

## Chapter G

# Two First Millennium BCE Commentaries on the Neo-Assyrian Birth Compendium

The two commentaries edited here provide ancient scholarly discussions on the same text, the so-called Neo-Assyrian Birth Compendium (text D.1.1), a compendium of incantations, rituals and prescriptions to promote easy delivery and deal with difficult labour (Frahm 2011, 231, 241, 302, 312). That fact that among the small group of commentaries on medical therapeutic texts from first millennium BCE Babylonia two manuscripts preserve a commentary on the Neo-Assyrian Birth Compendium underlines the importance of this text within the medical literature of the first millennium BCE and its role in scholarly learning. The two manuscripts (11N-T3 and UET 6/3, 897) stem from different sites in Babylonia (Nippur and Ur) and probably date roughly to the same era (the Achaemenid period). While they comment on largely overlapping text sections of the Birth Compendium and present many similarities and parallel passages (in the text passages selected from the base text as well as in the comments and explanations), the two commentaries are clearly no duplicates. Thus, the two texts present many differences in detail.

11N-T3 (text G.1) from Nippur is often more extensive in its explanations, which may be linked to its role in a teaching setting alluded to in its colophon (which defines the text as “oral explanations, and (materials for) a ‘questioning’, following the sayings of a (master)-scholar”, see below). Both commentaries contain many lexical explanations of terms and expressions in the base text, but they also engage in textual hermeneutics, seeking to show the intimate relations between certain words in the incantations, the *materia medica* in the prescriptions of the Birth Compendium and the central aim of the prescribed medical and ritual interventions, namely successful delivery. Moreover, the relevance of medical commentaries such as 11N-T3 and UET 6/3, 897 is that they are precious sources that aid in the reconstruction and interpretation of the fragmentary base text.

### G.1 The Commentary 11N-T3 from Nippur

The tablet 11N-T3 (kept in the National Museum of Iraq, Baghdad) can be regarded as the best-preserved medical commentary known to date. It was excavated in Nippur, in a trash pit dating to the Achaemenid period (5<sup>th</sup>/4<sup>th</sup> cent. BCE) and may be approximately contemporary with the other commentary on the Neo-Assyrian Birth Compendium from Ur (see G.2 below). It has been translated and discussed several times in the secondary literature. The edition included here has profited much from the study of the text by Jiménez (2014).

The colophon of the tablet identifies it as an IM.GÍD.DA (“oblong tablet”) belonging to Enlil-kāšir, a lamentation-priest (*kalû*) of Enlil, son of Enlil-šumu-imbi, and descendant of Lú-dumu-nun-na, “the Sumerian” (i.e. Nippurean).<sup>421</sup> In its rubric, the commentary is referred to as a *šātu*-commentary containing *šūt pī u maš’altu ša pī ummâni ša libbi* én munus ù-tu-du-da-a-ni “oral explanations, and (materials for) a ‘questioning’, following the sayings of a (master)-scholar, (relating to lemmas/passages) from (the text entitled) ‘Incantation: The woman giving birth’” (cf. Frahm 2011, 54, 231).

11N-T3 contains lexical explanations of difficult terms in the base text. But at the same time, the intention of the commentary can be described as “speculative philology”, the main purpose of which was to show that words drawn from the incantations and *materia medica* of the base text have hidden connections with the aim of the base text, i.e. successful delivery (Frahm 2011, 231; Jiménez 2014). Thus, the commentator applies various hermeneutical techniques (such as *notarikon*, false etymologies) with ingenuity, reflecting his detailed knowledge and creative handling of lexical traditions and literary texts.

<sup>421</sup> On the owner of the tablet, see Gordin 2016, *WdO* 18, 184; on the family name Lú-dumu-nun-na, see George 2009, *Babylonian Literary Texts in the Schøyen Collection*, 124–128, 130, 145 No.17; Wunsch 2014a, 289–290; Jiménez 2017, *The Babylonian Disputation Poems*, 46–47.

## List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
α	11N-T3	–	–	Single-column tablet; Late Babylonian script; 5 <sup>th</sup> /4 <sup>th</sup> cent. BCE	Nippur

## Previous Edition and Discussion

Civil 1974, *JNES* 33, 331–337 (edition)

Frahm 2010b, *TUAT NF* 5, 175–176 (partial translation)

Jiménez 2014, CCP, no. 4.2.A.a (edition)

Civil 1975, “Appendix A: Cuneiform Texts”, in *OIC* 22, 131–132 No. 20 (discussion)

Cavigneaux 1976, *Die sumerisch-akkadischen Zeichenlisten. Überlieferungsprobleme* (Diss. München), 152–154 (discussion of lines 2–6, 43–44)

Cavigneaux 1987, *AuOr* 5, 252–255 (discussion)

Frahm 2011, 38–39, 54, 65–67, 69, 71, 73–74, 92, 99, 104, 231, 237, 241, 302, 312, 389 (discussion of lines 8–9, 10, 13, 18–23, 28, 38–39, 40–41, 42–43)

Veldhuis 1989, *Acta Sumerologica* 11, 239–260 (“ms. c”; discussion of selected lines)

Steinert 2017a, 331–340 (discussion of lines 8–9, 11–12, 39–40)

Jiménez 2019, *NABU* 2019, 140–141 No. 77 (lines 8–12)

## Transliteration

- 1 **ÉN munus ù-tu-ud-da-a-ni** : *e-lep-pi šá uq-na-a ša-na-at*<sup>422</sup>
- 2 *ša-na* : *ma-lu-ú* : **gug nu-zu ù ZA.GUL nu-zu** : *lu'-at-ma*
- 3 **a-na ni-qí-i ul na-ṭa-at** : *pu-uḫ-tu<sub>4</sub> ši-i* : *gug* : *el-lum*
- 4 *nu* : *la'* : *zu* : *na-ṭu-u* : *a-ma-ra* : *a-na ni-qí-i ul na-ṭa-at*
- 5 *šá E-u* : *siskur* : *ni-qu-ú* : *siskur* : *šu-le-e um-ma lu'-at-ma*
- 6 *a-na šu-le-e ul am-ra-at* : **na-gi-ri um-ma** <sup>d</sup>GAŠAN-DINGIR
- 7 **iš-ta-na-as-si** : <sup>na-gi-ri</sup>nigru(KAXAD.KÙ) *šá ka-ga-ak-ku AD.KÙ i-gub* : *a-ši-pu*
- 8 **gi èn-barbàn-da šu u-me-ti** : *gi* : *sin-niš-ti* : *bar* : *a-šu-u* : *bàn-da*
- 9 *še-er-ri* : *ša-aḫ-ri* : **saḫar sila**<sup>la</sup> : *saḫar* : *e-pe-ri* : *sa-ḫar u ša-ḫar iš-ten-ma*
- 10 **sila-lam<sub>4</sub>-ma** : *si* : *e-še-ri šá a-la-ku* : *la* : *la-a* : *ša-ḫar* : *am-ma* : *ze-ri*
- 11 **šá-am-nu** : <sup>ni-ig</sup>nîg : *sin-niš-ti* : *am* : *ze-ri* : *nu* : *ba-nu-u šá-niš* <sup>h</sup>(NI)
- 12 **šá-am-nu** : *i* : *a-šu-u šá NUMUN* : **e-li LI.DUR-šú ḫe-pi-ma** *aš-šum GI*
- 13 *na-ki-is ab-bu-un-na-ti* : *ab-bu-un-na-tú ri-ik-si šá LÚ ši-i*
- 14 <sup>giš</sup>[<sup>ki-ri-is</sup>]kirid : *ki-ri-is-su* : *É ú-ba-nu* : **šup-šuq-tùm-ma** : *šup-šu-qa*
- 15 *ka-a-šú šá-niš dan-na-ti* : **ina qar-ni-šú qaq-qar ṭe-ra-at** : *ṭa-ru-u SAG.ÚS*
- 16 *šá-niš ṭe-ra-at* : *ḫe-eš-ne-et* : *ṭa-ru-u* : *ha-ša-nu lib-bu-u gú-da ri*
- 17 *na-an-du-ra* : *gú*<sup>l</sup>(e)-lá : *e-de-ri* : **el-la-me-e** : *AGA taš-ri-iḫ-ti*

<sup>422</sup> Text in bold characters marks quotations of words or phrases from the base text or from other identified texts.

- 18 *lib-bu-u* é-lam<sub>4</sub>-ma : É *er-bé* šá-niš si é-gar<sub>8</sub>-bi til-la : *el-lam-mu-u*
- 19 šá nu-ú-ru la-ni-šu ú-qat-ta-a : si : nu-ú-rù : é-gar<sub>8</sub> : la-a-nu
- 20 bi : šu-u : til : qa-tu-u áš-šú<sup>d30</sup> šá AN.TA.LÙ *gam-mar-ti i-šak-kan*
- 21 *aš-šum ÁB-ia la a-lit-ti* áš-šú<sup>d30</sup> EN la-a-tu<sub>4</sub> *el-le-e-ti*
- 22 *zi*<sup>d</sup>nin-dar-a sipa udul<sub>10</sub>(ÁB-LU)-lu-ú-a hē-pàd : *niš*<sup>d</sup>MIN SIPA
- 23 *ú-tul-la-a-tú lu-ú ta-ma-at* :<sup>d</sup>nin-dar-a :<sup>d30</sup> : *né-šel-pa-a*
- 24 *né-šal-pú-u* : *e-te-qu* : *né-šal-pú-u* : *a-la-ka* : gir<sub>5</sub>-gir<sub>5</sub> : *na-ḫal-šu-u*
- 25 gir<sub>5</sub>-gir<sub>5</sub> : *na-šal-pú-u* : <sup>ni-ra-aḫ</sup><sup>d</sup>GU<sub>4</sub> : *ni-ra-ḫu* : an : *ze-ri*
- 26 gud : šá-ḫa-tu : KA.INIM.MA <<:>><sup>munus</sup>LA.RA.AḪ.A.KÁM : la-ra-aḫ : *pu-uš-qa*
- 27 *dan-na-ti* : *na-ḫu-un-di* :<sup>d30</sup> : *na-ru-un-di* :<sup>d</sup>UTU
- 28 *na-am-li-su ki-ma ša-bi-tu*<sub>4</sub> : zí : *ma-la-su* : zí : *ba-qa-mu*
- 29 šá-niš *na-am-li-su lib-bu-u nap-lu-su* : *a-ma-ra* : *ki-ma* MAŠ.DÀ
- 30 bar<sup>ba-ár</sup> : *a-šu-u* šá NUMUN : <sup>du-u</sup><sup>dù</sup> : *lil-li-du* : *ul-la* : *an-na*
- 31 *an-na* : *qí-bi-ti* šá-niš *ul-la* : *ul-la* <sup>i-ú-u</sup> : *šá-am-nu* : Ì BUR
- 32 Ì *kan-nu* šá <sup>lú</sup>Ì.SUR šá-niš *bur* : *bi-’-il-ti* : <sup>urudu</sup>GAG.U<sub>4</sub>.TAG.E
- 33 *mul-mul* : *mul-mul* : *šil-ta-ḫu* : *mul-mul* : *ze-ri*
- 34 <sup>gi</sup>*mul-mul* : *ze-ri* šá-niš *gi* : *sin-niš-ti* : *urudu* : *e-ru-u*
- 35 *a-na a-re-e* : <sup>du-u</sup><sup>dù</sup> : *lil-li-du* : <sup>za-al</sup>zalag(UD) : *nu-úr* : *tag-ga*
- 36 *e-ze-bi* šá-niš <sup>du-u</sup><sup>dù</sup> : *lil-li-du* : si : *e-še-ri* šá *a-la-ku aš-šum*
- 37 <sup>mul</sup>KAK.SI.SÁ : *e-gi-zi-ni-ti* : GÉME-<sup>d30</sup> : *ina* SAG.DU-ia<sub>5</sub> *na-ma-ra*
- 38 *na-ma-ra* : KASKAL.MIN šá GIŠ.GI u <sup>giš</sup>TIR : šá ŠÀ *iš-qil-la-tu*<sub>4</sub> *li-kal-lim nu-ú-rù*
- 39 *ana* <sup>munus</sup>PEŠ<sub>4</sub> *iq-ta-bi* : <sup>na4</sup>iškila(ŠÀxA) : *ši-il-la-tu*<sub>4</sub> : ia<sub>4</sub>(NA<sub>4</sub>) : *a-šu-u* šá *ze-rù*
- 40 a : *ma-ra* : šà : *lib-bi* : *uš-šu-rat ḫur-da-at-su* : *hur-da-tú* : *ú-ru-u*
- 41 šá *sin-niš-ti lib-bu-u qa-at-ka šu-ta-am-ša-am-ma lu-pu-ut ḫur-da-at-na*
- 42 šá-niš *ḫur-da-ti* : *qim-ma-ti* : *šal-šiš ḫur-da-ti* : *ḫur-ri da-di*
- 43 *da-du* : *ma-ra* : *ina kit-tab-ri-šú* : *ina i-di-šú* : *kit-tab-ri* : *i-di* : še : *i-di*
- 44 še : *kit-tab-ra* : *qí-ip nap-šá-a-tu*<sub>4</sub> : *qa-a-pa* : *na-da-nu*
- 45 túg <sup>tu-un</sup>dun<sub>x</sub>(DÚB) : *ka-ma-du* : *ik-kud it-ta’i-id* : *ta-an-ki-tu*<sub>4</sub>
- 46 *ḫi-is-sa-tu*<sub>4</sub> : *it-mu-du* : *še-mu-ú* : *ab-nu ti-ik-ku* AN-e : *ab-nu*
- 47 ab : *ba-nu-u* šá *a-la-du* : nu : *ze-rù* : u-gu<sub>4</sub> : *ti-ik-ku* : u : *ba-nu-u*
- 48 gu : *a-la-du* : an : AN-e : an : *ze-ri* : SAḪAR BÀD ŠUB-tú
- 49 bàd : *du-ú-ru* : kéš : *ri-ik-si* : bad : *pe-tu-u*
- 50 ŠUB-tú šá E-u áš-šú *dirig*(SI.A) : *qa-a-pa* šá É.GAR<sub>8</sub> : si : *e-še-ri* šá *a-lak*
- 51 a : *ša-ḫar* : SAḪAR PISAN *šur-di-i* : <sup>ma-a</sup>ḡá : *pi-sa-an-nu* : ḡá : *a-la-ku*

