

Chapter C

Bleeding, Menstruation and Pregnancy

C.1 Remedies to Stop Gynaecological Bleeding

The texts edited in this chapter attest to the continued importance of the topic of irregular haemorrhage and discharges in the gynaecological corpus of the first millennium BCE, as a continuation and extension of older textual traditions and magico-medical practices, especially incantations and different types of remedies (such as tampons/suppositories, amulets) devoted to this problem (e.g. Krebernik 1984, no. 37; Finkel 1980; Scurlock 1991; Rudik 2011: 332–336). From the mention of incipits concerned with gynaecological haemorrhage in the Assur Medical Catalogue (AMC), we know that in the Neo-Assyrian period remedies for this purpose had been collected within the gynaecological sections of a serialized medical compendium (see Steinert et al. 2018 for discussion, especially on AMC lines 112 and 118; cf. the Introduction in this book). Thus, AMC line 112 mentions treatments “for the case that a pregnant woman’s blood flows” (DIŠ ^{munus}PEŠ₄ MÚD.MEŠ-šá DU-ku), which are listed as a topic of a treatise concerned with PREGNANCY/OFFSPRING (AMC lines 109–110, see especially section C.3 for texts associated with this treatise). The next section in AMC line 118 concerned with the topic BIRTH lists as the incipit of a tablet belonging to this section a phrase that resembles a line encountered in the Assur text BAM 235 (text C.1.1) edited here, concerned with stopping vaginal discharges (*šagû/sagû*) that are described as bright red (*pelû*); the term *sagû* is also encountered in Late Babylonian texts that deal with regulation the menses (see section C.2 of this book).

The texts dealing with abnormal bleeding during or outside of pregnancy are represented by tablets from Assur (BAM 235–236, BAM 237–239, KAL 7, No. 16), from Ashurbanipal’s library at Nineveh (K. 263 + 10934, K. 8893, K. 20254, all of them written in Babylonian script and possibly imported from Babylonia), and by texts from Babylonia (BM 40152, FLP 1306, SpTU 4, No. 153). Of these texts, SpTU 4, No. 153 from Late Babylonian Uruk contained not only prescriptions for stopping bleeding, but another section concerned with difficult delivery (and may have been a collection of prescriptions for women), while the other texts focus, more or less, on the specific topic of stopping bleeding. BAM 237(+) from Assur is concerned with *naḥšātu* (bleeding during pregnancy) in particular, but it includes in its final column treatments for similar ailments characterised by abnormal discharges. Remedies to stop abnormal bleeding or recipes for related conditions, such as the loss of amniotic fluid, were also included in multi-thematic handbooks on women’s diseases and in smaller extract tablets, which are edited in other sections of this book (e.g. BM 38624+, BM 42313+, BM 51246+, BM 42587+). Remedies to induce (menstrual) bleeding are discussed in section C.2.

The prescriptions to stop gynaecological bleeding reflect both continuity and variation in the applied ingredients and practices. The most prominent type of remedy consists in tampons (wads of wool or less often, pieces of linen) filled with different substances and inserted into the vagina, but also potions, ointments and amulets are found repeatedly in the prescriptions. The ingredients of remedies against bleeding stem from plants, minerals as well as animals, and some of these ingredients are known to have haemostatic or astringent properties. Several of the ingredients used in context of stopping gynaecological bleeding in Mesopotamian texts are also encountered as remedies for similar purposes in other ancient medical traditions (Steinert 2012b; 2021a, 62ff.). Some recurring conspicuous ingredients in the prescriptions edited in section C.1 are shells (or cowrie snails), which were classified as “stones” rather than animals in Mesopotamian texts (the terms are usually written with the classifier for minerals, *na₄*), eggshells (of birds such as ostrich and dove), animal horn (of cow, goat, gazelle, stag, billy goat) as well as animal blood (of *hurru*-bird, billy goat). Several of the ingredients to stop gynaecological bleeding are also recommended in texts dealing with renal and rectal diseases for similar conditions (blood in the urine, bleeding from the anus, discharge), such as ostrich eggshells or shells (Geller 2005a). Some of these ingredients may have been effective. It is significant here that shells, eggshells and animal horns contain as main component calcium carbonate, which in modern trials has been shown to have haemostatic properties that improve wound healing (e.g. He et al. 2021).

In addition to empirical knowledge of specific pharmaceutical properties, the uses of some ingredients to stop gynaecological bleeding may have been bolstered by other perceivable properties (e.g., colours) as well as by analogical reasoning and cultural associations (such as the association of shells with female genitals and fertility). Moreover, the preparation procedures of the remedies against bleeding give us important hints about the assumed effect the remedies were expected to unfold (Steinert 2020). Thus, ingredients in Mesopotamian remedies against bleeding regularly had to be

roasted or desiccated, so as if to enact their hoped-for effect of “drying out” excessive moisture inherent in the blood flow. These logics underlying the uses of specific ingredients and their properties are also occasionally hinted at in the text themselves (see e.g. text C.1.10).

C.1.1–1.2 BAM 235 and BAM 236: Irregular Bleeding

BAM 235 and 236 are Neo-Assyrian fragments of two one-column tablets from Assur, which contain recipes and rituals for women suffering from haemorrhage. Both BAM 235 and 236 start with medical recipes for suppositories and potions, followed by the incantation “Her blood is a red river” (*nār sāmti dāmša*), which is to be recited over knots that are part of an amulet of coloured wool and *hûratu*-plant (a plant used also for dyeing, probably madder), to be worn by the woman around her hips. BAM 236 closes with another incantation. The recently published fragment KAL 7, No. 16 offers a third related Assur fragment, which may have formed part of BAM 235 (see text C.1.3).

C.1.1 BAM 235: Treatments to Stop a Woman’s Blood from Assur

The fragment begins with prescriptions to stop haemorrhage, designated here as *šagû* or *šugû* (lines 1, 7). It is proposed here is that the word *šugû* qualified by *pelû* “bright red” designates a kind of bloody discharge and is a variant of the word *šagû*. The term *šagû* (in Assyrian texts) must be identical with the word *sagû* found in Babylonian medical texts and in a Late Babylonian medical commentary from Uruk (SpTU 1, No. 39: 6’ff.) as a word for female blood (equated with *dām ardati* “the blood of a young woman”) and probably a term for the menses in this period (see the Introduction for further discussion).

A further parallel to BAM 235 obv. 1 and 7 is found in the Assur Medical Catalogue line 118, which lists as the title of a tablet belonging to a section within a therapeutic series concerned with women (BIRTH) the phrase: [DIŠ MUN]US *šá-gu-šá p[e-lu-ú?]* “[If a woman]’s *menstrual discharges* [are bright]-red(?)”. This passage could alternatively be reconstructed according to the beginning of BAM 235: 1 and 7 (see Steinert et al. 2018, 218, 275 and below). The meaning “menses” or menstrual blood for *sagû* is also indicated by a few first millennium BCE texts with recipes to induce *sagû* that has stopped to occur (see e.g. BM 54587 + 73802 rev.(?) 9’; text C.2.3).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	VAT 13724	BAM 235	Coll.	Fragment of a single-column tablet; Neo-Assyrian script; 8th/7th cent. BCE	Assur, N4 library ²⁹¹
B	A 203	BAM 236	Coll.	Fragment of a single-column tablet; Neo-Assyrian script; 8th/7th cent. BCE	Assur, N4 library

Overview

i	Prescription to stop bleeding (<i>sagû/šagû</i>) (tampon)	1–3
	A obv. 1–3	
ii	Ritual and prescription to stop bleeding (potion)	4–6
	A obv. 4–6	
iii	Prescription to stop bleeding (<i>sagû/šagû</i>) (suppositories/tampons)	7–9
	A obv. 7–9	

²⁹¹ Pedersén 1986, 67 No. 314.

iv	Akkadian incantation to stop bleeding: <i>nār sāmti dāmša</i> A obv. 10–13 // B rev. 1'–5'	10–13
v	Incantation rubric A obv. 14 // B rev. 6'	14
vi	Prescriptions for a knotted string, tampon and amulet to stop bleeding A obv. 15–18 // B rev. 7'–9'	15–18
vii	Fragmentary A obv. 19–20	19–20[...]

Previous Edition and Discussion

Kirsch 1996, 94–96

Collins 1999, 181–182 (edition of BAM 235: 10–13 // BAM 236 rev. 1'–5')

Scurlock 2014a, 585–587

Scurlock 2014b, 110 (translation of BAM 235: 10–16 // BAM 236 rev. 1'–9')

Steinert 2012b, 72 n. 33

Steinert 2013, *JMC* 22, 5ff. (discussion)

CDLI P285321 (photo and transliteration)

BabMed Corpora (https://www.geschkult.fu-berlin.de/e/babmed/Corpora/BAM-3/BAM-3_-235) (transliteration)

Infra text C.1.2 (edition of ms. B)

Transliteration

1	A obv. 1	[DIŠ MUNU]S ² šu ² -gu-ša ² pe-lu-[ti DU-ku-ma NU KUD-su ana KUD-si ²]
2	A obv. 2	[ⁿ a ⁴ KUR-nu DAB SÚD ina ^{sig} ÀKA NIGIN-mi ana ŠÀ G[AL ₄ ¹ .LA-ša ² GAR-an-ma]
3	A obv. 3	[M]ÚD ¹ (PAP).MEŠ-ša ² K[UD-su (...)]
4	A obv. 4	[DIŠ] MUNUS ^{gis} TUKUL ma[h-š]a-at MÚD BURU ₅ .[ḪABRUD.DA ^{mušen} ...]
5	A obv. 5	^{rú} NU.LUḪ.ḪA DIŠ-ni ² š SÚD ina KAŠ NAG-ši [... ana ^d ...]
6	A obv. 6	[NÍG].BA GAR-an še-gu-ú i-ša-si-m[a]
7	A obv. 7	[DIŠ MUNUS] ¹ ša ² ¹ -gu-ša ² pe-lu-ti DU-ku ni-iḫ-[.....]
8	A obv. 8	[AN].ZAḪ ^ú NÚMUN 14 rik-si [.....]
9	A obv. 9	[1.T]A.ÀM ana ŠÀ GAL ₄ .LA-ša ² GAR-an [.....]
10	A obv. 10 B rev. 1'	[ÉN Í]D ^{na4} GUG MÚD-ša ² a-tap ^{na4} G[UG (...)] [..... ^{na4} G]UG MÚD- ¹ ša ² ¹ a- ¹ tap ¹ ^{rna4} G[UG]
11	A obv. 11 B rev. 2'	[ta ²]-mìr-ti ^{na4} GUG A.MEŠ [.....] [.....] ¹ A ¹ .MEŠ ub-ba-lu
12	A obv. 12 B rev. 2 ^{cont.} –3'	[man]-nu liq-bi ana re-mi-ni-i ^d A[MAR.UTU] man-nu liq-b[i / ana r]e-mi-ni-i ^d AMAR.UTU
13	A obv. 13 B rev. 4'–5'	[t]a-mìr-ti ^{na4} GUG [.....] [..... ⁿ a ⁴ GUG li-is-ki-ru ÍLDAG ^{na4} ZA.GÌ[N] / [^ú]aš-la ub-bal

A, B

- 14 A obv. 14 [K]A.INIM.MA MÚD MUNUS [KUD-si]
B rev. 6' [KA].INIM.MA MÚD MUNUS KUD-si
A, B
-
- 15 A obv. 15 [DÙ.D]Ù.BI SÍG BABBAR SÍG SA₅ DIŠ-niš NU.NU 7 KÉ[Š (...) KÉŠ]
B rev. 7'-8' [DÙ].DÙ.BI SÍG BABBAR SÍG SA₅ DIŠ-niš NU.NU / [7 K]A.KÉŠ^{giš} HAB KÉŠ
- 16 A obv. 16 [e-m]a KÉŠ("SAR")-ru ÉN 7-šú ŠID-n[u] ina MUR[UB₄-šá KÉŠ-ma ina-aš]
B rev. 8'^{cont.}-9' e-ma KA.KÉŠ / [ÉN 7-šú] ŠID-nu ina MURUB₄-šá KÉŠ-ma ina-aš
- 17 A obv. 17 [x]x ina^{sig} ÅKA t[a-lam-mi²] x x[.....]
B omits
- 18 A obv. 18 [.....] ^{na4}KA.G[I.NA] x [.....]
B omits

A, B

- 19 A obv. 19 [x (x)]-ur/lik-ma MÚD x[.....]
20 A obv. 20 [x x]x DIŠ²-niš² x[.....]

Ms. A obv. breaks; remainder lost

Only traces of signs preserved on the reverse

Bound Transcription and Translation

¹ [šumma sinništ]u šugûša(?) pelû[ti illakû-ma lâ ipparrasû ana parâsi(?)] ² šadânu šābitu tasāk ina itqī talammi ana libbi ū[rīša tašakkan-ma] ³ dāmūša ip[arrasû (...)]

¹ [If a woman's] (*menstrual*) discharges [flow] with a bright red (colour) [and they cannot be stopped, in order to stop them(?)]: ² you pound magnetic haematite, you wrap it in a wad of wool, [you insert it] into [her] va[gina]. Then] ³ her [b]lood will st[op ...].

⁴ [šumma] sinništu kakka ma[hš]at dām iššūr [hurri ...] ⁵ nuḥurta ištēniš tasāk ina šikari tašaqqiši [... ana ...] ⁶ qīšta tašakkan šegû išassi-m[a]

⁴ If a woman is 'hit by a weapon' (i.e. has a haemorrhage), you crush blood of a par[tridge(?), ...], ⁵ (and) nuḥurtu-plant together, you give it to her to drink in beer, [... ...], ⁶ you present a gift [to deity ...], she utters a šegû-prayer an[d].

⁷ [šumma sinništu] šagûša pelûti illakû niḥ-[...] ⁸ [an]-zaḥḥu urbatu 14 riksī [... ...] ⁹ ištēnâ ana libbi ūrīša tašakkan [... ...]

⁷ [If a woman's] (*menstrual*) discharges flow with a bright red (colour), ...[... ...] ⁸ anzaḥḥu-frit(?), urbatu-rushes, [you make(?)] fourteen bundles [...], ⁹ you insert (them) [one] by one into her vagina [...].

¹⁰ [ÉN n]ār sām̄ti dāmša atap sām̄[mti]

¹⁰ [Incantation]: Her blood is a red (lit. carnelian-coloured) [riv]er, a red canal!

¹¹ [ta]mirti sām̄ti mû ubbalū

¹¹ The waters are carrying (away) the red [mea]dow!

¹² [man]nu liqbī ana rēmēnī Marduk

¹² Who shall speak to merciful Marduk?

¹³ tamirti sām̄ti liskirū adāra uqnâ ašla ubbal

¹³ Let them dam up the red meadow with adāru-wood(?), lapis lazuli (and) ašlu-rush, (so that) it (the meadow) will (then) dry up.

¹⁴ KA.INIM.MA dām sinništi parâsi

¹⁴ An [inc]antation for stopping a woman's blood.

¹⁵ DÙ.DÙ.BI *šipāti pešāti šipāti sāmāti ištēniš taṭammi sebet kišrī hūratī takaššar* ¹⁶ *ēma taktašru šiptu sebišu tamannu ina qabliša tarakkas-ma inâš* ¹⁷ [...] *ina itqī ta[lammi(?) ... [... ...]* ¹⁸ [...] *šadâ[nu]* [...] [... ...]

¹⁵ The procedure for it: you twine together white wool (and) red wool, you tie seven knots (of) *hūratu*-plant (into the string). ¹⁶ Wherever you have tied (a knot), you recite the incantation seven times. You bind (it) around her waist. Then she will get well. ¹⁷ Yo[u wrap ...] in a wad of wool [...], ¹⁸ [...] haema[tite(?)].

¹⁹ [...] *dām* [...] ²⁰ [...] *ištēniš(?)* [...] [... ...]

¹⁹ [...] ..., blood of [...] ²⁰ [...] you] ... together, [...] [... ...]

Ms. A obv. breaks; remainder lost

Notes

Line 1: The upper edge of the tablet still indicated in Köcher's copy is slightly deteriorated today. The reconstruction of line 1 follows line 7, which seems to be parallel in wording, as well as the traces preserved on the old photo of BAM 235 in the possession of the Vorderasiatisches Museum (Ph.Ass. 4201). The colour term *pelû* "bright red" characterises the colour of blood beside *da'mu* "maroon, brown", cf. CAD P, s.v. *pelû* "red-hued"; Thavapalan 2020, 128–133. "Bright red" blood flowing from the nose occurs as a symptom in the *Diagnostic Handbook* (e.g. Tablet 16: 10, 55', 77–78, Heeßel 2000, 172, 177, 179).

In BAM 235 obv. 3, MÚD.MEŠ "blood" is apparently used instead of *šugû* in the symptom description (for *dāmu* used in the plural, see also Stol 2021, *BiOr* 78, 437. In the present context, plurality may denote the intensity of the blood flow; for discussion see below text C.1.3 and *passim* in this chapter).

For interpretations of line 1 differing from the one suggested here, cf. AHW 853, reading logographic GU as *qû* ("Fäden")-šá ("von Gebärender"). In this vein, cf. also van Dijk 1975, *OrNS* 44, 59 n. 18, referring to a possible parallel for gu in BAM 235: 1, in a Sumerian birth incantation (JRL 24 E6+24: 4'), which speaks of the symptom gu-lá (threads hanging down?), in the context of a complication during delivery. Similarly, Scurlock 2014a, 586–587, who understands GU as "veins" (and translates the line "[If ...] her vein(s) [let flow] bright red (blood)").

Line 4: For the blood of *hurru*-bird (*iššūr hurri*, "partridge(?)") in a similar potion to stop bleeding, see also K. 263+ obv. 8–10 (text C.1.5); SpTU 3, No. 84: 56–57 (text C.3.3). In the context of blood loss, the prescription of animal blood implies analogical reasoning (like cures like) or a restorative treatment. Compare also Geller 2005a, No. 35 (BAM 99): 30–32; BAM 152 iii 11–12 for bull's blood given to drink in a prescription against bleeding from the rectum. For blood as a remedy in Mesopotamian healing texts, see also Steinert 2023.

Line 6: Compare BAM 237 obv. i 9'ff., 12', and 15'–16' (text C.1.4), where a *šigû*-prayer (Assyrian *šegû*) is addressed to Ištar; CAD Š/2, 413b. For gifts to deities in connection with *šigû*-prayers see CAD Q, 276b, e.g. RAcc. 38 rev. 24; IVR Add. p. 10 to pl. 54 No. 2 obv.(!) 21, 36; cf. van der Toorn 1985, *Sin and Sanction*, 118; for references in prayers to gifts given to the deity, see also Mayer 1976, 153. Scurlock (2014a, 586) reads [NÍG].NA "censer" instead of [NÍG].BA (*qīštu*) "gift".

Line 7: The first sign ŠÁ copied by Köcher is not entirely certain, but the context clearly suggests *šá-gu-šá* (for *sagû*). The spelling *šu-gu-šá* in obv. line 1 appears to be a variant (cf. the discussion above). The form *pelûti* shows that *šagû* is constructed as a plural noun here.

Line 8: The reconstructed [AN].ZAḪ may have to be read [x] DÈ "[...] ashes" instead, followed by ^uNÚMUN, i.e. "[x] ashes of *urbatu*-rush". Note the similar recipe in BAM 236 obv. 13 (see below). The logogram ^uNÚMUN (or ^uGUG₄) can be read *elpetu* or *urbatu* in Akkadian, both referring to a kind of rush or grass, cf. CAD U/W, 211–212; Borger 2004, MZL, 267 No. 102.

Lines 10–13: For the imagery, compare also SpTU 2, 130 No. 25 (Abusch et al. 2020, CMAwR 3, text 7.35), BAM 244: 41ff. (*infra* text B.1.1) and BAM 237 and dupl. lines 48'ff. (text C.1.4). At the beginning of line 10, Scurlock (2014a, 586; 2014b, 110) reads [T]U₆¹ ÉN "[Sp]ell (and) recitation". However, the tablet seems to show a clear [Í]D, and only one sign seems to be missing at the beginning of the line. The term *tamirtu* (here translated as "meadow") refers to a kind of irrigated agricultural land.

My translation of line 11 follows Collins 1999, 181–182. For varying translations of the spell, cf. Scurlock 2014a, 587 and 2014b, 110. In line 13, I partially follow the translation of Scurlock 2014a, 587. It remains unclear who “they” refers to in the incantation (cf. Farber 1990 for discussion of similar formulas of the *mannam lušpur* type). Possibly, “they” are the agents *adāru*-wood, lapis lazuli and *ašlu*-rush in this spell rather than divine helpers. For a parallel imagery of damming up a canal, see also the incantation *urbatu urbatu* (BAM 480 iii 65–68) in the context of an abscess on the head (Worthington 2005, *JMC* 5, 13, 21 lines 198’–201’; Scurlock 2014a, 441, 443).

Lines 15–16: A differing reconstruction and translation is suggested by Scurlock 2014a, 586–587; 2014b, 110, especially for the beginning of line 16: [ḡisḡa]B^{sar} ŠUB “you dribble *ḥûratu* (on the knots)”. However, *ḥûratu* is usually not written with the classifier SAR, which rather invites the reading KÉŠ(“SAR”)-*ru* instead. The traces of assumed [ḡisḡa]B on Köcher’s copy of BAM 235 favour a reconstruction similar to the duplicate BAM 236 rev. 8, which reads [7’ K]A.KÉŠ ḡisḡaB KÉŠ *e-ma* KA.KÉŠ(= *kišru*) <KÉŠ> “you tie [seven(?)] knots of *ḥûratu*-plant. Wherever <you have tied> a knot (you recite the incantation).” Thus, at the beginning of BAM 235 obv. 16, I prefer to restore [*e-m*]a KÉŠ(“SAR”)-*ru* “whenever you have made a knot (*taktašru*)”, with a perfect form of the verb *kašāru* for KÉŠ(“SAR”)-*ru*. For “knots” of the *ḥûratu*-plant (madder), which contained a red dye, see also *infra*, text F.1 lines 20, 29, 31 and text F.2. line 30’ with discussion.

Line 19: Perhaps restore *dām* [*erēni*] “[cedar] blood” in the gap. For this drug, see Böck 2023, 121–125.

C.1.2 BAM 236: Another Tablet with Treatments to Stop a Woman’s Blood from Assur

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	A 203	BAM 236	Coll.	Fragment of a single-column tablet; Neo-Assyrian script; 8th/7th cent. BCE	Assur, N4 library ²⁹²
B	VAT 13724	BAM 235	Coll.	Fragment of a single-column tablet; Neo-Assyrian script; 8th/7th cent. BCE	Assur, N4 library
c	BM 40152 (81-3-24, 17)	Pl. 28–29	Coll.	Fragment of a two-column tablet; Late Babylonian script; ca. 6th/5th cent. BCE	Babylon

Overview

i	Fragmentary A obv. 1–4	1–4
ii	Fragmentary A obv. 5	5
iii	Fragmentary prescription A obv. 6	6
iv	Fragmentary prescription A obv. 7–8	7–8
v	Fragmentary prescription to stop bleeding (potion) A obv. 9–11	9–11
vi	Fragmentary prescription to stop bleeding (potion) A obv. 12	12
vii	Prescription to stop bleeding (suppository) A obv. 13	13

²⁹² Pedersén 1986, 67 No. 334. The fragment belongs to the collection of the Istanbul Archaeological Museum.

viii	Prescription to stop bleeding (suppository) A obv. 14	14
ix	Prescription to stop bleeding (tampon) A obv. 15–17 // c obv. ii 9'–11'	15–17
x	Prescription to stop bleeding A obv. 18–20	18–20[...]
xi'	Akkadian incantation to stop bleeding: <i>nār sāmti dāmša</i> A rev. 1'–5' // B obv. 10–13	...[21'–25']
xii'	Incantation rubric A rev. 6' / B obv. 14	26'
xiii'	Procedure: prescription to stop bleeding (knotted strings to be tied around the hips) A rev. 7'–9' // B obv. 15–16	27'–29'
xiv'	Fragmentary Sumerian incantation A rev. 10'–12'	30'–32'

Previous Edition and Discussion

Kirsch 1996, 94–96

Collins 1999, 181–182 (BAM 235: 10–13 // BAM 236 rev. 1'–5')

Böck 2013, 29 note 6 (transliteration and translations of lines 15–17)

Scurlock 2014a, 585–587

Scurlock 2014b, 110 (translation of BAM 235: 10–16 // BAM 236 rev. 1'–9')

CDLI P285322 (transliteration)

BabMed Corpora (https://www.geschkult.fu-berlin.de/e/babmed/Corpora/BAM-3/BAM-3_-236/index.html) (transliteration)

Infra text C.1.1 (ms. B), text C.1.8 (ms. c)

Transliteration

1 A obv. 1 [DIŠ MUNUS MÚD.MEŠ-ša DU²]-^rku²¹ [...]]

2 A obv. 2 *not preserved*

3 A obv. 3 *not preserved*

4 A obv. 4 [...]] x MI² x [...]]

5 A obv. 5 [...]] x bad i [...]]

6 A obv. 6 [...]] ^{rú}IGI-lim [...]]

7 A obv. 7 [...]] ^ú[...]]

8 A obv. 8 [...]] x [...]]

9 A obv. 9 [...]] SÚD [...]]

10 A obv. 10 [...]] x [...]]

11 A obv. 11 [...]] ina] KAŠ NAG-šu

12 A obv. 12 DIŠ KI.MIN ^{rú}NU.[LUḫ.ḫa SÚD²] ina KAŠ NAG

13 A obv. 13 DIŠ KI.MIN DÈ *ur-ba-te i-na-áš-ši* MIN

14 A obv. 14 DIŠ KI.MIN NUMUN ^úIN₆.ÚŠ HÁD.DU SÚD *i-na-á[š-ši]*
A, c

15 A obv. 15 [DIŠ KI.MI]N IM.[SAḪAR].BABBAR.KUR.RA IM.SAḪAR.GI₆.KUR.RA
c obv. ii 9' [DIŠ] KI.MIN 'IM'.SAḪ[AR.NA₄].KUR.RA IM.SAḪAR.GI₆.KUR.RA

16 A obv. 16 [IM.SAḪA]R.N[A₄].KUR.RA DIŠ-*niš ina* ^{sig}ÀKA NIGIN-[*m*]*a*²
c obv. ii 10' [IM].SAḪAR.BABBAR.KUR.RA DIŠ-*niš ina* ^{sig}ÀKA 'NIGIN-*mi*'

17 A obv. 17 [*ana* ŠÀ].TÙR¹-šá GAR-*an-ma* MÚD.MEŠ-šá KUD-*su*¹
c obv. ii 11' [*ana* ŠÀ].TÙR-šá GAR-*ma* MÚD.MEŠ-šá KUD-*'si*'

A, c

18 A obv. 18 [DIŠ KI.MIN² ^ú]IN₆.ÚŠ SÚD *ina* ^{sig}H[É.M]E.DA N[IGIN¹]

19 A obv. 19 [x x *ana* ŠÀ.TÙ]R¹-šá GAR-*a[n* MIN²]

20 A obv. 20 [x x x]x e (or: *ina* A²) nu² [x x x x]

Ms. A obv. breaks; gap of unknown length

21' A rev. 1' [x x ^{na4}G]UG MÚD-*'šá*²¹ *a-tap*¹ ^{na41}G[UG]
B obv. 10 [ÉN Í]D ^{na4}GUG MÚD-šá *a-tap* ^{na4}G[UG (...)]

22' A rev. 2' [x x x] 'A'.MEŠ *ub-ba-lu man-nu liq-b[i]*
B obv. 11–12 [*ta*²]-*mir-ti* ^{na4}GUG A.MEŠ [.....] / [*man*]-*nu liq-bi*

23' A rev. 3' [*ana r*]*e-mi-ni-i* ^dAMAR.UTU
B obv. 12^{cont.} *ana re-mi-ni-i* ^dA[MAR.UTU]

24' A rev. 4' [x x ⁿ]^{na4}GUG *li-is-ki-ru* ÍLDAG ^{na4}ZA.GÌ[N]
B obv. 13 [*t*]*a-mir-ti* ^{na4}GUG [.....]

25' A rev. 5' [^ú]*aš-la ub-bal*
B obv. 13^{cont.} [.....]

A, B

26' A rev. 6' [KA].INIM.MA MÚD MUNUS KUD-*si*
B obv. 14 [K]A.INIM.MA MÚD MUNUS [KUD-*si*]

A, B

27' A rev. 7' [DÙ].DÙ.BI SÍG BABBAR SÍG SA₅ DIŠ-*niš* NU.NU
B obv. 15 [DÙ.D]Ù.BI SÍG BABBAR SÍG SA₅ DIŠ-*niš* NU.NU

28' A rev. 8' [7 K]A.KÉŠ ^{giš}HAB KÉŠ *e-ma* KA.KÉŠ <KÉŠ>
B obv. 15–16 7 KÉ[Š (...)] KÉŠ / [*e-m*]*a* KÉŠ(“SAR”)-*ru*

29' A rev. 9' [ÉN 7-šú] ŠID-*nu ina* MURUB₄-šá KÉŠ-*ma ina-aš*
B obv. 16^{cont.} ÉN 7-šú ŠID-*n[u] ina* MUR[UB₄-šá KÉŠ-*ma ina-aš*]

Afor continuation of ms. B see edition of BAM 235 in this volume (text C.1.1)

30' A rev. 10' [É]N 'ka²¹ 'kud²¹ ^ú ^{gi}hal šú tum íb-dè

31' A rev. 11' [x k]i²-tum ^{hu} [l]ú dili ^ú ^{bil}-lá de₆ zi-íl íb-dè

32' A rev. 12' [x gi]g² igi ^{giš}ká²¹ lú ^{si}g al-ti x

Bound Transcription and Translation

¹ [šumma sinništu dāmūša illa]kū [... ...] ²⁻⁴ too fragmentary for transcription	¹ [If a woman's blood(?) flows, [... ...] ²⁻⁴ too fragmentary for translation
⁵ too fragmentary for transcription	⁵ too fragmentary for translation
⁶ [... ...] imḥur-līm [... ...]	⁶ [... ...], 'heals thousand'-plant, [... ...].
⁷⁻⁸ fragmentary	⁷⁻⁸ fragmentary
⁹ [... ...] tasâk [... ...] ¹⁰ [... ...] ¹¹ [... ... ina] šikari tašaqqīši	⁹ [... ...] you pound, [... ...] ¹⁰ [... ...], ¹¹ [... ...] you have her drink (it) [in] beer.
¹² DIŠ KI.MIN nu[ḥurta tasâk(?)] ina šikari išatti	¹² Alternatively, [you pound] nuḥurtu-plant, she shall drink (it) in beer.
¹³ DIŠ KI.MIN diqmēni urbate inašši MIN	¹³ Alternatively, she shall apply ashes of urbatu-rushes, ditto (i.e. her bleeding will stop).
¹⁴ DIŠ KI.MIN zēr maštakal tubbal tasâk ina[šši]	¹⁴ Alternatively, you dry (and) pound the seeds of maštakal-soapwort (and) she shall apply it.
¹⁵ [DIŠ KI.MIN] alluḥara qitma ¹⁶ [ga]bâ ištēniš ina itqi tammī-ma ¹⁷ [ana ša]ssūrīša tašakkan-ma dāmūša ipar-rasū	¹⁵ [Alternatively,] you wrap (white) alluḥaru-pigment, (black) qitmu-pigment ¹⁶ [(and) al]um together in a wad of wool. ¹⁷ You insert (it) [into] her womb and her bleeding will stop.
¹⁸ [DIŠ KI.MIN(?)] maštakal tasâk ina tabarri tal[ammi] ¹⁹ [... ana šass]ūrīša tašakkan [MIN(?)] ²⁰ fragmentary	¹⁸ [Alternatively(?), you pound maštakal-soapwort, you w[rap] (it) in red wool. ¹⁹ You insert (it) [... into] her [wo]mb, [ditto(?)]. ²⁰ too fragmentary for translation
Ms. A obv. breaks; gap of unknown length	
^{21'} [ÉN nār sâ]mti dāmša atap sâ[mti]	^{21'} [Incantation]: Her blood is a [re]d [river], a r[ed] canal!
^{22'} tamirti sâmti mû ubbalū mannu liqbi	^{22'} The waters are carrying (away) [the red meadow]! Who shall speak
^{23'} ana rēmēni Marduk	^{23'} to merciful Marduk?
^{24'} [tamirti] sâmti liskirū adāra uqnâ	^{24'} Let them dam up the red [meadow] with adāru-wood(?), lapis lazuli
^{25'} ašla ubbal	^{25'} (and) ašlu-rush, (so that) it (the meadow) will (then) dry up.
^{26'} KA.INIM.MA dām sinništi parāsi	^{26'} An [inc]antation for stopping a woman's blood.
^{27'} DÙ.DÙ.BI šipāti pešāti šipāti sāmāti ištēniš taṭammi ^{28'} [sebet ki]šrī ḥūratī takašsar ēma kišra <taktašru> ^{29'} šiptu sebišu tamannu ina qablīša tarakkas-ma inâš	^{27'} The procedure for it: you twine together white wool (and) red wool. ^{28'} You tie seven knots (of) ḥūratu-plant (into the string). [When]ever <you have tied> a knot, ^{29'} you recite [the incantation seven times]. You bind (it) around her waist. Then she will get well.

30' [É]N 'ka²' kud²' ú ^{gi}ḫal šú tum íb-dè

31' [x k]i²-tum ḫu [l]ú dili ú-bil-lá de₆ zi-íl íb-dè

32' [x gi]g² igi ^{gi}s²ká lú sig al-ti 'x'

30' [Spe]ll: The 'mouth' is *blocked*(?) (lit. cut off). Plants brought(?) in a reed basket have been heaped up(?).

31' a single human being(?), ú-bil-lá-plant(?) has been brought(?) ... has been heaped up.

32' [...]. ... has approached the front (of the) gate of the stricken human being

Bottom of ms. A rev.

Notes

Lines 1–20: The preserved ingredients of the prescriptions in these lines are well known from other texts to stop bleeding. For *nuḫurtu*-plant (line 12), see e.g. the following texts edited in this volume: K. 263 + 10394 rev. 25 (potion); BAM 237 i 32'; ii 17', iii 20' (potion), iv 13. Dried seed of *maštaka*-soapwort (line 14) are used, for example, in FLP 1306 obv. 4–6; the plant is also prescribed in K. 263 + 10934 obv. 2, 19 (potion); BAM 237 i 39' (suppository); ii 34'–35' (potion) and *passim*; SpTU 4, No. 153: 7, 11; FLP 1306 rev. 28; BM 40152 rev. iii 27, 29. For *urbatu*-rushes (line 13), see e.g. BAM 237 iv 30 (for vaginal discharges other than blood).

In line 1, it is also possible to restore *šagūša* instead of MÚD.MEŠ-ša "her blood" (see above BAM 235, text C.1.1).

Lines 30'–32': The text of this short spell has been inscribed with large blank spaces in between, resembling a colophon, presumably in the intention to fill all the remaining of space on the reverse of the tablet. The text of the spell looks like a mixture of rudimentary Sumerian words and abracadabra syllables. The first two words in line 30' can be read as Sumerian *ka* "mouth; opening" and *kud* "cut off (water); to block; to staunch (the flow of fluids)", which may refer to stopping the haemorrhage from the vagina. The rest of the line as well as the latter part of line 31' appear to speak of objects that are brought (*šú tum* perhaps standing for *šu túm/de₆* "to carry") and heaped up(?) (*dè*, for *dé* "to pour"), presumably to staunch the blood flow. The term ^{gi}ḫal refers to a basket for keeping fish or birds in Ur III texts from Umma, see Englund 1990, 149–155; Borelli 2021, *NABU* 2021/1, no. 7. In line 31', the Sumerian word *ú-bil-lá* can be recognized, which usually means "charcoal" (Akkadian *upillû*). However, in lexical texts from Emar, *u₅-bil-lá* is equated with Akkadian *illûru*, a plant with a distinct red flower and fruit (Arnaud 1985, Emar 6/2, 508–515, 730 Msk 74209a+ rev. iii 54). This plant occurs as an ingredient in potions to stop *naḫšātu*-discharge in BAM 237 obv. i 28, 30 (*infra* text C.1.4). See also BAM 237 rev. iv 11 (against NI.NE).

In line 32', *ti* in *al-ti* may stand for *te(ĝ)* "to approach, come near" (i.e. he/she/it/they approached").

C.1.3 KAL 7, No. 16: A Fragment from Assur with Amulets to Stop Female Bleeding

This fragment from the library N4 at Assur ("House of the incantation priest") and dating to the 7th cent. BCE presumably belonged to a single-column tablet. The fragment preserves the lower left corner of a tablet; only the beginning of a few lines written on the bottom edge, the reverse and left edge are preserved. Because the content matter is related to gynaecological haemorrhage, W. Meinhold (2017, 51) suggests that the fragment may belong to BAM 235 (text C.1.1), although no direct join is possible. On this account, I offer a slightly diverging interpretation of the fragment as preserving remedies for "stopping the blood" (MÚD KUD-si) instead of *naḫšātu*-disease (as suggested by Meinhold).

List of Manuscripts

Signum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	VAT 20785 (Ass. 13956 co*)	KAL 7, No. 16	–	Fragment of a single-column tablet; Neo-Assyrian script; 7th cent. BCE	Assur, N4 library

Overview

i'	Fragmentary prescription to stop bleeding (amulet tied around the hips)	...]1'–4'
	A lo. e. 1–rev. 2	
ii'	Fragmentary prescription to stop bleeding (amulet tied around the hips)	5'–9'
	A rev. 3–7	
iii'	Fragmentary prescription to stop bleeding (amulet)	10'–11'
	A rev. 8–9	
iv'	Fragmentary prescription to stop bleeding	12'–14'[...]
	A rev. 10–12	
v''	Rubric(?)	...]15''
	A l. e. 1	

Previous Edition and Discussion

Meinhold 2017, 51–52, 159 No. 16

Transliteration

Ms. A obv. lost

1'	A lo. e. 1	ʿšá ²¹ x [.....]
2'	A lo. e. 2	PA šá 7 [GÙN.MEŠ-šá
3'	A rev. 1	ina MURU[B ₄ -šá KÉŠ
4'	A rev. 2	[.....]
<hr/>		
5'	A rev. 3	ŠUBA G[UG ²
6'	A rev. 4	ina ^{sig} HÉ.[ME.DA
7'	A rev. 5	SA MAŠ.DÀ [.....]
8'	A rev. 6	È-a[k
9'	A rev. 7	ina M[URUB ₄ -šá KÉŠ ...]
<hr/>		
10'	A rev. 8	SÍG BABBAR [.....]
11'	A rev. 9	[.....]
<hr/>		
12'	A rev. 10	ana MUNUS šá MÚD.[MEŠ-šá DU-ku ² NU KUD-su]
13'	A rev. 11	ana KUD-si [.....]
14'	A rev. 12	MÚD.ME[Š-šá KUD-su (...)]

Ms. A rev. breaks; gap of unknown length

15''	A l. e. 1	MÚD.MEŠ [šá MUNUS ana KUD-si ²]
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Bound Transcription and Translation

Ms. A obv. lost

¹ *ša* [... ..] ² *ayyartu ša sebet* [*tikpūša*] ³ *ina qabl[īša*
tarakkas ...] ⁴ [... ..]

¹ *which* [... ..], ² *an ayyartu-shell with seven dots*, [... ..] ³
[*you tie*] around her hips [... ..]. ⁴ [... ..].

⁵ *šubû sā*[*mtu*] ⁶ *ina tab*[*arri*] ⁷ *šer'an šabi*[*ti*]
⁸ *tašakkak* [... ..] ⁹ *ina qab*[*liša tarakkas* ...]

⁵ *Šubû*-‘stone’, *car*[*nelian*,] ⁶ *on red wool* [... ..] ⁷ (and)
the tendon of a gazelle [... ..] ⁸ *you thread* [(the stones),].
⁹ [You tie (the amulet)] around [her] hip[s ...].

¹⁰ *šipāti pešāti* [... ..] ¹¹ [... ..]

¹⁰ *White wool*, [... ..] ¹¹ [... ..].

¹² *ana sinništi ša dāmūša* [*illakū lā ipparrasū*] ¹³ *ana parāsi*
[... ..] ¹⁴ *dāmū*[*ša ipparrasū*]

¹² *For a woman whose blood* [flows (and) cannot be stopped],
¹³ *to stop it*: [... ..]. ¹⁴ (Then) [her] blood will stop].

Ms. A rev. breaks; gap of unknown length

¹⁵ *dāmī* [*ša sinništi ana parāsi*(?)]

¹⁵ [(Remedies) to stop a woman's(?) blood.

Notes

Lines 1'–4': *Ayyartu*-shell (or coral) with seven dots (*tikpu*; cf. Schuster-Brandis 2008, 438; CAD T, 403b) is used in BAM 237(+) in similar prescriptions for amulets against *naḥšātu*-disease, see BAM 237 obv. i 47'–48' (also Schuster-Brandis 2008, 140 Kette 135) and iii 28 (*infra* text C.1.4).

Lines 5'–9': A similar amulet featuring the ingredients (although in different order) in these lines can be found, for example, in BAM 237 i 4'–8' (especially the sinew from a male and female gazelle), used to treat *naḥšātu*-disease.

Lines 10'–11': A similar prescription for an amulet string to stop a woman's blood (MÚD MUNUS *ana KUD-si*) starting with white wool is found in BAM 235: 15'–16' // BAM 236 rev. 7'–9', see above texts C.1.1–C.1.2).

Lines 12'–14' and 15": I suggest a restoration differing from Meinhold (2017, 51–52), following parallel formulations in other texts concerning stopping abnormal gynaecological bleeding (see Steinert 2012b and 2013a). The main argument against Meinhold's restoration is that there are no parallels for diagnostic passages introducing a recipe with the phrase “If a woman suffers from *naḥšātu*-disease” (thus, in BAM 237, reference to *naḥšātu* as a diagnosis is only made via incantation rubrics (KA.INIM.MA MUNUS *ša naḥšāte* GIG-(at)). However, there are numerous instances for diagnostic sections referring to stopping (*parāsu*) a woman's blood (*dāmu*), e.g. K. 263 + 10934: 1, BM 40152 iii 6; FLP 1306: 21–22; BAM 236 obv. 17', BAM 235: 14 // BAM 236 rev. 6' etc. (all edited in section C.1 of this volume).

The beginning of line 12', with the relative pronoun *ša* after MUNUS introducing a relative clause, displays a slightly different syntax, i.e. “for (*ana*) a woman whose blood [flows (and) cannot be stopped] ...”, rather than the more usual phrase “If (*šumma*) a woman ...”. For *dāmu* “blood” in the plural, see also Stol 2021, *BiOr* 78, 437. In the present text corpus, the spelling MÚD.MEŠ indicating plurality seems to dominate (see also BAM 237 obv. ii 1' // (text C.1.4); BM 42313+ rev. 1 (text A.2.2); *Iraq* 31, 31: 40 (text II.1.4) and *passim* in this book).

Line 15": The phrase written on the left edge of VAT 20785 may have been a topical heading or title for the contents on the tablet, functioning like the title on the spine of books, assisting the user of the library, in which the tablet was kept (if standing on a shelf). For another instance of this phenomenon, see e.g. *infra* text C.3.1.

C.1.4 BAM 237 (+) BAM 238 (+) BAM 239: An Assur Compendium with Treatments Concerning Bleeding during Pregnancy (*naḥṣātu*) and Related Conditions

BAM 237(+) (ms. A₁) is a large two-column tablet in Neo-Assyrian script from the “House of the incantation priest” (N4 library) at Assur, containing recipes and rituals, mostly to treat irregular bleeding during pregnancy (*naḥṣātu*). The final sections on the reverse (col. iv 9–44) also assemble medical treatments for other, related women’s ailments characterised by abnormal discharges. Because of its thematic focus, and because its format corresponds to the format of Nineveh tablets belonging to serialised compendia, it is possible that BAM 237(+) forms a manuscript belonging to a section of a serialised medical compendium dealing with women’s ailments, which are listed in the so-called Assur Medical Catalogue (Steinert et al. 2018). However, since no incipit or colophon/catchline is preserved on BAM 237 confirming this suggestion, this connection remains hypothetical, since the ailment *naḥṣātu* itself is not mentioned in the AMC (cf. Steinert et al. 2018, 272 for discussion and possible connection to Tablet 3 of the section PREGNANCY, which included thematic sections for the case that “a pregnant woman’s blood flows”, mentioned in AMC line 112).

Column i of BAM 237 begins with a complex treatment (lines 1’–20’) involving a potion, an ointment and amulet stones, combined with a ritual performed over three days, involving *šigû* “lamentation prayers” (one of them addressed at the goddess Ištar), offerings and the deposition of a potsherd found standing in the street, in a secluded place within the patient’s house. This procedure apparently alludes to the desired blocking of her leaking body opening. Column i continues with various treatments against *naḥṣātu*, including amulets, potions, tampons containing drugs, fumigations.

The fragmentary columns ii and iii contain several short spells (Akkadian as well as *abracadabra* or pseudo-Sumerian) combined with shorter prescriptions. The first preserved lines of column ii contain the end of the incantation *mimmû ilū ibnû amēlûtu* “All that the gods created of mankind” (if column ii started with this incantation, about seven lines from the top of the tablet are missing), whose use in the corpus of women’s diseases is so far unique. This spell is otherwise solely known from first millennium BCE compendia of amulet stones from Nineveh and Babylonia, where it was recited to stop nosebleed (mss. b–d).²⁹³ The Nineveh fragment K. 4782: 10’ (ms. e), belonging to a list of amulet stones, cites the incipit of this incantation, as well to be recited over an amulet against nosebleed. A comparable phenomenon can be observed in the text BM 40152 from Babylon concerned with female bleeding, which contains a section with a ritual introduced with the statement that it could be used alternatively “for stopping nosebleed or a woman’s blood” (rev. iii 17, see text C.1.8).

The incantation *mimmû ilū ibnû amēlûtu* uses poetic metaphors comparing bleeding with a meadow flooded with water, with a fermenting vessel whose stopper is leaking, and with a waterskin whose knot is not strong. Interestingly, the text begins by alluding to the creation of humankind by the gods and to the role of the mother goddess Bēlet-ilī in this process, known from Babylonian mythological texts such as *Atramḥasīs* and *Enki and Ninmah*. However, in the incantation *mimmû ilū ibnû amēlûtu*, Bēlet-ilī is said to have “created” the blood of her creatures, i.e. made their bodies of flesh and blood. Thus, the text portrays bleeding as an inherent feature of the human body tied to the way it was created by divine action. Interestingly, the incantation describes bleeding in men and women through reference to contrasting body openings, implying gender polarity: men bleed from the nose, women from the vagina. The gods, taking pity on their creatures, then send an anonymous deity up to heaven in order to bring down “the seal of Anu” to “seal up” the leaking body openings, alluding to the use of stones and minerals in amulets and as haemostatic, astringent or “drying” substances applied in tampons or potions. Unfortunately, the identity of the deity who is sent to heaven is unclear; he or she is addressed as a deity who can stop the flow of blood.

Of interest are the deities mentioned by name in the incantation *mimmû ilū ibnû amēlûtu*. Notably, Ea and Bēlet-ilī appear as main agents in the first lines of the composition, clearly referring to the central roles of Enki/Ea and the mother goddess (Ninmah, Bēlet-ilī, Mami) in anthropogonic myths such as found in *Atramḥasīs* Tablet I and in *Enki and Ninmah*. Especially in *Atramḥasīs*, flesh and blood are mentioned (beside clay) as materials, from which the mother goddess shaped the first human being; blood, as befitting the purpose of the incantation, plays the central role in the spell and is said to have been created (*banû*) by the goddess. The consequence of this is that human beings bleed, about which Ea and Bēlet-ilī (Mami) are greatly upset and start to cry. This motif is remarkable, and one can ask whether it was meant to emphasise the emotional attachment of the gods to their creatures (as in an incantation in BAM 248 (obv. i 40, text D.1.1) resembling the birth incantation “A Cow of Šin”, in which the moon god cries for his cow in birth pangs). The tears of Ea and Bēlet-ilī

²⁹³ According to Schuster-Brandis (2008, 193), mss. b and d belong to the series *kunuk ḫalti* “cylindrical ḫaltu-stone”.

may also signal remorse or a realisation of failure on their part. In any case, the urgency of the problem is expressed in the fact that all the gods are assembled for a solution (ms. c i 16' mentions Ištar, Šamaš, Gula, all of which play a central role in healing texts).

Two small fragments, VAT 14123 and VAT 14145, published by Köcher as BAM 238 and BAM 239, most likely belong to BAM 237. However, since their exact placement in relation to BAM 237 is uncertain, these two fragments are edited separately below as mss. A₂ and A₃.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A ₁	VAT 8577 + VAT 13655 + VAT 13671 + VAT 13706 + VAT 13707 + VAT 13708 + VAT 13828 + VAT 14177 + VAT 14185 (+)	KAR 194 (only VAT 8577) BAM 237 (all fragments)	Coll.	Two-column tablet, Neo-Assyrian script, 8 th –7 th cent. BCE	Assur, N4 library
a	BM 42313 (81-7-1, 73) + BM 42427 (81-7-1, 187) + BM 42585 (81-7-1, 345) + without No. (81-7-1, 353) + BM 43174 (81-7-1, 938) + BM 43215 (81-7-1, 979) + BM 43274 (81-7-1, 1038) + BM 43279 (81-7-1, 1043) + BM 43281 (81-7-1, 1045) + 43439 (81-7-1, 1203) + BM 43483 (81-7-1, 1247) + BM 43595 (81-7-1, 1359) + BM 43766 (81-7-1, 1527) + BM 43803 (81-7-1, 1564)	Pl. 14–15	Coll.	Single-column tablet in portrait format; Late Babylonian script; ca. 500 BCE	Sippar
b	VAT 16446	BAM 386	Coll.	Fragment of a two- or three-column tablet; Neo-Babylonian script; ca. 6 th cent. BCE(?)	Babylon
c	W. 23279	SpTU 4, No. 129	–	Three-column tablet; Late Babylonian script; 5 th –4 th cent. BCE	Uruk; library of the Šangû-Ninurta family
d	K. 3304 + K. 7698 + K. 8785 + K. 9217	–	Coll.	Fragments of a two-column tablet; Neo-Babylonian script; 7 th cent. BCE	Nineveh; library of Ashurbanipal

Overview

i'	Prescription for an ointment for a woman suffering from <i>naḥšātu</i> -discharge (abnormal bleeding) A ₁ obv. i 1'–3'	...11'–3'
ii'	Prescription for an amulet for a woman suffering from <i>naḥšātu</i> -discharge A ₁ obv. i 4'–8'	4'–8'
iii'	Instruction for a ritual to be performed in the house of a woman suffering from <i>naḥšātu</i> -discharge, to be repeated on three consecutive days (depositing of a potsherd; recitation of <i>šigû</i> -prayers), accompanied by aforementioned potion, ointment (lines 1'–3') and amulet (lines 4'–8'); continuation of the ritual on the fourth day at the door of the woman's house, recitation of a <i>šigû</i> -prayer before Ištar, recitation of incantation) A ₁ obv. i 9'–16'	9'–16'
iv'	Rubric: incantation for a woman suffering from <i>naḥšātu</i> -discharge; with label <i>bulṭu latku</i> "proven remedy" A ₁ obv. i 17'	17'
v'	Incantation: ^d INNIN an-ki-bi-da-ke ₄ <i>Ištar šugallitu</i> (recited on the fourth day of the ritual described in lines 9'–16'?) A ₁ obv. i 18'–20'	18'–20'

vi'	Rubric: incantation for a woman suffering from <i>naḥšātu</i> -discharge A ₁ obv. i 21'	21'
vii'	Procedure (KÌD.KÌD.BI) for an amulet tied around the woman's hips A ₁ obv. i 22'–24'	22'–24'
viii'	Prescription for a suppository inserted in the vagina against <i>naḥšātu</i> -discharge A ₁ obv. i 25'	25'
ix'	Prescription for a fumigation from below against <i>naḥšātu</i> -discharge A ₁ obv. i 26'–27'	26'–27'
x'	Prescription for a potion against <i>naḥšātu</i> -discharge A ₁ obv. i 28'–29'	28'–29'
xi'	Prescription for a potion against <i>naḥšātu</i> -discharge A ₁ obv. i 30'	30'
xii'	Prescription for an amulet tied around the woman's hips against <i>naḥšātu</i> -discharge A ₁ obv. i 31'	31'
xiii'	Prescription for a potion against <i>naḥšātu</i> -discharge A ₁ obv. i 32'	32'
xiv'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 33'	33'
xv'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 34'	34'
xvi'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 35'	35'
xvii'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 36'	36'
xviii'	Prescription for a potion against <i>naḥšātu</i> -discharge A ₁ obv. i 37'	37'
xix'	Prescription for a potion against <i>naḥšātu</i> -discharge A ₁ obv. i 38'	38'
xx'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 39'	39'
xxi'	Prescription for a potion, an amulet and a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 40'–42'	40'–41'
xxii'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 43'–44'	42'–43'
xxiii'	Prescription for a vaginal suppository against <i>naḥšātu</i> -discharge A ₁ obv. i 45'–46'	44'–45'
xxiv'	Prescription for an amulet tied around the woman's hips against <i>naḥšātu</i> -discharge A ₁ obv. i 47'–48'	46'–47' [...
xxv''	Incantation: <i>mimmû ilū ibnû amēlūtu</i> A ₁ obv. ii 1'–6' // b obv. i' 1'–6' // c obv. i' 11'–27' // d obv. i 1'–7'	...]48''–64''
xxvi''	Rubric: incantation for a woman suffering from <i>naḥšātu</i> -discharge (var. against nosebleed) A ₁ obv. ii 7' (var. b obv. i' 7' // c obv. i' 28')	65''
xxvii''	Fragmentary treatment instruction (KÌD.KÌD.BI) (amulet?) A ₁ obv. ii 8'–10'	66''–68''
xviii''	Incantation: [ÉN ^d inni]n' ^r munus' mu-du A ₁ obv. ii 11'–14'	69''–72''
xxix''	Rubric: incantation for a woman suffering from <i>naḥšātu</i> -discharge A ₁ obv. ii 15'	73''
xxx''	Procedure (KÌD.KÌD.BI) for a potion against <i>naḥšātu</i> A ₁ obv. ii 16'	74''

xxxi"	Alternative prescription for a potion against <i>naḥšātu</i> A ₁ obv. ii 17'	75"
xxxii"	Enuru-incantation: <i>kiri₆ ur-zé kéš</i> A ₁ obv. ii 18'–21'	76"–79"
xxxiii"	Rubric: incantation for a woman suffering from <i>naḥšātu</i> A ₁ obv. ii 22'	80"
xxxiv"	Procedure (KÌD.KÌD.BI) for a potion against <i>naḥšātu</i> A ₁ obv. ii 23'–24'	81"–82"
xxxv"	Incantation: [z]i' ḥab-lu-ur-zé kéš A ₁ obv. ii 25'–27'	83"–85"
xxxvi"	Rubric: Incantation for a woman suffering from <i>naḥšātu</i> A ₁ obv. ii 28'	86"
xxxvii"	Procedure (KÌD.KÌD.BI) for a potion against <i>naḥšātu</i> A ₁ obv. ii 29'	87"
xxxviii"	Enuru-incantation: <i>an-ma-ma-na-še ki-ma-ma-na-še</i> A ₁ obv. ii 30'–32'	88"–90"
xxxix"	Rubric: Incantation for a woman suffering from <i>naḥšātu</i> A obv. ii 33'	91"
xl"	Procedure (KÌD.KÌD.BI) for a potion against <i>naḥšātu</i> A ₁ obv. ii 34'–35'	92"–93"
xli"	Alternative prescription for an amulet against <i>naḥšātu</i> A obv. ii 36'	94"
xl ii"	Fragmentary Enuru-incantation A ₁ obv. ii 37'–39'	95"–97"
xl iii"	Rubric: Incantation for a woman suffering from <i>naḥšātu</i> A ₁ obv. ii 40'	98"
xl iv"	Procedure (KÌD.KÌD.BI) for an amulet against <i>naḥšātu</i> tied around the woman's hips A ₁ obv. ii 41'–42'	99"–100"
xl v"	Alternative prescription for an amulet against <i>naḥšātu</i> tied around the woman's hips A ₁ obv. 43'–44'	101"–102"
xl vi"	Prescription for an amulet against <i>naḥšātu</i> tied around the woman's hands A ₁ obv. ii 45'–46'	103"–104"
xl vii"	Prescription for an amulet against <i>naḥšātu</i> tied around the left hand A ₁ obv. ii 47'	105"
xl viii"	Fragmentary prescription for an amulet against <i>naḥšātu</i> A ₁ rev. iii 1–3	106"–108"
xl ix"	Fragmentary prescription for an amulet against <i>naḥšātu</i> A ₁ rev. iii 4–5	109"–110"
l"	Fragmentary prescription for an amulet(?) against <i>naḥšātu</i> A ₁ rev. iii 6–7	111"–112"
li"	Fragmentary prescription for an amulet(?) against <i>naḥšātu</i> A ₁ rev. iii 8	113"
lii"	Enuru-incantation: <i>dím-dím an-na dí-m-dím an-na</i> A ₁ rev. iii 9–18	114"–123"
liii"	Rubric: incantation for a woman suffering from <i>naḥšātu</i> A ₁ rev. iii 19	124"
liv"	Procedure (KÌD.KÌD.BI) for a potion against <i>naḥšātu</i> A ₁ rev. iii 20–21	125"–126"
lv"	Enuru-incantation: <i>i-g[i-da ba]-túm i-gi-da ba-túm</i> A ₁ rev. iii 22–25	127"–130"

lvi"	Rubric: incantation for a woman suffering from <i>naḥšātu</i> A ₁ rev. iii 26	131"
lvii"	Prescription for a potion and an amulet against <i>naḥšātu</i> A ₁ rev. iii 27–29	132"–134"
lviii"	Fragmentary Enuru-incantation A ₁ rev. iii 30–31	135"–136"
lix"	Rubric: incantation for a woman suffering from <i>naḥšātu</i> A ₁ rev. iii 32	137"
lx"	Procedure (KÌD.KÌD.BI) for a vaginal suppository against <i>naḥšātu</i> A ₁ rev. iii 33	138"
lxi"	Enuru-incantation: ú-du zag ḥuš ú-du zag A ₁ rev. iii 34–35	139"–140"
lxii"	Rubric: incantation for a woman suffering from <i>naḥšātu</i> A ₁ rev. iii 36	141"
lxiii"	Fragmentary prescription against <i>naḥšātu</i> A ₁ rev. iii 37	142"
lxiv"	Fragmentary Enuru-incantation A ₁ rev. iii 38–40	143"–145" [...]
lxv""	Prescription for a potion A ₁ rev. iv 1	146""
lxvi""	Prescription for a vaginal suppository A ₁ rev. iv 2	147""
lxvii""	Prescription for a potion A ₁ rev. iv 3	148""
lxviii""	Prescription for a potion A ₁ rev. iv 4	149""
lxix""	Prescription for a potion A ₁ rev. iv 5	150""
lxx""	Prescription for a vaginal suppository A ₁ rev. iv 6–7	151"–152"
lxxi""	Prescription for a potion A ₁ rev. iv 8	153""
lxxii""	Prescription for a vaginal suppository against NI.NE-disease A ₁ rev. iv 9–10 // a rev. 1–2	154"–155"
lxxiii""	Alternative prescription for a remedy against NI.NE-disease injected into the urethra A ₁ rev. iv 11	156"
lxxiv""	Alternative prescription for a remedy against NI.NE-disease injected into the urethra A ₁ rev. iv 12	157"
lxxv""	Alternative prescription for a potion against NI.NE-disease A ₁ rev. iv 13	158""
lxxvi""	Alternative prescription for a potion against NI.NE-disease A ₁ rev. iv 14	159""
lxxvii""	Prescriptions for vaginal suppositories and potions against 'crab'-disease (<i>alluttu</i>) A ₁ rev. iv 15–28	160"–173"
lxxviii""	Prescription for a woman suffering from vaginal discharge by 'drugs of hatred' (suppository) A ₁ rev. iv 29–33	174"–178"
lxxix""	Alternative prescription for a potion against vaginal discharge A ₁ rev. iv 34–38	179"–183"
lxxx""	Alternative prescription (amulet) with incantation šal-lu-ur-za kés dam-gal-la kur A ₁ rev. iv 39–43	184"–188"

lxxxi'''	Rubric: incantation for a woman suffering from vaginal discharges A ₁ rev. iv 44	189'''
lxxxii'''	Fragmentary A ₁ rev. iv 45	190'''[...]

Previous Editions and Discussion

Scurlock 2014a, 571–581 (ms. A₁ rev. i and iv)

Abusch et al. 2020, CMAWR 3, 90–93 text 5.10 (overview and edition of ms. A₁ rev. iv 29–45)

Collins 1999, 177–180 (edition of the incantation *mimmû ilû ibnû amēlûtu*, ms. A₁ obv. ii 1'–6' and duplicates)

Finkel 1980, *AfO* 27, 41ff., 50–51 (discussion of ms. A₁ obv. i 1'–12')

Thomsen 1987, *Zauberdiagnose*, 48, 82 note 112 (ms. A₁ obv. i 5'–7')

Scurlock 1991, 138–140 (discussion)

Schuster-Brandis 2008, 109–110 Kette 62; *ibid.*, 322ff. Text 11 (edition of ms. c, SpTU 4, No. 129), *ibid.*, 140 Kette 134a (ms. A₁ rev. iv 29, 39–41), *ibid.*, 45 (ms. A₁ obv. i 5'), *ibid.*, 54 (ms. A₁ iv 33), *ibid.*, 55 (ms. A₁ i 40'–42', iv 33), *ibid.*, 415 (ms. A₁ iv 10)

Böck 2013, 43–46 (discussion of ms. A₁ obv. i 9'–20', rev. iv 15, 17–18, 21–22, 29–30)

Steinert 2017a, 318–320 (discussion)

Steinert et al. 2018, 226, 272 (discussion)

Steinert 2020, *JMC* 36, 58 (discussion)

Steinert 2021a, *Byzantinische Forschungen* 33, 48, 51, 64–65, 67 (discussion)

CDLI P285323 (photo and transliteration ms. A₁); P285457 (ms. b); P348723 (ms. c); P238268, P238698 (ms. d)

BabMed Corpora (transliteration ms. A₁)

Electronic Babylonian Library (eBL) (<https://www.ebl.lmu.de/library/K.3304>) (ms. d)

Transliteration

Beginning of ms. A₁ obv. i lost

1'	A ₁ obv. i 1'	[x x x x x x x x ^{im}]KAL ^{im} KAL.'GUG' 'IM.SAḤAR'.[NA ₄ .KUR.RA x x x x]
2'	A ₁ obv. i 2'	^{na4} KA.GI.NA 'DAB.BA' [NA ₄ KÙ.BABBAR NA ₄] KÙ.SI ₂₂ ^{na4} AN.ZAḤ.GI ₆ EME-PÉŠ.A.ŠÀ.GA 20 Ú.'ḪI.A' 'an'-nu-ti
3'	A ₁ obv. i 3'	TÉŠ.BI SÚD <i>ina</i> LÀL Ì.NUN <i>u</i> Ì AMAR ḪI.ḪI ÉN 3-šú <i>ana</i> ŠÀ ŠID-nu-ma LI.DUR-sa KÁ GAL ₄ .LA-šá ŠÉŠ-aš
4'	A ₁ obv. i 4'	^{na4} ḫal-ta ^{na4} ŠUBA Á.ZI.DA ^{na4} ŠUBA Á.GÙB.BA ^{na4} šu-u NITA <i>u</i> MUNUS
5'	A ₁ obv. i 5'	^{na4} GUG MÚD.MEŠ ^{na4} ka-pa-ša ^{na4} ta-ni-ba ^{na4} zib-tu ₄ 9 NA ₄ .MEŠ <i>an-nu-ti</i>
6'	A ₁ obv. i 6'	<i>ina</i> ^{sig} ḪÉ.ME.DA ^{sig} ZA.GÌN.NA ^{sig} GA.RÍG.AK.A SA ÁB RI.RI.GA SA MAŠ.DÀ šá NITA <i>u</i> MUNUS
7'	A ₁ obv. i 7'	^ú aš-lam NITA MUNUS.MUD TÉŠ.BI NU.NU È-ak 7 <i>u</i> 7 KA.KÉŠ KÉŠ ^ú DILI NUMUN ^ú tu-lal
8'	A ₁ obv. i 8'	<i>ina</i> ^{sig} ḪÉ.ME.DA <i>ina</i> bi-rit KA.KÉŠ <i>u</i> NA ₄ .MEŠ <i>tála-pap</i> ÉN 3-šú <i>ana</i> UGU ŠID-ma <i>ina</i> MURUB ₄ -šá KÉŠ
9'	A ₁ obv. i 9'	ŠIKA E.SÍR.KA.LÍMMU GUB.BA TI-qé A TU ₅ Ì ŠÉŠ ^{sig} ḪÉ.ME.DA NIGIN-mi
10'	A ₁ obv. i 10'	<i>ina</i> É <i>ina</i> EGIR ^{giš} IG <i>ina</i> KI <i>par-si</i> GAR-an-ši KI <i>ta-ša-biṭ</i> A <i>ta-sa-laḫ-ši</i> NÍG.NA ^{šim} LI
11'	A ₁ obv. i 11'	^ú KUR.KUR GAR-an-ši MUNUS BI <i>i-kam-mis-ma</i> Á-šá <i>ana</i> EGIR-šá <i>ú-tar</i> ÉN 3-šú ŠID-nu
12'	A ₁ obv. i 12'	3-šú <i>še-gu-ú</i> i-šá-si NU <i>uš-kìn</i> GIN ₇ <i>an-na-a tuš-tál-li-mu</i> NINDA.Ì.'DÉ.A' LÀL Ì.NUN.NA
13'	A ₁ obv. i 13'	GAR-an BAL-tú BAL-qí <i>uš-kìn</i> 3 U ₄ GUR.GUR-ár GIN ₇ <i>an-nam</i> DÙ.DÙ-šu [<i>maš-q</i>] <i>u-tu</i> ² NAG-ši

14'	A ₁ obv. i 14'	<i>nap-ŠIL-tu ŠÉŠ-si NA₄.MEŠ KÉŠ-si ina 4 u₄-me ^{giš}si-ḥa ^{giš}ár-ga-n[u^úb]a-ri-ra-t[u]²⁹⁴</i>
15'	A ₁ obv. i 15'	<i>ana IGI ^{giš}IG ta-sa-raq MUNUS BI ana IGI ^{giš}IG še-gu-u i-ša-si ana IGI ^{r^d}iš^r-[tar]</i>
16'	A ₁ obv. i 16'	<i>še-gu-u i-ša-si ÉN 3-šú ŠID-nu-ma i-[di-šá DU₈[?]]</i>
17'	A ₁ obv. i 17'	<i>KA.INIM.MA MUNUS ša na-aḥ-šá-te GIG bul-tu [lat-ku]</i>
18'	A ₁ obv. i 18'	<i>ÉN ^dINANNA an-ki-bi-da-ke₄ ^dINANNA šu^l-gal-l[i-tu₄]</i>
19'	A ₁ obv. i 19'	<i>ka-ad-ra-a-a-i-tu₄ šu-gal-li-tu₄ : ka-ad-ra-a-a-i-tu₄ te-li-t[u₄ x x]</i>
20'	A ₁ obv. i 20'	<i>^diš-ta-ri-tu₄ ù an-ki-bi-i-tu₄ ki-ši-ru ša AN-e TU₆ [ÉN]</i>
21'	A ₁ obv. i 21'	<i>KA.INIM.MA MUNUS ša na-aḥ-šá-te GIG-[at]</i>
22'	A ₁ obv. i 22'	<i>DÙ.DÙ.BI ^úNINNI₅ NITA ^{sig}ḤÉ.ME.DA SA ÁB RI.RI.GA MUNUS KUD-tu₄ NU.NU 14 KA.KÉŠ K[ÉŠ x (x)]</i>
23'	A ₁ obv. i 23'	<i>^{na4}AD.BAR ina MURUB₄ KA.KÉŠ ina ^{sig}ḤÉ.ME.DA NIGIN-mi KA.KÉŠ ina KI.TA ḤÁŠ-šá GAR-a[n-ma]</i>
24'	A ₁ obv. i 24'	<i>ina MURUB₄-šá KÉŠ-ma na-aḥ-šá-tú KUD-sa</i>
25'	A ₁ obv. i 25'	<i>NA₄ ZÚ.LUM tur-ár SÚD ^{sig}ÀKA NIGIN ana ŠÀ.TÙR-šá GAR-an</i>
26'	A ₁ obv. i 26'	<i>GÌR.PAD.DU NAM.LÚ.U₁₉.LU ina DÈ ta-sár-raq MUNUS BI ina UGU TUŠ-ši A.MEŠ-šá ana UGU DU-ku</i>
27'	A ₁ obv. i 27'	<i>šum-ma NU KUD-su GUR-ma TUŠ-ši MIN</i>
28'	A ₁ obv. i 28'	<i>^úel-lu-ra SAḤAR ḥe-re-eš ma-gar-ri ^{giš}GIGIR-ti ana KAŠ.SAG ŠUB ina MUL₄ tuš-bat</i>
29'	A ₁ obv. i 29'	<i>ina še-rim la pa-tan NAG ^lna^l-aḥ-šá-tu KUD-sa</i>
30'	A ₁ obv. i 30'	<i>^úel-^llu-ra^l SÚD ina KAŠ NAG MIN</i>
31'	A ₁ obv. i 31'	<i>^{sig}ḤÉ.ME.DA SA ÁB RI.RI.GA NU.NU AN.BAR ^{na4}AD.BAR tála-pap ina MURUB₄-šá [KÉŠ] ^lMIN^l</i>
32'	A ₁ obv. i 32'	<i>^úNU.LUḤ.ḤA SÚD ina KAŠ NAG MIN</i>
33'	A ₁ obv. i 33'	<i>IM.SAḤAR.BABBAR.KUR.RA SÚD ^{sig}ÀKA NIGIN ana ŠÀ.TÙR-šá GAR-an MIN</i>
34'	A ₁ obv. i 34'	<i>NUNUZ TU^{mušen} SÚD ^{sig}ÀKA NIGIN ana ŠÀ.TÙR-šá GAR MIN</i>
35'	A ₁ obv. i 35'	<i>NUNUZ TU.KUR₄^{mušen} SÚD ^{sig}ÀKA NIGIN ana ŠÀ.TÙR-šá GAR MIN</i>
36'	A ₁ obv. i 36'	<i>IM.SAḤAR.GI₆.KUR IM.SAḤAR.BABBAR.KUR SÚD ^{sig}ÀKA NIGIN ana ŠÀ.TÙR-šá GAR MIN</i>
37'	A ₁ obv. i 37'	<i>^úim-ḥur-20 : ^úIGI-lim SÚD ina KAŠ NAG MIN</i>

²⁹⁴ In Köcher's copy, there are traces of a sign in front of *ba*, which look like the end of ^ú or possibly ^{giš}. They are now not visible anymore on the tablet.

38'	A ₁ obv. i 38'	SI ÛZ ša NIGIN BIL ^ú NÚMUN <i>tur-ár ina</i> KAŠ NAG MIN
39'	A ₁ obv. i 39'	^ú IN.NU.UŠ A.GAR.GAR- ^d ÍD ^{sig} ĤÉ.ME.DA SÍG BABBAR <i>ta-lá-pap si-ik-ti</i> ^{na4} AD.BAR SUD <i>ana</i> ŠA.TÙR- šá GAR MIN
40'	A ₁ obv. i 40'-41'	^{na4} GUG.ZÚ (gloss) : ^{na4} _{gug} ^{na4} _{ka-pa-ša} <i>ta-sàk ina</i> KAŠ.SAG NAG MIN ^{na4} AD.BAR NUMUN ^ú IN.NU.UŠ SÚD ^{sig} ĤÉ.ME.DA
41'	A ₁ obv. i 42'	SA ÁB RI.RI.GA NIGIN <i>ina</i> MURUB ₄ -šá KÉŠ : <i>ana</i> ŠÀ.TÙR-šá GAR- <i>an</i> MIN
42'	A ₁ obv. i 43'	PIŠ ₁₀ . ^d ÍD IM.SAĤAR.BABBAR.KUR.RA IM.SAĤAR.GE ₆ .KUR.RA IM.SAĤAR.NA ₄ .KUR.RA AN.ZAĤ.GI ₆ (gloss) : AN.ZAĤ SÚD
43'	A ₁ obv. i 44'	^{sig} ĤAKA NIGIN <i>ana</i> ŠÀ.TÙR-šá GAR MIN
44'	A ₁ obv. i 45'	^{na4} KA.GI.NA DAB.BA AN.BAR KÙ.GAN ^{na4} _{u₅-ri-za} ^{na4} _{ka-pa-šu} ^{na4} _{šu-a}
45'	A ₁ obv. i 46'	^{na4} _{ia-ár-tú} SÚD ^{sig} ĤAKA NIGIN <i>ana</i> ŠÀ.TÙR-šá GAR MIN
46'	A ₁ obv. i 47'	^{na4} _{ia-ár-tú} šá 7 GÙN-šá ^{na4} AN.BAR ^{na4} _{zib-tu₄} ^{na4} SAG.LI.MUD NUMUN ^ú IN.NU.UŠ
47'	A ₁ obv. i 48'	<i>ina</i> SA ÁB RI.RI.GA SA U ₈ RI.RI.<GA> È- <i>ak</i> 14 KA.KÉŠ KÉŠ <i>ina</i> MURUB ₄ -šá <i>tara-kás</i> MIN

Bottom of ms. A₁ obv. i, beginning of obv. ii lost; gap of unknown length

48''	c obv. i ¹ 11'	[É]N <i>mim-mu-ú</i> DINGIR.MEŠ DÙ-ú <i>a-me-lu-tu</i>
49''	c obv. i ¹ 12'	[DINGIR.M]AĤ MÚD-ši- <i>na ib-ni</i>
50''	c obv. i ¹ 13'	[i-mu]r-ši- <i>na-ti-ma</i> ^d IDIM <i>i-bak-ki</i>
51''	c obv. i ¹ 14'	[eli le-t]i ^d ma-mi <i>il-la-ku di-ma-šá</i>
52''	c obv. i ¹ 15'	[x x i]l ² - <i>su-ni</i> DINGIR.MEŠ <i>ka-la-ma</i>
53''	c obv. i ¹ 16'	[x x] x ^d 15 DINGIR.MAĤ ^d UTU u ^d gu- <i>la</i>
54''	c obv. i ¹ 17'	[MÚD.MEŠ ² šá] GURUŠ <i>ina ap-pi-šú u šá</i> KI.SIKIL <i>ina</i> GAL ₄ .LA-šá
55''	A ₁ obv. ii 1' c obv. i ¹ 18'	<i>it-t[a-]</i> [it-t]a-[<i>na-tu-k</i>]u [u D]U.DU- <i>ku</i> MÚD.MEŠ-šú <i>di-ma-šú</i>
56''	A ₁ obv. ii 2' c obv. i ¹ 19'	<i>it-ta-na-at-t[uk]</i> [i]t-ta-na-tuk u DU.DU- <i>ak</i>
57''	A ₁ c obv. i ¹ 20'	Omits GI[N ₇] 'ta-mir-ti' ša <i>la kul-lu-u ka-lu-ú-šá</i>
58''	A ₁ c obv. i ¹ 21' d obv. i 1'	Omits 'GIN ₇ ' ^{du} NÍG.DÚR.BÙR šá 'pu ¹ -ru-'sa-šá' <i>la pár-súm</i> [x x x x] x x x [x x x x x x]
59''	A ₁ b obv. i ¹ 1' c obv. i ¹ 22' d obv. i 2'	Omits [.....] 'SA' [G]IN ₇ <i>na-a-a-du šá la</i> 'dun ¹ -nu-nu KEŠDA <i>la tak-lu</i> SA 'GIN ₇ ' ^{rkuš²?} <i>na-a-di šá</i> NU <i>dun-n[u-nu x x x x x]</i>

- 60" A₁ obv. ii 3' *at-ta* DINGIR š[a]
 b obv. i' 2' [x x x x x x x x x x NAM].LÚ.U₁₈.LU
 c obv. i' 23' [a]t-ta¹ DINGIR šá ta-ku-lu sa'-mat NAM.LÚ.U₁₈.LU
 d obv. i 3' *at-ta* DINGIR šá ta-ku-lu¹(ma) sa'-[mat x x x x x]
- 61" A₁ obv. ii 4' *e-li-ma a-[na]*
 b obv. i' 3' [x x x x x x x x x x^{na4}KI]ŠIB^da-num
 c obv. i' 24' 'e¹-li-ma ana AN-e šu-ri-da^{na4}KIŠIB^da-nu
 d obv. i 4' *e-li-ma ana AN-e šu-ri-diⁿ[^{na4}KIŠIB x x x]*
- 62" A₁ obv. ii 5' ša GURUŠ ru-ku-us SAG.D[U-x]
 b obv. i' 4' [x x x x x] SAG.DU-su
 c obv. i' 25' ša NITA ru-ku-us 'SAG¹.DU-su
 d obv. i 5' ša NITA ru-kus SAG.DU-su :
- 63" A₁ obv. ii 5' [.....]
 b obv. i' 5' [x x x x x x] 'GAL₄¹.LA-šá ŠUB-a ši-pat-su
 c obv. i' 26' šá MUNUS UGU NU du-muq GAL₄.LA-šá ŠUB-a ši-pat-su
 d obv. i 5'-6' ša MUNUS U[GU x x x] \ GAL₄.LA-šá ŠUB-[x x x (x)]
- 64" A₁ obv. ii 6' *mim-mu ma-la il-la-[.....]*
 b obv. i' 6' [x x x x (x) da-mi]-iq-ta-šá liq-bi TU₆ ÉN.É.NU.RU
 c obv. i' 27' 'mim¹-ma ša¹(ta) DU-ku da-mi-iq-ta-šá liq-bi te ÉN
 d obv. i 7' *mim-mu-ú šá¹(uš) DU-ku da-me-iq-ta-šá l[iq-bi te É]N*

A, b, c, d _____

- 65" A₁ obv. ii 7' KA.INIM.MA MUN[US ša na-aḥ-šá-a-ti GIG-at]
 b obv. i' 7' [.....] KIR₄-šú šur-du-ma DU-ku
 c obv. i' 28' KA.INIM.<MA> MÚD ina KIR₄-šú šur-du-ma DU-ku¹(GUB.BA)

A, b, c _____

- 66" A₁ obv. ii 8' KÌD.KÌD.B[I]
 67" A₁ obv. ii 9' ^{na4}š[u-u]
 68" A₁ obv. ii 10' 'x¹ [.....]

- 69" A₁ obv. ii 11' [ÉN^dinan]na² 'munus¹ mu-du x [x x x x x x x]
 70" A₁ obv. ii 12' [x (x)] 'd¹inanna munus ná [x x x x x x x]
 71" A₁ obv. ii 13' [x x]x mu-un-ù-tu-ud [x x x x x x x] 'x x¹
 72" A₁ obv. ii 14' [x x ú]r-ma lim-ḥur x[x x x x munus²] nu si-s[á]

- 73" A₁ obv. ii 15' [KA.INI]M.MA MUNUS ša na-aḥ-[šá-a-ti] GIG-at

- 74" A₁ obv. ii 16' 'KÌD.KÌD.BI' [AN.Z]Aḥ SÚD ina KAŠ.SAG NAG-ši-ma [na]-aḥ-šá-tu KUD-sa

- 75" A₁ obv. ii 17' DIŠ KI.MIN^uNU.LUḥ.ḤA SÚD ana ŠÀ KAŠ.SAG ŠUB-di ina MU[L₄ tu]š-bat ina še-rim NU pa-tan NAG-ši-ma MIN

- 76'' A₁ obv. ii 18' ÉN É.NU.RU kiri₆ ur-zé kéš *ta-k[al-l]a kur ta-kal-la*
- 77'' A₁ obv. ii 19' a-ša gal-zu abzu-ke₄ piriğ ħuš *ina* ki [p]iriğ ħuš GUB-zu
- 78'' A₁ obv. ii 20' piriğ sa ħuš-sa-a 'tu²-še²¹-du-ši
- 79'' A₁ obv. ii 21' šà-tùr^d inanna ba-du₁₀-ga T[U₆ É]N É.NU.RU
-
- 80'' A₁ obv. ii 22' KA.INIM.MA MUNUS ša *na-aḥ-šá-a-[ti]* GIG-at
-
- 81'' A₁ obv. ii 23' KÌD.KÌD.BI^{giš} KIŠI₁₆-ḥa-[a]ḥ SÚD ana KAŠ.SA[G ŠUB-dī² *ina* urud^u]uGAG.U₄.TAG.GA
- 82'' A₁ obv. ii 24' [*ina* IGI] ^dUTU tu-ma-ḥ[aṣ-m]a [NAG-m]a MIN
-
- 83'' A₁ obv. ii 25' [ÉN z]i² ḥab-lu-ur-zé ké[š x x x k]al [x x x ab]zu-ta-a
- 84'' A₁ obv. ii 26' [piriğ ħur-r]a piriğ ħur-ra d[u² x x x x ħur-r]a² za-tu
- 85'' A₁ obv. ii 27' ku x[x x] ^rd¹šà-zu ^rd¹[x x x d]u₁₀-ga [x] 'x¹ [x x]
-
- 86'' A₁ obv. ii 28' KA.I[NIM.M]A MUNUS š[a *na-aḥ-š*]a-a-ti G[IG-at]
-
- 87'' A₁ obv. ii 29' KÌD.KÌD.B[I] ^rú¹ÚKUŠ.[TI.GI.LI² *ina* KAŠ].SAG u Ì.NUN TAG.GA-at ana IGI ^dUTU GAZ N[AG-ma MIN]
-
- 88'' A₁ obv. ii 30' ÉN É.NU.R[U an-ma-ma-na-še ki-ma-ma-na-še a]n-ma-ma-na-še ki-ma-ma-na-še
- 89'' A₁ obv. ii 31' pa ħul-gin₇ [x x x x] pa zi-zi pa zi-zi
- 90'' A₁ obv. ii 32' pa-še gam zi-z[i x x x x ħu]l² šu u-ne-ni-ta TU₆ ÉN É.NU.RU
-
- 91'' A₁ obv. ii 33' KA.INIM.MA [MUNUS š]a *na-aḥ-šá-a-ti* GIG-a[t]
-
- 92'' A₁ obv. ii 34' KÌD.KÌD.BI NUMUN ^uI[N.NU.U]Š ḤÁD.DU SÚD *ina* A SED ta-ma-[ḥa-aṣ]
- 93'' A₁ obv. ii 35' ÉN 7-šú ŠID-nu la pa-tan NAG-ši-ma [MIN]
-
- 94'' A₁ obv. ii 36' ^{na4}AD.BAR ša 7 pil-š[u p]al-'šú¹ 'TI-qe¹ SÍG SA₅ NIGIN *ina* ḤÁŠ-[šá KÉŠ-ma MIN]
-
- 95'' A₁ obv. ii 37' ÉN É.NU.RU MUL [x x] pa²-zu ní-zu [x x x x]
- 96'' A₁ obv. ii 38' si-ⁱ-x [.....] a-na ŠUB ħur-[x x x x]
- 97'' A₁ obv. ii 39' ši-x[.....]x šu-ul-pu x[x x x]
-
- 98'' A₁ obv. ii 40' K[A.INIM.MA MUNUS ša *na-a*]ḥ-šá-a-ti G[IG-at]
-
- 99'' A₁ obv. ii 41' KÌ[D.KÌD.BI SÍG² x G]IŠ.NU.ZU [SÍG² x x x] NU.NU ŠIKA E.SÍR.K[A.LÍMMU za-qip-tu TI-qé(?)]
- 100'' A₁ obv. ii 42' [*ina* SÍG (x) NÍGIN² x] KA.KÉŠ KÉŠ É[N¹ 7-šú² ŠID-nu *ina* Í]B-šá KÉ[Š-ma MIN]
-
- 101'' A₁ obv. ii 43' [DÍŠ KI.MIN² SA Á]B RI.RI.GA NU.NU [x x x x x] x [x x x]
- 102'' A₁ obv. ii 44' [ŠIKA E.SÍR.KA.LÍM]MU za-qip-tu *ina* MURUB₄ *ina* x [x x x KÉŠ-ma MIN]
-
- 103'' A₁ obv. ii 45' [x x x] NU.NU 4 GIG ^{giš}MA.NU [x x x x x x x x]

- 104" A₁ obv. ii 46' [ÉN ina U]GU ŠID-nu ina ŠU.MEŠ-šá K[ÉŠ⁷ x x x x x]
-
- 105" A₁ obv. ii 47' [x x x]x ina ŠU-šá ša GÙB KÉ[Š x x x x x x]
-
- 106" A₁ rev. iii 1 [x] 'x x zu⁷ x¹ s[^{ig}HÉ.M]E.DA [NU.NU⁷ x x x x x x x x]
- 107" A₁ rev. iii 2 ^{na4}AD.BAR ša 7 G[ÙN.MEŠ ta]k-pu x [x x x x x x x]
- 108" A₁ rev. iii 3 ^{na4}AD.BAR ina šap-[la]-an ḪÁŠ-šá ana IGI [x x x x x KÉŠ-ma MIN⁷]
-
- 109" A₁ rev. iii 4 ^{sig}HÉ.ME.DA SÍG BAB[BAR] SÍG GI₆ NU.NU 14 KA.KÉ[Š KÉŠ x x x x x ^{na4}AD.BAR⁷]
- 110" A₁ rev. iii 5 ^{sig}HÉ.ME.DA NIGIN ^{na4}AD.BAR ù KA.KÉŠ ana I[GI⁷ x x x x x KÉŠ-ma MIN⁷]
-
- 111" A₁ rev. iii 6 sap-pár-ti SI DÀRA.MAŠ sap-pár-ti SI UDU.MÁŠ [x x x x x x x]
- 112" A₁ rev. iii 7 IM.SAḪAR.NA₄.KUR.RA IM.SAḪAR.BABBAR.KUR ŠIKA SÁḪAR-ra [x x x x x x x x]
-
- 113" A₁ rev. iii 8 KU.KU ^{gis}EREN ^{gis}ÁSAL SI [DÀRA.MAŠ⁷ x x x x x x x x]
-
- 114" A₁ rev. iii 9 ÉN É.NU.RU dím-[dím an-na dím-dím an-na x x x x x]
- 115" A₁ rev. iii 10 dím-[dím] ^den-ki dím-dím ^den-ki-k[e₄ x x x x x x]
- 116" A₁ rev. iii 11 dím-dím ^den-ki-ke₄ [x x x x x]
- 117" A₁ rev. iii 12 áš-bala¹ 'du₁₁¹-du₁₁-ga ^den-ki-[ke₄]
- 118" A₁ rev. iii 13 inim ḫul [lú(?)] du-du ḫul-a [x x x]
- 119" A₁ rev. iii 14 ka ad še-g[a⁷ x] ḫul-a zu-ba nam-ba-ti-'x¹ [x x]
- 120" A₁ rev. iii 15 egir-bi [x x] nu-du-du egir-bi nu-k[éš-x]
- 121" A₁ rev. iii 16 [x] 'x¹ [x x x x] ^dasal-lú-ḫi ^den-bi-lù-l[ù]
- 122" A₁ rev. iii 17 [x x x x x] zi-z[i]
- 123" A₁ rev. iii 18 [x x x x x D]U pa-è ḫé-im-mi-ib-'du₁₁⁷ TU₆ ÉN É.NU.RU
-
- 124" A₁ rev. iii 19 [KA.INIM.MA M]UNUS ša na-aḫ-šá-a-ti GIG-at
-
- 125" A₁ rev. iii 20 'KÌD¹.KÌD.BI [SUḪUŠ⁷ ^uNU.LUḪ].ḪA ŠEG₆-šal ḪÁD.DU ta-sàk
- 126" A₁ rev. iii 21 ZÌ GÚ.GAL qa-la-t[i⁷ ina x x]x u KAŠ TÉŠ.BI ḪI.ḪI NAG MIN-ma MIN
-
- 127" A₁ rev. iii 22 ÉN É.NU.RU i-g[i-da ba]-du i-gi-da ba-du
- 128" A₁ rev. iii 23 [a]l-ma-na še-g[a (x x)] al-ma-na še-ga
- 129" A₁ rev. iii 24 'e¹-du-ub an⁷-du-[ub a]n zi-ga an zi-ga
- 130" A₁ rev. iii 25 [x]-'x¹-dab-e-da [x x x x x]x-le-e TU₆ ÉN É.NU.RU
-
- 131" A₁ rev. iii 26 [KA.INIM].MA [MUNUS ša n]a-aḫ-[š]á-a-ti GIG-at
-
- 132" A₁ rev. iii 27 KÌD.KÌD.[BI x x x ina KAŠ.S]AG NAG ^{na4}[x] 'x x¹ [x x] ^{na4}MUŠ.GÍR¹

133"	A ₁ rev. iii 28	^{na4} BABBAR.DI[LI x x x x x]x ^{na4} ía-ár-[t]ú š[a ² 7 GÙN]-šá ²¹
134"	A ₁ rev. iii 29	<ina> SÍG BABBAR [x x x È-ak ² ÉN] ⁷ 1-šú ŠID-nu-[ma in]a ÍB-šá KÉŠ [MIN ²]
135"	A ₁ rev. iii 30	ÉN É.NU.[RU x x x]-šim/rig me-[e-šá a-a ²] it-tu-ku
136"	A ₁ rev. iii 31	ina a-mat AN.ŠÁR lu-[ú ² x-x]-x a-a it-<tal>-l[u-ku ² T]U ₆ ÉN É.NU.R[U]
137"	A ₁ rev. iii 32	KA.INIM.MA MUNUS ša na-[aḥ-šá-a-t]i GIG-[at]
138"	A ₁ rev. iii 33	KÌD.KÌD.BI ^{na4} KA.GI.NA DAB.BA ina A SÚD NAG ^s [í ^g ÀKA NIGIN ²] ana ŠÀ.TÙR-šá GAR-an
139"	A ₁ rev. iii 34	ÉN É.NU.RU ¹ ú-du ¹ zag ḥuš [ú-d]u zag ḥuš [(x)]
140"	A ₁ rev. iii 35	ú-du u ₄ -ma dub zag [(x)] ḥuš [(x)]
141"	A ₁ rev. iii 36	KA.INIM.MA MUNUS ša na- ^f aḥ ¹ -[šá-a-ti GIG-at]
142"	A ₁ rev. iii 37	[K]ÌD.KÌD.BI ^ú tar-muš SÚD [x x x x x x] x [x x]
143"	A ₁ rev. iii 38	ÉN É.NU.RU ḥu-x[.....]
144"	A ₁ rev. iii 39	[na]m ² -ri pa nam-[ri.....]
145"	A ₁ rev. iii 40	[x] x li tu [.....]
<i>Ms. A₁ rev. iii breaks; gap of unknown length</i>		
146""	A ₁ rev. iv 1	NUMUN ^ú a-zal-le-e ^ú KUR.RA ^ú ḤUR.SAG SÚD ina KAŠ [NAG]
147""	A ₁ rev. iv 2	SUḤUŠ ^{giš} GIŠIMMAR SUḤUŠ ^{giš} ŠINIG SUḤUŠ ^{giš} KIŠI ₁₆ tur-ár SÚD ina ^{sig} ZA.GÌN.NA NIGIN ana ŠÀ.TÙR-šá GAR-an
148""	A ₁ rev. iv 3	IM.SIG ₇ .SIG ₇ IM.KÙ.SI ₂₂ ^{im} KAL.LA IM.SAḤAR.NA ₄ .KUR.RA ina KAŠ NAG
149""	A ₁ rev. iv 4	NUMUN ^{giš} šu-šum NU.LUḤ.ḤA ^{šim} LI SÚD ina KAŠ NAG
150""	A ₁ rev. iv 5	NUMUN ^{giš} KIŠI ₁₆ NUMUN ^{giš} DÌḤ SUḤUŠ ^{giš} NAM.TAL NÍTA ta-sàk ina KAŠ NAG
151""	A ₁ rev. iv 6	ka-mun ^{giš} ŠINIG NIM.UR ₄ .UR ₄ MUŠ.DÍM.GUR ₄ .RU.NU ŠE ₁₀ EME.DIR
152""	A ₁ rev. iv 7	tur-ár SÚD ina ^{sig} ḤÉ.ME.DA NIGIN-mi ana ŠÀ.TÙR-šá GAR-an
153""	A ₁ rev. iv 8	NUMUN ^{giš} MA.NU NUMUN ^ú pu-qut-te NUMUN ^ú ŠAKIRA SÚD ina KAŠ NAG
154""	A ₁ rev. iv 9	DIŠ MUNUS NI.NE GIG ----- 1 SÌLA DÈ ^{giš} ÁSAL 1 SÌLA DÈ ^ú am-ḥa-ra ḤI.'ḤI'
	a rev. 1–2	DIŠ MUNUS NI.NE ki-is ¹ KÁŠ GIG-at MÚD.MEŠ-šú ana ¹ x x x ¹ [x x x x] / šá-kín MUNUS BI NI.NE GIG-at DÈ ur-bat DÈ šar-bat
155""	A ₁ rev. iv 10	14 KEŠDA.MEŠ šá TÚG KÉŠ 1.TA.ÀM ana ŠÀ.TÙR-šá GAR-an
	a rev. 2 ^{cont.}	14 KEŠDA K[ÉŠ ² x x x x]
A, a _____		

156'''	A ₁ rev. iv 11	NUMUN ^ú EME-UR.GI ₇ ^ú NÍNDA ^{na4} PEŠ ₄ .ANŠE <i>ta-sàk ana muš-tin-ni-ša</i> DUB-ak
157'''	A ₁ rev. iv 12	Ú BABBAR <i>ta-sàk ina</i> Ì.GIŠ ĦI.ĦI <i>ina</i> MUD ZABAR <i>ina muš-tin-ni-ša</i> DUB-ak
158'''	A ₁ rev. iv 13	^ú IN.NU.UŠ ĦÁD.DU SÚD <i>ina</i> KAŠ NAG NU.LUĦ.ĦA ĦÁD.DU SÚD <i>ina</i> KAŠ NAG
159'''	A ₁ rev. iv 14	NUMUN <i>pú-qut-te</i> ĦÁD.DU SÚD <i>ina</i> KAŠ NAG SI DÀRA.MAŠ ĦÁD.DU SÚD <i>ina</i> KAŠ NAG
160'''	A ₁ rev. iv 15	[DIŠ MUNUS <i>a</i>]- <i>lu-tú</i> GIG KA A.AB.BA <i>ta-sàk</i> ^{sig} ÀKA NIGIN <i>ana</i> ŠÀ.TÙR-šá GAR-an
161'''	A ₁ rev. iv 16	[DIŠ KI.MIN [?] x x]x [<i>t</i>]- <i>a-sàk</i> ^{sig} ÀKA NIGIN <i>ana</i> ŠÀ.TÙR-šá GAR-an
162'''	A ₁ rev. iv 17	[IM.SAĦAR.BABBAR.K]UR.RA SÚD ^{sig} ÀKA NIGIN IM.SAĦAR.NA ₄ .KUR.RA SÚD ^{sig} ÀKA NIGIN
163'''	A ₁ rev. iv 18	[BJAR ^{gis} NU.ÚR.MA SÚD ^{sig} ÀKA NIGIN BAR ^{gis} AL.LA.AN SÚD ^{sig} ÀKA NIGIN
164'''	A ₁ rev. iv 19	ZÚ NAM ¹ (GEME).LÚ.U ₁₈ .LU SÚD ^{sig} ÀKA NIGIN ZÌ GI ₆ <i>tur-ár</i> ^{sig} ÀKA NIGIN PA-<àri>- <i>a-n</i> [u] <i>tur-ár</i> SÚD
165'''	A ₁ rev. iv 20	^{sig} ÀKA NIGIN ^{gis} ŠINIG <i>tur-ár</i> SÚD ^{sig} ÀKA NIGIN NUMUN ^ú KI. ^d IŠKUR <i>tur-ár</i> SÚD
166'''	A ₁ rev. iv 21	^{sig} ÀKA NIGIN NUMUN ^{gis} ŠE.NU <i>tur-ár</i> SÚD ^{sig} ÀKA NIGIN DÈ ^{gis} ÁS[AL] <i>ta-sàk</i>
167'''	A ₁ rev. iv 22	^{sig} ÀKA NIGIN DÈ ^{gis} EREN SÚD ^{sig} ÀKA NIGIN DÈ ^ú NÚMUN [SÚ]D ^{sig} ÀKA NIG[IN]
168'''	A ₁ rev. iv 23	DÈ ^ú <i>a-la-me-e</i> <i>ta-sàk</i> ^{sig} ÀKA NIGIN ŠIKA SÁĦAR SÚD ^{sig} ÀKA NIGIN NU[NUZ [?] G]A.NU ₁₁ [^{mušen}]
169'''	A ₁ rev. iv 24	SÚD ^{sig} ÀKA NIGIN NUMUN ^{gis} ESI <i>ta-qàl-lu</i> SÚD ^{sig} ÀKA NIGIN <i>ga-bi</i> -[e (x) SÚD]
170'''	A ₁ rev. iv 25	^{sig} ÀKA NIGIN BI.RI GU ₄ IZI <i>qal-liš tu-kal-lam</i> ^ú ĦAR.ĦAR ^{gis} [x x x]
171'''	A ₁ rev. iv 26	DIŠ-niš SÚD <i>ina</i> KAŠ NAG ILLU <i>a-bu-ka-tu</i> ₄ SÚD <i>ina</i> KAŠ NAG ^ú <i>im-ĥur-lim</i> ^{rú1} [<i>im-ĥur-20</i> [?]]
172'''	A ₁ rev. iv 27	SÚD <i>ina</i> KAŠ NAG NUMUN GI.ZÚ.LUM SÚD ^{sig} ÀKA NIGIN Ì.UDU [x x x]
173'''	A ₁ rev. iv 28	^{sig} ÀKA NIGIN <i>ana</i> ŠÀ.TÙR-šá <GAR> <i>ina</i> -[i]š
174'''	A ₁ rev. iv 29	DIŠ MUNUS Ú.ĦI.A <i>ze-ru-te šu-ku-ul</i> A.MEŠ <i>ina</i> ŠÀ GAL ₄ .LA-šá <i>ma-gal</i> DU-ku-m[a [?] x x] TUKU-ú
175'''	A ₁ rev. iv 30	<i>ana</i> NÍG.GIG-ša NU GÍD.DA DÈ.LÁ ^ú <i>ur-ba-te</i> GÌR.PAD.DU <i>tur-ár</i> N[A ₄ x x x]x <i>ta-qa-lu</i>
176'''	A ₁ rev. iv 31	GURUN ^{gis} ša-da-ni LAG-A.ŠÁ.GA SUĦUŠ ^ú <i>qúl-qúl-li-a-ni</i> 6 Ú.[ĦI.A <i>an-n</i>]u-ti
177'''	A ₁ rev. iv 32	TÉŠ.BI <i>tuš-te-mid ana</i> 15-šú Ì.BA <i>ina</i> TÚG.ĦI.A <i>ĥal-li tu</i> -[rak]-kas
178'''	A ₁ rev. iv 33	1.TA.ÀM <i>ana</i> GAL ₄ .LA-šá GAR-an-ma A.[MEŠ-šá KU]D-su
179'''	A ₁ rev. iv 34	DIŠ KI.MIN <i>ma-áš-qi-sa</i> UGU <i>ku-pi-ti</i> UGU UGA ^{mušen} U[GU [?] x x (x)] BAR GIŠ.KÍN
180'''	A ₁ rev. iv 35	NUNUZ KIŠI ₉ SA ₅ Ì.UDU BAR.GÙN.<GÙN>.NA KUR-i ša ZAG.LU ŠIKA SILA.LÍMMU ^r Ì ¹ .[UDU x x G]IŠ BA.AL.GI
181'''	A ₁ rev. iv 36	^{sim} LI ^ú IGI- <i>lim</i> KA A.AB.BA ^ú AN.KI.NU.DI SUĦUŠ ^{gis} x[x S]UĦUŠ ^ú ĦAR.ĦAR
182'''	A ₁ rev. iv 37	SUĦUŠ ^{gis} GI.ZÚ.LUM.MA <i>pa-pa-si</i> - ^d ÍD SUĦUŠ Ú.KU ₆ <i>ku-li-l</i> [i x (x)] Ì.UDU ^{sim} GIG
183'''	A ₁ rev. iv 38	25 Ú.ĦI.A <i>an-nu-ti</i> TÉŠ.BI SÚD <i>ina</i> KAŠ NU <i>pa-tan</i> NAG-ši-m[a A].MEŠ-šá KUD-s[u]
184'''	A ₁ rev. iv 39	DIŠ KI.MIN <i>tu-ka-šar-ši</i> ^{na4} <i>ĥal-ta</i> ^{na4} ŠUBA Á.ZI.DA ^{na4} ŠU[BA] ^r Á ¹ .[GÙB.BA]
185'''	A ₁ rev. iv 40	^{rna41} GUG ša MÚD <i>la-tik-ta</i> 7 <i>ĥe-er-ši</i> šá ^{gis} MA.NU <i>tu-pa-la-áš i</i> [na [?] x x x x]
186'''	A ₁ rev. iv 41	[KÉ]Š KÉŠ-ma ^{sig} ĤÉ.ME.DA SÍG BABBAR <i>tu-šá-kak</i> 7 KÉŠ.MEŠ <i>ta-ka-ša-ar</i> ^r e ¹ -[<i>ma tak-ta-aš-ru</i>]

187''' A₁ rev. iv 42 [ÉN k]i-a-am ŠID-nu ÉN šal-lu-ur-za kéš dam-gal-la kur š[al-lu-ur-za kéš]

188''' A₁ rev. iv 43 [ḥar-ra g]i-ri ḥar-ra gi-ri har-ra gi-ri šá-ḥi-ma-za-a-te x[x x x x]

189''' A₁ rev. iv 44 [KA.INIM.MA DIŠ MUNUS A.M]EŠ ina ŠÀ GAL₄.LA-šá DU-[ku (...)]

