBI 280 = YBC 5328 .....	702		
OBI 281 = YBC 5330 .....	703		
OBI 282 = YBC 5619 .....	703		
OBI 283 = YBC 5620 .....	704		
OBI 284 = YBC 5622 .....	704		
OBI 285 = YBC 5623 .....	705		
OBI 286 = YBC 5625 .....	705		
OBI 287 = YBC 5627 .....	706		
OBI 288 = YBC 5628 .....	706		
OBI 289 = YBC 5629 .....	706		
OBI 290 = YBC 5630 .....	707		
OBI 291 = YBC 5631 .....	707		
OBI 292 = YBC 5632 .....	708		
OBI 293 = YBC 5634 .....	708		
OBI 294 = YBC 5635 .....	708		
OBI 295 = YBC 5636 .....	709		
OBI 296 = YBC 5637 .....	709		
OBI 297 = YBC 5639 .....	710		
OBI 298 = YBC 5640 .....	710		
OBI 299 = YBC 6343 .....	710		
OBI 300 = YBC 6465 .....	711		
OBI 301 = YBC 6706 .....	711		
OBI 302 = YBC 6774 .....	711		
OBI 303 = YBC 6784 .....	712		
OBI 304 = YBC 7689 .....	712		
OBI 305 = YBC 8041 .....	713		
OBI 306 = YBC 8505 .....	714		
OBI 307 = YBC 8602 .....	714		
OBI 308 = YBC 8603 .....	715		
OBI 309 = YBC 8637 .....	715		
OBI 310 = YBC 8640 .....	716		
OBI 311 = YBC 8649 .....	716		
OBI 312 = YBC 8792 .....	716		

<b>OBI 001</b>	<b>3N-T 916, 326</b>		
Copy	SLFN 77	CDLI #	P356381
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>ša3 ge piriĝ gub-zu</b>		
Rubric	---		
Duplicates	(Ur III: AUAM 73.1425 obv. i 7-12)		
Initial Formula	---	Final Formula	[ <b>tu6 en2</b> ] <b>ʽe2<sup>1</sup>-nu-ʽru<sup>1</sup></b>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	NABU 2019/96	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	Phonetic

<b>OBI 002</b>	<b>A 633</b>		
Copy	AMD 14, 191	CDLI #	P333085
Provenance	Adab	Tablet Type	Landscape
Photo	---		
<b>obv. 1-7</b>	<b>Text 1</b>		
Incipit	al-ri-ši ab-ta-ar-zu-wi-ni-[-		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	AMD 14, 189-196	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. 8-rev. 3</b>	<b>Text 2</b>		
Incipit	<i>ma-aš-ka-du-um ma-aš-ka-du-um</i>		
Rubric	---		
Duplicates	YBC 4599 rev. 1-6 → OBI 271, 3		
Initial Formula	---	Final Formula	<b>tu en-ne2-en6-nu-re</b>
DME #	---	Function Category	Pests and Agriculture
SEAL #	7154	Description	Y
Edition	AMD 14, 189-196	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 4-5</b>	<b>Text 3</b>		
Incipit	ha-ap-pa ha-zi ha-la-di ha-pa-ha-zi		

Rubric	<b>ka-inim-ma er-ri i-ša-ru-tim</b>		
Duplicates	YBC 4598 rev. 12 → OBI 270, 7		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7154	Description	---
Edition	AMD 14, 189-196	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	

<b>OBI 003</b>	<b>A 704</b>		
Copy	AMD 14, 197	CDLI #	P333097
Provenance	Adab	Tablet Type	Single Column
Photo	---		
<b>obv. 1-rev. 2</b>	<b>Text 1</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	「tu <sup>1</sup> en-ne <sub>2</sub> -en <sub>6</sub> -nu-re
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	AMD 14, 196-201	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 3-t. ed. 2</b>	<b>Text 2</b>		
Incipit	<i>ar-hu še-eh-ṭu<sub>3</sub>-šū</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	「tu <sup>1</sup> en-ne <sub>2</sub> -en <sub>6</sub> -nu-re
DME #	---	Function Category	Bites and Stings
SEAL #	7081	Description	Y
Edition	AMD 14, 196-201	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 004</b>	<b>A 7479</b>		
Copy	OBC 14, 103/105	CDLI #	P368477
Provenance	Unknown	Tablet Type	Two Column
Photo	CDLI		
<b>obv. i 1-12</b>	<b>Text 1</b>		

Incipit	<b>dug a tu<sub>5</sub> diĝir-en-ki-ga-ke<sub>4</sub></b>		
Rubric	<b>dug-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	OBC 14, 99-114	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House
<b>obv. i 13-ii 15</b>	<b>Text 2</b>		
Incipit	<b>diĝir<sup>1</sup>utu an-ur<sub>2</sub>-ra hi-i-ni-in-bu</b>		
Rubric	<b>diĝir<sup>1</sup>utu iĝi bar-ra</b>		
Duplicates	CBS 1529 obv. 1'-29' → OBI 061, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	OBC 14, 99-114	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House
<b>obv. ii 16-18</b>	<b>Text 3</b>		
Incipit	<b>a ku<sub>3</sub> šu ba-ti bar-ĝu<sub>10</sub>-še<sub>3</sub> mu-<sup>1</sup>un-ri<sup>1</sup></b>		
Rubric	---		
Duplicates	YBC 6784 → OBI 303		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	N
Edition	OBC 14, 99-114	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House
<b>rev. iii 1'-16'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	<b>gudu<sub>4</sub> ku<sub>3</sub>-ge-da</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	OBC 14, 99-114	Dialogue	NP
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House
<b>rev. iii 17'-iv 13'</b>	<b>Text 5</b>		

Incipit	<b>u2 sikil u2 du<sub>10</sub>-ga na de<sub>5</sub>-ga</b>		
Rubric	<b>e2 ku<sub>4</sub>-ku<sub>4</sub>-ra-kam ka-inim-ma gudu<sub>4</sub> ku<sub>3</sub>-ge-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	OBC 14, 99-114	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House; Collective rubric

<b>OBI 005</b>	<b>AO 6725</b>		
Copy	TCL 16, 63	CDLI #	P345407
Provenance	Unknown	Tablet Type	Single Column
Photo	<a href="https://collections.louvre.fr/en/ark:/53355/cl010167408">https://collections.louvre.fr/en/ark:/53355/cl010167408</a>		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	diġir <b>udug hul-ġal<sub>2</sub> gidim-ta edin-</b> [		
Rubric	<b>ka<sup>qa</sup>-inim-ma ʾnam<sup>1</sup>-erim<sub>2</sub> ʾbur<sub>2</sub><sup>1</sup>-ru-ʾda<sup>1</sup>-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. 9-30</b>	<b>Text 2</b>		
Incipit	<b>ġulla<sup>la<sub>2</sub></sup>-e-ne ġulla<sup>la<sub>2</sub></sup>-e-ne</b>		
Rubric	<b>ʾka<sup>1</sup>-inim-ʾma udug<sup>1</sup> [hul-la-kam]</b>		
Duplicates	BM 92504 rev. 1-t. ed. 1 → OBI 034, 2 MS 3105/2 obv. i' 1'-11' → OBI 165, 1 Ni 4015 → OBI 188 VAT 1343+ → OBI 220 VAT 17137+ i 1"-13" → OBI 255, 2 YBC 4622 ii 7'-iii 15 → OBI 276, 4		
Initial Formula	---	Final Formula	---
DME #	182	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	GBAO 2, 255-257	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	



<b>rev. 1-26</b>	<b>Text 3</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma ur-gi<sup>7</sup>-ra-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	183	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 006</b>	<b>AO 6905a</b>		
Copy	ASJ 9, 64	CDLI #	P363156
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	<b>a<sub>2</sub>-sag<sub>3</sub> izi dumu<sup>di<sub>gir</sub></sup>en-ki-ga-ke<sub>4</sub></b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ASJ 9, 53-54	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 007</b>	<b>AO 7682</b>		
Copy	RA 66, 141	CDLI #	P355899
Provenance	Unknown	Tablet Type	Landscape
Photo	<a href="https://collections.louvre.fr/en/ark:/53355/cl010168481">https://collections.louvre.fr/en/ark:/53355/cl010168481</a>		
<b>obv. 1-6</b>	<b>Text 1</b>		
Incipit	<b>ka-na-na ka-na-na</b>		
Rubric	---		
Duplicates	MS 3086 obv. 4'-11'a → OBI 152, 2 YBC 9899 obv. 1 → OBI 320, 1		
Initial Formula	---	Final Formula	<b>tu-u<sub>2</sub> en-nu-re</b>
DME #	181	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y

Other	N	Remarks	Phonetic
<b>obv. 7-b. ed. 1</b>	<b>Text 2</b>		
Incipit	<i>wa-ru-uq i-na ba-aš-tim</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	357	Function Category	Bites and Stings
SEAL #	7167	Description	Y
Edition	RA 66, 143-144	Dialogue	N
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	N
Other	N	Remarks	
<b>rev. 1-5</b>	<b>Text 3 (Instructions)</b>		
Remarks			

<b>OBI 008</b>	<b>AO 8895</b>		
Copy	TCL 16, 89	CDLI #	P345433
Provenance	Unknown	Tablet Type	Single Column
Photo	<a href="https://collections.louvre.fr/en/ark:/53355/cl010169593">https://collections.louvre.fr/en/ark:/53355/cl010169593</a>		
Incipit	<b>igi muš-huš igi lu<sub>2</sub>-[ulu<sub>3</sub>] muš-huš</b>		
Rubric	---		
Duplicates	N 4109 + Ni 4329 obv. i' 1'-6' → OBI 177, 1 NMS A.1909.405.33 → OBI 193		
Initial Formula	---	Final Formula	---
DME #	184	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JNES 51, 22-24	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 009</b>	<b>AOAT 441, 84-85</b>		
Copy	AOAT 441, 84-85	CDLI #	---
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
<b>obv. 1-3'</b>	<b>Text 1</b>		
Incipit	[ša <sub>3</sub> ] ᵀge <sub>17</sub> <sup>1</sup> -ga niĝ <sub>2</sub> <sup>si</sup> bisaĝ-gin <sub>7</sub> [keše <sub>2</sub> -da]		
Rubric	<b>ka-inim-ma ᵀze<sub>2</sub><sup>1</sup>-[a-kam]</b>		
Duplicates	BM 92518 obv. 1-rev. 11 → OBI 037, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y

Edition	AOAT 441, 83-94	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 4'-rev. 13</b>	<b>Text 2</b>		
Incipit	e2 ki ku3-ga-[ta]-ni		
Rubric	[ka]-[inim <sup>1</sup> -ma ze2-a-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AOAT 441, 83-94	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 14-21</b>	<b>Text 3 (Instructions)</b>		
Remarks	Invocation: <i>annanna</i>		

<b>OBI 010</b>	<b>Ashm 1932-0156g</b>		
Copy	OECT 11, 11	CDLI #	P274668
Provenance	Kiš	Tablet Type	Single Column
Photo	CDLI		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	345	Function Category	Sex and Emotions
SEAL #	7140	Description	NP
Edition	LAOS 12, 329-330	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>OBI 011</b>	<b>Ashm 1932-0382</b>		
Copy	OECT 15, 260	CDLI #	P347602
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	<i>dan pa-la-ah</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings

SEAL #	1676	Description	Y
Edition	LAOS 12, 282-286	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 012</b>	<b>Ashm 1932-0421</b>		
Copy	OECT 5, 55	CDLI #	P345836
Provenance	Kiš (?)	Tablet Type	Lentil
Photo	CDLI		
<b>obv. 1'-4'</b>	<b>Text 1 (Mathematical Exercise)</b>		
Remarks	Fragmentary		
<b>rev. 1-4</b>	<b>Text 2</b>		
Incipit	<sup>diġir</sup> kamad-me mu dumu ʿan <sup>l</sup> -na		
Rubric	---		
Duplicates	IM 21180, y obv. 17'-23' → OBI 098, 3 MS 3067 rev. 5-12 → OBI 143, 3 MS 3105/1 ii 7'-13' → OBI 164, 3		
Initial Formula	---	Final Formula	---
DME #	189b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	OrNS 48, 315	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 013</b>	<b>AUAM 73.2416</b>		
Copy	Fs. Pope, 87	CDLI #	P249849
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[bi]-ʿri <sup>l</sup> -it ku-di-im-ši-im		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	358	Function Category	Bites and Stings
SEAL #	7094	Description	Y
Edition	Fs. Pope, 83-88	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 014</b>	<b>AUAM 73.3092</b>		
Copy	JCS 9, 10	CDLI #	P249272
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	<i>si<sub>2</sub>-ka-tum i-ša-a-tum</i>		
Rubric	---		
Duplicates	M.15289 rev. 10'-1. ed. 3 → OBI 118, 3 NBC 6321 → OBI 182 SMUI 1913.14.1465 → OBI 201 YBC 5619 obv. 1-8 → OBI 282, 1		
Initial Formula	---	Final Formula	---
DME #	352	Function Category	Illnesses
SEAL #	7076	Description	Y
Edition	JCS 9, 8-15	Dialogue	Y
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 015</b>	<b>AUAM 73.3094</b>		
Copy	RA 70, 135/137	CDLI #	P249267
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[munus du <sub>2</sub> -da-a-ni <sup>ḡeš</sup> ma <sub>2</sub> -gin <sub>7</sub> a mi-ni-ri]		
Rubric	[ka-inim-ma] 'u <sub>3</sub> -du <sub>2</sub> -da'		
Duplicates	E 47.190 obv. 1-rev. 5' → OBI 079, 1 MLC 1207 obv. 1'-rev. 8 → OBI 122, 1		
Initial Formula	NP	Final Formula	---
DME #	314	Function Category	Birth and Childhood
SEAL #	7058	Description	Y
Edition	RA 70, 133-140	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Interlinear Bilingual

<b>OBI 016</b>	<b>BiOr 75, 15 no. 1</b>		
Copy	---	CDLI #	---
Provenance	Unknown	Tablet Type	Single Column
Photo	BiOr 75, 15-16		
Incipit	<i>ki-ma 'la' ba-'i-ta'-at</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---

DME #	---	Function Category	Birth and Childhood
SEAL #	7062	Description	N
Edition	BiOr 75, 15-18	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 017</b>	<b>BiOr 75, 18 no. 2</b>		
Copy	---	CDLI #	---
Provenance	Unknown	Tablet Type	Single Column
Photo	BiOr 75, 19-20		
Incipit	𒌒 <sup>1</sup> - <i>ti-mi</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	7063	Description	Y
Edition	BiOr 75, 18-20	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 018</b>	<b>BiOr 75, 21 no. 3</b>		
Copy	---	CDLI #	---
Provenance	Unknown	Tablet Type	Landscape
Photo	BiOr 75, 21-22		
Incipit	<i>da-du-um-mi da-du-um</i>		
Rubric	<i>ka-inim-ma [da-du]-um ti-la-kam</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	7052	Description	Y
Edition	BiOr 75, 21-23	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 019</b>	<b>BM 15820</b>		
Copy	CT 42, 6	CDLI #	P283741
Provenance	Unknown	Tablet Type	Two Column
Photo	SEAL		

<b>obv. i 1'-17'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	151	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>me-teš2; za3 mi2</b>
<b>obv. i 18'-ii 22</b>	<b>Text 2</b>		
Incipit	<b>a-na-aš-am3 ha-la ba<sup>1</sup>-ra-e3</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	152	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>za3 mi2</b>
<b>obv. ii 23-b. ed. ii 1</b>	<b>Text 3</b>		
Incipit	Uncertain		
Rubric	<i>ki-ma da-<sup>r</sup>an<sup>1</sup>-[</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	419	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	NP
Other	Y	Remarks	
<b>rev. iii 1-iv 1</b>	<b>Text 4</b>		
Incipit	<b>an-na sikil-la ki-a za-gin3-na</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	153	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 55, 33-34	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<b>annanna</b>

<b>rev. iv 2-10</b>		<b>Text 5</b>	
Incipit		<b>mul-meš a-ka-al-la-ku-nu-ti</b>	
Rubric		---	
Duplicates		---	
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub> en<sub>2</sub>] e<sub>2</sub>-nu-ru</b>
DME #	349	Function Category	Malevolent Entities
SEAL #	7110	Description	N
Edition	LAOS 12, 404-405	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 11-32</b>		<b>Text 6</b>	
Incipit		<b>[an-nim u<sub>3</sub>] ki-tim</b>	
Rubric		---	
Duplicates		---	
Initial Formula	---	Final Formula	---
DME #	154	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	NP
Other	N	Remarks	<b>za<sub>3</sub> mi<sub>2</sub></b>

<b>OBI 020</b>		<b>BM 17305</b>	
Copy	CT 42, 32; Fs. Stol, 151	CDLI #	P283754
Provenance	Sippar (?)	Tablet Type	Landscape
Photo	SEAL		
Incipit	<b>lu-di-kum tu<sub>6</sub> ta<sub>3</sub>-ri-da-at ka-la mu-ur<sub>2</sub>-[še-e<sup>1</sup></b>		
Rubric	---		
Duplicates	LB 1000 → OBI 114 MS 3105/1 i 1'-28' → OBI 164, 1		
Initial Formula	---	Final Formula	---
DME #	350	Function Category	Illnesses
SEAL #	7071	Description	Y
Edition	Fs. Stol, 149-160	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 021</b>		<b>BM 22559</b>	
Copy	AMD 1, 245 no. 7b	CDLI #	---



Provenance	Sippar (?)	Tablet Type	Round
Photo	---		
Incipit	<b>niĝ<sub>2</sub> he<sub>2</sub>-e<sub>3</sub></b>		
Rubric	<b>ka-i-ni-ma lu<sub>2</sub> du<sub>8</sub></b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu-u<sub>2</sub> en en-nu-u<sub>2</sub>-re</b>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	N
Edition	AMD 1, 230 n. 11	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic rubric

<b>OBI 022</b>	<b>BM 25145</b>		
Copy	OrNS 54, 219	CDLI #	P355699
Provenance	Unknown	Tablet Type	Landscape
Photo	---		
Incipit	<b>gud si-bi si ur<sub>2</sub>-ra</b>		
Rubric	---		
Duplicates	(Ur III: CBS 8371) H 60 obv. 1-16 → OBI 081, 1 H 146 rev. 1'-8' → OBI 089, 2 MS 2353 rev. 20-32 → OBI 128, 4		
Initial Formula	---	Final Formula	<b>te-ne<sub>2</sub>-nu-re</b>
DME #	217	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	ASJ 17, 81-95	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 023</b>	<b>BM 29383</b>		
Copy	Fs. Hallo, 162	CDLI #	P355888
Provenance	Unknown	Tablet Type	Landscape
Photo	Fs. Hallo, 162		
Incipit	<b>am hu-uš gal du-du</b>		
Rubric	---		
Duplicates	N 4237 ii' 1'-13' → OBI 178, 2 YBC 8649 → OBI 311		
Initial Formula	---	Final Formula	---
DME #	102b	Function Category	Consecration
SEAL #	---	Description	Y

Edition	Fs. Hallo, 153-155	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 024</b>	<b>BM 78185</b>		
Copy	CT 44, 31	CDLI #	P345540
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	[en-e an gal-ta ki daġal-še <sub>3</sub> ] ġešġeštu <sup>tu</sup> -ga-ni ʾnam-gub <sup>1</sup>		
Rubric	---		
Duplicates	---		
Initial Formula	[en <sub>2</sub> e <sub>2</sub> ]-nu-ru	Final Formula	---
DME #	124	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 154-160, 165-172	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 025</b>	<b>BM 78199</b>		
Copy	CT 44, 34	CDLI #	P345543
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	[hul-ġal <sub>2</sub> igi nu-sa <sub>6</sub> dumu u <sub>4</sub> ū <sub>2</sub> -š <sub>u</sub> <sub>2</sub> -ke <sub>4</sub> ]		
Rubric	---		
Duplicates	BM 96704 → OBI 042 H 97 iii 6-iv 12 → OBI 086, 3 H 179+ iii 11-iv 3 → OBI 090, 4 UET 6/2, 149 → OBI 207		
Initial Formula	NP	Final Formula	---
DME #	128a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 135-145	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>me-teš<sub>2</sub></b>

<b>OBI 026</b>	<b>BM 78249 + BM 78253</b>		
Copy	CT 44, 32 + CT 44,	CDLI #	P345541 + P345542

	33		
Provenance	Sippar (?)	Tablet Type	Five Column
Photo	---		
<b>obv. i 1'-9'</b>	<b>Text 1</b>		
Incipit	<b>[diĝir hul udug hul]</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 3 §1	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 10'-14'</b>	<b>Text 2</b>		
Incipit	<b>[udug] lu<sub>2</sub> dab<sub>5</sub>-ba</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 3 §2	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 1''-6''</b>	<b>Text 3</b>		
Incipit	<b>[nu-ge<sub>17</sub> ša<sub>3</sub> ge<sub>17</sub>]</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 4 §3	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 7''-15''</b>	<b>Text 4</b>		
Incipit	<b>[niĝ<sub>2</sub>] nu-ĝar-ra</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #		Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AOAT 1, 4 §4	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 16''-22''</b>	<b>Text 5</b>		
Incipit	[mur ge <sub>17</sub> ] ša <sub>3</sub> ge <sub>17</sub> libiš ge <sub>17</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AOAT 1, 4 §5	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 1'-2'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AOAT 1, 5 §10	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 3'-ii 1''</b>	<b>Text 7</b>		
Incipit	niĝ <sub>2</sub> -ak-[a]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 6 §11	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 2''-10''</b>	<b>Text 8</b>		
Incipit	niĝ <sub>2</sub> -keše <sub>2</sub> -ra ki-[a hur-ra]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 6 §12	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 11''-20''</b>	<b>Text 9</b>		
Incipit	<b>e-šub-ba a-gar3-ra gurud-da-<sup>1</sup>bi<sup>1</sup></b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 6-7 §13	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 21''-25''</b>	<b>Text 10</b>		
Incipit	<b><sup>1</sup>lu<sub>2</sub><sup>1</sup> u<sub>4</sub> deš ga-ba-an-da-<sup>1</sup>gu<sub>7</sub><sup>1</sup></b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	AOAT 1, 7 §14	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 1'''-10'''</b>	<b>Text 11</b>		
Incipit	<b>[<sup>1</sup>lu<sub>2</sub> ša<sub>3</sub>-<sup>1</sup>gar-ta]</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 7-8 §15	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 11'''-18'''</b>	<b>Text 12</b>		
Incipit	<b>[<sup>1</sup>di<sup>1</sup>gir lu<sub>2</sub>-ulu<sub>3</sub><sup>1u</sup> pa<sub>4</sub>]-hal-la-ke<sub>4</sub></b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	AOAT 1, 8 §16	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 1'</b>	<b>Text 13</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>obv. iii 2'-11'</b>	<b>Text 14</b>		
Incipit	[di <sup>gir</sup> asar-alim-nun]-na		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AOAT 1, 9 §19	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 12'-18'</b>	<b>Text 15</b>		
Incipit	[lu <sub>2</sub> -ulu <sub>3</sub> <sup>lu</sup> -bi] zi <sub>3</sub> sur-ra		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	AOAT 1, 10 §20	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 19'-35'</b>	<b>Text 16</b>		
Incipit	ab-ta nam-mu-un-ku <sub>4</sub> -ku <sub>4</sub> -de <sub>3</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	AOAT 1, 10-12 §21	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 1'-10'</b>	<b>Text 17</b>		
Incipit	[... <b>dumu ki aĝ<sub>2</sub>-ĝa<sub>2</sub></b> <sup>diĝir</sup> suen-na-ke <sub>4</sub> ]		
Rubric	---		
Duplicates	YBC 8792 → OBI 312		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	WO 5, 173-174 §23	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 11'-20'</b>	<b>Text 18</b>		
Incipit	[ <sup>diĝir</sup> gira <sub>2</sub> -re <b>dumu [ki] ʿaĝ<sub>2</sub>-ĝa<sub>2</sub></b> ]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	AOAT 1, 13 §24	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 21'-38'</b>	<b>Text 19</b>		
Incipit	<sup>diĝir</sup> nin-girima <sub>3</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Illnesses
SEAL #	---	Description	N
Edition	AOAT 1, 13-14 §25	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 39'-45'</b>	<b>Text 20</b>		
Incipit	<sup>diĝir</sup> hendur-saĝ <sub>2</sub> -ĝa <sub>2</sub> niĝir gal maškim mah		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	AOAT 1, 14 §27	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. v 1'-6'</b>	<b>Text 21</b>		
Incipit	[diĝir hul udug hul]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	125a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	See Text 1
<b>obv. v 7'- rev. vii 4'''</b>	<b>Text 22</b>		
Incipit	ʽziʽ [an-šar2] ʽkiʽ-[šar2]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	126	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>rev. viii 1'-ix 12'</b>	<b>Text 23</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	[tu6 en2 e2-nu]-ru
DME #	330	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. ix 13'-4'''</b>	<b>Text 24</b>		
Incipit	NP		
Rubric	ka-inim-ma		
Duplicates	---		
Initial Formula	NP	Final Formula	tu6 en2 e2-nu-ru
DME #	331	Function Category	Uncertain
SEAL #	---	Description	NP



Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. ix 5'''-x 9'</b>	<b>Text 25</b>		
Incipit	<b>an imin 'ki' imin</b>		
Rubric	NP		
Duplicates	MS 3097 ii 7'-23' → OBI 160, 5 YBC 1970 obv. 1'-12' → OBI 264, 1		
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub>] 'en<sub>2</sub>' e<sub>2</sub>-nu-ru</b>
DME #	127 + 332	Function Category	Malevolent Entities
SEAL #	27074	Description	Y
Edition	BAM 8, 54-58	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 027</b>	<b>BM 78375</b>		
Copy	CT 44, 29; FAOS 12, pl. 18	CDLI #	P345538
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>[udug hul sila si ge<sub>17</sub>-ga]</b>		
Rubric	---		
Duplicates	BM 92671 → OBI 040 CBS 591 i 1-iii 19 → OBI 058, 1 MS 3091 + MS 3092 + MS 3101 vi 1-25 → OBI 157, 10 Ni 631 vii 13''-viii 9'' → OBI 187, 11		
Initial Formula	---	Final Formula	---
DME #	97a	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	BAM 8, 251-255	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Extract; follows BM 92671

<b>OBI 028</b>	<b>BM 79022</b>		
Copy	CM 41, 334-335	CDLI #	---
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CM 41, 334-335		
<b>obv. 1-6</b>	<b>Text 1</b>		

Incipit	en ki aĝ <sub>2</sub> -me-en ʾnin <sup>1</sup> [ki aĝ <sub>2</sub> -me-en]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Sex and Emotions
SEAL #	7137	Description	N
Edition	CM 41, 329-349	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 7-18</b>	<b>Text 2 (Instructions)</b>		
Remarks	kid <sub>3</sub> -kid <sub>3</sub> -bi		
<b>rev. 1-6</b>	<b>Text 3</b>		
Incipit	an-ta dab		
Rubric	---		
Duplicates	BM 79299 → OBI 030		
Initial Formula	en-nu-a-re	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	7137	Description	Y
Edition	CM 41, 329-349	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. 7-10</b>	<b>Text 4 (Instructions)</b>		
Remarks	kid <sub>3</sub> -kid <sub>3</sub> -bi		
<b>rev. 11-15</b>	<b>Text 5</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	7137	Description	NP
Edition	CM 41, 329-349	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. 16-21</b>	<b>Text 6 (Instructions)</b>		
Remarks	kid <sub>3</sub> -kid <sub>3</sub> -bi		

<b>OBI 029</b>	<b>BM 79125</b>		
Copy	AMD 1, 243 no. 1	CDLI #	---
Provenance	Sippar (?)	Tablet Type	Round
Photo	SEAL		

<b>obv. 1-rev. 1</b>	<b>Text 1</b>		
Incipit	「gid <sub>2</sub> <sup>1</sup> -da gid <sub>2</sub> -uk bir-ki		
Rubric	---		
Duplicates	BM 79938 obv. 1-rev. 2 → OBI 031, 1 Bod AB 217 → OBI 050 LB 2001 → OBI 117 VAT 8355 → OBI 237		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> e<sub>2</sub>-en<sub>2</sub>-ru</b>
DME #	---	Function Category	Bites and Stings
SEAL #	7082	Description	Y
Edition	AMD 1, 215-218	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Unusual orthography
<b>rev. 2-7</b>	<b>Text 2 (Instructions)</b>		
Remarks	Unusual orthography		

<b>OBI 030</b>	<b>BM 79299</b>		
Copy	CM 41, 342	CDLI #	---
Provenance	Sippar (?)	Tablet Type	Round
Photo	CM 41, 342		
Incipit	[an]-ta dab		
Rubric	---		
Duplicates	BM 79022 rev. 1-6 → OBI 028, 3		
Initial Formula	<b>en<sub>2</sub> e-nu-a-re</b>	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	CM 41, 341-343	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 031</b>	<b>BM 79938</b>		
Copy	AMD 1, 243 no. 2	CDLI #	---
Provenance	Sippar (?)	Tablet Type	Round
Photo	SEAL		
<b>obv. 1-rev. 2</b>	<b>Text 1</b>		
Incipit	<i>ur-ru-uk bi-ir-ki-šu</i>		
Rubric	---		
Duplicates	BM 79125 obv. 1-rev. 1 → OBI 029, 1 Bod AB 217 → OBI 050 LB 2001 → OBI 117		

	VAT 8355 → OBI 237		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7083	Description	Y
Edition	AMD 1, 218-219	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 3-7</b>	<b>Text 2</b>		
Incipit	<i>at-la-ak</i> ᵀᵀᵀᵀᵀ [		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	7184	Description	N
Edition	AMD 1, 218-219	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>OBI 032</b>	<b>BM 79949</b>		
Copy	AMD 1, 245 no. 7a	CDLI #	---
Provenance	Sippar (?)	Tablet Type	Landscape
Photo	---		
Incipit	<i>mu-uš</i> <sup>1</sup> <i>u<sub>2</sub>-šu-um</i> <sup>1</sup> - <i>gal e-ri-du ba-an</i> -[ <i>gub</i> ]		
Rubric	<b>ka-i-ni-ma</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu-ne<sub>2</sub>-nu-ra</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	AMD 1, 230-231	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic

<b>OBI 033</b>	<b>BM 92503</b>		
Copy	CT 4, 3	CDLI #	P355751
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	<a href="http://www.britishmuseum.org/collection/object/W_1888-0512-Bu-6">www.britishmuseum.org/collection/object/W_1888-0512-Bu-6</a>		
Incipit	<i>uš<sub>2</sub> hul-ĝal<sub>2</sub> an-ki-bi-da</i>		
Rubric	<b>ka-inim-ma tu-ra</b> ᵀᵀᵀᵀᵀ / [ka-inim]-ma nam-erim <sub>2</sub> bur <sub>2</sub> -da-kam		
Duplicates	---		

Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	<b>tu6 en2 e2-nu-ru</b>
DME #	115	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BPOA 3, 220-240	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Multiple rubrics

<b>OBI 034</b>		<b>BM 92504</b>	
Copy	CT 4, 4	CDLI #	P355752
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1-35</b>	<b>Text 1</b>		
Incipit	<b>nam-tar an-gin7 šu nu-te-ĝa2 ki-ta ʾim<sup>1</sup>-[in-us2]</b>		
Rubric	<b>ka-inim-ma ninda-a-[kam]</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	116	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	GBAO 2, 153-156	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-t. ed. 1</b>	<b>Text 2</b>		
Incipit	<b>[ĝulla<sup>1a2</sup>-e-ne] ĝulla<sup>1a2</sup>-e-ne-meš</b>		
Rubric	<b>ka-inim-ma niĝ2-sila<sup>11</sup>-ĝa2 šu te-[ĝa2-kam]</b>		
Duplicates	AO 6725 obv. 9-30 → OBI 005, 2 MS 3105/2 obv. i' 1'-11' → OBI 165, 1 Ni 4015 → OBI 188 VAT 1343+ → OBI 220 VAT 17137+ i 1"-13" → OBI 255, 2 YBC 4622 ii 7'-iii 15 → OBI 276, 4		
Initial Formula	<b>[en2] e2-nu-ru</b>	Final Formula	---
DME #	117	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	GBAO 2, 161-166	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 035</b>		<b>BM 92505</b>	
Copy	CT 44, 27	CDLI #	P345536

Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1-19</b>	<b>Text 1</b>		
Incipit	<b>en-e amaš ku3-ga ĝen-a-na</b>		
Rubric	<b>ka-inim-ma<sup>1</sup> ʾudu<sup>1</sup> [amaš-a ku4]-ʾku4<sup>1</sup>-ra-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	120	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	HSAO 1, 259-261	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Substitution
<b>obv. 20-rev. 8</b>	<b>Text 2</b>		
Incipit	<b>ki-in-du ĝen-a-na ki-in-du ĝen-a-na</b>		
Rubric	<b>ka-inim-ma udu ti-la-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	121	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Substitution

<b>OBI 036</b>	<b>BM 92508</b>		
Copy	CT 44, 30	CDLI #	P345539
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1-19</b>	<b>Text 1</b>		
Incipit	<b>i3 ku3 i3 us2-us2 ur5-ur5 ki in-ʾdar<sup>1</sup></b>		
Rubric	<b>[ka-inim-ma i3]-ĝeš-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	122	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-16</b>	<b>Text 2</b>		
Incipit	<b>[i3 nam-šub<sup>diĝir</sup> en-lil2]-ʾla<sup>1</sup>-ke4</b>		
Rubric	<b>ka-inim-ma i3-ĝeš-kam</b>		

Duplicates	---		
Initial Formula	[en <sub>2</sub> e <sub>2</sub> -nu]-ru <sup>1</sup>	Final Formula	---
DME #	123	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 037</b>	<b>BM 92518</b>		
Copy	CT 4, 8; AMD 14, 717/719	CDLI #	P355757
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	AMD 14, 716/718		
<b>obv. 1-rev. 11</b>	<b>Text 1</b>		
Incipit	ša <sub>3</sub> ge <sub>17</sub> -ga in <sup>g</sup> bisaĝ-gin <sub>7</sub> keše <sub>2</sub> -da		
Rubric	ši-pa-at KA [		
Duplicates	AOAT 441, 84-85 obv. 1-3' → OBI 009, 1		
Initial Formula	---	Final Formula	---
DME #	311	Function Category	Illnesses
SEAL #	7065	Description	Y
Edition	AMD 14, 720-732	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Interlinear bilingual
<b>rev. 12-t. ed. 1</b>	<b>Text 2 (Instructions)</b>		
Remarks			
<b>t. ed. 2</b>	<b>Text 3 (Inventory)</b>		
Remarks	min eme ša li-ib-bi, "Two languages. For the belly."		

<b>OBI 038</b>	<b>BM 92669</b>		
Copy	CT 44, 25	CDLI #	P345534
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	www.britishmuseum.org/collection/object/W_1888-0512-Bu-41		
Incipit	ka la <sub>2</sub> -e-de <sub>3</sub> za la <sub>2</sub> -e-de <sub>3</sub>		
Rubric	[ka]-ru <sup>1</sup> inim <sup>1</sup> -ma ru <sup>1</sup> tu <sup>mušen<sup>1</sup></sup> -[a-kam]		
Duplicates	---		
Initial Formula	en <sub>2</sub> e <sub>2</sub> -nu-ru	Final Formula	---
DME #	118	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y

Akkadian	N	Speech Act	Y
Other	N	Remarks	Tablet image; substitution

<b>OBI 039</b>	<b>BM 92670</b>		
Copy	CT 44, 26	CDLI #	P345535
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	ᵛa₂¹-sag₃ ge₁₇-ga su lu₂-ᵛka¹ [mu-un-ĝal₂]		
Rubric	ka-inim-ma maš₂ gaba-ᵛri¹-[ga-kam]		
Duplicates	---		
Initial Formula	<b>en₂ e₂-nu-ru</b>	Final Formula	---
DME #	119	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	MRLLA 5, 36-38	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Tablet image

<b>OBI 040</b>	<b>BM 92671</b>		
Copy	CT 44, 28; FAOS 12, pl. 17	CDLI #	P345537
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	udug hul sila si ge₁₇-[ga]		
Rubric	---		
Duplicates	BM 78375 → OBI 027 CBS 591 i 1-iii 19 → OBI 058, 1 MS 3091 + MS 3092 + MS 3101 vi 1-25 → OBI 157, 10 Ni 631 vii 13"-viii 9" → OBI 187, 11		
Initial Formula	<b>en₂ e₂-nu-ru</b>	Final Formula	---
DME #	97b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 250-251	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Extract; precedes BM 78375

<b>OBI 041</b>	<b>BM 96569</b>		
Copy	CT 58, 10	CDLI #	P274205



Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>ki-sikil sig-ga e-sir<sub>2</sub> gub</b>		
Rubric	---		
Duplicates	MS 3088 vi 5'-14' → OBI 154, 10 NMS A.1909.405.2 → OBI 192 WCMA 20.1.30 → OBI 259		
Initial Formula	---	Final Formula	---
DME #	312	Function Category	Sex and Emotions
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Akkadian glosses; <b>annanna</b>

<b>OBI 042</b>	<b>BM 96704</b>		
Copy	CT 58, 79	CDLI #	P274276
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>hul-ĝal<sub>2</sub> igi nu-sa<sub>6</sub> dumu u<sub>4</sub> šu<sub>2</sub>-šu<sub>2</sub>-[ke<sub>4</sub>]</b>		
Rubric	<b>ka-inim-ma niĝ<sub>2</sub>-sila<sub>11</sub>-ĝa<sub>2</sub> zi<sub>3</sub> in-nu-ha-kam</b>		
Duplicates	BM 78199 → OBI 025 H 97 iii 6-iv 12 → OBI 086, 3 H 179+ iii 11-iv 3 → OBI 090, 4 UET 6/2, 149 → OBI 207		
Initial Formula	---	Final Formula	---
DME #	128b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 135-145	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 043</b>	<b>BM 97331</b>		
Copy	LAOS 12, pl. 1	CDLI #	---
Provenance	Unknown	Tablet Type	Round
Photo	SEAL		
<b>obv. 1-b. ed. 2</b>	<b>Text 1</b>		
Incipit	<b>aš-ba-at pi<sub>2</sub> an aš-ba-at ka-ka-bi</b>		
Rubric	---		
Duplicates	---		

Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7197	Description	Y
Edition	LAOS 12, 231-233	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-7</b>	<b>Text 2</b>		
Incipit	[ġiri2-tab i]-[na <sup>1</sup> ap-si-i-im na-aš-pa-ar mu-tim		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7604	Description	Y
Edition	LAOS 12, 234-235	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 044</b>	<b>BM 115743</b>		
Copy	LAOS 12, pl. 2	CDLI #	---
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	ha-an-zu-ru mu-ra-li		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Sex and Emotions
SEAL #	7152	Description	Y
Edition	LAOS 12, 324-325	Dialogue	N
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	Y	Remarks	

<b>OBI 045</b>	<b>BM 122691</b>		
Copy	ZA 71, 62	CDLI #	P274698
Provenance	Tell Duweihes	Tablet Type	Single Column
Photo	SEAL		
<b>obv. 1'-b. ed. 1</b>	<b>Text 1</b>		
Incipit	[i]-nu-um ip-pa-la-as <sub>2</sub> it-ta-na-ap-[ra-ar] ša-aš-ka-lum		
Rubric	ši-ip-tum ša i-ni-[im]		
Duplicates	IM 90648 → OBI 106		

Initial Formula	NP	Final Formula	---
DME #	327	Function Category	Malevolent Entities
SEAL #	7106	Description	Y
Edition	ZA 71, 61-72	Dialogue	N
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-12</b>	<b>Text 2</b>		
Incipit	<i>še-eh-ru-um wa-ši-ib-bi-it ek-[le-tim]</i>		
Rubric	<i>ši-ip-tum ša še-eh-ri-im nu-uh<sub>2</sub>-hi-im</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	328	Function Category	Birth and Childhood
SEAL #	7051	Description	Y
Edition	ZA 71, 61-72	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 13-19</b>	<b>Text 3</b>		
Incipit	<i>da-mu-um da-ma-nu-um</i>		
Rubric	NP		
Duplicates	(Old Assyrian: kt a/k, 611)		
Initial Formula	---	Final Formula	NP
DME #	329	Function Category	Bites and Stings
SEAL #	7099	Description	Y
Edition	ZA 71, 61-72	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	

<b>OBI 046</b>	<b>BNUS 371</b>		
Copy	DCS 158 (StrKT 4)	CDLI #	P355900
Provenance	Uruk (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	Uncertain		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	141	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y

Other	N	Remarks	Fragmentary
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<b>OBI 047</b>	<b>BNUS 472</b>		
Copy	DCS 153	CDLI #	P355901
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	an an an an 'an' an an		
Rubric	---		
Duplicates	(Ur III: CBS 8235) MLC 334 rev. i 1-t. ed. 1 → OBI 120, 3 MLC 640 rev. 1-8 → OBI 121, 3		
Initial Formula	<b>en<sub>x</sub> en-ne<sub>2</sub>-nu-ru</b>	Final Formula	<b>'tu<sub>6</sub>' en<sub>x</sub> e<sub>2</sub>-nu-re-kam</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Rendu-Loisel 2018, 96-99	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 048</b>	<b>Bod AB 214</b>		
Copy	OECT 11, 3	CDLI #	P274665
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	<i>ši-i ša-a-ru-um ši-i ša-a-ru-um</i>		
Rubric	<b>'ka'-[inim]-'ma' [ša]-ru-um</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	354	Function Category	Illnesses
SEAL #	7070	Description	N
Edition	LAOS 12, 127-128	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 049</b>	<b>Bod AB 215</b>		
Copy	OECT 11, 2	CDLI #	P274664
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	<b>'at'-ta-a-ma 'še-eh-rum'</b>		