Colophon:

52 *ša-a-ti šu-ut KA u maš-'a-al-ti šá KA um-ma-nu šá ŠÀ*

53 *ÉN munus ù-tu-ud-da-a-ni IM.GÍD.DA <sup>d</sup>50-KÁD*

54 <sup>lú</sup>GALA <sup>d</sup>en-líl A <sup>šá</sup> <sup>md</sup>en-líl-MU-im-bi ŠÀ.BAL.BAL

55 <sup>m</sup>LÚ-DUMU-NUN.NA *šu-me-ru-u*

### Bound Transcription and Translation

<sup>1</sup> *én munus ù-tu-ud-da-a-ni : eleppi ša uqnâ šânat*

<sup>2</sup> *šâna : malû : gug nu-zu ù ZA.GUL nu-zu : lu"ât-ma*

<sup>3</sup> *a-na niqî ul naṭât : pūhtu šī : gug : ellu*

<sup>4</sup> *nu : lā' : zu : naṭû : amāra : ana niqî ul naṭât*

<sup>5</sup> *ša iqbû : siskur : niqû : siskur : šulê umma lu"ât-ma*

<sup>6</sup> *ana šulê ul amrat : nāgiri umma Bēlet-ilī*

<sup>7</sup> *ištanassi : <sup>na-gi-ri</sup>nigru(KAxAD.KÙ) ša kagakku AD.KÙ  
igub : āšipu*

<sup>8</sup> *gi èn-bar bàn-da šu u-me-ti : gi : sinništi : bar : ašû :  
bàn-da*

<sup>9</sup> *šerri : šaḥri : saḥar sila<sup>la</sup> : saḥar : eperi : saḥar u saḥar  
ištēn-ma*

<sup>10</sup> *sila-lam<sub>4</sub>-ma : si : ešēri ša alāku : la : la'û : saḥar : amma  
: zēri*

<sup>11</sup> *šamnu : <sup>ni-ig</sup>nīg : sinništi : am : zēri : nu : banû šanîš<sup>i</sup> (NI)*

<sup>12</sup> *šamnu : i : ašû ša zēri : eli abunnatīšu ḥepī-ma aššum  
qanû*

<sup>13</sup> *nākis abunnati : abunnatu riksi ša amēli šī*

<sup>1</sup> “Incantation: The woman giving birth”. (In) “a ship which is loaded with lapis lazuli”

<sup>2</sup> “to be loaded” (*šânu*) (means) “to be full”. (Sumerian:) gug nu-zu ù ZA.GUL nu-zu “She does not know (whether) it is carnelian, and she does not know (whether) it is ... .” (Akkadian:) “She is impure and

<sup>3</sup> not fit for (making) an offering.” – This is a (word) replacement. (The Sumerian word) gug (means) “pure” (Akk. *ellu*), <sup>4</sup> nu (means) “not” (Akk. *lā*), zu (means) “to be appropriate”, (which is synonymous to) *amāru* (“to see”). (In) “she is not fit for (making) an offering”,

<sup>5</sup> which it (= the base text) said: (Sumerian) siskur (means) “offering” (*niqû*) (and) siskur (also means) “prayer”, thus: “she is impure and

<sup>6</sup> (should) not to be seen (*amrat*) for prayer.” (In) “the herald (*nāgiri*) <sup>7</sup> summons <sup>6</sup> the goddess Bēlet-ilī as follows”,

<sup>7</sup> (the word) “herald” (means) “exorcist” (*nigru*), (because the sign) KA with (the signs) AD.KÙ put inside it, (means) “exorcist”.

<sup>8</sup> (In the Sumerian phrase) gi èn-bar bàn-da šu u-me-ti (“Take a small reed from the marsh”), gi (“reed”) means “woman”; bar (the second element of the word èn-bar “marsh”) means “to go out”, bàn-da (“small”)

<sup>9</sup> means “baby” (or) “small (child)”. (In) “dust (*saḥar*) from the street (*sila*)”, *saḥar* means “dust”. “Dust” (*saḥar*) and “baby” (*saḥar*) are one and the same (phonetically).

<sup>10</sup> (In) “crossroads” (*sila-lam<sub>4</sub>-ma*), si means “to go straight”, said of “going”; la means “child” (*la'û*, which means) “little one”; and “people” (*ammu*) means “seed”.

<sup>11</sup> (In) “oil” (*šamnu*), the sign NÍG (= *šá* in *šá-am-nu*), read níĝ, means “woman”; *am(mu)* “people”) means “seed”; nu (means) “to create”. Secondly, the sign NI, pronounced i,

<sup>12</sup> (means) “oil”; i (also means) “to go out” (i.e. sprout), said of seed. (In) “Break it (i.e. the reed) over her navel”, (it is said) because reed

<sup>13</sup> is the cutter of the umbilical cord; the umbilical cord is the bond of human(kind).



<sup>14</sup> giš<sup>[ki-ri-is]</sup>kirid : kirissu : bīt ubāni : šupšuqtum-ma : šupšuqa

<sup>15</sup> kâšu šanîš dannati : ina qarnîšu qaqqar(a) ʔerât : ʔarû kayyānu

<sup>16</sup> šanîš ʔerât : heṣnet : ʔarû : ḥaṣānu libbū gú-da ri

<sup>17</sup> nandura : gú<sup>21</sup>-lá : edēri : ella(m)mê : agû tašriḫti

<sup>18</sup> libbū é-lam<sub>4</sub>-ma : bīt erbe šanîš si é-gar<sub>8</sub>-bi til-la : el-lam-mû

<sup>19</sup> ša nūr lānîšu uqattâ : si : nūru : é-gar<sub>8</sub> : lānu

<sup>20</sup> bi : šu : til : qatû aššu Sîn ša attalû gamarti išakkan

<sup>21</sup> aššum littiya lā ālitti aššu Sîn bēl lâti ellēti

<sup>22</sup> zi <sup>d</sup>nin-dar-a sipa udul<sub>10</sub>(ÁB-LU)-lu-ú-a hé-pād : nîš <sup>d</sup>MIN rēi

<sup>23</sup> utullāti lū tamât : <sup>d</sup>nin-dar-a : Sîn : nešelpâ

<sup>24</sup> nešalpû : etēqu : nešalpû : alāka : gir<sub>5</sub>-gir<sub>5</sub> : naḥalšû

<sup>25</sup> gir<sub>5</sub>-gir<sub>5</sub> : našalpû : niraḥ <sup>d</sup>GU<sub>4</sub> : niraḥu : an : zēri

<sup>26</sup> GUD : šaḥāṭu : KA.INIM.MA <<>> <sup>munus</sup>LA.RA.AḤ.A.KÁM : la-ra-aḥ : pušqa

<sup>27</sup> dannati : naḥundi : Sîn : narundi : Šamaš

<sup>28</sup> namlisu kīma šabītu : zī : malāsu : zī : baqāmu

<sup>29</sup> šanîš namlisu libbū naplusu : amāra : kīma MAŠ.DÀ

<sup>14</sup> (Sum.) kirid (means) “pin, needle” (Akk. kirissu), (which also means) “thimble” (lit. “house for the finger”). (The word) supšuqtum-ma (“woman in difficult labour”) stems from šupšuqu (“to be in difficult labour”),

<sup>15</sup> (which means) “to be delayed”; alternatively (it means) “woman in distress”. (In) “she roots up the earth with her horns”, (the word ʔerât “she roots up” stems from) ʔarû “to root up” – (this is the) usual meaning.

<sup>16</sup> Alternatively, ʔerât (“she strikes”) (is equivalent to) heṣnet “she hugs”, (because) ʔarû (is equivalent to) ḥaṣānu (“to hug”), as in (Sumerian) gú-da ri (which equates with)

<sup>17</sup> nanduru “to embrace one another”, (and because Sumerian) gú<sup>21</sup>-lá (is) edēru (“to embrace”). (The name) Ella(m)mê (means) “Crown of Splendour” (i.e. an epithet of the moon god, referring to the full moon).

<sup>18</sup> (The pronunciation is the same) as in é-lam<sub>4</sub>-ma (which means) “house (of) four”. Secondly, si é-gar<sub>8</sub>-bi til-la (refers to) Ellam-mû.

<sup>19</sup> (It means) “he who brings the light of his figure to an end”, (since) si (means) “light”, é-gar<sub>8</sub> (is synonymous to) “figure” (lānu),

<sup>20</sup> bi (means) “his”, til (means) “to finish”; (this is said) concerning the moon god when he sets a total eclipse.

<sup>21</sup> “Because of my cow who has not given birth”: (this is said) because Sîn (is) the lord of the pure cows.

<sup>22</sup> (As in the Sumerian phrase) “Be conjured by Nindara, the shepherd of the herdsmen”, (Akk.) “by the life of ditto (Nindara), the shepherd

<sup>23</sup> over the herdsmen, you are conjured”. (The god) Nindara (is) Sîn. (The word) nešelpâ (“glide out!” stems from)

<sup>24</sup> nešalpû (which means) “to pass” (Akk. etēqu); nešalpû (also means) “to go” (alāku). (Since Sumerian) gir<sub>5</sub>-gir<sub>5</sub> (means) neḥelšû (“to slip; to slide; to glide”),

<sup>25</sup> gir<sub>5</sub>-gir<sub>5</sub> (can also be equated with) nešelpû. Niraḥ (is the pronunciation of the logogram) <sup>d</sup>GU<sub>4</sub> (which is the same as) niraḥu (“little snake”). (The sign) an (same as the divine classifier) (also means) “semen, seed”

<sup>26</sup> (and) GUD (means) šaḥāṭu “to jump; to leap”. (In) “it is the wording (of an incantation)] for a woman who has difficulty during delivery”, laraḥ (means) “(dire) straits” (Akk. pušqu),

<sup>27</sup> (which is the same as) “hardship, distress” (dannatu). Naḥḥunte (is) Sîn, Narunde (is) Šamaš.

<sup>28</sup> (In) “Be plucked like a gazelle”, zī (means) “to pluck” (malāsu) (which is the same as) zī (which also means) baqāmu “to pluck (hair or wool)”.

<sup>29</sup> Alternatively, namlisu (is the same) as in naplusu (“to look at”), (which is synonymous to) amāru “to see”. (In) “like a gazelle” (MAŠ.DÀ),

<sup>30</sup> bar<sup>ba-ár</sup> : ašû ša zēri : du-u<sup>du</sup> : lillidu : ulla : anna

<sup>31</sup> anna : qibīti šanīš ulla : ulla i<sup>i-u-u</sup> : šamnu : Ì BUR

<sup>32</sup> šaman kanni ša šāḫiti šanīš bur : bi<sup>il</sup>ti : urudu<sup>GAG.(-)</sup> U<sub>4</sub>.TAG.E

<sup>33</sup> mul-mul : mulmul : šiltāhu : mul-mul : zēri

<sup>34</sup> gi<sup>gi</sup> mul-mul : zerri šanīš gi : sinništi : urudu : erû

<sup>35</sup> ana arê : du-u<sup>du</sup>(KAK) : lillidu : za-al<sup>al</sup> zalag(UD) : nūr : tag-ga

<sup>36</sup> ezēbi šanīš du-u<sup>du</sup>(KAK) : lillidu : si : ešēri ša alāku aššum

<sup>37</sup> mul<sup>mul</sup>KAK.SI.SÁ : egizinīti : Geme-Sîn : ina qaqqadiya namāra

<sup>38</sup> namāra : ḥarrānu ša api u qišti : ša libbi išqillati likal-lim nūru

<sup>39</sup> ana erīti iqtabi : na<sup>4</sup>iškila(ŠĀxA) : šillatu : na<sub>4</sub> : ašû ša zēri

<sup>40</sup> a : māra : šà : libbi : uššurat ḥurdatsu : ḥurdatu : urû

<sup>41</sup> ša sinništi libbū qātka šutamšām-ma luput ḥurdatna

<sup>42</sup> šanīš ḥurdati : qimmati : šalšiš ḥurdati : ḥurri dādi

<sup>43</sup> dādu : māra : ina kittabrīšu : ina idīšu : kittabri : idi : še : idi

