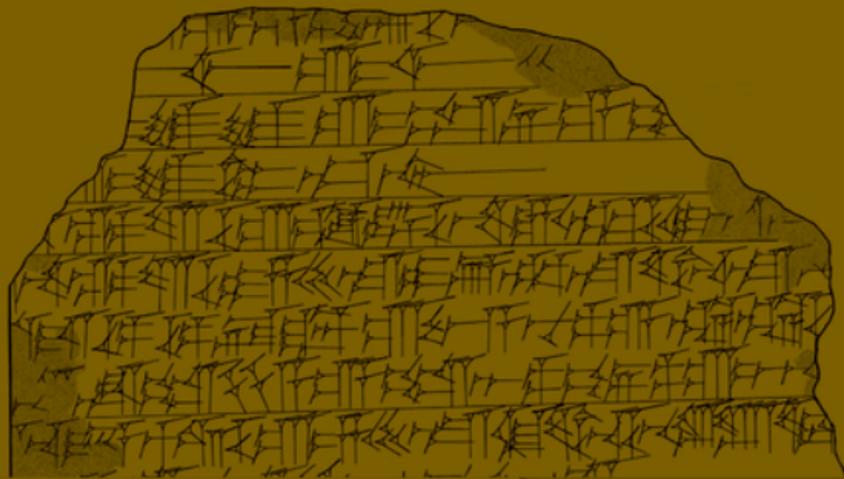


DE GRUYTER

J. Cale Johnson, Krisztián Simkó

GASTROINTESTINAL DISEASE AND ITS TREATMENT IN ANCIENT MESOPOTAMIA

THE NINEVEH TREATISE



DIE BABYLONISCH-ASSYRISCHE MEDIZIN IN
TEXTEN UND UNTERSUCHUNGEN

J. Cale Johnson, Krisztián Simkó

Gastrointestinal Disease and Its Treatment in Ancient Mesopotamia

Die babylonisch-assyrische Medizin in Texten und Untersuchungen



Begründet von Franz Köcher
Herausgegeben von
Nils P. Heeßel und Marten Stol

Band 11

J. Cale Johnson, Krisztián Simkó

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BAM 578 + K 5762 — 35

BAM 578 + AMT 9/6 — 36

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In 2020, Krisztián Simkó, who had also played a key role in the BabMed Project, took up a three-year postdoc at the British Museum as part of the NinMed Project (2020–2023) under the leadership of Jon Taylor and in collaboration with Mark Geller and Irving Finkel. This was a great opportunity to complete the work on the primary sources in the British Museum, so Johnson and Simkó agreed to jointly edit the entire work again from scratch. Now including numerous textual improvements based on first-hand examination of the tablets and fragments (as well as a dozen new joins), this new edition, which has led to the edition that we publish here, was again read over a number of months by the online reading group associated with the NinMed Project. Often, in the course of these reading sessions, numerous contradictory and usually strongly held points of view on a given philological problem were presented, but only rarely was there a clear consensus. Thus, although these online reading sessions have been incredibly helpful and instructive, we have sought to arrive at our own view of each philological problem, as justified briefly in our footnotes. Needless to say, the authors are jointly responsible for the readings and interpretations of the text presented here and no one else should be held responsible for any errors or poorly made philological decisions that remain in the volume. Although the membership of these online readings groups continually shifted over time, we would like to single out a few people who have been at nearly every session and from whose suggestions we have greatly benefitted again and again: Mark Geller, Irving Finkel, Jon Taylor, Strahil Panayotov, Sona Eyyper, Gilles Buisson, Annie Attia, and Antoine Cavigneaux.

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Cale Johnson would like to thank his wife, Grace, and his daughter, Abigail, for their never-ending love and support over the last decade while elements of this volume were being prepared and reworked.

Abbreviations

AbB	F.R. Kraus (ed.), <i>Altbabylonische Briefe in Umschrift und Übersetzung</i> (1964–)
ABRT	J.A. Craig, <i>Assyrian and Babylonian Religious Texts</i> , 2 vols. (1895–1897)
AHw	W. von Soden, <i>Akkadisches Handwörterbuch</i> , 3 vols. (1965–1981)
AMC	Assur Medical Catalogue
AMT	R. Campbell Thompson, <i>Assyrian Medical Texts from the Originals in the British Museum</i> (1923)
ARET 5	D.O. Edzard, <i>Hymnen, Beschwörungen und Verwandtes aus dem Archiv L.2769</i> , <i>Archivi reali di Ebla Testi</i> , vol. 5 (1984)
ASKT	P. Haupt, <i>Akkadische und sumerische Keilschrifttexte</i> (1881–1882)
BAK	H. Hunger, <i>Babylonische und assyrische Kolophone</i> (1968)
BAM	F. Köcher, <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> , 6 vols. (1963–1980)
BAM 7	M.J. Geller, <i>Renal and Rectal Disease Texts</i> , <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> , vol. 7 (2005)
BAM 8	M.J. Geller, <i>Healing Magic and Evil Demons: Canonical Udug-hul Incantations</i> , <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> , vol. 8 (2016)
BAM 9	U. Steinert (ed.), <i>Assyrian and Babylonian Scholarly Text Catalogues: Medicine, Magic and Divination</i> , <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> , vol. 9 (2018)
BAM 10	M.J. Geller and S.V. Panayotov, <i>Mesopotamian Eye Disease Texts: The Nineveh Treatise</i> , <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> , vol. 10 (2020)
BAM 13	E. Schmidtchen, <i>Mesopotamische Diagnostik. Untersuchungen zu Rekonstruktion, Terminologie und Systematik des babylonisch-assyrischen Diagnosehandbuchs und eine Neubearbeitung der Tafeln 3–14</i> , <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> , vol. 13 (2021)
BRM 4	A.T. Clay, <i>Epics, Hymns, Omens and Other Texts</i> , <i>Babylonian Records in the Library of J. Pierpont Morgan</i> , vol. 4 (1923)
BRON	BRONCHIA (the seventh treatise of the Nineveh Medical Encyclopaedia)
CAD	A.L. Oppenheim et al. (ed.), <i>The Assyrian Dictionary of the University of Chicago</i> , 20 vols. (1956–2010)
CDA	J. Black, A. George, and N. Postgate, <i>A Concise Dictionary of Akkadian</i> , 2nd (corrected) printing (2000)
CRAN	CRANIUM (the first treatise in the Nineveh Medical Encyclopaedia)
CT	Cuneiform Texts from Babylonian Tablets in the British Museum
CTMMA 2	I. Spar and W.G. Lambert (ed.), <i>Literary and Scholastic Texts of the First Millennium B.C.</i> , <i>Cuneiform Texts in the Metropolitan Museum of Art</i> , vol. 2 (2005)
CTN 4	D.J. Wiseman and J.A. Black, <i>Literary Texts from the Temple of Nabû</i> , <i>Cuneiform Texts from Nimrud</i> , vol. 4 (1996)
CUSAS 12	M. Civil, <i>The Lexical Texts in the Schøyen Collection</i> , <i>Cornell University Studies in Assyriology and Sumerology</i> , vol. 12 (2010)
CUSAS 18	A.R. George, <i>Babylonian Divinatory Texts Chiefly in the Schøyen Collection</i> , <i>Cornell University Studies in Assyriology and Sumerology</i> , vol. 18 (2013)
CUSAS 32	A.R. George, <i>Mesopotamian Incantations and Related Texts in the Schøyen Collection</i> , <i>Cornell University Studies in Assyriology and Sumerology</i> , vol. 32 (2016)
Emar VI/4	D. Arnaud, <i>Recherches au pays d'Aštata, Emar VI/4, Textes de la bibliothèque: Transcriptions et traductions</i> (1987)
IAS	R.D. Biggs, <i>Inscriptions from Tell Abū Šalābīkh</i> , <i>Oriental Institute Publications</i> , vol. 99 (1974)
KADP	F. Köcher, <i>Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde</i> (1955)
KAR	E. Ebeling, <i>Keilschrifttexte aus Assur religiösen Inhalts</i> , 2 vols. (1919–1923)
KUB	Keilschrifturkunden aus Boghazköi
LTBA 2	W. von Soden, <i>Die akkadischen Synonymenlisten</i> , <i>Die lexikalischen Tafelserien der Babylonier und Assyrer in den Berliner Museen</i> , vol. 2 (1933)
MARV	H. Freydank et al. (ed.), <i>Mittelassyrische Rechtsurkunden und Verwaltungstexte</i> , 10 vols. (1976–2010)
MDP	Mémoires de la Délégation en Perse
MSL	B. Landsberger et al. (ed.), <i>Materialien zum sumerischen Lexikon / Materials for the Sumerian Lexicon</i> (1937–)
MSL SS 1	M. Civil et al., <i>The Sag-Tablet, Lexical Texts in the Ashmolean Museum, Middle Babylonian Grammatical Texts, Miscellaneous Texts</i> , <i>Materials for the Sumerian Lexicon Supplementary Series</i> , vol. 1 (1986)
PBS	Publications of the Babylonian Section, University of Pennsylvania
RIAA	L. Speleers, <i>Recueil des inscriptions de l'Asie antérieure des Musées Royaux du Cinquantenaire à Bruxelles: Textes sumériens, babyloniens et assyriens</i> (1925)
SAA 7	F.M. Fales and J.N. Postgate, <i>Imperial Administrative Records, Part 1: Palace and Temple Administration</i> , <i>State Archives of Assyria</i> , Vol. 7 (1992)
SAA 10	S. Parpola, <i>Letters from Assyrian and Babylonian Scholars</i> , <i>State Archives of Assyria</i> , vol. 10 (1993)
SAD	M.P. Streck, <i>Supplement to the Akkadian Dictionaries</i> (2018–)
SBH	G. Reisner, <i>Sumerisch-babylonische Hymnen nach Thontafeln griechischer Zeit</i> (1896)
SEAL	Sources of Early Akkadian Literature (http://www.seal.uni-leipzig.de)
SF	A. Deimel, <i>Schultexte aus Fara</i> (1923)
SpTU 1	H. Hunger, <i>Spätbabylonische Texte aus Uruk</i> , vol. 1 (1976)
SpTU 4	E. von Weiher, <i>Uruk. Spätbabylonische Texte aus dem Planquadrat U 18</i> , vol. 4 (1993)

STO	STOMACH (the eighth treatise in The Nineveh Medical Encyclopaedia)
STT	O.R. Gurney et al., <i>The Sultantepe Tablets</i> , 2 vols. (1957–1964)
STVC	E. Chiera, <i>Sumerian Texts of Varied Contents</i> , Oriental Institute Publications, vol. 16 (1934)
TCL	Textes cunéiformes, Musées du Louvre
UET	Ur Excavations, Texts
VS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin
YOS	Yale Oriental Series, Babylonian Texts

Chapter 1

Introduction

Without anatomical textbooks and the disciplines built up around them, we moderns might assume that ancient peoples, including the authors and transmitters of the Mesopotamian medical treatise edited here, had no accurate conception of the gastrointestinal tract. Maybe it is easier to imagine this kind of knowledge if we think of the gastrointestinal tract merely as the tube that runs from mouth to anus. Given the regular movement of food through it and the corresponding generation of excrement and other effluvia, not to mention the connection of eating and drinking with a host of internal states from inebriation to the agony of food poisoning, the gastrointestinal tube is a deeply cultural entity. The Mesopotamian physicians who first wrote down their diagnoses and prescriptions in the 2nd millennium BCE were well aware of this tube running through the body, and as we will see throughout this volume, their treatments were often aimed at introducing drugs into it, either through medicines to be drunk or medicines introduced through the anus in the form of enemas or suppositories. Before we turn to some of the specifics of how Mesopotamian physicians treated gastrointestinal problems, let us take a moment to reflect on this gastrointestinal pathway and its *longue durée* prehistory as a cultural entity and domain.

Already with the Neanderthals but also with our *Homo sapien* ancestors, fire was one of the first domesticated and domesticating technologies. James C. Scott's rewrite of the millennia leading up to the early Mesopotamian states, *Against the Grain*, frames fire in environmental terms as an early way of manipulating the distribution of naturally occurring food-stuffs prior to their domestication, but foremost as the basis for the cooking of food.¹ Human beings are able to make do with a relatively small digestive tract because we use culturally transmitted techniques—including recipes handed down through the generations—to predigest our food before we eat it:

The application of fire to raw food externalizes the digestive process; it gelatinizes starch and denatures protein. The chemical disassembly of raw food, which in a chimpanzee requires a gut roughly three times the size of ours, allows *Homo sapiens* to eat far less food and expend far fewer calories extracting nutrition from it.²

Of course, the larger argument that Scott and others have been making over the years is that the earliest Near Eastern states really emerged, as states, largely through their efforts to control the planting and harvesting of staple crops like barley and wheat and, likewise, through their management of huge herds of domesticated animals.³ To a great degree, the elaboration of the proto-cuneiform and cuneiform writing systems resulted from the need to manage and audit vast amounts of grain, livestock, and the labour involved in producing both. At the same time that urbanism in southern Mesopotamia was producing a new kind of food security (or perhaps a different kind of insecurity), mediated through state-level organizations and their newly invented bookkeeping methods, it was also producing a new kind of disease, namely contagious diseases that are spread through closely packed urban populations.⁴ It was in the midst of these infrastructures of food production and consumption, human waste and disease that the earliest forms of technical medicine probably came into being.

Even if the prehistorical phases of Mesopotamian thought about the digestive tract were not written down and are certainly lost, perhaps we can use a recent, popular description of the embryology and development of the gastrointestinal tract to think about the accessibility of the gastrointestinal tract to ancient Mesopotamians.⁵ Here is Giulia Enders's description of the earliest states in the development of the cardiovascular, nervous and digestive tracts in a human foetus:⁶

1 Scott 2017: 37–43.

2 Scott 2017: 40–41

3 See Paulette 2016 for a nice survey of staple crop economies in Mesopotamia; for an interesting comparative meditation on state-managed herding, see Corcoran-Todd, Price and Caramanica 2022.

4 See the broad-brush overview in the opening chapters of Barrett and Armelagos 2013 as well as Algaze's discussion of McNeill's Paradox in the context of Mesopotamia (2018: 23–26).

5 Overviews of the history of the gastrointestinal tract or digestion often skip ancient Mesopotamia. In the recent collection of papers in Collard and Samama 2021, for example, the only reference to Mesopotamia is a citation of Stol 2006 in Pietrobelli's paper on theories of digestion in Greco-Roman antiquity (Pietrobelli 2021: 36 n. 24)

6 Enders 2015; translation from the German original published in 2014.

If we could see more than meets the eye, we could watch as a clump of cells grows into a human being in a woman's belly. We would suddenly see how we develop, roughly speaking, from three tubes. The first tube runs right the way through us, with a knot in the middle. This is our cardiovascular system, and the central knot is what develops into our heart. The second tube develops more or less parallel to the first along our back. Then it forms a bubble that migrates to the top end of our body, where it stays put. This tube is our nervous system, with the spinal cord, including the brain, at the top and myriad nerves branching out into every part of the body. The third tube runs through us from end to end. This is our intestinal tube—the gut.

The intestinal tube provides many of the furnishings of our interior. It grows buds that bulge out farther and farther to the left and right. These buds will later develop into our lungs. A little bit lower down, the intestinal tube bulges again and our liver has begun to develop. It also forms our gall bladder and pancreas. But, most importantly, the tube itself begins to grow increasingly clever. It is involved in the complex construction of our mouth, creates our esophagus, with its ability to move like a break dancer, and develops a little pouch so we can store food for a couple of hours. And, last but not least, the intestinal tube completes its masterpiece—the eponymous intestine or gut.⁷

Crucially for us, as historians and philologists of the ancient Near East, the only one of these three tubes that was readily accessible to ancient healers and physicians in Mesopotamia, or at least indirectly observable through its intake of food and output of wastes, was the gastrointestinal tube. The cardiovascular and nervous systems would remain very poorly understood until the emergence of internal anatomy in the work of Herophilus in Alexandria.⁸ In contrast, the gastrointestinal tube was an ever-present object of interaction and investigation through the foods, drinks, and drugs that were introduced into it and the various different kinds of wastes, gases, and effluvia that passed out of it. Moreover, as human experiencers of these intakes and outputs, eaters, drinkers, and excreters like us were also well aware of the sensations and internal states that could be brought about by the ingestion of a drug, contaminated food or the odd malfeasant microbe.

Even so, for ancient Mesopotamians, the digestive system was still a 'black box': certain things could be added to the system, producing various responses and effluvia, but its internal structure and processes were largely unknown. To fill in this gap in their knowledge, ancient Mesopotamian healers postulated a number of different models for processes within the gut, and many of these black-box hypotheses were modelled on processes observable in the social or natural environments in which they lived. Two dominant models are visible in later textual traditions: (i) waterways and canals, which carried all manner of goods and people, not to mention waste and trash, and (ii) ceramic vessels, such as the fermentation vat.⁹ Each of these models had its advantages: waterways and canals, at a much larger scale than the human digestive tract, allowed for the imagination of many different types and intensities of gastrointestinal dysfunction, not to mention processes such as the accumulation of silt or putrefaction of non-flowing water. In contrast, vessels such as the fermentation vat were analogous to the internal organs in size and often served as containers for processes of fermentation, especially of alcohol.

The chief metaphors in the Stomach Treatise (hereafter STO), for example, describe the gastrointestinal tract either in terms of waterways and canals with minute creatures shovelling out an intestinal blockage—sometimes as a waterway or a well with still, unflowing water—or alternatively in terms of containers of one kind or another, such as a fermentation vat whose mouth is covered (*kīma kakkulli pišu katim*), a waterskin (*nādu*) or leather bag (*luppu*), or a second kind of fermentation vat (*namzītu*). The metaphorical vehicles at work in these images or models range in scale from the weir of a canal, in which a team of human workers could remove a blockage (a common everyday scene in ancient Mesopotamia), down to a number of vessels no larger than the gastrointestinal organs themselves. Moreover, as George argues in his 2016 publication of the incantations from the Schøyen Collection, there seems to have been a tradition of compiling gastrointestinal models in the form of incantations; the purpose of the incantations about the *namzītu* vessel was, as George says:

not cultic but medical. The brewing jar *namzītu* was a tall pot with a pointed bottom that rested on a stand. Liquids and solids were put in at the top, and the end product collected from a hole in the bottom. The hole could be closed with a stopper or plug (*purussu*). One of the Sumerian terms for it is ^{du9}nig-dūr-būru (Urra X 213), explicitly “the pot with a hole in the bottom.” It is easy to see that such a vessel provides a functional analogue of the human digestive system, from mouth to anus.¹⁰

This sliding scale of 'functional analogies', from a massive weir controlling the flow of water through a canal to George's eloquently described and human-sized 'pot with a hole in the bottom', thus represents a set of models for the gastrointesti-

⁷ Enders 2015: 10.

⁸ See von Staden 1989 in conjunction with the review in Hankinson 1990 for the key sources and an overview of the issues.

⁹ For the ancient Mesopotamian models of the gastrointestinal tract in terms of waterways, see Steinert 2013 and the papers collected in Wee 2017. A brief discussion of the food canal imagery can also be found in Simkó 2018: 538–540.

¹⁰ George 2016: 135–136. See also the discussion of the Akkadian equivalent of *nazzītu*, viz. *namzītu*, in Gaspa 2014: 135–138.

nal tract. Indeed, in line with the Mesopotamian penchant for using sliding scales like this as theoretical models,¹¹ it is best, in our view, to speak of these metaphors as theoretical models for the Stomach Treatise edited in this volume.

Regardless of the metaphorical model in use, healthy digestion—where food enters the body through the mouth, moves downward in the food tube until it reaches the end of the tube and exits the body in the form of waste, all without discomfort and at a reasonable speed—served as a norm, against which abnormal behaviour of the tube could be judged. Gastrointestinal disease could be observed if the system became blocked up and the food did not proceed normally or if the nourishment did not produce the expected levels of satisfaction, fullness, energy, or inebriation.

Early Incantations against Gastrointestinal Illness in Mesopotamia

While food production and storage were already being documented in the earliest proto-cuneiform records (ca. 3300 BCE), the treatment of human disease would not begin to emerge in written form until the middle of the third millennium BCE, seven or eight centuries after the first written documents. As it happens, these earliest treatments were incantations written down in the Early Dynastic III period (ca. 2600–2500 BCE), occasionally including short ritual instructions, such as having the patient drink water from the Tigris and the Euphrates (see below). Although some examples of Early Dynastic incantations were already surveyed in Krebernik's pathbreaking *Die Beschwörungen aus Fara und Ebla*,¹² two recent publications are particularly important for making sense of this early group of treatments employed for gastrointestinal illness: Andrew George's publication of incantations from the Schøyen Collection¹³ and the recent synthesis of belly incantations published by Ulrike Steinert and Luděk Vacín.¹⁴ Let us first look briefly at a few examples of Early Dynastic, Ur III and Old Babylonian incantations before turning to more traditional medical sources.