Rubric	<b>ka-inim-ma ʾlu<sub>2</sub><sup>1</sup>-tur er<sub>2</sub> še<sub>22</sub>-še<sub>22</sub>-[a-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	353	Function Category	Birth and Childhood
SEAL #	7049	Description	Y
Edition	LAOS 12, 309-310	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 050</b>	<b>Bod AB 217</b>		
Copy	OECT 11, 4	CDLI #	P274666
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	<i>u<sub>2</sub>-ug-gu-ur še<sub>20</sub>-pe-en<sub>6</sub></i>		
Rubric	<b>ka-inim-ma ʾur-gi<sub>7</sub> ti-la<sup>1</sup>-[kam]</b>		
Duplicates	BM 79125 obv. 1-rev. 1 → OBI 029, 1 BM 79938 obv. 1-rev. 2 → OBI 031, 1 LB 2001 → OBI 117 VAT 8355 → OBI 237		
Initial Formula	---	Final Formula	---
DME #	355	Function Category	Bites and Stings
SEAL #	7096	Description	Y
Edition	LAOS 12, 35-36	Dialogue	N
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 051</b>	<b>Bod S 296</b>		
Copy	OECT 5, 23	CDLI #	P345804
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>tumu ab-ba im-ma-ta-ri</b>		
Rubric	<b>ʾka<sup>1</sup>-inim-ma tumu-a-ʾkam<sup>1</sup></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	168	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	OECT 5, pp. 32-33	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 052</b>	<b>Bod S 297</b>		
Copy	OECT 5, 22	CDLI #	P345803
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	165	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>obv. 9-16</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	166	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 17-rev. 3</b>	<b>Text 3</b>		
Incipit	<b>dadag-ga sumur-ra di<sup>gir</sup>en-lil<sub>2</sub>-la<sub>2</sub></b>		
Rubric	<b>ka-inim-ma gi-<sup>r</sup>izi-la<sub>2</sub><sup>1</sup>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	167	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 053</b>	<b>Bod S 298</b>		
Copy	OECT 5, 19	CDLI #	P345800
Provenance	Unknown	Tablet Type	Single Column

Photo	CDLI		
Incipit	[... imin]-na ʾkur <sup>1</sup> -kur-ta e <sub>3</sub> -de <sub>3</sub> kalam-ma ʾri-a <sup>1</sup>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	162	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	OECT 5, pp. 27-30	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 054</b>	<b>Bod S 299</b>		
Copy	OECT 5, 20	CDLI #	P345801
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	ʾu <sup>4</sup> -a <sub>2</sub> ab <sub>2</sub> -ge <sub>18</sub> ʾlu-ba <sup>1</sup>		
Rubric	[ka]-inim-ma ša <sub>3</sub> ge <sub>17</sub> -ga-kam		
Duplicates	MS 2780 obv. 1-14 → OBI 131, 1		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	163	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	OECT 5, pp. 31-32	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>annanna</i>

<b>OBI 055</b>	<b>Bod S 300</b>		
Copy	OECT 5, 24	CDLI #	P345805
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	muš šu il <sub>2</sub> -a muš lu <sub>2</sub> -ra ti-a		
Rubric	ʾka <sup>1</sup> -inim-ma muš dab <sub>5</sub> -be <sub>2</sub> -ʾda-kam <sup>1</sup>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>ʾtu<sub>6</sub><sup>1</sup> en<sub>2</sub> e<sub>2</sub>-nu-ʾru<sup>1</sup></b>
DME #	169	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	OECT 5, pp. 33-35	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 056</b>	<b>Bod S 301</b>		
Copy	OECT 5, 21	CDLI #	P345802
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>gi-izi-la<sub>2</sub> ĝeš<sup>3</sup>niĝ<sub>2</sub>-na-<sup>1</sup>a<sup>1</sup></b>		
Rubric	<b>ka-inim-ma gi-izi-la<sub>2</sub>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	164	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 057</b>	<b>CBS 332</b>		
Copy	PBS 1/2, 122	CDLI #	P257778
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>[hul]-<sup>1</sup>ĝal<sub>2</sub> igi<sup>1</sup> [hul dumu ha-lam-ma-ke<sub>4</sub>]</b>		
Rubric	NP		
Duplicates	CBS 11933 → OBI 072 JRL 1059 → OBI 112 MS 3084 obv. 1'-22' → OBI 150, 1		
Initial Formula	---	Final Formula	NP
DME #	313	Function Category	Malevolent Entities
SEAL #	7190	Description	Y
Edition	AMD 8/2, 112-134	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Interlinear bilingual

<b>OBI 058</b>	<b>CBS 591</b>		
Copy	PBS 1/2, 127	CDLI #	P258045
Provenance	Unknown	Tablet Type	Three Column
Photo	CDLI		
<b>obv. i 1-iii 19</b>	<b>Text 1</b>		
Incipit	<b>udug hul sila si ge<sub>17</sub>-ga</b>		
Rubric	<b>ka-inim-ma <sup>1</sup>udug hul<sup>1</sup>-a-kam</b>		
Duplicates	BM 78375 → OBI 027 BM 92671 → OBI 040		



	MS 3091 + MS 3092 + MS 3101 vi 1-25 → OBI 157, 10 Ni 631 vii 13"-viii 9" → OBI 187, 11		
Initial Formula	「en <sub>2</sub> <sup>1</sup> e <sub>2</sub> -nu-ru	Final Formula	---
DME #	97d	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 249-265	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 20-rev. v 31</b>	<b>Text 2</b>		
Incipit	udug hul a-la <sub>2</sub> hul lu <sub>2</sub> ĝe <sub>6</sub> sa <sub>2</sub> -a-še <sub>3</sub> sila-a gib-ba		
Rubric	ka-inim-ma 「udug <sup>1</sup> [hul-a]-「kam <sup>1</sup>		
Duplicates	Ni 631 ii 41-iii 44 → OBI 187, 6		
Initial Formula	en <sub>2</sub> e <sub>2</sub> -nu-ru	Final Formula	---
DME #	92b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 256-265	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1-34</b>	<b>Text 3</b>		
Incipit	]-hul		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	172	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 72-73	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 059</b>	<b>CBS 1384</b>		
Copy	---	CDLI #	P258717
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-16</b>	<b>Text 1</b>		
Incipit	Uncertain		
Rubric	ka-inim-ma 「niĝ <sub>2</sub> <sup>1</sup> -[na-kam]		
Duplicates	---		
Initial Formula	[en <sub>2</sub> ] 「e <sub>2</sub> <sup>1</sup> -[nu-ru]	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y

Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-14</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma gi-izi-la2</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 060</b>	<b>CBS 1509</b>		
Copy	AfO 27, 38	CDLI #	P258843
Provenance	Sippar (?)	Tablet Type	Two Column
Photo	CDLI		
<b>obv. i 1-20</b>	<b>Text 1</b>		
Incipit	<b>an ma-na-še3 ki ma-[na-še3]</b>		
Rubric	<b>ka-inim-ma munus keše2-da-kam</b>		
Duplicates	CBS 1509 ii 1-20; iii 1-t. ed. 3; iv 1-18 → OBI 060, 2, 3, 4 CBS 10489 + CBS 10756 → OBI 071 YBC 5636 → OBI 295		
Initial Formula	ʽen2 <sup>1</sup> [e2]-nu-ʽru <sup>1</sup>	Final Formula	---
DME #	143	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	AfO 27, 37-52	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 1-20</b>	<b>Text 2</b>		
Incipit	ʽan <sup>1</sup> [ma-na]-ʽše3 <sup>1</sup> ki ma-na-še3		
Rubric	<b>ka-inim-ma munus ʽkeše2<sup>1</sup>-[da-kam]</b>		
Duplicates	CBS 1509 i 1-20; iii 1-t. ed. 3; iv 1-18 → OBI 060, 1, 3, 4 CBS 10489 + CBS 10746 → OBI 071 YBC 5636 → OBI 295		
Initial Formula	ʽen2 <sup>1</sup> e2-nu-[ru]	Final Formula	---
DME #	144	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	AfO 27, 37-52	Dialogue	Y

Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. iii 1-t. ed. 3</b>	<b>Text 3</b>		
Incipit	[an] [ma-na-še3 ki ma-na-še3]		
Rubric	[ka-inim-ma] munus keše2-[da]-[kam]		
Duplicates	CBS 1509 i 1-20; ii 1-20; iv 1-18 → OBI 060, 1, 2, 4 CBS 10489 + CBS 10756 → OBI 071 YBC 5636 → OBI 295		
Initial Formula	[en2] [e2]-nu-ru	Final Formula	---
DME #	145	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	AfO 27, 37-52	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>rev. iv 1-18</b>	<b>Text 4</b>		
Incipit	an ma-na-še3 ki ma-na-še3		
Rubric	NP		
Duplicates	CBS 1509 i 1-20; ii 1-20; iii 1-t. ed. 3 → OBI 060, 1, 2, 3 CBS 10489 + CBS 10756 → OBI 071 YBC 5636 → OBI 295		
Initial Formula	en2 e2-nu-ru	Final Formula	---
DME #	146	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	AfO 27, 37-52	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 061</b>	<b>CBS 1529</b>		
Copy	ASJ 17, 125-126	CDLI #	P258863
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1'-29'</b>	<b>Text 1</b>		
Incipit	[diḡir]utu an-ur2-ra he2-ni-in-bu]		
Rubric	---		
Duplicates	A 7479 obv. i 13-ii 15 → OBI 004, 2		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ASJ 17, 115-124	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	Y
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House
<b>rev. 1'-l. ed. 3</b>	<b>Text 2</b>		
Incipit	[diġirutu kur gal-ta um-ta-e3-na-zu-šes]		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ASJ 17, 115-124	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<i>bīt rimki</i> 3 <sup>rd</sup> House

<b>OBI 062</b>	<b>CBS 1532</b>		
Copy	PBS 1/2, 128	CDLI #	P258866
Provenance	Unknown	Tablet Type	Three Column
Photo	CDLI		
<b>obv. i 1'-3'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii 2'-iii 7'</b>	<b>Text 2</b>		
Incipit	[udug <hul>] edin-na su8-a		
Rubric	ka-inim-ma udug hul-a-[kam]		
Duplicates	---		
Initial Formula	[en2 e2]-nu-ru	Final Formula	---
DME #	173	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 269-271	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 8'-22'</b>	<b>Text 3</b>		
Incipit	udug hul-ġal2 gidim dalla edin-[na]		
Rubric	ka-inim-ma udug ʾhulʾ-[a-kam]		

Duplicates	CBS 3926 + CBS 3931 rev. ii' 1-4 → OBI 066, 4 H 103 iv 12-24 → OBI 087, 5		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	174	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 240-241	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 23'-rev. iv 25'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-[ru]</b>	Final Formula	NP
DME #	175	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 50-51	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 1'-26'</b>	<b>Text 5</b>		
Incipit	[udug hul-ĝal <sub>2</sub> gidim idim kur-ra]		
Rubric	[ka-inim-ma udug hul-a-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	176	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 220-227	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1'-16'</b>	<b>Text 6</b>		
Incipit	[udug hul-ĝal <sub>2</sub> nam-ba-te-ĝe <sub>26</sub> -e-de <sub>3</sub> ]		
Rubric	[ka-inim-ma udug hul-a-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	177	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 231-233	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 063</b>	<b>CBS 1636</b>		
Copy	PBS 1/2, 132	CDLI #	P125405
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma <sup>ĝeš</sup>ĝešnimbar tur-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-[ru]</b>	Final Formula	---
DME #	178	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 064</b>	<b>CBS 1690</b>		
Copy	PBS 7, 87	CDLI #	P259022
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	356	Function Category	Illnesses
SEAL #	7202	Description	Y
Edition	Collins 1999, 129-130	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 065</b>	<b>CBS 3833 + CBS 3835</b>		
Copy	AMD 1, 245 no. 5	CDLI #	P260203
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y

Edition	AMD 1, 229	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 066</b>	<b>CBS 3926 + CBS 3931</b>		
Copy	ZA 92, 17	CDLI #	P260266
Provenance	Nippur	Tablet Type	Three Column (?)
Photo	CDLI		
<b>obv. i' 1'-6'</b>	<b>Text 1</b>		
Incipit	[maš-maš edin gu i-ni-in-la2]		
Rubric	NP		
Duplicates	H 74 → OBI 084 H 103 i 1-ii 12 → OBI 087, 1 MS 3088 iv 8'-26' → OBI 154, 7 MS 3090 v 14'-23' → OBI 156, 3		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 24-25	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii' 1'-4'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. i' 1-3</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	ZA 92, 17	Dialogue	NP
Sumerian	Y	Treatment	NP

Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. ii' 1-4</b>	<b>Text 4</b>		
Incipit	[udug hul-ġal <sub>2</sub> gidim dalla edin-na]		
Rubric	[ka-inim-ma udug hul-a-kam]		
Duplicates	CBS 1532 iii 8'-22' → OBI 062, 3 H 103 iv 12-24 → OBI 087, 5		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	ZA 92, 32-33	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 067</b>	<b>CBS 6927</b>		
Copy	STVC 11	CDLI #	P264354
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1'-11'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka-inim-ma] ša <sub>3</sub> ge <sub>17</sub> -ga-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	110	Function Category	Illnesses
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 12'-rev. 13'</b>	<b>Text 2</b>		
Incipit	[am-gin <sub>7</sub> si du <sub>7</sub> -du <sub>7</sub> ]		
Rubric	---		
Duplicates	MS 3085 iv 20-31 → OBI 151, 13 MS 3097 v 12-25 → OBI 160, 10 VAT 6807 rev. 6-l. ed. 1 → OBI 226, 2 VAT 6819 t. ed. 1-l. ed. 1 → OBI 227, 3		
Initial Formula	[en <sub>2</sub> e <sub>2</sub> -nu]-ru	Final Formula	NP
DME #	110	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP



Other	N	Remarks	
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<b>OBI 068</b>	<b>CBS 7005</b>		
Copy	AMD 1, 245 no. 5	CDLI #	P262058
Provenance	Nippur	Tablet Type	Landscape
Photo	CDLI		
Incipit	<i>šū-ut-tu-uh la-nam</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7176	Description	Y
Edition	AMD 1, 223-229	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 069</b>	<b>CBS 10454 + CBS 10455 + CBS 10460</b>		
Copy	MHEO 2, 89	CDLI #	P265667
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	7132	Description	Y
Edition	MHEO 2, 88-89	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	

<b>OBI 070</b>	<b>CBS 10474</b>		
Copy	---	CDLI #	P265682
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	<i>ze<sub>2</sub>-a-am <sup>u</sup>še<sub>20</sub>-em-ge-en ki mu-un-da-ar</i>		
Rubric	---		
Duplicates	IM 44468 → OBI 100 MS 3089 + MS 3102 vi 1'-6' → OBI 155, 4 MS 3097 iv 2'-19'; iv 20'-v 11 → OBI 160, 8, 9		

	N 1266 → OBI 174 VAT 8347 → OBI 231 VAT 8545 → OBI 253		
Initial Formula	---	Final Formula	---
DME #	103b	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	ZA 71, 13-18	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 071</b>	<b>CBS 10489 + CBS 10756</b>		
Copy	AfO 27, 38	CDLI #	P265697
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>an ma-na-še<sub>3</sub> ki ma-na-še<sub>3</sub></b>		
Rubric	<b>ka-inim-ma idim [zu<sub>2</sub> keše<sub>2</sub>-da-kam]</b>		
Duplicates	CBS 1509 i 1-20; ii 1-20; iii 1-t. ed. 3; iv 1-18 → OBI 060, 1, 2, 3, 4 YBC 5636 → OBI 295		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	---
DME #	73a	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	AfO 27, 37-52	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 072</b>	<b>CBS 11933</b>		
Copy	OPKF 11, 204-205	CDLI #	P267067
Provenance	Nippur	Tablet Type	Two Column
Photo	CDLI		
Incipit	<b>[hul-ĝal<sub>2</sub> igi hul dumu ha-lam-ma-ke<sub>4</sub>]</b>		
Rubric	---		
Duplicates	CBS 332 → OBI 057 JRL 1059 → OBI 112 MS 3084 obv. 1'-22' → OBI 150, 1		
Initial Formula	NP	Final Formula	NP
DME #	98a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 112-134	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y

Other	N	Remarks	
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<b>OBI 073</b>	<b>CBS 13256</b>		
Copy	STVC 10	CDLI #	P268338
Provenance	Nippur	Tablet Type	Three Column (?)
Photo	CDLI		
<b>obv. i' 1'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	]-bur2-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	108	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. i' 2'-13'</b>	<b>Text 2</b>		
Incipit	ĝeš-am <sub>3</sub> inim-ma-am <sub>3</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	109	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii' 1'-12'</b>	<b>Text 3</b>		
Incipit	[imin-na-meš inim-na-meš]		
Rubric	[ka-inim-ma udug hul-a-kam]		
Duplicates	H 84 rev. i' 10'-ii' 2' → OBI 085, 3 H 179+ v 1'-vi (?) → OBI 090, 7 MS 3089 + MS 3102 viii 3'-18' → OBI 155, 8 Ni 631 i 26-i 45; i 46-ii 23 → OBI 187, 3, 4		
Initial Formula	NP	Final Formula	NP
DME #	109	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. i' 1'-ii' 8'</b>	<b>Text 4</b>		

Incipit	[nam-tar i3-mah saĝ-e ba-tuš]		
Rubric	---		
Duplicates	H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27; iv 28-v 18 → OBI 159, 1, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	NP	Final Formula	NP
DME #	109	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	ZA 83, 193-194	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 074</b>	<b>CBS 15354</b>		
Copy	---	CDLI #	P269878
Provenance	Nippur	Tablet Type	Two Column
Photo	CDLI		
Incipit	Uncertain		
Rubric	[ka]- <sup>1</sup> inim <sup>1</sup> -ma [ <sup>diĝir</sup> ]kamad-me-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 075</b>	<b>CUNES 48-06-263</b>		
Copy	---	CDLI #	P329692
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	ša- <sup>1</sup> mu <sup>1</sup> -um a-šu-um		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	26467	Description	Y

Edition	<i>Semitica</i> 61, 5-14	Dialogue	Y
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 076</b>	<b>CUNES 48-10-185</b>		
Copy	Akkadica 141, 116	CDLI #	P409806
Provenance	Unknown	Tablet Type	Single Column
Photo	Akkadica 141, 117		
Incipit	<b>a-ab-ba ama diġir-re-ne</b>		
Rubric	<b>ka-inim-ma ku<sub>6</sub> mušen-kam</b>		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub><sup>1</sup> e<sub>2</sub>-nu-ru</b>	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Akkadica 141, 115-126	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Substitution

<b>OBI 077</b>	<b>CUNES 49-02-218</b>		
Copy	<i>Semitica</i> 62, 17-18	CDLI #	P410243
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<i>Semitica</i> 62, 15-16		
Incipit	<b>e-da qa<sub>2</sub>-ar-na-ka ki-ma u<sub>2</sub>-ri-ši</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>te-ne<sub>2</sub>-en<sub>6</sub>-nu-re</b>
DME #	---	Function Category	Bites and Stings
SEAL #	27568	Description	Y
Edition	<i>Semitica</i> 62, 9-11	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 078</b>	<b>CUNES 49-03-357</b>		
Copy	<i>Semitica</i> 62, 20	CDLI #	P449329
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<i>Semitica</i> 62, 19-20		
<b>obv. 1-9</b>	<b>Text 1</b>		

Incipit	<i>a-ma-ra-ma-an a-ša-ka-na-am</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	27569	Description	Y
Edition	<i>Semitica</i> 62, 12-14	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 10-14</b>	<b>Text 2</b>		
Incipit	<i>ta-ar-ša ka-pa-šu</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	27969	Description	Y
Edition	JMC 37, 1-3	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 079</b>	<b>E 47.190</b>		
Copy	JNES 43, 312	CDLI #	P355887
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
<b>obv. 1-rev. 6'</b>	<b>Text 1</b>		
Incipit	<b>munus du-da-an-ni ma<sub>2</sub>-ak-ki am-ni-ir-[ri]</b>		
Rubric	<i>mu-u<sub>2</sub> mu-ša-ap-ši-iq-tum</i>		
Duplicates	AUAM 73.3094 → OBI 015 MLC 1207 obv. 1'-rev. 8 → OBI 122, 1		
Initial Formula	---	Final Formula	<b>tu en-ne<sub>2</sub>-nu-re</b>
DME #	156	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	JNES 43, 311-316	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. 7'-b. ed. 1</b>	<b>Text 2 (Instructions)</b>		
Remarks	<i>ki-ik-ki-ṭi-um</i>		
<b>l. ed. 1</b>	<b>Text 3 (Instructions)</b>		
Remarks	「 <b>mu<sup>1</sup>-mu i-na-ad-di-ki<sup>1</sup>-im</b> , “An incantation priest will cast it for you.”		

<b>OBI 080</b>	<b>FM 22878</b>		
Copy	AMD 1, 247 no. 11	CDLI #	---
Provenance	Kiš	Tablet Type	Fragment
Photo	---		
Incipit	NP		
Rubric	<i>ši-pa-at zu-qi<sub>2</sub>-[qi<sub>2</sub>-pi<sub>2</sub>-im]</i>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7161	Description	Y
Edition	AMD 1, 235-236	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 081</b>	<b>H 60</b>		
Copy	---	CDLI #	P430949
Provenance	Mēturan	Tablet Type	Single Column
Photo	ASJ 17, 97		
<b>obv. 1-16</b>	<b>Text 1</b>		
Incipit	<b>gu du<sub>7</sub> si-ba mu-su-ra</b>		
Rubric	---		
Duplicates	(Ur III: CBS 8371) BM 25145 → OBI 022 H 146 rev. 1'-8' → OBI 089, 2 MS 2353 rev. 20-32 → OBI 128, 4		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	ASJ 17, 75-100	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>b. ed. 1-rev. 2</b>	<b>Text 2</b>		
Incipit	<b>bi-iš-ki-in ri ša lu-hu</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	ASJ 17, 75-100	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>rev. 3-9</b>	<b>Text 3</b>		
Incipit	<b>gu piriĝ a hu-uš</b>		
Rubric	---		
Duplicates	MS 2353 obv. 1-9 → OBI 128, 1 MS 3086 obv. 12'-13' → OBI 152, 4 UM 29-15-005 → OBI 215 VAT 8379 iii 15-22 → OBI 244, 13 W 16743, dv → OBI 258		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	ASJ 17, 75-100	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 082</b>	<b>H 66</b>		
Copy	Fs. Boehmer, 64	CDLI #	P355705
Provenance	Mēturan	Tablet Type	Single Column
Photo	---		
Incipit	<b>maš-hul-tu-pa nun-ne2 na de-ga</b>		
Rubric	---		
Duplicates	VAT 8532 → OBI 250		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Fs. Boehmer, 53-67	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 083</b>	<b>H 72</b>		
Copy	AMD 1, 273	CDLI #	P355706
Provenance	Mēturan	Tablet Type	Single Column
Photo	---		
<b>obv. 1-rev. 2</b>	<b>Text 1</b>		
Incipit	<b>ak er-še2-tam i-ra-hi</b>		
Rubric	---		
Duplicates	---		



Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	7158	Description	Y
Edition	AMD 1, 251-273	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 3-7</b>	<b>Text 2</b>		
Incipit	<b>zi nam-nun-nez</b>		
Rubric	---		
Duplicates	MS 3427 obv. 1-5 → OBI 170, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	AMD 1, 251-273	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>t. ed. 1-2</b>	<b>Text 3</b>		
Incipit	<b>ša3 ke li-pi2-ša ke a mi-ri en</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AMD 1, 251-273	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 084</b>	<b>H 74</b>		
Copy	ZA 92, 22	CDLI #	P355707
Provenance	Mēturan	Tablet Type	Single Column
Photo	ZA 92, 23		
Incipit	<b>maš-maš ʽedinʽ gu i-ʽniʽ-[il-la]</b>		
Rubric	---		
Duplicates	CBS 3926 + CBS 3931 obv. i' 1'-6' → OBI 066, 1 H 103 i 1-ii 12 → OBI 087, 1 MS 3088 iv 8'-26' → OBI 154, 7 MS 3090 v 14'-23' → OBI 156, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y

Edition	ZA 92, 1-59	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 085</b>		<b>H 84</b>	
Copy	---	CDLI #	P355710
Provenance	Mēturan	Tablet Type	Three Column (?)
Photo	ZA 83 pl. 6a		
<b>obv. i 1'-14'</b>	<b>Text 1</b>		
Incipit	[nam-tar i3-mah saĝ-e ba-tuš]		
Rubric	NP		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27; iv 28-v 18 → OBI 159, 1, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. i' 1'-9'</b>	<b>Text 2</b>		
Incipit	[nam-tar gu2 nam-gu2 diĝir-e-ne-ke4]		
Rubric	NP		
Duplicates	H 97 v 31-vi 42 → OBI 086, 6 H 179+ iv 1'-v 29 → OBI 090, 6		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	ZA 85, 169-220	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. i' 10'-ii' 2'</b>	<b>Text 3</b>		
Incipit	imin-a-me-eš [imin-a-me-eš]		
Rubric	NP		
Duplicates	CBS 13256 obv. ii' 1'-12' → OBI 073, 3 H 179+ v 1'-vi (?) → OBI 090, 7		

	MS 3089 + MS 3102 viii 3'-18' → OBI 155, 8 Ni 631 i 26-i 45; i 46-ii 23 → OBI 187, 3, 4		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 174 n. 6	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. ii' 3'-(?)</b>	<b>Text 4</b>		
Incipit	[diġir namma-me-en] diġir namma-me-en		
Rubric	NP		
Duplicates	H 179+ vi 1'-(?)' → OBI 090, 8 VAT 8379 i 9-15; t. ed iv 1-v 6 → OBI 244, 2, 19 YBC 4616 rev. 9-12 → OBI 275, 5		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	ZA 83, 174 n. 7

<b>OBI 086</b>	<b>H 97</b>		
Copy	---	CDLI #	P355711
Provenance	Mēturan	Tablet Type	Three Column
Photo	ZA 83, pl. 1-3		
<b>obv. i 1-ii 28</b>	<b>Text 1</b>		
Incipit	nam-tar i3-mah saġ-ġe6 ba-tuš		
Rubric	---		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27; v 1-18 → OBI 159, 1, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y

Other	N	Remarks	Phonetic
<b>obv. ii 29-iii 5</b>	<b>Text 2</b>		
Incipit	<b>niĝ<sub>2</sub> lu-lu-še niĝ<sub>2</sub> la-la-še</b>		
Rubric	---		
Duplicates	H 179+ ii 11-30 → OBI 090, 2 MS 3091 + MS 3092 + MS 3101 v 1-17 → OBI 157, 8 N 4109 + Ni 4329 obv. iii' 1'-7' → OBI 177, 3 Sb 12353 i 1-15 → OBI 199, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>obv. iii 6-rev. iv 12</b>	<b>Text 3</b>		
Incipit	<b>hul-ĝal<sub>2</sub> igi nu-sa dumu uš-uš-šu-ke<sub>4</sub></b>		
Rubric	---		
Duplicates	BM 78199 → OBI 025 BM 96704 → OBI 042 H 179+ iii 11-iv 3 → OBI 090, 4 UET 6/2, 149 → OBI 207		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 135-145	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 14-v 6</b>	<b>Text 4</b>		
Incipit	<b>an-ša-ar ki-ša-ar ki e-me gud-e-ša e-me-du-te-ša</b>		
Rubric	---		
Duplicates	H 179+ ii 31-iii 10 → OBI 090, 3 MAH 16003 → OBI 119 YBC 5149 → OBI 279		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 85, 169-220	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. v 7-30</b>	<b>Text 5</b>		
Incipit	<b>im-ma-ama kalam-ma ki mu-un-ĝar</b>		

Rubric	---		
Duplicates	H 179+ iv 4-31 → OBI 090, 5 MS 3089 + MS 3102 i 1'-17' → OBI 155, 1 MS 3091 + MS 3092 + MS 3101 iii 9'-20'; iv 10'-23' → OBI 157, 5, 7 N 4109 + Ni 4329 obv. ii' 1'-11' → OBI 177, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	ZA 85, 169-220	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. v 31-vi 42</b>	<b>Text 6</b>		
Incipit	<b>nam-tar gu2 nam-gu2 diĝir-e-ne-ke4</b>		
Rubric	---		
Duplicates	H 84 rev. i' 1'-9' → OBI 085, 2 H 179+ iv 1'-v 29 → OBI 090, 6		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 85, 169-220	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 087</b>	<b>H 103 (IM 95857)</b>		
Copy	ZA 92, 18/20	CDLI #	P355712
Provenance	Mēturan	Tablet Type	Two Column
Photo	ZA 92, 19/21		
<b>obv. i 1-ii 12</b>	<b>Text 1</b>		
Incipit	<b>maš-maš edin gu2 i-ni-il-la</b>		
Rubric	---		
Duplicates	CBS 3926 + CBS 3931 obv. i' 1'-6' → OBI 066, 1 H 74 → OBI 084 MS 3088 iv 8'-26' → OBI 154, 7 MS 3090 v 14'-23' → OBI 156, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 1-59	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic; <b>za3 mi2</b>

<b>obv. ii 13-rev. iii 11</b>	<b>Text 2</b>		
Incipit	<b>ur-saĝ bi-ir ma-he a-na ni-in-ni</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 1-59	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. iii 12-18</b>	<b>Text 3</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 1-59	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic
<b>rev. iii 19-iv 11</b>	<b>Text 4</b>		
Incipit	<b>e-ne<sub>2</sub> ki-ib-ru-še e ga-na ni-in-de</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 1-59	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic; za <sub>3</sub> mi <sub>2</sub>
<b>rev. iv 12-24</b>	<b>Text 5</b>		
Incipit	<b>u<sub>2</sub>-du-uh-la ki-ti-im ta-lu<sub>2</sub> edin nam-tar</b>		
Rubric	---		
Duplicates	CBS 1532 iii 8'-22' → OBI 062, 3 CBS 3926 + CBS 3931 rev. ii' 1-4 → OBI 066, 4		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 92, 1-59	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y

Other	N	Remarks	Phonetic
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<b>OBI 088</b>	<b>H 144 B</b>		
Copy	---	CDLI #	---
Provenance	Mēturan	Tablet Type	Fragment
Photo	---		
Incipit	<b>pa e3-e3-a pa-a [</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	N
Edition	MHEO 2, 81	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Fragmentary

<b>OBI 089</b>	<b>H 146</b>		
Copy	---	CDLI #	P430950
Provenance	Mēturan	Tablet Type	Single Column
Photo	ASJ 17, 99		
<b>obv. 1-6</b>	<b>Text 1</b>		
Incipit	<b>e2 niĝ2-erim2-me-e ša3-ga ri-a</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	ASJ 17, 75-100	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Phonetic
<b>rev. 1'-8'</b>	<b>Text 2</b>		
Incipit	<b>[gud si-bi si ur2-ra]</b>		
Rubric	---		
Duplicates	(Ur III: CBS 8371) BM 25145 → OBI 022 H 60 obv. 1-16 → OBI 081, 1 MS 2353 rev. 20-32 → OBI 128, 4		
Initial Formula	---	Final Formula	<b>te-e-en-ne-nu-re</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y

Edition	ASJ 17, 75-100	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 090</b>	<b>H 179+</b>		
Copy	---	CDLI #	P480892
Provenance	Mēturan	Tablet Type	Three Column
Photo	ZA 83, pl. 4		
<b>obv. i 1-ii 10</b>	<b>Text 1</b>		
Incipit	[nam-tar i <sub>3</sub> -mah saĝ-e ba-tuš]		
Rubric	---		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27; iv 28-v 18 → OBI 159, 1, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>obv. ii 11-ii 30</b>	<b>Text 2</b>		
Incipit	niĝ <sub>2</sub> lu <sub>2</sub> -lu <sub>2</sub> -še <sub>3</sub> niĝ <sub>2</sub> la-la-še <sub>3</sub>		
Rubric	---		
Duplicates	H 97 ii 29-iii 5 → OBI 086, 2 MS 3091 + MS 3092 + MS 3101 rev. v 1-17 → OBI 157, 8 N 4109 + Ni 4329 obv. iii' 1'-7' → OBI 177, 3 Sb 12353 i 1-15 → OBI 199, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>obv. ii 31-iii 10</b>	<b>Text 3</b>		
Incipit	[an-šar <sub>2</sub> <sup>1</sup> ki-šar <sub>2</sub> e-me gud te-ša e-me-du te-e-[ša]		
Rubric	---		



Duplicates	H 97 iv 14-v 6 → OBI 086, 4 MAH 16003 → OBI 119 YBC 5149 → OBI 279		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 85, 169-220	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>obv. iii 11-rev. iv 3</b>	<b>Text 4</b>		
Incipit	<b>hul-<sup>r</sup>ĝal<sub>2</sub><sup>1</sup> [igi nu-sa dumu uš-uš-šu-ke<sub>4</sub>]</b>		
Rubric	---		
Duplicates	BM 78199 → OBI 025 BM 96704 → OBI 042 H 97 iii 6-iv 12 → OBI 086, 3 UET 6/2, 149 → OBI 207		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 135-145	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. iv 4-31</b>	<b>Text 5</b>		
Incipit	<b>im-ma kalam-ma ki-a mu-<sup>r</sup>un<sup>1</sup>-[ĝal<sub>2</sub>]</b>		
Rubric	---		
Duplicates	H 97 v 7-30 → OBI 086, 5 MS 3089 + MS 3102 i 1'-17' → OBI 155, 1 MS 3091 + MS 3092 + MS 3101 iii 9'-20'; iv 10'-23' → OBI 157, 5, 7 N 4109 + Ni 4329 obv. ii' 1'-11' → OBI 177, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	ZA 85, 169-220	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. iv 1'-v 29</b>	<b>Text 6</b>		
Incipit	<b>[nam-tar gu<sub>2</sub> nam-gu<sub>2</sub> diĝir-e-ne-ke<sub>4</sub>]</b>		
Rubric	---		
Duplicates	H 84 rev. i' 1'-9' → OBI 085, 2 H 97 v 31-vi 42 → OBI 086, 6		
Initial Formula	---	Final Formula	---

DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	ZA 85, 169-220	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. v 1'-vi (?)</b>	<b>Text 7</b>		
Incipit	[imin-a-me-eš imin-a-me-eš]		
Rubric	---		
Duplicates	CBS 13256 obv. ii' 1'-12' → OBI 073, 3 H 84 rev. i' 10'-ii' 2' → OBI 085, 3 MS 3089 + MS 3102 viii 3'-18' → OBI 155, 8 Ni 631 i 26-i 45; i 46-ii 23 → OBI 187, 3, 4		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	Y	Treatment	---
Akkadian	N	Speech Act	---
Other	N	Remarks	Unpublished
<b>rev. vi 1'-(?)''</b>	<b>Text 8</b>		
Incipit	[diġir namma-me-en diġir namma-me-en]		
Rubric	---		
Duplicates	H 84 rev. ii' 3'-(?) → OBI 085, 4 VAT 8379 i 9-15; t. ed iv 1-v 6 → OBI 244, 2, 19 YBC 4616 rev. 9-12 → OBI 275, 5		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 091</b>	<b>IB 1554</b>		
Copy	ABAW 143, 182-186	CDLI #	P355910
Provenance	Isin	Tablet Type	Single Column
Photo	ZA 75, pl. 1-5		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	[ru-uk]-[ki-im <sup>1</sup> -ti tu-um-ti		
Rubric	ka-inim-ma ki aġ <sub>2</sub> -ġa <sub>2</sub> -kam		
Duplicates	(YBC 4183 obv. 7-rev. 5)		
Initial Formula	---	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -nu-ru

DME #	137a	Function Category	Sex and Emotions
SEAL #	---	Description	---
Edition	ZA 75, 188-209	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. 9-22</b>	<b>Text 2</b>		
Incipit	<i>e-el-li-a-at ka-al-bi-im ŝu<sub>2</sub>-mi ʿem<sup>1</sup>-ŝu<sub>2</sub>-tim</i>		
Rubric			
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	315	Function Category	Sex and Emotions
SEAL #	7144	Description	N
Edition	LAOS 4, 257-260	Dialogue	N
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 23</b>	<b>Text 3 (Instructions)</b>		
Remarks			
<b>obv. 24-28</b>	<b>Text 4</b>		
Incipit	<i>am-ra-an-ni-ma ki-ma pi-it-ni-im hu-u<sub>2</sub>-du</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	315	Function Category	Sex and Emotions
SEAL #	7144	Description	N
Edition	LAOS 4, 257-260	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 29</b>	<b>Text 5 (Instructions)</b>		
Remarks			
<b>obv. 30-37</b>	<b>Text 6</b>		
Incipit	<i>lu a-li-ka pu-ri-da-ʿka<sup>1</sup> deš<sup>er<sub>3</sub></sup>-ra-ba-ni</i>		
Rubric	<b>ka-inim-ma ki aĝ<sub>2</sub>-ĝa<sub>2</sub>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	315	Function Category	Sex and Emotions
SEAL #	7144	Description	N
Edition	LAOS 4, 257-260	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Collective Rubric
<b>obv. 38-41</b>	<b>Text 7</b>		

Incipit	<i>di-il-pi mu-ši-i-ta-am</i>		
Rubric	<b>ka-inim-ma ša ki aĝ<sub>2</sub>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	316	Function Category	Sex and Emotions
SEAL #	7145	Description	N
Edition	LAOS 4, 261	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 42-52</b>	<b>Text 8</b>		
Incipit	<i>na-ra-mu-um na-ra-mu-um</i>		
Rubric	<b>ka-inim-ma ki aĝ<sub>2</sub>-ĝa<sub>2</sub>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	317	Function Category	Sex and Emotions
SEAL #	7146	Description	Y
Edition	LAOS 4, 262-263	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 53-61</b>	<b>Text 9</b>		
Incipit	<i>am-mi-ni da-an-na-ti ki-ma mu-ur-di-nu qi<sub>2</sub>-iš-tim</i>		
Rubric	<b>ka-inim-ma pi-ti-ir-tum</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	318	Function Category	Sex and Emotions
SEAL #	7147	Description	Y
Edition	LAOS 4, 264-265	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-11</b>	<b>Text 10</b>		
Incipit	<i>a-i-iš li-ib-<sup>1</sup>ba-ka<sup>1</sup> i-il-la-ak</i>		
Rubric	<b>ka-<sup>1</sup>inim<sup>1</sup>-[ma ki aĝ<sub>2</sub>]-<sup>1</sup>ĝa<sub>2</sub><sup>1</sup>-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	319	Function Category	Sex and Emotions
SEAL #	7148	Description	N
Edition	LAOS 4, 266-267	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 12-16</b>	<b>Text 11</b>		

Incipit	Uncertain		
Rubric	]- <i>hi-tim ša ga ša-ge<sub>2</sub>-e-em</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	138	Function Category	Consecration
SEAL #	7214	Description	---
Edition	ZA 75, 188-209	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 17-23</b>	<b>Text 12</b>		
Incipit	[ <i>uz-zu-um</i> ] <i>uz-zu-um</i>		
Rubric	---		
Duplicates	IB 1554 rev. 24-33; rev. 34-38 → OBI 091, 13, 14 IM 51207 → OBI 101 TA 1930-T117 → OBI 202 UET 6/2, 399 → OBI 209		
Initial Formula	---	Final Formula	---
DME #	320	Function Category	Sex and Emotions
SEAL #	7149	Description	Y
Edition	LAOS 4, 268-270	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 24-33</b>	<b>Text 13</b>		
Incipit	<i>uz-<sup>1</sup>zu-um</i> <i>uz-zu-um</i>		
Rubric	---		
Duplicates	IB 1554 rev. 17-23; rev. 34-38 → OBI 091, 12, 14 IM 51207 → OBI 101 TA 1930-T117 → OBI 202 UET 6/2, 399 → OBI 209		
Initial Formula	---	Final Formula	---
DME #	320	Function Category	Sex and Emotions
SEAL #	7149	Description	Y
Edition	LAOS 4, 268-270	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 34-38</b>	<b>Text 14</b>		
Incipit	<i>uz-zu-um uz-zu-um</i>		
Rubric	<b>ka-inim-ma lag mun-kam</b>		
Duplicates	IB 1554 rev. 17-23; rev. 24-33 → OBI 091, 12, 13 IM 51207 → OBI 101 TA 1930-T117 → OBI 202		

	UET 6/2, 399 → OBI 209		
Initial Formula	---	Final Formula	---
DME #	320	Function Category	Sex and Emotions
SEAL #	7149	Description	Y
Edition	LAOS 4, 268-270	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 39-47</b>	<b>Text 15</b>		
Incipit	<i>ra-ap-ša-am</i> <sup>1</sup> ka <sup>1</sup> -i- <sup>1</sup> im <sup>1</sup> <i>la-wi-a-am uz-ni-in</i> <sup>deš</sup> i- <sup>1</sup> din <sup>1</sup> - <sup>di</sup> gir <sup>1</sup> <i>da<sup>1</sup>-mu</i>		
Rubric	<b>ka-inim-ma</b> <sup>u</sup> in-[nu-uš]		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	321	Function Category	Sex and Emotions
SEAL #	7150	Description	Y
Edition	LAOS 4, 271-272	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Rubric cites ingredient
<b>rev. 48-50</b>	<b>Text 16</b>		
Incipit	<i>am-ta-ha-aš mu-uh<sub>2</sub>-ha-ka</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	322	Function Category	Sex and Emotions
SEAL #	7151	Description	Y
Edition	LAOS 4, 273-274	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 51-55</b>	<b>Text 17</b>		
Incipit	<i>u<sub>3</sub> šu-mu-um i-na-ši pa-la ra-ma-ni-šu</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	322	Function Category	Sex and Emotions
SEAL #	7151	Description	Y
Edition	LAOS 4, 273-274	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>b. ed. 1-4</b>	<b>Text 18</b>		
Incipit	<i>up-te-et-ti-ku-um se-be<sub>2</sub>-et ba-bi-ia</i> <sup>deš</sup> er <sub>3</sub> -ra-ba-ni		

Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	322	Function Category	Sex and Emotions
SEAL #	7151	Description	Y
Edition	LAOS 4, 273-274	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>I. ed. 1</b>	<b>Text 19 (Line Count)</b>		
Remarks			
<b>I. ed. 2-4</b>	<b>Text 20</b>		
Incipit	<b>an mul ki mul-mul</b>		
Rubric	<b>ka-inim-ma šika e-sir2 ka limmu2</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	139	Function Category	Consecration
SEAL #	7151	Description	Y
Edition	AMD 15, 164	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 092</b>	<b>IM 11087, x</b>		
Copy	TIM 9, 68	CDLI #	P223405
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	<b>lugal-la-me-en nin-<sup>1</sup>ni-[me-en]</b>		
Rubric	<b>ka-inim-ma <sup>di</sup>gir<sup>u</sup>dug [hul-a-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	191	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Tablet image: cross marking

<b>OBI 093</b>	<b>IM 14044</b>		
Copy	TIM 9, 70	CDLI #	P223427
Provenance	Unknown	Tablet Type	Single Column

Photo	---		
<b>obv. 1-9</b>	<b>Text 1</b>		
Incipit	i7 ku3-ta [e3-a]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	192	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 10-18</b>	<b>Text 2</b>		
Incipit	u2 ʽsikiʽ-am3		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	193	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 094</b>	<b>IM 14046</b>		
Copy	TIM 9, 76	CDLI #	P223428
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
Incipit	gu3 lu2-ulu3 tur3-gin7 du3-a-ba		
Rubric	ka-inim-ma gu3 [		
Duplicates	YBC 6706 → OBI 301		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	196	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 095</b>	<b>IM 18237</b>		
Copy	TIM 9, 64	CDLI #	P223429
Provenance	Unknown	Tablet Type	Single Column



Photo	---		
<b>obv. 1-l. ed. 1a</b>	<b>Text 1</b>		
Incipit	<b>unu<sup>ki</sup>-ga ba-du<sub>2</sub>-ud</b>		
Rubric	---		
Duplicates	MS 3371 → OBI 167 N 932 obv. 4'-6' → OBI 173, 2 YBC 9898 rev. 4-t. ed. 3 → OBI 319, 3		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub>-uri<sub>3</sub></b>
DME #	190a	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	YOS 11, p. 47	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>l. ed. 1b</b>	<b>Text 2 (Line Count)</b>		
Remarks	Orientation change to indicate line count.		