<sup>44</sup> še : kittabra : qīp napšāti : qa-a-pa : nadānu

<sup>45</sup> tūg<sup>tu-un</sup> tun<sub>x</sub>(DÚB) : kamādu : ikkud itta'id : tankittu

<sup>46</sup> ḥissatu : itmudu : šemû : abnu tikku šamê : abnu

<sup>30</sup> (the sign) MAŠ (pronounced) bar means “to come out”, referring to “seed”. The sign KAK (= DÀ) (pronounced) dù (means) lillidu “child.” (In) “Well now (ulla)”, (ulla means) “yes” (Akk. anna);

<sup>31</sup> anna (also means) “divine pronouncement; command” (qibītu). Alternatively, ulla means “oil” (i.e. ūlu), (because the sign) Ì (pronounced as) i<sup>i</sup>u (means) “oil” (Akk. šamnu). “Oil-from-the-jar” (Ì BUR) is

<sup>32</sup> “oil from the oil-presser’s vessel”. Alternatively, bur (“pot”) means “container” (bi<sup>il</sup>tu). “Arrow” (the logogram urudu<sup>GAG.(-)</sup> U<sub>4</sub>.TAG.E)

<sup>33</sup> (is the same as Sumerian) mul-mul (which is) mulmul(lu) (or) šiltāhu “arrow” (in Akkadian). (Sumerian) mul-mul (also means) “seed” (zēru);

<sup>34</sup> (furthermore) gi<sup>gi</sup> mul-mul (also means) “reed fence” (Akk. zerru). Alternatively, gi means “woman”. Urudu (means) “copper” (Akkadian erû, which is phonetically the same as)

<sup>35</sup> “to be pregnant” (Akk. arû). The sign KAK (pronounced as) dù means “baby”. The sign UD (pronounced) zal(ag) means “light”. (Sumerian) tag-ga (i.e. tag<sub>4</sub>) means

<sup>36</sup> “to leave (behind)”. Alternatively, the sign KAK (pronounced) dù means “baby”, (and Sumerian) si means “to go straight”, said of “going”. (This is relevant) because of

<sup>37</sup> the constellation “Arrow” (<sup>mul</sup>KAK.SI.SÁ, Sirius). Egizinīti (is the same as) Geme-Sîn (“the slave-girl of Sîn”). (In) “The clearing in front of me” (lit. at my head)

<sup>38</sup> “clearing” (namāru) (means) a path (in) the reed thicket or a forest. (In) “let him (Šamaš) show the light to the one inside the shell” –

<sup>39</sup> it (the base text) said it in reference to the pregnant woman. na<sup>4</sup>iškila (lit. “pregnancy stone”) means “shell”; na<sub>4</sub> (means) “to come out”, said of seed/offspring;

<sup>40</sup> (in the sign iškila(ŠĀxA)) a (means) “son”; šà (means) “inside, belly”. (In) “her vulva is set straight” – the vulva (is) the pubic triangle

<sup>41</sup> of a woman; as in: “Let your hand be stretched out and stroke our vulva!”

<sup>42</sup> Alternatively, “vulva” (means) “(pubic?) hair”; thirdly: “vulva” (is) “the hole of the darling”;

<sup>43</sup> “darling” (means) “child”. “At her side” (ina kittabrīšu) (is the same as) “at her side” (ina idīšu), (because) “side, arm” (kittabru) (is the same as) “side, arm” (idu). (Moreover) še means “arm” (idu),

<sup>44</sup> (and) še (also means) “side” (kittabru). (In) “he who is entrusted with (their) lives”, “to entrust” (means) “to grant”.

<sup>45</sup> tūg tun<sub>x</sub> (means) “to beat cloth”. (In) “he was anxious (ikkud) and concerned”, “anxiety” (takittu)

<sup>46</sup> means “understanding” and “to be concerned” means “to listen”. (In) “hailstone from heaven” (abnu tīk šamê), “stone” (abnu) (can be explained as)

<sup>47</sup> ab : *banû ša alādu* : nu : *zēru* : u-gu<sub>4</sub> : *tikku* : u : *banû*

<sup>48</sup> gu : *alādu* : an : *šamê* : an : *zēri* : *eper dūri maqti* (**SAḪAR BÀD ŠUB-tú**)

<sup>49</sup> bād : *dūru* : kéš : *riksi* : bad : *petû*

<sup>50</sup> *maqtu ša iqbû aššu diri*(SI.A) : *qāpa ša dūri* : si : *ešēri ša alāk(u)*

<sup>51</sup> a : *šaḫar* : *eper pisanni šurđi* (**SAḪAR PISAN šur-di-i**) :  
ma-a ġá : *pisannu* : ġá : *alāku*

<sup>47</sup> ab (which means) “to create”, said of giving birth; nu (which means) “seed”. (Furthermore) ugu (corresponds to) “neck” (*tikku*), where u (stands for) “to create” (*banû*)

<sup>48</sup> (and) gu (stands for) “to give birth” (*alādu*); an (stands for) “heaven” (*šamû*), (and for) “seed” (*zēru*). (In) “dust from a dilapidated city wall” (**SAḪAR BÀD ŠUB-tú**),

<sup>49</sup> BÀD (= KÉŠxBAD) means “wall” (*dūru*); (its component) KÉŠ (means) “bond” (*riksu*) (and) BAD (means) “to open” (*petû*). (The wall is) “fallen”, which it said, (this is) because *diri*-(SI.A) (means) “to collapse”, said of a wall; si (means) “to go straight”, said of walking (and)

<sup>51</sup> a (means) “little one” (*šaḫar*). (In) “dust from a streaming drainpipe”, (the sign) GÁ (= PISAN), when pronounced /ma/ means “drainpipe” (*pisannu*); ġá (can also mean) “to walk” (*alāku*).

## Colophon:

<sup>52</sup> *šâtî šût pî u mašalti ša pî ummâni ša libbi*

<sup>53</sup> ÉN munus ù-tu-ud-da-a-ni *imgiddû Enlil-kāšir*

<sup>54</sup> *kalû Enlil mārû ša Enlil-šuma-imbi liblibbi*

<sup>55</sup> *Lu-dumununna šumerû*

<sup>52</sup> Lemmata, oral explanations, and (materials for) a “questioning” by a master-scholar, related to (the text with the incipit)

<sup>53</sup> “Incantation: The woman giving birth”. Oblong tablet of Enlil-kāšir,

<sup>54</sup> lamentation-priest of Enlil, son of Enlil-šuma-imbi, descendent of

<sup>55</sup> Ludumununna, the Sumerian (i.e. Nippurean).

## Notes

Line 1: The quotation *én munus ù-tu-ud-da-a-ni* in line 1 is the incipit or title of the base text commented on (again referred to in line 53 of the colophon). It can thus be surmised that it also formed the incipit of BAM 248 etc., i.e. that this tablet started with an incantation beginning “the woman giving birth ...”. The following lines in 11N-T3 comment on the first text section of BAM 248 (obv. i 1–35), which is unfortunately almost completely lost. However, it is clear from the remaining traces that this first section of BAM 248 must have contained a Sumerian incantation with interlinear Akkadian translation, and that this composition has precursors in Sumerian birth incantations from the Old Babylonian period (see text D.1.1 in the present volume).

The Akkadian phrase *e-lep-pi šá uq-na-a ša-na-at* must be a quotation from BAM 248 obv. i 8, which appears to refer to the boat loaded with lapis lazuli but is very fragmentary. Several Old Babylonian precursors to the incantation offer parallel lines (cf. discussion of BAM 248, text D.1.1). On the image of the woman as a boat loaded with lapis lazuli and other precious materials, see also Woods 2009, *JANER* 9, 222 fn. 162; Härtinen 2017, *KASKAL* 14, 174–175. For the verb *šēnu/šānu* “to load”, see AHW 1091; CAD Š, 131–132.

Lines 2–6: The Sumerian phrase *gug nu-zu ù ZA.GUL nu-zu* forms a citation from the base text BAM 248 obv. i 9, and the following *lu-’-at-ma a-na ni-qí-i ul na-’-at* “she is defiled and unfit for (making a) sacrifice” appears to quote the interlinear Akkadian translation in BAM 248 obv. i 10, which can be restored with the help of the commentary (following Veldhuis 1989, 241, 245). As elucidated by Gabbay (2016, 175–177), the Sumerian line presents a textual corruption, in which the sign *gug* (ZA.GUL) is a corruption of *za-gin* “lapis lazuli”, the latter of which is found in the Old Babylonian parallels to BAM 248 obv. i 9 (in Sumerian birth incantations, see the discussion of BAM 248 in this volume (text D.1.1)). The Akkadian rendering presents a complete divergence from the meaning of the Sumerian text, which explains the commentary’s need for exegesis.

The word *pūhtu* “substitute, replacement, exchange” has been understood by Cavigneaux (1987, 152–153) to signify a substitution of one word by another. For an overview of different interpretations of the word *pūhtu* (lit. “replacement”), see Frahm 2011, 69; Seminara 2001, 531–533; AHW 877 (“Austauschwort, Synonym”); Civil 1974, *JNES* 33, 333 (in the sense

of metonym or antonym). According to Gabbay (2016, 169–170, 175–177) the term *pūhtu* “(word) replacement” in the commentary flags a deviation from the regular word order, implied by the Akkadian rendering and interpretation of the corrupt Sumerian text. However, the word *pūhtu* could also simply denote the divergence in meaning between the Sumerian and Akkadian version of the base text and refer to the word replacements that the commentary then posits to establish a coherence between the Sumerian and Akkadian versions. In particular, the commentator explains that Sumerian *gug* (which usually means “carnelian”) also means *ellu* “pure” and *nu* means *lā* “not”, which in the Akkadian base text corresponds to *lu’âtma* “she is defiled”. Thus, the Akkadian text refers to the notion of defilement or ritual impurity that affected women after a delivery and rendered them unfit for presenting offerings (or addressing the deity).

The second half of the quoted Akkadian line of the base text is explained on the basis of other word replacements: the Sumerian word *zu* in the base text (which usually means “to know”) is equated with *naṭû* “to be fitting, appropriate, suitable” which is further equated with *amāru* “to see”; and the term *gug* (“carnelian”, which can also stand for Akkadian *niqû* “sacrifice” and *guqqû* “(monthly) offering”) is (implicitly) replaced by *siskur* “offering”, which corresponds to Akkadian *niqû* (in the base text) and is further equated with *šulû* “prayer” (for analysis, see Cavigneaux 1976, 153–154; 1982, *JCS* 34, 236 n. 22). For the association of *naṭû* “to be suitable, proper” and *amāru* “to see, observe; to look favourably upon someone”, see also the *Šurpu* Commentary B (Reiner 1958, 50 line 8), equating *la na-ṭa-a-tum* with *la a-ma-ra-a-tû*.

For the expression *ša iqbû* “which it (= the base text) said”, in line 5, see Gabbay 2016, 203, noting that this phrase refers to a preceding quoted lemma or passage from the base text that is about to be commented on. In other words, *ša iqbû* marks the end of a cited text passage before introducing a commentary on it.

Lines 6–7: I understand the phrase *na-gi-ri um-ma* <sup>d</sup>GAŠAN-DINGIR *iš-ta-na-as-si* “the herald summons Bēlet-ilī as follows” as a citation from the Akkadian base text, which must have belonged to the lost lines in BAM 248 obv. i 12–20. The word *um-ma* is ambiguous, as it may be “mother” or “as follows”, introducing a direct speech. The following commentary, in my view, dwells on a phonetic link between of Akkadian *nāgīru* “herald” and a similar pronunciation of the Sumerian word *nigru* (KAXAD+KÜ), which is equated with *āšipu* “conjurer” in the lexical tradition (Ea Tablet 3 (MSL 14, 308: 122); Lú = *ša* (MSL 12, 133: 153)). On this commentary passage, cf. also Sassmannshausen 1995, *BaM* 26, 183–184; Wee 2017, *ZA* 107, 240–241 with fn. 41. For the commentary’s description of the composite nature of the sign *nigru* (the incorporation of a cuneiform sign into another sign) with the phrase *ša ...ak+u ...a i-gub* “... written inside of ...”, cf. Gong 2000, *Die Namen der Keilschriftzeichen*, 27–30.

Lines 8–13: The quotations from the base text commented on in these lines are not preserved in the base text BAM 248 (see text D.1.1 line 11 with discussion), but Old Babylonian birth incantations offer precursors; moreover, the Neo-Babylonian fragment N. 1568 from Nippur (published by Jiménez 2019) preserves a fragmentary passage of a couple of lines belonging to the bilingual incantation of the base text (see notes on BAM 248 obv. i 1–36 (text D.1.1) in this volume). The quoted passages in lines 8–13 refer to ritual actions to promote delivery: taking a reed from the marsh (*gi èn-bar bàn-da*), filling it with dust (from a street or crossroads) and oil and breaking it above the woman’s umbilical area / navel). The commentary explains certain keywords from the quotes by pointing out meanings inherent in the component signs that relate to the birth situation and the aim of the ritual.

