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On Three Tablet Inventories

Cuneiform catalogues such as those edited in the following pages of this work, which list the incipits or first lines of textual works, provide the Assyriologist with uniquely revealing information. Their content can reflect three primary categories: *series*, where the component parts are given of a given structure, numbered and in order; *genre*, where known texts to deal with a specific problem are marshalled together, or *contents*, that itemise tablets from a specific tablet library. Three additional sources edited here represent a different phenomenon. Each likewise contains only an incipit list, but the nature and sequence in which the material is present recommends that they should rather be classified as tablet *inventories*.

Tablet Inventory 1

The first inventory, which has not been published before, is in the British Museum. This is BM 103690 (1911-4-8, 380; see Plates 22-27), written in a competent post Old-Babylonian or Middle Babylonian hand. It is made of a fine white clay and carefully ruled with two columns per side. Each column, as is clear from col. i, could accommodate some fifty lines of entries; the tablet was planned, in other words, to contain some two hundred lines of writing. Most of rev. col. iii and the whole of rev. col. iv were never inscribed, however. Lines 1-12 in col. iii appear to have been deliberately defaced after the ruling had been made. Probably this is connected with the fact that the remainder of the tablet was not inscribed. It is uncommon to find any cuneiform tablet that has been prepared for use with so much space left uninscribed. The fact that the only lines written on the reverse were partially erased suggests that an original and much more ambitious scheme on the part of the scribe – which anticipated needing space for about two hundred lines altogether – was interrupted, or the plan abandoned halfway through.

The first entry of all, most unusually, represents the title or heading in a surprisingly 'modern' way, *ṭuppi rēšētim* (DUB *re-še-e-tim*), 'tablet of incipits'. Eighty-nine incipits can be read in whole or part. It is clear even at first sight that the genres are mixed, for the listed titles include omens (astrological, *Šumma ālu*, physiognomic and liver), medicine, lexicography and even assorted items of Sumerian literature. Most importantly, these distinct genres are not grouped together, but are itemised as if at random, a point to be taken up below.

BM 103690 (1911-4-8, 380) (Pl. 22-27)

Transliteration

Obv. col. i

 DUB re-še-e-tim Tablet of incipits.

- 2) DIŠ ina iti BÁRA.ZAG.GAR ù 12 ITI.MEŠ i-na ITI AN BAD-tim
- 3) ki-ma UD 1.KAM in-na-an-mu-ri-šú UD 27¹.KAM IGI¹
 If in the month of Nisan, or (in any of) the twelve months, (if) in (that) month ...
 is seen on the 27th day as in its appearance on the first day (of the month).

4) DIŠ UR.GI, a-na L[Ú] TE

(Šumma ālu omens)

(astrological omens)

If a dog approaches a man sexually.

 DIŠ LÚ ina da-ba-bi-šu SAG.DU ú-la-pat If a man touches (his) head when talking. (physiognomic omens)

- 6) DIŠ KUR.GI^{mušen} a-na URU i-ter-ba
- 7) ina É LÚ ku-bu uš-ša-bu

(Šumma ālu omens)

If a goose has entered the city, a Kūbu-demon will live in a man's house.

8) DIŠ NA SÍG ú-ša-at pa-ni ma-si-ik

(physiognomic omens)

If a man's hair is tangled (and his) face is ugly.

9) 1 *ì-nu den-líl u dé-a* AN.TA.LÙ

(astrological omens)

One (tablet of) When Enlil and Ea (...) an eclipse.

10) 1 DIŠ *lal-*x x UGU LÚ 「ŠUB¬-*ut*

(Šumma ālu omens)

One (tablet of) 'If a ... falls on a man'.

11) DIŠ šam-mu ši-kin-šú GIM ša-ru-^ri ša[¬] ÚKUŠ

(Šammu šikinšu)

If a plant's characteristics resemble the tendril of a colocynth.

12) DIŠ *ina* ^{iti}BÁRA ^{mul}EN.TE.NA.BAR. HUZ x x-šú [I]GI-*ma* ⁷ šar-ha (astrological omens) If in the month of Nisan, the ... of the star Habaşirānu ... are seen and they are preeminent.

- 13) DIŠ ina iti BÁRA UD 15. KAM AN. TA LÙ GAR-ma DINGIR-lum
- 14) a-na ta-dir(SI.A)-ti-šú (sic¹) e-liš a-dir-ma

(astrological omens)

If an eclipse takes place on the 15th of Nisan, the deity is disturbed about its gloominess above (in the heavens).

¹⁾ A clear spelling for the cataloguer's usual DUB SAG.MEŠ.

²⁾ in-na-an-mu-ri-šú is a sandhi-writing for ina nanmurīšu.

²⁻³⁾ The reading of the signs AN/DINGIR BAD-tim is uncertain, but given the context, it may refer to the moon. The small sign at the end of line 3 is perhaps only a marker to separate this line from col. ii.

⁴⁾ The companion Šumma ālu tablet beginning DIŠ UR.GI₇ ana MUNUS TE-hi is attested (CT 39, 30: 66 and 26: 1), identified as Šumma ālu Tablet 80, see Freedman 1998: 340.

⁵⁾ For this line, cf. Böck 2000: 128 and the catalogue of the physiognomic omens (CTN 4, 71: 78 //), edited elsewhere in this volume.

⁷⁾ The plural verb is unexplained. For a similar entry see e.g. Freedman 1998: 340, incipit of Šumma ālu Tablet 72.

⁸⁾ Similar, but not identical entries are found in Alamdimmû Tablet 2, concerned with characteristics of hair and facial features, see Böck 2000: 76: 53 and 79: 82. The word ú-ša-at in the present line is unclear, but it probably forms a feminine stative verbal form qualifying the preceding noun SÍG = šārtu 'hair'. It is suggested here that ú-ša-at is a defective spelling of stative D-stem of ešû 'to confuse' (note the verbal adjective ešû, with the meaning 'tangled' (said of threads), CAD E 378 sub a). Alternatively, there is an adjective wasû (usû), which is used to describe a characteristic of wool (CAD U/W 407, so far only attested in Old Assyrian texts). In Alamdimmû Tablet 2 (Böck 2000: 76: 64), we find a similar entry: ([DIŠ SÍG SAG.DU²]-šú ku-uš-šá-at-ma IGI ma-sik), but here the verb kuššû is used instead, which describes a dense growth of hair.

¹¹⁾ The same entry appears in col. i 41; cf. also 50-51; perhaps designating four tablets on the subject? It is also possible that these listed tablets with seemingly identical incipits are in fact duplicates in the original collection. A similar line is encountered in Šammu šikinšu, see STT 93: 58 and 63, Stadhouders 2011: 10-11.