<b>OBI 096</b>	<b>IM 21180, 1</b>		
Copy	TIM 9, 62	CDLI #	P223434
Provenance	Šaduppûm (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1'-20'</b>	<b>Text 1</b>		
Incipit	<b>[a]-za-ad niĝ<sub>2</sub>-[se<sub>26</sub>-de šu ni<sub>10</sub>-ni<sub>10</sub> ba<sup>1</sup>-[e]</b>		
Rubric	<b>[ka-inim-ma udug hul-a-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	185	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 174-180	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. 1'-11'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma [muš<sup>1</sup>-[a-kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub>-nu-u<sub>18</sub>-ru</b>
DME #	186	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>rev. 12'-13'</b>	<b>Text 3</b>		
Incipit	en-e ki gun <sub>3</sub> -a ka- <sup>1</sup> ka <sup>1</sup> zu <sub>2</sub> -ni <sup>1</sup> zu <sub>2</sub> <sup>1</sup> -[ni ab-ba da-re]		
Rubric	ka-inim-ma <sup>1</sup> muš <sup>1</sup> [zu <sub>2</sub> bur <sub>2</sub> -da-kam]		
Duplicates	MS 3084 rev. 14' → OBI 150, 8		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub>-nu-u<sub>18</sub>-ru</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 097</b>	<b>IM 21180, 21</b>		
Copy	TIM 9, 67	CDLI #	P223435
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
<b>obv. 1-b. ed. 1</b>	<b>Text 1</b>		
Incipit	]-ia ar-qa <sub>2</sub> -tim [		
Rubric	[ka-inim-ma muš/ <sup>1</sup> giri <sub>2</sub> -tab] <sup>1</sup> dab <sub>5</sub> <sup>1</sup> -be <sub>2</sub> -da		
Duplicates	---		
Initial Formula	---	Final Formula	<sup>1</sup> tu <sub>6</sub> <sup>1</sup> en <sub>2</sub> e <sub>2</sub> -nu-ru
DME #	360	Function Category	Bites and Stings
SEAL #	7169	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	Y	Speech Act	---
Other	N	Remarks	Difficult
<b>rev. 1'-8'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	361	Function Category	Uncertain
SEAL #	7291	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	Y	Speech Act	---
Other	N	Remarks	Fragmentary

<b>OBI 098</b>	<b>IM 21180, y</b>		
Copy	TIM 9, 63	CDLI #	P223432
Provenance	Unknown	Tablet Type	Single Column

Photo	---		
<b>obv. 1'-5'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma</b> <sup>diġir</sup> <b>kamad-me</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	187	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	OrNS 48, 301-323	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 6'-16'</b>	<b>Text 2</b>		
Incipit	<b>hez-dadag-ge</b> <sup>diġir</sup> <b>en-lil<sub>2</sub></b> <sup>diġir</sup> <b>en-ki</b> <sup>diġir</sup> <b>nez-erigal<sub>2</sub></b> <sup>gal</sup>		
Rubric	<b>ka-inim-ma</b> <sup>diġir</sup> <b>kamad-me</b>		
Duplicates	IM 95317 obv. 1-b. ed. 1 → OBI 107, 1 IM 160562 → OBI 109 LB 1005 → OBI 116 MS 3074 obv. 1-10 → OBI 147, 1 NBC 3830 i 1-ii 3 → OBI 181, 1 YBC 5627 → OBI 287		
Initial Formula	---	Final Formula	---
DME #	188	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	OrNS 48, 301-323	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 17'-23'</b>	<b>Text 3</b>		
Incipit	<sup>diġir</sup> <b>kamad-me mu dumu an-na</b>		
Rubric	NP		
Duplicates	Ashm 1932-0421 → OBI 012 MS 3067 rev. 5-12 → OBI 143, 3 MS 3105/1 ii 7'-13' → OBI 164, 3		
Initial Formula	---	Final Formula	NP
DME #	189a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	OrNS 48, 301-323	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-23</b>	<b>Text 4</b>		
Incipit	<b>sus-ba ki ku<sub>3</sub>-ga tur<sub>3</sub> amaš</b> <sup>1</sup> <b>[nam<sup>1</sup>-[mi-in-gub]</b>		
Rubric	NP		

Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	OrNS 48, 301-323	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	BAM 8, 478-479
<b>l. ed. i 1'-ii 1'</b>	<b>Text 5</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma <sup>diġir</sup>kamad-me</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	359	Function Category	Malevolent Entities
SEAL #	7133	Description	NP
Edition	OrNS 48, 301-323	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 099</b>	<b>IM 21180, z</b>		
Copy	TIM 9, 74	CDLI #	P223433
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
<b>obv. 1-13</b>	<b>Text 1</b>		
Incipit	[lugal-la-me]- <sup>en</sup> <sup>diġir</sup> en-ki-me-en		
Rubric	'ka <sup>1</sup> -inim-ma niġ <sub>2</sub> sila du-du		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	194	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	JNES 74, 1-8	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>b. ed. 1-rev. 10'</b>	<b>Text 2</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma [niġ<sub>2</sub> sila] du-du</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	195	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP

Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 100</b>	<b>IM 4468</b>		
Copy	OrNS 41, 358 no. 3	CDLI #	P355892
Provenance	Unknown	Tablet Type	Fragment
Photo	---		
Incipit	[ze <sub>2</sub> -am <sub>3</sub> ] šem-e ki 'in <sup>1</sup> -[dar]		
Rubric	---		
Duplicates	CBS 10474 → OBI 070 MS 3089 + MS 3102 vi 1'-6' → OBI 155, 4 MS 3097 iv 1'-19'; iv 20'-v 11 → OBI 160, 8, 9 N 1266 → OBI 174 VAT 8347 → OBI 231 VAT 8545 → OBI 253		
Initial Formula	---	Final Formula	---
DME #	103d	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	ZA 71, 1-18	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 101</b>	<b>IM 51207</b>		
Copy	TIM 9, 72	CDLI #	P223455
Provenance	Šaduppûm	Tablet Type	Single Column
Photo	---		
Incipit	'u <sub>2</sub> <sup>1</sup> -zu-um i-la-ka ri-ma-ni		
Rubric	---		
Duplicates	IB 1554 rev. 17-23; rev. 24-33; rev. 34-38 → OBI 091, 12, 13, 14 TA 1930-T117 → OBI 202 UET 6/2, 399 → OBI 209		
Initial Formula	---	Final Formula	---
DME #	324	Function Category	Sex and Emotions
SEAL #	7045	Description	Y
Edition	ZA 75, 179-187	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 102</b>	<b>IM 51292</b>		
Copy	TIM 9, 65	CDLI #	P223458
Provenance	Šadappûm	Tablet Type	Landscape
Photo	---		
Incipit	<i>aš-ba-at pi<sub>2</sub> še<sub>2</sub>-ri ka-li-i-ma</i>		
Rubric	---		
Duplicates	IM 51328 obv. 1-rev. 10 → OBI 103, 1		
Initial Formula	---	Final Formula	<b>tu en-ne<sub>2</sub>-nu-re</b>
DME #	323a	Function Category	Bites and Stings
SEAL #	7181	Description	Y
Edition	AMD 1, 213-250	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	Phonetic lengthening

<b>OBI 103</b>	<b>IM 51328</b>		
Copy	TIM 9, 66	CDLI #	P223459
Provenance	Šadappûm	Tablet Type	Single Column
Photo	---		
<b>obv. 1-rev. 10</b>	<b>Text 1</b>		
Incipit	<i>aš-ba-at pi<sub>2</sub>-i<sup>r</sup> muš<sup>1</sup>-[ri] ka-li-ma</i>		
Rubric	---		
Duplicates	IM 51292 → OBI 102		
Initial Formula	---	Final Formula	<b>tu-u<sub>2</sub> en-ne<sub>2</sub>-nu-re</b>
DME #	312b	Function Category	Bites and Stings
SEAL #	7181	Description	Y
Edition	AMD 1, 213-250	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	Phonetic lengthening
<b>rev. 11-17</b>	<b>Text 2</b>		
Incipit	e-me pu-ni e-me du-uh		
Rubric	<i>ša zu-qi<sub>2</sub>-qi<sub>2</sub>-pi<sub>2</sub></i>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu en-ne<sub>2</sub>-nu-re</b>
DME #	415	Function Category	Bites and Stings
SEAL #	---	Description	---
Edition	<i>Elamica</i> 8, 13-48	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	

<b>OBI 104</b>	<b>IM 52546</b>		
Copy	TIM 9, 73	CDLI #	P223469
Provenance	Šadappûm	Tablet Type	Single Column
Photo	---		
<b>obv. 1-rev. 3</b>	<b>Text 1</b>		
Incipit	<i>ka-al-bu-um [ša]<sup>diĝir</sup>e<sub>2</sub>-a u<sub>3</sub> ila-[ba<sub>4</sub>]</i>		
Rubric	---		
Duplicates	(unpublished duplicate from Mari)		
Initial Formula	---	Final Formula	<b>tu en-ne-nu-re</b>
DME #	325	Function Category	Bites and Stings
SEAL #	7097	Description	Y
Edition	CIPOA 3, 23-40	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	
<b>rev. 4-8</b>	<b>Text 2</b>		
Incipit	<i>[uš]-[ša<sup>1</sup>]-ap-ka ra-ma-ni</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu en-ne-nu-re</b>
DME #	326	Function Category	Bites and Stings
SEAL #	7159	Description	Y
Edition	AMD 1, 251-273	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	
<b>rev. 9-10</b>	<b>Text 3 (Notation)</b>		
Remarks	<i>re-eš<sub>15</sub> ši-ip-ti i-nu-ma ...</i> , “At the start of the incantation when ...”		

<b>OBI 105</b>	<b>IM 90647</b>		
Copy	MHEO 2, 87	CDLI #	P491445
Provenance	Sippar	Tablet Type	Single Column
Photo	---		
Incipit	<i>ia-u<sub>2</sub> sa-am-ku-um ti-bi<sub>2</sub>-ia</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu e-en-ne-nu-re</b>
DME #	---	Function Category	Uncertain
SEAL #	7198	Description	---
Edition	MHEO 2, 73-89	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	Y	Speech Act	---
Other	N	Remarks	Difficult

<b>OBI 106</b>	<b>IM 90648</b>		
Copy	MHEO 2, 86	CDLI #	P491446
Provenance	Sippar	Tablet Type	Single Column
Photo	---		
Incipit	<b>igi bu-ur ša-aš-ka-al-lum</b>		
Rubric	<b>ši-pa-at igi</b>		
Duplicates	BM 122691 obv. 1'-b. ed. 1 → OBI 045, 1		
Initial Formula	---	Final Formula	<b>tu e-en-ne-nu-re</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	7105	Description	Y
Edition	MHEO 2, 73-89	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 107</b>	<b>IM 95317</b>		
Copy	MHEO 2, 75/83	CDLI #	P491473
Provenance	Sippar	Tablet Type	Single Column
Photo	MHEO 2, 75/83		
<b>obv. 1-b. ed. 1</b>	<b>Text 1</b>		
Incipit	<b>he2-da-da-da-<sup>ra</sup>1 diğir en-lil2 diğir en-ki diğir ne3-erigal2gal</b>		
Rubric	<b>ši-pa-at diğir kamad ba-ug7</b>		
Duplicates	IM 21180, y obv. 6'-16' → OBI 098, 2 IM 160562 → OBI 109 LB 1005 → OBI 116 MS 3074 obv. 1-10 → OBI 147, 1 NBC 3830 i 1-ii 3 → OBI 181, 1 YBC 5627 → OBI 287		
Initial Formula	<b>en-ne-nu-re</b>	Final Formula	<b>tu e-en-ne-nu-re</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	MHEO 2, 73-89	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	Y	Remarks	
<b>rev. 1-12</b>	<b>Text 2</b>		
Incipit	<b>ğeš-gi ša diğir suen gi ša ma2-gan-na</b>		
Rubric	<b>ši-pa'-&lt;at&gt; ma-da-di-im</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu e-en-ne-nu-re</b>
DME #	---	Function Category	Illnesses



SEAL #	7114	Description	Y
Edition	MHEO 2, 73-89	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 13-t. ed. 2</b>	<b>Text 3</b>		
Incipit	ki-ki-ni li-di-ni-ma ki-ki-iš		
Rubric	<i>ši-pa-at ur-gi7-ra</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	---
Edition	MHEO 2, 73-89	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>t. ed. 3-l. ed. iii 2</b>	<b>Text 4</b>		
Incipit	<i>ši-ri ki-ma pa-at-ri-im</i>		
Rubric	<i>ši-pa-at ša3-ĝu10</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7069	Description	Y
Edition	MHEO 2, 73-89	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	Y	Remarks	

<b>OBI 108</b>	<b>IM 160096</b>		
Copy	AOF 45, 196	CDLI #	P520342
Provenance	Unknown	Tablet Type	Single Column
Photo	AOF 45, 197-198		
Incipit	<i>at-ta-ma ta-ta-ma-ar</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	26519	Description	Y
Edition	AOF 45, 193-198	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 109</b>	<b>IM 160562</b>		
Copy	NABU 2016/8 p. 14	CDLI #	P498139
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	ʽhe <sub>2</sub> <sup>1</sup> -da ʽda <sup>1</sup> -da diĝir-en-lil <sub>2</sub> diĝir-en-ki diĝir-ne <sub>3</sub> -erigal <sub>2</sub> <sup>gal</sup>		
Rubric	udug diĝir ʽkamad <sup>1</sup> -[durus] ʽad <sub>6</sub> <sup>1</sup> ba-ʽug <sub>5</sub> <sup>1</sup>		
Duplicates	IM 21180, y obv. 6'-16' → OBI 098, 2 IM 95317 obv. 1-b. ed. 1 → OBI 107, 1 LB 1005 → OBI 116 MS 3074 obv. 1-10 → OBI 147, 1 NBC 3830 i 1-ii 3 → OBI 181, 1 YBC 5627 → OBI 287		
Initial Formula	---	Final Formula	diĝir-en-ʽne-nu <sup>1</sup> -[re]
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	NABU 2016/8	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 110</b>	<b>Ish. 35-T. 18 (A 21959)</b>		
Copy	OBTI 302	CDLI #	P355893
Provenance	Nērebtum	Tablet Type	Single Column
Photo	CDLI		
Incipit	[ka-al-bu-um] ʽša <sup>1</sup> -al-mu-um ʽka <sup>1</sup> -[al-bu-um]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	[tu] en-ʽne <sup>1</sup> -[nu-re]
DME #	343	Function Category	Bites and Stings
SEAL #	7095	Description	Y
Edition	ZA 71, 57-58	Dialogue	N
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 111</b>	<b>Ish. 35-T. 19</b>		
Copy	JNES 14, 15	CDLI #	P355886
Provenance	Nērebtum	Tablet Type	Single Column
Photo	---		
Incipit	er-še <sub>2</sub> -tum-mi er-še <sub>2</sub> -tum		
Rubric	---		

Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	342	Function Category	Pests and Agriculture
SEAL #	7184	Description	Y
Edition	JNES 14, 14-21	Dialogue	Y
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 112</b>	<b>JRL 1059</b>		
Copy	AfO 24, pl. 2	CDLI #	P355873
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	[hul <sup>1</sup> -ĝal <sub>2</sub> iĝi hul dumu ha-lam-ma- <sup>1</sup> ke <sub>4</sub> ]		
Rubric	---		
Duplicates	CBS 332 → OBI 057 CBS 11933 → OBI 072 MS 3084 obv. 1'-22' → OBI 150, 1		
Initial Formula	---	Final Formula	---
DME #	98b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 112-134	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 113</b>	<b>JRL 1063</b>		
Copy	AfO 24, pl. 3	CDLI #	P355874
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	[munus-e e <sub>2</sub> tur <sub>3</sub> amaš ku <sub>3</sub> -ga inda zi ba-u <sub>5</sub> ]		
Rubric	NP		
Duplicates	UM 29-15-367 → OBI 217 VAT 8381 obv. 1-rev. 13a → OBI 245, 1		
Initial Formula	NP	Final Formula	NP
DME #	142	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	OrNS 44, 52-79	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 114</b>	<b>LB 1000</b>		
Copy	Fs. Stol, 150	CDLI #	P355903
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	<i>[lu-di-kum tu<sub>6</sub> řa<sub>3</sub>-ri-da-at ka-la mu-ur<sub>2</sub>-ře-e]</i>		
Rubric	---		
Duplicates	BM 17305 → OBI 020 MS 3105/1 i 1'-28' → OBI 164, 1		
Initial Formula	---	Final Formula	<b>tu en<sub>6</sub>-ne-nu-re</b>
DME #	339	Function Category	Illnesses
SEAL #	7074	Description	N
Edition	Fs. Stol, 149-160	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Extract

<b>OBI 115</b>	<b>LB 1001</b>		
Copy	BiOr 77, 456	CDLI #	P355904
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	<i>li-ku-ul uz-za-řu</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu en-ne<sub>2</sub>-nu-re</b>
DME #	338	Function Category	Bites and Stings
SEAL #	7075	Description	N
Edition	BiOr 11, 81-83	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 116</b>	<b>LB 1005</b>		
Copy	---	CDLI #	P355908
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	CDLI		
Incipit	<b>he<sub>2</sub>-en-dadag-ga an</b> <sup>diĝir</sup> en-lil <sub>2</sub> <sup>diĝir</sup> en-ki <sup>diĝir</sup> ne <sub>3</sub> -erigal <sub>2</sub> <sup>gal</sup>		
Rubric	---		
Duplicates	IM 21180, y obv. 6'-16' → OBI 098, 2 IM 95317 obv. 1-b. ed. 1 → OBI 107, 1 IM 160562 → OBI 109 MS 3074 obv. 1-10 → OBI 147, 1		

	NBC 3830 i 1-ii 3 → OBI 181, 1 YBC 5627 → OBI 287		
Initial Formula	<b>en-nun-ur3-re</b>	Final Formula	---
DME #	414	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	OrNS 48, 301-323	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	Y	Remarks	

<b>OBI 117</b>	<b>LB 2001</b>		
Copy	BiOr 77, 455	CDLI #	P355909
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	BiOr 11, pl. 2		
Incipit	<i>ur-ru-uk bi-ir-ki-šu</i>		
Rubric	---		
Duplicates	BM 79125 obv. 1-rev. 1 → OBI 029, 1 BM 79938 obv. 1-rev. 2 → OBI 031, 1 Bod AB 217 → OBI 050 VAT 8355 → OBI 237		
Initial Formula	---	Final Formula	<b>tu en-ne2-nu-re</b>
DME #	348	Function Category	Bites and Stings
SEAL #	7086	Description	Y
Edition	ZA 75, 179-187	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 118</b>	<b>M.15289</b>		
Copy	RA 88, 161	CDLI #	---
Provenance	Mari	Tablet Type	Landscape
Photo	---		
<b>obv. 1-rev. 4'</b>	<b>Text 1</b>		
Incipit	<i>a-la-ap er-še2-e-tim e-te-lum</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7168	Description	Y
Edition	RA 88, 155-161	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y

Other	N	Remarks	New join noted in <i>Semitica</i> 61, 6 n. 6 with translation in CIPOA 3, 29-33
<b>rev. 5'-9'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	RA 88, 155-161	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 10'-l. ed. 3</b>	<b>Text 3</b>		
Incipit	<i>si<sub>2</sub>-ka-tum i-ša-tum</i>		
Rubric	---		
Duplicates	AUAM 73.3092 → OBI 014 NBC 6321 → OBI 182 SMUI 1913.14.1465 → OBI 201 YBC 5619 obv. 1-8 → OBI 282, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7077	Description	Y
Edition	RA 88, 155-161	Dialogue	Y
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 119</b>	<b>MAH 16003</b>		
Copy	ZA 85, 179	CDLI #	P355688
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	[an-šar <sub>2</sub> ] [ki <sup>1</sup> -šar <sub>2</sub> eme gud deš-am <sub>3</sub> [eme] [udu <sup>1</sup> deš-am <sub>3</sub>		
Rubric	---		
Duplicates	H 97 iv 14-v 6 → OBI 086, 4 H 179+ ii 31-iii 10 → OBI 090, 3 MAH 16003 → OBI 119 YBC 5149 → OBI 279		
Initial Formula	---	Final Formula	---
DME #	155	Function Category	Malevolent Entities
SEAL #	---	Description	Y

Edition	ZA 85, 169-220	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 120</b>	<b>MLC 334</b>		
Copy	NABU 2019/43 p. 74	CDLI #	P507505
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	NABU 2019/43 p. 72		
<b>obv. 1-6</b>	<b>Text 1</b>		
Incipit	al ʾmu-mu <sup>1</sup> ki mu-mu		
Rubric	---		
Duplicates	MLC 640 obv. 1-6 → OBI 121, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	7212	Description	Y
Edition	NABU 2019/43	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 7-b. ed. 1</b>	<b>Text 2 (Instructions)</b>		
Remarks	ki-ki-bi		
<b>rev. 1-t. ed. 1</b>	<b>Text 3</b>		
Incipit	an an an an an an an		
Rubric	---		
Duplicates	(Ur III: CBS 8235) BNUS 472 → OBI 047 MLC 640 rev. 1-8 → OBI 121, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	NABU 2019/43	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic; orientation change on reverse

<b>OBI 121</b>	<b>MLC 640</b>		
Copy	YOS 11, 67	CDLI #	P295433
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	NABU 2019/43 p. 72		
<b>obv. 1-6</b>	<b>Text 1</b>		

Incipit	<b>al mu-mu ki mu-mu</b>		
Rubric	---		
Duplicates	MLC 334 obv. 1-6 → OBI 120, 1		
Initial Formula	---	Final Formula	---
DME #	284	Function Category	Pests and Agriculture
SEAL #	7212	Description	Y
Edition	NABU 2019/43	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 7-10</b>	<b>Text 2 (Instructions)</b>		
Remarks	<b>ki-ki-bi</b>		
<b>rev. 1-8</b>	<b>Text 3</b>		
Incipit	<b>an an an an an<sup>1</sup> [an]</b>		
Rubric	---		
Duplicates	(Ur III: CBS 8235) BNUS 472 → OBI 047 MLC 334 rev. i 1-t. ed. 1 → OBI 120, 3		
Initial Formula	---	Final Formula	---
DME #	285	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	NABU 2019/43	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 122</b>	<b>MLC 1207</b>		
Copy	YOS 11, 85	CDLI #	P295977
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-001212">https://collections.peabody.yale.edu/search/Record/YPM-BC-001212</a>		
<b>obv. 1'-rev. 8</b>	<b>Text 1</b>		
Incipit	<b>[munus du2-da-a-ni<sup>ḡes</sup> ma2-gin7 a mi-ni-ri]</b>		
Rubric	---		
Duplicates	AUAM 73.3094 → OBI 015 E 47.190 obv. 1-rev. 5' → OBI 079, 1		
Initial Formula	NP	Final Formula	<b>te-en-ne-nu-re-e</b>
DME #	304	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	OrNS 44, 52-79	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. 9-11</b>	<b>Text 2 (Year Date)</b>		



Remarks	Samsu-iluna year 7
<b>rev. 12</b>	<b>Text 3 (Line Count)</b>
Remarks	Broken
<b>l. ed. 1-2</b>	<b>Text 4 (Notation)</b>
Remarks	Omitted line: [ḡeš]ma <sub>2</sub> na <sub>1</sub> gug [na <sub>4</sub> za]-gin <sub>3</sub> -na i-ni-si

<b>OBI 123</b>	<b>MLC 1299</b>		
Copy	YOS 11, 87	CDLI #	P296059
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-001302">https://collections.peabody.yale.edu/search/Record/YPM-BC-001302</a>		
Incipit	<i>e-re-mu e-re-mu</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	405	Function Category	Sex and Emotions
SEAL #	7143	Description	Y
Edition	LAOS 4, 252-256	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 124</b>	<b>MLC 1614</b>		
Copy	AMD 1, 287	CDLI #	P480914
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-001611">https://collections.peabody.yale.edu/search/Record/YPM-BC-001611</a>		
<b>obv. 1-5</b>	<b>Text 1</b>		
Incipit	[ka-ah] gi-[gur]		
Rubric	<i>ši-pa-at</i> <sup>1</sup> diḡir ka <sup>1</sup> kamad-me		
Duplicates	---		
Initial Formula	---	Final Formula	<b>te-e-<sup>1</sup>en<sup>1</sup> en<sub>6</sub>-nu-re-<sup>1</sup>e<sup>1</sup></b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	---
Edition	AMD 1, 275-289	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 1-t. ed. 1</b>	<b>Text 2</b>		
Incipit	<b>nir-ḡal<sub>2</sub> nir nir-ḡal<sub>2</sub></b>		
Rubric	<i>ši-pa-at ka-ša-ap-<sup>1</sup>ti-im<sup>1</sup></i>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>te e-en-nu<sup>1</sup>-re-e</b>

DME #	---	Function Category	Malevolent Entities
SEAL #	7189	Description	Y
Edition	AMD 1, 275-289	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 125</b>		<b>MLC 1871</b>	
Copy	YOS 11, 57	CDLI #	P296522
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/MLC.1871">https://www.ebl.lmu.de/fragmentarium/MLC.1871</a>		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	dug <sup>2</sup> utul <sup>2</sup> dug <sup>2</sup> utul <sup>2</sup> bahar <sup>2</sup> -me-en		
Rubric	ka-inim-ma dug <sup>2</sup> dur <sup>2</sup> -bur <sup>3</sup>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	276	Function Category	Consecration
SEAL #	---	Description	Y
Edition	MHEM 3, 86-87	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 11-15</b>	<b>Text 2</b>		
Incipit	lu <sup>2</sup> u <sup>2</sup> šem-gin <sup>7</sup> ki-a mu-un-te		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	277	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 126</b>		<b>MS 2283/1</b>	
Copy	CUSAS 32, 36	CDLI #	P251520
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP

DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 127</b>	<b>MS 2283/2</b>		
Copy	CUSAS 32, 38	CDLI #	P251521
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>inim-ma ke-še mi-zi</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu en-en-nu-[re]</b>
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 128</b>	<b>MS 2353</b>		
Copy	CUSAS 32, 19	CDLI #	P251572
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	<b>gud piriĝ a2 huš-<sup>1</sup>šu<sup>1</sup></b>		
Rubric	---		
Duplicates	H 60 rev. 3-9 → OBI 081, 3 MS 3086 obv. 12'-13' → OBI 152, 4 UM 29-15-005 → OBI 215 VAT 8379 iii 15-22 → OBI 244, 13 W 16743, dv → OBI 258		
Initial Formula	---	Final Formula	<b>tu<sub>7</sub> en<sub>x</sub> eridu<sup>ki</sup></b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 102-104	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>obv. 11-rev. 1</b>		<b>Text 2</b>	
Incipit	「an ki <sup>1</sup> i3-keše2 ti-a-「ab <sup>1</sup> -ba		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	[tu7] 「en <sub>x</sub> <sup>1</sup> eridu <sup>ki</sup>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 2-19</b>		<b>Text 3</b>	
Incipit	muš gud-gin7 gu3 e-de		
Rubric	---		
Duplicates	MS 3063 obv. 1-rev. 6 → OBI 142, 1 MS 3084 rev. 16'-17' → OBI 150, 10 RA 23, 42 no. 12 obv. 1-10 → OBI 196, 1 YBC 1849 → OBI 262 YBC 8640 → OBI 310		
Initial Formula	---	Final Formula	tu7 en <sub>x</sub> eridu <sup>ki</sup>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 44	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Incipit differs from duplicates
<b>rev. 20-32</b>		<b>Text 4</b>	
Incipit	gud si-bi šu-ri-na		
Rubric	---		
Duplicates	(Ur III: CBS 8371) BM 25145 → OBI 022 H 60 obv. 1-16 → OBI 081, 1 H 146 rev. 1'-8' → OBI 089, 2		
Initial Formula	---	Final Formula	tu7 en <sub>x</sub> eridu <sup>ki</sup>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 103-104	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 129</b>	<b>MS 2401</b>		
Copy	CUSAS 32, 46	CDLI #	P251601
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[nam-tar i3-mah saĝ-e ba-tuš]		
Rubric	---		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 3096 i 1'-25'; iv 1-27; iv 28-v 18 → OBI 159, 1, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	CUSAS 32, pp. 84-88	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Extract

<b>OBI 130</b>	<b>MS 2757</b>		
Copy	CUSAS 32, 34	CDLI #	P251784
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 131</b>	<b>MS 2780</b>		
Copy	CUSAS 32, 25	CDLI #	P251829
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-14</b>	<b>Text 1</b>		
Incipit	u <sub>2</sub> -a ab ge <sub>17</sub> lu <sub>2</sub> -[bi <sup>1</sup>		

Rubric	「ka <sup>1</sup> -inim-ma <sup>1</sup> ša <sub>3</sub> ge <sup>17</sup> -ga		
Duplicates	Bod S 299 → OBI 054		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7120	Description	Y
Edition	CUSAS 32, pp. 127-128	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Phonetic
<b>rev. 1-5</b>	<b>Text 2</b>		
Incipit	su-pa-ni-ir		
Rubric	ka-inim-ma muš-ĝar-[ra]		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7177	Description	---
Edition	CUSAS 32, p. 118	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 6-8</b>	<b>Text 3 (Instructions)</b>		
Remarks			

<b>OBI 132</b>	<b>MS 2789</b>		
Copy	CUSAS 32, 5	CDLI #	P251835
Provenance	Unknown	Tablet Type	Five Column
Photo	CDLI		
<b>obv. i 1'-10'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka]-inim-ma im e <sub>3</sub>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 11'-39'</b>	<b>Text 2</b>		
Incipit	im abzu-ta		
Rubric	ka-inim-ma dug <sup>2</sup> sahar <sup>2</sup> -ra šu te-ĝe <sup>26</sup> -da-kam		
Duplicates	---		

Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 57-58	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 40'-ii 7'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma<sup>du</sup>gbur-zi [tur]-<sup>r</sup>ra šu te<sup>l</sup>-ĝe<sub>26</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	<b>[en2 e2]-nu-ru</b>	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 8'-40'</b>	<b>Text 4</b>		
Incipit	<b>ĝeš-gi gal-gal</b>		
Rubric	<b>ka-inim-ma šutug šub-ba-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 41'-iii 31'</b>	<b>Text 5</b>		
Incipit	<b>nun-e a idim šu im-ma-ni-<sup>r</sup>te<sup>l</sup></b>		
Rubric	<b>ka-inim-ma a sa<sub>10</sub>-sa<sub>10</sub>-kam šutug šub-ba gi i<sub>3</sub>-dab<sub>5</sub></b>		
Duplicates	VAT 8509 obv. 1-20 → OBI 248, 1		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 32'-iv 1'</b>	<b>Text 6</b>		
Incipit	<b>nun-e abzu-ta</b>		
Rubric	NP		
Duplicates	---		

Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 58-59	Dialogue	N
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iv 2'-v 6'</b>	<b>Text 7</b>		
Incipit	<sup>ĝeš</sup> šeneg ĝeš sikil ṛĝeš <sup>1</sup> [an-na] ĝeš an-na		
Rubric	ka-inim-ma <sup>ĝeš</sup> šeneg ṛsikil <sup>1</sup> -[la-kam]		
Duplicates	(Ur III: CBS 8380) (Ur III: Ni 4176 obv. 7-12) MS 3098 vi 15-25 → OBI 161, 17		
Initial Formula	<b>en2 [e2-nu-ru]</b>	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. v 7'-36'</b>	<b>Text 8</b>		
Incipit	u2 ki sikil-e mu2-[a]		
Rubric	ka-inim-ma <sup>u2</sup> in-uš a tu5-ṛkam <sup>1</sup>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-[ru]</b>	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 59-61	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1'-3'''</b>	<b>Text 9</b>		
Incipit	<sup>ĝeš</sup> -gi [		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vii 1-2''</b>	<b>Text 10</b>		
Incipit	NP		



Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. viii 1-1''</b>	<b>Text 11</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. ix 1'-11'</b>	<b>Text 12</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma sikil-e-de<sub>3</sub> šeneg a ʽtu<sub>5</sub><sup>1</sup>-a-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>rev. ix 12'-1''</b>	<b>Text 13</b>		
Incipit	Uncertain		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>ʽen<sub>2</sub> e<sub>2</sub>-nu-ru<sup>1</sup></b>	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. x 1'-20'</b>	<b>Text 14</b>		
Incipit	NP		

Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 133</b>	<b>MS 2791</b>		
Copy	CUSAS 32, 27	CDLI #	P251837
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-rev. 10'</b>	<b>Text 1</b>		
Incipit	<i>e-ti-iq ti-tu-ra-am</i>		
Rubric	<b>ka-inim-<sup>1</sup>ma muš-a-kam<sup>1</sup></b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub> en<sub>2</sub> [e<sub>2</sub>]-nu-ru</b>
DME #	---	Function Category	Bites and Stings
SEAL #	7178	Description	Y
Edition	CUSAS 32, pp. 109-111	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>rev. 11'-15'</b>	<b>Text 2</b>		
Incipit	<b>[aba] <sup>di</sup>gir<sup>1</sup> nanše<sup>1</sup>-kam</b>		
Rubric	<b>[ka]-<sup>1</sup>inim<sup>1</sup>-ma <sup>uzu</sup>ĝiri<sub>3</sub>-pad-ra<sub>2</sub></b>		
Duplicates	MS 3062 obv. 1-6 → OBI 141, 1 YBC 5625 obv. 5-7 → OBI 286, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 139	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 16'-25'</b>	<b>Text 3</b>		
Incipit	<b>[i-na li]-<sup>1</sup>ib<sup>1</sup>-bi-ia ab-ni-i-ka</b>		
Rubric	<b>ka-inim-ma ĝiri<sub>2</sub>-tab</b>		
Duplicates	MS 3093 ii 28-iii 1' → OBI 158, 7		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>

DME #	---	Function Category	Bites and Stings
SEAL #	7165	Description	Y
Edition	CUSAS 32, pp. 111	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 134</b>	<b>MS 2822</b>		
Copy	CUSAS 32, 32	CDLI #	P251869
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-19</b>	<b>Text 1</b>		
Incipit	<i>[i-na sahar]<sup>hi-a</sup> ku-un [ka]-u<sub>2</sub>-a</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu en-ne<sub>2</sub>-nu-re</b>
DME #	---	Function Category	Illnesses
SEAL #	7068	Description	Y
Edition	CUSAS 32, pp. 135-138	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 20-rev. 5'</b>	<b>Text 2</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu en-ne<sub>2</sub>-nu-re</b>
DME #	---	Function Category	Illnesses
SEAL #	7111	Description	NP
Edition	CUSAS 32, pp. 135-138	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 6'-16'</b>	<b>Text 3</b>		
Incipit	<i>e<sub>7</sub>-lu-um a-a-nu-um ta-al-la-ka-am</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sup>1</sup> en-ne<sub>2</sub>-nu-re</b>
DME #	---	Function Category	Illnesses
SEAL #	7112	Description	N
Edition	CUSAS 32, pp. 135-	Dialogue	Y

	138		
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 135</b>	<b>MS 2844</b>		
Copy	CUSAS 32, 33	CDLI #	P251886
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	ĝiri <sub>3</sub> -dub-ge-en il <sub>2</sub> -la-ĝu <sub>10</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>obv. 11-rev. 4</b>	<b>Text 2</b>		
Incipit	ĝeš <sup>š</sup> eneg mi-il <sub>2</sub> hur-sa-ĝe <sub>6</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 136</b>	<b>MS 2920</b>		
Copy	CUSAS 10, 11	CDLI #	P252006
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[pi <sub>2</sub> -ta-ar]-[ra <sup>1</sup> -as-si pi <sub>2</sub> -ta-ar-ra-as-<si>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Sex and Emotions
SEAL #	7138	Description	Y

Edition	LAOS 4, 236-238	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 137</b>	<b>MS 3056</b>		
Copy	CUSAS 32, 40	CDLI #	P252065
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	𒀭in <sup>1</sup> -nin-me-en diĝir nanše-me-en		
Rubric	---		
Duplicates	---		
Initial Formula	en <sub>2</sub> -nu-re	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	CUSAS 32, pp. 79-81	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 138</b>	<b>MS 3059</b>		
Copy	CUSAS 32, 24	CDLI #	P252068
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	𒀭na <sup>1</sup> -al-ba-𒀭an <sup>1</sup> na <sup>1</sup> za-gin <sub>3</sub> -a		
Rubric	ši-pa-at ĝiriz-𒀭tab <sup>1</sup>		
Duplicates	MS 3093 ii 1-27 → OBI 158, 5		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7164	Description	Y
Edition	CUSAS 32, pp. 115-116	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	
<b>rev. 1'-l. ed. 2</b>	<b>Text 2</b>		
Incipit	diĝir nanna diĝir nanna		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings

SEAL #	13484	Description	N
Edition	CUSAS 32, pp. 115-116	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	Y	Remarks	

<b>OBI 139</b>	<b>MS 3060</b>		
Copy	CUSAS 32, 49	CDLI #	P252069
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[ <i>wa<sup>1</sup>-ru-uq ša še-[e-ri-im]</i>		
Rubric	[ <i>ka-inim-[ma ĝiri<sub>2</sub>-tab]</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7166	Description	Y
Edition	CUSAS 32, pp. 111-114	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 140</b>	<b>MS 3061</b>		
Copy	CUSAS 32, 51	CDLI #	P252070
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	li-ri-a i-ti-la		
Rubric	---		
Duplicates	MS 3073 rev. 1-7 → OBI 146, 2 YBC 4616 rev. 13-14 → OBI 275, 6		
Initial Formula	---	Final Formula	[ <i>tu<sub>6</sub><sup>1</sup> [en<sub>2</sub> e<sub>2</sub>-nu-ru]</i>
DME #	---	Function Category	Pests and Agriculture
SEAL #	7108	Description	N
Edition	CUSAS 32, pp. 116-118	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	Y	Remarks	Tablet image: circle on reverse

<b>OBI 141</b>	<b>MS 3062</b>		
Copy	CUSAS 32, 23	CDLI #	P252071
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-6</b>	<b>Text 1</b>		
Incipit	<b>a-ba</b> <sup>diġir</sup> <b>nanše-kam</b>		
Rubric	<b>ġiri3-pad-ra2</b>		
Duplicates	MS 2791 rev. 11'-15' → OBI 133, 2 YBC 5625 obv. 5-7 → OBI 286, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 139	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. 7-16</b>	<b>Text 2</b>		
Incipit	<b>a-su<sub>2</sub>-uh ba-aš-ta-am</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Sex and Emotions
SEAL #	7139	Description	N
Edition	LAOS 4, 247-249	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 17-rev. 10</b>	<b>Text 3</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 142</b>	<b>MS 3063</b>		
Copy	CUSAS 32, 41	CDLI #	P252072
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		

<b>obv. 1-rev. 6</b>	<b>Text 1</b>		
Incipit	<b>muš saĝ min eme min</b>		
Rubric	<b>ka-inim-ma</b>		
Duplicates	MS 2353 rev. 2-19 → OBI 128, 3 MS 3084 rev. 16'-17' → OBI 150, 10 RA 23, 42 no. 12 obv. 1-10 → OBI 196, 1 YBC 1849 → OBI 262 YBC 8640 → OBI 310		
Initial Formula	---	Final Formula	<b>te9-e-ne2-en6-nu-re</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 101-102	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 7</b>	<b>Text 2 (Notation)</b>		
Remarks	Nisaba doxology		
<b>rev. 8-9</b>	<b>Text 3 (Scribe)</b>		
Remarks	<b>niĝ<sub>2</sub> diĝir</b> <i>suen-ga-mi-il dumu a-su<sub>2</sub>-um</i> , “Product of Sin-gamil, child of Asum.”		