For the reed from the marsh in lines 8–9, see Cavigneaux 1987, *AuOr* 5, 253; Maul 1997, *FS Röllig*, 264–265; Frahm 2011, 231; Steinert 2017a, 337–338; Jiménez 2019, 140: 5’–6’ (read [*tak-k*]u-si *qa-né-e* “a hollow reed stem” in line 6’, see *infra* text D.1.1 notes on lines 6–11). For the quoted keywords *saḥar sila*<sup>la</sup> “dust from a street” and *sila-lam<sub>4</sub>-ma* “crossroad” in lines 9–10, see Steinert 2017, 338–339; N. 1568: 7’–8’ (Jiménez 2019, 140; *infra* text D.1.1). Dust from a crossroads is a popular ingredient of ointments used to massage the woman giving birth in other sections of BAM 248 (see obv. i 52–53, with the variant in ms. a (BM 36339 obv. 2’–3’), BAM 248 rev. iii 46). For *ištēn-ma* “(it) is one (and the same)” in line 9, see Gabbay 2016, 92–93, who notes that the term does not mean simple lexical equations, but that the explanation “dust (*saḥar*) and child (*šaḥar*) are one (*ištēn-ma*)”, employs an etymology (based on homophony of *saḥar* and *šaḥar*). See also Frahm 2011, 73.

In the equation *si = ešēru* found in line 10 (as well as in lines 36 and 51), *si* is understood here as an abbreviation for *si-sá*.

For the commented keyword *šamnu* “oil, fat” (lines 11–12), see also the duplicating passage in commentary UET 6/3, 897 l. e. 1–2 (edited below as text G.2). The commentator’s exegesis of these key words and phrases revolves around stating connections between the component signs and syllables in the cited words and Sumerian and Akkadian words that mean “woman”, “baby”, “to come out (easily)”. In this way, the exegete points out a deeper connection of the incantation text with the birth situation, during which it was recited, and implicitly provides a rationale for the assumed effectivity of the incantation.

On lines 8–12 of the commentary, see also CAD S, 287a; CAD Š/1, 322a (lex. section); Frahm 2010a, 96; Frahm 2014, 324; Maul 1999, 12; Reiner and Civil 1990, 109–110; Scurlock 1991, *Incognita* 2, 143–144, 173 n. 129; Wee 2017, ZA 107, 240; Steinert 2017a, 339.

Lines 12–13: For the instruction *e-li abunnati* (LI.DUR)-šú *he-pi-ma* “break it above her navel” quoted in line 12, see AUAM 73.3094 rev. 53; Cohen 1976, RA 70, 133ff.; Wasserman and Zomer 2022, No. 10, with a similar instruction in BAM 248 obv. i 52–53 (*infra* text D.1.1); Steinert 2017a, 336, 339. For reed as the cutter of the umbilical cord, see also Stol 2000, 142; Mayer 2016, OrNS 85, 182; BM 34208: 34' (*infra* text D.1.9). The commentary draws a link between the treatment performed in the ritual of the base text (breaking a reed above the woman’s navel) and the positive outcome of the delivery completed by severing the baby’s umbilical cord (both navel and umbilical cord are referred to with the Akkadian term *abunnatu*), see Gabbay 2016, 164. Furthermore, the element DUR in LI.DUR (= *abunnatu*) corresponds to *riksu* “bond” in Akkadian, providing the link to the explanation “the umbilical cord is the bond of human(kind)” in line 13; cf. Frahm 2011, 65–66.

Line 14: The Sumerian word *kirid* “pin” commented upon here is not preserved but may be restored in the fragmentary line BAM 248 obv. i 23 (text D.1.1). In older birth incantations from the third and second millennium BCE, spindle (<sup>ē</sup>*bala-k* / *pilak-k/qqu*) and (dress or hair) pin / needle (*kirid/kirissu*) are gender-specific objects representing the female gender of the newborn baby, which are contrasted with male gendered objects (weapon or mace) representing a son (e.g., Rudik 2011, 323–325, 328, 330–331). For discussion see text D.1.1 line 12; BM 42327+ (text C.3.3) line 34' and SpTU 3, No. 84 (text C.3.4) note on line 56. The commentary adds the complementary term “thimble” (*bīt ubāni*, lit. “house of the finger”) to match the term *kirissu*.

Lines 14–15: The commentary here begins to comment on the second incantation preserved in the Neo-Assyrian Birth Compendium (BAM 248 obv. i 36–50 //; cf. text D.1.1). The first cited keyword is *šup-šūq-tum-ma*, “woman having difficulty in labour” (the feminine form of the verbal adjective *šupšūqu*, from the Š-stem of *pašāqu*, see CAD Š/3, 327). This term has been previously restored in the fragmentary line BAM 248 obv. i 36 and interpreted as a rubric: [KA.INIM.MA ša] *šup-šu-[uq-ti]* (CAD Š/3 327, s.v. *šupšūqtu*). However, since the ruling following BAM 248 obv. i 36 is doubtful, it is also possible to restore the fem. stative form *šupšū[qat (alāda)]* “she has difficulty (giving birth)” in BAM 248 obv. i 36 (ms. A) and ms. B<sub>2</sub> obv. i 9', and to understand it as the first line of the incantation.

The commentary explains the term *šupšūqtu* with the verb *kāšu* “to be late” (CAD K, 294–295), the latter of which is attested in the gynaecological texts in other contexts (in the connection with the placenta delayed in being expelled after delivery; see BM 38624+, text A.2.1). The second explanation given for *šupšūqtu* in the commentary is the term *dannatu*. Jiménez (2014, CCP) understands this as the feminine form of the adjective *dannu* “difficult; distressed” (i.e. “distressed woman”), rather than as the noun *dannatu* “hardship, distress”, the latter of which occurs several times in the incantations in BAM 248 etc. (text D.1.1).

Lines 15–17: The phrase cited in line 15 is also commented on in the commentary UET 6/3, 897 obv. 1' (see below text G.2), but the exegesis (lost in the lacuna) is much more concise in the latter text. The quoted incantation passage describing the cow in birth pangs who roots up the earth with her horns can be reconstructed with the help of the commentaries in the base text BAM 248 (ms. A) obv. i 38: [*ina qar-ni-šú qaql-qa-ru [te-ra-at ina KUN-šá?]*], duplicated in ms. B<sub>2</sub> obv. i 11': [...]-*ra te-ra-at*. See also BAM 248 rev. iii 56 (*infra* text D.1.1).

For SAG.ŪS = *kayyān(u)* “permanent; regular; normal; actual” in commentaries, as a technical expression referring to the “literal” or “usual meaning” (of a word) in the quoted base text, see Frahm 2011, 38; Gabbay 2016: 182–194.

For different interpretations of the present commentary passage, see Cavigneaux 1987, 253–254; George 1991, RA 85, 155; Rochberg 2016, 268–269. The word *tarû* in lines 15–16 appears to be a phonetic variant of *terû* “to beat; to pierce” (AHw 1388–1389 “tief eindringen”; differently read as *dārû* “permanent” by CAD T, 104 s.v. *terû* B sub b, followed by Rochberg 2016, 268, understanding the following *kayyānu* as a synonym). The equation *gú-da ri* = *nanduru* “to meet; embrace each other” (N-stem of *edêru*) is a quotation from the lexical literature (Hh. II 287; MSL 5, 72), introduced by *libbû* “as in” in the commentary. According to George (1991, 155), the commentator draws a connection between the cow’s horns rooting up the ground in the incantation and astronomical observations describing the moon crescent’s “horns” “piercing” (*terû*, or “sticking into”) the sky. He assumes that the commentator then points out semantic connections between *terû*, and the words *ḥašānu* “to shelter”, *nanduru* (N-stem of *edêru*) “to embrace each other” and *nanduru* (*na'duru*, N-stem of *adāru*) “to become darkened, obscured, eclipsed” (said of heavenly bodies). The commentator elucidates different semantic associations evoked by the keyword *terû* by drawing on phonological similarities to other Akkadian terms.

Marten Stol (1992, 257–258) further suggested that the word *nanduru* in the commentary was to be interpreted as “darkened” and referred to the moon god’s sadness and weeping about the cow’s trouble, manifesting in an eclipse. He suggested that in the following equation of *e-lá = edēru* “to embrace”, the former may have to be linked with *elallu*, a poetic word for one who carries water, used in reference to clouds (and connected to Sumerian *e<sub>4</sub>* “water” and *lal/lá* “to carry”). This expression may be “a reference to the appearance of the moon in eclipse as covered by a cloud, hence carrying the water that was the source of his tears” (see Rochberg 2018, 293). Stol further surmised that *edēru* “to embrace” may allude to the sexual union between the moon god and the cow Geme-Sîn. Since in Old Babylonian texts, *gú-lá* means “to embrace”, Gabbay (2016, 189–190) suggests *e-lá* is in fact a mistake for *gú-lá*. Gabbay interprets the second explanation given in the commentary passage (i.e. the word *ṭarû* meaning “to give shelter, to protect”) as a reference to the positive outcome of the delivery, namely that the woman/cow will protect her young, which the commentator associates with the gesture of “embracing”. The commentary here also draws on (approximate) homophony between the associated verbs (*ṭerû, edēru, nanduru, gú-da ri*). For *libbû* “as in” before homophones, see also Gabbay 2016, 129 and lines 17–18 and 28–29 below.

Lines 17–20: Instead of only citing the name *Ella(m)-mê* (“pure of rites”, a title of the moon god, see CAD E 100–101), the commentary passage in UET 6/3, 897 obv. 2' cites the complete line of the base text (BAM 248 obv. i 41 //), from which it is drawn, which refers to the moon god crying because of his cow’s birthing difficulties (see text D.1.1 and below G.2). According to Stol (1992, 257–258), the commentator may have understood the title *Ella-mê* to mean “pure of water”, linking it to the metaphor of the moon god’s tears and weeping during a lunar eclipse (see also Rochberg 2016, 118–119).

The exegesis in 11N-T3: 17–20 and UET 6/3, 897 obv. 2'–5' runs almost entirely parallel. 11N-T3 offers two additional explanations or comparisons. One of these associates the title of the moon god *Ella-mê* with Sumerian *é-lam<sub>4</sub>-ma* “house of four” (rendered as Akkadian *bīt erbe*), which may allude to the four quadrants (or houses) of the moon that could be obscured during an eclipse (see Wee 2017, ZA 107, 241, with Stol 1992, 258, 271 n. 116). Gabbay (2016, 129 n. 6) notes that the word *libbû* “as in” introducing *é-lam<sub>4</sub>-ma* may indicate a homonymous expression rather than a quotation from an unknown textual source. An equation not found in UET 6/3, 897 is the connection of *Ella-mê* with *agû tašriḫti* “crown of splendour” (line 17), a designation for the full moon (Stol 1992, 250). For discussion of this passage, see also Cavigneaux 2000, *BaM* 31, 225 (on line 18); Rochberg 2016, 118–119; 2018, 292–294.

For the second explanation of *Ella-mê* in lines 18–20, see the discussion in Gabbay 2016, 157–158. The commentary equates *Ella-mê* with Sumerian *si é-gar<sub>8</sub>-bi til-la* “he who brings the light of his figure to an end” and explains this by analysing the meanings of the different components of the Sumerian phrase and by relating that expression to the moon god making a complete eclipse (the latter explanation is introduced by *aššu* “because of”).

Lines 21–23: The phrase of the base text (BAM 248 obv. i 43) cited here describes how the moon god cries over his cow that is unable to deliver. The same phrase is also commented upon in UET 6/3, 897 obv. 6'–7' (see below). The first explanation provided by both commentaries is identical (*áš-šú ÁB-ia<sub>5</sub> la a-lit-ti* : '*áš-šú*' [<sup>d</sup>30 EN *la*]-'*a-tim*' KÙ.MEŠ “(the phrase) ‘because of my cow who has not given birth’ – (this is said) because Sîn is the lord of the pure cows”). The explanation *bēl lâti ellēti* “the lord of the pure cows” creates a “homophonic paraphrase of the description of the cow in the base text” (*littiya lā ālitti*), see Gabbay 2016, 161–162 for discussion.

To further support the first explanation, the commentator then cites a bilingual incantation passage from Udug-ḫul Tablet 5: 59 (Geller 2016, 188), in which the god Nindara is said to be the shepherd of the herdsmen (*udul<sub>10</sub>(ÁB-LU)-lu-ú-a* : *utullātu*), i.e. is likewise associated with cattle. For contamination with *utul lâti* “herdsman of cows”, cf. OB Diri Oxford 283 (MSL 15, 43; cf. CAD U/W 342 lex. section). For the equation of Nindara (originally a god of Lagaš/Girsu and husband of Nanše) with Sîn, see also An = Anum III 65; Litke 1998, 124; Lambert and Winters 2023, 20, 140 (= III 59); Edzard 1998–2001a, “Nindar(a)”, *RIA* 9, 338.

Lines 23–26: Cf. UET 6/3, 897 obv. 7' (see below). The words *nešelpû* and *nirāḫu* commented upon are quoted from a birth incantation (BAM 248 obv. i 49: [*ša-a* G]IN<sub>7</sub> MUŠ *né-šel-pa-a ki-ma ni-ra-ḫi* “[come out li]ke a snake, glide out like a little snake!”). The word *nirāḫu* “little snake” is written syllabically in the commentary (instead of logographic MUŠ.TUR in BAM 248). In lines 25–26, the commentary connects the word *nirāḫu* with the chthonic god Niraḫ, usually written with the logogram <sup>d</sup>MUŠ. However, in BAM 499 iii 3', GU<sub>4</sub>/GUD is glossed with MUŠ, see also Wiggermann 1998–2001, “Niraḫ, Irḫan”, *RIA* 9, 570; Peterson 2009, 68.