15) 1 DIŠ x NA ʿZAGʾ SAG.DU-ʿšuʾ ú-zaq-qá-su	(medical)
One (tablet of) 'If on the right side of a man's head stings him'.	(!: 12)
16) DIŠ NA ša x-ši ² -tu[m² i-na] KI.NÁ-šú ŠUB-su	(medical?)
If a falls on a man [in] his bed. 17) DIŠ N[A U]R. MAH ((ina EDIN)] DAB.DAB-su	(medical)
If a man is gravely injured by a lion [(in the steppe)].	(inedical)
18) [] x [x] "ni²"	(?)
19) [] x x []	(?)
20) []	(?)
21) []	(?)
22) []	(?)
23) [] x x	(?)
24) [h]u e x	(?)
25) [i]-ba-i LUG[AL]	(omens)
26) [] x-ši UD 27.KAM IGI ni [x]	(astrological omens)
27) [DIŠ NA] DAB-s[<i>u</i>]	(medical)
If a man is attacked by	
28) [] x x x [] nu ir []	(?)
29) [a-ab-ba h]u-luh-'ha' en-líl nu-[gál]	(Sumerian lament)
'The raging sea' (addressed to) Enlil; not [present (in the collection)].	(6
30) [] me-àm! (or: A BAR) [x (x)]	(Sumerian literary)
 31) [] x x [x]	(?)
)1) [] \ \ \ \ \ \ [\]	(:)
 32) DIŠ NA MURUB ₄ .MEŠ-šú GU ₇ .GU ₇ -[šú]	(medical)
If a man's hips continually hurt [him].	(incureaty
33) [x-m]e-na sag-gá-[ni(?)]	(Sumerian literary)
on [his] head.	, , ,
34) [x] x x im mu-dam [()]	(Sumerian literary)
35) [D]IŠ NA GIDIM DAB-su-ma il-ta-az-za-ma	(medical)
If a ghost has seized a man and persists ().	
36) DIŠ NA šu- <a> -lam a-na ša-ha-[ṭi]	(medical)
In order to remove a man's cough.	
37) DIŠ 20 <i>i-na</i> UD 20.KAM <i>is-hur-'ma'</i>	(astrological omens)
If the sun retrogrades on the 20 th day.	

¹⁶⁾ The exact interpretation of this entry remains uncertain. It could indicate a medical text speaking about an illness 'befalling' the patient in his bed. Alternatively, the entry could belong to the Šumma ālu type omens concerned e.g. with animals such as lizards and snakes falling on a man while lying in bed. Cf. further behavioural omens concerned with a person being 'thrown out of bed', see Köcher, Oppenheim and Güterbock 1957-58: 64 i 33 and 74 K. 8821: 12'.

¹⁷⁾ This entry is probably identical with the incipit in the Assur Medical Catalogue (AMC) line 70, see the edition of the text in this volume.

²⁹⁾ For the Sumerian composition a-ab-ba hu-luh-ha, cf. Kutscher 1975: 17; Gabbay 2015: 16: 17, in view of which the line here could end <d>en-líl nu [gál], specifying that the lament pertains to Enlil, and adding a comment that it was not available in the library(?). For the edition of the text, see also Cohen 1988: 374ff.

³²⁾ See also Inventory No. 2 obv. 6' for this entry (with slightly variant spelling), which also occurs as the title of a therapeutic composition in a Late Babylonian medical commentary from Nippur (Civil 1974: 336: 1, see also 337: 30).

³⁵⁾ The entry is similar to AMC line 14, see infra and Scurlock 2006: No. 113: 1, No. 178: 1, No. 307: 1-2; No. 315: 1, No. 319a: 1-2, No. 347: 1-3.

³⁶⁾ Restored after the incipit of AMT 80/1: 1 = AMC line 26, see infra.

38) [.....] x x a-na UD 1.KAM și-tam [x] ZI (medical) ... for one day is swollen up(?) with a 'growth'. 39) Γ DIŠ NA Γ [x x] x dam? pa Γ IGI min - \dot{s} [\dot{u} ? i]-bar-ru-ra (medical) If a man ... his eyes flicker. 40) 2 SÍG ina MURUB, -š[u] x x [... i]t-te-bi (medical) Two (tablets of) '(If) the hair on his waist [...] stands on end'. 41) DIŠ šam-mu ši-kin-šú G[IM ša-ru]-ri ÚKUŠ (Šammu šikinšu) If a plant's characteristics resemble the tendril of a colocynth. 42) DIŠ MUL ina É ša aš x [ur]-ra-du-ma (astrological omens) If a star descends from the house of 43) 「na, ¬KA.GI.NA [DAB NA, š]a ki[t]-tim (bilingual stone list) Meteor[ite is the stone] of truth. 44) [DIŠ] d20 ú-na-ſšar?¬-ma la i-ru-up (astrological omens) [If] the sun weakens in intensity but is not yet dark. 45) 4[?] DUB GÌR[?].[M]EŠ (medical?) Four Feet-tablets. 46) DIŠ NA um-ma ma-AH-da TU[K-ši[?]] (medical) If a man h[as] intense fever. 47) DIŠ itiBÁRA.ZAG.GAR x [......] (astrological omens) If (in) the month of Nisan ... [...]. 48) DIŠ ŠU.DINGIR.RA [(ina)] UGU-šú [GÁL-ši] (medical) If the 'Hand-of-a-God' [is] upon him. 49) DIŠ ti-ra-[nu ina SA]G.DU LÚ 'ZAG' [sah-ru] (physiognomic omens) If the coils (of hair) on a man's head [turn] to the right. 50) DIŠ šam?-m[u] (Šammu šikinšu?) If a plant ... 51) DIŠ šam?-[mu] (Šammu šikinšu?) If a plant ... Bottom of col. i

³⁸⁾ It is possible that this incipit refers to a medical text. Cf. for sītu as a skin condition, CT 44, 36: 1 (a Middle Babylonian extract tablet): DIŠ LÚ $\dot{s}i$ -i-ta GIG "If a man suffers from a $\dot{s}itu$ -abscess". The reading $\dot{s}etu$ instead of $\dot{s}itu$ is also possible.

³⁹⁾ For parallel entries in medical texts, see e.g. BAM 159 iv 26' (Parys 2014: 21); BAM 13: 8'; SpTU 2, 50 obv. 15, 18; Fincke 2009: 87-88 BM 54641+ obv. 19', rev. 4. See further Fincke 2000: 88-89.

⁴²⁾ The plural verb is unexplained. A similar sentence is found in the dream omen Oppenheim 1956: 328 rev. 2: DIŠ MUL ana É NA ŠUB-ut 'If a star falls down on a man's house'.

⁴³⁾ The entry is close to Abnu šikinšu, see BAM 194 vii 14-15; Schuster-Brandis 2008: 33, designating 'magnetite' (na4KA.GI.NA DAB/šadânu ṣābitu) as the stone of truth (NA, ki-na-a-ti).

⁴⁶⁾ This entry seems to be identical with a passage in the Diagnostic Handbook (Sakikkû) Tablet 22: 26, Heeßel 2000: 253: DIŠ NA KÚM ma-dam TUKU-ma la i-na-ah ... 'If a man gets high fever, but it does not calm down'. The inventory entry may thus refer to a diagnostic rather than a medical-therapeutic text.