<b>OBI 143</b>	<b>MS 3067</b>		
Copy	CUSAS 32, 28	CDLI #	P252076
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-19</b>	<b>Text 1</b>		
Incipit	<b>[i-na me]-[e<sup>1</sup> na-ki-im</b>		
Rubric	<b>ka-inim-ma [a-li-it]-tum</b>		
Duplicates	(Unpublished: BM 115745 rev. 1-15) MS 3387 obv. i' 1'-13' → OBI 169, 1 YBC 4603 obv. 1-rev. 4 → OBI 274, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	7056	Description	Y
Edition	CUSAS 32, pp. 140-141	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 20-rev. 4</b>	<b>Text 2</b>		
Incipit	la-la hu-ma		
Rubric	<b>ka-inim-ma</b> [x <sup>1</sup>		



Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 5-12</b>	<b>Text 3</b>		
Incipit	diġirka-ma <sup>1</sup> -ad-ge- <sup>1</sup> en mu dumu an <sup>1</sup> -[na]		
Rubric	---		
Duplicates	Ashm 1932-0421 → OBI 012 IM 21180, y obv. 17'-23' → OBI 098, 3 MS 3105/1 ii 7'-13' → OBI 164, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 88-90	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 144</b>	<b>MS 3069</b>		
Copy	CUSAS 32, 39	CDLI #	P252078
Provenance	Unknown	Tablet Type	Landscape
Photo	CDLI		
Incipit	[x x]- <sup>1</sup> ik <sup>1</sup> -li-li u <sub>2</sub> -li-li		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, 81-82	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	Y	Remarks	Phonetic

<b>OBI 145</b>	<b>MS 3070</b>		
Copy	CUSAS 32, 48	CDLI #	P252079
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-rev. 1</b>	<b>Text 1</b>		

Incipit	<i>ra-ap-ša bu-da-šu di-ka na-ṭa-al</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	[tu] en-[ne]-[nu]¹-re
DME #	---	Function Category	Bites and Stings
SEAL #	7179	Description	Y
Edition	CUSAS 32, pp. 106-109	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>
<b>rev. 2</b>	<b>Text 2 (Instructions)</b>		
Remarks			

<b>OBI 146</b>	<b>MS 3073</b>		
Copy	CUSAS 32, 50	CDLI #	P252082
Provenance	Unknown	Tablet Type	Landscape
Photo	CDLI		
<b>obv. 1-5</b>	<b>Text 1</b>		
Incipit	<i>[lu]-li-mu ši-pa-as-su₂</i>		
Rubric	<b>ka-inim-ma ḡiri₂-tab</b>		
Duplicates	---		
Initial Formula	---	Final Formula	[tu₆] en₂ e₂-nu-ru
DME #	---	Function Category	Bites and Stings
SEAL #	13430	Description	N
Edition	CUSAS 32, pp. 116-118	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-7</b>	<b>Text 2</b>		
Incipit	<i>[li]-ri-ri-a i-ti-la</i>		
Rubric	<b>ka-inim-ma ni-im-bu</b>		
Duplicates	MS 3061 → OBI 140 YBC 4616 rev. 13-14 → OBI 275, 6		
Initial Formula	---	Final Formula	¹tu₆¹ en₂ e₂-nu-ru
DME #	---	Function Category	Pests and Agriculture
SEAL #	7107	Description	N
Edition	CUSAS 32, pp. 116-118	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	Y	Remarks	Phonetic lengthening

<b>OBI 147</b>	<b>MS 3074</b>		
Copy	CUSAS 32, 37	CDLI #	P252083
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	<b>he<sub>2</sub>-da-da diġir-en-lil<sub>2</sub> diġir-nin-lil<sub>2</sub> diġir-en-ki diġir-ne<sub>3</sub>-erigal<sub>2</sub><sup>gal</sup></b>		
Rubric	---		
Duplicates	IM 21180, y obv. 6'-16' → OBI 098, 2 IM 95317 obv. 1-b. ed. 1 → OBI 107, 1 IM 160562 → OBI 109 LB 1005 → OBI 116 NBC 3830 i 1-ii 3 → OBI 181, 1 YBC 5627 → OBI 287		
Initial Formula	「en <sub>x</sub> 」 en-ur <sub>5</sub> -e <sub>2</sub>	Final Formula	<b>tu<sub>7</sub> en<sub>x</sub> en-ur<sub>5</sub>-e<sub>2</sub></b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 90	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	Y	Remarks	
<b>obv. 11-rev. 2</b>	<b>Text 2</b>		
Incipit	<b>š<sub>u</sub> bar-ra-ta ninda nu-gu<sub>7</sub>-a a nu-un-naġ-a</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	CUSAS 32, p. 90	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 148</b>	<b>MS 3082</b>		
Copy	CUSAS 32, 29	CDLI #	P252091
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	「u <sub>2</sub> 」 diġir utu ra-bi-im da-an-nim <iš-tu hur>-saġ-ġa <sub>2</sub> 「u <sub>3</sub> -še <sub>20</sub> <sup>1</sup> 」-[bi-ra-am]		
Rubric	<b>ka-inim ur-gi<sub>7</sub>-ra</b>		
Duplicates	YBC 9897 → OBI 318		

Initial Formula	---	Final Formula	ᵀtu₆¹ en₂ e₂-ᵀnu-ru¹
DME #	---	Function Category	Bites and Stings
SEAL #	7087	Description	Y
Edition	LAOS 12, 198-199	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	Y	Remarks	
<b>obv. 11-16</b>	<b>Text 2 (Instructions)</b>		
Remarks	Contains rubric linking it to the prior incantation		
<b>obv. 17-19</b>	<b>Text 3</b>		
Incipit	[x]-ᵀx¹-bi i-gi te-li-a		
Rubric	<b>ka-inim ur-gi₇-ra</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7089	Description	---
Edition	<i>Elamica</i> 8, 13-48	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	---
<b>obv. 20-30a</b>	<b>Text 4</b>		
Incipit	[kar pu]-ᵀuš¹-qi₂-im ik-ta-la e-le-ep-pi		
Rubric	[ka-inim] ᵀmunus¹ u₃-du₂		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Birth and Childhood
SEAL #	7047	Description	Y
Edition	LAOS 12, 77-78	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>rev. 30b</b>	<b>Text 5 (Instructions)</b>		
Remarks	<b>kid₃-kid₃-bi</b>		
<b>rev. 31</b>	<b>Text 6 (Uncertain Colophon)</b>		
Remarks			

<b>OBI 149</b>	<b>MS 3083</b>		
Copy	CUSAS 32, 35	CDLI #	P252092
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[x] hur-saĝ [		
Rubric	<b>ka-inim-ma alan ku₃-sig₁₇ ᵀx x¹ ka-ta ᵀe₃¹-[a-kam]</b>		
Duplicates	---		

Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>OBI 150</b>	<b>MS 3084</b>		
Copy	CUSAS 32, 21	CDLI #	P252093
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1'-22'</b>	<b>Text 1</b>		
Incipit	[hul-ĝal <sub>2</sub> iĝi hul dumu ha-lam-ma-ke <sub>4</sub> ]		
Rubric	<b>ka-inim-ma uš<sub>11</sub>-zu niĝ<sub>2</sub>-ak uš<sub>11</sub>-ri niĝ<sub>2</sub>-hul-dim<sub>2</sub>-ma-kam</b>		
Duplicates	CBS 332 → OBI 057 CBS 11933 → OBI 072 JRL 1059 → OBI 112		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 112-134	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 23'-27'</b>	<b>Text 2</b>		
Incipit	hu-up tu-uk-ti in ti-ik-ka-ak		
Rubric	<b>ka-inim-ma munus u<sub>3</sub>-du<sub>2</sub></b>		
Duplicates	YBC 4616 rev. 1-5 → OBI 275, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	---	Description	---
Edition	<i>Elamica</i> 8, 13-43	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. 28'-29'</b>	<b>Text 3 (Instructions)</b>		
Remarks			
<b>obv. 30'-31'</b>	<b>Text 4</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-<sup>1</sup>ma<sup>1</sup> [</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-[nu]-<sup>1</sup>ru<sup>1</sup></b>

DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	<i>Elamica</i> 8, 13-43	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. 32-'34'</b>	<b>Text 5</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	Fragmentary
<b>obv. 35'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	Fragmentary
<b>rev. 1'-13'</b>	<b>Text 7</b>		
Incipit	NP		
Rubric	<b>ka-inim igi-[kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	7100	Description	Y
Edition	LAOS 12, 371-372	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 14'</b>	<b>Text 8</b>		
Incipit	<b>en-e ki gu-na-a zu<sub>2</sub>-ni zu<sub>2</sub>-ni ab-ba da-re</b>		
Rubric	<b>ka-inim-ma zu<sub>2</sub> bur<sub>2</sub>-da-kam</b>		
Duplicates	IM 21180, 1 rev. 12'-13' → OBI 096, 3		
Initial Formula	---	Final Formula	---

DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>rev. 15'</b>	<b>Text 9</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma muš dabs-ba-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic
<b>rev. 16'-17'</b>	<b>Text 10</b>		
Incipit	<b>muš lugal-zu mu-e-ki</b>		
Rubric	<b>ka-inim-ma muš gur-ru-da-kam</b>		
Duplicates	MS 2353 rev. 2-19 → OBI 128, 3 MS 3063 obv. 1-rev. 6 → OBI 142, 1 RA 23, 42 no. 12 obv. 1-10 → OBI 196, 1 YBC 1849 → OBI 262 YBC 8640 → OBI 310		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Extract
<b>rev. 18'-19'</b>	<b>Text 11</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma ġir<sub>2</sub>-tab dabs</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic
<b>rev. 20'-23'</b>	<b>Text 12</b>		

Incipit	Uncertain		
Rubric	<b>ka-inim-ma igi 'lu<sub>2</sub><sup>1</sup>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 24'-35'</b>	<b>Text 13</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Bites and Stings
SEAL #	7163	Description	Y
Edition	LAOS 12, 238-239	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	U
Other	N	Remarks	Akkadian Asalluhi-Enki Dialogue
<b>rev. 36'-38'</b>	<b>Text 14</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 151</b>	<b>MS 3085</b>		
Copy	CUSAS 32, 8	CDLI #	P252094
Provenance	Unknown	Tablet Type	Two Column
Photo	CDLI		
<b>obv. i 1'-5'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>[ka-inim-ma] ur-gi<sub>7</sub>-ra</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	<b>[tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>]-nu-ru</b>



DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. i 6'-23'</b>	<b>Text 2</b>		
Incipit	]-ta idim-ma-am <sub>3</sub>		
Rubric	ka-inim-ma ur-gi <sub>7</sub> -ra		
Duplicates	MS 3097 iii 1'-20' → OBI 160, 6		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 105-106	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>annanna</i>
<b>obv. i 24'-44'</b>	<b>Text 3</b>		
Incipit	<i>i-nu-ma i-nu-ma i-hu-<sup>1</sup>zu<sup>1</sup></i>		
Rubric	[ka]- <sup>1</sup> inim <sup>1</sup> -ma <i>i-nu-um</i>		
Duplicates	MS 3097 iii 21'-1'' → OBI 160, 7		
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub> en<sub>2</sub>] e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	7104	Description	Y
Edition		Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. i 45'-ii 9'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	ka-inim-ma gud udu nita <sub>2</sub> em-ru-um		
Duplicates	---		
Initial Formula	NP	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Pests and Agriculture
SEAL #	7067	Description	NP
Edition	CUSAS 32, pp. 133-134	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 10'-16'</b>	<b>Text 5 (Instructions)</b>		
Remarks	<i>ki-ik-ki-i<sub>7</sub>-tum</i>		
<b>obv. ii 17'-20'</b>	<b>Text 6</b>		

Incipit	<b>lu<sub>2</sub> ša<sub>3</sub> ab-ge<sub>17</sub></b>		
Rubric	<b>ka-inim-ma ša<sub>3</sub> ge<sub>17</sub>-ga</b>		
Duplicates	MS 3097 v 34-37 → OBI 160, 12		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 127-128	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 21'-29'</b>	<b>Text 7</b>		
Incipit	lugal sag-ga-ak-ra-aš <sub>2</sub> sa-bu-ra		
Rubric	NP		
Duplicates	MS 3097 v 38-48 → OBI 160, 13		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	<b>ʽtu<sub>6</sub> en<sub>2</sub>ʼ [e<sub>2</sub>-nu-ru]</b>
DME #	---	Function Category	Illnesses
SEAL #	7116	Description	Y
Edition	CUSAS 32, pp. 128-129	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	Y	Remarks	<b>annanna</b>
<b>obv. ii 30'-32'</b>	<b>Text 8</b>		
Incipit	NP		
Rubric	<b>[ka-inim]-ma ša<sub>3</sub> [ge<sub>17</sub>-ga]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii 33'-39'</b>	<b>Text 9</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma ša<sub>3</sub> [ge<sub>17</sub>-ga]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7119	Description	NP
Edition	LAOS 12, 111	Dialogue	NP
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y

Other	N	Remarks	<i>annanna</i>
<b>obv. ii 40'-rev. iii 37</b>	<b>Text 10</b>		
Incipit	[ša-am]-[mu <sup>1</sup> -um li- <sup>1</sup> ib <sup>1</sup> ]-[bi-im]		
Rubric	[ka-inim]-[ma ša <sup>3</sup> ] <sup>1</sup> [ge <sup>17</sup> -ga]		
Duplicates	MS 3097 vi 4-44 → OBI 160, 15		
Initial Formula	---	Final Formula	[tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> ]-nu-[ru]
DME #	---	Function Category	Illnesses
SEAL #	7117	Description	Y
Edition	CUSAS 32, pp. 129-132	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>annanna</i>
<b>rev. iii 38-47</b>	<b>Text 11</b>		
Incipit	NP		
Rubric	NP		
Duplicates	MS 3097 vii 1-7 → OBI 160, 16		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	7118	Description	NP
Edition	CUSAS 32, pp. 132-133	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. iv. 1-19</b>	<b>Text 12</b>		
Incipit	[ba-an-ge-eš-am <sub>3</sub> ba-an-ge-eš-am <sub>3</sub> ]		
Rubric	<b>ka-inim-ma šu-hu-hu-um</b>		
Duplicates	MS 3097 vii 8-36 → OBI 160, 17		
Initial Formula	NP	Final Formula	[tu <sub>6</sub> ] en <sub>2</sub> e <sub>2</sub> -nu-ru
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 149-150	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 20-31</b>	<b>Text 13</b>		
Incipit	[am-gin <sub>7</sub> ] [si <sup>1</sup> du <sub>7</sub> -du <sub>7</sub>		
Rubric	<b>ka-inim-ma [ze<sub>2</sub>]-[kam<sup>1</sup></b>		
Duplicates	CBS 6927 obv. 12'-rev. 13' → OBI 067, 2 MS 3097 v 12-25 → OBI 160, 10 VAT 6807 rev. 6-l. ed. 1 → OBI 226, 2 VAT 6819 t. ed. 1-l. ed. 1 → OBI 227, 3		

Initial Formula	---	Final Formula	tu <sub>6</sub> [en <sub>2</sub> e <sub>2</sub> -nu]-[ru <sup>1</sup>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 125-127	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 152</b>	<b>MS 3086</b>		
Copy	CUSAS 32, 20	CDLI #	P252095
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1'-3'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	'ka <sup>1</sup> -[inim-ma		
Duplicates	---		
Initial Formula	NP	Final Formula	[tu <sub>6</sub> ] [en <sub>2</sub> <sup>1</sup> e <sub>2</sub> -nu-ru
DME #	---	Function Category	Uncertain
SEAL #	7199	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	MP
Other	N	Remarks	Fragmentary
<b>obv. 4'-11'a</b>	<b>Text 2</b>		
Incipit	[ka] an-na dumu-nita nu-ti-la-[am <sub>3</sub> ]		
Rubric	[ka-inim]-ma muš-kam		
Duplicates	AO 7682 obv. 1-6 → OBI 007, 1 YBC 9899 obv. 1 → OBI 320, 1		
Initial Formula	---	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -[nu <sup>1</sup> ]-[ru]
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 11'b</b>	<b>Text 3 (Notation)</b>		
Remarks	<i>ša ta-ad-du-[šum<sup>1</sup>-ma la [i-ma-at]</i> , “The one on whom you have cast it will not die!”		
<b>obv. 12'-13'</b>	<b>Text 4</b>		
Incipit	[gud piriĝ a <sub>2</sub> huš]		
Rubric	ka-inim-ma ĝiri <sub>2</sub> -tab ug <sub>7</sub> -a-kam		
Duplicates	H 60 rev. 3-9 → OBI 081, 3		

	MS 2353 obv. 1-9 → OBI 128, 1 UM 29-15-005 → OBI 215 VAT 8379 iii 15-22 → OBI 244, 13 W 16743, dv → OBI 258		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Extract
<b>obv. 14'-17'</b>	<b>Text 5</b>		
Incipit	] <i>a-na uris<sup>ki</sup> i-te-<sup>l</sup>li<sup>1</sup></i>		
Rubric	<b>ka-inim-ma i<sup>3</sup>-tu<sup>3</sup>-[um]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	7200	Description	Y
Edition	CUSAS 32, pp. 150-152	Dialogue	N
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 18'-3''</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	<b>ka-inim-[ma]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. 4''-6''</b>	<b>Text 7</b>		
Incipit	NP		
Rubric	<b>ka-[inim-ma]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP

Other	N	Remarks	Fragmentary
<b>obv. 7''-8''</b>	<b>Text 8</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 153</b>	<b>MS 3087</b>		
Copy	CUSAS 32, 17	CDLI #	P252096
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-22</b>	<b>Text 1</b>		
Incipit	[ab <sub>2</sub> ]-e tur <sub>3</sub> -ra		
Rubric	---		
Duplicates	---		
Initial Formula	[en <sub>2</sub> ] e <sub>2</sub> -nu-ru	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 72-73	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 23-rev. 1'</b>	<b>Text 2</b>		
Incipit	diĝir <sup>en</sup> -[ki <sup>1</sup> ]-e-ne diĝir <sup>nin</sup> -[ki <sup>1</sup> ]-e-ne		
Rubric	ka-inim-[ma		
Duplicates	Ni 623 + Ni 2320 ii 20'-10'' → OBI 186, 3		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 72-73	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. 2'-11'</b>	<b>Text 3</b>		
Incipit	[i <sub>3</sub> <sup>1</sup> ab <sub>2</sub> ku <sub>3</sub> -ga [x <sup>1</sup>		
Rubric	ka-[inim-ma <sup>1</sup> [		
Duplicates	---		

Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 73-74	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 12'-24'</b>	<b>Text 4</b>		
Incipit	Uncertain		
Rubric	𒀭ka <sup>1</sup> -inim-ma maš <sub>2</sub> hul-dub <sub>2</sub> -kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Substitution

<b>OBI 154</b>	<b>MS 3088</b>		
Copy	CUSAS 32, 9	CDLI #	P252097
Provenance	Unknown	Tablet Type	Four Column
Photo	CDLI		
<b>obv. i 1'-6'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka-inim]-𒀭ma <sup>1</sup> ĝiri <sub>2</sub> šu-i		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. i 7'-ii 1'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP

Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii 2'-14'</b>	<b>Text 3</b>		
Incipit	]-ku4-ku4		
Rubric	<b>ka-inim-ma e-ru-bu-um</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	ʽtu6 <sup>1</sup> e2-nu-re
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. ii 15'-iii 14'</b>	<b>Text 4</b>		
Incipit	]-ĝar		
Rubric	<b>ka-inim-ma kar</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 15'-25'</b>	<b>Text 5</b>		
Incipit	<b>kar abzu kar si-ʽsa2<sup>1</sup></b>		
Rubric	NP		
Duplicates	MS 3098 iii 24-43; iii 44-iv 6 → OBI 161, 7, 8 VAT 6514 ii' 11'-19' → OBI 225a, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iv 1'-7'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	<b>ka-inim-[ma</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP



Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 8'-26'</b>	<b>Text 7</b>		
Incipit	「maš <sup>1</sup> -maš-e edin gu in <sup>1</sup> -「ak <sup>1</sup> 」		
Rubric			
Duplicates	CBS 3926 + CBS 3931 obv. i' 1'-6' → OBI 066, 1 H 74 → OBI 084 H 103 i 1-ii 12 → OBI 087, 1 MS 3090 v 14'-23' → OBI 156, 3		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. v 1'-22'</b>	<b>Text 8</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1'-4'</b>	<b>Text 9</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma udug dub<sub>2</sub></b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 5'-14'</b>	<b>Text 10</b>		
Incipit	<b>ki-sikil sa<sub>6</sub>-ga sila-a gub-ba</b>		
Rubric	<b>ka-inim-ma ki a<sub>g</sub><sup>2</sup></b>		
Duplicates	BM 96569 → OBI 041 NMS A.1909.405.2 → OBI 192		

WCMA 20.1.30 → OBI 259			
Initial Formula	---	Final Formula	<b>tu6' e2-nu-re</b>
DME #	---	Function Category	Sex and Emotions
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 146-147	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>rev. vi 15'-17'</b>	<b>Text 11</b>		
Incipit	<b>ki-sikil u4 ku3 u4 'dadag<sup>1</sup>-a</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Sex and Emotions
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vii 1'-16'</b>	<b>Text 12</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. viii 1'-5'</b>	<b>Text 13</b>		
Incipit	NP		
Rubric	<b>[ka]-'inim<sup>1</sup>-ma igi diġir 'hul<sup>1</sup>-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 155</b>	<b>MS 3089 + MS 3102</b>		
Copy	CUSAS 32, 10	CDLI #	P252098
Provenance	Unknown	Tablet Type	Four Column
Photo	CDLI		
<b>obv. i 1'-17'</b>	<b>Text 1</b>		
Incipit	[im-ma kalam-ma ki-a mu-un-ĝalz]		
Rubric	NP		
Duplicates	H 97 v 7-30 → OBI 086, 5 H 179+ iv 4-31 → OBI 090, 5 MS 3091 + MS 3092 + MS 3101 iii 9'-20'; iv 10'-23' → OBI 157, 5, 7 N 4109 + Ni 4329 obv. ii' 1'-11' → OBI 177, 2		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 74-77	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii 1'-17'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iii 1'-13'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vi 1'-6'</b>	<b>Text 4</b>		
Incipit	[ze2-am3 "žem-gin7 ki in-dar]		
Rubric	ka-inim-ma ša3 ge17-[ga]		
Duplicates	CBS 10474 → OBI 070		

	IM 44468 → OBI 100 MS 3097 iv 1'-19'; iv 20'-v 11 → OBI 160, 8, 9 VAT 8347 → OBI 231 VAT 8545 → OBI 253		
Initial Formula	NP	Final Formula	ʽtu6 en2ʽ e2-nu-ʽruʽ
DME #	---	Function Category	Illnesses
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 7'-17'</b>	<b>Text 5</b>		
Incipit	gu3 ʽlu2ʽ-ulu3 an-e ba-ʽteʽ		
Rubric	NP		
Duplicates	---		
Initial Formula	ʽen2 e2ʽ-nu-ʽruʽ	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	NP
<b>rev. vii 1'-12'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	ka-inim-ma i3-geš lu2-tur-ra še22-še22		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	---	Description	NP
Edition	CUSAS 32, pp. 74-77	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 13'-viii 2'</b>	<b>Text 7</b>		
Incipit	nin ke-en-ge4-a diġir a-nun-na-ke4-ne2		
Rubric	[ka-inim-ma diġir kamad-me-a]-kam		
Duplicates	MS 3105/1 ii 14'-25' → OBI 164, 4		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 88-90	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>rev. viii 3'-18'</b>	<b>Text 8</b>		
Incipit	[imin-na-meš] imin-ṛna <sup>1</sup> -meš		
Rubric	NP		
Duplicates	CBS 13256 obv. ii' 1'-12' → OBI 073, 3 H 84 rev. i' 10'-ii' 2' → OBI 085, 3 H 179+ v 1'-vi (?) → OBI 090, 7 Ni 631 i 26-i 45; i 46-ii 23 → OBI 187, 3, 4		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 156</b>	<b>MS 3090</b>		
Copy	CUSAS 32, 16	CDLI #	P252099
Provenance	Unknown	Tablet Type	Three Column
Photo	CDLI		
<b>obv. iii 1'-20'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 1'-v 13'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	ka-inim-ma ṛgu <sup>7</sup> bir <sup>5</sup> mušen zi-zi-da-kam		
Duplicates	VAT 17131 + VAT 17152 + VAT 17397 xi 1'-11' → OBI 254, 6		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 14'-23'</b>	<b>Text 3</b>		
Incipit	maš-maš ṛedin gu <sup>1</sup> bi <sub>2</sub> -in-la <sub>2</sub>		

Rubric	NP		
Duplicates	CBS 3926 + CBS 3931 obv. i' 1'-6' → OBI 066, 1 H 74 → OBI 084 H 103 i 1-ii 12 → OBI 087, 1 MS 3088 iv 8'-26' → OBI 154, 7		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 157</b>	<b>MS 3091 + MS 3092 + MS 3101</b>		
Copy	CUSAS 32, 11	CDLI #	P252100
Provenance	Unknown	Tablet Type	Three Column
Photo	CDLI		
<b>obv. i 1'-6'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka-inim-ma] <sup>di</sup> gir udug hul-a-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	CUSAS 32, pp. 74-77	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 7'-ii 8'</b>	<b>Text 2</b>		
Incipit	[gir an-na mu]- <sup>r</sup> un <sup>1</sup> -zi		
Rubric	ka-inim-ma <sup>di</sup> gir udug hul-a-[kam]		
Duplicates	Ni 9844 iii 4'-iv 7 → OBI 190, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 9'-25'</b>	<b>Text 3</b>		
Incipit	nam-tar <sup>e</sup> tur <sub>3</sub> -re gi-a		
Rubric	NP		
Duplicates	---		

Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	NP
<b>obv. iii 1'-8'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	[ka]-inim-ma <sup>diġir</sup> udug hul-a- <sup>1</sup> kam <sup>1</sup>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 9'-20'</b>	<b>Text 5</b>		
Incipit	<sup>1</sup> im <sup>1</sup> -ma kalam-ma ki-a mu-un-ġal <sup>2</sup>		
Rubric	NP		
Duplicates	H 97 v 7-30 → OBI 086, 5 H 179+ iv 4-31 → OBI 090, 5 MS 3089 + MS 3102 i 1'-17' → OBI 155, 1 MS 3091 + MS 3092 + MS 3101 iv 10'-23' → OBI 157, 7 N 4109 + Ni 4329 obv. ii' 1'-11' → OBI 177, 2		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 74-77	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. iv 1'-9'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	ka-inim-ma ninda- <sup>1</sup> kam <sup>1</sup>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	CUSAS 32, pp. 74-77	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>rev. iv 10'-23'</b>	<b>Text 7</b>		
Incipit	<b>im-ma kalam-ma ki-a mu-un-<sup>1</sup>ĝal<sup>1</sup></b>		
Rubric	NP		
Duplicates	H 97 v 7-30 → OBI 086, 5 H 179+ iv 4-31 → OBI 090, 5 MS 3089 + MS 3102 i 1'-17' → OBI 155, 1 MS 3091 + MS 3092 + MS 3101 iii 9'-20' → OBI 157, 5 N 4109 + Ni 4329 obv. ii' 1'-11' → OBI 177, 2		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 74-77	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. v 1-17</b>	<b>Text 8</b>		
Incipit	<b>[niĝ<sub>2</sub> lu<sub>2</sub>-lu<sub>2</sub>-še<sub>3</sub> niĝ<sub>2</sub> la<sub>2</sub>-la<sub>2</sub>-še<sub>3</sub>]</b>		
Rubric	<b>[ka-inim-ma] niĝ<sub>2</sub>-<sup>1</sup>sil<sub>11</sub>-ĝa<sub>2</sub><sup>1</sup>-[kam]</b>		
Duplicates	H 97 ii 29-iii 5 → OBI 086, 2 H 179+ ii 11-30 → OBI 090, 2 N 4109 + Ni 4329 obv. iii' 1'-7' → OBI 177, 3 Sb 12353 i 1-15 → OBI 199, 1		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 18-32</b>	<b>Text 9</b>		
Incipit	<b>]-<sup>1</sup>ge<sub>17</sub>-ga-am<sub>3</sub></b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vi 1-25</b>	<b>Text 10</b>		
Incipit	<b>[udug hul sila si ge<sub>17</sub>-ga]</b>		
Rubric	NP		
Duplicates	BM 78375 → OBI 027		



	BM 92671 → OBI 040 CBS 591 i 1-iii 19 → OBI 058, 1 Ni 631 vii 13"-viii 9" → OBI 187, 11		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 158</b>	<b>MS 3093</b>		
Copy	CUSAS 32, 30	CDLI #	P252102
Provenance	Unknown	Tablet Type	Two Column
Photo	CDLI		
<b>obv. i 1-10</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma libiš</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	7122	Description	Y
Edition	CUSAS 32, p. 134	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. i 11-16</b>	<b>Text 2</b>		
Incipit	<i>i-šu<sub>2</sub>-um ša diĝir</i>		
Rubric	<b>ka-inim-ma libiš</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-[nu]-ru</b>
DME #	---	Function Category	Illnesses
SEAL #	7123	Description	Y
Edition	CUSAS 32, p. 134	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. i 17-23</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma ĝiriz-tab</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>ṽtu<sub>6</sub><sup>1</sup> en<sub>2</sub> ṽe<sub>2</sub><sup>1</sup>-nu-ru</b>
DME #	---	Function Category	Bites and Stings

SEAL #	13431	Description	NP
Edition	LAOS 12, 245	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. i 24-26</b>	<b>Text 4 (Instructions)</b>		
Remarks	[kin]-[kin <sup>1</sup> -bi; George instead reads [du <sub>3</sub> ]-[du <sub>3</sub> <sup>1</sup> -bi, which otherwise does not appear in this corpus		
<b>obv. ii 1-27</b>	<b>Text 5</b>		
Incipit	[na-al]-[ba <sup>1</sup> -[an] 'uq <sup>1</sup> -[ni-im]		
Rubric	'ka <sup>1</sup> -inim-ma ĝiri <sub>2</sub> -[tab]		
Duplicates	MS 3059 obv. 1-8 → OBI 138, 1		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	13429	Description	Y
Edition	CUSAS 32, pp. 114-115	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>annanna</i>
<b>obv. ii 16-26</b>	<b>Text 6 (Instructions)</b>		
Remarks	Invocation: <i>annanna</i>		
<b>obv. ii 28-rev. iii 1'</b>	<b>Text 7</b>		
Incipit	[i-na li-ib-bi]-[ia <sup>1</sup> ab-ni-[i-ka]		
Rubric	'ka-inim <sup>1</sup> -[ma ĝiri <sub>2</sub> -tab]		
Duplicates	MS 2791 rev. 16'-25' → OBI 133, 3		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. iii 2'-19'</b>	<b>Text 8</b>		
Incipit	Uncertain		
Rubric	ka-inim-ma <sup>uzu</sup> ĝiri <sub>3</sub> -pad-ra <sub>2</sub>		
Duplicates	---		
Initial Formula	---	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -[nu]-ru
DME #	---	Function Category	Illnesses
SEAL #	---	Description	---
Edition	CUSAS 32, pp. 139-140	Dialogue	---
Sumerian	Y	Treatment	---
Akkadian	Y	Speech Act	---

Other	N	Remarks	Phonetic; difficult; Akkadian formula appended to text
<b>rev. iii 20'-25'</b>	<b>Text 9 (Instructions)</b>		
Remarks			
<b>rev. iv 1'-2'</b>	<b>Text 10</b>		
Incipit	NP		
Rubric	Uncertain		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. iv 3'-6'</b>	<b>Text 11</b>		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	Y	Treatment	---
Akkadian	Y	Speech Act	---
Other	N	Remarks	Difficult

<b>OBI 159</b>	<b>MS 3096</b>		
Copy	CUSAS 32, 12	CDLI #	P252105
Provenance	Unknown	Tablet Type	Three Column
Photo	CDLI		
<b>obv. 1'-25'</b>	<b>Text 1</b>		
Incipit	[nam-tar i3-mah saĝ-e ba-tuš]		
Rubric	NP		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 iv 1-27; iv 28-v 18 → OBI 159, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		

Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	CUSAS 32, pp. 84-88	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 26'-ii 12'</b>	<b>Text 2</b>		
Incipit	「nam <sup>1</sup> -tar saĝ an-ta e <sub>11</sub> -「de <sub>3</sub> <sup>1</sup> -de <sub>3</sub>		
Rubric	<b>ka-inim-ma nam-tar-ra-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 13'-iii 21'</b>	<b>Text 3</b>		
Incipit	「nam <sup>1</sup> -tar 「u <sub>4</sub> huš <sup>1</sup> kalam-ma ri-a		
Rubric	<b>ka-inim-ma nam-tar-ra-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 22'-34'</b>	<b>Text 4</b>		
Incipit	diĝir <sup>1</sup> udug hul su 「lu <sub>2</sub> <sup>1</sup> -kam ĝal <sub>2</sub> -la		
Rubric	<b>ka-inim-ma nam-tar-ra-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 82	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 1-27</b>	<b>Text 5</b>		
Incipit	[nam-tar i <sub>3</sub> -mah saĝ-e ba-tuš]		
Rubric	<b>ka-inim-ma [nam-tar-ra-kam]</b>		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4		

	H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 28-v 18 → OBI 159, 1, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 84-88	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 28-v 18</b>	<b>Text 6</b>		
Incipit	[nam-tar i <sub>3</sub> -mah saĝ-e ba-tuš]		
Rubric	ka-inim-ma nam-tar-ra-kam		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27 → OBI 159, 1, 5 UM 29-15-236 i 1-ii 10 → OBI 216, 1 YBC 5637 → OBI 296		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	CUSAS 32, pp. 84-88	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 19-37</b>	<b>Text 7</b>		
Incipit	nam ku <sub>5</sub> -da-ni kiĝ <sub>2</sub> -ge <sub>4</sub> -a bi <sub>2</sub> -in-ge <sub>4</sub>		
Rubric	NP		
Duplicates	YBC 4622 iv 1-22 → OBI 276, 6		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 82-84	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vi 1-33</b>	<b>Text 8</b>		
Incipit	NP		

Rubric	]-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 160</b>	<b>MS 3097</b>		
Copy	CUSAS 32, 7	CDLI #	P252106
Provenance	Unknown	Tablet Type	Four Column
Photo	CDLI		
<b>obv. i 1'-7'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma bar-im<sub>6</sub> edin-na</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	<b>[tu<sub>6</sub>] en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 8'-18'</b>	<b>Text 2</b>		
Incipit	<sup>1</sup> diġir <sup>1</sup> <b>udug hul <sup>1</sup>he<sub>2</sub><sup>1</sup>-me-en</b>		
Rubric	<b>ka-inim-ma e-sir<sub>2</sub> ġen-na-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 79	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	Y	Remarks	
<b>obv. i 19'-2''</b>	<b>Text 3</b>		
Incipit	<b>ša-rum ti-me-a-tim u<sub>2</sub>-ši-i-ma</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	7066	Description	Y

Edition	CUSAS 32, p. 151-152	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>obv. ii 1'-6'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma bar-im<sub>6</sub></b>		
Duplicates	---		
Initial Formula	NP	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii 7'-23'</b>	<b>Text 5</b>		
Incipit	[ <b>an imin ki imin</b> ]		
Rubric	NP		
Duplicates	BM 78249 + BM 78253 ix 5'''-x 9' → OBI 026, 25 YBC 1970 obv. 1'-12' → OBI 264, 1		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	7072	Description	Y
Edition	LAOS 12, 164-165	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Extract
<b>obv. iii 1'-20'</b>	<b>Text 6</b>		
Incipit	[...- <b>ta idim-ma-am<sub>3</sub></b> ]		
Rubric	<b>ka-inim-ma ur-<sup>r</sup>gi<sub>7</sub></b>		
Duplicates	MS 3085 i '6-23' → OBI 151, 2		
Initial Formula	NP	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 105-106	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<b>annanna</b>
<b>obv. iii 21'-1''</b>	<b>Text 7</b>		
Incipit	<b>i-nu-ma i-nu-um i-hu-zu [a-hi]-za-am</b>		
Rubric	NP		
Duplicates	MS 3085 obv. i 24'-44' → OBI 151, 3		

Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	7104	Description	Y
Edition	CUSAS 32, pp. 93-94	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>obv. iv 1'-19'</b>	<b>Text 8</b>		
Incipit	[ze <sub>2</sub> -am <sub>3</sub> 𒀭šem-gin <sub>7</sub> ki in-dar]		
Rubric	ka-inim-ma ze <sub>2</sub> -[kam]		
Duplicates	CBS 10474 → OBI 070 IM 44468 → OBI 100 MS 3089 + MS 3102 vi 1'-6' → OBI 155, 4 MS 3097 iv 20'-v 11 → OBI 160, 9 N 1266 → OBI 174 VAT 8347 → OBI 231 VAT 8545 → OBI 253		
Initial Formula	---	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -nu- <sup>1</sup> ru <sup>1</sup>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 122-123	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. iv 20'-rev. v 11</b>	<b>Text 9</b>		
Incipit	ze <sub>2</sub> -am <sub>3</sub> 𒀭šem-gin <sub>7</sub> ki mu-un-[dar]		
Rubric	[ka-inim-ma] ze <sub>2</sub> -[kam]		
Duplicates	CBS 10474 → OBI 070 IM 44468 → OBI 100 MS 3089 + MS 3102 vi 1'-6' → OBI 155, 4 MS 3097 iv 1'-19' → OBI 160, 8 N 1266 → OBI 174 VAT 8347 → OBI 231 VAT 8545 → OBI 253		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 123-125	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 12-25</b>	<b>Text 10</b>		
Incipit	am-gin <sub>7</sub> si <sup>1</sup> du <sub>7</sub> -du <sub>7</sub> <sup>1</sup>		



Rubric	<b>ka-inim-ma [ze<sub>2</sub>]-[kam<sup>1</sup></b>		
Duplicates	CBS 6927 obv. 12'-rev. 13' → OBI 067, 2 MS 3085 iv 20-31 → OBI 151, 13 VAT 6807 rev. 6-l. ed. 1 → OBI 226, 2 VAT 6819 t. ed. 1-l. ed. 1 → OBI 227, 3		
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub><sup>1</sup> [en<sub>2</sub> e<sub>2</sub>-nu]-[ru<sup>1</sup></b>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 125-127	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 26-33</b>	<b>Text 11</b>		
Incipit	u <sub>2</sub> -ši-ia za-[a]-an		
Rubric	<b>ka-inim-ma [</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-[nu]-ru</b>
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	---
<b>rev. v 34-37</b>	<b>Text 12</b>		
Incipit	lu <sub>2</sub> ša <sub>3</sub> ab-ge <sub>17</sub>		
Rubric	<b>ka-inim-ma ša<sub>3</sub> ge<sub>17</sub>-ga ša-pa-ru-um</b>		
Duplicates	MS 3085 ii 17'-20' → OBI 151, 6		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-[nu-ru]</b>
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 127-128	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 38-48</b>	<b>Text 13</b>		
Incipit	lu <sub>2</sub> sag-ga-ak-ra-aš <sub>2</sub> -a-bu-ra		
Rubric	NP		
Duplicates	MS 3085 ii 21'-29' → OBI 151, 7		
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub>] [en<sub>2</sub><sup>1</sup> e<sub>2</sub>-nu-ru</b>
DME #	---	Function Category	Illnesses
SEAL #	7116	Description	Y
Edition	CUSAS 32, pp. 128-	Dialogue	Y

	129		
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	Y	Remarks	<i>annanna</i>
<b>rev. vi 1-3</b>	<b>Text 14</b>		
Incipit	[ <sup>digir</sup> utu u2 ša li-ib-bi i-na ša-di-im is-su-ha-am]		
Rubric	[ka-inim-ma ša3 ge17 pa-ša]-ru-um		
Duplicates	YBC 4625 obv. 1-15 → OBI 277, 1		
Initial Formula	NP	Final Formula	[tu6 en2 e2-nu]-ru
DME #	---	Function Category	Illnesses
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. vi 1'-33'</b>	<b>Text 15</b>		
Incipit	[ša-am-mu-um ša li-ib-bi-im]		
Rubric	NP		
Duplicates	MS 3085 ii 40'-rev. iii 37 → OBI 151, 10		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	7117	Description	Y
Edition	CUSAS 32, pp. 129-132	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>annanna</i>
<b>rev. vii 1-7</b>	<b>Text 16</b>		
Incipit	NP		
Rubric	ka-inim-ma ša3 [ge17-ga]		
Duplicates	MS 3085 iii 38-47 → OBI 151, 11		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	7118	Description	NP
Edition	CUSAS 32, pp. 132-133	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary; <i>annanna</i>
<b>rev. vii 8-36</b>	<b>Text 17</b>		
Incipit	[ba]-[an-ge <sup>1</sup> -eš-[am <sup>3</sup> ]] [ba-an-ge-eš-am <sup>3</sup> ]		
Rubric	NP		
Duplicates	MS 3085 rev. iv. 1-19 → OBI 151, 12		

Initial Formula	---	Final Formula	ṽtu6 en2 e2 <sup>1</sup> -nu-ru
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 149-150	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. viii 1-3</b>	<b>Text 18</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. viii 1'-20'''</b>	<b>Text 19</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 161</b>	<b>MS 3098</b>		
Copy	CUSAS 32, 6	CDLI #	P252107
Provenance	Unknown	Tablet Type	Five Column
Photo	CDLI		
<b>obv. i 1'-41'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka]-ṽinim <sup>1</sup> -ma šu lugal-la-še3		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y

Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 1'-2'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma ka hul eme hul</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii 3'-6'</b>	<b>Text 3</b>		
Incipit	<b>a ku<sub>3</sub> a sikil a sa<sub>10</sub> diġir lu<sub>2</sub>-ulu<sub>3</sub>-še<sub>3</sub></b>		
Rubric	<b>ka-inim-ma e-sir<sub>2</sub> gub-u<sub>3</sub></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 7'-iii 8</b>	<b>Text 4</b>		
Incipit	<b>kar<sup>diġir</sup> asar kar abzu-ke<sub>4</sub></b>		
Rubric	<b>ka-inim-ma</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 61-63	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 9-10</b>	<b>Text 5 (Notation)</b>		
Remarks	<b>egir-bi ka-inim-ma ġeš-hur hur ġar-ra</b> , “After this are the incantations which are on the inscribed drawing.”		
<b>obv. iii 11-23</b>	<b>Text 6</b>		
Incipit	<b>diġir<sup>diġir</sup> namma ama diġir<sup>diġir</sup> en-ki-ga-ke<sub>4</sub></b>		
Rubric	<b>ka-inim-ma a sa<sub>10</sub>-sa<sub>10</sub></b>		
Duplicates	---		

Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 64-66	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 24-43</b>	<b>Text 7</b>		
Incipit	<b>kar si-sa2 kar abzu</b>		
Rubric	<b>ka-inim-ma kar si-a-kam</b>		
Duplicates	MS 3088 iii 15'-25' → OBI 154, 5 MS 3098 iii 44-iv 6 → OBI 161, 8 VAT 6514 ii' 11'-19' → OBI 225a, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 64-66	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 44-iv 6</b>	<b>Text 8</b>		
Incipit	<b>kar si-sa2 kar abzu</b>		
Rubric	<b>ka-inim-ma</b>		
Duplicates	MS 3088 iii 15'-25' → OBI 154, 5 MS 3098 iii 24-43 → OBI 161, 7 VAT 6514 ii' 11'-19' → OBI 225a, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 64-66	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 7-28</b>	<b>Text 9</b>		
Incipit	<b>a-e kur-ra nam-tar-ra-am3</b>		
Rubric	<b>ka-inim-ma a šu ak diğir</b>		
Duplicates	YBC 5639 → OBI 297		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, 66-67	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>obv. iv 29-42</b>	<b>Text 10</b>		
Incipit	<b>a i7-da ku3-ge-de3</b>		
Rubric	---		
Duplicates	YBC 6774 → OBI 302		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 67-68	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 43-v 5</b>	<b>Text 11</b>		
Incipit	<b>a 'siki1' a sa nun-e ĝar-ra-am3</b>		
Rubric	<b>ka-inim-ma</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. v 6-18</b>	<b>Text 12</b>		
Incipit	<b>a tar-re-na a nun-na</b>		
Rubric	<b>ka-inim-ma a šu ak</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. v 19-27</b>	<b>Text 13</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma naĝ-si ĝar-ra-am3</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>obv. v 28-38</b>	<b>Text 14</b>		
Incipit	<b>gara<sub>2</sub> ku<sub>3</sub> gara<sub>2</sub> <sup>du</sup>gšakir<sup>1</sup>-ta pa<sub>3</sub>-da</b>		
Rubric	<b>ka-inim-ma gara<sub>2</sub>-am<sub>3</sub></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. v 39-43</b>	<b>Text 15</b>		
Incipit	<b>a sikil <sup>di</sup>gîr en-ki-ke<sub>4</sub> šu sikil ka sikil</b>		
Rubric	<b>ka-inim-ma a šu ak</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1-14</b>	<b>Text 16</b>		
Incipit	<b>a ku<sub>3</sub>-ge naĝa ku<sub>3</sub></b>		
Rubric	<b>ka-inim-ma</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Unfinished
<b>rev. vi 15-25</b>	<b>Text 17</b>		
Incipit	<b><sup>ĝeš</sup>šeneg &lt;<sup>ĝeš</sup>sikil&gt; <sup>ĝeš</sup>an <sup>ĝeš</sup>an</b>		
Rubric	<b>ka-inim-ma <sup>ĝeš</sup>šeneg</b>		
Duplicates	(Ur III: CBS 8380) (Ur III: Ni 4176 obv. 7-12) MS 2789 iv 2'-v 6' → OBI 132, 7		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 68-69	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	Y
Other	N	Remarks	Unfinished
<b>rev. vi 26-34</b>	<b>Text 18</b>		
Incipit	<b>im babbar<sub>2</sub> ʾki diġir<sup>1</sup>-re-ʾe<sup>1</sup>-ne ġar-ra</b>		
Rubric	<b>ka-inim-ma im babbar<sub>2</sub></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 35-44</b>	<b>Text 19</b>		
Incipit	<b>niġ<sub>2</sub>-e niġ<sub>2</sub>-e nu-ġar-ra ġiri<sub>3</sub> ba-us<sub>2</sub></b>		
Rubric	<b>ka-inim-ma ġiri<sub>3</sub> us<sub>2</sub>-sa</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, 69-70	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 45-49</b>	<b>Text 20</b>		
Incipit	<b>a ku<sub>3</sub>-ga a sikil-la a dadag-ga</b>		
Rubric	<b>ka-inim-ma a gub<sub>2</sub>-ba-ʾkam<sup>1</sup></b>		
Duplicates	VAT 8340 obv. 9-rev. 5 → OBI 228, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 70-71	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 1-6</b>	<b>Text 21</b>		
Incipit	<b>gu diġir<sup>1</sup>uttu kin-na ba-ni-in-šub</b>		
Rubric	<b>ka-inim-ma tu<sub>9</sub>-ba<sub>13</sub></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 71-72	Dialogue	N
Sumerian	Y	Treatment	N



Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 7-11</b>	<b>Text 22</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 12-22</b>	<b>Text 23</b>		
Incipit	<sup>dug</sup> sahar <sub>2</sub> -ra ʾba <sup>1</sup> -e <sub>3</sub> -a		
Rubric	ʾka <sup>1</sup> -inim-ʾma <sup>1</sup> <sup>dug</sup> sahar <sub>2</sub> -ra-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 23-31</b>	<b>Text 24</b>		
Incipit	] mu-un-de <sub>6</sub> gi-ta mu-de <sub>6</sub>		
Rubric	<b>ka-inim-ma šutug šub-ba-a-ka</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 32-38</b>	<b>Text 25</b>		
Incipit	im ki ʾki ku <sub>3</sub> <sup>1</sup> [ki] ʾsiki <sup>1</sup> dab <sub>5</sub> -a		
Rubric	<b>ka-inim-ma <sup>g</sup>šutug šub-ba</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 39-46</b>	<b>Text 26</b>		
Incipit	ĝeš <sup>2</sup> šeneg ĝeš sikil u <sup>2</sup> in-uš		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Unfinished

<b>OBI 162</b>	<b>MS 3100</b>		
Copy	CUSAS 32, 13	CDLI #	P252109
Provenance	Unknown	Tablet Type	Four Column
Photo	CDLI		
<b>obv. i 1'-4'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka-inim-ma] nam-tar-ra-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	[tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> ]-nu-ru
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. i 5'-24'</b>	<b>Text 2</b>		
Incipit	Uncertain		
Rubric	NP		
Duplicates	NP		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii 1'-30'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	ka-inim-ma diĝir <sup>2</sup> nam-tar-ra-kam		

Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 1'-22''</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma nam-tar-ra-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 23''-iv 3'</b>	<b>Text 5</b>		
Incipit	<b>nam-tar gal ki-bi-a ba-ši-keše2-da</b>		
Rubric	<b>[ka-inim]-<sup>1</sup>ma nam<sup>1</sup>-[tar-ra-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iv 4'-15'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma nam-tar-ra-<sup>1</sup>kam<sup>1</sup></b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 16'-26'</b>	<b>Text 7</b>		
Incipit	<b>nam-tar <sup>1</sup>zu2<sup>1</sup>-bi hul-a</b>		
Rubric	<b>[ka-inim-ma] nam-tar-ra-<sup>1</sup>kam<sup>1</sup></b>		

Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 27'-37'</b>	<b>Text 8</b>		
Incipit	NP		
Rubric	<b>ka-[inim-ma nam-tar-ra-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> [e<sub>2</sub>-nu-ru]</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 163</b>	<b>MS 3103</b>		
Copy	CUSAS 32, 31	CDLI #	P252112
Provenance	Unknown	Tablet Type	Two Column
Photo	CDLI		
<b>obv. i 1'-ii 19'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>[ka-inim]-[ma<sup>1</sup> igi hul-a-[kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	7101	Description	Y
Edition	LAOS 12, 373-374	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>obv. ii 20'-rev. iii 21</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma igi hul-a-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	7102	Description	Y
Edition	CUSAS 32, pp. 94-98	Dialogue	N

Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. iii 22-iv 7</b>	<b>Text 3</b>		
Incipit	<i>i-nu-um le-em-ne<sub>2</sub>-et 'i-nu-um' al-lu-ha-ap-pa-at</i>		
Rubric	<b>ka-inim-ma igi 'hul'-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	7103	Description	Y
Edition	CUSAS 32, pp. 94-98	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 8-24</b>	<b>Text 4</b>		
Incipit	<i>ib-ki še-eh-ru-um id-da-li-ip</i>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Birth and Childhood
SEAL #	7053	Description	Y
Edition	CUSAS 32, pp. 144-146	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	

<b>OBI 164</b>	<b>MS 3105/1</b>		
Copy	CUSAS 32, 22	CDLI #	P252114
Provenance	Unknown	Tablet Type	Three Column
Photo	CDLI		
<b>obv. i 1'-28'</b>	<b>Text 1</b>		
Incipit	<i>[lu-di-kum tu<sub>6</sub> ta<sub>3</sub>-ri-da-at ka-la mu-ur<sub>2</sub>-še-e]</i>		
Rubric	NP		
Duplicates	BM 17305 → OBI 020 LB 1000 → OBI 114		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	7073	Description	NP
Edition	LAOS 12, 166-167	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>obv. ii 1'-6'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma munus</b> <sup>1</sup> x <sup>1</sup> [		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. ii 7'-13'</b>	<b>Text 3</b>		
Incipit	<sup>di</sup> gir <sup>1</sup> ka <sup>1</sup> ma <sup>1</sup> -me <sup>1</sup> mu <sup>1</sup> <sup>1</sup> dumu <sup>1</sup> [an-na]		
Rubric	---		
Duplicates	Ashm 1932-0421 → OBI 012 IM 21180, y obv. 17'-23' → OBI 098, 3 MS 3067 rev. 5-12 → OBI 143, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 88-90	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	No rubric
<b>obv. ii 14'-25'</b>	<b>Text 4</b>		
Incipit	<b>nin ki</b> <sup>2</sup> -ge <sup>4</sup> -a [ <sup>di</sup> gir <sup>1</sup> a-nun-na-ke <sup>4</sup> -ne]		
Rubric	NP		
Duplicates	MS 3089 + MS 3102 vii 13'-viii 2' → OBI 155, 7		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 88-90	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iii 1'-11'</b>	<b>Text 5</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP

Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 165</b>	<b>MS 3105/2</b>		
Copy	CUSAS 32, 14	CDLI #	P431789
Provenance	Unknown	Tablet Type	Three Column (?)
Photo	CDLI		
<b>obv. i' 1'-11'</b>	<b>Text 1</b>		
Incipit	[ĝulla-e-ne ĝulla-e-ne]		
Rubric	NP		
Duplicates	AO 6725 obv. 9-30 → OBI 005, 2 BM 92504 rev. 1-t. ed. 1 → OBI 034, 2 Ni 4015 → OBI 188 VAT 1343+ → OBI 220 VAT 17137+ i 1"-13" → OBI 255, 2 YBC 4622 ii 7'-iii 15 → OBI 276, 4		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. i obv. i' 1'-11'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>OBI 166</b>	<b>MS 3306</b>		
Copy	CUSAS 32, 44	CDLI #	P252247
Provenance	Unknown	Tablet Type	Landscape
Photo	CDLI		
Incipit	NP		
Rubric	<b>ka-inim-ma</b> 'x¹-[		
Duplicates	---		

Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 167</b>	<b>MS 3371</b>		
Copy	CUSAS 32, 43	CDLI #	P252312
Provenance	Unknown	Tablet Type	Landscape
Photo	CDLI		
Incipit	[unu] <sup>ki</sup> ba-du <sub>2</sub> šeš unu <sup>ki</sup> ba-du <sub>2</sub>		
Rubric	---		
Duplicates	IM 18237 obv. 1-rev. 6 → OBI 095, 1 N 932 obv. 4'-6' → OBI 173, 2 YBC 9898 rev. 4-t. ed. 3 → OBI 319, 3		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 150-151	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 168</b>	<b>MS 3381</b>		
Copy	CUSAS 32, 42	CDLI #	P252322
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-rev. 7a</b>	<b>Text 1</b>		
Incipit	] [x x <sup>1</sup> mu-ni-ib-zal-e		
Rubric	<i>ši-pa-at še-eh-ri-im</i>		
Duplicates	---		
Initial Formula		Final Formula	
DME #	---	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 143-144	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Akkadian glosses



<b>rev. 4-6</b>	<b>Text 2 (Instructions)</b>
Remarks	<i>ki-ik-ki-ṭa<sub>2</sub>-ša</i>
<b>rev. 7b</b>	<b>Text 3 (Notation)</b>
Remarks	<i>ša i-ba-ak-ku-ma i-na-ah-hu</i> , “The one who cries will relax.”

<b>OBI 169</b>	<b>MS 3387</b>		
Copy	CUSAS 32, 26	CDLI #	P252328
Provenance	Unknown	Tablet Type	Three Column (?)
Photo	CDLI		
<b>obv. i' 1'-13'</b>	<b>Text 1</b>		
Incipit	[ <i>i-na me-e na-a-ki-im</i> ]		
Rubric	[ <i>ka-inim-ma munus u<sub>3</sub>]-ṽdu<sub>2</sub><sup>1</sup>-ud-da-kam</i>		
Duplicates	(Unpublished: BM 115745 rev. 1-15) MS 3067 obv. 1-19 → OBI 143, 1 YBC 4603 obv. 1-rev. 4 → OBI 274, 1		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Birth and Childhood
SEAL #	7055	Description	Y
Edition	CUSAS 32, pp. 142-143	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. i' 14'</b>	<b>Text 2</b>		
Incipit	] <i>am<sub>3</sub>-tuš</i>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii' 1'-15'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	7121	Description	Y
Edition	CUSAS 32, p. 138	Dialogue	N
Sumerian	N	Treatment	NP

Akkadian	Y	Speech Act	NP
Other	N	Remarks	<i>annanna</i>

<b>OBI 170</b>	<b>MS 3427</b>		
Copy	CUSAS 32, 18	CDLI #	P342702
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-5</b>	<b>Text 1</b>		
Incipit	zi3 nam-nun- <sup>1</sup> ne <sup>1</sup>		
Rubric	ka-[inim]- <sup>1</sup> ma <sup>1</sup> zi3 sur- <sup>1</sup> ra <sup>1</sup> -[kam]		
Duplicates	H 72 rev. 3-7 → OBI 083, 2		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. 6-14</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	ka-inim-ma ninda-a-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 15-rev. 4</b>	<b>Text 3</b>		
Incipit	] <sup>1</sup> x <sup>1</sup> -ta igi im-ta-e3- <sup>1</sup> a <sup>1</sup>		
Rubric	ka-inim-ma x x-hi-a		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 5-10</b>	<b>Text 4</b>		
Incipit	e2 gud-gin7 mur ša4 inda-gin7 nun di		
Rubric	ka-inim-ma šu keše2-da-kam		

Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 11-18</b>	<b>Text 5</b>		
Incipit	rdīgir <sup>1</sup> li <sub>9</sub> <sup>1</sup> -si- <sup>1</sup> na ša <sub>3</sub> <sup>1</sup> e <sub>2</sub> -babbar <sub>2</sub> -ra		
Rubric	ka-inim-ma šu keše <sub>2</sub> -da-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 19-25</b>	<b>Text 6</b>		
Incipit	Uncertain		
Rubric	ka- <sup>1</sup> inim <sup>1</sup> -[ma		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 171</b>	<b>MS 3949</b>		
Copy	CUSAS 10, 19	CDLI #	P253038
Provenance	Unknown	Tablet Type	Landscape
Photo	CDLI		
Incipit	qa <sub>2</sub> -qa <sub>2</sub> -da-am u <sub>2</sub> -la i-šu		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7162	Description	Y
Edition	CUSAS 32, pp. 163-164	Dialogue	N

Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 172</b>	<b>MVN 5, 302</b>		
Copy	MVN 5, 302	CDLI #	P274727
Provenance	Unknown	Tablet Type	Five Column
Photo	---		
<b>obv. i 1'-ii 11'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma ḡšutug šub-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	157	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 12'-iii 5'</b>	<b>Text 2</b>		
Incipit	<b>i3 ab2 ku3-ga-ke4</b>		
Rubric	<b>ka-inim-ma i3 bur2-ra-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	158	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 6'-16'</b>	<b>Text 3</b>		
Incipit	<b>ig ka ḡal2-am3</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	NP
DME #	159	Function Category	Consecration
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 1'-v 11'</b>	<b>Text 4</b>		
Incipit	NP		

Rubric	<b>ka-inim-[ma</b>		
Duplicates	VAT 6514 obv. i' 1'-18' → OBI 225a, 1		
Initial Formula	NP	Final Formula	---
DME #	159	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. v 12'-rev. vi 4'</b>	<b>Text 5</b>		
Incipit	<b><sup>u</sup>in-[nu-uš u2 sikil]</b>		
Rubric	<b>ka-inim-ma <sup>du</sup>gbur-zi sakar</b>		
Duplicates	(Ni 2399)		
Initial Formula	<b>en2 [e2-nu-ru]</b>	Final Formula	---
DME #	160	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 5'-vii 4'</b>	<b>Text 6</b>		
Incipit	<b>a hur'-saĝ a-ĝe6 nun</b>		
Rubric	<b>[ka-inim-ma a sa10-sa10-da]-kam</b>		
Duplicates	VAT 8403 → OBI 247		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	161	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 5'-10'</b>	<b>Text 7</b>		
Incipit	<b>kar] za-gin3</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>[en2 e2-nu]-ru</b>	Final Formula	NP
DME #	161	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 173</b>		<b>N 932</b>	
Copy	---	CDLI #	P276092
Provenance	Nippur	Tablet Type	Fragment
Photo	CDLI		
<b>obv. 1'-3'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	ka-inim-ma ṛḡiriz-tab <sup>1</sup> -[a-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	en <sub>2</sub> ez-nu-[ru]
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	ASJ 17, 95 n. 58	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. 4'-6'</b>	<b>Text 2</b>		
Incipit	ša <sub>3</sub> unu <sup>ki</sup> -ga ba-ṛdu <sub>2</sub> <sup>1</sup> -[ud]		
Rubric	NP		
Duplicates	IM 18237 obv. 1-rev. 6 → OBI 095, 1 MS 3371 → OBI 167 YBC 9898 rev. 4-t. ed. 3 → OBI 319, 3		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. 1'-5'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 174</b>		<b>N 1266</b>	
Copy	OrNS 41, 358 no. 2	CDLI #	P276416
Provenance	Nippur	Tablet Type	Single Column

Photo	CDLI		
Incipit	ze2-am3 𒀭šem-gin7 [ki in-dar]		
Rubric	---		
Duplicates	CBS 10474 → OBI 070 IM 44468 → OBI 100 MS 3089 + MS 3102 vi 1'-6' → OBI 155, 4 MS 3097 iv 1'-19'; iv 20'-v 11 → OBI 160, 8, 9 VAT 8347 → OBI 231 VAT 8545 → OBI 253		
Initial Formula	---	Final Formula	tu6 en2-ur5-ru
DME #	103a	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	ZA 71, 1-18	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 175</b>		<b>N 2998</b>	
Copy	---	CDLI #	P278061
Provenance	Nippur	Tablet Type	Fragment
Photo	CDLI		
Incipit	NP		
Rubric	[ka-inim]-[ma <sup>1</sup> ša3 ge17-ga-[kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 176</b>		<b>N 3398</b>	
Copy	---	CDLI #	P278433
Provenance	Nippur	Tablet Type	Fragment
Photo	CDLI		
<b>obv. 1'-3'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka]-[inim <sup>1</sup> -ma ĝiri2-[tab]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Bites and Stings

SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. 4'-7'</b>	<b>Text 2</b>		
Incipit	Uncertain		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 177</b>	<b>N 4109 + Ni 4329</b>		
Copy	ZA 83, 176	CDLI #	P278988
Provenance	Nippur	Tablet Type	Three Column (?)
Photo	CDLI		
<b>obv. i 1'-6'</b>	<b>Text 1</b>		
Incipit	[igi muš-huš igi lu <sub>2</sub> -ulu <sub>3</sub> muš-huš]		
Rubric	NP		
Duplicates	AO 8895 → OBI 008 NMS A.1909.405.33 → OBI 193		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 175 n. 11	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii' 1'-11'</b>	<b>Text 2</b>		
Incipit	[im-ma kalam-ma ki mu-un-ġal <sub>2</sub> ]		
Rubric	NP		
Duplicates	H 97 v 7-30 → OBI 086, 5 H 179+ iv 4-31 → OBI 090, 5 MS 3089 + MS 3102 i 1'-17' → OBI 155, 1 MS 3091 + MS 3092 + MS 3101 iii 9'-20'; iv 10'-23' → OBI 157, 5, 7		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y



Edition	ZA 85, 169-220	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iii' 1'-7'</b>	<b>Text 3</b>		
Incipit	[niĝ <sub>2</sub> lu <sub>2</sub> -lu <sub>2</sub> -še <sub>3</sub> niĝ <sub>2</sub> la <sub>2</sub> -la <sub>2</sub> -še <sub>3</sub> ]		
Rubric	NP		
Duplicates	H 97 ii 29-iii 5 → OBI 086, 2 H 179+ ii 11-30 → OBI 090, 2 MS 3091 + MS 3092 + MS 3101 rev. v 1-17 → OBI 157, 8 Sb 12353 i 1-15 → OBI 199, 1		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 178</b>	<b>N 4237</b>		
Copy	Fs. Hallo, 162	CDLI #	P279099
Provenance	Nippur	Tablet Type	Three Column (?)
Photo	CDLI		
<b>obv. i' 1'-8'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii' 1'-13'</b>	<b>Text 2</b>		
Incipit	ʽam <sup>1</sup> huš [gal du <sub>7</sub> -du <sub>7</sub> ]		
Rubric	NP		
Duplicates	BM 29383 → OBI 023 YBC 8649 → OBI 311		
Initial Formula	en <sub>2</sub> ʽe <sub>2</sub> <sup>1</sup> -[nu-ru]	Final Formula	NP
DME #	102a	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Fs. Hallo, 152-162	Dialogue	NP

Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. i' 1'-2'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 179</b>	<b>N 7154</b>		
Copy	---	CDLI #	P280893
Provenance	Nippur	Tablet Type	Fragment
Photo	CDLI		
<b>obv. 1'-rev. 2</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	]-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	[tu6 en2-e2-nu]-ru
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. 3-4</b>	<b>Text 2</b>		
Incipit	]-UD		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 180</b>	<b>NBC 1265</b>		
Copy	BIN 2, 72	CDLI #	P274662
Provenance	Ešnunna (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-004237">https://collections.peabody.yale.edu/search/Record/YPM-BC-004237</a>		
Incipit	<b>an ib-ni-ši</b> <sup>diġir</sup> <b>e2-a u2-ra-bi-ši</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	346	Function Category	Malevolent Entities
SEAL #	7131	Description	Y
Edition	MC 17, 260; 280-281	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 181</b>	<b>NBC 3830</b>		
Copy	YOS 11, 66	CDLI #	P292646
Provenance	Larsa (?)	Tablet Type	Two Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-006805">https://collections.peabody.yale.edu/search/Record/YPM-BC-006805</a>		
<b>obv. i 1-ii 3</b>	<b>Text 1</b>		
Incipit	<b>he2-da-da-a-a</b> <sup>diġir</sup> <b>en-lil2 en-ki-ke4</b> <sup>diġir</sup> <b>ne3-erigal2</b> <sup>gal</sup>		
Rubric	---		
Duplicates	IM 21180, y obv. 6'-16' → OBI 098, 2 IM 95317 obv. 1-b. ed. 1 → OBI 107, 1 IM 160562 → OBI 109 LB 1005 → OBI 116 MS 3074 obv. 1-10 → OBI 147, 1 YBC 5627 → OBI 287		
Initial Formula	<b>en2-e2-en-e2</b>	Final Formula	<b>tu en-e2-en-e2</b>
DME #	282	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	MHEO 2, 79-81	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 4-l. ed. 1</b>	<b>Text 2</b>		
Incipit	ki-ih ki-ib		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	283	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	MHEO 2, 79-81	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	Y	Remarks	Tablet image: cross marking; single column reverse

<b>OBI 182</b>	<b>NBC 6321</b>		
Copy	YOS 11, 8	CDLI #	P289353
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-009305">https://collections.peabody.yale.edu/search/Record/YPM-BC-009305</a>		
Incipit	<i>si2-ka-tum i-ša-tum</i>		
Rubric	---		
Duplicates	AUAM 73.3092 → OBI 014 M.15289 rev. 10'-1. ed. 3 → OBI 118, 3 SMUI 1913.14.1465 → OBI 201 YBC 5619 obv. 1-8 → OBI 282, 1		
Initial Formula	---	Final Formula	<b>tu-u2 en-nu-<sup>1</sup>nu<sup>1</sup>-ru</b>
DME #	379	Function Category	Illnesses
SEAL #	7078	Description	Y
Edition	JCS 9, 8-18	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 183</b>	<b>NBC 7893</b>		
Copy	YOS 11, 63	CDLI #	P299350
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-010880">https://collections.peabody.yale.edu/search/Record/YPM-BC-010880</a>		
<b>obv. 1-18</b>	<b>Text 1</b>		
Incipit	<b>ĝe6-e niĝ2-[me-ĝar su3-ga-am3]</b>		
Rubric	<b>] ab2-<sup>ku6</sup> ku3</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	281	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-12</b>	<b>Text 2</b>		
Incipit	<b>lu2 ab2 šilam-ma</b>		
Rubric	<b>ĝe6 huĝ-da-kam</b>		

Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	281	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 184</b>	<b>NBC 7967</b>		
Copy	YOS 11, 6	CDLI #	P274697
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/NBC.7967">https://www.ebl.lmu.de/fragmentarium/NBC.7967</a>		
Incipit	<i>am-ha-aš-ka i-na mu-hi-im</i>		
Rubric	<b>ka-inim-ma nim-ma-kam zu<sub>2</sub> keše<sub>2</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	376, 377	Function Category	Pests and Agriculture
SEAL #	7109	Description	Y
Edition	AMD 14, 771-778	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Duplicate on reverse

<b>OBI 185</b>	<b>NBC 8957</b>		
Copy	YOS 11, 3	CDLI #	P274694
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-011951">https://collections.peabody.yale.edu/search/Record/YPM-BC-011951</a>		
Incipit	<i>tu-ul-tum la 'ta<sup>1</sup>-[ka-li]</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	370	Function Category	Illnesses
SEAL #	7192	Description	Y
Edition	RA 112, 159-176	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 186</b>	<b>Ni 623 + Ni 2320</b>		
Copy	BAM 8, pl. 148-149	CDLI #	P355877

Provenance	Nippur	Tablet Type	Four Column
Photo	---		
<b>obv. i 1'-12'</b>	<b>Text 1</b>		
Incipit	[nam-tar lil <sub>2</sub> -la an-na]		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	74	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 91-94	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. i 1''-ii 19'</b>	<b>Text 2</b>		
Incipit	[e-ne-ne-ne maškim hul-a-meš]		
Rubric	[ka <sup>1</sup> -inim-[ma <sup>1</sup> a <sub>2</sub> -sag <sub>3</sub> zu <sub>2</sub> keše <sub>2</sub> [tu <sup>1</sup> -ra-[kam <sup>1</sup>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	75	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 96-106	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 20'-10''</b>	<b>Text 3</b>		
Incipit	[di <sup>gir</sup> en]-[ki <sup>1</sup> -e-ne [di <sup>gir</sup> nin-ki]-[e-ne <sup>1</sup>		
Rubric	ka-[inim]-[ma <sup>1</sup> ša <sub>3</sub> NE [		
Duplicates	MS 3087 obv. 23-rev. 1' → OBI 153, 2		
Initial Formula	[en <sub>2</sub> ] e <sub>2</sub> -[nu]-[ru <sup>1</sup>	Final Formula	---
DME #	76	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 107-110	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Rubric mistake for <b>izi ša<sub>3</sub>-ga-kam?</b>
<b>obv. ii 11''-iii 3'</b>	<b>Text 4</b>		
Incipit	[ġa <sub>2</sub> -e lu <sub>2</sub> mu <sub>7</sub> -mu <sub>7</sub> saġġa]-[mah <sup>1</sup> -a		
Rubric	ka-[inim <sup>1</sup> -[ma		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	77	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 110-114	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 4'-3''</b>	<b>Text 5</b>		
Incipit	<b>ĝa<sub>2</sub>-e diĝir namma-[me-en ĝa<sub>2</sub>-e diĝir nanše-me-en]</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> 'e<sub>2</sub><sup>1</sup>-[nu-ru]</b>	Final Formula	
DME #	78	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 114-118	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iii 1'''-18'''</b>	<b>Text 6</b>		
Incipit	<b>[ĝa<sub>2</sub>-e lu<sub>2</sub> diĝir en-ki-ga-me-en]</b>		
Rubric	<b>'ka<sup>1</sup>-[inim-ma</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	79	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 121-124	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 1'-9'</b>	<b>Text 7</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma e-[sir<sub>2</sub> dib-be<sub>2</sub>-da-kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> 'e<sub>2</sub><sup>1</sup>-[nu-ru]</b>
DME #	80	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	FAOS 12, 26-27	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iv 10'-rev. v 5'</b>	<b>Text 8</b>		
Incipit	<b>ĝeš ma-nu dim an-na</b>		
Rubric	<b>ka-'inim<sup>1</sup>-[ma</b>		
Duplicates	VAT 1284 obv. 1-rev. 2 → OBI 219, 1 VAT 1460 → OBI 222 VAT 8350 → OBI 234		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-[nu-ru]</b>	Final Formula	NP
DME #	81	Function Category	Consecration

SEAL #	---	Description	Y
Edition	FAOS 12, 26-29	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 6'-9''</b>	<b>Text 9</b>		
Incipit	<b>mul-an [</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> [e<sub>2</sub>-nu-ru]</b>	Final Formula	NP
DME #	82	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 28-29	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1-16</b>	<b>Text 10</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma e-sir<sub>2</sub> dib-be<sub>2</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	83	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	FAOS 12, 28-29	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 17-55</b>	<b>Text 11</b>		
Incipit	<b>udug hul sila-a šu bar-ra-am<sub>3</sub></b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	NP
DME #	84	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 30-33	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vii 1-28</b>	<b>Text 12</b>		
Incipit	<b>ĝa<sub>2</sub>-e<sup>1</sup>lu<sub>2</sub>saĝĝa<sup>1</sup> diĝir en-ki-ga-me-en</b>		
Rubric	<b>[ka]-inim-ma e-sir<sub>2</sub> dib-be<sub>2</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	<b>[tu<sub>6</sub>] en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	85	Function Category	Malevolent Entities



SEAL #	---	Description	Y
Edition	FAOS 12, 32-33	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 29-40</b>	<b>Text 13</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma e-sir<sub>2</sub> dib-be<sub>2</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Erased
<b>rev. vii 41-6'</b>	<b>Text 14</b>		
Incipit	<b>a an-ne<sub>2</sub> ri-a-meš</b>		
Rubric	<b>[ka-inim-ma udug hul]-<sup>1</sup>a<sup>1</sup>-kam</b>		
Duplicates	---		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	
DME #	86	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 134-143	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 7'-8'</b>	<b>Text 15 (Inventory)</b>		
Remarks			

<b>OBI 187</b>	<b>Ni 631</b>		
Copy	BAM 8, pl. 150-151	CDLI #	P355878
Provenance	Nippur	Tablet Type	Four Column
Photo	---		
<b>obv. i 1-10</b>	<b>Text 1</b>		
Incipit	<b>[niĝ<sub>2</sub>-e<sub>3</sub>]-<sup>1</sup>e<sup>1</sup> niĝ<sub>2</sub>-nam uš<sub>2</sub>-bi</b>		
Rubric	<b>[ka-inim-ma] udug hul-a-kam</b>		
Duplicates	---		
Initial Formula	<b>[en<sub>2</sub>] <sup>1</sup>e<sup>1</sup>-nu-ru</b>	Final Formula	---
DME #	87	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 205-206	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 11-25</b>	<b>Text 2</b>		
Incipit	[ur-saĝ] imin a-ra2 [min-na-meš]		
Rubric	ka-inim-ma udug hul-a-kam		
Duplicates	---		
Initial Formula	[en2 e2]-nu-[ru]	Final Formula	---
DME #	88	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 207-210	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 26-45</b>	<b>Text 3</b>		
Incipit	imin-na-meš imin-na-meš		
Rubric	[ka-inim-ma udug hul-a]-kam		
Duplicates	CBS 13256 obv. ii' 1'-12' → OBI 073, 3 H 84 rev. i' 10'-ii' 2' → OBI 085, 3 H 179+ v 1'-vi (?) → OBI 090, 7 MS 3089 + MS 3102 viii 3'-18' → OBI 155, 8 Ni 631 i 46-ii 23 → OBI 187, 4		
Initial Formula	en2 e2-nu-ru	Final Formula	---
DME #	89	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 211-213	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 46-ii 23</b>	<b>Text 4</b>		
Incipit	ᵀimin-na-mešᵀ imin-na-meš		
Rubric	[ka-inim]-ᵀmaᵀ [udug] ᵀhul-aᵀ-[kam]		
Duplicates	CBS 13256 obv. ii' 1'-12' → OBI 073, 3 H 84 rev. i' 10'-ii' 2' → OBI 085, 3 H 179+ v 1'-vi (?) → OBI 090, 7 MS 3089 + MS 3102 viii 3'-18' → OBI 155, 8 Ni 631 i 26-i 45 → OBI 187, 3		
Initial Formula	ᵀen2 e2ᵀ-nu-[ru]	Final Formula	---
DME #	90	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 44-45	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 24-40</b>	<b>Text 5</b>		

Incipit	[ki]-[siki] e2-gal [edin-ta]		
Rubric	[ka-inim-ma] [udug] hul-a-kam		
Duplicates	---		
Initial Formula	[en2] e2-[nu]-ru	Final Formula	---
DME #	91	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 214-216	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 41-iii 44</b>	<b>Text 6</b>		
Incipit	[udug hul a]-[la2] hul lu2 ĝe6 sa2-a-še3 sila-a gib-ba		
Rubric	ka-inim-ma [udug hul-a-kam]		
Duplicates	CBS 591 iii 20-v 31 → OBI 058, 2		
Initial Formula	[en2] [e2]-nu-ru	Final Formula	---
DME #	92	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 256-265	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 45-iv 12'''</b>	<b>Text 7</b>		
Incipit	udug hul a-la2 hul [gidim hul gal2-la hul]		
Rubric	NP		
Duplicates	---		
Initial Formula	[en2] e2-[nu]-ru	Final Formula	NP
DME #	93	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 265 -269	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1'-11'</b>	<b>Text 8</b>		
Incipit	NP		
Rubric	[ka]-[inim-ma]		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	94	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 54-55	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vi 1''-vi 25'''</b>	<b>Text 9</b>		

Incipit	[udug hul-ĝal <sub>2</sub> edin-na a <sub>2</sub> ba-an-da-an-ge <sub>4</sub> ]		
Rubric	ka-inim-ma udug ᵀhul¹-[a-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	95	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 244-248	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 1'-12''</b>	<b>Text 10</b>		
Incipit	[udug hul-ĝal <sub>2</sub> šaĝa <sup>ša<sub>3</sub></sup> -še <sub>3</sub> ab-ak-ak]		
Rubric	ka-inim-ma udug hul-a-kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	96	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 234-236	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. vii 13''-viii 9''</b>	<b>Text 11</b>		
Incipit	udug hul sila-a si ≤ge <sub>17</sub> >-ga		
Rubric	NP		
Duplicates	BM 78375 → OBI 027 BM 92671 → OBI 040 CBS 591 i 1-iii 19 → OBI 058, 1 MS 3091 + MS 3092 + MS 3101 vi 1-25 → OBI 157, 10		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	
DME #	97	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	BAM 8, 250-255	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. viii 10''</b>	<b>Text 12 (Line Count)</b>		
Remarks			

<b>OBI 188</b>	<b>Ni 4015</b>		
Copy	SLTN 161	CDLI #	P345286
Provenance	Nippur	Tablet Type	Fragment
Photo	---		
Incipit	[ĝulla-e-ne ĝulla-e-ne]		

Rubric	NP		
Duplicates	AO 6725 obv. 9-30 → OBI 005, 2 BM 92504 rev. 1-t. ed. 1 → OBI 034, 2 MS 3105/2 obv. i' 1'-11' → OBI 165, 1 VAT 1343+ → OBI 220 VAT 17137+ i 1''-13'' → OBI 255, 2 YBC 4622 ii 7'-iii 15 → OBI 276, 4		
Initial Formula	NP	Final Formula	NP
DME #	107	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 189</b>	<b>Ni 4455</b>		
Copy	ISET 1, 156	CDLI #	P355882
Provenance	Nippur	Tablet Type	Fragment
Photo	---		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	99	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 190</b>	<b>Ni 9844</b>		
Copy	ISET 1, 199	CDLI #	P355883
Provenance	Nippur	Tablet Type	Three Column
Photo	---		
<b>obv. ii 1'-iii 3'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma e<sup>2</sup>tur<sub>3</sub> gara<sub>2</sub> ʾde<sub>2</sub><sup>1</sup>-[a-kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	100	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP

Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>obv. iii 4'-rev. iv 7</b>	<b>Text 2</b>		
Incipit	<b>an-na gir mu-un-zi</b>		
Rubric	NP		
Duplicates	MS 3091 + MS 3092 + MS 3101 i 7'-ii 8' → OBI 157, 2		
Initial Formula	---	Final Formula	NP
DME #	100; 101	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. v 1-5</b>	<b>Text 3</b>		
Incipit	] tur <sub>3</sub> -ra eme bi <sub>2</sub> -in- <sup>1</sup> ak <sup>1</sup>		
Rubric	NP		
Duplicates	---		
Initial Formula	[en <sub>2</sub> ] <sup>1</sup> e <sub>2</sub> -nu-ru	Final Formula	NP
DME #	101	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 191</b>	<b>Ni 9852</b>		
Copy	ISSET 1, 172	CDLI #	P343376
Provenance	Nippur	Tablet Type	Two Column (?)
Photo	---		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 192</b>	<b>NMS A.1909.405.2 (Edin. 1909.405.2)</b>		
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Copy	BL 4; CRRAI 47/1, 138-139	CDLI #	P355876
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>ki-sikil sa<sub>6</sub>-ga sila-a gub-ba</b>		
Rubric	---		
Duplicates	BM 96569 → OBI 041 MS 3088 vi 5'-14' → OBI 154, 10 WCMA 20.1.30 → OBI 259		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-re</b>
DME #	150a	Function Category	Sex and Emotions
SEAL #	---	Description	Y
Edition	CRRAI 47/1, 129- 139	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 193</b>	<b>NMS A.1909.405.33 (Edin. 1909.405.33)</b>		
Copy	BL 3; OBC 14, 130- 131	CDLI #	P355875
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>igi muš-huš igi lu<sub>2</sub>-ulu<sub>3</sub> muš-huš</b>		
Rubric	---		
Duplicates	AO 8895 → OBI 008 N 4109 + Ni 4329 obv. i' 1'-6' → OBI 177, 1		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	149	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	OBC 14, 115-134	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 194</b>	<b>PRAK B, 86</b>		
Copy	PRAK B, 86	CDLI #	P343903
Provenance	Kiš	Tablet Type	Single Column
Photo	---		
Incipit	NP		
Rubric	---		
Duplicates	---		

Initial Formula	NP	Final Formula	---
DME #	140	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 195</b>	<b>PRAK C, 1 (AO 10621)</b>		
Copy	PRAK C, 1	CDLI #	P274689
Provenance	Kiš	Tablet Type	Single Column
Photo	---		
Incipit	Uncertain		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	309	Function Category	Pests and Agriculture
SEAL #	7115	Description	Y
Edition	Fs. Garelli, 415-419	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Interlinear bilingual; perhaps not an incantation

<b>OBI 196</b>	<b>RA 23, 42 no. 12</b>		
Copy	RA 23, 42, no. 12	CDLI #	---
Provenance	Unknown	Tablet Type	Single Column
Photo	---		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	<b>muš eme min eme min</b>		
Rubric	<b>ka-inim-ma muš dab<sub>5</sub>-be<sub>2</sub>-da-kam</b>		
Duplicates	MS 2353 rev. 2-19 → OBI 128, 3 MS 3063 obv. 1-rev. 6 → OBI 142, 1 MS 3084 rev. 16'-17' → OBI 150, 10 YBC 1849 → OBI 262 YBC 8640 → OBI 310		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	179	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	OrNS 38, 539-547	Dialogue	N
Sumerian	Y	Treatment	N



Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 11-rev. 7</b>	<b>Text 2</b>		
Incipit	「saĝ <sup>1</sup> min abzu-uš he <sub>2</sub> -me-en		
Rubric	ka-inim-ma muš dab <sub>5</sub> -be <sub>2</sub> -da-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	180	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	RA 41, 55-66	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 197</b>	<b>RA 36, 12 no. 3</b>		
Copy	RA 36, 12 no. 3	CDLI #	P355896
Provenance	Mari	Tablet Type	Single Column
Photo	---		
<b>obv. 1-14</b>	<b>Text 1</b>		
Incipit	at-ba-at-ka ki-ma a-[bu-bi-im]		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	340	Function Category	Sex and Emotions
SEAL #	7186	Description	N
Edition	LAOS 12, 349-350	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-12</b>	<b>Text 2</b>		
Incipit	「uš <sup>1</sup> -še it-ha-ar-ri še-ri wi-ru-ni-wi ri-[-		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	409	Function Category	Uncertain
SEAL #	---	Description	---
Edition	<i>Elamica</i> 8, 36	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	

<b>OBI 198</b>	<b>RA 36, 15 no. 4</b>
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Copy	RA 36, 15 no. 4	CDLI #	P355897
Provenance	Mari	Tablet Type	Single Column
Photo	---		
<b>obv. 1'-17'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	341	Function Category	Birth and Childhood
SEAL #	7050	Description	Y
Edition	LAOS 12, 311-312	Dialogue	Y
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>
<b>rev. 1-12</b>	<b>Text 2</b>		
Incipit	ʾša <sup>1</sup> -mu-uk še-na		
Rubric	---		
Duplicates	(KTT 379)		
Initial Formula	---	Final Formula	---
DME #	410	Function Category	Illnesses
SEAL #	---	Description	---
Edition	<i>Elamica</i> 8, 36	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	

<b>OBI 199</b>	<b>Sb 12353</b>		
Copy	RA 114, 63-64	CDLI #	P355687
Provenance	Susa	Tablet Type	Four Column
Photo	CDLI		
<b>obv. i 1-15</b>	<b>Text 1</b>		
Incipit	[niĝ <sub>2</sub> ] ʾlu <sub>3</sub> <sup>1</sup> -lu <sub>3</sub> -še <sub>3</sub> niĝ <sub>2</sub> la <sub>2</sub> -la <sub>2</sub> -še <sub>3</sub>		
Rubric	NP		
Duplicates	H 97 ii 29-iii 5 → OBI 086, 2 H 179+ ii 11-30 → OBI 090, 2 MS 3091 + MS 3092 + MS 3101 v 1-17 → OBI 157, 8 N 4109 + Ni 4329 obv. iii' 1'-7' → OBI 177, 3		
Initial Formula	[en <sub>2</sub> ] e <sub>2</sub> -nu-ru	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 83, 170-205	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP

Other	N	Remarks	
<b>obv. ii 1-10</b>	<b>Text 2</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma tumu-[a-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	---
Edition	RA 114, 63-70	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. ii 11-14</b>	<b>Text 3</b>		
Incipit	Uncertain		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	RA 114, 63-70	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. vii 1'-14'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	RA 114, 63-70	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. viii 1'-14'</b>	<b>Text 5 (Instructions)</b>		
Remarks	Elamite orthography		
<b>rev. viii 15'</b>	<b>Text 6 (Scribe)</b>		
Remarks	<b>šu e-lum-da-ti dub-sar tur</b> , “Hand of Elum-dati, junior scribe”		

<b>OBI 200</b>	<b>Sb 12360</b>		
Copy	OBC 14, 62	CDLI #	P414447
Provenance	Susa	Tablet Type	Landscape
Photo	CDLI		

Incipit	ṛid <sub>2</sub> <sup>1</sup> -ug-la <sub>2</sub> -at u <sub>2</sub> -li-is-su <sub>2</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	7180	Description	Y
Edition	OBC 14, 61-62	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 201</b>	<b>SMUI 1913.14.1465 (UIOM 1059)</b>		
Copy	JCS 9, 9	CDLI #	P274661
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	[si <sub>2</sub> -ik-ka-tum i]-ṛša <sup>1</sup> -tum		
Rubric	---		
Duplicates	AUAM 73.3092 → OBI 014 M.15289 rev. 10'-1. ed. 3 → OBI 118, 3 NBC 6321 → OBI 182 YBC 5619 obv. 1-8 → OBI 282, 1		
Initial Formula	---	Final Formula	---
DME #	351	Function Category	Illnesses
SEAL #	7075	Description	Y
Edition	JCS 9, 8-18	Dialogue	Y
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 202</b>	<b>TA 1930-T117</b>		
Copy	ZA 75, 184	CDLI #	P274701
Provenance	Ešnunna	Tablet Type	Irregular Shape
Photo	---		
Incipit	[uz-zu-um uz-zu-um]		
Rubric	---		
Duplicates	IB 1554 rev. 17-23; rev. 24-33; rev. 34-38 → OBI 091, 12, 13, 14 IM 51207 → OBI 101 UET 6/2, 399 → OBI 209		
Initial Formula	NP	Final Formula	NP
DME #	344	Function Category	Sex and Emotions
SEAL #	7047	Description	NP
Edition	ZA 75, 179-187	Dialogue	NP

Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>OBI 203</b>	<b>TCD 4687/7</b>		
Copy	ZA 91, 231	CDLI #	P355684
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	[i3 bara2]-ga i3 šar2-ra		
Rubric	---		
Duplicates	TCD 4687/9 rev. 10-19 → OBI 204, 6		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 204</b>	<b>TCD 4687/9</b>		
Copy	ZA 92, 228-230	CDLI #	P355685
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	ZA 92, pl. 1-2		
<b>obv. 1-12</b>	<b>Text 1</b>		
Incipit	ĝeš eren ĝeš deš ĝeš sikil ki sikil-e mu2-a-「kam」 <sup>1</sup>		
Rubric	ka-inim-ma ĝeš eren-na-「kam」		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 13-18</b>	<b>Text 2</b>		
Incipit	lal3 šid-šid-da hur-saĝ-e du2-da		
Rubric	ka-inim-ma lal3-a-「kam」 <sup>1</sup>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 19-25</b>	<b>Text 3</b>		
Incipit	<b>i3 ab2 ku3-ta ʽtur3<sup>1</sup>-ta de2-a</b>		
Rubric	<b>ka-inim-ma i3-nun</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 26-b. ed. 1</b>	<b>Text 4</b>		
Incipit	<b>maš-maš-e-ne i3 kaš siškur amaš ku3-ta na-mu-un-de6</b>		
Rubric	<b>ka-inim-ma i3 ĝeš<sup>eš</sup>eren</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-9</b>	<b>Text 5</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma i3 saĝ</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 10-19</b>	<b>Text 6</b>		
Incipit	<b>i3 baraz-ga i3 šar2-ra</b>		
Rubric	<b>ka-inim-ma i3-ĝeš baraz</b>		
Duplicates	TCD 4687/7 → OBI 203		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 20-26</b>	<b>Text 7</b>		
Incipit	<b>tu<sub>9</sub> dan<sub>6</sub>-na mu-un-zil<sub>2</sub></b>		
Rubric	<b>ka-inim-ma tu<sub>9</sub>-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 27-35</b>	<b>Text 8</b>		
Incipit	<b>an-bar<sub>3</sub>-ra i-im-ĝen</b>		
Rubric	<b>ka-inim-ma gada mu<sub>2</sub>-mu<sub>2</sub>-kam</b>		
Duplicates	VAT 17131 + VAT 17152 + VAT 17397 x 1'-10' → OBI 254, 4		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	ZA 91, 225-237	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>t. ed. 1</b>	<b>Text 9 (Scribe)</b>		
Remarks	<b>im-gid<sub>2</sub>-da</b> <sup>deš</sup> <i>i<sub>3</sub>-li<sub>2</sub>-i-di<sub>2</sub>-nam</i> sar, "A long tablet written by Ili-idinam."		