The image of the baby slipping out from the womb like a snake triggered the associations and lexical equations given by the commentator in lines 23–25 (focusing on the verbs *nešalpû* “to glide” and its synonyms *naḥalšû* “to slide”, *etēqu* “to pass” and *alāku* “to go”). The equation of an = *zēru* “semen; seed” in line 25 is not attested lexically, but an may be a phonetic variant for a “water; semen” (for discussion of the passage, see Cavigneaux 1987, 254); GUD is known as a variant logogram for *šaḥātu* “to jump” (usually spelled GU<sub>4</sub>.UD).

Lines 26–27: Cf. also the commentary UET 6/3, 897 obv. 7'–8' (below text G.2). 11N-T3 cites the incantation rubric encountered in BAM 248 obv. i 51 (and *passim*) attached to the incantations in the Birth Compendium. For <sup>munus</sup>LA.RA.AḤ (*mušapšiqtu*, *šupšuqtu*) “woman having difficulty in childbirth” and the rubric KA.INIM.MA <sup>munus</sup>LA.RA.AḤ.KAM, see also Stol 2000, 123, n. 83, 129, 132; the Exorcist's Manual (KAR 44: 15 and dupl.; Geller 2018a, 298; Heeßel 2023, 294); Stadhouders 2011, JMC 18, 7 fn. 18 (for a possible occurrence of a “plant for dystocia” (*šammi pušqi*, Ú LA.RA.AḤ in *šammu šikinšu*) and *infra* text D.1.1).

The Elamite deities Naḥunde (Naḥ(h)unte) and Narunde, which are here (mistakenly) equated with the Babylonian moon god and sun god, are addressed in two incantations in the Birth Compendium, in BAM 248 obv. i 58 and in BAM 248 rev. iii 36, 40. For comments, see notes on BAM 248 obv. i 40–47 (*infra* text D.1.1).

Lines 28–30: The quoted text passage *na-am-li-su ki-ma ša-bi-tu<sub>4</sub>* is from BAM 248 obv. i 59 (ms. A) // BM 36339 obv. 9' (ms. a) (text D.1.1 line 45). Interestingly, BM 36339 has a textual variant, which is also discussed in the commentary:

A obv. i 59     [na-a]m-[l]i-[su] ki-ma ša-bi-ti  
a obv. 9'     [na-a]p<sup>2</sup>-li-sa ki-ma MAŠ.DÀ  
“Be plucked out (var. ms. a: Look (at me)) like a gazelle!”

In line 29, the commentary posits that *na-am-li-su* can also be interpreted as the verb *naplusu* “to look” (synonymous to *amāru* “to see”), introduced by *libbū* “as in”, which is used to introduce homonymic or homophonic explanations (Gabbay 2016, 129 with n. 6). Possibly, the attested variants of the base text were known to the commentator. For parallels to the lexical equations in this commentary passage, see also CAD M/1 161 s.v. *malāšu*; CAD B 97 s.v. *baqāmu*. The verbs *malāsu* and *baqāmu* refer to plucking or tearing out of hair / wool of animals or plants. For discussion of the equations in line 30, see also Civil 1974, 330. The equation of the sign KAK, pronounced as dū with Akkadian *lillidu* “baby”, may be due to homonymy with dú (TU) = *alādu* “to give birth” or with dū-a “young (animal); child” (cf. Attinger 2021, *Glossaire*, 594 n. 594; see also lines 35 and 36 for the same equation).

Lines 30–31: The commentary cites the word *ulla* from the incantation in BAM 248 obv. i 64 // BM 36339 rev. 4 (see text D.1.1 line 50). The duplicating commentary UET 6/3, 897 obv. 10' cites the full phrase *ulla šamaš* “well now, šamaš” from the base text (cf. below). Gabbay (2015, CCP 4.2.A.b with note 4) understands *ulla* and *anna* in UET 6/3, 897 obv. 10' as deictic or adverbial particles (status absolutus of *ullū* and *annū*, meaning “that, this” (or, alternatively “here, there”). The parallel, but better-preserved passage in 11N-T3: 30–31 appears to comment on several homonymous Akkadian words. Thus, it is also possible that the commentator equated the interjection *ulla* “well, now” (used in the base text) with *anna* “yes” (or *annu* “yes-word; consent”) or with the interjection *anna* “well” (cf. CAD A/2, 125, 134–136; CAD U/W, 74–75), which may be implied by the following equation of *anna* with *qibītu* “command” in line 31. Interesting is further the (implicit) association of *ulla* with the homonymous *ūlu* “oil”, implied by the equation with ì = *šamnu* “oil” in line 31. This explanation also builds a bridge to the following section commenting on *šaman pūri* “oil-from-the-jar” (the latter is used as *materia medica* in the base text). For *ulū/ūlu* “finest oil”, see also CAD U/W, 88 s.v. *ulū*; cf. the discussion in Civil 1974, 334–335 note on lines 30ff.; Veldhuis 1989, 246–247.

Lines 31–37: This commentary passage is similar to UET 6/3, 897 obv. 11'–13'. However, 11N-T3 extracts isolated words and phrases, while UET 6/3, 897 quotes a longer passage from the base text: Ì.GIŠ BUR šá ina <sup>gi</sup>GAG.U<sub>4</sub>.TAG.GA in-d[ah-šu<sup>2</sup>] “oil-from-the-jar (*šaman pūri*) which has been st[irred] with an arrow”. The expression occurs similarly in the prescription in BAM 248 obv. i 68–69 // BM 36339 rev. 6–7 (cf. text D.1.1 lines 54–55). In line 32, the commentator lists synonyms or explanations for *šaman pūri* “oil-from-the-jar” (Ì BUR) and *pūru* (BUR) “jar; bowl”: the former is explained as *šaman kanni ša šāḫiti* “oil from the oil-presser's vessel” (see CAD K, s.v. *kannu* A lex. and sub 3), and *pūru* is associated with the *bīiltu*-vessel (alabastron(?), see CAD B, s.v. *bīiltu* lex. section). The medical commentary BRM 4, 32: 17 (Scurlock 2014a, 342, 345) also associates *pūru*-oil with pressed oil and with the *bīiltu*-vessel. See further Guichard 2005, ARM 31, 183–185 on the variant spelling *baḫiltum* “phial, ampulla” in Old Babylonian texts from Mari.

The next keyword analysed in lines 32–37 is “arrow” (here written <sup>urudu</sup>GAG.U<sub>4</sub>.TAG.E, while the manuscripts BAM 248 and BM 36339 of the base text use the logogram <sup>giš</sup>GAG.U<sub>4</sub>.TAG.GA). The first explanations in lines 33–34 giving synonymous and homonymous (Sumerian and Akkadian) terms for “arrow” are parallel to UET 6/3, 897 obv. 12’–13’ (although the latter commentary is slightly shorter). For these lexical equations, see CAD M/2, 190–191 s.v. *mulmullu*; CAD Š/2 s.v. *šiltāhu*; CAD Z s.v. *zirru* “reed fence” (the reference to the equation *mul-mul* = *zerru* “reed fence” is based on homophony with *zēru*). See also Gabbay 2016, 158–159 for discussion.

In lines 34–37, the commentator turns to analysing the meanings of the component signs of <sup>gi/urudu</sup>GAG.U<sub>4</sub>.TAG.GA “arrow”, in order to point out relations between the ritual use of the arrow and the situation of the woman giving birth and her baby. The comment *gi* = *sinništu* “woman” may have been introduced in line 34 due to the variant <sup>gi/urudu</sup>GAG.U<sub>4</sub>.TAG.GA. For this unusual equation, compare *gi* (Emesal) = *ardatu* “young woman”, which also occurs in the commentary SpTU 1, No. 39: 6’–7’ (see Wee 2017, 240; *infra*, Chapter I.1.2). The commentator proceeds to give Akkadian equations for the component signs in <sup>urudu</sup>GAG.U<sub>4</sub>.TAG.GA. The equation *urudu* = *erû* “copper” is further associated with the homonym *erû/arû* “to be pregnant”; TAG.GA (for Sumerian *taka*) is equated with *ezēbu* “to leave (behind), to let go” (see Gabbay 2016, 136–137; Cavigneaux 1987, 254 for discussion). In lines 36–37, the commentator further brings in the term <sup>mul</sup>KAK.SI.ŠÁ “Arrow-star” (Akkadian *Šukūdu*, Sirius), whose component signs KAK (GAG) and SI he analyses by providing lexical equations that are directly related to the aim of the commented ritual (the unhindered birth of the baby).

Lines 37–38: These lines in the commentary presumably provide comments on the lost passage in the first half of BAM 248 obv. ii. The name of the cow of Šin cited here as *e-gi-zi-ni-ti* (an Akkadian rendering of the cow’s name Geme-Šin or Gi-Šin) is also attested in the incantation in BM 36339 rev. 9–11, which begins with the name of the cow, *e-gi-zi-ni-tu<sub>4</sub> šá* <sup>d</sup>30 “(I am) Egizini<sub>4</sub>tu, belonging to Šin” (cf. text D.1.1 line 181, variant of BAM 248 rev. iii 54).

The next quoted passage *ina* SAG.DU-*ia<sub>5</sub>* *na-ma-ra* “the path in front of me” in line 37 cannot be identified yet in BAM 248, but probably stemmed from the incantation in the first lost lines of obv. ii. Notably, the word *namāru* “path, clearing” is also commented on in UET 6/3, 897 rev. 1’ (see below). For *namāru*, which is derived from *naw/māru* “to be light, to shine” and related to *taw/mirtu* “watered field, cultivated land”, see also Stol 1988, BSA 4, 180.

Lines 38–40: For discussion, see also CAD N/2, 349b; Frahm 2011, 67, 241; Gabbay 2016, 234; Steinert 2017a, 334–335. The commentary draws on the recurring image in birth incantations of the baby as the creature inside a shell, in which the shell is a euphemism for the pregnant woman’s body or genital organs. For the motif of the baby coming out to see the daylight and the sun god, see also Polonsky 2006, 302 with fn. 24.

Both Civil (1974, 335) and Veldhuis (1989, 244) restore the line cited in the commentary in BAM 248 obv. ii 23 (against Ebeling’s copy of KAR 196), reading [*iš-q*]*il<sup>2</sup>-la-[tu<sub>4</sub> ...]* UB [...] DI. However, the remaining traces at the end of that line do not fit the citation given in both commentaries as *šá ŠÀ iš-qil-la-tu<sub>4</sub> li-kal-lim nu-ú-rum*. For a different restoration of BAM 248 obv. ii 23, see *infra* text D.1.1 (line 78). The quoted line is probably to be found before BAM 248 obv. ii 23, in the lost beginning of col. ii, which contained the beginning of the birth incantation commented on in 11N-T3 lines 37ff. The commentary UET 6/3, 897 rev. 3’–4’ cites the same line from the base text. Interestingly, the first part of the exegesis in 11N-T3 and UET 6/3, 897 is the same (explaining that the word *išqillatu* “shell” refers to the pregnant woman; see Gabbay 2016, 234 for the phrase *ana ... iqtabi*, used for contextualising or spelling out the intention of the base text). But the former commentary then continues to provide word equations for the constituent signs in <sup>na4</sup>IŠKILA(PEŠ<sub>4</sub>): the sign *na<sub>4</sub>* (the classifier for “stone”, but here presumably to be pronounced /i/ or /ia/) is equated with *ašû* “to come out” (here linked with *zēru* “seed, offspring”; cf. CAD A/2, 356b sub lex. section; Borger 2004, MZL, No. 385; Cavigneaux 1987, 254–255; Attinger 2021, *Glossaire*, 542, 755 for *ia<sub>4</sub>(NA<sub>4</sub>)* = è “to go out”). The sign IŠKILA (which can also be read *peš<sub>4</sub>* “(to be) pregnant”) consists of the signs ŠÀ and A, and thus the commentator explains relevant meanings of the latter signs (*šà* = *libbu* “inside, womb” and *a* = *māru* “son”). UET 6/3, 897 rev. 4’ instead points out alternative readings or metaphorical meanings of the word IŠKILA(PEŠ<sub>4</sub>) “shell” (the equation *ummu* “mother” for Sumerian *peš<sub>4</sub>* is not attested lexically). See also below text G.2.