190''' A₁ rev. iv 45 [.....] traces [.....]

(Ms. A₁ rev. iv breaks)

Bound Transcription and Translation

Beginning of ms. A₁ obv. i lost; gap of unknown length

1'–3' (A₁ obv. i 1'–3')

¹ [... ka]lû kalgukku ga[bû ...] ² šadânu šābitu [aban kaspi aban] ḥurāši kutpû lišān ḥarriri ešrā šammī annūti ³ ištēniš tasāk ina dišpi ḥimēti u šaman būri tuballal šipta šalāšišu ana libbi tamannū-ma abunnassu bāb ūriša tapaššaš

¹ [...], yellow kalû-ochre, kalgukku-pigment, al[um, ...], ² magnetite, [a silver 'stone'], a gold ['stone'], kutpû-glass, 'field mouse-tongue' – these twenty drugs ³ you crush together. You mix (the resulting powder) with syrup, ghee and calf fat. You recite the incantation three times over it. Then you rub her navel (and) the opening of her vagina (with it).

4'–8' (A₁ obv. i 4'–8')

⁴ ḥaltu šubû imittu šubû šumēlu šû zikar u sinniṣ ⁵ sāmту (ša) dāmī kapāša yāniba zibtu 9 abnī annūti ⁶ ina tabarri uqnāti pušikki šer'ān litti miqitti šer'ān šabīti ša zikar u sinniṣ ⁷ ašla zikar ālittu ištēniš iṭammi tašakkak sebet u sebet kišrī takaššar šamma ēda zēr tullal ⁸ ina tabarri ina birīt kišrī u abnī talappap šipta šalāšišu ana muḥḥi taman-nū-ma ina qablīša tarakkas

⁴ Ḥaltu-stone, 'right' šubû-'stone', 'left' šubû-'stone', male and female šû-'stone', ⁵ blood-red carnelian, kapāšu-shell, yānibu-'stone', zibtu-'stone' – these nine stones ⁶ you thread on (a cord consisting of) red wool, blue-coloured wool, combed wool, tendon(s) from the cadaver of a cow, tendon(s) from a male and a female gazelle and ⁷ male ašlu-rush spun (together) by a fertile woman (ālittu). You tie seven and seven knots (in the cord). ⁸ You attach wads of ⁷ 'solitary plant' (and) seed of tullal-plant ⁸ (wrapped) in red wool between the knots and (amulet) stones. You recite the incantation three times over it, and then you tie (it) around her waist.

9'–16' (A₁ obv. i 9'–16')

⁹ ḥašabti sūq erbetti zaqiptu teleqqe mē tarammuk šamna tapaššaš tabarra talammi ¹⁰ ina bīti ina arki dalti ina ašri parsi tašakkanši qaqqara tašabbiṭ mē tasallahši nignak burāši ¹¹ atā'iši tašakkanši sinništu šī ikammis-ma idaša ana arkīša utār šipta šalāšišu tamannu ¹² šalāšišu šegū iṣassi ul uškēn kīma annā tuštallimu miris dišpi ḥimēti ¹³ tašakkan maqqītu tanaqqi uškēn šalāšat ūmē tutār kīma annā itetepušu [mašq]ūtu tašaqqīši ¹⁴ napšaltu tapaššas-si abnē tarakkassi ina rebī ūmē sīḥa argān[u b]ārīrat[u] ¹⁵ ana pān dalti tasarraḡ sinništu šī ana pān dalti šegū iṣassi ana pān Iš[ar] ¹⁶ šegū iṣassi šipta šalāšišu tamannū-ma i[diša ipaṭṭar(?)]

⁹ You take a potsherd standing upright at a crossroads. You wash (it) with water, you anoint (it) with oil. You wrap (it) in red-coloured wool. ¹⁰ You put it in a secluded place in the house, behind the door. You sweep the floor, sprinkle water on it (the potsherd). ¹¹ You set up for it(?) ¹⁰ a censer with burāšu-juniper ¹¹ (and) atā'īšu-plant. That woman kneels down, putting her arm(s) behind her (back). You recite the incantation three times. ¹² (Then) she utters a šegū-prayer (lamentation) three times, (but) she does not prostrate herself (yet). When you have completed this, ¹³ you place ¹² mer-su-confection (made with) syrup (and) ghee (as an offering). ¹³ You pour out a libation. (Then) she prostrates herself. You repeat (the ritual) for three days. When you have done this repeatedly, you have her drink (the aforementioned) [po-ti]on, ¹⁴ you rub her with the (aforementioned) salve, you tie the

	(aforementioned) amulet stones on her. On the fourth day, ¹⁵ you scatter ¹⁴ <i>sīhu</i> -wood, <i>argānu</i> -conifer, <i>barīrātu</i> -plant ¹⁵ in front of the door. That woman performs a <i>šegû</i> -prayer in front of the door, ¹⁶ (then) she performs a <i>šegû</i> -prayer ¹⁵ in front of the goddess Ištar. ¹⁶ You recite the incantation (again) three times. Then she [may loosen her arms (again)(?)].
17' (A ₁ obv. i 17') ¹⁷ KA.INIM.MA sinništi ša naḥšāte marṣat bulṭu [latku]	¹⁷ Wording (of an incantation) for a woman who suffers from <i>naḥšātu</i> -discharge. (This is) a [tried] remedy.
18'–20' (A ₁ obv. i 18'–20') ¹⁸ ÉN Ištar an-ki-bi-da-ke ₄ Ištar šugall[ītu] ¹⁹ kadrayītu šugallītu kadrayītu telīt[u ...] ²⁰ ištārītu u ankibītu kišru ša šamê tē [šiptī]	¹⁸ Incantation: “Ištar, goddess of heaven and earth, Ištar, generous (lit. “big-handed”) one, ¹⁹ impetuous/aggressive one, generous one, impetuous/aggressive one, capable of [ne, ...], ²⁰ divine one, and one of heaven and earth, meteorite/bond of heaven!” [Incantation formula].
21' (A ₁ obv. i 21') ²¹ KA.INIM.MA sinništi ša naḥšāte marṣat	²¹ Wording of an incantation for a woman who suffers from <i>naḥšātu</i> -discharge.
22'–24' (A ₁ obv. i 22'–24') ²² DÙ.DÙ.BI ašla zikar tabarra šer'ān litti miqitti sinništu parištu iṭammi 14 kišrī ta[kasšar (...)] ²³ atbaru ina qabal kišrī ina tabarri talammi kišrī ina šaplān emšīša tašak-ka[n-ma] ²⁴ ina qablīša tarakkas-ma naḥšātu iparrasā	²² The procedure for it: You k[not] fourteen knots (into a cord of) male <i>ašlu</i> -rush, red wool (and) sinews from the cadaver of a cow (which) a post-menopausal woman twines (together) [(...)]. ²³ You wrap <i>atbaru</i> -stone with red wool (and attach it) in the middle of the knots. You place the knots below her abdomen [and] ²⁴ you tie (the cord) around her waist. Then the <i>naḥšātu</i> -discharge will stop.
25' (A ₁ obv. i 25') ²⁵ aban suluppī turrar tasāk itqa talammi ana šassūrīša tašakkan	²⁵ You desiccate date stone, pound (it), wrap (it) in a wad of wool, insert (it) into her womb (viz. vagina).
26'–27' (A ₁ obv. i 26'–27') ²⁶ ešemti amēlūti ina pēmti tasarraḡ sinništu šuātu ina muḥḥi tušeššebši mūša ana muḥḥi illakū ²⁷ šumma lā iparrasū tatār-ma tušeššebši MIN	²⁶ You scatter ‘human bone’ over charcoal. (Then) you have that woman sit down (squat) above it. Her discharges (‘fluids’) should flow on it. ²⁷ If (the haemorrhage) does not stop, you repeat (it), and have her sit down (again), ditto (i.e. the haemorrhage will stop).
28'–29' (A ₁ obv. i 28'–29') ²⁸ ellūra eper ḥereš maḡarri narkabti ana šikari tanaddi ina kakkabi tušbāt ²⁹ ina šēri lā patān išatti naḥšātu iparrasā	²⁸ You put <i>illūru</i> -plant (and) dust from the track of a wagon wheel into beer, you let it stay out overnight under the star(s). ²⁹ In the morning she shall drink (it) on an empty stomach. (Then) the <i>naḥšātu</i> -discharge will stop.
30' (A ₁ obv. i 30') ³⁰ ellūra tasāk ina šikari išatti MIN	³⁰ You pound <i>illūru</i> -plant. She shall drink (it) in beer, ditto (i.e. then the <i>naḥšātu</i> -discharge will stop).

31' (A₁ obv. i 31')

^{31'} *tabarra šer'ān litti miqitti taṭammi parzilla atbara talap-pap ina qabliša [tarakkas] MIN*

^{31'} You twine red wool (and) sinew(s) from a cow carcass. You wrap (it around) iron (and) *atbaru*-stone (beads), you [tie] (it) around her waist, ditto (i.e. the *naḥšātu*-discharge will stop).

32' (A₁ obv. i 32')

^{32'} *nuḥurta tasāk ina šikari išatti MIN*

^{32'} You pound *nuḥurtu*-plant, she shall drink (it) in beer, ditto (i.e. the *naḥšātu*-discharge will stop).

33' (A₁ obv. i 33')

^{33'} *alluḥara tasāk itqa talammi ana šassūriša tašakkan MIN*

^{33'} You pound (white) *alluḥaru*-mineral (pigment), you wrap (it) in a wad of wool, you insert (it) in her womb (viz. vagina), ditto (i.e. the *naḥšātu*-discharge will stop).

34' (A₁ obv. i 34')

^{34'} *pel summati tasāk itqa talammi ana šassūriša tašakkan MIN*

^{34'} You pound a dove egg (shell), wrap (it) in a wad of wool, insert (it) into her womb (viz. vagina), ditto.

35' (A₁ obv. i 35')

^{35'} *pel sukannini tasāk itqa talammi ana šassūriša tašakkan MIN*

^{35'} You pound a turtledove egg (shell), wrap (it) in a wad of wool, insert (it) into her womb (viz. vagina), ditto.

36' (A₁ obv. i 36')

^{36'} *qitma alluḥara tasāk itqa talammi ana šassūriša tašakkan MIN*

^{36'} You pound (black) *qitmu*-mineral pigment (and) (white) *al-luḥaru*-mineral (pigment), wrap (it) in a wad of wool, insert (it) into her womb (viz. vagina), ditto.

37' (A₁ obv. i 37')

^{37'} *imḥur-ešrā : imḥur-līm tasāk ina šikari išatti MIN*

^{37'} You pound 'heals twenty'-plant, (alternatively) 'heals thousand'-plant. She shall drink (it) in beer, ditto.

38' (A₁ obv. i 38')

^{38'} *qaran enzi ša saḥratu taqallu urbatu(?) turrar ina šikari išatti MIN*

^{38'} You roast horn of a goat that is *curved* (and) you desiccate *urbatu*-rush(?). She shall drink (this) in beer, ditto.

39' (A₁ obv. i 39')

^{39'} *maštakal agargarītu tabarra šīpāti pešāti talappap sīkti atbari tasallaḥ ana šassūriša tašakkan MIN*

^{39'} You wrap *maštakal*-plant (and) black sulphur with red and white wool, you sprinkle (it) with powder of *atbaru*-stone (basalt), you insert it into her womb (viz. vagina), ditto.

40'–41' (A₁ obv. i 40'–41')

^{40'} *šurrānītu : ^(gloss) sāmta kapāša tasāk ina šikari išatti MIN*
atbara zēr maštakal tasāk tabarra ^{41'} šer'ān litti miqitti ta-
lammi ina qabliša tarakkas : ^(variant) ana šassūriša tašakkan
MIN

^{40'} You pound *šurrānītu*-stone (lit. *šurru*-carnelian), ^{gloss:} (alternatively) carnelian (or) *kapāšu*-shell, she shall drink (it) in beer, ditto. You pound *atbaru*-stone (basalt) (and) seed of *maštakal*-plant, ^{41'} you wrap (it) ^{40'} with red wool ^{41'} (and) tendons from a cow carcass, you bind it around her waist; (alternatively) you insert (it) into her womb (viz. vagina), ditto.

42'–43' (A₁ obv. i 43'–44')

^{42'} *kibrītu alluḫara qitma gabâ kutpâ : (gloss) anzaḫḫa tasâk*
^{43'} *itqa talammi ana šassûriša tašakkan MIN*

^{42'} You pound *kibrītu*-sulphur, *alluḫaru*-mineral, *qitmu*-mineral (black pigment), alum, *kutpû*-mineral ('black frit'), ^{gloss:} (alternatively) *anzaḫḫu*-mineral. ^{43'} You wrap (it) in a wad of wool, insert (it) into her womb (viz. vagina), ditto.

44'–45' (A₁ obv. i 45'–46')

^{45'} *šadānu šābitu parzilla lulâ urīza kapāšu šua* ^{46'} *ayyartu*
tasâk itqa talammi ana šassûriša tašakkan MIN

^{45'} You pound ^{45'} magnetite, iron, antimony, *urīzu*-stone, *kapāšu*-shell, *šû*-stone ^{46'} (and) *ayyartu*-shell, you wrap (it) in a wad of wool, insert (it) into her womb, ditto.

46'–47' (A₁ obv. i 47'–48')

^{46'} *ayyartu ša sebet tikpūša parzilla zibtu saggilmud zēr*
maštakal ^{47'} *ina šer'ān litti miqitti šer'ān laḫri miqitti tašak-*
kak 14 kišrī takaššar ina qabliša tarakkas MIN

^{47'} You string ^{46'} *ayyartu*-shell with seven dots, iron (beads), *zibtu*-stone, *saggilmud*-stone, (and) seed of *maštakal*-plant ^{47'} on tendons from a cow carcass (and) tendons from an ewe carcass. You knot fourteen knots, tie (the cord) around her waist, ditto.

(Ms. A₁ bottom of obv. i; beginning of obv. ii broken; gap of unknown length)

48''–64'' (A₁ obv. ii 1'–6' // b i' 1'–6' // c i 11'–27' // d i 1'–7')

^{48''} [É]N *mimmû ilû ibnû amēlûtu*

^{49''} [Bēlet-i]lī *dāmšina ibni*

^{50''} [īmu]r^š*nātī-ma Ea ibakki*

^{51''} [ana lēt]i *Mami illakū dimāša*

^{52''} [... i]lsūni *ilī kalāma*

^{53''} [...]... *Ištar Bēlet-ilī Šamaš u Gula*

^{54''} [dāmū ša(?)] *eḫli (var. zikari) ina appišu u ša ardati ina*
ūrīša

^{55''} *ittanattukū u ittanallakū dāmūšu dimāšu*

^{56''} *ittanattuk u ittanallak*

^{57''} *kīma tamerti ša lā kullū kālūša*

^{58''} *kīma namzīti ša purussaša lā parsu*

^{59''} *kīma nādi ša lā dunnunu riksu lā taklu šer'ānu*

^{60''} *attā ilu ša takullū sa'mat amēlūti*

^{61''} *elī-ma ana šamē šūrida kunuk Anu*

^{62''} *ša eḫli (var.: zikari) rukus qaqqassu*

^{63''} *ša sinništi eli lā dumuq ūrīša idâ šipassu*

^{64''} *mimma ša illaku (var. A: mimmu mala illaku) damiqtaša*
liqbi tē šipti (var. A: tē ÉN É.NU.RU)

^{48''} Incantation: "(For) all (that) the gods created (of) mankind,

^{49''} [Bēlet-i]lī created their blood.

^{50''} Ea [sa]w them and began to cry.

^{51''} Tears came to Mami's ch[ee]ks.

^{52''} [... they ca]lled(?) all the gods,

^{53''} [...], Ištar, Bēlet-ilī, Šamaš, and Gula (saying):

^{54''} '[Blood(?)] ^{55''} continually drips ^{54''} [from] the (young) man's nose and from the young woman's vagina,

^{55''} and his (i.e. their) blood flows continually. His (i.e. their) tears

^{56''} continually drip and flow –

^{57''} li[ke] a (waterlogged) meadow whose dikes are not holding back (the water),

^{58''} 'like' a fermenting vessel whose stopper does not stop (the outflow),

^{59''} like a waterskin whose knot is not strong, whose draw-string is untrustworthy.

^{60''} (But) you are the god who stops(?) the redness(?) (i.e. blood) of humankind!

^{61''} Go up to heaven and bring down the seal of Anu!

^{62''} Bind the (young) man's head (with it)!

^{63''} Put a sealing upon the unpleasantness of the woman's vagina!

^{64''} Let him put in a good word for her, whatever is appropriate!" Wording of an (Enuru)-incantation.

65" (A₁ obv. ii 7', var. b i 7' // c i 28')

⁶⁵" KA.INIM.MA sinniš[ti ša naḥšāti marṣat] (var.: KA.INIM.(-) MA (šumma) dāmū ina appīšu šurdū-ma illlakū)

⁶⁵" Incantation for a wom[an who suffers from *naḥšātu*-discharge]. (var. mss. b and c: Incantation (for the case that) blood is copiously flowing from his (the patient's) nose.)

66"–68" (A₁ obv. ii 8'–10')

⁶⁶" KÌD.KÌD.B[I] ⁶⁷" šû [...] ⁶⁸" ...[...]

⁶⁶" The procedure for it: [...], ⁶⁷" šû-stone, [...], ⁶⁸" ...[...].

69"–72" (A₁ obv. ii 11'–14')

⁶⁹" [ÉN d¹inan]na? 'munus' mu-du [...]

⁷⁰" [...] r^{d1}inanna munus ná [...]

⁷¹" [...]... mu-un-ù-tu-ud [...]

⁷²" [...] ú]r-ma limḥur [...] munus(?) nu si-s[á]

⁶⁹" [Incantation: "Inann]a, the woman goes, [...].

⁷⁰" [...] Inanna, the woman lying down [...].

⁷¹" [...], she has given birth, [...].

⁷²" [...]... *let her receive(?)* [...] the woman who(?) does not have a normal pregnancy."

73" (A₁ obv. ii 15')

⁷³" [KA.INI]M.MA sinništi ša naḥ[šāti] marṣat

⁷³" [Word]ing (of an incantation) for a woman who suffers from *naḥ[šātu]*-discharge.

74" (A₁ obv. ii 16')

⁷⁴" KÌD.KÌD.BI [anz]aḥḥa tasâk ina šikari išattī-ma [na]ḥšātu iparrasā

⁷⁴" The procedure for it: You pound [anz]aḥḥu-frit, she shall drink (it) in beer and the [na]ḥšātu-discharge will stop.

75" (A₁ obv. ii 17')

⁷⁵" DIŠ KI.MIN nuḥurta tasâk ana libbi šikari tanaddi ina kakkabi tu]šbât ina šēri lā patān tašaqqīši-ma MIN

⁷⁵" Alternatively, you pound *nuḥurtu*-plant, you put (it) into beer. You let (it) stand outside overnight. In the morning you give (it) to her to drink on empty stomach. Then ditto (i.e. the *naḥšātu*-discharge will stop).

76"–79" (A₁ obv. ii 18'–21')

⁷⁶" ÉN É.NU.RU kiri₆ ur-zé kéš tak[all]a kur takalla

⁷⁷" a-šà gal-zu abzu-ke₄ piriḡ ḥuṣ ina ki [p]iriḡ ḥuṣ tazzazu

⁷⁸" piriḡ sa ḥuṣšā(?) tušeddūši(?) ⁷⁹" šà-tùr d¹inanna ba-du₁₀-ga t[ê É]N É.NU.RU

⁷⁶" Enuru-incantation: "The garden plot(?) ... is bound(?). *You will block it(?)*, mountain, *you will block it(?)* (i.e. the blood?).

⁷⁷" (In) the field, o wise one of the Abzu, red conjurer(?), in the netherworld/on earth, o red conjurer(?), you are standing(?).

⁷⁸" Conjurer(?), *you should assign for her a red string(?)*.

⁷⁹" The womb, Inanna, is pleasant." Wor[ding] of the Enuru-[inc]antation.

80" (A₁ obv. ii 22')

⁸⁰" KA.INIM.MA sinništi ša naḥšā[tī] marṣat

⁸⁰" Wording (of an incantation) for a woman who suffers from *naḥšā[tu]*-discharge.

81"–82" (A₁ obv. ii 23'–24')

⁸¹" KÌD.KÌD.BI ulḥaḥ tasâk ana šikari [tanaddi(?) ina] šiltāḥi

⁸²" [ina pān] šamaš tumah[ḥaṣ-m]a [išattī-m]a MIN

⁸¹" The procedure for it: You pound *ulḥaḥ*-acacia, [you throw it] into beer. ⁸²" (Then) you sti[r (it) intensely ⁸¹" with an] arrow

⁸²" [in front of] the sun god. Then [she shall drink it], and ditto (i.e. the *naḥšātu*-discharge will stop).

83"–85" (A₁ obv. ii 25'–27')

⁸³" [ÉN] fragmentary abracadabra-spell

⁸³"–⁸⁵" [Incantation]: fragmentary abracadabra-spell

86" (A₁ obv. ii 28')⁸⁶ KA.I[NIM.M]A *sinništi š[a naḥš]āti ma[rša]t*⁸⁶ Wor[ding] (of an incantation) for a woman who suffers from *naḥšātu*-discharge.87" (A₁ obv. ii 29')⁸⁷ KÌD.KÌD.B[I] [*tigilû(?) ina šikarī u ḥimēti tulappat ina pān Šamaš taḥaššal i[šattī-ma MIN]*]⁸⁷ The procedure for it: You smear [colocynth/squash(?) with beer] and ghee. You crush it in front of Šamaš. She shall [drink it. Then ditto] (i.e. the *naḥšātu*-discharge will stop).88"–90" (A₁ obv. ii 30'–32')⁸⁸ ÉN É.NU.R[U an-ma-ma-na-še ki-ma-ma-na-še a]n-ma-ma-na-še ki-ma-ma-na-še ⁸⁹ pa ḥul-gin₇ [x x x x] pa zi-zi pa zi-zi ⁹⁰ pa-še gam zi-z[i x x x x ḥu]l² šu u-ne-ni-ta tē ÉN É.NU.RU⁸⁸–⁸⁹ Enuru-incantation: *fragmentary abracadabra-spell*⁹⁰ ... Wording of the Enuru-incantation.91" (A₁ obv. ii 33')⁹¹ KA.INIM.MA [*sinništi š[a naḥšāti marša]t*]⁹¹ Wording (of an incantation) for [a woman w]ho suffers from *naḥšātu*-discharge.92"–93" (A₁ obv. ii 34'–35')⁹² KÌD.KÌD.BI *zēr ma[štaka]l tubbal tasâk ina mē kašûti tama[hḥaš(?)]* ⁹³ šipta sebišu tamannu lā patān tašaqqīšima [MIN]⁹² The procedure for it: You dry (and) pound seed of *maš-takal*-soapwort. [You stir(?)] it into cold water, ⁹³ you recite the incantation seven times (over it). (Then) you give it to her to drink on empty stomach and [ditto] (i.e. the *naḥšātu*-discharge will stop).94" (A₁ obv. ii 36')⁹⁴ *atbaru ša sebet pilš[ū pa]lšū teleqqe šipāti sāmāti talammi ina emši[ša tarakkas-ma MIN]*⁹⁴ You take an *atbaru*-stone that has seven holes in it, wrap it with red wool. [You tie it] around [her] lower abdomen [and ditto] (i.e. the *naḥšātu*-discharge will stop).95"–97" (A₁ obv. ii 37'–39')⁹⁵–⁹⁷ ÉN É.NU.RU *fragmentary incantation*⁹⁵–⁹⁷ Enuru-incantation: *text too fragmentary for translation*98" (A₁ obv. ii 40')⁹⁸ K[A.INIM.MA *sinništi ša na]ḥšāti m[arša]t*]⁹⁸ Wo[r]ding (of an incantation) for a woman who] suffers] from [na]ḥšātu-discharge.99"–100" (A₁ obv. ii 41'–42')⁹⁹ KÌ[D.KÌD.BI *šipāti(?) ...] lā petiti [šipāti(?) ...] taṭammi ḥašabti sūq er[betti zaqiptu teleqqe(?)]* ¹⁰⁰ [ina *šipāti(...)* talammi ...] *kišrī takaššar š[īpta sebišu(?) tamannu ina qab]-liša tarakk[as-ma MIN]*⁹⁹ The pro[cedure for it]: You twine [wool(?) of an] unmat[ed ... (and) ... wool]. [You take] a potsherd [standing upright on] a crossroads, ¹⁰⁰ [you wrap it with (...) wool²]. (Then) you knot [...] knots (into the cord). [You recite] the incantation [seven(?) times, y]ou bind it [around] her [wa]ist, and ditto (i.e. the *naḥšātu*-discharge will stop).

101"–102" (A₁ obv. ii 43'–44')

¹⁰¹" [DIŠ KL.MIN² *šer'ān liṭ*] *ti miqitti taṭammi* [...] ... [...] ¹⁰²" [*ḥaṣabti sūq erbet*] *ti zaqiptu ina qabli ina* [...] ... *ina* ... *tarakkas*-*ma* MIN(?)]

¹⁰¹" [Alternatively(?), you twine [tendons from] a cow carcass [...] ...[...]. ¹⁰²" [*You attach* a potsherd] standing upright on a cr[ossroads] in the middle *with* ...[...], [...] you tie (it) (around her ...), ditto(?)].

103"–104" (A₁ obv. ii 45'–46')

¹⁰³" [...] *taṭammi erbet ḥereṣ e'ri* [...] ¹⁰⁴" [*šipta ina mu*] *ḥḥi tamannu ina qātīša t[arakkas(?)]* ...]

¹⁰³" [...] you twine together, four pieces of *e'ru*-wood [you], ¹⁰⁴" you recite [the incantation ov]er (it), you t[ie] it around her hands [...].

105" (A₁ obv. ii 47')

¹⁰⁵" [...] *ina qātīša ša šumēli tarak[kas ...]*

¹⁰⁵" [...]... You tie [...] around her left hand, [...].

106"–108" (A₁ rev. iii 1–3)

¹⁰⁶" [...] ... *t[abar]ra [taṭammi(?)]* ¹⁰⁷" *atbaru ša sebet t[ikpū ta]kpū* [...] ¹⁰⁸" *atbara ina šap[l]ān emšīša ana pān* [...] ... *tarakkas*-*ma* MIN(?)]

¹⁰⁶" [...] ... [you twine(?)] r[ed wo]ol, [...]. ¹⁰⁷" An *atbaru*-stone dotted with seven dots, ... [...]. ¹⁰⁸" [*You attach(?)*] the *atbaru*-stone bel[ow] her abdomen, *in front of* [...], ditto(?)].

109"–110" (A₁ rev. iii 4–5)

¹⁰⁹" *tabarra šipāti peṣ[āti] šipāti ṣalmāti taṭammi 14 kiṣr[ī takaṣṣar atbara(?)]* ¹¹⁰" *tabarra talammi atbara u kiṣr[ī ana p[ān(?)]* ... *tarakkas*-*ma* MIN(?)]

¹⁰⁹" You twine (together) red wool, wh[ite] wool (and) black wool, [you knot] fourteen knots (into the cord). [...]. ¹¹⁰" You wrap ¹⁰⁹" [*atbaru*-stone(?)] ¹¹⁰" with red wool, [*you attach*] the *atbaru*-stone and the knot(s) *in fr[ont of* ..., and ditto(?)].

111"–112" (A₁ rev. iii 6–7)

¹¹¹" *sapparti qaran ayyali sapparti qaran urīši* [...] ... ¹¹²" *gabū alluḥara ḥaṣba šaḥarra* [...] ...]

¹¹¹" *The substance from the bottom of* a stag horn, *substance from the bottom of* a billy goat's horn, [...], ¹¹²" alum, *alluḥaru*-mineral, a porous potsherd [...].

113" (A₁ rev. iii 8)

¹¹³" *supanti erēni ṣarbatī qaran [ayyali(?)]*]

¹¹³" Powder of cedar wood, poplar, [stag(?)] horn, [...] ...].

114"–123" (A₁ rev. iii 9–18)

¹¹⁴" ÉN É.NU.RU *dím-[dím an-na dím-dím an-na ...]*

¹¹⁴" Enuru incantation: "Crea[tions of heaven, creations of heaven, ...],

¹¹⁵" *dím-[dím] ^den-ki dím-dím ^den-ki-k[e₄ ...]*

¹¹⁵" creati[ons] of Enki, creations of Enki, [...],

¹¹⁶" *dím-dím ^den-ki-ke₄ [...]*

¹¹⁶" creations of Enki, [...].

¹¹⁷" *áš-bala¹ ^rdu₁₁¹-du₁₁¹-ga ^{r^d}en-ki-[ke₄]*

¹¹⁷" Bad curse spoken by Enki.

¹¹⁸" *inim ḥul [lú(?)] du-du ḥul-a [...]*

¹¹⁸" Bad word(s) [(that) a human being(?)] uttered(?), evil [...].

¹¹⁹" *ka ad še-g[a² x] ḥul-a zu-ba nam-ba-ti ^rx¹ [x x]*

¹¹⁹" Utterance(?), (be) favour[able]! [...] evil, ..., shall not come near ... [...]!

¹²⁰" *egir-bi [...]* nu-du-du *egir-bi nu-k[éš-x]*

¹²⁰" It shall not go [...] after him(?), it shall not be bound on his(?) back!

¹²¹" [...] ... [...] ^dasal-lú-ḥi ^den-bi-lù-l[ù]

¹²¹" [*By the command of(?)* ...], Asalluḥi, Enbilulu

¹²²" [...] *zi-z[i]*

¹²²" [...] be removed!

¹²³" [...] DJU *pa-è ḥé-im-mi-īb-^rdu₁₁¹ TU₆ ÉN É.NU.RU*

¹²³" [...]... become apparent, let it (the spell?) be spoken for him(?)!" Wording of the Enuru-incantation.

124" (A₁ rev. iii 19)¹²⁴ [KA.INIM.MA *si*] *n*ništi *ša naḥṣāti marṣat*¹²⁴ [Wording (of an incantation) for a wo]man who suffers from *naḥṣātu*-discharge.**125"–126"** (A₁ rev. iii 20–21)¹²⁵ KÌD.KÌD.BI [*šuruš*(?) *nuḥur*] *ti tušabšal tubbal tasâk* ¹²⁶ *qēm ḥallūrī qalât[i ina ...] ... u šikari ištēniš tuballal išatti* MIN-*ma* MIN¹²⁵ The procedure for it: You boil, dry and pound [root of(?) *nuḥur*] *tu*-plant. ¹²⁶ you mix (it) together (with) roast[ed] chickpea flour [in ...] and beer. She shall drink (it), *a second time* (she shall drink it?), and ditto (i.e. the *naḥṣātu*-discharge will stop).**127"–130"** (A₁ rev. iii 22–25)¹²⁷ ÉN É.NU.RU i-g[i-da ba]-du i-gi-da ba-du ¹²⁸ [a]-ma-na še-g[a (x x)] al-ma-na še-ga ¹²⁹ 'e¹-du-ub an[?]-du-[ub a]n zi-ga an zi-ga ¹³⁰ (*fragmentary*) TU₆ ÉN É.NU.RU¹²⁷–¹²⁹ Enuru-incantation: *text of pseudo-Sumerian spell*¹³⁰ (*fragmentary*) Wording of the Enuru-incantation.**131"** (A₁ rev. iii 26)¹³¹ [KA.INIM].MA [*sinništi ša n*] *aḥ[š]āti marṣat*¹³¹ [Word]ing (of an incantation) [for a woman who] suffers from *naḥṣātu*-discharge.**132"–134"** (A₁ rev. iii 27–29)¹³² KÌD.KÌD.BI ... *ina šikar* [*i tašaqq[ī]ši* ...] ... [...] *muššaru* ¹³³ *pappardil[lū ...] ayyartu š[a sebet tikpū]-ša*(?) ¹³⁴ <*ina*> *šīpāti pešāti* [...] *tašakkak*(?) *šīpta se*] *bīšu*(?) *tamannū*[-*ma in*] *a qablīša tarakkas* [MIN(?)]¹³² The procedure for [it]: You have [her] drink [...] in beer]. ¹³⁴ [You thread(?)] ¹³³ [...] -stone, [...], *muššaru*-stone, *pappardilū*-stone, [...], (and) an *ayyartu*-shell with [seven dots] ¹³⁴ on white wool [...]. You recite [the incantation] seven(?) times. Then] you tie it around her waist, [ditto(?)] (i.e. the *naḥṣātu*-discharge will stop).**135"–136"** (A₁ rev. iii 30–31)¹³⁵ ÉN É.NU.[RU ...]... *mū[ša ay*(?) *ittukū* ¹³⁶ *ina amāt Aššur* *lū* [...]... *ay it*<*tal*>[*ukū*] *tē* ÉN É.NU.RU¹³⁵ Enuru-incantation: "[...]... [her(?)] flu[ids(?)] must not] drip down. ¹³⁶ By the command of Aššur, [they(?)] shall [...], [they] must not keep fl[owing off]!" Wording of the Enuru-incantation.**137"** (A₁ rev. iii 32)¹³⁷ KA.INIM.MA *sinništi ša* [*naḥṣāt*] *i marṣat*¹³⁷ Wording (of an incantation) for a woman who suffers from [*naḥṣāt*]*u*-discharge.**138"** (A₁ rev. iii 33)¹³⁸ KÌD.KÌD.BI *šadānu šābitu ina mē tasâk išatti* [*itqa ta-lammi*(?)] *ana šassūrīša tašakkan*¹³⁸ The procedure for it: You pound magnetite in water, she shall drink (it). [(Alternatively), you wrap (it) in a wad of wool], you insert it into her womb (viz. vagina).**139"–140"** (A₁ rev. iii 34–35)¹³⁹ ÉN É.NU.RU 'ú-du¹ zag ḥuš [ú-d]u zag ḥuš [(x)] ¹⁴⁰ 'ú-du u₄-ma dub zag [(x)] ḥuš [(x)]¹³⁹–¹⁴⁰ Enuru-incantation: *text of an abracadabra-spell***141"** (A₁ rev. iii 36)¹⁴¹ KA.INIM.MA *sinništi ša naḥ[š]āti marṣat*¹⁴¹ Wording (of an incantation) for a woman who suffers from *naḥ[š]ātu*-discharge].

142'' (A₁ rev. iii 37)^{142''} [K]ID.KÌD.BI *tarmuṣ tasâk* [...]^{142''} The procedure for it: You crush *tarmuṣ*-plant, [...].**143''–145''** (A₁ rev. iii 38–40)^{143''–145''} ĒN.Ē.NU.RU (*too fragmentary for transcription*)^{143''–145''} Enuru-incantation: *text of fragmentary spell*(Ms. A₁ rev. iii breaks; gap of unknown length)**146'''** (A₁ rev. iv 1)^{146'''} *zēr azallê nînâ azupîra tasâk ina šikari [išatti]*^{146'''} You pound seed of *azallû*-plant, *nînû*-plant, *azupîru*-plant, [she shall drink] (it) in beer.**147'''** (A₁ rev. iv 2)^{147'''} *šuruṣ gišimmari šuruṣ bîni šuruṣ ašāgi turrar tasâk ina uqnâti talammi ana šassûrîša tašakkan*^{147'''} You desiccate date palm root, tamarisk root (and) *ašāgu*-acacia root. You pound it, wrap it in blue wool (and) insert it into her womb (viz. vagina).**148'''** (A₁ rev. iv 3)^{148'''} *da'mātu illūr pānī kalû gabû ina šikari išatti*^{148'''} She shall drink (dark yellow) *da'mātu*-pigment, (reddish) *illūr pānī*-pigment, (yellow) *kalû*-ochre (and) alum in beer.**149'''** (A₁ rev. iv 4)^{149'''} *zēr šūšī nuḥurta burāša tasâk ina šikari išatti*^{149'''} You pound seed of the *šūšu*-plant (liquorice), *nuḥur-tu*-plant (and) *burāšu*-juniper, she shall drink (it) in beer.**150'''** (A₁ rev. iv 5)^{150'''} *zēr ašāgi zēr balti šuruṣ pillê zikar tasâk ina šikari išatti*^{150'''} You pound seed of *ašāgu*-thorn, seed of *baltu*-thorn (and) root of male *pillû*-plant, (and) she shall drink (it) in beer.**151'''–152'''** (A₁ rev. iv 6–7)^{151'''} *kamûn bîni ḥāmîtu pizallurtu zê šurârî* ^{152'''} *turrar tasâk ina tabarri talammi ana šassûrîša tašakkan*^{152'''} You desiccate and pound ^{151'''} tamarisk galls, *ḥāmîtu*-wasp, gecko (and) lizard excrement. ^{152'''} You wrap (it) in red wool, insert (it) into her womb (viz. vagina).**153'''** (A₁ rev. iv 8)^{153'''} *zēr e'ri zēr puqutte zēr šakirî tasâk ina šikari išatti*^{153'''} You pound seed of *e'ru*-tree, seed of *puquttu*-thorn, seed of *šakirû*-plant. She shall drink (it) in beer.**154'''–155'''** (A₁ rev. iv 9–10)^{154'''} *šumma sinniṣtu NI.NE* (var. adds: *kis šināti*) *marṣat* (var. adds: *dāmūša ana ...[...]*) *šakin sinniṣtu šī NI.NE marṣat*) *ištēn qa diqmēn šarbatī ištēn qa diqmēn amḥara* (var. *diqmēn urbati diqmēn šarbatī*) *tuballal* ^{155'''} *14 rikṣī ša lubāri tarakkas ištēnâ ana šassûrîša tašakkan*^{154'''} If a woman suffers from NI.NE (var. adds: (and) 'binding of the urine'), (and) her blood [...] into/for [...] (and) there is [...], this woman suffers from NI.NE., you mix one litre ashes of *šarbatu*-poplar (and) one litre ashes of *amḥara*-plant (var.: ashes of *urbatu*-rush (and) ashes of poplar). ^{155'''} You tie (this into) fourteen knots of cloth (and) you insert (them) one by one into her womb (viz. vagina).**156'''** (A₁ rev. iv 11)^{156'''} *zēr lišān kalbi illūra biṣṣūr atāni tasâk ana muštinnīša tašappak*^{156'''} You pound seed of 'dog's tongue'-plant, *illûru*-plant (and) 'donkey-vulva'-shell, you pour (it) into her urethra.

157^m (A₁ rev. iv 12)

157^m *šamma pešâ tasâk ina šamni tuballal ina uppi sippari
ina muštinniša tašappak*

157^m You pound ‘white drug’, mix it with oil (and) pour (it) into her urethra with a bronze tube.

158^m (A₁ rev. iv 13)

158^m *maštakal tubbal tasâk ina šikari išatti nuḥurta tubbal
tasâk ina šikari išatti*

158^m You dry (and) pound *maštakal*-plant, she shall drink (it) in beer; you dry (and) pound *nuḥurta*-plant, she shall drink (it) in beer.

159^m (A₁ rev. iv 14)

159^m *zēr puqutte tubbal tasâk ina šikari išatti qaran ayyali
tubbal tasâk ina šikari išatti*

159^m You dry (and) pound seeds of *puquttu*-thorn, she shall drink (it) in beer. You dry (and) pound stag horn, she shall drink (it) in beer.

160^m–173^m (A₁ rev. iv 15–28)

160^m *šumma sinništū allu(t)tu maršat imbu’ tâmti tasâk itqa
talammi ana šassūrīša tašakkan* 161^m [DIŠ KI.MIN(?) ... t]a-
sâk itqa talammi ana šassūrīša tašakkan 162^m [alluḥ]ara
tasâk itqa talammi gabû tasâk itqa talammi 163^m [qī]lip lur-
mî tasâk itqa talammi qīlip allāni tasâk itqa talammi 164^m
šinni amēlūti tasâk itqa talammi qēma(?) šalma turrar itqa
talammi ar<ari>ānu turrar tasâk 165^m itqa talammi bīna
turrar tasâk itqa talammi zēr qutri turrar tasâk 166^m itqa
talammi zēr šunî turrar itqa talammi diqmēn šarbatī tasâk
167^m itqa talammi diqmēn erēni tasâk itqa talammi diqmēn
urbatī [tas]âk itqa talammi 168^m diqmēn alamê tasâk itqa
talammi hašba šaḥarra tasâk itqa talammi pe[l] lur[mî] 169^m
tasâk itqa talammi zēr ušî taqallu tasâk itqa talammi gab[ê
(...) tasâk] 170^m itqa talammi ṭulīm alpi išāta qalliš tukallam
ḥašâ [...] 171^m ištēniš tasâk ina šikari išatti ḥīl abukkata
tasâk ina šikari išatti imḥur-līm [imḥur-ešrā(?) 172^m tasâk
ina šikari išatti zēr GI.ZÚ.LUM tasâk itqa talammi lipâ [...] 173^m
itqa talammi ana šassūrīša <tašakkan> ina”eš

160^m [If a woman] suffers from ‘crab-(disease)’, you pound *imbu’ tâmti*-mineral, wrap (it) in a wad of wool, insert it into her womb. 161^m [Alternatively(?), y]ou pound [...], wrap (it) with a wad of wool, put it into her womb. 162^m You pound [alluḥ]aru-mineral, wrap (it) in a wad of wool. You pound alum, wrap (it) in a wad of wool. 163^m You pound pomegranate [ri]nd, wrap (it) in a wad of wool. You pound oak bark, wrap (it) in a wad of wool. 164^m You pound a human tooth, wrap (it) in a wad of wool. You desiccate black flour(?), wrap (it) in a wad of wool. You desiccate (and) pound *arariānu*-(plant), 165^m you wrap (it) in a wad of wool. You desiccate (and) pound tamarisk, wrap (it) in a wad of wool. You desiccate and pound seed of *qutru*-plant, 166^m you wrap (it) in a wad of wool. You desiccate (and) pound *šunû* (chaste tree?) seed, you wrap (it) in a wad of wool. You pound ashes of poplar, 167^m you wrap (it) in a wad of wool. You pound ashes of cedar, wrap (it) in a wad of wool. You pound ashes of *urbatu*-rush, wr[ap] (it) in a wad of wool. 168^m You pound ashes of *alamû*-plant, you wrap (it) in a wad of wool. You pound a porous potsherd, you wrap (it) in a wad of wool. 169^m You pound 168^m ostrich e[gg (shell)], 169^m you wrap (it) in a wad of wool. You roast and pound seed of *ušû*-tree, you wrap (it) in a wad of wool. [You pound] al[um], 170^m you wrap (it) in a wad of wool. You expose the spleen of an ox slightly to a fire. 171^m You pound (it) together 170^m (with) *ḥašû*-plant (thyme), [...]. 171^m She shall drink (it) in beer. You pound *abukkata*-resin, she shall drink (it) in beer. 172^m You pound 171^m ‘heals thousand’-plant, [‘heals twenty’?]-plant, 172^m she shall drink (it) in beer. You pound seed of GI.ZÚ.LUM-plant, you wrap (it) in a wad of wool. [You ...] tallow, [...], 173^m you wrap (it) in a wad of wool, <you insert> (it) into her womb. (Then) she will get well.

174^{'''}–178^{'''} (A₁ rev. iv 29–33)

^{174'''} *šumma sinništu šammī zērūte šukul<at> mû ina libbi*
ūrīša magal illakū ...[...] *iraššû* ^{175'''} *ana muršīša lā arāki*
diqmēn(?) urbate ešemta turrar ab[an ...] ... *taqallu* ^{176'''} *inib*
šadāni kirbān-eqli šuruš qulqullīāni šeššet šamm[ī an-
n]ûti ^{177'''} *ištēniš tuštemmed ana 15-šu tazâz ina lubār ḥalli*
tu[rak]kas ^{178'''} 1.TA.ĀM *ana libbi ūrīša tašakkan-ma m[ûša*
ipar]rasū

^{174'''} If a woman has been given herbs/drugs of hate-magic to eat (and because of this) watery discharge flows excessively from her vagina, a[nd] she develops [...] – ^{175'''} so that her illness will not be prolonged: You roast ashes(?) of *ur-batu*-rush and bone (over a fire), you desiccate ...-‘stone(s)’, ^{176'''} fruit of *šadānu*-tree, *kirbān eqli* (‘field clod’)-plant, root of *qulqullīanu*-plant, [the]se six drugs ^{177'''} you mix together. You divide (the mixture) into fifteen (portions), you [bi]nd (these) into (pieces of) loin cloth. ^{178'''} You insert (the pieces of cloth) one by one into her vagina and [her] watery discharg[e will s]top.

179^{'''}–183^{'''} (A₁ rev. iv 34–38)

^{179'''} DIŠ KI.MIN *mašqīssa muḥḥi kupīti muḥḥi erēbi*
m[uhḥi(?) ...] *qilip kiškanī* ^{180'''} *pel kulbābi sāmi lipi ḥurba-*
bil šadī ša imitti ḥašab sūq erbetti l[ipī ...uš]ar raqqi ^{181'''}
burāšu imḥur-līm imbu’ tām̄ti ankinūtu šuruš ... [... š]uruš
ḥašī ^{182'''} *šuruš* GL.ZÚ.LUM.MA *pappasītu šuruš Ú.KU₆ kul[īli*
...] *lipi kanakti* ^{183'''} 25 *šammī annūti ištēniš tasāk ina šikari*
lā patān tašaqqiši-m[a m]ûša iparras[ū]

^{179'''} Alternatively, a potion for her: the skull of a *kupītu*-bird, the skull of a crow, the *sk[ull of ...]*, bark of the *kiškanū*-tree, ^{180'''} egg(s) of red ant(s), tallow from the right shoulder of a mountain-chameleon, a potsherd from a crossroads, f[at of ..., the pe]nis of a turtle, ^{181'''} *burāšu*-juniper, ‘heals thousand’-plant, *imbu’ tām̄ti*-mineral, *ankinūtu*-plant, root of [...] tree, root of *ḥašū*-plant, ^{182'''} root of GL.ZÚ.LUM.MA-plant, *pappasītu*-mineral, Ú.KU₆-fennel root, may[fly], ‘fat’ (pith) of *kanaktu*-plant. ^{183'''} These twenty-five drugs you pound together, you give (them) to her to drink in beer on empty stomach. [Th]en her [watery] discharge will stop.

184^{'''}–188^{'''} (A₁ rev. iv 39–43)

^{184'''} DIŠ KI.MIN *tukašsarši ḥalta šubā imitta šu[bā] s[umē-*
la] ^{185'''} *sām̄ta ša dāmi latikta sebet ḥeršī ša e’ri tupallaš*
i[na(?) ...] ^{186'''} *[kiš]ra takašsar-ma ina tabarri šipāti pešēti*
tušakkak sebet kišrī takašsar ē[ma taktašru] ^{187'''} *[šipta k]ī-*
am tamannu ÉN šal-lu-ur-za kéš dam-gal-la kur šal-l[u-ur-
za kéš] ^{188'''} *[ḥar-ra-g]i-ri ḥar-ra-gi-ri ḥar-ra-gi-ri šá-ḥi-ma-*
za-a-te ... [...]

^{184'''} Alternatively, you make knots for her: ^{185'''} you pierce ^{184'''} *ḥaltu*-stone, right *šubū*-‘stone’, l[eft] *šubū*-‘stone,’ ^{185'''} *genuine* (lit. ‘tested’) blood-red carnelian (and) seven pieces of *e’ru*-wood. *I[n/with ...]* ^{186'''} you tie a [kn]ot. Then you string (everything) on (a cord of) red and white wool. You tie seven knots (into the string). When[ever you have tied (a knot)], ^{187'''} you recite [the incantation] as follows. Incantation: Šallurza, bind! Wide mountain, Ša[llurza, bind!] ^{188'''} [Ḥarra g]iri ḥarra giri ḥarra giri šaḥimazate ... [...].

189^{'''} (A₁ rev. iv 44)

^{189'''} [KA.INIM.MA *šumma sinništu m]û ina libbi ūrīša illakū*

^{189'''} [Wording (of an incantation) for the case that watery disch]arges flow from a [woman’s] vagina.

190^{'''} (A₁ rev. iv 45) traces

too fragmentary for translation

Ms. A₁ rev. iv breaks; remainder lost

Notes

Lines 1’–3’ (A₁ obv. i 1’–3’): The mineral pigments *kalû* and *kalgukku* often occur together. The former has been identified as yellow ochre, see Stol 1998, *FS Borger*, 347; Thavapalan 2020, 197, 346–350. The pigment *kalgukku* (IM.KAL.GUG) is identified by some Assyriologists with red ochre, supported by the element GUG in the Sumerogram, which means red/carnelian (Stol 1998, *FS Borger*, 347, with Charpin 1984, *MARI* 3, 258 note 2; Joannès 1984, ARM 23, 144); Thavapalan (2020,

197, 342–346) provides arguments for *kalgukku* as a “lead-based yellow colorant” (“lead yellow”) and describes the colour spectrum of both pigments as ranging between yellow to red.

The ingredient “calf fat” (*šaman būri*, written Ì AMAR) in line 3’ is unexpected; the dictionaries do not offer parallels (CAD B, 340–342; CAD Š/1, 392). Could this be a scribal error for *šaman pūri* (Ì BUR) “oil from the jar”?

Lines 4’–8’ (A₁ col. i 4’–8’): The mineral ingredients listed here repeatedly occur together in amulet prescriptions for pregnant women, see chapters C.3 and F in this volume. Most of the minerals listed here are in fact shells or cowrie snails (*kapāšu*, *yānibu*, *zibtu*, perhaps also *šubû*, *šû*), which have strong connotations with female genitals and with pregnancy (Oppenheim 1963, *OrNS* 32, 411; Schuster-Brandis 2008, 446, 449; Stol 2000a, 51–52; Scurlock 1991; Steinert 2012b, 82; Steinert 2017a). For *ħaltu*-stone, which is often encountered in amulets, especially in the form of cylindrical beads (*kunuk ħalti*), cf. CAD H, 53 s.v. *ħaltu*; cf. Schuster-Brandis 2008, 193ff., 416 *passim*) and chapter F in this volume. For “blood-(red) carnelian,” *sāmtu* (*ša*) *dāmi*/ī, here written ^{na4}GUG MÚD.MEŠ, see also below rev. iv 40 (line 185’), where we find a varying spelling and formulation: ^{na4}GUG *ša* MÚD *latikta* “genuine(?) (lit. ‘tested’) blood-red carnelian”. Cf. CAD S, 122 sub 3; Schuster-Brandis 2008, 415 and the note below.

For MUNUS.MUD “fertile” woman” (*ālittu*) in line 7’, compare the lexical equations of Sumerian mud with (*w*)*alādu* “to bear” and *banû* “to create”, see CAD A/1 s.v. *alādu*; CAD B s.v. *banû* A. The present passage has not found an entry in the dictionaries under the lemma (*w*)*ālittu* (AHw 1458–1459; CAD A/1, 341–342 sub b). The syntax is admittedly somewhat unusual. The specification of having a “fertile woman” spin a thread for an amulet is in contrast with the activity of a post-menopausal woman in this role in line 22’ (obv. i 22’). Scurlock (2014a, 578 with n. 2) understands the logogram MUNUS.MUD differently, as a rendering of *da’mātu* “a dark-yellow mineral paste/pigment” (cf. CAD D 75a sub c, AHw 156–157, usually written IM.SIG₇.SIG₇ however).

Lines 9’–16’ (A₁ obv. i 9’–16’): For discussion of this ritual, see also Scurlock 1991; Scurlock 2014a, 572; Böck 2013, 45–46. The potsherd put in a secluded place (or room) in the woman’s house, behind a door, signals obstruction and the desired effect of the treatment (stopping of bleeding). On the other hand, the sherd can also be seen as symbolising the woman’s foetus (thus Böck 2013, 46; for the connection between potsherds and offspring, see also George 1991, *RA* 85, 146–147, 152–154 on a relevant commentary passage).

The goddess Ištar serves as divine helper in this ritual who is addressed with a *šigû*-prayer (Assyrian *šegû*). For *šigû*-prayers, cf. CAD Š/2, 413–414 (interpreted as “a lamentation” or “a type of prayer”); van der Toorn 1985, 117–121, 125–139; 1994, 54 (suggesting the woman’s haemorrhage signalled some kind of guilt that was confessed in the prayer); Oshima 2011, 296–304 (likewise classifying *šigû* as a penitential prayer). For another ritual for a woman with a haemorrhage in which she utters a *šigû*-prayer, see also BAM 235 obv. 5 (text C.1.1). A (porous) potsherd, often found standing upright in the street or on a crossroads, is used in other prescriptions in BAM 237 (ii 41’–42’, ii 43’–44’, iii 6–7, iv 23, iv 35).

Lines 10’–11’ (A₁ obv. i 10’–11’): The reading KI *ta-ša-biṭ* “you sweep the ground” in line 10’ is preferred here over the reconstruction proposed in CAD Š/2, 431 s.v. *šikittu* A, discussion and Scurlock (2014a, 573): KI.TA *ša* É A *ta-sal-laḥ-ši*, translated by Scurlock (2014a, 578): “Below the house you sprinkle her with (some of the wash) water”. The feminine suffix in GAR-*an-ši* and *tasallaḥši* could refer to the patient (“you set down/sprinkle (for) her”), but here it is more likely a reference to the potsherd (ŠIKA = *ḥašabtu* is likewise feminine); cf. CAD S, s.v. *salāḥu* A sub 1b; Scurlock 2014a, 573, 578 (with a differing reading); Böck 2013, 45. As pointed out in the previous note, the potsherd could symbolise an aborted foetus (that the woman has previously(?) lost). Before it is deposited, the potsherd is washed, anointed with oil and wrapped in red wool, resembling actions of first care given to a newborn baby (washing, anointing, clothing). The *šigû*-prayers (lamentations) uttered by the woman (in front of the door) on four consecutive days may have been concerned with the loss of a foetus. Another possibility proposed to me by Marten Stol (personal communication) is that the door (*daltu*) behind which the potsherd is deposited is indicated by the feminine pronominal suffix.

Lines 13’–14’ (A₁ obv. i 13’–14’): The potion, amulet and salve mentioned refer to the prescriptions in the preceding sections. The recipe for the potion is lost in the lacuna at the beginning of the tablet; the salve refers to the recipe in obv. i 1’–3’, the stone amulet refers to obv. i 4’–8’.

Line 16’ (A₁ obv. i 16’): The restoration *i-[di-ša DU₈]* “[she may loosen] her arms” at the end of the line follows a proposition by Henry Stadhouders in Abusch and Schwemer 2016, *CMAwR* 2, 454–455 and Abusch et al 2020, *CMAwR* 3, 389 (correction

of CMAwR 1, 138 text 7.6.7 lines 28, 33), offering further textual parallels. This ritual gesture is the reversal of the patient kneeling down and putting her arms behind her back in line 11'.

Line 17' (A₁ col. i 17'): For *bulṭu latku*, “tested/proven remedy”, see Steinert 2015.

Lines 18'–20' (A₁ obv. i 18'–20'): The goddess Inanna/Ištar is also encountered or invoked in the spells in obv. ii 11'–14' and ii 18'–21' (cf. below). The word *šugallitu* is a loanword from Sumerian *šu-gal*, “the one with big hands”, and attested as a profession and divine epithet (cf. CAD Š/3, s.v. *šugallū*; Powell 1973, ZA 63, 105; Michalowski 1986, JCS 38, 167: 7, 169–170). The expression may be metaphorical here (i.e. “generous”). For *kišru ša šamê*, “bond/meteor of heaven”, cf. CAD K, s.v. *kišru* sub 11b.

Line 22' (A₁ obv. i 22'): For MUNUS KUD-*tu*₄ as a post-menopausal woman, see CAD P, 187. The term is apparently derived from *parāsu* “to cut off; to stop”, which is often used with reference to stopping haemorrhage in gynaecological texts. The bilingual text CT 17, 20: 75–76 (SAG.GIG) offers the equation *munus mud-da-gi₄-a = sin-niš-tu pa-riš-tu* (similar to BAM 237 i 22', the woman is to spin and twine threads in this passage). Postmenopausal and old women (*pa/uršumtu*) were employed to prepare substances for healing rituals (such as grinding grain or twisting/spinning threads), because they could not be a source of potential defilement through menstrual discharges (see CAD P, 525 s.v. *puršumu* sub lex. section). See also Finkel 2018, FS Geller, 261, 263, 265 BM 64526 obv. 15.

Line 24' (A₁ obv. i 24'): The spelling KUD-*sa* (also in line 29' and 74") is ambiguous. It could stand for a present tense form of the G- or N-stem or for a stative form (3rd person fem. plural in each case, corresponding to the feminine plural of *naḥšātu*). Line 27' alternatively spells KUD-*su* (corresponding to the masculine plural of A.MEŠ (*mū*) “fluids”. CAD P, 177a s.v. *parāsu* sub 11a-3' lists the present attestations in BAM 237 under the N-stem (cf. CAD P, 167–168 sub 1d), while a G-stem is tentatively assumed here.

Lines 26'–27' (A₁ obv. i 26'–27'): B. Böck (2010a, TUAT NF 5, 112 n. 232) interprets DÚR-*ši* as *qinnatu* “bottom, anus” (“mit ihrem Gesäß soll sie ihr Wasser darüber fließen lassen”). I prefer to read it as a verbal form of (*w*)*ašābu* (Š-stem, *tušeššebši*), see CAD A/2, s.v. *ašābu* sub 4a for parallels of such formulas in medical texts. The text describes the procedure for a fumigation “from below”, cf. Steinert 2014a; 2014b for discussion. Cf. for a similar instruction KAR 247 rev.(?) left col. 3' (text C.3.6): [MUNUS *ina m*]uḥ-*hi* TUŠ-*ab* “the woman sits (down) above it”.

Lines 28'–30' (A₁ obv. i 28'–30'): *Illūru* is a plant with red flower and fruit, befitting its application against bleeding (cf. CAD I/J, 87–88). The blood of a sacrificial lamb can be compared with the colour of this flower/berry (cited CAD I/J, 87 b sub a). See also ms. A₁ iv 11 (line 156").

Line 33' (A₁ obv. i 33'): For the mineral *alluḥaru* (IM.SAḪAR.BABBAR.KUR.RA, lit. “white dust of the mountains”), which, similar to alum (*gabū*), was used as a mordant in the leather industry, see Stol 1980–1983, “Leder(industrie)”, RIA 6, 533 §18; Waetzoldt 2011, in: *Garšana Studies* (CUSAS 6), 435–436; Thavapalan 2020, 186–187, 336; Morgan and Richardson 2020, Iraq 82, 186–189.

Line 37' (A₁ obv. i 37'): On the embedded gloss, in which the scribe added a (formerly omitted) drug (*imḥur-līm*) as an alternative to *imḥur-ešrā*, see Bácskay 2021b, 122; Scurlock 2014a, 57s.

Line 38' (A₁ obv. i 38'): The sign ^(u)NÚMUN can be read *elpetu*, but also as *urbatu*/^(u)GUG₄, both of which are rushes (cf. Borger 2004, MZL, 65–66, 267 sub no. 102; CAD E, 108–109 with discussion). CAD U/W, 212b sub b books this line under *urbatu*.

Scurlock (2014, 579) translates *ša NIGIN* in this line as “(a goat horn) that curls”. The phrase is quoted but left untranslated in CAD U/W, 212b sub b. Most likely, NIGIN stands for *saḥāru* “to turn; to curve, curl” (said of hair and other body parts), cf. CAD S, 44–45 sub 3b-1'–2'. Marten Stol (personal communication) suggests that the phrase *ša NIGIN* may specify the goat rather than the horn and draws a connection to the term *sāḥirtu* A “heifer” (literally “free-roaming, i.e. not tethered”), a term, which however refers exclusively to cows (CAD S, 59, written ÁB.NIGIN or GUD.(ÁB).NIGIN).

Line 41' (A₁ obv. i 41'): For the gloss in line 41', cf. the discussion in Schuster-Brandis 2008, 396ff.; Bácskay 2021b, 123–124; Scurlock 2014a, 616 ad 4. Bácskay (2021b, 123–124) notes that the passage contains two glosses, the former of which presents a variant(?) ingredient for *šurrānītu* (i.e. *sāmtu*-carnelian), while the latter presents an alternative *materia medica* (*kapāšu*-shell), to which presumably belongs the complementary treatment instruction (insertion into the vagina instead

of application via an amulet). For *šurrānītu* (^{na4}GUG.ZÚ lit. “*šurru*-carnelian”, a red stone or type of carnelian having dots in the colour of *šurru*-stone), cf. CAD Š, 257 s.v. **šurrānū*; Schuster-Brandis 2008, 415–416; for seals made of *šurrānītu*, see Charpin 2017, RA 111, 171 (note 71); Cavigneaux 1996, AUWE 23, no. 53: 6.

Line 42' (A₁ obv. i 43'): For the gloss embedding a variant ingredient – *anzaḥḥu*-mineral (a “primary glass”) instead of *kut-pū*-mineral (AN.ZAḥ.GI₆, ‘black frit’), cf. Scurlock 2014a, 579; Bácskay 2021b, 124. For *anzaḥḥu*, see also Thavapalan 2020, 146–148 *passim*.

Lines 44'–45' (A₁ obv. i 45'–46'): According to CAD Š/3, 162 discussion, ^{na4}š_u-a in our passage might not stand for the š_u-stone, but for a shell ^{na4}š_u-ḥu-um listed beside the shells *ayyartu* and *kapāšu* in a forerunner to ḤAR-ra *ḥubullu*. However, some references to š_u-stone (‘male’ and ‘female’ š_u-stone) may have stood for a shell or cowrie snail, cf. Schuster-Brandis 2008, 448–449. For *urīzu*-stone, see also K. 263+10934 (*infra* text C.1.9).

Lines 46'–47' (A₁ obv. i 47'–48'): Instead of ^{na4}zīb-tu₄, Stol (2000a, 49 n. 7) proposes to read ^{na4}ḥáš-tum (a stone attested in the Old Babylonian version of Lugale 603–611, which Stol regards as a variant for the *ḥaltu*-stone, cf. Schuster-Brandis 2008, 416; Joannès 1989, RA 83, 122–123). For *ḥaltu*-stone used in BAM 237, see above obv. i 4'. More often, a cylindrical bead of *ḥaltu*-stone (^{na4}KIŠIB *ḥalti*) is used in amulets, cf. AHW 1558b; SpTU 2, no. 22 iii 40; BAM 376 i 17, iii 20; Schuster-Brandis 2008, 193ff. *passim*. The *zibtu*-stone may refer to a shell, as it is elsewhere mentioned among “stones of the sea” (cf. Oppenheim 1963, OrNS 32, 411; Schuster-Brandis 2008, 456; Arkhipov 2012, 39, 58; 2018, 50). See further BAM 498–500 rev. iii 33; ^{na4}zīb-tú *gu-ti-tú* as an ingredient in an amulet against hair loss in a female patient (see *infra*, Chapter H Appendix). For *ayyartu* with seven dots, referring to a shell or perhaps coral, see also ms. A rev. iii 2, 28; CAD T, 403b sub a).

For “tendon of a cow cadaver” (SA ÁB RI.RI.GA), see also lines 41' and 101' in the present text; CAD M/2, 101–102 s.v. *miqittu* sub 3a; CAD L, 217 s.v. *littu* sub a-2'.

Lines 48'–64', 65' and 66'–68' (A₁ obv. ii 1'–6' //, ii 7', ii 8'–10'): The incantation can be almost completely restored with the help of the duplicates from Nineveh, Babylon and Uruk, all of which use it for amulets to stop nosebleed. Mss. b–d preserve only the wording of the spell; the accompanying instructions and ingredients for the amulet employed in conjunction with the spell are partially preserved on the Neo-Assyrian fragment K. 4782: 7'–10' (amulets, CDLI photo P395714), which only cites the incipit of the incantation in line 10': ÉN *mim-mu-ú* DINGIR.MEŠ DÙ-ú *a-me-lu-t[u ... ŠID-nu]*. According to this fragment, the amulet consisted of six stones, of which only three are fully preserved (*mūšu*-stone, carnelian, *šubū*-stone; cf. line 8': 6 NA₄.MEŠ MÚD *ina* KIR₄-šú DU-ku “six stones (when) blood is flowing from his nose”; see also K. 4782: 13'; Schuster-Brandis 2008, 109f. Kette 62). The fragmentary fourth ingredient, a plant name, in K. 4782: 7' is probably to be restored as ^uAŠ.TÁ[L.TÁL] (*ardadillu*). As far as can be told from the few traces in ms. A₁ ii 8'–10', the treatment accompanying the spell in BAM 237 may differ from the one in K. 4782, but it probably consisted of an amulet as well (the beginning of ms. A₁ ii 9' is most likely š_u-stone).

In ms. c i 21', *ša purussaša lā parsu*, is interpreted here as a stative form of *parāsu* parallel to *ša lā kullū kālūša* in c i 20' (cf. CAD P 529b, reading BAR-šu, without translation). The metaphors encountered in mss. b–d (meadow, waterskin, fermenting vessel) are very similar to those in incantations against diarrhoea and other digestive ailments, see Steinert 2013, JMC 22, 11; Steinert and Vacín 2018). Ms. A₁ omits these three lines (59–61).

Line 61" (ms. c i 23' and d i 3') addresses a deity who is sent up to heaven to bring down the seal of Anu. The title given to him is taken here as a performative statement highlighting the deity's expertise and power to stop the blood. The phrase *sa'mat amēlūti* “the redness of humankind” would be a poetic expression for blood (cf. CAD S 126ff. s.v. *sāmu* (also *sa'mu*) “red”; cf. CAD S 124–125 s.v. *sāmtu* B (*sāntu*, *sā'tu*) “redness”). The form (*ša*) *takullū* (Assyrian form instead of *takallū*) is probably best interpreted here as *kalū* “to hold back, to cut off (water), to stop, to block”. The word *ši-pat-su* is ambiguous and could be read either as *šiptu* with pronominal suffix, “(his) incantation”, or as *šipassu* (also written *šipatsu*) “clay sealing” (CAD Š/3, 57, often with the verb *nadū*). It is possible that the deity responsible for bringing the blood-staunching remedy was already addressed by name in the gap at the beginning of line 54"; however, I have opted to restore [MÚD.MEŠ šá] at the beginning of this line, following Mayer 2022b, OrNS 91, 337 s.v. *damu*.

Line 64" (A₁ obv. ii 6' //): For *mimma/mimmu ša illaku*, with *alāku* in the meaning “to be suitable; to fit”, see CAD A/1, 312–313 sub 3l. Mss. c and d both present a scribal error in this passage.

Line 65" (A₁ obv. ii 7' //): For the combination of *redû* Š-stem ("to make a fluid flow away; to sweep away (in a flood)") and *alāku*, with the meaning "to flow copiously", used in the rubric in mss. b-d with reference to nosebleed, cf. also BAM 580 iii 21, in a different context (skin diseases): "pus flows copiously (from an open sore)" (MÚD.[BABBAR] *šur-du-ma* DU-ak; Scurlock and Andersen 2005, 229 10.113; CAD R, 243–244 sub 14). Ms. c appears to present a variant GUB.BA = *šuzuzzu* at the end of the rubric, which is emended here to DU-ku¹ following ms. b. The Š-stem of *izuzzu* "to stand" is not used elsewhere in the sense of "to stop" (bleeding), cf. Mayer 2022b, OrNS 91, 337 translating it as "zum Stehen zu bringen".

Lines 69"–72" (A₁ obv. ii 11'–14'): The reading of this fragmentary spell featuring Inanna remains tentative; possibly, the goddess is described as a female model for the human patient (cf. line 13'). Most passages look Sumerian, others could also be read as Akkadian (e.g. *limhur*(?) in line 14').

Lines 76"–79" (A₁ obv. ii 18'–21'): The reading and interpretation of the incantation is very tentative. The text seems to resemble the following incantation in col. ii 25'–27', which repeats certain words or phrases. The first sign SAR in col. ii 18' may be read as Sumerian *kiri*₆ "orchard; garden", parallel to a-ša "field" at the beginning of col. ii 19'. These two words may be agricultural metaphors referring to the "womb" (ša-tùr) mentioned in col. ii 21'. The text in ii 21' may be understood as a Sumerian sentence: šà-tùr ^dinanna ba-du₁₀-ga "the womb, oh Inanna (or possibly "the womb of Inanna"), is good/sweet". In contrast, lines ii 18'–20' may present a mixture of Sumerian (or logographic writings) and Akkadian. Thus, I tentatively take *ta-kal-la* occurring twice in ii 18' as a second person verbal form (G-stem present) of Akkadian *kalû* "to hold back". It remains unclear who the masculine subject of this verb is, but a deity would be expected (maybe Ea or Asalluḫi?). The verb may refer to the power of a deity to hold back water from flooding the "garden" (i.e. to hold back or stop haemorrhage). The sequence *kiri*₆ ur-zé kéš in line 18' is difficult, but understanding kéš as "bound" (or possibly an imperative) with reference to the garden would fit the context. Maybe, ur-zé stands for Sumerian ur-zu "your servant", but this is mere guess (Sumerian zé usually means "gall, bile"; ur may also stand for úr "loin, lap").

In ii 19'–20', we find the sign PIRIG three times, which could be read as Sumerian *piriḡ* "lion". Since ¹⁰(KA).PIRIG/PIRIG is encountered in first millennium BCE texts and lexical sources as a word corresponding to *āšipu* "conjurer", the present text may be a reflection of this tradition (cf. Geller 2010, 45–48 for discussion; see also *infra* text B.2.6 line 4). The Sumerian phrase gal-zu abzu-ke₄ "the wise one of the Abzu" preceding the signs *piriḡ* ḫuš in ii 19' might thus refer either to the Enki/Ea or Asalluḫi, the divine exorcists par excellence. Sumerian ḫuš can mean "fierce, terrible, furious" or possibly stand for ḫuš-a "red", and thus *piriḡ* ḫuš "fierce/red lion/exorcist" could be another divine epithet. Notably, ^dḫuš is an epithet of Marduk, and ^dḫuš-ki-a "fierce god of the netherworld" a title of Nergal (Lambert 1972–1975, RIA 4, 522–523). In ii 20', *ḫuš-sa-a* could be an error for *ḫuš-ša-a* "red" (often said of garments), and SA *ḫuš-sa-a* would be "a red string/tendon/sinew". If the signs ¹tu-še¹-du-ši are correctly read as an Akkadian verbal form, it may be a Š-stem of *edû* "to know", used in the meanings "to make something known; to announce, proclaim; to mark".

Lines 81"–82" (A₁ obv. ii 23'–24'): For KIŠI₁₆-ḫa-aḫ as *ulḫaḫ*, referring to a type of *ašāgu*-acacia, see CAD U/W, 72b s.v. *ulḫaḫ*; Hallo and van Dijk 1968, *The Exaltation of Inanna*, 75. For stirring a medical liquid with an arrow, see also BAM 248 obv. i 68–69, where oil, with which the woman is rubbed to ease delivery, is stirred with an arrow (see text D.1.1). In the present prescription in BAM 237, the ingredients stirred with an arrow are used for a potion. For the use of an arrow, see also the ritual to stop bleeding in BM 40152 iii 17–26 (*infra* text C.1.8). The therapeutic instructions in obv. ii 24' and ii 29' to prepare the remedy "in front of Šamaš" may be linked to the sun god's role in several rituals for women (also in connection with birth). See BM 40152 rev. iii 17–26 (text C.1.8) and *passim*.

Lines 83"–85" (A₁ obv. ii 25'–27'): This incantation appears to resemble obv. ii 18'–21'. Interestingly, it mentions the god Marduk (^dŠA.ZU). However, Sumerian šà-zu (lit. "knowing the inside (of the body)") also means "midwife", and ^dšà-zu diḡir-re-e-ne "midwife of the gods" is a title of the mother goddess (Krebernik 1993–1997, RIA 8, 507).

Line 87" (A₁ obv. ii 29'): Possibly ÚKUŠ.TI.GI.LI (*tigilû*) "colocynth, squash" is to be restored in the gap. For various logographic writings of this word, see CAD T, s.v. *tigilû*.

Lines 88"–90" (A₁ obv. ii 30'–32'): The formula in ii 30' is of uncertain meaning. It is attested in variant spellings in several older incantations (in Early Dynastic, Ur III, Old Babylonian and first millennium BCE texts), see N. Rudik 2011, 66ff. *passim* for discussion. It is the opening formula in a number of Sumerian incantations from the Old Babylonian period to stop haemorrhage during pregnancy (ka-inim-ma munus kéš-da-kam "spell(s) for binding a woman"), which appear

to preserve older versions of the text encountered in BAM 237 ii 30'–32': CBS 10489 + 10756, YOS 11, No. 40 and CBS 1509 (previously edited by Finkel 1980, *Afo* 27, 1980, 41ff. texts A–C).

Lines 89"–90" (A₁ obv. ii 31'–32'): Compared with parallels in Old Babylonian spells to stop haemorrhage, pa in ii 31' and 32' may stand for or pa₅ "canal". Cf. Finkel 1980, 42 CBS 10489 + 10756: 4: a-idim úš-e-dè pa₅-a-dug₄-ga de-de-dè "in order to dam up the water of the source flowing into the irrigation canal" (pa₅-a-dug₄-ga, Akk. *namkaru*). See also CBS 1509 col. iv 3–4 (Finkel 1980, 39–40 text C col. iv). Thus, pa zi-zi in BAM 237 ii 31' could mean "the rising canal" (referring to a rising flood describing the haemorrhage in metaphorical terms). See also CBS 1509 col. iii 4 (Finkel 1980, 39–40 text C col. iii): pa₅ z[i-zi-dam(?) pa₅ z]i-zi-dam i-zi gá-g[á] "At the rising of the canal, at the rising of the canal, a flood being set(?), ...".

Line 90" (A₁ obv. ii 32'): The sign še in BAM ii 30' and 32' appears to replace the morpheme -še in the Old Babylonian parallels. Thus, pa-še in BAM 237 ii 32' could stand for pa₅-še. The sign gam in BAM ii 32' in the phrase pa-še gam zi-zi could stand for gaba zi-zi in the Old Babylonian sources. In lexical sources, Sumerian gaba zi-(zi) is equated with *nēu ša irti* "to turn back (the breast)", meaning "to remove; turn someone back; to make someone depart" (CAD N/2, 198). However, for the context of the Sumerian spells, Finkel (1980, 43–44) suggested a meaning of "to calm down". The phrase šu u-ne-ni-ta may possibly be understood as a corrupt spelling of a form such as šu ù-me-ni-ti (šu ti "to take; to receive").

Line 92" (A₁ obv. ii 34'): For *maštakal*-soapwort in remedies to stop bleeding, which was prescribed in potions, tampons and amulets, see also K. 263+10934 obv. 2, 19; BAM 236 obv. 14 (dried seed), 18; FLP 1306 obv. 4–6 (dried seed), rev. 28; BM 40152 rev. iii 27, 29 and further texts in this chapter. *Maštakal* is also found in BAM 237 i 39'–42', i 47'–48' and iv 13.

For *maḥāsu* "to stir" (powder, medication) into a liquid, restored here (*ta-ma-[ḥa-aš]*), see also line 82" (*tu-ma-ḥ[aš-ma]* in the D-stem); CAD M/1, 78–79 sub 3e.

Line 94" (A₁ obv. ii 36'): For *atbaru*-stone, a dark, grey basalt, cf. Schuster-Brandis 2008, 393. Instead of *atbaru*-stone with seven holes (*pilšu*), a second prescription in BAM 237 rev. iii 2 uses *atbaru*-stone with seven dots (*tikpu*). For *atbaru*, see also Stol 1979, *On Trees*, 85–86; Ramez 2019, 849.

Lines 95"–97" (A₁ obv. ii 37'–39'): Due to the fragmentary preservation of the text, the reading of the spell is uncertain.

Lines 99"–100" (A₁ obv. ii 41'–42'): Cf. CAD Q, s.v. *qablu* sub 2a-1'; ÍB occurs in lexical and bilingual texts for *qablu* "hip, waist", see e.g. Vokabular Sb 157 (MSL 3, 141); Ḫh. XIII 42, 339b (MSL 8, 10 and 48).

Lines 103"–104" (A₁ obv. ii 45'–46'): For GIG, read as Akkadian *ḥeršu* "block", derived from *ḥarāšu* "to cut off", see CAD Ḫ, s.v. *ḥiršu*; CAD E, s.v. *e'ru* sub b 3 c'. The word also occurs in col. iv 40 in syllabic spelling (seven *ḥeršu* of *e'ru*-wood are pierced and strung on white and red wool). See further KAR 223: 4 //: 14 GIG ⁸¹⁵MA.NU ina SÍG SA₅ *tušakkak* "you string 14 pieces of *e'ru*-wood on red wool" (see *infra* text D.3.1).

Lines 111"–112" (A₁ rev. iii 6–7): The term *sappartu* is rendered as "tip of an animal's horn" in CAD S, 165–166; differently AHw 1027a: "Fell an Hornwurzel", similarly also Durand 1983, ARM 21, 281–283. Compare the use of this ingredient in BAM 503 i 16' in the context of ear diseases caused by a ghost, specifying KA *sapparti qaran alpi* "the point(?) of the *sappartu* of an ox's horn" (Scurlock 2014a, 369). It remains unclear whether hair or a substance from the bottom part of the horn is meant here. The ingredients in the present remedy include minerals and may have been used for a leather bag or for a tampon (if the ingredients were crushed).

Lines 114"–123" (A₁ rev. iii 9–18): The beginning of this Sumerian incantation is identical with the beginning of a spell known from Nineveh tablets of the series ŠĀ.ZI.GA, see K. 9451 + 1167 6+ Sm 818 + Sm 961 i 15'–16', Biggs 1967, 45–46 No. 26: 15'–16': ÉN dím-[dím an-na]a [dím-dí]m an-na (the remainder is unfortunately lost). Cf. Zisa 2021, 389, 399 No. K.1 IV (ms. B o. i 15'–16') reads GIM [dím-an-na]a GIM d[ím-an-na] "Like crea[ti]on? of heav[en]?, like cr[ea]tion of heaven?" instead. The incipit of this incantation is also cited in the ŠĀ.ZI.GA incantation catalogue LKA 94 i 14 (see Biggs 1967, 12: dím-dím an-na; Zisa 2021, 218 reading GIM dím-an-na).

In line 118" (A₁ iii 13), du-du might stand for du₁₁-du₁₁ "speaking", in rev. iii 14 nam-ba-ti, ti may stand for te(ĝ) "to approach, come near".

Lines 125"–126" (A₁ rev. iii 20–21): For roasted chickpeas (GÚ.GAL *qa-la-a-te*), see e.g. BAM 431 rev. ii 8' (CAD Ḫ, s.v. *ḥallūru*). *Nuḥurtu*-plant is often found in remedies to stop bleeding, see also K. 263 + 10934 rev. 25; BAM 235 obv. 5; BAM 236 obv. 12 and *passim* in this chapter. See also BAM 237 i 32', ii 17', iv 4 and 13.

In the gap in line 126" (iii 21), one expects the name of a fluid that is used in addition to beer. Possibly, restore [ina A GA]ZI^(sar), "[with juice of ka]sû-plant".

The repetition of MIN-*ma* MIN at the end of iii 21 is somewhat unexpected. It is thus assumed here that MIN-*ma* stands for "a second time (you give to drink)" (*šaniš?*), and that the final MIN refers to the phrase *naḥšātu iparrasā* "the *naḥšā-tu*-discharge will stop".

Lines 127"–130" (A₁ rev. iii 22–25): This looks like a pseudo-Sumerian spell. In line iii 22, i-gi may stand for igi "eye"; igi gub/du₍₈₎ means "to see". Alternatively, one could also read i-gi-da ba-túm as "with the eye(s) it was brought (there)" (as an allusion to the evil eye or to sorcery). In iii 23, še-ga means "favourable"; zi-ga in iii 24 "to rise; to be removed".

Lines 135"–136" (A₁ rev. iii 30–31): At the beginning of iii 31, perhaps restore [an-*nu*]-*rig* "now". In iii 31, emendation to *ay it<tal>[lūkū]* (Gtn-stem preterite of *alāku*) "they shall not keep flowing off" (i.e. the fluids, *mū*) is proposed here as a suitable form with the vetitive.

Line 138" (A₁ rev. iii 33): *šadānu šābitu* "magnetite" is often encountered in remedies to stop bleeding, see also BAM 237 i 45'; SpTU 4, No. 153 obv. 17 (potion) and in K. 263 + 10934 rev. 38 (tampon) and 33 (potion); BAM 235 obv. 2 (tampon); BM 40152 iii 6–8, iii 9–13. See *infra* texts C.1.5, C.1.1, C.1.8 and *passim*.

Line 142" (A₁ rev. iii 37): For *tarmuš*-plant in remedies to staunch bleeding, see also K. 263 + 10934 obv. 14 (text C.1.5).

Line 148"" (A₁ rev. iv 3): For mineral pigments such as *dāmātu/da'mātu* (IM.SIG₇.SIG₇), a dark yellow to brownish earth, *illūr pānī* (also *lurpānu*; IM.KÜ.SI₂₂, lit. "gold earth") "rouge" (red-coloured cosmetic pigment, perhaps lead-based) and *kalū* "yellow ochre", see Thavapalan 2020, 194–199, 341–354; Frahm 2011, *Commentaries*, 397 obv. 10, 398 obv. 6, 401 n. 1881. For the use of clays or mineral earths such as *kalū* "yellow ochre" in the context of bleeding, cf. Steinert 2012b, 76–77. Alum (*gabū*) is well known as a haemostatic drug and occurs very often in the Mesopotamian recipes, see the other texts edited in this chapter.

Lines 151""–152"" (A₁ rev. iv 6–7): For the identification of *kamūn bīni* as the galls growing on tamarisk, see Streck 2004, ZA 94, 285–286. The term *kamūnu* B refers to a fungus or mushroom, which resembles galls as the swelling growths on plants.

The logographic spelling MUŠ.DÍM.GUR₄.RU.NU for *pizallurtu* (or *pizallūru*) "gecko" in iv 6 is a variant for MUŠ.DÍM.GURUN.NA; other attested spellings include MUŠ.DA.GUR₄.RA and MUŠ.DÍM.KUR.RA. Beside the animal, the word *pizallurtu* also designates a medicinal plant, but the latter is written with a different logogram ("AM.SI.ĤAR.RA.NA, lit. "elephant of the road"), cf. CAD P 451–452 s.v. *pizallūru*. Several other prescriptions attest to the use of the animal, either whole or in part, e.g. the blood of a gecko to treat scorpion sting, or "copulating geckos of the steppe" (for sexual desire and jaundice), see CAD P 451–452 sub 1b; Zisa 2021, 408–409 Text K Prescription 31: 135–140 = Text N Prescription 8 (ii 3–8). The latter use of geckos mirrors its occurrence as an ingredient in a text to promote conception (STT 98: 21', see text A.1.1). For associations of geckos and lizards with fertility, see also Zisa 2021, 167 *passim*.

In the present prescription not only gecko, but also "sand wasp" (NIM.UR₄.UR₄ = *ḥāmītu*, cf. Landsberger 1934, *Fauna*, 133) and "excrement of *šurāru*-lizard" make an appearance as ingredients for a tampon to stop bleeding. It is unknown whether "lizard excrement" (*zē šurāri*) is an alias name for a plant substance. For "excrement of multicoloured wall lizard" (*šurār igāri barmu*) in prescriptions to cause an abortion and to speed up difficult labour, see BAM 246 (text B.1.6) and BAM 248 (text D.1.1).

Lines 154""–155"" (A₁ rev. iv 9–10): For discussion of the disease term NI.NE (or Ì.KÚM), see the *Introduction*, section 4.2. The disease name appears beside the symptom *kīs šināti*(KĀŠ) "binding of the urine" (i.e. difficulty of emptying the bladder) in BM 42313+ rev. 1–2 (text A.2.2). BM 42313+ rev. 2 offers basically the same treatment as BAM 237 iv 10, a tampon of drugs bound up in pieces of cloth, but it uses one alternative plant ingredient (*urbatu*-rush instead of *amḥara*-plant). Böck (2010a, *TUAT NF* 5, 112) translates the instruction in BAM 237 iv 10 differently: "verknüpfst es mit 14 Knoten in einem Tuch und führst es mit einem Mal in ihren Mutterleib ein". The choice of ashes, i.e. charred plant materials, could be linked with the intended drying effect of the treatment, cf. SpTU 4, No. 153: 1–4, 11, 15 (*infra* text C.1.10 and *passim*), which refers to the drying effect of certain drugs recommended to stop bleeding. See also below A₁ iv 21–23, CAD T, 111b s.v. *ṭikmennu*.

Line 157"" (A₁ rev. iv 12): Note that BM 42313+ rev. 3 recommends "white drug" (Ú BABBAR) for NI.NE-disease, but here in a potion (see text A.2.2). BM 42313+ rev. 4 uses the same application form, introducing the medicine into the urethra with a bronze tube, but the recipe applies a different ingredient, *murru*-aromatic, instead of "white drug" (Ú BABBAR, explained

in drug lists as resin of *šarbatu*-poplar) in BAM 237 iv 12. For Ú BABBAR, see also texts B.2.2 (UET 7, No. 123 obv. 1, 10), B.2.4 (BM 42587 obv. 9') and *passim*.

Lines 160'''–173''' (A₁ rev. iv 15–28): At the beginning of line 160''', collation of the tablet did not confirm the reading [munusP] EŠ₄, which has been proposed by Böck 2013, 43–44 with n. 60. Böck suggests reading the following word as *lūtu/lu'tu* (*lu-tam*) “dirt”, regarding it as a term for an abnormal discharge regarded as impure and caused by witchcraft (i.e. “if a pregnant woman suffers from ‘dirt’ (i.e. dirty discharge)”). However, the traces of the first visible sign in line 15 are clearly AL, not PEŠ₄, confirming the reading *al-lu-tú* (for this reading, see also Labat 1957–1971a, “Frauenkrankheiten”, *RIA* 3, 109; Finkel 1980, *Afo* 27, 45 n. 13). Scurlock (2014a, 580; also Scurlock and Andersen 2005, 2.25) understands the word *alluttu* “crab” as a reference to body parasites. The term is otherwise not attested in the gynaecological corpus as a disease name, but its similarity with ancient Greek *karkinos* “crab” is striking. *Karkinos* was not only the term for the zodiac sign Cancer, but also for malign tumours in Greek medical texts (and incidentally the word from which English “cancer” stems). Because of this similar semantic pattern, it is tempting to regard *alluttu* “crab”-disease as the Akkadian counterpart to *karkinos* (for discussion, see Steinert 2021a, *Byzantinische Forschungen* 33, 64–65; Stol 2016, 448). Ancient physicians would have recognised uterine tumours first in symptoms of abnormal bloody discharges and severe pain in the lower belly, which would explain the discussion of this disease in a text dealing with abnormal vaginal discharges and haemorrhage.

The remedies collected in this section of BAM 237 are remarkable, since they consist mostly of simples (each recipe has only one drug wrapped up in a tampon or given in a potion).

At the beginning of line 163''' (iv 18), instead of [B]AR^{gis}NU.ÚR.MA “pomegranate [ri]nd”, a reading [ar]ti ([P]A) “[tw]ig (of pomegranate tree)” is not excluded.

At the beginning of line 164''' (iv 19), ZÚ GEME.LÚ.U₁₈.LU is probably a mistake for ZÚ NAM.LÚ.U₁₈.LU “human tooth”. Scurlock (2014a, 576) reads KA.MÚRGU¹ “(human) vertebra” instead. Human tooth is also used in a prescription against toothache, see AMT 24/3: 11: ZÚ NAM.LÚ.U₁₈.LU *tur-ár* SÚD'(MAR) “you char and pound human tooth”. The application of tooth is comparable to the use of animal bones or eggshells in haemostatic remedies (all these materials contain calcium). The ingredient “black flour” (KU/ZÌ GI₆) is unusual, but compare for black grain, Cooper 1972, *ZA* 62, 73: 18. Scurlock 2014a, 576 reads TÚG GI₆ “black cloth” instead.

In line 169''' (iv 24), it would also be possible to read GA.RA[Š^{sa}] instead of *ga-bi-[e]*, since *gabû* is usually preceded by NA₄.

Line 170''' (A₁ rev. iv 25): For *ḥašû* (ḪAR.ḪAR) “thyme”, see Stol 2011–2013, “Thymian”, *RIA* 13, 641.

Line 172''' (A₁ rev. iv 27): The plant term GI.ZÚ.LUM.MA is equated with the Akkadian terms *bušinnu* “wick”, *kūru* and *kursiptu*, see CAD K, 572 s.v. *kūru* C; AHW 143a, 512a, 515b; Abusch et al. 2020, *CMAwR* 3, 472. Geller and Panayotov (2020, 273 on lines 19–20) understand GI.ZÚ.LUM.MA literally as “date reed”, “the small branches holding the dates”. The plant list Uruanna equates Ú GI.ZÚ.LUM.MA with GI.MEŠ *ḥaššusūti* “snapped-off reeds” (quoted in CAD Q, 86a s.v. *qanû* lex. section; Rumor 2017, *JMC* 29, 7: 18).

Lines 174'''–178''' (A₁ rev. iv 29–33): The diagnostic phrase in col. iv 29, *šumma sinništu šammē zērūte šukul* “if a woman has been given drugs of hatred to eat”, features a frozen masculine stative form instead of feminine *šukulat*, see Abusch and Schwemer 2011, *CMAwR* 1, 36 for discussion. The word *ze-ru-te* can be understood either as a masc. plural form of the verbal adjective *zīru* “hated; hateful(?)” or as the noun *zērūtu* “hatred”. The belief that sorcery could lead to serious health problems, through the ingestion of bewitched food or drink, is widespread in Mesopotamia and often dealt with in healing texts. For a parallel passage from the corpus of anti-witchcraft literature, see e.g. Abusch and Schwemer 2011, 36 Text 1.1.1: 21': [ana pi]šerti kišpi ša ina šūmī šukul(u) “For undoing witchcraft that (the patient) was given to eat with garlic (beside witchcraft that he was given to drink in beer in line 13'; see also *ibid.* lines 74'''–75''').

It is assumed here that the watery discharges (A.MEŠ, *mû*, lit. “water”) which are flowing from the woman's vagina refer to an abnormal genital discharge differentiated from blood. The text does not explicitly speak of a pregnant patient. If one assumes that all prescriptions on the tablet deal with ailments of pregnant women, the word *mû* can alternatively be understood as amniotic fluid. Cf. also lines 178''', 183''' and 189'''. Scurlock and Andersen 2005, nos. 4.21 and 4.22 discuss the present prescriptions as cases of vaginitis; Labat 1957–1971a, “Frauenkrankheiten”, *RIA* 3, 109 suggested leukorrhoea.

In line 175''' (iv 30), I read *ana NÍG.GIG-ša* NU GÍD.DA, with NÍG.GIG as a variant logogram for GIG = *muršu* “illness” (cf. CAD M/2, 224 and 225 sub 1b; Abusch et al. 2020, 91) The interpretation of the logogram DÈ.LÁ as a variant spelling for DÈ = *pēntu* “charcoal” or *dīqmēnu* “ashes” follows a suggestion by Stol (2020b, *BiOr* 77, 570b), since DÈ *urbate* “ashes of

urbatu-rushes” is found more often in BAM 237 (see e.g. rev. iv 10). Other interpreters read the logogram BÍL.LÁ, which is equated with Akkadian *emšu* “sour”, cf. CAD E, s.v. *emšu*. Scurlock (2014a, 581) translates BÍL.LÁ as sourdough; CAD U/W 212 offers no translation. Since BÍL.LÁ and ^u*ur-ba-te* also occur side by side in BAM 12: 30’ (where both ingredients are sifted and then knead into a dough with *kasû*-juice), Abusch et al. (2020, text 5.10 line 2) consider BÍL.LÁ ^u*ur-ba-te* as the name of one drug, a part or product of *urbatu-rush*. For the meaning “sourdough, yeast” and discussion of *emšu* “cheese”, cf. Fritzsche 2011.

At the end of the line, Abusch et al. (2020, text 5.10 notes on line 2) suggest to restore N[A₄ ^{giš}*nu-úr-me*]-^{1e} “pomegranate seeds”.

Line 177” (A₁ rev. iv 32): The phrase *ana* 15-šú NI BA is ambiguous and has been interpreted in differing ways. That *ni-ba* is an abbreviation for the shell *yānibu* (cf. Oppenheim 1963, *OrNS* 32, 411; Schuster-Brandis 2008, 421 with N. 783; Deller, Mayer and Sommerfeld 1987, *OrNS* 56, 217) is unlikely here, since the determinative na₄ is missing. In their recent treatment of the passage, Abusch et al. (2020, CMAwR 3, 90, 92 text 5.10 note to line 4) read *ni-ba* and understand *nibu* as a “small portion of the medication, which is applied fifteen times”. They relate the passage with *nibu* B, referring to a small piece of stone or metal, see CAD N/2 206a s.v. *nibu* B; Abusch and Schwemer 2011, CMAwR 1, 409: 30 (“small pieces”). For a differing interpretation, cf. Scurlock 2014a, 581, 617 with n. 6, 15, connecting the term with *nibu* A “name; amount; number” (CAD N/2 204–206 s.v. *nibu* A; AHw 785b). Scurlock translates: “You tie fifteen-count (knots) in a loincloth (and sprinkle them with the mixture).” Compare Schuster-Brandis 2008, 239 on 231: 118; CTMMA 2, 170 no. 32 iv 21 where *nibu* indicates the number (of stones needed) for one necklace (*kišādu*). The present edition follows CAD Z, 78a s.v. *zāzu* sub 2b-1’ and AHw 1518a mng. II, 4, regarding Ī.BA as a logogram for *tazâz* (from *zāzu* “you divide”). There are syllabic attestations of the phrase *ana* X-šú *tazâz* “you divide into X parts” from other medical texts, see e.g. Geller 2005a, *BAM* 7, no. 34 (BAM 68: 49): A.MEŠ *ana* 3-šú *ta-za-az-ma* “you divide the liquid into three parts” (followed by instruction for application).

After the mixture of ingredients is divided into fifteen portions, these are, I suggest, wrapped into pieces of cloth, here exceptionally referred to as *šubāt* or *lubār*(TÚG.ĜI.A) *ħalli* “loincloth”, lit. “cloth of the crotch”; cf. CAD Š, 225b discussion. Abusch et al. (2020, 92 note on line 4) think the term designates “a kind of (menstrual) cloth, usually designated as *kannu*”. Rather than restoring the verb *tu-[rak]-kas* “you tie/bind” (D-stem of *rakāsu*) as proposed here (see CAD R, 102 sub 8a for similar uses), Abusch et al. (2020, 90 text 5.10 line 4) suggest restoring *tu-[par]-ras* (D-stem of *parāsu*), translating the passage “(Fifteen times) you [divi]de up a portion (of the mixture) on a loin cloth”. Scurlock (2014a, 581) reconstructs *tu-[šar]-kas* (Š-stem of *rakāsu*), which is semantically problematic.

Lines 179”–183” (A₁ rev. iv 34–38): For collations of individual passages in these lines, see Abusch et al. 2020, CMAwR 3, pl. 63. This prescription for a potion to stop watery discharge uses several peculiar “animal” ingredients, some of which may be alias names for plants. For *kupītu*-bird, see AHw 508. Instead of *muħħu* (UGU) “skull, brain”, one usually encounters SAG.(DU) in references to birds’ heads as ingredients in recipes (see CAD A/2, 266 sub 1c). It is likely that *muħħu* is used here as a synonym for *qaqqadu* or *rēšu*, but it is also possible that it refers specifically to the brain or skull. For these meanings of *muħħu* see Militarev and Kogan 2000, No. 187; Westenholz and Sigrist 2006; 2008, 227–228; Stol 2007, *BiOr* 64, 334 (“brain” or “marrow”); Steinert 2012a, *Aspekte*, 386 with n. 6. For the ritual use of *kupītu*-bird and raven in anti-witchcraft procedures, see Rutz 2016, *ZA* 106, 55–56 N 11’ with comments on our passage on p. 59. See also Abusch and Schwemer 2011, CMAwR 1, text 1.1, 1: 98””, where the “head of a white crow” (SAG.DU *erēbi pešē*) is part of an ointment appearing in a collection of prescriptions for the case that a man has been given bewitched foodstuffs to eat, similar to the present prescription in BAM 237. A second parallel is a catalogue of ointments against various forms of witchcraft, each combining a different bird’s head with a medicinal plant and oil (Abusch and Schwemer 2016, CMAwR 2, text 10.6.1: 14 and 18; Abusch et al. 2020, CMAwR 3, text A.23 additions). In the light of the plant name “crow’s foot”, it remains to be seen whether “crow’s head” is likewise an alias name for a plant.