⁴⁹⁾ The restoration follows the parallel incipit of Alamdimmû Tablet 2: DIŠ ti-ra-nu ina SAG.DU LÚ ZAG sah-ru 'If the coils (of hair) on a man's head turn to the right', see Böck 2000: 72. The entry is also known from the catalogue of the physiognomic omen series CTN 4, 71: 72 // (see infra).

Obv. col. ii

1)	2 DUB NAM-x []	?
1)	Two tablets for [].	:
2)	DIŠ <i>ina</i> KÀŠ.MEŠ- <i>šú</i> []	(di1)
2)		(medical)
2)	If (a man) in his urine [].	(- P - N
3)	DIŠ NA ʿDÚR¬.GIG.GA [GIG]	(medical)
	If a man [suffers] from sick anus.	
4)	MUNUS SÍG kab-ba-[ra-at]	(physiognomic omens)
	(If) a woman's hair is thick [].	
5)	2 DIŠ NA di-ʿik¬-šú GAR x []	(medical)
	Two (tablets of) 'If a man has a swelling []'.	
6)	DIŠ SAHAR. ŠUB.BA GIM [TÚG ŠÚ]	(medical?)
	If leprosy [covers him] like [a wrap].	
7)	dingir gal (x) []	(Sumerian literary)
	•••	
8)	DIŠ SAG.KI.DAB.BA []	(medical)
	If migraine [].	
9)	1 ana gišKIRI ₆ 「ŠIM.LI¬ x[]	(literary?)
	One (tablet of) 'For the orchard, a juniper tree []'.	
10)	1 DIŠ x x[]	?
	One (tablet of) 'If []'.	
11)	DIŠ x x x x x-ti	?
	If	
12)	2 x x x []	?
	Two (tablets of) [].	
13)	x []	?
	•••	
14)	DIŠ ina itiBÁRA? x ka x []	(astrological omens)
,	If in the month of Nisan [].	, ,
15)	「DIŠ NA ka-šip-ma¬ x []	(medical)
-,	If a man has been bewitched and [].	,
16)	DIŠ Ì.GIŠ ù [?] ši x x []	(oil omens)
-0)	If the oil [].	(en omens)
17)	DIŠ GEŠTU.MEŠ- <i>šú</i> []	(medical)
±,,	If his ears [].	(incurcal)
	ii iii cai s [iii].	

²⁾ This entry could be restored following AMT 58/5: 6' (Geller 2005: No. 2a Ms. B₄): DIŠ NA *ina* KÀŠ.MEŠ-šú M[ÚD ú-tab-ba-kam] 'If a man [passes blo]od in his urine'. The same line is attested as the title of a medical composition in a Late Babylonian commentary from Nippur (Civil 1974: 337: 31). Cf. further *Sakikkû* Tablet 16: 7 (Heeßel 2000: 172): DIŠ KI.MIN-(*ma*) *ina* KÀŠ-šú MÚD *iš-tin* 'If ditto (he has been sick for one day), (and) he urinates blood with his urine'.

³⁾ See also BAM 96 ii 9, Geller 2005: No. 26 (Ms. AA). More often, the spelling DIŠ NA DÚR.GIG GIG is encountered, see e.g. BAM 96 ii 18, 20, iii 15'; AMT 40/4+: 9' (Geller 2005: No. 30 Ms. dd); BAM 182 rev. 11', 13', 23' (Geller 2005: No. 31 Ms. EE); AMT 56/1 obv. 8, 10 (Geller 2005: No. 32 Ms. ff); AMT 43/5: 5, 11, 13 (Geller 2005: No. 33 Ms. GG); BAM 99: 25 // BAM 95: 27 (Geller 2005: No. 35 and No. 21, Ms. II and V).

⁴⁾ A similar entry is preserved in an excerpt text, see Böck 2000: 288: 19 (Ms. A rev. 3): DIŠ MUNUS ... SÍG SA₅-at u kab-ba-r[at ...] 'If a woman('s) ... hair is red and thi[ck ...]'. The corresponding entry is also attested in a male variant in *Alamdimmû* Tablet 2 (Böck 2000: 81: 96 Mss. D and B): DIŠ SÍG SAG.DU *ka-ab-bar*.

⁶⁾ Cf. CAD S 36-37 for references.

⁸⁾ Cf. the incipits of the sub-series (section) on diseases of the head registered in the Assur Medical Catalogue (AMC) lines 2-3, namely DIŠ NA SAG.KI.DAB.BA TUKU.TUKU-ši (CRANIUM Tablet 2, BAM 482 i 1) and DIŠ SAG.KI.DAB.BA ŠU.GIDIM.MA ina SU NA il-ta-za-az-ma NU DU₈ (CRANIUM Tablet 3, AMT 102/1 i 1), see infra.

18) 「DIЬxx[....] ? If 19) 「DIŠ" [...] ? If [...]. Gap of ca. 17 lines 1') traces 2') DIŠ GEŠTU.MEŠ-š[ú x] x [...] (medical) If his ears ... (Sumerian literary) 3') 1 dutu an za-gin-t[a U]D. DU-[a] One (tablet of) 'When Utu comes forth from the lapis heaven'. 4') DIŠ ina iti DU dIM GÙ-šú [ŠUB-di] (astrological omens) If in the month of Tašrītu, Adad thun[ders]. 5') DIŠ ina iti BÁRA d30 ina IGI-šú [......] (astrological omens) If in month of Nisan the moon ... when it appears ... 6') ud en-e ba-dím-dím-'ma' (Sumerian literary) When (...) was created by the lord. 7') DIŠ ÚH-su pi-šú ma-la x[......] (medical) If his saliva ... his mouth, as much as [...]. 8') 2 UD? HUL? ina še-re-tim K[A] (hemerological omens) Two Unlucky Days (tablets): during the mornings ... 9') DIŠ NA GÌŠ-šu x [......] (medical?) If a man's penis ...[...]. 10') DIŠ NA pa-nu-šu i-şu-ud-[du] (medical) If a man suffers from vertigo. 11') 1 DIŠ NA GÚ-su ŠU ù GÌR x [......] (medical) One (tablet of) 'If a man's neck, hand and foot are [...]'. 12') 2 'DUB' NÍG.GIG 'd' [......] (taboos) Two (tablets of) Taboos against the god [DN]. 13') 'DIŠ' [......] x x [......] If ... Remainder of col. ii., six lines, lost

?

^{4&#}x27;) For parallel entries in 1st millennium Enūma Anu Enlil (Adad section), see Gehlken 2008: 260-263 passim.