<b>OBI 205</b>	<b>U 30503</b>		
Copy	AMD 1, 247 no. 12	CDLI #	P468486
Provenance	Ur	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-rev. 24'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	7195	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP

Other	N	Remarks	Fragmentary
<b>t. ed. 1</b>	<b>Text 2 (Year Date)</b>		
Remarks	Broken		

<b>OBI 206</b>	<b>UET 5, 85</b>		
Copy	UET 5, 85	CDLI #	P355902
Provenance	Ur	Tablet Type	Single Column
Photo	---		
Incipit	<i>i-za-an-na-an ki-ma ša-me-e</i>		
Rubric	<i>ši-pa-a-[at] a-wu-ri-qa<sub>2</sub>-<sup>r</sup>nim<sup>1</sup></i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	333	Function Category	Illnesses
SEAL #	7128	Description	Y
Edition	JNES 14, 14 n. 7	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 207</b>	<b>UET 6/2, 149</b>		
Copy	UET 6/2, 149	CDLI #	P346234
Provenance	Ur	Tablet Type	Single Column
Photo	CDLI		
Incipit	[hul-ĝal <sub>2</sub> igi nu-sa <sub>6</sub> dumu u <sub>4</sub> šu <sub>2</sub> -šu <sub>2</sub> -ke <sub>4</sub> ]		
Rubric	NP		
Duplicates	BM 78199 → OBI 025 BM 96704 → OBI 042 H 97 iii 6-iv 12 → OBI 086, 3 H 179+ iii 11-iv 3 → OBI 090, 4		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/2, 135-145	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 208</b>	<b>UET 6/2, 193</b>		
Copy	UET 6/2, 193	CDLI #	P346278
Provenance	Ur	Tablet Type	Single Column
Photo	CDLI		



<b>obv. 1'-rev. 2</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	ʽtu <sup>1</sup> -u <sub>2</sub> ʽen <sup>1</sup> -[ne <sub>2</sub> -nu-re]
DME #	334	Function Category	Malevolent Entities
SEAL #	7203	Description	NP
Edition	OrNS 76, 331-335	Dialogue	NP
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 3-17</b>	<b>Text 2</b>		
Incipit	u <sub>4</sub> al-e nam-[		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	OrNS 76, 331-335	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 209</b>	<b>UET 6/2, 399</b>		
Copy	UET 6/2, 399; ZA 75, 184	CDLI #	P274660
Provenance	Ur	Tablet Type	Single Column
Photo	CDLI		
Incipit	[u <sub>2</sub> -zu]-u <sub>2</sub> -mi u <sub>2</sub> -ʽzu <sup>1</sup> -[um]		
Rubric	ʽša <sup>1</sup> šu-ši <sub>2</sub> -im		
Duplicates	IB 1554 rev. 17-23; rev. 24-33; rev. 34-38 → OBI 091, 12, 13, 14 IM 51207 → OBI 101 TA 1930-T117 → OBI 202		
Initial Formula	---	Final Formula	---
DME #	335	Function Category	Sex and Emotions
SEAL #	7046	Description	Y
Edition	LAOS 12, 299-300	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Unusual orthography

<b>OBI 210</b>	<b>UET 6/3, 665</b>		
Copy	UET 6/3, 665	CDLI #	P346702
Provenance	Ur	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1'-rev. 2</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma urin gal-la-[kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CDLP 17, 825-826	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 3-9</b>	<b>Text 2</b>		
Incipit	<b>a kur-ra ku<sub>3</sub>-ga ĝen-a</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CDLP 17, 825-826	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 211</b>	<b>UET 6/3, 666</b>		
Copy	UET 6/3, 666	CDLI #	P346703
Provenance	Ur	Tablet Type	Fragment
Photo	CDLI		
Incipit	NP		
Rubric	<b>ᵏa<sup>1</sup>-inim-ma a bar-ra-[kam]</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	CDLP 17, 826	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 212</b>	<b>UM 29-13-168</b>		
Copy	NABU 2009/34 p. 44	CDLI #	P255163
Provenance	Nippur	Tablet Type	Three Column (?)
Photo	CDLI		
<b>rev. i' 1'-ii' 11'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	NABU 2009/34	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iii' 1'-17'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	NABU 2009/34	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 213</b>	<b>UM 29-13-569</b>		
Copy	JANER 9, 126-127	CDLI #	P255504
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1'-7'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka]-[inim <sup>1</sup> -ma gu du <sub>3</sub> -du <sub>3</sub> -u <sub>3</sub> -[kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	NP
Edition	JANER 9, 125-141	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1'-12'</b>	<b>Text 2</b>		

Incipit	[lugal bar-ra-na niĝ <sub>2</sub> -gu <sub>7</sub> diĝir-re-ke <sub>4</sub> -ne]		
Rubric	NP		
Duplicates	VAT 8395 → OBI 246		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JANER 9, 125-141	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 214</b>	<b>UM 29-13-577</b>		
Copy	---	CDLI #	P255511
Provenance	Nippur	Tablet Type	Two Column
Photo	CDLI		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 215</b>	<b>UM 29-15-005</b>		
Copy	ASJ 17, 96	CDLI #	P255859
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
Incipit	gud ṛpiriĝ <sup>1</sup> [a <sub>2</sub> huš]		
Rubric	---		
Duplicates	H 60 rev. 3-9 → OBI 081, 3 MS 2353 obv. 1-9 → OBI 128, 1 MS 3086 obv. 12'-13' → OBI 152, 4 VAT 8379 iii 15-22 → OBI 244, 13 W 16743, dv → OBI 258		
Initial Formula	---	Final Formula	<b>ta-a-na-an-ur-re</b>
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	ASJ 17, 75-100	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 216</b>	<b>UM 29-15-236</b>		
Copy	---	CDLI #	P256064
Provenance	Nippur	Tablet Type	Two Column
Photo	CDLI		
<b>obv. i 1-ii 10</b>	<b>Text 1</b>		
Incipit	<b>nam-tar i3-mah saĝ-e ba-tuš</b>		
Rubric	NP		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27; iv 28-v 18 → OBI 159, 1, 5, 6 YBC 5637 → OBI 296		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	NP
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. iii 1'-l. ed. ii 5</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 217</b>	<b>UM 29-15-367</b>		
Copy	OrNS 44, 54/56	CDLI #	P256177
Provenance	Nippur	Tablet Type	Two Column
Photo	CDLI		
Incipit	<b>[munus-e] e2tur3 amaš ku3-ga inda zi ba-us</b>		
Rubric	---		

Duplicates	JRL 1063 → OBI 113 VAT 8381 obv. 1-rev. 13a → OBI 245, 1		
Initial Formula	[en2 e2]-nu-ru	Final Formula	tu6 en2 e2-nu-ru
DME #	62	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	OrNS 44, 52-79	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 218</b>	<b>UM 29-16-758 + N 927</b>		
Copy	---	CDLI #	P257175
Provenance	Nippur	Tablet Type	Single Column
Photo	CDLI		
<b>obv. 1-14</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	[ka <sup>1</sup> -inim izi [ša <sup>3</sup> ]-[ga-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	---	Function Category	Sex and Emotions
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	Y	Treatment	---
Akkadian	N	Speech Act	Y
Other	N	Remarks	Difficult
<b>obv. 15-rev. 7''</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	Y	Treatment	---
Akkadian	N	Speech Act	Y
Other	N	Remarks	Difficult

<b>OBI 219</b>	<b>VAT 1284</b>		
Copy	VS 17, 18	CDLI #	P343038
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1-rev. 2</b>	<b>Text 1</b>		

Incipit	ĝeš <sup>1</sup> ma-nu dim an-na		
Rubric	ka-inim-ma ĝeš <sup>1</sup> ma-nu-kam		
Duplicates	Ni 623 + Ni 2320 iv 10'-rev. v 5' → OBI 186, 8 VAT 1460 → OBI 222 VAT 8350 → OBI 234		
Initial Formula	---	Final Formula	---
DME #	208b	Function Category	Consecration
SEAL #	---	Description	Y
Edition	MARI 8, 253-272	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 3</b>	<b>Text 2 (Uncertain Colophon)</b>		
Remarks			

<b>OBI 220</b>	<b>VAT 1343 + VAT 1376 + VAT 3573 + VAT 3575</b>		
Copy	VS 2, 97 + VS 2, 100 + VS 10, 186 + VS 10, 185; FAOS 12, pl. 13-14	CDLI #	P342905; P342908; P342994; P342993
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	ṛĝulla <sup>1</sup> -[e-ne] ṛĝulla <sup>1</sup> -e-ne		
Rubric	ka-inim-ma udu <sup>u<sub>3</sub>-ṛdu<sub>2</sub></sup> hul-la-[kam]		
Duplicates	AO 6725 obv. 9-30 → OBI 005, 2 BM 92504 rev. 1-t. ed. 1 → OBI 034, 2 MS 3105/2 obv. i' 1'-11' → OBI 165, 1 Ni 4015 → OBI 188 VAT 17137+ i 1''-13'' → OBI 255, 2 YBC 4622 ii 7'-iii 15 → OBI 276, 4		
Initial Formula	---	Final Formula	---
DME #	197	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	FAOS 12, 47-49	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic glosses

<b>OBI 221</b>	<b>VAT 1413</b>		
Copy	VS 2, 98	CDLI #	P342906
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1'-16</b>	<b>Text 1</b>		

Incipit	NP		
Rubric	[ka]-[inim <sup>1</sup> ]-ma igi [ge <sup>17</sup> ]-[ga-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	198	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 17'-rev. 3'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	[ka-inim <sup>1</sup> ]-ma muš dab-[be <sup>2</sup> -da-kam]		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	199	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 222</b>	<b>VAT 1460</b>		
Copy	VS 10, 192	CDLI #	P342998
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>ma-nu di-ma-na</b>		
Rubric	---		
Duplicates	Ni 623 + Ni 2320 iv 10'-rev. v 5' → OBI 186, 8 VAT 1284 → OBI 219, 1 VAT 8350 → OBI 234		
Initial Formula	---	Final Formula	---
DME #	208a	Function Category	Consecration
SEAL #	---	Description	Y
Edition	MARI 8, 253-272	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 223</b>	<b>VAT 1549 + VAT 3571</b>		
Copy	VS 2, 99; VS 10, 184	CDLI #	P342907
Provenance	Sippar (?)	Tablet Type	Single Column



Photo	---		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	200	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 224</b>	<b>VAT 2681</b>		
Copy	VS 17, 9	CDLI #	P343029
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	SEAL		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	[tu] ʾen <sup>1</sup> -ne <sup>2</sup> -en <sup>6</sup> -nu- ra-ʾbi <sup>1</sup>
DME #	265	Function Category	Illnesses
SEAL #	7204	Description	Y
Edition	s 1999, 154-155	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Pronominal suffix on final formula

<b>OBI 225a</b>	<b>VAT 6514 (belongs to same tablet as VAT 6561)</b>		
Copy	VS 10, 187	CDLI #	P342995
Provenance	Sippar (?)	Tablet Type	Five Column (?)
Photo	---		
<b>obv. i' 1'-17'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	MVN 5, 302 iv 1'-v 11' → OBI 172, 4		
Initial Formula	NP	Final Formula	---
DME #	201	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	Y

Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. ii' 1'-10'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma a kar sa<sub>10</sub>-sa<sub>10</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	202	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii' 11'-19'</b>	<b>Text 3</b>		
Incipit	<b>kar si-sa<sub>2</sub> kar abzu</b>		
Rubric	NP		
Duplicates	MS 3088 iii 15'-25' → OBI 154, 5 MS 3098 iii 24-43; iii 44-iv 6 → OBI 161, 7, 8		
Initial Formula	<b>en<sub>2</sub> e<sub>2</sub>-nu-ru</b>	Final Formula	NP
DME #	203	Function Category	Consecration
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 65	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iii' 1'-10'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	204	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 225b</b>	<b>VAT 6561 (belongs to same tablet as VAT 6514)</b>		
Copy	VS 10, 188	CDLI #	P342996
Provenance	Sippar (?)	Tablet Type	Five Column (?)
Photo	---		
<b>obv. i' 1'-11'</b>	<b>Text 1</b>		
Incipit	NP		

Rubric	<b>[ka-inim-ma gu2] ʿab<sup>1</sup>-ba si-a-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	205	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i' 12'-ii' 10'</b>	<b>Text 2</b>		
Incipit	] mu-tuku		
Rubric	<b>ka-inim-ma [</b>		
Duplicates	---		
Initial Formula	<b>[en2] e2-nu-ru</b>	Final Formula	---
DME #	206	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii' 11'-15'</b>	<b>Text 3</b>		
Incipit	<b>gu2 ab-[ba</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	<b>en2 e2-[nu-ru]</b>	Final Formula	NP
DME #	207	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 226</b>	<b>VAT 6807</b>		
Copy	VS 10, 203	CDLI #	P343008
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1'-rev. 5</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	VAT 6819 rev. 1'-10' → OBI 227, 2		
Initial Formula	NP	Final Formula	---
DME #	209b	Function Category	Malevolent Entities
SEAL #	---	Description	Y

Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 6-l. ed. 1</b>	<b>Text 2</b>		
Incipit	<b>am-gin<sub>7</sub> si du<sub>7</sub>-du<sub>7</sub></b>		
Rubric	---		
Duplicates	CBS 6927 obv. 12'-rev. 13' → OBI 067, 2 MS 3085 iv 20-31 → OBI 151, 13 MS 3097 v 12-25 → OBI 160, 10 6819 t. ed. 1-l. ed. 1 → OBI 227, 3		
Initial Formula	---	Final Formula	---
DME #	209b	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 125-127	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 227</b>	<b>VAT 6819</b>		
Copy	VS 10, 202	CDLI #	P343007
Provenance	Sippar (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1-10</b>	<b>Text 1</b>		
Incipit	<b>ur še-eb ur ka du<sub>8</sub> di<sup>gir</sup>en-lil<sub>2</sub>-la<sub>2</sub></b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	209a	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CM 10, 83-84	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. 1'-10'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	---		
Duplicates	VAT 6807 obv. 1'-rev. 5 → OBI 226, 1		
Initial Formula	NP	Final Formula	---
DME #	209a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y

Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>t. ed. 1-l. ed. 1</b>	<b>Text 3</b>		
Incipit	<b>am-gin<sub>7</sub> si du<sub>7</sub>-du<sub>7</sub></b>		
Rubric	---		
Duplicates	CBS 6927 obv. 12'-rev. 13' → OBI 067, 2 MS 3085 iv 20-31 → OBI 151, 13 MS 3097 v 12-25 → OBI 160, 10 VAT 6807 rev. 6-l. ed. 1 → OBI 226, 2		
Initial Formula	---	Final Formula	---
DME #	209a	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 125-127	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 228</b>	<b>VAT 8340</b>		
Copy	VS 17, 15	CDLI #	P343035
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	<b>a ku<sub>3</sub>-ga a se<sub>29</sub>-da ri-a</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	241	Function Category	Consecration
SEAL #	---	Description	Y
Edition	RA 82, 115-130	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 9-rev. 5</b>	<b>Text 2</b>		
Incipit	<b>[a ku<sub>3</sub>]-[ga<sup>1</sup>-am<sub>3</sub> a sikil-la-am<sub>3</sub> [a] [dadag<sup>1</sup>-ga-[am<sub>3</sub>]</b>		
Rubric	<b>ka-inim-ma a gub<sub>2</sub>-ba-kam</b>		
Duplicates	MS 3098 rev. vi 45-49 → OBI 161, 20		
Initial Formula	---	Final Formula	---
DME #	241	Function Category	Consecration
SEAL #	---	Description	Y
Edition	RA 82, 115-130	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	Y
Other	N	Remarks	Collective rubric

<b>OBI 229</b>	<b>VAT 8341</b>		
Copy	VS 17, 12	CDLI #	P343032
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	CDLI		
Incipit	[an <sup>1</sup> -ta eš <sub>3</sub> ku <sub>3</sub> -ga-am <sub>3</sub> im-ma-šeĝ <sub>3</sub> -[šēĝ <sub>3</sub> <sup>1</sup>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	238	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Peterson 2007, 411-432	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 230</b>	<b>VAT 8342</b>		
Copy	VS 17, 2	CDLI #	P343023
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	[Uncertain]		
Rubric	[ka]-inim-ma muš-a-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	215	Function Category	Bites and Stings
SEAL #	---	Description	N
Edition	TMH NF 6, 59	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Extract of VAT 5993?

<b>OBI 231</b>	<b>VAT 8347</b>		
Copy	VS 17, 24	CDLI #	P343043
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	ze <sub>2</sub> -a <sup>u</sup> šem-gin <sub>7</sub> ki in-dar		
Rubric	ka-inim-ma ze <sub>2</sub> -kam		

Duplicates	CBS 10474 → OBI 070 IM 44468 → OBI 100 MS 3089 + MS 3102 vi 1'-6' → OBI 155, 4 MS 3097 iv 1'-19'; iv 20'-v 11 → OBI 160, 8, 9 N 1266 → OBI 174 VAT 8545 → OBI 253		
Initial Formula	---	Final Formula	---
DME #	246	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	MEOL 24, 301-307	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 232</b>	<b>VAT 8348</b>		
Copy	VS 17, 13	CDLI #	P343033
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
<b>obv. 1-rev. 4</b>	<b>Text 1</b>		
Incipit	<b>a-e zi-ga-ta ki us<sub>2</sub>-e</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	239	Function Category	Consecration
SEAL #	---	Description	Y
Edition	HEO 22, 398-390	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 5-12</b>	<b>Text 2</b>		
Incipit	<b>di<sub>2</sub>gir lu<sub>2</sub>-ulu<sub>3</sub>-ke<sub>4</sub> bara<sub>2</sub> ku<sub>3</sub>-ga-na im-mi-ni-ib-sikil</b>		
Rubric	<b>ka-inim-ma a sikil-la-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	239	Function Category	Consecration
SEAL #	---	Description	Y
Edition	TSO 2, 83-84	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Collective rubric

<b>OBI 233</b>	<b>VAT 8349</b>
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Copy	VS 17, 27	CDLI #	P343046
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>mud-mud-de3 ki ni-te-er</b>		
Rubric	<b>ka-inim-ma ġiri3-pad-ra2-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	248	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 234</b>	<b>VAT 8350</b>		
Copy	VS 17, 21	CDLI #	P343041
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>ġanun dim an-na</b>		
Rubric	<b>ka-inim-ṛma izi<sup>1</sup> ša3-ṛga<sup>1</sup>-[kam]</b>		
Duplicates	Ni 623 + Ni 2320 iv 10'-rev. v 5' → OBI 186, 8 VAT 1284 obv. 1-rev. 2 → OBI 219, 1 VAT 1460 → OBI 222		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	<b>ṛtu6<sup>1</sup> en2 e2-nu-ru</b>
DME #	245	Function Category	Sex and Emotions
SEAL #	---	Description	Y
Edition	MARI 8, 265-266	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic (ġeš) <b>ma-nu</b>

<b>OBI 235</b>	<b>VAT 8352</b>		
Copy	VS 17, 17	CDLI #	P343037
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>gi šul-hi ku3-ga gi dadag gi [sikił]</b>		
Rubric	<b>ka-inim-ma gi šul-hi a gub2-ba-ṛkam<sup>1</sup></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	243	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N



Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 236</b>	<b>VAT 8354</b>		
Copy	VS 17, 23	CDLI #	P274691
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	SEAL		
Incipit	<i>pa-ar-ki-<sup>r</sup>iš na<sup>l</sup>-ak-ra-at</i>		
Rubric	<b>ka-inim-ma izi ša<sub>3</sub>-ga</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	366	Function Category	Sex and Emotions
SEAL #	7141	Description	Y
Edition	BiOr 72, 601-612	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 237</b>	<b>VAT 8355</b>		
Copy	VS 17, 8	CDLI #	P274690
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	SEAL		
Incipit	<i>[ur]-<sup>r</sup>ru<sup>l</sup>-uh<sub>2</sub> bi-ir-ki-in</i>		
Rubric	<b>ka-inim-ma ur-gi<sub>7</sub> ti-la</b> <b>ka-inim-ma gur-a-kam</b> <b>ka-inim-ma ur-gi<sub>7</sub> ti-la-kam</b>		
Duplicates	BM 79125 obv. 1-rev. 1 → OBI 029, 1 BM 79938 obv. 1-rev. 2 → OBI 031, 1 Bod AB 217 → OBI 050 LB 2001 → OBI 117		
Initial Formula	---	Final Formula	---
DME #	364	Function Category	Bites and Stings
SEAL #	7098	Description	Y
Edition	Fs. Pope, 83-88	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	Multiple rubrics

<b>OBI 238</b>	<b>VAT 8356</b>		
Copy	VS 17, 11	CDLI #	P343031

Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>ga-nam ur-saĝ-ĝa<sub>2</sub>-am<sub>3</sub></b>		
Rubric	<b>ka-inim-ma mušen-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	237	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>me-teš<sub>2</sub></b> ; substitution

<b>OBI 239</b>	<b>VAT 8357</b>		
Copy	VS 17, 29	CDLI #	P343048
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>i<sub>7</sub> mah 'zi<sup>1</sup>-[ga-gin<sub>7</sub>]</b>		
Rubric	<b>ka-inim-ma mur bur<sub>2</sub><sup>1</sup>-da-kam</b>		
Duplicates	YBC 5330 → OBI 281		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	250	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 240</b>	<b>VAT 8358</b>		
Copy	VS 17, 16	CDLI #	P343036
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>gi gal gi gid<sub>2</sub>-da gi ĝeš-gi ku<sub>3</sub>-ga</b>		
Rubric	<b>ka-inim-ma gi šul-'hi<sup>1</sup> a gub<sub>2</sub>-ba-'ka<sup>1</sup></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	242	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 241</b>	<b>VAT 8360</b>		
Copy	VS 17, 31	CDLI #	P343050
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>munus<sup>u</sup>š<sub>11</sub>-zu šu bal-e-da</b>		
Rubric	<b>ka-inim-ma uš<sub>11</sub> bur<sub>2</sub>-ru-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	252	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	AMD 8/1, 115-116	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 242</b>	<b>VAT 8361</b>		
Copy	VS 17, 3	CDLI #	P343024
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
Incipit	<b>u<sub>2</sub> su-su-ha am-tuš su pi-ri-iĝ<sub>3</sub>-ĝa<sub>2</sub></b>		
Rubric	<b>ka-inim muš dab<sub>5</sub>-be<sub>2</sub>-da-kam</b>		
Duplicates	VAT 8379 iii 6-11 → OBI 244, 11		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-re</b>
DME #	216	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 243</b>	<b>VAT 8363</b>		
Copy	VS 17, 4	CDLI #	P343025
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	SEAL		
Incipit	<b>ʽulʽ-lu-uh<sub>2</sub> ki-ma ĝi<sub>5</sub>-ši<sub>2</sub>-i-im</b>		
Rubric	<b>ka-inim-ma muš ti-la-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	363	Function Category	Bites and Stings
SEAL #	7182	Description	Y

Edition	LAOS 12, 288-289	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 244</b>	<b>VAT 8379</b>		
Copy	VS 17, 10	CDLI #	P343030
Provenance	Larsa (?)	Tablet Type	Three Column
Photo	---		
<b>obv. i 1-8</b>	<b>Text 1</b>		
Incipit	] e2 si-ga mu-un-du'		
Rubric	ka-inim-ma muš ĝiri2 e2-a šub-ba-kam		
Duplicates	---		
Initial Formula	---	Final Formula	tu6 en2 e2-nu-ru
DME #	217	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 9-15</b>	<b>Text 2</b>		
Incipit	diĝir namma-me-en diĝir namma-me-en		
Rubric	ka-inim-ma muš ĝiri2 e2-a šub-ba-kam		
Duplicates	H 84 rev. ii' 3'-(?) → OBI 085, 4 H 179+ vi 1'-(?)'' → OBI 090, 8 VAT 8379 t. ed iv 1-v 6 → OBI 244, 19 YBC 4616 rev. 9-12 → OBI 275, 5		
Initial Formula	---	Final Formula	tu6 en2 e2-nu-ru
DME #	218a	Function Category	Bites and Stings
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 16-20</b>	<b>Text 3</b>		
Incipit	lugal me šar2-ra me gal-la me daĝal-la u5-a		
Rubric	ka-inim-ma ĝiri2 [dab5]- <sup>1</sup> be2 <sup>1</sup> -da-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	219	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. i 21-24</b>	<b>Text 4</b>		
Incipit	<b>mul-mul ĝiriz an-na</b>		
Rubric	<b>ʾka<sup>1</sup>-inim-ma ĝiriz-tab-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	220	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. i 25-ii 2</b>	<b>Text 5</b>		
Incipit	<b>mul an-bi šu bar-re-e-de<sub>3</sub></b>		
Rubric	<b>ka-inim-ma ĝiriz dab<sub>5</sub>-be<sub>2</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	221	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 3-6</b>	<b>Text 6</b>		
Incipit	<b>ĝiriz si guru<sup>17</sup> ʾkuĝ<sup>2</sup><sup>1</sup>-ba keše<sub>2</sub>-da</b>		
Rubric	<b>ka-inim-ma ĝiriz-tab ĝeš-hur-ra-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	222	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 7-16</b>	<b>Text 7</b>		
Incipit	<b>zi-in-ge<sub>4</sub> si<sub>3</sub>-in-ge<sub>4</sub></b>		
Rubric	<b>ka-inim-ma ĝiriz dab<sub>5</sub>-be<sub>2</sub>-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	223	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N

Akkadian	Y	Speech Act	N
Other	N	Remarks	
<b>obv. ii 17-21</b>	<b>Text 8</b>		
Incipit	<b>mul-mul gud an-na</b>		
Rubric	<b>ʿka<sup>1</sup>-inim-ma ĝiri<sub>2</sub>-tab-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	224	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic gloss
<b>obv. ii 22-24</b>	<b>Text 9</b>		
Incipit	<b>piriĝ arah<sub>4</sub> sa-ba gub-ba</b>		
Rubric	<b>ka-inim-ma ĝiri<sub>2</sub>-tab pa-ša-ri-im</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	225	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Rudik 2015, 374	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic gloss; Akkadian in rubric
<b>obv. ii 25-iii 5</b>	<b>Text 10</b>		
Incipit	<b>ĝiri<sub>2</sub> mah-e ĝiri<sub>2</sub> hur-saĝ i<sub>7</sub>-ʿda<sup>1</sup></b>		
Rubric	<b>ka-inim-ma ʿĝiri<sub>2</sub> dab<sub>5</sub>-be<sub>2</sub>-da<sup>1</sup>-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	226	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 6-11</b>	<b>Text 11</b>		
Incipit	<b>u<sub>2</sub> suh<sub>3</sub>-suh<sub>3</sub> ba-ʿdul su<sup>1</sup> piriĝ-ĝa<sub>2</sub></b>		
Rubric	<b>ka-inim-ma ĝiri<sub>2</sub>-tab-a-kam</b>		
Duplicates	VAT 8361 → OBI 242		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru-ʿre<sup>1</sup></b>
DME #	227	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N

Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 12-14</b>	<b>Text 12</b>		
Incipit	<b>ĝiri2</b> [kuĝ2-e] iti-da [x]-[		
Rubric	<b>ka-inim-ma ĝiri2 til-le-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	228	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. iii 15-22</b>	<b>Text 13</b>		
Incipit	[gud piriĝ a2 huš]		
Rubric	<b>ka-inim-ma ĝiri2 dab5-be2-da-kam</b>		
Duplicates	H 60 rev. 3-9 → OBI 081, 3 MS 2353 obv. 1-9 → OBI 128, 1 MS 3086 obv. 12'-13' → OBI 152, 4 UM 29-15-005 → OBI 215 W 16743, dv → OBI 258		
Initial Formula	---	Final Formula	<b>tu6 en2 e2-nu-ru</b>
DME #	229	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. iii 23-28</b>	<b>Text 14</b>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma ĝiri2-tab-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu6 en2 e2-nu-ru</b>
DME #	230	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic
<b>rev. iv 1-4</b>	<b>Text 15</b>		
Incipit	šar2 diĝir-en-ki uru <sup>[uru]</sup> 18 ba-al-la2		
Rubric	<b>ka-inim-ma ĝiri2-tab dab5-be2-da-kam</b>		
Duplicates	---		

Initial Formula	---	Final Formula	<b>tu6 en2 e2-nu-ru</b>
DME #	231	Function Category	Bites and Stings
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic gloss
<b>rev. iv 5-7</b>	<b>Text 16</b>		
Incipit	Uncertain		
Rubric	<b>ʿka¹-inim-ma ḡiri2-tab dabs-be2-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	232	Function Category	Bites and Stings
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Phonetic
<b>rev. iv 8-18</b>	<b>Text 17</b>		
Incipit	] ša3-ga eridu <sup>ki</sup> -ta e3-a		
Rubric	<b>[ka-inim-ma] ʿḡiri2¹-[tab dabs-be2-da-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	233	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 19-29</b>	<b>Text 18</b>		
Incipit	<b>a-gin7<sup>gi</sup> ḡeš-ge-en gub-ba-zu hu-um-ma</b>		
Rubric	<b>ka-inim-ma ʿḡiri2-tab-a¹-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	234	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>mu-zu: “your name”</b>
<b>t. ed. iv 1-rev. v 6</b>	<b>Text 19</b>		
Incipit	<b>diḡir<sup>1</sup>namma-me-en diḡir<sup>1</sup>namma-[me]-[en]¹</b>		
Rubric	<b>ka-inim-ma ḡiri2-tab-a-kam</b>		
Duplicates	H 84 rev. ii' 3'-(?) → OBI 085, 4		



	H 179+ vi 1'-(?)" → OBI 090, 8 VAT 8379 i 9-15 → OBI 244, 2 YBC 4616 rev. 9-12 → OBI 275, 5		
Initial Formula	---	Final Formula	---
DME #	218b	Function Category	Bites and Stings
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 7-12</b>	<b>Text 20</b>		
Incipit	<sup>diĝir</sup> nin-piriĝ <sup>diĝir</sup> nin-maš dumu <sup>diĝir</sup> en-lil2-laz		
Rubric	<b>ka-inim-ma ĝiri2-tab-a-[kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	235	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. v 13-18</b>	<b>Text 21</b>		
Incipit	<b>mul ĝiri2 an-[na</b>		
Rubric	<b>ka-inim-ma ĝiri2-<sup>1</sup>tab<sup>1</sup>-[a-kam]</b>		
Duplicates	---		
Initial Formula	<b>tu6 en <sup>1</sup>en<sup>1</sup>-[nu-ru]</b>	Final Formula	---
DME #	236	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. vi 1</b>	<b>Text 22 (Inventory)</b>		
Remarks	<b>šu-niĝin2-bi 21 ka-inim-ma ĝiri2-tab eme-gi7</b> , “Its total: Twenty-one scorpion incantations. Sumerian.”		

<b>OBI 245</b>	<b>VAT 8381</b>		
Copy	VS 17, 33	CDLI #	P343052
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	---		
<b>obv. 1-rev. 13a</b>	<b>Text 1</b>		
Incipit	<b>munus-e <sup>e2</sup>tur3-e amaš ku3-ga im-da-an zi-ib-ba-na</b>		
Rubric	<b>ka-inim-ma a-ru-uh2-tum</b>		

Duplicates	JRL 1063 → OBI 113 UM 29-15-367 → OBI 217		
Initial Formula	---	Final Formula	---
DME #	106b	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	OrNS 44, 52-79	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic glosses; Akkadian in rubric
<b>rev. 13b-15</b>	<b>Text 2 (Instructions)</b>		
Remarks	<i>ki-ki-ṭa<sub>2</sub>-ša</i> ; The instructions match those Enki gives to Asalluhi		

<b>OBI 246</b>	<b>VAT 8395</b>		
Copy	VS 17, 28	CDLI #	P343047
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>lugal bar-ra-na niĝ<sub>2</sub>-&lt;gu<sub>7</sub>&gt; diĝir-re-[ke<sub>4</sub>-ne]</b>		
Rubric	<b>ka-inim-ma nam-tar lugal bur<sub>2</sub>-ru-da<sup>1</sup>-kam</b>		
Duplicates	UM 29-13-569 rev. 1'-12' → OBI 213, 2		
Initial Formula	---	Final Formula	---
DME #	250	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JANER 9, 125-141	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 247</b>	<b>VAT 8403</b>		
Copy	VS 17, 14	CDLI #	P343034
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>a hur-saĝ a-ĝe<sub>6</sub> nam-ru<sup>1</sup>-na</b>		
Rubric	<b>ka-inim-ma a sa<sub>10</sub>-sa<sub>10</sub>-[da-kam]</b>		
Duplicates	MVN 5, 302 vi 5'-vii 4' → OBI 172, 6		
Initial Formula	---	Final Formula	---
DME #	240	Function Category	Consecration
SEAL #	---	Description	Y
Edition	AOAT 237, 38-40	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 248</b>	<b>VAT 8509</b>		
Copy	VS 17, 32	CDLI #	P343051
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
<b>obv. 1-20</b>	<b>Text 1</b>		
Incipit	[nun-e] a idim šu im-ma-[ni-te]		
Rubric	ehez u4-de3 ʽsuʽ lu2-ka		
Duplicates	MS 2789 ii 41'-iii 31 → OBI 132, 5		
Initial Formula	---	Final Formula	---
DME #	253	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 21-36</b>	<b>Text 2</b>		
Incipit	abgal-e ʽxʽ ku3-ga		
Rubric	ka-inim-ma nam nu-du10		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	254	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-7</b>	<b>Text 3</b>		
Incipit	muš-ĝar muš-ĝar na-an-gur-re-de3-ʽenʽ		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	255	Function Category	Illnesses
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 8-29</b>	<b>Text 4</b>		
Incipit	Uncertain		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP

DME #	256	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 249</b>	<b>VAT 8519</b>		
Copy	VS 17, 1	CDLI #	P343022
Provenance	Larsa (?)	Tablet Type	Two Column
Photo	---		
<b>obv. i 1'-ii 17'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	210	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	<b>me-teš<sub>2</sub></b>
<b>obv. ii 18'-rev. iv 12</b>	<b>Text 2</b>		
Incipit	<b>muš an ki-da</b>		
Rubric	---		
Duplicates	YBC 8637 → OBI 309		
Initial Formula	---	Final Formula	---
DME #	211	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 13-16</b>	<b>Text 3</b>		
Incipit	<b>ze<sub>2</sub>-a huš-a ze<sub>2</sub>-a sumur-ra</b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	212	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AMD 14, 712	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y

Other	N	Remarks	
<b>rev. iv 17-34</b>	<b>Text 4</b>		
Incipit	<b>muš gi-gin<sub>7</sub> eme e<sub>3</sub>-[e<sup>1</sup>-de<sub>3</sub></b>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>[tu<sub>6</sub> en<sub>2</sub>] [en<sup>1</sup>-nu-[ru<sup>1</sup></b>
DME #	213	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iv 35-42</b>	<b>Text 5</b>		
Incipit	<b>[muš huš] muš ušumgal</b>		
Rubric	NP		
Duplicates	YBC 5623 → OBI 285		
Initial Formula	---	Final Formula	NP
DME #	214	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 250</b>	<b>VAT 8532</b>		
Copy	VS 17, 19	CDLI #	P343039
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>en-ki-ne nin-ki-e-ne maš<sub>2</sub> hul-dub<sub>2</sub>-ba</b>		
Rubric	<b>ka-inim-ma gi-izi-la<sub>2</sub>-kam</b>		
Duplicates	H 66 → OBI 082		
Initial Formula	---	Final Formula	---
DME #	244	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Fs. Boehmer, 53-67	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 251</b>	<b>VAT 8538</b>		
Copy	VS 17, 30	CDLI #	P343049
Provenance	Larsa (?)	Tablet Type	Landscape

Photo	---		
Incipit	<b>an lugal diġir-re-e-ne</b>		
Rubric	<b>ka-inim-ma</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	251	Function Category	Consecration
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 252</b>	<b>VAT 8539</b>		
Copy	VS 17, 34	CDLI #	P343053
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	SEAL		
Incipit	<i>ar-hu-um e-ri-a-at ar-hu-um ul-la-ad</i>		
Rubric	<b>ka-inim-ma munus u<sub>3</sub>-du<sub>2</sub>-[da-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	367	Function Category	Birth and Childhood
SEAL #	7059	Description	Y
Edition	LAOS 12, 87-88	Dialogue	Y
Sumerian	N	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 253</b>	<b>VAT 8545</b>		
Copy	VS 17, 25	CDLI #	P343044
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	<b>ze<sub>2</sub>-am<sub>3</sub> <sup>u</sup>šem-nam ki mu-un-dar</b>		
Rubric	<b>ka-inim-ma ze<sub>2</sub>-a-kam</b>		
Duplicates	CBS 10474 → OBI 070 IM 44468 → OBI 100 MS 3097 iv 1'-19'; iv 20'-v 11 → OBI 160, 8, 9 N 1266 → OBI 174 VAT 8347 → OBI 231		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	247	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	OrNS 41, 349-358	Dialogue	N

Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 254</b>	<b>VAT 17131 + VAT 17152 + VAT 17397</b>		
Copy	VS 24, 45 + VS 24, 52 + VS 24, 61; Iraq 72, 144-145	CDLI #	P347164
Provenance	Babylon	Tablet Type	Six Column
Photo	CDLI		
<b>obv. i 1'-19'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	130	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>obv. iii 1'-19'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	134	Function Category	Malevolent Entities
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. ix 1'-5'</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	135	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>rev. x 1'-10'</b>	<b>Text 4</b>		
Incipit	[an-bar <sub>3</sub> -ra i-im-ĝen]		
Rubric	<b>ka-inim-ma gu gada lugal keše<sub>2</sub>-da-kam</b>		
Duplicates	TCD 4687/9 rev. 27-35 → OBI 204, 8		
Initial Formula	NP	Final Formula	---
DME #	135	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. x 11'-13'</b>	<b>Text 5</b>		
Incipit	<b>gu ni<sub>2</sub> me-lim<sub>4</sub>-ma im-ma-da-ri</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	136	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. xi 1'-11'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	NP		
Duplicates	MS 3090 iv 1'-v 13' → OBI 156, 2		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Messenger formula
<b>rev. xii 1'-9'</b>	<b>Text 7</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma ehe<sub>2</sub> gu<sub>7</sub> ĝeš<sup>h</sup> hašhur-ĝeš<sup>h</sup> hašhur zi-zi-<sup>h</sup>da<sup>h</sup>-kam</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	131	Function Category	Pests and Agriculture
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	



<b>rev. xii 10'-16'</b>	<b>Text 8 (Inventory)</b>
Remarks	<b>imin</b> <sup>diĝir</sup> <b>udug hul-a-kam</b> <b>eš5 maš2 hul-dub2-ba-kam</b> <b>deš a2-sag3-kam</b> <b>deš saĝ ge17-ga-kam</b> <b>min ehe2 gu7-a</b> <b>deš</b> <sup>diĝir</sup> <b>lugal-amaš-pa-e3-a</b> <b>deš [...]-du8-a-kam</b>