Probably, (Ī.UDU) BAR.ĜÜN.<ĜÜN>.NA KUR-*i* in line 180” (iv 35) stands for BAR.ĜÜN.ĜÜN.NU KUR.RA, known from lexical texts as a logogram for *ayar ili* and *ħurbabillu*, both of which are presumably alternative names for the chameleon (CAD A/1, 227–228, sub 1b and lex. section; in favour of the identification of these terms with the chameleon, see CAD Ĝ, 248 s.v. *ħurbabillu* lex. section; Militarev and Kogan 2005, 140–141). However, the orthography BAR.ĜÜN.NA KUR-*i* in BAM 237 indicates that the scribe understood the element KUR-*i* as Akkadian *šadû* in the genitive (i.e. *ħurbabil šadî* “mountain chameleon”). Abusch et al. 2020, CMAwR 3, 92 note to line 7 note that *lipî*(Ī.UDU) *ħurbabilli* “chameleon fat/tallow” is also attested in Uruanna III (Rumor 2017, *JMC* 29, 15: 71), as an alias name for the plant *ada/umatu* (a plant with a red blossom?). Note also, presumably the same ingredient, in BAM 217: 2: Ī.UDU *a-a-ar* DINGIR (among ingredients for an

ointment); also BAM 476 rev. 10 (ingredient for a leather bag worn as an amulet). Scurlock (2014a, 581) translates “‘fat’ of a wild multicolored snake(?)”, understanding this as an exotic name for a plant.

Other medical texts use “penis of a *raqqu*-turtle” (GIŠ BAL.GI^{ku6}), possibly an alias name for a plant, see e.g. BAM 311: 68 (among ingredients for a leather bag against *bennu*-epilepsy); *Diagnostic Handbook* Tablet 28: 17–18 (a leather bag against AN.TA.ŠUB.BA-epilepsy); BM 56605 obv. right column 43 (Heeßel 2000, 119, 121, 310, 313, 316; CAD R 173 sub c).

In line 182''' (iv 37), the logogram Ú.KU₆ can be read as Akkadian *šimru* or *urânu* (the latter usually written ʾTÁL.TÁL), both being types of fennel, cf. CAD U/W, 206ff. (“anise”); CAD Š/3, 8–9; AHw 1228 and 1230; Civil 2008, 105 no. 223 “fennel”.

The sum of 25 drugs in line 183''' (iv 38) is probably erroneous; the preceding list of ingredients may only have comprised 22 or 23 items, see also Abusch et al. 2020, CMAwR 3, 92 note on line 10.

Lines 184'''–188''' (A₁ rev. iv 39–43): For lines 184'''–186''' (iv 39–41), see also Abusch and Schwemer 2011 (CMAwR 1), 50f. commentary on text 1.5.1: 4'–8'. The reference to specific ingredients as *latku* “tested” is rare; usually this qualification is assigned to complete remedies. “Tested” carnelian (*sāmtu latiktu*) probably means “true/genuine” carnelian (i.e. the stone). Cuneiform texts not only differentiate several varieties of carnelian, but the term *sāmtu* (^{na4}GUG) was also used for types of red (and yellow) glass (Thavapalan 2020, 144–148). Genuine *sāmtu* may have meant carnelian from regions associated with the stone (i.e. Meluḥḥa or Marḥaši). It is unknown how the genuineness of *sāmtu* would be determined or tested, but texts from the Greco-Roman world similarly mention the possibility of recognising “fake” medical ingredients (cf. Steinert 2015, 119).

The translation of the incantation in lines 187'''–188''' (iv 42–43) partially follows Scurlock 2014a, 577, 581. The word šallurza looks like a foreign term, but it may be related to *šallūru* “plum”. For šá-ḥi-ma-za-a-te, one could also suggest the reading *ša ḥimšāte* “of the profits/plundered goods”, although the latter part of the spell in iv 43 appear to be mumbo-jumbo phrases or words of a foreign tongue.

Line 189''' (A₁ rev. iv 44): The “fluids” or watery discharge (*mû*, A.MEŠ) flowing from the woman’s vagina could refer to an abnormal discharge resembling a clear fluid or to amniotic fluid (for discussion cf. Böck 2013; Steinert 2013, 4–5; 2017 and the comments on lines 174'''–178''' above).

C.1.4.1 BAM 238

This small fragment which belongs to BAM 237 but cannot be placed with certainty, is edited here for convenience as ms. A₂.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A ₂	VAT 14123 (+)	BAM 238	Coll.	Small tablet fragment; Neo-Assyrian script, 8 th /7 th cent. BCE	Assur, N4 library ²⁹⁵

Overview

i'	Fragmentary (incantation?)	1'–2'
	A ₂ obv. [?] 1'–2'	
ii'	Rubric	3'
	A ₂ obv. [?] 3'	
iii'	Fragmentary (ritual?)	4'–5'[...]
	A ₂ obv. [?] 4'–5'	

Previous Edition and Discussion

CDLI P285324 (photo together with BAM 237; transliteration)

²⁹⁵ Pedersén 1986, 71 No. 495.

Transliteration*Beginning lost*1' A₂ obv.² 1' [.....] ÉN k[a2' A₂ obv.² 2' [.....]-bu-uk² [.....]3' A₂ obv.² 3' [KA.INIM.MA] MUNUS [šá na-aḥ-ša-te GIG²]4' A₂ obv.² 4' [KÌD.KÌD.BI²] 'x x x' [.....]5' A₂ obv.² 5' [.....] x 14 [.....]*Ms. A₂ breaks; remainder lost***Bound Transcription and Translation***Beginning lost*1'-2' *fragmentary*1'-2' *too fragmentary for translation*

3' [KA.INIM.MA] sinništi [ša naḥšāti marṣat]

3' [Wording (of an incantation)] for a woman [who suffers from naḥšātu-discharge].

4'-5' [KÌD.KÌD.BI] *fragmentary*4'-5' [The procedure for it(?)]: *too fragmentary for translation**Ms. A₂ breaks***C.1.4.2 BAM 239**

Like BAM 238 (ms. A₂), this tiny fragment edited here as ms. A₃ belongs to BAM 237 but cannot be placed with certainty. Because the preserved rulings do not fit any of the known sections of BAM 237 and offer varying line endings, BAM 239 may belong either to the beginning of col. i or to the end of col. iv.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A ₃	VAT 14145 (+)	BAM 239	Coll.	Small tablet fragment; Neo-Assyrian script; 8 th –7 th cent. BCE	Assur, N4 library ²⁹⁶

Overview

i'	Fragmentary A ₃ obv. ² 1'	...]1'
ii'	Fragmentary prescription A ₃ obv. ² 2'	2'
iii'	Fragmentary prescription (bandage) A ₃ obv. ² 3'	3'

²⁹⁶ Pedersén 1986, 71 No. 495.

iv'	Fragmentary prescription (bandage)	4'
	A ₃ obv. ² 4'	
v'	Fragmentary prescription	5'
	A ₃ obv. ² 5'	
vi'	Fragmentary prescription	6'
	A ₃ obv. ² 6'	
vii'	Fragmentary prescription	7'
	A ₃ obv. ² 7'	
viii'	Fragmentary prescription	8' [...]
	A ₃ obv. ² 8'	

Previous Edition and Discussion

CDLI P288325 (photo)

Transliteration*Beginning lost*

1'	A ₃ obv. ² 1'	[.....] x [x x]
2'	A ₃ obv. ² 2'	[..... na-aḥ-šá-tu ²] KU[D-sa]
3'	A ₃ obv. ² 3'	[..... ana ² ...]-šá LÁ KU[D-sa]
4'	A ₃ obv. ² 4'	[..... ana na-aṣ-m]at ² -te-šá LÁ KUD-s[a]
5'	A ₃ obv. ² 5'	[.....]x 'ú-kal ¹ -ši-ma MIN
6'	A ₃ obv. ² 6'	[.....]x-ši
7'	A ₃ obv. ² 7'	[.....-š]ú ² KU ₄ -eb
8'	A ₃ obv. ² 8'	[.....]x 'KU ₄ ² 1-'eb ¹

*Ms. A₃ breaks; remainder lost***Bound Transcription and Translation***Beginning lost*

¹ traces	¹ too fragmentary for translation
² [... naḥšātu] iparra[sā]	² [... (then) the naḥšātu-discharge(?)] will st[op].
³ [... ana ...]-ša tašammid ipar[rasā]	³ [...] you bind [on] her [...]. (Then) it (i.e. the naḥšātu-discharge) will st[op].

⁴ [... <i>ana našma</i>]tēša tašammid iparras[ā]	⁴ [.....] you bind (it) on as a [band]age for her. (Then) it (the <i>naḥšātu</i> -discharge) will st[op].
⁵ [...]... <i>ukâlšī-ma</i> MIN	⁵ [.....] she wears/applies it(?). Then ditto (i.e. the <i>naḥšātu</i> -discharge will stop).
⁶ [...]...šī	⁶ [... ..., you] her.
⁷ [...]... <i>tušerreb</i>	⁷ [... ...]... you let (it) enter(?).
⁸ [...]... <i>tušerreb</i>	⁸ [... ...]... you let (it) enter(?).

Text breaks

Notes

Line 4': For *našmattu* “bandage” in women’s healthcare texts, see e.g. BAM 244 obv. 21, 22, in a treatment for fertility and conception. Line 3' may have presented the same ending as line 4' (see further *infra* text B.1.1). The quotation of the present passage in CAD K, 525b s.v. *kullumūtu* is misleading.

Line 5': It is also possible to read *ú-kal-lim-ma* (from *kullumu* “to show, to reveal”) instead of *ukâlšī-ma*. However, since the present tense form *ukallam* would be expected, this reading seems less likely than *ú-kal-šī-ma*. The present reading understands this as a form of *kullu*. In comparable instructions in medical texts, one finds *ukâl* “he/she wears (it)”, often referring to suppositories applied to the vagina or the rectum (cf. for other references, CAD K, 150 sub 2d). The feminine pronominal suffix *-šī* could refer to the applied medication, which would need to be a feminine noun (such as *maššitu* “suppository”, *lubuštu* or *šubātu* “(piece of) cloth” (into which the medication was wrapped), or *našmattu* “bandage”, mentioned in the previous line 4'). However, *našmattu* is usually applied externally, to the skin, not internally. Alternatively, *kullu* could be used here in the meaning “to provide somebody with something” (CAD K, 516 s.v. *kullu* sub 4c), in that case *ukâlšī* would mean “he/she provides (it) for her”.

Lines 7' and 8': *KU₄-eb* is interpreted here as a Š-stem form of *erēbu* “to enter”. Perhaps the instruction concerns the introduction of *materia medica* into the patient’s body. Cf. possibly a parallel recipe for a vaginal fumigation in Lambert 1969, *Iraq* 31, 28ff. obv. 16–17 (see *infra* text II.1.4): *!qú-ut¹-ru ana KA.MEŠ-ša u na-ḫi-ri-ša e-ru-ub* “the fume(s) should enter her mouth and nostrils”.

C.1.5 K. 263 + 10934: A Tablet with Treatments to Stop Female Bleeding

The tablet K. 263 + 10934 contains medical recipes and a ritual against the abnormal flow of a woman’s blood (in rev. 37, it offers the rubric [KA.INI]M.MA MÚD MUNUS *ana* KUD-su). It is a single-column tablet in Neo-Babylonian script from the Nineveh collection, possibly dating to the early Neo-Babylonian period and later brought from Babylonia to Nineveh during Ashurbanipal’s reign.²⁹⁷ Its top left-hand corner and bottom right-hand corner are still missing. The joined fragment K. 10934 forms the top right-hand corner. The handwriting is rather large, adding together with a few missing signs to the impression that this tablet could form an excerpt collecting recipes exclusively dealing with gynaecological haemorrhage.²⁹⁸

The obverse of K. 263 + 10934 contains three sections of recipes for tampons, using plant and mineral ingredients respectively. The second section (lines 6–10) describes the preparation of a potion consisting of the blood of a bird, probably a male partridge (*iššūr hurri*). All the recipes of the third section (lines 11–23) apply a drug containing only a single component (*simplicium*) which consists of one plant, mineral or animal substance to be drunk in beer. This is remarkable given the tendency in Mesopotamian medical texts of the first millennium BCE for compound recipes.

²⁹⁷ I. L. Finkel, personal communication.

²⁹⁸ See for a similar suggestion J. Fincke, <http://fincke.uni-hd.de/nineveh/babylonian/index.htm>. The two then unjoined fragments were mentioned by Fincke (2003–2004, 143; both fragments were joined by her in 2005).

The reverse of K. 263+ (lines 24–41) continues with recipes for potions with various drugs (mineral, plants and animal substances) and for suppositories (line 32). The ruled-off line 37 contains the rubric [KA.INI]M.MA MÚD MUNUS *ana* KUD-su “spell for stopping a woman’s blood”, which should follow an incantation as a subscript, but here the incantation was omitted. Possibly, this rubric was meant as a reminder for the specialist that an incantation had to be recited in conjunction with the preceding or following prescription(s).²⁹⁹

The last section on the reverse of K. 263+ (lines 42–48) is interesting but damaged, consisting of a ritual instruction and a short incantation addressed to a plural object and invoking the gods Asalluḫi and Ea. However, the damaged beginning of line 42 probably consists of a short two-word sentence and is set off by a ‘ditto’-sign from the ritual instruction. This seems to be the incipit of an incantation. Before the preserved PA₅.MEŠ-šú “her canals” (*atappātu* or *palgū*) a verbal form is expected, e.g. “May her canals be dammed up!” (i.e. a form of *sekēru*) or the like. The motif of the flooded canal is also encountered in an incantation for stopping a woman’s blood in BAM 235: 10–16 // BAM 236 rev. 1’–9’ (texts C.1.1–C.1.2), which speaks of the woman’s blood as a “red river, a red canal (*atappu*)”, and of the inside of the woman’s body as a meadow, which is to be dammed up (*sekēru*).

The ritual instructions in lines 42–45 are unique within the gynaecological corpus, although partial parallels can be found in other medical and ritual texts (see the notes below). The ritual actions employ symbolic and metaphorical associations relating to the woman’s body and her disorder. An object, presumably a waterskin in which something was deposited or which was filled with a liquid, is to be closed with a mixture of clay and chaff and to be sealed with a carnelian seal. The sealed waterskin then had to be buried in a hole dug at a canal. The waterskin alludes to the female body and its open canal (or more specifically the womb and its neck), which is to be sealed off, while the use of a carnelian seal employs a colour symbolism entailing the colour of blood.

The metaphorical motifs of water and irrigation canal that is sealed off with a seal is already encountered in Old Babylonian Sumerian incantations probably composed for a similar purpose (irregular bleeding, see Finkel 1980, 37ff. 47f. A 15ff., B 15ff., C i 9–15, ii 9–18). Another first millennium parallel to the metaphor of sealing a body opening with a seal is presented by BAM 237 ii 1’–6’ (// BAM 386 i 1’–6’ // SpTU 4, No. 129 vi 11’–27’), an incantation which was used against *naḥšātu* (abnormal flow of blood during pregnancy) and against nosebleed. In this incantation, a deity is asked to bring down from heaven “the seal of Anu” and to seal with it the “disorder of her (the woman’s) vagina” (*lā dumuq ūriša*, see *infra* text C.1.4).

Several close parallels for prescriptions and ingredients in K. 263+ are known from other Mesopotamian gynaecological texts (for parallel ingredients in ancient Egyptian, Graeco-Roman and Medieval Jewish gynaecological remedies, see Steinert 2012b, 75–85). These parallels encountered in texts from Assyrian and Babylonia (see especially BAM 237; BM 40152; FLP 1306; SpTU 4, No. 153 edited in this chapter), suggest a common inventory of substances in first millennium BCE texts recommended for stopping haemorrhages because their haemostatic, astringent or drying qualities.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	K. 263 + K. 10934	Geers, Folio A116 (K. 10934), Folio G15 (K. 263) <i>Sudhoffs Archiv</i> 96, 93–94	Coll.	Single-column tablet; Neo-Babylonian script; 7th cent. BCE	Nineveh; Ashurbanipal’s library

Overview

i	Prescriptions to stop bleeding (tampons) a obv. 1–5	1–5
ii	Prescriptions to stop bleeding (tampons, potion) a obv. 6–10	6–10
iii	Prescriptions to stop bleeding (potions) a obv. 11–rev. 8	11–31

²⁹⁹ Note a similar occurrence of a KA.INIM.MA-rubric with the incantation missing after ritual instructions in BAM 237 i 17’ (see Finkel 1980, 50–51 and *infra* text C.1.4).

iv	Prescription to stop bleeding (tampon) a rev. 9	32
v	Prescription to stop bleeding (potion) a rev. 10–13	33–36
vi	Rubric a rev. 14	37
vii	Prescription to stop bleeding (potion, tampon) a rev. 15–16	38–39
viii	Prescription to stop bleeding (tampon) a rev. 17	40
ix	Prescription to stop bleeding (potion) a rev. 18	41
x	Ritual and spell to stop bleeding a rev. 19–u. e. 1	42–48

Previous Edition and Discussion

Geers, Folio A116 (copy of K. 10934); Folio G15 (copy of K. 263)

Fincke 2003–2004, 143 (discussion)

Steinert 2012b, *Sudhoffs Archiv* 96, 65–68 (edition)

CDLI P237802 (photo)

Electronic Babylonian Library (eBL) (<https://www.ebl.lmu.de/library/K.263>)

Transliteration

1	a obv. 1	[DIŠ MUNUS MÚD-šá DU-k]u ² NU KUD-su a-na KUD-si	
2	a obv. 2	[x x x x] ta-sàk ina MÚD ^{giš} EREN 𒄩.𒄩	
3	a obv. 3	[ina ^{sig} 𒄩.𒄩.𒄩.𒄩 ³⁰⁰] NIGIN-mi ana ŠÀ.TÙR-šá GAR-ma KUD-is	
4	a obv. 4	[(DIŠ [?]) KI.MIN im ^{KA}]L im ^{KAL} .GUG DIŠ-niš SÚD	
5	a obv. 5	[ina ^{sig} 𒄩.𒄩.𒄩.𒄩 NIG]IN-mi	KI.MIN
6	a obv. 6	[KI.MIN x x x SÚ]D [?]	KI.MIN
7	a obv. 7	[KI.MIN NUNUZ TU ^m]ušen ³⁰¹ SÚD	KI.MIN
8	a obv. 8	[KI.MIN BURU ₅ .𒄩ABRUD ^r]u ¹ .DA NITA SAG.DU-su KUD-is	
9	a obv. 9	[MÚD-šú ina ^{dug} BUR.Z]I ta-maḥ-ḥar ana IGI ^{mul} ÙZ	
10	a obv. 10	^r tuš-bat ¹ ^r ina ¹ še-rim la pa-tan NAG-ma MÚD-šú KUD-is	
11	a obv. 11	KI.MIN NUNUZ TU ^{mušen} SÚD ina KAŠ la pa-tan NAG-m[a MÚD] ^r KUD [?]	
12	a obv. 12	KI.MIN NA ₄ ga-bi-i SÚD	KI[.MIN]
13	a obv. 13	KI.MIN ^u IGI-lim SÚD	K[.MIN]

³⁰⁰ See also rev. 32.

³⁰¹ Another possible restoration would be [^utar-m]uš₈.

14	a obv. 14	KI.MIN ^ú <i>tar-muš</i> ₈ SÚD	[KI.MIN]
15	a obv. 15	KI.MIN ^ú KUR.RA SÚD	[KI.MIN]
16	a obv. 16	KI.MIN ^ú <GEŠTIN>.KA ₅ .A SÚD	[KI.MIN]
17	a obv. 17	KI.MIN NUMUN ^ú <i>pu-qut-ti</i> SÚD	[KI.MIN]
18	a obv. 18	KI.MIN 'NUMUN' ŠINIG SÚD	[KI.MIN]
19	a obv. 19	KI.MIN ^ú IN ₆ .ÚŠ SÚD	[KI.MIN]
20	a obv. 20	KI.MIN PEŠ ₄ .ANŠE SÚD	[KI.MIN]
21	a obv. 21	KI.MIN ^{na4} <i>ka-pa-šu</i> SÚD	[KI.MIN]
22	a obv. 22	KI.MIN ^{na4} <i>hu-rí-zu</i> SÚD	[KI.MIN]
23	a obv. 23	KI.MIN ^{na4} ŠUBA Á.ZI.DA S[ÚD	KI.MIN]
24	a rev. 1	[KI.MIN ⁿ] ^{a4r} <i>kak-ku¹-sak-ku</i> S[ÚD	KI.MIN]
25	a rev. 2	[KI.MIN x ^{gi}] ^s MÁ [?] MÚD MÁ[Š [?] x x x]	
26	a rev. 3	[x x x ^ú NÍN]DA [?] 302 SÚD i[<i>na</i> KAŠ NAG- <i>ma</i> KI.MIN [?]	
27	a rev. 4	'KI.MIN ¹ ^ú <i>nu-ḥur¹-tú[?]</i> <i>ina</i> [KAŠ NAG- <i>ma</i> KI.MIN [?]	
28	a rev. 5	KI.MIN ^ú LAG-A.ŠÀ UGU x x x [...]	
29	a rev. 6	TI- <i>qé</i> <i>ina</i> KAŠ <i>tara-muk</i> <i>ina</i> ^{mul4} Ú[Z [?] <i>tu</i>]š- <i>bat</i> <i>ina</i> [š <i>e-rim</i> [?]	
30	a rev. 7	NAG- <i>ma</i> MÚD-šá KUD- <i>su</i> KI.MIN LAG-A.ŠÀ SI M[AŠ.DÀ]	
31	a rev. 8	<i>ina</i> KAŠ <i>tara-muk</i> K[I.MIN [?]	
32	a rev. 9	^{na4} KUR- <i>nu</i> DAB SÚD <i>ina</i> ^{sig} ḪÉ.ME.DA NIGIN- <i>mi</i> 'ana ¹ 'ŠÀ ¹ .[TÙR-šú GAR- <i>an</i>]	
33	a rev. 10	KU.KU ^{na4} KUR- <i>nu</i> DAB KU.KU ^{na4} u ₅ ¹ - <i>ri-zu</i>	
34	a rev. 11	KU.KU ^{na4} ŠUBA Á.ZI.DA DIŠ- <i>niš</i> ḪI.[ḪI]	
35	a rev. 12	<i>ina</i> KAŠ <i>ta₅-maḥ-aš</i> <i>ina</i> š <i>e-rim</i> <i>la</i> <i>pa-tan</i> <i>la</i> -< <i>am</i> > GÌR-[šú]	
36	a rev. 13	[<i>ana</i> <i>q</i>]aq-qàr GAR- <i>an</i> NAG- <i>ma</i> MÚD-šú KUD- <i>si</i>	
37	a rev. 14	[KA.INI]M.MA MÚD MUNUS <i>ana</i> KUD- <i>su</i>	
38	a rev. 15	[KI.MIN [?] ^{na4} KU]R- <i>nu</i> DAB SÚD < <i>ina</i> > SÍG NIGIN- <i>mi</i> <i>ana</i> ŠÀ.TÙR-šú GAR- <i>an</i>	
39	a rev. 16	[<i>ina</i> KAŠ <i>la</i>] <i>pa-tan</i> NAG-šú	
40	a rev. 17	[KI.MIN [?] ^{na4} AN].BAR [?] <i>ina</i> ^{sig} ḪÉ.<ME>.DA NIGIN- <i>mi</i> <i>ana</i> ŠÀ.TÙR-šú GAR- <i>an</i>	
41	a rev. 18	[KI.MIN [?] x x x] <i>ina</i> A.MEŠ NU <i>pa-tan</i> NAG-šú	

302 The trace of the first visible sign could also be the end of MI/GI₆, e.g. AN.ZAḪ.GI₆ (*kutpû*) “black frit” or ^úGAMUN.GI₆ (*zibû*) “black cumin”.

- 42 a rev. 19 [ÉN *lu-ú se-ek²-r*]a PA₅.MEŠ-šú : DÙ.DÙ.[B]I *ina pa¹-ki² 'hur¹-ri*
- 43 a rev. 20 [*ana* ^dUTU.ŠÚ.A BAD² x-š]ap/ep-pu A.EDIN.¹LÁ² ¹ina¹ IM *pe-e KÁ-šú ÚŠ¹-hi*
- 44 a rev. 21 [(x x) UR₅.GIM DU₁₁.GA² a-l]ak-tu₄ *par-sa-a-a[t ina]* ^{na4}KIŠIB ^{na4}GUG KÁ-šú
- 45 a rev. 22 [*ta-bar-ram ina hur-ri GAR-an² K]Á-<šú> ina¹(PAP) IGI 'KUR¹ 'ta¹-bar-ram ÉN '3¹-šú ŠID-nu*
- 46 a rev. 23 [ÉN *utammi²*]-ku-nu-š[i]
- 47 a rev. 24 [..... UR]UDU² *'ak-nu-uk² pi²-ku-nu*
- 48 a u. e. 1 [x x x *ina qibit^d*]¹40¹ u ^dasal-lú-*hi* 'TU₆¹ 'ÉN¹

Bound Transcription and Translation

¹ [šumma sinništu dāmūša illak]ū lā ipparrasū ana parā-si ² [... ...] *tasāk ina dām erēni tuballal* ³ [*ina tabarri*] *talammi ana šassūrīša tašakkan paris* ⁴ [(DIŠ) KI.MIN *kal]ā kalgukka ištēniš tasāk* ⁵ [*ina tabarri tala*]mmi KI.MIN

¹ [If a woman's blood flow]s (and) cannot be stopped, to stop it: ² You crush [...], mix it with cedar 'blood', ³ you wrap it [in red wool], you insert it into her womb (viz. vagina) and it will stop. ⁴ [Alternatively], you pound [*kal]ū* (yellow ochre) and *kalgukka* (reddish pigment) together, ⁵ you [wr]ap it [in red wool], ditto (i.e. you insert it into her womb and (her blood) will stop).

⁶ [KI.MIN *ta*]sāk KI.MIN ⁷ [KI.MIN *pel summa*]ti(?) *tasāk* KI.MIN ⁸ [KI.MIN *iššūr hur*]ri *zikaru qaqqassu tanakkis* ⁹ [*dāmšu ina purs*]īti *tamaḥḥar ana pān enzi* ¹⁰ *tušbāt ina šēri lā patān išattī-ma dāmšu paris*

⁶ [Alternatively,] [you po]und [...], ditto (i.e. you insert it into her vagina (lit. womb) and (her blood) will stop). ⁷ [Alternative-ly], you pound do[ve's egg (shell)], ditto. ⁸ [Alternatively], you cut off the head of a male [part]ridge. ⁹ You collect [its blood in a *purs*]ītu-vessel, underneath the Goat star ¹⁰ 'you let it stand' outside overnight. She shall drink (it) in the morning on an empty stomach. Then her blood will stop.

¹¹ KI.MIN *pel summati ina šikari lā patān išattī-m*[a *dām(ša)] paris*(?) ¹² KI.MIN *aban gabī tasāk* KI.MIN ¹³ KI.MIN *imhur-līm tasāk* KI.MIN ¹⁴ KI.MIN *tarmuš tasāk* K[I.MIN] ¹⁵ KI.MIN *nīnā tasāk* [KI.MIN] ¹⁶ KI.MIN <*karān*> *šēlebi tasāk* [KI.MIN] ¹⁷ KI.MIN *zēr puquṭti tasāk* [KI.MIN] ¹⁸ KI.MIN *zēr bīni tasāk* [KI.MIN] ¹⁹ KI.MIN *maštakal tasāk* [KI.MIN] ²⁰ KI.MIN *biššūr atāni tasāk* [KI.MIN] ²¹ KI.MIN *kapāša tasāk* [KI.MIN] ²² KI.MIN *hurīza tasāk* [KI.MIN] ²³ KI.MIN *šubū imittu ta[sāk* KI.MIN] ²⁴ [KI.MIN] *kakku-sakku ta[sāk* KI.MIN] ²⁵ [KI.MIN ...] *eleppi*(?) *dām ur*[īši(?) ...] ²⁶ [... *ill*]ūru(?) *tasāk ina* [šikari *išattī-ma* KI.MIN(?)] ²⁷ KI.MIN *nuḥurta ina š*[ikari *išattī-ma* KI.MIN(?)] ²⁸ KI.MIN *kirbān eqli eli*[kulla(?) ...] ²⁹ *teleqqe ina šikari tarammuk ina en*[zi *tušb*]āt *ina* [šēri] ³⁰ *išattī-ma dāmūša ipparrasū* KI.MIN *kirbān eqli qaran ša*[bīti] ³¹ *ina šikari tarammuk* K[I.MIN]

¹¹ Alternatively, she shall drink (the shell of) a dove's egg in beer. Th[en (her) blood] will stop. ¹² Alternatively, you pound alum, ditto (i.e. she shall drink (it) in beer. Then her blood will stop). ¹³ Alternatively, you pound 'heals thousand'-plant, d[itto]. ¹⁴ Alternatively, you pound *tarmuš*-plant, [ditto]. ¹⁵ Alternatively, you pound *nīnū*-plant, [ditto]. ¹⁶ Alternatively, you pound fox <grape>, [ditto]. ¹⁷ Alternatively, you pound seed of *puquṭtu*-plant, [ditto]. ¹⁸ Alternatively, you pound tamarisk seed, [ditto]. ¹⁹ Alternative-ly, you pound *maštakal*-plant, [ditto]. ²⁰ Alternatively, you pound (the shell called) 'donkey mare's genitals'-shell, [ditto]. ²¹ Alternative-ly, you pound *kapāšu*-shell, [ditto]. ²² Alternatively, you pound *urīzu*-stone, [ditto]. ²³ Alternatively you po[und] 'right' *šubū*-stone, [ditto]. ²⁴ [Alternatively, you pou]nd, *kakkusakku*-sto[ne, ditto]. ²⁵ [Alternatively,] ²⁶ you pound ²⁵ [...] of a boat(?), blood of a billy go[at(?), ...], ²⁶ [...], (and) *illū*ru-plant(?). [She shall drink (it)] in [beer, and ditto(?)]. ²⁷ Alternatively, [she shall drink] *nuḥur-tu*-plant(?) in b[eer, and ditto(?)]. ²⁸ Alternatively, ²⁹ you take ²⁸ *kirbān eqli*-plant, *eli*[kulla-plant(?), ...], ²⁹ you soak (it) in beer; you let it stay out overnight under the G[oaat(?)]-star. In [the morning] ³⁰ she shall drink it, and her blood will stop. Alternatively, ³¹ you soak ³⁰ *kirbān eqli*-plant (and) ga[zelle] horn ³¹ in beer, d[itto].

³² *šadānu šābitu tasâk ina tabarri talammi ana ša[ssūrīša tašakkan]*

³² You crush magnetite, wrap (it) in red wool, [insert it] into [her] wo[mb (viz. vagina)].

³³ *supanti šadāni šābiti supanti urīzi* ³⁴ *supanti šubī imitti tub[alla]* ³⁵ *ina šikari tamaḥḥaš ina šēri lā patān lā<m> šēp[šu]* ³⁶ *[ana q]aqqari išakkan(u) išatti-ma dāmsu paris(!)*

³³ You mix powder of magnetite, powder of *urīzu*-stone, ³⁴ (and) powder of ‘right’ *šubū*-stone together, ³⁵ you stir (these ingredients) in beer. In the morning, be<fore> ³⁶ she gets up (lit. before she sets her foot on the ground), she shall drink it, and her blood will stop.

³⁷ *KA.INIM.MA dām sinništi parāsi*

³⁷ Wording (of a spell) to stop a woman’s blood.

³⁸ *[KI.MIN(?) šadā]nu šābitu tasâk <ina> šipāti talammi ana šassūrīšu tašakkan* ³⁹ *[ina šikari(?) lā] patān tašaqqīšu*

³⁸ [Alternatively(?)], you crush [magn]etite, wrap it <in> wool, insert it into her womb (viz. vagina).³⁹ [(Or) you have her drink it (i.e. crushed magnetite) [in beer(?)] on an empty stomach.

⁴⁰ *[KI.MIN(?) par]zilla ina tabarri talammi ana šassūrīšu tašakkan*

⁴⁰ [Alternatively(?)], you wrap [‘ir]on-[stone’(?)] in red wool, insert (it) into her womb.

⁴¹ *[KI.MIN(?) ...] ina mē lā patān tašaqqīšu*

⁴¹ [Alternatively(?)], you have her drink [...] in water on an empty stomach.

⁴² *[ÉN lū sek]rā(?) atappātūšu DÙ.DÙ.BI ina palgi(?) ḥurra*
⁴³ *[ana ereb šamši tepetti(?)]³⁰³ ... nādu ina tīdi pē pāšu tepeḥḥi* ⁴⁴ *[(...) kīam taqabbi(?) al]aktu parsat [ina] kunuk sām̄ti pāšu* ⁴⁵ *[tabarram ina ḥurri tašakkan(?) bā]bšu ina pān napāḥi tabarram šipta šalāšīšu tamannu*

⁴² [Incantation: “[May] her canals [be blocked]!” The procedure for [it]: By a canal³⁰⁴ [you open(?)] a hole ⁴³ [toward the west(?), ...] ... a waterskin, you lute its opening with clay (mixed with) chaff. ⁴⁴ [... you say as follows(?): “The rojad is blocked.” [You seal] its opening [with] a seal of carnelian, ⁴⁵ [you put it in the hole], you seal [(its) open]ing before (sun) rise, you recite the incantation three times.

⁴⁶ *[ÉN utammī]kunūšī(?)*

⁴⁶ [Incantation: “... I have conjured] you (masc. pl.),

⁴⁷ *[... .. e]rā aknuk pīkunu*

⁴⁷ [... .. with a ... of col]pper I have sealed your (masc. pl.) mouth.

⁴⁸ *[... ina qibīt] Ea u Asalluḥi tē šipti*

⁴⁸ [... .. by the command of(?) E]a and Asalluḥi!” Incantation formula.

Notes

General remarks

The variation between the feminine vs. masculine pronominal suffix *–šā* (in lines 3, 30) and *–šū* (in lines 10, 36, 38–42, common in other first millennium BCE texts) may hint at the use of more than one textual source to assemble this tablet (cf. also the variant writings of *urīzu* in lines 22 and 33).

Instead of the common phrase DIŠ KI.MIN “alternatively” to begin entries for the same purpose as before, the text seems to use throughout only KI.MIN “another (prescription)”, with the possible exception of lines 6–10, which could have started with DIŠ KI.MIN instead, confirming that the ruled sections of lines 1–5 and 6–10 were possibly taken from a different source than the following sections starting with line 11. Moreover, the scribe wrote the KI.MIN signs in an abbreviated

³⁰³ Instead of *[ana ereb šamši tepetti]* “you open a hole toward sunset”, one may alternatively restore the verb *teḥerri* “you dig”.

³⁰⁴ Due to the context, I interpret the spelling *pal-ki* as a variant for *palgu* “canal”.

fashion, with only one vertical wedge for the sign MIN, and the KI-sign with only three horizontal wedges, except for the first time in line 5 where he wrote it with four horizontals.

Since as a rule a recipe always starts at the beginning at a new line, it seems that the section starting with KI.MIN in the middle of line 30 is an alternative recipe with *kirbān eqli*-plant (possibly from a different textual source) for lines 28–30.

Line 2: Within prescriptions for women, cedar (wood) is applied e.g. in BAM 237 iii 8' (as powder), while K. 263+ uses the resin for a suppository. For cedar “blood” to staunch bleeding, see also FLP 1306 obv. 8 (text C.1.9).

Lines 8–10: The Goat-Star (“She-goat”) is identified with the constellation Lyra and associated with the healing goddess Gula. For parallels of the instructions, see CAD M/1, s.v. *maḥāru* sub 1d “to collect liquid in a container”, CAD P, s.v. *pursitu* sub b. Of related interest here is the use of the blood of a male bird, probably a partridge (*iššūr hurri*). Its head is cut off and its blood collected and later drunk by the patient.³⁰⁵ Very close parallels to this recipe can be found in the ritual series ŠĀ.ZI.GA used to arouse male sexual desire (e.g. KUB 4, 48 i 12ff. (Biggs 1967, 54; Zisa 2021, 165, 439–440); BAM 272: 12'–14' (Biggs 1967, 54; Zisa 2021, 312 lines 65–67)). There are further parallels for this treatment in first millennium BCE texts from Assur against the abnormal flow of a woman's blood (BAM 235: 4–5 (text C.1.1)) and against rectal haemorrhage (Geller 2005a, 214–215 No. 35: 30ff.; using bull blood). In the last prescription, half of the blood is used for an ointment (mixed with oil), the other half is “crushed” in water and given as a potion.³⁰⁶

Line 11: For the application of dove's egg (shell), compare the prescription of ostrich eggshells, which is attested several times in other first millennium texts to stop female bleeding (see e.g. FLP 1306 obv. 12, rev. 23; SpTU 4, No. 153 obv. 11–12, *infra* texts C.1.9–C.1.10).

Line 12: For alum (*gabû*; *aban gabî*) as an astringent drug to stop haemorrhage, see e.g. BAM 237 i 1' (as part of an ointment applied to the vulva); SpTU 4, No. 153: 1–6; BM 38624+ obv. i' 11'–13'; FLP 1306 rev. 18, 22 (tampons). See *infra*.

Line 19: For the soapwort plant *maštakal* in other gynaecological recipes to stop bleeding, especially in tampons, see e.g. in BAM 237 i 39' against *naḥšātu*.

Line 23 (and line 34): The texts often mention two varieties of *šubû*-‘stone’: right/left *šubû*. Schuster-Brandis (2008, 446–447) suggests that *šubû* could be a kind of shell or cowry snail and that the designation “left/right” could describe the form of the shell.³⁰⁷ Note a parallel recipe to K. 263+ rev. 34ff. in BM 40152 rev. iii 9–13 (text C.1.8), which also uses powder of magnetite and *šubû*-stone in a potion to stop bleeding.

Line 25: For billy goat's blood (MÚD MÁŠ.ZU) in a medical text, see also AMT 97/6: 11 (Scurlock 2006, no. 329, to treat a ghost-induced affliction). Pitch (*kupru*) from a boat is used, for example, in a prescription for an ointment in the series against the demoness Lamaštu (Tablet I 32, Farber 2014, 74, 146). In the present context (a potion), one could also think of dust (*eperu*) from a boat.

Line 28: Probably two more plants follow *kirbān eqli* (^uLAG-A.ŠĀ) “field clod-plant”. The only plant known to me beginning with the sign UGU is *elikulla*. The name is written in various spellings such as *eli*(UGU)-*kul-la*, *el-kul-la*, *el-kûl-la*, *i-li-kul-la*, *e-li-kul-la*), note also *er-gu-la*, *er-kul/kûl-la* (see Luukko and van Buylaere 2020, CMAwR 4, 33 s.v. *elkulla*). However, the beginning of the sign after UGU in line 28 does not look like KUL (NUMUN), KÚL (GUL) or KU, but it could possibly be the beginning of GÚ, presenting a hitherto unattested spelling UGU-g[ú-(ul)-la].

Line 32 (also lines 33, 38): For *šadānu šābitu* “magnetite, lodestone”, cf. CAD Š/1, 37 sub 2; Borger 2004, MZL, 256 sub No. 24 ^{na4}KA.GI.NA “magnetischer Hämatit”; Schuster-Brandis 2008, 425. The identification of *šadānu šābitu* as magnetite/magnetic iron or loadstone has been established through its name, lit. “seizing *šadānu* (haematite)”, and through its description in the explanatory stone list *abnu šikinšu* where it is said to have a black colour with red dots.³⁰⁸ This mineral is often applied to stop bleeding (in potions and tampons), e.g. in BAM 237 i 45'–46' (compound remedy against *naḥšātu*, text

³⁰⁵ It is likely that goat blood formed an ingredient of another recipe in ms. a, in lines 25–26. See below.

³⁰⁶ See further a ritual against physical and psychological problems caused by witchcraft (AMT 35/3 rev. iv 4'ff. // BAM 434 obv. iii 7ff. // BAM 445+ obv. 36ff. (Abusch/Schwemer 2011, 155, 157 Text 7.7: 73–75), using bird blood for a protective ointment.

³⁰⁷ Cf. CAD Š/3, s.v. *šubû* A, where an identification with agate is proposed.

³⁰⁸ See Schuster-Brandis 2008, 425. Both haematite and magnetite belong to the group of the iron oxides.

C.1.4). Note also a similar recipe in BM 40152 rev. iii 6–8 (text C.1.8) using magnetite and *urīzu*-stone.³⁰⁹ That magnetite was considered as a general haemostatic can be inferred from its use outside gynaecology. Thus, powder of magnetite is also inserted in an anal suppository against haemorrhage from the rectum and diarrhoea (Geller 2005a, 140–141 No. 22 rev. iii 16'; *ibid.*, 214–215 No. 35 rev. 45–46).

Line 33: In the stone description text *abnu šikinšu*, the *urīzu*-stone is described as having the appearance of a lion hide (BAM 378 iii' 7', dupl. STT 108: 39, Schuster-Brandis 2008, 28: 39). Cf. the similar description of yellow jasper in Greek and Arabic lapidaries mentioned by Michel 1995, 385.

Lines 35–36: From parallels one would expect the phrase *lām šēpša ana qaqqari išakkanu* “(she drinks it in the morning) before she sets her foot on the ground”, see e.g. BAM 403: 7; AMT 34/3: 4; Geller 2005a, No. 2 line 8. The orthography of the form *tamahḥaṣ* found here is unusual (cf. CAD M/1, 78f. sub 3e); *maḥāṣu* is normally written SĠG-aṣ or syllabically.

Line 40: For iron (*aban parzilli*; *parzillu*), cf. CAD P, 215f. s.v. *parzillu* sub 2; AHW 838a sub 3; Schuster-Brandis (2008, 394–395) for its use in amulets. See also recipes against *naḥšātu* in BAM 237 i 47' (^{na4}AN.BAR in a prescription for an amulet), beside AN.BAR “iron” in BAM 237 i 31' (also for an amulet), see text C.1.4. As suggested by Abusch and Schwemer (2011, CMAWR 1, 471), ^{na4}AN.BAR could designate an iron bead or a stone bead whose appearance resembles iron. Colour symbolism might be implied in the use of this mineral, highlighted by its combination with red wool.

Lines 42–48: The restoration in the gap at the beginning of line 42 is tentative. The incipit of an incantation metaphorically referring to the bleeding through imagery of canals seems to be quoted here. From the context, I suggest restoring the precative particle *lū* plus a fem. pl. stative form of *sekēru* “to block”. If this is correct, the following logogram PA₅.MEŠ should stand for a feminine noun, i.e. *atappu* “(small) canal”. The logogram PA₅ is attested for Akkadian *palgu* and *atappu*, both standing for types of canals. It remains uncertain whether the very fragmentary Akkadian spell in lines 46–48 which follows the ritual instruction and concludes the tablet is actually the incantation quoted in line 42.

Similar rituals as encountered in lines 42–48, where something (e.g. dough with which the patient has been wiped off, or a figurine) is deposited in a hole which is sealed off (with a seal of *šubû*-stone and *šadānu*-stone) can be found elsewhere in the medical texts, yet unfortunately they do not offer a real duplicate for the instructions in K. 263+.³¹⁰

Unfortunately, the spell in lines 46–48 is so damaged. It remains unclear who is addressed and conjured with the masculine plural “you” (see the pronominal suffixes *-kunūši* and *-kunu*). It is possible that the “canals” are addressed here.

C.1.6 K. 8893: Tampons for Treating Female Conditions

This fragment of a single-column tablet in Neo-Babylonian script from Nineveh partially preserves four recipes for vaginal suppositories and tampons (*allānu*, *itqu*) for the treatment of women, as is indicated by the instruction “(you insert it) into her womb” (viz. vagina) in two of the prescriptions. The exact purpose of the remedies remains unclear, as no purpose statements or diagnostic sections are preserved. However, the occurrence of drugs such as alum or ostrich eggshell may indicate that the treatments dealt with stopping haemorrhage or a kind of vaginal discharge (cf. Steinert 2012b).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	K. 8893	Geers, Folio A32 Pl. 27	Coll.	Fragment of a single-column tablet; Neo-Babylonian script, 7th cent. BCE ³¹¹	Nineveh, Ashurbanipal's library

³⁰⁹ Magnetite is also used beside other minerals (e.g. alum) in a suppository for the same purpose in BM 42313+: 34'–35' (text A.2.2).

³¹⁰ E.g. CT 23, 1: 9ff.; series against the disease *sagallu*. Cf. also PBS 1/1, 15 rev. 30–35 (Laessøe 1955, 30–31); BAM 542 iii 8–12 (K. 2450, cited in CAD B, s.v. *barāmu* sub 1b), where the sealed object is a clay model of the gums; PBS 1/2, 120 rev. 11–14 (Abusch and Schwemer 2011, 168, 186: 42'–45').

³¹¹ Measurements: 4.3 x 4.3 x 1.1 cm.

Overview

i'	Fragmentary prescription (suppository/tampon)	...]1'–4'
	a obv. ² 1'–4'	
ii'	Fragmentary prescription (suppository)	5'–6'
	a obv. ² 5'–6'	
iii'	Fragmentary prescription (suppository)	7'–9'
	a obv. ² 7'–9'	
iv'	Fragmentary prescription	10'–12'[...]
	a obv. ² 10'–12'	

Previous Edition and Discussion

CDLI P238816 (photo)

Electronic Babylonian Library (eBL) (<https://www.ebl.lmu.de/library/K.8893>; transliteration)

Fincke 2003–2004, 142.

Transliteration

Beginning lost

1'	a obv. ² 1'	[.....] 'x' [.....]
2'	a obv. ² 2'	[..... NUN]UZ ² GA.'NU ₁₁ ^{mušen?} KU ^{giš} Ú[R SUMUN
3'	a obv. ² 3'	[..... ana] ŠÀ.TÙR-šá [GAR-an
4'	a obv. ² 4'	[.....]x ina Ì.UDU ̒I.̒I ina ^{sig} À[KA ² NIGIN ana ŠÀ.TÙR-šá GAR-an ²]
5'	a obv. ² 5'	[... ŠIM].ŠAL ^{šim} ŠEŠ úti-íá ^{1?} -t[u ₄ ²
6'	a obv. ² 6'	[... ina Ì].UDU SUMUN ̒I.̒I alla-nu DÙ-u[š ana ŠÀ.TÙR-šá GAR-an (...)]
7'	a obv. ² 7'	[...]x ^ú nu-̒ur-ti ^{šim} ŠEŠ ú[.....]
8'	a obv. ² 8'	[...] MUN eme-sal-lim ^{na4} ga-bu-[u
9'	a obv. ² 9'	[...] alla-nu DÙ-uš ana ŠÀ.TÙR-šá [GAR-an ...]
10'	a obv. ² 10'	[...] saḫ-lé-e mi-šil'(ZA) ^{na4} ga-bu-[u
11'	a obv. ² 11'	[... ^{ši}] ^m ÚR.ÚR ² MUN eme-sal-lim mi-šil [.....]
12'	a obv. ² 12'	[.....]x x[...]

Ms. a obv.² breaks; remainder lost

Reverse not preserved

Bound Transcription and Translation

Beginning lost

¹ only traces preserved

² [...] *pel lurmi sikti gu[šūri labiri]* ³ [...] *ana* šassūrīša [tašakkan] ⁴ [...] *ina lipi tuballal ina it[qi talammi ana šassūrīša tašakkan]*

¹ too fragmentary for translation

² [...] ostrich egg (shell), powder of [an old] be[am, ...], [...], ³ [...] you insert (it) into] her womb (viz. vagina) [...]. ⁴ [...] you mix (it) with fat, [you wrap (it)] into a wad of wool, [you insert it into her womb (viz. vagina)].

⁵ [...] *šime*ššalû murru tīyatu [...] ⁶ [...] *ina* lipi labiri tuballal allāna teppuṣ [ana šassūrīša tašakkan]

⁵ [...] *šime*ššalû-tree, murru-plant, tīyatu-plant, [...], ⁶ [...] you mix [with] old fat, make an acorn-shaped suppository, [you insert (it) into her womb (viz. vagina)].

⁷ [...] *nuḥurtu murru ...[... ...]* ⁸ [...] *tābat emesalli gabû* [...] ⁹ [...] *allāna teppuṣ ana šassūrīša [tašakkan (...)]*

⁷ [...], nuḥurtu-plant, murru-plant, [...] -plant, [...], ⁸ [...], emesallu-salt, alum, [...], ⁹ [...] you make an acorn-shaped suppository, [you insert (it)] into her womb (viz. vagina) [...].

¹⁰ [...] *saḥlē mišil(?) gabû* [...] ¹¹ [...] *kukru tābat emesalli mišil [...]* ¹² only traces preserved

¹⁰ [...], saḥlû-plant (cress?), half(?) (a shekel?) alum, [...], ¹¹ [...] kukru-aromatic, emesallu-salt, half (a shekel?) of [...], ¹² too fragmentary for translation

Ms. a obv.² breaks; remainder lost

Reverse not preserved

Notes

Line 2': For ostrich eggshell or dove eggshell in remedies for stopping haemorrhage, see also K. 263 + 10934 obv. 7 and 11; FLP 1306 obv. 12, rev. 23; SpTU 4, No. 153 obv. 11–12 (texts C.1.5, C.1.9–C.1.10); Steinert 2012b, 83–84 and the *Introduction*.

Line 5': The ingredients mentioned here (*šimeššalû*, *murru*, *tīyatu*) are also used for treatments (e.g. suppositories) in other gynaecological remedies, see e.g. BAM 243: 6' (text B.1.2); BAM 240 rev. 47' (text D.2.1); BAM 241 ii 9' (text II.1.3).

Lines 10'–11': I owe the reading *mi-šil* “half” (a unit, measurement) in both lines to eBL. The unit of measurement is unfortunately lost in the lacuna. Instead of *saḥ-lé-e* “cress” in line 10', eBL suggest reading *ur-né-e* (*urnû*-plant).

C.1.7 K. 20254: A Fragment from Nineveh

This is another fragment from Nineveh in Neo-Babylonian script with medical prescriptions for women. The piece preserves seven fragmentary lines from the right-hand side of a single-column tablet, the text being partially written over the edge. The exact purpose of the remedies (vaginal suppositories) remains uncertain; however, the preserved ingredients with parallels in other texts point to the use of the remedies to staunch bleeding.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	K. 20254 ³¹²	Lambert, Folio 14148 Pl. 34	Coll.	Fragment of a single-column tablet; Neo-Babylonian script; 7th cent. BCE	Nineveh; Ashurbanipal's library

³¹² Measurements: 2.8 x 3.9 x 1.5 cm.

b	FLP 1306	Pl. 30	Coll.	Single-column tablet in Late Babylonian script; ca. 6th–3rd cent. BCE(?)	unknown (Babylonia)
c	BM 42313+ (81-7-1, 73) + 42427 (81-7-1, 187) + 42585 (81-7-1, 345) + o.N. (81-7-1, 353) + 43174 (81-7-1, 938) + 43215 (81-7-1, 979) + 43274 (81-7-1, 1038) + 43279 (81-7-1, 1043) + 43281 (81-7-1, 1045) + 43439 (81-7-1, 1203) + 43483 (81-7-1, 1247) + 43595 (81-7-1, 1359) + 43766 (81-7-1, 1527) + 43803 (81-7-1, 1564)	Pl. 14–15	Coll.	Single-column tablet in Late Babylonian script, ca. 500. BCE	Sippar

Overview

i'	Fragmentary	...]1'
	a obv. ² 1'	
ii'	Fragmentary	2'
	a obv. ² 2'	
iii'	Prescription(s) to stop bleeding (tampons)	3'–6'
	a obv. ² 3'–6' // b obv. 11–15 // c obv. 28–29	
iv'	Fragmentary prescription (tampon)	7'–8'
	a obv. ² 7'–8'	
v'	Fragmentary prescription	9'–10'[...
	a obv. ² 9'–10'	

Previous Edition and Discussion

CDLI P239949 (no photo or transliteration available)

Electronic Babylonian Library (eBL) (<https://www.ebl.lmu.de/library/K.20254>; transliteration of ms. a)

Fincke 2003–2004, 143 (ms. a)

Infra text C.1.9 (edition of ms. b), text A.2.2 (edition of ms. c)

Transliteration

Beginning of ms. a obv.² lost

1'	a obv. ² 1'	[.....] x x [.....]
2'	a obv. ² 2'	[.....] <i>blank</i> [.....]
3'	a obv. ² 3'	[..... GÌR.PAD.DU UDU ²).NÍTA ina IZI tur- ¹ ár ¹
	b obv. 11	----- e-še-et UDU.NÍTA ina IZI tur-<ár> SÚD ²
	c obv. 28	ana MÚD MUNUS KUD-si 1 kak-ka 'GÌR.PAD ¹ .DU UDU.NÍTA ina IZI TUR- ¹ ár ¹
4'	a obv. ² 4'	[..... ŠU.Ù]R SUMUN ina ^{síg} ÀKA
	b obv. 12–13	ŠIKA NUNUZ lu-ur-mu KA tam-tim / ŠU.ÙR SUMUN mál-ma-liš ⁴ (TAR) ina ÀKA
	c obv. 28 ^{cont.} –29	ŠIKA NUNUZ GA.NU _{II} ^{mušen} / KA A.AB.BA 'KU ² ₁ [gìš]UR SUM]UN ² ina ^{síg} ÀKA
5'	a obv. ² 5'	[NIGIN-mi ana ŠÀ.TÙR-šá] GAR-an
	b obv. 14–15	NIGIN-mi ina ŠÀ.TÙR-šú GAR-ma / MÚD KUD-si
	c obv. 29 ^{cont.}	NIGIN-mi ana ŠÀ.TÙR-šú GAR-ma šá MÚD MUNUS KUD-si

6' a obv.² 6' [..... *ina*^{sig}]ÀKA² NIGIN-*mi ana* ŠÀ.TÙR-šá GAR

7' a obv.² 7' [.....]x NAGA.SI ^ú*sim-bi[r-ri]*

8' a obv.² 8' [.....]x *ana* ŠÀ.TÙR-šá GA[R]

9' a obv.² 9' [.....] ^{rú}*sim-b[ir-ri (x x x)]*

10' a obv.² 10' [.....] x [.....]

Ms. a obv.² breaks; remainder lost

Reverse not preserved

Bound Transcription and Translation

Beginning lost

¹ *only traces preserved*

¹ *too fragmentary for translation*

² *not preserved*

² *not preserved*

³ [*ana dām sinništi parāsi ištēn kakka*] *ešemti immeri ina išāti turrar* (var. adds: *tasāk*) ⁴ [*ḥaṣab pel lurmī imbu' tâmti sîkti(?) guš]ûri labiri* (var. adds: *malmališ*) *ina itqî* ⁵ [*talammî ana šassûrîša*] *tašakkan-(ma)* (var. adds: *ša dām (sinništi) parāsi*) ⁶ [... ... *ina*] *itqî talammî ana šassûrîša tašakkan*

³ [To stop a woman's blood:] you desiccate (var. adds: (and) crush) [one shaft of the bone of a] she[ep] over a fire. ⁵ You [wrap (it)] up ⁴ in a wad of wool [with (var. adds: an equal amount of) ostrich eggshell, *imbu' tâmti*-mineral] (and) powder of an old [be]am. ⁵ You insert (it) [into her womb (viz. vagina)]. (Var. adds: (This is) for stopping (a woman's) blood). ⁶ [... ...] you wrap in a wad [of wool], you insert (it) into her womb (viz. vagina).

⁷ [... ...]... *uḥûlu qarnānû simbir[ru]* ⁸ [... ...]... *ana šassûrîša tašakkan*

⁷ [... ...], 'horned' alkali (salicornia), *simbi[rru]*-plant, ⁸ [... ...], you insert (it) into her womb (viz. vagina).

⁹ [... ...] *simb[irru (...)]*

⁹ [... ...] *simbi[rru]*-plant, [(...)]

Ms. a obv.² breaks; remainder lost

Reverse not preserved

Notes

Lines 3'–5': The variant 1 *kak-ka* GÌR.PAD.DU "one shaft(?) of a bone" (in ms. c) in line 3' is uncertain. There are a few recipes for stopping gynaecological haemorrhage that use roasted sheep bone, eggshells and wood from an old log/beam. FLP 1306: 11–15 (ms. b) forms a close parallel or duplicating recipe to K. 20254: 3'–5' (ms. a). The text of mss. a-c presents a few variations in wording; ms. a appears to be somewhat abbreviated compared with the parallels in mss. b and c. Furthermore, SpTU 4, No. 153 obv. 11–12 likewise prescribes roasted sheep bone in a compound remedy to staunch a woman's blood, with other partially similar ingredients (see text C.1.10). Compare also BM 45736: 6'–12' (text A.2.5) and BAM 237 iv 30 (text C.1.4, using bone in a tampon to stop watery discharge from the vagina). For discussion of these ingredients, see the *Introduction*.

Line 6': This line appears to contain a short one-line remedy appended to lines 3'–5', which is not preserved in mss. b and c.

Lines 7' and 9': The *simbirru*-plant is also prescribed in a fragmentary recipe for a suppository to stop bleeding in BM 38624+ i 11'–13' (text A.2.1). SpTU 4, No. 153 obv. 5, 7 recommends this plant as a cooling, haemostatic drug (“for blocking the blood”), as does FLP 1306 rev. 17 (see *infra* texts C.1.9–C.1.0). The *simbirru*-plant (also *sibbirru*) is identical with the *sibburratu*-plant (*sibburratu*), cf. CAD S, 230 sub lex. section; CAD Š/2, 376–377 with discussion; Attia and Buisson 2012, *JMC* 19, 33.

C.1.8 BM 40152: A Collection of Remedies to Stop a Woman's Blood

This two-column tablet in a Late Babylonian script containing a collection of recipes, incantations and rituals to stop gynaecological bleeding was excavated by Hormozd Rassam at Babylon.³¹³ The tablet was presumably assembled from different sources, as is indicated by the occurrence of a rubric identifying a section of remedies as copied from a wooden writing board (wax tablet) with remedies that belonged to the scholar Nūr-Marduk from Babylon (rev. iii 14–16). The text offers a few prescriptions (amulets, tampons, potions), for which parallels or variants can be identified in other texts edited in this chapter (e.g. BAM 236, BAM 237 and K. 263 + 10934). This points to some shared medical traditions in Babylonia and Assyria during the first millennium BCE, especially regarding the use of certain medicinal substances. On the other hand, BM 40152 rev. iii 17–26 preserves a ritual, which is so far unparalleled, and which could be used for stopping gynaecological bleeding and nosebleed. The application of the same treatment for two related conditions can be compared with BAM 237 ii 1'–6' //, where a spell to stop nosebleed was used in the context of bleeding during pregnancy (see text C.1.4).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 40152 (81-3-24, 17) ³¹⁴	Pl. 28–29	Coll.	Fragment of a two-column tablet; Late-Babylonian script; ca. 6th/5th cent. BCE	Babylon
B	A 203	BAM 236	Coll.	Fragment of a single-column tablet; Neo-Assyrian script; 8th/7th cent. BCE	Assur, N4 library

Overview

i'	Fragmentary prescription (amulet necklace)	...]1'–8'
	a obv. ii 1'–8'	
ii'	Prescription to stop bleeding (tampon)	9'–11'
	a obv. ii 9'–11' // B obv. 15–17	
iii'	Incantation to stop bleeding	12'–14'
	a obv. ii 12'–14'	
iv'	Incantation rubric	15'
	a obv. ii 15'	
v'	Ritual instructions	16'–20'
	a rev. iii 1–5	
vi'	Prescription (tampon) to stop bleeding	21'–23'
	a rev. iii 6–8	
vii'	Prescription (potion) to stop bleeding	24'–28'
	a rev. iii 9–13	

³¹³ The British Museum register gives Babylon as the provenance of the 81-3-24 collection, see Leichty, Finkel and Walker 2019, *CBT* IV–V, 438.

³¹⁴ Measurements: ca. 7 x 9 x 2 cm.

viii'	Subscript	29'–31'
	a rev. iii 14–16	
ix'	Ritual instructions	32'–41'
	a rev. iii 17–26	
x'	Fragmentary prescription	42'–44'
	a rev. iii 27–29	
xi'	Fragmentary	45'–[...]
	a rev. iii 30	
xii''	Fragmentary prescriptions	...]46''–53''
	a rev. iv 1'–8'	
xiii''	Fragmentary prescriptions	54''–58''
	a rev. iv 9'–13'	
xiv''	Fragmentary	59''–[....]
	a rev. iv 14'	

Previous Edition and Discussion

Electronic Babylonian Library (eBL) (transliteration; <https://www.ebl.lmu.de/library/BM.40152>)

Infra text C.1.2 (edition of ms. B)

Transliteration

Ms. a obv. i not preserved

Beginning of obv. ii lost

1'	a obv. ii 1'	[.....] 'x ¹ x [x]
2'	a obv. ii 2'	[.....] NU.NU
3'	a obv. ii 3'	[.....] È- <i>ak</i>
4'	a obv. ii 4'	[..... <i>líp-pí²</i>] <i>ta-lap-pap</i>
5'	a obv. ii 5'	[..... KÉŠ] KÉŠ- <i>ár</i>
6'	a obv. ii 6'	[.....] 'ÉN ¹ 'ŠID ¹ - <i>nu</i>
7'	a obv. ii 7'	[..... ^{na4} ŠUB]A 'NITA ¹ <i>ina</i> SAG.KI-'šá ¹
8'	a obv. ii 8'	[KÉŠ ² (...)] <i>ina-eš</i>
<hr/>		
9'	a obv. ii 9'	[DIŠ] KI.MIN 'IM ¹ .SAḪ[AR.NA ₄].KUR.RA IM.SAḪAR.GI ₆ .KUR.RA
	B obv. 15	[DIŠ KI.MI]N IM.[SAḪAR].BABBAR.KUR.RA IM.SAḪAR.GI ₆ .KUR.RA
10'	a obv. ii 10'	[IM].SAḪAR.BABBAR.KUR.RA DIŠ- <i>niš</i> <i>ina</i> ^{sig?} ÀKA 'NIGIN- <i>mí¹</i>
	B obv. 16	[IM.SAḪA]R.N[A ₄ ¹].KUR.RA DIŠ- <i>niš</i> <i>ina</i> ^{sig?} ÀKA NIGIN-[<i>m</i>]a ²
11'	a obv. ii 11'	[<i>ana</i> ŠÀ].TÙR-šá GAR- <i>ma</i> MÚD.MEŠ-š <i>a</i> KUD-' <i>sí²</i> ¹
	B obv. 17	[<i>ana</i> ŠÀ].TÙR ¹ -šá GAR- <i>an-ma</i> MÚD.MEŠ-šá KUD- <i>su¹</i>
<hr/>		
12'	a obv. ii 12'	[ÉN <i>se</i>]k ² - <i>re-et</i> ÍD <i>qut-tu-ú</i> A.MEŠ-šá
13'	a obv. ii 13'	[<i>mu-suk²</i>]- <i>ka-tu</i> MUNUS KUD 'pa ² ¹ -[<i>r</i>]i- <i>is</i> ḫ <i>a-ni</i> -' <i>iq²-ti¹</i>

a, B

14' a obv. ii 14' [ÉN] ^{r^{d1}} *gu-la ma-ḥi-ra la* 'TUKU-ú¹

15' a obv. ii 15' [KA.INIM.MA MÚD MUNU]S KUD-si *ša-gu₅-ša* NU S[¹I].¹ŠÁ²¹

Bottom of ms. a obv. ii

16' a rev. iii 1 [x x *ina* ḤABR]UD⁷ *ša* ^dUTU.ŠÚ.A [ÚŠ-ḥi²]

17' a rev. iii 2 [(x) ŠIKA *ša*] SILA.LÍM.MA *za-qip-tú ina* IGI [ḤABRUD⁷ GAR-an² (...)]

18' a rev. iii 3 [*ina* N]ÍG.SILA₁₁.GÁ ZÍZ.AN.NA KÁ-[šú ÚŠ-ḥi² (...)]

19' a rev. iii 4 x-¹tú¹ x x x u *i-na*-¹pal²¹ ¹lu²¹ [x x x x]

20' a rev. iii 5 ¹ÉN¹ 3-šú ŠID-*ma* [x x x]

21' a rev. iii 6 ¹DIŠ¹ ¹MUNUS¹ MÚD.MEŠ-*ša* DU-*ku-ma la* KUD-su

22' a rev. iii 7 [ⁿ]^{a4}KUR-*nu* DAB SÚD ^{na4}u₅-*ri-zu*

23' a rev. iii 8 [SÚ]D *ina* ^{sig}ḤÉ.ME.DA¹ ¹NIGIN²¹ *ana* ŠÀ.TÙR¹-*ša* GAR-an

24' a rev. iii 9 ¹DIŠ¹ ¹KI.MIN¹ KU.KU ^{na4}NÍR ^{na4}KUR-*nu* DAB

25' a rev. iii 10 ^{na4}ŠUBA¹ NITA SIM¹(ZI)-*pí* DIŠ-*niš* ḤI.ḤI

26' a rev. iii 11 *ina* KAŠ ŠIG-¹aš¹ *ina* še-*rim ba-lu pa-tan*

27' a rev. iii 12 *la*-¹am¹ GÌR-*ša ana* KI GAR-*nu* NAG-*ma*

28' a rev. iii 13 ¹MÚD.MEŠ¹-*ša* KUD.MEŠ-*su*

29' a rev. iii 14 [*b*]u-*ul-tú lat*-¹ku¹-*tu₄* *ša ana* ŠU šu-*šu-ú*

30' a rev. iii 15 [GAB]A.RI ^{giš}le-*u₅-um*

31' a rev. iii 16 *ša* ^mnu-*úr*-^dAMAR.UTU UM.ME.¹A¹ KÁ.DINGIR.¹RA^{ki1}

32' a rev. iii 17 *ana* MÚD KIR₄ u MÚD MUNUS KUD-si

33' a rev. iii 18 ^{giš}NÍG.GIDRU SIPA *e-de-na-a tu-qad-dáš*

34' a rev. iii 19 GIN₇ ^dUTU.ŠÚ.A *zi-sur-ra-a* NIGIN

35' a rev. iii 20 7 ŠE *ana* IGI ^dUTU *ta-na-suk*

36' a rev. iii 21 ^dUTU *pa-ru-ka li-ku-lu* DU₁₁.GA

37' a rev. iii 22 *ina* še-*rim la-am* ^dUTU.È *ina* ^{urudu}GAG.U₄.TAG.GA

38' a rev. iii 23 SUḤUŠ-su TI-*qé* ¹4¹ ¹ŠE²¹ *ana* SUḤUŠ-šú ŠUB-*di*

39' a rev. iii 24 SAG.DU-*su ana* KI ¹x x x x x¹

40' a rev. iii 25 SUḤUŠ-su TI-*qé-m*[a]

41' a rev. iii 26 *šum₄-ma ta-aš-ša*[k-]

42' a rev. iii 27 NUMUN ^uIN.NU.U[Š]

43' a rev. iii 28 *ana* ŠÀ.TÙR-[*ša* GAR]

44' a rev. iii 29 NUMUN ^uI[N.NU.UŠ]

45' a rev. iii 30 'x x x' [.....]

Ms. a rev. iii breaks; gap of unknown length

Beginning of rev. iv lost

46'' a rev. iv 1' [..... NU] 'pa-tan' 'ina' 'KAŠ' 'NAG'

47'' a rev. iv 2' [.....] ina KAŠ NAG

48'' a rev. iv 3' [..... u₅-r]a-an-na SÚD² ina KAŠ NAG

49'' a rev. iv 4' [.....] ina KAŠ NAG

50'' a rev. iv 5' [..... S]ÚD ina KAŠ NAG

51'' a rev. iv 6' [.....]x-ma SÚD ina KAŠ NAG

52'' a rev. iv 7' [..... ana MÚD.MEŠ²] KUD-si

53'' a rev. iv 8' [..... ina G]ÌR².MIN²-šá³¹⁵ KÉŠ

54'' a rev. iv 9' [.....] ^{na4}kak-ku-sak-ku

55'' a rev. iv 10' [..... ^{na4}ŠUBA 2],30 sîh-ru

56'' a rev. iv 11' [.....] NAG

57'' a rev. iv 12' [..... ina KA]Š² KALA.GA NAG

58'' a rev. iv 13' [.....] ina MUL₄ tuš-bat NAG

59'' a rev. iv 14' [.....] 'x x' ga

Ms. a rev. iv breaks; remainder lost

Bound Transcription and Translation

Ms. a obv. i not preserved

Beginning of obv. ii lost

¹ [... ...] ... ² [... ...] taṭammi ³ [... ...] tašakkak ⁴ [... ...] lippī
talappap ⁵ [... ...] kišrī takāššar ⁶ [... ...] šipta tamannu ⁷ [...
... šub]û zikaru ina pūtiša ⁸ [tarakkas(?)] (...) ina'eš

¹ [... ...] ... ² [...] you spin [... (a thread of ...)], ³ [...] you thread
(stones on the cord), ⁴ [... ...] you wrap [... with burls], ⁵ [...
knots] you knot (into the cord), ⁶ [... ...] you recite the incan-
tation, ⁷ [...] male [šu]bû-stone] ⁸ [you tie] ⁷ on her forehead. ⁸
[(...) Then] she will recover.

⁹ [DIŠ K]I.MIN [ga]bâ qitma ¹⁰ alluḥara ištēniš ina itqi ta-
lammi(-ma) ¹¹ [ana ša]ssūrīša tašakkan-ma dāmūša ipar-
rasū

⁹ [Alterna]tively, you wrap al[um], (black) qitmu-pigment, ¹⁰
(white) alluḥaru-pigment together into a wad of wool. ¹¹ You
insert it [into] her [wo]mb (viz. vagina). Then her blood will
stop.

³¹⁵ Apparently not MURUB₄ “waist”.

¹² [ÉN se]kret nāru quttû mûša

¹³ [musuk]katu(?) sinništu parištu pāris ḥaniqti(?)

¹⁴ [šipat] Gula māḥira lā iṣû

¹² [Incantation]: The river/canal is [dam]med up, its waters have ceased (to flow).

¹³ [(For) the impure(?)] woman, the post-menopausal woman is the *stauncher*(?) of the ...

¹⁴ It is an [incantation] of the goddess Gula (who) has no rival.

¹⁵ [KA.INIM.MA dām sinniš]ti parāsi šagûša lā iṣarû(?)

¹⁵ [A spell] for stopping [a woman's blood] whose menses are *not normal*(?).

¹⁶ [... ina ḥur]ri ša ereb šamši [tepeḥḥi(?)] ¹⁷ [(...) ḥaṣabta ša] sūq erbeti zaqipta ina pān [ḥurri tašakkan(?)] (...) ¹⁸ [ina l]iṣ kunāši pā[šu tepeḥḥi(?)] (...) ¹⁹ ... u inappal(?) ... ²⁰ šipta šalāšišu tamannū-ma [...]

¹⁶ [You enclose(?) ... in] a hole towards the west (sunset), ¹⁷ [(...) you set up(?)] a potsherd from] a crossroads which is standing upright (in the street) in front of [the hole(?) (...)]. ¹⁸ [You seal its ope]ning [with] emmer dough. [(...)] ¹⁹ [...] ... and she/he will dig up(?) ... [...]. ²⁰ You recite the spell three times. Then [...].

²¹ šumma sinništu dāmūša illakū-ma lā ipparrasū ²² šadā-na šābita tasāk urīza ²³ tasāk ina tabarri talammi ana šassūrīša tašakkan

²¹ If a woman's blood flows and cannot be stopped: ²² You crush magnetite, ²³ you crush ²² urīzu-stone, ²³ you wrap it into red-coloured wool, insert it into her womb (viz. vagina).

²⁴ DIŠ KI.MIN supanti ḥulālī šadāna šābita ²⁵ šubā zikara tanappi ištēniš tuballal ²⁶ ina šikari tamaḥḥaš ina šēri balu patān ²⁷ lām šēpša ana qaqqari išakkanu iṣattī-ma ²⁸ dāmūša ipparrasū

²⁴ Alternatively, ²⁵ you sift (and) mix ²⁴ powder of ḥulā-lu-stone, magnetite ²⁵ (and) male šubū-‘stone’ together. ²⁶ You stir (them) into beer. In the morning, on an empty stomach, ²⁷ before setting her foot on the ground (getting out of bed) she shall drink it. ²⁸ Then her blood will stop.

²⁹ [b]ulṭū latkūtu ša ana qāti šūšū ³⁰ [ga]bari lē'i ³¹ ša Nūr-Marduk ummān Bābili

²⁹ Proven remedies, which are suitable for use. A copy of an original wooden writing board ³¹ of Nūr-Marduk, the *ummānu*-scholar of Babylon.

³² ana dām appi u dām sinništi parāsi ³³ ḥaṭṭi rē'i ēdēnā tuqaddaš ³⁴ kīma ereb šamši zisurrā talammi ³⁵ sebe uṭṭā-ti(?) ana maḥar šamaš tanassuk ³⁶ šamaš parūka likulū taqabbi ³⁷ ina šēri lām šit šamši ina šiltāḥi ³⁸ šurussu teleqqe erbe uṭṭāti(?) ana šuršišu tanaddi ³⁹ qaqqassu ana qaqqari ... ⁴⁰ šurussu teleqqē-m[a ...] ⁴¹ šumma tašša[k-...]

³² In order to stop nosebleed or a woman's blood: ³³ You purify/clean a solitary shepherd's staff-plant. ³⁴ When the sun sets, you surround it with a magic flour circle. ³⁵ You scatter seven kernels of grain(?) in front of šamaš. ³⁶ You shall say (thus): “šamaš, may your mules eat (this)!” ³⁷ In the morning before sunrise ³⁸ you take up its (the shepherd's staff-plant's) root with an arrow, you scatter four kernels of grain(?) over its root, ³⁹ [you ...] its top toward the ground(?), ... ⁴⁰ You take up its root (again), and [...]. ⁴¹ If you ... [...].

⁴² zēr maštak[al ...] ⁴³ ana šassūrī[ša tašakkan ...] ⁴⁴ zēr ma[štakal ...]

⁴² Seed of *maštakal*-soapwort, [...], ⁴³ [you insert] into [her] womb (viz. vagina) [...]. ⁴⁴ Seed of *maštakal*-soapwort, [...].

⁴⁵ only traces preserved

⁴⁵ too fragmentary for translation

Ms. a rev. iii breaks; gap of unknown length
Beginning of rev. iv lost

⁴⁶ [...] *lā* *patān ina šikari išatti* ⁴⁷ [...] *ina šikari išatti* ⁴⁸ [...] *urā* *nna tasāk ina šikari išatti* ⁴⁹ [...] *ina šikari išatti* ⁵⁰ [...] *ta* *sāk ina šikari išatti* ⁵¹ [...] *...-ma tasāk ina šikari išatti* ⁵² [...] *ana dāmī(?)* *parāsi* ⁵³ [...] *ina šē* *pīša(?) tarakkas*

⁴⁶ [...] she drinks (it) in beer on an empty stomach. ⁴⁷ [...], she drinks (it) in beer. ⁴⁸ [...] *ur* *ānu*-fennel you crush, she drinks (it) in beer. ⁴⁹ [...] she drinks (it) in beer. ⁵⁰ [...], ... you crush, she drinks (it) in beer. ⁵¹ [...] ... you crush, she drinks (it) in beer. ⁵² [...] for] stopping [the blood?]. ⁵³ [...] you tie (it) [around] her feet(?).

⁵⁴ [...] *kakkusakku* ⁵⁵ [...] *šubū šum* *ēlu seḥru* ⁵⁶ [...] *išatti* ⁵⁷ [...] *ina šik* *ari dannī išatti* ⁵⁸ [...] *ina kakkabi tušbāt išatti*

⁵⁴ [...] *kakkusakku*-stone, ⁵⁵ [...] “le]ft” (and) *convoluted* [*šubū* ‘stone’], ⁵⁶ [...] she shall drink. ⁵⁷ [...] she shall drink in strong [be]er. [...] ⁵⁸ you let (it) stay out overnight under the star(s), (then) she shall drink (it).

⁵⁹ *only traces preserved*

⁵⁹ *too fragmentary for translation*

Ms. a rev. iv breaks; remainder lost

Notes

General remark: In their transliteration, eBL proposes to reverse the obverse and reverse of the tablet, which is not followed here.

Lines 1’–8’: For a similar passage, see e.g. BAM 237 obv. i 4’–8’ (text C.1.4). For the variety of ‘male’ *šubū*-stone (probably a kind of shell), see also ms. a rev. iii 10 (line 25’), where it is used for a potion. Another stone with ‘male’ and ‘female’ variety often encountered in amulets is the *šū*-stone, see Chapter F; BAM 237 obv. i 4’–8’ (text C.1.4), BM 42327+ obv. 7–9 (text C.3.3) // SpTU 3, No. 84 rev. 6 (line 59 = text C.3.4) // BM 51246+ obv. 4 (text A.2.7); LKA 9 rev. r. col. 14’ (text C.3.5); KAR 247: 57’’’ (text C.3.6); AO 6473 obv. 2 (text C.3.9).

Lines 9’–11’: Mss. a and B present very slight differences, e.g. in the order of the listed ingredients. For similar prescriptions to stop a vaginal discharge using these mineral ingredients, see e.g. BAM 237 i 33’, 36’, 43’–44’, iii 6–7, iv 17 (text C.1.4).

Lines 12’–14’: While the first line of this short spell employs the well-known metaphor of the overflowing canal that has been dammed up to describe the woman’s haemorrhage, the following line 13’ presents problems for understanding, and the proposed reading is tentative. The word *musukkatu* “impure woman” restored at the beginning of line 13’ is a term for parturients, who were regarded to be in a period of (ritual) impurity due to their lochial discharges (cf. Feder 2016, 106–107, van der Toorn 1994; Stol 2000a; 2016; Steinert 2023). Its occurrence in this incantation may draw a link between abnormal bleeding and impurity in this text.

The second expression in line 13’, MUNUS KUD, read as *sinništu parištu*, occurs in a few ritual and healing texts, as a term for a post-menopausal woman, usually in instructions which specify that such a woman should spin or thread a cord used for an amulet (see CAD P, 187a s.v. *parištu*; e.g. BAM 237 obv. i 22’ (text C.1.4), written MUNUS KUD-*tu*₄). Since post-menopausal women were regarded as free of (potential) defilement by menstrual blood, the term *sinništu parištu* would stand in contrast to *musukkatu* preceding it.

The end of line 13’ remains likewise uncertain. The reconstructed word *pa-ri-is* may be the participle in the construct state with a following genitive noun. Since *parāsu* is typically used in the gynaecological texts with the meaning “to stop; to staunch (bleeding)”, its meaning here probably alludes to this common usage, although the meaning “to (be) separated; to be set apart; to be cut off” is likewise possible. If the reading of the last word as *haniqtu* is correct, it might mean “constricted (woman)”, derived from *hanāqu* “to strangle; to constrict; to compress”. Whether this also refers to a woman whose blood has stopped to flow (parallel to the post-menopausal woman mentioned before) is unclear.

Line 15’: The restoration of this rubric is tentative. The suggestion to read *ša-gu₅-šá* NU S[II].ŠÁ “whose menses” (*sagū*) are not normal” stems from a corresponding spelling *šá-gu₅*(KU)-*šá* in SpTU 1, No. 59 rev. 6’, 10’ (*sa-gu₅-šá*). Compare BAM 235: 4, 7 (*šá/šu-gu-šá*); cf. BM 38624+ ii 20’, 28’, 30’; BM 54587 + 73802 obv. 6’, 8’, 9’, rev. 3, 9; BM 61975 obv. 5’, 7’ (*sa-gu-šá*). See also SpTU 1, No. 39: 6’ and SpTU 1, No. 59 (text C.2.1) for discussion. A differing reading of line 15’ is proposed by eBL: *šá TÚG-šá* *‘mu¹-s[uk]-ki-MEŠ²* “whose (menstrual) cloth(?) is ...(?)”.

Lines 16'–20': A similar procedure is encountered in BAM 237 i 9ff., a ritual against *naḥšātu* (bleeding during pregnancy), in which a potsherd from a crossroads standing upright in the street is buried in a secluded place in the woman's house. Here, however, the potsherd served to seal a hole, in which something else was deposited (lost in the lacuna). In both rituals the potsherd symbolises blockage or closure. The reading of the verb form *inappal* in line 19', perhaps from *napālu* “to dig up”, is tentative. The verb also occurs in pharmaceutical handbooks in recommendations to dig up the root of a medicinal plant (in this case dog's tongue-plant, *lišān kalbi*) before sunrise (e.g. STT 92 ii 5 // BAM 1 ii 61, Attia and Buisson 2012, JMC 19, 28).

Lines 21'–23': *Urīzu*-stone is also prescribed together with magnetite and other minerals in BAM 237 i 45'–46', for a tampon (against *naḥšātu*, bleeding during pregnancy). It is likewise found in potions in K. 263 + 10934 (lines 22 and 33–36, likewise with magnetite). See texts C.1.4 and C.1.5.

Lines 24'–28': This recipe corresponds to K. 263+10934 lines 33–36 (text C.1.5), with slightly different ingredients, replacing *hulālu*-stone with *urīzu*-stone, and “male” *šubū*-stone with “right” *šubū*-stone.

Lines 29'–31': This remarkable rubric declares that the preceding prescriptions are “tested” or “well-proven” (*latku*) remedies copied from a tablet that belonged to the scholar (*ummānu*) Nūr-Marduk from Babylon. For remedies with the labels *latku* and *ana qāti šūšū* and their relation to medical practice and experience, see Steinert 2015; Couto-Ferreira 2018b; Arbøll 2021, 194–195 *passim*.

Lines 32'–41': This peculiar and in some respects unique ritual is unfortunately very fragmentary. The alternative usage of the same procedure for nosebleed or for gynaecological bleeding is also encountered in the case of the incantation *mimmū ilū ibnū amēlūtu* “All that the gods created of humankind” attested in BAM 237 ii 1'–6' // BAM 386 i' 1'–6' // SpTU 4, No. 129 i 11'–27' // K. 3304 + 8785 + 9217 i 1'–7' (text C.1.4).

In line 33', *e-de-na-a* is probably better understood as the adjective *ēdēnū* “solitary; lonely” rather than the *ēdēnū*-plant (cf. CAD E, 27–28; AHw 186a s.v. *edēna* and *edēnū*). The verb *qadāšu* in the D-stem means “to make clean; to purify” (often in a ritual sense), “to dedicate, to consecrate”. Here, it may refer to cleaning the “shepherd's staff-plant” (^{giš}NÍG. GIDRU SIPA, *ḥaṭṭi rē'i*), which has been uprooted from the ground (not mentioned in our text, but for similar ritual contexts see Reiner 1995, *Astral Magic*, 36–38) and which later seems to play a crucial role in the ritual (for the “shepherd's staff-plant” (*ḥaṭṭi rē'i*), cf. Böck 2014a, 141–142 (associating it with the *lišān kalbi*-plant); Geller 2015, 35, 38, 40 (KADP 4: 11, 29); Sibbing-Plantholt 2022, 294). The text instructs to pour out seven kernels of grain(?) in front of the setting sun (cf. CAD U/W, 355 s.v. *uṭṭatu* sub mng. 2). These grains, however, are given to the mules (*parū*) of Šamaš. The mules of Šamaš are mentioned elsewhere, for example in an incantation in the *Bīt rimki* ritual (BMS 60: 15 and dupl.; Laessøe 1955, 57: 63), as swift runners transporting the sun god (see also George 2003, 578–579, 814 *Gilgamesh Epic* III 96).

The ritual continues in the following morning before sunrise, with actions involving the shepherd staff-plant, especially its root and top. In particular, the ritual specialist uses an arrow (Akkadian *mulmullu* or *šiltāḫu*) to pick up the plant root, maybe so as not to touch the purified plant with the hands. An arrow also occurs in a recipe to speed up difficult labour in BAM 248 obv. i 68–69 (text D.1.1), where the arrow is used to stir oil, with which the patient was then massaged, playing on the notion of swiftness of movement, with which the (flying) arrow is associated. However, in the present context of a remedy to stop haemorrhage, the arrow may have an apotropaic meaning, since it serves to inflict wounds (see also BAM 237 ii 23'–24' (text C.1.4), in a recipe for a potion to stop bleeding).

Line 34': For similar instructions involving the uprooting of certain healing plants that grow alone in the wilderness, including the ritual action of surrounding the plant with a magic flour circle (*zisurrū*), see Reiner 1995, *Astral Magic*, 36–38, especially CT 17, 19 i 17–24 (quoted there); cf. Böck 2014a, 157–158 for a possible medical motivation underlying these nocturnal rituals.

Line 35': The logogram ŠE may stand for *še'u* “barley, grain” or *uṭṭatu/uṭṭetu* “grain; kernel” (cf. CAD U/W, 355 sub mng. 2; CAD Š/2, 354; AHw 1446b, sub mng. 8 (plural)).

Line 48': For the restoration, cf. CAD U/W 207–208 s.v. *urānu* “fennel, anise”.

Lines 54'–58': *Kakkusakku*-stone is also attested in K. 263 + 10934: 24 (text C.1.5) in a potion to stop bleeding. The variety of *šubū*-stone encountered here designated as *siḫru* or *seḫru* may mean “convoluted” (Schuster-Brandis 2008, 447; CAD S, 239–240 sub 5).

C.1.9 FLP 1306: An Extract with Remedies to Stop Bleeding

This extract tablet in the collection of the Free Library Philadelphia contains recipes to stop irregular gynaecological bleeding during and outside pregnancy. The text was first identified by David I. Owen and was kindly brought to my attention by Marten Stol who shared with me his preliminary transliteration. The remedies in FLP 1306 (ms. a) offer several close parallels to other Neo- and Late Babylonian texts (mss. b-d). But similar prescriptions can likewise be found in K. 263 + 10934 from Nineveh and in SpTU 4, No. 153 from Uruk (see texts C.1.5, C.1.10 and discussion below), which use similar drug ingredients. Noteworthy features of the present text are the exclusive focus on tampons (*itqu*) and suppositories (*maššītu*) containing drugs inserted into the vagina and the inclusion of measurements for the ingredients in two sections of the tablet. Ms. a exclusively uses the masculine pronominal suffix to refer to the patient and it generally drops the conditional *šumma* “if” in the introductory phrases to the recipes. Moreover, ms. a several times inserts a reference to the remedies’ purpose at the end of the prescriptions, which is a recurring feature of Late Babylonian medical texts. The text may therefore date to the Achaemenid period (6th/5th cent. BCE) rather than the earlier Neo-Babylonian period.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	FLP 1306 ³¹⁶	Pl. 30	Coll.	Single-column tablet in portrait format; Late Babylonian script; ca. 6th–3rd cent. BCE(?)	Unknown (Babylonia)
b	K. 20254	Pl. 34	Coll.	Fragment of a tablet; Neo-Babylonian script; 7th cent. BCE	Nineveh, Ashurbanipal’s library
c	BM 38624 (80-11-12, 508) + BM 38828 (80-11-12, 713) + BM 45414 (81-7-1, 3175)	Pl. 12–13	Coll.	Fragments of a two-column tablet; Late Babylonian script; ca. 6th/5th cent. BCE	probably Babylon
d	BM 42313+ (81-7-1, 73) + BM 42427 (81-7-1, 187) + BM 42585 (81-7-1, 345) + without No. (81-7-1, 353) + BM 43174 (81-7-1, 938) + BM 43215 (81-7-1, 979) + BM 43274 (81-7-1, 1038) + BM 43279 (81-7-1, 1043) + BM 43281 (81-7-1, 1045) + BM 43439 (81-7-1, 1203) + BM 43483 (81-7-1, 1247) + BM 43595 (81-7-1, 1359) + BM 43766 (81-7-1, 1527) + BM 43803 (81-7-1, 1564)	Pl. 14–15	Coll.	Single-column tablet in Late Babylonian script, ca. 500 BCE	Sippar

Overview

i	Prescription to stop bleeding (tampon) a obv. 1–3	1–3
ii	Prescription to stop bleeding (tampon) a obv. 4–6	4–6
iii	Prescription to stop bleeding (suppository) a obv. 7–10	7–10
iv	Prescription to stop bleeding (tampon) a obv. 11–15 // b obv. [?] 3’–5’ // d obv. 28–29	11–15

³¹⁶ Measurements: 8 x 5 x 1.5 cm.

- v Prescription to stop bleeding (suppository) 16–20
a rev. 1–5 // c obv. i 11'–13'
- vi Prescription to stop bleeding (tampon) 21–25
a rev. 6–10
- vii Prescription to stop bleeding (suppository) 26–28
a rev. 11–13
- viii Prescription to stop bleeding (suppository) 29–32
a rev. 14–l. e. 1

Previous Edition and Discussion

CDLI P459867 (photo of ms. a)

Infra text C.1.7 (edition of ms. b), text A.2.1 (edition of ms. c), text A.2.2 (edition of ms. d)

Transliteration

1	a obv. 1	^{rmunus} PEŠ ₄ [?] šá MÚD 'i [?] 1-[ta-nam-ma-ru [?]]
2	a obv. 2	[^{na4}]KUR ¹ -nu DAB ina ÀKA N[IGIN]
3	a obv. 3	[ana Š]À.TÙR-šú GAR šá MÚD KUD-'si ¹
4	a obv. 4	KI.MIN NUMUN 'IN.NU.UŠ <i>tu-ub-'bal</i> ¹
5	a obv. 5	GAZ SIM ina ÀKA NIGIN-mi ina ŠÀ.TÙR-šú GAR-ma
6	a obv. 6	MÚD KUD-si
7	a obv. 7	1 GÍN ^{na4} KUR-nu DAB 1 GÍN ^{šim} GIG
8	a obv. 8	1 1/2 GÍN MÚD ^{giš} EREN GAZ SIM
9	a obv. 9	ina ILLU BULUḪ ḪI.ḪI ana ŠÀ.TÙR<-šú> GAR-ma
10	a obv. 10	MÚD KUD-si
11	a obv. 11 b obv. [?] 3' d obv. 28	<i>e-še-et</i> UDU.NÍTA ina IZI tur-<ár> SÚD [?] [..... GÌR.PAD.DU UDU [?]].NÍTA ina IZI tur-'ár ¹ ana MÚD MUNUS KUD-si 1 kak-ka 'GÌR.PAD ¹ .DU UDU.NÍTA ina IZI TUR-'ár ¹
12	a obv. 12 b obv. [?] 4' d obv. 28–29	ŠIKA NUNUZ <i>lu-ur-mu</i> KA <i>tam-tim</i> [.....] ŠIKA NUNUZ GA.NU ₁₁ ^{mušen} / KA A.AB.BA
13	a obv. 13 b obv. [?] 4 ^{cont.} d obv. 29 ^{cont.}	ŠU.ÙR SUMUN <i>mál-ma-liš^d</i> (TAR) ina ÀKA [ŠU.ÙR SUMUN ina ^{sig} ÀKA 'KU [?] 1 [^{giš} ÙR SUM]UN [?] ina ^{sig} ÀKA
14	a obv. 14 b obv. [?] 5' d obv. 29 ^{cont.}	NIGIN-mi ina ŠÀ.TÙR-šú GAR-ma [NIGIN-mi ana ŠÀ.TÙR-šá] GAR-an NIGIN-mi ana ŠÀ.TÙR-šú GAR-ma
15	a obv. 15 b obv. [?] 5' d obv. 29 ^{cont.}	MÚD KUD-si <i>Omits</i> šá MÚD MUNUS KUD-si

16	a rev. 1 c obv. i 11'	1 GÍN [^{šim} G]IG 1/2 GÍN ^ú KUR.KUR [.....]
17	a rev. 2 c obv. i 11' ^{cont.}	1 GÍN ^{rú} 1[NAGA.S]I [?] 1/2 NINDA <i>sim-bir-ri</i> [.....] 1/2 NINDA ^{rú} 1 <i>sim-bir-ri</i>
18	a rev. 3 c obv. i 12'	<i>šal-šú</i> ^š 1[^m x] 1/2 GÍN ^{na} 4 <i>gab-bu-ú</i> [x x x x x x] ^r 1/2 GÍN [?] 1 ^{na} 4 <i>gab-bu-u</i>
19	a rev. 4 c obv. i 12' ^{cont.} –13'	<i>ina</i> ILLU BULUḪ GÚR.GÚR ^g [^{is} E]REN ḪI.ḪI- <i>ma</i> <i>ina</i> ILLU ^{šim} BULUḪ / [x x x x ḪI.ḪI [?]]
20	a rev. 5 c obv. i 13' ^{cont.}	<i>maš-šit-tu</i> ₄ MÚD KUD-si <i>maš-ši-ti šá</i> MÚD KUD-as

21	a rev. 6	MUNUS [?] MÚD.ME-šú DU-ku NU KUD-si
22	a rev. 7	<i>ana</i> KUD-si ^{na} 4 <i>gab-bu-ú</i> KAL.GUG
23	a rev. 8	<i>zap</i> ¹ - <i>pt</i> ³¹⁷ ANŠE ŠIKA NUNUZ <i>lu</i> ¹ -ur-mu
24	a rev. 9	[^š] ^m GÚR.<GÚR> ³¹⁸ DIŠ-niš SÚD <i>ina</i> ^š g ^{is} ḪE.ME.DA
25	a rev. 10	[NIGIN-m]i <i>ana</i> ŠÀ.TÙR-šú GAR- <i>ma</i> MÚD KUD-si

26	a rev. 11	[MUNUS M]ÚD.ME-šú <i>sa-ad-ru-ma</i>
27	a rev. 12	[<i>na-ak-d</i>]a-at ^ú IN.NU.UŠ SIG ₇ -su
28	a rev. 13	[DIŠ-niš SÚ]D [?] 1-šú 2-šú 3-šú ÍL-šú

29	a rev. 14	[KI.MIN [?] x GÍN ⁿ]a ⁴ KUR-nu D[AB]
30	a u. e. 1	[x GÍN ^{šim} G]IG 1/2 GÍN [x (x)]
31	a u. e. 2	[x GÍN] ^{gis} rEREN ¹ ^r GAZ ¹ S[IM]
32	a l. e. 1	<i>ina</i> ILLU BULUḪ ḪI.ḪI <i>ana</i> ŠÀ.TÙR-š[ú GAR- <i>ma</i> (MÚD KUD-si)]

Bound Transcription and Translation

¹ *erītu ša dāma* ī[tanammaru(?)] ² *šadāna šābita ina itqī*
ta[lammi] ³ [*ana ša*]ssūrīšu tašakkan ša dāmi parāsi

¹ (For) a pregnant woman who [keeps discovering(?)] blood: ²
you w[rap] magnetic hematite in a wad of wool, ³ you insert
(it) into her womb (viz. vagina). (It is) for stopping the blood.

⁴ KI.MIN *zēr maštakal tubbal* ⁵ *taḫaššal tanappi ina itqī ta-*
lammi ina šassūrīšu tašakkan-ma ⁶ *dāma parāsi*

⁴ Alternatively, you dry, ⁵ crush and sift ⁴ seed of *maš-*
takal-soapwort. ⁵ You wrap (it) in a wad of wool, insert (it)
into her womb (viz. vagina). ⁶ (It is) for stopping the blood.

317 The first sign looks a bit like ḪA and DIŠ.

318 Alternatively, read ^{šim}GAM.<MA> = *šumlalū*.

⁷ *ištēn šiḡil šadāna šābitu ištēn šiḡil kanakta* ⁸ *ištēn zūz (šiḡil) dām erēni taḥaššal tanappi* ⁹ *ina ḥīl baluḥḥi tuballal ana šassūrī<šu> tašakkan-ma* ¹⁰ *dāma parāsi*

⁸ You crush and sift ⁷ one shekel of magnetic hematite, one shekel of *kanaktu*-aromatic, ⁸ one and a half shekel of cedar ‘blood’. ⁹ You mix (it) with resin of *baluḥḥu*-aromatic, insert (it) into (her) womb (viz. vagina). ¹⁰ (It is for) stopping the blood.

¹¹ (var. adds: *ana dām sinništi parāsi*) *ešet immeri ina išāti turr<ar> tasāk(?)* ¹² *ḥašab pel lurmī imbu’ tām̄ti* ¹³ (var. *sīk-ti*) *gušūri labiri malmališ ina itqi* ¹⁴ *talammi ina šassūrīšu tašakkan-ma* ¹⁵ *dāma parāsi* (var. *ša dām sinništi parāsi*)

¹¹ (Var. adds: To stop a woman’s blood:) You roast over a fire (and) bray the bone of a sheep. ¹⁴ You wrap (it) ¹³ in a wad of wool (with) an equal amount ¹² of ostrich eggshell, *imbū tām̄ti*-mineral (and) ¹³ (var. powder of) an old beam. ¹⁴ You insert (it) into her womb (viz. vagina). ¹⁵ (It is for) stopping (var. adds: a woman’s) blood.

¹⁶ *ištēn šiḡil kanakta zūz (šiḡil) atā’iša* ¹⁷ *ištēn šiḡil [uḥūla qarnā]nā zūz (šiḡil) simbirri* ¹⁸ *šalšu [...]* *zūz (šiḡil) gabā* ¹⁹ *ina ḥīl baluḥḥi kukri erēni tuballal-ma* ²⁰ *maššītu ša dāma parāsi* (var. *iparras(?)*)

¹⁹ You mix ¹⁶ one shekel of *kanaktu*-aromatic, half a shekel of *atā’išu*-plant, ¹⁷ one shekel of ‘hor[ned alkali]’, one half of a tenth of a litre of *simbirru*-plant, ¹⁸ one third (of a shekel) of [...]aromatic (and) half a shekel of alum ¹⁹ with resin of *baluḥḥu*-aromatic, *kukru*-aromatic and ce[dar]. ²⁰ A suppository for stopping the blood.

²¹ *sinništu dāmūšu illakū lā iparrasū* ²² *ana parāsi gabā kalgukka* ²³ *zappi imēri ḥašab pel lurmī* ²⁴ *kukra ištēniš tasāk ina tabarri* ²⁵ *[talam]mi ana šassūrīšu tašakkan-ma dāma parāsi*

²¹ (For) a woman whose blood flows and cannot be stopped, ²² to stop it: ²⁴ you pound together ²² alum, *kalgukku*-reddish pigment, ²³ donkey bristle, ostrich eggshell (and) ²⁴ *kukru*-aromatic, ²⁵ [you wr]ap (it) ²⁴ in red-coloured wool, ²⁵ insert (it) into her womb (viz. vagina). (It is for) stopping the blood.