^{7&#}x27;) It is possible that ma-la is a mistake for ma-gal 'copiously', followed by DU or illak 'it flows'. Note the similar entry: [DIŠ NA] ÚH ina KA-šú ma-gal DU '[If a man'(s)] saliva flows copiously from his mouth' (AMT 31/4 obv. 11) and DIŠ NA il-la-tu-šú ina KA-šú ma-gal DU.MEŠ-ma NU TAR.MEŠ 'If a man's saliva flows copiously from his mouth and does not stop' (AMT 31/4 obv. 18). For further references see CAD R 435f. sub 1a-1' and 1b.

^{10&#}x27;) This line could alternatively be related to Alamdimmû Tablet 8 (cf. Böck 2000: 108ff.). Cf. CAD S 58 sub 2a-b.

^{11&#}x27;) Cf. BAM 415 rev. 1: [DIŠ NA] GÚ-su ŠU".MEŠ-[šú ...].

. col	. iii		
1)	[] x		?
2)	[] x		?
3)	[DIŠ] <i>ina</i> ITI x x x		(astrological omens)
4)	NÍGIN' x x GÚ.UN erasure 'x'		?
5)	1 ŠÀ.ZI.GA <i>ina</i> ^{iti} BÁRA.ZAG.GA	R	(medical)
	One (tablet for) 'Potency in th	e month of Nisan'.	
6)	DIŠ ITI x ki im 30 ki ha [x] x		(astrological omens)
	If the month		
7)	DIŠ x (x) ša x		?
	If		
8)	DIŠ x x x an ki	GIG	?
	If		
9)	<i>illegible</i> -ni		?
10)	illegible x mah za x x		(Sumerian literary?)
11)	illegible x x-bu		?
12)	illegible xxx illegible	ki	?

⁵⁾ This line corresponds with the incipit of KUB 4, 48 i 1f.: DIŠ LÚ ŠÀ.ZI.GA ina it BÁRA.ZAG TIL 'If a man's sexual desire comes to an end in the month of Nisan' (see Biggs 1967: 54). Read in KUB 4, 48 lower edge 5: DUB 1!.KAM DIŠ LÚ ŠÀ.ZI.GA (cf. Biggs 1967: 56). The present inventory cites the incipit in abbreviated form; the first sign DIŠ in col. iii 5 may have to be read šumma 'if' instead of 'one' (tablet).

Tablet Inventory 2

The second inventory, also published here for the first time, is Ni. 2909 from the Istanbul Museum. This document, a 'zerbröckelnd' single-column tablet, has for a long time been known only from a transliteration by F. R. Kraus, dated 10/6/1928 (probably a mistake for 1938, since Kraus emigrated to Turkey only in 1937). He notes the unusual use of an oblique wedge as divider (here represented by a colon), and describes the hand as 'flüchtige, vornüberfallende Schrift'. Certain details in the copied signs suggest a date in the second half of the second millennium. The present study has profited greatly from a set of photographs produced specially for the BabMed Project by Veysal Donbaz, to whom the warmest thanks are due.

As with the previous document, this itemizes a sequence of tablets of varied genres by incipit, mostly one per line, but in some cases two. The understanding of how this important document is to be understood requires careful examination. Each entry begins with a DIŠ sign, but as with the previous document the use of the sign is not identical in each case. That is, initial DIŠ can represent '1' in contrast to '2' (as in 1 IM.GÍD.DA, 2 IM.GÍD.DA), *ana* meaning 'in order to…' (as in *ana umṣāti nasāhi*, 'to remove boils'), or *šumma*, 'if' (as in DIŠ NA GIG *na-ki* GIG 'If a man suffers from venereal disease'). Understanding is helped by the use of the dividing wedge. In some cases, KI.MIN perhaps stands for IM.GÍD. DA ('oblong tablet').

Ni. 2909

Transliteration

Obv.

About two lines missing

1')	[DIŠ] x : DIŠ MUŠ GAR [?] - "š <i>u</i> "	(explanatory list)
	[] : 1 (tablet of) 'If a snake, its characteristics'.	
2')	[i]t-ta-na-an-ziq	(medical?)
	[] has constant worries.	
3')	[] x x zi x : DIŠ <i>iq-qur</i> DÙ GABA.RI KÁ.DINGIR.RA	(hemerology)
	[] : 1 (tablet of) <i>Iqqur īpuš</i> , a copy from Babylon.	
4')	1 IM.GÍD.DA ana um-ṣa-ti ZI-hi	(medical)
	One oblong tablet, 'To remove boils'.	
5')	2 KI.MIN ša-ni-ta-ma : 1 KI.MIN IGI.SIG ₇ . <sig<sub>7> UŠ.MEŠ</sig<sub>	(?; medical)
	Two ditto (i.e. oblong tablets), 'In the second place'. One ditto, 'Pursued by(?) y	ellow eyes' (jaundice).
6')	1 KI.MIN LÚ 「MURUB ₄ ¬.MEŠ- <i>šú</i> GU ₇ - <i>šú</i>	(medical)
	One ditto, '(If) a man's hips hurt him'.	
7')	1 a-na x-ti x x : ana ŠÁM GIŠ.KAL.x šub-ši-i	(?)
	1 (tablet of) 'To'; 'To fetch a price for ebony(?)'.	
8')	DIŠ NA GIG <i>na-ki</i> GIG	(medical)
	If a man suffers from venereal disease.	
9')	DIŠ É LÚ i-lab-bu : 1 a-na-ku ha-am-mu-ra-pí	(Šumma ālu; royal inscription)
	If a man's house moans; one (tablet of) 'I, Hammurapi'.	
10')	1 IM.GÍD.DA e-nu-ma šá pa-ni URU SUM-nu	(prodigies)
	One oblong tablet, 'When they appointed the city overseer'.	
11')	1 KI.MIN mi-ig-ri lu ta-mu ta-bi-ni	(love songs?)
	One ditto, 'Let my favourite my shelter'.	
12')	1 KI.MIN Ú kam-ka-du Ú šim-ma-ti	(plant list)
	One ditto, 'kamkadu plant is a plant for paralysis'.	
13')	「1 KI?.MIN ^{?¬} ša É.GAL : ina ^{iti} BÁRA d[]-x-ru qe-bu-u [?]	(?)
	One ditto, 'About the palace'; 'In the month of Nisan'.	
14')	[1 KI].MIN ša ši-ig-ga-ti : 1 IM.G[ĺD.DA]	(medical;?)
	[One dit]to, for pimples; one obl[ong tablet].	
15')	[] x [] x [(?)
	Edge broken; 1-2 lines lost	

^{1&#}x27;) (DIŠ) KI.MIN in the following lines probably refers back to IM.GÍD.DA, and is not to be read 'If ditto'. For the composition Ṣēru šikinšu, so far only attested in a text from Nineveh, see Mirelman 2015: 173 and 177 (CT 14, 7+) rev. 10-29.

^{4&#}x27;) For this entry, see also BAM 35 iv 27' and AMT 17/5: 1.