Early Dynastic incantations are often difficult to interpret, but it is clear that terms like 'sick belly' (Sum. ša_3 gig) or 'sick innards' (Sum. lipiš gig) occur frequently in the attested incantations. More importantly, for our purposes here, two of the central themes in the Stomach Treatise, namely the gastrointestinal tract (usually represented by Sum. ša_3 'belly') and the deleterious effects associated with 'bile' (Sum. ze_2)¹⁵ are obliquely connected in an incantation found in Ebla (see below), but let us turn first to a topos that occurs in several Early Dynastic incantations: the juxtaposition of 'sick belly' (ša_3 gig) with 'tree' (ĝiš) and 'reed' (gi) in two passages from Fara:

^{viii} 5 TUR EDEN ša_3 UD mu-na-ak / ^{viii} 6 ša_3 -da ĝiš an-TAG₄.TAG₄+SAG-da / ^{viii} 7 gi TAG₄.TAG₄+SAG-da / . . . / ^{viii} 12 ša_3 gig / ^{ix} 1
ZUM he_2 -DU¹⁶
ⁱⁱⁱ 4 ša_3 gig-da / ⁱⁱⁱ 5 ĝiš an da TAG₄+SAG / ⁱⁱⁱ 6 gi da TAG₄+SAG¹⁷

In both passages, the main verb (viz. an-TAG₄.TAG₄+SAG-da and TAG₄+SAG respectively) describes an event that is 'with the (sick) belly' (ša_3 gig.da) but takes first the 'tree' (ĝiš) and thereafter the 'reed' (gi) as its direct object; unfortunately, there is no consensus on the translation of either an-TAG₄.TAG₄+SAG-da or TAG₄+SAG.¹⁸ We translate a largely parallel version of the same incantation below, but the importance of these two excerpts is that the same topos reappears in a syllabically written version of much the same incantation in Ebla,¹⁹ in western Syria, and in the syllabic version from Ebla, the Sumer-

11 Besides the perspectival elements in the Etana and Adapa tales, see also the role of scale in the matrilineal genealogy in Johnson 2014a.

12 Krebernik 1984. See also Cunningham 1997, as well as Rudik's (2011) dissertation for surveys of the Early Dynastic incantation tradition.

13 George 2016.

14 Steinert and Vacín 2018, see in particular pp. 701–702 and comparable Old Babylonian materials; see also Peterson 2019.

15 In present-day usage, bile and gall are largely interchangeable (strictly speaking, bile is secreted in the liver, stored in the gallbladder and used to break down fats in the small intestine), but Assyriologists generally translate Sum. ze_2 as 'gall' rather than 'bile' in order to stress its connection to the gallbladder. In extispicy texts, for example, the logogram ZE_2 (also generally read as Akk. *martu*) refers to the gallbladder rather than gall or bile. With one possible exception, see the commentary to STO 3: 30, *martu* always seems to refer to gall or bile in our treatise and we consistently translate it with 'bile'. For a fascinating discussion of the Early Dynastic orthography $\text{AB}_2.\text{ša}_3.\text{GE}$ as a writing of /ze/, see Balke 2015 and the response in Keetman 2021.

16 VAT 12597 viii 5–7 and viii 12–ix 1, corresponding to Krebernik 1984: no. 7, sections a–b and f, pp. 48–52.

17 VAT 12524 iii' 4–6, corresponding to Krebernik 1984: no. 11, section g (see also section b), pp. 76–80.

18 Rudik (2011: 115–116) reviews a couple of possible interpretations of KID_2 +SAG, also rendered as TAG₄+SAG, but neither of these suggestions seems to fit the context of gastrointestinal illness, bile or jaundice. For a discussion of the parallel expression UD+DUL₃, see below.

19 In the syllabically written version from Ebla ša_3 gig corresponds to ša gi and lipiš gig to li-bi₂-iš gi; see Krebernik 1984: no. 9 i 6 and ii 1–2, Cunningham 1997: 36 and Rudik 2011: 123–128.

ian phrase $lu_2 ze_2$ ‘someone (suffering from) bile’ is used as a rubric, presumably in order to classify the type of illness described in the tablet. Thus, in one of the first intercultural moments in the third-millennium tradition, the recipients of this Mesopotamian incantation tradition, in Semitic-language speaking Ebla, felt the need to label ‘sick belly’ ($ša_3 gig$) as a bile-related illness.

Alongside these well-known, if still cryptic, Early Dynastic incantations, Andrew George’s publication of incantations from the Schøyen Collection includes several Early Dynastic compendia of incantations that are particularly important for the early history of the treatment of gastrointestinal disease. Interestingly enough, one of these Early Dynastic compendia also includes a version of the Fara incantations above:

^{vii 5} $en_2.e_2.nu.ru$ / ^{vii 6} $ša_3.gig.mu.ak.ša_3.gig.libi\check{s}.gig.mu.ak$ / ^{vii 7} $ša_3.gig.da.gi\check{s}.UD+DUL_3$ / ^{vii 8} $gi.da.UD+DUL_3$ / ^{vii 9} $\check{s}eg_9.bar.nu$
ma AN.AN.AN a.da.ša₃.ša₃

(Description of medical condition) Incantation: ‘The sick belly was at work. The sick belly and sick insides were at work. With the sick belly, the trees are The reeds are (Like) a wild ram’

^{viii 1} $a.ni^d.en.lil_2.\check{s}e_x(GAN_2)$ / ^{viii 2} $lu_2.nin.da.ra.\check{s}e_3.gi_4$ / ^{viii 3} $a.gu_{10}.ra.a.ba.du_{11}.ga$ / ^{viii 4} $ba.ra.MUNSUB$ / ^{viii 5} $a.ne.a.na.nu.zu$ / ^{viii 6} $\hat{g}a_2.a.na.pad_3$

(Marduk-Ea formula) He sent a messenger to his father: ‘Please say to my father: ‘I cannot’ (Enlil answered:) ‘What does he not know? What can I show him?’

^{viii 7} $a.idigna.a.buranun.u_3.ma.de_2$ / ^{viii 8} $lu_2.ša_3.gig.mu.ni.na\hat{g}$ / ^{viii 9} $\check{s}u.si.giri_3.si.na^{20}$ / ^{ix 1} $\check{h}a.mu.ta.sar$ / ^{ix 2} $KAS(\times 5)^{21}$

(Treatment) You might try pouring (together) water from the Tigris (and) water from the Euphrates. Have the person with the sick belly drink it, and then it (= the illness) will flee from his fingers and toes.’

As George emphasises, the parts of this incantation that line up with the earlier Fara incantations allow us to make some sense of this very early tradition of treating gastrointestinal problems. Both the key terms ($ša_3 gig$ and $lipi\check{s} gig$) and the idiom that combines ‘tree’ ($gi\check{s}$) and ‘reed’ (gi) with the verbal logogram TAG_4+SAG seem to be replicated here but with a different orthography for the verb, namely $UD+DUL_3$. Although we leave these verbs untranslated above, George suggests the following translation: ‘it sheltered among the trees, it sheltered among the reeds’ (perhaps describing a reservoir or source for the illness that caused the intestinal distress described as ‘sick belly’ and ‘sick innards’).²² Be that as it may, it is clear that there was a relatively widespread tradition for treating gastrointestinal illness in the middle of the third millennium BCE. Moreover, there may even be an oblique trace of this tradition preserved in the Stomach Treatise: in the last line of the incantation, it is said that ‘it (presumably the ailment affecting the patient) will flee from his fingers and toes’; two millennia later we find a similar, although decidedly odd, expression in our compendium: *ina ŠU.SI GIR₃-ka GAL-ti ša₂ 2,30 EN₂ ŠUB-di* ‘with the big toe of your left foot, you cast the incantation’ (STO 1: 185).

The incantation just presented also includes a treatment encoded, within the incantation, in the form of a Marduk-Ea formula. This is a common way of offering treatments at this early stage of the tradition, where distinctions between *dicenda* and *agenda* have not yet been indicated; these short embedded treatments of the Early Dynastic period were only explicitly labelled as ‘rituals’ (written $kid_3.kid_3.bi$, $du_3.du_3.bi$, or *kikkiša*) in the Old Babylonian period. Through the example of an Old Babylonian text, in which an existing instruction within the incantation is paired with an explicitly marked ritual that describes much the same procedure, George suggests that *dicenda* and *agenda* can operate independently:

[This] confirms Irving Finkel’s thesis, that incantations of the Asalluḫe-Enki type were vehicles “for the preservation and transmission of medical praxis” (Finkel 1980: 51), and gives a glimpse of the process which resulted in the splitting of this transmission into two sets of instructions: “incantation” and “ritual.”²³

²⁰ George (2016: 121) follows Krebernik (1984: 67) in suggesting that Sumerian *na* here means ‘spell’ but it is a very common sign that plays many different roles in different contexts. We take it as the animate third person possessive followed by a locative or genitive.

²¹ MS 4549/1 obv vii 5–ix 2, corresponding to George 2016: 120–121 with plates 1–2.

²² George (2016: 120) notes that $UD+DUL_3$ corresponds, partly via an $UD.GAL.NUN$ equivalency ($UD = AN$), to $an.dul_3$ ‘shade, shadow’, but it remains unclear how this fits into the context.

²³ See the tables of ‘appended rituals’ in George 2016: 5–6.

It is noteworthy that where these *agenda* are specified in the richer Old Babylonian corpus, they nearly always represent broadly defined pharmaceutical treatments of one kind or another,²⁴ but also here in our Early Dynastic incantation with the Marduk-Ea formula, a pharmaceutically oriented treatment seems to be prescribed with water taken from the Tigris and Euphrates rivers and consumed by the patient as a healing potion.²⁵

The second Early Dynastic incantation that we present here follows right after the one described above in the new compendium published by George, but in this case, interestingly enough, a duplicate was also found in a lavatory drain in Abu Salabikh (near the ancient city of Nippur).

^{ix 3} en₂.e₂.nu.ru / ^{ix 4} ša₃ gig ša₃.ga.ni an.na.e.e / ^{ix 5} libiš <gig> e₂;baḥar.nun.za.ku / ^{ix 6} ur.gin₇ mu.da.BAD.BAD

Incantation: 'The sick belly was coming forth against his belly. Baḥar-enunzaku . . . the sick innards as if it were a dog.

^{ix 7} ša₃ gig libiš gig utu.AN.še₃ a.ḡa₂.la šim.gin₇ / ^{ix 8} ma.ni.keš₂ / ^{ix 9} nin.girim_x (A.BU.ḤA.DU) / ^{ix 10} ki.a bi₂.du₈

He bound the sick belly and the sick innards to the sun as if it were a sack of aromatics. Ningirim released them in the netherworld.

^{x 1} ša₃ gig libiš gig / ^{x 2} izi ZI.ZA.A-gin₇ / ^{x 3} ni₂.bi ḥe₂.te.PI / ^{x 4} KAS (×5)²⁶

The sick belly and the sick innards will die down on their own, like a fire in the rushes.'

Here again we largely follow George's interpretation, but there are interesting contrasts with the first incantation: no Marduk-Ea formula and, indeed, no real *agenda* or *dicenda*. Instead, we get a brief historiola explaining that Baḥar-enunzaku will attach these illnesses to the sun-god Utu, who will, in turn, carry them back to the netherworld, where they will be released by Ningirim. Even if Ningirim is the primary deity found in connection with the incantations in the third millennium, no incantation (in the strict sense of *dicenda*) is at work here. As George also points out, it is particularly intriguing that a duplicate of this so-called 'incantation' was found in a lavatory in Abu Salabikh,²⁷ perhaps suggesting 'a belief that stomach disorders could be brought on by the lavatory demon'.²⁸ The key takeaway from these two incantations, however, is that the category of 'incantation' is quite elastic, stretching from actually performative *dicenda* to historiolas that explain the underlying logic for removing the illness, and even a kind of prognosis: 'it will die down like a fire in the rushes' (viz. a self-limiting illness for which no clear treatment was presumably available).

In his publication of the incantations from the Schøyen Collection, George goes on to edit a number of later Old Babylonian incantations that are also relevant to our central themes (and we will look at one further Old Babylonian incantation from this volume below), but at this point we turn to an even more recent survey of 'sick belly' incantations in the Ur III and Old Babylonian periods: the contribution of Ulrike Steinert and Luděk Vacín to the Mark Geller Festschrift published in 2018.²⁹ Although many important themes of the 'sick belly' incantations are discussed by Steinert and Vacín, two general features of the Old Babylonian texts are particularly important: (i) the expressions 'invocation for sick belly' (ka.inim.ma ša₃ gig.ga.kam) and 'invocation for bile' (ka.inim.ma ze₂.kam) often serve as rubrics for incantations describing ordinary gastrointestinal pain (ša₃ gig) and the various conditions associated with bile (ze₂), and (ii) incantations labelled in this way often occur in close proximity, as a thematic group, within a single compendium. Evidence for the latter can be found in Old Babylonian incantation collections published by George as texts no. 7 and 8 below, where the gastrointestinal (ša₃ gig) and bile (ze₂) incantations as well as the related condition known as 'wasting disease' (šū-ḫu-ḫu-um) regularly co-occur.³⁰

²⁴ Only two of the appended rituals in George 2016: 5–6 are of significance to us here: a 'potion of chopped leeks and oil' for jaundice in YOS 11 14c and 'purging with salt solution' for bloat in MS 3085 obv. ii 10'–16' (George 2016: 133–134).

²⁵ For the same treatment, see the snake-bite incantation in MS 4549/1 vi 7–vii 4 (George 2016: 100–101). As George argues, the source of water may not have necessarily been the two rivers, but they may have been converted from mundane into holy water through a ritual or simply obtained from holy temple wells.

²⁶ MS 4549/1 obv ix 3–x 4, corresponding to George 2016: 121–122 with plates 1–2.

²⁷ The text was published as IAS 549.

²⁸ George 2016: 121 with n. 1, citing George 2015: 86–90.

²⁹ It should be stressed that Steinert and Vacín 2018 is primarily an edition of BM 92518 and is substantially indebted to Böck 2014a and 2014b, but it does represent an up-to-date summary of all relevant Old Babylonian materials.

³⁰ See also Steinert and Vacín 2018: 710. For terms that are etymologically related to this 'wasting disease', see STO 3: 147, STO 4: o (unplaced line from a parallel from Assur), and STO 5: 226'.

Table 1: Thematic arrangement of gastrointestinal and bile-induced ailments in Old Babylonian incantation collections and STO

Sections in texts 7 and 8 ³¹		Corresponding Rubric	Parallel between texts (or in STO)	
7h	(iv 1'–19')	ka.inim.ma ze ₂ . [kam]		
7i	(iv 20'–v 11)	[ka.inim.ma] 'ze ₂ ' ¹		(STO 3: 99–107)
7j	(v 12–25)	ka.inim.ma [ze ₂]. 'kam' ¹	8l	
7k	(v 26–33)	ka.inim.ma [. . .]		
7l	(v 34–37)	ka.inim.ma ša ₃ gig.ga <i>ša-pa-ru-um</i>	8e	
7m	(v 38–48)	[ka.inim.ma ša ₃ gig <i>pa-ša</i>]-'ru-um' ¹	8f	
7n	(vi 1–3)	(missing)		
7o	(vi 9–44)	(missing)	8i	(STO 1: 153–161; STO 1: 164–169)
7p	(vii 1–7)	'ka ¹ .inim.ma ša ₃ [gig.ga]	8j	
7q	(vii 8–36)	[ka]. 'inim ¹ .ma [. . .]	8k	
8d	(i 45'–ii 16')	(missing)		
8e	(ii 17'–20')	ka.inim.ma ša ₃ gig.ga	7l	
8f	(ii 21'–29')	(missing)	7m	
8g	(ii 30'–32')	[ka.inim].ma ša ₃ [gig.ga]		
8h	(ii 33'–39')	ka.inim.ma ša ₃ [gig-ga]		
8i	(ii 40'–iii 37)	[ka.inim]. 'ma ša ₃ ' ¹ [gig.ga]	7o	(STO 1: 153–161; STO 1: 164–169)
8j	(iii 39–47)	(missing)	7p	
8k	(iv 1–19)	ka.inim.ma šu-ḥu-ḥu-um	7q	
8l	(iv 20–31)	[ka.in]im.[ma x x]	7j	

The tenuous connections between these two domains, viz. ša₃ gig and ze₂, which we identified in the Early Dynastic materials from Fara and Ebla above, are fully demonstrated in the labelling of Old Babylonian incantations and their configuration in larger compendia. Moreover, the specific Old Babylonian (and occasionally Old Assyrian) incantations that are best attested and apparently central to each of these two traditions also anchor the blocks of incantations that appear in the first and third tablets of the Stomach Treatise, namely the two different versions of the 'Belly Plant' (also known as 'Heart Grass') incantation in STO 1: 153–161 and 164–169 and the well-known bile incantation in STO 3: 99–107.³² The fact that no other blocks of incantations occur in our treatise is probably a good indication that the gastrointestinal tract (the theme of the block in STO 1: 86–93 and 111–235) and bile (the theme of the block in STO 3: 94–126) were the two main organizing themes within the first three tablets of the treatise,³³ whereas the rest of the treatise seems to be concerned with a rather different family of illnesses centred on fever.

One of the curious features of the Old Babylonian and Old Assyrian incantations that reappear in and anchor the blocks of incantations in the Stomach Treatise is that they represent examples of what Niek Veldhuis has called 'chain incantations', viz. an incantation in which a repeated turn of phrase is used to represent a chain of transmission. Here, for example, is an incantation against sty in translation:³⁴

³¹ For text no. 7 (MS 3097) and no. 8 (MS 3085), see the discussions and partial editions in George 2016: 34–38 and 122–127 with plates 21–30.

³² For the key bibliography and further discussions, see the relevant sections of STO 1 and 3.

³³ For a discussion of these blocks of incantations in medical treatises, see Johnson 2018. Steinert and Vacín (2018: 710, citing Stol 1993: 27–32 and Böck 2014b: 111–118) suggest a 'recurring link between bile and belly in Akkadian/Sumerian expressions referring both to bodily complaints as well as to emotional trouble', but we should be extremely cautious about importing this line of thought into the medical treatises. The mixture of gastrointestinal symptoms and emotional upset that Böck describes in literary sources and lexical lists (centred on the use of Sum. ša₃ = Akk. *libbu* in both domains) is extremely rare in the Stomach Treatise and only consists of the occasional symptom (STO 1: 94 and STO 2: 151, for example), never an emotional or psychological diagnosis like *ḥip libbi*.

³⁴ Goetze 1955; Veldhuis 1993.

Table 2: Chain of transmission in an incantation against sty

1–2	The earth, they say, the earth bore the mud,
3–4	The mud bore the stalk,
5–6	The stalk bore the ear,
7–8	The ear bore the sty,
9–11	In, they say, the field of Enlil, the seven bur field,
12–13	Sin reaped, Šamaš gathered,
14–16	Into, they say, the eye of the young man the sty entered.

The distinguishing feature of a chain incantation like this, for our purposes here, is that, although it includes divinities—here Sin reaping and Šamaš gathering—it does not posit supernatural intermediaries between the deities and the affected person. It almost seems as if the stray barley grain that causes the sty is accidental.³⁵ In contrast to the widely used Marduk-Ea formula, the absence of supernatural intermediaries is surprising. Even where a somewhat distorted version of the Marduk-Ea formula appears, as in STO 1: 86–92, the mediating supernatural being, typically played by an exorcist in the actual ritual, is left out. Here, for example, are the stage directions in the last three lines of the incantation in STO 1: 86–92.

⁹⁰ Gula, the provider of good health for mankind, saw this and brought the young man into the temple of Asalluhi (= Marduk),

⁹¹ merciful Marduk looked upon him, and then (said): ‘Belch and feel better, young man!’

⁹² If there is flatulence (lit. wind), may it go out through the anus! If there is a belch, may he let it out through the throat! (End of incantation)

Whether in the form of a direct conversation between a patient and his belly, chain incantations that omit any supernatural mediators between god and human beings, or, as here, a transformation of the Marduk-Ea formula so that the deity addresses his instructions directly to the patient, these august incantations largely avoid—at least in the Stomach Treatise—the characteristic use of the Marduk-Ea formula for the framing of knowledge deriving from the gods.

A Brief History of Pharmaceutically Oriented Compendia for Gastrointestinal Illness

Although brief pharmaceutical instructions had long been a part of incantations, chiefly involving salt and/or thyme in connection with gastrointestinal illness, it would only be in the Ur III period (ca. 2100–2000 BCE) that specific instructions for making drugs were collected into a large compendium,³⁶ detached here, for the first time, from an incantatory matrix. Much of the text is unreadable, but as Civil admirably demonstrates in his *editio princeps*, these sequences of ingredients and step-by-step instructions are organised in terms of how the drugs were to be administered to patients, for example, via poultice (niĝ₂ ab.la₂.e), drinking (lu₂ al.naĝ.naĝ) or perhaps an enema (an.ku₄.ku₄).³⁷ Without even a hint of diagnostic categories, it is actually quite difficult to link any specific recipe to our gastrointestinal corpus, but certain ingredients, such as salt (mun) together with *kasû*-plant (gazi) seem to transcend the linguistic barrier between Sumerian and Akkadian, along with the few centuries between this last of the Sumerian compendia and the first of the Akkadian ones.