²⁶ *[sinništu dā]mūšu sadrū-ma* ²⁷ *[nakd]at maštakal arqūs-su* ²⁸ *[ištēniš tas]āk ištīššu šinišu šalāšišu tušaššāšu*

²⁶ (If) a woman’s blood is flowing all the time, so that ²⁷ she is [in a critical state]: ²⁸ [you pou]nd [together] ²⁷ fresh *maštakal*-soapwort. ²⁸ You have her apply (it) one, two, three times.

²⁹ [KI.MIN(?) ... *šiḡil*] *šadāna šā[bita]* ³⁰ [... *šiḡil kana*] *akta zūz (šiḡil) [...]* ³¹ [... *šiḡil*] *erēna taḥaššal ta[nappi]* ³² *ina ḥīl baluḥḥi tuballal ana šassūrīš[u tašakkan-ma (dāma parā-si)]*

²⁹ [Alternatively(?)], ³¹ you crush (and) si[ft] ²⁹ [x shekels] of magnetic haematite, ³⁰ [x shekels of *kan*] *aktu*-aromatic, half a shekel of [...], ³¹ [x shekels] of cedar. ³² You mix (it) with *baluḥḥu*-resin, [insert (it)] into her womb (viz. vagina). (It is for stopping the blood)].

Notes

Lines 1–3: For the restoration of line 1, compare the Late Babylonian Uruk text SpTU 4, No. 153 obv. 8 (text C.1.10): *šá munus* PEŠ₄ šá 3 4 ITI.MEŠ-šū u MÚD *i-ta-nam-ma-ru* “for a pregnant woman who is three (or) four months (pregnant) and keeps seeing blood”.

Lines 11–15: For the ingredients including bone, eggshell and old log or beam (*gušūru*), see also SpTU 4, No. 153 obv. 11–13 (text C.1.10); BM 45736: 6’–12’ (text A.2.5) and the *Introduction* for discussion.

Lines 16–20: *Atā’išu* is also recommended beside *simbirru*-plant in SpTU 4, No. 153 obv. 5 for “blocking” (the blood). See text C.1.10 below. For “horned alkali” (*uḥūlu qarnānū*) to stop female bleeding, see also K. 20254 obv. 7’ (text C.1.7). This ingredient occurs in related prescriptions in the renal and rectal disease texts: for haemorrhage from the penis (e.g. BAM 396 iv 3–5 // BAM 159 iv 3’–5’ (Geller 2005a, No. 1); BAM 112 ii 17’–19’ (Geller 2005a, No. 4); BAM 182 obv. 6’ // BAM 159 i 10 (Geller 2005a, No. 31)) and from the anus (in the form of suppositories, e.g. BAM 95: 29–30, 31–33 (Geller 2005a, No. 21)).

Lines 21–25: For bristle of a donkey, cf. CAD Z, 49f. s.v. *zappu* “bristle, animal hair” (more often in healing texts, bristle of a horse is encountered). Donkey hair (*zappi imēri*) as an ingredient is so far unique in the gynaecological prescriptions and not attested as a haemostatic drug in related texts. For the application of *kukru*-plant against bleeding in FLP 1306 (lines 19, 24), see also K. 8893: 11’ (text C.1.6).

Lines 26–29: For lines 26–27, compare BM 45736: 13’ (text A.2.5): [x x *e-nu*]-*ma*² MUNUS MÚD.ME-šú *at-ru-ma nak-da-a*[t] “[A ... wh]en a woman’s blood (flows) in an excessive quantity so that she is in a critical condition”. The verb *sadāru* “to occur regularly; to set in a row; to do little by little” used here to describe a constant blood flow is equated with *alāku* “to go; to flow” in the *Šumma izbu* Commentary line 544 (Leichty 1970, 228).

Lines 30–32: For a similar prescription, see SpTU 4, No. 153 obv. 10–11 (text C.1.10).

C.1.10 SpTU 4, No. 153: Prescriptions for Tampons to Stop Female Bleeding

This Late Babylonian text from Uruk in the collection of the Iraq Museum Baghdad, of which only the obverse is preserved, contains two thematic sections. The obverse begins with recipes to stop gynaecological haemorrhage (lines 1–18) and is followed by a section on treatments to speed up a contracted delivery (lines 19–31). The latter part of the fragment is edited in the section on birth (see text D.1.11). The text is remarkable for its inclusion of passages that provide contextual information and resemble commentaries, explaining specific text passages or giving the rationale for the use of specific therapeutic substances. These statements provide precious information about the pharmaceutical properties ascribed to drugs or observed by Babylonian healers (Steinert 2020, 58–60). Parallels for the use of specific ingredients and their applications in other texts edited in chapter C.1 (such as FLP 1306 and K. 263 + 10934) attest to continuities as well as variability of medical practices in the treatment of gynaecological bleeding during the first and second half of the first millennium BCE.

The text belonged to the collection of the descendants of Ekur-zakir, a family of *āšipus*, whose members lived in the 4th–3rd cent. BCE (cf. Clancier 2009, 53, 59–61, 396). Collations from photos kindly provided by Anmar Fadhil revealed that the preserved upper edge of the tablet contained one more line of text and a fragmentary colophon which was not previously copied by E. von Weiher in his *editio princeps* (see text D.1.11 for discussion). The tablet has deteriorated a bit further since von Weiher documented it; several signs copied by him are not visible anymore today. It is possible that SpTU 5, No. 253 (text E.2.6), another fragment on women’s diseases from the Ekur-zakir archive, belongs to the same tablet as SpTU 4, No. 153 (see text E.2.6 for discussion).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	IM 76998 W. 22649	SpTU 4, No. 153 Pl. 26	Photo coll.	Fragment of a single-column tablet in portrait format; Late Babylonian script; 4th/3rd cent. BCE	Uruk; library of the descendants of Ekur-zakir

Overview

i	Prescription to stop bleeding (suppositories) a obv. 1–4	1–4
ii	Prescription to stop bleeding (suppositories) a obv. 5–6	5–6
iii	Prescription to stop bleeding a obv. 7–9	7–9
iv	Prescription to stop bleeding a obv. 10–13	10–13

v	Prescription to stop bleeding a obv. 14	14
vi	Prescription to stop bleeding (suppository) a obv. 15–16	15–16
vii	Prescription to stop bleeding (potion) a obv. 17	17
viii	Prescription to stop bleeding (tampon) a obv. 18	18

Previous Edition and Discussion

von Weiher 1993, SpTU 4, 89–91 (transliteration, translation), 181 (copy)

Finkel 1994, *NABU* 1994, No. 69 (discussion)

Geller 1995–1996, *AfO* 42–43, 246–247 (transliteration, translation of lines 21–31; discussion)

Böck 2010a, *TUAT NF* 5, 113 (translation of lines 21–31)

Steinert 2020, *JMC* 36, 58–60 (lines 1–4, 7–9, 10–11, 14–15)

CDLI P348746 (copy)

Infra text D.1.11

Transliteration

1	a obv. 1	DIŠ MUNUS MÚD.MEŠ-šú DU.MEŠ-ma la ip-par-ra-su ana pa-ra-si ^{na4} gab-ú ^{im} KAL.G[UG SUM-ši EGIR [?]]
2	a obv. 2	šá lu-ub-bu-ku SUM-ši EGIR šá lu-ub-bu-ku u ÚŠ-e SUM-su EGIR maš-šit an-n[it šá ^{na4} gab-ú [?]]
3	a obv. 3	u ^{im} KAL.GUG SUM-su ^{na4} gab-ú tu-qal-la ^{im} KAL.GUG lib-bu-u [?] [x x x]
4	a obv. 4	DÙ-uš Ú.MEŠ an-nu-tu ma-la iq-bak-ka 1.TA.ÀM ina-aš-ši ki-i ru-ṭib-ti {i-b[a-lu [?] x x]}
5	a obv. 5	úKUR.KUR úMAŠ.TAB.BA úsim-bir-ri ^{sim} GAM.MA 4 Ú.MEŠ šá ana maš-ši-ti E-ú šá Ú{Š-e ši-i x[x]}
6	a obv. 6	EGIR šá lu-ub-bu-ku ÍL-ú EGIR maš-šit an-nit SUM-su EGIR maš-šit šá ^{na4} gab-ú {u ^{im} KAL.GU[G SUM-su]}
7	a obv. 7	úIN ₆ .ÚŠ sim-bar ³¹⁹ ana tak-ša-a-tú šá ^{munus} PEŠ ₄ E-ú MUNUS šá ^l Û.TU-ma MÚD.MEŠ-šú la i{p-par-ra-su SUM-s[u (...)]}
8	a obv. 8	šá ^{munus} PEŠ ₄ šá 3 4 ITI.MEŠ-šú u MÚD i-ta-nam-ma-ru SUM-su : ina u ₄ -mu ŠE TIL-šú SU{M-su ina u ₄ -m[u] l[a [?] ŠE la [?]]}
9	a obv. 9	SUM-su ina ŠÀ UZU-šú SED-ú u MÚD ik-kal-lu-u : Ú.MEŠ šá ú-lab-ba{k-[ku [?] x x]}
10	a obv. 10	ʾMAN [?] 1-nu [?] KU ^{sim} GIG u EREN.BAD šá EGIR maš-šit i-ši ta-ta-nam-mar ana ÚŠ-e SU[M [?] -su] {gab-ʾú [?] [(...)]}
11	a obv. 11	^{sim} GIG ú-lab-bak EREN.BAD ub-bal ILLU IN ₆ .ÚŠ GÌR.PAD.DU UDU.NÍTA ina IZI tur-ár ŠI{KA NUNUZ GA}.(-) [NU ₁₁ ^{mušen}]
12	a obv. 12	KA tam-tim KU ^{gis} ÛR SUMUN 1.TA.ÀM SUM-su ki-i 1.TA.ÀM SUM-šú ma-la i{l-te-ne[q [?] -qé (Ú.MEŠ)]}
13	a obv. 13	gab-bi tu-sam-maḥ-ma SUM-su KU ^{gis} ÛR šá E-ú ul šá ^{gis} GIŠIMMAR {(KU) šá ^{gis} Á[AL]}
14	a obv. 14	^{rdug} ÚTUL GIBIL ₄ u ŠIKA SÁḤAR šá KA UDUN ma-ʾ-diš DU ₁₀ .GA ú-lab-bak ú-kàš-ša {u ub-[ba [?] (x x)]}

319 An erroneous writing for the *simbirru*-plant?

- 15 a obv. 15 'IGI¹ 'UDU¹.NÍTA SI UDU.NÍTA šá ina IZI iq-lu-ú ma'-diš DU₁₀.GA di-iq-me-en-na-šú-nu ^{rsg1}ÀKA²¹ [NIGIN²] x x [x x]
- 16 a obv. 16 'ki²-šir²¹ UDU SI UDU 1+et maš-šit NUMUN ŠINIG ^{na4}gab-ú u ^{im}KAL.'LA.GUG¹ [x x (x)]
-
- 17 a obv. 17 ^{rna4}KUR¹-nu DAB šá ana maš-qit šá MÚD MUNUS KUD-si E-ú šá x x [x x x] DUB [x x x]
-
- 18 a obv. 18 ^{rsg1}ÀKA SÍG² ^{he-pí}<me>-'UGU²¹ NA₄ 1.TA.ÀM SUM-su 1 1/6(ŠÚ) SÌLA x[x x x x] x x [x x]
-

For the continuation of ms. a obv. see text D.1.11

Bound Transcription and Translation

¹ *šumma sinništu dāmūšu itanallakū-ma lā ipparrasū ana parāsi gabā kalg[u]kka tanaddinši arki(?)* ² *ša lubbuku tanaddinši arki ša lubbuku u pehē tanaddissu arki maššit ann[īt ša gabī(?)]* ³ *u kalgukki tanaddissu gabā tuqalla kalgukku libbū [...]* ⁴ *teppuš šammī annūti mala iqbākka ištēnā inašši kī ruṭibti ibb[alū(?) ...]*

¹ If a woman's blood keeps flowing all the time and cannot be stopped, to stop it: [you administer to her (lit. "give her")] alum, reddish *kalgukku*-pigment. [Thereafter(?)] ² you give her (the suppository) for *absorbing* (lit. 'soaking'). Thereafter you give her (the suppository) for *absorbing* and for blocking (the flow). Thereafter you give her (again) thi[s] suppository (*maššitu*) [of alum(?)] ³ and (reddish) *kalgukku*-pigment. You should roast the alum; (and) the *kalgukku*-pigment – this means: [...], ⁴ you make ³ [a suppository(?)]. ⁴ Of these drugs, as much as one has told you (to be appropriate), she applies one unit (i.e. the same amount) of each. Like(?) moisture(?) it (i.e. the blood) will [dry(?) ...].

⁵ *atā'īšu māštu simbirri šumlalū erbēt šammū ša ana maššiti iqbū ša pehē šī [...]* ⁶ *arki ša lubbuku iššū arki maššit annīt tanaddissu arki maššit ša gabī u kalguk[ki tanaddisu]*

⁵ *Atā'īšu*-plant, *māštu*-plant, *simbirru*-plant (and) *šumlalū*-plant: (these are) four plants which are prescribed (lit. "which it said") for a suppository (which) is for blocking. [...] ⁶ After she has applied the (suppository) for *absorbing*, thereafter you give her this suppository. Thereafter [you give her (again)] the suppository of alum and (reddish) *kalgukku*-pigment.

⁷ *maštakal simbirru(?) ana takšāti ša erīti iqbū sinništu ša uldu-ma dāmūšu lā ipparrasū tanaddiss[u (...)]* ⁸ *ša erīti ša šalāšat erbet arhūšu u dāma itanammaru tanaddissu : ina ūmi magri gamrīšu(?) tanaddissu ina ūm[i] l[ā magri lā]* ⁹ *tanaddissu ina libbi širūšu ikaššū u dāmū ikkallū : šammū ša ulabbak[ū(?) ...]*

⁷ *Maštakal* (and) *simbirru*-plant(?) are prescribed for cooling a pregnant woman. You can (also) administer (it to) a woman who has given birth and whose blood cannot be stopped. [...] ⁸ You can administer (it also) to a pregnant woman who is (in) her third or fourth month and keeps discovering blood: you administer (it) on a completely(?) auspicious (*magru*) day, (but) you [must not(?)] ⁹ administer (it) ⁸ on an in[auspicious(?)] day. ⁹ Through this her body will cool down and the blood will be held back. (These are) drugs that *absorb* [...].

¹⁰ *šanû(?) sîkti kanakti šupuhri ša arki maššit iši tātanam-mar(u) ana pehê tanad[dissu(?) gabû [...]]* ¹¹ *kanaktu ulabbak šupuhru ubbal hîl maštakal ešemti immeri ina išāti turrar hašab pel lur[mî]* ¹² *imbû tâmti sîkti gušûri labiri ištēnâ tanaddissu kî ištēnâ tanaddinušu mala iltene[qqe (šammî)]* ¹³ *gabbi tusammaḥ-ma tanaddissu sîkti gušûri ša iqbû ul ša gišimmari [(sîktu)] ša šarb[ati]*

¹⁰ Another (remedy?): Powder of *kanaktu*-aromatic and *šupuhru*-cedar, which, after a *suppository* of wood(?), you will always find (to be good) – you admi[nister (it) to her] for blocking. Alum [... and(?)] ¹¹ *kanaktu*-aromatic will *absorb*, *šupuhru*-cedar will dry (out). You (can also) desiccate resin of(?) *maštakal*-soapwort (and) sheep bone over a fire. You (can also) administer to her (lit. ‘give her’) the shell of an ostrich egg, ¹² *imbû tâmti*-mineral (and) powder of an old beam, one unit (i.e. the same amount of) each (ingredient). When you administer to her (the substances), one unit (i.e. the same amount) of each, as much as she can ta[ke each time], ¹³ you should mix all ¹² [(the drugs)] ¹³ and administer (them) to her. The powder of the beam that is prescribed (lit. ‘that it (= the text) said (above)’), shall not be of date palm, (but) [(powder)] of poplar (wood).

¹⁴ *dîqāru eššu u hašbu šaḥarru ša pî utûni ma’diṣ ṭāb ulabbak ukašša u ub[bal (...)]*

¹⁴ A new(?) pot or a porous potsherd from the opening of an oven is very good (as well): it *absorbs*, cools and dri[es out(?)] [...].

¹⁵ *în immeri qaran immeri ša ina išāti iqlû ma’diṣ ṭāb diqmennāšunu itqa [talammi(?)] ... [...]* ¹⁶ *kišir(?) immeri qaran immeri ištēt maššit zēr bîni gabî u kalgukki [...]*

¹⁵ A sheep’s eye (and) sheep’s horn, which have been roasted over a fire, are very good (as well). [You wrap] their ashes into a wad of wool, [...]. ¹⁶ The joint(?) of a sheep, sheep’s horn, a suppository of *bînu*-tamarisk seeds, alum and reddish *kalgukku*-pigment [...].

¹⁷ *šadānu šābitu ša ana mašqīt ša dām sinniṣti parāsi iqbû ša ...[...]* *tasarraq(?) [...]*

¹⁷ The magnetic haematite, which is prescribed (lit. said) for a potion for stopping a woman’s blood, concerning (which) [...], you sprinkle(?) [...].

¹⁸ *itqi šîpāti ^{hepi} mēli(?) abni ištēnâ tanaddissu ištēn šeššu qa ...[...]* *...[...]*

¹⁸ A wad of *broken* wool (and?) a leather bag(?) (filled with?) stone(s) you administer to her, one at a time(?). One and a sixth of a litre of ... [...].

For the continuation of ms. a obv. see text D.1.11

Notes

General remark: A remarkable feature in SpTU 4, No. 153 are the varying orthographies of SUM “to give” with the varying pronominal suffixes -su (lines 2–3, 6–9, 12–13, 25), -šû (line 12), -šî (lines 2, 26) referring to the (female) patient. The suffix -su in SUM-su points to an assimilated form of *nadānu* “to give, to administer”, i.e. *tanaddissu* (> *tanaddin+šû*); see GAG § 102l for irregular assimilated forms of *nadānu* + pronominal suffixes of the 3rd person in Late Babylonian texts. Note, for example, Cole 1996, 180 No. 84: 7 *ta-nam-di-šû*¹; compare *ibid.*, 94 No. 31: 13 *ta-nam-din-su* (with dissimilation). Geller (1995–1996, 246) suggested instead that the verb behind SUM (Sî) in the present text may be *paqādu* “to take care of (person)”, which seems less likely.

Line 1: For the purpose statement, see also K. 263 + 10934 obv. 1; FLP 1306 rev. 21–22.

Line 2: Here and in the following lines, the text states the expected therapeutic effects of the treatments or substances which are administered subsequently, especially *ša lubbuku u pehê* “for *absorbing* (lit. soaking) and blocking”. For these verbs, see the discussion in the *Introduction*. The treatments/drugs for *absorbing* and blocking alluded to in line 2 could

refer to the substances recommended in the following sections, where drugs are repeatedly classified according to the effect of *lubbuku* and *pehû*, in addition to drying and cooling properties.

Line 3: For *libbû* in commentaries, see CAD L, s.v. *libbu* sub 4a-2'b'; Gabbay 2016, 127–133, esp. 129–130. In the present passage, *libbû* probably introduces a “semantic equation” or “specification” explaining the preceding phrases referring to the preparation of alum and *kalgukku*-mineral pigment.

Line 4: The phrase *mala iqbâkka* presumably refers to information on drug dosages that are not written down in the text, but were communicated orally (“these drugs, as much as one has told you (to use)”). For another occurrence in a Late Babylonian women’s healthcare text, see BM 45736 line 10’ (text A.2.5). For the similar expressions *mala/ša iqbû* “as much as/of which it (= the base text) said” in commentaries, which serve to introduce textual citations or explanations, see Gabbay 2016, 212–213 and similar uses in SpTU 4, No. 153 lines 5, 7, 13, 17 below.

The restoration of the end of line 4 is tentative. The word *ruṭibtu* “dampness/flooded ground” also occurs as a specific ailment associated with moistness (cf. CAD R, 437–438 especially sub 2 on *ruṭibtu*). However, in the present passage, the term *ruṭibtu* may express that the patient’s haemorrhage is associated with an excess of moisture in the body (metaphorically compared with a watered field). Instead of a preposition, *kī* could also function here as a conjunction (“when (the moisture has dried)”).

Lines 5–6: The *ṣumlalû*-plant (^{sim}GAM.MA, terebinth or turpentine, a kind of pistachio; the resin of which has medical uses) is not common in gynaecological prescriptions to stop bleeding, but it is used for instance in renal disease texts in the context of treating discharge (*mūšu*) from the penis (see e.g. Geller 2005a, No. 2a ms. B5 = AMT 58/6: 7'). The *māštu*-plant (^uMAŠ.TAB.BA) occurs only rarely in gynaecological material and is not known primarily as a haemostatic drug (see also texts B.2.4: 11'; text D.2.1: 48').

Lines 5, 7, 13, 17: The phrase *ša (...) iqbû* often occurs in commentaries, where it can refer to a word or expression encountered in the base text commented upon (cf. Gabbay 2016, 201–260 for discussion, esp. 238–240). In SpTU 4, No. 153, the phrase (*ša*) *ana ... iqbû* has a prescriptive and explanatory nuance, i.e. referring to drugs or treatments “which are prescribed (for a certain condition)” that are either found in the remedies included in SpTU 4, No. 153, or that were known to the scribe to be useful for a certain purpose. For discussion, see the *Introduction*.

Lines 7–9: For “cooling” (*takṣātu*) in association with stopping haemorrhage. see also Steinert 2020, *JMC* 36, 59 and the *Introduction*. In the break at the end of line 7, one could suggest restoring [*ana tak-ša-a-tū*], since line 8 again begins with *ša erīti*. The repetition of the phrase *ana takṣāti ša erīti* “for the cooling of a pregnant woman” from the beginning of line 7 may be preferable, since one would otherwise expect *ana erīti ... tanadissu* in line 8. However, *ana* is also omitted in line 7 in the corresponding construction with *nadānu*.

For the hemerological specification in line 8–9 to administer the treatment only on a completely auspicious day, compare similar patterns in the so-called *Babylonian Almanac* and in lists of lucky and unlucky days, which also specify days that are completely auspicious (*kalīš magir*) and days that are only auspicious during midday (see Livingstone 2013, 7 *passim*). The hemerological works also include interdictions for a physician (*asû*) to treat patients on specific days. Note that this passage in line 8–9 is separated from the rest of the text in the paragraph by disjunction signs (*Trennungszeichen*); it was thus marked by the scribe as an insertion or added commentary.

Line 9: The verbal endings in SED-ú and *ik-kal-lu-u* indicate masculine plural subjects, although neither of the logograms UZU nor MÚD are written with the plural marker MEŠ.

Line 13: The verbs *summuḥu* and *bullulu* “to mix”, both used in medical texts, are difficult to distinguish semantically.

Line 14: NE could also be read as KÚM “hot” (*emmu*) instead of eššu “new”. The use of a porous potsherd (probably applied crushed) to stop haemorrhage is also attested in BM 42313+ obv. 30 (text A.2.2). For discussion of this ingredient, see the *Introduction*.

Lines 15–16: The sheep’s eye and horn (burned to ashes) contrast with the colour and liquid quality of blood. The roasting process of the ingredients implies that they were imbued with a drying quality what would stop the haemorrhage. See the *Introduction* for further discussion.

Lines 17–18: The text of this passage seems to be abbreviated. In line 17, magnetic haematite (*šadānu šābitu*) is referred to as an ingredient of a potion. The following line seems to refer to the application form of a tampon (*itqu*) and possibly a leather pouch filled with stones (if we emend the text, marked by *hepi* as already damaged in the ancient *Vorlage* copied by the scribe of SpTU 4 No. 153, to <me>-*elu*(UGU), for *mēlu* “leather bag”).

In line 17 following the word *maš-qit*, von Weiher’s copy suggests traces of an erased sign. Collation from photos suggests instead that the scribe left a blank space to the following phrase. The tablet’s surface is slightly damaged here, causing the impression of an erasure. The scribe left another blank space in this line following the word E-ú. This either served to distribute the signs equally over the whole line or to highlight visually a key phrase of the text.

In line 18, the phrase 1.TA.ÀM “(you administer to her) one by one” or “separately” may specify that the tampon and *mēlu*-bag had to be applied separately from each other. The numeral 1.TA.ÀM is encountered in other prescriptions for suppositories, see e.g. BAM 237 iv 10; iv 32–33 (text C.1.4). However, in lines 4 and 12 of SpTU 4, No. 153, I understand 1.TA.(-)ÀM in a distributive meaning “one (unit) of each”, indicating that the same amount of each ingredient had to be used; cf. Streck 1995, 69–70; Chalendar 2020, 63–64.

C.2 Treatments to Induce Female Bleeding and to Regulate the Menses

As far as their preserved contents allow us to judge, the four texts presented in this subsection share a certain interest in the topic of women’s menstrual health, specifically in regulating the menses. They date at all likelihood to the Late Babylonian period and come from different places (Uruk, Babylon or Borsippa, and Sippar). The fragments are of particular interest not only because of their contents, but also because of their heterogenous formats and the hints to compendial contexts they provide. At least the fragment from Uruk (SpTU 1, No. 59, text C.2.1) belonged to the context of the Late Babylonian therapeutic compendium *šumma amēlu muḥḥašu umma ukâl*, as we know thanks to its colophon. Another one of the fragments could have belonged to a longer medical therapeutic series (BM 61975+, text C.2.4). Another text (BM 47578, text C.2.3) is marked as a short extract (*nišḫu*) of prescriptions and likely presents a school tablet, while the fourth text (BM 54587 + 73802, text C.2.3) represents a shorter collection of prescriptions.

In terms of contents, all four texts deal with “women’s blood” (*dām sinništi*) or, more specifically, with the menses (*sagû, maruštu*), and contain references to inducing the menstrual flow when it has stopped (*parāsu*), sometimes expressed with the verb *kullumu* “to make (the menses/blood) appear”. Another term for the menses occurring in one of the texts is *kibsu* “(regular) course” (see texts C.2.2, A.2.6, A.2.10). Beyond the texts edited here, other Late Babylonian collections of prescriptions for women’s health contain remedies for the same purpose (e.g., BM 38624+, BM 42313+ edited in this volume, section A). We cannot be certain about the exact causes behind the amenorrhoea treated in the texts which are never mentioned (e.g. menopause, poor diet). But it is possible that the prescriptions could have served to interrupt an early-term pregnancy (see the *Introduction* for discussion).

C.2.1 SpTU 1, No. 59: Women’s Menses in the Late Babylonian Therapeutic Compendium

šumma amēlu muḥḥašu umma ukâl

This fragment from Uruk stemming from the library of the exorcist Anu-ikṣur (of the Šangû-Ninurta family active in the 5th–4th centuries BCE, Clancier 2009a, 52, 58–59) forms one of the rare cases, in which a women’s healthcare text is identified as belonging to a serialised medical compendium. According to the tablet’s colophon identifying Anu-ikṣur as the copyist, this text formed the 41st tablet of the medical therapeutic series *šumma amēlu muḥḥašu umma ukâl* “if a man’s skull contains heat”, which is known in several versions and recensions from the Neo-Assyrian and Late Babylonian period (see e.g., Heeßel 2010c, *TUAT NF* 5, 31–35; Panayotov 2018; Steinert 2018; Steinert et al. 2018 for overviews). The catchline preceding the colophon (line 14’) quotes the incipit of the following tablet in the series, entitled “if a woman’s blood is cut off so that her blood is not [seen]” (or “so that she does not see her blood”). This line occurs as the incipit of a short extract tablet from the Late Babylonian period, designated, however, as the 40th *nišḫu*-extract (BM 47578, see text C.2.2, and below for discussion).

With the exception of lines 12'–13', the other sections of SpTU 1, No. 59 preserving the lower part of the tablet's reverse do not feature any introductory purpose statements. But the references to a woman “who does not see her ‘trouble’ (*maruštu*)” and the purpose described as letting her “see her ‘trouble’” (line 12') may indicate that the preceding fragmentary sections were similarly concerned with inducing menstrual bleeding (see also Stol 2000a, 26, 199; Stol 2016a, 446). Böck (2010, *TUAT NF* 5, 110) understands the recipes as provoking menstruation in the context of contraception to prevent the nidation of a fertilized ovum (cf. Riddle 1992, 26). But other causes and contexts, in which amenorrhoea or absence of the menses could have occurred, are not excluded (e.g., late menarche, a woman entering menopause).

The prescriptions recommend an enema injected into the vagina, potions, and a tampon – therapeutic procedures that are also applied in other contexts (e.g., stopping the menstrual flow or other abnormal discharges).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	W. 22307/50 + 54 + 62 + 69 + 76	SpTU 1, No. 59	–	Fragment of a tablet; Late Babylonian script; 5th cent. BCE	Uruk; Library of Anu-ikšur

Overview

i'	Fragmentary prescription	...]1'–2'
	a rev. 1'–2'	
ii'	Prescription (enema introduced into vagina)	3'–6'
	a rev. 3'–6'	
iii'	Prescription (potion)	7'
	a rev. 7'	
iv'	Prescription (potion)	8'
	a rev. 8'	
v'	Fragmentary prescription	9'–10'
	a rev. 9'–10'	
vi'	Prescription (tampon)	11'
	a rev. 11'	
vii'	Prescription to induce menstrual bleeding (potion?)	12'–13'
	a rev. 12'–13'	
viii'	Catchline	14'
	a rev. 14'	
ix'	Colophon	15'–18'
	a rev. 15'–18'	

Previous Edition and Discussion

Hunger 1976, SpTU 1, 65–66 (transliteration; translation)

Böck 2010a, *TUAT NF* 5, 110 (translation lines 12'–13')

Scurlock and Andersen 2005, 260 12.4 and 12.5 (lines 12', 14')

CDLI P348480 (copy; transliteration)

Transliteration

Ms. a obv. and beginning of rev. lost

- 1' a rev. 1' [x x x x x] ^š[im]
- 2' a rev. 2' [x x x x x] x *ba-lu p[a-tan]*
-
- 3' a rev. 3' [x x x x x ^{šim}L]I ^úḪAR.ḪAR ^{rú}1[x x x x x]
- 4' a rev. 4' [x x x x x *ina*²] IL[LU] ^{šim}BULUḪ *mál-ma-liš* [ḪI.ḪI² x x x]
- 5' a rev. 5' [x x x x x] *ina* KAŠ *ina* ^{urudu}ŠEN.TUR ŠEG₆-šal 'SED' [x x x]
- 6' a rev. 6' [x x U₅² ARK]AB^{mušen} *ana* ŠÀ.TÙR-šá DUB-ma šá-g[u₅-šá x x]
- 7' a rev. 7' [x x x x x].AM² ^úIGI-lim DIŠ-niš *ta-mar-raq ina* KAŠ *la pa-tan* NAG.M[^{EŠ}² (x)]
-
- 8' a rev. 8' [x x x x x] ^úEME-UR.GI₇ DIŠ-niš *ta-mar-raq ina* KAŠ N[AG x]
-
- 9' a rev. 9' [x x x x x ^ú]I'IGI-lim¹ ^{rú}IGI-20¹ [^úḪ]AR.ḪAR ^úKUR.KUR ÚKUŠ.LAG[AB x x]
- 10' a rev. 10' [..... s]a²-gu₅-šá *ár-ḫiš* [x x]
-
- 11' a rev. 11' [x x x] maš/bar² *tu-pa-a[š² ta]ra-sà-an [ina]* TÚG *tara-kás ana* ŠÀ.T[^úUR-šá GAR-an]
-
- 12' a rev. 12' [ana MUNUS²] ša <NÍG>.GIG-šá NU *im-mar* NÍG.GIG-šá i[m]-mar ^úIGI-20 SUḪU[Š x x x]
- 13' a rev. 13' ^úša-šu-un-tú DIŠ-niš *ta-mar-raq¹ ina* Ì 'KAŠ¹ u A.GEŠTIN.N[A ḪI.ḪI NAG²]
-
- 14' a rev. 14' DIŠ MUNUS MÚD-šá KUD-ma MÚD-šá NU [IGI (...)]
- 15' a rev. 15' 'DUB¹ '41¹.KAM DIŠ NA UGU-[šú K]ÚM *ú-kal bul-tu* 'É²¹ [^mDà-bi_x-bi_x²]
- 16' a rev. 16' GABA.RI 'UNUG^{ki}¹ [GIN₇ SUMUN]-šú^{md}60-ik-šur A-šú šá^m[^dUTU-MU-na (...)]
- 17' a rev. 17' IN.SAR-ma *ib-ri*₁₂ IM ^{md}UTU-MU-n[a x x x x x]
- 18' a rev. 18' *pa-liḫ* ^da-n[u u] ^d15 NU *i*₁₁(ḪI)-t[a₈(ŠÁR)-áb-bà-alla²]

Remainder of the rev. left blank(?)

Bound Transcription and Translation

Ms. a obv. and beginning of rev. lost

1' [... ...] ... [... ...] ² [... ...] *balu pa[tān]*

1' [... ...]-aromatic, [... ...] ² [... ... she ... (it)] on an empty sto[mach,].

³ [... ... bu]rāšu ḫašú ... [... ...] ⁴ [... ... ina] ḫ[il] *baluḫḫi mal-mališ* [tuballal(?) ...] ⁵ [... ...] *ina šikari ina tamgussi tušabšal tukašša* [...] ⁶ [... rikibti ark]abi *ana šassūrīša tatabbak-ma šag[ūša(?) ...]*

³ [... ...], *burāšu*-juniper, *ḫašú*-plant, [...] -plant, [...] ... ⁴ [... ...] (and) resin of the *baluḫḫu*-aromatic you [mix(?)] in equal quantities, [...] ... ⁵ [... ...] you boil with beer in a metal pot. You cool it down, [...] ... ⁶ [... (with) *spur*(?) of a b]at you pour (it) into her womb. Then [her] men[ses(?) will ...].

⁷ [... ...]... *imḫur-līm ištēniš tamarraq ina šikari lā patān ištān[atti(?) (...)]*

⁷ You crush together [...] (and) 'heals thousand'-plant. She shall drink (it) re[peatedly(?)] in beer on an empty stomach, [...].

⁸ [...] *lišān kalbi ištēniš tamarraq ina šikari iš[atti ...]*

⁸ You crush together [...] (and) dog's tongue-plant. [She shall drink (it)] in beer [...].

⁹ [...] *imḥur-līm imḥur-ešrā [ḥ]ašū atā'īšu er[rū ...]* ^{10'} [...] *sagūša(?) arḥiš [...]*

⁹ [...] 'heals thousand'-plant, 'heals twenty'-plant, *ḥašū*-plant, *atā'īšu*-plant, colocynth(?), [...], ^{10'} [...], her menses(?) [will ...] quickly.

^{11'} [...]... *tupâ[š ta]rassan [ina] lubāri tarakkas ana šass[ūrīša tašakkan]*

^{11'} You crush (and) moisten [...]... You bind it [in] a piece of cloth (and) [insert it] into [her wo]mb (viz. vagina).

^{12'} [*ana sinništi(?)*] *ša maruštāša lā immar maruštāša im-mar imḥur-ešrā šuruš [...]* ^{13'} *šašuntu ištēniš tamarraq ina šamni šikari u ṭābāti [tuballal išatti(?)]*

^{12'} [So that a woman(?)] who does not experience (lit. see) her 'trouble' (i.e. period), sees her 'trouble' (i.e. period): You crush 'heals twenty'-plant, root of [...], ^{13'} (and) *šašuntu*-plant together, [you mix(?) (it)] with oil, beer and/or vinegar, [she shall drink it(?)].

Catchline:

^{14'} *šumma sinništu dāmša paris-ma dāmša lā [innamir(?)]*

^{14'} 'If a woman's blood is cut off so that her blood [is not seen(?)].'

Colophon:

^{15'} *tuppu 41.KAM šumma amēlu muḥḥašu umma ukāl buṭū b[it Dābibi²]* ^{16'} *gabari Uruk [kīma labirišu] Anu-ikšur mār [Šamaš-iddina (...)]* ^{17'} *ištur-ma ibri tuppi Šamaš-iddina [...]* ^{18'} *pāliḥ Anu u Ištāra lā it[abbala]*

^{15'} 41st tablet of (the series) 'If a man's skull contains heat'. Remedies from the house of [Dābibi(?)]. ^{16'} A copy (of an original) from Uruk. ^{17'} Written ^{16'} [according to its original] ^{17'} and collated ^{16'} by Anu-ikšur, son of [Šamaš-iddina, (...)]. Tablet of Šamaš-iddina, [...]. ^{18'} Anyone who reveres Anu and Ištāra must not carry (the tablet) off.

Notes

Lines 6' and 10': At the end of lines 6' and 10', perhaps restore [s]a¹-gu₅-šá ár-ḥiš [im-mar²] "[she will] quickly [see] her menses(?)", given the topic of inducing menstrual bleeding explicitly referred to in lines 12'–14' below. Alternative restorations for a verb at the end of the line are possible, however. Thus, the word *sagū* is also used in a contrasting context, in which the aim of a treatment is to stop abnormally strong menses (KUD-su, ip(p)arrasū). There are several different spellings of the term *sagū* in Babylonian and Assyrian medical texts, which point to alternating forms beginning with s or š (s/šagū), which may perhaps justify the heterogeneous spellings in the present text. See e.g., BM 40152 ii 15' (ša-gu₅-šá); BAM 235: 4, 7 (šá/šu-gu-šá); the most common spelling is sa-gu-šá (see e.g., BM 38624 lines 61'''–63'''; BM 54587+73802 obv. 6', 8', 9', rev. 3, 9; BM 61975 obv. 5', 7'); sa-gu-u (SpTU 1, No. 39: 6', a medical commentary from Uruk, where the term is equated with *dām ardati* "a young woman's blood"). See *infra* for these texts.

Perhaps in line 6', restore [U₅ ARK]AB^{mušen} = *rikibti arkabi* "spur(?) of a bat" as ingredient name. This item is rare in women's healthcare texts, see especially BAM 248 rev. iv 23 //, where it is used as a simple ingredient in a potion to speed up difficult labour (text D.1.1 line 215). If the purpose of the present remedy in SpTU 1, No. 59 was to induce the menstrual flow, the ingredient *rikibti arkabi* may have had expellant properties. For discussion of *rikibti arkabi*, see Zisa 2021 with previous literature and the *Introduction* of this volume.

Lines 7' and 9': The plants *imḥur-līm* and *imḥur-ešrā* are also prescribed in BM 47578: 10, where they are listed as drugs to be drunk in beer to induce the menstrual flow (together with *tarmuš*-plant), see *infra* text C.2.2. However, these plants are also used for other purposes and ailments in women's healthcare texts. See the *Introduction* and Böck 2023 for discussion.

Line 11': At the beginning of the line, perhaps restore [ŠIM.⁴]MAŠ standing for *nikiptu*-aromatic. There may have been room for [DIŠ KL.MIN] before the plant name. If so, the prescription would present an example for prescribing a simple drug.

Lines 12'–13': In line 12', I have opted for emending the text to [DIŠ MUNUS²] ša <NÍG>.GIG-šá NU im-mar NÍG.GIG-šá i[m]-mar rather than emending the second half of this sentence to <<šá>> GIG-šá i[m]-mar. Both GIG and NÍG.GIG can occur as

variant logograms or Sumerian correspondences of Akkadian *maruštu* “trouble, hardship”, but the latter is more common (see CAD M/1, 317; GIG usually stands for *muṣṣu* “disease”). Apparently, the term *maruštu* euphemistically refers to the menses (see Stol 2000a, 25–26, 199; Steinert 2023 for discussion). Thus, *maruštu* (written syllabically) is attested in Tablet 36 of the *Diagnostic Handbook* (line 94, see *infra* text I.1.1) in a context that similarly points to this meaning.

Line 14': The catchline (and incipit of Tablet 42 of the series) quoted here is also attested as the incipit of the text BM 47578, a tablet designated as the 40th extract (*nišḫu*) (see text C.2.2, lines 1–2). The end of the catchline DIŠ MUNUS MÚD-ša KUD-ma MÚD-ša NU IGI may be read as *dāmūša lā innamir* (N-stem of *amāru*), “so that her blood is not seen”, or as *dāmāša lā immar* “she does not see her menses (blood)”, in accordance to parallel passages promising that after a specific treatment the woman “will see her period” (usually *sa-gu-ša im-mar*), see e.g., BM 38624+ line 63” (see the edition of this text (A.2.1) in this volume for further discussion). See also Köcher 1978, 33 note 20.

Line 15': The restoration is based on a few other colophons of medical-therapeutic texts (and on commentaries on such texts) from the Late Babylonian period stemming from Uruk, Babylon, Nippur and Sippar. These texts refer most likely to several recensions of the therapeutic series “If a man’s skull contains heat” (*šumma amēlu muḥḥašu umma ukâl*), composed of and ordered in numbered tablets (*tuppu*), sections (*pīrsu*) or extracts (*nišḫu*) (see Panayotov 2018, 115; Steinert 2018, 176 with n. 105; Steinert et al. 2018 for discussion). In most of these colophons the title “remedies from the house of Dābībī” is appended to the series title. The most important attestations are the following:

The Uruk text SpTU 1, No. 48 is labelled as the 45th and final tablet of this series in rev. 7' (DUB 45(?)). 'KAM'.MA' DIŠ NA UGU-šú KÚM ú-kal bul-[tu É] mDà(DÙ)-bi_x(DÙ)-bi_x(DÙ) ZAG.TIL.LA.'BI.ŠÈ' [...].

SpTU 1, No. 44: 85 identifies the text as the 9-ú *pīr-su* DIŠ NA UGU-šú KÚM ú-kal [bul-tu É mDà(DÙ)-bi_x(DÙ)-bi_x(DÙ)?].

BAM 403 (also from Uruk) rev. 7'–8' is designated as the 19-ú *niš-ḫu* DIŠ NA U[GU- šú KÚM ú-kal] / [bul-tu] 'É' mDa-bi-bi.

The colophon of BM 35512 rev. 20' (from Babylon) calls the text the 34 *niš-ḫu* DIŠ NA UGU-šú KÚM ú-kal, but then continues with *bul-tu* GABA.RI É mDà-bi-[bī] “remedies (according to) a copy (of an original tablet) from the house of Dā[bībī]” (see Bácskay 2018a, 30 with n. 91; Bácskay 2018c, *FS Geller*, 94, 105, 115).

The colophons of commentaries on the *pīrsu*-recension of this series regularly appear to omit the series title “If a man’s skull contains heat” but refer (in addition to the incipit of the commented text) only to “remedies from the house of Dābībī” (which is why Frahm 2011, 230, 232 regards the latter as a series title in itself; cf. Civil 1974, *JNES* 33, 336). This variant designation is attested in the following texts:

BAM 401 (from Sippar) is identified in the colophon as a commentary on the 22nd *pīrsu* of “remedies from the house of Dābībī” (rev. 33: 22 *pīr-su* DIN-ṭi É Da-bi-bi), presumably omitting the series title proper (Frahm, Frazer and Jiménez 2013c (CCP 4.2.P)).

SpTU 1, No. 51 from Uruk is identified as a commentary on the 2nd *pīrsu* of “remedies from the house of Dābībī” (*bul-tu* É mDà-bi-bi 2-ú [*pīrsu*]; Jiménez 2015 (CCP 4.2.G); Clancier 2009b (*GKAB*)).

11N-T4 (rev. 28) from Nippur (Civil 1974, *JNES* 33, 336–338; Frazer 2015 (CCP 4.2.B); Scurlock 2017, 310–312) is identified as a commentary on the 24th *pīrsu* of “remedies from the house of Dābībī” (24 *pīr-su* bul-tu É Da-bi-bi).

The commentary BM 59607 presumably from Sippar (Frazer 2017, CCP 4.2.Q) does not give a specific section (*pīrsu*) to which the commentary belongs. But it likewise marks the commented material as “remedies from the house of Dābībī” (rev. 10' *bul-tu* É Da-bi-bi).

See further Köcher 1978, 33 n. 14 on the reading mDÙ-DÙ-DÙ as *Dà-bi_x-bi_x*; as well as Leichty 1988 (*FS Sachs*); Panayotov 2018, 115 for discussion. Some scholars render the family name attested in the Neo- and Late Babylonian period as *Dābībī/u* (lit. “my plea”, see AHW 148b; Wunsch 2014a, 304).

Line 16': There is probably room for an extended genealogy in line 16', adding “descendent of Šangū-Ninurta” (A-šú šá ¹⁴SANGA-^dNin-urta or similar renderings). For the colophons of texts from the library of the conjurer Anu-ikšur and his family, the descendants of Šangū-Ninurta, see also Clancier 2009a, 49–50, 52, 389.

Line 17': There is room for a professional title or genealogy of Šamaš-iddina in line 17', as found, e.g. in SpTU 3, No. 84: 99–100, SpTU 4, Nos. 127, 128 (tablets written by Šamaš-iddina): ¹⁴MAŠ.MAŠ (DUMU ša mNa-di-nu) DUMU ¹⁴SANGA-^dNin-urta).

Line 18': Hunger, SpTU 1, 65 reads i_{11} - $t[ab-bal]$, but the copy of SpTU 1, No. 59 may also suggest $i_{11}(\text{HI})$ - $t[a_8(\text{ŠÁR})-áb-bà-alla]$. The latter spelling is attested for example, in SpTU 5, No. 248 upper edge 2, in another colophon by Anu-ikšur. See also Jiménez 2016b, 234 for discussion.

C.2.2 BM 47578: An Extract with Prescriptions to Induce the Menstrual Flow

This small Late Babylonian tablet in landscape format contains recipes (potions and vaginal suppositories) for a woman “whose blood is cut off” (*dāmša paris*), apparently aiming to induce menstrual bleeding when it stops to occur (perhaps due to the onset of menopause). The text starts with the note “fortieth *nišhu*-extract”, which suggests that the contents formed part of a series or longer compilation of material. The tablet, which may originate from Babylon or Borsippa, shows signs of re-use and its almost oval, irregular shape is extremely unusual.³²⁰ Perhaps it is a school tablet.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 47578 (81-11-3, 283)	Pl. 31	Coll.	Single-column tablet in landscape format; Late Babylonian script; ca. 5 th –3 rd cent. BCE	Babylonia; exact provenience unknown

Overview

i	Rubric and purpose statement (to induce the menses) a obv. 1–2	1–2
ii	Prescriptions (to induce the menses) a obv. 3–rev. 3	3–12
iii	Rubric, scribal remark(?) a rev. 4	13

Previous Edition and Discussion

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Electronic Babylonian Library (eBL) (<https://www.ebl.lmu.de/library/BM.47578>; photos)

Transliteration

1	a obv. 1	40 <i>nis-ḫu</i>
2	a obv. 2	DIŠ MUNUS MÚD-šá KUD- <i>ma</i> ? MÚD-šá NU IGI
3	a obv. 3	^u š _u -mut-tu ₄ <i>ina</i> KAŠ NAG LAL <i>ina</i> KAŠ NAG
4	a obv. 4	^u KUR.RA NU.LUḪ.ḪA SÚD <i>ina</i> KAŠ NAG
5	a obv. 5	SI DÀRA.<MAŠ> SÚD <i>ina</i> ^{sig} ÀKA KU ^{gis} ÜR SUMUN
6	a obv. 6	GÌR.PAD.DU AMAR! [?] (UDUN) GAZ SIM <i>ina</i> ^{sig} ÀKA

³²⁰ The tablets of the 1881-11-03 collection come from the excavations of Hormuzd Rassam in Babylonia. Cf. Reade 1986, in: CBT VI, p. xxxii, xxxiv; Leichty, Finkel and Walker 2019, CBT IV–V, 656, 665. Measurements: 5.2 cm x 3.7 cm x 1 cm.

- 7 a obv. 7 ^{na4}u₅-ri-ia-<ḫu> SÚD ina KAŠ NAG ^{na4}GUG[?]
- 8 a obv. 8 SÚD ina KAŠ NAG NA₄.SAḪAR.KUR.RA SÚD
- 9 a lo. e. 1 <ina> ^{sig}ÀKA[?] x x
- 10 a rev. 1 ^úIGI-lim[?] ^úIGI-20 SÚD tar-muš SÚD ina KAŠ (NAG)
- 11 a rev. 2 ^{giš}HAB SÚD ina KAŠ NAG ^{šim}ŠEŠ SÚD ina KAŠ (NAG)
- 12 a rev. 3 ^{na4}KUR-nu DAB ina MURUB₄-šú KÉŠ GÚ.GAL GI₆ SÚD ina KAŠ NAG
-
- 13 a rev. 4 šá kib-su KUD-su[?] ¹za¹-<<a>>-mar \ ZI-ḫi

Bound Transcription and Translation

¹40 nišḫu

²šumma sinništu dāmša paris-ma dāmša lā immar

¹Fortieth extract.

²If a woman's blood is cut off so that she does not see her menses (lit. blood):

³šumuttu ina šikari išatti ašqulāla ina šikari išatti ⁴nīnā nuḫurta tasāk ina šikari išatti ⁵qaran ayyali tasāk ina itqi sīkti gušūri labiri ⁶ešemti būri(?) taḫšaššal tanappi ina itqi ⁷uriyāḫu tasāk ina šikari išatti sāmta(?) ⁸tasāk ina šikari išatti gabū tasāk ⁹ina(?) itqi ... ¹⁰imḫur-lim imḫur-ešrā tasāk tarmuš tasāk ina šikari (išatti) ¹¹ḫūrata tasāk ina šikari išatti murra tasāk ina šikari (išatti) ¹²šadāna šābitu ina qablīšu tarakkas ḫallūri šalmūti tasāk ina šikari išatti

³She shall drink šumuttu-plant in beer. She shall drink ašqulālu-(plant) in beer. ⁴You pound nīnū-plant (and) nuḫurtu-plant and she shall drink (it) in beer. ⁵You pound stag horn, (you apply it wrapped) in a wad of wool. ⁶You crush (and) sift ⁵powder from an old wooden beam ⁶(and) calf(?) bone, (you apply it wrapped) in a wad of wool. ⁷You pound uriyāḫu-stone, she shall drink (it) in beer. ⁸You pound ⁷carnelian(?), ⁸she shall drink (it) in beer. You pound alum, ⁹... in a wad of wool. ¹⁰You pound 'heals thousand'-plant (and) 'heals twenty'-plant, you pound tarmuš-plant, (she drinks it) in beer. ¹¹You pound ḫūrātu-plant (madder), she shall drink (it) in beer. You pound murru-aromatic, (she drinks it) in beer. ¹²You pound black chickpeas, she shall drink (it) in beer.

¹³ša kibsu parsu(?) zamar našḫi

¹³(For one?) whose (normal) course (has) ceased(?). Quickly excerpted.

Notes

Line 2: A few other texts use the same or similar statements referring to inducing a woman's menses that have stopped. Ms. a uses the expression DIŠ MUNUS MÚD-šá KUD-ma[?] MÚD-šá NU IGI "If a woman's blood has stopped so that she does not see(?) her blood". The logographic writing NU IGI is clearly *lā immar*, or a form of the N-stem of *amāru* (e.g., *dāmšā innamir* "her blood is not seen"). See also SpTU 1, No. 59: 14' (text C.2.1), where this line or tablet incipit occurs as a tablet catchline.

Lines 3–4: The scribe omitted the classifier *ú* in front of LAL and NU.LUḫ.ḪA.

Lines 5–7: Instances of omitted signs in these lines reflect the hasty work of the scribe. The reading SI DÀRA.<MAŠ> "stag horn" seems more likely than SI DÀRA, *qaran turāḫi* "ibex horn" (CAD T, s.v. *turāḫi* does not offer any instances for the use of the latter in medical texts).

Line 5: "Powder of an old wooden beam" (KU ^{giš}ÚR SUMUN) is also encountered as a remedy in the Late Babylonian text SpTU 4, No. 153 obv. 10, 12, 13, but there the prescription is used to stop gynaecological bleeding (see *infra* text C.1.10). Different suggestions for the Akkadian reading of the sign KU in the present context include *si/iktu*, *sīku* "powder" and *qēmu* "flour"; cf. Borger 2004, MZL, 425 no. 808; CAD S, 259–260 s.v. *sīktu*; CAD Q, 208 s.v. *qēmu* discussion sections. The

logogram KU interchanges with KU.KU in this context (followed different types of wood, plants, or stones, metals). There is now evidence that KU.KU corresponds to *supantu* (*supandu*) “powder; shavings”, see Schwemer 2021, *NABU* 2021/2, 117 no. 48. Luukko and van Buylaere 2020, CMAwR 4, 109 (index) still list both spellings KU and KU.KU under the word *sīku/sīktu*. For the writing KU, see also Abusch and Schwemer 2016, CMAwR 2, text 8.28: 14 (with note on lines 14–15). For KU.KU, see CMAwR 2, text 3.4, 1: 26; text 3.4, 3: 11; text 3.5: 26; text 8.28: 101; text 9.8: 45. A syllabic spelling (*si-ik-ti*, *sik-ti*) in a comparable context is found in CMAwR 3, text 3.15: 9'. For powder of a beam, see also Maul 1994, *Zukunftsbewältigung*, 375: 7': KU.KU ^{giš}ÜR.MEŠ (in a Namburbi ritual).

Line 6: I assume a scribal mistake in this line, emending to GÌR.PAD.DU AMAR! “calf bone” (the sign UDUN was confused with AMAR). For the use of animal bones in medical texts, see also Stol 2016–2018, *RIA* 15, 411–413 esp. § 6. Within the women’s healthcare texts, bones of animals (she-goat, sheep, birds) as ingredients are further attested in BAM 237 iv 29–33, iv 34–38 (against watery discharges), BAM 240: 71'–74'; BM 42313+: 67–68 (for promoting fertility and desire for intercourse). See *infra* for these texts.

Line 7: For the *uriyāhu*-stone, see CAD U/W, 225–226 s.v. *uriyāhu*. In Uruanna III 139 (quoted *ibid.*), this stone name is equated with red *šubū*-stone (^{na4}ŠUBA SA₅) and explained as “stone of birth/childbearing” (*aban alādī*).

Line 8: NA₄.SAḪAR.KUR.RA appears to be a mistake for IM.SAḪAR.NA₄.KUR.RA = *gabū* “alum”.

Line 9: The signs written on the lower edge are squashed and partially damaged, but apparently the instruction is not *ina* KAŠ NAG.

Line 11: The identification of *murru* with myrrh (cf. AHW 676a; CAD M/2, 221a) is uncertain or at least doubtful, see Farber 1993–1997, “Myrrhe B. Philologisch”, *RIA* 8, 536–537; Jursa (2009, *FS Sima*, 163 fn. 78). For alternative propositions to identify *murru*, see Stol (1980–1983, “Leder(industrie)”, *RIA* 6, 533 § 16); cf. Kinnier Wilson 2011, *JMC* 17, 4–5.

Line 12: For black *ḫallūru*-peas (GÚ.GAL GI₆), see also Finkel 2000, *FS Lambert*, 165 Text 12: 15. The word is complemented by an adjective with a masculine plural form, e.g. in SpTU 1, No. 63: 9 GÚ.GAL *sa-an-du-tú*; in Old Babylonian texts, it is also found with feminine plural complements (e.g. AbB 9, No. 58: 6 GÚ.GAL *sà-am-da-a-tim*).

Line 13: The expression *ša kibsu parsu*, lit. “whose course is cut off”, is understood here as a euphemistic reference to the absence of the woman’s menstrual period. The noun *kibsu* can also mean “behaviour, course of life” and may thus be understood here as a euphemistic term for the regular occurrence of the menses. For another occurrence of *kibsu* + *parāsu* for the ceasing of the menses (related to the post-menopausal period), see BM 47491 lines 25–26 (text A.2.6) and BM 48557 line 2' (text A.2.10).

There seem to be traces of an erased sign in the indented line before ZI-ḫi. The signs *za-a-mar* ZI-ḫi are probably best understood to represent the phrase *zamar našḫa* “quickly excerpted”.

C.2.3 BM 54587 + 73802: Regulating the Menses and Female Fertility

The two fragments (joined by the present author) belong to a Late Babylonian tablet, which presumably stems from Sippar.³²¹ The text has proven very difficult to decipher, but the preserved passages appear to contain treatments for stopping the (menstrual) flow (*sagū*) (perhaps in situations in which it is excessively heavy or long-lasting) and for provoking it. One section seems to refer also to the aim of enhancing female fertility after menopause, which is remarkable given the strong interest witnessed by the prescriptions to regulate women’s menstrual periods. The combination of topics in the present text therefore imply that the ancient healer drew a connection between the ceasing of menstrual periods and fertility in menopausal women. As far as can be told, most of the prescriptions apply tampons introduced into the vagina and potions. Because the word *sagū* occurs only rarely and exclusively in first millennium BCE texts, the present text adds to our understanding of the development of the medical terminology related to women’s discharges. Most texts speak of “a woman’s blood” (*dām sinništī*) in very ambiguous terms, while the term *sagū* may indicate a growing specialisation in the terminology.

³²¹ Reade 1986, in: CBT VI, xxxii–xxxiii.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 54587 (82-5-22, 907) + BM 73802 (82-9-18, 13813)	Pl. 32	Coll.	Fragments of a single-column tablet; Late Babylonian script, ca. 5th–3rd cent. BCE(?) ³²²	Sippar(?)

Overview

i'	Fragmentary prescription a obv. ² 1'	...–1'
ii'	Fragmentary prescription a obv. ² 2'–3'	2'–3'
iii'	Prescription (tampon) to stop the menstrual flow (<i>sagû</i>) a obv. ² 4'–6'	4'–6'
iv'	Prescription (tampon) to stop(?) the menstrual flow (<i>sagû</i>) and for fertility after menopause(?) a obv. ² 7'–12'	7'–12'
v'	Prescription (potion) to stop(?) the menstrual flow (<i>sagû</i>) a rev. ² 1–3	13'–15'
vi'	Prescription (potion) to stop(?) the menstrual flow (<i>sagû</i>) a rev. ² 4–8	16'–20'
vii'	Prescription (tampon) to induce menstrual bleeding (<i>sagû</i>) a rev. ² 9–13	21'–25' [...]

Previous Edition and Discussion

Electronic Babylonian Library (<https://www.ebl.lmu.de/library/BM.54587>)

Transliteration

Beginning of ms. a obv.(?) lost

1'	a obv. ² 1'	[..... šim ² G]AM.M[A]
2'	a obv. ² 2'	[DIŠ KI.MIN ² ...]x-mu NU ÍL MUNUS B[I
3'	a obv. ² 3'	[.....]x-šú šum-ma šá 15-šú a-na x[.....]
4'	a obv. ² 4'	[DIŠ KI.MIN ² ...] ršim ² ka ² -man ² -ti ² PÈŠ ² 'A ¹ G[AZI ^{sar}] ršim ¹ ŠEŠ rú ¹ [x x]
5'	a obv. ² 5'	[... lu sig ² À]KA ² lu al-'la-na ² x x-nu 'ina ² i-mi-'it ² -t[i ² -šú ²]
6'	a obv. ² 6'	[..... ina] sig ² ÀKA ana ŠÀ.TÙR-šú GAR-ma 'sa ¹ -gu-šú KUD-s[u ²]
7'	a obv. ² 7'	[.....] 'ina ¹ 'A ¹ 'LUH ¹ -ma ina sig ² ÀKA ¹ 'NIGIN-mi ¹ ana ² ŠÀ.SUR-šá GAR-a[n-(ma)]
8'	a obv. ² 8'	[.....]x x 'sa ¹ -gu ¹ -šú ² 'DIRI ² .MEŠ-šú TI-q[é ² x x]

³²² Measurements: ca. 7 x 5 x 2 cm.

- 9' a obv.² 9' [.....]-*ma sa-gu-šú* [KUD-su²]
 10' a obv.² 10' [.....]-x-*ma i-šal-[lim]*
 11' a obv.² 11' [.....] *ana* 'AK²¹ MUD AL.[KUD SIG₅²]
 12' a obv.² 12' [.....]x-*e te-ep-pu-šu²¹* x[x x x]

(Bottom of the obv.)

- 13' a rev.² 1 [DIŠ KL.MIN²⁴] 'A.ZAL.LÁ²¹ *ina* 3 ŠILA A.MEŠ [x x (x)]
 14' a rev.² 2 [.....]x 'ana¹ 'ŠÁ¹ 'ŠUB¹-d[i² x x x]
 15' a rev.² 3 [... MUNUS BI U₄.1.KAM² *ú-b*]ar-re-e-ma NAG-ma s[a-gu-šú KUD-su² (x)]
 16' a rev.² 4 [.....]-'ú¹ 1/2 GÍN KUŠ AM.S[I.ḪA.RA.NA²]
 17' a rev.² 5 [.....] 'giš²¹ [ta]-'šá²¹-ḫal *ú-bar-re-e-ma* 'NAG¹ x x x
 18' a rev.² 6 [.....] 'Ú¹ [x] *it-ti* x-x [x]
 19' a rev.² 7 [.....]x *šu-tu-qu* 1/2 NINDA A.MEŠ *šú-nu-tu*
 20' a rev.² 8 [.....]x MUNUS BI U₄.1.KAM *ú-bar-re-e-ma* NAG
 21' a rev.² 9 [MUNUS sa-gu-šá ana] *kul-lu-mu* 3 'MUN²¹-tú^{ršim} MAN.DU¹ *tur-á[r²]*
 22' a rev.² 10 [x x x x x] *ina* sig⁸ÀKA 'NIGIN²¹ 1-en TA.ÀM ana Š[À.TÙR-šú GAR-an]
 23' a rev.² 11 [x x x x x 1.T]A.ÀM EGIR a-ḫa-meš [x x x x]
 24' a rev.² 12 [x x x x x x] MUNUS BI 'it-ta-na-šu²¹ [x x x x]
 25' a rev.² 13 [.....] x x [.....]

Ms. a rev.(?) breaks; remainder lost

Bound Transcription and Translation

Beginning of ms. a obv.(?) lost

¹ [... ... *šum*]lalû [... ...]

¹ [... ... *šum*]lalû-plant [... ...].

² [DIŠ KL.MIN(?) ...]... *lā inašši(?) sinništu* š[i]³ [... ...]...
šumma ša imittišu(?) ana ...[... ...]

² [Alternatively(?), ...] ... she cannot lift(?) [...], that woman
 [... ...]³ [... ...] ... If with(?) her right hand/side(?) towards
 [... ...].

⁴ [DIŠ KL.MIN(?) ...] *kamanti tittu(?) mē* [kasî(?)] *murru* [...]
⁵ [... *lū it*]qa(?) *lū allāna(?)* ... *ina imitti[šu(?)]* ⁶ [... ... *ina*] *itqi*
ana šassūriša tašakkan-ma sagūšu iparrasū

⁴ [Alternatively (?), ...] *kamantu*-plant, fig(?), [kasû]-juice(?),
murru-plant, [...]-plant, ⁵ [... (you make?) a w]ad(?) or an
 acorn-shaped suppository, ... On [(her?)] right hand(?) ⁶ [...
 ...]. You insert (it) into her womb (viz. vagina) [in] a wad of
 wool. Then her *menses* will stop.

⁷ [... ...] *ina mē temessī-ma ina itqī talammi ana šassūrīša tašakka[n-(ma)]* ⁸ [... ...]... *sagûšu(?) atrûšu(?) ileqqe(?)* [...] ⁹ [...]...*ma sagûšu [iparrasû(?)]* ¹⁰ [...]...*ma išal[līm]* ¹¹ [...]... *ana epēš (sinništi ša) alāda par[sat damiq(?)]* ¹² [...]... *tep-pušu* [...]

⁷ [...]... you wash with water. You wrap it into a wad of wool, insert it into her womb (viz. vagina). ⁸ [...]... She takes(?) (it when) her menses are excessively (heavy?) [...]. ⁹ [...]... Then her menses [will stop(?)] ¹⁰ [...]... Then she will be all right. ¹¹ [...]... *it is good?* for treating(?) (a woman for whom?) childbearing has [stopped]. ¹² [...]... (when) you perform (the treatment?), [...].

¹³ [DIŠ KLMIN²] *azallâ(?) ina šalāšat qa mē* [...] ¹⁴ [...]... *ana libbi tanaddi* [...] ¹⁵ [...]... *sinništu šī ištēn ūmu u-b)arrē-ma išattī-ma s[agûšu iparrasû(?)]*

¹³ [Alternatively(?), you] (and) *azallû*-plant in three litres of water. ¹⁴ [...]... you pour into it [...]. ¹⁵ [...]... For one day the woman(?) shall fast. Then she shall drink (it), and [her] men[ses will stop(?)].

¹⁶ [...]... *mišil šiqil mašak piz[allurti(?)]* ¹⁷ [...]... *[ta]-šahhal(?) ubarrē-ma išatti* ... ¹⁸ [...]... ¹⁹ [...]... *šūtuqu mišil akal(?) mû šunūtu* ²⁰ [...]... *sinništu šī ūmakkal ubarrē-ma išatti*

¹⁶ [...]... half a shekel of the skin of *piz[allurtu-gecko?]*, ¹⁷ [...]... you crush(?). She shall fast (for some time) and then drink (it) ... ¹⁸ [...]... ¹⁹ [...]... (to) make (it) pass by(?), ²⁰ [you ...] ¹⁹ half a tenth of a litre of this fluid, ²⁰ [...]... That woman shall fast for one day and then drink (it).

²¹ [*sinništu sagûša ana*] *kullumu šalāš ṭābtu(?) suādu tur-rar* ²² [...]... *ina itqī talammi ištēnâ(?) ana š[assūrīšu tašak-kan]* ²³ [...]... *ištēnâ arka aḥāmeš* [...] ²⁴ [...]... *sinništu šī ittanaššu* [...] ²⁵ [...]... [...]

²¹ [For] making [a woman's menses] appear: you char three (shekels of?) salt(?) (and) *suādu*-plant, ²² [...]... you wrap (this) into wad(s) of wool. [You insert (them)] one by one(?) into [her womb (viz. vagina)]. ²³ [...]... *you administer them to her* (first) one] by one(?), afterwards together [...]. ²⁴ [...]... That woman keeps wearing (it?) [...] ²⁵ *too fragmentary for translation*

Notes

Lines 2'–3': The reading of the traces in these two lines is very tentative. The signs NU ÍL in line 2', may be read *lā inašši* "she cannot lift/raise (a body part)", a usage of *našû* often found in medical texts. Alternatively, NU ÍL may stand for a stative form used in the sense of "it (a body part, most often the belly) is raised/tense/swollen" (see CAD N/2, 85–86 s.v. *našû* A sub 1d).

The sequence *šum-ma šā 15-šû a-na* [...] in line 3' could be interpreted in different ways. The reading *ša imittišu* "that on/from her (i.e. the patient's) right side" may be suggested in light of the possible occurrence of the word *imittu* in the next section. But a reading NINDA 15-šû is not excluded, i.e. "if (you/she ...) bread fifteen times onto [...]".

Lines 4'–6': For *murru*-plant used against bleeding (in a suppository), see also K. 8893 obv.(?) 5', 7' (text C.1.6). The reading of the traces at the beginning of line 4' as ^{sim}*ka-man-ti* is not certain; usually, *kamantu* is written with the classifier *ú* rather than *šim*. Note Labat 1960, RA 54, 175 rev. 4 *ka-man-tim* (in a Neo-Babylonian list of medical substances).

Line 6': The expression *sagûša iparrasû*(KUD-su) "her menses will stop" in line 6' replaces the more usual "her blood (*dām(ū)ša*) will stop" found in prescriptions countering an abnormal flow of blood. The present remedy may have been intended to treat an abnormally heavy or extended menstrual period. For discussion of the term *sagû* "flow of blood; menses", see the *Introduction*. The spelling of the verb KUD-su indicates that *sagû* is a plural noun, similar to *dāmu* "blood", which is used in the singular or plural.

Lines 7'–12': For line 7', compare perhaps the ritual instruction against *naḥšātu* (irregular bleeding in BAM 237 obv. i 9', where a potsherd from a crossroads is washed, anointed and wrapped in wool, and then deposited in a secluded place (text C.1.4). Crushed potsherds were also used for tampons inserted into the vagina to stop bleeding, see e.g., SpTU 4, No. 153: 14 (text C.1.10); or tied to the woman's body as an amulet (e.g. BAM 237 obv. ii 41'–42', 43'–44'; rev. iv 23, text C.1.4).

For the reading *šagūšu atrūšu* “her menses are excessively (heavy)” proposed in line 8’, compare BM 45736: 13’ (text A.2.5): [... *e-nu-ma*’ MUNUS MÚD.ME-šú *at-ru-ma nak-da-a*[t] “[... (a remedy?) *wh*]en a woman’s blood is excessive in quantity so that she is in a critical condition”. The verb (*w*)*atāru* “to exceed; to surpass” is otherwise unattested in medical texts, although it occurs in omen texts (including physiognomy), cf. CAD A/2, 487–489 sub mng. 1; AHw 1489–1490.

In line 9’, other restorations of a verb at the end of the line are possible. Instead of *sagūšu iparrasū* “her menses will stop”, alternative restorations such as “she will see her menses” (*im-mar*) or “they will be normal” (SI.SÁ, *išārū*) are likewise thinkable. However, it seems more likely that the present passage concludes the treatment for stopping too excessive menstrual bleeding in lines 7’–8’ by giving a positive prognosis. The following lines 10’–12’ appear to list further uses to which the remedy could be applied.

For the tentative reading *ana* AK MUD AL.[KUD SIG₃] in line 11’, perhaps to be interpreted as *ana epēš (sinništu ša) alāda parsat damiq(?)* “it is good for treating (a woman for whom) childbearing has stopped”, referring to treatments for women who had reached menopause but desired to bear another child (for the expression, see CAD P, 167 s.v. *parāsu* sub 1b; for the lexical equation *mud* = *alādu* “to engender, create, give birth”, see e.g. CT 11, 29–32 obv. i 51). There is also a synonymous word *parištu* “post-menopausal woman” derived from the verb *parāsu*, but the few attestations of this term usually use the logographic spelling MUNUS KUD(-*tu*₄), for *sinništu parištu* “post-menopausal woman” (CAD P, 187 s.v. *parištu*; e.g., BAM 237 obv. i 22). The expression *sinništu ša alāda parsat* “(a woman) who has stopped to bear (children)” occurs in a few other medical texts. The condition is treated e.g., in BAM 241 iii 3 (written MUNUS *a-la-da* KUD-*sà*-[at], see *infra* text II.1.3). In the instruction for an amulet charm in AMT 20/1 obv.¹ i 30–31 (// “Jastrow tablet” (Scurlock 2003, *JMC* 2, 17) rev. 10), the phrase MUNUS *šá* MUD AL.KUD occurs in a similar context as *sinništu parištu* in BAM 237 i 22’, where a post-menopausal woman has to spin or twine threads used for the charm (Schuster-Brandis 2008, 135 fn. 352; with Reiner 1982, *ZA* 72, 129). Thus, it seems that in ms. a line 11’ the expression MUNUS *šá* MUD AL.KUD was written in an abbreviated fashion.

Lines 13’–15’: The interpretation of this remedy as another treatment for stopping the menses (e.g., when they are abnormally strong) comes from a related use of the unidentified *azallû*-plant to treat *naḥšātu*-discharge (bleeding during pregnancy) in BAM 237 rev. iv 1 (text C.1.4, where it is given in a potion with beer).

Line 15’ has been restored following ms. a line 20’ below, which likewise recommends that the patient should fast for one day before taking the medicine. This recommendation is apparently a variation of the practice often encountered in Mesopotamian medical prescriptions, namely that a remedy should be taken (in the morning) on an empty stomach (*lā / balu patān*), see the next note.

Lines 16’–20’: The reading KUŠ AM.SI.ĤA.RA.NA = *mašak piz/šallurti* “skin of a *pizallurtu*-gecko(?)” in line 16’ is provisional. The term *mašku* “skin” almost exclusively refers to animal hides, although it can exceptionally denote the rind of the pomegranate which resembles leather (see CAD M/1, 379 s.v. *mašku* sub 4; Stol 1980–1983, *RIA* 6, 532–533 § 14). The word *pizallurtu* can refer to a plant, in which case it is usually written ^uAM.SI.ĤA.RA.NA (lit. “elephant of the road-plant”). The plant is normally differentiated from the animal *pizallurtu* “gecko”, for which the logogram MUŠ.DÍM.GURUN.NA is used, see CAD P, 451–452 lex. sect. and sub 2. Otherwise, the logogram AM.SI.ĤAR.RA.AN (= *ibīlu*) denotes the Bactrian camel (with two humps). Within the women’s healthcare texts, gecko (*pizallurtu*) as an animal ingredient is also attested in treatments for female fertility (STT 98: 21’) and to stop bleeding (*naḥšātu*, BAM 237 rev. iv 6–7). See *infra* for further comments.

I interpret the verb *ú-bar-re-e-ma* in lines 15’, 17’ and 20’, as a D-stem form of *barû* B (also *berû*), “to become/go hungry; to starve” (AHw 123a; CAD B, 119–120 s.v. *barû* B sub 2). For another attestation of *burrû* “to fast” in the medical compendium BM 78963 (ca. 6th/5th cent. BCE), see Stadhouders and Johnson 2018, *FS* Geller, 561, 580 § 15c (line 64: *ú-bar-re-e-ma* NAG “he should fast (for some time) and then drink it”), 582–583 § 18 line 78 (*ša lā burrê išatti* “he should drink (the potion) without fasting”), 603–604 (where the voluntary aspect of the D-stem (i.e. “to observe a period of fasting”) is noted). In the present text, one day of fasting before taking medical potions is specified.

The form *šūtuqu* in line 19’ could be an infinitive or a stative plural of the Š-stem of *etēqu* “to pass by”. There is an occurrence of *etēqu* within the women’s healthcare texts, which may be related to the present passage in ms. a. Thus, AO 6473 rev. 12 speaks about the woman’s menstrual bandage(s) (*kannu*) having passed her by (*itīqšu*), referring to the last menses before her pregnancy or to the moment that a woman missed her period and noticed that she was pregnant (see text C.3.9 for discussion). Following this parallel, one could restore [*ana ka₄-ni*]-šū šū-tu-qu “(to) let/cause her menstrual bandage(s) (to) pass by”, in line 19’. However, there are other meanings of the Š-stem of *etēqu* which would suit the present

passage. For example, *šūtuqu* occurs in the meanings “to make (misfortune, evil portents) pass by; to avert”, but also “to exceed, surpass” or “to cause delay” (CAD E, s.v. *etēqu* A sub 4, 5d and 6). Cf. also KAR 223 and dupl. rev. 6 (text D.3.1).

Lines 21'–25': The same introductory statement as in line 21' “to make a woman's menses (*sagû*) appear” (MUNUS *sa-gu-ša ana kul-lu-mu*) is also attested in BM 38624+ line 61''' (text A.2.1) and in BM 61975 obv. 5' (text C.2.3). The prescription in BM 38624 (line 63''') concludes with *sa-gu-ša im-mar* “she will have (see) her menses”. For discussion of the term *sagû* see also the notes on lines 4'–6' and lines 7'–12' above. The verb *kullumu* has the basic meanings “to show, to disclose” (e.g. ominous signs); “to reveal (something hidden)”; “to manifest (a certain behaviour or characteristic)” (CAD K, 519–525 mng. 1 and 3, 5). In the present context, the expression *sagûša ana kullumu* refers to provoking or releasing a flow of blood locked in the body (uterus), hence the translation “to make (the menses) appear”. Elsewhere in medical texts, the verb *kullumu* occurs in the diagnostic passages describing bloody urine or similar body substances, see e.g. BAM 112: 3': [KÀ]Š.MEŠ-šú MÚD ú-kal-lam “his urine shows blood” (Geller 2005a, No. 4); BAM 75: 6: MÚD GI₆ ukallam “(vomited-up material) shows dark blood” (*adamatu*).

The sequence 3 'MUN⁷-tú in line 21' is difficult to explain, if read correctly. One would expect a measurement after the numeral (e.g. shekel), but perhaps it was omitted by mistake. Cf. CAD T, s.v. *ṭābtu* A for references to salt in medical texts.

In line 24', the verbal form *ittanaššu* (as a Gtn-stem of *našû*) is somewhat irregular, as the expected form would have been *ittanašši* “she keeps wearing/applying (it)”. For the verb *našû* “to carry, wear” in connection with the application of tampons and suppositories, see e.g., BAM 240: 44'–45' (text D.2.1); UET 7, No. 123 obv. 8 and rev. 11 (text B.2.2): ÍL-ši-(ma) “she wears (it)”.

C.2.4 BM 61975: An Extract from a Collection of Remedies

This fragment written in a Neo- or Late Babylonian script may have belonged to a single-column tablet with a collection of remedies against different diseases or to a large two-column collective tablet similar in format to tablets belonging to serialized medical compendia known from Ashurbanipal's library in Nineveh.

The contents of the fragment are somewhat unusual and puzzling. The remnants of nine lines on the obverse appear to be concerned with remedies for women's diseases and health problems. One of the remedies concerns provoking the menstrual flow (*sagû ana kullumu*). Other remedies for this purpose (but no duplicating passages) are attested also in a few other Babylonian tablets on women's health issues from the first millennium BCE (see especially BM 54587 + 73802 (text C.2.3), BM 38624+ (text A.2.1) and SpTU 1, No. 59 (text C.2.1)).

The reverse preserves three fragmentary prescriptions, which, however, seem to point to quite a different topic that is treated here, namely skin diseases of the head. Remarkably, these prescriptions are followed by a catchline (rev. 6' = line 15'') citing the beginning of a treatment for the case that DIŠ NA *ku-ra-ru* GIG “If a man suffers from *kurāru*-disease”. The quotation runs parallel to a remedy known from Assur medical texts that are related to the series CRANIUM (on the diseases of the head). Thus, the *kurāru*-disease is listed as a topic dealt with in the series CRANIUM in the Assur Medical Catalogue (see Steinert et al. 2018, 209 lines 1–7, mentioned there in line 6), and remedies for this condition are also attested on tablets from Nineveh that may represent witnesses to the series CRANIUM (see Bácskay and Simkó 2017, *JMC* 30, on BAM 494 rev. iii).

After the catchline and another blank line, the remainder of the reverse (line 16'') continues with what looks like the beginning of a colophon, but unfortunately the text breaks off here. It remains uncertain whether the present tablet may have belonged to a serialised medical compendium, in which sections on women's diseases preceded sections concerned with skin ailments (of the head). This ordering of topics would differ from the order of medical treatises in the Assur Medical Catalogue (AMC), our main source for a serialized compendium of therapeutic texts in the first half of the first millennium BCE (dating to the 8th/7th cent. BCE), where the sections dealing with skin diseases (CRANIUM and SKIN) precede sections concerned with women's health, the latter of which form almost the final sections within the whole compendium or medical corpus (cf. Steinert et al. 2018). Therefore, the combination of heterogeneous contents in ms. a could point to a *Sammeltafel* or to an extract of prescriptions for various diseases; but the possibility that BM 61975 presents a witness of a serialized medical compendium of therapeutic texts from Babylonia diverging from the evidence known from the Neo-Assyrian period is not excluded either.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 61975 (AH 82-9-18, 1944)	Pl. 36	Coll.	Fragment of a single- or two-column tablet; Neo- or Late Babylonian script; ca. 6 th /5 th cent. BCE(?)	Sippar(?) ³²³

Overview

i'	Prescriptions for women's health (to induce the menstrual flow)	...]1'–9'[... a obv. 1'–9'
ii'	Prescription (for a disease of the head?)	...]10"–11" a rev. 1'–2'
iii'	Prescription (for a disease of the head?)	12"–13" a rev. 3'–4'
iv'	Prescription (for a disease of the head?)	14" a rev. 5'
v'	Catchline(?)	15" a rev. 6'
vi"	Colophon(?)	16"–[... a rev. 7'

Previous Edition and Discussion

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Electronic Babylonian Library (<https://www.ebl.lmu.de/library/BM.61975>)

Transliteration

Beginning of ms. a obv. lost

1'	a obv. 1'	'x ¹ x x [.....]
2'	a obv. 2'	'1/2 GÍN ²¹ [x x] 'x ¹ 1/2 'GÍN ¹ r ^{šim} 1 GIG [.....]
3'	a obv. 3'	1/2 'GÍN ¹ KA x[x x x] GÍN EME-UR.GI ₇ PAB 10[+x Ú.ĦIA ² ...]
4'	a obv. 4'	GAZ 'SIM ¹ MUNUS šá [x x G]IG ina KAŠ lu-ú [ina ... NAG ² (...)]
5'	a obv. 5'	MUNUS 'sa-gu ¹ -[šá] ana kul-lu-mu ina 2-ta ŠU.MIN x[.....]
6'	a obv. 6'	[x x x x]-na-tu Ú.ĦIA ŠEŠ.MEŠ [.....]
7'	a obv. 7'	[x x sa-gu-šá] im-mar áš-šá NAG-ú ^ú x[.....]
8'	a obv. 8'	[x x x x mi-šil ⁿ] ^{a4} ga-bu-ú mi-šil ⁿ] ^{a4?} [.....]
9'	a obv. 9'	[x x x x x ^ú IGI]-20 ² ba-áš-lu [.....]

Ms. a obv. breaks; gap of unknown length

³²³ See Reade 1986, *CBT* VI, xxxiii.

10" a rev. 1' DIŠ² [.....]

11" a rev. 2' SAG.DU-su LUḫ-si 'x' [.....]

12" a rev. 3' DIŠ KI.MIN Ú BABBAR SÚD *ak-tam* SÚD 'x' [.....]

13" a rev. 4' ina LÂL KUR-i [.....]

14" a rev. 5' DIŠ 'KI.MIN' ŠE₁₀² BURU₅.ḪABRUD.DA^{mušen} GAZ SIM G[I²]

15" a rev. 6' DIŠ NA 'ku'-ra-ru GIG Ì.NUN.NA E[Š²]

One line left blank

16" a rev. 7' D[UB²] 'x.KAM²' [x x] x x [.....]

Ms. a rev. breaks; remainder lost

Bound Transcription and Translation

Beginning of ms. a obv. lost

1' ... [..] 2' zūz (šiqil) kanaktu [... ..] 3' zūz (šiqil) ... [.. zūz(?)] (šiqil) lišān kalbi napḫar 10[+x šammī ...] 4' taḫaššal tanappi sinništu ša [... marṣ]at ina šikari lū [ina ... išatti(?)] 5' sinništu sagû[ša] ana kullumu ina šitta qātī ... [..] 6' [... ..] 7' šammī annūti [... ..] 7' [... sagûša] immar ašša ištātū ... [..] 8' ... mišil] gabū mišil ... [..] 9' [... imḫūr]-ešrā(?) bašlu [... ..]

1' ... [..] 2' half a shekel of *kanaktu-aromatic*, [... ..] 3' half a shekel of [..., half] a shekel dog's tongue-plant – a total of ten [+x drugs ...] 4' you crush (and) sift. A woman who [suf]fers from [... drinks(?) (it)] in beer or [in ...]. 5' In order to make a woman's menses appear: in two handfuls (of?) ... [..] 6' [... ..] these drugs [... ..] 7' [...] she will see [her menses]. As soon as she has drunk (the potion), [... ..] 8' [...] half (a shekel?) alum, half [... ..] 9' [...] boiled ['heals] twenty'-plant [... ..]

Ms. a obv. breaks; gap of unknown length

10" DIŠ [... ..] 11" qaqqassu temessi ... [..]

10" If(?) [... ..] 11" you wash his(?) head ... [..].

12" DIŠ KI.MIN šamma pešâ tasâk aktam tasâk [... ..] 13" ina dišip šadî [... ..]

12" Alternatively, you crush 'white drug', you crush *ak-tam*-plant, [... ..] 13" with 'mountain honey' [... ..].

14" DIŠ KI.MIN zê² iṣṣūr ḫurri taḫaššal tanappi ... [..]

14" Alternatively, you pound (and) sift 'partridge excrement(?)' ... [..].

15" šumma amēlu kurāru maruṣ ḫimēta tapa[ššaš(?)]

15" (Catchline:) If a man suffers from *kurāru*-disease, you an[oint(?) (him)] with ghee, [... ..].

One line blank(?)

16" tu[ppu?] x.KAM ... [..]

16" [...]x-th tablet(?) (of) [... ..]

Ms. a rev. breaks; remainder lost

Notes

Lines 1'–9': This section with several prescriptions mentions two different female health problems. The first condition remains unclear due to a textual gap. In lines 5'–7', we find a prescription “for making a woman’s menses appear” (*sinništu sagûša ana kullumu*) so that “she will see her menses” (*sagûša immar*). This very same problem is also treated in a few other Late Babylonian texts, see especially BM 54587 + 73802: 21'–25' (text C.2.3); BM 38624+ lines 61'–63' (text A.2.1); cf. also SpTU 1, No. 59: 12'–14' (text C.2.1). For further discussion, see the *Introduction*.

The phrase *ina 2-ta ŠU.MIN (šitta qātī)* in line 5' may stand for equal parts of a whole (i.e. “two parts”) or for the fraction “two thirds”, see CAD Q, 194–195 s.v. *qātu* sub 11; Michel 1992, 97; Streck 1995, 62 § 52. Perhaps the text referred to two parts or portions into which the medication in the following prescription needed to be divided (cf. Johnson and Simkó 2024, 252 (STOMACH 5) BAM 579 iv 40 for the similar expression *ana 1-et qa-ti*, translated there as “for each portion”). However, another interpretation of the expression is possible, namely as a quantity or measurement meaning “two handfuls of”, cf. Herréro 1984, 49 (quoting AMT 55/4: 7, written 2 ŠU); note further Finkel 2000, 155 Text 5 (BAM 391) line 18: ŠU.MIN *ka-mu-nu* “two handfuls of cumin” (without numeral though); see also Chalendar 2020, 62–63, 65–66 for discussion.

The conjunction *ašša* “because of; as soon as” (written *áš-šá*) encountered in line 7' occurs often in Neo- and Late Babylonian texts with a following verbal form in the perfect, cf. CAD A/2, 460; AHW 83b; Dietrich 1969, 72, 86.

Lines 10'–11'': Washing the patient’s head with prepared concoctions is often recommended in therapies for skin diseases on the head, see e.g., BAM 494 ii 64, ii 68, ii 73 (Bácskay and Simkó 2017, *JMC* 30, 15, treatments of *ašû*-disease); BAM 480 iii 24 (Scurlock 2014a, 314; Bácskay 2018, 56, for fever of the head).

Lines 12'–13'': ‘White drug’ (*šammu pešû*) and *aktam*-plant are prescribed side by side in BAM 494 rev. iii 5 against *guraš-tu*-disease (a skin condition similar to *kurāru*, see Bácskay and Simkó 2017, 16; Scurlock and Andersen 2005, 234). Likewise, “mountain honey” (*dišip šadī*; “wild honey”) is used in the preparation of ointments against such conditions (*ašû*, *guraštu*), see e.g. BAM 494 obv. ii 71 (Bácskay and Simkó 2017, 15): “you mix (*kibrītu*-sulphur) with ‘mountain honey’, you rub (him) repeatedly (with it)” (*ina LĀL KUR-i 𐎶𐎵𐎶𐎵 EŠ.[MEŠ']*). See also BAM 494 rev. iii 4, rev. iii 8; BAM 480 i 47' (Scurlock 2014a, 309).

Line 14'': A drug “excrement of *hurru*-bird (partridge?)” (*zê iššūr hurri*) is only rarely attested in the women’s healthcare texts (see SpTU 4, No. 153 obv. 22, 25 (text D.1.11) to promote delivery).

Line 15'': This entry is attested in AO 11447 obv. 42 // BAM 3 i 48, two excerpt tablets from Assur with material related to the therapeutic treatise CRANIUM concerned with diseases of the head and skin ailments on the head (Böck 2003, *AuOr* 21, 175 Text No. 19; Geller 2007, *JMC* 10, 5 and 10). The catchline quoted in BM 61975 line 15'' may present a slight variant of the remedy preserved in BAM 3 i 48 //. It is noteworthy that the entry is not known as a tablet incipit (of a serialised compendium) so far. The term *kurāru* refers to a skin lesion (“carbuncle; pustule”) on the head or other areas of the body. For treatments against *kurāru*-disease, see e.g. Bácskay and Simkó 2017, *JMC* 30, BAM 494 iii 20'–iv 6 and dupl.; Böck 2003, *AuOr* 21, 168–180; Wasserman 1996–1997, *RA* 90–91, 1–5, 31–32. For discussion of the condition, see also Fincke 2011, 181–184 (on the related term *kuraštu*, *gura/istu*).

Line 16'': Because the scribe seems to have left one line blank between lines 15'' and 16'', the latter line looks like the beginning of a colophon, which, if the remnants of the signs are read correctly, began with a reference to the title of the composition or compendium to which BM 61975 belonged as well as to the numbered position of the tablet within a series (i.e., whether it formed the first, second, third etc. tablet of a given compendium or series).

C.3 Texts Concerned with Protecting Pregnant Women from Miscarriage

The texts edited in this section share a common concern with protecting pregnant women and their fetuses. The sources stem from the Neo-Assyrian and the Late Babylonian period. The tablets and fragments from Nineveh, Assur and Sul-tantepe (texts C.3.1–C.3.2, C.3.5–C.3.7) provide textual evidence for the existence of collections of rituals and treatments in the Neo-Assyrian period, while the more extensive sources from Babylonia (especially from Uruk, Babylon, Sippar), for some of which duplicating Neo-Assyrian passages are extant, attest to the continuity of a long-standing shared tradition of texts and healing practices (texts C.3.3–C.3.4, C.3.8–C.3.10). Moreover, parallels between passages in some of the texts

treated here with tablet incipits of serialized medical-therapeutic treatises listed in the Assur Medical Catalogue allow us to attribute the treatments dealt with here more concretely and specifically in a thematic compendial context (cf. Steinert et al. 2018, 217–218, 269–272 especially in the treatise PREGNANCY/OFFSPRING in lines 109–114).

From the incipits and topics outlined for the treatise PREGNANCY/OFFSPRING quoted in AMC 109–114 we learn that the treatise dealt not only with preventing miscarriage and protecting unborn children, but also with cases of repeated infant death in a family. These topics are also simultaneously reflected in some of the sources edited here (e.g., SpTU 3, No. 84 text C.3.4), and there are several attestations of verbatim parallels between lines in AMC 109–114 and the texts in the present section (e.g., texts C.3.3–C.3.5). Both the incipits of the section PREGNANCY/OFFSPRING and the textual sources emphasize witchcraft as the primary cause of miscarriage and infant death. Because of the associations with the anti-witchcraft texts, seven of the texts assembled in section C.3 have recently been edited by Abusch, Schwemer, Luukko and van Buylaere (Abusch et al. 2020, CMAwR 3, texts 5.1–5.5, 5.8–5.9) but often limited to certain text passages. In the present publication all the relevant first millennium BCE texts known to date are edited in toto, complemented by a few new fragments. Beside witchcraft, some of the texts in section C.3 associate miscarriage and infant death with other agents and causes, including the “Hand” of Lamaštu, other aggressive demons (such as the *šēdu*-demon), the “Hand” of the healing goddess(es) Gula/Ninkarrak and the Hand of the “Ban” (*māmitu*) inflicted by a broken oath, are mentioned and dealt with in the preserved ritual procedures.

The procedures described in the texts to protect pregnant women and their offspring fulfil both protective/apotropaic and exorcistic functions. Prescriptions for amulet necklaces (strings with stones and leather bags) make up a considerable portion of the procedures, as do (often quite complex) ritual procedures. The ritual procedures include, beside apotropaic incantations, several prayers/recitations to different deities, among whom are, unsurprisingly, goddesses concerned with childbirth or healing (and sometimes directly held responsible for the treated problems): especially recitations to the mother goddess Ninmah, the healing goddesses Gula and Ninkarrak, and to the astral constellation “Wagon” (^{mul}MAR.GÍD.(-) DA, Akkadian *Ereqqu*, Ursa Major) associated with Venus/the goddess Ištar play a role in the texts (see texts C.3.4, C.3.6, C.3.8, C.3.10 lines 62, 64, 79, 96).

Lastly, a few text snippets quoted in AMC for the treatise PREGNANCY/OFFSPRING suggest that other related topics and healing procedures formed part of the text collections belonging to the treatise, especially procedures to stop bleeding and loss of amniotic fluid during pregnancy (AMC line 112). For texts focussing on anomalous bleeding/haemorrhage (including bleeding during pregnancy) and other discharges, see section C.1 and some of the collections of treatments for women edited in section A of this book.

C.3.1 STT 241: Amulet Stones and an Incantation for Protecting Pregnant Women

This single-column tablet belonged to an ensemble of scholarly tablets and fragments found together in the provincial town of Sultantepe (ancient ʕuzirina, near ʕarran) at the edge of the Neo-Assyrian empire, in a hoard close to the remains of a private house that may have belonged to a priestly family. Its scribe, a certain Šin-iddina, is otherwise unknown. The tablet is inscribed with a complete procedure for a “woman who does not bring (her pregnancies) to term” (MUNUS NU SI.SÁ, Akkadian (*sinništu*) *lā muš(t)ēšertu*), consisting of instructions for making an ensemble of amulet strings with different stones that were worn by the patient on different body parts (head, hands, feet, waist and navel). These instructions are followed by the text of an Akkadian spell that was recited over the amulets before they were attached to the woman’s body. The incantation which shares similarities with a few lines in a spell from the exorcistic incantation series ʕulbazizi makes the attacks of a malicious *šēdu*-demon responsible for the patient’s repeated miscarriages, an aetiology that is so far unique to the present text. The spell invokes the help of the sun god Šamaš and other deities to protect the (pregnant) patient from another miscarriage. A rubric which is added to the text on the left edge of the tablet extends the purpose of the text to other demonic agents: “to block the *šēdu*, the *rābišu* (‘lurker’), the *ardat-lili*-demon” from reaching any adolescent girl (line 32–33).

As is known from other first millennium BCE texts edited in section C.3 of this book as well as from older sources of Mesopotamian healing traditions, amulet necklaces and spells formed an important approach in the context of protecting pregnant women from miscarriage (e.g. Finkel 1980; Scurlock 1991; Steinert et al. 2018, 272 ad line 114 and the similar rubric ^{munus}PEŠ₄ KÉŠ.DA “to bind a pregnant woman”).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	SU 52/99 + 149	STT 241	Coll.	single-column tablet in landscape format; Neo-Assyrian script; 7 th cent. BCE	Sultantepe

Overview

i	Instruction for amulet stones against miscarriage to be placed around the temples, hands, feet, waist and navel A obv. 1–7	1–7
ii	Incantation <i>māḥiṣ muḥḥi mubbil liq pīya mubbil qaqqadi</i> A obv. 8–rev. 10	8–28
iii	Incantation rubric and instruction A rev. 11–12	29–30
iv	Colophon A rev. 13	31
v	Rubric(?) A l. e. 1–2	32–33

Previous Edition and Discussion

Schuster-Brandis 2008, 149–150 (transliteration, translation of lines 1–7)

Scurlock 1991, *Incognita* 2, 165 note 38

Stol 2000a, 132–133 (discussion)

Transliteration

1	A obv. 1	^{na4} AN.ZA.GUL.MEŠ [ina SAG].‘KI’ ¹ .MEŠ-šá
2	A obv. 2	^{na4} ḥal-tu’ ¹ ‘(x)’ ¹ ^{na4} 1[x x] ^{na4} 7ZA.GÌN ina ŠU.MIN ZAG-šá
3	A obv. 3	^{na4} AŠ.GÌ.GÌ ina ŠU.MIN GÙB-šá ^{na4} PA’ ¹ ^{na4} zi-É ina ‘GÌR’ ¹ .MIN ZAG-šá
4	A obv. 4	^{na4} šu-bu-u ^{na4} PA ina [G]IR.MIN GÙB-šá
5	A obv. 5	^{na4} šu-bu-u ^{na4} KUR-nu DAB.BA ina MURUB ₄ .MEŠ-šá
6	A obv. 6	^{na4} ŠIKA SILA.LÍMMU-ti ina LI ¹ .DUR-šá
7	A obv. 7	PAP 12 NA ₄ .MEŠ ša MUNUS NU SI.SÁ.KÁM
8	A obv. 8	ÉN ‘ma’ ¹ -ḥi-ši muḥ-ḥi mu-bíl liq pi-ia
9	A obv. 9	mu-bíl [SA]G.DU [a]-kil ^{uzu} SA-ni
10	A obv. 10	ši-biṭ š[i’ ² -ḥi]-iṭ’ ²¹ GIN ₇ G[U ₄ ’ ²] ‘ek’ ²¹ -[di’ ²] ú-šá-[aḥ-ḥi-iṭ’ ²]
11	A obv. 11	^d ALAD’ [l]a’ ² DU ₁₀ .G[A’ ²]
12	A obv. 12	šá’ ² x-[x]-šá’ ² ŠU’ ² -s[u’ ²]
13	A obv. 13	ina ḥu’ ² -x [x] x[.....]
14	A lo. e. 1	^d šá-maš be-[el]
15	A lo. e. 2	iš-bat-ka x[.....]

- 16 A lo. e. 3 *ik*-[.....]
- 17 A lo. e. 4 *ina pi-i* [.....]
- 18 A lo. e. 5 *ina pi-i še²*-[.....]
- 19 A rev. 1 *ina* NU.ME DUR [.....]
- 20 A rev. 2 ^d*lil-lum* ^dGAŠAN-*k[id-mu-ri²*]
- 21 A rev. 3 *a-di im-ma-lu-u* [.....]
- 22 A rev. 4 *la È-ma* ^d[.....]
- 23 A rev. 5 *ki-ma im-tal-lu-[u*]
- 24 A rev. 6 ^d*lil-lum* ^dGAŠAN¹-*k[id-mu-ri²* *nūr²*] ^d*ša-maš* IGI.LÁ
- 25 A rev. 7 AD-šú A[M]A-šú *nī²-š[u-ti-šú²*] IGI.LÁ
- 26 A rev. 8 ÉN *u[l]* ¹*ia-a¹-tú-¹nu¹* É[N ^d*el*]-¹*a¹* ^d*asal-lú-ḫi*
- 27 A rev. 9 ¹ÉN¹ ^d*da-mu* ^d*g[u-la]* ^d*nin-girima*
- 28 A rev. 10 EN T[U₆²] TU₆ ÉN
-
- 29 A rev. 11 KA.INIM.MA MUNUS NU S[I].SÁ.[KÁM É]N *an-[ni-tu₄]* 7-šú
- 30 A rev. 12 *ina* U[G]U NA₄.MEŠ [ŠID]-*nu*

Colophon:

- 31 A rev. 13 *ša-tír* ^{md}30—SUM-*n[a šá TÙM NUMUN-šú²]* ZÁḪ

Rubric:

- 32 A l. e. 1 ^dALAD MÀŠK[IM²] ¹KI².SIKIL.[L]ÍL.LÁ²(A) *ana* KUD
- 33 A l. e. 2 ¹*ana²* *kal* MUNUS.GURUŠ.TUR

Bound Transcription and Translation

¹ AN.ZA.GUL.MEŠ [*ina nakkapā*]tīša ² *ḫaltu ... uqnū ina qāt imittiša* ³ *ašgikū ina qāt šumēliša ayyartu(?) zibītu ina šēp imittiša* ⁴ *šubū ayyartu ina [š]ēp šumēliša* ⁵ *šubū šadānu šābitu ina qablīša* ⁶ *ḥašab sūq erbetti ina abunnatiša* ⁷ *napḥar 12 abnī ša sinništi lā muš(t)ēšerti*

¹ AN.ZA.GUL.MEŠ-stone [on her tem]ples, ² *ḫaltu*-stone, ...-stone (and) lapis lazuli on her right hand, ³ *ašgikū*-stone (turquoise) on her left hand, *ayyartu*-shell(?) (and) *zibītu*-stone on her right foot, ⁴ *šubū*-stone (and) *ayyartu*-shell on her left foot, ⁵ *šubū*-stone (and) magnetite on her hips, ⁶ a potsherd from a cross-roads on her navel. ⁷ A total of twelve stones for a woman who has difficulty bringing her pregnancies to term.