Lines 40–43: For comments, see Frahm 2011, 104; Gabbay 2016, 132. The citation from the base text in line 40 is found in BAM 248 obv. ii 30 (see text D.1.1 line 85): *uš<sup>1</sup>-šu-rat hur-da-as-sa* “her vulva is set straight” (to deliver the baby). The commentary dwells on the rare literary word *hurdatu* “vulva”, which it explains as *urû* (*ūru*) *ša sinništi* “female pudenda”. In support of this explanation, line 41 then offers a quotation from the *Gilgamesh Epic* VI 69 featuring the word *hurdatu* (see George 2003, 622–623, 837). The commentary UET 6/3, 897 rev. 7’–8’ runs parallel to 11N-T3: 40–41 (with minor variants, cf. below), but only quotes the central keyword *hurdatu* “her vulva”. The folk-etymological explanation of *hurdatu* “vulva”



as *hurri dādi* “hole of the darling” in line 42 makes it the hole where the child emerges (Cavigneaux 1987, 255 “cavité du chéri”; Frahm 2011, 71; Gabbay 2016, 77; differently CDA<sup>2</sup> 121b, translating the expression as “hole of love”). For discussion, cf. also Civil 1974, 335; Taylor 2005, RA 99, 23 (on ḪAR-ra-tu-da). For *dādu* “darling” (and the homonym *dādu* referring to an aquatic animal with a shell), see also Wasserman and Zomer 2022, 51, 92; Wasserman 2016, 52.

Lines 43–44: The quotation *ina kittabrīšu* in line 43 stems from BAM 248 obv. ii 44 (text D.1.1 line 99), which can be restored as: *i-na<sup>1</sup> 'kit-tab-ri-šú<sup>1</sup> 'GUB<sup>1</sup>-za<sup>21</sup> dAMAR.UTU* “‘Stand by her side<sup>1</sup>, O Marduk”. The quotation and exegesis are very similar to UET 6/3, 897, but more detailed. The terms *kittabru* and *idu* are known as synonyms in the lexical tradition, as is the equation *še = kittabru* (see CAD K, 468b sub lex. section; Cavigneaux 1976, 152–153).

Lines 44–45: Line 44 introduces the phrase *qīp napšāti* “the one entrusted with the lives” (of mother and baby) quoted from the base text (BAM 248 obv. ii 45, D.1.1 line 100), which is used as a laudatory epithet of Marduk. The first explanation dwells on the verb *qāpu* (*qiāpu*) “to (en)trust”, from which the adjective *qīpu* “entrusted” is derived. In the following, the commentator, somewhat curiously, does not comment on the noun *napšātu* “lives”, derived from *napāšu* A “to breathe”, but instead gives synonyms for the homonym *napāšu* B “to comb/clean wool”. The verb *kamādu* means “to beat cloth”, which the commentary links with Sumerian *túg tun<sub>3</sub>* (DÚB) (cf. Civil 1974, 335; on the related profession of the <sup>lu</sup>túg-du<sub>8</sub>, see Waetzoldt 2011–2013b, RIA 13, 620a § 4.7); it refers to a finishing procedure performed on woven fabrics, namely “beating the textile in order to thicken the cloth and to strengthen the weave of the fibres” (Wasserman 2013, Iraq 75, 264–265). For *kamādu*, see also Schmidtchen 2020, NABU 2020/2, 174 No. 81 (ad Schmidtchen 2018c, FS Geller, 499: 7, for a D-stem form *kummudā* “interwoven (lines of the hand?)”).

Lines 45–46: The complete line from the base text (BAM 248 obv. ii 61) quoted in line 45 reads *ik-kud it-ta-id ba-laṭ-sa* “he (= Marduk) became anxious (*nakādu*), he worried (*na’ādu*) for her (the woman’s) life”. The commentary expands on the keywords *nakādu* “to worry, to be anxious” and *na’ādu* “to be attentive, concerned, anxious” by noting words derived from both terms and giving partial synonyms. The noun *tankittu* “worry, anxiety(?)” derived from *nakādu* is not attested elsewhere (CAD T, 175; Civil 1974, 335–336); it is explained with *hissatu* “understanding, wisdom”. The form *itmudu* is a variant of *it’udu* “to watch carefully” (infinitive Gt-stem of *na’ādu*) is associated by the commentator with *šemū* “to hear; listen; understand”. The terms *hissatu* and *šemū* focus more on perceptive and mental faculties than on emotive aspects (of worrying and caring) that are linked to the verbs *nakādu* and *na’ādu* (cf. CAD N/1, 1 and 153 sub lex. section).

Lines 46–51: The last lines of the commentary focus on magical substances that are applied in the base text BAM 248 (and dupl.) to speed up a difficult delivery. These substances (which are mixed with oil and used to massage the woman’s belly) also have a symbolic or metaphorical significance that is made explicit via corresponding images in the incantations that are recited with the remedies in question (see text D.1.1 for discussion). The substances represent objects that become symbols for an easy and normal birth. These links are also drawn on in the explanations of the commentary. The objects and *materia magica* commented on are found in the prescription BAM 248 rev. iii 7–8 // (text D.1.1 lines 132–133) and in the preceding incantation BAM 248 obv. ii 57–59 and obv. ii 70–rev. iii 2 (text D.1.1 lines 112–114 and 125–127).

Lines 46–48: The first substance commented on is *aban tik šamê* “hailstone” (lit. ‘stone dripping from heaven’) quoted from BAM 248 rev. iii 7 // (text D.1.1 line 132). See CAD T, 404b sub a-3’. The commentator points out connections between this *materia magica* and the purpose of the treatment by analysing the component signs and their different readings. Thus, the syllables *ab* and *nu* in *ab-nu* “stone” are explained as Sumerograms that mean *banû* “to create” (i.e. to bear offspring, probably stemming from the correspondence of *ab(-ba)* with *bānû* “father; creator”) and *zēru* “seed, offspring”. In a similar manner, the commentary explains the sign AN in AN-e (“heaven”) as a logogram for *zēru* “seed”. For *tikku* (*tīku*) “shower”, the commentator first points out a corresponding Sumerogram *u-gu<sub>4</sub>* (which, however, stems from the equation of *gú* with the homonym *tikku* “nape of the neck”) and then analyses the component syllables as *u = banû* “to create” (for this equation see also CAD B, 81) and *gu = alādu* “to give birth” (cf. also Ea I 137). For the lexical equations in these lines, see also Cavigneaux 1987, 255. The commentary UET 6/3, 897 rev. 12’ (text G.2) comments only on *aban tik šamê*, but not on the other two substances (see below).

Lines 48–51: For the commentary passage, see also Gabbay 2016, 209, 223. As pointed out by Civil (1974, 336), the commentary quotes an abbreviated phrase from the base text dropping the word *samītu* “parapet” (i.e. SAḪAR BĀD ŠUB-tú “dust from a dilapidated city wall” instead of SAḪAR *sa-mit* BĀD ŠUB-tú), see BAM 248 rev. iii 7 // (text D.1.1 line 132). The commentator first dwells on the sign BĀD, which corresponds to Akkadian *dūru* “city wall”; then he splits up the sign BĀD (consisting of the signs EZENxBAD) into its components and lists other values of these signs in Sumerian with

their Akkadian renderings. Thus, the sign EZEN can also be read kéš in Sumerian which corresponds to Akkadian *riksu* “bond”, a word appearing several times in incantations within the base text in reference to severing the bond that keeps the baby from coming out of his mother’s womb. Furthermore, the Sumerian word *bad* corresponds to *petū* “to open”, which likewise features in the spells in BAM 248 and dupl. in connection with the baby’s blocked exit out of the womb (text D.1.1 lines 105, 170). The commentary then turns to the word *maqtu* “fallen; dilapidated” (written ŠUB-tú) from the base text. Thus, the commentator links this term with synonymous word *dirig* (written with the signs SI.A), which corresponds to Akkadian *qāpu* “to buckle, collapse” (said of walls). He then points out links to the ritual context of the base text by providing meaningful equations for the Sumerian words *si* and *a*, namely *si* = *ešēru* “to be straight”, which is used in the meaning “to be born / delivered easily” in the birth contexts, and *a* = *šeḥru* (*ṣaḥar*) “little one; baby”.

Line 51: “Dust from a streaming drainpipe” (*eper pisanni šurđi*, written SAḪAR <sup>gis</sup>PÍSAN *šur-di-i*) is the symbolic ingredient of a remedy for difficult birth in BAM 248 (A) rev. iii 8 // (text D.1.1 line 133). The substance relates directly to the simile of the waters flowing through a “streaming drainpipe” in the incantation recited with the remedy (A obv. ii 59 and rev. iii 2 // text D.1.1 lines 114 and 127). The commentary quotes this phrase in a slightly varying spelling compared with the base text (SAḪAR PISAN *šur-di-i*). The commentator dwells only on the word *pisannu* “box, container; drainpipe”, which is written with the sign GÁ but usually pronounced *pisan* in Sumerian (see CAD P, 421 lex. section). However, the commentator gives *ma-a* as the pronunciation gloss (for Sumerian *gá*). This is presumably because of the following equation *gá* = *alāku* “to go” (which is known from lexical sources, see CAD A/1, 300b lex. section, e.g. Ea IV 229; Idu II 157).

Lines 52–55: For the subscript and colophon see Frahm 2011, 54, 231. For introducing the title of the commented base text with *ša libbi* (followed by an incantation incipit), see also the medical commentary BAM 401: 35 (Frahm 2011, 236–237).

## G.2 The Commentary UET 6/3, 897

UET 6/3, 897 (U. 30654) is a fragmentary tablet possibly dating to the Achaemenid period. It is one of only two commentaries currently known from the city of Ur (Gabbay 2015). The text was first identified by Marten Stol as a partial duplicate of the commentary on the Neo-Assyrian Birth Compendium, 11N-T3 from Nippur (Römer 2007, 182). In comparison with the latter, UET 6/3, 897 cites more passages from other texts to expand on the base text. Among these, citations from the *Gilgamesh Epic* (rev. 7’), the exorcistic incantation series *Udug-ḥul* (rev. 6’) and from a compendium of incantations (obv. 8’) have been identified. In comparison with the commentary from Nippur, UET 6/3, 897 draws on more passages from the base text; thus, the last fragmentary lines on the reverse comment on the incantation known as “A Cow of Šin” (BAM 248 rev. iii 10–35 and duplicates, see text D.1.1).

### List of Manuscripts

Siglum	Museum Number	Copy	Collation	Format; Ductus	Provenience
β	U. 30654	UET 6/3, 897	Coll.	Fragment of a single-column tablet in landscape format; Neo-/ Late Babylonian script; ca. 6th–4th cent. BCE	Ur

### Previous Edition and Discussion

Gabbay 2015, CCP 4.2.A.b (edition; photos)

CDLI P346934 (photo)

Römer 2007, *BiOr* 64, 182 (review of A. Shaffer, UET 6/3)

Frahm 2011, 67, 104, 231, 241, 312 (discussion of rev. 3’–4’, 7’–8’, 13’–15’)

Gabbay 2016, *The Exegetical Terminology of Akkadian Commentaries*, 77, 131, 132, 157–158, 161–162, 196, 234 (discussion of obv. 3’–5’, 6’, 8’, 12’–13’, rev. 3’–5’, 6’, 7’–8’)

Hätinen 2017, *KASKAL* 14, 179 (discussion of rev. 9’–10’)

Steinert 2017a, 331–335 (discussion of rev. 3’–4’, 9’–10’)

## Transliteration

Beginning of ms. β obv. lost

- 1' β obv. 1' **[ina qar-ni]-šá qaq-qar ʔe-r[a-at ...]**<sup>423</sup>
- 2' β obv. 2' **[ša<sup>2</sup> el-l]am-me-e DU.<sup>1</sup>MEŠ<sup>1</sup>-ak d[i]-<sup>1</sup>ma<sup>1</sup>-[a-šú x x]**
- 3' β obv. 3' **[šá-niš]** si é-gar<sub>8</sub>-bi til-la : **el-lam-mu-ú** [: <sup>d</sup>30<sup>2</sup>]
- 4' β obv. 4' **ʔá<sup>1</sup> nu-ru la-ni-šú ú-qé-et-ta-a** [: si : **nu-ú-r**u<sup>2</sup> : <sup>1</sup>é<sup>1</sup>-gar<sub>8</sub> : <sup>1</sup>la<sup>2</sup>-nu<sup>2</sup>]
- 5' β obv. 5' bi : šu-ú : til : **qa-tu-ú** : **šá** A[N.TA.LÙ TI]L-tim GAR-nu
- 6' β obv. 6' **áš-šú ÁB-ia<sub>5</sub> la a-lit-ti** : <sup>1</sup>áš-šú<sup>1</sup> <sup>1</sup>d<sup>1</sup>[30 EN la]-<sup>1</sup>a-tim<sup>1</sup> KÛ.MEŠ
- 7' β obv. 7' **né-šal-pa-a** : e-té-qa : **la-[ra-aḥ : ... ...]**x
- 8' β obv. 8' **lib-bu-ú la-ra-aḥ gig-<sup>1</sup>ga<sup>1</sup> <sup>1</sup>su-ni-ta<sup>2</sup> <sup>1</sup>kéš-da<sup>1</sup>**
- 9' β obv. 9' **na-ḥu-un-di** : <sup>d</sup>30 : **na-ru-un-du** : <sup>d</sup>U[TU]
- 10' β obv. 10' **ul-la** <sup>d</sup>UTU : **ul-la** : an-[na (x)]
- 11' β obv. 11' **Ì.GIŠ BUR šá ina** <sup>gi</sup>GAG.U<sub>4</sub>.TAG.GA in-d[aḥ-šu<sup>2</sup>]
- 12' β obv. 12' <sup>1</sup>gi<sup>1</sup>GAG.U<sub>4</sub>.TAG.GA : **šil-ta-ḥu** : <sup>1</sup>gi<sup>1</sup>GAG.U<sub>4</sub>.TAG<sup>1</sup>.GA : [mul-mul<sup>2</sup>]
- 13' β obv. 13' [mul-m]ul : **šil-ta-ḥu** : <sup>1</sup>mul<sup>1</sup>-m[ul : ze-r<sup>2</sup>]