<b>OBI 255</b>	<b>VAT 17137 + VAT 17231 + VAT 17404 + VAT 17180 + VAT 17185</b>		
Copy	VS 24, 46 + VS 24, 47; VS 24, 48 + VS 24, 51; VS 24, 50; BiOr 46, 381; Iraq 72, 146-148	CDLI #	P347165; P347167; P347169
Provenance	Babylon	Tablet Type	Three Column
Photo	---		
<b>obv. i 1'-11'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	132	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. i 1''-13''</b>	<b>Text 2</b>		
Incipit	[ĝulla-e-ne ĝulla-e-ne]		
Rubric	NP		
Duplicates	AO 6725 obv. 9-30 → OBI 005, 2 BM 92504 rev. 1-t. ed. 1 → OBI 034, 2 MS 3105/2 obv. i' 1'-11' → OBI 165, 1 Ni 4015 → OBI 188 VAT 1343+ → OBI 220 YBC 4622 ii 7'-iii 15 → OBI 276, 4		
Initial Formula	NP	Final Formula	NP
DME #	132	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	GBAO 2, 261	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP

Other	N	Remarks	Fragmentary
<b>obv. i 1'''-15'''</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	132	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii 1'-7'</b>	<b>Text 4</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	132	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. ii 1''-12''</b>	<b>Text 5</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	132	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. iii 1'-8'</b>	<b>Text 6</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	132	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP

Other	N	Remarks	Fragmentary
<b>rev. iv 1'-5'</b>	<b>Text 7</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	133	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. iv 1''-v 4'</b>	<b>Text 8</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	133	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>rev. v 1''-9''</b>	<b>Text 9</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	133	Function Category	Pests and Agriculture
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary
<b>rev. v 1'''-vi 1'</b>	<b>Text 10</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	133	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 42	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP

Other	N	Remarks	Fragmentary
<b>rev. vi 2'-8'</b>	<b>Text 11 (Inventory)</b>		
Remarks	] ʽudug <sup>1</sup> -hul-a-[kam] ] lu <sub>2</sub> mu <sub>7</sub> -mu <sub>7</sub> a-na ra-ma-[ni-šu] i-ma-[an-nu] ĝe <sub>6</sub> ]-u <sub>3</sub> -na sila du-du ] ʽa <sub>2</sub> <sup>1</sup> -sag <sub>3</sub> -kam ] AB-KID-ZI ] ehe <sub>2</sub> gu <sub>7</sub> -a		

<b>OBI 256</b>	<b>W 16743, bx</b>		
Copy	AUWE 23, 140	CDLI #	P349143
Provenance	Uruk	Tablet Type	Fragment
Photo	---		
Incipit	<b>gi-ta gi-[</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Consecration
SEAL #	---	Description	Y
Edition	AUWE 23, p. 73-74	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 257</b>	<b>W 16743, c</b>		
Copy	AUWE 23, 141	CDLI #	P349144
Provenance	Uruk	Tablet Type	Landscape
Photo	---		
Incipit	<b>ša<sub>3</sub> ge<sub>17</sub> [</b>		
Rubric	<b>ka-inim-ʽma ša<sub>3</sub><sup>1</sup> [ge<sub>17</sub>-ga-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AUWE 23, p. 74	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 258</b>	<b>W 16743, dv</b>		
Copy	AUWE 23, 139	CDLI #	P349142

Provenance	Uruk	Tablet Type	Irregular Shape
Photo	---		
Incipit	<b>gud piriĝ a2 huš</b>		
Rubric	---		
Duplicates	H 60 rev. 3-9 → OBI 081, 3 MS 2353 obv. 1-9 → OBI 128, 1 MS 3086 obv. 12'-13' → OBI 152, 4 UM 29-15-005 → OBI 215 VAT 8379 iii 15-22 → OBI 244, 13		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	AUWE 23, p. 73	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 259</b>	<b>WCMA 20.1.30</b>		
Copy	JCS 8, 146	CDLI #	P355884
Provenance	Unknown	Tablet Type	Single Column
Photo	CDLI		
Incipit	<b>ki-sikil sa6-ga sila-a [gub]-ba-am3</b>		
Rubric	---		
Duplicates	BM 96569 → OBI 041 MS 3088 vi 5'-14' → OBI 154, 10 NMS A.1909.405.2 → OBI 192		
Initial Formula	---	Final Formula	---
DME #	150b	Function Category	Sex and Emotions
SEAL #	---	Description	Y
Edition	CRRAI 47/1, 129-139	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 260</b>	<b>YBC 1828</b>		
Copy	YOS 11, 59	CDLI #	P304404
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-016569">https://collections.peabody.yale.edu/search/Record/YPM-BC-016569</a>		
Incipit	diĝir <b>gibil4<sup>gi</sup> še-er-zi</b>		
Rubric	<b>ṛka<sup>1</sup>-inim-ma gi-izi-la2-kam</b>		
Duplicates	---		

Initial Formula	「en <sub>2</sub> <sup>1</sup> e <sub>2</sub> -nu-「ru <sup>1</sup> 」	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -nu-ru
DME #	278	Function Category	Consecration
SEAL #	---	Description	Y
Edition	AION 61/1, 125-134	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 261</b>	<b>YBC 1846</b>		
Copy	YOS 11, 79	CDLI #	P304421
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-016587">https://collections.peabody.yale.edu/search/Record/YPM-BC-016587</a>		
Incipit	NP		
Rubric	ka-inim-ma uzu 「ge <sub>17</sub> <sup>1</sup> -kam		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	299	Function Category	Illnesses
SEAL #	---	Description	NP
Edition	YOS 11, p. 47	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>OBI 262</b>	<b>YBC 1849</b>		
Copy	YOS 11, 34	CDLI #	P304424
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-016590">https://collections.peabody.yale.edu/search/Record/YPM-BC-016590</a>		
Incipit	muš eme min eme imin-na		
Rubric	ka-inim muš dab-be <sub>2</sub> -da-kam		
Duplicates	MS 2353 rev. 2-19 → OBI 128, 3 MS 3063 obv. 1-rev. 6 → OBI 142, 1 MS 3084 rev. 16'-17' → OBI 150, 10 RA 23, 42 no. 12 obv. 1-10 → OBI 196, 1 YBC 8640 → OBI 310		
Initial Formula	---	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -nu-ru
DME #	261	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	OrNS 38, 539-547	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 263</b>	<b>YBC 1854</b>		
Copy	YOS 11, 91	CDLI #	P304429
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-016595">https://collections.peabody.yale.edu/search/Record/YPM-BC-016595</a>		
Incipit	<b>ša3 ge17 la-ba-an-gur</b>		
Rubric	<b>ka-inim-ma ša3 ge17-ga-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	308	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	AMD 14, 703	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 264</b>	<b>YBC 1970</b>		
Copy	YOS 11, 10	CDLI #	P304534
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.1970">https://www.ebl.lmu.de/fragmentarium/YBC.1970</a>		
<b>obv. 1'-12'</b>	<b>Text 1</b>		
Incipit	<b>[an imin ki imin]</b>		
Rubric	---		
Duplicates	BM 78249 + BM 78253 ix 5'''-x 9' → OBI 026, 25 MS 3097 ii 7'-23' → OBI 160, 5		
Initial Formula	NP	Final Formula	---
DME #	382	Function Category	Malevolent Entities
SEAL #	7080	Description	Y
Edition	BAM 8, 55	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	Extract
<b>obv. 13'-17'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	---	Function Category	Uncertain
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary

<b>OBI 265</b>	<b>YBC 4182</b>		
Copy	YOS 11, 61	CDLI #	P305491
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018247">https://collections.peabody.yale.edu/search/Record/YPM-BC-018247</a>		
Incipit	ʿen tur <sub>3</sub> <sup>1</sup> -[ra dumu] saĝ		
Rubric	ka-inim-ma utul <sub>2</sub> -utul <sub>2</sub> lugal sikil-la-ʿkam <sup>1</sup>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	279	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<b>me-teš<sub>2</sub></b>

<b>OBI 266</b>	<b>YBC 4184</b>		
Copy	YOS 11, 42	CDLI #	P305493
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018249">https://collections.peabody.yale.edu/search/Record/YPM-BC-018249</a>		
Incipit	eš <sub>3</sub> abzu a gub <sub>2</sub> -ba a tu <sub>5</sub> -a		
Rubric	ka-inim-ma lugal erin <sub>2</sub> -a-ni sikil-la-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	263	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Fs. Böhl, 107-117	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 267</b>	<b>YBC 4588</b>		
Copy	YOS 11, 15	CDLI #	P305825
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018653">https://collections.peabody.yale.edu/search/Record/YPM-BC-018653</a>		
<b>obv. 1-rev. 3</b>	<b>Text 1</b>		
Incipit	<i>e-pi-iš le-em-ne<sub>2</sub>-tim le-em-ne<sub>2</sub>-tu-šu</i>		
Rubric	---		
Duplicates	(Medical tablet: YBC 4597 rev. 6-12)		
Initial Formula	---	Final Formula	---
DME #	391a	Function Category	Malevolent Entities



SEAL #	7191	Description	Y
Edition	AMD 8/2, 154-156	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>rev. 4-t. ed. 1</b>	<b>Text 2 (Instructions)</b>		
Remarks			

<b>OBI 268</b>	<b>YBC 4593</b>		
Copy	YOS 11, 4	CDLI #	P274695
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018658">https://collections.peabody.yale.edu/search/Record/YPM-BC-018658</a>		
<b>obv. 1-3</b>	<b>Text 1</b>		
Incipit	hu-pa-an-nig <sub>2</sub> ku-uš-ti-pa-an-nig <sub>2</sub>		
Rubric	<i>ši-pa-at tu-ul-tim</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	415	Function Category	Illnesses
SEAL #	---	Description	---
Edition	<i>Elamica 8, 37</i>	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. 4-10</b>	<b>Text 2 (Instructions)</b>		
Remarks			
<b>obv. 11-rev. 2</b>	<b>Text 3</b>		
Incipit	<sup>diġir</sup> nanna <i>i-na</i> <sup>ṛx<sup>1</sup></sup> -[x x x]- <i>li-im</i>		
Rubric	<i>ši-pa-at zu-qi<sub>2</sub>-qi<sub>2</sub>-pi<sub>2</sub>-im</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	371	Function Category	Bites and Stings
SEAL #	7172	Description	Y
Edition	LAOS 12, 267-268	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 3-5</b>	<b>Text 4 (Instructions)</b>		
Remarks	<i>ki-ik-ki-ṭa<sub>2</sub>-ša</i>		
<b>rev. 6-12</b>	<b>Text 5</b>		
Incipit	<i>bi-ri-it</i> <sup>i</sup> idigna u <sub>3</sub> <sup>i</sup> lagaš <sup>ki</sup>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP

DME #	372	Function Category	Bites and Stings
SEAL #	7173	Description	Y
Edition	LAOS 12, 269	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	

<b>OBI 269</b>		<b>YBC 4594</b>	
Copy	YOS 11, 69	CDLI #	P305829
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018659">https://collections.peabody.yale.edu/search/Record/YPM-BC-018659</a>		
<b>obv. 1-23</b>	<b>Text 1</b>		
Incipit	<b>ka gal zu2 kar-kar<sup>diġir</sup> nin-i3-si-na-ka</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	287	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 42	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. 1'-7a'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma<sup>u2</sup> uga3<sup>ga</sup> mušen dab5-ba</b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	288	Function Category	Pests and Agriculture
SEAL #	---	Description	NP
Edition	ZA 92, 10	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 7b'-8'</b>	<b>Text 3 (Instructions)</b>		
Remarks			
<b>rev. 9'-15'</b>	<b>Text 4</b>		
Incipit	<b>la-ha-su2-um la-ah-si-a-tum</b>		
Rubric	<b>ka-inim-ma ma-aš-ka-du-um</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	401	Function Category	Pests and Agriculture
SEAL #	7156	Description	Y
Edition	LAOS 12, 145-146	Dialogue	N

Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 16'-19'</b>	<b>Text 5</b>		
Incipit	<i>ha-a-ru ha-a-ru si-ru hi-a-su-um</i>		
Rubric	<b>ka-inim-ma lu<sub>2</sub>-kur<sub>2</sub> lu<sub>2</sub> sa-gaz a-na še la ʔe<sub>4</sub>-he-e-em</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	402	Function Category	Pests and Agriculture
SEAL #	7157	Description	Y
Edition	LAOS 12, 227-228	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 20'</b>	<b>Text 6 (Inventory)</b>		
Remarks	<b>limmu<sub>5</sub> ka-inim-ma, "Four incantations."</b>		

<b>OBI 270</b>	<b>YBC 4598</b>		
Copy	YOS 11, 21	CDLI #	P305832
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.4598">https://www.ebl.lmu.de/fragmentarium/YBC.4598</a>		
<b>obv. 1'-4'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	397	Function Category	Uncertain
SEAL #	7211	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. 5'-7'</b>	<b>Text 2</b>		
Incipit	di <sup>gi</sup> er-en-lil <sub>2</sub> [		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	397	Function Category	Uncertain
SEAL #	7211	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Fragmentary

<b>obv. 8'-10'</b>	<b>Text 3 (Instructions)</b>		
Remarks	<b>kiĝ<sub>2</sub>-kiĝ<sub>2</sub>-bi</b>		
<b>obv. 11'-rev. 3</b>	<b>Text 4</b>		
Incipit	<i>wa-aš-<sup>1</sup>ta<sup>1</sup>-a-ti ki-ma [še-eh-ri-im]</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	398	Function Category	Sex and Emotions
SEAL #	7187	Description	Y
Edition	LAOS 12, 351-352	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 4-9</b>	<b>Text 5</b>		
Incipit	<i>e-ez-ze-ti ša-am-ra-ti</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	399	Function Category	Sex and Emotions
SEAL #	7142	Description	Y
Edition	LAOS 4, 250-251	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 10-11</b>	<b>Text 6</b>		
Incipit	aš gi-gi aš mu-mu		
Rubric	<i>ša ši-ik-ke-e a-na <sup>1</sup>tu<sub>2</sub><sup>1</sup>-[ru-dim]</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	438	Function Category	Pests and Agriculture
SEAL #	---	Description	---
Edition	<i>Elamica 8, 38</i>	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 12</b>	<b>Text 7</b>		
Incipit	ha-la ha-ap-pi ha-az-zi		
Rubric	<i>ša ša<sub>3</sub> si sa<sub>2</sub></i>		
Duplicates	A 633 rev. 4-5 → OBI 002, 3		
Initial Formula	---	Final Formula	---
DME #	439	Function Category	Illnesses
SEAL #	---	Description	---
Edition	<i>Elamica 8, 38</i>	Dialogue	---
Sumerian	N	Treatment	---

Akkadian	N	Speech Act	---
Other	Y	Remarks	---
<b>rev. 13-14</b>	<b>Text 8 (Commissioners)</b>		
Remarks	<i>aš-šum diġir-šu-a-bu-šu šeš ma-an-nu-um-ki-ma<sup>diġir</sup> utu dumu<sup>i7</sup> buranuna<sup>1</sup> i-na e2 nu-ra-tum dumu be-la-nu agrig aš-šum bala-e dumu i-din-e2-a bisaġ-dub-ba ša un-ne-du-<sup>1</sup>ki<sup>1</sup>-[i]</i> , “On behalf of Išū-abušu, brother of Mannum-kima-Šamaš, child of Purattum in the household of Nuratum, child of Belanu, the steward and on behalf of Balaye, child of Iddin-Ea, the administrator of the letters.”		

<b>OBI 271</b>	<b>YBC 4599</b>		
Copy	YOS 11, 14	CDLI #	P305833
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018664">https://collections.peabody.yale.edu/search/Record/YPM-BC-018664</a>		
<b>obv. 1'-4'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	388	Function Category	Uncertain
SEAL #	7208	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. 5''-6''</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		
Duplicates	---		
Initial Formula	NP	Final Formula	[tu <sub>6</sub> en <sub>2</sub> ] e <sub>2</sub> -nu-re- <sup>1</sup> ša <sup>1</sup>
DME #	388	Function Category	Uncertain
SEAL #	7208	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>rev. 1-6</b>	<b>Text 3</b>		
Incipit	[ma <sup>1</sup> -aš-ka-du-[um ma-aš]- <sup>1</sup> ka <sup>1</sup> -du-um		
Rubric	---		
Duplicates	A 633 obv. 8-rev. 3 → OBI 002, 2		
Initial Formula	---	Final Formula	[tu <sub>6</sub> <sup>1</sup> en <sub>2</sub> e <sub>2</sub> -nu- <sup>1</sup> re <sup>1</sup>
DME #	389	Function Category	Pests and Agriculture

SEAL #	7155	Description	Y
Edition	LAOS 12, 144	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 7-11</b>	<b>Text 4</b>		
Incipit	<i>[tam]-ha-ši pa-nu-ʿša<sup>1</sup></i>		
Rubric	<i>[ši-pa-at] ša a-mu-ur-ri-qa<sub>2</sub>-nim</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	390	Function Category	Illnesses
SEAL #	7129	Description	Y
Edition	LAOS 12, 140-141	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 12</b>	<b>Text 5 (Instructions)</b>		
Remarks	<i>ʿki-ik<sup>1</sup>-ki-ṭa<sub>2</sub>-ša</i>		

<b>OBI 272</b>	<b>YBC 4601</b>		
Copy	YOS 11, 19	CDLI #	P305834
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018666">https://collections.peabody.yale.edu/search/Record/YPM-BC-018666</a>		
<b>obv. 1-b. ed. 1</b>	<b>Text 1</b>		
Incipit	<i>ez-ze-et ʿbi<sup>1</sup>-ša-at</i>		
Rubric	<i>[ka]-inim-ma diġir<sup>1</sup> kamad<sup>1</sup>-[me u<sub>3</sub>] ʿše-er<sup>1</sup>-[ri-im]</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	394	Function Category	Malevolent Entities
SEAL #	7134	Description	Y
Edition	MC 17, 260; 282-283	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP
Other	N	Remarks	
<b>rev. 1-7</b>	<b>Text 2</b>		
Incipit	<i>sa-hu-um ID-[</i>		
Rubric	<b>ka-inim-ma muš dabs-ba</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<i>ʿtu<sub>6</sub><sup>1</sup> en<sub>2</sub> e<sub>2</sub>-nu-ru</i>
DME #	395	Function Category	Bites and Stings
SEAL #	7183	Description	Y
Edition	LAOS 12, 290-291	Dialogue	N
Sumerian	N	Treatment	N

Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 273</b>	<b>YBC 4602</b>		
Copy	YOS 11, 88	CDLI #	P305835
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-018667">https://collections.peabody.yale.edu/search/Record/YPM-BC-018667</a>		
Incipit	<sup>diġir</sup> <b>kamad-me-en he2-me-en</b>		
Rubric	<b>ka-inim-ma</b> <sup>diġir</sup> <b>kamad-me-a-kam</b>		
Duplicates	---		
Initial Formula	<b>en2 e2-nu-ru</b>	Final Formula	---
DME #	306	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 274</b>	<b>YBC 4603</b>		
Copy	YOS 11, 86	CDLI #	P305836
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.4603">https://www.ebl.lmu.de/fragmentarium/YBC.4603</a>		
<b>obv. 1-rev. 4</b>	<b>Text 1</b>		
Incipit	<i>i-na me-e na-a-ki-im</i>		
Rubric	<b>ka-inim-ma munus u3-du2-da-ṛkam<sup>1</sup></b>		
Duplicates	(Unpublished: BM 115745 rev. 1-15) MS 3067 obv. 1-19 → OBI 143, 1 MS 3387 obv. i' 1'-13' → OBI 169, 1		
Initial Formula	---	Final Formula	---
DME #	404	Function Category	Birth and Childhood
SEAL #	7061	Description	Y
Edition	OrNS 42, 502-507	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 5-14</b>	<b>Text 2</b>		
Incipit	<b>ki in-dar zu2 zu2 kuš<sup>ku6</sup>-kam</b>		
Rubric	<b>ka-inim-ma ṛudug<sup>1</sup> du7-du7-da-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	305	Function Category	Malevolent Entities
SEAL #	---	Description	Y

Edition	YOS 11, p. 49	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 275</b>	<b>YBC 4616</b>		
Copy	YOS 11, 5	CDLI #	P274696
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.4616">https://www.ebl.lmu.de/fragmentarium/YBC.4616</a>		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	<i>diĝir a-nu ir-hi-a-am ša-me-e</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	373	Function Category	Birth and Childhood
SEAL #	7193	Description	Y
Edition	RA 102, 71-88	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>obv. 9-b. ed. 1</b>	<b>Text 2</b>		
Incipit	<i>i-nu-ma diĝir gu-la il-li-ku mu-tu-tam</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	374	Function Category	Birth and Childhood
SEAL #	7174	Description	Y
Edition	RA 102, 71-88	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 1-5</b>	<b>Text 3</b>		
Incipit	ʾhu-up tu <sup>1</sup> -ut-ki in-ti-ka-ak		
Rubric	---		
Duplicates	MS 3084 obv. 23'-27' → OBI 150, 2		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	435	Function Category	Birth and Childhood
SEAL #	---	Description	---
Edition	<i>Elamica</i> 8, 13-43	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 6-8</b>	<b>Text 4</b>		



Incipit	zi-iz-zi-ri-ik za-ba-ar-ri-ik		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu6 en2 e2-nu-ru</b>
DME #	436	Function Category	Birth and Childhood
SEAL #	---	Description	---
Edition	TUAT NF 4, 387-392	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 9-12</b>	<b>Text 5</b>		
Incipit	r <sup>di</sup> g <sup>ir</sup> namma-me-en d <sup>ig</sup> irnamma <sup>l</sup> -me-en		
Rubric	---		
Duplicates	H 84 rev. ii' 3'-(?) → OBI 085, 4 H 179+ vi 1'-(?)'' → OBI 090, 8 VAT 8379 i 9-15; t. ed iv 1-v 6 → OBI 244, 2, 19		
Initial Formula	---	Final Formula	---
DME #	218c	Function Category	Bites and Stings
SEAL #	---	Description	N
Edition	YOS 11, p. 20	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 13-14</b>	<b>Text 6</b>		
Incipit	[li-ri-a i-ti-la]		
Rubric	---		
Duplicates	MS 3061 → OBI 140 MS 3073 rev. 1-7 → OBI 146, 2		
Initial Formula	---	Final Formula	---
DME #	375	Function Category	Pests and Agriculture
SEAL #	7109	Description	N
Edition	YOS 11, p. 20	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Extract

<b>OBI 276</b>	<b>YBC 4622</b>		
Copy	YOS 11, 70	CDLI #	P305846
Provenance	Larsa (?)	Tablet Type	Two Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.4622">https://www.ebl.lmu.de/fragmentarium/YBC.4622</a>		
<b>obv. i 1'-14'</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ka-inim-ma igi hul-kam</b>		

Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	289	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JNES 51, 19-32	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	
<b>obv. i 15'-23'</b>	<b>Text 2</b>		
Incipit	<b>igi gud deš-am<sub>3</sub> igi udu &lt;deš&gt;-am<sub>3</sub></b>		
Rubric	<b>ka-inim-ma igi hul-kam</b>		
Duplicates	YBC 5632 → OBI 292		
Initial Formula	---	Final Formula	---
DME #	290a	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JNES 51, 19-32	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. i 24'-ii 6'</b>	<b>Text 3</b>		
Incipit	<b>igi gud huš piriĝ huš igi lu<sub>2</sub>-ulu<sub>3</sub></b>		
Rubric	<b>ka-[inim-ma igi hul-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	291	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JNES 51, 19-32	Dialogue	NP
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. ii 7'-rev. iii 15</b>	<b>Text 4</b>		
Incipit	<b>ĝulla<sup>la<sub>2</sub>-e-ne</sup> ĝulla<sup>[la<sub>2</sub>-e-ne]</sup></b>		
Rubric	<b>ka-inim-ma <sup>diĝir</sup>udug hul-kam</b>		
Duplicates	AO 6725 obv. 9-30 → OBI 005, 2 BM 92504 rev. 1-t. ed. 1 → OBI 034, 2 MS 3105/2 obv. i' 1'-11' → OBI 165, 1 Ni 4015 → OBI 188 VAT 1343+ → OBI 220 VAT 17137+ i 1''-13'' → OBI 255, 2		
Initial Formula	---	Final Formula	---
DME #	292	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 82-84	Dialogue	Y
Sumerian	Y	Treatment	Y

Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. iii 16-30</b>	<b>Text 5</b>		
Incipit	<b>u4 gal an-edin-na šu bar-ra-meš</b>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	293	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	GBAO 2, 262-263	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	
<b>rev. iv 1-22</b>	<b>Text 6</b>		
Incipit	<b>nam kus-da-ni kiĝ2-ge4-a bi2-ge4</b>		
Rubric	<b>ka-inim-ma igi hul-a-kam</b>		
Duplicates	MS 3096 v 19-37 → OBI 159, 7		
Initial Formula	---	Final Formula	---
DME #	294	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	CUSAS 32, pp. 82-84	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 277</b>	<b>YBC 4625</b>		
Copy	YOS 11, 12	CDLI #	P305848
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.4625">https://www.ebl.lmu.de/fragmentarium/YBC.4625</a>		
<b>obv. 1-15</b>	<b>Text 1</b>		
Incipit	[ <sup>digir</sup> utu u2] [ša <sup>1</sup> li-ib-bi [i-na ša-di-im is]-[su <sup>1</sup> -ha-am		
Rubric	---		
Duplicates	MS 3097 vi 1-3 → OBI 160, 14		
Initial Formula	---	Final Formula	<b>en-ne-nu-re</b>
DME #	384	Function Category	Illnesses
SEAL #	7125	Description	Y
Edition	OLP 21, 27-44	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<b>annanna</b>
<b>obv. 16-2'</b>	<b>Text 2</b>		
Incipit	NP		
Rubric	NP		

Duplicates	---		
Initial Formula	NP	Final Formula	NP
DME #	385	Function Category	Uncertain
SEAL #	7206	Description	NP
Edition	Unedited	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>b. ed. 1-rev. 4</b>	<b>Text 3</b>		
Incipit	NP		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	386	Function Category	Illnesses
SEAL #	7185	Description	Y
Edition	LAOS 12, 155-156	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 4-7</b>	<b>Text 4 (Instructions)</b>		
Remarks			
<b>rev. 8-13</b>	<b>Text 5</b>		
Incipit	ʾšū <sup>1</sup> ba-an-da-ah ʾla ba-an-da <sup>1</sup> -ah		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	437	Function Category	Illnesses
SEAL #	7207	Description	Y
Edition	LAOS 12, 413	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	Y	Remarks	

<b>OBI 278</b>	<b>YBC 5090</b>		
Copy	YOS 11, 2	CDLI #	P274693
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5090">https://www.ebl.lmu.de/fragmentarium/YBC.5090</a>		
<b>obv. 1-2</b>	<b>Text 1</b>		
Incipit	<i>a-ra-ah-hi ra-ma-ni a-ra-ʾa<sup>1</sup>-hi pa-ag-ri</i>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	369	Function Category	Bites and Stings

SEAL #	7171	Description	Y
Edition	LAOS 12, 265-266	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Indentation change
<b>obv. 3-rev. 2</b>	<b>Text 2 (Instructions)</b>		
Remarks			

<b>OBI 279</b>	<b>YBC 5149</b>		
Copy	YOS 11, 90	CDLI #	P306241
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5149">https://www.ebl.lmu.de/fragmentarium/YBC.5149</a>		
Incipit	<b>an-šar<sup>1</sup> ki-šar<sup>2</sup> eme gud deš<sup>1</sup>-a eme udu<sup>1</sup> deš-a</b>		
Rubric	<b>ka-inim-ma niĝ<sub>2</sub>-sila<sub>11</sub>-ĝa<sub>2</sub></b>		
Duplicates	H 97 iv 14-v 6 → OBI 086, 4 H 179+ ii 31-iii 10 → OBI 090, 3 MAH 16003 → OBI 119		
Initial Formula	---	Final Formula	---
DME #	307	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	ZA 85, 169-220	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Akkadian glosses

<b>OBI 280</b>	<b>YBC 5328</b>		
Copy	YOS 11, 16	CDLI #	P306413
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019392">https://collections.peabody.yale.edu/search/Record/YPM-BC-019392</a>		
<b>obv. 1-3</b>	<b>Text 1</b>		
Incipit	<b>[šī]-it er-še-tim ta<sub>3</sub>-ab</b>		
Rubric	---		
Duplicates	YBC 9898 obv. 10-rev. 3 → OBI 319, 2		
Initial Formula	---	Final Formula	---
DME #	392a	Function Category	Bites and Stings
SEAL #	7210	Description	Y
Edition	YOS 11, p. 24	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Indentation change
<b>obv. 4-rev. 5</b>	<b>Text 2</b>		
Incipit	<b>ri-mu ri-ma-ni še<sub>20</sub>-le-bu la-ba-tu</b>		

Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu-u<sub>2</sub> e-ne<sub>2</sub>-en<sub>6</sub>-nu-re</b>
DME #	392a	Function Category	Birth and Childhood
SEAL #	7209	Description	Y
Edition	LAOS 12, 147-148	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 281</b>	<b>YBC 5330</b>		
Copy	YOS 11, 80	CDLI #	P306415
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019394">https://collections.peabody.yale.edu/search/Record/YPM-BC-019394</a>		
Incipit	<b>i<sub>7</sub> mah zi-ga-gin<sub>7</sub></b>		
Rubric	<b>ka-inim<sup>uzu</sup> mur ge<sub>17</sub><sup>1</sup>-ga-kam</b>		
Duplicates	VAT 8357 → OBI 239		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru</b>
DME #	300	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 282</b>	<b>YBC 5619</b>		
Copy	YOS 11, 9	CDLI #	P306686
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5619">https://www.ebl.lmu.de/fragmentarium/YBC.5619</a>		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	<b>si<sub>2</sub>-ka-tum i-ša-tum</b>		
Rubric	<b>ka-inim-ma ni-ip-šum x x x x x</b>		
Duplicates	AUAM 73.3092 → OBI 014 M.15289 rev. 10'-1. ed. 3 → OBI 118, 3 NBC 6321 → OBI 182 SMUI 1913.14.1465 → OBI 201		
Initial Formula	---	Final Formula	<b>tu<sub>6</sub><sup>1</sup> en<sub>2</sub> e<sub>2</sub>-nu-[ru]</b>
DME #	380	Function Category	Illnesses
SEAL #	7079	Description	Y
Edition	LAOS 12, 183-183	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP

Other	N	Remarks	Difficult
<b>obv. 9-rev. 7</b>	<b>Text 2</b>		
Incipit	<i>sa-ma-nu-um</i> <sup>u2</sup> šem- <sup>r</sup> ba <sup>1</sup>		
Rubric	<b>ka-inim-ma sa-ma-nu-[um]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	381	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CM 10, 71-106	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 283</b>	<b>YBC 5620</b>		
Copy	YOS 11, 1	CDLI #	P274692
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019685">https://collections.peabody.yale.edu/search/Record/YPM-BC-019685</a>		
Incipit	<i>pa-sa-qu2-um</i> <sup>1</sup> ga-ba-ra- <sup>r</sup> ah <sup>1</sup> -[ka]		
Rubric	<b>[ka]-inim-ma ġiri2-tab ti-la-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>[tu6] en2 e2-nu-ru</b>
DME #	368	Function Category	Bites and Stings
SEAL #	7170	Description	Y
Edition	LAOS 12, 263-264	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	

<b>OBI 284</b>	<b>YBC 5622</b>		
Copy	YOS 11, 46	CDLI #	P306689
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5622">https://www.ebl.lmu.de/fragmentarium/YBC.5622</a>		
Incipit	<b>an lugal-am3 ki nin9-am3</b>		
Rubric	<b>ka-inim-ma a gub2-ba bur-zi šu2-šu2-ba</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	267	Function Category	Consecration
SEAL #	---	Description	Y
Edition	YOS 11, p. 35	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 285</b>	<b>YBC 5623</b>		
Copy	YOS 11, 33	CDLI #	P306690
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5623">https://www.ebl.lmu.de/fragmentarium/YBC.5623</a>		
Incipit	「muš <sup>1</sup> huš muš ušumgal		
Rubric	[ka-inim-ma] 「muš <sup>1</sup> [dab <sub>5</sub> -ba]-「kam <sup>1</sup>		
Duplicates	VAT 8519 iv 35-42 → OBI 249, 5		
Initial Formula	[en <sub>2</sub> ] e <sub>2</sub> -nu-「ru <sup>1</sup>	Final Formula	[tu <sub>6</sub> en <sub>2</sub> ] e <sub>2</sub> -nu-「ru <sup>1</sup>
DME #	260	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 286</b>	<b>YBC 5625</b>		
Copy	YOS 11, 76	CDLI #	P306692
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019690">https://collections.peabody.yale.edu/search/Record/YPM-BC-019690</a>		
<b>obv. 1-4</b>	<b>Text 1</b>		
Incipit	]-du-hi		
Rubric	[ka-inim]-ma ġiri <sub>3</sub> -pad-ra <sub>2</sub> hul ge <sub>17</sub> -ga-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	296	Function Category	Illnesses
SEAL #	---	Description	---
Edition	Unedited	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>obv. 5-7</b>	<b>Text 2</b>		
Incipit	[ab] diġir nanše-kam		
Rubric	ka-inim-ma ġiri <sub>3</sub> -pad-ra <sub>2</sub> hul ge <sub>17</sub> -ga-kam		
Duplicates	MS 2791 rev. 11'-15' → OBI 133, 2 MS 3062 obv. 1-6 → OBI 141, 1		
Initial Formula	---	Final Formula	---
DME #	297	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	CUSAS 32, p. 139	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N



Other	Y	Remarks	
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<b>OBI 287</b>	<b>YBC 5627</b>		
Copy	YOS 11, 89	CDLI #	P306694
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019692">https://collections.peabody.yale.edu/search/Record/YPM-BC-019692</a>		
Incipit	<b>he2-dadag-<sup>1</sup>ge<sup>1</sup> <sup>1</sup>an<sup>1</sup> di<sup>gir</sup>en-lil<sup>2</sup> di<sup>gir</sup>en-ki di<sup>gir</sup>ne3-erigal<sup>2</sup> <sup>1</sup>gal<sup>1</sup></b>		
Rubric	<b><sup>1</sup>ka<sup>1</sup>-inim-ma di<sup>gir</sup>kamad-me</b>		
Duplicates	IM 21180, y obv. 6'-16' → OBI 098, 2 IM 95317 obv. 1-b. ed. 1 → OBI 107, 1 IM 160562 → OBI 109 LB 1005 → OBI 116 MS 3074 obv. 1-10 → OBI 147, 1 NBC 3830 i 1-ii 3 → OBI 181, 1		
Initial Formula	<b><sup>1</sup>en<sup>2</sup><sup>1</sup> e2-nu-ru</b>	Final Formula	---
DME #	448	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	OrNS 48, 301-323	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	Y	Remarks	

<b>OBI 288</b>	<b>YBC 5628</b>		
Copy	YOS 11, 56	CDLI #	P306695
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5628">https://www.ebl.lmu.de/fragmentarium/YBC.5628</a>		
Incipit	<b>ĝeš<sup>3</sup>eren gal ĝeš<sup>3</sup>eren gal-e ĝeš<sup>3</sup>eren na de5-ga</b>		
Rubric	<b>ka-inim-ma ĝeš<sup>3</sup>eren kus-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	275	Function Category	Consecration
SEAL #	---	Description	Y
Edition	YOS 11, p. 40	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 289</b>	<b>YBC 5629</b>		
Copy	YOS 11, 31	CDLI #	P306696
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5629">https://www.ebl.lmu.de/fragmentarium/YBC.5629</a>		

Incipit	ᵀgun₃¹-a bar-ra nun-gal-e ša₃-bi bad₃ ki us₂-sa		
Rubric	ka-inim-ma muš-a-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	258	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 290</b>	<b>YBC 5630</b>		
Copy	YOS 11, 17	CDLI #	P306697
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019695">https://collections.peabody.yale.edu/search/Record/YPM-BC-019695</a>		
Incipit	<i>bi-ni</i> ᵀx x x¹		
Rubric	ka-inim-ma munus u₃-du₂-da-kam		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	393	Function Category	Birth and Childhood
SEAL #	7060	Description	Y
Edition	LAOS 12,	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Tablet image: cross marking

<b>OBI 291</b>	<b>YBC 5631</b>		
Copy	YOS 11, 78	CDLI #	P306698
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019696">https://collections.peabody.yale.edu/search/Record/YPM-BC-019696</a>		
Incipit	saĝ ge₁₇-ge₁₇ lu₂-ra ki mu-un-ĝa₂-ĝa₂-ĝa₂		
Rubric	ka-inim-ma saĝ ge₁₇-ga-kam		
Duplicates	(Ur III: HS 2438) (Ur III: Ni 2187)		
Initial Formula	---	Final Formula	---
DME #	298	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	N
Other	N	Remarks	

<b>OBI 292</b>	<b>YBC 5632</b>		
Copy	YOS 11, 71	CDLI #	P306699
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019697">https://collections.peabody.yale.edu/search/Record/YPM-BC-019697</a>		
Incipit	<b>[igi gud deš]-ᵀam₃¹ igi udu deš-am₃</b>		
Rubric	<b>ka-inim-ma igi hul-a-kam</b>		
Duplicates	YBC 4622 i 15'-23' → OBI 276, 2		
Initial Formula	---	Final Formula	---
DME #	290b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	JNES 51, 19-32	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 293</b>	<b>YBC 5634</b>		
Copy	YOS 11, 47	CDLI #	P306701
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019699">https://collections.peabody.yale.edu/search/Record/YPM-BC-019699</a>		
Incipit	<sup>ᵀsem</sup> [li] ᵀtir¹-ra [mu₂-a]		
Rubric	<b>ka-inim-ma a gub₂-ba niĝ₂-na-a-ᵀkam¹</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu₆ en₂ e₂-nu-ru</b>
DME #	268	Function Category	Consecration
SEAL #	---	Description	Y
Edition	MARI 8, 253-272	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 294</b>	<b>YBC 5635</b>		
Copy	YOS 11, 51	CDLI #	P306702
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5635">https://www.ebl.lmu.de/fragmentarium/YBC.5635</a>		
Incipit	<b>an mu-un-ĝar ki mu-un-ĝar</b>		
Rubric	<b>ka-inim-ma an su₁₁-lum-ma-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	273	Function Category	Consecration
SEAL #	---	Description	Y

Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 295</b>	<b>YBC 5636</b>		
Copy	YOS 11, 40	CDLI #	P306703
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019701">https://collections.peabody.yale.edu/search/Record/YPM-BC-019701</a>		
Incipit	<b>an ma-na-am<sub>3</sub> ki ma-na-am<sub>3</sub></b>		
Rubric	<b>ka-inim-ma idim zu<sub>2</sub> keše<sub>2</sub>-da-kam</b>		
Duplicates	CBS 1509 i 1-20; ii 1-20; iii 1-t. ed. 3; iv 1-18 → OBI 060, 1, 2, 3, 4 CBS 10489 + CBS 10756 → OBI 071		
Initial Formula	---	Final Formula	---
DME #	73b	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	AfO 27, 37-52	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 296</b>	<b>YBC 5637</b>		
Copy	YOS 11, 72	CDLI #	P306704
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.5637">https://www.ebl.lmu.de/fragmentarium/YBC.5637</a>		
Incipit	<b>[nam-tar i<sub>3</sub>-mah saĝ-e ba-tuš]</b>		
Rubric	<b>ka-inim-ma <sup>diĝir</sup>udug [hul-a-kam]</b>		
Duplicates	CBS 13256 rev. i' 1'-ii' 8' → OBI 073, 4 H 84 i 1'-14' → OBI 085, 1 H 97 i 1-ii 28 → OBI 086, 1 H 179+ i 1-ii 10 → OBI 090, 1 MS 2401 → OBI 129 MS 3096 i 1'-25'; iv 1-27; iv 28-v 18 → OBI 159, 1, 5, 6 UM 29-15-236 i 1-ii 10 → OBI 216, 1		
Initial Formula	---	Final Formula	---
DME #	295	Function Category	Malevolent Entities
SEAL #	---	Description	N
Edition	ZA 83, 170-205	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Extract

<b>OBI 297</b>	<b>YBC 5639</b>		
Copy	YOS 11, 44	CDLI #	P306706
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019704">https://collections.peabody.yale.edu/search/Record/YPM-BC-019704</a>		
Incipit	<b>a kur-ta nam tar-ra</b>		
Rubric	<b>ka-inim-ma a gub2-ba-kam</b>		
Duplicates	MS 3098 iv 7-28 → OBI 161, 9		
Initial Formula	---	Final Formula	---
DME #	256	Function Category	Consecration
SEAL #	---	Description	Y
Edition	YOS 11, p. 44	Dialogue	N
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 298</b>	<b>YBC 5640</b>		
Copy	YOS 11, 7	CDLI #	P306707
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-019705">https://collections.peabody.yale.edu/search/Record/YPM-BC-019705</a>		
Incipit	<i>i-na ša-me-e</i> <sup>1</sup> <i>e</i> -[ <i>lu-tim</i> ] <i>in-na-pi-ih i-ša-a-<sup>1</sup>tum</i>		
Rubric	<b>ka-inim-ma udu gag šub-ba</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	378	Function Category	Pests and Agriculture
SEAL #	7160	Description	Y
Edition	LAOS 12, 149-150	Dialogue	Y
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	

<b>OBI 299</b>	<b>YBC 6343</b>		
Copy	YOS 11, 54	CDLI #	P307377
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.6343">https://www.ebl.lmu.de/fragmentarium/YBC.6343</a>		
Incipit	<b>bara2 lugal bara2 me-lim4-ma</b>		
Rubric	<b>ka-inim-ma bara2 gal-a-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	146	Function Category	Consecration
SEAL #	---	Description	Y
Edition	YOS 11, p. 39	Dialogue	NP

Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>me-teš<sub>2</sub></b>

<b>OBI 300</b>	<b>YBC 6465</b>		
Copy	YOS 11, 83	CDLI #	P307498
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.6465">https://www.ebl.lmu.de/fragmentarium/YBC.6465</a>		
Incipit	<b>e-ge-em<sup>tukul</sup>mi-da še<sub>20</sub> 'zi-da' im-ma-an-ge'</b>		
Rubric	---		
Duplicates	(Ur III: Trouvaille 1)		
Initial Formula	---	Final Formula	---
DME #	302	Function Category	Consecration
SEAL #	---	Description	Y
Edition	MARI 8, 253-272	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 301</b>	<b>YBC 6706</b>		
Copy	ASJ 15, 7 no. 4	CDLI #	P430944
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-020772">https://collections.peabody.yale.edu/search/Record/YPM-BC-020772</a>		
Incipit	<b>[gu<sub>3</sub>] lu<sub>2</sub>-ulu<sub>3</sub> 'tur<sub>3</sub><sup>1</sup>-[gin<sub>7</sub> du<sub>3</sub>-a-ba]</b>		
Rubric	---		
Duplicates	IM 14046 → OBI 094		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	TMH NF 6, 34-35	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 302</b>	<b>YBC 6774</b>		
Copy	YOS 11, 48	CDLI #	P307790
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-020840">https://collections.peabody.yale.edu/search/Record/YPM-BC-020840</a>		
Incipit	<b>i<sub>7</sub>-da ku<sub>3</sub>-ga-'am<sub>3</sub><sup>1</sup></b>		
Rubric	<b>ka-inim-ma a gub<sub>2</sub>-ba-kam</b>		
Duplicates	MS 3098 iv 29-42 → OBI 161, 10		