^{6&#}x27;) This line occurs (with slightly variant spelling) as the title of a therapeutic composition in a Late Babylonian medical commentary from Nippur (Civil 1974: 336: 1, see also 337: 30). Cf. further AMT 43/6: 1; AMT 52/6: 6'. See also above Inventory No. 1 obv. i 32.

^{8&#}x27;) This entry is attested only as a diagnosis in the *Diagnostic Handbook*, e.g. *Sakikkû* 13: 7, 9; *Sakikkû* 14: 107; *Sakikkû* 22: 11, 13, 15 (Scurlock 2014: 103, 123, 186).

^{9&#}x27;) The same entry occurs in CT 40, 4: 77 (house omens related to Šumma ālu Tablet 10, see Freedman 1998: 170 note to line 182). 10') Cf. the similar title ša muhhi āli (CAD A/1 390).

٧.		
1')	[t]a ni []	(?)
- 4		, u s
2')	[] x DAB.DAB []	(medical)
	[If] repeatedly seizes [].	
3')	[DIŠ NA x x] x-šú [G]IG-šú ni x x []	(medical)
	[If a man's him, his illness [].	
4')	[DIŠ K]I.MIN m[i-na-tu-šu it-ta-x[]	(medical)
	[If(?) di]tto, his li[mbs are].	
5')	ana Ú² zi-[i]m KÙ.BABBAR ṣa-ra-pí	(?)
	In order to <i>refine zīm kaspi</i> .	
6')	[1] IM.GÍD.DA NA <i>a-si-da-šú</i> x x x	(medical)
	[One] oblong tablet, '(If) a man's heel'.	
7')	[1] KI.MIN ša KA HUL-tim	(magic)
	[One] ditto, against Evil Utterance.	
8')	1 KI.MIN NA GIG-šú A ú-kal	(medical)
	One ditto, '(If) a man's wound retains fluid'.	
9')	1 KI.MIN <i>ša</i> bi ik ša x x	(?)
	One ditto, for	
10')	1 KI.MIN ša x x x e-șir	(magic)
	One ditto, draw a for	
11')	1 KI.MIN hi-ni-iq-tam GIG : 1 KI.MIN ša ŠÀ.ZI.GA	(medical)
	One ditto, '(If) he suffers from strangury'; one ditto, for impotence.	
12')	1 KI.MIN <i>ša</i> EGIR AN.TA KI.ʿTAʾ x kam x x	(grammatical)
	One ditto, for behind, above and below	

^{4&#}x27;) Probably restore a form of the verb $tab\bar{a}ku$.

^{5&#}x27;) This entry remains uncertain. Since zīm kaspi 'lustre of silver' is the name of a plant, the verb may have to be connected with ṣarāpu 'to dye', rather than with ṣarāpu 'to refine' (metals).

^{6&#}x27;) Possibly, read purrur '(his heel) is shattered' at the end of the line, which also occurs in Eypper 2016: 48 (K. 67+ rev. iv 17).

^{8&#}x27;) For similar entries cf. Sakikkû 33: 14, 54 (Heeßel 2000: 354, 356).

^{11&#}x27;) For *hiniqtu*, stricture (of the bladder), cf. Geller 2005: No. 2: 5, 14, 16, 33, 35 (AMT 31/1+) passim; No. 53.

Tablet Inventory 3

The third inventory is much later in date, and appears within a text in the lower portion of the famous Seleucid Uruk text TCL 6, no. 12 (Thureau-Dangin 1922, pl. XXIV-XXV). The material is unconnected with the astrological material that both precedes and follows, and consists of a long list of textual incipits written out over six short columns. This list was certainly not created for the first time as a component of the main contents of the tablet but is a copy of an extant list or lists, the opportunity having apparently been taken by the Uruk scribe to make a record of important material that was at his disposal whose contents required safeguarding.

The material listed covers a similar range of compositions to those in the two preceding inventories, namely incantations, lexical texts, astrological works, and medical – mixed with some literary – works. In significant contrast to them, however, the incipits are here grouped consistently into four sections within the whole according to genre.

Certain conclusions can be reached about the underlying source or sources and the process of transmission from the careful details included by the scribe. It is quite possible that the six columns in Uruk reflect a single-column source in which the total of 104 lines had been written out on both sides. While this may well have been conventionally balanced at some 50 lines per side, it is also possible that the ruling in col. iii after line 8 represents the bottom of the obverse of that source and that the reverse opened with the first line of the third, astrological section. In support of this is the fact that the divisions between incantations and lexical, and between astrological and medical material, are not ruled across but just indicated by empty space. In addition, we can see that the source text or texts had a somewhat complex history due to breakages. Evidently the upper left-hand third of the tablet corresponding to the whole of col. i was badly abraded and there are also notes of breaks in cols. ii, iii and iv.

These notices of textual damage are, in fact, unusually revealing. The scribe is seemingly at pains to distinguish in gloss-size script between four distinct types of breakage: 1) *he-pí*; 2) *he-pí* eš-ši; 3) *he-pí* DIŠ-ši, and 4) *he-pí* IGI. The first two are unremarkable, and if that was all we had their message would be clear:

- 1) An old incipit list A was found. The tablet showed damage in various places on obverse and reverse.
- 2) Copy B of list A was made. The areas of damage as received were marked by *he-pî*. (Other copies without further damage could follow.)
- 3) This copy B itself (or its direct descendant) was badly damaged in the upper left area by the time it came to be recopied as C. The scribe of C distinguished between the inherited damage from A, which he recorded as he-pi, and the damage to B, which he recorded as he-pi eš-ši. (Any subsequent copyist beyond C, of course, would coalesce all areas of damage into he-pi.) According to this understanding the Uruk manuscript is C and there can have been no intervening manuscript in the transmission between B and C.

The third and fourth styles of gloss in Uruk might well have more to offer, however. Thureau-Dangin's superb hand copy presents the reader with eight examples of a clear he-pi DIŠ-si, which must reflect some nuance distinct from he-pi es-si, while he-pi IGI, attested five times, will therefore also have a specific meaning (IGI = $mahr\hat{u}$, 'former,' for example). This unusually refined terminology probably distinguishes more subtly than can the usual pair he-pi and he-pi es-si between areas of damage sustained at different times in a longer transmission process. If so, it could only be applied when more than one older and damaged tablet was available for comparison and collation. Interesting, too, is that the scribe left spaces to correspond to missing signs, such as in line 14, which must have begun DIŠ NA.

What can be said about the forerunner that gave rise to this scholarship? Each line contains the incipit of a composition or, in two cases, two incipits. There is no direct clue as to the date of the underlying tablet or tablets from which the list derives. Most entries are non-diagnostic in this respect. The composition in col. iv line 18, perhaps significantly, is the only text in which \S{imma} , 'if,' is written \S{imma} , and they thus offer a glimpse of texts once in circulation that were replaced by, or blended into, the compositions familiar to us today. An example is the perfectly justifiable lexical incipit giš-sug: aslum (col. ii 6), where, however, Hh IV and the catchline to Hh III in MSL 5 read giš-as₄-lum = aslum. Some only of these numerous incipits have been taken up in CAD, and there is much of interest. Some equations are otherwise unattested. Others are known but do not elsewhere constitute incipits. A further point is that many of the astrological incipits begin ¹¹¹BAR or even ¹¹²BAR UD 1.KAM, i.e. on the very first day of the year, suggesting a tradition of astrological tools in which the date of occurrence, rather than observed phenomena, was the primary referent, a most practical and useful professional tool that can only have resulted from extensive 'reshuffling' of established collections.