Ms. β obv. breaks; ca. three lines missing to the bottom of the tablet

Beginning of ms. β rev. lost

- 14" β rev. 1' **na-ma-ri** <sup>1</sup> : <sup>1</sup>KASKAL<sup>2</sup> <sup>1</sup> [.....]
- 15" β rev. 2' <sup>gi</sup>šMÁ : **tam-tim šá<sup>2</sup>-niš<sup>2</sup>** x[.....] <sup>1</sup>x ḥu x<sup>1</sup>
- 16" β rev. 3' **šá ŠA** <sup>na4</sup>iš-qil-lat **li-kal-lim<sup>1</sup> nu-ru<sup>2</sup>** a-na <sup>munus</sup>PEŠ<sub>4</sub> **iq-ta-bi**
- 17" β rev. 4' <sup>na4</sup>IŠKILA(PEŠ<sub>4</sub>) **šil-lat šá-niš um-mi šal-šiš** <sup>munus</sup>PEŠ<sub>4</sub>
- 18" β rev. 5' **[u]l sa-an-qa-at GABA-sa** <sup>1</sup> : <sup>1</sup>šá ku-lu-lu-ša la kut-tu-mu
- 19" β rev. 6' **lib<sup>1</sup>-bu-ú ir-tu<sub>4</sub> ár-da-at pa-su-um-tu<sub>4</sub> iš-ḥu<sup>1</sup>-tu**
- 20" β rev. 7' **ḥur-da-at-su** : su-un MUNUS<sup>2</sup> : **lib-bu-ú ŠU.MIN-ka šu-ta-am-ša-am-ma**
- 21" β rev. 8' **lu-pu-ut ḥur-da-at-ni** : **ina kit-tab-ri-šú** : **ina i-di-šú**
- 22" β rev. 9' **kit-tam-ri** : i-di : **DUR**<sup>tu<sup>1</sup>-ur</sup>-da <sup>gi</sup>šMÁ : **tu<sup>1</sup>-ur-da** : <sup>gi</sup>šMÁ
- 23" β rev. 10' <sup>gi</sup>šMÁ : <sup>munus</sup>PEŠ<sub>4</sub> : **um-ma** <sup>munus</sup>PEŠ<sub>4</sub> **tu<sup>1</sup>-ri-di**
- 24" β rev. 11' **e-di-ti** : mi-di-ti <sup>1</sup> : <sup>1</sup>424 **e-du-ú** : **mi-du-ú**
- 25" β rev. 12' **NA<sub>4</sub> ti-ki AN-e** <sup>1</sup>MIN<sup>2</sup> <sup>1</sup>aq<sup>2</sup>-qul DU<sub>11</sub>.DU<sub>11</sub>-ub
- 26" β rev. 13' **[ti]-<sup>1</sup>iq<sup>2</sup>-x x x-ti kaz-bat** : **ba-na-at**

<sup>423</sup> In the transliteration, citations from the base text and other identified texts are rendered in bold.

<sup>424</sup> Disjunction sign written over erasure?

27" β rev. 14' [nam-ru šá<sup>d30?</sup> :] nu-úr<sup>2</sup> šá<sup>d30</sup> : nu-ru-ub šam-[me]

28" β rev. 15' [.....] 'x x' : ni x[.....]

Ms. β rev. breaks

29"" β l. e. 1 [.....]x x-ú : i : Ì : Ì.GI[Š<sup>?</sup> .....]

30"" β l. e. 2 [..... : a-šu-ú] šá ze-er<sup>425</sup>

## Bound Transcription and Translation

Beginning of ms. β obv. lost

<sup>1</sup> [ina qarnī]ša qaqqara ʔer[ât ...]

<sup>2</sup> [ša<sup>?</sup> ell]am-mê illakā dimā[šu x x]

<sup>3</sup> [šanīš] si é-gar<sub>8</sub>-bi til-la : ellam-mû [: Sîn<sup>?</sup>]

<sup>4</sup> 'ša<sup>1</sup> nūr lānīšu uqettā [: si : nūr]u : 'é<sup>1</sup>.gar<sub>8</sub><sup>?</sup> : lānu<sup>?</sup>

<sup>5</sup> bi : šū : til : qatū : ša at[talī gamar]ti išakkanu

<sup>6</sup> aššu littiya lā ālitti : aššu Sîn bēl lāti ellēti

<sup>7</sup> nešalpū : etēqu : la-[ra-aḥ : ... ...]x

<sup>8</sup> libbū la-ra-aḥ gig-'ga<sup>1</sup> 'su-ni-'ta<sup>?</sup> 'kéš-da<sup>1</sup>

<sup>9</sup> Naḥundi : Sîn : Narundu : Ša[maš]

<sup>10</sup> ulla Šamaš : ulla : an[na (x)]

<sup>11</sup> šaman pūri ša ina <sup>gi</sup>GAG.U<sub>4</sub>.TAG.GA ind[aḥšu]

<sup>12</sup> <sup>rgi</sup>GAG.U<sub>4</sub>.TAG.GA : šiltāḥu : <sup>gi</sup>GAG.U<sub>4</sub>.TAG<sup>1</sup>.GA : [mul-mul<sup>?</sup>]

<sup>13</sup> [mulm]ul : šiltāḥu : mul-m[ul : zēru<sup>?</sup>]

Ms. β obv. breaks; ca. three lines missing to the bottom of the tablet

Beginning of ms. β rev. lost

<sup>14</sup> namāru ' :<sup>1</sup> 'ḥarrānu<sup>?</sup> [... ...]

<sup>15</sup> eleppu : tāmti šanīš<sup>?</sup> ...[... ...] ...

<sup>16</sup> ša libbi išqillati likallim nūru<sup>?</sup> ana erīti iqtabi

<sup>17</sup> <sup>na4</sup>ISKILA(PEŠ<sub>4</sub>) šillatu šanīš ummu šalšiš<sup>munus</sup>PEŠ<sub>4</sub>

<sup>1</sup> “[With her horns] she roo[ts up] the ground” [...].

<sup>2</sup> “Ella(m)-mê’s tears were flowing”, [...];

<sup>3</sup> [Alternatively,] si é-gar<sub>8</sub>-bi til-la (refers to) “Ella(m)-mû” [(which) means Sîn(?)];

<sup>4</sup> (it means) “he who brings the light of his figure to an end”, [(since Sumerian) si means “li]ght”; é-gar<sub>8</sub> means “figure”, <sup>5</sup> bi means “that”, til means “to come to an end”. (This is said) on account of (the moon) making a complete eclipse.

<sup>6</sup> “Because of my cow who has not yet given birth”; (this is said) because Sîn (is) the lord of the pure cows.

<sup>7</sup> “To glide out” means “to pass”. “(Dire) stra[its]” means [...],

<sup>8</sup> as in (the Sumerian sentence) “dire straits are bound to his body”.

<sup>9</sup> Naḥhunte means Sîn. Narunde means Šamaš.

<sup>10</sup> (In) “Well now (ulla), Šamaš”, ulla (means) “yes/well” (anna).

<sup>11</sup> (In) “oil-from-the-jar that has been st[irred] with an arrow”,

<sup>12</sup> (the logogram) <sup>gi</sup>GAG.U<sub>4</sub>.TAG.GA means “arrow”, (and) <sup>gi</sup>GAG.U<sub>4</sub>.TAG.GA (is the same as Sumerian) [mul-mul]

<sup>13</sup> (which is) mulmul(lu) (or) šiltāḥu “arrow” (in Akkadian). (Sumerian) mul-mul (also means) [“seed” (zēru)].

<sup>14</sup> “Clearing” means “path” [... ...].

<sup>15</sup> “Boat” means “(that of the?) sea”, alternatively(?) [... ...].

<sup>16</sup> “Let him show the light to the one inside the shell!” – it (the base text) said it with regard to the pregnant woman, (because)

<sup>17</sup> <sup>na4</sup>ISKILA(PEŠ<sub>4</sub>) (lit. pregnant stone) (means) “shell”. Alternatively, (it means) “mother”, (and) thirdly (it can mean) “pregnant woman”.

425 The remainder of the line is left blank, so presumably the commentary finished here.

18" [u]l sanqat irassa ʿ:ʿ ša kululūša lā kuttumu

19" libbū irti ardati pasumti išḫuṭū

20" ḫurdatsu : sūn sinniṣti : libbū qātika šutamšām-ma

21" luput ḫurdatni : ina kittabrīšu : ina idīšu

22" kittamri : idi : DUR<sup>tu-ur</sup>-da<sup>giš</sup>MÁ : ṭurda : <sup>giš</sup>MÁ

23" <sup>giš</sup>MÁ : munusPEŠ<sub>4</sub> : umma<sup>munus</sup>PEŠ<sub>4</sub> ṭurridi

24" ēdīti : medīti : edū : medū

25" aban tik šamē MIN<sup>2</sup> aqqul(li) idabbub

26" [ti]-ʿiq<sup>2</sup>-x x x-ti kazbat : banāt

27" [namru ša Sîn : ] nūr<sup>2</sup> ša Sîn : nurub šam[mē]

28" [... ...] x x : ni x[... ...]

Ms. β rev. breaks

29" [... ...] ... : i : Ì : šam[nu<sup>2</sup> .....]

30" [... ... : aṣū] ša zēri

18" "Her chest is not 'restrained'" (means) "one whose head-dress is uncovered";

19" as in: "they stripped the veil from the woman's chest".

20" "Her vulva" means "female lap", as in: "Stretch out your hand(s) and

21" stroke our vulva!" "At her side" (ina kittabrīšu) (is the same as) "at her side" (ina idīšu),

22" (because) "side, arm" (kittamru) (is the same as) "side" (idu). For DUR-da<sup>giš</sup>MÁ (read) ṭurda<sup>giš</sup>MÁ. (It means) "send forth (namely) the boat!"

23" "Boat" means "pregnant woman". Thus (the sentence means) "Send away(?) the pregnant woman!"

24" "Renowned" (ēdītu) (is the same as) "known" (medīti); (just as) "to know" (edū) (is the same as) "to know" (medū).

25" "Stone dripping from heaven" – one also says this with regard to(?) the aqqullu-phenomenon.

26" "... she was alluring" (of shape) means "she was beautiful".

27" "[The brilliant (glow) of Sîn(?)] means] "the light of Sîn". "The lushest grass" (means)

28" [... ...]

29" [... ...] i is (the pronunciation of the sign) Ì (which means) "oil" (Ì.GIŠ?) [...].

30" [... ... means "to come out"], said of seed.

## Notes

Line 2': Cf. the parallel commentary passage in 11N-T3: 17–20 commenting on the word *Ella(m)-mê*, a title of the moon god (see above text G.1). However, UET 6/3, 897 quotes the complete line from the base text BAM 248 obv. i 41 and duplicates (see text D.1.1 line 27). The line is completely preserved in the Old Babylonian birth incantation VS 17, 34: 8: *el-la-me-e i-il-la-ka di-ma-ša* (Wasserman and Zomer 2022, No. 12).

Lines 3'–5': This passage runs parallel to 11N-T3: 18–20 (see Gabbay 2016, 157–158 and above for discussion). The phrase 'šá' nu-ru la-ni-šú ú-qé-et-ta-a is the Akkadian rendering of the Sumerian phrase *si é-gar<sub>8</sub>-bi til-la* in line 3'. At the end of line 4', Gabbay (2015, CCP 4.2.A.b) reads *la<sup>2</sup>-ni<sup>2</sup>* instead of *la<sup>2</sup>-nu<sup>2</sup>*. In this passage, the tears (weeping, sadness) of the moon god are associated with an eclipse (because his tears/sadness metaphorically darken his shape/body). For the moon god crying and eclipses of the moon, see also Stol 1992, 257–258.

Line 6': For the citation and parallel commentary passage, see also the discussion on 11N-T3: 21 above and the base text BAM 248 obv. i 43 // (text D.1.1 line 29). The explanation *bēl lâti ellēti* "(because Sîn is) the lord of the pure cows" relies on homophony with the base text's *aššu littiya lā ālitti* "because of my cow who has not (yet) given birth" (see Gabbay 2016, 161–162 for discussion). The exegesis of 11N-T3 is longer than that in UET 6/3, 897, by introducing a second passage from a different source text in support of the explanation (the moon god's connection with herding and cattle/cows).

Line 7': For the parallel, but much longer commentary passage on the word *nešalpû* "to glide" in 11N-T3: 23–25 see above. The keyword relates to the base text BAM 248 obv. i 49 (text D.1.1 line 35).

Line 8': Also the Nippur commentary 11N-T3: 26–27 comments on the term *larah* "(dire) straits; difficulty", drawing on the rubric KA.INIM.MA<sup>munus</sup>LA.RA.AḪ.A.KÁM "wording of (an incantation) for a woman who has difficulty during delivery" found several times in the base text (see BAM 248 obv. i 51 *passim*; text D.1.1 line 37). The Sumerian quotation in line 8' (not

found in 11N-T3) was identified by E. Jiménez as a passage from the Incantation Compendium 3: 39 (Schramm 2008, 36): *la-ra-aḥ gig-ga su-a-n[i-t]a kéš-ī da* ‘dire straits are bound to his body’. For *laraḥ* ‘dire straits’, see also Maul and Strauß 2011, *KAL* 4, 80; Frayne 1990, *RIME* 4, 302: 6.