In the subsequent Old Babylonian period, new discursive forms were transferred from the legal domain in order to tie the individual pharmaceutical recipes in older compendia to symptoms and, in part, diagnoses. Already in *legal* compendia from the Ur III period, fully casuistic ‘if . . . then’ formulations (Sum. tukum.bi) were in use, and this pattern was now extended to pharmaceutical recipes (Akk. *šumma*), with symptoms and, eventually, diagnoses included as well.³⁸ At the same time, we also see the stereotypical ending of later medical recipes used for the first time: the ever-optimistic ‘he will recover’ (Akk. *iballut*) or alternatively ‘he will get well’ (Akk. *inêš*), with both terms originally meaning simply ‘he will

³⁵ See Veldhuis 1993: 57 and, more recently, Panayotov 2017: 214–215.

³⁶ See Civil 1960 for the publication of the multi-column tablet CBS 14221 from Nippur; another much smaller tablet with a single prescription dating to the Ur III period was published in Civil 1961.

³⁷ The so-called Ebla pharmaceutical text, dating to the end of the Early Dynastic period, clearly represents a rather different tradition: it is essentially an herbal, listing drugs and their uses. For our purposes here only the third drug may be relevant, namely MU U₂ *mar-tum*, which is analogous to the list of drugs for treating bile (U₂ ZE₂) in STO 3: 20–26 (see Fronzaroli 1998: 232).

³⁸ Johnson 2015: 295–300.

live'. These two discursive elements—symptomatology in the protasis and one of the optimistic prognostic statements at the end of the apodosis—would remain the nearly omnipresent frame for pharmaceutical recipes throughout the rest of the Mesopotamian medical tradition. Although relatively few of the Old Babylonian medical texts have been published, here are a few short passages from the most accessible Old Babylonian compendium (BAM 393):³⁹

obv. 4 6,40⁴⁰ *a-wi-lum a-u₂-ri-qa₂-nam ma-ru-uš* / obv. 5 *i-ši-id šu-ši-im i-na ši-iz-bi-im ta-ra-sa₃-an-ma* / obv. 6 *i-na ka-ka-bi-im tu-uš-ba-at-ma i-na hi-il-ši₂-im* / obv. 7 *tu-uš-te-te-ma ta-ša-qi₂-šu-ma i-ne₂-a-aš*
 obv. 23 6,40 *a-wi-lum še-e-tam ḥa-mi-iṭ ti-la-q[u-ur-da-am]*⁴¹ / obv. 24 *ṭi-gi-ma-am iz-qu₂-qa₃-am am-ma-aš-ta-¹ka¹-[al]* / obv. 25 *li-bi-tam la-bi-ir-tam i-na e-¹li¹-[im]* / obv. 26 *tu-uš-te-te-ma ¹i¹-[ša-ti-ma i-ne₂-a-aš]*⁴²
 rev. 11 ¹G¹,40 *a-wi-lum li-ba-šu na-pi-iḥ zi-bi-bi-a-n[am]* / rev. 12 ¹i¹-na ru-uš-tim i-ša-ti-ma i-ne₂-a-[aš]
 rev. 26 6,40 *a-wi-lum li-ib-ba-šu i-ta-na-an-pa-aḥ* / rev. 27 *ni-na-a-am i-na ši-ka-ri-im i-ša-ti-ma i-ne₂-a-aš*⁴³

(obv. 4–7) If someone⁴⁴ suffers from jaundice (*amurriqānu*): you soak root from *šūšu* ('liquorice') in milk and you leave (the mixture) out overnight under the stars, then you combine it in pressed oil and you make him drink it; then he will get well.

(obv. 23–26) If someone suffers from burning fever (*ḥimiṭ šēti*): you combine *tillaqurdu* (a plant), ash, *isqūqu* (a type of groats), *maštakal* ('soapwort'), old brick in *el(l)u* (a fine quality oil) and he drinks it; then he will get well.

(rev. 11–12) If someone's belly (*libbu*) is swollen: he drinks *zibibānu* ('black cumin') in *rūštu* (a fine quality oil); then he will get well.

(rev. 26–27) If someone's belly (*libbu*) is constantly swollen: he drinks *nīnū* ('mint') in beer; then he will get well.

Jaundice, especially the kind called *amurriqānu*, is one of the central preoccupations of the third tablet of the Stomach Treatise, with numerous recipes mentioning either the root of the plant *šūšu* or milk, but these two ingredients are not actually found in combination in our corpus. Likewise, the condition *ḥimiṭ šēti*, presumably a type of strong fever, is dealt with extensively in the fourth tablet of our treatise, yet the set of ingredients listed for this condition in the Old Babylonian recipe are not found together in our corpus; in fact, only *isqūqu* and *maštakal*, as well as oil,⁴⁵ occur. The next two prescriptions include swollen belly, a condition otherwise not known from the Stomach Treatise; however, swollen internal organs (Akk. *qerbu*) occur several times in the texts, with the verb usually spelt as MU₂.MU₂(-ḥu) or MU₂.MEŠ.⁴⁶ Of the two drugs used here in BAM 393 for treating swollen belly, black cumin co-occurs with garlic in a series of remedies for swollen and cramped internal organs (STO 2: 87–88 and 90–91), whereas *nīnū* is attested as a simplicium against a complex set of symptoms, including swollen internal organs (STO 4: 62).

While many technical compendia in the Old Babylonian period strike the modern reader as *ad hoc* and largely incoherent,⁴⁷ this is certainly not the case for pharmaceutical recipe collections and contemporary incantation compendia. These two types of compendia—pharmaceutical and incantatory—are quite carefully distinguished and never intermingled,

39 Although Finkel (1999: 213 n. 3) questioned the Old Babylonian dating of BAM 393, suggesting it might be a later copy of an Old Babylonian original (personal communication in Schwemer 2007: 27 n. 23), based on renewed collations, Schwemer maintains it is actually Old Babylonian.

40 Based on its position in the text, we take 6,40, in line with Abusch and Schwemer 2011: 65, as standing for Akkadian *šumma* 'if'. A recent discussion of this difficult orthography is found in BAM 10 p. 255, with the reading *aš₃-šar₂*, which Geller and Panayotov take as a forerunner to their reconstructed first millennium form *ana ašri* (*šanimma*). For a discussion of this first millennium form, see our comments to STO 1: 8.

41 For the restoration of this passage, see Haussperger 1997: 144 n. 2 and, more recently, Mayer 2009: 434 and SAD D/T/Ṭ 91.

42 We restore the end of this line based on the frequent co-occurrence of the verbs *išattī-ma inēš* as in BAM 393 rev. 12 and 27.

43 For an edition of BAM 393, see Haussperger 1997 and Geller 2006. George has recently published another large pharmaceutical compendium (CUSAS 32 73) and Irving Finkel is currently preparing several others for publication.

44 Our use of gender-neutral 'someone' here and throughout the volume is admittedly anachronistic, but it should be kept in mind that Akk. *awilum* referred not simply to males but to elite males, presumably as a prototype. Perhaps the use of the logogram NA, if it derives from the third person animate possessive pronoun in Sumerian, is already an early sign of this neutrality.

45 The specific types of oil mentioned in BAM 393, viz. *el(l)u* and *rūštu*, do not occur in the Stomach Treatise. For a discussion of *el(l)u*, see Stol 1985a: 122.

46 For our rendering of MU₂.MU₂(-ḥu) and MU₂.MEŠ as standing for Akkadian *naphū*, instead of the Ntn-form *ittananpāhū*, see the comments to STO 1: 21.

47 See, for example, CUSAS 18 16, which combines omens that would be carefully separated into physiognomic, medical and *šumma ālu*-type omens in later traditions.

at least if we limit ourselves to large compendia.⁴⁸ Throughout the rest of the second millennium, the compendial tradition is further refined, and, at some point that is not really clear to present-day researchers, specific compendia become associated with learned professions or disciplines such as *āšipūtu* ‘exorcistic practice’ or *asūtu* ‘medicine’. The apparently single-minded focus of compendia in the Old Babylonian period on either pharmaceutical recipes or incantations, but never both, seems to be the first hint, in the historical record, of a clear distinction between *āšipūtu* and *asūtu*, but the evidence in the Old Babylonian period is still circumstantial. It is really only in the seventh century BCE, in the rather unusual context of Assurbanipal’s Library and the Nineveh Medical Encyclopaedia, that we can be relatively sure that a pharmaceutical compendium belongs to ‘medicine’ (*asūtu*), while a collection of incantations probably belongs to the competing discipline of ‘exorcism’ (*āšipūtu*).⁴⁹

The lengthy period of time between these Old Babylonian compendia and the Neo-Assyrian treatise edited in this volume—the Middle Babylonian and Middle Assyrian periods—is poorly understood, at least in terms of recipe-based pharmaceutical treatments.⁵⁰ Several recent publications, including Zomer’s survey of the incantations from this period⁵¹ as well as Sibbing-Plantholt’s work on the Kassite medical letters along with her description of the spread of Gula’s cult in Assyria and Babylonia,⁵² now provide us with a relatively broad framework for looking at the history of medicine in the Middle Babylonian and Middle Assyrian periods. Still, a survey of the specifically therapeutic sources from these periods is certainly a desideratum for a better understanding of the processes through which Mesopotamian medical knowledge was transmitted to the first millennium BCE. The case of the Babylonian physician Rabâ-ša-Marduk illustrates the conundrum here well: a Babylonian-born physician, Rabâ-ša-Marduk rose to the top of his profession in southern Mesopotamia and was dispatched to Hattusha on behalf of the crown, yet there is only a single therapeutic text known to identify itself in its colophon as ‘from the house of Rabâ-ša-Marduk’ (BAM 11).⁵³ At the same time, distant loci of peripheral Akkadian such as Hattusha, Emar and Ugarit produced occasional therapeutic texts⁵⁴ along with a number of incantation collections, some of which include incantations also found in the treatise edited in this volume.⁵⁵

By far, the most important source for the Stomach Treatise between the Old Babylonian and the Neo-Assyrian periods is the Middle Assyrian text BAM 66. It combines a forerunner to Diagnostic Handbook 31 (obverse and the first three lines of the reverse) with a forerunner to the first 22 lines of the fourth tablet of our treatise (the remainder of the reverse), carefully separated by a double ruling.⁵⁶ This juxtaposition is not fortuitous: both Diagnostic Handbook 31 and STO 4 are focused on burning fever (*himiṭ šēti*) and related types of fever, with the forerunner text BAM 66 possibly representing a kind of Vademecum for the *šētu* type of fevers in its original *Sitz im Leben*. While STO 4, as we might expect of a therapeutic text, carefully works its way through different types of fevers,⁵⁷ Diagnostic Handbook 31 is organised in terms of the number of days that the patient will suffer from *himiṭ šēti* fever, ranging from three days to a full month. As Finkel first recognised, BAM 66 seems to represent a somewhat distinctive prognostic tradition, in which defining the length of illness (‘that man will be sick for n days’) and avoiding its prolongation (‘to avoid prolonging his sickness’) were the central goals.⁵⁸ More recently, as part of a broader argument about the possible links between Mesopotamian sources and Greco-Roman fever theory, Maddalena Rumor has suggested that the time periods found in Diagnostic Handbook 31 can

48 Note, however, that smaller Old Babylonian tablets with one or only a few medical recipes sometimes make mention of incantations to be recited as part of healing procedures: the instruction *šiptam tanaddī-ma* ‘you recite the incantation, and then’ occurs, for instance, in H 170 Side A ln. 6’, which is a small landscape format tablet from Meturan (Cavigneaux and Al-Rawi 1993: 104–105), and in the Old Babylonian medical text UET 6/3 895 rev. 14 from Ur.

49 Geller 2018: 33–34.

50 See Lambert 1969 for an edition of a Middle Assyrian medical text.

51 Zomer 2018.

52 For the Kassite medical letters, see Sibbing-Plantholt 2014, whereas Gula’s cult in Assyria and Babylonia in the second half of the second millennium BCE is discussed extensively in Sibbing-Plantholt 2022: 63–105.

53 For Rabâ-ša-Marduk, see Heeßel 2009, as well as Devecchi and Sibbing-Plantholt 2020.

54 See, for example, Burde 1974, Tsukimoto 1999 and Klinger 2010.

55 See, in particular, Emar VI/4 737: 4–7, which runs parallel with STO 1: 135–136, and also a couple of other distant parallels in the same text that correspond to the opening line of the incantation in STO 1: 213–218 and perhaps STO 1: 232. Although Emar VI/4 737 does not include therapeutic prescriptions, Arnaud (1987: 345–346) already recognised in his *editio princeps* that this text is clearly oriented to gastrointestinal disease. For a new edition of the text, see Zomer 2018: 261–263.

56 See Finkel 1994 and Heeßel 2000: 348 for the key observations, summarised in Johnson 2014b.

57 For a survey of fever texts, see Bácskay 2018; the classic study of fever in Mesopotamia is Stol 2007.

58 Finkel 1994: 88.

be associated, via the lunar models that underlie the *Kalendertext* tradition, with the Hippocratic doctrine of critical days.⁵⁹ Be that as it may, her observations certainly open up a new perspective on fever theory in ancient Mesopotamia.

Assurbanipal's Library and the Nineveh Medical Encyclopaedia

Even if it is often described as a massive universal library put in place by the Neo-Assyrian king Assurbanipal (669–631 BCE), there are two rather distinct entities that we might describe as Assurbanipal's Library: the sum-total of official archival materials recovered from a series of archives from seventh-century Nineveh, now largely held in the British Museum (this is the usual sense of the term),⁶⁰ or we might ask for more specific evidence and attempt to define a consistent and explicitly delimited official archive belonging to Assurbanipal.⁶¹ Indeed, the relatively small group of tablets that form the medical corpus in Nineveh, and in particular the tablets belonging to the Nineveh Medical Encyclopaedia, exhibit both a distinctive standard Assurbanipal colophon as well as a series of shared layout features, namely the well-known two-column 'library' format. The particular Assurbanipal colophon found on tablets belonging to the Nineveh Medical Encyclopaedia (hereafter NME) is known as colophon q and reads as follows:⁶²

Palace of Assurbanipal, ruler of the World, king of the land of Assur, on whom Nabû and Tašmētu have bestowed wisdom (lit. wide ears),
He acquired for himself shining eyes, the pinnacle of scholarship,
Of the kings who came before me, none were able to comprehend this task.
Prescriptions (organised) from head to foot, gleanings from extraneous materials, technical lore
(And) whatever pertains to the great medical expertise of Ninurta and Gula,
I have written on tablets, checked and double-checked, and
I deposited them in my palace for my reading and recitation.⁶³

Thus, regardless of how the broader notion of Assurbanipal's Library eventually comes to be seen, with our much narrower concept, we can be quite sure that the Nineveh Medical Encyclopaedia, in which the corpus edited here constitutes one of the twelve interconnected treatises, was explicitly and self-consciously conceptualised as a distinct royal editorial project in the seventh century BCE.

Within the NME, this colophon is normally preceded by two crucial pieces of metadata: first, a so-called catchline, which is the first line of the following tablet in the treatise, and, second, a reference to the tablet number (viz. tablet designation)—in the sequence of tablets forming the treatise—of the text that has reached its conclusion just before the colophon. The beginning of the colophon of the first tablet of the Stomach Treatise reads as follows (STO 1: 247–249):

(Catchline) 'If someone's belly is sick: he drinks pure cow milk (and) ghee for two days' (corresponding to the first line of the following tablet, viz. STO 2: 1)

(Tablet designation) First tablet of 'If someone suffers from phlegm, which has turned into gastric constriction' (corresponding to the first line of the tablet that this colophon is attached to, and, incidentally, the incipit or title of the treatise as a whole, viz. STO 1: 1)

(Colophon) Palace of Assurbanipal . . . (see above)

As it happens, the precise configuration of these three pieces of metadata in the colophon (catchline, tablet designation and colophon) only appears or is fully preserved in three of the five tablets in the Stomach Treatise: STO 3 omits the enu-

⁵⁹ Rumor 2021, especially pp. 65–70.

⁶⁰ For an overview, see Reade 1998–2000; the excavation history is surveyed in Turner 2021.

⁶¹ This second approach, which we adopt here, is at the heart of Jon Taylor's project on library colophons in the British Museum, entitled 'Reading the Library of Assurbanipal: A Multi-sectional Analysis of Assyriology's Foundational Corpus'.

⁶² Corresponding to BAK 329. There are a couple of medical tablets from Nineveh that include, perhaps accidentally, a different colophon, viz. colophon b (BAK 318): see BAM 548 iv 14'–22' (BRON 5) and BAM 7 23 iv 29'–35' (ANUS 3), but the reasons for this remain unclear (see Panayotov 2018: 110).

⁶³ For colophon q in the Stomach Treatise, see STO 1: 249–255, STO 2: 264–270, STO 3: 255–261, STO 4: 260'–264' (partially preserved) and STO 5: 238'–244'.

meration, and we only have the end of the colophon in STO 4. This type of chaining or linkage between catchlines and incipits is one of the most important pieces of evidence for the internal structure of our treatise and the NME as a whole: the catchline named in STO 1: 247 is, in fact, the first line in STO 2; the catchline in STO 2: 262 is the first line of STO 3 and so on, up until the final tablet where, as the pattern would predict, the catchline seemingly corresponds to the incipit of the treatise that follows STO in the Nineveh Medical Encyclopaedia, namely the EPIGASTRIUM/ABDOMEN treatise.⁶⁴

If, as we tentatively assume here, the NME was an editorial project that took place under the auspices of Assurbanipal himself, as the colophon suggests, it is somewhat surprising that no catalogue of the NME is known from Nineveh itself. What we do have is a catalogue from Assur, which outlines the therapeutic text material in first-millennium Mesopotamia by listing the incipits of the extant treatises. Since this catalogue, known as the Assur Medical Catalogue (hereafter AMC), and its relationship to the NME have already been studied extensively in the secondary literature,⁶⁵ we do not need to go into the matter here except to note that, where the AMC is preserved, it agrees with the attested incipits of the Stomach Treatise. The relevant section of the AMC (ll. 29–35) reads as follows:

- 29 [DIŠ NA *su-a-lam* GIG *ana ki-is* ŠA₃ GUR-š]u₂ : DIŠ NA ŠA₃-šu₂ 'GIG'
 30 [DIŠ NA SAG ŠA₃-šu₂ GU₇-šu₂ : DIŠ NA UD.DA KUR-i]d : DIŠ NA ŠA₃-šu₂ KUM₂ DAB-it

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- 31 [NIGIN₂ 5 DUB.MEŠ DIŠ NA *su-a-lam* GIG *ana ki-is* Š]A₃ GUR-šu₂ EN IM *iš-biṭ-su-¹ma¹*
 32 [. . .] x U₂ NAG-*ma¹ la¹ i-ar₂-¹ru¹*
 33 [*še-me-er* (?) . . . KA]Š NAG-*ma* SUḪUŠ.MEŠ-šu₂ *pa-al-qa*
 34 [*di-ig-la ma-a-ti* (?) . . . GI]G *ki-šir* ŠA₃ GIG *ki-is* ŠA₃
 35 [GIG . . . DIR]I u₃ *nik-mat* IM u UD.DA

- 29 'If someone suffers from phlegm, which has turned into gastric constriction' (STO 1: 1); 'If someone's belly is sick' (STO 2: 1);
 30 'If someone's epigastrium causes him pain' (STO 3: 1); 'If someone is overwhelmed by fever' (STO 4: 1); 'If someone's belly has been seized by heat' (STO 5: 1)

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- 31 Total of five tablets (of the treatise) 'If someone suffers from phlegm, which has turned into gastric constriction', including (prescriptions for the case that) wind has bloated him,
 32 . . . someone took (lit. drank) a drug, and subsequently, he does not throw up
 33 (and) he is distended (STO 2: 177) . . . someone drinks high-quality beer, and then his lower extremities are impaired.⁶⁶
 34 (and his) vision is diminished (STO 2: 184) . . . someone suffers from . . . someone suffers from a knotted-up belly (STO 2: 245 or 251), someone suffers from gastric constriction (STO 1: 4 and *passim*)
 35 . . . someone is full of . . . and someone has an accumulation of flatulence (lit. 'wind') and heat

The first thing that should be reiterated here is that this catalogue of medical incipits derives from Assur rather than Nineveh and is largely reconstructed. Nonetheless, where the fragments of the text exist, in a text that is quite consistent in its layout and proportions, the placement and length of the incipits in lines 29–30 do line up with our reconstruction of a five-tablet edition of the Stomach Treatise.⁶⁷ The next catchline, which is not included here because it presumably corresponds to the incipit of the following EPIGASTRIUM/ABDOMEN treatise (see above), only occurs in line 36; the inter-

⁶⁴ The catchline of STO 5 reads 'If someone's epigastrium heaves, his hips and his limbs constantly cause him pain'; this catchline corresponds to the first line of AMT 43/6, which may thus be a manuscript of the first tablet of the EPIGASTRIUM/ABDOMEN treatise. As Steinert (2018a: 232–233) and Panayotov (2018: 103–104) showed, however, the precise arrangement of the three treatises following STO (VIII) in the Nineveh Medical Encyclopaedia, namely EPIGASTRIUM (IXa), ABDOMEN (IXb) and KIDNEY (X), remains unclear.