⁸ ÉN *māhiš muḥḥi mubbil liq pīya*

⁹ *mubbil qaqqadi [ā]kil [šer]’āni*

¹⁰ *šibiṭ šihit(?) kīma l[ē] [ek]di(?) uša[hḥit(?)]*

¹¹ *šēdu [lā] ṭābu(?) [... ...]*

¹² *ša ... qāssu [... ...]*

¹³ *ina [... ...]*

¹⁴ *Šamaš bēl [... ...]*

¹⁵ *išbatka [... ...]*

¹⁶ *... [... ...]*

¹⁷ *ina pī [... ...]*

¹⁸ *ina pī [... ...]*

¹⁹ *ina balu(?) [... ...]*

²⁰ *Lillu Šarrat-k[īdmuri] ... [...]*

²¹ *adi immalū [... ...]*

²² *lā uššī-ma [... ...]*

²³ *kīma imtalū [... ...]*

²⁴ *Lillu Šarg[az ... nūr] Šamaš līmur*

²⁵ *abāšu ummāšu [... ...] līmur*

²⁶ *šiptu ul yattun šip[ti E]a Asalluḥi*

²⁷ *šipti Damu G[ula] Ningirima*

²⁸ *bēl šip[ti] tē šipti*

²⁹ KA.INIM.MA *sinništi lā muš(t)ēš[erti šil]pta annīta sebišu* ³⁰ *ina muḥḥi abnī [tamannū]-ma*

Colophon:

³¹ *šāṭir Sîn-iddin[a ša itabbalu zēršu(?)] liḥliq*

Rubric:

³² *šēdu rābišu ardat-lilī ana parāsi* ³³ *ana(?) kal batūlti(?)*

⁸ Incantation: “The one who hits (my) skull, who dries out my palate,

⁹ who dries out (my) head, [h]urts (my) [ten]dons –

¹⁰ it is a blow; it is an attack(?)! It at[tacks(?)] like a [wi]ld bu[ll].

¹¹ O malevolent *šēdu*-demon [... ...],

¹² whose hand(s) are ... [... ...],

¹³ with/in ... [... ...].

¹⁴ Šamaš, the lo[rd of],

¹⁵ he has seized you, ... [...].

¹⁶ ... [... ...].

¹⁷ *By the command of* [... ...],

¹⁸ *by the command of* ... [... ...],

¹⁹ *without(?)* ... [... ...].

²⁰ (O) Lillu, Šarrat-k[īdmuri(?),],

²¹ before [...] have become full [... ...],

²² may it (the baby?) not come out! ... [... ...].

²³ As soon as [...] have become full, [... ...].

²⁴ (O) Lillu, Šarrat-k[īdmuri(?),] *may it see* [the light of(?)] the sun!

²⁵ *May it see* its father (and) its mother ... [...]!

²⁶ The incantation is not mine. It is the incan[tation of E]a (and) Asalluḥi,

²⁷ (it is) the incantation of Damu, G[ula] (and) Ningirima,

²⁸ the lord(s) of spell(s).” Incantation formula.

²⁹ Wording (of an incantation) for a woman who has trouble bringing her pregnancies to term. You recite this incanta[tion] seven times ³⁰ over the stones.

³¹ The scribe (is) Sîn-iddin[a. *Who carries off* (the tablet?), may his descendants(?) perish.

³² To block the *šēdu*, the *rābišu*, the *ardat-lilī*-demon. ³³ *For every young maiden*(?).

Notes

Lines 1–7: For a similar list of stones applied in protective amulets for the same purpose, see also AO 6473 (TCL 6, 49; text C.3.9) and Chapter F on Amulet Texts.

Line 1: The Akkadian reading of ^{na4}AN.ZA.GUL.MEŠ (more common spellings are ^{na4}AN.ZA/ZU.GUL.ME; in Lugale 534 ^{na4}an-zū-gul-me) is not entirely certain; see von Soden 1939, ZA 45, 47; Schuster-Brandis 2008, 396. The stone is listed in Ҫ. Tablet XVI, but only the version from Emar preserves an Akkadian correspondence (*zašk/qītu*), cf. MSL 10, 13: 344–347, ibid., 27 and 47; Arnaud 1987, Emar VI/4, 123 Text No. 533: 173’–176’.

Line 7: See also Stol 2000a, 132–133. For the rubric and term MUNUS NU SI.SÁ, see also KAR 223: 5 and dupl. (a ritual to avoid birth in the month Nisannu, Stadhouders and Steinert 2018, JMC 32, 65; *infra* text D.3.1), mentioning stones for the hips of a MUNUS NU SI.SÁ. The Akkadian correspondence of MUNUS NU SI.SÁ, *sinništu lā muš(t)ēšertu*, is attested in SpTU 5, No. 248: 1 (text C.3.10).

The term *lā mušēšertu*, a negated Š-stem participle of the verb *ešēru* (“to put in good condition”, “to cause to prosper”), refers to a woman who has had repeated miscarriages. However, the Št-stem participle (*muštēšertu*) of the same verb is

more commonly used in the same meaning, for example in omen apodoses. Thus, a liver omen reads: *la a-lit-ti ul-lad la muš-te-šir-tú uš-te-(eš)-šer/šir* “an infertile woman will give birth, a woman who has difficulty bringing to term will bring to term” (DA 96, 25 // CT 30, 30a: 5; quoted in Stol 2000a, 103–104 with fn. 72; note the same apodosis written logographically in Böck 2000, 94–95: 97 (*Alamdimmû* Tablet III): NU Û.TU Û.TU NU SI.SÁ SI.SÁ).

However, durative forms of the Št-stem of *ešēru* elsewhere refer to a straightforward delivery. In BAM 248 iv 12 //, *uš-te-šir* “she will deliver with ease” (Št¹, see AHW 255b sub 5) interchanges with logographic (MUNUS BI) SI.SÁ (see *infra* text D.1.1). In BAM 248 i 53 //, *šerru ušteššer(a)* (Št², see AHW 256b sub 8c) refers to the foetus (“the baby will be born straightforwardly”).

Lines 8–28: The incipit of the incantation *māhiš muḥḥi mubbil liq pīya mubbil qaqqadi*, written out in full in ms. A, is also quoted in AO 6473 (TCL 6, 49) obv. 26, a Late Babylonian tablet from Uruk with amulets and incantations to prevent miscarriage (see *infra* text C.3.10). The same spell may be cited in DT 28 obv. i 1’ (see *infra* text F.1, K. 4727+ and duplicates). See further Stol 2000a, 132–133 n. 144; CAD L, s.v. *liq pī* sub b.

Lines 8–9: The text of these two lines is identical with two lines of the incantation *ēkim sūqi pārik ribīti* “He who snatches (people) away (from) the street, who blocks the thoroughfare”, attested in the series Ḫulbazizi (STT 214–217 obv. iii 24–25 /// KAR 88 fr. 4 iii 4–5 // K. 2506+ obv. iii 3’–4’; see Ebeling 1953b, *ArOr* 21, 417, 419–420 note 203; cf. Finkel 1976, 108, 184–186 No. 31: 172–174 and pl. 11; Gurney, in: STT II, p. 11). Apart from these two lines of stock phrases, that incantation differs from STT 241: 8–28, however. Apparently, the parallel opening lines in STT 241 obv. 8–9 refer to or address the demonic agent attacking the woman and her foetus. Stol (2000a, 132–133 n. 72) wondered instead whether the opening lines referred to the newborn baby. Since the context of the spell is to protect pregnant women from miscarriage and keep the foetus alive, the speaker attacked by demonic threat may be either the woman or perhaps her foetus.

Line 10: The word *šibṭu* means “plague, epidemic” (CAD Š/2, 387–388 s.v. *šibṭu* A), and in a second meaning “gale; blast of wind” (cf. CAD Š/2, 387–389, who differentiate two separate lemmas, while AHW 1228a suggests one lemma with two different meanings). Since *šibṭu* occurs in both meanings in incantations, it is not entirely certain which nuance is intended here. For *šihṭu* “attack, strike, raid, razzia” (said e.g. of wild animals and demons), see CAD Š/2, 416b sub 1; cf. CAD Š/1, 92a sub 7 (*šaḥāṭu* “to attack” (D-stem)). The adjective *ekdu* “wild; furious” usually qualifies wild bulls (e.g., *rīmu*, GU₄.AM) or lions. The sign GU₄ can also be read *lū* “(wild) bull; lion” instead of *alpu* “ox”.

Line 11: The mention of a malevolent *šēdu*-demon/spirit (*šēdu lā ṭābu*) as responsible agent is in line with the rubric written on the right edge of the tablet, “to keep away (cut off) the *šēdu*, *rābišu* (lurker) and *ardat-lilī* (wind-maiden) demons”. These disease agents are well-known from other medical texts and incantations. However, the present text is unique in presenting these demonic agents as causing miscarriage. This misfortune is more frequently attributed to the demoness *Lamaštu* and to witchcraft. Note that usually *šēdu*-demons are designated either as “good” (*damqu*) acting as protective personal agents, or “bad” (*lemnu*), when they occur in incantations beside other disease demons (see CAD Š/2, 256–259). The term *šēdu* is also attested in reference to senders of disease that are “deputy powers/spirits” (*šēdu šanū*) of specific deities, see e.g. Arbøll 2019, *JMC* 33 (BAM 202 rev. 7’); Schmidtchen 2021b, *JMC* 37, 31ff.

Line 14: Different epithets of the sun god begin with *bēl*, e.g. *bēl kitti u mišari* “lord of right and justice”, *bēl dīni* “lord of judgment”, but also *bēl šamē u eršeti* “lord of heaven and earth”, *bēl elāti u šaplāti* “lord of the upper and lower world”, *bēl mātāti* “lord of the lands” or *bēl gimri* “lord of the universe” (see e.g. Mayer 1976, 410–422).

Line 15: Presumably, the demon is addressed here as “you” and the subject of *išbat* is the sun god, although this is mere conjecture. There are other possible readings, e.g. the sign KA could also belong to the following word or it may have to be read logographically. This remains uncertain until better-preserved sources for the spell are known.

Line 19: The logogram NU.ME.(A) can be read as Akkadian *balu* “without”. The following sign DUR may be read *riksu* “bond”, which could refer to cosmic bonds. Note also that *riksu ša amēli* “the bond of humankind” is an expression for the umbilical cord (see 11N-T3: 13; *infra* text G.1). Without context the passage remains unclear.

Line 20: It appears that here and in line 24 deities are invoked as supportive or protective agents. According to god lists, the god Lillu (^dLil, *Lil-lu*) is a son of the mother goddess (sometimes equated with Ninurta). His name was also written ^dBĀḪAR, lit. “Potter” (Krebern timer 1987–1990a, *RIA* 7, 19–20). Perhaps this association explains the occurrence of Lillu in the present incantation against miscarriage, since in Mesopotamian myths human beings are classically created by shaping

them from clay. Furthermore, Lillu is equated with the dying god Lú-líl (or Mulu-líl) known from a Sumerian composition in which he is in the Netherworld and instructs his sister how to perform the funerary rites for him (Katz 2003, 205ff.).

The second divine name in line 20 is only partially preserved, but given the first sign GAŠAN after the divine determinative it may be restored as Šarrat-kidmuri, the “queen of the (Bit)-Kidmuri”, which is a manifestation of Ištar (also appearing as ^d15 ša Bīt-Kidmuri). The name Kidmuru refers to a temple in Nimrud built for Ištar. Šarrat-kidmuri occurs in the greeting formulas of Neo-Assyrian letters beside other forms of Ištar (Šarrat-Ninua, Šarrat-Arba’il), see Krebernik 2009–2011a, *RIA* 12, 75. For Ištar of Kidmuru’s links to pregnancy and birth, see Arbøll 2023, 272–273, quoting SAA 10, No. 294, a letter of the court scholar Urad-Gula that mentions a banquet performed at the Kidmuru temple on behalf of Urad-Gula’s wife so that she may be provided with offspring. See also Rm. 376 (discussed in chapter D.1.1, ms. C).

Lines 21–25: The present interpretation proposes that these fragmentary lines refer to the baby which should not be born before its term is completed. The subject of the verb *malû* “to be(come) full” in lines 21 and 23 should be the “days” or “months” (of pregnancy). For *malû* “to reach fullness”, said of days or months, see e.g. BAM 244: 21 (referring to the patient): *kīma* U₄.MEŠ-ša im-ta-lu-ú “when her days (i.e. those of her treatment) are complete” (*infra* text B.1.1). See also CAD M/1, 180–181 s.v. *malû* sub 4.

Coming out and seeing the sunlight is a recurring phrase in birth incantations (and baby incantations), see e.g. BAM 248 ii 56, iv 1 //: *li/lit-ta-ša-am-ma li-ta-mar/li-mu-ra* ZĀLAG ^dUTU-ši “May it come out (quickly) and see the sunlight!” (text D.1.1). See also BAM 248 i 56, 66; KAR 223: 18 // (text D.2.1) for similar passages; Polonsky 2006, *FS Leichty*, 297–312, esp. 302 with fn. 24; Bosworth 2016, 33–53 for discussion. The foetus is called “inhabitant of the dark, who has not seen the sunlight” (*āšib eklēti lā āmir nūr Šamši*), see e.g. BM 42327+: 10–11 // SpTU 3, No. 84 rev. 7–8 (see Farber 1989a, 112; Polonsky 2006, 301 fn. 22; Abusch et al. 2022, text 5.4 and *infra* text C.3.4).

Line 24: This line appears to repeat the divine characters invoked in line 20. Thus, after ^dLil-lum, we assume ^dGAŠAN¹-k[*id-mu-ri*?], although the sign following the divine determinative looks like 𒄩/ŠĀR rather than GAŠAN. Thus, one could think of ^dŠār-gaz, a mythical deified weapon of the god Ninurta. ^dŠār-gaz forms a pair with another weapon ^dŠār-ūr (a mace or throwing stick), see Krebernik 2009–2011b, *RIA* 12, 84–86.

Line 25: The sign following AMA-šū copied as NI in STT 241 may also be IR; there is a slight trace that may suggest a third vertical wedge. In the latter case one may suggest as an alternative restoration *ir-ḥ[u-šū]* “(may he see his father and his mother who) engen[dered him]”.

Line 31: The restoration of the gap after the name of the scribe follows similar curse formulas in colophons, see e.g. Hunger 1968, No. 239: 5ff. Hunger himself (1968, 119 No. 401) suggested a patronymic in the gap; Baker (2002, *PNA* 3/1, 1134–1135 sub 11) follows Hunger in restoring “[son/descendant of ...]haia”.

Lines 32–33: These two lines inscribed on the left edge of the tablet would have been visible when the tablet was deposited on the library shelf, similar to the printed spines of today’s books.

Line 32: This line on the left edge of the tablet appears to serve as a kind of thematic rubric for the text on the tablet or purpose statement, namely to “block (cut off) the *šēdu*, the *rābišu*, the *ardat lilī*-demon”. Among these demons, the “wind demons” (*lilū*, *ardat lilī*) are known to attack especially adolescent boys and girls, but occasionally also infants. See e.g. BAM 248 iv 41–43 and dupl. (against the *lilū*-demon, see Farber 1989a, 126–127 §45 and *infra*); Schmidtchen 2019, *JMC* 33, 33: 22 (*lilū* and *alū*-demon).

Line 33: Curiously, this line is written upside down in relation to the other line on the left edge, i.e. the scribe turned the tablet 180 degrees to inscribe the text. The tablet surface is damaged before the first visible sign KAL. Thus, one sign may be lost before KAL. The sense of the expression remains unclear to me, although one expects another statement of the text’s purpose here. There are several possibilities of reading the preserved signs. One possibility is GURUŠ MUNUS GURUŠ. TUR “young man, woman, boy”. This is somewhat unexpected, since the text on the tablet specifically focuses on pregnant women and their unborn babies. In line with the mention of *šēdu*, *rābišu*, the *ardat lilī*-demon in line 32, the enumeration in line 33 could refer to the human victims of these demons. Because of *ardat lilī*-demon in line 32, I suggest reading *ana*(?) *kal* MUNUS.GURUŠ.TUR “for every adolescent girl”, because the wind-demons are specifically known to attack young people. An alternative reading of the line could be *ana* GURUŠ.<TUR> MUNUS GURUŠ.TUR “for the adolescent boy and girl”.

C.3.2 K. 11647 (AMT 66/3): A Fragment of a Compendium with Treatments for Pregnant Women

This small fragment from Ashurbanipal's library at Nineveh written in a tiny Neo-Assyrian script must have belonged to a large two-column tablet. The piece preserves a portion of the centre of the tablet, with parts of two text columns and column divider visible. It may have contained a collection of therapeutic material for women's health matters, comparable to the Neo-Assyrian Birth Compendium (see *infra* text D.1.1, BAM 248 and duplicates from Nineveh). It is likewise possible that it even belonged to a serialised medical compendium comparable to the treatises concerned with women (PREGNANCY, BIRTH) that are listed in the Assur Medical Catalogue (Steinert et al. 2018), but this remains uncertain.

The present text has been placed in section C due to the contents of the eleven fragmentary lines in col. ii' on the obverse(?) which partially preserve a prescription followed by a rubric indicating that treatment was used for a pregnant woman, perhaps to protect her from miscarriage or (less likely) to induce an abortion. The recipe is followed by a fragmentary *abracadabra*-spell.

The eleven fragmentary lines preserved of column iii' on the reverse are likewise inscribed with an unknown incantation.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	K. 11647 ³²⁴	AMT 66/3	Coll.	Fragment of a two-column(?) tablet; Neo-Assyrian script; 7th cent. BCE	Nineveh, library of Ashurbanipal

Overview

i'	Fragmentary	1'–2' [...]
	A obv.(?) i' 1'–2'	
ii''	Fragmentary prescription	...]3''–6''
	A obv.(?) ii' 1'–4'	
iii''	Rubric	7''
	A obv.(?) ii' 5'	
iv''	Fragmentary incantation	8''–13'' [...]
	A obv.(?) ii' 6'–11'	
v'''	Fragmentary incantation	...]14'''–25'''
	A rev.(?) iii' 1'–12'	

Previous Edition and Discussion

Thompson 1934, "Assyrian prescriptions for diseases of the urinary tract etc.", *Babyloniaca* 14, 84 and 136

CDLI P399372 (transliteration; photo)

BabMed Corpora (<https://www.geschkult.fu-berlin.de/e/babmed/Corpora/AMT-2/AMT66-3/index.html>) (transliteration)

Electronic Babylonian Library (eBL) (<https://www.ebl.lmu.de/library/K.11647>; transliteration)

Transliteration

Beginning of ms. A obv.(?) i' lost

³²⁴ Measurements: 5.5 x 4 x 2.7 cm.

1' A obv.(?) i' 1' [.....] MIN²

2' A obv.(?) i' 2' [.....] MIN²

Ms. A obv.(?) i' breaks; gap of unknown length

3'' A obv.(?) ii' 1' [x x x x] x x x x [.....]

4'' A obv.(?) ii' 2' [x x x] a-na AN-e [.....]

5'' A obv.(?) ii' 3' [x (x)] ŠE₁₀²¹ MUNU₄ SUR 7-š[ú²]

6'' A obv.(?) ii' 4' [t]a²-rak-ma x[.....]

7'' A obv.(?) ii' 5' munusPEŠ₄ šà ŠÀ-šà [ana (NU) ŠUB-di² (...)]

8'' A obv.(?) ii' 6' ÉN sur-sur ki-ki [.....]

9'' A obv.(?) ii' 7' ki-ki šár-r[a²]

10'' A obv.(?) ii' 8' ḥar-ḥa šár-[ra]

11'' A obv.(?) ii' 9' dab-ba [.....]

12'' A obv.(?) ii' 10' g[i²]

13'' A obv.(?) ii' 11' u[r²]

Ms. A obv.(?) ii' breaks; gap of unknown length

14''' A rev.(?) iii' 1' [x] 'ka²¹ x[.....]

15''' A rev.(?) iii' 2' 'a²¹-la a-k[a²]

16''' A rev.(?) iii' 3' ki-na ḥe-me-'e²¹ [.....]

17''' A rev.(?) iii' 4' ú-ru-ru [.....]

18''' A rev.(?) iii' 5' [an]a² i-šip-pu kur-kur [.....]

19''' A rev.(?) iii' 6' id kur-ra gid-gid [.....]

20''' A rev.(?) iii' 7' ḥa-zí-in te-še igi [.....]

21''' A rev.(?) iii' 8' ḥa-zí-in te-še igi x[.....]

22''' A rev.(?) iii' 9' igi igi igi ú ḥul-a [.....]

23''' A rev.(?) iii' 10' i-te bar an x x x[.....]

24''' A rev.(?) iii' 11' a ḥul 'x¹ [.....]

25''' A rev.(?) iii' 12' 'x x¹ [.....]

Ms. A rev.(?) iii' breaks; remainder lost

Bound Transcription and Translation

Beginning of ms. A obv.(?) i' lost

¹ [... ...] MIN

[... ...], ditto(?).

² [... ...] MIN

[... ...], ditto (?).

*Ms. A obv. i' breaks; gap of unknown length*³ traces³ too fragmentary for translation⁴ [...] *ana šamê* [... ...] ⁵ [...] *zê buqli teṭerri(?) sebî[šu]*⁴ [...] towards heaven [... ...] ⁵ [...] you *smear* (with?) refuse of malt, seven times [you], ⁶ you knead/smear (it). Then [... ...].⁶ *tarâk-ma* [... ...]⁷ *erîtu ša libbiša [ana (lā) šuddî/nadê(?)]*⁷ [So that] a pregnant woman [(not) abort(?)] her foetus.⁸ ÉN sur-sur ki-ki [... ...] ⁹ ki-ki šár-r[a?] ¹⁰ ḥar-ḥa šár-ra [... ...] ¹¹ dab-ba [... ...]⁸ Incantation. “Sursur kiki [... ...], ⁹ kiki šarr[a], ¹⁰ ḥarḥa šar[ra ...], ¹¹ dabba [...],¹²–¹³ traces¹²–¹³ too fragmentary for translation*Ms. A obv.(?) ii' breaks; gap of unknown length*¹⁴ traces¹⁴ too fragmentary for translation¹⁵ ṛa²1-la a-k[a?]¹⁵ in(?) an abundance of water (?) [... ...],¹⁶ ki-na ḥe-me-ṛe²1- [... ...]¹⁶ In his/her place [... ...].¹⁷ *urrurū(?)* [... ...]¹⁷ Dried out are [... ...],¹⁸ [an]a išippu kur-kur [... ...]¹⁸ t[o] the conjurer of (all) the lands [... ...],¹⁹ id kur-ra gid-gid [... ...]¹⁹ the long river of the netherworld [... ...].²⁰ ḥa-zí-in te-še igi [... ...]²⁰ an axe [... ...],²¹ ḥa-zí-in te-še igi x[... ...]²¹ an axe ... [... ...].²² igi igi igi ú ḥul-a [... ...]²² Eye, eye, eye! Plant of destruction [... ...],²³ i-te bar an x x x[... ...]²³ it approached(?) the outskirts of heaven [...],²⁴–²⁵ too fragmentary for transcription²⁴–²⁵ too fragmentary for translation*Ms. A rev.(?) iii' breaks; remainder lost*

Notes

General remark: The identification of the obverse and reverse of the tablet is uncertain. The present edition follows Thompson's assignment in AMT.

Lines 5"–6": The reading ŠE₁₀¹⁷ MUNU₄ “refuse(?) of malt” in line 5" is tentative and based on context; the sign before MUNU₄ rather resembles KI. The following logogram SUR is ambiguous. In medical texts, SUR usually stands for Akkadian *ṭerû* “to press out; to squeeze out”, or better “to smear”. The verb *ṭerû* occurs in the context of preparing bandages or poultices, where extracted compounds of drugs are smeared on a piece of cloth or leather before application, see CAD Ṭ, 103; cf. Goltz 1974, 54–55. Other possible readings of SUR are *šaḥātu* “to press; to process” (oil or wine) and *šarāru* “to pour out”, but these verbs usually involve liquids. In line 6", the verbal form is read *ta-rak-ma* in CAD K, 110b sub a; the verb *rāku* is rendered as “to smear” or “to knead” there, while AHw 948b translates *rāku* with “ausschütten” (i.e., “to pour out”).

Line 7": For the reconstructed rubric, compare e.g. the texts BM 42327+: 1ff.; TCL 6, 49 rev. 13ff., SpTU 3, No. 84: 56ff.; LKA 9 rev. r. col. 7ff.; BM 51246+ obv. 1ff.; KAL 2, No. 41 obv. i' 10ff. (see *infra*). All these texts contain treatments for protecting pregnant women from miscarriage caused by sorcery (*ana* ^{munus}PEŠ₄ UŠ₁₁.ZU NU TE-*ma* ša ŠĀ-šĀ NU ŠUB-*e*). The present rubric in line 7" may have been abbreviated.

A second option is to restore the passage in the contrasting sense, “to cause a pregnant woman to expel her foetus” (^{munus}PEŠ₄ ša ŠĀ-šĀ *ana* ŠUB-*di*, for which we find a parallel in BAM 246: 1: [^{munus}P]EŠ₄ ša ŠĀ-šĀ *ana* ŠUB-*di* (text B.1.6). Cf. also K. 8678+ rev. 13' and 20' (text A.1.4) for varying formulae. Recipes to procure an abortion are otherwise rare in the

Mesopotamian gynaecological corpus and have so far not been encountered in a longer compendium. The present text may perhaps form the first such case.

Lines 14'–25': It is not always clear from the fragmentary traces, whether the text should be read as Sumerian or Akkadian, or a mixture of it. Most likely these lines belong to an incantation.

Line 15': Sumerian *a-la* (or *la-la*) means “plenty, exuberance”. Alternatively, one could read *a-la-a* as Akkadian *alû* “bull” or *alû-demon* (in the accusative). eBL suggest reading *a-la-a-k[a]* (i.e. an accusative infinitive form of *alāku* “to go”).

Line 16': The reading of this line is only tentative. Perhaps, *ki-na* (“in his/her place(?)”) is a phonetic spelling for Sumerian *ki-ná* “bedchamber”. The sign sequence *hi/e-me-e* could also be read as an Akkadian word, *himû*. This term designates reeds that were bound on the skin to soothe snake bite; elsewhere they are arranged around the bed for protection (cf. CAD H, 193–194).

Line 17': The provisional reading as Akkadian *urrurû* “they are dried out” is highly tentative. Alternatively, one could interpret the signs as Sumerian *ú šub-šub*, a “plant (that is) fallen/laid down” (on the ground)? In the present context, one could also think of a plant that causes miscarriage (i.e., “dropping (*šub*) of the foetus”).

Line 18': eBL restore *ana* before the word *išippu*. In first millennium BCE texts, *išippu* is an antiquated word synonymous with *āšipu* “conjurer”, derived from Sumerian *išib*, designating a type of purification priest. The “conjurer of (all) lands” may be an honorific title of a deity, e.g. Enki or Asalluḫi.

Lines 20'–21': In Thompson's copy of the fragment in AMT, line 21', being a repetition of line 20', was omitted. The word *ḥa-zí-in* is a loanword from Akkadian *ḥaššinnu* “axe”, and it may even perhaps be interpreted as Akkadian text in the present passage. The following sign sequence *te-še igi* could also be read as Akkadian *te-še-ši*, a 2nd person singular form of *ešû* “to trouble, confuse”, with the pronominal suffix *-ši* referring to *ḥaššinnu* (the word is constructed as feminine in the plural).

C.3.3 BM 42327+: Rituals for Protecting Pregnant Women from Miscarriage

The single-column tablet BM 42327+ (ms. a) contains three prescriptions and two associated incantations for protecting a pregnant woman from miscarriage caused by witchcraft. The tablet written in a Late-Babylonian script stems from Rassam's excavations in Babylonia, but its exact provenience is uncertain (possibly Babylon or Sippar). The prescriptions on BM 42327+ are also attested on two other Late-Babylonian tablets, BM 51246+ (ms. b, of uncertain provenience) and SpTU 3, No. 84 (ms. c, from Uruk), both of which present longer collections of material concerned with women's health and related matters. The text on BM 42327+ duplicates a continuous section of text on SpTU 3, No. 84 (rev. 3–25), the latter of which however includes further rituals to protect households from sickness and death befalling their offspring (see text C.3.4 for the complete edition). In contrast, only the first four lines of BM 51246+ obv. duplicate BM 42327+ (leaving out the second prescription and the text of the cited incantations), after which the text continues with gynaecological material on other topics (see text A.2.7). Interestingly, these first four lines in ms. b are identified as stemming from a different source than the following text.

It is crucial to point out that BM 42327+ and SpTU 3, No. 84 present textual evidence for a serialized section of therapeutic material, whose title is known from a passage in the Assur Medical Catalogue (AMC lines 109–114) and which has been dubbed PREGNANCY/OFFSPRING according to its main topic (Steinert et al. 2018, 217–218, 268–272). Thus, BM 42327+ begins with an incipit matching the incipit of Tablet 3 of this AMC section entitled *ana erīti kišpī lā teḥē-ma ša libbiša lā nadē* “So that witchcraft not come near a pregnant woman and for her not to have a miscarriage (lit. drop her foetus)”. Furthermore, BM 42327+ contains a catchline that may be mentioned in AMC line 113, followed by the series name corresponding to the title and first tablet of the section PREGNANCY/OFFSPRING in AMC (line 109 and 111): *šumma amēlu ana Ninkarrak paqid-ma* “If a man has been handed over to the goddess Ninkarrak” (see below ms. a, lines 40–41).

The first prescription of BM 42327+ (ms. a lines 1–4) is furthermore a variant of the recipe of a salve for a pregnant woman found on LKA 9, a Neo-Assyrian text from Assur (rev. r. col. 7'–13', see text C.3.5). However, in BM 42327+, a Lamaštu incantation (*Ezzet šamrat ilat namurrat*) is recited over it (written out in full in ms. a, obv. 14–rev. 8), which is not

referred to in LKA 9. This incantation is preserved as well in SpTU 3, No. 84, (ms. c), but also in another Late Babylonian collection of amulet charms for pregnant women (AO 6473, ms. d, see text C.3.9).

The second prescription is an instruction to bury a potsherd from a crossroads under the inner threshold of the house where the patient lives. This passage is missing from BM 51246+ (ms. b), but preserved in SpTU 3, No. 84 (ms. c).

The third prescription consists of an amulet of ‘male’ and ‘female’ *šû*-‘stone’ attached to the woman’s right hand, accompanied by the baby incantation *Āšib eklēti lā āmir nūr Šamaš* (the text of which is not included in BM 51246+, ms. b). A variant of this amulet is again found in LKA 9 (using merely male *šû*-‘stone’ attached to the left hand, rev. r. col. 14’–15’), over which a different baby incantation was recited (LKA 9 rev. r. col. 16’–21’, see text C.3.5). The ‘gendered’ *šû*-stone is also common in the group of amulets for pregnant women associated with the series *kunuk ḫalti* (K. 4727+ // lines, 12, 15, 21, 29, 34; text F.1).

BM 42327+ concludes with the Lamaštu incantation *Ezzet šamrat ilat namurrat*, followed by a fragmentary colophon. It is interesting that in the present text(s) this incantation is prescribed to protect from miscarriage caused by witchcraft and not by the demoness Lamaštu. This can be compared with the use of a baby incantation for the related context of protecting from miscarriage in LKA 9. Lamaštu is included among the agents causing miscarriage mentioned in the rituals of SpTU 3, No. 84, however (see text C.3.4 for discussion).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 42327 + BM 42410 + BM 42604 + BM 42628 + BM 43474 + BM 43523 (81-7-1, 87 + 170 + 365 + 389 + 1238 + 1287)	Farber 1989a, pl. 14–15	Coll.	Single-column tablet, Late Babylonian script, ca. 6 th –3 rd cent. BCE	Babylonia, exact provenience unknown
b	BM 51246 + 53217 + 53744 (82-3- 23, 2242 + 4251 + 4784)	Pl. 20	Coll.	Fragment of a single-column tablet, Late Babylonian script, 6 th –3 rd cent. BCE	probably Sippar
c	W. 23287	SpTU 3, No. 84	–	Single column tablet; Late Babylonian period, 5 th cent. BCE	Uruk, library of the descendants of Šangû-Ninurta
d	AO 6473	Thureau-Dangin, <i>RA</i> 18, 162–163 TCL 6, 49	Coll.	single-column tablet; Late Babylonian script; 3 rd –2 nd cent. BCE)	Uruk
e		Nougayrol, <i>Syria</i> 42, p. 228 (photo)	–	Amulet	modern forgery after lost original

Overview

i	Prescription (ointment) to protect a woman from miscarriage caused by witchcraft	1–4
	a obv. 1–4 // b obv. 1–3 // c rev. 3–4	
ii	Ritual instruction to protect a woman from miscarriage caused by witchcraft	5–6
	a obv. 5–6 // c rev. 5	
iii	Prescription (amulet) to protect a woman from miscarriage caused by witchcraft:	7–13
	– Instructions (a obv. 7–9 // b obv. 4 // c rev. 6)	7–9
	– Incantation: <i>Āšib eklēti lā āmir nūr Šamaš</i> (a obv. 10–13 // c rev. 7–8)	10–13
iv	Lamaštu incantation: <i>Ezzet šamrat ilat namurrat</i>	14–38
	(a obv. 14–rev. 7 // c rev. 9–24 // d rev. 13–29 // e 1–17)	
	Instruction (a rev. 8 // c rev. 25) to recite spell over the ointment (lines 1–4)	39
v	Catchline and series title	40–41
	a rev. 9–10	
vi	Colophon	42–45
	a rev. 11–14	

Previous Edition and DiscussionFarber 1989a, *Schlaf*, 26f., 112ff. § 39A and §40 (ms. a and b, lines 1–13)

Von Weiher 1988, SpTU 3, 116–123, No. 84 (ms. c)

Farber 2014, *Lamaštu*, 268ff., 298f. (Lamaštu incantation *ezzet šamrat* [mss. a, c, d, e])Scurlock 1991, *Incognita* 2, 140 (translation)Polonsky 2006, *Studies Leichty*, 301 fn. 22 (lines 10–11, ms. a)Besnier 2010, <http://oracc.org/cams/gkab/P348688> (ms. c)Scurlock 2014a, *Sourcebook*, 587–589 (ms. c)Bosworth 2016, *Infant Weeping*, 51 (translation of lines 10–13, ms. a)

Abusch et al., 2020, CMAwR 3, 60–63 text 5.4 (edition of lines 1–13, mss. a, b, c) and pl. 62 (collations)

Infra text A.2.7 (edition of ms. b), text C.3.4 (edition of ms. c), text C.3.9 (edition of ms. d)**Transliteration**

- 1 a obv. 1 [ana]^{munus}PEŠ₄ UŠ₁₁.ZU NU TE-ma šá Š[À]-šá NU ŠUB-[e]
 b obv. 1 'ana'^rmunus^rPEŠ₄ UŠ₁₁.ZU NU TE-ma ša ŠÀ-šá N[U ŠUB-e]
 c rev. 3 ana^{munus}PEŠ₄ UŠ₁₁.ZU NU TE-ma ša ŠÀ-šá NU na^l-de-e
- 2 a obv. 2 na⁴KUR-nu DAB KÙ.GA[N] na⁴ŠUBA 'SAḪAR¹-ru GEŠTIN.KA₅.A HÁD.'A'
 b obv. 1^{cont.}–2 [.....] / ù^{giš}GEŠ.TIM.KA₅.A HÁD.DU
 c rev. 3^{cont.} []
- 3 a obv. 3 SÚD ina MÚD BURU₅.ḪABRUD^{ru}.DA^{mušen} NÍTA ina Ì.GIŠ^{giš}ŠUR.MÌN ḪI.ḪI
 b obv. 2^{cont.} SÚD ina MÚD BURU₅.Ḫ[ABRUD.DA^{mušen}]
 c rev. 3^{cont.}–4 [...] / ina MÚD BURU₅.ḪABRUD.DA NÍTA ina Ì^{giš}ŠUR.MÌN ḪI.ḪI-ma
- 4 a obv. 4 ÉN ez-ze-et šam-rat ana ŠÀ ŠID-nu-ma ŠÉŠ-ma TIN-uṭ
 b obv. 3 ÉN ez-ze-et šam-rat ana ŠÀ ŠID-nu-[ma]
 c rev. 4^{cont.} É[N]

a, b, c

- 5 a obv. 5 DIŠ KI.MIN ŠIKA SILA.LÍM.MA za-qip-tu₄ TI-qé-ma ina KUN₄ É-a-ni-tú
 b Omits
 c rev. 5 DIŠ KI.MIN ŠIKA SILA.LÍM.MA za-qip-ti TI-qé-ma <ina> KUN₄ b[i-ta-ni-tú]
- 6 a obv. 6 te-te-mer-ma GABA kiš-pi 'tur¹-rat
 b Omits
 c rev. 5^{cont.} []

a, c

- 7 a obv. 7 DIŠ KI.MIN na⁴šu-u NÍTA u MUNUS ina ŠU 15-šá KÉ[Š]-as
 b obv. 4 ----- na⁴šu-u NÍTA na⁴šu-u MUNUS ina ŠU 15-šá KÉ[Š]
 c rev. 6 DIŠ KI.MIN na⁴šu-u NÍTA u MUNUS ina ŠU.MIN 15-šú KÉŠ
- 8 a obv. 8 ÉN a-šib ek-le-ti 3-šú ana UGU ŠID-'nu¹-ma
 b obv. 4^{cont.} [.....]
 c rev. 6^{cont.} ÉN a-šib ek-let [.....]
- 9 a obv. 9 kiš-pi NU TE.'MEŠ¹-šú
 b obv. 4^{cont.} [.....]
 c rev. 6^{cont.} [.....]

a, b, c

- 10 a obv. 10 ÉN *a-šib ek-le-ti la a-m[i]-r¹i* ZÁLAG [^dU]TU-ši
c rev. 7 ÉN *a-šib ek-let la a-mi-ru* ZÁLAG ^dUTU-ši
- 11 a obv. 11 È-*am-ma ta-¹ta-mar¹* 'ZÁLAG¹ '^dUTU¹-[ši lu] *né-ḥe-e-ti*
c rev. 7^{cont.}-8 È-*am-ma* I[GI-mar] / *lu-u né-ḥe-e-ti*
- 12 a obv. 12 GIN₇ A.MEŠ *a-gam-mi lu* 'šal-la¹-a-t[a G]IN₇ á[r]-m[e]-e šá MAŠ.DÀ
c rev. 8^{cont.} GIN₇ A.ME *a-gam-me lu-u šal-la-ta* GIN₇ ár-¹mé-e šá¹ [.....]
- 13 a obv. 13 EN *i-nap-pa-¹ḥu¹* ^dUTU *pa-šir-[k]a* [É]N
c rev. 8^{cont.} []
- a, c

- 14 a obv. 14 É[N] '*ez-ze¹-[et]* šam-rat *i-lat na-mur-[rat]*
c rev. 9 ÉN *ez-ze-et šam-rat* DINGIR-at *na-mur-rat*
d rev. 13 ÉN *ez-ze-et šam-rat i-lat na-mur-rat*
e 1 [É]N SAL.LA-et šam-rat DINGIR-a[t] -----
- 15 a obv. 15 [x x x *bar-ba*]r-rat DUMU.MUNUS ^da-n[u]
c rev. 9^{cont.} *u ši-i bar-bar-rat* DU[^dMU.MUNUS]
d rev. 13^{cont.} *u ši-i bar-bar-rat* DUMU.MUNUS ^da-nu
e 2 ---- [*bar-b*]a-rat DUMU.MUNUS ^da-[n]im
- 16 a obv. 16 [.....]-¹ú¹ ŠU.MIN-šá *lu-²-[tú]*
c rev. 10 ĞĪR-šá An-[zu]-ú ŠU.MIN-šá *lu-²-tú*
d rev. 14 ĞĪR.MIN-šú An-zu-ú ŠU.MIN-šá *lu-²-tú*
e 2^{cont.}-3 Ğ[ĪR-] ----- / ŠU.MIN-šá *mu-tum*
- 17 a obv. 17 [x x x x *da-p*]i-ni *pa-nu-šá šak-[nu]*
c rev. 10^{cont.} *pa-an* UR.MAḤ *da-pi-nu pa-n[u-x x x]*
d rev. 14^{cont.} IGI UR.MAḤ *da-pi-nu* IGI.ME-šú GAR-an
e 3^{cont.}-4 *pa-a[n]* ----- / ša-ak-nu
- 18 a obv. 18 i[š-tu a-pi i-l]am-ma *uš-šu-rat pe-re[t-su]*
c rev. 11 iš-tu a-pi i-lam-ma *uš-šu-rat pe-ret-su*
d rev. 15 iš-tu a-pi i-lam-ma *uš-šu-rat pe-ret-su*
e 4^{cont.} TA GIŠ.[GI] -----
- 19 a obv. 19 bu-[x x x di-d]a-a-šá ki-bís GU₄ '*il¹-[lak]*
c rev. 11^{cont.}-12 bu-ut-tu-qa d[i-da-a-šú] / kib-si GU₄ *il-lak*
d rev. 15^{cont.}-16 bu-ut-tu-qa di-da-a-šú / kib-su GU₄ *il¹(GEŠTIN)-lak*
e 5 KUD.MEŠ di¹-da-šá ----- (omits)
- 20 a obv. 20 ki-bís [x x i-red-d]e ina UZU ù MÚD ŠU.'*MIN-šá¹* [šak-n]a
c rev. 12^{cont.} kib-si UDU.NÍTA UŠ-de ina UZU u MÚD ŠU.MIN-[šú x x]
d rev. 16^{cont.} kib-su UDU.NÍTA *i-red-de i-na* UZU u MÚD ŠU.MIN-šú : šak-nu
e 5^{cont.}-6 ----- i[na²] ----- / GAR²-nu²
- 21 a obv. 21 a-pa-niš [..... š]e-ra-niš *i-ḥal-lu-¹up¹*
c rev. 13 a-pa-niš KU₄-ub še-ra-niš *i-ḥal-lu-up*
d rev. 17 a-pa-niš i-ru-bu še-ra-niš *i-ḥal-lu-up*
e 6^{cont.} a-pa-niš KU₄-b[u²] -----
- 22 a obv. 22 É *ir-r[u-ub É u]š-ša bi-la-¹a¹-ni* DUMU.MEŠ-ki-na
c rev. 13^{cont.}-14 É KU₄ É È *bi-[x-x]* / DUMU.MEŠ-ki-na

- d rev. 18–19 *bi-i-tú ir-ru-ub bi-i-tú uš-šu / bí-la-ni DUMU.MEŠ-ki-na*
e 7 ----- É È *bi-la-n*[i[?]]
- 23 a obv. 23 *lu-še-ni-ī[q ... DUMU.MUNUS].MEŠ-ki-na lu-tar-ri*
c rev. 14^{cont.} *lu-še-ni-q u DUMU.<MUNUS>.MEŠ-ki-na lut-t[ar-ra]*
d rev. 19^{cont.} *lu-še-ni-q u DUMU.MUNUS.MEŠ-ki-na lu-ut-tar-ra*
e 7^{cont.}–8 ----- / ù DUMU.MUNUS.MEŠ-ki-na *lu[?]-ut-tar-ri[?]*
- 24 a obv. 24 *ana pi-i DUMU.[MUNUS.MEŠ-ki-n]a lu-uš-ti-kan tu-la-a*
c rev. 15 *a-na pi-i DUMU.MUNUS.MEŠ-ki-na lu-uš-tak-ka-na tu-la-a*
d rev. 20 *a-na pi-i DUMU.MUNUS.MEŠ-ki-na lu-uš-tak-ka-na tu-la-a*
e 8^{cont.}–9 ----- / *lu-uš¹-tak[?]-na UBUR.MIN-a-a*
- 25 a obv. 25 *iš-mé-ši-m[a x x x A]D-šá am-ma-ku DUMU.MUNUS ^da-nim*
c rev. 15^{cont.}–16 *iš-me-ši-ma ^dé-[a x x] / am-ma-ki DUMU.MUNUS ^da-nu*
d rev. 21 *iš-me-ši-ma ^dIDIM AD-šú am-ma-ki DUMU.MUNUS ^da-nim*
e 9^{cont.}–10 *iš-me-ši-ma ---- <i[?]-bak[?]>- / ki am-ma-ku DUMU.MUNUS ^da-nim*
- 26 a obv. 26 *mu-ut-tar-ra-ta L[Ú-t]u₄ tal-ma-di-ma*
c rev. 16^{cont.} *mu-ut-tar-ra-at LÚ-ut-tu₄ tal-ma-di-[ma]*
d rev. 21^{cont.} *mut¹-tar-ra-tú LÚ-tú tal-ma-[di]-ma*
e 10^{cont.}–11 ----- *a-mi- / lu -----*
- 27 a obv. 27 *am-ma-ki ina UZU [.....]-ka šak-na*
c rev. 17 *am-ma-ki ina UZU u MÚD ŠU.MIN-ki šak-na*
d rev. 22 *am-ma-ki ina UZU u MÚD ŠU.MIN-ki šak-nu*
e 11^{cont.}–12 *KI.MIN ina UZU ù MÚD / ŠU -----*
- 28 a obv. 28 *am-ma-ki É ter-[ru-bi] 'É¹ tu-ši-i*
c rev. 17^{cont.} *am-ma-ki É KU₄-bi É È*
d rev. 23 *am-ma-ki É ter-ru-bu É tu-ši-i*
e 12^{cont.} *KI.MIN É KU₄-bi É 'É¹(UD.<DU>)*
- 29 a obv. 29 *mu-úh-ri šá ^{lú}DAM.[GÀ]R ----- ši-di-is-su*
c rev. 18 *mu-uḫ-ri šá ^{lú}DAM.GÀR qa-an-na-šú u ši-di-is-[su]*
d rev. 24 *mu-uḫ-ri šá ^{lú}DAM.GÀR qa-an-na-šú u ši-di-is¹(ši)-su*
e 13 *mu-uḫ[?]-ri šá DAM.<GÀR> -----*
- 30 a obv. 30 *[m]u-úh-ri šá ^{lú}'SIMUG¹ se-*mé*-ri si-mat ŠU.MIN-ki*
c rev. 19 *mu-uḫ-ri šá ^{lú}SIMUG se-mer si-mat ŠU.MIN-ki*
d rev. 25 *mu-uḫ-ri šá ^{lú}SIMUG se-me-ri si-mat ŠU.MIN-ki*
e 13^{cont.}–14 *KI.MIN šá / [l]^úSIMUG[?] -----*
- 31 a obv. 31 *[u] GÌR.MIN-ki mu-úh-ri šá ^{lú}KÙ.DIM*
c rev. 19^{cont.}–20 *u GÌR.MIN-k[i] / mu-uḫ-ri šá ^{lú}KÙ.DIM*
d rev. 25^{cont.}–26 *u GÌR.MIN-ki / mu-uḫ-ri šá ^{lú}KÙ.DIM*
e 14^{cont.} ----- *KI.<MIN> šá ^{lú}ku[?]-<....>*
- 32 a rev. 1 *in-šab-tu₄ si-mat GEŠTU.MIN-ki*
c rev. 20^{cont.} *in-šab-ti si-mat GEŠTU.MIN-k[i]*
d rev. 26^{cont.} *in-ša-ab-tú si-mat GEŠTU.MIN-ki*
e 14^{cont.}–15 ----- / [.....]
- 33 a rev. 2 *mu-úh-ri šá ^{lú}BUR.'GUL¹ na⁴GUG si-mat GÚ-ki*
c rev. 21 *mu-uḫ-ri šá ^{lú}BUR.GUL na⁴GUG si-mat GÚ-ki*
d rev. 27 *mu-uḫ-ri šá ^{lú}BUR.GUL na⁴GUG si-mat GÚ-ki*

- e 15^{cont.} [K]I.MIN šá^{lú}BUR.GUL -----
- 34 a rev. 3 *mu-úh-ri šá^{lú}NAGAR^{giš}GA.RÍG^{giš}pi-laq-qu* -----
 c rev. 22 *[mu-u]h-ri šá^{lú}NAGAR^{giš}GA.RÍG^{giš}BAL du-di-it-ti šid-di*
 d rev. 28 *mu-u^h-ri šá^{lú}NAGAR^{giš}GA.RÍG^{giš}BAL*
 e 15^{cont.}-16 KI.MIN / [šá^{lú}NAGA]R? -----
- 35 a rev. 4 *ù ki-ri-is-su si-[mat] qé-e-ki*
 c rev. 23 *[u ki-ri]s-su[?] si-mat qé-e-ki :*
 d rev. 28^{cont.} *u du-di-it-ti <si-mat qé-e>-ki*
 e 16 -----
- 36 a rev. 5 *ú-tam-mi-ki^da-num AD-ki*
 c rev. 23 *ú-tam-mi-ki^da-nu AD-ki*
 d rev. 29 *ú-tam-mi-ki^d60 AD-ka*
 e 16^{cont.} *ú-tám-mi-k[i]*
- 37 a rev. 6 *ú-tam-mi-ki an-[tum] AMA-ki*
 c rev. 24 ----- [x x AM]A-ki
 d rev. 29^{cont.} ----- an-tum AMA-¹ka¹
 e 16^{cont.} -----
- 38 a rev. 7 *ú-tam-mi-ki^d[é-a ba-nu-ú]-ki ÉN*
 c rev. 24^{cont.} *ú-tam-mi-ki^dé-a DÙ-ki TU₆ ÉN*
 d rev. 29^{cont.} *ú-tam-mi-ki^dIDIM ba-nu-ú MU-ki*
 e 17 [.....] (traces)

a, c

(Ms. d: bottom of the tablet)

- 39 a rev. 8 *ÉN an-n[i-tu₄ x x nap-šal-t]i ŠID-nu*
 c rev. 25 *[ÉN an-ni]-ti ana UGU nap-šal-ti ŠID-nu*

a, c

Catchline:

- 40 a rev. 9 DIŠ^{munus}PEŠ₄ [x x x x x-a]h ú-šam-šu
 41 a rev. 10 DIŠ NA [ana^dnin-kar-ra-ak] pa-qid-m[a]

Ms. a: one line left blank

Colophon:

- 42 a rev. 11 *[gaba-ri x x^{kj}]i ki-ma la-bi-[ri-šú šaṭer]*
 43 a rev. 12 *[x x x] tup-pi^mit-ti-^dA[MAR.UTU-balātu]*
 44 a rev. 13 *A-šú¹šá^{2/1}m^mx x x x x x x*
 45 a rev. 14 *pa-liḥ^dMUATI NU¹TÙM¹ [x x x x x]*

Ms. a: Rest of reverse left blank

Bound Transcription and Translation

¹ *ana erīti kišpī lā ʔehē-ma ša libbiša lā nadē* ² *šadānu šābi-*
tu lulū šubū eperu (u) karān šelebi tubbal ³ *tasāk ina dām*
iššūr ʔurri zikari ina šaman šurmēni taballal-(ma) ⁴ *ÉN ez-*
zet šamrat ana libbi tamannū-ma tapaššaš-ma iballu

¹ So that witchcraft not come near a pregnant woman and for her not to have a miscarriage (lit. expel her foetus): ² You dry (and) ³ pound ² magnetite, antimony, *šubū*-stone, dust (and) ‘fox grape’. ³ You mix (these ingredients) with the blood of a male partridge(?) (and) with cypress-scented oil (and) ⁴ you recite the incantation “She is fierce, she is violent” over it. Then you rub (the woman with it) and she will get well.

⁵ *DIŠ KI.MIN ʔašabti sūq erbetti zaqiptu teleqqē-ma ina*
askuppi bitānītu ⁶ *tetemmer-ma irat kišpī turrat*

⁵ Alternatively, you take an upright-standing potsherd from a crossroads and ⁶ bury (it) under an inner threshold. Then witchcraft (lit. the breast of witchcraft) will be turned away.

⁷ *DIŠ KI.MIN šū zikar u (var. šū) sinniṣ ina qāt imittiša*
tarakkas ⁸ *ÉN āšib eklēti šalāšišu ana muḥḥi tamannū-ma*
⁹ *kišpī ul iṭeḥḥūšu*

⁷ Alternatively, you tie male and female *šū*-‘stone’ to her right hand. ⁸ You recite the incantation “Inhabitant of the dark” three times over it. Then ⁹ witchcraft will not approach her.

¹⁰ *ÉN āšib eklēti lā āmir nūr šamši*

¹⁰ Incantation: “Inhabitant of the dark, who did not see the sunlight –

¹¹ *tattašām-ma tātamar nūr šamši lū nēḥēti*

¹¹ you have come out and seen the sunlight. May you be calm

¹² *kīma mē agamme lū šallāta kīma armē ša šabīti*

¹² like the water of the marshes, may you sleep like the young of a gazelle,

¹³ *adi inappaḥu Šamaš pāširk[a] É[N]*

¹³ until Šamaš rises, the one who releases yo[u].” Incant[ation].

¹⁴ *ÉN ezzet šamrat ilat namurrat*

¹⁴ Incantation: “She is furious, she is violent, she is goddess, she is terrifying

¹⁵ *[u šī] barbarat mārāt Anu*

¹⁵ [and she] is a she-wolf, the daughter of Anu!

¹⁶ *šēpāša Anzū qātāša lu’tu (var.: mūtu)*

¹⁶ Her feet are (those of) Anzū, her hands are decay (var.: death).

¹⁷ *pān nēši dapīni pānūša šaknū*

¹⁷ The face of a ferocious lion is (set as) her face.

¹⁸ *ištu api ilām-ma uššurat peressa*

¹⁸ She came up from the canebrake, her hair hanging down,

¹⁹ *buttuqā dīdāša kibis alpi illak*

¹⁹ her underwear torn off. She walks in the tracks of the cattle,

²⁰ *kibis immeri iredde ina širi u dāmi qātāša šaknā*

²⁰ she follows the tracks of sheep; her hands are steeped in flesh and blood.

²¹ *apāniṣ irrub šerrāniṣ iḥallup*

²¹ She enters through the window, glides in by the door pivot.

²² *bīta irrub bīta ušši bilāni mārīkina*

²² She enters the house, she leaves the house (saying): ‘Bring (fem. pl.) me your (fem. pl.) sons!’

²³ *lušēniq u mārātīkina luttarri*

²³ I want to suckle (them), and of your daughters I want to take care!

²⁴ *ana pī mārātīkina luštakkana tulā*

²⁴ In the mouth of your daughters I want to place my nipples!’

²⁵ *išmēšī-ma Ea abuša ammakī mārāt Anu*

²⁵ Ea, her father, heard her and (said): ‘Instead that you, O daughter of Anu,

²⁶ *muttarrāta amēlūta talmadī-ma*

²⁶ kept on acting as a nurse, you should have learned human behaviour, and

²⁷ *ammakī ina širi u dāmi qātāki šaknā*

²⁷ instead of putting your hands in flesh and blood,

²⁸ *ammakī bīta terrubī bīta tušši*

²⁸ instead of entering the house (and) leaving the house,

²⁹ *muḥrī ša tamkāri (qannašu u) šidīssu*

³⁰ *muḥrī ša nappāḥi semerī simat qātiki*

³¹ *u šēpiki muḥrī ša kutimmi* ³² *inšabtu simat uzniki*

³³ *muḥrī ša purkulli sāmta simat kišādiki*

³⁴ *muḥrī ša naggāri mušṭā pilaqqa* ³⁵ *u kirissu* (var. ms. d: *u duditti*; ms. c: *duditti šiddi [u kiri]ssu*) *simat qēki*

³⁶ *utammiki Anu abāki*

³⁷ *utammiki Antu ummāki*

³⁸ *utammiki Ea bānīki* (var.: *bānū šumīki*) (TU₆) ÉN

²⁹ accept from the merchant his travel provisions (var.: his *purse* and his travel provisions)!

³⁰ Accept from the smith rings befitting your hands

³¹ and your feet! Accept from the goldsmith ³² earring(s) befitting your ears!

³³ Accept from stonecutter a carnelian befitting your neck!

³⁴ Accept from the carpenter a comb, a spindle ³⁵ and a needle (var. ms. d: and a pin; ms. c: a pin, a cloth bale [and a needle]) befitting your threads!

³⁶ I conjure you by Anu, your father,

³⁷ I conjure you by Antu, your mother.

³⁸ I conjure you by Ea, your creator (var.: who creates your name).” Incantation (formula).

³⁹ *šiptu annītu ana muḥḥi napšalti tamannu*

Catchline:

⁴⁰ *šumma erītu [... ..] ušamsū*

⁴¹ *šumma amēlu [ana Ninkarrak] paqid-m[a]*

Colophon:

⁴² [*gabari ...*] *kīma labi[rīšu šaṭer]* ⁴³ [...] *tuppi Itti-Mar[duk-balātu]* ⁴⁴ *māršu ša (fragmentary)* ⁴⁵ *pāliḥ Nabû lā itab-bal [...]*

³⁹ You recite this incantation over the ointment.

⁴⁰ “If a pregnant woman [...], one shall let (her) obtain (what she desires?).”

⁴¹ (Series title): “If a man is handed over [to the goddess Ninkarrak].”

⁴² [A copy from ...]. [Written] according to its ori[ginal]. ⁴³ [...]. Tablet of Itti-Mar[duk-balātu], ⁴⁴ son/descendant of ... ⁴⁵ Any-one who reveres Nabû must not carry off (the tablet) [...].

Notes

Line 2: For the reading 'SAḪAR'-ru in ms. a, see the collations by Abusch et al. 2020 (CMAwR 3), pl. 62. I owe the reading GEŠ.TIM in ms. b, representing a syllabic spelling of the logogram GEŠTIN, to Abusch et al. 2020. As they note (ibid., 63 comment on line 2), such spellings indicate that the logograms of common drug names may have been read in Sumerian rather than Akkadian.

Line 5: The ritual of burying an upright-standing potsherd from a crossroads under a threshold of the house symbolises a barrier that should hinder the witchcraft from entering the house. For a similar ritual use of a such a potsherd (in the context of stopping bleeding), see also BAM 237 i 9'–16'; BM 40152 iii 1–5 (texts C.1.4, C.1.8). Potsherds (from a crossroads) are a recurring ingredient in remedies to stop haemorrhage in the women's health texts (e.g. for amulets, tampons, potions), see e.g. STT 241: 6 (text C.3.1); BAM 237 ii 41'–44', iii 6–7, iv 23, iv 35 (text C.1.4); SpTU 4, No. 153: 14 (text C.1.10).

Line 10: For the reading *a-m[ī]-rī* in ms. a, see collation by Abusch et al. 2020 (CMAwR 3), pl. 62.

Line 11–12: The spelling *né-ḥe-e-ti* stands for the 2nd person masc. sg. *nēḥēta*. For the imagery of still water and sleeping gazelle fawns in baby incantations, see Farber 1989a, 155–158; Boswell 2016, *Infant Weeping*, 38, 40.

Lines 14–38: For comments on the incantation, see Farber 2014, 329–330 (text “RA”) and the edition of AO 6473 lines 41–57 in the present publication (text C.3.9).

Line 40: For a possible restoration of this catchline, we may compare this entry in the so-called *adi*-section for the treatise PREGNANCY/OFFSPRING in the Assur Medical Catalogue (AMC line 113; Steinert et al. 2018, 218 and 271 commentary). The *adi*-section cites among the topics included in the treatise the following protasis: DIŠ^{munus}PEŠ₄ i-'sa-ap¹-[pid-(ma) la i-na-a]ḫ² “If a pregnant woman m[ourns (and) cannot not call]m down(?)”, which may correspond to the preserved traces of the fragmentary catchline cited here, in BM 42327+. However, the citation in AMC does not include the verb *ú-šam-šu*, which leaves the restoration inconclusive. So far, no matching protasis or diagnostic passage could be identified in the women's healthcare texts. For *mašû* Š-stem in the sense of “to let (someone) obtain, to grant”, cf. CAD M/1, 349 sub mng. 7, usually

in the phrase *mala/ammār libbi šumšû* “to let someone obtain his/her heart’s desire”. The other meanings of *mašû* Š-stem, “to make equal; to make suffice; to use sufficient quantities of ingredients (in the preparation of a remedy)” do not fit the present context very well.

Line 41: For the title of the therapeutic sub-series or treatise cited here (dubbed PREGNANCY/OFFSPRING), see the Assur Medical Catalogue (AMC line 109 and 111, see Steinert et al. 2018, 217, 269–270), where it is listed together with apotropaic rituals to save a man’s children from dying and a woman from miscarriage due to witchcraft. Although there are positive phrases with *paqādu* “to entrust, to hand over”, e.g. *ana qāt ilišu p.* “to entrust somebody to the hand of his god”, the incipit here has a negative meaning. Ninkarrak as a hypostasis of the healing goddess Ninisina/Gula is here associated with the sickness or death of offspring in a man’s house. This link is underlined by the mention of Gula among the responsible agents of infant illness or death in SpTU 3, No. 84 rev. 26 (ms. c, line 79), a text certainly representing material from the section PREGNANCY and a partial duplicate to BM 42327+ (see *infra* text C.3.4). Moreover, Ninkarrak was an oath goddess, and the recurring infant deaths were also explained as punishment for swearing a false oath (since the “Ban” (*māmītu*) is among the causes listed in SpTU 3, No. 84). For Ninkarrak, see Westenholz 2010; Böck 2014, 11–12; Sibbing-Plantholt 2022, 106–123.

For similar uses of *paqādu* in healing texts, compare the following examples: LKA 89 rev. iv 4’ (catchline, Abusch and Schwemer 2016, CMAwR 2, text 8.25 ms. B): DIŠ NA NU.MEŠ-šu *ana* ¹⁰UG₇ *paqdū* “if figurines representing a person are handed over to a dead man”; Abusch and Schwemer 2011, CMAwR 1, text 8.1: 8–9: NU.MEŠ-šu ... *ana Ereškigal paqdū* “figurines of him have been handed over to Ereškigal” (cf. *ibid.* text 8.3: 2). For a singular stative form see e.g. Biggs 1967, 68: 3’: [DIŠ KI.MI]N *ana GIDIM paqid* “Alternatively, he has been handed over to a ghost”; *Diagnostic Handbook* Tablet 16 line 10 (Heeßel 2000, 172; Scurlock 2014a, 151): *ana gallê mūti paqid* “he has been handed over to a *gallū*-demon of death”; also Köcher, Oppenheim and Güterbock 1957–1958, *Afo* 18, 65 VAT 7525 ii 13 (Old Babylonian physiognomic omens): *awilum šū ana qātī mūtim paqid* “that man has been handed over into the hands of Death”.

Lines 43–44: There are several scribes and scholars known from colophons with the name Itti-Marduk-balātu (see Hunger 1968, 150), but due to the badly damaged filiation in line 44, it is still not possible to identify the scribe/owner of BM 42327+ with certainty. For Neo-/ Late Babylonian attestations of the name, see <https://prosobab.leidenuniv.nl/list.php>.

Bácskay and Simkó (2021, *Iraq* 83, 183–203) recently published two medical tablets (BM 30918 and BM 31071) that mention Itti-Marduk-balātu, a member of the prominent Babylonian Egibi family, as their owner. This Itti-Marduk-balātu (whose father Nabû-aḥḥē-iddin also had received scribal training and served as a royal judge of Nabonidus in Babylon) was active in the second half of the 6th century BCE and was known so far mainly through his business activities. In the colophon of BM 30918, he is called an incantation priest (*mašmaššu*). For more information on his activities and relations to scholarship, see Wunsch 2000, 12–15; Spar and van Dassow 2000, CTMMA 3, LXXVII, Nos. 54, 56–63; Bácskay and Simkó (2021, *RA* 83, 184–186, 193–194). He might be identical with the Itti-Marduk-balātu of BM 42327+.

Note for a further namesake (but from a much later time), Itti-Marduk-balātu (II), son of Iddin-Bēl (II), a descendent of the Mušēzib family, who was an astrologer of the Esagil temple at Babylon active in the second century BCE. He wrote BM 33333B (dated to 177/176 BCE), a tablet with board game instructions (Finkel 2008b, 29–30; the name is spelled ^mKI-^dŠŪ-TIN); Wee 2018, *FS Geller*, 842). For a reconstruction of the family tree and the career of Itti-Marduk-balātu (II), see Oelsner 2000, 802–811, 814; on the offices of Itti-Marduk-balātu, cf. Boiy 2004, 175–176, 211, 259–260, 273; Frahm 2011, 307; for a fragment of Tablet X of the *Gilgamesh Epic* tablet owned by Itti-Marduk-balātu (II), see George 2003, 740. See also Clancier 2009a, 174.

For Itti-Marduk-balātu, son of Mušallim-Marduk, an exorcist from Uruk and scribe of a copy of Tablet 37 of the *Diagnostic Handbook*, see *infra*, Chapter 2.1.

C.3.4 SpTU 3, No. 84: A Collection of Rituals for the Protection of Pregnant Women and their Offspring

This Late Babylonian tablet from Uruk was written by the exorcist Šamaš-iddina, a member of the Šangû-Ninurta family, and belonged to the library of his son Anu-ikšur, who was active in the late fifth century BCE (Clancier 2009a, 58–59). It contains a collection of rituals and prescriptions to protect parents from losing their offspring, unborn or born. Two sections of the tablet are destined for the protection of pregnant women from miscarriage (lines 1–16 and 56–78), while the other sections concern rituals for a man or a household in which the children have either died, keep on dying or are often

sick. The misfortune is attributed to different causes, especially to witchcraft, to punishment by the “Ban” (caused by a broken oath), to the demoness Lamaštu and the healing goddess Gula. The material contained in SpTU 3, No. 84 is related to a treatise (or sub-series) of therapeutic material known from the so-called Assur Medical Catalogue by the title *Šumma amēlu ana Ninkarrak paqid* “If a man is handed over to Ninkarrak” (Steinert et al. 2018, 217 *passim* PREGNANCY / OFF-SPRING), but also uses incantations thematically related to or drawn from other collections and genres of incantations/rituals, such as rituals to calm a crying baby and rituals against Lamaštu.

The six rituals preserved on the tablet are either performed for the pregnant woman (lines 1–16 and 56–78), or for the head of the household and/or a child/baby (lines 17–23, 24–36, 37–55, 79–97). The first section (lines 1–16) of the tablet contains a ritual to protect a pregnant woman from miscarriage due to the attack of Lamaštu, in which a strangled lamb serves as the substitute for the future babies the woman will conceive and is given to a figurine of Lamaštu which is sent off to the netherworld by boat.

The second section (lines 17–23) is a ritual for a man whose children have died and who wants to avoid the same misfortune happening to the next child. The ritual shares similarities with practices attested in anti-witchcraft rituals: a bag is filled with different materials and placed in an abandoned street, to be picked up by unsuspecting passers-by. As the recitations in the ritual illustrate, the bag is used as a “substitute” for the child, while simultaneously playing the role of a vehicle carrying the evil that affects the unfortunate household head. Thus, it was hoped that the evil would be transferred to the person who picked up the bag.

The third section of SpTU 3, No. 84 (ms. a, lines 24–36) with a Sumerian incantation to the mother goddess Ninmaḥ has a parallel in a Neo-Assyrian tablet from Assur (LKA 142 associated with the library N4, ms. B). The latter tablet contains a second incantation prayer whose incipit is cited as the catchline of SpTU 3, No. 84 (line 98).

The fourth section of ms. a (lines 37–55) is duplicated in a Neo-Assyrian tablet from Sultantepe (STT 254, ms. C) and is concerned with undoing the “Ban” (due to a broken oath, *māmītu*) bound to a man with the effect that his children keep dying or are often sick. The text from Sultantepe preserves two more rituals not included in ms. a: another short ritual to protect a baby and a ritual against the evil effects of a “bag of sorceries” encountered in one’s environment (Abusch and Schwemer 2011, CMAWR 1, text 11.2). The ritual dealing with the “Ban” uses figurines which represent the patient’s family, to which the evil affecting the patient was transferred and which were then handed over to the river as substitutes for the patient and his living family members. One of the recitations uttered by the patient indicates that his ancestors were believed to be the cause of the patient’s misfortune (i.e. a “ban” incurred by the parents and grandparents was inherited by the patient).

The fifth section of SpTU 3, No. 84 (lines 56–78) containing prescriptions and incantations for a pregnant woman to avoid miscarriage caused by witchcraft is duplicated in three other Late Babylonian texts (in part or whole). Ms. d (BM 42327+) and ms. f (AO 6473) focus entirely on the topic of protecting pregnant women, but the latter contains further prescriptions for amulets worn on the body. In ms. e (BM 51246+) only the prescriptions were written down, but the incantations (a baby-spell and a Lamaštu spell) recited with them are omitted. However, ms. e continues with an extract of other prescriptions for women’s health issues not duplicated elsewhere (for mss. d, e and f see further texts C.3.3, A.2.7 and C.3.8).

The sixth and last section of SpTU 3, No. 84 contains another ritual to save a man’s children, if they keep dying or are sick. The procedure involved making a figurine representing the “robber” of the offspring, which was to be buried at specific places (such as the city wall), thus being ritually banned to the Netherworld. The procedure included offerings to Ursa Major and the mother goddess Ninmaḥ who are seen as protective divine forces. Different possible causes for the treated problem are enumerated that could be addressed with the ritual: the Hand of Gula, the Hand of Lamaštu, the Hand of an opponent (i.e. witchcraft) or the “Ban”.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	IM 76849 W. 23287	SpTU 3, No. 84	Photo coll.	Single-column tablet in portrait format; Late Babylonian script; 5 th cent. BCE	Uruk, Library of Anu-ikšur
B	A 177	LKA 142	Photo coll.	Single-column tablet; Neo-Assyrian script, 8 th /7 th cent. BCE	Assur, library N4
C	SU 51/13	STT 254	Photo coll.	Single-column tablet in landscape format; Neo-Assyrian script, 7 th cent. BCE	Sultantepe
d	BM 42327 + 42410 + 42604 + 42628 + 43474 + 43523 (81-7-1, 87 + 170 + 365 + 389 + 1238 + 1287)	Farber 1989a, pl. 14–15	Coll.	Single-column tablet; Late Babylonian script, 6 th –3 rd cent. BCE	Babylonia, exact provenience unknown
e	BM 51246 + 53217 + 53744 (82-3-23, 2242 + 4251 + 4784)	Pl. 20	Coll.	Fragment of a single-column tablet; Late Babylonian script, 6 th –3 rd cent. BCE	probably Sippar
f	AO 6473	Thureau-Dangin, <i>RA</i> 18, 162–163 <i>TCL</i> 6, 49	Coll.	Single-column tablet; Late Babylonian script; 3 rd –2 nd cent. BCE)	Uruk
g		Nougayrol, <i>Syria</i> 42, p. 228 (photo)	–	Amulet	modern forgery after lost original

Overview

- i Ritual for a woman who has had repeated miscarriages due to the attacks of Lamaštu, to help her give birth to healthy babies: 1–16
 - Instructions to fashion a figurine of Lamaštu (a obv. 1–7)
 - Recitation addressed to Šamaš (a obv. 8)
 - Instructions for an offering (a obv. 9)
 - Recitation (a obv. 10–11)
 - Instructions for offering to Šamaš and disposal of the figurine (a obv. 12–14)
 - Incantation (a obv. 15–16)
- ii Ritual for a man whose children have died: 17–23
 - Instructions for preparation of a bag filled with materials deposited in an abandoned street (a obv. 17–19, 22), with recitations by the man (a obv. 20–21, 23)
- iii Ritual to protect a surviving son with Sumerian incantation to Ninmaḥ 24–36
(a obv. 24–36 // B obv. 1–18):
 - Instructions for preparation of an offering and for wiping the child off with dough (a obv. 24–26 // B obv. 1–5)
 - Incantation to Ninmaḥ (a obv. 27–34 // B obv. 6–16)
 - Instructions for ritual disposal and purification (a obv. 35–36 // B obv. 17–18)

- iv Ritual to protect a family whose children keep dying or are often sick (caused by the ban due to a broken oath) (a obv. 37–rev. 2 // C obv.¹ 1–20): 37–55
- Instruction for making seven figurines (representing the patient’s family) and for a ritual at a river meadow (including offerings on seven altars) (a obv. 37–43 // C obv.¹ 1–6)
 - Recitation (introducing tamarisk as purifying agent) (a obv. 44–46 // C obv.¹ 7–9)
 - Washing of the patient over the figurines and address to the river (a obv. 47–48 // C obv.¹ 10–12)
 - Washing of the patient standing on tamarisk and soapwort with recitation; disposal of figurines (a obv. 49–51 // C obv.¹ 13–16)
 - Recitation of incantation *addinka <ana> pūḫiya* with purification of the patient by washing with tamarisk water; anointing and fumigation with censer and torch; recitation of incantation *a-ab-ba ama diġir-re-e-ne* (a obv. 52–rev. 2 // C obv.¹ 17–20)
- v Prescription (ointment) to protect a woman from miscarriage caused by witchcraft: 56–57
a rev. 3–4 // d obv. 1–4 // e obv. 1–3
- vi Prescription to protect a woman from miscarriage caused by witchcraft 58
a rev. 5 // d obv. 5–6
- vii Prescription (amulet) to protect a woman from miscarriage caused by witchcraft: 59–61
- Instructions (a rev. 6 // d obv. 7–9 // e obv. 4)
 - Incantation: *Āšib eklēti lā āmir nūr Šamaš* (a rev. 7–8 // d obv. 10–13)
- viii Lamaštu incantation: *Ezzet šamrat ilat namurrat* 62–78
(a rev. 9–24 // d obv. 14–rev. 7 // f rev. 13–29 // g 1–17)
Instruction (a rev. 25 // d rev. 8) to recite spell over the ointment (in lines 56–57)
- ix Ritual to save the children of a man whose children keep dying or are often sick (a rev. 26–44): 79–97
- Instructions for making a figurine of the evil attacking the children and for setting up an offering before the Wagon star and for Ninmaḫ (a rev. 26–37)
 - Recitation and instructions for burying the figurine (a rev. 38–44)
- x Catchline (a rev. 45 // B obv. 19) 98
- xi Colophon of Šamaš-iddina, son of Nādinu, of the Šangû-Ninurta family (a rev. 46–47) 99–100

Previous Edition and Discussion

Reiner and Civil 1967, *JNES* 26, 192 (comments on ms. C)

Von Weiher 1988, SpTU 3, 116–123 (ms. a)

Farber 1989a, *Schlaf*, 26–27, 112ff. § 39A and §40 (mss. c and d, lines 56–61)

Farber 1989b, 224–232 (corrections and remarks on ms. a)

Foster 2005, 981–982 (translation of the incantation against Lamaštu, *ezzet šamrat ilat namurrat*, lines 62–78)

Farber 2014, *Lamaštu*, 35–36, 277, 308–309, 335–336 (edition of ms. a, lines 1–16) and 51, 268–270, 298–299 (“RA”, edition of lines 62–77)

Scurlock 2014a, 587–589 (lines 56–78)

Scurlock 2014b, 127–128 (translation of lines 1–16)

Besnier 2010, <http://oracc.org/cams/gkab/P348688> (edition of ms. a)

Abusch et al. 2020 (CMAwR 3), 59–63 text 5.4 (edition of lines 56–61; mss. a, c, d)

CDLI P348688 (copy ms. a); P414051 (ms. B)

Infra text C.3.3 (edition of ms. d), text A.2.7 (edition of ms. e), text C.3.9 (edition of ms. f)

Summary of the sections in ms. C (STT 254) not included in the transliteration:

Rev.¹ 1–5: Ritual against evil threatening a baby (see Reiner and Civil 1967, *JNES* 67, 192 for comments, and below)

Rev.¹ 6–21: Anti-witchcraft ritual against the evil induced by contact with “a sack of sorceries” (*narūq upšāšē*) (// A. 3471) (edited in Abusch and Schwemer 2011, CMAwR 1, text 11.2)

Rev.¹ 22: Catchline and colophon:

[DIŠ NA NU].MEŠ-šū *ana a-ra-le-e pa-<aq>-du* : D[UB šāʾ EG]IR-šū SAR “[If figurines representing a man] have been handed over to the Netherworld” – (this is) the tab[let that] is (to be) written [after]wards.”

Transliteration

1	a obv. 1	[DIŠ MUNUS ² x x x x x x x x] KAR.MEŠ <i>ana</i> KAR NITA u MUNUS 'e ¹ -nu-ma
2	a obv. 2	[x x x x NU DUMU.MUNUS ^d a-nim šá] IM ú-šal ¹ -li ÍD DÙ-u[š]
3	a obv. 3	[x x x x x x x x] <i>ana</i> ŠU-šá GAR ^{du} BUR.ZI.GAL I[M] DIRI-ma GAR-an
4	a obv. 4	[x x x x x x x x GAR]-an-š ¹ SILA ₄ ta-ḫa-naq-ma SAG.DU-su NU KUD-is
5	a obv. 5	[x x x x x x x] x 'kī ¹ -ma LÚ.TUR TÚG.ĤI.A tu-kar-rak-šú DIŠ-niš ḫi-ši-iḫ-tú
6	a obv. 6	[x x x x x x x] x-ma ina GÚ ÍD GAR-an NÍG.NA ^{šim} LI
7	a obv. 7	[GAR-an ... <i>ana</i> IGI ^d UTU] UR ₅ .GIM DU ₁₁ .GA
8	a obv. 8	[mu-ša]p- ^f šir ²¹ 'ŠÀ ¹ .ĤUL mu-paṭ-ṭir ár-ni at-ta am-me-ni ŠÀ.ĤUL ta-ba-an-ni am-me-ni la DU ₈ .DU ₈ an-ni-ia
9	a obv. 9	3-šú DU ₁₁ .GA-ma MUNUS BI KAŠ BAL-qí SILA ₄ a-na bi-rit tu-le-šú ŠUB-di UR ₅ .GIM DU ₁₁ .GA
10	a obv. 10	e-ri ul ú-šal-lim ú-lid ul ab-ni mu-šal-lim-tu lim-ḫu-ra-an-ni
11	a obv. 11	u ba-ni-ti li-iš-šu-ra <šá> e-li-ia ana-ku lu-ši-ir u lu-še-ši-ir ina É áš ^d -ba ¹ -ku (ba áš ku)
12	a obv. 12	3-šú DU ₁₁ .GA-ma KAŠ.SAG ina ZÌ ŠE.SA.A ana IGI ^d UTU BAL-qí SILA ₄ UR ₄ -šá i-maḫ-ḫar-ši-ma
13	a obv. 13	ana ÚR-šá GAR-an-ma ana KU ₄ šam-ši DU-ma NU DUMU.MUNUS ^d a-nu u mim-ma ma-la taš-ku-nu
14	a obv. 14	ana ŠÀ ^{giš} MÁ GAR-an-ma ana e-ber-ti ÍD tu-še-ber ZÌ.SUR.[R]A NIGIN-ši u ÉN an-ni-ti ŠID-nu
15	a obv. 15	KUR u ÍD [t]a-ma-ti u NA ₄ zaq-ra-ti AN u KI ^d a- ^f num ²¹ 'ü ²¹ an- ^f tum ¹ 'AMA ²¹ AD-šú TU.UD.DA LÚ.ÚLU ¹ BI
16	a obv. 16	[i]š-tu i-na-an-ni ana NENNI-tu ₄ DUMU NENNI-tu ₄ DU-ki-ma ana É áš-ba-t[u ₄] 'ter-ru-bi-ma ¹ an-nu-ti tum-ma-ta
17	a obv. 17	[DIŠ] NA mi-iḫ-ri ma-ḫi-ir DUMU.MEŠ-šú UG ₇ -tu ₄ e-nu-ma DUMU-šú it- ^f ta ² - ^f i ² -id-ma ²¹
18	a obv. 18	[BU]R ²¹ ta-na-suk-ma ḫu-pa-a TIL ta-nap-pa-al-ma 'NA ¹ 'BI ¹ mim-mu ŠUB 'i ² -pa ² -aḫ ² -ḫar ²¹
19	a obv. 19	[uk ²]-la-ti-šú it-ti-šú ana ŠÀ ^{kuš} A.GÁ.LÁ GAR-ma 'x x x ¹ kud ² -ma NA ² BI 'TA ²¹ [É] 'ana ¹ 'SILA ¹ 'È ²¹ \ GIN ₇ DU- ^f ku ²¹ kam D[U ₁₁ .GA ²]
20	a obv. 20	[ki-mu]-ú mi-iḫ-ri am-ḫu-ru ÍL-ku GI[N ₇ a]m-ḫu-ru lim-ḫu-ru-n[in-ni x x x x]
21	a obv. 21	[šá ²] ÍL-ú ina ŠU.MIN-ia lim-ḫu-ru-nin-ni <šá ² > ÍL-ú su-qu lim- ^f hur ¹ - ^f šu ²¹ 'lu-ú ²¹ x x x x
22	a obv. 22	[GI]N ₇ - ^f ma ¹ DU ₁₁ .GA ina SILA ŠUB-i GAR-ma kam DU ₁₁ .GA
23	a obv. 23	[ana pu-uh ²] ma-ri-ia ad-din-ka DU ₁₁ .GA-ma ana EGIR-šú NU IGI.BAR SILA 'DU ¹ -ku ¹ NU 'DU-ak ¹ KI MUNUS BAR-t[i] NU DU ₁₁ -ma ana É-šú SI.SÁ
24	a obv. 24 B obv. 1–2	[DIŠ LÚ.TUR ²] mi-ḫi-ir-šú i-te-ti-iq-šú ana ĤUL NU TE-e mim-ma ĤUL NU DIM ₄ [x x x x x] mi-ḫi-ir-šú e-te- ^f te ¹ -eq-š[u] / [x x x x x] mim-ma lem-ni la sa-na-qí-m[a]
25	a obv. 25	[GIN ₇ ^d UTU S]AR-ḫa ÛR SAR A KÙ SUD KEŠDA KÉŠ LÚ.TUR šú-a-ti ana IGI 'KEŠDA ¹

	B obv. 3–4	[x x x x x] <i>it-tap-ḥa</i> ÛR <i>ta-šá-bit</i> A KÙ SU[D] / [x x x x x] <i>šu-a-ti¹</i> ana IGI <i>rík-si</i>
26	a obv. 26 B obv. 4–5	[x x x x] <i>-šú</i> NÍG.SILA ₁₁ .GÁ <i>tu-kap-pa-<ar>-šú</i> kam DU ₁₁ .G[A] <i>tul-ta-za-as-su-ma</i> / [x x x x] <i>tu]-kap-par-šu</i> UR ₅ .GIM DU ₁₁ .G[A]
27	a obv. 27 B obv. 6	[x x x ^d n]in-maḥ an-na nin kur-kur-ra-k[e ₄] [x x x]x ^d nin-maḥ an-na gub-ba nin kur-kur-r[a-ke ₄]
28	a obv. 28 B	[x x (x) ur ²]-saḡ ^d šul-pa-è-a an-na gub-ba (omits)
29	a obv. 29 B obv. 7–8	[mul á zi-d]a gub-ba mul á gùb-bu gub-ba níḡ-nam ḥul-lu-bi [x x x x] gub-ba mul á gùb-bu gub-b[a] / 'x x ¹ [x x]
30	a obv. 30 B obv. 8 ^{cont.} –9	[ḥé-em-ma-ra]-è : gaba-ri gaba-ri-bi-šè ḥé-em-ma-ra-è ḥé-em-ma-ra- ¹ è ¹ / 'gaba ¹ -r[i gaba-r]i ² -bi-šè ḥé-em-me-a- ¹ è ¹
31	a obv. 31 B obv. 10–12	[x x]- ¹ ga ¹ 'kur-kur ² ¹ -ra ḥé-em-ma-ra-è : ^d i-gi ₄ -gi ₄ ga-ta gaba-ri 'ḥé-em-ma-ra-è ¹ x x 'du ₁₁ ² -ga ² ¹ kur-kur ḥé-em-ma-ra-è / 'lú-gig ¹ 'íb ² ¹ 'dumu ² -ga ² ¹ níḡin ḥé-em-ma-ra- ¹ è ¹ / 'i ² -gi-gi ¹ <ga>-ta ² gaba-ri ḥul ¹ ḥé-em-ma-ra-è
32	a obv. 32 B obv. 13	[^d ni]n ² -maḥ níḡ nam-lú-u ₁₈ -lu saḡ-gi ₆ -ga níḡ-dím-dím-[ma] 'diḡir-maḥ ¹ níḡ-dím nam-lú-u ₁₈ -lu-ka gig-ga níḡ-dím-dím-[ma]
33	a obv. 33 B obv. 14–15	[x x d]u ₁₁ -ga-bi ḥé-em-ma-ra-è : níḡ-gig lú gur- ¹ ra ² ¹ 'lú ² ¹ -tur-bi 'im ¹ -m[a ² -x x x] ur ¹ -gin ₇ du ₁₁ -ga-bi ḥé-em-ma-ra- ¹ è ¹ / 'sa ¹ 'ḥuḡ-ḡá ¹ 'lú-tur ¹ ḥé-ti mu-ni-in-ḡar [x (x)]
34	a obv. 34 B obv. 16	[x x] in-nú : diḡir-maḥ ka-tar-zu ḥé-en-s[i-il-e-en] 'íl ¹ x 'ra ² ¹ 'diḡir ² ¹ -maḥ ka-tar-zu ḥé-en-si-il-[e-en]
a, B		
35	a obv. 35 B obv. 17	[3-šú] DU ₁₁ .GA-ma A u KAŠ BAL- <i>qí ku-pi-ra-ti-šú</i> <ana> ÍD ¹ (AD) Š[UB ¹ -dī ²] 3-šú ŠID-nu-ma A KAŠ BAL- <i>qí ku-pi-ra-ti-šú</i> ana ÍD Š[UB-dī]
36	a obv. 36 B obv. 18	[(x) t]úl-lal-šú-ma mim-ma lem-nu ana LÚ.TU[R NU TE] [tu-u]l-lal-ma mim-ma lem-nu LÚ.TUR.ŠÈ NU TE.G[Á]
a, B (single ruling in B)		
37	a obv. 37 C obv. ¹ 1	[DIŠ NA] DUMU.MEŠ-šú UG ₇ .UG ₇ -tu ₄ lu GIG.ME-šú ma-a'-du lu x[x x x] [DIŠ NA x x x U]G ₇ .UG ₇ -tú GIG.MEŠ-š[ú m]a-a'-du ZI.GA ÌR u GÉME GAR-šú
38	a obv. 38 C obv. ¹ 1–2	[lu] ḥu-lu-uq-šú ma-a'-du lu NAM.ÉRIM x[x x x x] lu ḥ[u ² -x x x] ma-a'-da / [x x NAM.É]RIM DAB- ¹ su ¹
a		
39	a obv. 39 C obv. ¹ 2 ^{cont.}	[^{lú}]MU ₇ ¹ .MU ₇ ¹ ina GI ₆ A.GÚB.BA GUB-an ina še-rim 7 NU Ì.[UDU x x x DÙ-uš] ^{lú} MAŠ ¹ .MAŠ ina GI ₆ ^{duḡ} A.GÚB.BA GUB-an 7 N[U.(MEŠ) Ì.UDU x]x DUḤ.LÀL DÙ-uš
40	a obv. 40 C obv. ¹ 3	[ina] ú-šal-li ÍD KI GÌR pár-sat KI SAR A KÙ SUD 7 GI.DU ₈ ¹ (DU).[MEŠ ² x x x x x x] [x x x Í]D KI GÌR KUD-at K[I S]AR A KÙ.GA SUD 7 GI.DU ₈ ana I[GI ÍD G]UB-an
41	a obv. 41 C obv. ¹ 4	ana ^d DÌM.ME GAR-an ZÚ.LUM.MA ZÌ.EŠA DUB-aq NINDA.Ì.D[É.A LÀL Ì.NUN.NA GAR-an] [x x x] '7 ¹ .TA ¹ .ÀM NINDA.DIM _x (RAB-GAM-KÁM) GAR-an ZÚ.LUM.MA ZÌ.EŠA-a ² [x x NINDA.Ì.(-) D]É ¹ (MURUB ₄).A 'LÀL ¹ Ì.NUN GAR-an
42	a obv. 42 C obv. ¹ 5	7 NÍG.NA ^{šim} LI GAR-an 7 ^{duḡ} LA.ḤA.AN SÁḤAR.MEŠ KAŠ.S[AG DIRI-ma GUB-an x x x] [x x x ^{šim} L]I GAR-an 7 ^{duḡ} LA.ḤA.AN SÁḤAR.MEŠ KAŠ. ¹ SAG ¹ 'DIRI-ma ² ¹ 'GUB ¹ -[an (x) x x].DA

- 43 a obv. 43 ZÌ.DUB.DUB.BU ŠUB.ŠUB-*di* GIN₇ *an-nam ana* IGI ÍD KÉŠ-*su* B[AL² x x x x UR₅.GIM DU₁₁.GA]
C obv.¹ 6 [x x x x] ŠUB GIN₇ *an-nam ana* IGI ÍD KÉŠ-*su* BAL-*tú* BAL-*qí-ma* [x x x x] 'UR₅.GIM¹ DU₁₁.GA
-
- 44 a obv. 44 *ana-ku* ŠINIG *a-ḥu-ú šá e-diš-ši-šú iz-za-az-zu ana-ku* x[x x x x x x x x x]
C obv.¹ 7 [x x x x] 'a-ḥu¹-ú <<Ú>> *ša e-diš-ši-šú* GUB^{1?}-*zu^{1?}* :[?] *ana-ku* ^{giš}ŠINIG *a-ḥu-u*
- 45 a obv. 45 *šá taš-bu-ru ú-ru-ú-a ša la-di-ni-ia la i*-[x x x x x x x x x]
C obv.¹ 7^{cont.}-8 *šá^{1?}(A) ta²-x[x x x x]-ia ana-ku* / [x x x *šá²* bu]-ul ^dŠÁKKAN *ig-mu-ru^{1?}(RI) la-ri-ia* <<šá>>
- 46 a obv. 46 *a-na-ku lu-ub-ki ana BIR-ti qim-ma-ti-ia* : GIN₇[?] [x x x x x x x x x]
C obv.¹ 8^{cont.}-9 *ana-ku lu-ub-ki ana BIR-ti*[i qim-ma]-*ti-ia* / [x x x x G]IN₇ *ir-re-e ma la at at²-x[x x]-ri*
- a, C
-
- 47 a obv. 47 *an-nam* DU₁₁.GA-*ma ana* UGU NU Ì.UDU A *i-r*[a-am-muk x x x x x UR₅.GIM DU₁₁.GA]
C obv.¹ 10 [x x x x]-*ma² ana* UGU NU Ì.UDU A.MEŠ TU₅¹ NU *šú-nu-ti ana a-aḥ* ÍD [x]-*ma* UR₅.GIM DU₁₁.GA
- a, C
-
- 48 a obv. 48 *at-ta* ÍD *šá tab-ni-i a-me-lu-tú* 7 NU.MEŠ [x x x x x x x x x x x]
C obv.¹ 11 [x x x x x x a-m]*e-lu-tú* 7 NU *an-nu-ti šá kim-ti-ia₅* NUMUN²-*ia₅* 'u²¹ 'sa-la¹-[*ti-ia₅*] x x[x] x[x]
C obv.¹ 12 [x x x x x]x *mu-uḥ-ri-ni-ma* [x x]x x[x x]
- a, C
-
- 49 a obv. 49 *an-nam* DU₁₁.GA-*ma ina* UGU ŠINIG ^uIN₆.Ú[š x x x x x x x x x x x UR₅.GIM DU₁₁.GA]
C obv.¹ 13 [x x x x x x x x] 'giš^{2?}*bí²-ní²* 'rú²IN₆.ÚŠ¹ 'GAR²-*an¹* [x x GU]B²-*an ina* UGU-'šú-nu²¹ [GU]B-'zu¹ A.MEŠ
T[U₅-*m*]*a²* '7¹ u¹ 7-šú UR₅.GIM DU₁₁.GA
- a, C
-
- 50 a obv. 50 *ma-mit a-bi-ia ma-mit a-bi a-bi-ia* [x x x x x x x x x x x x x x]
C obv.¹ 14 [x x x x x x x *ma-mit*] 'AMA¹-*ia₅* AMA AMA-*ia₅* [u B]ÚR-'ní²¹ 'x x¹ *ma-mit* 'x¹ GAL-*tú lu* BÚR-[n]*i²*
- 51a a obv. 51 *ana-ku at-mu-ú ma-mit* DINGIR.MEŠ GAL.MEŠ [x x x x x x x x x x x x x x]
C obv.¹ 15 [x x x x *ma-mit²*] 'šá²¹ at¹(LA)-*mu-u ma-mit* DINGIR.MEŠ GAL-*ti lu* BÚR-*ni*
- a, C
-
- 51b C obv.¹ 16 [x x x x x *ana* ÍD ŠUB²]-*dí-ma* UR₅.GIM DU₁₁.GA
- C
-
- 52 a obv. 52 [É]N *ad-din-ka* <*ana*> *pu-ḥi-ia* [x x x x x x x x x x x x x x x x x]
C obv.¹ 17 [x x x x x x x *š*]*a² kim-ti-ia₅* NUMUN²-*ia₅*
- 53 a obv. 53 [u] *sa-la-ti-ia* x[x x x x x x x x x x x x x x x x x]
C obv.¹ 17^{cont.} *u sa-la-ti-ia* ----- (omits)
- C
-
- 54 a rev. 1 'LÚ¹ *šu-a-tim* A ŠINIG TU₅-šú-*ma* Ì.GI[š x x x x x x x x]
C obv.¹ 18 [x x x x x x T]U₅-šú Ì+GIŠ IM.BABBAR ŠÉŠ-šú KEŠDA DU₈-*ma*
- 55 a rev. 2 NÍG.NA GI.IZILÁ *tuš-ba-a'-šú* ÉN a-ab-ba a[ma x x x x x x x x]
C obv.¹ 19–20 [x x x x x] *tuš-ba-a'-<šú>* ÉN a-ab-ba ama diḡir-re-e-ne *ana* UGU ŠID-*nu* / [x x x x SILA DI]B² *la*
DIB-*ma^{1?}* *ana* EGIR-šú NU GUR *ana* É-šú KU₄ NAM.ÉRIM BÚR-[i]*r²*
- a, ^{single ruling in ms. C}
-
- 56 a rev. 3 *ana* ^{munus}PEŠ₄ UŠ₁₁.ZU NU TE-*ma* ša ŠÀ-šá NU *na¹-de-e* [x x x x x x x x x x x x x x]

- d obv. 1–3 [ana]^{munus}PEŠ₄ UŠ₁₁.ZU NU TE-*ma* šá Š[À]-šá NU ŠUB-[e] / ^{na4}KUR-*nu* DAB KÙ.GA[N] ^{na4}ŠUBA
'SAĤAR¹-*ru* GEŠTIN.KA₅.A ĤÁD.¹A¹ / SÚD
- e obv. 1–2 ¹ana¹ ¹munus¹PEŠ₄ UŠ₁₁.ZU NU TE-*ma* ša ŠÀ-šá N[U ŠUB-e] [.....] / ù
^{giš}GEŠ.TIM.KA₅.A HÁD.DU SÚD
- 57 a rev. 4 *ina* MÚD BURU₅.ĤABRUD.DA NÍTA *ina* Ì ^{giš}ŠUR.MÌN ĤI.ĤI-*ma* É[N x x x x x x x x x]
d obv. 3–4 *ina* MÚD BURU₅.ĤABRUD^{RU}.DA ^{mušen}NÍTA *ina* Ì.GIŠ ^{giš}ŠUR.MÌN ĤI.ĤI / ÉN *ez-ze-et šam-rat ana ŠÀ*
ŠID-nu-ma ŠÉŠ-ma TIN-uṭ
- e obv. 2^{cont.}–3 *ina* MÚD BURU₅.Ĥ[ABRUD.DA ^{mušen}.....] / ÉN *ez-ze-et šam-rat ana ŠÀ ŠID-nu-[ma*
.....]
- a, d, e _____
- 58 a rev. 5 DIŠ KI.MIN ŠIKA SILA.LÍM.MA *za-qip-ti TI-qé-ma <ina> KUN₄ b[i-ta-ni-tú x x x x x x x x]*
d obv. 5–6 DIŠ KI.MIN ŠIKA SILA.LÍM.MA *za-qip-tu₄ TI-qé-ma ina KUN₄ É-a-ni-tú / te-te-mer-ma GABA kiš-pi*
¹tur¹-*rat*
- e (*omits*)
- a, d _____
- 59 a rev. 6 DIŠ KI.MIN ^{na4}šu-u NÍTA u MUNUS *ina* ŠU.MIN 15-šú KÉŠ ÉN *a-šib ek-let [x x x x x x x x]*
d obv. 7–9 DIŠ KI.MIN ^{na4}šu-u NÍTA u MUNUS *ina* ŠU 15-šá KÉ[Š]-as / ÉN *a-šib ek-le-ti 3-šú ana UGU ŠID-¹nu¹-*
ma / kiš-pi NU TE.¹MEŠ¹-šú
- e obv. 4 ---- ^{na4}šu-u NÍTA ^{na4}ŠU.U MUNUS *ina* ŠU 15-šá KÉ[Š]
- a, d, e _____
- 60 a rev. 7 ÉN *a-šib ek-let la a-mi-ru ZÁLAG* ^dUTU-ši È-*am-ma* I[GI-mar x x x x]
d obv. 10–11 ÉN *a-šib ek-le-ti la a-m[i]-¹ri¹ ZÁLAG* [^dU]TU-ši / È-*am-ma ta-¹ta-mar ZÁLAG* ^dUTU¹-[šì]
- 61 a rev. 8 *lu-u né-ḥe-e-ti* GIN₇.A.ME *a-gam-me lu-u šal-la-ta* GIN₇.ár-¹mé-e¹ 'šá' [x x x x x x x x]
d obv. 11^{cont.}–13 [lu] *né-ḥe-e-ti* / GIN₇.A.MEŠ *a-gam-mi lu 'šal-la¹-a-t[a* G]IN₇.á[r]-m[e]-e šá MAŠ.DÀ / EN *i-¹nap-pa-*
¹ḥu¹ ^dUTU *pa-šir-[k]a* [É]N
- a, d _____
- 62 a rev. 9 ÉN *ez-ze-et šam-rat* DINGIR-at *na-mur-rat u ši-i bar-bar-rat* DU[MU.MUNUS ^da-nu]³²⁵
- 63 a rev. 10 GÌR-šá an-[zu]-ú ŠU.MIN-šá *lu-²-tú pa-an* UR.MAḤ *da-pi-nu pa-n[u-šá šak-nu]*
- 64 a rev. 11 *iš-tu a-pi i-lam-ma uš-šu-rat pe-ret-su bu-ut-tu-qa d[i-da-a-šú]*
- 65 a rev. 12 *kib-si* GU₄ *il-lak kib-si* UDU.NÍTA UŠ-de *ina* UZU u MÚD ŠU.MIN-[šú šak-na]
- 66 a rev. 13 *a-pa-niš* KU₄-ub *še-ra-niš i-ḥal-lu-up* É KU₄ É È bi-[la-a-ni]
- 67 a rev. 14 DUMU.MEŠ-ki-na *lu-še-niq u* DUMU.<MUNUS>.MEŠ-ki-na *lut-t[ar-ri]*
- 68 a rev. 15 *a-na pi-i* DUMU.MUNUS.MEŠ-ki-na *lu-uš-tak-ka-na tu-la-a iš-me-ši-ma* ^dé-[a AD-šá]
- 69 a rev. 16 *am-ma-ki* DUMU.MUNUS ^da-nu *mu-ut-tar-ra-at* LÚ-ut-tu₄ *tal-ma-di-[ma]*
- 70 a rev. 17 *am-ma-ki ina* UZU u MÚD ŠU.MIN-ki *šak-na am-ma-ki* É KU₄-bi É È
- 71 a rev. 18 *mu-uḥ-ri šá* ^{lu}DAM.GÀR *qa-an-na-šú u ši-di-is-[su]*
- 72 a rev. 19 *mu-uḥ-ri šá* ^{lu}SIMUG *se-mer si-mat* ŠU.MIN-ki u GÌR.MIN-k[i]

325 For a full edition of the incantation including all duplicates (d obv. 14–rev. 7 // f rev. 13–29 // g 1–17), see text C.3.3 lines 14–38.