TCL 6, 12 (Pl. 28)

TCL 6, 12 (AO 6448, now joined to VAT 7847) and the inventory on the lower portion of the observe have been discussed in Weidner 1941-44: 189 and Weidner 1967: 15-34, esp. 28 and Tafel 5-10 (for photos). Following a hint from B. Landsberger, Schuster (1938: 253) interpreted cols. ii 10-18 and iii 1-8, seeing many of them as corrupt or damaged.

Transliteration

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Col. i.
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1)
     ÉN d he-pí "DIŠ-ši"
                         -ga íb-ga
    ÉN d he-pí 「DIЬ-ši
2)
    e-nu-ma he-rpí DIЬ-ši ù-lu he-pí
3)
    ÉN he-pí DIŠ-ši
                               igi he-pí
4)
    ÉN he-pí DIŠ-ši
5)
                              -gin,
         he-pí DIŠ-ši
                                   GÀR.MEŠ
6)
7) x x he-pí DIŠ-ši
                                   suhur-gu (?)
    [i]tiBAR he-pí DIŠ-ši UD.DA GÁL
8)
     ŠU.NÍG- he-pí IGI šá SA GIG
9)
10) Fiti¬APIN he-pí IGI GIŠ.ZI.GÁN
11) 「UD?¬ da-nu he-pí IGI -bi sìg?-sìg-bi
12) HAL.HAL he-pí IGI DINGIR u UDU
13) DIŠ
               he-pí eš-ši
                                   a-bi-šú
               SAG.KI he-pi IGI ú-lap-pat
14)
15) UD.DA he-pí eš-ši
                        MUN?
16) 「DIŠ MUNUS he-pí eš-ši HAL
17) [DIŠ(?) MUNUS(?)] 「GAL, LA . NA he-pi rigin na-di
(two lines left blank)
```

Col. ii

- sag: 'bu'-du
 lú-sig: ša ME
 DU₆.DU: a-ra-du
 ka: pu-ú
 dnanna: giš-da-bi
- 6) giš-sug : as-lum
- 7) gu-di-bir: nu-kúr-ti
- 8) şal-tum mit-hu-şu : pu-ú-pu-ú
- 9) DIŠ NA me-at LAGAB ku gar ib² gar PEŠ-aš

EN MIN

- 10) DIŠ UD: im-mu: DIŠ UD: u₄-mu
- 11) DIŠ ab ÁB: ar-hu
- 12) DIŠ ŠAGAN : šik-kát šá šèr-ru

⁶⁾ This is the only line that could refer to a series, if the last missing sign were ÉŠ.

⁸⁾ This fragmentary incipit may stem from a text related to astrological omens (referring to the occurrence of sētu-fever in the month Nisan).

⁹⁾ The first signs probably form the beginning of tukumbi, perhaps therefore a late text in 'Sumerian' on sagallu and related ailments? Alternatively, read ÉŠ¹.GAR (for ÉŠ.GÀR) ... šá SA.GIG, referring to the Diagnostic Handbook.

¹¹⁾ Probably the incipit of a Sumerian incantation.

¹²⁾ Esoterica?

¹⁶⁻¹⁷⁾ Two paired gynaecological works, the first probably identifying nausea as a sign of pregnancy. The reading GAL₄.LA.NA, 'her vagina,' is a guess; perhaps uterine prolapse is referred to.

- 13) DIŠ ŠÚ: sa-ha-pi zálag ibhe-pí -ku, -ku,
- 14) DIŠ ri-i: ra-mu-ú
- 15) DIŠ KAK : PA UŠ šá kal(DÙ)-la-tu,
- 16) DIŠ URU: a-lu 17) DIŠ U zi-iz-ma MIN
- 18) DIŠ NA AB.BI.LÁ: um-mu
- 1) Properly ZAG = $b\bar{u}du$, but the equation is nowhere an incipit.
- 2) Read lú-sag = ša ME (= parṣī, or mê)? This equation is unknown from lexical lists, lú-sag usually corresponds to Akkadian ša rēši.
- 3) This equation is not a known incipit.
- 4) This is Nabnitu IV 1 (MSL 16: 76).
- 5) 'Nanna is his writing board'? Perhaps a god-description text, for which see Livingstone 1986.
- 6) This entry corresponds to Hh IV 1 (MSL 5: 151).
- 7) For lexical attestations of the entry see CAD N/2 329 sub nukurtu.
- 8) An Akkadian list or commentary, where two virtual synonyms, şaltum and mithuşu, are equated with a third, pu-ú-pu-ú. CAD M/2 138 punctuates sal-tum (= mit-hu-su) // pu-ú-pu-ú (for puhpuhhû). For the latter word in an unnoticed literary text see Finkel 1983: 78 rev.
- 13) This line evidently contains two incipits, the one unattested lexical, the other Sumerian.
- 14) This incipit corresponds to A II/7 1 (MSL 14: 296); cf. also MSL 14: 93, 259.
- 15) The reading here understands this to be a 'bailiff's' staff (haţţi rēdī) for disciplining a daughter-in-law, where the writing derives from Sumerian KAK, 'peg' (perhaps in its meaning 'lock' i.e. to ensure faithfulness) with which it is equated. The text referred to is perhaps an esoteric commentary rather than a lexical composition.

Col. iii

- DIŠ LUM : ha-ba-! 1)
- 2) DIŠ pu-ú: a-ru-ú
- 3) DIŠ GÁL: ši-ip-tu,
- 4) DIŠ KA: ka-inim- he-pí
- 5) DIŠ IB : tu-bu-uq!-tu,
- 6) DIŠ KU: UDU na-du-u
- 7) DIŠ IR!.IR: zu-ú-tu
- 8) DIŠ ge!-e MI : mu-ši
- 9) šu-pu-ú: pa-la-ku
- 10) MUL.AN.NA ha-šah KÚR
- 11) mul4GÍR.TAB ana ŠÀ 30 KU,
- 12) dIM DIŠ is-si
- 13) mulSÁG.ME.GAR ana IGI mulMAŠ.TAB.BA.GAL.GAL
- 14) GA.RÁŠ šá dEN.LÍL
- 15) IM.KAL-TA IM.KUR
- 16) 31 5,400 (180x30) he-pî
- 17) KI.MEŠ MUL šá ina ŠÀ IGI
- 18) e-nu-ma man-za-za šá d he-pí
- 19) ina iti APIN ina múl GU.LA

¹⁾ The equation here is $lum = hab\bar{a}\bar{s}u$, and it is uncertain whether the scribe omitted $-\bar{s}u$ (thus Thureau-Dangin) or $^{hep\bar{t}}$.

²⁾ If an equation it is obscure. Schuster 1938: 253 thinks this relates to bu-ru HAL a-ru-ú.

³⁾ Schuster connects this entry with $SiG = \check{s}i - pa - tu_{h}$ 'wool'.

- 4) Schuster understands KA.KA.SI.GA to be behind this.
- 7) It is probable that the first IR gives the pronunciation, i.e. ir IR.
- 12-13) Probably related to astrological omens, as the majority of the entries in columns iii 10- v 4 (cf. Weidner 1941-44: 189).
- 15) Possibly, read instead IM.DIRI TA IM.KUR 'a cloud from the east'. This incipit is related in structure to col. v 1; both entries could refer to tablets of weather omens. For similar entries see e.g. Gehlken 2012: 22-23 (Enūma Anu Enlil Tablet 44 Ms. D rev. 1'-5'); the entry could also belong to the only fragmentarily preserved Tablets 38-41 concerned with cloud formations and mist.