⁶⁵ See, in particular, Scurlock 2014: 295–306 and Heeßel 2018a: 314–315, as well as the papers published in BAM 9, especially Steinert 2018a and 2018b, and Panayotov 2018.

⁶⁶ For the verb *palāqu*, see our comment to STO 2: 184

⁶⁷ Pace Köcher 1978: 19–20 and Scurlock 2014: 299; see also Panayotov 2018: 102.

mediate section in line 31–35 does not list tablet incipits but seems to present, instead, highlights from different parts of the Stomach Treatise. Although the function of this thematic appendix, also known as an ‘*adi*-section’ after the first word that introduces it, viz. EN for Akk. *adi* ‘including’, is decidedly unclear,⁶⁸ the references that are identifiable mostly point to the second tablet, which is the least innovative part of our treatise and focuses exclusively on pharmaceutical measures. These sections may be highlighted because they point to an exception in pharmaceutical practice, as in the case when someone takes an apparently emetic drug but does not vomit (STO 2: 177) or when someone produces seemingly exceptional symptoms (i.e., drunkenness) due to the overconsumption of one of the most common medical ingredients in Mesopotamian pharmaceutical practice, viz. beer (STO 2: 184). At the same time, more conventional medical problems such as knotted-up belly (STO 2: 245 or 251) and gastric constriction (STO 1: 4 and *passim*) are also included among the thematic highlights in lines 31–35, which makes it very difficult to determine what the overall purpose of the *adi*-sections in AMC was.

What we learn from both the metadata included in the colophons at the end of each tablet and the traces of compendial structure recorded in the Assur Medical Catalogue is that the treatise edited in this volume, viz. the Stomach Treatise, was carefully situated within the overall architecture of the Nineveh Medical Encyclopaedia. It forms the eighth of twelve interconnected treatises, each of which offers an extensive collection of treatments for ailments that affect a specific part of the body. The sequence of the twelve treatises in the NME follows human anatomy, proceeding from the head, the first treatise, to the feet and toes, the ailments of which are dealt with extensively in the twelfth and final treatise.

CRANIUM (I)	BRONCHIA (VII)
EYES (II)	STOMACH (VIII)
EARS (III)	EPIGASTRIUM/ABDOMEN (IX)
NECK (IV)	KIDNEY (X)
NOSEBLEED (V)	ANUS (XI)
TEETH (VI)	HAMSTRING (XII)

It needs to be emphasised at this point that this compendial structure, also known as the ‘from-head-to-toe’ sequence, is not a specific characteristic of the Nineveh Medical Encyclopaedia but a common feature of most first-millennium technical compendia, and, as such, it is also employed by other cornerstone texts of the Mesopotamian healing professions.⁶⁹ In fact, the basic principle of organising knowledge in terms of human anatomy can already be detected approximately a millennium earlier in the context of Old Babylonian anatomical word lists: the twelve-sided prism MS 2888 allots a bilingual Sumerian-Akkadian list of terms for the parts of the human body to its twelve columns.⁷⁰ The sections do not line up precisely with the NME, as the following parallel makes clear, but the structural principles are much the same:

<u>NME (7th century BCE)</u>	<u>MS 2888 (1800–1600 BCE)</u>
CRANIUM (I)	Cranium (I)
EYES (II)	Hair (II)
EARS (III)	Face (III)
NECK (IV)	Eye (IV)
NOSEBLEED (V)	Mouth (V)
TEETH (VI)	Neck (VI)
BRONCHIA (VII)	Hand (VII)
STOMACH (VIII)	Chest (VIII)
EPIGASTRIUM/ABDOMEN (IX)	Guts (IX)
KIDNEY (X)	Anus (X)
ANUS (XI)	Feet (XI)
HAMSTRING (XII)	Whole body (XII)

⁶⁸ For the *adi*-sections in AMC, see generally Steinert 2018a: 231–232. Up to now, nothing in our text supports Panayotov’s (2018: 94) contention that these are non-canonical *ahû* materials.

⁶⁹ See, for example, the second chapter of the Diagnostic Handbook with its twelve tablets (Tablet 3–14) that record symptoms in connection with specific parts of the body: the first seven tablets (Tablet 3–9) are concerned with the head area, including the eyes, the nose, the tongue and so on, whereas the remaining five tablets (Tablet 10–14) focus on the rest of the body (Heeßel 2000: 24–30 and Schmidtchen 2021: 17–24).

⁷⁰ CUSAS 12: 154–158.

The different genres of the two texts and the impressionistic nature of the labels—all modern impositions rather than ancient rubrics—might raise doubts, but nonetheless, the overall similarity of the two structures is relatively clear: both proceed from head to foot, both devote approximately half their length to the organs and orifices of the head, and both distinguish—when it comes to the internal organs—between the respiratory tract (BRONCHIA / Chest), the gastrointestinal tract (STOMACH / Guts) and the rectal area (ANUS / Anus). One might say that the uncertainties about the existence of an EPIGASTRIUM/ABDOMEN treatise in the NME and the AMC (see above) are already a part of the tradition since the Old Babylonian text assigns the twelfth face of the prism to whole-body conditions, while a thousand years later the AMC treats non-anatomical conditions in a separate section, which is, strictly speaking, not part of the NME.⁷¹

The Stomach Treatise (STO): The Nineveh Treatise on Gastrointestinal Illness

Situated between the upper trunk of the body and the renal-rectal region, the internal organs of the gastrointestinal tract are dealt with extensively in the eighth treatise of the Nineveh Medical Encyclopaedia. This treatise, now called the Stomach Treatise (abbreviated as STO) but often cited in the secondary literature using the first word of its incipit, viz. *Suālu*, offers an extensive and multifaceted collection of treatments for ailments that were seen by Mesopotamian healers as resulting from the malfunctioning of the digestive tract.

Consisting of five tablets and approximately 1300 lines of text (ca. 260 to 270 lines per tablet), in its original state in Ashurbanipal's Library, STO was one of the longest treatises in the Nineveh Medical Encyclopaedia; only the treatise on respiratory illness (BRON) and the one concerned with the neck (NECK) exceed STO in length, both consisting of six tablets rather than the five tablets in STO.⁷² These longer treatises are still very fragmentary, however, and will require a great deal more reconstruction and editorial work before we can understand their contents and structure. STO, on the other hand, represents the most intact part of the entire Encyclopaedia, and the core fragments of its first three tablets have long served as anchors for the study of Babylonian medicine (see the research history below). A large part of the fifth chapter can also be recovered with the help of the somewhat damaged manuscript BAM 579, which, though broken in half along its vertical axis, still has very well-preserved sections of text in its first and fourth columns and also some fragmentary lines in its second and third columns. Three individual manuscripts represent the fourth tablet of STO, but all three manuscripts are in a very fragmentary state and allow the reconstruction of no more than seventy lines of text, which makes the fourth tablet the least understood part of our treatise on gastrointestinal illness. Nonetheless, despite all the missing parts in the fourth and fifth tablets, STO is the longest treatise in the Nineveh Medical Encyclopaedia that is currently available to us, with approximately 950 to 1000 preserved lines of text.

STO 1

The first tablet of STO is preserved in the manuscript K 191+, an almost intact tablet that Franz Köcher copied as BAM 574. Since Köcher's publication, several new joins to the tablet have been identified, and a corner fragment possibly belonging to a second manuscript of STO 1 has also come to light. The progress made in recent years in reconstructing the textual basis for STO 1 has considerably improved our understanding of its overall layout and thematic structure; we will return to the details of this progress in the second chapter.

As it now stands, STO 1 can be divided thematically into three larger units. The first unit is pharmaceutical in nature and contains a long series of prescriptions for various forms of gastric constriction or colic. Most often, the text refers to

⁷¹ Another apparent inheritance from the Old Babylonian anatomical tradition is the bipartite structure of these compendia: in MS 2888, the twelfth face is assigned to whole-body terms such as 'stature' or 'shadow', while in later compendia such as Esagil-kīn-apli's edition of the Diagnostic Handbook and the Physiognomic Corpus, or the two major sections of the Assur Medical Catalogue, this bipartite structure seems to signify something other than a simple opposition between parts and wholes.

⁷² The treatise EPIGASTRIUM/ABDOMEN may have had an even higher number of tablets, perhaps eight, but this treatise is in an extremely fragmentary state, and given also the contradictory nature of evidence gleaned from the few related fragments from Nineveh in comparison to what is said about EPIGASTRIUM/ABDOMEN in the Assur Medical Catalogue, it is difficult to be certain about the exact length and structural outline of this treatise. For EPIGASTRIUM/ABDOMEN, see Abusch and Schwemer 2011: 126–128, Scurlock 2014: 304–305, Panayotov 2018: 103 and Steinert 2018a: 232–236.

this condition with the Akkadian term *kīs libbi* or another conjugated form of the verb *kasû* ‘to bind’, which is the basis of the word *kīs* ‘constriction’ as in STO 1: 80: *libbašu iktanassūšu* ‘his belly constantly binds him’. Other symptoms such as swollen internal organs, indigestion, vomiting and flatulence frequently co-occur with *kīs libbi*, and drug-based remedies administered through healing potions and enemas are the most characteristic treatments. Incantations are not a major component in the first thematic unit of STO 1: only two incantations occur in this part of the text, a poorly understood opening incantation in STO 1: 5–7 and a single Akkadian incantation (STO 1: 86–93) situated between two large blocks of therapeutic prescriptions. The passage dealing with gastric constriction is the second longest thematic unit in STO 1 and extends over the first two columns of the tablet BAM 574, which correspond to lines 1–110 of the composite text.

The second thematic unit starts at the bottom of the second column of BAM 574, in line 111 of the composite text, extends over the entire third column of the tablet and ends in line 238, in the middle of the fourth column. This is the longest unit in STO 1 and consists of an extended series of incantations that are occasionally accompanied by concise ritual descriptions. The incantations are geared toward internal problems, addressing conditions such as blocked-up intestines, stomach aches or flatulence. The core of this block of incantations is made up of three different versions of the well-known ‘Belly Plant’ incantation, often known as the Heart Grass incantation in earlier work. In these versions of the Belly Plant incantation, the internal disease is depicted in somewhat abstract terms as a plant that, after being picked, transmits the ailment through a whole chain of hosts, while other incantations, as we saw above, portray the stomach as a disturbed fermenting vat, an inflated waterskin, a blown-up leather bag or even as a dark windowless building filled with terror. The tone of the individual incantations also varies greatly: sometimes statements of fact are reported in an unemotional way, while in other cases, the incantations speak of begging and pleading, as in begging the belly not to inflict pain on its owner or pleading with the flatulence to leave the body. Only two invocation or incantation rubrics occur in this unit, but both point to internal problems: the somewhat obscure ‘belly that pursues him’ in STO 1: 146 and the more straightforward ‘flatus (lit. wind) that the belly holds’ in STO 1: 237.

The last thematic unit is found in STO 1: 239–246, and here, the text returns to pharmaceutical praxis, recording treatments for a loose or collapsed navel. The medicines are taken internally as healing potions except for one instance where it is administered in the form of a localised treatment: a mixture dripped directly into the navel.

STO 2

The second tablet of STO is known from the tablet K 71B+, which represents the best-preserved manuscript in the Stomach Treatise; the manuscript was copied by Franz Köcher as BAM 575. This tablet is almost entirely pharmaceutical in content, containing a long list of prescriptions for a mixed set of medical problems. It proceeds from a general statement about an internal ailment, viz. ‘if someone’s belly is sick’ (STO 2: 1–14), to more specific symptomatology affecting the patient (STO 2: 15–86). Accordingly, as we move through this section, additional symptoms were added to the basic condition of having a sick belly, including throbbing sensations (STO 2: 15), yellow bruises and lesions (STO 2: 21) and piercing pain accompanied by the inability to hold one’s urine and other effluvia (STO 2: 25). These specific additional symptoms are followed by a more general or comprehensive statement about the patient, viz. ‘if someone’s belly is sick, and in addition, he has any (other) illness’ (STO 2: 51), after which the text becomes somewhat fragmentary.

Up through line 86, STO 2 offers a number of different treatments, presumably for the same kinds of illness, but then in line 87, a new topic is introduced with a new group of symptoms, including swollen and cramped internal organs, flatulence and the feeling of having to vomit. The main focus here seems to be on swollen (*napāhu*), cramped-up (*ebētu*) and bloated (*emēru*) internal organs; these are the diagnostic symptoms that feature prominently in the next long section of the text (STO 2: 87–135), alongside occasional symptoms like flatulence (STO 2: 90, 124 and 130), fever in various parts of the abdomen (STO 2: 101, 108 and 130), regurgitation (STO 2: 105, 127, 130 and 133), diminished appetite (STO 2: 108 and 113), the build-up of phlegm (STO 2: 108, 113 and 115) and coughing (STO 2: 113). At the end of the section, mention is made, in a rather surprising way, of the patient’s temples: ‘his temples are splitting apart’ (STO 2: 133). However unexpected, in a gastrointestinal context, this seems to represent a turning point in our text since it is followed in the next entry by another reference to the head, but this time in connection with constipation (STO 2: 136). Interestingly, this unusual symptom description is not accompanied by a pharmaceutical treatment but instead a short magical spell, together with a rubric that describes its use for constipation and a ritual that is to be recited over the patient’s belly (STO 2: 137–138).

Loss of appetite (STO 2: 139–152), built-up mucus in the digestive system (STO 2: 153–159) and flatulence (STO 2: 160–171) are leading symptoms in the next part of our text, occurring alongside twisted internal organs and fits of coughing (STO 2: 147), an upset stomach (STO 2: 151) as well as a combination of paralysis with stinging pain and the wasting away of bad-smelling flesh (STO 2: 165–167). The first use of a disease name in STO 2 also occurs at this point of our text, with a reference to the disease *bibiktu*, which manifests itself in overindulgence—because the patient is unable to satisfy their appetite—and leads to swollen internal organs and a complete loss of appetite (STO 2: 172). Other named diagnoses appear later on in STO 2: *zēzēnu* appears in line 179 (a condition in which patients are unable to pass waste even after taking the prescribed drugs) and *tašniqu* in line 242 (a disease that is characterised by a patient who spits up blood along with their phlegm).

Two prescriptions merit further attention since they, uniquely in our corpus, deal with drunkenness: several symptoms are associated with consuming beer in these prescriptions, such as impaired use of the lower extremities, diminished vision, the inability of a patient to speak or form a thought and the feeling of having one's head seized; in one instance, the condition indicated by these symptoms is labelled as 'constantly starring eyes' (STO 2: 184–189).

Finally, in the last part of our tablet, treatments are collected for someone who has 'particles in the throat', also framed in terms of having 'stuff in the belly' (STO 2: 190–218), as well as for the medical conditions described with the verb *kašāru* 'to tie, to knot, to cluster' such as *kiširti libbi* 'clots in the belly' (STO 2: 219–241) and *kišir libbi* 'knotted-up belly' (STO 2: 245–255).

STO 3

The third tablet of the Stomach Treatise is also based on a single manuscript, namely K 61+, which was copied by Franz Köcher as BAM 578. The tablet is in a relatively good state of preservation, with only thirty lines or so missing from the bottom half of its third column. In terms of content, STO 3 can also be divided into three thematic units. Unlike the first tablet of our treatise, however, the division here is not based on an opposition between pharmaceutical treatments and incantations but instead according to different topics in each section: the first unit is concerned with bile (Akk. *martu* = Sum. *ze₂*) and related diseases (STO 3: 1–143), and it is followed by two further units with treatments for the two main types of jaundice, namely *amurriqānu* (STO 3: 144–232) and *aḥḥāzu* (STO 3: 233–253). The Akkadian term *martu* is etymologically related to the infinitive *marāru* 'to be(come) bitter' and the universal experience of vomiting and/or acid reflux, where digestive acids in the small intestine enter the stomach, undoubtedly served to define qualities (yellow, acidic, connected to excessive eating and drinking) that were associated with bile. Of these qualities, the colour yellow seems to be the most prominent feature, as codified in the block of incantations in STO 3, linking 'bile disease' to the two types of jaundice dealt with later on in this tablet. As such, this block of incantations may have served as a thematic centre of gravity for the tablet as a whole.

The first condition treated in STO 3 is described as resulting from bile moving through and affecting different parts of the body. The focus of this unit is naturally on the gastrointestinal tract, but sometimes the illness of 'bile disease' manifests itself without any apparent connection to the patient's stomach or gastrointestinal tract, as in STO 3: 50, which lists warm sensations in the chest and heels, bleeding gums and difficulties with speaking as the signs of the disease. This may suggest that bile here is conceived as a somewhat abstract entity that can leave the gastrointestinal tract and affect other parts of the body. Most symptoms are still related to the digestive system and include, for instance, pain in the epigastrium together with bile being belched up (STO 3: 1), retching (STO 3: 27), swollen internal organs (STO 3: 28), loss of appetite (STO 3: 29), being blocked up (STO 3: 38) as well as nausea and dizziness (STO 3: 47). In the next part of the section, bile appears in the company of other conditions: firstly, in line 70, it is mentioned alongside *amurriqānu* and *aḥḥāzu*, even if these two types of jaundice are separately dealt with later on in the same tablet. The text then turns to treatments for *ašū*, *lubātu*, *qidḥu*, *pašittu* and *tuganū* (STO 3: 77–92), followed by the first block of incantations (STO 3: 94–126) and another set of bile treatments (STO 3: 127–143). It is, therefore, the variety of different illness classifications, often placed alongside corresponding incantations, that sets STO 3 apart from the first tablet of the treatise. Although it never says so explicitly, the configuration of elements in STO 3 seems to suggest that 'bile disease' may have served as the overarching category. If so, this would align with the rubrics in the older phases of the incantation tradition that we looked at earlier.

At the beginning of the second thematic unit, the diagnoses focus on *amurriqānu*-jaundice: according to one of the symptomatology, patients were said to suffer from *amurriqānu* if their body and face were yellow and had a condition

called ‘wasting away of the flesh’ (STO 3: 147). As the other symptom descriptions in this section suggest, this type of jaundice could often lead to a lethal outcome (STO 3: 145–146), but still, the text goes on to offer a number of different treatments for this condition. Moreover, a specific case of *amurriqānu* is recorded towards the end of the unit, when the focus shifts from the gastrointestinal tract to the eyes, which could also be affected by the type of jaundice known as *amurriqānu*. Not surprisingly, yellow eyes signalling *amurriqānu*-jaundice is also a key topic in the second tablet of the Eye Treatise.

In its last thematic unit, STO 3 turns to another type of jaundice called *aḥḥāzu*: the condition is described here at the beginning of the section as an illness that causes a yellowing of the body, a yellow and black face and a black tongue (STO 3: 233). Treatments for *aḥḥāzu*-jaundice follow this diagnostic entry, but some evidence gleaned from the closing statements (STO 3: 250–253) might suggest that this form of jaundice may have been considered more serious than *amurriqānu* or perhaps even untreatable.

STO 4

Unlike the previous tablets of our treatise, STO 4 is not represented by a single well-preserved manuscript but instead is known from three fragments that once belonged to two-column library tablets. Around seventy lines of text, mostly from the first column, can be recovered with the help of these fragments: AMT 14/7+ and AMT 44/6+ preserve the top of the first column, whereas AMT 23/5+ contains text from the bottom half of the first column of STO 4. Short sections are known from the second and fourth columns as well, together with the remains of the standard Ashurbanipal q colophon. Due to the fragmentary nature of the material, new copies were drawn of all three manuscripts, and these have been included in the second chapter.

Based on what has been preserved of the text, it is likely that the fourth tablet of the Stomach Treatise partly centred on fever and its effects on the gastrointestinal tract, with two feverish conditions carefully separated from one another in the first column: treatments for *ṣēta kašid* are collected in the top half of the first column, corresponding STO 4: 1–22, whereas *ṣēta SA₂.SA₂* is the focus in the bottom half of the first column and the first few lines of the second column, corresponding to STO 4: 39’–69’. This second type of *ṣētu* fever also seems to be the topic of the unplaced lines a–h, recovered with the help of the Neo-Assyrian excerpt tablet BAM 174, but then the text turns to a different condition, namely constipation, with little obvious connection to fever (STO 4: i–o). The rest of the tablet is in a very fragmentary state, with only small sections containing a few medical incipits preserved in the fourth column, one of which mentions grief that constantly afflicts the patient along with the absence of phlegm (STO 4: 222’–223’).