73	a rev. 20	<i>mu-uḥ-ri šá^{lú}KÙ.DIM in-ṣab-ti si-mat GEŠTU.MIN-k[i]</i>
74	a rev. 21	<i>mu-uḥ-ri šá^{lú}BUR.GUL^{na4}GUG si-mat GÚ-ki</i>
75	a rev. 22	<i>[mu-u]ḥ-ri šá^{lú}NAGAR^{giš}GA.RÍG^{giš}BAL du-di-it-ti šid-di</i>
76	a rev. 23	<i>[u ki-ri]s-su²¹ si-mat qé-e-ki : ú-tam-mi-ki^da-nu AD-ki</i>
77	a rev. 24	<i>[an-tum AM]A-ki ú-tam-mi-ki^dé-a DÙ-ki TU₆ ÉN</i>
78	a rev. 25	<i>[ÉN an-ni]-ti ana UGU nap-šal-ti ŠID-nu</i>
	d rev. 8	<i>ÉN an-n[i-tu₄ x x nap-šal-t]i ŠID-nu</i>
a, d		
(Ms. d: colophon follows)		
79	a rev. 26	<i>[DIŠ NA lu ina Š]U^dgu-la lu ina ŠU^dDÌM.ME lu ina ŠU GABA.RI lu ina ŠU NAM.ÉRIM</i>
80	a rev. 27	<i>[x x x x]x DUMU.MEŠ-<šú> UG₇-tu₄ lu GIG.MEŠ-šú ma-a'-du DUMU.MEŠ-šú <ana> e-ṭe-ri</i>
81	a rev. 28	<i>[x x x x]x IM PÚ IM KI.GAR IGI^dUTU tu-qa-da-áš IM ta-kar-ri-iš-ma</i>
82	a rev. 29	<i>[NU (x) DÙ-us² i]na muḥ-ḥi-šú kam SAR-ár ek-ke-mu la eṭ-ṭe-ru ik-kil-lu₄</i>
83	a rev. 30	<i>[ša mamman lā²] 'ú²¹-še-zi-bu ḥab-ba-tu ina MAŠ.SÌL 150-šú SAR-ár^{túg}GÚ.È</i>
84	a rev. 31	<i>[tuḥallapšu TÚG U₄.1.KAM²] MU₄.MU₄-su ḤAR ZABAR ina ŠU.MIN-šú u GÌR.MIN-šú GAR-an-šú^{kuš}E.ÍB</i>
85	a rev. 32	<i>[ina MURUB₄-šú GAR-an²] né-bè-eḥ KÙ.SI₂₂ ina SAG.DU-šú te-ret-ti lu U₄ GI₆ ina SAG</i>
86	a rev. 33	<i>[DUMU-šú GAR-an šum₄-ma DUMU²]-šu ú-ta-naq GA ana KA-šú tu-sar-ra-aq^(Aḥ) šum₄-ma DUMU-šú</i>
87	a rev. 34	<i>[ip-ta-ras² mim]-ma ma-la ik-ka-lu ana IGI-šú GAR-an šum₄-ma GENNA šu-ú</i>
88	a rev. 35	<i>[NU Û.TU² mim-ma m]a-la^{munus}PEŠ₄ ik-ka-lu tu-ṭaḥ-ḥa-áš-šú ina U₄ tara¹(šá)-'kàs¹ ÛR SAR</i>
89	a rev. 36	<i>[A KÙ SUD ana IGI^{mul}]MAR.GÍD.DA KEŠDA KÉŠ ZÚ.LUM.MA ZÌ.EŠA DUB-aq NINDA.Ì.DÉ.A</i>
90	a rev. 37	<i>[L]ÀL 'Ì.NUN.NA¹ G[AR]-a[n S]ÍSKUR BAL-qí KURUM₆ ana^dnin-maḥ GAR KAŠ BAL-qí ki-'am¹ DU₁₁.GA</i>
91	a rev. 38	<i>an-nu-ú ḥab-ba-ta 'šá¹ iḥ-t[a-n]a-b-ba-tu NUMUN šá^{munus}NENNI DUMU.MUNUS NENNI it-ta-nab-ba-lu</i>
92	a rev. 39	<i>šat-ti-šam-ma ú-šab-ku-ú ta-ri-ta ú-š[a]d-ma-mu mu-še-niq-t[a] šá i-'na¹-an-na</i>
93	a rev. 40	<i>ina maḥ-ri-ki ma-ḥi-ir qí-ne-e-šú ki-ma ad-dú-ki x x x x x-ki</i>
94	a rev. 41	<i>mam-ma la i-šem-mu-ú na-zaq DUMU.MEŠ šá^{munus}NENNI DUMU.MUNUS NENNI mam-ma a-a iš-mé</i>
95	a rev. 42	<i>7-šú an-nam DU₁₁.GA-ma NU BI ana ŠÀ^{duḡ}LA.ḤA.AN SÁḤAR GAR-ma 'KÁ¹-šu ÚŠ-ḥi</i>
96	a rev. 43	<i>šum-ma ŠU^dgu-la ina UB BÀD te-qeb-ber šum₄-ma ŠU.MIN^d'DÌM¹.ME ina GISSU BÀD GAR-an-šú</i>
97	a rev. 44	<i>šum₄-ma ŠU.MIN NAM.ÉRIM ina ku-tal UDUN te-qeb-ber-šú šum₄-ma ŠU.MIN GABA.RI ina SILA.LÍM.MA \ te-qeb-ber-ma DUMU.MEŠ-šú in-né-ṭe-ru</i>

Catchline:

98	a rev. 45	<i>ÉN be-lu ga-aš-rù šur-bu-ú e-tel-lu₄ a-li-id AN-e be-el šap-la-a-ti</i>
	B obv. 19–20	<i>[ÉN x x]x ga-aš-ru šur-bu-u e-tel-lu a-li-id 'e-la-a-te¹ / [EN² š]ap-la-a-ti</i>

Colophon:

99	a rev. 46	<i>GABA.RI^{giš}DA SAR-ma ba-ri tup-pi^{md}UTU-SUM-na^{lú}MAŠ.MAŠ</i>
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100 a rev. 47 DUMU šá^mna-di-nu DUMU^{lú}SANGA-^dnin-urta^{lú}qaq-qar-^danu^{ki}-ú \ MUD^d60 u^d15 NU TÙM

For sake of interest, I am adding here a transliteration and translation of the ritual to protect a baby from evil in ms. C rev.¹ 1–6. For the reading of line 4, see Reiner and Civil 1967, *JNES* 26, 192.

C rev.¹ 1 [..... ZÚ].LUM.MA ZÌ.EŠA DUB-*aq* NINDA.Ì.DÉ.ÀM LÁL Ì.NUN GAR-*an*

C rev.¹ 2 [.....] UDU.NÍTA SÍSKUR BAL NA BI *ina* UGU^{giš}bi-nu GUB-*an*-[*ma*]

C rev.¹ 3 [.....] UR₅.GIM DU₁₁.GA

C rev.¹ 4 [.....] '7¹-šú DU₁₁.GA EN U₄ 'ba¹l-¹tú¹ šèr-*ru* la-ka-a¹ 'TUK⁷1-šì

C rev.¹ 5 [.....] NU TE-šú

¹ [... ...] you strew dates (and) *sasqû*-flour. You place *mersu*-confection made with syrup and ghee. ² [... ...] you sacrifice a ram. You have that man stand on tamarisk (branches) [and] ³ [... ...]. You(?) speak as follows:

⁴ [... ...] you(?) should say (this) seven times. For (all the) day(s) he is alive, a suckling baby (that) he will have(?) ⁵ [... ... *evil*] will not come close to him.

Bound Transcription and Translation

¹ [šumma sinništu] itenettir(?) *ana eṭēri zikar u sinniš enūma* ² [... *šalam mārat Anu ša*] *ṭīd ušalli nāri teppuš* ³ [... ...] *ana qātīša tašakkan burzigalla ṭīda tumallā-ma tašakkan* ⁴ [... ... *tašakk*] *anši(?) puḥāda taḥannaq qaqqassu lā tanakkis* ⁵ [... ... *k*] *īma šehri lubāra tukarrakšu ištēniš ḥišīhta* ⁶ [... ...] *-ma ina kišād nāri tašakkan nignak burāši* ⁷ [*tašakkan ... ana Šamaš*] *kīam taqabbi*

¹ [If a woman *has repeated miscarriages (or) Lamaštu(?)*] *keeps robbing(?) [her babies]*, to save (the offspring), male or female: When ² [... ...], you make [a figurine of the Daughter of Anu from] clay from an irrigated plot of agricultural land by the river. ³ [... ...] you put into her hand, you fill a *burzigallu*-bowl with clay and set it up. ⁴ [... *you set up*] for her(?). You strangle a lamb, but do not cut off its head. ⁵ [... ...] you wrap it in a piece of cloth like a baby. The required things, all together, ⁶ [you ...] and set (them) down by the riverbank. ⁷ [You set up] ⁶ a censer with juniper, ⁷ [... to Šamaš] you say as follows:

⁸ [*muša*] *pšir lumun libbi mupaṭṭer arni ammēni lumun libbi tabanni ammēni lā tupaṭṭar annīya*

⁸ “[You are the one who disp]els distress, the one who releases from sin. Why are you creating sorrow (for me)? Why do you not remove my sins?”

⁹ *šalāšišu taqabbī-ma sinništu šī šikara inaqqi puḥāda ana birīt tulēšu inaddi kīam iqabbi*

⁹ You say thus three times. Then that woman libates beer. She puts the lamb down between her breasts (and) speaks as follows:

¹⁰ *ēri ul ušallim ūlid ul abni mušallimtu limḥuranni* ¹¹ *u bān-tu liššura <ša> eliya anāku lūšir u lušēšir ina bīt ašbāku*

¹⁰ “I became pregnant, (but) I did not bring (my foetus) to term. I gave birth, (but) I did not create (a living being). Let a woman who brings (her baby) to term receive (it) from me, ¹¹ and may a woman who ‘creates’ (a living baby) *remove* <what is> on me! Let me be all right and *let me give birth soundly* in the house (where) I live!”

¹² *šalāšišu iqabbī-ma šikara ina qēm labti ana pān Šamaš inaqqi puḥādu ...-ša imaḥḥarši-ma* ¹³ *ana sūnīša tašakkan-ma ana ereb šamši tallak-ma šalam mārat Anu u mimma mala taškunu* ¹⁴ *ana libbi eleppi tašakkan-ma ana ebirti nāri tušebber-ma zisurrā talammīši u šipta annīta tamannu*

¹² She says (this) three times. Then she libates fine beer (mixed) with flour of roasted grain before Šamaš. The lamb receives her ... from her, and then ¹³ you place (it) in her lap. Next you go towards sunset, and then ¹⁴ you put ¹³ the figurine of the Daughter of Anu and all the things that you have set up (for the ritual) ¹⁴ onto a boat and let it cross over to the other bank of the river. You surround her (the patient?) with a flour circle and recite this incantation:

¹⁵ *šadū u nāru tāmātu u abnātu zaqrātu šamū u eršetu Anu u Antu(?) ummu abūšu ālidū amēli šuāti*

¹⁵ “Mountain(s) and river(s), seas and steep rock(s), heaven and earth, Anu and Antu(?) are his mother(s) (and) father(s) who engender that human being!”

¹⁶ *[i]štu inanna ana annannītu mārat annannīti tallakī-ma ana bīt ašbat(u) terrubī-ma annūti tummāta*

¹⁶ “[If] fr[om] now on you (fem.) go to Mrs. NN, daughter of Mrs. NN, and enter the house where she lives, then you are conjured by these (powers)!”

¹⁷ *[šumma] amēlu miḥrī maḥir mārūšu imtūtū enūma mārāšu itta'id-ma(?)* ¹⁸ *[pū]ra(?) tanassuk-ma ḥupā gamra tanappal-ma amēlu šū mimmu nasku(?) ipaḥḥar(?)* ¹⁹ *[uk]-lātīšu(?) ittišu ana libbi narūqi tašakkan-ma ...-ma amēlu šū ištu(?) [bīti] ana sūqi ušši kīma illaku kām iq[abbī]*

¹⁷ [If] a man faces (inflicted) *misfortunes* (in that) his children have died: when he becomes concerned (for?) his (other, surviving) child, ¹⁸ you discard a *[pū]ru-vessel(?)* and completely(?) *smash* the sherd(s). Then that man collects(?) everything that has been discarded(?). ¹⁹ You put his *[provisions(?)]* with it into a bag, and Then that man goes out from [the house] to the street. As he is walking, he sa[ys] as follows:

²⁰ *[kīm]ū miḥrī amḥuru našāku kīm[a a]mḥuru limḥurūn[in-ni ...]* ²¹ *[ša] anaššū ina qātēya limḥurūninni <ša> anaššū sūqu limḥurū lu(?) [...]*

²⁰ “[Instea]d of the (carriers of) misfortune that I received I am carrying (this). As I have received (it), may they receive it from [me! The ...] ²¹ [that] I am carrying: may they receive it from my hands! May the street receive <what> I am carrying! Be it [...]!”

²² *[kī]ma iqtabū ina sūqi nadī išakkan-ma kām iqabbi*

²² [Wh]en he has said (this), he sets (the bag) down in an abandoned street and says as follows:

²³ *[ana pūḥ(?) mārīya addinka iqabbī-ma ana arkīšu lā ip-pallas sūq illiku lā illak itti sinništi aḥīti lā idabbub ana bītīšu iššer*

²³ “I have given you (this) [as a substitute] for my child.” He says (this), but he must not look behind him; on the street on which he came he shall not go (back). He should not speak to a strange woman; he should go straight home.

²⁴ [šumma šeḥru²] miḥiršu itetiḫšu ana lumni lā ṭeḫē mim-
ma lemnu lā sanāqi ²⁵ [kīma Šamaš] ittapha ūra tašabbīṭ
mē ellūti tasallaḫ riksa tarakkas šeḥra šuāti ana pān riksi
²⁶ tultazassu-ma līša tukapparšu kām taqabbī

²⁴ [In the case of a child(?)] whom his (i.e. his father's?) mis-
fortune passed by, so that evil not approach (again), so that
nothing evil come close: ²⁵ [As soon as the sun] has risen, you
sweep the roof, you sprinkle pure water, you set up an offer-
ing. ²⁶ [You position] ²⁵ that child in front of the offering ar-
rangement, ²⁶ you wipe him off with dough. (Then) you speak
as follows:

²⁷ [...] ^dnin-maḫ an-na (var. gub-ba) nin-kur-kur-r[a-ke₄]

²⁷ “[...] Ninmaḫ of heaven (var. present in the sky), lady of the
mountains,

²⁸ [... ur²]-saḡ ^dšul-pa-è-a an-na gub-ba

²⁸ [...] he]ro(?) Šulpa’ea present in the sky,

²⁹ [mul á-zi-d]a gub-ba mul á-gùb-bu gub-ba níḡ-nam ḫul-
lu-bi

²⁹ [a star] that is present on [the right], a star that is present on
the left – whatever evil there is

³⁰ [ḫé-em-ma-ra]-è : gaba-ri gaba-ri-bi-šē ḫé-em-ma-ra-è

³⁰ shall leave (go out). May the rival leave (go out to) his rival!

³¹ [...] ¹ga¹ ¹kur-kur²-ra ḫé-em-ma-ra-è : (ms. B adds: ¹lú-
gig¹ ¹ib² ¹dumu²-ga² ¹niḡin ḫé-em-ma-ra-¹è) ⁴i-gi₄-gi₄ ga-ta
gaba-ri (ms. B adds: ḫul) ḫé-em-ma-ra-è

³¹ May the [...] of(?) the mountains leave! (ms. B adds: “May it
all leave the sick, accursed(?) person, a suckling!) O Igigi, may
the (ms. B adds: evil) rival leave the suckling!

³² [^dni]n-maḫ níḡ nam-lú-u₁₈-lu saḡ-gi₆-ga (ms. B: níḡ-dím
nam-lú-u₁₈-lu-ka gig-ga gig-ga) níḡ-dím-dím-[ma]

³² [O Ni]nmaḫ (ms. B: Diḡirmaḫ), ³³ by your(!?) command, may
[those] ³² (ms. B: evil) machinations of the (ms. a: black-head-
ed) people

³³ [ur-gin² d]u₁₁-ga-bi ḫé-em-ma-ra-è : níḡ-gig lú gur-¹ra²
¹lú²-tur-bi im-ma-[...] (ms. B: ¹sa¹ ¹ḫuḡ-ḡá¹ ¹lú-tur¹ ḫé-ti
mu-ni-in-ḡar [x (x)]

³³ leave! Turn away the evil (from that) man, (so that) this
child may [live(?) ...] (ms. B: To pacify(?) the tendons, that the
child may live, she has placed him [...]),

³⁴ [...] ¹in-nú : diḡir-maḫ ka-tar-zu ḫé-en-s[i-il-e-en]

³⁴ [...] lies down(?). O Diḡirmaḫ, (then) I will truly glorify you!”

³⁵ šalāšišu taqabbī-ma mē u šikara tanaqqī-ma kupirātīšu
ana nāri tan[addi] ³⁶ [(...) t]ullalšu-ma mimma lemnu ana
šeḥri ul iṭeḫḫi

³⁵ You say (this) three times. Then you make a libation of wa-
ter and beer. You th[rown] what has been wiped off him into
the river. ³⁶ [You] cleanse him [(with ...)]. Then anything evil
will not appro[ach] the chi[ld].

³⁷ [šumma amēlu] mārūšu imtanuttū lū muršānūšu ma’dū
lū [šīt ardi u amti šakinšu] ³⁸ [lū] ḫuluq(qū)šu ma’dū lū
māmītu iṣ[bassu (...)]

³⁷ [If (either) a man]’s children die one after another or if his
illnesses are many, or [loss(es) of slave(s) and servant girl(s)]
occur to him] ³⁸ [or] his financial losses are many, or a ban
has [seized him, (...)]:

³⁹ āšipu (var. mašmaššu) ina mūši agbubbā ukân ina šēri
sebet šalmī li[pī ... ippuṣ] (var. sebet šal[mī lipī ...] iškūri
ippuṣ) ⁴⁰ [ina] ušalli nāri ašar šēpu parsat qaqqara iṣab-
biṭ mē ellūti isallaḫ sebet paṭī[rī ana pān nāri ukân ...] ⁴¹
ana Lamaštu (var. 7.TA.ĀM pannigu) iṣakkan suluppī sasqā
isarraḡ mir[is dišpi ḫimēti iṣakkan] ⁴² sebet nignak burāši
iṣakkan sebet laḡannī šaḡarrūti šikar[a umallā-ma ukân
...] ⁴³ zidubdubbī ittanaddi kīma annā ana pān nāri irtaksu
[maqqītu inaqqī-ma ... kām iqabbī]

³⁹ At night-time the exorcist sets up a holy water-vessel. In
the morning [he fashions] seven figurines of tal[low ...] (var.
he fashions seven figurines [of tallow ...] and(?) wax). ⁴⁰ [At]
a river meadow, at a secluded place he sweeps the ground,
he sprinkles pure water. [Facing the river], he [sets up] seven
portable al[tars. ...] ⁴¹ he sets down for Lamaštu (var. he sets
down seven bundles of pannigu-bread). He scatters dates and
sasqū-flour. [He places] mersu-[confection (made) of syrup
and ghee]. ⁴² He sets up seven censers with juniper. [He fills]
seven porous bottles with first-class beer [and sets (them)
down, ...]. ⁴³ He heaps up flour heaps. When he has arranged
(all) this facing the river, [he makes a libation. Then ... he
speaks as follows]:

⁴⁴ *anāku bīnu aḥū ša ēdiššišu izzazzu anāku [bīnu aḥū ša(?) ...]*

⁴⁵ *ša tašburu urūa ša ladin(n)īya lā i-[...] (var. anāku [... ša b]ūl Šakkan iḡmuru lārīya)*

⁴⁶ *anāku lubki ana naspuḥti(?) qimmatīya kīma(?) [... ...] (var. [... k]īma irrē ...[...])*

⁴⁷ *annā iqabbī-ma ana muḥḥi šalam lipī mē ir[ammuk šalmī šunūti ana aḥ nārī ...-ma kām iqabbī]*

⁴⁸ *attā nāru ša tabnī amēlūtu sebet šalmū [annūti ša kimtīya zērīya u salātīya ... muḥrīnni-ma ...]*

⁴⁹ *annā iqabbī-ma ina muḥḥi bīni maštakal iša[kkan(?) ... ukân(?) ina muḥḥišunu izzaz(zu) mē irammuk-ma sebe u sebišu kām iqabbī]*

⁵⁰ *māmīt abiya māmīt abi abiya māmīt ummīya ummi ummīya lū pašratāni(?) ... māmīt ... rabītu lū pašratāni(?) ... māmīt (ša?) ...*

^{51a} *anāku atmū māmīt ilī rabūti lū pašratāni(?)* ^{51b} *[... ... ana nārī(?) inad]dī-ma kām iqabbī*

⁵² [É]N *addinka <ana> pūḥīya [... ...] kimtīya zērīya* ⁵³ *u salātīya [... ...]* ⁵⁴ *amēla šuātu mē bīni turammakšu-ma šamna gašša tapaššassu riksa tapaṭṭar-ma (...)* ⁵⁵ *nignak-ka gizillā tušbā'šu-ma šipta a-ab-ba ama diḡir-re-e-ne ana muḥḥi tamannu [... sūq itī]qu lā ittiq-ma ana arkišu lā itār ana bītīšu irrub māmītu pašir(?)*

⁵⁶ *ana erīti kišpī lā ṭeḥē-ma ša libbiša lā nadē šadānu šābitu lulū šubū eperu (u) karān šēlebi tubbal tasāk* ⁵⁷ *ina dām iṣṣūr ḥurri zikari ina šaman šurmēni taballal-ma ÉN ezzet šamrat ana libbi tamannū-ma tapaššaš-ma iballuṭ*

⁵⁸ *DīŠ KI.MIN ḥašabti sūq erbetti zaqiptu teleqqē-ma ina askuppi b[ītānītu tetemmer-ma irat kišpī turrat]*

⁴⁴ “I am an estranged tamarisk who stands all by itself. I am an [estranged tamarisk *who* ...],

⁴⁵ whose branches you bent, which did not [...] my resin [...] (var.: I am [...] whose branches the wild animals of Šakkan have consumed completely).

⁴⁶ Let me weep over the disintegration of my crown! *Like(?)* [...]. (var.: *Like* a colocynth(?) ...[...].)

⁴⁷ He says this and then he (the patient) wa[shes himself] with water over the figurines of tallow. [He *brings* those figurines to the riverbank. Then he speaks as follows]:

⁴⁸ “You are the river who created humankind – [these] seven figurines [of my kin, my offspring and my family ... receive (them) from me and ...].”

⁴⁹ He says this. Then he places (the figurines?) on tamarisk (and) *maštakal*-soap[wort(?). He sets down(?) He (the patient), *while standing on them* (the figurines), washes himself with water, speaking seven and seven times as follows]:

⁵⁰ “The ban of my father, the ban of my grandfather, the ban of my mother (and) my grandmother shall be dispelled (for me). The great ban of ... shall be dispelled (for me). ... *the oath which* ...]

^{51a} I have sworn, (and) the ban of the great gods, shall be dispelled (for me).” ^{51b} [... he thro]ws [(the figurines) *into the river(?)*] and speaks as follows:

⁵² Incantation: “I have given you (this as) my substitute, [...].” ⁵³ [The *figurines(?)*] of my kin, my offspring and my family [...].”

⁵⁴ You wash that man with tamarisk water. Then [you rub him] with oil and gypsum. (Then) you remove the offering arrangement and (...). ⁵⁵ You move the censer and torch past him, you recite the incantation “Ocean, mother of the gods”. [...] He must not go back [by the (same) street he ca]me (by), and he must not turn back. He shall go (back) home. The ban will be annulled(?).

⁵⁶ So that witchcraft not come near a pregnant woman and for her not to have a miscarriage: You dry (and) pound magnetite, antimony, *šubū*-stone, dust (and) ‘fox grape’. ⁵⁷ You mix (these ingredients) with the blood of a male partridge(?) (and) with cypress-scented oil (and) you recite the incantation “She is fierce, she is violent” over it. Then you rub (the woman with it) and she will get well.

⁵⁸ Alternatively: you take an upright-standing potsherd from a crossroads and [bury (it)] under an in[ner threshold]. Then witchcraft (lit. the breast of witchcraft) will be turned away].

⁵⁹ DIŠ KI.MIN šû zikar u (var. šû) sinniš ina qât imittiša
tarakkas ÉN āšib eklēti [šalāšī-šu ana muḫḫi tamannū-ma
kišpī ul iṭeḫḫūšu]

⁵⁹ Alternatively: you tie male and female šû-stone to her right
hand. [You recite] the incantation “Inhabitant of the dark”
[three times over it. Then witchcraft will not approach her.]

⁶⁰ ÉN āšib eklēti lā āmir nūr Šamaš tattašām-ma tāt[amar
nūr Šamši]

⁶⁰ Incantation: “Inhabitant of the dark, who did not see the
sunlight – you have come out and [seen the sunlight.]

⁶¹ lū nēḫēti kīma mē agamme lū šallāta kīma ar[mē ša šabī-
ti adi inappaḫu Šamaš pāširka ÉN]

⁶¹ May you be calm like the water of the marshes, may you
sleep like the yo[ung of a gazelle, until Šamaš rises, the one
who releases you.” Incantation].

⁶² ÉN ezzet šamrat ilat namurrat u šī barbarat mār[at Anu]

⁶² Incantation: “She is furious, she is violent, she is goddess,
she is terrifying and she is a she-wolf, the daughter [of Anu]!

⁶³ šēpāša Anzû qātāša lu’tu pān nēši dapīni pānū[ša šaknū]

⁶³ Her feet are (those of) Anzû, her hands are decay. The face
of a ferocious lion [is set as [her] face.

⁶⁴ ištu api ilām-ma uššurat peressa buttuqā dī[dāša]

⁶⁴ She came up from the canebrake, her hair hanging down,
[her] loin[cloths] torn off.

⁶⁵ kibis alpi illak kibis immeri iredde ina šīri u dāmi qātā[ša
šaknā]

⁶⁵ She walks in the tracks of the cattle, she follows the tracks
of sheep; her hands [are placed] in flesh and blood.

⁶⁶ apāniš irrub šerrāniš iḫallup bīta irrub bīta ušši bi[lāni]

⁶⁶ She enters through the window, glides in by the door pivot.
She enters the house, she leaves the house (saying): ‘Br[ing
(fem. pl.) me]

⁶⁷ mārīkina lušēniq u mārātīkina lut[tarri]

⁶⁷ your sons! I want to suckle (them), and of your daughters I
want to take care!

⁶⁸ ana pī mārātīkina luštakkana tulā išmēšī-ma E[a abūša]

⁶⁸ In the mouth of your daughters I want to place my nipples!’
Ea, [her father], heard her and (said):

⁶⁹ ammake mārāt Anu muttarrāta amēlūta talmadī[ma]

⁶⁹ ‘Instead that you, oh daughter of Anu, kept on acting
as a nurse, you should have learned human behaviour, [and]

⁷⁰ ammake ina šīri u dāmi qātāki šaknā ammake bīta ter-
rubī bīta tuššī

⁷⁰ instead of putting your hands in flesh and blood, instead of
entering the house (and) leaving the house,

⁷¹ muḫrī ša tamkāri qannāšu u šidīs[su]

⁷¹ accept from the merchant his *purse* and his travel provi-
sions!

⁷² muḫrī ša nappāḫi semērī simat qātiki u šēpī[kī]

⁷² Accept from the smith rings befitting your hands and [your]
feet!

⁷³ muḫrī ša kutimmi inšabtu simat uznīk[i]

⁷³ Accept from the goldsmith earring(s) befitting your
ears!

⁷⁴ muḫrī ša purkulli sāmta simat kišādiki

⁷⁴ Accept from stonemason a carnelian befitting your
neck!

⁷⁵ [muḫrī]rī ša naggāri mušṭā pilaqqa duditti šiddi

⁷⁵ Accept from the carpenter a comb, a spindle, a toggle pin,
a cloth bale

⁷⁶ [u kiri]ssu simat qēki utammiki Anu abāki

⁷⁶ [and a nee]dle befitting your threads! I conjure you by Anu,
your father,

⁷⁷ [Antu] ummāki utammiki Ea bānīki TU₆ ÉN

⁷⁷ [(and) by Antu], your mother. I conjure you by Ea, your cre-
ator!” Incantation formula.

⁷⁸ [šiptu annī]tu ana muḫḫi napšalti tamanu

⁷⁸ You recite [th]is [incantation] over the ointment.

⁷⁹ [šumma amēlu ina q]āt Gula ina qāt Lamaštu lū ina qāt māhiri lū ina qāt māmīti ⁸⁰ [... ...] mārū<šu> imuttū lū muršānūšu ma'dū mārīšu <ana> eṭēri ⁸¹ [... ...] ʔid būrti ʔid kullati maḥar Šamaš tuqaddaš ʔida takarriš-ma ⁸² [šalma ʔeppu] ina muḥḥīšu kām tašaṭṭar ekkēmu lā eṭṭeru ikkilu ⁸³ [ša mamman lā²] ušēzibu ḥabbātu ina naglab šumēlišu tašaṭṭar naḥlapta ⁸⁴ [tuḥallapšu šubāt ūmakka²] tulabbas-su semer siparri ina qātīšu u šēpīšu tašakkan miserra ⁸⁵ [ina qablīšu tašakkan] nēbeḥ ḥurāši ina qaqqadišu teretti lū urra mūša ina rēš ⁸⁶ [mārīšu tašakkan šumma mār]šu ūtannaq šizba ana pīšu tasarra²(?) šumma māršu ⁸⁷ [ip-taras(?) mim]ma ikkalu ana pānīšu tašakkan šumma šerru šū ⁸⁸ [lā i² aldu/aldū mimma ma]la ērītu ikkalu tuṭaḥḥāšū ina ūmi tarakkas(u) ūra tašabbī² ⁸⁹ [mē ellūti tasallaḥ ana pān Er]eqqi riksa tarakkas suluppī sasqā tasarra²q miris ⁹⁰ dišpi ḥimēti tašakkan niqā tanaqqi kurummatu ana Nin-maḥ tašakkan šikara tanaqqi kīam taqabbi

⁷⁹ [In the case of a man] ⁸⁰ whose children die ⁷⁹ because of the ‘Ha]nd’ of Gula, or because of the ‘Hand’ of Lamaštu, or because of the ‘Hand’ of a rival or because of the ‘Hand’ of the Ban ⁸⁰ [...] or their (text: his) illnesses are many – to save his children: ⁸¹ [...] you purify clay from a well (and) clay from a potter’s clay (pit) in front of Šamaš. You nip off clay and ⁸² [fashion a figurine.] You write on it as follows: “Merciless robber, clamour ⁸³ [which] spares [nobody], bandit!” You write (this) on its left shoulder. [You cover it] with a cloak, ⁸⁴ you dress it [in an everyday garment(?)]. You put bronze rings on its hands and feet, ⁸⁵ [you put] ⁸⁴ a belt ⁸⁵ [around its hip]. You attach a band of gold to its head. Be it day (or) night, ⁸⁶ [you place it] ⁸⁵ at the head ⁸⁶ [of his child’s (bed). If] his [child] is still breastfed, you *sprinkle* milk into its (the figurine’s) mouth. If his child ⁸⁷ [is already weaned], you put [what] ever it (the child) eats in front of it. If that baby ⁸⁸ [has not been born (yet?)], you supply it with [what]ever the pregnant woman eats. On the day (that) you set up (the arrangement) you sweep the roof, ⁸⁹ [you sprinkle pure water.] You set up an offering [in front of the “Wa]gon [star]” (Ursa Major). You scatter dates and *sasqū*-flour, you set up *mersu*-confection ⁹⁰ (made of) syrup (and) ghee. You perform a sacrifice, you set up a ration for Ninmaḥ, you libate beer. (Then) you speak as follows:

⁹¹ annū ḥabbātu ša iḥt[an]abbatu zēru ša annannīti mārat annanna ittanabbalu ⁹² šattišamma ušabkū tārīta ušad-mamu mušēniqtaša inanna ⁹³ ina maḥriki maḥir qinēšu kīma addūki ... [... ...]-ki ⁹⁴ mamma lā išemmu nazāq mārī ša annannīti mārat annanna mamma ay iše ⁹⁵ sebīšu annā taqabbī-ma šalma šuāti ina libbi laḥanni šaḥarri tašakkan-ma b[āb]šu tepeḥḥi ⁹⁶ šumma qāt Gula ina tubuq dūri teqebber šumma qāt Lamaštu ina šilli dūri tašakkanšu ⁹⁷ šumma qāt māmīti ina kutal utūni teqebberšu šumma qāt māhiri ina sūq erbetti teqebber-ma mārūšu innetṭerū

⁹¹ “This is the robber who keeps robbing, who keeps carrying off the offspring of Mrs. NN, daughter of NN ⁹² (and who), year after year, makes the nursemaid cry, makes her wet-nurse mourn – now ⁹³ in your (i.e. Ninmaḥ’s) presence he has received *what he is envious of*. Just as I (now) set out for you ...[...] ⁹⁴ (so that) nobody will hear your ⁹³ [...], ⁹⁴ may nobody hear (anymore) the distressed (cries) of the children of Mrs. NN, daughter of NN!” ⁹⁵ You say this seven times. Then you put the figurine into a porous vessel and seal its opening. ⁹⁶ If it is the ‘Hand’ of Gula, you bury (it) in the corner of the (city) wall. If it is the ‘Hand’ of Lamaštu, you deposit it in the shadow of the (city) wall. ⁹⁷ If it is the ‘Hand’ of the Ban, you bury it behind an oven. If it is the ‘Hand’ of an opponent, you bury (it) at a crossroads. Then his children will be saved.

Catchline:

⁹⁸ ÉN bēlu gašru šurbū etellu ālid šamē (var. elāte) bēl šaplāti

⁹⁸ Incantation: “Strong lord, supreme one, prince, creator of heaven (var. the upper regions), lord of the lower regions”.

Colophon:

⁹⁹ gabari lē’i šaṭer-ma bari tuppi Šamaš-iddina mašmaššu ¹⁰⁰ mār Nādinu mār Šangū-Ninurta qaqqaranū pāliḥ Anu u Ištar lā itabbal

⁹⁹ Copy of a wooden writing board, written and collated. Tablet of Šamaš-iddina, the incantation priest, ¹⁰⁰ son of Nādinu, descendent of (the) Šangū-Ninurta (family), the Urukean. He who reveres Anu and Ištar shall not take (the tablet) away.

Notes

Line 1: The introductory passage of this ritual is difficult to restore and interpret due to lacking duplicates or parallels for this damaged section. It seems reasonable to assume from the following lines, especially from the recitation spoken by the patient in lines 10–11 and from the mention of a figurine of Lamaštu in line 13, that the first ritual on SpTU 3, No. 84 is concerned with preventing further stillbirths from happening to a woman and that her miscarriages were attributed to the demoness Lamaštu. Several diverging interpretations of line 1 have been proposed by previous editors and translators, but it is reasonable to expect a reference to the woman's repeated miscarriages or loss of children at the beginning of the line (12–14 signs lost) and a reference to the demoness Lamaštu as the cause of the patient's previous miscarriages. Farber (2014, 277, 309) suggests emending [...] KAR.MEŠ to PEŠ₄.MEŠ (*ana* KAR), translating “to save [the ...] of pregnant women” (*erāti ana eṭēri*).

Scurlock (2014b, 127) restores freely from the context: “[If a woman's children] cannot be saved, to save (them) (and) [for her to bear] only well-formed male and female (children)”, which suggests that she reads 'SILIM'.MA (*šalmūtu*) “healthy” at the end of line 1. Besnier (GKAB) translates: “[...] they take away, for the man's and woman's desolation ...”, and suggests a reading 'GU' MA at the end of the line, without offering an interpretation. The present tentative interpretation proposes to interpret the first two preserved signs KAR.MEŠ as a Gtn-stem of *eṭēru* (or *ekēmu*) in the meaning “to take away, to rob”, with Lamaštu as the subject and children or babies as its object lost in the gap. Thus, we would have a reference to the demoness' repeated attacks in the past. The following *ana eṭēri*(KAR) is understood in the meaning “to save (them, i.e. the children)”, with the expected pronominal suffix -*šunu* missing. The following NITA ù MUNUS could be an apposition to include offspring of either sex, but it is also possible that this phrase belongs syntactically to the following clause.

Line 2: For the reading *ú-šāl-li* instead of the copy's *ú-šāl-li*, see already von Weiher 1988, 116. Von Weiher (*ibid.*) and Besnier (GKAB) propose an alternative reading at the end of the line: ^{id1}*l-dig-[lat]* “(clay) from the Tigris (meadows)”.

Line 6: According to the dictionaries, the verb *karāku* (here used in the D-stem with the meaning “to wrap”) is not attested in texts from the Old or Middle Babylonian period (AHw 446; CAD K, 199), which provides a hint that the present text was not composed before the first millennium BCE.

Line 7: The restoration [*ana pān* ^dUTU] in the gap is conjectural, but suggested by the ritual actions in line 12, where the woman libates beer *ana pān šamaš*. It is not entirely clear whether the short recitation in line 8 was spoken by the healer (on behalf of the patient). Given the content of the recitation in line 8, it is possible that these words had to be uttered by the patient rather than the ritual specialist, and that one should restore [MUNUS BI *ana pān* ^dUTU] *kīam iqabbi* “[facing šamaš, the woman] speaks thus”.

Line 8: The restoration [*mu-šap-ši-i*]_h suggested by Farber is not completely borne out by the sign traces. The reading [*mu-ša*]_{p-šir} is proposed here as alternative based on the collation of photos of ms. a.

Lines 10–11: See Farber 2014, 335–336 for the idiomatic meanings of the words *šalāmu* and *ešēru* in these lines. Befitting the context of pregnancy and childbirth I understand *šalāmu* D as “to bring a pregnancy to term”, *ešēru* G as “to have a normal pregnancy” and *ešēru* Š “to give birth easily/soundly”. In accordance with these meanings, I render *mušallimtu* as “a woman who brings (her pregnancy) to term” and *bānītu* as “a woman who creates” (a normal baby), “creatix”. Stol 2000a, 129 translates the end of line 11 with a more general nuance: “Let me fare well and let me make fare well in the house where I live.” For similar passages, see also SpTU 5, 248 obv. 29–32 and KAR 247 obv.² l. col. 4' (*infra*). The latter features the exact expression *lūšir lušēšir ina bīt ašbāku* encountered here.

Line 11: I interpret the verb *li-iš-šu-ra* as a form of *našāru*, but not in the meaning “to diminish”, as other translations of the text have done, but in the meaning “to remove” (see CAD N/2, 61b; AHw 759 mng. 3), a semantic nuance that creates a parallel with *limḥuranni* “may she receive from me” in line 10. Farber notes that the use of *liššura* suggests a word play with *lūšir* and *lušēšir* in the same line. For differing interpretations of the passage, compare Farber (2014, 309, with 336 note on line 11): “may a woman who can create (*bānīti*, lit. “creatix”) diminish my ...!”. Stol (2000a, 129) offers a similar rendering (“let one who has borne, diminish (it) for me”). The phrase *e-li-ia* following *liššura* is problematic but may be explained as an appended subordinate clause of which the *ša* was omitted. In accordance with the context, I understand it as an elliptic reference to the trouble that is upon the patient. The translations offered by Scurlock (2014b, 127 “may one

who brings to term) leave me my reward” (*banītu*) and Besnier (op. cit.: “May the conciliable one intercede for me and may he bow down (to me with) favourable words!”) do not seem to fit the context of the passage very well.

Line 12: The sign sequence $SILA_4 UR_4 šá$ proves difficult to resolve. Von Weiher (1988), Besnier (op. cit.) and Scurlock (2014b, 127) opt for the reading $^{sila4}UR_4 = buqāmu$ “lamb ready for plucking; shorn sheep”, followed by *ša* introducing a relative clause. Farber (2014, 336) gives convincing arguments against this interpretation: in line 4, the sheep is introduced as *puḥādu*($SILA_4$) “lamb”, not *buqāmu*. And the predicate following *ša* does not have a subjunctive ending. Farber (2014, 277, 309) suggests reading $SILA_4 UR_4-ša imahḥaršī-ma$ “the lamb receives her ... from her”, proposing that the sign UR_4 may be an error for $SÍG$ “(her) hair”. He suggests that with the hair the lamb received the woman’s misfortune and was then disposed together with the other ritual paraphernalia that were loaded onto the boat with the Lamaštu figurine. Scurlock (op. cit.) renders the passage as “the shearling which is to receive (the evil) from her”, also suggesting a ritual transfer. This ritual transfer was apparently acted out by placing the lamb in the woman’s lap.

Line 13: The reading *ana* $KU_4 šam-ši DU-ma$ follows Farber 2014, 277, 309. Besnier (op. cit.) reads the signs differently: *ana tu-ú-li DU-ma* “it goes to (her) breast”; also Scurlock 2014b, 127: “you make it go to her breast”. Letting the lamb “go to the breast” would underline the role of the sheep as a ritual replacement for the woman’s babies, possibly signalling a gesture imitating breastfeeding. However, it is difficult to see how a dead lamb could make such a movement, and the expression “to go to the breast” is not attested elsewhere, to my knowledge. On the other hand, turning towards sunset in order to dispose of the figurine of Lamaštu and to send it to the netherworld makes perfect sense in this context. Thus, I have opted for this option.

Line 15: The improved and partially emended reading of this damaged line is tentative, although based on collation from tablet photos. Scurlock (2014b, 127) translates instead: “Mountains and rivers, seas and precious stones, heaven and earth (and) DN_1 , whom DN_2 bore are her arraigners”, but her reading of the last three signs escapes me. For the natural entities invoked in this line, such as mountains, rivers, sea, heaven and earth, see also oath formulae in political treaty documents, see e.g. Eidem 1991, 195, 203: 16–18; Fitzmeyer 1995, 42–43: 11–12; Beckman 2003–2005, *RLA* 10, 314 (Hittite treaties and prayers).

Line 16: The improved reading is based on collation from tablet photos. This rules out the earlier reading *ni-še* (Farber 1989b, 226–227 n. 11) and logographic $ZI(?)$ as an irregular spelling for the plural *nīšū* “oaths” (Farber 2014, 336), as a reference to the entities and forces enumerated in line 15. Besnier (op. cit.) translates “you are adjured by these *lives*”. Note that Farber (2014, 277, 309) restores $[DIŠ] = šumma$ “if” at the beginning of the line, interpreting it as a conditional clause (“Woe to you), if, from now on, you go toward NN , ...”, as an example for a “Drohfluch” or threatening curse.

Lines 17–23: This ritual is performed for a man whose children died in the past and who wishes to protect his living child from the same fate. The procedure uses a sack (*narūqu*) filled with different, largely unidentified materials, which is deposited in an abandoned street to be picked up by passers-by. The sack is given as a replacement for the man’s child but also symbolises the misfortune that has befallen the man; it was hoped that the evil would be transferred to the one who picks up the sack and leave the man. This ritual shares elements with a ritual for a woman who has had previous miscarriages in another tablet from the library of Anu-ikšur, SpTU 5, No. 248 (see text C.3.10, ritual 3, especially lines 75–82), where different foodstuffs and a mouse were wrapped up in wool deposited at a crossroads with the same intention. Parts of the recitations uttered by the patient in SpTU 3, No. 84: 17–23 and in SpTU 3, No. 248 lines 78 and 82 resemble each other. The procedure of ritual transfer by depositing contaminated substances in a bag to be picked by someone is also known from anti-witchcraft rituals (see below comment on line 19).

Line 17: For the beginning of the line, see Farber 1989b, 227 and 2014, 36. This introductory passage can be connected to a similar incipit quoted in the Assur Medical Catalogue (line 109) as the second tablet of the medical treatise OFFSPRING/PREGNANCY entitled “If a man is handed over to Ninkarrak” (Steinert et al. 2018, 217). The incipit in AMC reads: $DIŠ NA mi-iḥ-ra im-ḥur-ma DUMU.MEŠ-šú ana ŠU-šú È.MEŠ$ “If a man has experienced misfortune so that his sons are lost for him” (*ana qātīšu ittašū(?)*), but it would also be possible to interpret $È.MEŠ$ as a Gtn-form of (*w*)*ašū*. Note also $ZI.GA = šītu$ “loss” in Maul 2019, 99 No. 3: (BAM 234 obv.) 2–3 (experiencing constant loss and cases of death). The somewhat euphemistic phrase “they are lost for him” is replaced in ms. a by $DUMU.MEŠ-šú UG_7-tu_4$ “his children have died” (*imtūtū*). The specific phrasing in AMC is not attested elsewhere. The restoration of the verbal form *it-ta-i-id-ma* (G perfect of *na’ādu*) at the end

of the line supposes that this passage referred to a child born after the death of older siblings whom the ritual aimed to protect.

For the expression *miḥra maḥāru* “to receive/be confronted with a *miḥru*”, which also occurs in line 20 of the present text and is often found in rituals countering the “Ban” (NAM.ÉRIM, *māmitu*), cf. Maul 2019, 101, 104 Text 3 (BAM 234) obv. 1. Maul understands the term *miḥru* (*meḥru*) in a more specific, material manner, which diverges from the general translation “mishap, misfortune” given in the dictionaries, namely as “ein mit pathogenen Kräften aufgeladener ‘Unheilsträger’”, which “has been set against” (*imḥur, maḥir*) the person pursued by the “Ban”. Maul (ibid., 104) comments: “Als *miḥru* (wörtlich: “Entgegennehmung”) bezeichnete man einen ‘Unheilsträger’ stofflicher Natur, über den durch unmittelbaren Kontakt ... jene pathogenen Kräfte in den menschlichen Körper gelangten, welche das Leiden letztlich bewirkten”. Such material carriers of the Ban affliction referred to by *miḥru* with which one could “infect” oneself through physical contact, could be, for example, body substances or dirty wash water of already infected persons (see Maul ibid. for discussion and references). Thus, the term occurs beside objects linked to evil magic (such as “bags of sorcery” containing charmed materials laid out to infect other people), see Maul 2019, Text 16–26 line 63. The recitation in line 20 of the present text (ms. a) similarly refers to the bag with substances laid out in the street, through which the patient’s evil was to be transferred to another person, as a replacement for the *miḥru* that the patient received: [*kīm*]ū *miḥrī amḥuru našāku kīm[a a]m-ḥuru liḥḥurūn[inni]* “[Instea]d of the (carriers of) misfortune that I received, I am carrying (this). As I have received (it), may they receive it from [me]!” See also the comments on line 19 below. That *miḥru* is understood as something physical confronting the affected person, can also be seen in line 24 of the present text, where the *miḥru* is said to have “passed by” (*ītetiq*), i.e. left the child of the man pursued by the “Ban”.

Line 18: At the beginning of the line, Farber 1989b, 227 restores [*ana me*]-e “(you throw) into water”. An alternative reading [BU]R for *pūru* (a clay vessel or bowl) suggested here may better fit the following phrase, speaking of *smashing/demolishing* (*napālu*) a potsherd (*ḥupū*), but this restoration remains tentative. Besnier (op. cit.) understands *ḥu-pa-a* TIL as “(you smash) the complete fragment”. The term *ḥupū*^(dugSĪLA.GAZ) can refer to a disposable “pot, vessel”, often used in anti-witchcraft rituals to dispose and destroy figurines of the warlock and witch (see e.g., Abusch and Schwemer 2011, CMAwR 1, text 1.5 line 18’, text 8.4 line 58, text 8.12 line 11; Abusch and Schwemer 2016, CMAwR 2, text 8.18 line 12’, text 11.3, 1 line 42). But the word *ḥupū* in the plural can also refer to sherds or to wood shavings or cuttings. In the present context, the word stands in the singular, but the meaning “sherd” or “fragment” fits the context better. The following word *gamra*(TIL) can be understood as an adverbial accusative (“completely”), perhaps meaning that one of the potsherds of the *pūru*-vessel was further broken down into tinier pieces. Admittedly, the rendering of *napālu* as “to smash/demolish” here diverges from the meanings given in the dictionaries (“to dig up” (things from the ground); “to quarry (stones); “to tear down (buildings)”, see CAD N/1, 272–275 s.v. *napālu* A). The potsherd(s) and pottery pieces, which were presumably filled into the sack (together with other materials?), may be a symbolic reference to the children that have died (alluding to the mythological theme of creating human beings from clay). For the reading *ḥupū* of ^{dugSĪLA.GAZ}, cf. Schwemer 2009, *OrNS* 78, 64, commentary on BM 40568 rev. 2.

Line 19: For the ritual action of disposing bags or sacks filled different materials as a substitute in anti-witchcraft rituals, see Schwemer 2007a, 218ff. with n. 115. In many instances, the bag is designated as *kīsu* “purse” (^{kuS}NĪG.NA₄). For example, in one such ritual (Abusch and Schwemer 2011, CMAwR 1, text 8.2 lines 26, 38, 82, 122), a *kīsu*-bag is filled with precious metals and stones and deposited as the patient’s “replacement” or substitute (*pūḥu, dīnānu*, ibid. line 82). Such bags, containing contaminated substances, were also used by the alleged witches; in that case they are called *narūq upšāšē* “sack of sorceries”. One ritual against the effects of having come into contact with such a sack is edited in Abusch and Schwemer 2011, CMAwR 1, text 11.2 (esp. lines 2 and 12 with commentary). The restoration [*uk*]-*la-ti-šū* “his provisions” at the beginning of line 19 is a guess from the context; the word seems to refer to material(s) put into the leather bag together with the potsherds. In the second damaged passage in line 19 one expects an instruction such as “you tie up/seal” (the bag).

Lines 20–21: The reading [*ki-mu*]-ū “instead (of the misfortune)” at the beginning of line 20 follows Farber 1989b, 227. My interpretation of the end of line 21 follows Besnier (op. cit.); differently Farber 1989b, 227. See also the comments on line 17 above.

Line 22: At the beginning of this line, one expects the phrase *ēma iqtabū* “when he has said (this)”, but the sign traces do not support the reading *e-ma*. An alternative reading may be [*e-n*]u^l-*ma* (suggestion of M. J. Geller).

Line 23: The emendation of ms. a follows Farber 1989b, 227.

Line 24: For the reading of this line, see Farber 2014, 36. See also Farber 1989b, 227–228 for his comments on lines 24–26. Notably, for lines 24–26, ms. B offers several syllabic spellings, especially of verbal forms, in places where ms. a uses predominantly logographic writings. Note e.g., *i-te-ti-iq* in ms. a vs. the Assyrian form *e-te-te-eq* in ms. B. I follow Farber's interpretation and understand the expression *mi-ḫi-ir-šú i-te-ti-iq-šú* “his misfortune has passed him by” as referring to the father's misfortune which the child has escaped (i.e. the evil with which the household head was doomed in the past has been dispelled and the child has survived). For the word *miḫru* (*mehru*), which is usually translated as mishap or misfortune, but can be described more concretely as a material carrier of pathogens transmitting the evil manifesting itself in sickness and misfortune, see the comments on line 17 above.

Lines 27–34: The text of this incantation to the mother goddess presented by mss. a and B diverges at several points. The goddess is addressed with the name *Ninmaḫ* and at times with *Dingirmaḫ* in the text. In the first lines, the goddess is invoked in her astral aspect, as a star or constellation “standing in the sky”. The ^{mul}*Nin-maḫ* is known from the astrological-astronomical compendium MUL.APIN (Tablet I ii 21), where it is among the “stars of Ea” (referring to the Southern path of the sky) and is designated as “the star which stands at its right”, i.e. at the right of the “Great Star” (^{mul}*Gu-la*), the star of Eridu (equated with Ea, see Hunger and Pingree 1989, MUL.APIN, 35–36; Watson and Horowitz 2011, 65, 189).

In line 28 of ms. a, *Ninmaḫ*'s husband, the god *Šulpa'ea* is invoked with her, likewise as an astral deity (his name literally means “young one who comes forth shining”, and as a star *Šulpa'ea* is associated with Jupiter), see e.g. Delnero 2011–2013, *RLA* 13, 285–286. This line is missing in ms. B.

Line 30: Ms. B appears to differ slightly from ms. a obv. 30, but I have not been able to decipher the traces at the beginning of ms. B obv. 9.

Line 31: The text in ms. a took up two lines of text in an older *Vorlage*, as indicated by the two sentences divided by a disjunction signs (*Trennungszeichen*). Ms. B obv. 10 corresponds to the first half of ms. a obv. 31, but the next two lines in ms. B (obv. 11–12) differ from ms. a. They may provisionally be read: *ʾlú-gigʾ ʾibʾi ʾdumuʾ-gaʾi niĝin ḫé-em-ma-ra-èʾ / ʾiʾ-gi-giʾ <ga>-taʾ gaba-ri ḫulʾ ḫé-em-ma-ra-è* “May it *all* leave the sick, accursed (ib?) person, a suckling (*dumu-ga*, lit. “milk-child”). O Igigi, may the evil rival leave the <suckling>!” Following Besnier (op. cit.), I interpret *ga* “milk” in ms. a as an abbreviation of *dumu-ga* “suckling”, corresponding to *ša šizbi* in Akkadian texts (written (DUMU).GA). Cf. CAD Š/3, 151 sub 2. Another Sumerian term for suckling is *dumu-gaba* “child of the breast”. The emendation in line 12 in ms. B follows ms. a obv. 31: *ʾi-gi-gi-gi ga-ta gaba-ri ḫé-em-ma-ra-è* “O Igigi, may the opponent leave the *suckling*!”

Lines 32–33: The end of the incantation in ms. B obv. 13–15 again presents some differences in comparison with ms. a, but also textual difficulties. The readings at the line beginnings in line 33 are tentative.

Line 35: The emendation of ms. a at the end of the line follows von Weiher, based on ms. B, although it seems that ms. a preserved a text passage diverging from the Neo-Assyrian parallel.

Line 37: For the beginning of the line, see Farber 1989b, 228 with n. 16 and Farber 2014, 36. Ms. C obv.¹ 1 suggests a restoration *Z[ʾ.1.GA ...]* for ms. a obv. 37. Ms. C has *ZI.GA ÌR u GÉME GAR-šú* instead of expected *GAR-su* (i.e., stative fem. + pron. suffix, *šaknassu*). Although *šitu* “loss” is usually feminine, masculine stative forms do occur, see e.g. Abusch and Schwemer 2016 (CMAwR 2), text 3.6 line 1: *šitu(ZI.GA) sa-dir-šú* “he repeatedly suffers loss(es)”. For similar passages in texts concerned with the “Ban”, referring to deaths in the household, see also Maul 2019, Text 3 (BAM 234) obv. 3–4; Text 11 obv. 3–4: *DUMU.MEŠ-šú lu GAL.MEŠ lu TUR.MEŠ in-da-nu-tu ši-it ÌR u GÉME TUKU.TUKU-ši ÚŠ ana É-šú sa-dir* “(If) his children – be they old or young – die one after another, (if) he repeatedly suffers losses of servants and maidservants, (if) death regular occurs in his household”.

Line 38: In ms. C, at the beginning of obv.¹ 2, one may also restore [NA BI NAM. É]RIM DAB-su “[the B]an has seized [that man]”. However, ms. a continues the enumeration with *lū NAM.ÉRIM x[...]*, and there is room for two or three more signs in the gap at the end of line 38, after a probable *D[AB-su]*. For a discussion of the concept of the “Ban”, representing the personified divine punishment inflicted on a person for swearing a false oath, see the discussion in Maul 2019, 33–40. To the first signs of Ban affliction which would manifest before the punished person became affected by symptoms of grave sickness, belong economic misfortune, death of family members (in our case especially the offspring), servants or livestock (see e.g., Maul 2019, Text 3 (BAM 234) obv. 1–4; Text 11 obv. 1–4). It is a typical element that the evil of the Ban is a

punishment meted out among family members over several generations. Often, as in the incantation used in the present ritual, the misfortune caused by the Ban is depicted as a guilt inherited by one's family (see below).

Line 39: At the beginning of the line, von Weiher's copy shows ^[l^u]UŠ₁₁.UŠ₁₁(KAXBAD) instead of MU₇.MU₇(KAXLI). However, ms. C obv.¹ 2 preserves ^[l^u]MAŠ¹.MAŠ, *mašmaššu* "conjurer". The text in ms. C obv.¹ 2 appears to present a variant, which, however, is somewhat difficult to reconcile with what is preserved of the ritual procedure. Thus, ms. a obv. 39 breaks off after the mention of seven figurines of tallow before the verb DÛ-uš. But ms. C reads 7 N[U x x x N]U(?) DUḪ.LÀL DÛ-uš, which makes a restoration 7 N[U Ì.UDU (u) 7 N]U DUḪ.LÀL "(you make) seven fig[urines of tallow (and) seven fig]urines of wax" likely. The "figurines of tallow" (NU Ì.UDU) are mentioned explicitly in ms. C obv.¹ line 10, over which the patient washes himself. The following recitation of the patient refers to them as "these seven figurines of my kin" etc., and this number corresponds with seven altars, seven censers and seven bottles of beer that are presented as part of the offering arrangement. Figurines of wax, however, are not mentioned again in the preserved text. This leaves open different possible interpretations: ms. C obv.¹ 2 could be corrupt; or, ms. C obv.¹ 2 could speak of seven figurines made of a mixture of wax and tallow (7 N[U.(MEŠ) Ì.UDU] 'u²¹ DUḪ.LÀL).

Line 40: In ms. C obv.¹ 3, the restoration 7 GI.DU₈ *ana p[ān nārī] ukān* "he sets up seven portable altars facing [the river]" seems likely, although other options are possible (e.g. facing the rising sun).

Line 41: At the beginning of the line, ms. a presents a notable variant to ms. C obv.¹ 4, which is probably based on an error that has crept in during the course of textual transmission. Thus, instead of *ana* ^dDÌM.ME GAR-*an* "he sets up for Lamaštu" in the Uruk manuscript, ms. C reads [x x x] '7¹.TA¹.ÀM NINDA.DIM_x(RAB-GAM-KÁM) GAR-*an* "he sets down seven (loaves) each of *pannigu*-bread". In the gap at the beginning of this line, one may restore [7 ŠUKU.MEŠ] "[seven rations] (of seven *pannigu*-bread loaves each)". For similar attestations, see e.g. Maul 1994, 51, 279: 14', 338: 10, 370: 25' *passim* in Namburbi rituals. Following ZÚ.LUM.MA ZÌ.EŠA in ms. C, one expects D[UB-aq] as in ms. a, against the sign traces copied in STT 254.

Line 42: At the end of ms. C obv.¹ 5, perhaps restore [*ina* Á.ZI].DA "on the right side (of the bottles)".

Lines 44–46: This remarkable recitation is spoken from the first-person perspective of a free-standing tamarisk in the steppe who is distressed because its branches have been cut off and its twigs eaten up by the wild animals. The introductory phrase *anāku bīnu aḫū ša ēdiššīšu izzazzu* "I am an estranged tamarisk who stands all by itself" can be compared with other recitations recited in rituals, in which healing plants praise themselves and their powers (e.g., Abusch and Schwemer 2011, text 7.8, 4: 69'–78' (about the 'wood of release') and 7.8, 6: 14'–24' (about the *ašqulālu*-plant). However, the distress of the tamarisk about "the disintegration" of its crown in the present passage may have been seen as mirroring the disintegration of the patient's family. Elsewhere, the "ripped out" tamarisk (*bīnu nashu*) serves as a simile for the removal of the evil affecting the patient (Maul 1994, 65, also 304 K. 3365 obv. 11–12). In the present ritual, tamarisk is later used (beside *maštakal*-soapwort) as a purifying agent. In the course of the ritual, the patient had to step on these plants and wash himself. Towards the end of the ritual, he was further purified with "tamarisk water" which was probably prepared beforehand. It is likely that the tamarisk was already mentioned in the gap at the end of line 43, just before the recitation.

Both mss. a and B are unfortunately quite damaged at this point and only overlap at times, which makes textual reconstruction of the recitation difficult. In ms. C obv.¹ 7, the text seems to present some level of corruption. The beginning of ms. a obv. 44 appears to run parallel to ms. C obv.¹ 7, which after a break preserves 'a-ḫu¹-ú <<Ú>> *ša e-diš-ši-šú ana-ku*²¹ GAM. Since ms. a read *ša ēdiššīšu izzazzu*, I have opted for an emendation of GUB¹⁷-zu¹⁷ following *e-diš-ši-šú* in ms. C. Then ms. C repeats the phrase "I am an estranged tamarisk", followed by two signs which look like A and GÍR on the copy of STT 254, but which may have to be emended following the beginning line 45 in ms. a: *šá ta*... (i.e. "whose ... you have ...-ed").

In line 45, I follow Farber 1989b, 228 and read *ladin(n)ya* "my resin" (cf. AHW 527a; CAD L, 36 s.v. *ladinnu* (also *lad(u)nu*, an expensive aromatic resin known to the Greeks as *Ladanum*; see Jursa 2009, in: *FS Sima*, 162–163 for discussion). Elsewhere, resin (*ḫīlu*) of the tamarisk is mentioned, which may refer to its salt exudate (Streck 2011–2013, "Tamariske", *RLA* 13, 429–430). For the text lost in the gap of ms. a obv. 45, ms. C offers the remarkable phrase [*ša bu*]-ul *Šakkan ig-mu-ru*(RI) *la-ri-ia* "(I am ...) [whose] branches the (wild) animals of Šakkan have consumed completely". The following *šá* appears to be superfluous.

In line 46, BIR-*ti* may be read as *sapiḫti* (the feminine form of the adjective *saphu* "dispersed") or as *naspuḫti* "disintegration, dispersal", cf. Farber 1989b, 229 fn. 20. I have opted for the latter option. Ms. C obv.¹ 8 presents the same

phrase as ms. a, *anāku lubkī ana naspuḥti qimmatīya*, but the continuation of the text is lost in the break at the beginning of obv.¹ 9. Following this phrase in ms. a, it would also be possible to restore *qim-[ma-ti ...]* “my crown” or the like instead of *kīma* (see also Farber 1989b, 229). However, ms. C obv.¹ 9, after a gap continues with *kīma irrê* “like a colocynth”. I am unable to make sense of the end of this line. The tamarisk, speaking in the first person, compares itself with a colocynth. Perhaps, a contrast between the high-growing tamarisk tree and the colocynth which grows near to the ground was expressed here.

Line 47: Ms. C obv.¹ 10 makes the restoration *ana aḥ nāri [illak]-ma* “he goes to the river” unlikely, since it introduces the figurines (NU *šunūti*) as object of the sentence. Thus, a verb like “to bring” most likely has to be restored here (e.g. (w)*abālu, našū*). The ritual use of figurines over which the patient washed himself in order to transfer the evil affecting him to the substitute, is very common, see e.g. Maul 1994, 74; 139: 134–140 (Namburbi ritual). In rituals against the Ban, figurines representing the ban or the patient were used as effigies, over which the patient had to wash to remove the pathogenic substance adhering to him, see e.g. Maul 2019, 43 and *passim*, Text 3 lines 13, 36–37; Text 12 obv. 2; Text 27–33 lines 77–78, 100–102; Text 48–51 lines 39–40. In the present ritual, the seven figurines seem to represent the patient’s family members (see below).

Line 48: The parallel in ms. C obv.¹ 11–12 adds to the understanding of this recitation addressed to the river and to the understanding of the whole ritual procedure. Thus, it becomes clear that the seven figurines of tallow (and wax) represent the patient’s family members endangered by the ban affecting the household head, including his offspring. The logogram NUMUN-ia₅ here may stand for *mār-mārīya* “my grandsons, descendants” (a correspondence, which is attested in the lexical list Antagal C 70 (MSL 17, 197), where NUMUN = *mar-ma-ru* appears in a group with *lip-lipi* “descendant”). In obv.¹ 12, ms. C offers the fem. imperative form *muḥrinni-ma* “receive from me”, which reminds one of comparable contexts in Namburbi rituals, where the river is asked to take the figurines representing the evil of the ominous sign that the patient has observed. In such passages, the river is further asked to take down with its waters the representation of the evil and transport it to the Apsū (*šūridi apsūkki* “take (it) down to the Apsū with you”, see e.g., Maul 1994, 87 rev. 7–8, 406 line 41’).

Line 49: Once more, ms. C obv.¹ 13 adds to the understanding of this line but is likewise damaged. However, it seems clear that the patient had to step on tamarisk branches and *maštakal*-soapwort that had been spread on the ground (for this “carpet” of “garden plants”, see Maul 1994, 62, 306: 6’, 325: 15, 330 obv. 5’–6’). This action was also part of the ritual in STT 254 (ms. C) rev.¹ 1–5: NA BI *ina UGU^{gi5} bi-nu GUB-an-[ma]* “you have that man stand on tamarisk” (rev.¹ 2). However, it is possible that the figurines representing the patient’s family simultaneously had to be placed on the plants, and that the following washing of the patient on the plants served once more to release the evil of the ban bound to him and transfer it to the figurines.

Lines 50–51: This short recitation addressing the river (*Nāru*) must have been spoken by the patient (i.e. by the male head of the household affected by loss of offspring). In it, he requests that the “ban” of the gods and the “ban” of the patient’s parents and grandparents (both are designated as *māmītu*) be removed from him. The reference to the “ban” of the patient’s parents and grandparents means that the patient inherited his guilt from his relatives and that the crime of swearing a false oath (or breaking an oath) was committed by previous generations and is punished by the gods among the descendants. Similar statements can be found in other ritual texts concerned with the Ban, see e.g. Maul 2019, Text 3 obv. 11–12 (*arni AD u AMA ŠEŠ u NIN₉ IM.RI.A IM.RI.A IM.RI.A DAB-šú-ma* “the guilt of father and mother, of brother and sister, of the family, relatives and kin has seized him”; *ibid.*, obv. 38; Text 45 rev. 3’–5’; Text 46–47 lines 22–24: *lū māmīt abīya lū māmīt ummīya lū māmīt aḥīya lū māmīt aḥātīya lū māmīt kimtīya nišūtīya salātīya* “be it the ban of my father, the ban of my mother, the ban of my brother, the ban of my sister, the ban of my family, relatives and kin”; also Text 48–51 lines 23–26; Text 54 obv. 6’–8’ *passim*).

Ms. C obv.¹ 14–15 feature a curious the form *lu BÚR-ni* (fully preserved only in obv.¹ 15), which should presumably be read as a stative form + pronominal suffix of the 1st person sg. or ventive (i.e., *lū pašratāni* “it shall be undone (for me)”; for this form in Assyrian, see Håmeen-Anttila 2000 (SAAS 13), 91). One would expect a feminine stative form, given the phrase *ma-mit* ‘x’ GAL-tú “the great ban of ...” in ms. C obv.¹ 14 (the damaged sign may be KI = *eršetu*, i.e. “the great ban of the Netherworld(?)”). In obv.¹ 20, the phonetic complement is slightly damaged, but here a reading BÚR-^fir¹ is possible, which, however, would represent a 3rd person sg. masculine stative form (*pašir*). If that reading is correct, this would indicate that *māmītu* is exceptionally constructed with a masculine verbal form in this passage (both feminine and masculine verbal forms are attested with *māmītu*).

Ms. C differs from ms. a by adding another ruling between obv.¹ 15 and 16, separating the recitation from the following instruction, the latter of which has to be expected in the lost second half of lines 50–51 of ms. a. In a similar vein, the short recitation in ms. C obv.¹ 17 is written in a line of its own and separated from the concluding instructions in obv.¹ 18–20 by a ruling, which is again not the case in ms. a, where all this was written in one text block of three consecutive lines (52–55). In the gap at the beginning of ms. C obv.¹ 16, one expects an instruction to throw the figurines into the river, while the patient declared that he gives these figurines as a substitute for his family and children (obv.¹ 17).

Lines 52–55: In ms. C obv.¹ 17, possibly restore [... NU.MEŠ š]á *kimtīya* etc. “[the figurines o]f my kin”. For figurines serving as substitute (*pūhu*) for the patient, to which the evil affecting the patient is transferred and which are then disposed of by throwing them into the river; see also Maul 1994, 74, 139–140: lines 137–140, with the phrase *ana pūhiya addinka* “I have given you (sg.) as my substitute”, with which the recitation in ms. a starts (with emendation *addinka* <ana> *pūhiya*). See also in rituals against the “Ban”, e.g. Maul 2019, Text 3 lines 34–37; Text 48–41 lines 39–40 and *passim*. It is remarkable that the present recitation addresses the figurines with a second person sg. pronominal suffix instead of a plural suffix, but the context does not suggest another referent here than the figurines.

Comparing the long gap in ms. a obv. 53 and the overlap between both manuscripts, it appears that in ms. B the recitation by the patient was much shorter than in ms. a. On the other hand, it is likely that the final instructions in ms. a line 55 lost in the gap were abbreviated in comparison with the text preserved in ms. C obv.¹ 20, attesting to further variation between both manuscripts. The Sumerian incantation a-ab-ba ama diġir-re-e-ne cited by incipit now restorable from ms. C obv.¹ 19 should be identical with the incantation a-a-ab-ba ama diġir-re-e-ne whose full text is included in *Šurpu* Tablet IX 70ff. (cf. Reiner 1953, 47; corrected in Reiner and Civil 1967, *JNES* 26, 185 with STT 205 rev. 1).

Lines 56–78: For comments on the incantation, see Farber 1989b, 229–230; Farber 2014, 329–330, and the editions of mss. d (BM 42327+) and f (AO 6473) in this volume (texts C.3.3 and C.3.9). The beginning of line 56 is known from the Assur Medical Catalogue (line 110) as the third and final tablet of a medical treatise entitled “If a man is handed over to the goddess Ninkarrak” (*šumma amēlu ana Ninkarrak paqid*), the latter of which is also cited in ms. d (BM 42327+), see Steinert et al. 2018, 217 and *infra* (text C.3.3).

Line 71: For the word *qannu* in this text, cf. CAD Š, s.v. *šidītu* sub f; Farber 1989b, *ZA* 79, 230; 2014, 330 “RA” line 17. Instead of the translation “garment fringe”, Farber suggests the contextual meaning “purse”, possibly derived from the custom of binding silver into the garment fringe (of the bride).

Lines 75–76: For textual variants and discussion of the female items related to spinning, sewing and female apparel enumerated here, see the comments in Farber 1989b, 229; 2014, 330 “RA” line 21. For discussion of these objects in Lamaštu texts and amulet depictions, see also Farber 1987c, in: *FS Reiner*, 96ff.

Lines 79–97: As pointed out by Farber (1989b, 230), this section containing an independent text unit and ritual (not a continuation of the preceding text section) is divided only by a single, not by a double ruling, as would be expected.

Lines 79–80: For the reading of these two lines, see Farber 2014, 36 fn. 90.

Line 83: The restoration and reading at the beginning of the line follows Farber 1989b, 231 n. 27. Besnier (op. cit.) reads *ZI.ZI-bu* “(the bandits) will keep attacking” instead.

Line 84: The restoration in the gap follows Farber 1989b, 231 fn. 28.

Line 85: Instead of reading *lū urra*(U₄) *mūša*(GI₆) “be it day (or) night”, Farber (1989b, 231) suggests to emend the sign LU and read *kal*¹ *u₄-mi* “all day”.

Line 86: For reconstruction cf. Farber 1989b, 231 with fn. 32. The erroneous form *tu-sar-ra-aḥ* appears to result from corruption and confusion between *salāhu* “to sprinkle” and *sarāqu* “to strew, pour”.

Line 87: The reconstruction at the beginning of the line follows the context. For *parāsu* “to cut off, to separate” in the sense “to wean”, see CAD P, 171 sub 3c, and *ibid.*, 412–413 sub *pīrsu* B (“weaned child”).

Line 89: The “Wagon Star” (*Ereqqu*, Ursa Major) is also invoked in a Late Babylonian ritual for a woman with childbirth difficulties (BM 48030, CMAwR 3, text 5.9 and *infra* text C.3.8). The constellation is designated as “mother of all the gods” in KAL 4, No. 53 rev. 10 (Maul and Strauß 2011, 105–106). Since the present ritual mentions an offering to Ursa Major beside bread portions offered to the goddess Ninmaḥ, both appear to be seen as related in this text. The “Wagon Star” is otherwise associated with Ninlil in MUL.APIN (Tablet I i 15), but mostly with Venus (i.e. the goddess Ištar) and with Antu (Reiner 1995, 57–58, 139). See also BAM 241 (+) VAT 9543 line 45” (*infra* text II.1.3).

Lines 91–94: See also Farber 1989b, 232 for comments on these lines. I have been unable to find a plausible reading for the damaged and seemingly corrupt passages in line 93. The translation largely follows Farber 1989b, 232.

Line 98: This incantation to an unknown god (presumably Šamaš, or alternatively Marduk) was written down in full on LKA 142 obv. 19ff., with the text continuing on the reverse of the tablet which is almost completely worn off, but preserves a colophon marking the tablet as a copy of Kišir-Aššur or Kišir-Nabû (information courtesy of Daniel Schwemer). The incipit in LKA 142 has a slightly variant wording in comparison to SpTU 3, No. 84, see also Mayer 1976, 426. *Ālid šamê* “creator of the heavens” in the Uruk manuscript replaces *ālid elâte* in LKA 142, which raises the possibility that in LKA 142, the incipit continued as *ālid elâte* [u ša]plāti “creator of the upper [and low]er regions” instead of *ālid elāti bēl šaplāti* “creator of the above, lord of the below” (cf. AHw 1457 sub mng. III 1). The epithet *bēl elāti u šaplāti* “lord of the upper and lower regions” is given to Marduk and Šamaš; the latter is also known as judge (*dayyānu*) of the upper and lower world and called “creator of the above and below” (*bānū* AN.TA.MEŠ K.I.TA.MEŠ) in a Šamaš hymn known from copies stemming from Assur (KAR 361: 2 // KAR 105: 2; Foster 2005, 827–828). For references see CAD Š/1, 464–465 sub 2; CAD E, 77–78 sub 2.

Line 100: For *qaqqar-Anu* (*qaqqarān(u)*), see e.g. *qaq-qa-ra-AN* = *Uruk* (*Malku* = *šarru* I 218; Hrůša 2010, 209, 317), *qaq-qa-ra-AN*^{ki} = ŠU (Hh. XXI; MSL 11, 13: 20a); SpTU 1, No. 33 rev. 11’ (another colophon of a tablet written by Anu-iḫṣur, with a commentary on the *Diagnostic Handbook Sakikkū*). Cryptographic spelling in SpTU 1, No. 48: 9’: ^{lu}KI-^d60-u (a medical therapeutic text copied by Šamaš-iddina).

C.3.5 LKA 9: Procedures to Avert Witchcraft-Induced Miscarriage on a *Sammeltafel* from Assur

LKA 9 presents part of a large multi-column *Sammeltafel* in Neo-Assyrian script from Assur. Its different sections are all concerned in some way with (magical) stones (see Farber 1989a, *Schlaf*, 22–23). The left column preserved on the obverse contains part of a longer list of stones for magic amulets. Their uses (as good luck charm, to ward off witchcraft, illness, and as help with psychological problems such as fear, anxiety) are indicated (for the edition of this part of the tablets, see Schuster-Brandis 2008, 346–350 “Kette Hammurapis” Frg. C and for a description of the context *ibid.*, 167ff. Kette 206; Simkó 2017). The right column of the obverse (or col. ii) contains an extract from Tablet 2 of Lugale (van Dijk 1983, II 50ff. ll. 74–86 Fragment n).

The right column of the reverse re-edited here preserves prescriptions to protect pregnant women from witchcraft-induced miscarriage. The first remedies are for an amulet and for medicine bags to be worn around the neck (lines 1’–6’), the latter of which served to protect the woman from a special type of witchcraft connected to “showing” (*kullumu*) the victim an evil-portending or frightening object (see Reiner 1959–1960, *AfO* 19, 150; cf. Abusch 2008, *Studies StOl*, 53–68 for similar forms of witchcraft in which evil signs are “sent” to or “seen” by the victim). The next section (lines 7’–15’) preserves a prescription for an ointment, a bandage worn around the genitals and an amulet with stones. The incantation that was recited with this remedy, the baby incantation *Āšib eklēti binūt amēlūti* “Inhabitant of the dark, human child”, is partially preserved in lines 16’–21’, but recently a well-preserved duplicate to the incantation from the Middle Babylonian period has been published by W.H. van Soldt (2015, 524–525 No. 448), which is included here as ms. b. The latter tablet appends a rubric classifying the spell as KA.INIM.MA LÚ.TUR ḪUN.GÁ.KAM “incantation to calm a baby” (rev. 18) and a fragmentary prescription (rev. 19–20).

The prescription in ms. a lines 7’–15’ is known in a slightly differing wording and associated with a different incantation, from three Late Babylonian manuscripts (BM 42327+, BM 51246+ and SpTU 3, No. 84, see *infra* texts C.3.3, A.2.7 and C.3.4).

The left column of the reverse of LKA 9 partially preserves a ritual for the baby (see Farber 1989a, *Schlaf*, 78ff. § 21 ms. g).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	A 37	LKA 9	Coll.	Fragment of a three- or four-column tablet; Neo-Assyrian script, 8th/7th cent. BCE	Assur, N4 library
b	CUNES 52-15-029	CUSAS 30, No. 448	–	Single-column tablet in landscape format; Middle Babylonian period; ca. 13th/12th cent. BCE	unknown (Babylonia)

Overview

- i Anti-witchcraft phylactery for a pregnant woman: ...]1'–4'
 - Fragmentary instructions (A rev. r. col. 1')
 - Purpose statement (A rev. r. col. 2'–4')
- ii Alternative anti-witchcraft phylactery for a pregnant woman 5'–6'
 - A rev. r. col. 5'–6'
- iii Anti-witchcraft ritual against miscarriage (ointment and protective bandage): 7'–21'[...
 - Purpose clause (A rev. r. col. 7'–8')
 - Ritual instructions (A rev. r. col. 8'–15')
 - Incantation: *Āšib eklēti binūt amēlūti* (A rev. r. col. 16'–21' // b obv. 1–rev. 17)

Previous Edition and Discussion

Reiner 1959–1960, *AfO* 19, 150 (lines 2'–4')

Reiner 1966, *Monde du sorcier*, 93 (lines 7'–19')

Thomsen 1987, *Zauberdiagnose*, 53 with n. 129 (lines 2'–3'), 67 with nn. 167–168 (lines 7'–17')

Farber 1989a, *Schlaf*, 26–27, 110ff. Text § 39 (lines 7'–21')

Scurlock 1991, *Incognita* 2, 140–141 (translation)

Stol 2000a, 156 (lines 2'–4')

Polonsky 2006, *Studies Leichty*, 301 n. 22 (lines 16'–20')

Steinert 2012b, *Sudhoffs Archiv* 96, 83 (lines 8'–13')

Bosworth 2016, *Infant Weeping*, 51 (translation of lines 16'–20')

Abusch et al. 2020 (CMAwR 3), 56–59 (edition) and pl. 61–62 (collations)

van Soldt 2015, *CUSAS* 30, 524–525 No. 448 (edition of ms. b)

Transliteration

Beginning of the right col. on the reverse lost

- 1' A rev. r. col. 1' ^{na4}rAN.NA' 'ina' 'KUŠ' 'ina' 'GÚ-šá' GAR-an-[šī]
- 2' A rev. r. col. 2' me-e-lu šá ^{munus}PEŠ₄ u ^{munus}ha-riš-t[i]
- 3' A rev. r. col. 3' šá kul-lu-ma-tu₄ pa-šá-ri ina GÚ-šá GAR-an-m[a]
- 4' A rev. r. col. 4' ú-kal-la-mu-ši-ma NU TE-ši
- 5' A rev. r. col. 5' DIŠ KI.MIN ^{na4}ár-zal-la ^{im}GÀ(gán).LI
- 6' A rev. r. col. 6' ^{im}GÀ(gán).LI.GUG ina KUŠ ina GÚ-šá GAR-an-ši

- 7' A rev. r. col. 7' *ana*^{munus} *e-ri-ti kiš-pu* NU TE-*e*
- 8' A rev. r. col. 8' *ša ŠÀ-ša la ŠUB-e*^{na4} KA.GI.NA DAB.B[A]
- 9' A rev. r. col. 9' KÙ.GAN SAḪAR^{na4} ŠUBA ù GEŠTIN.KA₅.¹E'
- 10' A rev. r. col. 10' ḪÁD.DU *ta¹-sàk i-na* MÚD BURU₅.ḪABRUD¹.DA MUNUS
- 11' A rev. r. col. 11' ḪI.ḪI-*ma ina* Ì+GIŠ ŠUR.MÌN ŠU.TI-*ma*
- 12' A rev. r. col. 12' UGU ŠÀ-*ša em-ši-ša* ù SAG.DU-*sa*
- 13' A rev. r. col. 13' ^{KÚR} | ŠĒŠ-*ma ka-an-ni* TÚG *ša*^{sig} ḪÉ.ME.D[A]
- 14' A rev. r. col. 14' *ta-ka-šar-ma*^{na4} *šu-u NÍTA ina* ŠU GÙB-*ša* GAR-*an-[ši?]*
- 15' A rev. r. col. 15' ù ÉN *an-ni-ta* ŠUB-*dì-ma kiš-pu* NU T[E-*ši*]
-
- 16' A rev. r. col. 16' ÉN *a-šib ek-le-tim bi-nu-ut a-mi-lu-[tì]*
b obv. 1–2 ÉN É.NU.[RU] / *a-ši-ib ek-le-ti bi-nu-ut a-wi-l[u-tì]*
- 17' A rev. r. col. 17' *am-mi-ni la tab-ki ina* ŠÀ AMA-*[ka]*
b obv. 3 *am-mi-ni la ta-tab-ki i-na lib-bi um-m[i-ka]*
- 18' A rev. r. col. 18' *a-di la tu-ša-am-ma tam-ma-ru ša-ru-ri*^d[UTU]
b obv. 4–5 *aš-šu tu-ša-am-ma-a ta-mu-r[u] / ša-ru-ru*^dUTU-š[*i*]
- 19' A rev. r. col. 19' *tul-te-eb-ki ta-ri-[it-ka]*
b obv. 6 *tu-uš-tab-ki ta-ra-ti-ka*
- 20' A rev. r. col. 20' *tul-te-e'-¹di-ir¹* [x x x]
b obv. 7 *tu-uš-ta-dir mu-še-ni-qé-ti-ka*
- 21' A rev. r. col. 21' x x [.....]
b obv. 8 *i-na i-in a-bi-ka ù um-mi-ka*
- 22' A rev. r. col. *Breaks*
b obv. 9 *dì-ma-ta ta-aš-tak-¹na¹*
- 23' b lo. e. 1 [k]i-*ma né-ḫu-ú-ti me-e bu-ú-ri*
- 24' b rev. 1 ¹kī¹-*ma šal-la-li-i im-mé-er ša-bi-tim*
- 25' b rev. 2 ¹ki-*ma¹ a-lik ur-ki al-pi ta-ri-du-ti*
- 26' b rev. 3 li-i[m]-*taq-qú-ta-ak-ku ku-ú-rum*
- 27' b rev. 4 ÉN ul iu-ut-tu
- 28' b rev. 5 ÉN ^dé-a ù ^dasal-lú-ḫi
- 29' b rev. 6 ÉN ^dnin-girima EN ši-i[p²-ti]
- 30' b rev. 7 ^dgu-la id-di-ma a-na-ku aš-ši TU₆ É[N]
-

Bound Transcription and Translation

[...] ¹ *annaka ina maški ina kišādīša tašakkan[ši]*

[...], ¹ a tin (bead wrapped) in (a) leather (bag). You put (it) around her neck.

² *mêlu ša erīti u ħarišt[i]* ³ *ša kullumatu pašāri ina kišādīša*
tašakkan-m[a] ⁴ *ukallamūši-ma ul iṭeḥḥēši*

² A leather bag for releasing a pregnant woman or a woman in childbed, ³ to whom (something) has been “shown”. You put (it) around her neck and ⁴ should they show (something) to her, it will not approach her.

⁵ *DİŠ KI.MIN arzalla kalā* ⁶ *kalgukka ina maški ina kišādīša*
tašakkanši

⁵ Alternatively, you put *arzallu*-stone, *kalû*-mineral (yellow ochre) ⁶ (and) reddish *kalgukku*-mineral (pigment) in leather (bag) around her neck.

⁷ *ana erīti kišpū lā ṭeḥē* ⁸ *ša libbiša lā nadē šadāna šābita*
⁹ *lulā epera šubā u karān šelebi* ¹⁰ *tubbal tasāk ina dām*
iššūr ħurri sinništi ¹¹ *taballal-ma ina šaman šurmēni teleq-*
qē-ma ¹² *muḥḥi libbiša emšiša u qaqqassa* ¹³ *tapaššaš-ma*
kanni šubāti ša tabar[ri] ¹⁴ *takaššar-ma šū zikar ina qāt*
šumēliša tašakkan[ši] ¹⁵ *u šipta annīta tanaddī-ma kišpū*
ul iṭeḥ[ḥūši]

⁷ So that witchcraft not come near a pregnant woman ⁸ (so that) she does not have a miscarriage: ¹⁰ You dry (and) pound ⁸ magnetite, ⁹ antimony, dust, *šubā*-stone (and) ‘fox grape’-plant. ¹¹ You mix (it) ¹⁰ with the blood of a female partridge. ¹¹ Then you apply (lit. take) (it) in cypress oil: ¹³ you smear (it) ¹² on her upper abdomen, her lower abdomen and her head. ¹³ Then ¹⁴ you tie a ¹³ strap of cloth made of red wool (to her crotch) ¹⁴ and put male *šū*-stone (on a cord) around her left hand. ¹⁵ Finally, you cast this incantation, then witchcraft will not approach her].

¹⁶ *ÉN āšib eklēti binūt amēlū[ti]*

¹⁶ Incantation: “Inhabitant of the dark, creation of human-ki[nd],

¹⁷ *ammīni lā tabki* (var. *tatabki*) *ina libbi ummī[ka]*

¹⁷ why did you not cry in [your] mother’s womb,

¹⁸ *adī lā tūšām-ma tammaru* (var. *aššu tūšām-mā tāmuru*)
šarūrī Šamaš

¹⁸ before you came out and saw the rays of the sun? (var. (Is it) because you came out and saw the rays of the sun?)

¹⁹ *tuldebki tārī[tkā]* (var. *tuštābki tārātika*)

¹⁹ You have made [your] nurse[maid] (var. your nursemaids) cry,

²⁰ *tulte’dīr* (var. *tuštādīr*) *mušēniqētika*

²⁰ you have given your wet-nurse(s) a fright.

²¹ *ina īn abika u ummika*

²² You have made ²¹ the eyes of your father and mother ²² (wet) with tears.

²² *dimāti taštak(a)na*

²³ Like quiet water in a well,

²³ *kīma nēḥūti mē būri*

²⁴ like a sleepy buck(?) (born) of a gazelle,

²⁴ *kīma šallālī immer šabīti*

²⁵ like a driver of oxen that are driven out,

²⁵ *kīma ālik urki alpī ṭaridūti*

²⁶ may a daze descend upon you!

²⁶ *limtaqqutakku kūru*

²⁷ The incantation is not mine,

²⁷ *šiptu ul yuttu*

²⁸ (it is) an incantation of Ea and Asalluḥi,

²⁸ *šipat Ea u Asalluḥi*

²⁹ an incantation of Ningirima, the master of incan[tation(s)].

²⁹ *šipat Ningirim bēl šī[pti]*

³⁰ Gula cast (it) and I recited it.” Incantation formula.

³⁰ *Gula iddī-ma anāku ašši tē šipti*

Notes

Lines 1’–6’: For a discussion of these prescriptions, see Scurlock 1991, 164–166; Stol 2000a, 156; Thomsen 1987, *Zauberdiagnose*, 53–54.

Line 1’: The reading ^{na4}AN.NA follows the collation of Abusch et al. 2020 (CMAwR 3), 57 and pl. 61, against Farber 1989a, *Schlaf*, 23 n. 26 (reading NA₄ ^{d1}LAMMA’).

Line 2’: For *mêlu* as a leather pouch/bag, see Reiner 1959–1960, *Afo* 19, 151; Farber 1973, 64–66; Goltz 1974, 73; Schuster-Brandis 2008, 63, 66, against the interpretation of the term as a bandage or “poultice” (worn around the neck, as proposed in AHW 643b; CAD M/2, 14–15). Lambert (1980, 77) leaves the matter undecided.

Line 3': The grammatical reading of *ša kullumatu* "(to release a pregnant woman) who has been shown (something)" as a feminine singular stative form (with a passive meaning) of *kullumu* "to show, reveal" with the subjunctive ending follows Stol 2000a, 156 and Stol 2020b, *BiOr* 77, 569a. A different interpretation has been advanced by Abusch et al. 2020, CMAwR 3, 58 with note on l. 3', who regard the word as a feminine plural of the verbal adjective *kullumu* "shown (item)", signalling an "evil-portending or frightening object" (ibid. 56) contaminated by sorcerous practices and believed to inflict a miscarriage on a pregnant woman if witnessed by her (cf. also Abusch 2008, *Studies Stol*, 53–68 for such forms of witchcraft). Stol (2000a, 156; 2020b, *BiOr* 77, 569a) prefers to describe the passage as an illustration of "maternal imagination" instead. The concept of bewitchment behind the expression with *kullumu* shares certain similarities with the phrase *miḫra maḫāru* "to be confronted by a *miḫru*". The term *miḫru* (often translated more abstractly as "misfortune") seems to refer to a similarly evil-portending object that is regarded as the cause of infant death in SpTU 3, No. 84 (see text C.3.3 line 17, with note; for discussion see also Maul 2019, 101, 104 Text 3 (BAM 234) obv. 1).

Lines 5'–6': For *arzallu*-stone, see Schuster-Brandis 2008, 399. It is equated with *sikillu*, *zalāqu* and *ittamir*-stone in Uruanna III. For *ittamir* used in amulets to protect from witchcraft-induced miscarriage, see also AO 6473 (see text C.3.10).

For *kalū* and *kalgukku* in the present context, compare also their use to stop bleeding, (see Scurlock 1991, *Incognita* 2, 166; Steinert 2012b, *Sudhoffs Archiv* 96, 76–77 and the texts edited in chapter C.1 of this volume).

Line 7': This line is probably given as the incipit of the third and last tablet of the treatise PREGNANCY/OFFSPRING in the Assur Medical Catalogue line 110, cf. Steinert et al. 2018 (BAM 9), 217, 270–271.

Lines 13'–14': The sign KÚR written on the margin beside line 13' is interpreted as a correction mark indicating a scribal error or something unusual in the text of this line. Another KÚR, is written on the column dividing line in obv. ii 21' of the tablet. For KÚR and other correction marks, see Fincke 2021, 58–72 with earlier literature. Abusch et al. 2020 (CMAwR 3), 59 suggest that the KÚR in line 13' could refer to the unusual phrase *ka-an-ni* TÚG, which might be a mistake for ^{tug}*ka-an-ni*. The present reading follows the suggestion of Abusch et al. (ibid.) that the *kannu*-band made of red wool was attached to the woman's crotch and signalled "a symbolic barrier" against miscarriage; *kannu* stands for a menstrual bandage in other texts (see e.g. Scurlock 1991, 164 n. 34; AO 6473) rev. 12 (text C.3.10); CAD K, 156–157 s.v. *kannu* B mng. d; AHw 438 s.v. *kannu(m)* II).

For male *šū*-stone' that is tied around the pregnant woman's left hand to prevent miscarriage, see also KAL 2, No. 41 rev.¹ iv' 13 (text C.3.8).

Lines 16'–21': As Farber (1989a, 23, 112) notes, the use in ms. A of a baby incantation – a genre originally intended to calm a crying infant – does not seem to fit its use in the present context of a ritual to prevent miscarriage. However, another text intended for the same purpose uses a baby incantation (see *infra*, BM 42327+ obv. 10–13 // SpTU 3, No. 84 rev. 7–8 *āšib eklēti lā āmir nūr šamaš*). Abusch et al. 2020 (CMAwR 3), 59 propose that these incantations signalled "the wish for a healthy baby by implicitly anticipating it". For the unusual features of the spell, see Abusch et al. (ibid.).

Line 18': As noted by van Soldt (2015, *CUSAS* 30, 524 note on line 4), the long vowel at the end of *tūšām-mā* indicates a question.

Lines 19'–20': Ms. A appears to have singular objects in these two lines, ms. b has plurals instead (nursemaids, wet nurses).

Line 22': The form *di-ma-ta* may stand for the singular form *dimta* (van Soldt 2015, *CUSAS* 30, 524 note on line 9 suggests it could be an older form) or for the accusative plural *dimāti*.

Lines 23'–25': For similar passages, see e.g. BM 42327+ obv. 10–13 // SpTU 4, No. 84 rev. 7–8 (texts C.3.3 and C.3.4): *lū nēḫēti kīma mē agamme lū šallāta kīma armē ša šabīti* "May you be calm like the water of the marshes, may you sleep like the young of a gazelle". The present text (line 24') has *šal-la-li-i im-mé-er ša-bi-tim* "like a sleepy buck of a gazelle", in which *immeru* "(male) sheep" is used instead of the term *armû* (*arwû*) "male gazelle" (also translated as "young (of a gazelle)") in texts C.3.3 and C.3.4 and other passages (Farber 1989a, 36–37: 22; 38 note on lines 19–22; 42–43 §3 line 48; 46–47 §4 line 61; 156–157). The phrase *immer šabīti* may be a variant of *armû* (...) *mār šabīti* "male young of a gazelle" found in a few examples (cf. Farber ibid., 156–157 for examples and discussion). For calm waters and ox drivers, see Farber ibid., 42–43 §3 lines 49–50, 157–158.

Instead of the form *šallālū* "sleepy" in ms. b, a different incantation uses *šallalu* (Farber ibid., 46–47 §4: 61–62 and 157: *kī(ma) armē šallali [mār] šabīti ša šēri* "(may someone give him sleep) like (the sleep of) a sleepy male [young] of a gazelle

of the steppe”); for these forms cf. von Soden 1995, GAG, §55m sub 19a, §56o sub 35a (both formations are used for adjectives referring to habitual activities or high intensity, but neither term is otherwise found in the Akkadian dictionaries).

The word *ṭaridūti* is understood here as a variant spelling of the verbal adjective *ṭardu* (in the plural).

Line 29': Van Soldt (2015, CUSAS 30, 524 line 16) suggests restoring the plural of *šiptu* in EN *ši-p[a²-ti*] “master of incantations”. For this epithet of the goddess Ningirim(a), see also SpTU 5, No. 248 obv. 18 (text C.3.10), there *be-let ÉN* “mistress of the incantation”.

C.3.6 KAR 247: Rituals for Pregnant Women to Avert Miscarriage and Provide a Normal Pregnancy

This tablet fragment (ms. A) preserves rituals for women experiencing difficulties in bringing their pregnancies to term (cf. the mention of a *sinništu lā muš(t)ēšertu* in line 6'). The text shares thematic links with texts related to the treatise PREGNANCY/OFFSPRING in the Assur Medical Catalogue (Steinert et al. 2018, 217–218 AMC lines 109–114) which is concerned mainly with the protection of pregnant women (e.g. avoiding miscarriage). In at least two sections of KAR 247, the woman's inability to bring pregnancies to term is attributed to witchcraft. It is thus possible that the two-column tablet to which the fragment belonged, may have represented material related to the tablets of the treatise PREGNANCY listed in the AMC, e.g. Tablet 3 with the title “For witchcraft not to approach a pregnant woman and to prevent her from having a miscarriage” (AMC 110: [*ana* ^{munus}PEŠ₄ UŠ₁₁.ZU NU T]E-*ši-ma ana šá ŠĀ-šà NU* 'ŠUB¹-e). The ritual shares similarities with other rituals to protect from miscarriage edited in chapter C.3, which were often destined for women who had difficulties bringing their pregnancies to term (e.g., SpTU 5, No. 248; BM 42327+; SpTU 3, No. 84; texts C.3.10, C.3.3, C.3.4).