Col. iv

- 1) ina itiBAR DINGIR SUR-ri
- 2) AN.MI EN.NUN ÚS.SA a-dir
- 3) 30 ina IGI.LÁ-šú SI.ME-šú
- 4) DIŠ ina itiBAR dUDU.IDIM KUR-ha
- 5) im-šèg a-kal ud-dè-ra he-pí
- 6) DUB ni-sir-tú DUGUD-d he-pí
- 7) mulAŠ.GÁN MUL KUR he-pí
- 8) mulGÍR.TAB ana KI
- 9) DIŠ ina iti BAR dIM KA-šú he-pí
- 10) AN-e NE.MEŠ
- 11) MÚL UDU-e KI HÚŠ GUB he-pí
- 12) BAR DIŠ AN he-pí
- 13) DIŠ 20 ina itiBAR UD 1.KAM ina IGI.LÁ-šú
- 14) mulUDU.IDIM ina MURUB, ZI he-pí
- 15) DIŠ SÁG.ME.GAR ana 30 DIM,
- 16) IZI.GAR TA AN.PA
- 17) IZI.GAR TA dUTU-È ana dUTU.ŠÚ.A
- 18) šum₄-ma ina itiBAR UD 1.KAM LÚ.TUR a-lid
- 19) ina MÚL ZALAG GIŠ.BAR he-pí

Col. v

- 1) IM.KAL-TA 20 ana IM.2
- 2) mulMAR.GÍD.DA ana AN.TA.LÙ
- 3) mulDIL.BAT ina KASKAL šu-ut dEN.LÍL KUR-ha
- 4) DIŠ mulMU.BU.KÉŠ.DA AN ana šu-pat AN-e

Two lines left blank

- 5) Ú URU.AN.NA TA.KAL.MAŠ
- 6) le-e'-a-at an-tu,
- 7) an-tu₄ DIB-at

⁴⁾ This line is known from Enūma Anu Enlil Tablet 56 (TCL 6, 16 obv. 13), see Largement 1957: 238 (Ms. a); Koch 2015: 176.

⁶⁾ This is the most tantalising entry of all; the 'tablet of the secret' of, presumably, Kabti-ilāni-Marduk, the famous scholarly ancestor.

⁹⁾ This line is identical with the incipit of *Enūma Anu Enlil* Tablet 42, concerned with thunderstorms (= first tablet of the Adad section, see Gehlken 2008: 258, 260).

¹⁰⁾ Read <ina> AN-e, or perhaps DINGIR.E.NE.MEŠ.

¹³⁾ This line corresponds to the beginning of Enūma Anu Enlil Tablet 7 (lunar omens, see Weidner 1941-44: 189). The entry is also attested in the Uruk catalogue of Enūma Anu Enlil obv. 7 (Weidner 1941-44: Tafel 1 and F. Rochberg's contribution in this volume).

¹⁶⁻¹⁷⁾ These two works, quoted in sequence, evidently form a pair.

¹⁸⁾ This entry is almost identical with an omen from *Iqqur īpuš* (Labat 1965: 132 §64: 1; see also Maul 1994: 400-408 (for a Namburbi ritual to be performed in the case of a birth in the month Nisan) and the Namburbi catalogue SpTU 1, 6: 12 (Maul 1994: 192). Cf. further Stol 2000: 93-95 for discussion.

- 8) ÉN na-šá-ku gišTUKUL gišMA.NU
- 9) ina itiBAR UD 1.KAM ši-qu-u is-si
- 10) DIŠ NA ina SUKUD ina ka-le-e a-šib
- mal-sut (BAR) šá ZU la DINGIR.MU 11)
- 12) u an-tu, DIB-at
- e-nu-ma né-pe-šú šá EŠ.BAR MÁŠ.GI 13)
- IM.GÌ.DA reš-tu-ú 14)
- 15) KÉŠDA DU, ù i-da-a-tú
- MUŠ GAR-šú 16)
- 17) 11/3 ma-ri a-bi 30-ÀM
- 2) This entry corresponds to the incipit of Enūma Anu Enlil Tablet 50, see Reiner and Pingree 1981: 35, 40 (with variant spelling).
- 3) The line is also found in one of the Venus tablets of Enūma Anu Enlil (see Reiner and Pingree 1998: 210 (Group F) K. 7936+: 3, and 213 K. 3601 obv. 3 //, belonging to Tablets 59-62 (cf. Koch 2015: 176).
- 4) Cf. the similar line in CT 33, 1 i 19, reading DIŠ mulMU.BU.KÉŠ.DA dA-nim GAL-ú šá AN-e; Weidner 1941-44: 189.
- 5) The 'mixed-up' writing TA.KAL.MAŠ for maš-ta-kal is quite remarkable and hard both to parallel and explain. Whiting (1984) published a Late Babylonian fragment of snake omens with some signs written in reverse order.
- 6-7) A pair of Akkadian praise-hymns to Antu no doubt popular at Uruk; the second recurs in line 12.
- 8) A similar line occurs in incantations in Udug-hul Tablet 3: 66, 153-154 and Tablet 7: 133 (Geller 2016: 22, 104, 122-123, 257).
- 9) This line most likely stems from an hemerology or Iqqur īpuš; see Labat 1965: 96-10 §§ 34-35 (= Labat 1962) for parallel passages concerning recommendations when to perform a *šiqû*-prayer.
- 10) 'If a man dwells on marshy land on a height' (if that is possible), probably an unidentified tablet of Šumma ālu.
- 11-12) The reading \$\delta \times \text{U rather than N\(i\)G.ZU has been preferred on analogy with the parallel format requiring \$\delta \delta \text{ in col. vi 6. The writing} mal-sut (BAR) occurs elsewhere at Uruk in a Late Babylonian medical colophon (SpTU 1, 32 rev. 15); in the present context, applying to two works at once, malsûtu seems more likely to refer to a written item like an explanatory text than to mean simply 'reading'. Perhaps the incipit in line 11 refers to ilī ul īdi incantations (cf. Lambert 1974).
- 13) The present writer has identified this ritual tablet and its associated dream-provoking texts in the British Museum and is preparing a study of them.
- 16) For Şēru šikinšu cf. above Inventory 2 obv. 1' and Mirelman 2015.

Col. vi

- DIŠ sa-ma-nu Ì.NUN.NA 1)
- 2) ÉN šu zi-ga šu zi-ga
- 3) DIŠ NA li-ip-ti ina SAG.DU-šú
- 4) mal-tak.MEŠ DIŠ NA lib-bu-šú SI.SÁ.ME
- 5) lugal níg-zi nu-èš den-líl-lá
- mal-sut (BAR) šá šam-ma GAR-šú 6)
- 7) DIŠ NA ÚŠ.MEŠ IGI.IGI-ru
- DIŠ MUNUS MÚD.MEŠ ma-MEŠ GIŠ NU TAR.MEŠ 8)
- ÉN sa hul lú-bi lú-bi-da 9)
- DIŠ NA NINDA GU, šá GU,-ma 10) ŠÀ.M[EŠ-š]ú RA.MEŠ-hu

- DIŠ NA IGI-šú LÙ.LÙ 11)
- 12) tab-nit LÚ UNUG.KI
- 13) uzu-ri: munu, su
- 14) xxsar [tu]-šar-ra-ah

(2 lines left blank)

- 1) The entry may refer to medical prescriptions rather than to Samana incantations; cf. Finkel 1998; Kinnier Wilson 1994; Beck 2015.
- 3) This entry corresponds to the incipit of Šumma liptu, the section of the physiognomic omens concerned with skin moles (Böck 2000: 174). See also the Alamdimmû catalogue CTN 4, 71: 86: [DIŠ TAG-tum² ina SAG]. DU NA BAR-ma³ GAR (see also Schmidtchen infra).