STO 5

The tablet K 5834+ is the only known manuscript of the fifth tablet of STO; it was copied by Franz Köcher as BAM 579. The manuscript broke in half along its vertical axis but still preserves the format of a standard two-column library tablet with intact sections of text in the first and fourth columns and several more fragmentary lines in its second and third columns. Even with all its losses, however, enough of BAM 579 is preserved so that we can make sense of the fifth and final tablet of the Stomach Treatise.

Fever in the gastrointestinal tract is one of the central topics in the fourth tablet of our treatise, and it also reappears here at the beginning of the fifth tablet, although it quickly shifts to other types of fevers, such as the presence of heat (Akk. *ummu*) in the belly (STO 5: 1–71); treatments for a more serious form of fever known as ‘burning heat’ or ‘burning fever’ (STO 5: 34–44) are also recorded in this part of our text.

Pharmaceutical treatments for an ailment resulting from the breaking of an oath (*māmītu*) are also included in STO 5. This condition is first mentioned in a fever prescription at the beginning of the text (STO 5: 44) and occurs later on in a long list of ailments, such as ‘blast of wind’ disease, burning fever, paralysis, stiffness, numbness and ‘hand-of-ghost’ disease (STO 5: 119’–148’). The procedures recorded at this point in our text are unique in that they contain exceedingly long lists of ingredients, supply exact measurements for each ingredient, and describe complex forms of dosing. Measuring ingredients seems to be a characteristic feature of STO 5, with similarly unique prescriptions found at the end of the tablet. The four long prescriptions that are recorded at the end of the treatise do not generally provide any reference to a specific medical context, yet in most cases they replace the straightforward medical incipits with a label stating that the potions

were a ‘royal secret’ (193’–235’). In line with this remarkable label, the last four prescriptions in STO showcase aspects of the drug-making process that were otherwise rarely, if ever, recorded in writing in the therapeutic literature.

Research History

The first publication of elements from our treatise, which was aware of its medical character, seems to be Sayce’s paper ‘An Ancient Babylonian Work on Medicine’ from 1885. In this paper, Sayce states that ‘some two years ago [ca. 1882 or 1883] he had copied ‘a great medical work which must have been to the Babylonians what the Papyrus Ebers was to the Egyptians’.⁷³ The two fragments that had captured Sayce’s attention were K 191+, mistakenly transcribed as K 161 in Sayce’s paper, and K 61+: K 191+ now forms the core of STO 1, the first tablet of the Stomach Treatise, while K 61+ is the core of STO 3, the third tablet. Drawing on the equally fragmentary and still very poorly understood lexical materials, Sayce had identified a few key terms, primarily *asû* ‘physician’ and the logogram U₂, rendered by him as Akk. *akalu* ‘food’, which he correctly surmised was probably ‘medical food’ or, as we might say, ‘ingredient’. More likely, however, if we read between the lines, Sayce had likely recognised the similarities between the cuneiform medical recipes in STO and the analogous lists of ingredients and instructions in Papyrus Ebers. Understandably enough, given the early date at which Sayce was writing, Sayce’s transcriptions and translations of these deeply logographic recipes were basically incoherent. Only the occasional syllabically written lines from incantations were anywhere close to a correct rendering. Here is his edition of STO 1: 89:

Sayce’s transcription and translation

itanapats kima nuni ittanakbir cima tsiri
‘it spreads itself like the fish, it swells like a snake’

Our transliteration, transcription and translation:

i-ta-na-pa-aš ki-ma KU₆.MEŠ / it-ta-nak-bir ki-ma MUŠ
ittanappaš kīma nūnī ittanakbir kīma šēri
‘he keeps flopping around like fish (and) continually puffs himself up like a snake’

Thus, where non-technical syllabic writing was in use, Sayce could already correctly transcribe and understand the text; elsewhere in this pioneering effort, especially when confronted with logographic orthographies or technical terms, Sayce’s translations are less comprehensible.

In the wake of Sayce’s work and Bezold’s cataloguing efforts, these two fragments were studied by Baron Felix Freiherr von Oefele and Friedrich Kūchler, with Kūchler producing the *editio princeps* of the first three tablets of the Stomach Treatise in 1904.⁷⁴ Oefele’s work, in contrast to Kūchler’s editorial work, aimed at broader interpretation and comparison,⁷⁵ and while Oefele’s early research history remains interesting,⁷⁶ his efforts to make sense of K 191+ (STO 1) are less so. Rather than focusing on advances in interpretation, which were largely tied to the development of Akkadian dictionaries in the twentieth century, it might be more useful here to look at the gradual reconstruction of the key texts themselves. If we look, for example, at the photo of the reverse of K 191+ (STO 1) published as the frontispiece in Oefele’s *Keilschriftmedizin in Parallelen* from 1904,⁷⁷ it includes approximately 60 lines, many of which are partial or fragmentary.⁷⁸ In the hand-copies in Kūchler’s edition, which appeared in the same year (1904), no additional fragments had been joined to K 191+. Seventy-five years later, in 1980, Franz Kōcher’s hand-copy of the same tablet in the sixth volume of his *Die babylonisch-assyrische Medizin in Texten und Untersuchungen* (BAM) included two major joins and brought the line total for the reverse of K 191+ (STO 1) to 116 lines, nearly twice as many as Kūchler. Today, four decades after Kōcher’s publication of BAM 6, thanks to a number of additional joins discussed in the second chapter of this volume, every line on the reverse of

⁷³ Sayce 1885: 1.

⁷⁴ See Stol 1985c for an overview of these early phases of the research history.

⁷⁵ See, in particular, Oefele 1902 and ²1904.

⁷⁶ See especially Oefele 1902: 4–15.

⁷⁷ This photo, along with a few others, were taken years earlier and had served as the basis for all of Oefele’s work.

⁷⁸ These lines now correspond to STO 1: 150–196 (BAM 574+ iii 19–65), altogether 47 lines, and STO 1: 243–255 (BAM 574+ iv 47–59), altogether 13 lines.

K 191+ (STO 1) is partly or entirely recovered: 65 lines in the third column and 59 lines in the fourth column, for a total of 124 lines on the reverse of the tablet.

While the reconstruction of the textual sources has been an ongoing concern for cuneiformists over the last 140 years or so, clear advances in our understanding of the content of the compendium can really be located in three major works: Küchler's 1904 *editio princeps*, the edition of the incantations concerned with gastrointestinal illness in Timothy Collins's University of Chicago dissertation from 1999 and, most importantly, Danielle Cadelli's 2000 Sorbonne / Université de Genève dissertation, which edited the entire treatise as far as it had been recovered in the twentieth century.⁷⁹ Alongside the numerous new joins and collations made over the last few years, the only major addition to the compendium, as reconstructed by Cadelli, was the recognition that Marten Stol's 'fever tablet' could be located in the bottom left corner of the obverse of STO 4,⁸⁰ including a further join made by M. Geller while inspecting these fragments. The massive and unprecedented amount of collaborative work on this text, as part of both the BabMed and NinMed projects over the last decade, is described in the acknowledgements at the beginning of the book.

Editorial Principles

Alongside the standard canons of philological work and translation, we advocate in this edition for a number of special layout and formatting conventions meant to make the Mesopotamian medical tradition more tractable and user-friendly. Two organizational principles are particularly important for the configuration of the edition in this volume: first, any and all textual elements that can, with substantial certainty, be demonstrated to be part of the Stomach Treatise of the NME should be included in this volume of BAM; second, all of the elements that are relevant to any given line should be visible on the same page of our edition. These two editorial principles are meant to emphasise the fundamentally compendial character of these texts, on the one hand, while on the other hand, producing an edition that is easily used both in the form of a printed book and as a PDF or other digital format, in which it is difficult to look at more than one page at a time. Let us first turn to the 'same-page' principle and only afterwards return to the notion of compendial context.

The same-page principle states that all elements relevant to a single line of the *Haupttext* should appear on the same page, including transliterations, translations and commentary. All commentary appears in footnotes tied to the most relevant word or phrase on the page; no separate commentary appears elsewhere in the volume. Thus, we maintain only two primary zones of attention on the page, namely transliteration and translation, with footnotes at the bottom of the page. These two primary zones (transliteration and translation) are enumerated using the same line numbers, which run the entire length of a tablet, but are separated from each other by the element †. Names of ingredients and logographically written verbs are systematically transcribed in the translation so as to avoid adding a third or fourth zone within the page and further dividing the attention of the reader. In our experience, the combination of three separate zones for transliteration, transcription and translation often yields a largely unreadable page layout, while efforts to spread these different zones across different pages usually lead to great confusion and are unusable in digital formats. Footnotes are meant above all to justify the transliteration and the translation of the main text.

We systematically distinguish between manuscripts of the Stomach Treatise in the Nineveh Medical Encyclopaedia and all other parallels. Manuscripts seek to reproduce the compendial structure of an entire section, tablet or other logical unit of the treatise in the specific version known from the NME, whereas parallels are, in principle, derived from a different compendial context, even where it is difficult to specify this other context. The only basis for adding a parallel to one of our lines is the similarity of expression within the context of one or more lines.⁸¹ Manuscripts are assigned sigla and appear at the top of a given line entry, while parallels do not receive sigla and appear both indented and in a smaller font. As a rule, the commentary in the footnotes should not focus on the variants found only in the parallels, nor attempt to describe the distinct compendial context of parallels. We hope to edit large parts of this parallel material, such as the materials from Assur, in separate volumes in the BAM series in future, where the compendial structure of the Assur medical corpus will serve as the *Haupttext* rather than the compendial structure of the NME.

⁷⁹ Parts of Cadelli's dissertation have since been published in Cadelli 2019 and 2021.

⁸⁰ See Johnson 2014b.

⁸¹ See Johnson 2018 for further discussion.

The translations strive for consistency throughout the entire treatise, so the English translations themselves serve as a kind of virtual index alongside the traditional lexical index at the end of the volume. Above all, the translations seek to capture the logical sequence of actions described in the texts. This is represented, for example, through the use of full stops (periods) to mark logical ‘stopping points’ in a given procedure, such as the ‘the patient will vomit’ at the end of an emetic prescription. Individual steps within a procedure are separated from each other with commas. Symptomatology is normally separated from treatment by a colon, while stereotypically final phrases like *iballuṭ* are separated from the rest of a prescription by a semicolon. Drug ingredient identifications are largely conventional: we have focused, above all, on correctly identifying the Akkadian lemma rather than arguing for or against specific translations or equivalencies.

The edition in this volume is based on both direct inspection of the original tablets in the British Museum as well as high-quality photos of the texts. When direct inspection shows that Köcher’s hand copies, published in earlier volumes of the BAM series, are mistaken, this is indicated by the addition of an asterisk in the transliteration, or, for more complex divergencies from Köcher’s hand copies, these differences are detailed in a footnote. The next chapter takes up the numerous collations, corrections, and new joins in detail.

Chapter 2

Joins and Collations

Tablets describing the diseases of the gastrointestinal tract from Assurbanipal's Library at Nineveh have been available in the form of hand-copies for more than a hundred years. These copies, especially the ones published by Franz Köcher as BAM 574, 575, 578 and 579 in his sixth and final volume in *Die babylonisch-assyrische Medizin in Texten und Untersuchungen* (1980), are still a reliable source of information, which makes recopying the whole set of tablets from Nineveh a time-consuming and needless task.⁸² The copies that are made available in the present volume are limited to new joins to the already published text material as well as unplaced Kouyunjik fragments identified here, for the first time, as possibly representing parts of the Nineveh Medical Encyclopaedia. An exception was made with the fourth tablet of the Stomach Treatise: due to the fragmentary state of this tablet, it was necessary to make new hand-copies of all three manuscripts. Producing new copies that reflect the current state of research was also a desideratum since all three manuscripts of STO 4 include joined fragments that are still only recorded as separate stand-alone pieces in Reginald Campbell Thompson's *Assyrian Medical Texts* (1923).⁸³

In the course of work on the Stomach Treatise in the British Museum, we had the opportunity to collate all relevant tablets and fragments from Nineveh. This work yielded, on the one hand, several new readings that considerably improved the interpretation of the more fragmentary passages in Köcher's hand-copies. On the other hand, the direct work on the corpus has led to the identification of several new joins, most of them direct joins included as hand-copies here for the first time.⁸⁴ In the following pages the new joins are discussed in detail, starting with the corner piece fragment AMT 30/6+, which is the only non-contiguous join that we propose here. It can be assigned with confidence to BAM 574+, the main manuscript of STO 1. This is followed by further Kouyunjik fragments that probably belong to our treatise but cannot yet be placed as part of any available manuscript. A list of collated passages, including copies of the collated signs, can be found at the end of this chapter.

BAM 574 (+) AMT 30/6 + K 14163 + K 20273 // AO 7765

AMT 30/6 is a fragment with seven lines written on the obverse and another eight lines on the reverse; two unpublished pieces, K 14163 and K 20273, were later joined to the fragment.⁸⁵ In a recently published paper, Steinert and Vacín offer a detailed discussion of AMT 30/6 + K 20273 along with AO 7765, which is a duplicate fragment from the collections of the Musée du Louvre.⁸⁶ Steinert and Vacín point out that AMT 30/6+ and AO 7765 contain a series of incantations, rubrics and short ritual instructions for diseases that affect the gastrointestinal tract: one spell is a first-millennium Sumerian version of a bilingual Old Babylonian incantation for the belly, while another seems to be a version of the so-called 'Belly Plant' incantation. Importantly, different versions of the 'Belly Plant' incantation are also included in the first tablet of the Stomach Treatise. In the absence of any duplicating passages and with only one seemingly parallel incantation, Steinert

82 As described in detail in the previous chapter, the first, second and third tablets of the Stomach Treatise are the key text witnesses in one of the earliest major studies on therapeutic medicine, viz. Friedrich KÜCHLER's *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin* (1904), with the publication of the first hand-copies along with transliterations, translations and philological commentary. The only earlier study discussing excerpts from the first tablet of STO is Archibald Henry SAYCE's article 'An ancient Babylonian Work on Medicine I' from 1885: a masterful achievement for its time. Copies of several more pieces that later turned out to be part of our treatise appeared as unplaced fragments in Erich EBELING's *Keilschrifttexte medicinischen Inhalts* (1922–1923) and Reginald Campbell Thompson's *Assyrian Medical Texts* (1923).

83 For an overview of the current state of research regarding the reconstruction of STO 4, see Johnson 2014b. Since this article was published, the most important development in the reconstruction of this tablet has been a new join made between AMT 14/7 and the unpublished Kouyunjik fragment K 17800 (see below).

84 It is important to mention that collaboration with the Electronic Babylonian Literature Project also yielded several possible joins. These joins were checked and, in most cases, confirmed by Krisztián SIMKÓ while working in the collections of the British Museum. The new joins are always credited to the person who first suggested them, and this information is found in footnotes throughout the edition.

85 AMT 30/6 is a copy of the Kouyunjik fragment K 2510; for an early translation of this fragment, see Campbell Thompson 1926: 75–76.

86 Steinert and Vacín 2018: 732–737. For partial editions and discussions of the text, see also Campbell Thompson 1926: 75–76, Falkenstein 1931: 10, 44, 47 and 57, Collins 1999: 145–148 and 169–171, and Stol 2006: 114 with n. 103. A line art copy of the Louvre fragment AO 7765 appeared posthumously in Nougayrol 1979: 69.

and Vacín did not think that AMT 30/6+ and AO 7765 could be part of our treatise but rather described it as ‘a varying compilation of material belonging to or overlapping with topics contained in the series *Suālu* [i.e., the Stomach Treatise]’.⁸⁷ As we suggest here, however, these fragments actually belong to STO 1.

Both AMT 30/6+ and AO 7765 are cornerpiece fragments from the lower right-hand corner of standardised two-column library tablets and include text that was written at the end of the second and the beginning of the third column. The corresponding passage has not been preserved in BAM 574+, viz., the main manuscript of STO 1. Except for a few fragmentary signs, this part of the manuscript is so damaged that it was impossible to reconstruct the missing text. This large gap can now be filled with the help of AMT 30/6+: the placement of this fragment as a non-contiguous join to BAM 574+ is supported by shared physical characteristics, including the same script size as well as ductus and similarities in the spacing of signs. Moreover, both BAM 574+ and AMT 30/6+ have a clay texture ranging from yellow to light orange in colour. These similarities in content, ductus and the fabric of the tablets themselves are also reinforced by another manuscript from the collections of the Musée du Louvre.

The Louvre fragment AO 7765 comes from a tablet with somewhat different physical characteristics. This fragment not only duplicates the non-contiguous join AMT 30/6+, but once this join breaks off in the third column, it continues on with the same text that is preserved by the main manuscript BAM 574+ (ll. 145–149). Therefore, it is very likely that AO 7765 comes from Assurbanipal’s Library and represents a second manuscript of STO 1.⁸⁸

Altogether thirty-nine lines of text can be retrieved with the help of the newly joined pieces, extending over the end of the second and the beginning of the third column of the standard two-column library tablets. This passage contains incantations, rubrics and short ritual instructions:

Table 3: Thematic layout of STO 1: 111–149

111–116	(BAM 574+ ii 46–51): Akkadian incantation for the belly
117–122	(BAM 574+ ii 52–57 // AO 7765 obv. 1’–2’): Akkadian incantation for the belly
123	(BAM 574+ ii 58 // AO 7765 obv. 3’): short ritual
124–130	(BAM 574+ ii 59–65 // AO 7765 obv. 4’–11’): Sumerian incantation for the belly
131–131a	(BAM 574+ ii 66 // AO 7765 obv. 12’–13’): short ritual and rubric
132–133	(BAM 574+ iii 1–2 // AO 7765 rev. 1–2): Sumerian incantation for the belly
134	(BAM 574+ iii 3 // AO 7765 rev. 3): short ritual
135–137	(BAM 574+ iii 4–6 // AO 7765 rev. 4–6): Akkadian incantation for the belly
138	(BAM 574+ iii 7 // AO 7765 rev. 7): short ritual
139–145	(BAM 574+ iii 8–14 // AO 7765 rev. 8–14): ‘Belly Plant’ incantation
146	(BAM 574+ iii 15 // AO 7765 rev. 15): rubric
147–149	(BAM 574+ iii 16–18 // AO 7765 rev. 16–18): ritual instructions

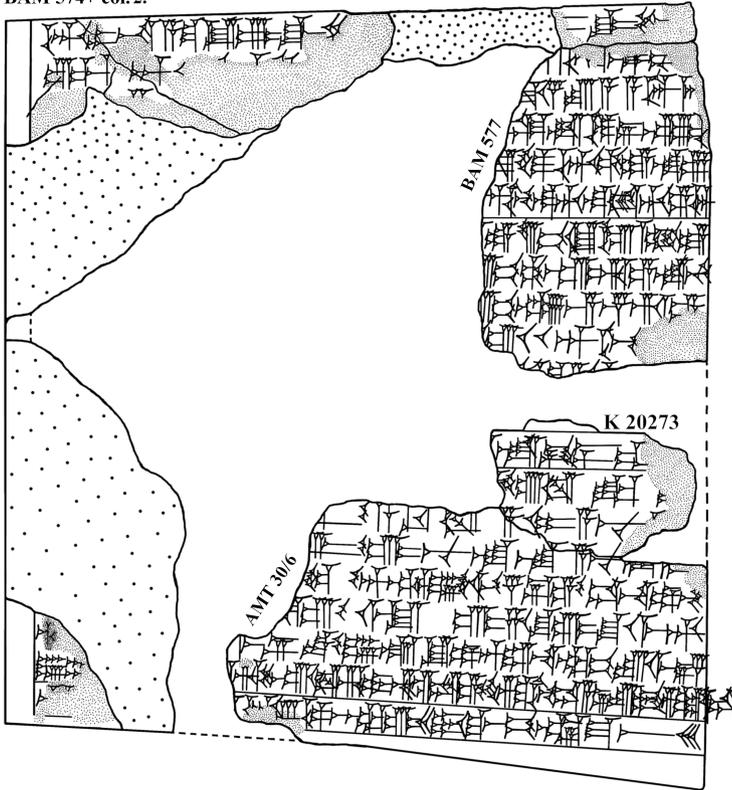
Lines 111–122: The first two sections in lines 111–122 include two Akkadian incantations for the belly. They are preserved, for the most part, by a fragment that Köcher published as BAM 577; this fragment was later joined to BAM 574+.⁸⁹ The last two legible lines of BAM 577 belong to the end of the second incantation and contain a standard closing formula that features Asalluḫi and Gula as the owners and authors of the spell (ln. 120). Then, in the last line of BAM 577, there are traces of the commonly used phrase *iqbūnim-ma anāku ušanni* (ln. 121). The same phrase seems to occur in the fragmentary first line of AO 7765, with traces of the first-person singular independent pronoun *anāku* and the beginning of the conjugated verb form *ušanni*. The second line of AO 7765 preserves the form *TI-e*, after which a horizontal ruling was drawn in the clay (ln. 122). BAM 577 is damaged at this point, but as it happens the form *TI-e* also occurs in the last line of the first

⁸⁷ Steinert and Vacín 2018: 733.