Since the edition of ms. A in CMAwR 3 (text 5.8), the present author identified a longer passage in CTN 4, No. 105 (ms. B) as a duplicate to one of the incantations in KAR 247. This allows us to identify the fragmentary incantation in the left column of the obverse of ms. A as a prayer to the goddess Ninmah, and to restore a larger portion of its text. Ms. B preserves a fragment of a two-column tablet written in Neo-Assyrian script that was found during excavations of the library of the Nabû temple at Nimrud. While ms. A appears to contain solely treatments and rituals for women who suffered from repeated miscarriages, ms. B displays a differing combination of textual materials. Thus, column iii on the reverse of ms. B preserves rituals and incantations to pacify a crying baby, and some of these passages have duplicates in similar collections of LÚ.TUR.ĤUN.GÁ-texts (Farber 1989a, 20–21, 92–93 §28 (ll. 10'–21'), 48–50 §5 (ll. 22'–33'), 106–107 §35 (ll. 1'–9')). A similar combination of related topics can be observed, for example, in the Neo-Assyrian Birth Compendium BAM 248 (and dupl.), which focuses on difficult delivery but concludes in the final lines with protective treatments for the baby related to the rituals of the LÚ.TUR.ĤUN.GÁ-texts (see text D.1.1).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	VAT 8809	KAR 247 CMAwR 3, pl. 9	–	Fragment of a two-column tablet; Neo-Assyrian script, 8th/7th cent. BCE	Assur, N4 library
B	ND 5590 IM 67636	CTN 4, pl. 66 No. 105	–	Fragment of a two-column tablet; Neo-Assyrian script, 8th/7th cent. BCE	Nimrud (Kalḫu); Temple of Nabû

Overview

- i' Fragmentary ritual against witchcraft for a pregnant woman ...]1'–5'
A obv.(?) l. col. 1'–5'
- ii' Fragmentary ritual for a woman who does not bring pregnancies to term ([*ana sinništi lā muš-* 6'–32'[...
(*tē*]šerti šūšuri):
 - A obv.(?) l. col. 6'–9': Ritual instructions
 - A obv.(?) l. col. 10'–17' // B obv. ii 6–26: Prayer addressed at the goddess Ninmah
 - B obv. ii 27–31: Fragmentary ritual instructions

- iii' Fragmentary ritual instructions ...]33"—38"[...
 A obv.(?) r. col. 1'-6'
- iv' Fragmentary ritual against witchcraft for a pregnant woman: ...]39'''—48'''[...
 — A rev.(?) r. col. 1'-5': fragmentary prayer
 — A obv.(?) l. col. 6'–10': ritual instructions
- v' Fragmentary ritual instructions ...]49'''—65'''[...
 A rev.(?) l. col. 1'–17'

Previous Edition and Discussion

Abusch et al. 2020, CMAwR 3, 84–87 text 5.8 (ms. A); pl. 9
 CDLI P369211 (copy)

Transliteration

Beginning of ms. A obv.(?) lost

- | | | |
|----|--------------------------------|---|
| 1' | A obv. ² l. col. 1' | [x x x x x x] x x x x [x x x x x] |
| 2' | A obv. ² l. col. 2' | [x x x x x] ina É áš-ba-ku ne-[mel ² x x x] |
| 3' | A obv. ² l. col. 3' | [x x x x ze]-ru-ti muḥ-ri-i[n-ni x x x] |
| 4' | A obv. ² l. col. 4' | [lu-ši-ir lu-še ² -š]i-ir ina É áš-ba-ku [x x x x] |
| 5' | A obv. ² l. col. 5' | [x x x x] x ta-tab-bak SILA DIB NU 'DIB ¹ [x x x] |
-
- | | | |
|----|--------------------------------|--|
| 6' | A obv. ² l. col. 6' | [ana sin-niš-ti NU S]I.SÁ šu-šu-ri DÙ.DÙ.BI ana IGI ^{r^d} [x x] |
| 7' | A obv. ² l. col. 7' | [^{giš} BANŠUR ² GU]B-an ZÚ.LUM.MA ZÌ.EŠA DU[B-aq] |
| 8' | A obv. ² l. col. 8' | [NINDA.Ì.DÉ.À]M LÀL Ì.NUN.NA GAR-a[n] |
| 9' | A obv. ² l. col. 9' | [NÍG.NA ^{šim} L]I GAR-an KAŠ BAL-qí ŠID-tú an-ni-tú 3-šú ŠID-[nu] |
-
- | | | |
|-----|-----------------------------------|--|
| 10' | A obv. ² l. col. 10' | [ÉN ^d x (x)] GAŠAN GAL-tú at-ti-ma ša ba-lu-uk-ki |
| | B obv. ii 6–7 | [^d n]in-maḥ GAŠAN ra-bi-i-[tu ₄ x x x] / 'ša ¹ ina ba-lu-uk-ki |
| 11' | A obv. ² l. col. 11' | [ri-ḥu-tu ₄ ² š]a a-me-lu-ti ana 'qer-bi-ti ¹ 'la ¹ 'i-ra ¹ -ḥu-u |
| | B obv. ii 7 ^{cont.} –8 | ri-[ḥu-tu ₄] / 'ša ¹ a-mi-lu-te a-na qer-b[i-ti] |
| 12' | A obv. ² l. col. 12' | [x x x x NU]MUN a-me-lu-ti ta-ra-am-mi |
| | B obv. ii 9–10 | 'GAŠAN ¹ -tu ₄ GAL-tu ₄ [(at-ti ²)] / ša NUMUN a-me-lu-te ¹ (ŠU) ta-ra- ^r am ¹ -mi |
| 13' | A obv. ² l. col. 13' | [NENNI-tu ₄ ² šá DINGI]R-šá NENNI ^d 15-šá NENNI-tu ₄ |
| | B obv. ii 10 ^{cont.} –11 | 'NENNI ¹ -t[u ₄ ²] / ša DINGIR-šú NENNI ^d iš ₈ -tár-šú [NENNI-tu ₄] |
| 14' | A obv. ² l. col. 14' | [DUMU.MUNUS NENNI(?) šá DINGI]R-šá NENNI ^d 15-šá 'NENNI ¹ -tu ₄ |
| | B obv. ii 12 | šum NENNI DUMU.MUNUS NENNI ša DINGIR-šá NEN[NI] ^{r^d} [ištar-šá NENNI-tu ₄] |
| 15' | A obv. ² l. col. 15' | [x x x x x u]p-šá-še-e mim-ma lem-nu NU DIM ₄ |
| | B obv. ii 13–14 | ana IBILA šur-še-e NUMUN 'NENNI ² 1 [šub-ši-i ² ...] / mim ¹ (U)-ma lem-nu <ana> la ¹ (AD) sa-na- ^r aq ¹ |
| 16' | A obv. ² l. col. 16' | [x x x x x x G]AL-ti Ì+GIŠ DU ₁₀ .GA ina ^{giš} DÍLIM EŠ-aš |
| | B obv. ii 14 ^{cont.} –15 | 'NENNI ¹ [x x] / ana IGI DINGIR-ti-ka GAL-te Ì DU ₁₀ .GA [.....] |
| 17' | A obv. ² l. col. 17' | [x x x x ^ú KUR.K]UR ² ^{giš} GAN.U ₅ x x x |

B obv. ii 16 *ana LÍL BAD ᵁHAR.ḪAR ᵁKUR.KUR [.....]*

Ms. A obv. (?) left column breaks

- 18' B obv. ii 17 'SUḪUŠ¹ ᵍᵀᵀš^ᵁu-šum SUḪUŠ [.....]
 19' B obv. ii 18 'SUḪUŠ¹ ᵍᵀᵀal-la-nu a-šar [.....]
 20' B obv. ii 19 *ana* IGI DINGIR-ti-ki GAL-te Ì DU₁₀¹.GA [.....]
 21' B obv. ii 20 'x x x¹ 'DI/KI² rī¹-[.....]
 22' B obv. ii 21 [x x l]uḫ² sa x x[.....]
 23' B obv. ii 22 'x¹ [x] 'ḪUL²¹ 'ša¹ tab²-ni² [.....]
 24' B obv. ii 23 ši [x] la i-sa-[.....]
 25' B obv. ii 24 'ba²¹ [x (x)] lib-ba-ši li-pu x[.....]
 26' B obv. ii 25 x[-x-ṭ]u li-mi-ra [.....]
 27' B obv. ii 26 [d]a²-li-li-ki ra-bu-[ti lid-lul]
 28' B obv. ii 27 [(x) m]i-nu-tú an-ni-tú 3-šú [ŠID-nu²]
 29' B obv. ii 28 [x x x] 'KAŠ¹ BAL¹²(TI)-qí MUNUS 'BI¹ [.....]
 30' B obv. ii 29 [x x x] 'x¹ Ì DU₁₀.GA [.....]
 31' B obv. ii 30 [x x MUNUS² ŠÉ]š-ma x[.....]
 32' B obv. ii 31 [x x x x] x [.....]

Ms. B obv. ii breaks; remainder lost

- 33'' A obv.² r. col. 1' bi x [.....]
 34'' A obv.² r. col. 2' ša SILA₄² x [.....]
 35'' A obv.² r. col. 3' ù la x [.....]
 36'' A obv.² r. col. 4' tu-ša-lam pi-[.....]
 37'' A obv.² r. col. 5' GIN₇ ᵁᵁAZU²¹ [.....]
 38'' A obv.² r. col. 6' TÉŠ.BI ḪE 'su²¹ [.....]

Ms. A obv.(?) right column breaks

- 39''' A rev.² r. col. 1' x [.....]
 40''' A rev.² r. col. 2' la x [.....]
 41''' A rev.² r. col. 3' ᵁᵁgu¹-la x[.....]
 42''' A rev.² r. col. 4' 'ša¹ 'e-piš-ti¹ [.....]
 43''' A rev.² r. col. 5' ŠE.NUMUN-šú [.....]
 44''' A rev.² r. col. 6' *an-nam* D[U₁₁.GA-ma]

- 45''' A rev.² r. col. 7' *a-na* x [.....]
 46''' A rev.² r. col. 8' ^{giš}ŠI[NIG]
 47''' A rev.² r. col. 9' KÉŠ [.....]
 48''' A rev.² r. col. 10' x [.....]

Ms. A rev.(?) right column breaks

- 49''' A rev.² l. col. 1' [x x (x) GAR]-an KAŠ BAL-^{qí}_{munus} ÁŠ.GÀR GÌŠ.NU.'ZU' [tanakkis(?)]
 50''' A rev.² l. col. 2' [x (x)] pa' *ana* ŠÀ ^{giš}BÁN ŠUB-*dí* ŠE.MUŠ₅ ^{giš}BÁN DIRI-'*ma*¹
 51''' A rev.² l. col. 3' [MUNUS *ina mu*]h-*hi* TUŠ-'*ab*¹ 'SÍG' ÛZ SÍG.MEŠ *ina* KÍTA GÌR.MEŠ-'*šá*¹ GAR-an
 52''' A rev.² l. col. 4' [x x S]ÍG BABBAR SA MAŠ.DÀ SA KUR.GI^{mušen} DIŠ-*niš* NU.NU 7.TA.ÀM
 53''' A rev.² l. col. 5' [KA.KÉ]Š KÉŠ *e-ma* KÉŠ ÉN tu lu ba ha šu 'ši' 'a-ga' ši-ha
 54''' A rev.² l. col. 6' [a-ga-la-t]i-la 'ši-ha' 'a-ga-ti-la' 'ši-ha' 'a-ga'-[l]a-'ti-la' 'ši-ha' ÉN
 55''' A rev.² l. col. 7' [ÉN *an-n*]i-tú *ina mu*h-*hi* ŠID-nu MUNUS BI tu-kàš-šar-ši
 56''' A rev.² l. col. 8' [^{na4}(x)] x ^{na4}ZA.GÌN ^{na4}PA šá 7 GÙN.MEŠ-šá ^{na4}ka-pa-šu
 57''' A rev.² l. col. 9' [^{na4}z]i-É ^{<na4>}šu-u NÍTA u MUNUS *ina* SÍG GÙN.A È
 58''' A rev.² l. col. 10' [x x] 'Ì' *ta-šab-bàh* BUR.ZI.SAL ^{giš}TASKARIN Ì DIRI-*ma* KI NA₄.MEŠ
 59''' A rev.² l. col. 11' [x x x *ina*] 'Ì' GAR-an 'EN' 'Ù.TU' 'Ì.GIŠ' BI 'zi-mì'-šá u 'ŠÀ'.MEŠ-šá
 60''' A rev.² l. col. 12' [ŠÉŠ.MEŠ' x] x x 'ap'-ti-šá' 'GAR'-an ŠE.MUŠ₅ 'ZÌ.EŠA'
 61''' A rev.² l. col. 13' [x x x x x x] x *tara-kás-ma* *ina* É KUD-'*sí*¹ lu *ina* <IGI> ^dUTU
 62''' A rev.² l. col. 14' [x x x x x x] x *a-di ul-la-du* *ina* u₄-*mi* 3-šú TAG.MEŠ
 63''' A rev.² l. col. 15' [x x x x x x] x x-ši u₄-um i'-*al-du*
 64''' A rev.² l. col. 16' [x x x x x x] x [(x) ⁿa⁴en-gi²-'su²'] šá k[a' x]
 65''' A rev.² l. col. 17' [.....] x 'LÚ.TUR-šá' SILIM-[*im*']

Ms. A rev.(?) left column breaks

Bound Transcription and Translation

Beginning of ms. A obv.(?) lost

- ¹ [.....] ... [.....]
² [.....] *ina bīt ašbāku nē*[*mel*]
³ [..... *zē*]rūti muhr[*nni*]
⁴ ([lūšir lušēš]ir(?) *ina bīt ašbāku* [.....])
⁵ [.....] ... *tatabbak sūq ittiq lā ittiq* [...]

- ¹ [.....] ... [.....],
² [.....] succ[ess] in the house where I live!
³ Receive from [me] the [hate]ful [...], [...].
⁴ [Let me be alright and let me bring] to term(?) in the house where I live [.....]!"
⁵ [...] ... you pour. She must not go (back) by the (same) street by which she came [...].

⁶ [ana sinniṣṭi lā muš(t)ē]šerti šūšuri DÙ.DÙ.BI ana maḥar
[....] ⁷ [paššūra(?) tuk]ān suluppī sasqā tasa[rraq] ⁸ [mi-
r]is dišpi ḥimēti tašakkan ⁹ [nignak burā]ši tašakkan šika-
ra tanaqqi minūtu annītu šalāšišu tamannu

¹⁰ [ÉN ^dNinmaḥ] bēltu rabītu attī-ma ša balukki

¹¹ ri[hātu š]a amēlūti ana qerbīti lā irahḥū

¹² bēltu rabītu [(attī)] ša zēr amēlūti tarammī

¹³ annannītu ša ilša annanna ištārša annannītu

¹⁴ (šum annannīti) mārāt annanna ša ilša annanna ištārša
annannītu

¹⁵ ana apli šuršē zēr annannīti(?) [šubšī(?) u]pšāšē mimma
lemnu lā sanāqī(?)

¹⁶ annannītu [...] ana pān ilūtika rabīti šamna ṭāba ina
itqūri ippaššaš

¹⁷ ana siliti nesī(?) ḥašā atā'iša ^{gis}GAN.U₅ ...

Ms. A obv.(?) left col. breaks

¹⁸ šuruš šūši šuruš [... ...]

¹⁹ šuruš allāni ašar [... ...]

²⁰ ana pān ilūtika rabīti šamna ṭāba [ippaššaš?]

Lines 21'–24' too fragmentary for transcription and translation

²⁵ [... ...] libbaši līpu [.....]

²⁶ [... ...] limmira [... ...]

²⁷ [d]alītiki rabūti [lidlul]

²⁸ [(...)] minūtu annītu šalāšišu [tamannu]

²⁹ [...] šikara tanaqqi(?) sinniṣṭu šī [...]

³⁰ [... ...] šamnu ṭābu [... ...]

³¹ [... ...] sinniṣṭu(?) iptā]ššaš-ma [... ...]

³² traces

Ms. B obv. ii breaks

³³ [... ...]

³⁴ ša puḥādi(?) [... ...]

³⁵ u lā ...[... ...]

³⁶ tušallam pi-[... ...]

³⁷ kīma bārī [.....]

³⁸ ištēniš ...[... ...]

Ms. A obv.(?) right col. breaks

⁶ [To make a woman who does not bring (pregnancies)] to
term give birth successfully – the procedure for it: Before [...] ⁷
[you arran]ge [a table]. You str[ew] dates (and) fine flour.
⁸ You place [mersu-con]fection made of syrup (and) ghee
(there). ⁹ You set up a [censer with burā]šu-juniper. You pour
a libation of beer (and) recite this incantation three times:

¹⁰ [Incantation]: “O Ninmaḥ, you are the great lady, without
whom

¹¹ man's se[men] cannot inseminate the womb,

¹² (you are the) great lady who loves human offspring.

¹³ Mrs. So-and-so, whose [go]d is N.N., whose goddess is N.N.,

¹⁴ (concerning Mrs. So-and-so), daughter of N.N., whose god is
N.N., whose goddess is N.N.:

¹⁵ to let (her) acquire an heir, (to) [create] progeny (lit. seed)
for Mrs. So-and-so, (...) (so that) [so]rceries (and) any evil not
approach (her), –

¹⁶ Mrs. So-and-so [...], in the presence of your great divinity
she is rubbed with aromatic oil from a salve bowl.

¹⁷ So that illness depart(?) – with ḥašū-plant, atā'išu-plant,
GAN.U₅-wood, ...,

¹⁸ root of šūšu-plant, root of [... ...],

¹⁹ root of allānu-oak from a place where [... ...],

²⁰ in the presence of your great divinity [she is rubbed(?)]
(with) aromatic oil (mixed with these plants).

...

²⁵ [...] let a descendant come into being, [...]!

²⁶ [...] may she/it become bright, [...]!

²⁷ [May she sing] great praises of you!”

²⁸ [(...) You recite] this incantation three times].

²⁹ [...] you libate(?) beer. That woman [...]

³⁰ [... ...] aromatic oil [... ...]

³¹ [... ...] the woman(?) an]oints herself. Then [... ...]

³² too fragmentary for translation

³³ [... ...]

³⁴ of a lamb(?) [... ...]

³⁵ and ...[... ...]

³⁶ you blacken(?), ...[... ...]

³⁷ like (that of) a diviner [... ...]

³⁸ together ...[... ...]

³⁹–⁴⁰ fragmentary

⁴¹ Gula [... ..] ⁴² ša ēpišti [... ..] ⁴³ zēršu [... ..]

³⁹–⁴⁰ too fragmentary for translation

⁴¹ (O) Gula, [... .. the machinations(?)] ⁴² of the sorceress [...]

⁴³ its seed [... ..].

⁴⁴ annā ta[qabbī-ma] ⁴⁵ ana [... ..] ⁴⁶ bī[nu] ⁴⁷–⁴⁸ (too fragmentary for transcription)

⁴⁴ You s[ay] this [and then ...] ⁴⁵ to[wards ...] ⁴⁶ tamar[isk ...] ⁴⁷–⁴⁸ (too fragmentary for translation)

Ms. A rev.(?) right col. breaks

⁴⁹ [... tašakk]an šikara tanaqqi unīqa lā petīta [tanakkis(?)]
⁵⁰ [...] ... ana libbi sūti tanaddi šegušša sūta tumallā-ma
⁵¹ [sinništu ina m]uḥḥi uššab šārat enzi šīpāti ina šapal
 šēpiša tašakkan ⁵² [...] šīpāti pešēti šer'an šabīti šer'an
 kurki ištēniš taṭammi 7.TA.ÀM ⁵³ [kiš]ra takaššar ēma
 taktašru ÉN tu lu ba ḥa šu ši a-ga ši-ḥa ⁵⁴ [a-ga-la-t]i-la
 ši-ḥa a-ga-ti-la ši-ḥa a-ga-l[a]-ti-la ši-ḥa ÉN ⁵⁵ [šīptu an-
 n]ītu ina muḥḥi tamannu sinništa šuāti tukaššarši ⁵⁶ [...]...
 uqnā ayyarta ša sebet tikpūša kapāšu ⁵⁷ [z]ibīta šū zikar u
 sinniš ina šīpāti barmāti tašakkak ⁵⁸ [...] šamna tašabbah
 burzīsal taskarinni šamna tumallā-ma itti abnī ⁵⁹ [...] ina]
 šamni tašakkan adi ulladu šamna šuāti zīmīša u qerbīša
⁶⁰ [iptanaššaš(?) ...] aptīša(?) tašakkan šegušša sasqā ⁶¹
 [...] ... tarakkas-ma ina bīti parsi lū(?) ina <maḥar> Šamaš
⁶² [...] ... adi ulladu ina ūmi šalāšīšu iltanappat ⁶³ [...] ...
 ūm i'aldū ⁶⁴ [...] ... [engisū ša(?) ...] ⁶⁵ [...] ... šerraša
 išallim

⁴⁹ You set up [...]; your pour a libation of beer. [You slaughter]
 a virgin kid. ⁵⁰ You put [...] into a sūtu-vessel; you fill the sū-
 tu-vessel with šeguššu-millet. Then ⁵¹ [the woman] sits (down)
 on/above (it). You place goat hair (and) wool under her feet.
⁵² You twine together (a string) of [...], white wool, the tendon
 of a gazelle (and) the tendon of a goose. Seven times ⁵³ you
 tie [a kno]t. Whenever you have tied (a knot), (you recite the)
 incantation: “tu lu ba ḥa šu ši a-ga ši-ḥa ⁵⁴ [a-ga-la-t]i-la ši-ḥa
 a-ga-ti-la ši-ḥa a-ga-l[a]-ti-la ši-ḥa.” Incantation formula. ⁵⁵
 [Th]is [incantation] you recite over it. You tie (knots for) that
 woman. ⁵⁷ You string ⁵⁶ [...-mineral], lapis lazuli, ayyar-
 tu-shell with seven dots, kapāšu-shell, ⁵⁷ [z]ibītu-stone, (as
 well as) male and female šū-stone on (a cord) of multi-colour-
 ed wool. ⁵⁸ You sprinkle oil [...]. You fill a burzīsalu-vessel
 of boxwood with oil. Together with the stones ⁵⁹ you put [...
 into the] oil. Until she gives birth, ⁶⁰ [she shall keep rubbing]
⁵⁹ her face and belly with that oil. ⁶⁰ You place [... at(?)] her
 window. ⁶¹ [You ...] ⁶⁰ šeguššu-millet, fine flour ⁶¹ [...] you
 set up and in a secluded room or(?) be<fore> Šamaš [you ...].
⁶² [...] ... Until she gives birth, she shall touch (it) three times
 a day. ⁶³ [...] ... The day (the child) is born ⁶⁴ [...] ... [en-
 gisū-stone which(?) [...] ⁶⁵ [...] ... her baby will be well.

Ms. A rev.(?) l. col. breaks

Notes

Line 2': The phrase *ina bīt ašbāk(u)* also occurs in other texts for women with childbirth difficulties: in BM 48030 obv. 9 (fragmentary), in SpTU 5, No. 248 obv. 32 (text C.3.10): *ina bīt ašbāk pānī lū maḥrat* “May my wish be granted in the house where I live!”, and in SpTU 3, No. 84 obv. 11 (a ritual against repeated stillbirths caused by Lamaštu): *anāku lūšir lušēšir ina bīt ašbāku* “Let me be alright and let me have a normal pregnancy in the house where I live!” (text C.3.4). The phrase is also attested in other Akkadian prayers (e.g., a Dingiršadabba prayer; see Jaques 2015, *Mon dieu*, 85: 21). In BM 48030 obv. 9, *ina bīt ašbāku* also appears to be followed by the word *nēmelu* “success” and may thus be parallel to ms. A line 2' (see text C.3.8). For *nēmelu* in a similar context, see also SpTU 5, No. 248 obv. 32 (text C.3.10): *anāku ša ina libbīya lišlim-ma nēmelšu lūmur* “(But as for) me, may the fruit of my womb be in good health, so that I may see it prosper!” (followed by *ina bīt ašbāk*).

Line 3': Abusch et al. (2020: 87, note on line 3') suggest restoring *kišpī ruḥê* at the beginning of the line, with reference to Abusch et al. 2016 (CMAwR 2), text 8.28: 106: *kišpī ruḥê zērūti* “witchcraft (and) hateful magic”. Cf. also Abusch (2016), *Maqlû* VI 126': *upšāšê muḥrinni* “(O salt (ṭābtu),) take over/receive (fem.) from me the (sorcerous) machinations!” The addressed subject of the sentence in KAR 247 should thus also be feminine. For similar ritual transfers of impurities, expressed with the verb *maḥāru* in the female patient's prayers, cf. also SpTU 5, No. 248 obv. 13, 33 *passim* (text C.3.10).

Line 4': The reconstruction follows SpTU 3, No. 84 obv. 11: *anāku lūšir lušēšir ina bīt āšbāku* "Let me be all right and let me have a normal pregnancy in the house where I live!" (see text C.3.4), as suggested by Abusch et al. (2020), text 5.8.

Line 5': For this phrase, see also BM 48030 rev. 2'; SpTU 5, No 248 rev. 33, 35 (*infra*). It is also found often in other rituals not concerned with a female patient (see Abusch et al. 2020, 89 note on line 13').

Line 6': The restoration follows SpTU 5, No. 248 rev. 13 and 26, there written logographically: *ana* MUNUS NU SI.SÁ SI.SÁ DÙ.DÙ.BI (text C.3.10). See also Schwemer 2007a, *Abwehrzauber*, 37 fn. 46. Thanks to ms. B, the deity receiving an offering here and addressed in the prayer in lines 10'ff. can now be identified as Ninmaḥ. The goddess Gula is addressed in ms. A line 41". For MUNUS NU SI.SÁ, *sinništu lā muš(t)ēšertu* "a woman who does not bring to term", see also STT 241 (text C.3.1).

Line 7': Possibly, restore GI.DU₈ "portable altar" instead of ^{giš}BANŠUR.

Line 8': Instead of NINDA.Ì.DÉ.A, this text uses the more unusual spelling NINDA.Ì.DÉ.ĀM.

Line 10': Abusch et al. (CMAwR 3, 87 note on line 10') mention the fact that the incipit of the prayer "Ištar 22" (Farber 1977, *BID*, 68–69, Hauptritual 1a, lines 43–49) is similar to the present prayer. In ms. B, there is not enough space for ÉN, which is reconstructed at the beginning of ms. A.

Line 11': For reconstruction, see CAD R, 253b sub 2b. Note the slight variant in ms. A *ša ina ba-lu-uk-ki* vs. ms. B *ša ba-lu-uk-ki*. For the connection of the mother goddess (or of goddesses associated with her functions) with semen, note especially the folk-etymological association of Zarpanītu (whose name was interpreted as Zēr-bānītu "semen creatrix") with semen and progeny (see Krebern timer 1993–1997, *RIA* 8, 516 §7.13). Note K. 3371 + K. 232: 22 (ABRT 2, 16 and JRAS 1929, 10–11): *Zarpanītu ša kīma šumīša-ma bānāt zēri* "Zarpanītu, who, according to her very name creates offspring (lit. seed)". Zarpanītu was also venerated under the title ^dE₄-ru₆, which alludes to Sumerian a-ri-a "semen". An astral constellation with this name (Erua) is associated with her, which receives the same interpretation *bānāt riḫūti* "creatrix of semen" (see Wee 2016, *JNES* 75, 162–163, 166 5R 46 No. 1: 46).

Lines 13'–14': The masculine suffixes in ms. B in line 13' would also justify the restoration NENNI DU[MU NENNI] "Mr. So-and-so, so[n of Mr. So-and-So]", which would mean that the female patient's husband would be introduced first. However, ms. A displays feminine suffixes in the corresponding line, which suggests that only a female patient is introduced, although the same formula referring to her is repeated in line 14', which is unusual. However, line 13' appears to introduce the patient, while line 14' beginning with *šum* "concerning" marks the beginning of the plea on the patient's behalf (as surmised already by Abusch et al. 2020, CMAwR 3, 87 note on lines 13'–14').

For *šumu* "name" in similar uses denoting "concerning" or the like, cf. CAD Š/3, 394 sub 3. The phrase *ana šumi* "because of, as for" or the preposition/conjunction *aššu* "because (of)" would be expected rather than the form *šum* (perhaps the text is abbreviated here). Cf. Mayer 1976, 291–292 for expressions with *aššu* in prayers.

Line 15': In this line, there is no apparent textual overlap between mss. A and B, and it is not excluded that the wording of both manuscripts in this line differed completely. The text of ms. A focuses on the patient's request for offspring. The remnants of obv. ii 13 in ms. B suggest two parallel expressions with the keywords *aplu* "heir, son" and *zēru* "descendent" (lit. seed). After *ana* IBILA *šur-še-e* "to let let (her) get an heir" (Böck 2013, *JA* 103, 42 n. 53; cf. CAD R, 204a sub 8a (Š-stem of *rašû*) for similar examples), a second expression followed, presumably with another infinitive in the genitive lost in gap. The restoration is only tentative (cf. CAD B, 156 s.v. *bašû* (Š-stem) sub 3a-2', "to make sth. come into existence, to create sth."). Ms. A, however, appears to focus on witchcraft as the underlying cause of the problem threatening the patient. The parallel line preserves the keyword *upšāšû* "sorcerous machinations". The following passage runs parallel in both mss., but the text of ms. B (in obv. ii 14) appears to be corrupt. The emendation proposes another expression with a negated infinitive (*ana*) *mimma lemnu lā sanāqi* "so that any evil may not come near"; the logographic spelling in ms. A (NU DIM₄) is ambiguous.

Lines 16'–17': Ms. B erroneously uses the masculine pronominal suffix in *ana maḥar/pān ilūtika* in line 16'; however, in line 20' the phrase is correctly repeated as *ana maḥar/pān ilūtiki*. For similar phrases in prayers, see also Mayer 1976, 293–294.

The sign sequence at the beginning of line 17' in ms. A, *ana LÍL BAD*, is difficult to interpret; perhaps the text is corrupt. Since a syllabic reading of the signs does not yield a meaningful Akkadian word, I tentatively regard the signs LÍL and BAD as logograms yielding the phrase *ana siliti nesī* “so that the illness (affecting the patient) departs”. The reconstruction of ms. A [... ^uKUR.K]UR' follows ms. B. Abusch et al. 2020, text 5.8 restore ^ueli²-k]ul instead.

Line 25': The form *lib-ba-ši* is presumably an N-stem precativ of *bašū*: “may a descendant (*līpu*) come into being”. Possibly, read *m[a-ru]* “son” after *li-pu*. For similar pleas concerning hoped-for offspring, see e.g. BMS 30: 14; Mayer 1976, 458; Zgoll 2003, 184–188 (Ištar prayer 4 line 18'): *šurkīm-ma šuma u zēra lū rēmu siliti* “grant me an heir and offspring; may my womb be fertile”; also Zgoll 2003, Ištar prayer 23. See further Mayer 1976, 289–290. Compare also AO 4425A (*infra* text B.2.6).

Line 26': Perhaps restore *š[a e-ṭ]u* “(may) what is dark (become bright)” at the beginning. Compare a similar expression in Ebeling 1953, 134: 87–88; Foster 2005, 604: *eṭū qatru limmīr kinūnī / belīti linnapiḫ dipārī* “May my dark (and) smoky brazier become bright, may my extinguished torch be kindled (again)!”.

Line 28': Judging from the copy of CTN 4, No. 105, there is hardly enough space for [DÜ.DÜ.BI] at the beginning of the line. The expression with *minūtu* “recitation (of an incantation)” in line 2' also occurs in line 9' (ms. A obv.(?) l. col. 9', written logographically): *ŠID-tū an-ni-tū 3-šū ŠID-[nu]* “you recite this incantation three times”.

Line 29': The emendation to KAŠ BAL¹-qī “you libate beer” is suggested by the context, although it is of course possible to read TI-qé “you take”.

Line 34'': Ebeling's copy in KAR 247 reads SILA₄, while the copy in CMAwR 3, pl. 9 has AMA.

Line 51''': The instruction that the patient should sit down (or squat) above a vessel filled with *materia medica* is elsewhere known in the context of fumigation from below, but in the present text there seems to be no reference to glowing charcoals (perhaps it was omitted), which are filled into the fumigation vessel in the other examples (see e.g., BAM 237 i 26'–27': GİR.PAD.DU NAM.LÚ.U₁₉.LU *ina DÈ ta-sár-raq* MUNUS BI *ina* UGU TUŠ-ši “You scatter ‘human bone’ over coal, you make that woman sit down above it” (text C.1.4); cf. also K. 8678+ rev. 7' and 12' (text A.1.4). For fumigation from below, see also Steinert 2014a; 2014b.

Lines 53''''–54''': This fragmentary *abracadabra*-spell is otherwise unknown. The reconstruction follows Abusch et al. 2020, CMAwR 3, text 5.8 with note on lines 38''''–39'''. They suggest that the word a-ga-la-ti-la (with variant a-ga-ti-la) could represent the word *agan(n)utillū* “dropsy”. The word ši-ḫa could be *šeḫū* “wind”, which also occurs as a medical problem.

Line 55''': For the phrase *tukašsarši* “you make knots for her”, see also BAM 237 rev. iv 39 (text C.1.4), where this statement introduces an instruction for making an amulet necklace. In the present text, however, the phrase MUNUS BI *tukašsarši* rather seems to conclude the preceding instruction to twist tendons and wool and to tie knots into the thread. It thus may refer to tying the resulting band to the woman's body.

Lines 56''''–60''': The stones that are threaded on a string here are not attached to the woman's body but are placed in a *burzisallu*-vessel together with oil. Following the reconstruction of Abusch et al. (CMAwR 3, text 5.8 for line 59''', it is suggested here that the woman had to rub herself (her face and belly) regularly with the prepared oil until she gave birth. Thus, I suggest restoring *iptanaššaš* (or *ipaššaš*, ŠÉŠ.(MEŠ)) at the beginning of line 60'''. The fragmentary instruction [...] ... *aptiša(?) tašakkan* may have said that the vessel with the oil should be placed in the vicinity of the woman's window (*aptu*), although this remains uncertain. Cf. for a similar instruction, SpTU 5, No. 248 rev. 39 quoted in the next note. For ^(dug)BUR. ZI.SAL.(LA), see also Abusch and Schwemer 2011 (CMAwR 1), 80 with note on line 52”.

Lines 61''''–62''': Note a parallel in the ritual of SpTU 5, No. 248 rev. 39 (text C.3.10): “You place a *sheaf* of *šeguššu*-cereal (millet) at a crossroads and hang (it) in a window. The pregnant woman shall touch (it) regularly until she gives birth (*adi ulladu iltanappat*)”. Following this parallel, it is suggested here that TAG.MEŠ in line 62'''' could be read *iltanappat* or *ulappat* “she shall keep touching (it three times a day)” rather than *taltanappat* “you rub (her)” suggested by Abusch et al. (CMAwR 3, text 5.8). The preceding instructions in lines 60''''–61'''' do not seem to be concerned with the preparation of an ointment but may rather refer to the preparation of an offering mentioning Šamaš.

The phrase *ina bīti parsi* referring to the place of the offering in line 61'''' may be a “secluded room” in the woman's house rather than a “secluded house”. The instruction *tarakkas-ma* in line 61'''' may mean “you arrange” (with reference

to an offering arrangement) rather than “you bind” (referring to tying on an amulet), which would fit better with the reference to *šeguššu*-millet and fine flour at the end of line 60^{'''}.

C.3.7 VAT 13629 + 13866 (KAL 2, No. 41): Amulet Charms and Spells against Witchcraft-Induced Miscarriage

This fragment of a two- or three-column tablet found at the so-called “House of the incantation priest” at Assur belonged to the library of the family of the healer Kišir-Aššur. It contains instructions for the preparation of protective amulets for pregnant women.

The longer passage preserved on the obverse of the tablet contains amulets for various parts of a pregnant woman’s body (ordered “from head to feet”). The instructions for these amulets are known from several other first millennium BCE manuscripts from Nineveh, Assur, Sultantepe and Babylonia (K. 4727+ and duplicates, edited as text F.1), some of which may have belonged to the series *kunuk ħalti* “cylindrical (bead of) *ħaltu*-stone” (cf. Schuster-Brandis 2008, 148–149, 192–197).

The remaining text passages of KAL 2, No. 41 on the obverse and reverse re-edited here feature amulet prescriptions to protect a pregnant woman from witchcraft and to prevent a miscarriage. They are complemented by the wording of incantations that had to be recited during the manufacture of the amulets.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
A	VAT 13629 + VAT 13866	KAL 2, No. 41	–	Fragment of a two- or three-column tablet, Neo-Assyrian script, 8 th /7 th cent. BCE	Assur, library N4

Overview

i'	Fragmentary incantation(?) A obv. ¹ ii' 1'–7'	...]1'–7'[...
ii''	Fragmentary ritual to protect a pregnant woman from witchcraft (amulet) A rev. ¹ iv' 1–4	8''–11''
iii''	Fragmentary anti-witchcraft ritual for preventing miscarriage (amulet) A rev. ¹ iv' 5–9	12''–16''
iv''	Anti-witchcraft ritual for preventing miscarriage (amulet and incantation) A rev. ¹ iv' 10–16	17''–23''
v''	Fragmentary A rev. ¹ iv' 17–18	24''–25''[...

Previous Edition and Discussion

Schwemer 2007b, KAL 2, 100–102, No. 41; copy on p. 193

Abusch et al. 2020, CMAwR 3, 53–55 text 5.2 (edition of ms. A rev.¹ iv/vi 1–18)

CDLI P480934 (copy)

Summary of the sections in ms. A not included here (for an edition of these lines, see text F.1, K. 4727+ //):

Obv.¹ i' 1'–5': Instructions for an amulet for the navel and hips of a pregnant woman

Obv.¹ i' 6'–11': Instructions for an amulet for the right thigh of a pregnant woman

Obv.¹ i' 12'–16': Instructions for an amulet for the left thigh of a pregnant woman

Obv.¹ i' 17': Instructions for an amulet for the right foot of a pregnant woman

Transliteration

Beginning of ms. A obv.¹ ii' lost

- 1' A obv.¹ ii' 1' x [.....]
 2' A obv.¹ ii' 2' i²-mi²-[.....]
 3' A obv.¹ ii' 3' ^dIDIM ^das[al-lú-ḫi²]
 4' A obv.¹ ii' 4' EN KALA u x[.....]
 5' A obv.¹ ii' 5' la ṣab-x[.....]
 6' A obv.¹ ii' 6' ki-^ri¹ [.....]
 7' A obv.¹ ii' 7' x[.....]

A obv.¹ ii' breaks

A rev.¹ iii': only traces preserved

- 8'' A rev.¹ iv' 1 [ÉN² x x x x] x x [x x (x)]
 9'' A rev.¹ iv' 2 [x x x x x] 'ina¹ pa-^rni²1(-)[x-(x)]
 10'' A rev.¹ iv' 3 [x x x] e NIGIN-ra

 11'' A rev.¹ iv' 4 [ana ^{munus}PE]Š₄ kiš-pi NU TE-e

 12'' A rev.¹ iv' 5 [ša ŠÀ-šá a²]-^rna¹ SILIM-mi ŠU.BIAŠ.ÀM {x}
 13'' A rev.¹ iv' 6 [x x x x] ina ŠU GÙB-^ršá¹ GAR-an-š[i]
 14'' A rev.¹ iv' 7 whole line erased
 15'' A rev.¹ iv' 8 [ÉN x] x x 'mu²1-ra-dab TU₆ 'ÉN¹

 16'' A rev.¹ iv' 9 [ÉN a]n-ni-tú ŠID-ma kiš-pi NU TE-ši

 17'' A rev.¹ iv' 10 [(DIŠ) ana ^{munus}PE]Š₄ ip-ši ep-šu-ši-ma
 18'' A rev.¹ iv' 11 [ana ša Š]À-šá ŠUB.ŠUB-e
 19'' A rev.¹ iv' 12 [ana š]a ŠÀ-šá NU ŠUB-e ŠU.BIAŠ.ÀM
 20'' A rev.¹ iv' 13 [x ⁿ]a⁴r šu¹-u NÍTA ina ŠU GÙB <<GÙB>>-šá GAR-an
 21'' A rev.¹ iv' 14 [ÉN] munus <<igi>> zú-kéš zú-kéš-da
 22'' A rev.¹ iv' 15 [z]ú-kéš zú-kéš-da TU₆ ÉN

 23'' A rev.¹ iv' 16 [É]N an-ni-tú ŠUB-ma kiš-pi NU TE-ši

24" A rev.¹ iv' 17 [x x x x (x)]x x ta² SÚD

25" A rev.¹ iv' 18 [x x x x x x x x] x x

Ms. A rev.¹ iv' breaks; remainder lost

Bound Transcription and Translation

Beginning of ms. A obv.¹ ii' lost

1¹⁻⁷ Fragmentary

1¹⁻⁷ Too fragmentary for translation

A obv.¹ ii' breaks

A rev.¹ iii': only traces preserved

8" [ÉN²] ... [... ...]

9" [... ...] ina pāni [...](?)

10" [... ...] ē tašhura

8" [Incantation(?): "... ...] ... [... ...],

9" [... ...] before [...],

10" [... ...] do not seek me out!"

11" [ana erī]ti kišpī lā ʔehē

11" [So that] witchcraft not approach [a pregn]ant woman.

12" [ša libbiša a]na šullumi ŠU.BI.AŠ.ÀM

12" [So that (a pregnant woman)] bring [her foetus] to term, ditto.

13" [... ...] ina qāt šumēliša tašakkanš[i]

13" You put [...] on her left hand.

14" (line erased)

14" (line erased)

15" [ÉN ...] ... mu-ra-dab(?) tē šipti

15" [Incantation: "...]" Incantation formula.

16" [šiptu a]nnītu tamannū-ma kišpī ul ʔehhū-ši

16" You recite [t]his incantation, and then witchcraft will not approach her.

17" [(šumma) ana e]rīti ipšī epšūši-ma¹⁸ [ana ša li]bbiša šud-dē¹⁹ [ana š]a libbiša lā nadē ŠU.BI.AŠ.ÀM²⁰ [...] šū zikar ina qāt šumēliša tašakkan²¹ [ÉN] munus munus <<igi>> zú-kēš zú-kēš-da²² [z]ú-kēš zú-kēš-da TU₆ ÉN

17" [(If) sorceries have been performed [against a pre]gnant woman, so as¹⁸ [to] cause her to have a miscarriage,¹⁹ [so that] she not miscarry her foetus, ditto.²⁰ You put [...] male šū-stone(s) on her left hand.²¹ [Incantation:] "Woman, woman, the knot is knotted,²² the knot is knotted." Incantation formula.

23" [ši]ptu annītu tanaddī-ma kišpī ul ʔehhū-ši

23" You cast this [inc]antation, then witchcraft will not approach her.

(lines 24"–25" too fragmentary for transcription / translation)

Ms. A rev.¹ iv' breaks; remainder lost

Notes

Textual considerations lead to the conclusion that obverse and reverse of the tablet as identified by Schwemer's copy in KAL 2 need to be reversed (cf. Schwemer 2007b, KAL 2, p. 102; Abusch et al. 2020, 55; note, however, obv.¹ i and ii in their summary on p. 54 need to be reversed as well). Thus, the use of "ditto" in col. iv' 5 and 12 would be difficult to explain if these lines had been placed at the beginning of the tablet.

Lines 1'–7': The traces suggest that these lines are part of an incantation. In line 3', the god Ea (^dIDIM) and perhaps also his son Asalluḫi may be invoked. In line 4', read perhaps *bēlu*(EN) *dannu*(KALA) "strong lord".

Line 10'': Alternatively, read *ē tashūrā* (pl.).

Line 12'': The phrase *ša libbiša šullumu* is also attested in the *Diagnostic Handbook* Tablet 36: 43–44, 85 and in BM 51246+ rev. 14' (= line 36': *ša libbiša ušallam*) (for both texts, see *infra*). The latter prescription is for preventing miscarriage signalled by the loss of amniotic fluid. It is uncertain what exactly the “ditto” refers to here (e.g. whether it replaces a treatment instruction that was already described in the previous text section or part of the introductory formula (“so that witchcraft does not approach her”)).

Line 13'': As the parallel prescription in line 20'' below, the instruction is abbreviated; the material (string) on which amulet ingredients (lost in the gap) were strung is not mentioned.

Lines 17''–19'': This purpose statement combining a conditional clause and two infinitive phrases is unusual. The interpretation of line 18'' follows Abusch et al. (2020 CMAwR 3, 54–55 with note on line 11), who interpret the reduplicated form ŠUB.ŠUB-*e* as a Š-stem infinitive (*šuddê*), although reduplicated forms usually stand for a Gtn-stem. They note that the scribe also superfluously wrote GÜB twice in line 20''. However, it is likewise possible that ŠUB.ŠUB-*e* is a mistake for ŠUB.ŠUB-*a* (*itaddâ* or *ittanaddâ*) and that the passage may have to be read slightly different: [DIŠ^{munus}P]EŠ₄ *ip-ši ep-ši-šu-ma* / [ša Š]À-šá ŠUB.ŠUB-*a* / [ana š]a ŠÀ-šá NU ŠUB-*e* “[If] sorcery has been performed against a pregnant [woman], and (because of this) she had repeated miscarriages, [so that] she not have an(other) miscarriage”. See also Steinert et al. 2018, 270.

Line 20'': Schwemer (2007b, KAL 2, 102 note on col. i⁷ 13) suggests that a number is missing at the beginning of the line.

Lines 21–22'': For the incantation, see also AO 6473 obv. 15 (text C.3.9) used with a different amulet, but for the same purpose (preserving pregnancy). The deletion of *igi* follows the text in AO 6473.

C.3.8 BM 48030: A Ritual for a Pregnant Woman with Prayer to Ursa Major

This fragment in a Late Babylonian script preserves part of a ritual including an incantation or prayer to the constellation Ursa Major (^{mul}MAR.GÍD.DA, *Erequetu* “Wagon”) spoken by the patient, which shares phraseological similarities with similar recitations in KAR 247 and SpTU 5, No. 248 (texts C.3.6 and C.3.10). These similarities suggest that the present ritual, like the other two texts, was performed for pregnant women who had suffered previous miscarriages. In the latter two texts, the problem is attributed predominantly to witchcraft. Ursa Major was associated with Venus (i.e. the goddess Ištar) and with Antu (Reiner 1995, 57–58, 139), and several Akkadian prayers or incantations to Ursa Major are known (e.g. Mayer 1976, 429–430; Abusch and Schwemer 2011, CMAwR 1, text 10.2). In another incantation (KAL 4, No. 53 rev. 10; Maul and Strauß 2011, 105), Ursa Major is addressed as a benign female entity, as “mother of all the gods”, befitting her role as a protector of childbearing women in the present text.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 48030 (81-11-3, 739)	CMAwR 3, pl. 3	–	Fragment, Late Babylonian script, ca. 5 th –3 rd cent. BCE	Babylonia (exact provenience uncertain)

Overview

i	Fragmentary ritual with incantation addressed to Ursa Major a obv. 1–11, rev. 1'–2'	1–11 [...], 12'–13'
ii'	Fragmentary prescription a rev. 3'	14'[...]

Previous Edition and Discussion

Lambert, *Nachlass*, Folio 9329 (transliteration)

Abusch et al. 2020, CMAWR 3, 88–89 text 5.9 (edition)

Electronic Babylonian Library (eBL) (transliteration; discussion; <https://www.ebl.lmu.de/library/BM.48030>)

Transliteration

- 1 a obv. 1 [x x] ša' ga si' [.....]
 2 a obv. 2 ^{mul}MAR.GÍD.D[A]
 3 a obv. 3 ^{mul}MAR.GÍD.D[A]
 4 a obv. 4 ^{mul}MAR.GÍD.D[A]
 5 a obv. 5 ^den-líl i-la-ti [.....]
 6 a obv. 6 ^dnin-líl i-la-t[i]
 7 a obv. 7 ana-ku NENNI-tu₄ DUMU.MUNUS NENNI-t[u₄ ...]
 8 a obv. 8 ana MU-ia ma-l[u-ú']
 9 a obv. 9 'ina¹ É áš-ba-ku n[e-mel']
 10 a obv. 10 'ú-lid¹-ma ul a-mur x [.....]
 11 a obv. 11 [x x] 'ú ma nu¹ x x [.....]

Ms. a obv. breaks

- 12' a rev. 1' [x x(-) 'an-ni¹(-)[.....]
 13' a rev. 2' 'SILA¹ DIB NU DI[B]

-
- 14' a rev. 3' ^útar-m[uš]

Ms. a rev. breaks

Bound Transcription and Translation

- | | |
|--|--|
| ¹ [...] ... [...] | ¹ [...] ... [...] |
| ² Ereqqu [...] | ² Ursa Major, [...]. |
| ³ Ereqqu [...] | ³ Ursa Major, [...]. |
| ⁴ Ereqqu [...] | ⁴ Ursa Major, [...]. |
| ⁵ Enlil ilāti [...] | ⁵ Enlil of the goddesses, [...]. |
| ⁶ Ninlil ilāti [...] | ⁶ Ninlil of the goddesses, [...]. |
| ⁷ anāku annannītu mārat annannīt[i ...] | ⁷ I, Mrs. So-and-so, daughter of Mrs. So-and-So, [...]. |
| ⁸ ina šumīya-ma mal[ú(?) ...] | ⁸ On my account ...[...]. |
| ⁹ ina bīt ašbāku n[ēmel(?) ...] | ⁹ In the house where I live [...] suc[cess]. |
| ¹⁰ ūlid-ma ul āmur ...[...] | ¹⁰ I gave birth, but I did not see [...]. |
| ¹¹ (too fragmentary for transcription) | ¹¹ (too fragmentary for translation) |

break

^{12'} (too fragmentary for transcription) ^{13'} *sūq itiqu lā itt[iq ...]* ^{12'} (too fragmentary for translation) ^{13'} She must not go (back) by the (same) street by which she came. [...]

^{14'} *tarm[uš ...]*

^{14'} *Tarm[uš-plant, ...]*

Ms. a rev. breaks

Notes

Lines 2–6: For another association of Ursa Major with sexual reproduction, note the prohibition in KAR 178 rev. iv 61–62 to have intercourse with one's wife on the seventh day of the seventh month of the Babylonian calendar, because it was a taboo of the “Wagon star” and of the god Anu. The “Wagon” may have been believed to be of assistance to pregnant women not only because of her female character, but also because the patient's problem was believed to be caused by witchcraft (for other anti-witchcraft rituals that are performed in front of Ursa Major, see e.g., Abusch and Schwemer 2011, text 10.2, 10.5: 8'–16'; Abusch and Schwemer 2016, text 10.10).

Line 7: For parallels to this formula and the identification of female patients via the matronymic, see also Finkel 2018, *FS Geller*, 232–271, esp. 238ff. Finkel notes that in standard usage, both men and women are identified with their patronymic rather than the mother's name in Mesopotamia; however, exceptions can be found in the case of foundlings or persons whose mothers were unmarried. However, in Late Babylonian healing texts concerned with women, there are other cases in which the matronymic is used, e.g. in the incantations against fever inscribed on clay amulets for a woman named Baba-ēterat (from Nippur) discussed by Finkel 2018, 239–247. For examples within the corpus of women's healthcare texts, see e.g. SpTU 3, No. 84 obv. 16, 94 (text C.3.4).

For women identified by a matronymic in Neo-Babylonian documents, see further Wunsch 1993, No. 3: 2–3; Wunsch 2003, No. 12: 14, No. 28: 9'; Sandowicz (forthcoming), *Their Mothers' Children: Neo- and Late Babylonian Matronyms*. Note also BE 17/1, No. 31 rev. 27 and PBS 1/2, No. 71 rev. 8 (two medical letter reports from Middle Babylonian Nippur concerning the ailments of female musicians, referring to two unnamed women as “daughter of ^fNN”, see Waschow 1936, MAOG 10, 30–31, 34–35 nos. 1 and 5; <https://build-oracc.museum.upenn.edu/akkec/midbab/corpus>).

Line 9: The expression *ina bīt ašbāk(u)* occurs also in SpTU 5, No. 248 obv. 32, 34, in KAR 247 obv.(?) l. col. 2', 4', and further in SpTU 3, 84 obv. 11, all of which are rituals to protect pregnant women from miscarriage. KAR 247 obv.(?) l. col. 2' probably used the same phrase as BM 48030 obv. 9: *ina É áš-ba-ku ne-[me]l' ...*. The phrase is not restricted to female patients, see Jaques, *Mon dieu*, 85: 21 (a fragmentary DINGIR.ŠÀ.DAB.BA-prayer). See texts C.3.4, C.3.6 and C.3.10.

Line 12': As observed by Abusch et al. 2020, CMAwR 3, 89 note on line 12', this could be the last line of the prayer (with the element *-anni* “me”), similar to KAR 247 obv.² l. col. 4'–5', where the prayer and the following one-line instruction are not separated by a ruling either.

Line 13': This expression is encountered in similar rituals for pregnant women (e.g. SpTU 5, No. 248 rev. 33, 35; KAR 247 obv.² l. col. 5'). But it is also found in other ritual texts, e.g. in Namburbi-rituals (see Maul 1994, 252: 55, 274: 47', 285: 13, 286: 13' *passim*); Abusch et al. 2020, CMAwR 3, 89 note on line 13'.

C.3.9 AO 6473 (TCL 6, 49): Amulet Charms for Pregnant Women Protecting from Miscarriage

This Late Babylonian tablet from Uruk (ms. a) contains rituals for amulet charms to protect a pregnant woman from miscarriage, accompanied by incantations. One of these rituals (ms. a obv. 8ff.) concerned the preparation of an amulet to protect a pregnant woman against witchcraft, which makes use of the Akkadian anti-witchcraft incantation *ittardāni ana māti* “They (the witches) have come down to the land” (obv. 16–25, see also CMAwR 1, text 7.8, 1) and the Sumerian spell *munus zú-kéš zú-kéš-da*, which was spoken over knots tied into the amulet cord.

The tablet continues in obv. 26–27 noting two further incantation incipits. The first one probably refers to the same incantation that was recited over an amulet for a pregnant woman partially preserved in STT 241 obv. 8–rev. 26 (text

C.3.1). The incipit in obv. 27 belongs to an unknown spell against the child-snatching demoness Lamaštu (Farber 2014, 35 *ezzēt(a) šam(ma)rāt(a) dannāt(a)*). These two lines are followed by fragmentary ritual instructions (obv. 28–rev. 1), mentioning among amulet ingredients placed around the neck of the pregnant woman a Pazuzu figurine – an element which likewise suggests that a ritual to counter Lamaštu was adapted to a related context, the protection of pregnant women.

The next two sections (ms. a rev. 2–8 and 9–11) contain further prescriptions for protective amulets. The tablet ends with a complete (non-canonical) Lamaštu incantation, *ezzet šamrat ilat namurrat* (Farber 2014, 268–270, 298–299), found also in two other texts concerned with pregnant women, in which this incantation is used to counter witchcraft-induced miscarriage (mss. c and d, see below). It is not explicitly stated for which of the amulets this incantation had to be recited.

The amulets consist of various stones, shells and plants, which are tied around different body parts of the pregnant woman. The key element is the tying of magic knots, which symbolise the desired closure of the womb during pregnancy, a very common magic ritual practise cross-culturally. One significant stone in this tablet is the *ittamir*-stone, known as a “stone for giving birth” (MSL 10, 31 Hg. B IV 74), but also as a stone against witchcraft (Abusch and Schwemer 2011, text 7.8., 1 l. 25’).

The amulet prescription in obv. 1–7 first of AO 6473 is attributed to an older original owned by an individual called Dāda or Dādi (obv. 7), while the remainder of the prescriptions is said to have been copied from an original from Babylon in rev. 11, while simultaneously presenting “oral lore” (*šūt pi*).

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	AO 6473	Thureau-Dangin, <i>RA</i> 18, 162–163 TCL 6, 49	Coll.	single-column tablet; Late Babylonian script; 3 rd –2 nd cent. BCE)	Uruk
B	K. 8112 + K. 9666 (+) ³²⁶	Abusch and Schwemer, <i>CMAwR</i> 1, pl. 31	Coll.	Fragments of a three-column(?) tablet; Neo-Assyrian script; 7 th cent. BCE	Nineveh, Ashurbanipal's library
C ₁ (+)	VAT 14150 + VAT 14156 (+) VAT 14151 + VAT 14152 + VAT 14153 + VAT 13628	KAL 2, No. 36 KAL 7, No. 11	–	Fragments of a three-column tablet; Neo-Assyrian script; 7 th cent. BCE	Assur, N4-library
C ₂					
d	W. 23287	SpTU 3, No. 84	Photo Coll.	Single-column tablet, Late Babylonian script, 5 th cent. BCE	Uruk; library of Anu-ikšur (Šangû-Ninurta family)
e	BM 42327+ BM 42410 + BM 42604 + BM 42628 + BM 43474 + BM 43523	Farber 1989a, pl. 14–15	Coll.	Single-column tablet, Late Babylonian script, 6 th –3 rd cent. BCE	Babylonia (exact provenience uncertain)
f	–	Nougayrol, <i>Syria</i> 42, p. 228 (photo)	–	Amulet	modern forgery after lost original

Overview

- | | | |
|---|---|-----|
| i | Instructions for an amulet to protect a pregnant woman from miscarriage, to be placed around the neck, hands and feet
(a obv. 1–7) | 1–7 |
|---|---|-----|

³²⁶ Indirect joins with further fragments, edited by Abusch and Schwemer, *CMAwR* 1, text 7.8, as ms. A₁–A₇ (with pl. 31–33): K. 8079 (+) K. 8162 + 10357 (+) K. 8933 (+) K. 10358 (+) K. 11243 (+) K. 12936.

ii	Ritual for an amulet to protect a pregnant woman from witchcraft	8–25
–	Instructions: preparation of an amulet necklace (a obv. 8–14)	
–	Recitation of the incantation: Munus zú-kéš zú-kéš-da zú-kéš zú-kéš-da (a obv. 15)	
–	Incantation <i>Ittardāni ana mātī</i> (a obv. 16–24 // B obv. i 13'–24' // C ₂ rev. v 31'–41')	
–	Ušburruda rubric (a obv. 25)	
iii	Incantation incipit: <i>Māhiš muhhi mubbil liq pī mubbil qaqqadi</i> (a obv. 26)	26
iv	Incantation incipit (Lamaštu spell): <i>ezzēta šam(ma)rāt(a) dannāt(a)</i> (a obv. 27)	27
v	Instruction for an amulet with a bronze (figurine or head of) Pazuzu to be placed around a pregnant woman's neck (a obv. 28–rev. 1)	28–29
vi	Instructions for amulets against miscarriage to be placed around the head, neck, hands, hips and feet of a pregnant woman (a rev. 2–8)	30–36
vii	Instruction to add figurines of frogs(?) to the stones placed around the woman's hands and feet (a rev. 9–11)	37–39
viii	Instruction not to handle the stones of the pregnant woman's amulets during the first hundred days (of pregnancy?) (a rev. 12)	40
ix	Incantation against Lamaštu, <i>ezzet šamrat ilat namurrat</i> (a rev. 13–29 // d rev. 9–24 // e obv. 14–rev. 7 // f 1–17)	41–57

Previous Edition and Discussion

Thureau-Dangin 1921, *RA* 18, 164–171 (copy; edition)

Scurlock 1991, *Incognita* 2, 141 (translation)

Foster 2005, 981–982 (translation of the incantation *ezzet šamrat ilat namurrat*, lines 41–57 = ms. a rev. 13–29 //)

Schuster-Brandis 2008, 147–148 (Kette 153, lines 13–14)

Farber 2014, 268–270, 298–299 (edition of the incantation *ezzet šamrat ilat namurrat*, lines 41–57 = ms. a rev. 13–29 //)

Abusch and Schwemer 2011, CMAwR 1, text 7.8, 1 lines 13'–27' (= ms. a obv. 16–24, incantation *Ittardāni ana mātī*)

Meinhold 2017, KAL 7, No. 11 rev. v 31'–41' (= ms. C, incantation *Ittardāni ana mātī*)

Abusch et al. 2020, CMAwR 3, text 5.1, 1 (= ms. a obv. 8–15, 25, the *ittamir*-stone amulet)

Infra text C.3.4 (edition of ms. d), text C.3.3 (edition of mss. e and f)

Transliteration

1	a obv. 1	NA ₄ .rME7 ₁ ZÚ ZALAG.MEŠ ina DUR SÍG BABBAR È ^{sig} GA.RIG.AK.A
2	a obv. 2	5 ŠU.SI ina bi-ri-šú-nu tara-kás ^{na4} KIŠIB ḫal-tú ^{na4} KIŠIB ŠUBA ^{na4} šu-u NÍTA u MUNUS ina GÚ-šú GAR-an
3	a obv. 3	na ⁴ ŠUBA Á.ZI.DA ina ŠU.MIN 15-šú KÉŠ ^{na4} ŠUBA Á.GÙB.BU ina ŠU.MIN ^{erasure} 150 KÉŠ
4	a obv. 4	NA ₄ ZÚ.LUM ^{na4} ZÁLAG ^{na4} mu-ša ^{na4} AŠ.GÌ.GÌ ina MURUB ₄ -šú KÉŠ ^{na4} ni-ba ^{na4} NÍR ina GÌR.MIN 15-šú
5	a obv. 5	na ⁴ GUG ^{na4} ZA.GÌN ina GÌR.MIN 150-šú MIN NA ₄ .MEŠ an-nu-tú ina ^{sig} ba-ru-un-du
6	a obv. 6	šá ^{sig} ZA.GÌN.NA È líp-pi šá SÍG SA ₅ tála-pap ina lib-bi NA ₄ šá ŠU.MIN u GÌR.MIN
7	a obv. 7	iz-ḫa GEŠTIN DÙ-uš tak-šir šá ^{munus} PEŠ ₄ šà ŠÀ-<šà> NU ŠUB gaba-ri U.U
8	a obv. 8	na ⁴ it-ta-mir KIR ₄ SUḪUŠ u MURUB ₄ KÙ.SI ₂₂ tu-uḫ-ḫa-za DUR SÍG GI ₆ È-ak

9	a obv. 9	2 ^{na4} KUR-nu DAB <i>kup-pu-tú</i> 2 NA ₄ <ZÚ>.LUM KI <i>bir-rat</i> KÙ.SI ₂₂ <i>u</i> 2 <i>me-li</i> ^u <i>hu-bur</i>
10	a obv. 10	GIŠ BÚR ¹ <i>u</i> ^u IGI-20 <i>ina</i> ŠÀ GAR-an Á <i>ana</i> Á <i>ša</i> ^{na4} <i>it-ta-mir</i> È-ak
11	a obv. 11	1.TA.ÀM <i>líp-pi húp-pi</i> <i>ša</i> ^{sig} ZA.GÌN.NA Á <i>ana</i> Á <i>tála-pap</i> 7.TA.ÀM
12	a obv. 12	<i>ki-šir</i> Á <i>ana</i> Á <i>ta-kàš-šar</i> ÉN <i>it-tar-da-ni</i> <i>ana</i> KUR 3-šú <i>ana muḫ-ḫi</i> ŠID-nu-ma
13	a obv. 13	<i>ana</i> GÚ ^{munus} PEŠ ₄ -tú <i>ku-ri-nu-uš-šú</i> ŠUB-m[a] KI GÚ-šú <i>ta-ḫa-naq-ma</i>
14	a obv. 14	[IT]I-us-su <i>tu-še-re-du-šum-ma</i> 1+en ITI <i>ša</i> Û.TU-šú NU IGI-šú
15	a obv. 15	ÉN <i>munus zú-kéš zú-kéš-da zú-kéš'(sag) zú-kéš-da te</i> ÉN <i>ana muḫ-ḫi ki-šir</i> <i>ša ta-kaš-šar</i> ŠID-nu
16	a obv. 16 B obv. i 13'–14' C ₂ rev. v 31'	ÉN <i>it-tar-da-ni</i> <i>ana</i> KUR <i>kaš-ša-pa-a-tú e-li-ia-na-ti</i> [.....] <i>ana ma-a-ti</i> / [.....] ¹ <i>e¹-li-ia-na-a-tu₄</i> --- <i>it-tar-du-ni</i> <i>ana ma-a-ti kaš-ša-pa-a-tu₄</i> ¹ <i>e¹-[li-ia-na-a-tu₄]</i>
17	a obv. 17 B obv. i 15' C ₂ rev. v 32'	<i>i-ša-as-sa-a il-lu¹-ru i-saḫ-ḫa-ru za-ma-ru</i> [..... <i>isaḫḫa-r</i>] <i>a za-ma-ra</i> <i>i-ša-as-sa-a il-lu-ra i-saḫ-ḫu-r[a</i>]
18	a obv. 18 B obv. i 16'–17' C ₂ rev. v 33'–34'	<i>na-ša-a me-e a-ab¹(ba)-ba¹(ab) tam-tim</i> DAGAL-tim <i>it-ta-nam-da-a</i> <i>ana</i> SILA.MEŠ [..... <i>tam-t</i>]im DAGAL-tim / [.....] SILA <i>na-ša-a</i> A.MEŠ <i>a-ab-ba ta-<am>-tim</i> D[AGAL-ti]m / <i>it-ta-<nam>-da-a</i> [.....]
19	a obv. 19 B obv. i 18'–19' C ₂ rev. v 35'–36'	<i>i-kam-ma-a</i> GURUŠ.MEŠ <i>i-šag-gi-šú</i> KI.SIKIL.MEŠ <i>iš-ta-nak-ka-na qu-lat</i> [..... K]I.SIKIL.MEŠ / [..... <i>qu-la</i>]- ¹ <i>a¹-tim</i> <i>i-sak₆-ki-pa</i> GURUŠ.MEŠ <i>i-šag-gi-ša</i> ¹ KI'.SIK[IL.M]EŠ / <i>iš-ta-nak-ka-na qu-la-¹a¹-[t]im</i>
20	a obv. 20 B obv. i 20'–21' C ₂ rev. v 37'–38'	<i>ana-ku áš-šak-ka-na-ki-na-šim-ma</i> ^u <i>ti-is-kur mu-sak-ki-ru</i> <i>ša</i> KA-ki-na [... <i>aššakkanakkināšim-m</i>]a / [..... KA-ki-n]a <i>ana-ku áš-šak-ka-na-ki-na-šim-ma</i> ^u <i>ti-is-kur</i> / <i>mu-na-ki-ra</i> <i>ša</i> INIM.MEŠ-ki-na
21	a obv. 21 B obv. i 22'–23' C ₂ rev. v 39'–40'	^u AN.ḪÚL.LA <i>la ma-ḫir kiš-pi</i> GIŠ BÚR <i>ša ú-pa-áš-ša-ru kiš-pi</i> [..... É]N / [..... <i>kiš-p</i>]i ^u AN.ḪÚL <i>la ma-ḫir</i> ÉN / ^{gis} GAN.U ₅ <i>ša ú-pa-áš-ša-ru kiš-pi</i>
22	a obv. 22 B obv. i 24' C ₂ rev. v 41'	^u IGI-20 <i>ša la ú-qar-ra-bu ru-ḫe-e</i> <i>ana zu-ru</i> ^{na4} <i>it-ta-mir</i> [..... <i>ru-ḫe</i>]-e --- ---- ^u <i>im-ḫur¹-aš-¹ra¹ ša ¹la¹ ú-qar-ra-bu ru-ḫe-e</i> --- ----
(Ms. B breaks, ms. C ₂ rev. v ends here; the beginning of rev. vi is not preserved)		
23	a obv. 23	¹ <i>ša¹ mu-up-pi-ša-a-tú</i> <i>ša</i> 7 ^{munus} UŠ ₁₁ .ZU.MEŠ <i>ú-pa-áš-ša-ru</i>
24	a obv. 24	<i>kiš-pi-ki-na u ru-ḫe-e-ki-na ú-tar</i> <i>ana</i> TU ₁₅ <i>te</i> ÉN
25	a obv. 25	KA.INIM.MA UŠ ₁₁ .BÚR.RU.D[A.KAM]
26	a obv. 26	ÉN <i>ma-ḫi-iš muḫ-ḫi mu-ub¹(bi)-bil liq pi-i mu-u[b-bil</i> SAG.DU ŠID-nu [?]]
27	a obv. 27	[É]N <i>ez-ze-ta ša-am-ma-rat dan-na-a[t x x x</i> ŠID-nu [?]]

28	a obv. 28	<i>he-pí eš-šú laḥ-mi u 1 pa-zu-zu ZABAR šá x[x x x x x x]</i>
29	a rev. 1	<i>[líp-pi²] ul tála-pap ina GÚ-šú GAR-an NA₄.MEŠ ARḪUŠ u [x x x x x x]</i>
30	a rev. 2	<i>[x] ^{na4}it-ta-mir²¹ ina ^{sig}ba-ru-<<DA>>-un-du šá SÍG BABBAR u SÍG S[A₅ È-ma]</i>
31	a rev. 3	<i>'líp¹-[pī] 'šá¹ 'SÍG¹ 'SA₅¹ tála-pap 1-en ina SÍG KI.MIN È-ma líp-pi šá SÍG S[A₅]</i>
32	a rev. 4	<i>Á ana Á tála-pap 4.TA.ÀM ki-šir Á ana Á ta-kàš-[šar]</i>
33	a rev. 5	<i>ina SAG.DU-šú KÉŠ 1 ina SÍG KI.MIN È-ma líp-pi tála-pap ina G[Ú-šú KÉŠ]</i>
34	a rev. 6	<i>2 ina SÍG KI.MIN 1.TA.ÀM È-ma ina ŠU.MIN.MEŠ-šú 15-šú u 150 KÉŠ</i>
35	a rev. 7	<i>1 ina SÍG KI.MIN È-ma ina MURUB₄-šú KÉŠ-ma EN Û.TU ul DU₈-šú</i>
36	a rev. 8	<i>2 ^{na4}BABBAR.DILI ina SÍG KI.MIN 1.TA.ÀM KÉŠ-ma ina GÌR.MIN.MEŠ 15 u 150 KÉŠ</i>
37	a rev. 9	<i>šá 30 U₄.MEŠ šá KUR-du ina SÍG KI.MIN È ina lib-bi 2.TA.ÀM NA₄.MEŠ 'BIL.ZA²¹.ZA.MEŠ</i>
38	a rev. 10	<i>šá ŠU.MIN.MEŠ-šú u GÌR.MIN.MEŠ-šú DAB-bat tak-šir šá ^{munus}PEŠ₄-tú šà ŠÀ-šú NU ŠUB-e</i>
39	a rev. 11	<i>šu-ut KA ana ŠU.MIN È gaba-ri TIN.TIR^{ki}</i>
40	a rev. 12	<i>TA u₄-mu šá ka₄-ni-šú DIB-iq-šú EN 1 me u₄-mu NA₄.MEŠ šá tak-šir šá ^{munus}PEŠ₄ ul DAB-bat</i>
41	a rev. 13	<i>ÉN ez-ze-et šam-rat i-lat na-mur-rat u ši-i bar-bar-rat DUMU.MUNUS ^da-nu³²⁷</i>
42	a rev. 14	<i>GÌR.MIN-šú an-zu-ú ŠU.MIN-šá lu-'-tú IGI UR.MAḪ da-pi-nu IGI.ME-šú GAR-an</i>
43	a rev. 15	<i>iš-tu a-pi i-lam-ma uš-šú-rat pe-ret-su bu-ut-tu-qa di-da-a-šú</i>
44	a rev. 16	<i>kib-su GU₄ il'(GEŠTIN)-lak kib-su UDU.NÍTA i-red-de i-na UZU u MÚD ŠU.MIN-šú : šak-nu</i>
45	a rev. 17	<i>a-pa-niš i-ru-bu še-ra-niš i-ḫal-lu-up</i>
46	a rev. 18	<i>bi-i-tú ir-ru-ub bi-i-tú uš-šu</i>
47	a rev. 19	<i>bí-la-ni DUMU.MEŠ-ki-na lu-še-ni^q u DUMU.MUNUS.MEŠ-ki-na lu-ut-tar-ra</i>
48	a rev. 20	<i>a-na pi-i DUMU.MUNUS.MEŠ-ki-na lu-uš-tak-ka-na tu-la-a</i>
49	a rev. 21	<i>iš-me-ši-ma ^dIDIM AD-šú am-ma-ki DUMU.MUNUS ^da-nim mut¹-tar-ra-tú LÚ-tú tal-ma-[di]-ma</i>
50	a rev. 22	<i>am-ma-ki ina UZU u MÚD ŠU.MIN-ki šak-nu</i>
51	a rev. 23	<i>am-ma-ki É ter-ru-bu É tu-ši-i</i>
52	a rev. 24	<i>mu-uḫ-ri šá ^{lu}DAM.GÀR qa-an-na-šú u ši-di-is¹(ši)-su</i>
53	a rev. 25	<i>mu-uḫ-ri šá ^{lu}SIMUG se-me-ri si-mat ŠU.MIN-ki u GÌR.MIN-ki</i>
54	a rev. 26	<i>mu-uḫ-ri šá ^{lu}KÙ.DIM in-ša-ab-tú si-mat GEŠTU.MIN-ki</i>

327 For a full edition of the incantation including all duplicates (d rev. 9–24 // e obv. 14–rev. 7 // f 1–17), see text C.3.3 lines 14–38.

- 55 a rev. 27 *mu-uḥ-ri šá^{lu}BUR.GUL^{na4}GUG si-mat GÚ-ki*
- 56 a rev. 28 *mu-uḥ-ri šá^{lu}NAGAR^{giš}GA.RÍG^{giš}BAL u du-di-it-ti <si-mat qé-e>-ki*
- 57 a rev. 29 *ú-tam-mi-ki^{d60}AD-ka an-tum AMA-^lka¹ ú-tam-mi-ki^dIDIM ba-nu-ú MU-ki*

Ms. a bottom of the reverse; for continuation of mss. d and e see texts C.3.3 and C.3.4

Bound Transcription and Translation

¹ *šurri namrūti ina ṭurri šipāti pešāti tašakkak pušikka²*
ḥamiš ubānāti ina birišunu tarakkas kunuk ḥalti kunuk
šubī šū zikar u sinniš ina kišādīšu tašakkan³ šubū imittu
ina qāt imittišu tarakkas šubū šumēlu ina qāt šumēlišu
tarakkas⁴ aban suluppī zalāqu mūša ašgikū ina qablīšu
tarakkas (yā)niba ḥulāla ina šēp imittišu⁵ sāmta uqnā ina
šēp šumēlišu MIN abnē annūtu ina barundu⁶ ša uqnāti
tašakkak lippī ša šipāti sāmāti talappap ina libbi abnī ša
qātī u šēpī⁷ izḥa karāni teppuš takširu ša erītu ša libbiša lā
nadē gabari Dāda

¹ You thread light-coloured *šurru*-stones on a cord of white wool. ² You tie five ‘fingers’ of ¹ combed wool ² between them. You put (it with) a cylindrical *ḥaltu*-stone, a cylindrical *šubū*-‘stone’ (and) ‘male’ and ‘female’ *šū*-stones around her neck. ³ You tie ‘right’ *šubū*-stone around her right hand, you tie ‘left’ *šubū*-‘stone’ around (her) left hand, ⁴ you tie date-stone, *zalāqu*-stone, *mūšu*-stone (and) *ašgikū*-stone (turquoise) around her hips, (yā)nibu-‘stone’ (and) *ḥulālu*-stone around her right foot, ⁵ carnelian (and) lapis lazuli around her left foot ditto (i.e. you tie). ⁶ You thread ⁵ these stones on a cord of multi-coloured wool (made) ⁶ with blue wool. You wind wads of red wool (around the cord). Among the stone(s) for the hands and feet ⁷ you fashion a string of grape(-shaped ornaments). An amulet charm for a pregnant woman (so that she does) not miscarry. A copy of (a tablet of) Dāda.

⁸ *ittamir appa išda u qabla ḥurāša tuḥḥaza ina ṭurri šipāti*
šalmāti tašakkak⁹ šina šadānū šabītu kupputu šina aban
suluppī itti birāt ḥurāši u šina mēli ḥubur¹⁰ iṣ pišri im-
ḥur-ešrā ina libbi tašakkan idi ana idi ša ittamir tašakkak
¹¹ *ištēnā lippī ḥuppī ša uqnāti idi ana idi talappap 7.TA.ÀM*
¹² *kišir idi ana idi takaššar šiptu ittardāni ana māti šalāšīšu*
ana muḥḥi tamannū-ma¹³ ina kišād erīti kurinnuššu tan-
addi-ma ašar kišādīšu taḥannaq-ma¹⁴ [arḥ]ussu tušered-
duššum-ma ištēn arḥu ša alādīšu lā tammaršu

⁸ You coat the tip, bottom and middle of an *ittamir*-stone (bead) with gold (foil), you thread it on a cord of black wool. ⁹ Two magnetite stones in nugget form, two date-stones with clasps of gold and two leather bags – *ḥuburu*-plant, ¹⁰ ‘wood of release’ (*iṣ pišri*) and ‘heals twenty’-plant you put inside (the bags). You thread (the stones and the bags) on each side of the *ittamir*-stone. ¹¹ You wrap *ḥuppu*-burls of blue wool on each side (around the cord), one (on) each (side). ¹² You knot seven knots on each side (of the burls). You recite the incantation “They have come down to the land” over (the amulet) three times. Then ¹³ you place (it) around the neck of the pregnant woman as her *kurinnu*-necklace and fasten (it) tightly around her neck. ¹⁴ Every [mon]th you let (the amulet) descend (a little from her neck), but (during) the one month (in which) she is to give birth you shall not see her.

¹⁵ *ÉN munus zú-kéš zú-kéš-da zú-kéš zú-kéš-da tē šipti ana*
muḥḥi kišir ša takaššar tamannu

¹⁵ Incantation: “Woman, the knot is knotted, the knot is knotted.” Incantation formula. You recite (this) over the knot(s) that you knot.

¹⁶ ÉN ittardāni ana māti kaššāpātu eliyanātu

¹⁷ išassâ illuru isahharā zamāra

¹⁸ našâ mē ayabba tâmti rapašti ittanamdâ ana sūqāti

¹⁹ ikammâ (var. isakkipā) eḷlūti išaggišâ ardāti

ištanakkanā qūlāti

²⁰ anāku aššakkanakkināšim-ma tiskur musakkiru ša piki-na (var. munakkira ša amātikina)

²¹ anḥullū lā māḥir kišpī (var. šipti)

iš pišri (var. ⁸¹⁵GAN.U₅) ša upaššaru kišpī

²² imḥur-ešrā ša lā uqarrabu ruḥê ana zu(m)ru

ittamir ²³ ša muppišātu ša sebe kaššāpāti upaššaru

²⁴ kišpīkina u ruḥêkina utār ana šāri tē šipti

¹⁶ Incantation: “The witches, the ‘mendacious ones’, have come down to the land to me.

¹⁷ They call out ‘illuru’, they begin to sing.

¹⁸ They carry water of the Ocean, from the wide sea, they keep spilling (it) onto the streets.

¹⁹ They bind (var.: push away) the young men, they murder the girls, they spread deadly silence everywhere.

²⁰ I have equipped myself against you with the *tiskur*-plant that blocks your mouth (var.: that changes your words),

²¹ with the *anḥullū*-plant that is immune against witchcraft (var.: the spell), with the ‘wood-of-release’ (var.: with GAN. U₅-wood) that undoes witchcraft,

²² with ‘heals-twenty’-plant that does not allow magic to come near the body, with *ittamir*-stone ²³ that undoes the machinations of the seven witches.

²⁴ I turn your witchcraft and your magic into wind!” Incantation formula.

²⁵ KA.INIM.MA UŠ₁₁.BÚR.RU.D[A.KAM]

²⁵ [It is] the wording (of the incantation) to undo witchcraft.

²⁶ ÉN māhiš muḥḥi mubbil liq pī mu[bbil qaqqadi taman-nu(?)]

²⁶ [You recite(?)] the incantation “The one who hits (my) skull, dries (my) palate, dr[ies (my) head]”.

²⁷ ÉN ezzēt(a) šammarāt(a) dannā[t(a) ... tamannu(?)]

²⁷ [You recite(?)] the incantation “You are furious, you are impetuous, you are fierce” [... ...].

²⁸ ḥepī eššu laḥmi(?) u ištēn Pazuzu siparri ša ...[.....] ²⁹ [lippī] ul talappap ina kišādīšu tašakkan abnī rēmi u [.....]

²⁸ (Gloss: *new break* (...)) of a ‘hairy one’(?) and one Pazuzu (figurine) of bronze which [...], ²⁹ you do not wrap [wads] (on it). You put (it) around her neck. Stones for *mercy* and [.....].

³⁰ [...] ittamir ina barundu ša šipāti pešāti u šipāti sāmāti tašakkak-ma] ³¹ lip[pī] ša šipāti sāmāti talappap ištēn ina šipāti KI.MIN tašakkak lippī ša šipāti sāmāti talappap 4.TA.ÀM kišir idi ana idi takaš[šar] ³³ ina qaqqadīšu tarakkas ištēn ina šipāti KI.MIN tašakkak-ma lippī talappap ina kiš[ādīšu tarakkas] ³⁴ šina ina šipāti KI.MIN ištēnâ tašakkak-ma ina qātīšu imittišu u šumēlišu tarakkas ³⁵ ištēn ina šipāti KI.MIN tašakkak-ma ina qablīšu tarakkas-ma adi ulladu ul tapaṭṭaršu ³⁶ šina pappardilū ina šipāti KI.MIN ištēnâ tarakkas-ma ina šēpi imitti u šumēli tarakkas

³⁰ [You thread ...] *ittamir*-stone(s) on multicoloured wool (made) of white wool and r[ed] wool. [Then] ³¹ you wrap wads of red wool (around the cord): You thread one (of the *ittamir*-stones?) on the ditto (multicoloured) wool. Then you wrap wads of red wool ³² on each side (of the stone), on each side (of the cord) you knot four knots each. ³³ You tie (this) around her head. You thread one (*ittamir*-stone?) on ditto wool, then you wrap wads (around the cord); you [tie (it)] around her ne[ck]. ³⁴ You thread two (stones) separately on ditto wool and tie (one string each) around her right and left hand. ³⁵ You thread one (stone) on ditto wool and tie (it) around her hips. You shall not remove it (the amulets) until she gives birth. ³⁶ You tie two *pappardilū*-stones separately on ditto wool and tie (one string each) around the right and left foot.

³⁷ *ša šalāša ūmū ša ikšudū ina šīpāti KL.MIN taštakaku ina libbi 2.TA.ĀM abnī muša'irānī(?)* ³⁸ *ša qātīšu u šēpišu tušabbat(?) takšīr(u) ša erītu ša libbišu lā nadē*

³⁹ *šūt pī ana qātī šūšū gabarī Bābili*

⁴⁰ *ištu ūmu ša kannīšu itiqšu adi istēn mē ūmī abnī ša takšīr(i) ša erīti ul tušabbat(?)*

⁴¹ *ÉN ezzet šamrat ilat namurrat u šī barbarat mārāt Anu*

⁴² *šēpāša Anzū qātāša lu'tu pān nēši dapīni pānūša šaknū*

⁴³ *ištu api ilām-ma uššurat pēressa buttuqā dīdāša*

⁴⁴ *kibis alpi illak kibis immeri iredde ina šīri u dāmi qātāša šaknā*

⁴⁵ *apāniš irrub šerrāniš ihallup*

⁴⁶ *bīta irrub bīta ušši*

⁴⁷ *bīlāni mārīkina lušēniq u mārātīkina luttarri*

⁴⁸ *ana pī mārātīkina luštakkana tulā*

⁴⁹ *išmēši-ma Ea abūša ammake mārāt Anu muttarrāta amēlūta talmadi-ma*

⁵⁰ *ammaki ina šīri u dāmi qātāki šaknā*

⁵¹ *ammaki bīta terrubī bīta tušši*

⁵² *muhrī ša tamkāri qannāšu u šidīssu*

⁵³ *muhrī ša nappāhi semērī simat qātiki u šēpiki*

⁵⁴ *muhrī ša kutimmi inšabtu simat uzniki*

⁵⁵ *muhrī ša purkulli sāmta simat kišādiki*

⁵⁶ *muhrī ša naggāri mušṭa pilaqqa u duditti <simat qē>ki*

⁵⁷ *utammiki Anu abāki (utammiki) Antu ummāki utammiki Ea bānū šumiki*

³⁷ When thirty days have passed that you have strung (the stones) on ditto wool, you ³⁸ attach ³⁷ (figurines of) frogs with the two stones (that are tied around) ³⁷ each of ³⁸ her hands and feet. Amulet charm(s) for a pregnant woman (so that) she does not miscarry her foetus.

³⁹ Oral lore, *well proven*, (according to) a copy (of a tablet) from Babylon.

⁴⁰ From the day that she missed(?) her period (lit. the day that her (menstrual) bandage(s) have passed her by) until one hundred days you should not attach the stones for the amulet charm(s) of the pregnant woman.

⁴¹ Incantation: “She is furious, she is violent, she is goddess, she is terrifying, and she is a she-wolf, the daughter of Anu!

⁴² Her feet are (those of) Anzū, her hands are decay. The face of a ferocious lion is (set as) her face.

⁴³ She came up from the canebrake, her hair hanging down, her loincloths torn off.

⁴⁴ She walks in the tracks of the cattle, she follows the tracks of sheep; her hands are placed in flesh and blood.

⁴⁵ She enters through the window, glides in by the door pivot.

⁴⁶ She enters the house, she leaves the house (saying):

⁴⁷ ‘Bring (fem. pl.) me your sons! I want to suckle (them), and of your daughters I want to take care!’

⁴⁸ In the mouth of your daughters I want to place my nipples!’
⁴⁹ Ea, her father, heard her and (said): ‘Instead that you, daughter of Anu, kept on acting as a nurse, you should have learned human behaviour, and

⁵⁰ instead of putting your hands in flesh and blood,

⁵¹ instead of entering the house (and) leaving the house,

⁵² accept from the merchant his *purse* and his travel provisions!

⁵³ Accept from the smith rings befitting your hands and your feet!

⁵⁴ Accept from the goldsmith earring(s) befitting your ears!

⁵⁵ Accept from the stonemason a carnelian befitting your neck!

⁵⁶ Accept from the carpenter a comb, a spindle and a pin <be-fitting> your <threads>!

⁵⁷ I conjure you by Anu, your father, (var. adds: I conjure you) by Antu, your mother. I conjure you by Ea, who creates your name.”

Notes

Line 1: The reading ^{na4}.rme1ZÚ ZALAG.MEŠ at the beginning of the line follows Schuster-Brandis 2008, 147. Thureau-Dangin (1921, 164) suggested that the second damaged sign is a gloss but proposed no reading (that sign is indeed of smaller size). In lack of a better interpretation, the scribe perhaps intended to signal the plurality of *šurru* with the gloss. For ^{na4}ZÚ ZALAG as a light-coloured variety of the *šurru*-stone, cf. CAD Š, 258b; Schuster-Brandis 2008, 458. The reading *šurru namru* is confirmed by a syllabic spelling in LKA 114 rev. 18, parallel to ^{na4}ZÚ ZALAG in the duplicate BM 64364 rev. 8 (Maul 1994,

341: 49). *Šurru* is usually regarded as obsidian or flint, being used not only for precious stones but also for knives that were used for surgical procedures.

Because two light-coloured *šurru*-stones are used for an amulet destined to be worn on the forehead in a similar group of amulets for pregnant women ordered from “head to feet” (Schuster-Brandis 2008, 148–149 “Ketten 154–162”; see K. 4727+ and duplicates edited as text F.1 in this volume), Schuster-Brandis (2008, 147) believes the *šurru*-stones in AO 6473: 1 were likewise applied to the forehead. Note, however, that the first instruction for application comes at the end of line 2, indicating that lines 1–2 are to be regarded as one prescription for an amulet necklace attached to the neck. The amulet for the forehead, whose main component likewise consisted of light-coloured *šurru*-stones, was either omitted from the group of amulets in the Uruk text, in comparison with “Ketten 154–162” (K. 4727+ //), or it was fused with the amulet for the neck. Apart from a few identical components, the ingredients (stone beads) of the different amulets in AO 6473 and K. 4727+ // differ from each other to a large extent.

Line 2: The “five fingers” of wool here and similarly in BAM 346: 2 (see text F.1) are understood as a unit of length in the dictionaries, see CAD U/W, 7 s.v. *ubānu* sub 3a; CAD P, 542 s.v. *pušikku*; AHW 1399 sub 2. But since text instructs to place the “fingers” “between” the stones (i.e. interchanging with the *šurru*-beads?), perhaps finger-shaped burls of wool are meant here, cf. the meaning “finger-shaped suppository” for *ubānu* (CAD U/W, 6 sub 1c-2; Goltz 1974, 75, written ŠU.SI or U).

Line 4: The ingredient *aban suluppi* “date-stone” is usually understood as “date kernel”, Schuster-Brandis 2008, 147, 458.

Line 5: For spellings using CVC signs to express CCV in Late Babylonian texts (such as *ki-šir* for *kišri*), see Schwemer 2017, *The Anti-Witchcraft Ritual Maqlû*, 79–80.

Line 7: Schuster-Brandis (2008, 147) emends *iz-ḥa* GEŠTIN “a string of grapes” to ^{giš}KIN¹.GEŠTIN = *išhunnatu* “cluster of grapes”. AHW 387a s.v. *išhu* understands *is-ḥa* GEŠTIN as an “assignment of wine”, which seems unexpected in the middle of instructions for making an amulet. Stone ornaments in the shape of grape clusters are attested elsewhere (cf. CAD I/J, 190 s.v. *išhunu*; AHW 387 s.v. *išhunnatu* sub 2). I propose to read *iz-ḥa* GEŠTIN “a string of grapes” (the word *izḥu* “string” occurs in connection with food offerings in the cult, referring to strings of fish or birds (CAD I/J, 318). In either case, the text most likely indicates the use of (stone) ornaments in the shape of grapes or grape clusters here.

At the end of the line, Schuster-Brandis 2008, 147 reads *DU₈-rim* (“to loosen it”) instead of *gaba-ri*. She speculates that the amulet was meant to reverse a preceding ritual against miscarriage to let the woman give birth when the expected time for delivery had arrived. This interpretation seems unlikely against ms. a rev. 11, which has the parallel formulation *gaba-ri* TIN.TIR^{ki} “copy (of an original) from Babylon”.

For the reading of the personal name (or name element) ^(m)U.U (and similar forms) as *Dāda* or *Dādi*, *Dadda*, *Daddi* (derived from *dādu* “darling” or from the divine name Dadi), see PNA 1/II, 358–364; Pedersén 1984–1986, 313–315; 1986, 88; Millard 1994, 92–93; Watanabe 1989, ZA 79, 272–273.

Lines 8–14: For this passage, see also Hirsch 1966, *OrNS* 35, 415.

Line 8: For the *ittamir*-stone as a “stone of giving birth”, which plays a central role in the present text, see Hg. B IV 74 (MSL 10, 31), cf. Schuster-Brandis, 420, 449–450; Stol 2000a, 50. It also occurs as a “stone of “not giving birth” (MSL 10, 72 Recension D 8’), perhaps meaning a stone to prevent premature birth. The symbolism of the stone in the context of pregnancy and birth may not only be related to its name (as Stol 2000a, 50 has suggested), but also to its colour, which, according to Mesopotamian description texts, looks like “uncooked ox blood” dotted with specks of iron (Schuster-Brandis 2008, 420). Scurlock (1991, 141) proposed this appearance was seen as reminiscent of the appearance of a partially formed foetus. See also lines 22–23 and 30–36 for the *ittamir*-stone.

Line 9: For the interpretation of *kupputu* as “lump-shaped”, see CAD K 552; differently Thureau-Dangin 1921, 164, 168 with fn. 10, who reads *kubbutu* “heavy” (thus also AHW 497b).

The emendation <ZÚ>.LUM follows Thureau-Dangin (1921, 164 fn. 5); see also ms. a obv. 4 for the mention of NA₄ ZÚ.LUM (*aban suluppi*) “date stone”.

For the reading *bir-rat* as derived from *birītu* “clasp, fetter”; see CAD K, 330 s.v. *kibirru*; CAD B, s.v. 254 *birītu* sub 4. Schuster-Brandis (2008, 148 nn. 384, 386) reads the emended passage differently: *kús-si₈⁷¹-bir-rat* KÙ.SI₂₂ (or *kús-<<KI>>-bir-rat* KÙ.SI₂₂) “a coriander-shaped (bead) of gold”, drawing on the mention of *kisibirrītu* “coriander-(shaped beads)” in parallel texts on amulets for women (cf. BAM 346: 4; BAM 363: 3 (texts F.1–F.2, there spelled *kús-bir-rat-tú*).

Line 10: For the “wood of release” (*iṣ pišri*) among plants against sorcery and used for amulets, see CAD P, 430; Luukko and van Buylaere 2020, CMAwR 4, index. *Iṣ pišri* and *imḥur-ešrā*-plant are mentioned side by side again below in ms. a obv. 21 within the incantation *Ittardāni ana māti*.

Line 11: For *lippu*-wrappings or wads made of wool in amulet texts, cf. Schuster-Brandis 2008, 62, 66–67. Like *mēlu* “leather pouches”, *lippu*-wads (a noun derived from *lapāpu* “to wrap around”) could be filled with different materials, before being attached as components to amulet strings. For the reading *húp-pi* instead of *kap-pi*, see Farber 2014, *Lamaštu*, Tablet III 36, 48 with comments on p. 254. CAD K, 176 lists the present line under *kapāpu*, translating *lippī kap-pi* as “wads wrapped(?) with”; AHW 444b has the reference under *kappu* II “hand; paw”, (with unclear meaning). Abusch et al. (2020, CMAwR 3, 51 and 52 note on line 4) accept *lippī huppī* but leave the term *huppu* untranslated. The present author interprets *lippu huppu* as a type of wad or burl, see also Steinert 2016, ZA 106, 250 with fn. 59 and K. 4727+ and dupl., note on lines 7 and 35 (*infra* text F.1).

Line 13: For *kurinnu* “necklace, neck ornament”, see Postgate 1994, *Studies Hrouda*, 244.

Lines 13–14: The meaning of the gradual loosening of the knots and lowering of the woman’s necklace was already pointed out by R. Labat 1957–1971, “Geburt”, *RLA* 3, 178b; see also Abusch et al., CMAwR 3, 52 notes on lines 6–7; differing interpretations are given by Scurlock 1991, *Incognita* 2, 141 and Schuster-Brandis 2008, 148. The gradual lowering of the necklace can be seen as parallel to the gradual downward movement of the foetus, while avoiding a miscarriage. Abusch et al. (*ibid.*) suggest that the amulet was probably prepared for the woman as soon as her pregnancy had become apparent, but that for the first hundred days of her pregnancy nothing was done with the amulet (cf. ms. a rev. 12). At one hundred days, the practitioner would then loosen one pair of knots and continue to do so every thirty days. And when all seven pairs were untied the woman had reached her due date. Following Labat, (*RLA* 3, 179) and Stol (2000a, 206) who interpret this passage as a reference that a postpartum woman was regarded impure for thirty days after her delivery, Abusch et al. (CMAwR 3, 51, 52) understand line 14 to mean “for one month after her delivery you must not see her”. However, the instruction could also refer to the last month of pregnancy instead, meaning that the practitioner was not to do anything further with the necklace until with the woman’s delivery, similar to the statement in ms. a rev. 7 (line 35) saying that the amulet should not be removed until she gives birth. In my view, the interpretation that lines 13–14 refer to a notion of impurity should be questioned, because the statement is not explicit at all. For the question of impurity and women’s reproductive processes, cf. Steinert 2023.

Line 14: As pointed out by Abusch et al. (CMAwR 3), 52 ad line 7, the spelling *tu-še-re-du-šum-ma* represents a ventive form (*tušereddaššum-ma*).

Line 15: The same incantation is recited in VAT 13629 + 13866 (KAL 2, No. 41, CMAwR 3, text 5.2) rev.¹ iv’ 14–15, a tablet with amulets for pregnant women from Assur (see text C.3.8). The emendation of *sağ* to *kéš* in ms. a is based on the Assur text. The spell is explicitly used against witchcraft in the Assur text as well: [ÉN] munus <<igi>> zú-kéš zú-kéš-da / zú-kéš zú-kéš-da TU₆ ÉN / [ÉN] *an-ni-tú ŠUB-ma kiš-pi* NU TE-ši. In the Assur text, the spell is recited over a different amulet, to protect a pregnant woman from miscarriage, even if witchcraft had already been performed against her ([šumma ana erī] *ti ipši epšūšima* “If sorceries have been performed against a pregnant woman”).

Related to the imagery of knotting and binding, standing for the closure of the pregnant woman’s womb keeping her safe from miscarriage, are also Sumerian incantations against bleeding during pregnancy with the rubric KA.INIM.MA MUNUS.KÉŠ.DA.KAM “recitation to bind a woman” (and similar rubrics), see Finkel 1980, 38–39, 42–43 text C (CBS 1509 i 20, iii 25); Steinert 2018, 183; Steinert et al. 2018, 272. Such spells are probably referred to with the rubric ^{munus}PEŠ₄.KÉŠ.DA “to bind a pregnant woman” that is listed in the Assur Medical Catalogue (Steinert et al. 2018, 218 line 114) and in the Exorcist’s Manual (KAR 44: 15 and dupl., see Geller 2018a, 298; Heeßel 2023, 294, with the added gloss MUNUS *lā aldu* “woman not giving birth”) as a genre of incantations for women.

Line 17: For *illuru* as an ill-boding song contrasting with the happy *alalu*-song, see Stol 2020b, *BiOr* 77, 571.

Line 22: For the variant *zu-ru* instead of *zumru*, see also BM 79061 obv. 15 (text A.2.8).

Line 26: The incantation incipit cited here probably refers to the same incantation that is written down in full in STT 241: obv. 8–rev. 26 and recited there over amulet stones for a woman who has difficulty bringing pregnancies to term (MUNUS NU SI.SÁ, *sinništu lā muš(t)ēšertu*). See *infra* text C.3.1 and Finkel 1976, *Hulbazizi*, 185–186.

Line 27: The incipit *ezzēt(a) šam(ma)rāt(a) dannāt(a)* belongs to an otherwise unknown spell against the child-snatching demoness Lamaštu (Farber 2014, 35). The form *šā-am-ma-rat* (for *šammarāta*) is a variant of *šam-rat* (*šamrāta*), see CAD Š/1, 314, 332 s.v. *šammaru* “impetuous(?)” and *šamru* “fierce, violent” sub e-2’ for similar incantation incipits.

Lines 28–29: At the beginning of line 28 after the gloss, Heeßel (2002a, *Pazuzu*, 74) reads *tam-mi* “(be)schwörst du”, understanding this as the defective verbal form *tutammi* (of *tamû* D-stem; “to conjure; to adjure”). For *laḥmu*, the mythological figure identified in iconography as the naked hero with curls, who is attested as a protective being linked with Ea/Enki and often represented at temple gates, in palaces, on seals, and in the form of protective figurines, see Wiggermann 1992, 164–166 *passim*, with Wiggermann 1983, *JEOL* 27 90ff.; Rittig 1977, *Kleinpastik*, 51–58.

The interpretation of the end of line 29 is provisional. For NA₄MEŠ ARḪUŠ, cf. Schuster-Brandis 2008, 399, discussing the “stone of mercy” (NA₄ ARḪUŠ, *aban rēmi*), which is only rarely attested in amulet texts, however. Alternatively, stones for the womb could be meant in the present text.

Lines 30–36: This passage contains instructions for another group of amulets tied around different body parts (ordered from head to toe). The beginning of line 30 is damaged, but I assume a number in the gap before ^{na4}*it-ta-mir*¹ (the reading follows collation of the tablet). If the reconstruction proposed here is correct, it should be seven *ittamir* stones, one for each of the amulets (for the head, neck, hands, hips and feet). The instructions in lines 31–36 are elliptical, but I assume that the numbers 1(-en) and 2 introducing each of the amulets stand for “one/two (*ittamir*)-stone(s)”. The *ittamir*-stone is also part of the amulets in lines 8–14 and mentioned as a powerful stone against witchcraft in the incantation *Ittardāni ana māti* in lines 22–23.