Line 9’: See the parallel commentary passage in 11N-T3: 27 (text G.1) and the base text BAM 248 obv. i 58 (text D.1.1 line 44).

Line 10’: See also 11N-T3: 30–31 and the base text BAM 248 obv. i 64 // (text D.1.1 line 50). Gabbay (2015, CCP 4.2.A.b) understands *ulla* and *anna* in the explanation as deictic or adverbial particles (status absolutus of *ullû* and *annû*, meaning “that, this” (or, alternatively “here, there”). The parallel, more extended passage in 11N-T3 appears to comment on several homonymous Akkadian words of different meaning. Thus, it is also possible that the commentator equated the interjection *ulla* “well, now” (used in the base text) with *anna* “yes” or with the interjection *anna* “well” (cf. discussion of 11N-T3: 30–31 above; CAD A/2, 125; CAD U/W, 74–75). Note further that Sumerian *ul-la* is equated with *annu* “consent, approval” in bilingual and lexical texts, see CAD A/II, s.v. *annu* lex.

Lines 11’–13’: Gabbay (2015, CCP 4.2.A.b) restores *in-ī di* at the end of line 11’, understanding it as *emdu* (from *emēdu* “to come into contact”; “to place”; “to lean”). However, since the base text preserving this passage (BAM 248 obv. i 68–69 and BM 36339 rev. 6–7) speaks of stirring (*maḥāṣu*) the oil with an arrow, an alternative restoration is suggested here. The phrase encountered in UET 6/3, 897 is not an exact quotation from the base text, but more a paraphrase (cf. text D.1.1 lines 54–55). The parallel commentary passage in 11N-T3: 32–37 comments both on the terms “oil-from-the-jar” and “arrow” from the base text; UET 6/3, 897 instead focuses on the latter. The restoration of line 12’ follows the verbatim parallel in 11N-T3: 33.

Line 14’’: Compare 11N-T3: 37–38 above. The passage commented on here is not preserved in the base text, but it probably belonged to the beginning of a long Akkadian incantation which takes up BAM 248 obv. ii (the first twenty lines of col. ii are almost completely lost).

Line 15’’: This fragmentary line does not have a correspondence in 11N-T3. It is possible that UET 6/3, 897 commented on the very fragmentarily preserved lines in BAM 248 obv. ii 33ff. // (text D.1.1 lines 88ff.). On the image of the woman in labour as a boat see also line 22’–23’ below.

Lines 16’–17’’: For discussion of this passage, see the parallel quotation and exegesis in commentary 11N-T3: 38–40 above; Frahm 2011, 241; Gabbay 2016, 234–235; Steinert 2017a, 334–335. The commentary on this passage in 11N-T3: 38–40 presents some variants in comparison with UET 6/3, 897.

Line 18’’: This line is best preserved in the Middle Assyrian ms. D (*Iraq* 31, 31: 44; *infra* text II.1.4): *ul sa-qa-at* <sup>uzu</sup>GABA-*sa sà-pu-ḥu ku-lu-lu-ša* ‘her chest is not ‘fastened’, her headdress is loosened (lit. scattered)’. See also BAM 248 obv. ii 28 (text D.1.1 line 83), which runs parallel to ms. D. For *sanāqu* ‘to fasten’, cf. CAD S, s.v. *sanāqu* A sub 5b; Durand 2012, *FS Fales*, 260–261; Mayer 2022b, *OrNS* 91, 346 sub *tēniq*. It is not entirely certain whether the second phrase in line 18’’ is part of the commentary or a citation from the base text differing from the preserved sources.

Line 19’’: Gabbay (2015, CCP 4.2.A.b) reads *ar-da-at* instead of *ár-da-at*. The text quoted here has been identified by E. Jiménez as a line from Udug-ḥul Tablet 13–15: 32, which presents a slight variant: [ga]ba ‘šú-ki-(a) ‘dam-ra’<sup>7</sup> ba-an-[sìg-ga-eš] : ‘ir-ti áš-ša-ti’ *pa-su-un-tu iš-ḥu-tu* ‘they stripped the breast of a veiled wife’ (cf. Geller 2016, 443 with n. 32). *Pa(s)-sum/ntu* may be connected either to the word *pu(s)sumtu* ‘veil’, or to the feminine adjective form *pussum/ntu* ‘veiled’ (cf. CAD P, 537–538). The commentary picks up the word *kulūlu* ‘headdress’ from the base text to comment on the parallel expression ‘her chest is not restrained’ (*ul sanqat irassu*). The commentator appears to understand the word *passumtu* in the quote from Udug-ḥul as synonymous to *kulūlu*, a term for a headdress made from a woven fabric (often of rulers and deities); in the present context, ‘headband’ and ‘veil’ have been suggested as senses of *kulūlu* (the plural is used in BAM 248 obv. ii 28 = text D.1.1 line 83). Therefore, the commentator may have had the word *pussumtu* ‘veil’ in mind in the Udug-ḥul passage rather than the feminine adjective *pussumtu* ‘veiled’ (cf. CAD P 537 s.v. *pussunu*; CAD P 538 s.v. *pusumtu*). This may have been triggered by the occurrence of the word *pussumu* ‘veil’ in the next line of the base text (line 84: *pussumī ul pussunat* ‘she is not veiled with a veil’).

A similar line (though not cited in the commentary) is found in BAM 248 obv. ii 29: ‘pu’<sup>1</sup>-*su-um-m[i]* ‘ul *pu-su-na*’-[at *bul-t]a ul i-[šī]*, parallel to the Middle Assyrian ms. D (*Iraq* 31, 31: 45): *pu-šu-ni ul pa-šu-na-at bul-ta ul ti-šu* ‘she is not veiled with a veil, she does not feel [shame] (anymore)’ (see text D.1.1 line 84).

Lines 20"–22": For lines 20"–21" see also 11N-T3: 40–43, which runs partially parallel to the Ur commentary, but equates *hurdatu* “vulva” with *uru ša sinništi* “the genitals of a woman” instead of the synonymous *sūn sinništi* (MUNUS<sup>3</sup>) “female lap”. The following citation is from *Gilgamesh Epic* Tablet VI 69 (cf. George 2003, 622–623, 883). The complete phrase found in the base text (BAM 248 obv. ii 30 = text D.1.1 line 85) is *uš<sup>1</sup>-šu-rat hur-da-as-sa* “her vulva is set straight” (to deliver), quoted in full in 11N-T3. Compared with UET 6/3, 897, the exegesis of 11N-T3 on the word *hurdatu* is more extensive (see above for discussion; Gabbay 2016, 77, 132).

The next quotation in line 21" stems from BAM 248 obv. ii 44; the complete text line reads: *i-na<sup>1</sup> 'kit-tab-ri-šu* GUB<sup>1</sup>-za<sup>21</sup> dAMAR.UTU “‘Stand by her side<sup>1</sup>, Marduk”. The text of the Middle Assyrian parallel ms. D (*Iraq* 31, 31 rev. 46) differs (text D.1.1 line 99). The parallel passage in the Nippur commentary 11N-T3: 43–44 is more detailed than in UET 6/3, 897; the latter introduces a lexical variant *kittamru* for *kittabru* “side” in line 22" not found in 11N-T3 (see above text G.1 for discussion).

Line 22": For a slightly differing translation, cf. Gabbay 2015 (CCP). The cited base text in BAM 248 obv. ii 51, after collation, reads *tur-da<sup>sic1</sup> gišMÁ a-na kar šul-me* “Send forth the boat to the quay of wellbeing!” (see text D.1.1 line 106 and Steinert 2017: 332–334 for discussion). The commentary quotes the ambiguous spelling *tur*(DUR)-*da* from the base text and inserts a pronunciation gloss and clarifying rendering of the verb (*tu/tū-ur-da*). For the boat as an image for the pregnant woman, see also Härtinen 2017, esp. 179.

Line 23": The reconstructed form *tū-ri-di* would be a fem. sg. imperative form of the D-stem of *tarādu* “to send” (cf. CAD T, 59–60 s.v. *tarādu* A; usually the D-stem has the meanings “to harass; to drive away”). As discussed by Gabbay (2016, 195–197), the word *umma* “thus” is used in some commentaries as a technical term introducing a paraphrase of the base text in light of the preceding explanation.

Line 24": The base text BAM 248 rev. iii 4 // ms. B<sub>3</sub> obv. 20 has the following passage: *an-nu ki-nu šá<sup>4</sup> é-a i<sup>2</sup>-dī<sup>2</sup>-tu<sub>4</sub> ÉN šá<sup>4</sup> ma-mi i-ri-šu* “(it is) the reliable approval of Ea, the renowned spell which Mami requested” (text D.1.1 line 129). The word *ēdītu* (spelled *i-dī-tu<sub>4</sub>* in BAM 248 and dupl.) commented on in line 24" is understood as a feminine form of the adjective (*w*)*ēdū* “prominent, high-placed” (following AHw 1495; cf. CAD E, 34–35 s.v. *edū* “well-known, renowned”). Although etymologically unrelated (according to AHw 1495), *ēdītu* is apparently explained in the commentary as a feminine form of the adjective *medū* “known” (presumably because of phonetic similarity). The second word pair stipulated by the commentator suggests that the verb *medū* (*madū*) is equated with *i/edū* “to know”. CAD M/2, 3 regards *medū* as a secondary derivation from *i/edū* “to know” (cf. also AHw 640a s.v. *medū* “to become visible”, with a meaning “is known” in the G-stem stative; Krebernik 2016, 207–208).

Line 25": Compare the much more extensive commentary passage in 11N-T3: 46ff. and the corresponding ritual instruction in BAM 248 rev. iii 7: NA<sub>4</sub> *ti-ik AN-e SAḪAR sa-mit BÀD ŠUB-t[i]* “stone dripping from heaven (hailstone), dust from the parapets of a dilapidated city wall” (cf. also BAM 248 obv. ii 56 and 70, where *tik šamē* “rain shower” is mentioned within the incantation, see text D.1.1 lines 112–114, 125–127 and 132–133). Gabbay 2015 (CCP 4.2.A.b) suggests that the latter half of the line likewise represents a citation from a ritual instruction in the base text, which is not preserved or written out in BAM 248. He translates DUG<sub>4</sub>.DUG<sub>4</sub>-*ub* as “you recite” (cf. CAD D, 7–8 sub 4). My tentative suggestion is that DUG<sub>4</sub>.DUG<sub>4</sub>-*ub* “one speaks/says” is part of an explanation concerning *aban tik šamē* “hailstone”, identifying it with a similar phenomenon. For *anqullu* (*aqqullu*) as an atmospheric phenomenon, perhaps a dust cloud, see Scarpelli 2024, 262–264. The use of *dabābu* instead of the expected verb *qabū* “to say” is irregular, however (cf. Gabbay 2016, 231–259 for explanations in commentaries introduced with *qabū*). Alternatively, read *'a<sup>2</sup>-na<sup>21</sup>* NUMUN DUG<sub>4</sub>.DUG<sub>4</sub>-*ub* “one says (this) to/for(?) the offspring (seed)”.

Line 26": The corresponding passage in the source text BAM 248 rev. iii 11–12, from the beginning of the Cow of Šin incantation, reads: *ti-iq-na-a-te tuq-qū-na-at / bi-nu-tam kaz-bat* “she was adorned with ornaments, she was alluring of shape” (text D.1.1 lines 136–137). Thus, the beginning of line 26" in the commentary may be the word *tiqnu* “ornament” (or *tiqnāti*) drawn from the base text. Frahm (2011, 241) tentatively suggests reading the following signs as *'bi-nu<sup>1</sup>-ti kaz-bat*, although *'bi-nu<sup>1</sup>-ti* cannot be entirely reconciled with the traces on the tablet.

Line 27": The complete passage in BAM 248 rev. iii 13 // reads (text D.1.1 line 138): *nam-ru šá<sup>4</sup>30 šu-ba-ḫi iš-ta-kan-ši* “the brilliant (glow) of Šin ... he laid upon her”. The second citation in line 27" is from BAM 248 rev. iii 16 // (text D.1.1 line 141): *ina nu-ru-ub šam-me i-re<sup>2</sup>-i šam-me* “she grazed on the lushest of grasses”.

Lines 29'''–30''': The two fragmentary lines visible on the left edge of the tablet were not copied by A. Shaffer and are not transliterated by U. Gabbay in CCP 4.2.A.b. The first fragmentary line may be compared with 11N-T3: 31–32, which comments on the phrase *šaman pūri* (Ī.(GIŠ) BUR) “oil-from-the-jar” in the base text (BAM 248 obv. i 68; cf. above). The fragmentary phrase in line 30''' is presumably parallel to 11N-T3: 30, commenting on MAŠ.DÀ “gazelle” in BAM 248 obv. i 59 (see discussion above). The phrase *ašû ša zēri* is found a second time in the commentary passage 11N-T3: 11–12.