⁸⁸ See also Steinert and Vacín 2018: 733. Stray fragments from Assurbanipal’s library are known from various collections: see, for instance, the Louvre fragment BAM 34 (= AO 7482), which most probably is a second manuscript of the Nineveh medical compilation represented by BAM 494+. Similarly, the fragment BAM 4 (= Div 158) in the collections of the Istanbul Archaeological Museums duplicates the Nineveh manuscript BAM 480+, which contains the first tablet of the medical treatise concerned with head diseases (viz. CRAN 1). Moreover, the cornerpiece fragment MFA 1981.156, housed in the Museum of Fine Arts, Boston, is a manuscript of the 16th tablet of *Šumma ālu*, with a relatively well-preserved Assurbanipal colophon (Type b); for an edition of this fragment, see Bácskay and Niederreiter 2021.

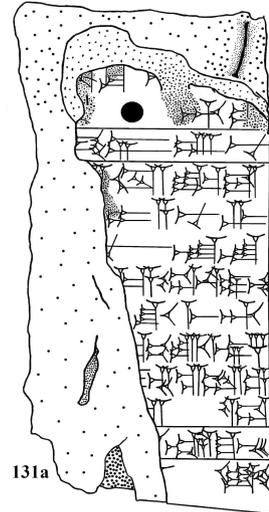
⁸⁹ For BAM 577 as a possible join to BAM 574+, see already BAM 6 pp. xxviii–xxix; the physical contact between the pieces was confirmed by Geller in 2007. This join is also discussed in Johnson 2018: 56 n. 3 and Steinert 2018a: 230.

BAM 574+ col. 2.



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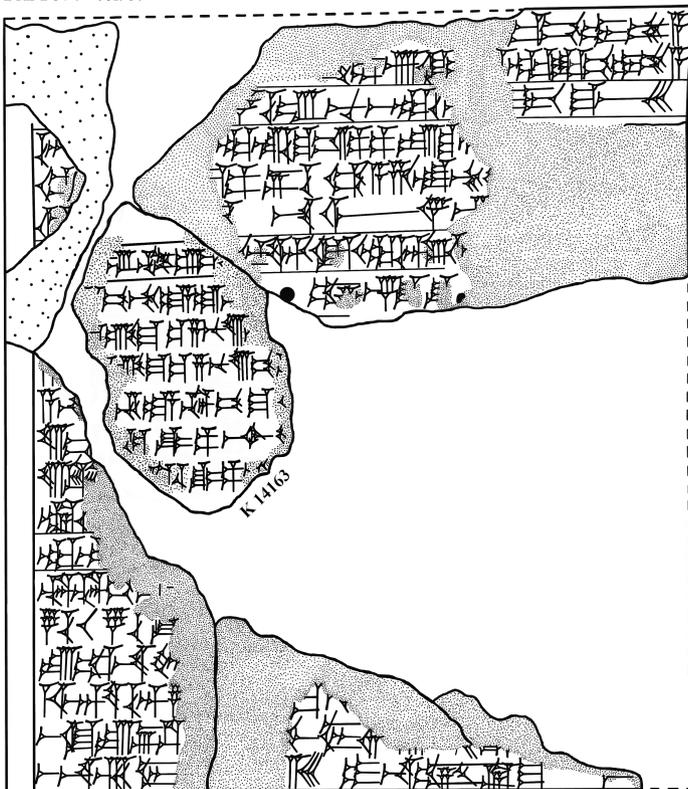
AO 7765



131a

BAM 574+ col. 3.

AMT 30/6



132
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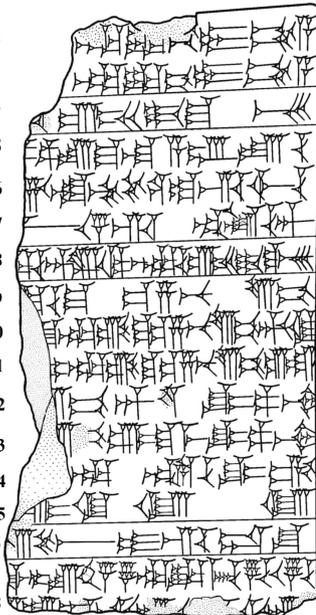


Fig. 1: STO 1 lines 111–149, preserved by the duplicate manuscripts BAM 574+ and AO 7765 (copy K. Simkó).

incantation (ln. 116). It is used there as part of a longer formula that instructs Gula to take her payment (TI-e = Akk. *leqê*) for healing the patient. Lines 120–122 can thus be reconstructed as follows:

- ¹²⁰ [(. .) *šipat Asa*]lu₂hi u Gu[*la*]
¹²¹ [*šipat Ningirim bēlet šipti šunu iq̄b*]ūnim[?]-ma anāku u[*šanni*]
¹²² [*Gula bulluṭi q̄šta*] **leqê**

Compare the standard closing formula of the first incantation in lines 115–116:

- ¹¹⁵ [(. .)] *šiptu ul yattun*
¹¹⁶ [*šipat Asalluḫi āšip ilī iddī-ma anāku aššī*] *Gula bulluṭi q̄šta leqê*

Line 123: The next section contains the description of a short ritual that was performed in connection with the two Akkadian belly incantations. This is the first preserved line of AMT 30/6+ and the third line of the duplicating fragment AO 7765. Accordingly, BAM 574+ has a one-line break between the last legible line of its direct join BAM 577 (ln. 121) and the first legible line of its non-contiguous join AMT 30/6+ (ln. 123). This line is only known from AO 7765 and contains traces of the above-mentioned standard closing formula (ln. 122).

Lines 124–130: In the next section, the text continues with a Sumerian incantation for the belly; the same incantation is also known from an Old Babylonian bilingual version preserved by the tablet BM 92518 (CT 4 8).⁹⁰ Steinert and Vacín offer a new edition of the Old Babylonian text, with a full apparatus and detailed discussions, demonstrating beyond doubt its relationship to the first-millennium monolingual version.⁹¹ In the Stomach Treatise, the right side of the column is preserved by the non-contiguous join AMT 30/6+ and the Louvre fragment AO 7765. BAM 574+ remains damaged up to the last two lines of the incantation, at which point traces of the signs NAM (ln. 129) and LU₂ DUMU (ln. 130) appear at the beginning, right next to the vertical ruling separating the columns. These readings find support in the formulaic and somewhat repetitive nature of the passage, as it contains an abbreviated version of the Marduk–Ea formula, with the depiction of Marduk (Asalluḫi in our text) as the one casting the spell (nam.šub). Then, the incantation instructs us that salt and thyme, viz., the drugs for curing the illness, are to be placed into the mouth of the patient. The patient is described as ‘the man, son of his god’ (lu₂.u₁₈.lu dumu dingir.ra.na)⁹² in line 129, and the same formulation seems to reappear at the beginning of line 130 as well:

- ¹²⁷ [..... n]e : ^dasal.lu₂.ḫi igi : nig₂ ge₂₆.e : gen.na dumu.gu₁₀
¹²⁸ [..... n]e[?].ke₄ : u₃^{u2}ḫa.šu.u₂ šu u.me.ti
¹²⁹ na[m.šub eridu^{ki}.ga u.m]e.ni.si₃ : **lu₂.u₁₈.lu dumu dingir.ra.na** ka.bi.ta u.me.ni.gar
¹³⁰ **lu₂ du[mu dingir.ra.na** še₁₀.gen₇ ḫe₂.du[r₂.re bu.luḫ.gen₇ «ri» ḫe₂.en.si.il.e : im.ma gu.du.a.ni.ta ḫe₂.em.ma.ra.‘e₃’

The formulaic passage in lines 129–130 is missing from the Old Babylonian version of the incantation, nor is it mentioned anywhere in the Old Babylonian version that salt and thyme were to be placed in the patient’s mouth.⁹³ A very similar set of instructions is known from the Sumerian gall incantation, where it is clearly stated that the healer should place a lump of salt into the patient’s mouth.⁹⁴ Then, a description of different bodily functions follows both in the gall incantation and STO 1. The verbs in this passage are usually translated intransitively, with the digestive complaint as the subject that should leave the body like excrement and flatulence or in the form of a burp.⁹⁵ As the reappearance of the phrase ‘man, son of his god’ in

⁹⁰ See now also the unpublished fragment K 13368: 6’–9’, which runs parallel with our lines 124–127.

⁹¹ Steinert and Vacín 2018. See also Alster and van Dijk 1972: 354, S. Cohen 1980: 102–103, Sullivan 1980: 131–134 Text 17, Foster² 1996, vol. 1: 124, Cunningham 1997: 148 no. 311, Wasserman 2003: 194 no. 57, George 2016: 7 and SEAL no. 7065. For AMT 30/6+ as a possible first-millennium parallel to the Old Babylonian bilingual belly incantation, see already Falkenstein 1931: 10, 44, 47 and 57.

⁹² The phrase ‘man, son of his god’ also occurs in a somewhat similar context in Utukkū lemnūtu Tablet 13–15: 131–133 (BAM 8 p. 472) and the anti-witchcraft text Abusch and Schwemer 2016: 120 ln. 95’–96’.

⁹³ George (2016: 7) interprets the Old Babylonian passage as the description of a procedure, where ‘a lump of salt and thyme is hurled into the distance, to disintegrate as it strikes the ground, so that by analogy the digestive complaint will follow the same trajectory and suffer the same fate’. For a revision of this thesis, based partly on the first-millennium variant, see Steinert and Vacín 2018: 726–727.

⁹⁴ For the gall incantation, see Alster and van Dijk 1972, Michalowski 1981, Böck 2014a: 122–126, Böck 2014b: 105–107, as well as George 2016: 6–7 and 123–125. Another parallel is found in the ŠA₃.GIG.GA incantation OIP 16 11 obv. 6’–8’, for which see Michalowski 1981: 17, Michalowski 1992: 324 no. 1 and Peterson 2013: 1.

⁹⁵ See, e.g., Cohen 1976: 103, Sullivan 1980: 134 and Steinert and Vacín 2018: 722.

line 130 of our text suggests, however, it may be possible to take this as a transitive construction, where the patient himself is doing all the necessary actions: after the digestion of salt and thyme, the patient may be able to free himself from the digestive complaint by voiding it like faeces, farting it out like flatulence and burping it up as if it were a belch.⁹⁶

Lines 131–131a: The last line of the second column contains a set of ritual instructions that presumably starts with the word KID₃.KID₃.BI, for Akk. *kikkiṭṭašu* ‘its ritual procedure’: traces of this form, specifically of the first KID₃, seem to be preserved by the main manuscript BAM 574+. The rest of the line can be recovered with the help of the non-contiguous join AMT 30/6+ and the Louvre fragment AO 7765. The ritual in this line involves the patient sucking (*mazāqu*) on some kind of medical substance, which may be a small block of salt and a piece of thyme.⁹⁷ This rare procedure, recorded several times in our text, is otherwise only attested in a closely related collection of treatments meant to cure digestive diseases.⁹⁸ In STO 1, it first occurs in line 131 and reappears four other times later in the text:

¹³¹ *kikkiṭṭ[ṭašu x x x x ana muḥ]ḥi ṣipti tanaddi ina pīšu umazzaq-ma ina šikari tašattī-ma ināš*

¹³⁴ [*kikkiṭṭašu x x x x ṣipta*] *sebēšu tamannu ina pīšu umazzaq-ma ināš*

¹³⁸ [*kikkiṭṭašu*] *kirbān ṭabti nuḥurta teleqqe ana muḥḥi ṣipti tanaddi ina pīšu umazzaq-ma ināš*

¹⁷⁰ *kikkiṭṭaš[u x x x x ṣipta sebēš]u tamannu ina pīšu u[mazzaq-ma] ināš*

²¹² *kikkiṭṭašu nuḥurta ṭabta teleqqe ṣipta šalāšišu ana libbi tanaddi-ma imazzaq-ma iballuṭ*

The Louvre fragment AO 7765 does not end with this short ritual but carries on with what is most probably a rubric containing a reference to the corresponding therapeutic context (i.e., sick belly). Small differences between manuscripts like this are not uncommon in the Nineveh Medical Encyclopaedia: another example can be found in the treatise on eye diseases, first tablet line 153', where one manuscript includes a similar rubric (BAM 510+ iii 29e') but a second manuscript omits it (BAM 513+ iii 47k'–iv 1).⁹⁹

Lines 132–134: The next two sections of STO 1 contain another Sumerian spell (ll. 132–133) followed by a short ritual (ln. 134) which is very similar to the one in line 131 in that it has the patient sucking on healing drugs. The incantation is addressed to Marduk (Asalluḥi in our text), who is being asked to loosen the constriction in the patient's stomach. The non-contiguous join AMT 30/6+ and the Louvre fragment AO 7765 preserve the second half of these lines, but there is no known parallel that would help us recover the rest of the text. A characteristic feature of this Sumerian spell is that it lacks the closing formula TU₆ EN₂ for Akk. *tē ṣipti* ('incantation-formula'): the text simply comes to an end after the last appeal is made to Marduk to loosen the constriction in the patient's stomach. An abrupt ending like this is also found in the second Akkadian belly incantation, the last line of which contains a request to Gula to accept the payment offered to her for curing the patient (ln. 122). As in our line here, this request is not followed by any closing formula.

Lines 135–138: This section includes an Akkadian incantation for the belly (ll. 135–137) and the same short ritual (ln. 138) that is cited in lines 131 and 134. The first signs that occur at the beginning of all three lines of the incantation are preserved by the main manuscript BAM 574+, whereas the non-contiguous join AMT 30/6+ and the Louvre fragment AO 7765 contain more than half of the remaining text. With the help of the available parallels, in particular ABRT 2 11+, the missing part can be recovered as well.¹⁰⁰

¹³⁵ 'EN₂'¹ [x x x x x x] *ka-su-šu₂-ma SAḤAR SIG₃.SIG₃-ta ma-[a-a rit]-'ta-šu₂'¹*

EN₂^d 'SAKKAN₂ ina ED[IN Š]A₃-ba-šu₂ ka-si-šu₂-ma / SAḤAR.MEŠ mu-ti 'ma¹-la-a rit-ta-a-šu₂ (ABRT 2 11+ iii' 27'–28')

¹³⁶ *ul [um-mu pe-ta-a]t pa-ni-š[ū₂] ul a-ḥa-tu mu-š[e-qa-at re-ši-š[ū₂]]*

ul um-mu 'pe-ta¹-at pa-ni-š[u₂] / ul a-ḥa-tu m[u-še-q]a-'a¹-at re-ši-š[u₂] (ABRT 2 11+ iii' 29'–30')

¹³⁷ 'kī¹-[ma DI GI] 'DA¹ na-ši pat-r[ī TU₆ EN₂]

GIM DI G[ī DA na-ši pa]t-ri TU₆ [EN₂] (ABRT 2 11+ iii' 31')

⁹⁶ Compare also the translations offered by George (2016: 7) and SEAL (no. 7065).

⁹⁷ In agreement with Steinert and Vacín 2018: 732, thyme and salt may have been the drugs used here, because they are the drugs mentioned in the preceding spell.

⁹⁸ AMT 52/1: 16–17: [DU₃.DU₃].BI ina UGU LAG MUN EN₂ 3-šu₂ ŠID-nu / [ina K]A-šu₂ u₂-man-zaq-ma ina-eš (see also CAD M/1 437, as well as Steinert and Vacín 2018: 731–732).

⁹⁹ EYES 1: 153' (BAM 10 p. 95).

¹⁰⁰ Only the best-preserved parallel ABRT 2 11+ iii' 27'–31' is cited here; other parallels include AMT 52/1: 10–14, AMT 45/5+ ii 11'–14' and Emar VI/4 737: 4–7. For this incantation, see Collins 1999: 169–171 and Stol in Loretz 2011: 398–399.

Lines 139–145: There are three versions of the so-called ‘Belly Plant’¹⁰¹ incantation embedded in STO 1: the shortest version appears here in lines 139–145 (Version 1), and it is followed by two longer versions in lines 153–161 (Version 2) and 164–169 (Version 3). Version 1 seems to be an abbreviated version of Version 3. The main difference between these two versions is that the shorter one (Version 1) does not use any comparative clauses but simply asks for the belly of a certain entity—affected by the Belly Plant—to be released (*libbi X lippašir*). The long version in lines 164–169 (Version 3), on the other hand, always compares the belly of one entity to the belly of some other entity, before asking for its release (*kīma libbi X ippaššaru libbi Y lippašir*). While these two versions mention the same entities, a longer list of creatures occurs in Version 2 of the ‘Belly Plant’ incantation, recorded in lines 153–161. One key difference between Version 2, in lines 153–161, and Versions 1 and 3, in lines 139–145 and 164–169, is that Version 2 also mentions the natural habitat of the creatures suffering from digestive disease but does not plead for the recovery of each individual creature separately. The Belly Plant is only asked at the very end of these lines to abandon all of the creatures it has affected.

Table 4: A summary of the entities mentioned in the different versions of the ‘Belly Plant’ incantation

Versions 1 and 3	Version 2
Me when I picked the Belly Plant	Šamaš when he picked the Belly Plant
Šamaš	Šin in the clouds
Heaven and Earth	Ox in the stall
Beasts	Ram in the fold
Patient	Ass in the herd
	Dog at the door-bolt
	Hog in the pigsty
	Young man during play
	Young woman in the bedroom
	Patient

Line 146: Starting with the label *ka’inimma* in line 146, a rubric follows the short ‘Belly Plant’ incantation in lines 139–145. While this label is preserved in the main manuscript BAM 574+, AO 7765 also includes a description of the pertinent medical condition in the second half of the line; the non-contiguous join AMT 30/6+ is broken at this point. Accordingly, the incantation was used for patients who had a specific problem with their belly that was expressed by the verb *redû* ‘to pursue’. Thus, the rubric in line 146 seems to signal a change in topic from gastric constriction (*kīs libbi*), dealt with earlier in the text, to the seemingly unique medical condition described as ‘pursuing belly’.

Lines 147–149: The last section of our reconstructed passage corresponds to the beginning of a fragmentary ritual, which is preserved only by the main manuscript BAM 574+ and the Louvre fragment AO 7765. The non-contiguous join AMT 30/6+ ends in the second to last line of the first ‘Belly Plant’ incantation (ln. 144) and cannot be used anymore to connect AO 7765 to BAM 574+. In the same line, however, there is a shift in the way the text is arranged by the two extant manuscripts. Compared to BAM 574+, the Louvre fragment seems to have longer lines, since pieces of text preserved at the end of lines in the Louvre fragment only occur at the beginning of the following lines in BAM 574+. This has led to some overlaps between BAM 574+ and AO 7765, such as the phrase *sebīšu u sebīšu* that first occurs in AO 7765 rev. 16 and reappears again in BAM 574+ iii 17 (ln. 147). Similarly, the difficult form *ištu naḥbî* is attested in the same position in AO 7765 rev. 17 and BAM 574+ iii 18 (ln. 148). These overlaps suggest that AO 7765 is, in fact, a second manuscript of the first tablet of the Stomach Treatise since it not only duplicates the non-contiguous join AMT 30/6+, but after this join breaks off in line 144, it continues on with the same text that is written in BAM 574+.

¹⁰¹ For the corpus of these incantations, called ‘Heart Grass’ in earlier literature, see Reiner 1985: 94–100, Veldhuis 1990, Veldhuis 1993: 48–61, Collins 1999: 137–151, and George 2016: 129–132. See also Steinert and Vacín 2018: 704–707, who provide a detailed overview of the sources and suggest the more appropriate designation ‘Belly Plant spell’.

BAM 574 + K 21858 + K 21905

K 21858 and K 21905 are unpublished Kouyunjik fragments that were joined by W.G. Lambert in 1991 and have now been placed as direct joins to the top of the second column of BAM 574+. With the help of these fragments, the beginning of a six-line long section can be recovered in lines 67–73, with four individual treatments for painful internal organs. The first two prescriptions include a series of simple drugs to be consumed in various carrier liquids, such as beer, wine and water (ll. 67 and 68–69). Then, a more complex prescription follows with measured ingredients boiled in three litres of beer and administered to the patient in the form of an enema (ll. 70–71). The last piece of text that can be recovered using the direct join K 21858+ corresponds to the first two lines of another complex prescription for painful internal organs (ll. 72–73). This prescription starts with the unexpected form UD-*ma* for Akkadian *enūma* ‘when’ and includes another set of instructions for making healing potions.