Line 37: Abusch et al. 2020 (CMAwR 3), 51 understand the formulation at the beginning of the line as a reference to a period of one month after the placement of the preceding amulets (rev. 2–8?).

The present line presents a first concrete mention of a frog pendant as part of a protective amulet worn by a pregnant woman. However, such figurines of frogs (*muša*“*irānu*, *mušārānu*) are mentioned outside the healing texts, e.g. in lexical lists and inventories, where they are made of stone, see Ҫḫ. XVI 80 (MSL 10, 7): ^{na4}BIL.ZA.ZA ZA.GIN = *muša*“*irānu* “(lapis lazuli) frog (figurine)”. An inventory from Qatna (Bottéro 1949, *RA* 43, 154: 179; 180: 13) mentions frogs made of lapis lazuli and carnelian which formed part of necklaces (*kišādu*). See further Bottéro 1949, *RA* 43, 16; Landsberger 1934, *Fauna*, 140–141. Visual representations of frogs, especially small figurines of frogs that could be used as amulet pendants (made of lapis lazuli, steatite, alabaster, haematite, gold, green quartz ceramics and other materials), are quite frequently attested, see e.g. van Buren 1939, 101–103 with figs. 103–105; Thavapalan 2020, 76 note 272; Dittrich and Götting-Martin 2021. Dittrich and Götting-Martin also discuss symbolic connotations associated with frogs in the Mesopotamian worldview. Notably, frog pendants are often found in graves (including children’s graves), which together with their animal characteristics and both aquatic and terrestrial habitat suggests associations with rebirth and fertility. Frogs were also associated with the god Enki/Ea and his domain, the Apsû, as well as with Ištar. They occur in magico-medical contexts linked to promoting male potency (e.g. Wasserman 2016, 151 PRAK 1 B 472 i 12’ (where the term *ḥuduššu* “frog” denotes the female genital organs); Zisa 2021, 168, 286–287 text D.I line 6). Parallels to the use of frog pendants worn by women in the contexts of childbirth and pregnancy can be found in Egyptian sources (Dittrich and Götting-Martin 2021, 100 with references).

Line 38: Abusch et al. (2020, CMAwR 3, 51) understand DAB-*bat* in a different sense, namely that two stones had to be removed from each of the amulets attached to the arms and feet of the woman. However, for this the scribe would have used DU₈ rather than *šabātu*, as above in line 7. For *šabātu* “to hold (in place)” in connection with amulets (with reference to mountings), see e.g. YOS 6, 216: 11: 118 *kuršū ḥurāši ina 2 pingū ina guḥalša ḥurāši šabit* “118 golden links held on a gold wire by a knob” (also *ibid.* l. 8: *ina DUR GADA.ḪIA šabit*). The form DAB-*bat* here could stand for the D-stem, which can have the meaning “to fasten; to tie; to link”, see CAD Š, 36f., sub 10i. See, for a similar context, MDP 4, 167–168, pl. 18 No. 3: 5 (inscription of Tepti-aḫar): *dī-du-šī-na i-na tu-ur-re-e lu šū-ub-bu-tu* “their (the female temple guardians’) *dīdu*-garments should be fastened(!) with strings” (Reiner 1973, *Afo* 24, 95; Malbran-Labat 1995, 57). For this usage of DAB-*bat* in amulet prescriptions, see also K. 4727+ // (text F.1). For a parallel usage of DAB-*bat* in the Lamaštu rituals in connection with the manufacture of protective amulets, see Farber 2014, 186ff. Tablet III 30–43, esp. line 43. Farber (*ibid.*, 254 comments on III 43) assumes a Š-stem of *šabātu* in this context. Cf. also below commentary to line 40.

Line 39: For this line see also Frahm 2011, 44–45 with n. 167. The expression *šūt pī* is usually understood as oral lore, as knowledge that was not enshrined in the texts. For *šūt pī* in medical texts, see also BM 42298 (Finkel 2000, 180–182) obv. 22; and in the present corpus BM 38624+ iv 3' (text A.2.1).

For *ana qātī šūšū* as “well proven”, see Abusch and Schwemer 2011, 63–64 with note on text 1.8.2: 10'. In BM 40152 rev. iii 14, the phrase occurs beside *bulṭū latkūtu* “tested remedies” (see text C.1.8). Usually, *ša ana qātī šūšū* is understood to mean “what is at hand, available” (CAD A/2, 371; Black 1987, *BiOr* 44, 34 n. 7). Objections have been raised by Schwemer 2007b, KAL 2, 114 (note on BAM 190 obv. 19) and by Reiner 1961, *OrNS* 30, 10 n. 1: “which are suitable for use(?)”. See also Steinert 2015; Arbøll 2019, 113, 133, 195 note 37.

Line 40: Abusch et al. 2020 (CMAwR 3, 52 note lines 6–7) understand the instruction to the practitioner not to “handle” (*šabātu*) the amulets of the pregnant woman during the first hundred days of pregnancy in connection with the untying of knots described in the instructions for the amulets in lines 8–15: the first knots would be untied one hundred days after the initial placement of the amulet. Cf. Farber 2014, 35 for a different suggestion. However, the time specification at the beginning of line 40 may point to another meaning of *šabātu* in this instance, namely “to prepare; to undertake”, either in the G- or the Š-stem (CAD Š, 21 sub 5 and 38–39 sub 11g, also “to set up, put in place” sub 11e; cf. also the phrase *ana šabāt epēši* in connection with the preparation of rituals). This could also mean that the amulets were prepared when hundred days had passed since she had her last menstrual period, after which it may have been certain that the woman was indeed pregnant. Abusch et al. 2020 understand the phrase *ištu ūmu ša kannišu itiqšu* here “from the day that she missed her period” (i.e. the day when the woman noticed she may be pregnant), since *etēqu* “to pass by” can have the meaning “to elapse, to delay, to be overdue”. However, it is theoretically possible that the phrase refers to the day when the woman's last period was over (literally “when her menstrual bandages have passed her by”). For a different interpretation of the line, reading *qannu* “fringe” instead of *kannu* “bandage”, see Mayer 2017, *OrNS* 86, 30.

Lines 41–57: For comments on the incantation, see Farber 1989b, *ZA* 79, 229–230; Farber 2014, 329–330 as well as texts C.3.3 and C.3.4 in the present volume.

Line 41: The incantation incipit *ezzet šamrat ilat namurrat* is identical with the incipits of two other incantations included in the canonical Lamaštu series (Tablet II 84 and 119), see Farber 2014, 238. Line 41b is identical with Tablet I 37(b) of the Lamaštu series, see Farber 2014, 74.

Line 42: This line is almost identical with Tablet I 106 of the Lamaštu series; for the translation see also Farber 1989b, 230. For the use of an identical phrase as in line 42b, see also “Lam. II” 36(b) (Farber 2014, 100).

Line 43: For the meaning of the term *dī/ādu/ū* as an item of female underwear, see Wasserman 2019, *FS Charpin*, 1131–1132, 1138 (with further literature), understood as a tunic- or skirt-like underclothing; cf. further CAD D 135f.; CAD R, 130a; Farber 2014, 329. A very similar line is found in an Old Assyrian Lamaštu incantation (Farber 2014, 280–281 “OA₂” ll. 16–17: *perassa waššarat dādūša šaḥtū* “her hair is hanging loose, her underwear is stripped off”).

Line 49: For *muttarrāta* as a Gtn-form of *tarū* “to (repeatedly) lift up (a child)” related to *tārītu* “nurse, nanny”, see Farber 1989b, *ZA* 79, 230.

Line 52: For the word *qannu* in this text, cf. CAD Š, s.v. *šidītu* sub f; Farber 1989b, *ZA* 79, 230. Instead of the translation “garment fringe” (*qannu*), CAD Q 138b suggests “horn (*qarnu*) filled with oil”. Farber suggests the contextual meaning “purse”, possibly derived from the custom of binding silver into the garment fringe (of the bride).

Line 56: The enumeration of items at the end of the line varies in all three manuscripts (see *infra* text C.3.3 and C.3.4). In ms. a, the phrase *simat qē* “befitting (your) thread(s)” (i.e. sewing needs) has been left out and has been emended following suggestions of Farber 1989b, 229 and 2014, 330. In mss. a, the older term *dudittu* interchanges with the younger *kirissu* in ms. e replacing *dudittu*. For these female items related to clothing, spinning and sewing, encountered in Lamaštu texts and amulet depictions, see also Farber 1987c, *FS Reiner*, 96ff.; H. Klein 1983, *ZA* 73, 255–284; Green 1998–2001, “Nadel”, *RLA* 9, 69–73.

Line 57: The reading of ms. a *bānū šumiki* “the creator of your name” (or offspring?) is not entirely certain.

C.3.10 SpTU 5, No. 248: Ritual Procedures for Women Promoting a Normal Pregnancy

This Late Babylonian tablet (ms. a) from Uruk contains three ritual procedures (*nēpešu*) for women having trouble to bring their pregnancies to term (*sinništu lā muš(t)ēšertu*). The rituals were performed for a pregnant woman so that she would have a normal pregnancy, but the recitations to be spoken by the patient during the rituals make clear that she had suffered previous miscarriages or stillbirths. The tablet was copied by the exorcist Anu-ikšur in the Achaemenid period (5th/4th cent. BCE; cf. Clancier 2009a, 58–59). The tiny fragment K. 19506 (ms. b) in Neo-Babylonian script from Ashurbanipal's library now offers a first duplicate passage to SpTU 5, No. 248, rev. 32'–39', showing that these rituals were already known in the seventh century BCE and probably originate in Babylonia. The text has been discussed and translated several times (e.g. Scurlock 2002, 2014a, 2014b; Couto-Ferreira 2013); the present discussion has profited much from the recent treatment of SpTU 5, No. 248 by Abusch et al. (2020, CMAwR 3), who had access to photos of the tablet and who have provided extensive collations and several improved readings, which have been amply adopted here.

Despite the many difficulties of interpretation, which the text still poses, the rituals in SpTU 5, No. 248, in their complexity and multiple stages taking place at different locations, offer many interesting details. The first and the third ritual in SpTU 5, No. 248 attribute the cause of the patient's stillbirths to witchcraft (as becomes clear from the recitations), while the second ritual does not mention witchcraft. In the first and third ritual, the patient's problem is seen as a state brought about by contamination with something bewitched, and these rituals employ several rites of transfer to remove the patient's contamination from her body, to transfer it to another carrier and to purify the patient. Several divine and ritual agents (the sun god Šamaš, the god Ea, the goddess Gula, the divine River, soapwort plant, a date palm, an oven, a pregnant ewe and a pregnant jenny) play a role in the multi-stage ritual processes.

The first ritual (lines 1–61) begins at sunset, when the patient is shaved, and her hair put into a leather bag that she places around the neck. The exorcist further attaches a charm to the pregnant woman's right hand and places loaves of bread, mutton and grain seeds at the head of her bed.

In the morning, before sunrise, the practitioner hangs something (probably the aforementioned leather bag) from the wall of the woman's house. Then he takes her to a secluded place in a blocked road. Abusch et al. (CMAwR 3, text 5.5) presume that the prayer to Šamaš (ms. a obv. 41–rev. 3, lines 41–52) had to be recited at this point, in which the exorcist asks the sun god to condemn the warlock and witch so that the woman can be released from the evil that causes her miscarriages. Then the bread, meat and grain seeds, which had spent the night near the woman's bed and are contaminated with her birthing difficulties are left behind in the street. The short recitation spoken by the woman in lines 8–9 implies that the contamination which she has received from the warlock and witch, will be transferred to “unnamed” persons (unsuspecting humans or animals) who would pick up the foodstuffs and consume them. After these words, the woman undresses, is washed, puts on a new garment and returns home without looking back.

The next stage of the ritual, the exorcist and the pregnant woman go to the river. At this point, the exorcist probably recited the prayer addressed to the god of the subterranean waters Ea (lines 53–61), with the plea to help the woman. The woman has to go into the river and direct water downward, while the practitioner recites an incantation to the river (lines 13–18) three times. It was hoped that the river would purify the woman and carry off her difficulties. Then the woman, still standing in the river, washes herself with potash made from soapwort-plant (*uḫūlu*), while addressing the soapwort-plant with a short invocation focused on being cleansed from the bewitchment (lines 20–25).

The following stage of the ritual takes place at a potter's oven, where another ritual transfer took place. The woman embraces the oven and asks it to receive her inability to produce healthy offspring. In exchange the woman hopes to receive the oven's ability to produce sound ‘vessels’, thereby metaphorically linking the female body with the pottery oven, and the embryo with a clay pot (this imagery alludes to the creation of humankind from clay in anthropogonic myths such as *Atramḫasīs*). Finally, the practitioner and the woman go to a garden, where she addresses a date palm in a short incantation asking the tree to give her its properties (health and fertility).

In the second ritual (ms. a rev. 13–25, lines 62–74), the woman's inability to bear healthy children is transferred to a pregnant ewe that has previously given birth to healthy lambs; the woman requests to receive the ewe's ability to have a normal pregnancy. The ritual begins with an offering to the healing goddess Gula (addressed as Ninkarrak in the prayer, another healing goddess equated with her) accompanied by the recitation of a short prayer. The rite of transfer in Ritual 2 resembles the procedure with the pregnant jenny in Ritual 3 (lines 85–87). The patient speaks into the ears of the ewe requesting to receive from it the ability to bring foetuses to term. Then she slips through underneath the animal seven times; in Ritual 3 the patient similarly passes three times underneath the jenny. While in Ritual 3, the woman's contami-

nation is additionally transferred to the jenny by having the patient feed the animal, in Ritual 2 the woman spits into the ewe's mouth. Then the animal is brought out to the steppe and abandoned there.

The third ritual (ms. a rev. 26–42, lines 75–91) begins with depositing different foodstuffs and a dead female mouse wrapped up in wool at a crossroads; the woman speaks a similar recitation as in lines 8–9 of Ritual 1, which refers to anonymous passers-by who will receive the woman's misfortune by picking up the deposited objects, as a reversal of the acts of bewitchment that the patient had “received”. These ritual actions are to be repeated several times. In the following part of the ritual, the patient slips underneath a pregnant donkey, again with the aim to get rid of her difficulties and to receive the jenny's ability to have a healthy pregnancy. In the latter part of the procedure, a sheaf(?) of *šeguššu*-millet is deposited at a crossroads as well as hung up in the window of the woman's house, the latter of which she was to touch regularly until the day of her delivery. A last sequence takes place on “the day of her labour”, i.e. when the woman delivered. A young girl is to shape figurines of a man and a woman by mixing ground-up grain with the amniotic fluid of the patient. These figurines, presumably representing the warlock and witch, are disposed of in the street at midnight. Thereby any contamination by the witchcraft still lingering in the woman's body was removed from her and her baby; the warlock and witch were symbolically polluted with the amniotic fluid and condemned to death (the figurines would be eaten by animals or just decompose).

Recently, duplicating fragments to Rituals 2 and 3 of SpTU 5, No. 248 have been identified among texts in Neo-Babylonian script from Nineveh (mss. b and c) by the *Electronic Babylonian Library* (eBL) Project.³²⁸ These fragments show that the rituals for a pregnant woman were known and in use already during the Neo-Assyrian period.³²⁹

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	W. 23262 IM 76830	SpTU 5, No. 248	Photo coll.	Single-column tablet (portrait format); Late Babylonian script; 5 th cent. BCE	Uruk, library of Anu-ikšur
b	K. 19506	Pl. 27	Coll.	Fragment; Neo-Babylonian script; 7 th cent. BCE	Nineveh, library of Ashurbanipal
c	Sm. 123 (+) Sm. 1138 (+) Sm. 1991	AMT 66/5 (Sm. 1991 only) Geers, Folio B140 (Sm. 1138) Geers, Folio D82 (Sm. 123)	Coll.	Fragments of a single-column(?) tablet; Neo-Babylonian script; 7 th cent. BCE	Nineveh, library of Ashurbanipal

Overview

- i Ritual for a woman who does not bring pregnancies to term 1–61
 - Ritual instructions (at sunset): 1–6
 - Isolating and shaving of the patient and putting her hair in a leather bag around her neck (a obv. 1–3); putting an amulet necklace with stones around her hand (a obv. 3–5); placing foodstuffs at the patient's head (a obv. 5–6)
 - Ritual instructions (in the morning): 6–11
 - setting out foodstuffs in a blocked road; recitation (by the patient); patient is washed and dons a new garment (a obv. 6–11)

³²⁸ That the fragments of ms. c belong to the same tablet was recognized by Z. Földi (of the *Electronic Babylonian Library* Project). Whether K. 19506 (ms. b) likewise belongs to this tablet (as suggested by eBL) remains uncertain.

³²⁹ The text section of Ritual 2 finds another partial duplicate in an unpublished Neo-Assyrian text from Assur (A 492). I owe this information to Abusch et al. 2020, CMAwR 3, 68. I would like to thank Daniel Schwemer for providing me with a photo of A 492.

– Ritual instructions (at the river):	12–18
– the patient goes to and descends into the river; practitioner recites incantation (a obv. 12)	
– incantation <Nāru> <i>ešrētu</i> (a obv. 13–18)	
– Ritual instructions:	19–25
– patient is given soapwort plant (<i>uḫūlu</i>) (a obv. 19)	
– Incantation <i>Uḫūlu uḫūlu</i> (a obv. 20–25)	
– Ritual instructions:	26–32
– patient goes to potter’s kiln and embraces it; patient recites incantation <i>Atūnu ellet mārāt Anī rabītu</i> (a obv. 26–32)	
– Ritual instructions:	
– patient goes to the garden, embraces a date palm; patient recites incantation <i>Gišimmaru māḫīrat kal šāri</i> (a obv. 33–40)	33–40
– Incantation: <i>Šamaš attā-ma ša kališ kibrāt unammaru</i> (a obv. 41–rev. 3)	41–52
– Incantation: <i>E[a a]ttā-ma bānū kalāmu</i> (a rev. 4–12)	53–61
ii Ritual for a woman who does not bring pregnancies to term	62–74
– Ritual instructions (at night?):	62–67
– offering to Gula (a rev. 13–14)	
– patient recites prayer <i>Ninkarrak bēltu šurbūtu ummu rēmēnītu</i> (a rev. 15–18 // c obv. 1’)	
– Ritual instructions (in the morning):	68–74
– burning a pile of brushwood on bricks before <i>Šamaš</i> (a rev. 19–20 // c obv. 2’)	
– rites with a pregnant ewe (patient speaks recitation into the ewe’s ears, slips through underneath the animal, spits into the animal’s mouth); disposal of the ewe in the steppe (a rev. 20–25 // c obv. 2’–9’)	
iii Ritual for a woman who does not give birth successfully	75–91
– Ritual instructions (at dawn):	75–84
– foodstuffs are left at a crossroads; patient speaks recitation (a rev. 26–30 // c rev. 1–6)	
– a killed mouse is left at the crossroads; patient speaks recitation (a rev. 31–35 // b 1’–3’ / c rev. 7–10)	
– Ritual instructions:	85–91
– rites with a pregnant jenny: patient feeds the jenny, speaks a recitation to it, slips through underneath animal (a rev. 36–38 // b 4’–6’)	
– rites with <i>šeguššu</i> -millet (hung up in the window; patient touches it regularly until she delivers); making two figurines of a man and a woman from dough of <i>šeguššu</i> (on the day of the patient’s delivery) and disposal of the figurines (a rev. 39–43 // b 7’–10’)	
iv Colophon (a u. e. 1–2)	92–93

Previous Edition and Discussion

von Weiher 1998, SpTU 5, 58–65 No. 248 (edition)

Hecker 2008, *TUAT NF* 4, 107–110 (translation)

Cunningham 2009, <http://oracc.org/cams/gkab/P348835> (ms. a)

Scurlock 2002, 215–223 (translation and analysis)

Fincke 2003, *AfO* 50, 142, 143 (discussion of fragments of mss. b, c)

Foster 2005, *Before the Muses*, 979 (translation of obv. 26–32), 980 (translation of obv. 33–40)

Böck 2013, *Journal Asiatique* 103, 48–49 (translation of a rev. 13–25)

Couto-Ferreira 2013, 97–116 (discussion)

Scurlock 2014a, *Sourcebook*, 684–691 (edition)

Scurlock 2014b, 122–126 (translation)

Couto-Ferreira 2015, 187–200 (discussion)

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Sm. 1991)

CDLI P239871 (photo, ms. b); P240436 (photo, transliteration of Sm. 1991); P240236 (photo of Sm. 123); P240343 (photo of Sm. 1138)

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Transliteration

The first ritual

- | | | |
|----|-----------|---|
| 1 | a obv. 1 | [ana ²] 'a ² -ri ² -ti ¹ 'BÚR ² sin-niš-tu ₄ la mu-še-šèr-tu ₄ it-ti ri-bi šá ^d UTU-ši |
| 2 | a obv. 2 | ta-pa-ra-as ina KUŠ gal-la-bu-us te-ep-pu-ši-ma ina ^{kuš} na-áš-tu-qa |
| 3 | a obv. 3 | eš-še-tu ₄ ina GÚ-šú ta-šak-kan ^{na4} URUDU ^{na4} ZA.GÌN ^{na4} AŠ zi-ka-ri ^{na4} šá-da-nu DAB.BA |
| 4 | a obv. 4 | u ^{na4} zi ¹ (iz)-bi-tú ina sa-mu-tú ta-šak-kak 3 li-ip-pi ina ^{sig} ĤÉ.ME.DA ta-lap-pa-ap |
| 5 | a obv. 5 | ina ŠU.MIN 15-šú ta-šak-kan u NINDA ku-ri-tú UDU.NÍTA a-di UZU-šú 2 ŠILA ŠE.NUMUN |
| 6 | a obv. 6 | it-ti-i ta-nam-di-is-su ina re-ši-šú i-ba-a-tú ina še-e-ri la-ma ^d UTU |
| 7 | a obv. 7 | na-pa-a-ĥu ul-tu UGU i-ga-ri tu-ša-qal-la-al-šú il-lak-ma ina a-šar pa-ar-su |
| 8 | a obv. 8 | ina UGU KASKAL.MIN pa-rik-tu ₄ NINDA.ĤI.A UZU u ŠE.NUMUN ta-šak-kan-ma na-bu-ú it-tan-nu-nu |
| 9 | a obv. 9 | la na-bu-ú in-da-ĥar-ú-'i-in-ni 5-šú i-qab-bi e-ma-a' iq-ta-bu-ú |
| 10 | a obv. 10 | TÚG-su i-šah-ĥaṭ-ma A.MEŠ tu-ra-am-ma-ak-šú i-te-eb-<be>-e-ma |
| 11 | a obv. 11 | TÚG-su 2-ú il-lab-ba-áš u le-es-su a-na ku-tal-li-šú ul i-na-an-di |
| 12 | a obv. 12 | a-na ÍD il-lak-ma a-na ÍD ur-rad A.MEŠ a-na mu-qal-pi-tu ₄ 3-šú ib-bak |
| 13 | a obv. 13 | u ÉN ana muĥ-ĥi-šú ta-man-nu ÉN <ÍD> eš-re-tu ₄ šu-šu-ru mu-kamuĥ-ra-an-ni-ma |
| 14 | a obv. 14 | ár-nu šèr-tú gíl-lat ĥi-ṭi-tu ₄ lum-nu mi-niš-tu ₄ šá zu-um-ri-i-ia it-ti A.MEŠ-ka |
| 15 | a obv. 15 | a-na qid-da-tu ₄ ta-bal ÍD.MEŠ lim-la-a' a-gam-mu li-ṭe-e-pi a-da-ap-a-ta |
| 16 | a obv. 16 | 'li ¹ -še-ša-a' ri-kis lum-ni-ia ÍD eš-re-tú šu-šu-ru mu-ka šu-ši-ra-an-ni-ma |
| 17 | a obv. 17 | dà-lí-lí-ka lud-lul TU ₆ ul ia-a-tu-un ÉN ^d IDIM u ^d asal-lú-ĥi |
| 18 | a obv. 18 | ÉN ^d da-mu u ^d gu-la ÉN ^d nin-girima be-let ÉN te ÉN |
-
- | | | |
|----|-----------|--|
| 19 | a obv. 19 | 3-šú ta-qab-bi [NAG]A ta-nam-di-is-su ù ÉN a-na muĥ-ĥi-šú ŠID-nu |
|----|-----------|--|
-
- | | | |
|----|-----------|---|
| 20 | a obv. 20 | ÉN NAGA NAGA ^{d30} i-'ri ¹ -ka ^d UTU ú-rab-bi-ka |
| 21 | a obv. 21 | ^d ad-da-a ina ur-pe-e-ti A.MEŠ iš-ta-qí-ka 'i-te-riš-ka-ma ¹ 'am-te ² -e ² -su ²¹ ŠU.MIN-'a-a ¹ |
| 22 | a obv. 22 | šá ka-šap DÙ-'šú ¹ uš-taḥ-ĥi-it šá kaš-šap-tu ₄ DÙ-šu uš-taḥ-ĥi-it |
| 23 | a obv. 23 | šá e-piš DÙ-šu uš-taḥ-ĥi-it šá e-piš-tu ₄ DÙ-šu uš-taḥ-ĥi-it |
| 24 | a obv. 24 | šá muš-te-pi-šú DÙ-šu uš-taḥ-ĥi-it ka-šap u kaš-šap-tu ₄ e-piš u e-piš-tu ₄ |
| 25 | a obv. 25 | [p]i-'i ¹ -[ku]-nu lu-ú it-tu-um-ma lu-ú en-de-tu-nu i-gàr te ÉN |

- 26 a obv. 26 TA ÍD *il-lam-ma ana muḥ-ḥi a-tu-nu BĀḤAR il-lak-ma a-tu-nu i-ḥaṣ-ṣí-in-ma*
- 27 a obv. 27 *kí-a-am i-qab-bi 'a¹-tu-nu el-let DUMU.MUNUS ^da-nim ra-bi-tu₄ šá ina lib-bi-šú na-an-ḥu-za-at*
- 28 a obv. 28 'IZI' MURUB₄ *ina lib-bi-šú ^dgíra(GIŠ.BAR) qar-du ir-mu-ú šu-bat-su šal-ma-ti-ma*
- 29 a obv. 29 *ú-de-e-ka šal-mu šat 'ana¹ šat ta-ma-al-le-^fe¹ u ta-ri-qa u a-na-ku er-re-e-ma*
- 30 a obv. 30 *šá ina lib-bi-ia ul ú-[š]al-lam šal-ma-nu-ut-ka bi-in-nim-ma la šal-ma-nu-ta-ma*
- 31 a obv. 31 *li-qé-e ú-du-ú 'šal¹-mu TA ŠĀ-ka la il-la-a' u ana-ku šá ina lib-bi-ia*
- 32 a obv. 32 *liš-lim-ma 'ne¹-mel-šú lu-m[u-u]r ina É áš-bak pa-ni lu-ú maḥ-rat te ÉN*
-
- 33 a obv. 33 *ana ^{giš}KIRI₆ ur-rad-m[a] ^{giš}GIŠIMMAR i-ḥaṣ-ṣí-in-ma ^{giš}GIŠIMMAR ma-ḥi-rat kal šá-a-ri mu-uḥ-ra-an-ni-ma*
- 34 a obv. 34 *ár-nu šèr-tú gíl-lat ḥi-ṭi-ti u a-na-ku ina É áš-ba-ak u₈-ú-a a-a la ša-la-la*
- 35 a obv. 35 *dí-'u di-lip-tu₄ 'ṣí¹-it še-er-ra ÌR u GÉME ma-la ba-šu-ú ina EDIN-ia a-a-mu-ut*
- 36 a obv. 36 *la-i te-nu-ú i-ta-[r]i u ši-i qer-bé-et-ma ú-da la maḥ-rat*
- 37 a obv. 37 *a-šar ḥa[r-p]u up-ul tu-šab-šú a-šar up-ul tu-šab-šú ḥar-pu*
- 38 a obv. 38 *iṣ-ši [na]p-šu <in>-bi tu-šar-šú iṣ-ši la na-šu-ú tu-šar-šú in-bi*
- 39 a obv. 39 *la ṭu-ub ŠĀ la ṭu-ub UZU u ḥa-mu DINGIR-ía u ^d15-ia šá ina la e-de-e*
- 40 a obv. 40 *a-tam-ma-ru ú-kab-bi-s[u] ul i-dí mu-ḥur mu-ḥur-an-ni-ma da-li-li-ka lud-lul te ÉN*
-
- 41 a obv. 41 ÉN ^dUTU *at-ta-ma šá ka-liš kib-rat ZALAG šá e-liš u šap-liš EN-šú-nu at-ta-ma*
- 42 a obv. 42 *šá e-piš u e-piš-tú di-ni₇-šú-n[u] ta-pa-ar-ra-as šá kaš-šap u kaš-šap-tú EŠ.BAR-šú-nu ta-^fšak-kan¹*
- 43 a obv. 43 *šá ḥe-bi-il₅ u ḥe-bil-ti ár-nu-šú [t]u-qát(ŠU.MIN)-ta₅ ub-be-ak-ka la mu-šal-in-d[u⁷]*
- 44 a obv. 44 *šá en-de-et ár-nu šá e-piš u e-piš-tú ú-kal-lu-šú u qú-lum šá kaš-šap u k[aš-šap-tú]*
- 45 a obv. 45 *ú-šá-az-ba-lu-uš bil-tu₄ šá še-er-ri ul-la-du-ma x[x x x x]*
- 46 a obv. 46 *la ú-rab-bu-ú še-er-<ri>-šú-ma l[a] ú-rap-pa-šú kim-is-su m[u⁷ x x x x]*
- 47 a obv. 47 *la ip-pal-la-su kim-is-su 'a¹-bi u ba-an-ta x[x x x x x x x (x)]*
- 48 a obv. 48 *'at¹-ta-ma ^dUTU šá ka-liš kib¹-ra[t]-^fta¹ <ZALAG> šá ^{munus}sin-[niš-tu₄ x x x x (x x)]*
- 49 a obv. 49 *[e]-pu-uš di-in-šú šá kaš-šap [u kaš-ša]p-^ftú¹ x[x x x x x x x (x)]*
- 50 a rev. 1 *[x x x x x] x [.....]*
- 51 a rev. 2 *[x x x x x] šu 'li² x [.....]*
- 52 a rev. 3 *[x] x[x x x š]e-er-ri ul-la-d[u]*
-
- 53 a rev. 4 *[É]N ^dI[DIM a]t-ta-ma ba-nu-ú ka-la-mu 'šá² [kullat niš(?)]*
- 54 a rev. 5 *'ba-nu-šú¹-nu at-ta-ma ub-be-ak-ka ^{munus}sin-niš-t[u₄ lā mušallimtu(?)]*
- 55 a rev. 6 *šá en-de-et ár-nu a-na ap-si-i a-na ma-ḥar-ka x[x x (x)]*
- 56 a rev. 7 *^{munus}sin-niš-tú e-pu-uš di-ni₇-šú-ma pu-uṭ-ru 'ár¹-nu-šú 'gíl-lat-su¹ [še-ret-su²]*

- 57 a rev. 8 *u bil-lat-su* ÍD.MEŠ *liš-šá-a'* *a-gam-ma li-te-pi a-da-ap-¹a¹-[ta]*
- 58 a rev. 9 *li-še-ša-a'* *ri-kis lu-um-[n]i-šú ár-nu e-piš e-piš-t[ú]*
- 59 a rev. 10 *kaš-šap kaš-šap-tú i-mid-da a-na^{munus} sin-niš-tú šu-zu-bu*
- 60 a rev. 11 *pu-uṭ-ru ina zu-mur-ri-šú lu-rab-bi še-er-ri*
- 61 a rev. 12 *lu₄-rap-pí-iš kim-mit-su da-li-li-ka lid-lul te ÉN*

The second ritual

- 62 a rev. 13 *ana MUNUS NU SI.SÁ SI.SÁ DÙ.DÙ.BI ana^d gu-la NÍG.NA^{sim} LI GAR-an*
- 63 a rev. 14 *mi-iḫ-ḫa BAL-qí-ma kam DU₁₁.GA*

- 64 a rev. 15 *^dnin-kar-ra-ak-a GAŠAN [šu]r-bu-tu AMA reme-ni-¹tu₄¹(ka)¹*
- 65 a rev. 16 *im-mer-tú šá^d ŠÁKKAN u [^d]dumu-zi mé-ra-a-a lim-ḫu-ra-an-ni-ma*
- 66 a rev. 17 *mé-ra-šú lid-di-na [a] mu-še-ši-ru-ti lim-ḫu-ra-an-ni-ma*
c obv. 1' *[.....] x*
- 67 a rev. 18 *mu-še-ši-ru-sa lid-di-na*
c obv. 1'^{cont.} *¹mu-še¹-š[i-ru-sa]*

a, c

- 68 a rev. 19 *3-šú DU₁₁.GA-ma ina š[e-r]im ana IGI^d UTU ina UGU SIG₄.ḪI.A ab-ra SAR-aḫ*
c obv. 2' *[..... ina] ¹UGU¹ SIG₄ ab-ra S[AR-aḫ²]*
- 69 a rev. 20 *^{giš.sim}LI DUB-aq ¹U₈¹ PEŠ₄ mu-šal-lim-ti*
c obv. 3' *[..... PEŠ₄ ¹mu¹-š[al-lim-ti]*
- 70 a rev. 21 *ana IGI^{<d>}20 DU₁₀.GAM-si-ma 2 ¹GURUŠ²¹.MEŠ i-na-áš-šu ù^{munus} PEŠ₄ ana ŠÀ GEŠTU.MIN U₈ PEŠ₄ kam*
c obv. 3'^{cont.}-4' *ana IGI^d UTU DU₁₀.GAM-si-ma ²¹[.....] / [.....^{mu}]nus PEŠ₄ ana ŠÀ G[ESTU.MEŠ² U₈ P]EŠ₄ UR₅. GIM DU₁₁.GA]*

a, c

- 71 a rev. 22 *im-mer-tú šá^d ŠÁKKAN [u] rddumu-zi mé-ra-a-a tab-li-ma mi-ḫir-ki bi-la*
c obv. 5' *[.....] ^dŠÁKKAN u ^ddum[u-zi m]é-ra-a-a tab-li-ma m[i-ḫir-ki]*
- 72 a rev. 23 *la mu-še-ši-ru-t[i] tab-li-ma mu-še-ši-ru-ut-ka bi-la*
c obv. 6' *[la mu-še-ši-r]u²-ti tab-li-ma m[u-še-ši]-ru-ut-ki bi-[la]*

a, c

- 73 a rev. 24 *ana ŠÀ GEŠTU.MIN.MEŠ ki-lal-[l]e-e 3.TA.ÀM ŠID-nu ki-ma ŠID-ú ina šap-la-an U₈ uš-ši*
c obv. 7'-8' *ana Š[À GEŠT]U.MEŠ-šú ki-lal-le-e ³¹.TA.ÀM ŠID-nu e-ma Š[ID-ú] / ina [šap-l]a-an U₈ uš-ši*
- 74 a rev. 25 *u ina 7-i È-šá ana [UG]U² IGI.MEŠ-šú NIGIN-ma ÚḪ-su ana KA U₈ ŠUB-ma ana EDIN È-ma TAG₄-šú*
c obv. 8'^{cont.}-9' *¹ù¹ i[na x x È-š]á² ana UGU ¹IGI¹.M[EŠ-šú] / Ú[Ḫ-s]a ana KA U₈ ŠUB-m[a²¹]*

a

The third ritual

- 75 a rev. 26 *ana ¹MUNUS¹ x x [x] ¹x x¹ [x x x]x-¹tu²-te²¹ ¹ŠIM¹.MEŠ ù ZÌ DUB UDU.NÍTA*
c rev. 1 *ana MUNUS Û¹.T[U²]*

- 76 a rev. 27 *t[a-ṭa-ba-aḥ²]-¹ma¹ ¹ina¹ ¹še-rim¹ ²TA.ÀM NINDA.MEŠ *ina* SILA.LÍM.MA GAR-an ù *ina* bi-rit SILA.LÍM.MA*
- c rev. 1^{cont.}-3 [.....] / 10 NINDA.MEŠ ¹ù² [.....] / *ina* SILA.LÍM.M[A GAR-an]
- 77 a rev. 28 *ku-¹rit¹ ¹UDU.NÍTA¹ u NINDA GAR-ma na-aq-bi-ta an-ni-ta DU₁₁.GA*
- c rev. 3^{cont.}-4 [.....] / *an-ni-t[a² DU₁₁.GA]*
- a
-
- 78 a rev. 29 *na-šu-ma am-ta-ḥar na-šá-ku-ma lim-ḥu-ru-in-ni 3-šú ÉN an-ni-tú DU₁₁.GA*
- c rev. 4^{cont.}-5 [.....] 3-šú É[N an-ni-tú]
- 79 a rev. 30 *u 3-šú NINDA.MEŠ GAR-an let-su a-na ku-tal-li-šú ul i-nam-di*
- c rev. 5^{cont.}-6 [.....] / *ul i-[nam-di²]*
- a, c
-
- 80 a rev. 31 *ḥa-am-ši-ir-ta GAZ-ma a te a tú TA ^{giš}EREN *ina* ŠU.MIN-šú DAB-si ^{šim}MUG SAG.DU-su KÉŠ-ma*
- c rev. 7-8 *ḥa-a[m-ši-ir-ta] / SAG.[DU-su KÉŠ-ma²]*
- 81 a rev. 32 *ina ^{sig}GA.RÍG.AKA ta-kar-rik *ina* SILA.LÍM.MA GAR-an na-aq-bi-ta an-ni-tú DU₁₁.GA*
- c rev. 8^{cont.}-9 [.....] / *na-[aq-bi-ta*]
- 82 a rev. 33 *na-šu-ma am-ta-ḥar na-šá-ku-ma lim-ḥu-ru-in-ni DU₁₁.GA-ma SILA DIB NU DIB*
- b 1' [.....na-šá]-¹ku-ma¹ [.....]
- c rev. 9^{cont.}-10 [.....] / *D[U₁₁.GA-ma²*]
-
- 83 a rev. 34 *an-nam u an-nam *ina* la-pat AN-e DÙ.DÙ-uš-ma *ina* SILA.LÍM.MA GAR-an-ma na-aq-bi-tú an-ni-tú*
- b 2' [.....] *ina* SILA.LÍM.MA [GAR-an ...]
- 84 a rev. 35 *na-šu-ma am-ta-ḥar na-šá-ku-ma lim-ḥu-ru-in-ni DU₁₁.GA-ma SILA DIB NU DIB*
- b 3' [..... na-šá]-ku-ma lim-ḥur-ī[n-ni²]
- a
-
- 85 a rev. 36 *ÈME PEŠ₄ tuš-zaz-ma ŠE.BAR MUNUS *ina* up-ni-šú ÍL-ma šu-¹pal¹ ÈME PEŠ₄ i-ḥal-lu-um-ma*
- b 4' [..... ŠE].¹BAR² MUNUS *ina* up-[ni-šú ÍL-ma]
- 86 a rev. 37 *ÈME 3-šú ú-šá-kal-ma na-aq-bi-ta an-ni-ta a-na ÈME D[U₁₁].GA ša ŠÀ-ki li-mut-ma*
- b 5' [..... ú]-¹šá¹-kal-ma na-a[q-bi-ta]
- 87 a rev. 38 *šá'(diš) ŠÀ-ia lib-luṭ 3-šú *ina* šu-pal ÈME i-ḥal-lu-up¹ u 3-šú ŠE.BAR ÈME ú-šá-áš-šá*
- b 6'-7' [...] šá ŠÀ-ia₅ lib-[luṭ] / [.....] ÈME ú-š[á-áš-šá ...]
- 88 a rev. 39 *ṣab-bar ŠE.MUŠ₅ *ina* SILA.LÍM.MA GAR-an-ma *ina* ap-ti tal-lal-ma ^{munus}PEŠ₄ ¹EN¹ Ù.¹TU-di¹ ú-lap-pat-ma*
- b 8' [..... *ina* ap-ti tal-lal² ^{munus}PEŠ₄ [.....]
- 89 a rev. 40 *ina u₄-um ḥi-li-šá MUNUS.TUR i-ṭe₄-en-ma *ina* A ḥi-li-šá i-la-aš-šu-uš-ma NU NITA DÙ-uš*
- b 9' [..... i-ṭe₄]-¹en¹-ma *ina* [A ḥi-li-šá]
- 90 a rev. 41 *¹ù¹ NU MUNUS DÙ-uš EN mi-šil GI₆ *ina* <É> te-ru-¹ba¹ *ina* mi-šil GI₆ ana SILA ŠUB-di lu ana KASKAL*
- b 10' [.....]x x [.....]
- 91 a rev. 42 [x] x [x x] x-ma² ^{rgiš}GAN² x x x [x x] x-ma ana É-šú KU₄-ub 3 ne-pe-šá GABA.RI ^{uru}KAR-EN-KUR.KUR

Colophon:

92 a u. e. 1 [GI]N₇ LIBIR.RA-ša ša-ṭ[è-er-ma bari tuppi ^mAN.Š]ÁR-ZÚ.KÉŠ bu₁₂-kúr ^{md}ša-máš-SUM-na

93 a u. e. 2 ŠA.ÁB.BA₄.ALLA ^{1a}SANGA-^d[nín-urta pāliḥ AN.ŠÁ]R u
^dKI.ŠÁR NU i₁₁-ta₈-áb-bà-alla \ [lū ina m]e-re-eš-ti NU u-^fša¹-am-āš³³⁰

Bound Transcription and Translation

The first ritual

¹[ana a]rīti pašāri(?) sinništu lā mušēšertu itti rībi ša šamši
²taparras ina maški gallābūs(su) teppuši-ma ina naštuqa³
ešsetu ina kišādīšu tašakkan erū uqnū ^{na4}AŠ zikari šadānu
šābitu⁴ u zibītu¹ ina sāmūtu tašakkak šalāšat lippī ina
tabarri talappap⁵ ina qāt imittišu tašakkan u akalu kurītu
imмери adi šīrīšu šina qa zērī⁶ ittī tanamdissu ina rēšīšu
ibātu ina šēri lāma šamši⁷ napāḥi ultu muḥḥi igāri tušqal-
lalšu illak-ma ina ašar parsu⁸ ina muḥḥi ḥarrāni pariktu
akalī šīru u zēru tašakkan-ma nabū ittannūnu⁹ lā nabū
indah(a)rū¹⁰inni ḥamšīšu iqabbi ēma iqtabū¹⁰ šubāssu
išahḥaṭ-ma mē turammakšu itebbē-ma¹¹ šubāssu šanū
illabbaš u lēssu ana kutallīšu ul inandī¹² ana nāri illak-ma
ana nāri urrad mē ana muqqalpītu šalāšīšu ibbak¹³ u šipta
ana muḥḥīšu tamannu

ÉN <nāru> ešrētu šūšurū mūka

muḥranni-ma¹⁴ arnu šertu gillat ḥīṭitu lumnu mēneštu ša
zumrīya
itti mēka¹⁵ ana qiddatu tabal nārātu limlā agammu liṭēpi
adappāta

¹⁶lišēšā rikis lumnīya nāru ešrētu šūšurū mūka šūširan-
ni-ma¹⁷ dalīlika ludlul

šīptu ul yattun šīpat Ea u Asalluḥi

¹⁸šīpat Damu u Gula šīpat Ningirima bēlet šīpti tē ÉN

¹[In order to] release a pregnant woman: At sunset ²you iso-
late ¹the (pregnant) woman who cannot bring (her pregnan-
cies) to term. On a piece of leather, she(!) submits(!) to a shav-
ing. Then you put (the shaved hair) in a ³new ²leather bag ³
(and place it) around her neck. You thread (a) copper (bead),
lapis lazuli, male AŠ-stone, magnetite, ⁴ and zibītu¹-stone on
red (yarn); you wrap three wads of red wool (around it). ⁵You
put (it) on her right hand. In addition, ⁶you give her ⁵bread,
the shin of a sheep with its meat, (and) ⁶in addition, ⁵two
litres of grain seed. ⁶It shall stand overnight at the head of
her (bed). In the morning, before the sun ⁷rises, you have her
suspend it (the leather bag?) from a wall. She goes (with you),
and ⁸you lay down the bread (loaves), meat and barley ⁷at a
secluded place, ⁸on a blocked road. ⁹Then she says five times:
⁸“The named ones have given me, ⁹the ones not named have
received from me.” When she has said (this), ¹⁰she takes off
her garment and you wash her with water. (Then) she gets
up and ¹¹she puts on another garment. And, without look-
ing back, ¹²she goes to the river and descends into the river.
Three times she *brings* water downstream. ¹³Meanwhile, you
recite the (following) incantation over it.

Incantation: “<River>, you are just, your waters put (things)
in order.

Receive from me ¹⁴the guilt, wrongdoing, sin, misdeed, evil
(and) weakness of my body!

With your waters ¹⁵carry (them) off downstream!

May the rivers fill up, may the marshland become sub-
merged!

¹⁶May ¹⁵the channels ¹⁶expel the knot of evil affecting me!

River, you are righteous, your waters put (things) in order.
Put me in order, then ¹⁷I shall praise your glory!

The incantation is not mine. It is the incantation of Ea and
Asalluḥi, ¹⁸the incantation of Damu and Gula,
the incantation of Ningirima, the mistress of the incanta-
tion.” Incantation formula.

³³⁰ At the bottom of the upper edge, Abusch et al. (2020, CMAwR 3, 68) propose to read the signs šá ^m20-[MU?], written in smaller script, as “of Šamaš-[iddina]”.

¹⁹ *šalāšišu taqabbi uḫūla tanamdissu u šipta ana muḫḫišu tamannu*

¹⁹ You say (this) three times. You give her (potash from) *uḫū-lu*-soapwort plant, and you recite the (following) incantation over it.

²⁰ *ÉN uḫūlu uḫūlu Sîn irīka Šamaš urabbīka*

²⁰ Incantation: “Soapwort, soapwort! Sîn has engendered you, Šamaš has made you grow,

²¹ *Addâ ina urpēti mē ištaqīka īterīška-ma amtesu(?) qātāya*

²¹ Addâ has given you water from the clouds, he cultivated you so that I could *wash* my hands (with you).

²² *ša kaššāp īpušu uštaḫḫit ša kaššāptu īpušu uštaḫḫit*

²² I have washed off what the sorcerer did, I have washed off what the witch did.

²³ *ša ēpiš īpušu uštaḫḫit ša ēpištu īpušu uštaḫḫit*

²³ I have washed off what the sorcerer did, I have washed off what the sorceress did.

²⁴ *ša muštēpišu īpušu uštaḫḫit kaššāpu u kaššāptu ēpišu u ēpištu*

²⁴ I have washed off what the bewitcher did.

²⁵ *[p]ī[ku]nu lū ittūm-ma lū endētunu igār tē ÉN*

Warlock and witch, sorcerer and sorceress:

²⁵ May your mouth be (as black as) bitumen, may you be *pressed* (against) the wall!” Incantation formula.

²⁶ *ultu nāri illām-ma ana muḫḫi atūn paḫāri illak-ma atūnu iḫaššin-ma*

²⁶ She comes up from the river. Then she walks to a potter’s oven and embraces the oven.

²⁷ *kīam iqabbi*

²⁷ Then she speaks thus:

atūnu elletu mārat Anī rabītu

“Pure oven, great daughter of Anu,

ša ina libbīšu nanḫuzat ²⁸ *išāt qabli*

in whose inside the ²⁸ fire of battle ²⁷ is kindled,

ina libbīšu Girra qardu irmū šubassu

in whose inside the heroic fire god has set up his residence.

šalmāti-ma ²⁹ *udēka šalmū*

You are intact, and ²⁹ your ware is intact.

šat ana šat tamallē u tarēqa

Year after year you become full and you become empty.

u anāku errē-ma ³⁰ *ša ina libbīya ul u[ša]llam*

But I, I become pregnant, but ³⁰ I cannot bring to term what is in my belly.

šalmānūtka binnim-ma lā šalmānūta-ma ³¹ *liqē*

Give me your sound condition and ³¹ take away (from me my)

udū šalmu ultu libbīka lā illā

³⁰ unsound condition!

anāku ša libbīya ³² *lišlim-ma nēmēšu lūmur*

³¹ A sound vessel shall not emerge from your interior.

(But as for) me, may the fruit of my womb ³² be in good health, so that I may see it thriving!

ina bīt ašbāk pāni lū maḫrat tē ÉN

In the house where I live, let me be acceptable!” Incantation formula.

³³ *ana kirī urrad-ma gišimmara iḫaššin-ma*

³³ She goes down to a garden (orchard) an[d] embraces a date palm. Then (she says thus):

gišimmaru māḫirat kal šāri

“Date palm, who withstands all winds,

muḫranni-ma ³⁴ *arnu šertu gillat ḫiṭṭi*

receive from me ³⁴ the guilt, wrongdoing, sin, misdeed!

u anāku ina bīt ašbāk ū’a ayya lā šalāla

But as for me – in the house where I live: (receive from me) the woe, alas, sleeplessness,

³⁵ *dī’u diliptu šīt šerra ardi u amti mala bašū ina šērīya*

³⁵ *dī’u*-disease, trouble, the loss of a child, of a servant and a maid, as many (evils) as are (inflicted) on me!

ay (i)mūt ³⁶ *lā’i tēnū itāri*

May ³⁶ my baby ³⁵ not die, ³⁶ a replacement shall return.

u šī qerbet-ma ūda lā maḫrat

Moreover, as for her, she is near (giving birth), may she not encounter difficulties.

³⁷ *ašar ḥa[r]pu uppul tušabšu ašar uppul tušabšu ḥarpu*

³⁸ *išši [na]pšu <in>bī tušaršu išši lā nāšū tušaršu inbī*

³⁹ *lā tūb libbi lā tūb šīri u ḥāmū ilīya u ištariya*
ša ina lā edē ⁴⁰ *ātammaru ukabbisu ul īde*

muḥur muḥurannī-ma dalilika ludlul tē ÉN

³⁷ Where there is an early (harvest), you provide a late (harvest); where there is a late (harvest), you provide an early (harvest).

³⁸ You make a [dama]ged tree bear fruit, you make a barren tree bear fruit!

⁴⁰ I do not know ³⁹ (the cause of my) unhappiness, ill health and the rubbish (offensive to) my god and my goddess, which I, unwittingly, ⁴⁰ may have encountered in various places (or) stepped upon.

Accept (my) prayer, then I will praise your glory!" Incantation formula.

⁴¹ *ÉN Šamaš attā-ma ša kališ kibrāt unammaru*

ša eliš u šapliš bēšunu attā-ma

⁴² *ša ēpiš u ēpištu dīn(i)šunu taparras*

ša kaššāp u kaššāptu purussēšunu tašakkan

⁴³ *ša ḥēbil u ḥēbiliti arnūšu[nu t]uqatta*

ube"ākka lā mušallint[u]

⁴⁴ *ša endet arnu ša ēpiš u ēpištu ukallūšu*

u qūlu ša kaššāp u k[aššāptu] ⁴⁵ *ušazbalūš biltu*

ša šerrī ulladu-ma ...[.....]

⁴⁶ *lā urabbū šer<rī>šu-ma l[ā] urappašu kimissu ...[.....]*

⁴⁷ *lā ipallasu kimissu abi u bānta ...[.....]*

⁴⁸ *attā-ma Šamaš ša kališ kibrāt <unammaru> ša sin[ništu ...]*

⁴⁹ *[e]puš dīnšu ša kaššāp [u kaššā]ptu ... [.....]*

⁵⁰ *[.....] ... [.....]*

⁵¹ *[.....] ... [.....]*

⁵² *[.....] ... [s]erri ulladu [.....]*

⁴¹ Incantation: "Šamaš, you are the one who illuminates the whole world,

you are the lord of the above and lower world!

⁴² You decide the case of sorcerer and sorceress, you pronounce the verdict of warlock and witch.

⁴³ You bring the punishment of the man and woman who have done wrong to an end.

A woman who cannot bring (her baby) to term is seeking you,

⁴⁴ (a woman) on whom punishment was imposed with which sorcerer and sorceress keep a firm hold on her, and a silence which warlock and wit[ch] ⁴⁵ have her carry as a burden,

who bears babies, but then [... ...],

⁴⁶ (who) does not raise her babies and does not expand her family ...[.....],

⁴⁷ (who) does not see her family, father and mother ...[.....].

⁴⁸ It is you, Šamaš, who <illuminates> the whole world, who [...] a wo[man ...]!

⁴⁹ [Re]nder judgement for her! [Pronounce the verdict] of warlock [and wit]ch [... ...]!

⁵⁰ [... ..] ... [... ..],

⁵¹ [... ..] ... [... ..],

⁵² [... the b]aby that she gives birth to [... ..]!"

⁵³ *[É]N E[a a]ttā-ma bānū kalāmu*

ša [kullat nišī(?)] ⁵⁴ *bānūšunu attā-ma*

ube"ākka sinništu [lā mušallimtu]

⁵⁵ *ša endet arnu ana apsi ana maḥarka ...[.....]*

⁵⁶ *sinništu epuš dīn(i)šu-ma puṭru arnušu gillassu*
[šēressu(?)] ⁵⁷ *u bilassu*

nārātu liššā agamma liṭēpi adappāta

⁵³ [Incan]tation: "E[a], it is [y]ou who creates everything, ⁵⁴ you are the creator ⁵³ of [all people]!

⁵⁴ A woman [who cannot bring (her babies) to term] is seeking you,

⁵⁵ (a woman) on whom punishment has been imposed. To the subterranean ocean, before you [... ...].

⁵⁶ A woman: render a judgment for her and remove her guilt, her crime, [her fault], ⁵⁷ and her burden.

May the rivers carry (their water), may the marshland become submerged!

⁵⁸ *lišēšâ rikis lumnīšu*
arnu ēpiš ēpištu ⁵⁹ *kaššāp kaššāptu imidda*

ana sinništu šūzubu ⁶⁰ *puṭru ina zumrīšu*
lurabbi šerrī ⁶¹ *lurappiš kimissu dalīlīka lidlul tē ÉN*

⁵⁸ May ⁵⁷ the canals expel the knot of her evil!
 Impose the punishment on the sorcerer (and) sorceress, ⁵⁹ the warlock and witch!
 In order to save the women: ⁶⁰ remove (it) from her body!
 Let her raise babies, ⁶¹ let her expand her family!
 (Then) she will praise your glory!” Incantation formula.

The second ritual

⁶² *ana sinništi lā mušēšerti šūšuri DÛ.DÛ.BI ana Gula nig-*
nak burāši tašakkan ⁶³ *miḥḥa tanaqqī-ma kām iqabbi*

⁶² To make a woman who has difficulty giving birth successfully give birth successfully – the procedure for it: You set up a censer of juniper for Gula, ⁶³ you libate *miḥḥu*-beer. Then she speaks thus:

⁶⁴ *Ninkarrak bēltu [šu]rbūtu ummu rēmēnītu!*
⁶⁵ *immertu ša Šakkan u Dumuzi mērā limḥuranni-ma* ⁶⁶
mērāšu liddina
lā mušēšerūtī limḥuranni-ma ⁶⁷ *mušēšerūssa liddina*

⁶⁴ “Ninkarrak, supreme mistress, merciful mother!
⁶⁵ Let the ewe of Šakkan and Dumuzi receive from me my pregnancy and ⁶⁶ let it give me its pregnancy!
 Let it receive from me my inability *to bring to term* and ⁶⁷ let it give me its ability *to bring to term!*”

⁶⁸ *šalāšīšu iqabbi-ma ina š[ēr]i ana maḥar Šamaš ina*
muḥḥi libnāti abra tanappaḥ ⁶⁹ *burāša tasarraḡ laḥru arī-*
tu mušallimti ⁷⁰ *ana maḥar Šamaš tušakmassī-ma šina e[ṭ-*
ū(?) inaššū u arītu ana libbi uznī laḥri arīti kām iqabbi

⁶⁸ She shall speak thus three times. In the morning, before Šamaš you ignite a pile of brushwood on top of bricks. ⁶⁹ You strew juniper (on top of it). ⁷⁰ You let ⁶⁹ a pregnant ewe who delivers (her young) soundly ⁷⁰ crouch down before Šamaš. Then two [young m]en(?) shall lift (it) up (from the ground), and the pregnant woman shall speak thus into the ears of the pregnant ewe:

⁷¹ *immertu ša Šakkan [u] Dumuzi mērā tablī-ma miḥirki*
bilā
⁷² *lā mušēšerūt[ī] tablī-ma mušēšerūtka bilā*

⁷¹ “Ewe of Šakkan and Dumuzi! Take away my pregnancy and bring me your equivalent!
⁷² Take away my inability *to bring to term* and bring me your ability *to bring to term!*”

⁷³ *ana libbi uznī kilallē 3.TA.ÀM imannu kīma imtanū ina*
šaplān laḥri ušši ⁷⁴ *u ina sebī ašīša ana muḥḥi pānīšu*
isaḥḥar-ma ru’ussu ana pī laḥri inaddī-ma ana šēri tušēšī-
ma tezzibšu

⁷³ She shall recite (this) three times into both its (the ewe’s) ears. When she has recited (this), she comes out from below the ewe. ⁷⁴ And when she comes out (from below the ewe) for the seventh (time), she turns her face towards (the ewe) and spits into the ewe’s mouth. Then you bring (it) out into the steppe and abandon it (there).

The third ritual

⁷⁵ *ana sinniṣti šūludi(?) [...] ... riqqī u qēma tasarraḡ im-
mera* ⁷⁶ *t[āṭabbah(?)]-ma ina šēri 2.TA.ĀM (var. 10) akalī ina
sūq erbetti išakkan u ina birīt sūq erbetti* ⁷⁷ *kurīt immeri u
akala išakkan-ma naqbīta annīta iqabbi*

⁷⁵ To enable a woman to give birth (successfully) [...] ... You strew aromatic plants and flour. ⁷⁶ *Y[ou slaughter]* ⁷⁵ a sheep. ⁷⁶ In the morning she places two (var. ten) bread loaves at a crossroads. Moreover, in *the middle* of (lit. between) the crossroads ⁷⁷ she places the shin of the sheep and bread. Then she speaks this recitation:

⁷⁸ *našū-ma amtaḡar našāku-ma limḡurū'inni šalāṣišu šiptu
annītu iqabbi* ⁷⁹ *u šalāṣišu akalī išakkan lēssu ana kutallīšu
ul inamdi*

⁷⁸ "I have received what they were carrying. May they receive from me what I am carrying!" She says this incantation three times, ⁷⁹ and three times she places the bread loaves, without looking back.

⁸⁰ *ḡamṣirta tadāk-ma ... erēni ina qātīšu tušaṣbassi balluk-
ka qaqqassu tarakkas-ma* ⁸¹ *ina puṣikki takarrik ina sūq
erbetti išakkan naqbīta annītu iqabbi*

⁸⁰ You kill a female mouse and you make it hold a ... of cedar in its paws; you tie *ballukku*-aromatic to its head and ⁸¹ wrap (it) in combed wool. She puts it at a crossroads (and) speaks this recitation:

⁸² *našū-ma amtaḡar našāku-ma limḡurū'inni iqabbī-ma
sūq ītiqū lā ittiq*

⁸² "I have received what they were carrying. May they receive from me what I am carrying!" She says (this); then she must not go (back) by the (same) street by which she came.

⁸³ *annā u annā ina lapāt šamē īteneppuš-ma ina sūq erbetti
išakkan-ma naqbītu annītu iqabbi*

⁸³ She performs these two (rites) repeatedly at dawn and places (items) at a crossroads and then speaks this recitation:

⁸⁴ *našū-ma amtaḡar našāku-ma limḡurū'inni*

⁸⁴ "I have received what they were carrying. May they receive from me what I am carrying!"

iqabbī-ma sūq ītiqū lā ittiq

She says (this); but she must not go (back) by the street by which she came.

⁸⁵ *atānu arītu tuṣzaz-ma uṭṭata šinniṣtu ina upnīšu
inaṣṣī-ma šupāl atāni arīti iḡallum-ma* ⁸⁶ *atāna šalāṣišu
uṣakkal-ma naqbīta annīta ana atāni iqabbi ša libbiki
limūt-ma* ⁸⁷ *ša libbīya libluṭ šalāṣišu ina šupāl atāni iḡal-
lup u šalāṣišu uṭṭata atāna uṣaṣša* ⁸⁸ *ṣabbar(?) ṣeḡuṣṣi ina
sūq erbetti taṣakkan-ma ina apti tallal-ma arītu adi alādi
ulappat-ma* ⁸⁹ *ina ūm ḡilīša ṣeḡertu iṭēn-ma ina mē ḡilīša
ilaṣṣuṣ-ma ṣalam zikari ippuṣ* ⁹⁰ *u ṣalam sinniṣti ippuṣ adi
miṣil mūṣi ina <bīti> terruba ina miṣil mūṣi ana sūqi tan-
addi lū ana ḡarrāni uṣamqatūšu* ⁹¹ *... [.....] ... [.....] ...-ma ana
bītīšu terrub*

⁸⁵ You make a pregnant jenny stand (still), and the woman slips through (underneath) the pregnant jenny, carrying barley in her hands. ⁸⁶ Then she feeds the jenny three times and says this recitation to the jenny: "May your foetus die, ⁸⁷ and may my baby live!" Three times she slips through underneath the jenny, and three times she *feeds* the jenny the barley. ⁸⁸ You place a *sheaf*(?) of millet at a crossroads and hang (it) in a window. The pregnant woman shall touch (it) regularly until she gives birth. ⁸⁹ On the day of her birth pangs, a young woman grinds up (the millet), kneads it with her amniotic fluid (lit. the waters of her labour) and fashions a figurine of a man. ⁹⁰ And she (also) fashions a figurine of a woman. Just before midnight you enter <the house>. At midnight you throw (the figurines) into the street, or one disposes of them(!) on a road. ⁹¹ [...] ... and you (may) enter her house.

šalāṣat nēpeša gabari Kār-bēl-mātāti

Three rituals. A copy from Kār-bēl-mātāti.

Colophon:

⁹² *kīma labiriša šaṭe[r-ma bari tuppi An]u-ikšur bukur Šamaš-iddina* ⁹³ [I]bilibbi Šangû-[Ninurta pâliḥ An]u u Antu *lā itabbala [lū ina] mērešti lā ušam'aš*

⁹² Wri[ttēn] according to its original [and collated. Tablet of Anu]-ikšur, son of Šamaš-iddina, ⁹³ descendent of Šangû-[Ninurta. Anyone who reveres An]u and Antu must not carry (it) off [or int]entionally *withhold* it.

Notes

Line 1: Abusch et al. (2020, 66) suggest reading the damaged first signs as [ana] 'šup²-šūq²-ti BÚR¹, with the tentative translation “*[In order to] release (a woman) who is having difficulties (in childbirth)*”. They correctly note that the following rituals were performed for a pregnant woman who has suffered from miscarriages in the past, interpreted here as a problem caused by witchcraft, the dominant theme of the tablet. See also Scurlock 2014a, 688; Couto-Ferreira 2013, 100. However, the reading *šupšuqtu* remains somewhat doubtful, since this term appears to be used exclusively for women having a difficult delivery, as far as textual attestations suggest. Thus, this term occurs exclusively in the birth compendium BAM 248 iv 6–9 //, beside the word *muštapšiqtu* “woman in hard labour” (for ^{MUNUS}LA.RA.AḤ, varying with *mušapšiqtu*, see text D.1.1). The term would thus not be adequate for the present context. An alternative restoration closer to the topic of the tablet is suggested here: [ana a]-‘ri-ti¹ ‘BÚR¹ “*[in order to] release a pregnant woman*”.

Apart from the fragmentary rubric in SpTU 5, 248 obv. 1, the patient is exceptionally introduced as *sinništu lā mušēšertu* “a woman who does not bring (her pregnancies) to term” in the same line. This expression with a Š-stem participle of *ešēru* (instead of the more common Št-stem participle *lā muštēšertu*) is not attested in any other text so far, but is apparently used here as the Akkadian equivalent of the logographic MUNUS NU SI.SÁ encountered in line 62 (and possibly also in line 75), within the introductory rubric *ana* MUNUS NU SI.SÁ SI.SÁ, “to make a woman who does not bear successfully bear successfully”. In addition to the unusual *mušēšertu*, SpTU 5, 248 also uses a derived abstract noun (*lā*) *mušēšerūtu* “(in-)ability to bring (babies) to term” in lines 66, 67 and 72, likewise only known from the present text.

Treatments or rituals for a MUNUS NU SI.SÁ are not mentioned specifically in the Exorcist's Manual or in the Assur Medical Catalogue (AMC), although both catalogues mention a related type of rituals, ^{MUNUS}PEŠ₄.KÉŠ.DA “to bind a pregnant woman” (cf. Steinert et al. 2018, 218, 272 line 114; Geller 2018a, 298, 305; Heeßel 2023, 294 line 15). A tablet with amulets and an incantation for a MUNUS NU SI.SÁ is known from STT 241 rev. 29 (text C.3.1), although the evil influences from which the pregnant woman was protected may not be witchcraft-related in this case (see *infra*). In the ritual preserved on KAR 223: 5 and dupl., stones that are put around the hips of a MUNUS NU SI.SÁ are used to delay delivery (see text D.3.1). Otherwise, the phrase is (MUNUS) NU SI.SÁ is sometimes encountered in omen apodoses, forecasting that a woman who has trouble bringing to term will bear successfully. For example, *Alamdimmū* Tablet III, offers the apodosis NU Û.TU Û.TU NU SI.SÁ SI.SÁ “an infertile woman will bear, a woman who does not bear successfully will bring to term” (Böck 2000, 94: 97). In the extispicy text Manzāzu (Tablet 4), we find this apodosis written syllabically: *la a-lit-tú ul-lad : la muš-te-šir/šir-tú uš-te-(eš)-šir/šir* (Koch 2000, Babylonian Liver Omens, 101 K. 1401a+ A 39; variant CT 30, 30 (K.1454): 5).

A similar variation between the Š-stem and the Št-stem as seen in *muš(t)šēšertu* is also found in the use of the verb *ešēru* in connection with delivery. Attestations of the Š-stem of *ešēru* with a connection to childbirth often refer to the unborn child and suggest a meaning “to let (the child) pass, to have a straightforward, normal childbirth”. See CAD E, s.v. *ešēru* sub 6a-2', e.g. SB *Atramḥasīs* (K. 3399+ = CT 15, 49 rev. iv 61) *rēmu kuššurma ul ušēšir šerra* “the womb was knotted, it did not let the child pass through/come out straight” (Lambert and Millard 1969, 110–111). The Št-stem of *ešēru*, is further encountered in the meaning “to give birth easily”, in connection with delivery (written syllabically and SI.SÁ, e.g. in the birth rituals of BAM 248 //, see text D.1.1).

Line 2: The expression *gallābūssu epēšu* means “to submit to a complete cleansing of the body by the *gallābu*”, i.e. shaving of body hair (CAD G, 17–18). The subject of the verb should be the patient, i.e. a 3rd person sg., not a 2nd person sg. with a 3rd fem. sg. pronominal suffix (the text uses -šu as the 3rd sg. fem. suffix). The form *teppuši* (2nd fem. sg.) therefore seems to be a mistake for an expected 3rd person sg. form (*ippuši*). For shaving before delivery, cf. von Soden 1957–1958, 120 (assuming that only the genital area of a woman was shaved by the midwife prior to delivery); Stol 2000a, 172; Stol 2006–2008, “Rasieren”, *RlA* 11, 261 §5.1; Scurlock 2002, 216.

For ^{kuš}*naštuq* or *naštuk* “leather bag”, see CAD N/2 79b; AHW 1579b (a loanword from Greek, possibly introduced through Aramaic).

Line 3: ^{na4}AŠ (*zikari*) is only attested here. Scurlock interprets this spelling in analogy to ^uDILI (*ēdu*-plant) as “lone stone”. The Akkadian reading is uncertain. For stones having a ‘male’ and ‘female’ variety, see e.g. the *šû*-‘stone’ and *šubû*-‘stone’ (CAD Š/3 186 sub c-3’; Schuster-Brandis 2008, 449 *passim*; Thavapalan 2020, 158). Male *šû*-‘stone’ is attested in amulet prescriptions to protect women from miscarriage, see e.g. LKA 9 rev. r. col. 14’; SpTU 3, No. 84 rev. 6 (and dupl., see *infra* texts C.3.4 and C.3.5); K. 4727+ and duplicates (text F.1).

Line 4: Following Abusch et al. (2020, CMAwR, 72 note 4), ^{na4}*iz-bi-tû* is understood as an error for ^{na4}*zi-bi-tû*, a stone frequently attested in amulet texts. Differently, Scurlock (2014a, 684; 2014b, 122), reading *išbitu*-stone (from *šabātu* “to seize”); Couto-Ferreira 2013, 102 fn. 18: *isbitu*(?); Hecker 2008, *TUAT NF* 4, 107: ^{na4}GIŠ.BI BABBAR. None of these readings are otherwise attested. The word *sāmūtu* “(something) red” is noted by Stol (2020b, *BiOr* 77, 569) as a neologism. One would expect “on a red thread/yarn” or similar.

Line 6: For *tanamdissu* “you give her” (*nš* > *ss*), see von Soden 1995, GAG § 30i.

Line 7: The translation of *tušqallalšu* follows Abusch et al. (2020, CMAwR 3, 68, 72), who understand the pronominal suffix -*šu* as referring to the patient and assume a causative meaning of *šuqallulu* here (“you have her suspend (it from a wall)”. The text does not specify the object that is to be hung up on a wall in the patient’s house, but most likely it was the leather bag that was filled with the patient’s hair rather than the bread, meat and grain that was set up at the patient’s head the night before and is taken to the crossroads in line 8 (cf. Scurlock 2002, 217; Couto-Ferreira 2013, 102).

Lines 8–9: For this recitation, see Abusch et al 2020, CMAwR 3, 66. As discussed there, the term *nabû* “named” (ones) refers to the warlock and witch, whereas “the unnamed” are “the unsuspecting people (or animals) that will eat the foodstuffs and thus acquire the woman’s inability to give birth to a living child.”

In line 8, the form *ittannūnu* stands for *ittadnūni* “they have given (it) to me”.

Line 9: For the irregular form *indaḥarū’inni* and the variant spelling *e-ma-a’* (for *ēma*) indicating a long final vowel, see Abusch et al. 2020, CMAwR 3, 73 n. 9.

Line 11: The form *inandi* stands for *inaddi* (for the dissimilation /dd/ > /nd/, von Soden GAG, § 32b). The expression *lēssu ana kutallīšu ul inandi* literally means “she does not cast her cheek backwards” (i.e., should not look back); cf. also BAM 248 rev. iii 45 (text D.1.1).

Lines 12–18: For similar purification rites at the river in which the patient descends into the river and *directs* water upstream and downstream as a symbolic action, with similar incantations addressed to the divine river, see e.g., Maul 1994, 85–89, 140–141 lines 136–147, 288–289 rev. 1–17; 360–361: 68–79; 405–406: 36–45; Abusch and Schwemer 2016, CMAwR 2, text 11.3 line 23. The expression *mē ana muqqalpītu šalāšīšu ibbak* “she brings/sends water downstream three times” is translated by Scurlock 2014b, 122: “she draws water three times in a downstream direction”. The use of the verb *abāku* “to bring” is described as an indicator of the late date of the text by Stol (2020b, *BiOr* 77, 569). The word *muqqalpītu* “downstream” is replaced by *qiddatu* in the incantation in line 15.

Line 13: The form *ešrētu* is a Late Babylonian spelling for the 2nd person sg. fem. stative form *ešrēti* “you are just”, see also Abusch et al. 2020, CMAwR 3, 72 n. 13, 16; cf. Scurlock (2014a, 688, 2014b, 122) translating differently “you flow in a straight line”. The use of the pronominal suffix -*ka* instead of -*ki* with reference to the (feminine) river resembles the use of the masculine suffix -*šû* instead of feminine -*šā* (in reference to the patient) elsewhere in this text (e.g. line 10). Note also the masculine imperative form *tabal* in line 15.

Line 15: The form *li-ṭe-(e)-pi* in lines 15 and 57 has been derived from *ṭepû* “to attach, add” (e.g., Scurlock 2014a, 688; Scurlock 2014b, 122) or from an otherwise unknown verb *ṭepu* (CAD T, s.v. *ṭepu*). Abusch et al. (2020, CMAwR 3, 73 n. 15) suggest a connection to the verb *d/ṭāpu* attested in lexical texts an equivalent of Sumerian *dun*₅ “to churn” (CAD D, 106; cf. AHW 167 s.v. *dēpu* “stossen”), and regard *agammu* “marshland” as the subject of the precative *liṭēp(i)* (with an overhanging vowel). SAD Vol. 2, 115 s.v. *ṭebû* interpret the form *li-ṭe-(e)-pi* as a by-form of *ṭebû/ṭepû* “to sink” and quote our passage under the Dt-stem. They translate: “may the rivers become full, may the swamp become submerged (*liṭēpi*)”; their reading is followed here.

Like earlier editors, SAD Vol. 2, 115 read the sequence as *mû(A) ʔa-ab/p-a-ta* “(may) the water in which you have emerged yourself (remove the bond of evil)” and list the form *ʔab/p’āta* under *ʔebû/ʔepû* “to sink, submerge”. Abusch et al. (2020, CMAwR 3, text 5.5 and 73 n. 15) interpret the sequence *a-da-ap-a-ta* as a spelling of *atappāti* “channels” (also *adappu* in first millennium BCE texts), a reading which is followed here. Abusch et al. assume a differing syntactical structure in lines 15–16: for them *agammu* “marshland” functions as object of the first sentence (“may the rivers fill the marshland”) and simultaneously as subject of the second verb. Analogously, *atappāti* “channels” is seen as object of *liṭēpi* and simultaneously as subject of the following precative *lišēšā*. The environmental imagery evokes the idea of a “smooth and unhindered progress of the water” (from the rivers into the marshes forming smaller canals), which in their view may allude to the journey of the baby in the womb, but which is equally linked with the idea of the water as an unstoppable carrier for transporting off the patient’s impurity.

Lines 17–18: For this common formula, see already Lambert 1962, *JCS* 16, 72–73; Lambert 1970, *Afo* 23, 41: 16–18, 34–36.

Lines 20–25: For another incantation presumably addressed to *uḫūlu* “soapwort-plant”, cf. Abusch and Schwemer 2016, CMAwR 2, text 7.20.

Line 20: The form *i-ri-ka* is interpreted as a G-stem form of *erû* “to be(come) pregnant”, which here appears in the meaning “to engender” (Abusch et al. 2020, CMAwR 3, 73 n. 20), similar to (w)*alādu* “to give birth” and “to engender”. The verb expected here would have been *reḫû* “to beget, to inseminate”, in analogy with the following *urabbika* “he has made you grow” (from *rabû* D-stem “to bring up, to rear (children)”, see CAD R, 48a sub b).

Line 21: For the improved reading and interpretation of this line, see Abusch et al. (2020, CMAwR 3, text 5.5, with 73 n. 21 and collations on pl. 62), which is adopted here.

Lines 24–25: The reading of this passage follows Abusch et al. (2020, CMAwR 3, text 5.5, with 73–74 nn. 24–25 for discussion. For the expression *lū endetūnu igār* in line 25, see also Stol 2020b, *BiOr* 77, 569.

Line 26: For the association of a woman’s womb with an oven, see also Scurlock 2002, 219; Couto-Ferreira 2013; Steinert 2017a, 320–322. For lines 26–32 and for metaphors of birth and reproduction in connection with the glassmaking kiln, see also Thavapalan 2021, *JCS* 73, 166–169.

Lines 27–28: For the improved reading of the beginning of line 28 IZI MURUB₄ as *išāt qabli* “the fire of battle”, see Abusch et al. 2020, CMAwR 3, text 5.5 with 74 note 27–28 and collations on pl. 62.

Line 30: For *šalmānūtu* as a neologism for *šalmūtu* “health, well-being”, see Stol 2020b, *BiOr* 77, 569. The form *binnim-ma* “give (fem.) me!” (from *bīn* or *binna* “give!”) is a witness to the late date of the text, cf. AHW 126b; CAD B, 216–217.

Line 31: For the reading *ʔšalʔ-mu*, see Abusch et al. 2020, CMAwR 3, text 5.5, with collations on pl. 62.

Line 32: For the reading *ʔneʔ-mel-šū*, see Abusch et al. 2020, CMAwR 3, text 5.5, with collations on pl. 62. For *pānū + maḫāru*, “to be acceptable, pleasing”, cf. CAD M/1 64–65 sub 4b-2'. Abusch et al. translate “may my wish be granted”.

Line 35–36: For revised reading of this passage, which is followed here, see Abusch et al. 2020, text 5.5, 74 n. 35–36 and collation on pl. 62. Note the unusual switch from a first- to a third-person perspective in line 36. The form *a-a-mu-ut* is understood as a vetitive in the third person (*ay imūt*), with *lāʔi* “my baby” as subject. The phrase *tēnū itārī* “a replacement may return” is seen as a reference to the unborn baby, which is to replace a stillborn baby of the patient’s previous pregnancy. The spelling of *itār* with an overhanging vowel is a recurring feature of middle weak verbs in Neo- and Late Babylonian texts, see von Soden 1995, GAG §104g. See also line 15 (for a similar spelling of the verb *ṭēpu*). For *ḫašānu* “to embrace”, see AHW 331b “in den Arm nehmen”.

Lines 37–38: For the motif, see CAD U/W 186b s.v. *uppulu*; von Weiher 1988, SpTU 5, 64. The emendation *[na]p-šu <in>-bi* follows Abusch et al. 2020, text 5.5 with pl. 62 (collation).

Lines 39–40: See also *Maqlū* VII 121–122 (Abusch 2016, 185, 265, 357); Abusch and Schwemer 2016, CMAwR 2, text 8.21: 40'''–47'''. Abusch et al. 2020, text 5.5, with 74 note 40 understand the writing *mu-ḫur mu-ḫur-an-ni-ma* as standing for *muḫrī muḫranni-ma* “accept (my) prayer from me”, with a G-stem imperative form of *maḫāru*. Note, however, that *muḫru* is usually constructed with a D-stem of *maḫāru* (CAD M/1, 67 s.v. *maḫāru* sub 7a; CAD M/2 177 s.v. *muḫru*).

Lines 41–52: Since the preceding text sections do not refer to the recitation of this prayer to the sun god, its function and placement within the ritual proceedings is uncertain. According to Scurlock (2002, 215 with fn. 37), the prayer was recited at sunset, in connection with shaving the patient and the preparation of the leather bag containing her hair (lines 2–3). Couto-Ferreira (2013, 111) suggests the prayer was recited “in conjunction with the sunrise” and invoked Šamaš “in his role as judge”. Abusch et al. (2020, 64, 74) believe the prayer was recited by the exorcist “early in the morning”, at the secluded place in a blocked road where he takes the woman (lines 7–8) and leaves the foodstuffs that have absorbed the patient’s contamination by having spent the night in her presence. Their proposition is adopted here.

Line 42: The reading at the end of the line follows Abusch et al. 2020, CMAwR 3, text 5.5 with collations on pl. 62.

Line 43: See Abusch et al. 2020, 75 note on line 43. The spellings *he-bi-il₅* and *he-bil-ti* are assumed to be variant spellings of *hābīlu* and *hābīltu* “man / woman who have done wrong”; *mu-šal-in-d[u]* is understood as *mušallimtu* “a woman who brings to term, delivers soundly”. See also line 30 for the verb *šullumu* in the meaning “to bring to term”. The spelling *ub-be-ak-ka* is also found in line 54 (for a 3rd sg. durative form of *bu”ū*).

Line 44: For the reading *qū-lum* see the collations in Abusch et al. 2020, pl. 62.

Lines 46–47: The forms *kimissu* (instead of *kimassu* or *kimtašu*) and *še-er-šu* instead of *šerra/išu* are irregular and a sign of the late date of the text. For the reading of line 47, see Abusch et al. 2020, text 5.5 with collations on pl. 63.

Line 48: For the emendation, see already von Weiher SpTU 5; Abusch et al. 2020, pl. 63. Scurlock (2014a, 686) restores ^{munus}*sin-[niš-tu la mu-šal-lim-tum]* at the end of the line, but as Abusch et al. (2020, 75) note, an additional verb is required here.

Line 49: For this line, see Abusch et al. 2020, 67, 75 and collations on pl. 63.

Lines 50–51: See Abusch et al. 2020, text 5.5 with collations on pl. 63.

Lines 53–61: As with the preceding prayer to Šamaš (lines 41–52), this prayer to Ea is not mentioned in the ritual instructions of the preceding text, and its placement in the ritual proceedings is not certain. Abusch et al. (2020, 64) propose the prayer was recited by the exorcist at the river, introducing the patient to Ea as the god of the subterranean waters as well as healing and magic. The imagery of the Apsū and the purifying river waters in the recitation fit well with this placement. After the prayer to Ea, the patient would have descended into the river, directing water downstream, while the exorcist spoke the prayer to the divine River.

Lines 53–54: For the new readings, see Abusch et al. 2020, pl. 63. The restoration of line 54 follows Scurlock 2014a, 686.

Line 56, 60: The text uses a variant form *puṭru* instead of correct *puṭur* for the masc. sg. imperative.

Lines 56–58: For the parallel passage in lines 15–16, see the discussion in the note above. The verb *liššâ* “may (the rivers) carry (their waters)” instead of *limlâ* “may (the rivers) fill” in line 15 appears to be a mistake. The translation follows Abusch et al. 2020, text 5.5.

Lines 60–61: For the spelling *zu-mur-ri-šú* see Abusch et al. 2020, 75 note on line 60. For *lurabbi* and *lurappiš* as Late Babylonian third person precatives, cf. Schwemer 2017, 77.

Line 64: The emendation follows the unpublished parallel A 492 obv. 6'. For the healing goddesses Gula and Ninkarrak, their associations with childbirth and midwifery and their close association, see now Sibbing-Plantholt 2022, 27–205, esp. 103–104, and 106–123. Note also that the title of the treatise PREGNANCY/OFFSPRING in the Assur Medical Catalogue (lines 109–114; Steinert et al. 2018, 217–218, 269–270) is “If a man is handed over to Ninkarrak” (*šumma amēlu ana Ninkarrak paqid*). This underlines the relations of the rituals in SpTU 5, No. 248 to the treatise PREGNANCY. Notably, Ninkarrak was also a deity associated with oath/ban (*māmītu*), and the infant deaths and miscarriages dealt with in the present text(s) belonging to the treatise PREGNANCY may have been attributed to divine punishment by Ninkarrak triggered a broken oath (see further Sibbing-Plantholt 2022, 110–114).

Line 70: Ms. c now allows to emend the slightly corrupt text of ms. a, and to improve previous readings. Instead of von Weiher’s (1998, 62) reading *ana IGI nis-ḫi lis-si-ma*: “soll sie vor dem auserwählten rufen” (similarly Böck 2013, 49; cf. Scurlock 2014a, 687), the text of ms. c reads *ana IGI* ⁴UTU DÜG.GAM-si-ma “you let (a pregnant ewe) crouch down before Šamaš”,

with a *š*-stem of *kamāsu* “to kneel” followed by the feminine pronominal suffix (*tušakmassi*). Thus, following *ana* IGI ^dUTU in ms. c, we can emend ms. a to *ana* IGI ^d20. The restoration 2 G[URU]Š.MEŠ *i-na-áš-šu* follows Scurlock (2014a, 687).

Lines 73–74: In the parallel sequence of the rite with the pregnant jenny in Ritual 3 (lines 85–87), the verb *ḫalāpu* “to slip through” is used instead of *ašû* “to come out” found here, in the rite with the pregnant ewe. In line 74, ms. c allows us to restore the text of ms. a as *ana* [UG]U IGI.MEŠ-šû NIGIN “she turns her face towards (the ewe)” (*ana muḫḫi pānīšu isaḫḫar*). For *pānī saḫāru* “to turn the face towards someone”, cf. the expression *pānīšu ana šērīya išḫuram-ma* “(as soon as) he directed his attention towards me” (ARM 2, 129: 21, quoted in CAD S, 41 sub 2a-2’).

Lines 75–77: The new readings in these lines follow Abusch et al. 2020, text 5.5 with collations on pl. 63. One is tempted to restore at the beginning of line 75 *ana* MUNUS NU SI.SÁ SI.SÁ DÙ.DÙ.BI, following the beginning of Ritual 2 in line 62, but the traces in line 75 (ms. a rev. 26) are not unambiguous. Ms. c is fragmentary but begins with the phrase *ana* MUNUS Û.TU “to enable a woman to give birth/bear (successfully)”.

Line 80: As collations by Abusch et al. 2020 (CMAWR 3), pl. 63 show, the sign sequence is to be read a te a tú rather than a kar tú, see also the discussion *ibid.*, 75 note on 2, line 6. Scurlock (2014a, 687) reads *a-qar-tú* TA ^{is}EREN and translates “jewellery(?) (made) from cedar”. Although it is possible to emend the text to *a-qár^l-tú* (for *uqurtu* “precious object, jewel”, cf. CAD U/W, 204 sub a), such a spelling as well as the following TA (for *ultu* “from”, “out of”) instead of the genitive particle *ša* are highly unusual.

Scurlock (2002, 221) suggests that the killed female mouse wrapped in combed wool plays the role of a “foetus surrogate”, representing the miscarried foetuses of the patient (because the mouse is treated in the same manner as a newborn who is swaddled).

Line 83: The phrase *annâ u annâ* (lit. “this and this”) refers to the two rites (placing foodstuffs and a dead mouse at a crossroads) described in the preceding paragraphs (lines 75–82). The woman had to repeat them several times. For the expression *ina lapât šamê* “at the touching of the sky” (i.e. at dawn), cf. CAD Š/1, 346 sub 5’; BE 17, 47: 14: *ina šamê lapāti*.

Line 87: The verb *ú-ša-áš-ša* (*našû š*, lit. “she lets the jenny pick up the barley”) is unusual (*ušakkal* “she feeds” would be expected, as in line 86).

Line 88: The two signs at the beginning of the line, ZÁLAG and BAR, are problematic. Abusch et al. (2020, text 5.5,2 line 14) suggest reading *šab-bar*, which they understand as a term for an item made of grain seeds or whole plants of *šeguššu*-cereal (millet), perhaps a plaited sheaf. A word *šabbaru* is presently unknown, but may be derived from *šabāru* “to bend, to twist, to spin” (see *ibid.*, 75–75 for discussion). Stol (2020b, *BiOr* 77, 570) proposes a different reading of the signs as 2 (GUR) (or?) 2 (PI) 1 (BÁN). He notes the possible relevance of uses of millet against spirits of the dead and witchcraft in other texts and notes that one *sūtu* (BÁN) was the amount of a normal daily ration of grain. For *šeguššu* as a variety of proso millet, see Stol 1993–1997a, “Mohrhirse”, *RIA* 8, 348–349; Dornauer 2018, 29, 87.

The reading ^{EN}1 ^U.TU-*dī* follows collations by Abusch et al. (2020, pl. 63).

Line 89: Following Abusch et al. 2020, 76 (note on line 15), the form *i-la-aš-šu-uš-ma* instead of *ilâš-ma* is interpreted as an irregular form of *lâšu* with “overhanging vowel” (*ilaššu*), the final *-š* is interpreted as the suffixed pronoun *-šu*. Stol (2020b, *BiOr* 77, 569) assumes a verb *lašasu* as a variant of *lâšu*. The male and female puppets formed here from a mixture of amniotic fluid and flour are regarded by Abusch et al. (2020, 65) as representations of warlock and witch (and their evil influence) which seems to fit the disposal of these figurines (they are thrown into the street). Stol (2020b, *BiOr* 77, 569) thinks the figurines represent the expected babies.

Line 90: Abusch et al. 2020, 76 (note on line 16) render the phrase *adi mišil mūši* as “just before midnight” instead of “until midnight”, to fit *erēbu* “to enter” as a verb for a punctual action.

Line 91: The reading [^{md}AN.Š]ÁR-ZÚ-KÉŠ for Anu-ikšur follows Abusch et al. 2020, text 5.5 and pl. 63. For the colophon, see also Jiménez 2016b, *Babel und Bibel* 9, 237–239.

Line 93: ŠA.ÁB.BA₄.ALLA is an unusual orthography for ŠA.BAL.BAL (*liblibbi*) “offspring”. The verbal form *u-š^a1-am-áš* in the expression *ina mērešti lā u-š^a1-am-áš* in ms. a appears to be a variant of the more common *umšamki/aš(šu)* “May he not withhold it (the tablet) intentionally!” (*š*-stem of *makû* “to be lacking”), see Jiménez 2016, 228–235 for discussion.

For the spelling $i_{11}(\text{HI})-ta_8(\text{ŠÁR})-áb-bà-alla$ in this colophon, see Jiménez 2016b, 234. Another colophon by Anu-ikšur is preserved in SpTU 1, No. 59, a tablet with prescriptions for women identified as part of the therapeutic series *Šumma amēlu muḥḥašu umma ukāl*, see text C.2.1.

C.4 Embryology

C.4.1 BM 37014: Calculating the Growth of the Foetus

Theoretical discussions about human embryological development are absent from the cuneiform medical sources as are theoretical treatises in general.³³¹ Several omens in the teratological omen series *Šumma izbu* (Tablet 1) envisage a woman giving birth to a variety of material forms and objects including foetuses resembling animals or having strange features (de Zorzi 2014, 344–360). Some of these phenomena may relate to observed miscarriages in different stages of pregnancy and foetal formation. However, the omens are not concerned with portraying foetal development in a systematic manner but with interpreting the ominous significance of abnormal births and miscarriages.³³² Babylonian scholars nonetheless took a theoretical interest in describing the development of the foetus in utero. This is shown by a section in a Late Babylonian mathematical text from Uruk (SpTU 4, No. 173 ii 2–9 = ms. b), a tablet that belonged to the library of the descendants of Šangû-Ninurta (Clancier 2009a, 397). The significance of this passage was recognized and discussed by Hunger (1994), who later identified another parallel in SpTU 2, No. 43: 13–17 (Hunger 1996), a text (otherwise of astrological content) written by the scholar Iqīšâ of the Ekur-zakir family.³³³

The present discussion adds a second manuscript for the calculation scheme of the growth of the foetus found in SpTU 4, No. 173, which is preserved on a small fragment of a Late Babylonian cuneiform tablet presumably found at Babylon (BM 37014, ms. a).³³⁴ Although the right half of ms. a is lost, it seems to run parallel to the fully preserved ms. b. Thus it can be surmised that both texts present the same scheme giving the size of the foetus in the first ten days of gestation, continuing with one month and ten months (after which birth is to take place). The contents of the text sections of ms. a that preceded and followed this calculation cannot be determined yet, but they could have been mathematical as well.

List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
a	BM 37014 (80-6-17, 758) ³³⁵	Pl. 34	Coll.	fragment of a single-column(?) tablet; Late Babylonian script, ca. 4th/3rd cent. BCE	Babylon?
b	W. 23281	SpTU 4, No. 173	–	two-column tablet; Late Babylonian script; 5th/4th cent. BCE	Uruk; library of the descendants of Šangû-Ninurta

³³¹ For an overview of Mesopotamian views on the subject and brief discussion of other, more detailed ancient traditions concerning embryology, see Stol 2000, 9–26; 2009b; Couto-Ferreira 2015–2016.

³³² For the *kūbu*, the numinous or deified foetus of human shape, see Stol 2000, 29–32.

³³³ This source varies from mss. a and b presented here, describing the multiplications for computing the size of the foetus after one month and after ten months of gestation.

³³⁴ I owe knowledge of the fragment to Christopher Walker (personal communication). Leichty, Finkel and Walker 2019, *CBT* IV–V, 346, still classify the fragment as either medical or astrological (horoscope). The fragment comes from the excavations of Hormuzd Rassam. The register of the British Museum's Babylonian collection gives Babylon as the provenience of the 80-6-17 collection.

³³⁵ Measurements: 3.4 cm x 3.1 cm 2.2 cm.

Overview

i'	Fragmentary	...]1'
	a obv. 1'	
ii'	Mathematical schema for the growth of the foetus	2'–13'
	a obv. 2'–rev. 6' // b obv. ii 2–9	
iii'	Fragmentary	14'[...]
	a rev. 7'	

Previous Edition and Discussion

Lambert, *Notebooks*, Folio 9315 (transliteration of ms. a)

Hunger 1994, *NABU* 1994/2, 32 No. 34 (ms. b)

Hunger 1996, *NABU* 1996/2, 35 No. 39 (discussion)

Stol 2000a, 12

Stol 2009b, 143–144 (discussion)

Electronic Babylonian Library (eBL) (transliteration; <https://www.ebl.lmu.de/library/BM.37014>)

Transliteration

Beginning of ms. a obv. lost

1' a obv. 1' '10' 'GI.MEŠ³'(blank)[.....]

a, b

2'	a obv. 2'	LÚ.TUR u_4 -mu šá ina ŠÀ AM[A-šú]
	b obv. ii 2	LÚ.TUR u_4 -mu šá ina ŠÀ AMA ¹ -šú DÙ-ú 1/2 ŠE šú-ú
3'	a obv. 3'	i-na šá-ni-i u_4 -m[u]
	b obv. ii 3	i-na 2-i u_4 -mu ŠE šú-ú
4'	a obv. 4'	i-na šal-šú 'u ₄ ¹ -[mu]
	b obv. ii 4	i-na šal-šú u_4 -mu ŠE 1/2 ŠE šú-ú
5'	a obv. 5'	i-na 4-'i ¹ [u_4 -mu]
	b obv. ii 4 ^{cont.}	i-na 4-i u_4 -mu 2 ŠE šú-ú
6'	a obv. 6'	ina '5 ¹ -[šú u_4 -mu]
	b obv. ii 5	ina 5-šú u_4 -mu 2 1/2 ŠE šú-ú
7'	a obv. 7'	ina [6-šú u_4 -mu]
	b obv. ii 5 ^{cont.}	ina 6 ¹ -šú u_4 -mu 3 ŠE šú-ú
8'	a rev. 1'	i-na 7-'i ¹ [u_4 -mu]
	b obv. ii 6	i-na 7-i u_4 -mu 3 1/2 ŠE šú-ú
9'	a rev. 2'	i-na 8-i [u_4 -mu]
	b obv. ii 6 ^{cont.}	i-na 8-i u_4 -mu 4 ŠE šú-ú
10'	a rev. 3'	i-na 9-i u_4 -mu [.....]
	b obv. ii 7	i-na 9-i u_4 -mu 4 1/2 ŠE šú-ú

11' a rev. 4' *i-na 10-i u₄-mu* [.....]
b obv. ii 7^{cont.} *i-na 10-i u₄-mu 5 ŠE šú-ú <<šú-ú>>*

12' a rev. 5' *ina ITI U₄.MEŠ* [.....]
b obv. ii 8 *ina ITI U₄.MEŠ 3 ŠU.SI šú-ú*

13' a rev. 6' [*ina*] 10-i ITI.[MEŠ 1 KÙŠ šú-ú]
b obv. ii 9 *ina 10-i ITI.MEŠ 1 KÙŠ šú-ú*

a, b

14' a rev. 7' [x x] 'x x x' [.....]

Ms. a rev. breaks; remainder lost

Bound Transcription and Translation

Beginning of ms. a obv. lost

¹ 10(?) *qanû* [... ...]

¹ ten(?) reeds [... ...].

² *šeḥru ūmu ša ina libbi ummišu banû mišil uṭṭat šū*

² An (unborn) child – on the day it is created in his mother's womb – he is half a barleycorn (long).

³ *ina šanī ūmu uṭṭat šū*

³ On the second day, he is one barleycorn (long).

⁴ *ina šalšu ūmu uṭṭat mišil uṭṭat šū*

⁴ On the third day, he is one and a half barleycorns (long).

⁵ *ina rebī ūmu šina uṭṭat šū*

⁵ On the fourth day, he is two barleycorns (long).

⁶ *ina ḥamšu ūmu šina uṭṭat mišil uṭṭat šū*

⁶ On the fifth day, he is two and a half barleycorns (long).

⁷ *ina šeššu ūmu šalaš uṭṭat šū*

⁷ On the sixth day, he is three barleycorns (long).

⁸ *ina sebī ūmu šalaš mišil uṭṭat šū*

⁸ On the seventh day, he is three and a half barleycorns (long).

⁹ *ina samānī ūmu erbe uṭṭat šū*

⁹ On the eighth day, he is four barleycorns (long).

¹⁰ *ina tešī ūmu erbe mišil uṭṭat šū*

¹⁰ On the ninth day, he is four and a half barleycorns (long).

¹¹ *ina ešrī ūmu ḥamiš uṭṭat šū*

¹¹ On the tenth day, he is five barleycorns (long).

¹² *ina arḫī ūmī šalaš ubān šū*

¹² When one month's days (30 days) (are over), he is three fingers' breadth (long).

¹³ *ina ešeret arḫī ištēn ammat šū*

¹³ When ten months (are over and the baby is born), he is one cubit (long).

¹⁴ *traces*

¹⁴ *too fragmentary for translation*

Ms. a rev. breaks; remainder lost

Notes

Line 1': The measure of length *qanû* (GI) "reed" stands for six cubits (3 m). In Neo- and Late Babylonian times it equals 7 cubits (3.5 m), Powell 1987–1990, *RIA* 7, 463 § I.2.g, 470, 471 § I.4.i. The lost section preceding lines 2'ff. may thus have been mathematical as well. The first sign U could be read as the number 10 or as *u* "and", which would indicate the continuation of a sentence from the preceding, lost line. Note here, specifically, a group of Late Babylonian metro-mathematical texts referred to as "seed and reeds", from the subscript ŠE.NUMUN *u* GI.MEŠ preserved in a colophon of one of these texts (Friberg, Hunger and al-Rawi 1990, *BaM* 21, 545, 556–557 W 23291-x, rev. iv colophon; also *ibid.* 542 BE 20/1 no. 30 subscript to col. iii). As the authors of that study explain, the subscript "characterizes the text as one that teaches the proper use of *seed measure* and *reed measure*. 'Seed measure' and 'reed measure' are convenient names for the two complementary methods for surface mensuration which replace the traditional *area measure* in Mesopotamia in the 1st millennium. Reed measure was used for house plots ..., seed measure for more substantial pieces of land" (*ibid.*, 484).

Line 2'–13': The parallel passage to line 2' in SpTU 2, No. 43: 13 spells out $1/2$ ŠE as *[mi]-šil uṭ-ṭa-at* (in the absolute state). In the Late Babylonian sources discussed here, the unit of length *uṭṭatu* (ŠE) “grain, barleycorn” equals $1/5$ of a “finger(breadth)” (*ubānu*, ŠU.SI, one “finger” = 1.66 cm), while in a text from Assur representing an earlier tradition, one ŠE equals $1/6$ of a “finger” (CAD U/W, 356–357 s.v. *uṭṭatu* sub 3b; Powell 1987–1990, *RIA* 7, 458–459). In turn, thirty “fingers” (or 150 “barleycorns”) equals one cubit (50 cm), which is the size of the baby after ten months of gestation. The parallel text SpTU 2, No. 43: 17 adds that “upon this (the baby) will be born” (*i-na muḥ-ḥi im-mal-lad*).