Initial Formula	---	Final Formula	---
DME #	269	Function Category	Consecration
SEAL #	---	Description	Y
Edition	RA 88, 115-130	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 303</b>	<b>YBC 6784</b>		
Copy	YOS 11, 82	CDLI #	P307800
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.6784">https://www.ebl.lmu.de/fragmentarium/YBC.6784</a>		
Incipit	[a ku <sub>3</sub> šu ba]-te bar-ĝu <sub>10</sub> -še <sub>3</sub> mu-un- <sup>1</sup> ri <sup>1</sup>		
Rubric	ka-inim ĝe <sub>6</sub> -a e <sub>2</sub> -nu <sub>2</sub> -da-a-kam		
Duplicates	A 7479 ii 16-18 → OBI 004, 3		
Initial Formula	---	Final Formula	tu <sub>6</sub> en <sub>2</sub> e <sub>2</sub> -nu-ru
DME #	301	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	<i>bīt rimki</i> 6 <sup>th</sup> House

<b>OBI 304</b>	<b>YBC 7689</b>		
Copy	YOS 11, 49	CDLI #	P308615
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.7689">https://www.ebl.lmu.de/fragmentarium/YBC.7689</a>		
<b>obv. 1-8</b>	<b>Text 1</b>		
Incipit	[en-e diĝir] lu <sub>2</sub> - <sup>1</sup> ulu <sub>3</sub> <sup>1</sup> niĝ <sub>2</sub> -na-a ninda si sa <sub>2</sub> -am <sub>3</sub>		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	270	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>obv. 9-rev. 4</b>	<b>Text 2</b>		
Incipit	<sup>1</sup> niĝ <sub>2</sub> <sup>1</sup> -na sikil-la niĝ <sub>2</sub> -na siškur <sub>2</sub> -re		
Rubric	---		
Duplicates	---		

Initial Formula	---	Final Formula	---
DME #	271	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	
<b>rev. 5-t. ed. 1</b>	<b>Text 3</b>		
Incipit	<b>niĝ<sub>2</sub>-na ku<sub>3</sub>-ga-na ku<sub>3</sub> na des-ga</b>		
Rubric	<b>ka-inim-ma niĝ<sub>2</sub>-na 'lugal'-[a]-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	272	Function Category	Consecration
SEAL #	---	Description	Y
Edition	YOS 11, p. 37	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Collective rubric

<b>OBI 305</b>	<b>YBC 8041</b>		
Copy	AMD 1, 286	CDLI #	P308957
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-022109">https://collections.peabody.yale.edu/search/Record/YPM-BC-022109</a>		
<b>obv. 1-5</b>	<b>Text 1</b>		
Incipit	NP		
Rubric	<b>ši-pa-at<sup>diĝir</sup>kamad-me</b>		
Duplicates	---		
Initial Formula	---	Final Formula	<b>tu-<sup>r</sup>u<sub>2</sub> en-ne<sub>2</sub><sup>1</sup>-en<sub>6</sub>-nu-re</b>
DME #	---	Function Category	Malevolent Entities
SEAL #	7130	Description	NP
Edition	AMD 1, 276-278	Dialogue	NP
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	Fragmentary
<b>obv. 6-9</b>	<b>Text 2 (Instructions)</b>		
Remarks	<b>ki-ki-ṭa-ša</b>		
<b>obv. 10-rev. 11</b>	<b>Text 3</b>		
Incipit	ri-sa-da-am		
Rubric	<b>ši-pa-at ur gegge<sup>1</sup></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	---	Function Category	Bites and Stings



SEAL #	7084	Description	---
Edition	AMD 1, 276-278	Dialogue	---
Sumerian	N	Treatment	---
Akkadian	N	Speech Act	---
Other	Y	Remarks	
<b>rev. 2-10</b>	<b>Text 4 (Instructions)</b>		
Remarks	<i>ki-ki-ṭa-ša</i> ; rubric at end of instructions		

<b>OBI 306</b>	<b>YBC 8505</b>		
Copy	YOS 11, 68	CDLI #	P504742
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-022562">https://collections.peabody.yale.edu/search/Record/YPM-BC-022562</a>		
<b>obv. 1-7</b>	<b>Text 1</b>		
Incipit	<b>gu piriĝ-ge-en du-du</b>		
Rubric	---		
Duplicates	YBC 8505 rev. 1-7 → OBI 306, 2		
Initial Formula	---	Final Formula	---
DME #	286a	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic; duplicate on reverse as in school texts
<b>rev. 1-7</b>	<b>Text 2</b>		
Incipit	<b>gu piriĝ-ge-en du-du</b>		
Rubric	---		
Duplicates	YBC 8505 obv. 1-7 → OBI 306, 1		
Initial Formula	---	Final Formula	---
DME #	286b	Function Category	Uncertain
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic; duplicate on obverse as in school texts

<b>OBI 307</b>	<b>YBC 8602</b>		
Copy	YOS 11, 84	CDLI #	P309438
Provenance	Larsa (?)	Tablet Type	Single Column

Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.8602">https://www.ebl.lmu.de/fragmentarium/YBC.8602</a>		
Incipit	<b>igi min lu<sub>2</sub> ʿzu<sup>1</sup> mu-un-keše<sub>2</sub>-[</b>		
Rubric	<b>ʿka-inim<sup>1</sup>-ma di<sub>4</sub>-di<sub>4</sub>-la<sub>2</sub> huĝ<sub>2</sub>-ĝa<sub>2</sub>-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	303	Function Category	Birth and Childhood
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	Y
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 308</b>	<b>YBC 8603</b>		
Copy	YOS 11, 39	CDLI #	P309439
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.8603">https://www.ebl.lmu.de/fragmentarium/YBC.8603</a>		
Incipit	<b>u<sub>3</sub>-du-uh-lam-ma-la-ah-lam</b>		
Rubric	<b>ka-inim-ma šaha-kam</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	442	Function Category	Pests and Agriculture
SEAL #	---	Description	Y
Edition	ZA 92, 54	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 309</b>	<b>YBC 8637</b>		
Copy	YOS 11, 30	CDLI #	P309473
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.8637">https://www.ebl.lmu.de/fragmentarium/YBC.8637</a>		
Incipit	<b>[muš an ki-da]</b>		
Rubric	<b>ka-inim-ma muš gur-ru-da-ʿkam<sup>1</sup></b>		
Duplicates	YBC 8519 ii 18'-rev. iv 12 → OBI 249, 2		
Initial Formula	---	Final Formula	---
DME #	257	Function Category	Bites and Stings
SEAL #	---	Description	N
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	Extract

<b>OBI 310</b>	<b>YBC 8640</b>		
Copy	YOS 11, 32	CDLI #	P309476
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.8640">https://www.ebl.lmu.de/fragmentarium/YBC.8640</a>		
Incipit	<b>muš eme min eme min</b>		
Rubric	<b>ka-[inim-ma] kun 'keše<sub>2</sub>'-re-[da]</b>		
Duplicates	MS 2353 rev. 2-19 → OBI 128, 3 MS 3063 obv. 1-rev. 6 → OBI 142, 1 MS 3084 rev. 16'-17' → OBI 150, 10 RA 23, 42 no. 12 obv. 1-10 → OBI 196, 1 YBC 1849 → OBI 262		
Initial Formula	---	Final Formula	---
DME #	259	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	OrNS 38, 539-547	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 311</b>	<b>YBC 8649</b>		
Copy	YOS 11, 53	CDLI #	P309484
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-022708">https://collections.peabody.yale.edu/search/Record/YPM-BC-022708</a>		
Incipit	<b>[am huš] 'gal' du<sub>7</sub>-du<sub>7</sub></b>		
Rubric	<b>ka-inim-ma gi-izi-la<sub>2</sub>-[kam]</b>		
Duplicates	BM 29383 → OBI 023 N 4237 ii' 1'-13' → OBI 178, 2		
Initial Formula	---	Final Formula	---
DME #	102c	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Fs. Hallo, 152-162	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 312</b>	<b>YBC 8792</b>		
Copy	YOS 11, 93	CDLI #	P309545
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-022771">https://collections.peabody.yale.edu/search/Record/YPM-BC-022771</a>		
Incipit	<b>[... dumu ki aĝ<sub>2</sub>-ĝa<sub>2</sub> diĝir<sup>suen-na-ke<sub>4</sub></sup>]</b>		
Rubric	---		

Duplicates	BM 78249 + BM 78253 iv 1'-10' → OBI 026, 17		
Initial Formula	NP	Final Formula	---
DME #	125b	Function Category	Malevolent Entities
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	See WO 5, 173-174

<b>OBI 313</b>	<b>YBC 9117</b>		
Copy	YOS 11, 13	CDLI #	P291981
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.9117">https://www.ebl.lmu.de/fragmentarium/YBC.9117</a>		
Incipit	[iš]-[ta <sup>1</sup> -ka-an ša <sub>3</sub>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	387	Function Category	Illnesses
SEAL #	7126	Description	Y
Edition	LAOS 12, 136-137	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	<i>annanna</i>

<b>OBI 314</b>	<b>YBC 9841</b>		
Copy	YOS 11, 92	CDLI #	P310387
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.9841">https://www.ebl.lmu.de/fragmentarium/YBC.9841</a>		
Incipit	<i>re-e-di-it i-li-im er<sub>3</sub>-ra</i>		
Rubric	<i>ka-inim-ma [wa<sup>1</sup>-ar-da-at li-li-i-im</i>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	406	Function Category	Malevolent Entities
SEAL #	7188	Description	Y
Edition	ZA 79, 14-35	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	Initial incipit; phonetic lengthening

<b>OBI 315</b>	<b>YBC 9846</b>
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Copy	YOS 11, 20	CDLI #	P310390
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.9846">https://www.ebl.lmu.de/fragmentarium/YBC.9846</a>		
Incipit	<i>e-ze-et pa-al-ha-at i-la-at a-mu-ra-at</i>		
Rubric	---		
Duplicates	(Old Assyrian: kt 94/k, 821)		
Initial Formula	---	Final Formula	<b>tu en-nu-ru</b>
DME #	396	Function Category	Malevolent Entities
SEAL #	7135	Description	Y
Edition	MC 17, 74-75; 201-204	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	N
Other	N	Remarks	Final formula wraps onto the obverse

<b>OBI 316</b>	<b>YBC 9889</b>		
Copy	YOS 11, 62	CDLI #	P310421
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-023888">https://collections.peabody.yale.edu/search/Record/YPM-BC-023888</a>		
Incipit	<b>im ku<sub>3</sub>-[zu<sup>1</sup> [</b>		
Rubric	<b>ka-inim-ma im sur-[ra-kam]</b>		
Duplicates	---		
Initial Formula	<b>[en<sub>2</sub><sup>1</sup> [e<sub>2</sub>-nu]-ru</b>	Final Formula	<b>[tu<sub>6</sub> en<sub>2</sub><sup>1</sup> [e<sub>2</sub>-nu-ru]</b>
DME #	280	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	

<b>OBI 317</b>	<b>YBC 9891</b>		
Copy	YOS 11, 43	CDLI #	P388050
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	---		
Incipit	NP		
Rubric	<b>ka-inim-ma a gub<sub>2</sub>-ba-[kam<sup>1</sup></b>		
Duplicates	---		
Initial Formula	NP	Final Formula	---
DME #	264	Function Category	Consecration
SEAL #	---	Description	NP
Edition	Unedited	Dialogue	Y

Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	<b>mu-zu:</b> “your name.”

<b>OBI 318</b>	<b>YBC 9897</b>		
Copy	YOS 11, 11	CDLI #	P310428
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-023896">https://collections.peabody.yale.edu/search/Record/YPM-BC-023896</a>		
Incipit	<sup>diġir</sup> <b>utu ša-am-ma-am iš-tu</b> <sup>1</sup> <b>hur</b> -[saġ] <b>u<sub>3</sub>-še<sub>20</sub>-bi-ra-am</b>		
Rubric	---		
Duplicates	MS 3082 obv. 1-10 → OBI 148, 1		
Initial Formula	---	Final Formula	NP
DME #	383	Function Category	Illnesses
SEAL #	7124	Description	Y
Edition	JNES 49, 299-321	Dialogue	Y
Sumerian	N	Treatment	NP
Akkadian	Y	Speech Act	NP
Other	N	Remarks	<i>mannam lušpur</i>

<b>OBI 319</b>	<b>YBC 9898</b>		
Copy	YOS 11, 77	CDLI #	P310429
Provenance	Larsa (?)	Tablet Type	Single Column
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.9898">https://www.ebl.lmu.de/fragmentarium/YBC.9898</a>		
<b>obv. 1-9</b>	<b>Text 1</b>		
Incipit	[x x] <sup>1</sup> <b>im-ma</b> [		
Rubric	---		
Duplicates	---		
Initial Formula	---	Final Formula	<b>[tu-u<sub>2</sub> en]-nu-re</b>
DME #	403	Function Category	Uncertain
SEAL #	7213	Description	Y
Edition	Unedited	Dialogue	NP
Sumerian	Y	Treatment	NP
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic
<b>obv. 10-rev. 3</b>	<b>Text 2</b>		
Incipit	<b>[ši-it er]-še-tim ʾa-ab</b>		
Rubric	---		
Duplicates	YBC 5328 obv. 1-3 → OBI 280, 1		
Initial Formula	---	Final Formula	<b>tu-u<sub>2</sub> en-nu-re</b>
DME #	392b	Function Category	Bites and Stings
SEAL #	7210	Description	Y
Edition	AOAT 279, 819	Dialogue	N

Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	Y
Other	N	Remarks	
<b>rev. 4-t. ed. 3</b>	<b>Text 3</b>		
Incipit	<b>unu<sup>ki</sup> ba-du-ud ĝuruš ša unu<sup>ki</sup> ba-du-<sup>1</sup>ud<sup>1</sup></b>		
Rubric	---		
Duplicates	IM 18237 obv. 1-rev. 6 → OBI 095, 1 MS 3371 → OBI 167 N 932 obv. 4'-6' → OBI 173, 2		
Initial Formula	---	Final Formula	<b>tu<sup>1</sup>-u<sub>2</sub> en-nu-[re]</b>
DME #	190b	Function Category	Bites and Stings
SEAL #	---	Description	Y
Edition	YOS 11, p. 47	Dialogue	Y
Sumerian	Y	Treatment	Y
Akkadian	N	Speech Act	Y
Other	N	Remarks	Phonetic

<b>OBI 320</b>	<b>YBC 9899</b>		
Copy	YOS 11, 35	CDLI #	P310430
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.9899">https://www.ebl.lmu.de/fragmentarium/YBC.9899</a>		
<b>obv. 1</b>	<b>Text 1</b>		
Incipit	<b>ka an-na ka-na-na ka-na-na</b>		
Rubric	---		
Duplicates	AO 7682 obv. 1-6 → OBI 007, 1 MS 3086 obv. 4'-11'a → OBI 152, 2		
Initial Formula	---	Final Formula	---
DME #	400	Function Category	Bites and Stings
SEAL #	7175	Description	Y
Edition	LAOS 12, 270-271	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	N
Other	N	Remarks	Phonetic; extract
<b>obv. 2-7</b>	<b>Text 2</b>		
Incipit	<b>qa<sub>2</sub>-ti<sup>1</sup> i-li-im ĝiriz-tab iz-qu<sub>2</sub>-ut i-na<sup>1</sup> na-al-[ba-ni-im]</b>		
Rubric	<b>ka<sup>1</sup>-inim-ma ĝiriz-tab dab<sub>5</sub>-be<sub>2</sub>-da-<sup>1</sup>kam<sup>1</sup></b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	400	Function Category	Bites and Stings
SEAL #	7175	Description	Y
Edition	LAOS 12, 270-271	Dialogue	N
Sumerian	N	Treatment	N
Akkadian	Y	Speech Act	NP

Other	N	Remarks	
<b>obv. 6-8</b>	<b>Text 3 (Instructions)</b>		
Remarks			

<b>OBI 321</b>	<b>YBC 10233</b>		
Copy	YOS 11, 36	CDLI #	P310523
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://collections.peabody.yale.edu/search/Record/YPM-BC-024026">https://collections.peabody.yale.edu/search/Record/YPM-BC-024026</a>		
Incipit	Uncertain		
Rubric	<b>ka-inim-ma zu<sub>2</sub> muš-[a-kam]</b>		
Duplicates	---		
Initial Formula	---	Final Formula	---
DME #	262	Function Category	Illnesses
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	NP
Other	N	Remarks	

<b>OBI 322</b>	<b>YBC 11010</b>		
Copy	YOS 11, 45	CDLI #	P311289
Provenance	Larsa (?)	Tablet Type	Landscape
Photo	<a href="https://www.ebl.lmu.de/fragmentarium/YBC.11010">https://www.ebl.lmu.de/fragmentarium/YBC.11010</a>		
Incipit	[i <sub>3</sub> ] šem ku <sub>3</sub> -ga-gin <sub>7</sub> mu lugal-[la] <sup>1</sup>		
Rubric	NP		
Duplicates	---		
Initial Formula	---	Final Formula	NP
DME #	266	Function Category	Consecration
SEAL #	---	Description	Y
Edition	Unedited	Dialogue	N
Sumerian	Y	Treatment	N
Akkadian	N	Speech Act	Y
Other	N	Remarks	



## APPENDIX C: INCANTATION TABLET PROVENANCE

### Southern Mesopotamian Provenance (129)

Adab: 2 → **002; 003**

Isin: 1 → **091**

Larsa: 115 → **011; 075; 077; 078; 109; 114; 115; 116; 117; 119; 120; 121; 122; 123; 124; 125; 143; 181; 182; 183; 184; 185; 203; 204; 219; 224; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 238; 239; 240; 241; 242; 243; 244; 245; 246; 247; 248; 249; 250; 251; 252; 253; 260; 261; 262; 263; 264; 265; 266; 267; 268; 269; 270; 271; 272; 273; 274; 275; 276; 277; 278; 279; 280; 281; 282; 283; 284; 285; 286; 287; 288; 289; 290; 291; 292; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303; 304; 305; 306; 307; 308; 309; 310; 311; 312; 313; 314; 315; 316; 317; 318; 319; 320; 321; 322**

Ur: 7 → **205; 206; 207; 208; 209; 210; 211**

Uruk: 4 → **046; 256; 257; 258**

### Central Mesopotamian Provenance (77)

Babylon: 2 → **254; 255**

Kiš: 5 → **010; 012; 080; 194; 195**

Nippur: 32 → **001; 063; 065; 066; 067; 068; 069; 070; 071; 072; 073; 074; 173; 174; 175; 176; 177; 178; 179; 186; 187; 188; 189; 190; 191; 212; 213; 214; 215; 216; 217; 218**

Sippar: 37 → **020; 021; 024; 025; 026; 027; 028; 029; 030; 031; 032; 033; 034; 035; 036; 037; 038; 039; 040; 041; 042; 060; 064; 105; 106; 107; 112; 113; 192; 193; 220; 221; 222; 223; 225; 226; 227**

Tell Duweihes: 1 → **045**

### Diyala Region Provenance (19)

Ešnunna: 2 → **180; 202**

Nērebtum: 2 → **110; 111**

Mēturan: 10 → **081; 082; 083; 084; 085; 086; 087; 088; 089; 090**

Šadappûm: 5 → **096; 101; 102; 103; 104**

### Peripheral Provenance (5)

Mari: 3 → **118; 197; 198**

Susa: 2 → **199; 200**

### Unknown Provenance (92)

**004; 005; 006; 007; 008; 009; 013; 014; 015; 016; 017; 018; 019; 022; 023; 043; 044; 047; 048; 049; 050; 051; 052; 053; 054; 055; 056; 057; 058; 059; 061; 062; 076; 079; 092; 093; 094; 095; 097; 098; 099; 100; 108; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 196; 201; 259**

## APPENDIX D: INCANTATION TABLET TYPOLOGY

Single Column: 184 → **001; 003; 005; 006; 008; 009; 010; 011; 013; 014; 015; 016; 017; 024; 025; 027; 028; 033; 034; 035; 036; 037; 038; 039; 040; 041; 042; 044; 045; 046; 047; 048; 049; 050; 051; 052; 053; 054; 055; 056; 057; 059; 061; 063; 064; 065; 067; 069; 070; 071; 075; 076; 077; 078; 079; 081; 082; 083; 084; 089; 091; 092; 093; 094; 095; 096; 097; 098; 099; 101; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 117; 119; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 145; 147; 148; 149; 150; 152; 153; 168; 170; 174; 180; 183; 184; 185; 192; 193; 194; 195; 196; 197; 198; 201; 203; 204; 205; 206; 207; 208; 209; 210; 213; 215; 218; 219; 220; 221; 222; 223; 226; 227; 238; 246; 247; 248; 250; 253; 259; 260; 264; 266; 268; 269; 270; 272; 273; 274; 277; 278; 279; 280; 283; 292; 295; 296; 297; 298; 299; 300; 301; 302; 305; 307; 309; 311; 314; 317; 318; 319**

Two Column: 16 → **004; 019; 060; 072; 074; 087; 151; 158; 163; 181; 191; 214; 216; 217; 249; 276**

Three Column: 19 → **058; 062; 066; 073; 085; 086; 090; 156; 157; 159; 164; 165; 169; 177; 178; 190; 212; 244; 255**

Four Column: 7 → **154; 155; 160; 162; 186; 187; 199**

Five Column: 5 → **026; 132; 161; 172; 225**

Six Column: 1 → **254**

Landscape: 71 → **002; 007; 018; 020; 022; 023; 032; 068; 102; 116; 118; 120; 121; 144; 146; 166; 167; 171; 182; 200; 224; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 239; 240; 241; 242; 243; 245; 251; 252; 257; 261; 262; 263; 265; 267; 271; 275; 281; 282; 284; 285; 286; 287; 288; 289; 290; 291; 293; 294; 303; 304; 306; 308; 310; 312; 313; 315; 316; 320; 321; 322**

Round Type: 5 → **021; 029; 030; 031; 043**

Lentil: 1 → **012**

Irregular Shape: 2 → **202; 258**

Fragment: 11 → **080; 088; 100; 173; 175; 176; 179; 188; 189; 211; 256**

Total: 322

APPENDIX E: INCANTATION TABLETS GROUPED BY INCLUDED LANGUAGES

Unilingual Sumerian: 185 → **001; 004; 005; 006; 008; 012; 021; 022; 023; 024; 025; 027; 030; 032; 033; 034; 035; 036; 038; 039; 040; 042; 046; 051; 052; 053; 055; 056; 058; 059; 061; 062; 063; 065; 066; 067; 070; 071; 072; 073; 074; 076; 081; 082; 084; 085; 086; 087; 088; 089; 090; 092; 093; 094; 095; 096; 099; 100; 109; 112; 113; 119; 122; 125; 126; 127; 128; 129; 130; 132; 135; 137; 142; 149; 153; 155; 156; 157; 159; 161; 162; 165; 166; 167; 170; 172; 173; 174; 175; 176; 177; 178; 179; 183; 186; 187; 188; 189; 190; 191; 192; 193; 194; 196; 203; 204; 207; 210; 211; 212; 213; 214; 215; 216; 217; 218; 219** (colophon uncertain); **220; 221; 222; 223; 225; 226; 227; 228; 229; 230; 231; 232; 233; 234; 235; 238; 239; 240; 241; 242; 246; 247; 248; 249; 250; 251; 253; 254; 256; 257; 258; 259; 260; 261; 262; 263; 266; 273; 276; 281; 284; 285; 288; 289; 291; 292; 293; 294; 295; 296; 297; 299; 300; 301; 302; 303; 304; 306; 307; 308; 309; 310; 311; 312; 316; 317; 321; 322**

Unilingual Akkadian: 54 → **010; 011; 013; 014; 016; 017; 020; 029; 031; 043; 045; 048; 064; 068; 069; 075; 077; 078; 080; 101; 102; 104; 105; 106; 108; 110; 111; 114; 115; 117; 123; 134; 136; 139; 145; 171; 180; 182; 185; 200; 201; 202; 206; 209; 224; 264; 267; 271; 278; 280; 313; 314; 315; 318**

Sumerian and Akkadian: 50 → **007; 009; 015; 018** (Sumerian rubric); **026; 028; 037; 041; 047; 049** (Sumerian rubric); **050** (Sumerian rubric); **054; 057; 060; 079; 083; 097** (Sumerian rubric); **098; 120; 121; 133; 141; 152; 154** (Akkadian rubric); **158; 163** (Sumerian rubric); **168; 169; 184** (Sumerian rubric); **195; 205** (Sumerian year date); **208; 236** (Sumerian rubric); **237** (Sumerian rubric); **243** (Sumerian rubric); **244; 245; 252** (Sumerian rubric); **255; 265; 269; 272** (Sumerian rubric); **274; 279; 282; 283** (Sumerian rubric); **290** (Sumerian rubric); **298** (Sumerian rubric); **319; 320**

Sumerian and a Foreign Language: 6 → **116; 144; 147; 181; 286; 287**

Akkadian and a Foreign Language: 14 → **002; 003; 044; 103; 118; 124; 138; 140; 146; 197; 198; 268; 277; 305**

Sumerian, Akkadian, and a Foreign Language: 13 → **019; 091; 107; 131; 143; 148; 150; 151; 160; 164; 199; 270; 275**

Total: 322

## APPENDIX F: INCANTATION TEXTS GROUPED BY INCLUDED LANGUAGES

### Malevolent Entities (227)

Sumerian: 193 → **005**, 1, 2; **006**; **008**; **012**; **019**, 1, 2; **024**; **025**; **026**, 1, 2, 3, 7, 8, 9, 10, 11, 12, 14, 15, 16, 17, 18, 20, 21, 22; **027**; **033**; **034**, 1, 2; **035**, 1, 2; **038**; **039**; **040**; **042**; **053**; **058**, 1, 2, 3; **062**, 1, 2, 3, 4, 5, 6; **066**, 4; **072**; **073**, 3, 4; **074**; **076**; **085**, 1, 2, 3; **086**, 1, 2, 3, 4, 6; **087**, 5; **090**, 1, 2, 3, 4, 6, 7; **092**; **094**; **096**, 1; **098**, 1, 2, 3, 4; **099**, 1, 2; **109**; **112**; **119**; **120**, 3; **121**, 3; **125**, 2; **126**; **129**; **137**; **143**, 3; **147**, 2; **150**, 1, 12; **151**, 12; **153**, 2, 4; **154**, 8, 9, 13; **155**, 3, 5, 7, 8; **157**, 1, 2, 3, 4, 8, 10; **159**, 1, 2, 3, 4, 5, 6, 7, 8; **160**, 1, 4, 17; **161**, 2, 3; **162**, 1, 2, 3, 4, 5, 6, 7, 8; **164**, 3, 4; **165**, 1; **177**, 1, 3; **181**, 1; **183**, 1, 2; **186**, 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14; **187**, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; **188**; **190**, 2; **191**; **193**; **199**, 1; **207**; **212**, 1, 2; **213**, 2; **216**, 1; **220**; **223**; **226**, 1; **227**, 2; **238**; **241**; **246**; **248**, 2; **254**, 1, 2; **255**, 1, 2, 3; **273**; **274**, 2; **276**, 1, 2, 3, 4, 5, 6; **292**; **296**; **301**; **312**

Akkadian: 21 → **019**, 5; **031**, 2; **045**, 1; **069**; **106**; **124**, 2; **150**, 7; **151**, 3; **160**, 5, 7; **163**, 1, 2, 3; **180**; **208**, 1; **264**, 1; **267**, 1; **272**, 1; **305**, 1; **314**; **315**

Sumerian and Akkadian: 5 → **026**, 25; **047**; **057**; **098**, 5; **279**

Sumerian and Other Languages: 7 → **107**, 1; **116**; **144**; **147**, 1; **160**, 2; **181**, 2; **287**

Foreign Languages: 1 → **124**, 1

### Consecration (142)

Sumerian: 138 → **004**, 1, 2, 3, 4, 5; **023**; **036**, 1, 2; **051**, 1, 2, 3; **056**; **059**, 1, 2; **061**, 1, 2; **063**; **073**, 2; **082**; **091**, 20; **093**, 1, 2; **125**, 1; **132**, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14; **135**, 2; **149**; **153**, 1, 3; **154**, 1, 3, 4, 5, 12; **157**, 6; **160**, 19; **161**, 1, 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; **170**, 2, 4, 5, 6; **172**, 1, 2, 3, 4, 5, 6, 7; **178**, 2; **186**, 8; **190**, 1; **203**; **204**, 1, 2, 3, 4, 5, 6, 7, 8; **208**, 2; **210**, 1, 2; **211**; **213**, 1; **219**, 1; **222**; **225a**, 1, 2, 3; **225b**, 1, 2, 3; **228**, 1, 2; **229**; **232**, 1, 2; **235**; **240**; **247**; **250**; **251**; **254**, 4, 5; **256**; **260**; **266**; **284**; **288**; **293**; **294**; **297**; **299**; **300**; **302**; **303**; **304**, 1, 2, 3; **311**; **316**; **317**; **322**

Akkadian: 1 → **152**, 5

Sumerian and Akkadian: 2 → **019**, 4; **265**

Foreign Languages: 1 → **091**, 11

### Bites and Stings (126)

Sumerian: 71 → **005**, 3; **007**, 1; **022**; **032**; **046**; **055**; **065**; **081**, 1, 3; **085**, 4; **089**, 1, 2; **090**, 8; **095**, 1; **096**, 2, 3; **128**, 1, 2, 3, 4; **142**, 1; **150**, 8, 9, 10, 11; **151**, 1; **152**, 2, 4; **167**; **173**, 1, 2; **176**, 1; **194**; **196**, 1, 2; **215**; **221**, 2; **230**; **242**; **244**, 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21; **249**, 2, 4, 5; **258**; **262**; **275**, 5; **285**; **289**; **309**; **310**; **319**, 3; **320**, 1

Akkadian: 46 → **003**, 2; **007**, 2; **011**; **013**; **029**, 1; **031**, 1; **043**, 1, 2; **045**, 3; **050**; **068**; **077**; **078**, 1, 2; **080**; **097**, 1; **102**; **103**, 1; **104**, 1, 2; **110**; **115**; **117**; **118**, 1; **133**, 1, 3; **138**, 1; **139**; **145**, 1; **146**, 1; **150**, 13; **158**, 3, 5, 7; **171**; **200**; **237**; **243**; **268**, 3, 5; **272**, 2; **278**, 1; **280**, 1; **283**; **319**, 2; **320**, 2

Sumerian and Akkadian: 3 → **151**, 2; **160**, 6; **244**, 7

Akkadian and Foreign Languages: 2 → **138**, 2; **148**, 1

Foreign Languages: 4 → **103, 2; 107, 3; 148, 3; 305, 3**

#### Illnesses (98)

Sumerian: 47 → **001; 009, 1, 2; 021; 026, 4, 5, 6, 19; 051; 067, 1, 2; 070; 083, 3; 086, 5; 090, 5; 100; 133, 2; 141, 1; 151, 6, 13; 155, 1, 4; 157, 5, 7; 160, 8, 9, 10, 12; 174; 175; 177, 2; 221, 1; 226, 2; 227, 1, 3; 231; 233; 239; 248, 3; 249, 3; 253; 257; 261; 263; 281; 291; 321**

Akkadian: 34 → **014; 020; 048; 064; 075; 107, 2; 114; 118, 3; 134, 1, 2, 3; 151, 8, 9, 10, 11; 158, 1, 2; 160, 3, 14, 15, 16; 164, 1; 169, 3; 182; 185; 201; 206; 224; 271, 4; 277, 1, 4; 282, 1; 313; 318**

Sumerian and Akkadian: 5 → **037, 1; 054; 131, 1; 158, 8; 282, 2**

Sumerian and Foreign Languages: 1 → **286, 2**

Akkadian and Foreign Languages: 4 → **107, 4; 151, 7; 160, 13; 277, 6**

Foreign Languages: 7 → **002, 3; 131, 2; 198, 2; 199, 2; 268, 1; 270, 7; 286, 1**

#### Pests and Agriculture (38)

Sumerian: 24 → **028, 3; 030; 066, 1, 2; 083, 2; 084; 087, 1, 2, 3, 4; 154, 7; 156, 1, 2, 3; 170, 1; 248, 1, 4; 254, 6, 7; 255, 9, 10; 269, 1, 2; 308**

Akkadian: 10 → **002, 2; 083, 1; 111; 151, 4; 184; 269, 4, 5; 271, 3; 275, 6; 298**

Sumerian and Akkadian: 1 → **195**

Akkadian and Foreign Languages: 2 → **140; 146, 2**

Foreign Languages: 1 → **270, 6**

#### Birth and Childhood (36)

Sumerian: 12 → **060, 1, 3, 4; 071; 079, 1; 113; 122, 1; 155, 6; 217; 245, 1; 295; 307**

Akkadian: 17 → **016; 017; 018; 045, 2; 049; 108; 143, 1; 148, 4; 163, 4; 169, 1; 198, 1; 252; 274, 1; 275, 1, 2; 280, 2; 290**

Sumerian and Akkadian: 3 → **015; 060, 2; 168, 1**

Foreign Languages: 4 → **150, 2; 164, 2; 275, 3, 4**

#### Sex and Emotions (35)

Sumerian: 7 → **028, 1; 154, 10, 11; 192; 218, 1; 234; 259**

Akkadian: 25 → **010; 091, 2, 4, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 18; 101; 123; 136; 141, 2; 197, 1; 202; 209; 236; 270, 4, 5**

Sumerian and Akkadian: 1 → **041**

Akkadian and Foreign Languages: 1 → **044**

Foreign Languages: 1 → **091, 1**

#### Texts with Uncertain Functions (75)

Sumerian: 45 → **026, 13; 028, 5; 066, 3; 073, 1; 081, 2; 088; 127; 130; 135, 1; 141, 3; 150, 14; 152, 8; 154, 2, 6; 155, 2; 157, 9; 158, 10; 164, 5; 165, 2; 166; 169, 2; 170, 3; 173, 3; 176, 2; 178, 1, 3; 179, 1, 2; 189; 190, 3; 214; 216, 2; 218, 2; 225a, 4; 249, 1; 254, 3; 255, 4, 5,**

6, 7, 8; **270**, 2; **306**, 1, 2; **319**, 1  
Akkadian: 14 → **026**, 23, 24; **097**, 2; **105**; **152**, 1, 6, 7; **160**, 18; **205**, 1; **264**, 2; **270**, 1; **271**, 1, 2;  
**277**, 3  
Sumerian and Akkadian: 4 → **019**, 6; **120**, 1; **121**, 1; **158**, 11  
Akkadian and Foreign Languages: 1 → **019**, 3  
Foreign Languages: 11 → **002**, 1; **003**, 1; **118**, 2; **143**, 2; **150**, 4, 5, 6; **160**, 11; **197**, 2; **199**, 3, 4

Total Incantation Texts Grouped by Included Languages

Sumerian: 537  
Akkadian: 168  
Sumerian and Akkadian: 24  
Sumerian and Foreign Languages: 8  
Akkadian and Foreign Languages: 10  
Foreign Languages: 30

Total: 777

APPENDIX G: NON-INCANTATION TEXTS

Instructions: 36 → **007**, 3; **009**, 3; **028**, 2, 4, 6; **029**, 2; **037**, 2; **079**, 2, 3; **091**, 3, 5; **120**, 2; **121**, 2; **131**, 3; **145**, 2; **148**, 2, 5; **150**, 3; **151**, 5; **158**, 4, 6, 9; **168**, 2; **199**, 5; **245**, 2; **267**, 2; **268**, 2, 4; **269**, 3; **270**, 3; **271**, 5; **277**, 4; **278**, 2; **305**, 2, 4; **320**, 3

Mathematical Exercises: 1 → **012**, 1

Notations and Editorial Statements: 6 → **104**, 3; **122**, 4; **142**, 2; **152**, 3; **161**, 5; **168**, 3

Scribes: 3 → **142**, 3; **199**, 6; **204**, 9

Commissioners: 1 → **270**, 8

Year Dates: 2 → **122**, 2; **205**, 2

Inventories: 6 → **037**, 3; **186**, 15; **244**, 22; **254**, 8; **255**, 11; **269**, 6

Line Counts: 4 → **091**, 19; **095**, 2; **122**, 3; **187**, 12

Uncertain Colophons: 2 → **148**, 6; **219**, 2

Total: 61

APPENDIX H: INCANTATION TEXT INITIAL FORMULAE

**en-ne-nu-re:** 1 → 107, 1

**en-nu-a-re:** 1 → 028, 3

**en-nun-ur<sub>3</sub>-re:** 1 → 116

**en<sub>2</sub> e-nu-a-re:** 1 → 030

**en<sub>2</sub> e<sub>2</sub>-nu-ru :** 74 → 006; 024; 033; 034, 1, 2; 035, 1, 2; 036, 1, 2; 038; 039; 040; 052, 2; 058, 1, 2; 059, 1; 060, 1, 2, 3, 4; 062, 2, 3, 4; 063; 067, 2; 071; 073, 2; 076; 094; 132, 2, 3, 4, 5, 6, 7, 8, 13; 151, 7; 153, 1; 155, 5; 172, 2, 3, 5, 6, 7; 178, 2 186, 3, 5, 8, 9, 11, 12, 14; 187, 1, 2, 3, 4, 5, 6, 7, 11; 190, 3; 199, 1; 216, 1; 217; 225a, 3; 225b, 2, 3; 234; 260; 273; 285; 287; 316

**en<sub>2</sub>-e<sub>2</sub>-en-e<sub>2</sub>:** 1 → 181, 1

**en<sub>2</sub>-nu-re:** 1 → 137

**en<sub>x</sub> en-ne<sub>2</sub>-nu-ru:** 1 → 047

**en<sub>x</sub> en-ur<sub>5</sub>-e<sub>2</sub>:** 1 → 147, 1

**tu<sub>6</sub> en en-nu-ru:** 1 → 244, 21



APPENDIX I: INCANTATION TEXT FINAL FORMULAE

**en-ne-nu-re:** 1 → 277, 1  
**digir**en-ne-nu-re: 1 → 109  
**en<sub>2</sub> e<sub>2</sub>-nu-ru:** 1 → 173  
**ta-a-na-an-ur-re:** 1 → 215  
**te-e-en en<sub>6</sub>-nu-re-e:** 1 → 124, 1  
**te-e-en-ne-nu-re:** 1 → 089, 2  
**te-e-en-nu-re-e:** 1 → 124, 2  
**te-en-ne-nu-re-e:** 1 → 122  
**te-ne<sub>2</sub>-en<sub>6</sub>-nu-re:** 1 → 077  
**te-ne<sub>2</sub>-nu-re:** 1 → 022  
**te<sub>9</sub>-e-ne<sub>2</sub>-en<sub>6</sub>-nu-re:** 1 → 142  
**tu e-en-ne-nu-re:** 4 → 105; 106; 107, 1, 2  
**tu en-e<sub>2</sub>-en-e<sub>2</sub>:** 1 → 181, 1  
**tu en-en-nu-re:** 1 → 127  
**tu en-ne-nu-re:** 4 → 104, 1, 2; 110; 145  
**tu en-ne<sub>2</sub>-en<sub>6</sub>-nu-ra-bi:** 1 → 224  
**tu en-ne<sub>2</sub>-en<sub>6</sub>-nu-re:** 3 → 002, 2; 003, 1, 2  
**tu en-ne<sub>2</sub>-nu-re:** 8 → 079; 102; 103, 2; 115; 117; 134, 1, 2, 3  
**tu en-nu-ru:** 1 → 315  
**tu en<sub>6</sub>-ne-nu-re:** 1 → 114  
**tu-ne<sub>2</sub>-nu-ra:** 1 → 032  
**tu-u<sub>2</sub> e-ne<sub>2</sub>-en<sub>6</sub>-nu-re:** 1 → 280, 2  
**tu-u<sub>2</sub> en en-nu-u<sub>2</sub>-re:** 1 → 021  
**tu-u<sub>2</sub> en-ne<sub>2</sub>-en<sub>6</sub>-nu-re:** 1 → 305, 1  
**tu-u<sub>2</sub> en-ne<sub>2</sub>-nu-re:** 2 → 103, 1; 208, 1  
**tu-u<sub>2</sub> en-nu-nu-ru:** 1 → 182  
**tu-u<sub>2</sub> en-nu-re:** 4 → 007, 1; 319, 1, 2, 3  
**tu<sub>6</sub> e<sub>2</sub>-en<sub>2</sub>-ru:** 1 → 029  
**tu<sub>6</sub> e<sub>2</sub>-nu-re:** 2 → 154, 3, 10  
**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-re:** 3 → 192; 242; 271, 3  
**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-re-ša:** 1 → 271, 2  
**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru:** 77 → 001; 019, 5; 026, 23, 24, 25; 033; 052, 2; 054; 055; 091, 1; 097, 1; 133, 1, 3; 140; 146, 1, 2; 148, 1; 150, 4, 10; 151, 1, 2, 3, 4, 6, 7, 10, 12, 13; 152, 1, 2; 155, 4; 158, 2, 3, 8; 160, 1, 2, 4, 6, 8, 10, 11, 12, 13, 14, 17; 162, 1, 8; 179, 1; 186, 7, 12; 193; 196, 1; 217; 234; 238; 239; 243; 244, 1, 2, 5, 13, 14, 15; 252; 253; 260; 262; 272, 2; 275, 3, 4; 281; 282, 1; 283; 285; 293; 303; 316  
**tu<sub>6</sub> en<sub>2</sub> e<sub>2</sub>-nu-ru-re:** 1 → 244, 11  
**tu<sub>6</sub> en<sub>2</sub> en-nu-ru:** 1 → 249, 4  
**tu<sub>6</sub> en<sub>2</sub>-nu-u<sub>18</sub>-ru:** 2 → 096, 2, 3  
**tu<sub>6</sub> en<sub>2</sub>-ur<sub>5</sub>-ru:** 1 → 174  
**tu<sub>6</sub> en<sub>2</sub>-ur<sub>3</sub>:** 1 → 095, 1  
**tu<sub>6</sub> en<sub>x</sub> e<sub>2</sub>-nu-re-kam:** 1 → 047  
**tu<sub>7</sub> en<sub>x</sub> en-ur<sub>5</sub>-e<sub>2</sub>:** 1 → 147, 1  
**tu<sub>7</sub> en<sub>x</sub> eridu<sup>ki</sup>:** 4 → 128, 1, 2, 3, 4

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