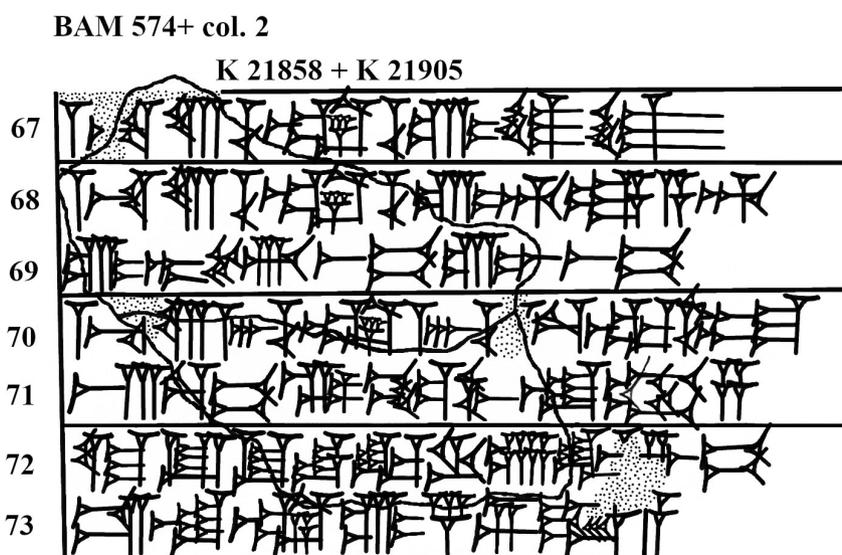


Fig. 2: BAM 574 + K 21858 + K 21905 (copy K. Simkó)

BAM 574 + K 22170

K 22170 is also an unpublished Kouyunjik fragment and is now a direct join to the second column of BAM 574+. This fragment preserves the beginning of lines 98–100, including an incipit that mentions the same medical condition treated earlier in our text, viz. *kīs libbi* ‘gastric constriction’. There are two treatments recorded in this three-line section; both of them involve healing potions for patients suffering from gastric constriction. Line 98 also contains two subscript glosses, of which the second one is still well preserved and offers an alternative spelling for the drug name *tarmuš*. The first gloss shows signs of intentional erasure with some traces still legible. According to these remaining traces, some part of a plant, presumably its seed, may have originally been included in this gloss as a possible alternative to the main ingredient *imḥur-ešrā*.¹⁰²

¹⁰² For these glosses, see now Bácskay 2021: 55–56, who does not see the first gloss as erased.

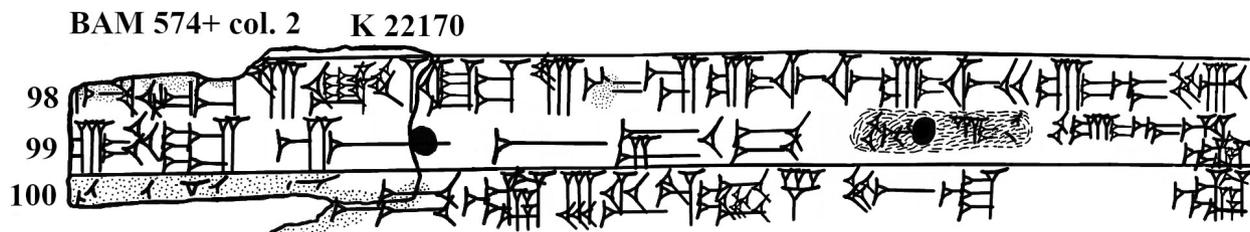


Fig. 3: BAM 574 + K 22170 (copy K. Simkó)

BAM 574 + K 22164

This small fragment joins the third column of BAM 574+, with four lines of text extending over three sections. The first section (ll. 168–169) belongs to the end of a version of the ‘Belly Plant’ incantation described above as Version 3 because it contains all the comparative clauses (*kīma libbi X ippaššaru libbi Y lippašir*) that are omitted in Version 1 of the same incantation.¹⁰³ This incantation is followed by a short ritual with an instruction addressed to the patient to suck on healing drugs (ln. 170); as mentioned above, the same ritual is also recorded in other lines of our text.¹⁰⁴ The last section consists of a two-line Akkadian incantation, which presumably uses the image of a disturbed fermenting vat as an object of comparison for an upset stomach (ll. 171–172).

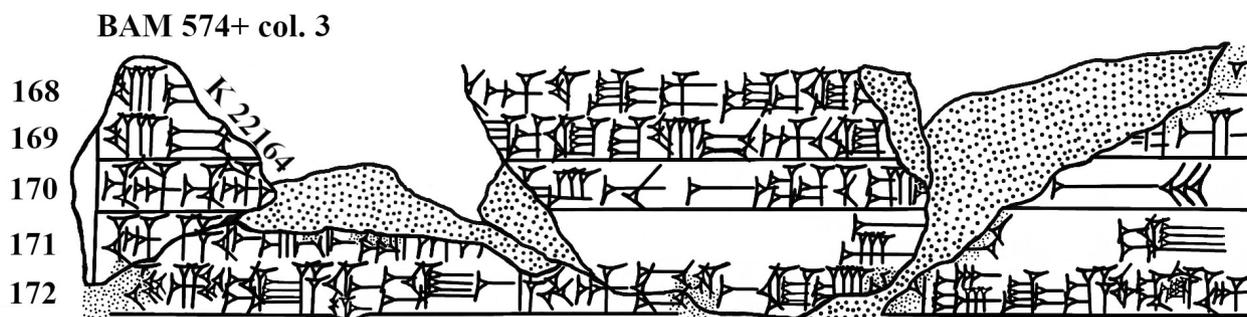


Fig. 4: BAM 574 + K 22164 (copy K. Simkó)

BAM 574 + K 22089

K 22089 is the last physical join to the first tablet of the Stomach Treatise. The fragment joins the third column of BAM 574+, in lines 173–178, and consists of an incantation as well as an appended ritual. The incantation depicts wind, i.e., flatulence, as a pure entity that comes down from the mountains to affect the belly of mankind. The belly is then described as having flesh and what appears to be some kind of liquid, perhaps oil, framed in terms suitable for a therapeutic context.¹⁰⁵ The incantation warns the wind about consuming the belly and then ends by saying that the wind should leave through the anus like a vineyard snake. The following healing ritual prescribes a potion made out of three healing drugs.

¹⁰³ The short version of the ‘Belly Plant’ incantation, without the comparative clauses (viz. Version 1), occurs in lines 139–145, whereas another version containing a long list of creatures with their natural habitat (viz. Version 2) is recorded in lines 153–161.

¹⁰⁴ See lines 131, 134, 138 and 212.

¹⁰⁵ Based on our tentative reading of line 174, oil (Akk. *šammu*) co-occurs with the verb *pašāšu* (‘to anoint’) in the Gt-stem. Anointing with oil is one of the most common forms of external treatment in therapeutic texts.

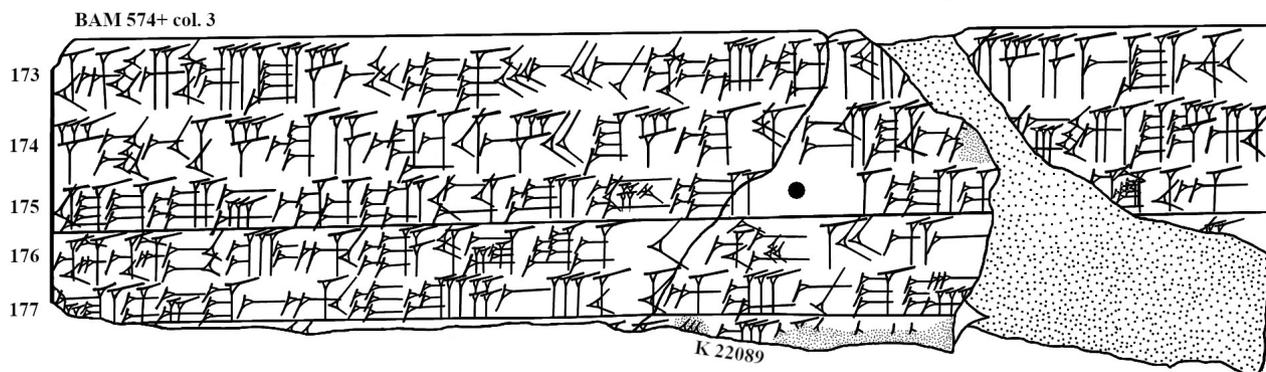


Fig. 5: BAM 574 + K 22089 (copy K. Simkó)

BAM 578 Column 1

Several fragments could be identified that join a sixteen-line section towards the end of the first column of BAM 578+, viz. the main manuscript of the third tablet of the Stomach Treatise. Some of the fragments are still unpublished such as the flake K 22008 from the edge of the tablet, which preserves the beginning of lines 47–53. In lines 47–49, the text contains prescriptions for a complex set of symptoms, including dizziness, nausea, as well as pain in the neck, hips, shins and feet;

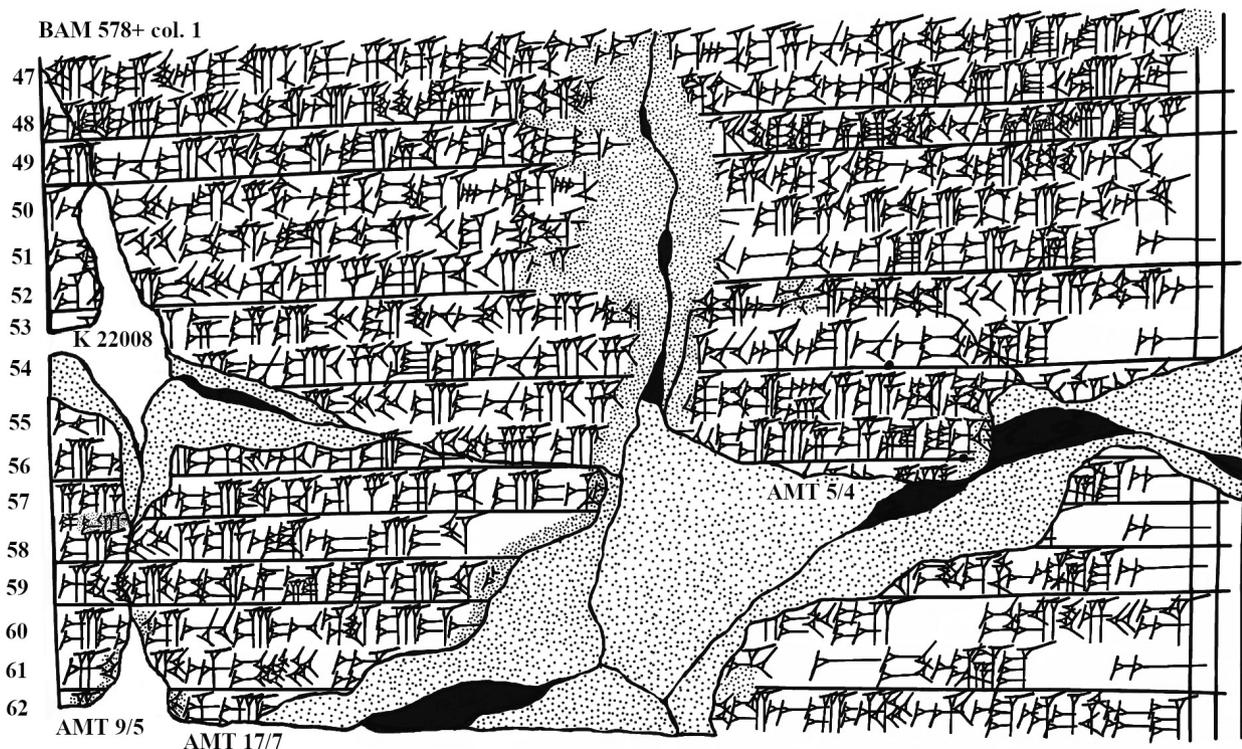


Fig. 6: BAM 578 + AMT 5/4 + AMT 9/5 + AMT 17/7 + K 22008 (copy K. Simkó)

according to the diagnosis in line 47, these symptoms represent a disease that is related to bile, which has ‘seized’ (*ṣabātu*) the patient. The text records two treatments for this condition. Both treatments consist of channelling the medicine into

the rectum of the patient, the first time in the form of an enema (ln. 47–48) and the second time as a suppository (ln. 49) that is sprinkled with oil first to make it easier to insert into the patient’s anus.

The unpublished Kouyunjik fragment K 22008 also preserves the beginning of lines 50–53, where another group of symptoms is traced back to the same underlying medical condition. This time, however, patients suffering (*marāṣu*) from the effects of the bile-related disease do not seem to have any problems with their digestive tract. Instead, they produce symptoms in various other parts of their body, such as warmth in their heels and chest, as well as gums that bleed and make it difficult for the patients to speak. The treatment for this condition consists of simply making the patient vomit.

One of the largest sets of emetic prescriptions is found in lines 50–64 and can now be reconstructed more completely with the help of K 22008 and a few other joined fragments. The small fragment AMT 9/5 comes from the edge of the tablet and joins AMT 17/7, which, in turn, can be attached to BAM 578+, filling in most of the gap in lines 55–62. The fragment AMT 5/4 also belongs to our tablet: it can be directly joined with the rest of the section, forming the recipe section in the second half of lines 53–57.

BAM 578 + AMT 58/8

AMT 58/8 is a direct join to the top of the second column of BAM 578+ and contains prescriptions for three different sets of diseases. The first set is found in the last line of the first column of BAM 578+ (ln. 70); the corresponding treatment also starts at this point, but then it continues in the first line of the second column of our tablet (ln. 71). The first line of the joining fragment, AMT 58/8, represents the closing section of this treatment, which was employed for someone suffering from bile or one of the two types of jaundice, *aḥḥāzu* and *amurriqānu*. The text records two more prescriptions for the same medical conditions (ll. 72–76) before it turns to another set of diseases that also includes bile, but now alongside less well-known medical conditions like *qidḥu* and *lubātu* (ll. 77–78). Unlike in the previous section of our text, there is only one treatment recorded in connection with this second set of diseases. Finally, *ašū*, *pāšittu* and *lubātu* constitute the third group of diseases in lines 79–80, which are to be treated using a single prescription.

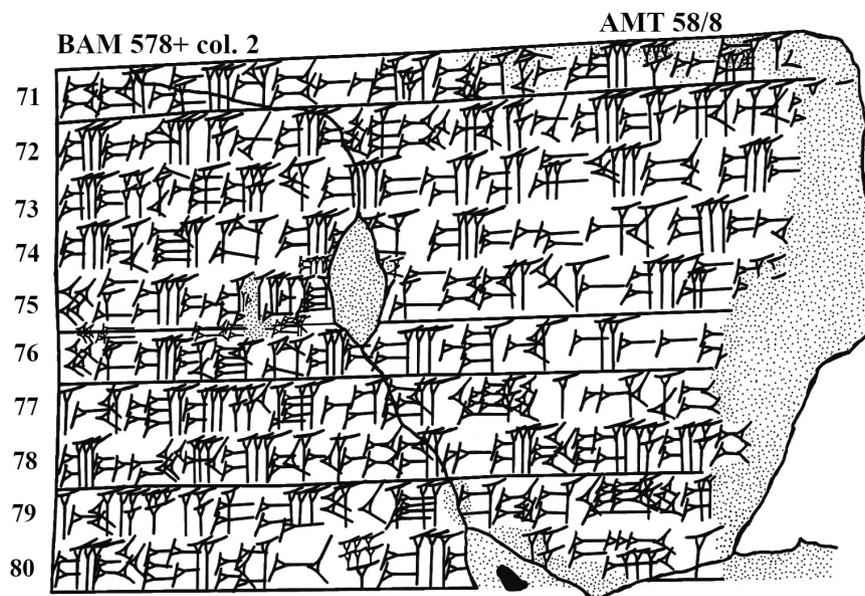


Fig. 7: BAM 578 + AMT 58/8 (copy K. Simkó)

BAM 578 + K 13344 + K 17699

Two unpublished fragments from the Kouyunjik collection of the British Museum, K 13344 and K 17699, are physical joins to the second column of BAM 578+, yielding a passage that includes two incantations (ll. 119 and 122–123), each accompanied by a ritual (ll. 120–121 and 124–125) and a rubric mentioning bile at the end (ln. 126). The new joins preserve the last line of the first incantation with the expected closing formula, attributing the spell to Ea and Asalluḫi as well as the healing deities Damu and Gula. The other incantation is in a fragmentary state of preservation, except for the last line, which contains an appeal for the patient's life. The healing potions that appear in the appended rituals were to be made from a mixture of plants, salt and aromatics and consumed on an empty stomach.

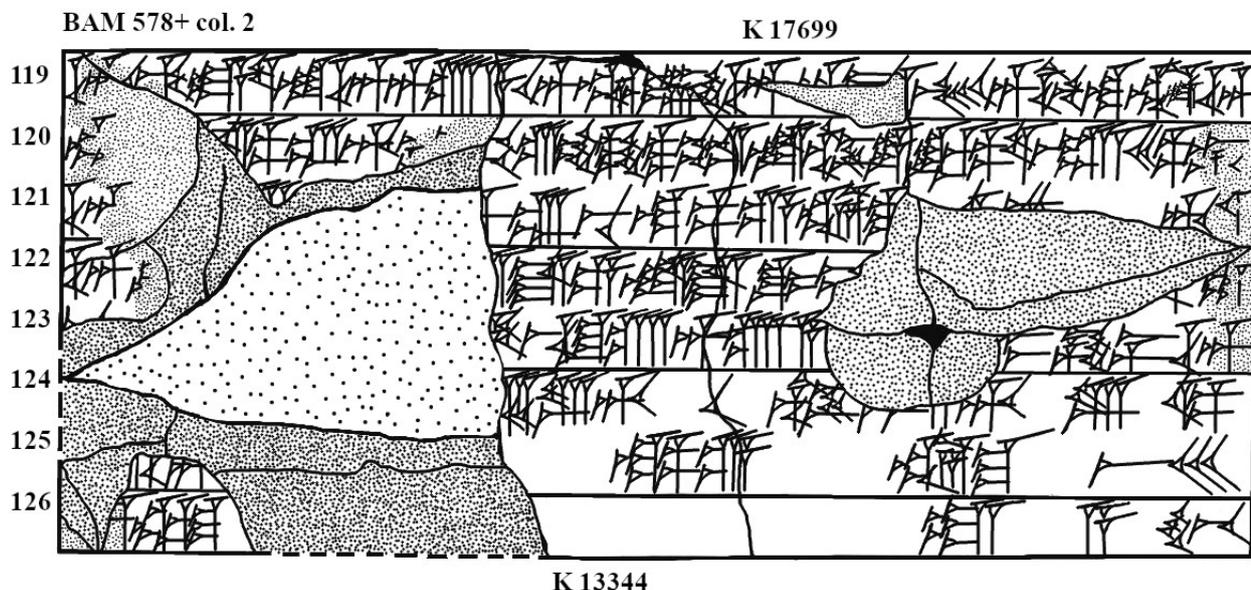


Fig. 8: BAM 578 + K 13344 + K 17699 (copy K. Simkó)

BAM 578 + K 5762

The unpublished Kouyunjik fragment K 5762 is a direct join to the third column of BAM 578+ and can now be used to fill the small gap at the beginning of ll. 155–161. The newly restored passage is part of a lengthy section that collects treatments for *amurriqānu*-jaundice. Nearly all of the treatments in this section are *simplicia*, consisting of a single healing drug for a single disease, and they include, for the most part, the same set of instructions for both the preparation of the drugs (pounding and mixing the ingredients with carrier substances) and their subsequent administration as healing potions.

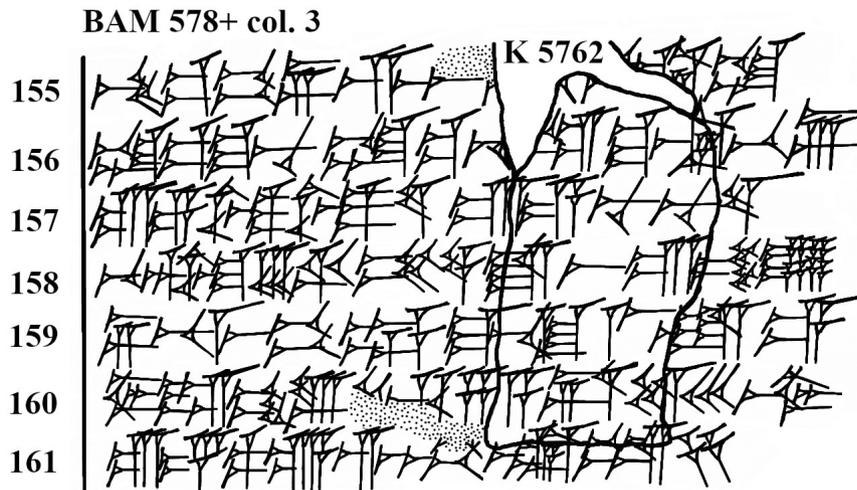


Fig. 9: BAM 578 + K 5762 (copy K. Simkó)

BAM 578 + AMT 9/6

Köcher already considered the possibility that the small fragment AMT 9/6 might belong to BAM 578+ and copied this piece as a non-contiguous join to the lower half of the reverse, where it preserves text both from the third and fourth columns of the tablet.¹⁰⁶ Köcher positioned the fragment so that the preserved four lines in its fourth column represent a continuation of a four-line section in BAM 578+, with two treatments for *aḥḥāzu*-jaundice (healing potions) and a diagnostic entry (ll. 248–251). This placement was recently reconfirmed through a first-hand examination of the pieces, which also yielded a point of contact between them, where AMT 9/6 can be physically attached to BAM 578+. This is partially due to the fact that BAM 578+ preserves just enough of its rough clay structure at this point, so AMT 9/6 can be physically joined to it. Collations provide further support for the placement of AMT 9/6 as a physical join to BAM 578+ because of sign traces still visible in line 250. These traces most likely belong to UD, used as the first syllable in the conjugated verbal form *ud-du-ḥa* ‘(his eyes) are covered (with yellow filaments)’. The sign is visible on the damaged surface of BAM 578+, but its head stretches out to the left, where it corresponds to the traces preserved by AMT 9/6.