- 4) The writing mal-tak.MEŠ resembles mal-sut_x(BAR) and perhaps reflects maltakāti, if maltaktu here can have the specific meaning 'tested recipe.' What follows is similar to BM 59623 (unpubl. medical text): 1: DIŠ NA ŠÀ.SI.SÁ TUKU 'If a man has diarrhoea'.
- 6) A commentary on the plant description text Šammu šikinšu?
- 7) For related texts, see Scurlock 2006, e.g. No. 7 (KAR 234: 27; SpTU 4, 134: 1) and passim.
- 8) Taking ma-MEŠ as a writing of mādiš, and GIŠ an unsupported writing of alāku(?). For related texts see Steinert 2012 and 2013, with further literature.
- 9) Cf. the spell ÉN É.NU.RU sa hul lú-bi silim, attested e.g. in BAM 473 iii 6'-20' // BAM 474: 1'-3' (Scurlock 2006: No. 169, used against ghost-illness). For a similar incipit cf. also AMT 46/1 i 10 (classified as KA.INIM.MA tak-ṣi-ru šá rna4? Su-u 'Recitation for an amulet bracelet of šû-stone').
- 10) Similar entries are found e.g. in Johnson 2014: 16-18 (K. 2386 obv. i 12', 22', 28'). The spelling RA.MEŠ-hu seems to be a mistake for MÚ'. MEŠ-hu.
- 11) This entry corresponds to the incipit of the series IGI (eye diseases) Tablet 3, see Fincke 2000: 92 n. 704; Attia 2015: 52, 72. Cf. also the Assur Medical Catalogue (AMC) line 9 (see *infra*).
- 12) Who is the 'offspring of the man of Uruk'? A son of Gilgamesh?
- 14) Read UD.SAKAR; the entry may refer to a gnomon text?

Venerable tablet-collecting inventories would surely strike an eminent Uruk scholar as worthy of precise record. Where, then, do these three inventories fit within the cuneiform catalogue literature? I suggest that the three texts collected here reflect one and the same phenomenon, namely the perceptible movement towards the end of the second millennium BCE to bring order into a mass of inherited literature of all types, literary, lexical and scientific. Such a huge operation required not only the amassing of tablets and a cooperative and highly educated staff, but the articulated vision of a driven individual who both conceived and carried out the plan. This is not something that could have come about of its own accord. The idea was to impose system on chaos to facilitate control and retrieval.

Esagil-kīn-apli, the Erasmus of Babylon

- 1. At the end of the second millennium BCE there were in circulation uncounted numbers of cuneiform healing resources from many periods and cities that no individual could control or evaluate.
- 2. Esagil-kīn-apli was famous ever after because he not only had a vision of what had to be done with this venerable, inherited material but also carried it out.
- 3. He was in charge of a project. He had staff. Together these scholars established the major series of all the healing
- 4. For this process to be accomplished as many tablets as possible had to be collected and brought to one place.
- 5. Individuals or institutions must therefore have been recruited to amass and submit inscriptions, the older the better. We suggest that the Middle Babylonian 'catalogues' from Istanbul and the British Museum are part of this very process of collecting resources. (Interesting here is the fact that quite a few of their incipits are not identical to the incipits we know in the first millennium.) In some respects, this activity anticipates the famous library activities of Ashurbanipal.
- 6. All collected, impounded or borrowed tablets must have been laid out together on trestle tables like in the British Museum Arched Room. Only this practical result would permit the establishing of a standard text line by line. Most of this work would have been straightforward, since throughout the central traditional compositions variation other than in orthography is generally quite uncommon. Significant variants would have had to be evaluated on a one-to-one basis; sometimes in medical texts variant readings were preserved as a gloss, surviving into AMT and BAM. Final decisions were made by the editor.
- 7. Esagil-kīn-apli's end products were controlled and polished to the point of providing line totals for each tablet, thereby establishing a correct, standard text for all time, whose authority was reinforced by system catalogues. It is probable that the adoption of Sumerian ideograms for Akkadian technical terms in omens and medicine was part of this process, with the idea of establishing standard writings.
- 8. This operation is the famous Assyriological 'canonisation' of which Assyriologists often talk, in process and attributable to an intelligible origin; it was surely Esagil-kīn-apli as we are told by those who knew who instituted it

- and saw it through. Probably he, or his team, did the same with all the non-medical omens too. KAR 44 gives the full list of what was done. The same distillation process was applied to lexical resources, undoubtedly as part of the same stimulus and for the same reasons.
- 9. It is this very canonisation process, moreover that led to the classification $ah\hat{u}$; for this was material that was excluded by the Scholar-Editor from 'establishment' status but carefully preserved nevertheless.
- 10. Probably staff members of the Esagil-kin-apli Project came to be responsible for textual commentaries.
- 11. There was probably a statue of Esagil-kīn-apli somewhere. If not, there should have been.

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