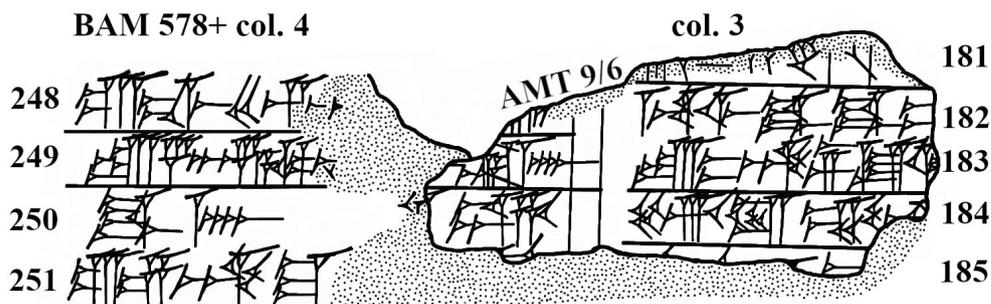


Fig. 10: BAM 578 + AMT 9/6 (copy K. Simkó)

¹⁰⁶ Köcher 1980: xxix with plates 135 and 137.

BAM 579 + K 18594

K 18594 is an unpublished fragment from the Kouyunjik collection and the only direct join that can be assigned to the fifth tablet of the Stomach Treatise. It belongs to the third column of the corresponding manuscript, viz. BAM 579, joining the tablet at the end of an unusually long prescription (ll. 145'–148'), which lists more than a dozen healing drugs and instructs the healer to use these drugs together with beer, vinegar and *kasû*-plant juice as an enema. As it happens, the goal of the healing procedure is indicated—after the enumeration of all the technical details—at the very end of the prescription. Accordingly, this enema could be used to treat many different conditions, including the 'blast of wind' disease, burning fever, paralysis, stiffness and numbness, as well as further medical problems labelled as 'hand-of-ghost' and 'hand-of-oath'.

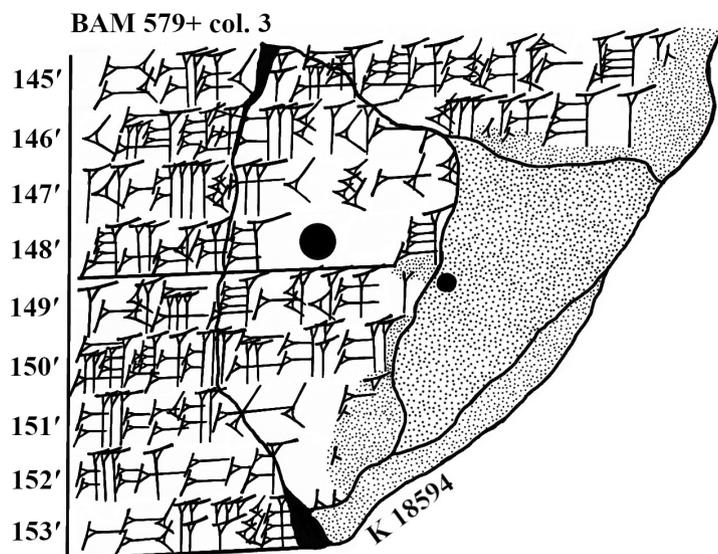


Fig. 11: BAM 579 + K 18594 (copy K. Simkó)

The newly joined piece K 18594 helps us restore parts of the following treatment (ll. 149'–153'). Here, the prescription starts with the usual discourse pattern *šumma amēlu* 'If someone', but then a difficult sign sequence follows which, although meant to describe the medical condition being treated, does not yet yield a clear meaning.

Addendum: After the completion of the manuscript, we received information from Zsombor Földi about the join BAM 578 + K 6941, corresponding to STO 3: 95-108. Unfortunately, this information arrived too late for us to include K 6941 in this volume.

Manuscripts of STO 4

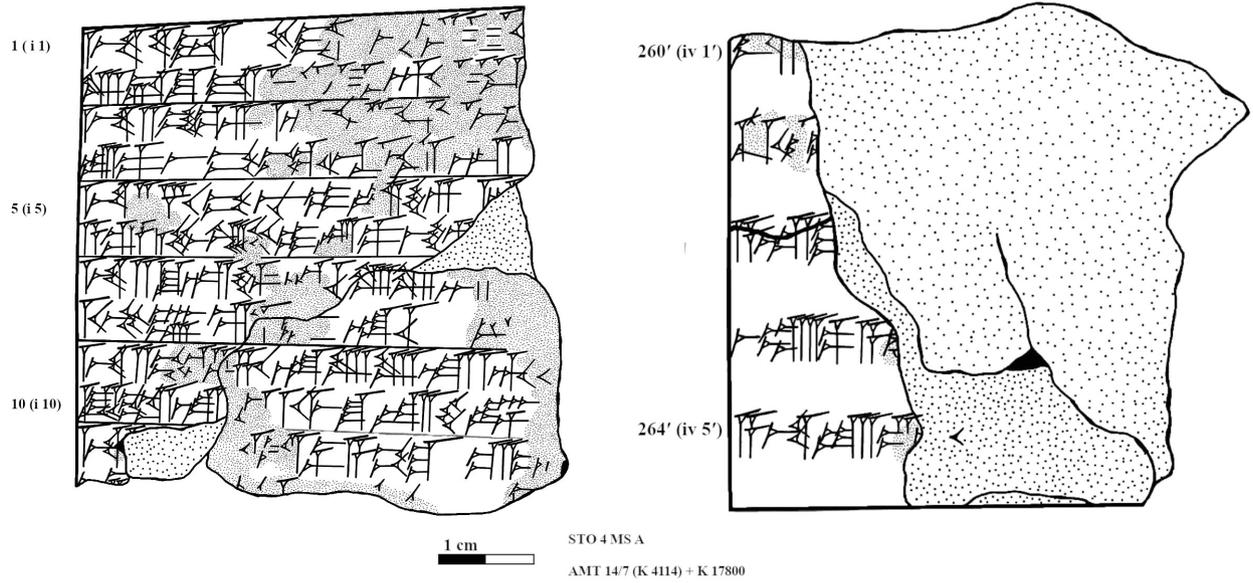


Fig. 12: STO 4 MS A (copy K. Simkó)

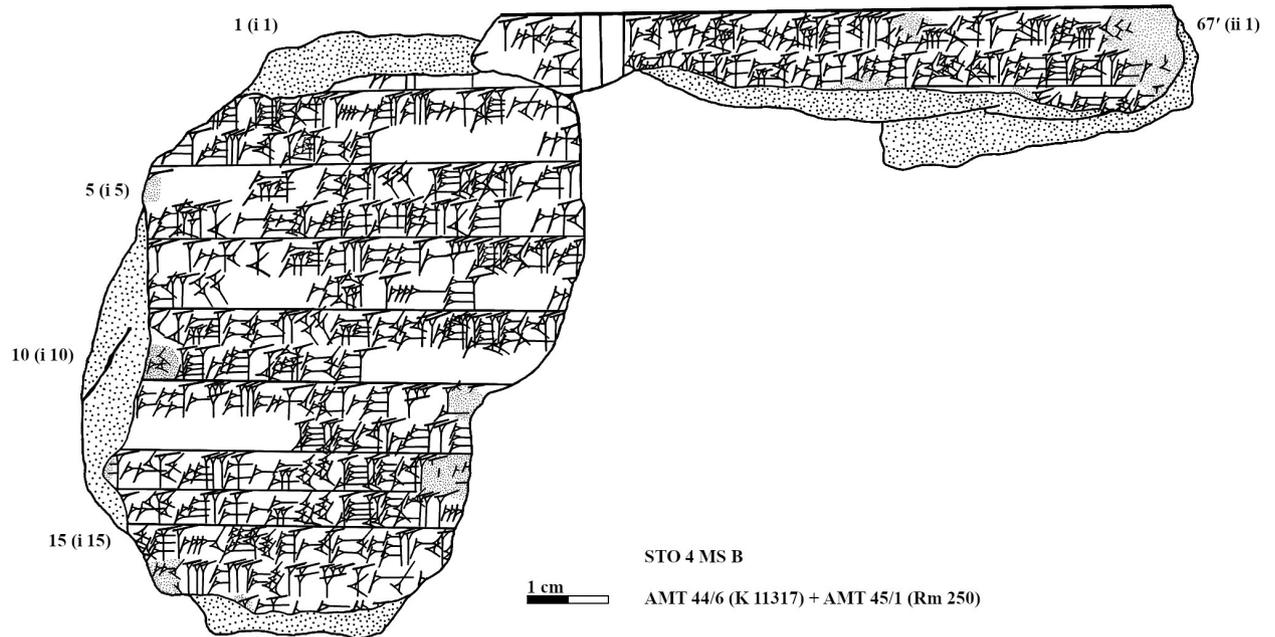


Fig. 13: STO 4 MS B (copy K. Simkó)

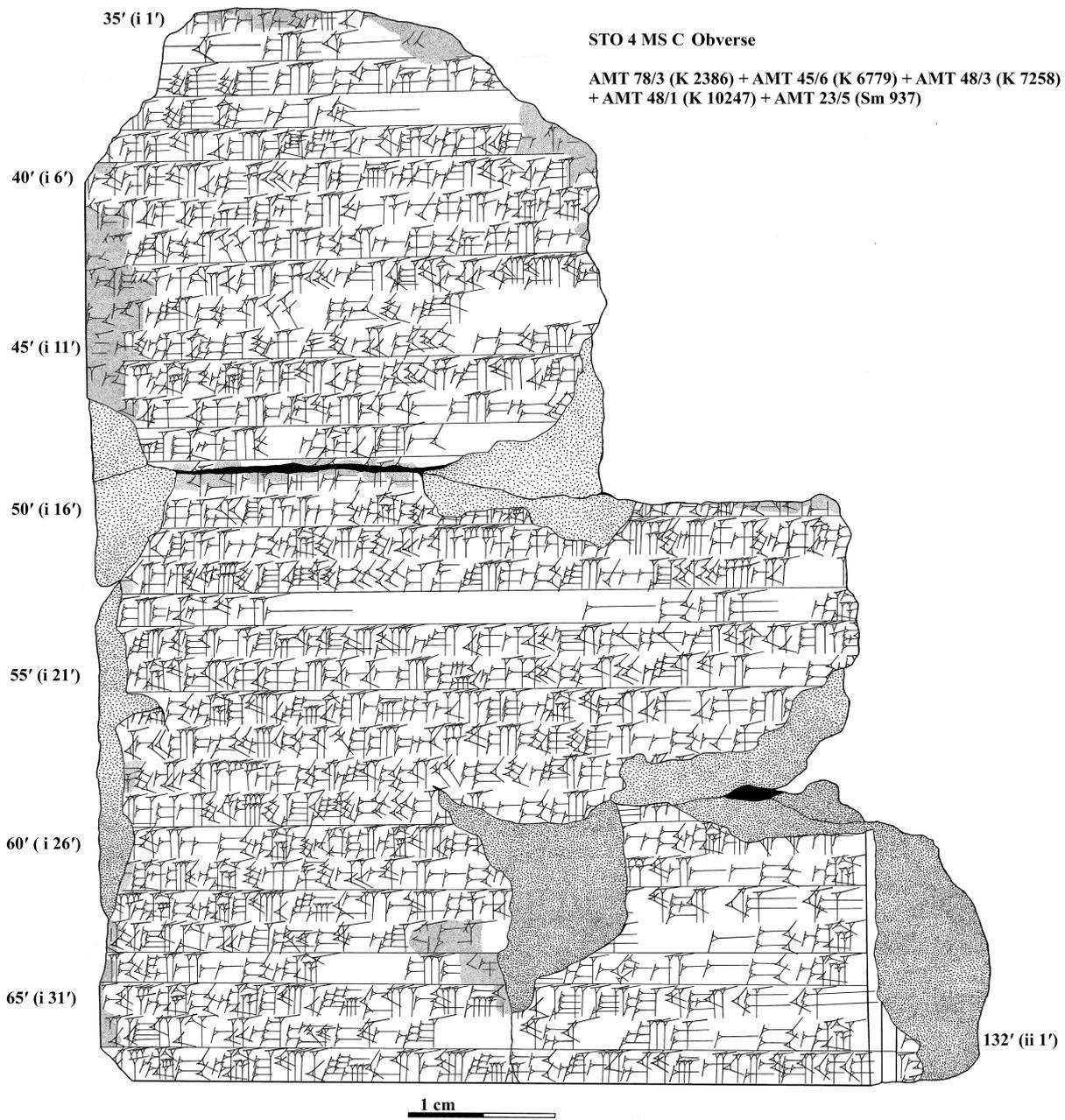


Fig. 14a: STO 4 MS C obverse (copy K. Simkó)

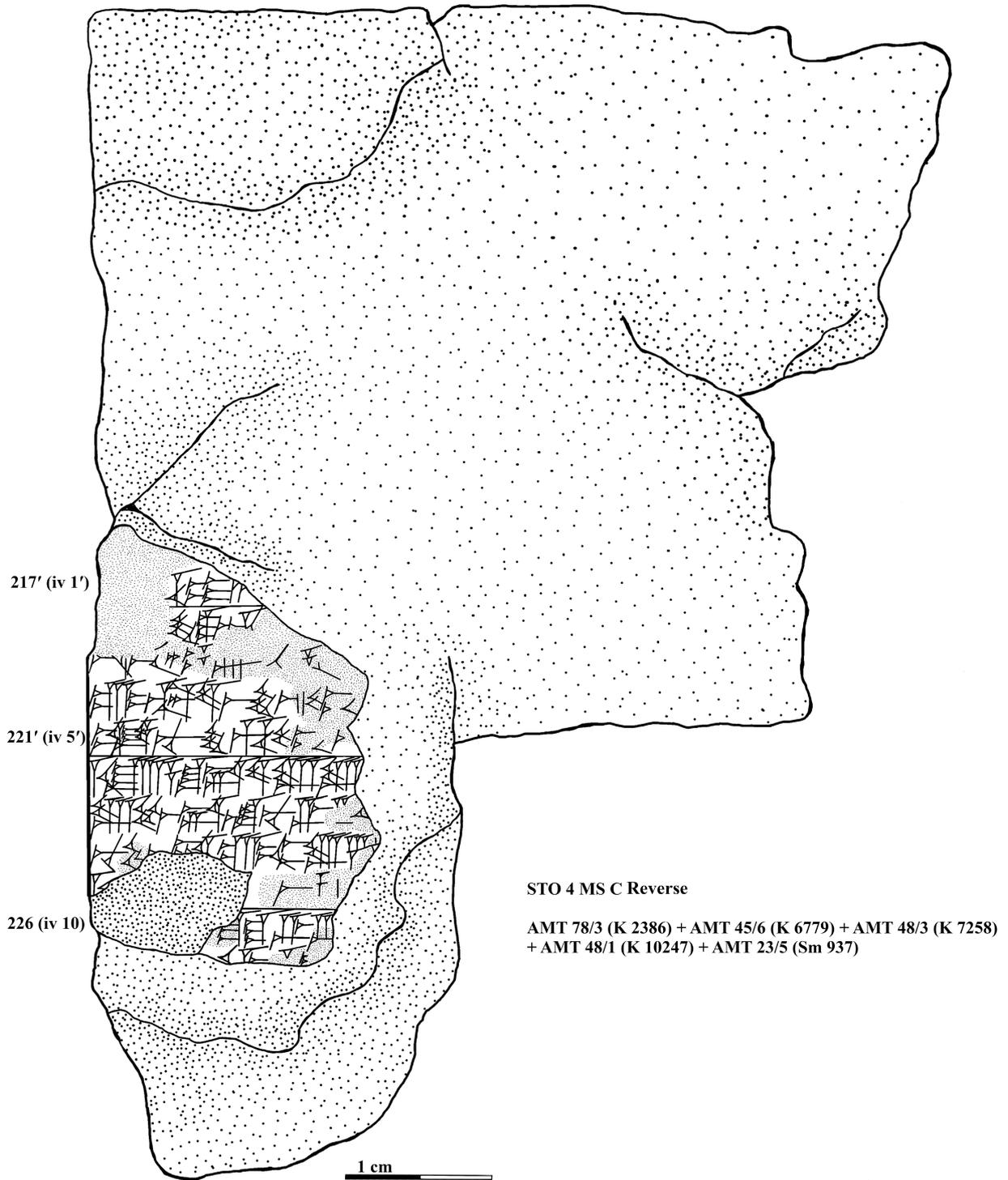


Fig. 14b: STO 4 MS C reverse (copy K. Simkó)

Unplaced Fragments

AMT 39/5 (K 14541)

AMT 39/5 is a fragment from the left-hand edge of a tablet.¹⁰⁷ This small fragment has a clear link to our treatise since it is concerned with *kīš libbi* ‘gastric constriction’, the same medical condition that is discussed at length in the first half of STO 1. However, compared to the main manuscript BAM 574+, AMT 39/5 has a slightly different handwriting, making it unlikely that it is an indirect join to this manuscript. If it is from a different manuscript, AMT 39/5 may represent a piece of text from the missing part of STO 1, most likely in the ten-line gap at the end of the first column of BAM 574+.

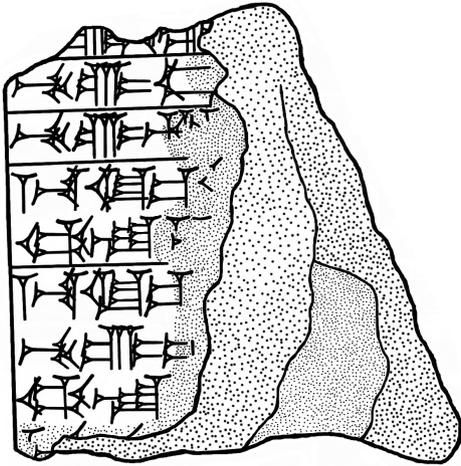


Fig. 15: AMT 39/5 (copy K. Simkó)

1'	[NUMUN] r ^{u2} u ₅ ¹ -r[a-nu ...]	Seed from <i>urânu</i> ('anise') ...
2'	NUMUN u ² AB ₂ .[DUḪ ...]	Seed from <i>kamantu</i> (a plant) ...
3'	NUMUN u ² r ^{u2} u ₅ ¹ -[ra-nu ...]	Seed from <i>urânu</i> ('anise') ...
4'	DIŠ NA <i>ki-is</i> Š[A ₃ GIG ...]	If someone suffers from gastric constriction ...
5'	<i>ul-tu</i> x [...]	from ...
6'	DIŠ NA <i>ki-¹is¹</i> [ŠA ₃ GIG ...]	If someone suffers from gastric constriction ...
7'	NUMUN u ² x [...]	seed from ...
8'	<i>ul-tu</i> [...]	from ...
9'	x x x [...]	...

¹⁰⁷ For a brief discussion of this fragment, mistakenly cited as K 15451, see Campbell Thompson 1929: 85.

K 18128

The unpublished Kouyunjik fragment K 18128 cannot be placed as a direct join to any of our manuscripts but seems to contain the same type of therapies that are collected in STO 2: a healing potion is administered first on an empty stomach, then afterwards, an enema (now missing from the fragment) and finally a bandage. BAM 575, the main manuscript of STO 2, has just enough room for this fragment in lines 36–41 of its first column, where K 18128 could be placed as a direct join. However, the depth of this fragment is far greater than what is missing from lines 36–41 of our tablet.¹⁰⁸

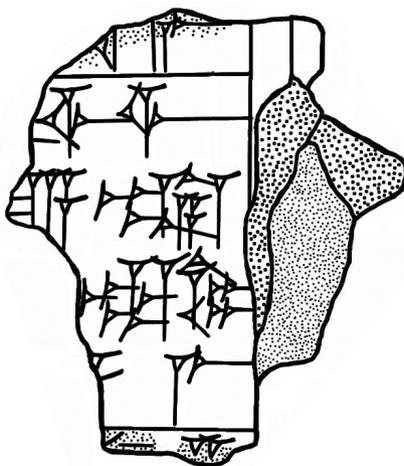


Fig. 16: K 18128 (copy K. Simkó)

1'	[... <i>te-ter</i> ₅]- <i>ri</i> LAL ₂ ¹	... you smear ... (and) you bandage him.
<hr/>		
2'	[...] ^{u2} IGI- <i>līm</i>	... <i>imḥur-līm</i> ('faces a thousand' plant)
3'	[...] NU <i>pa</i>]- <i>tan</i> ¹ NAG	... he drinks it on an empty stomach
4'	[...] ZU ₂ -LUM	... <i>suluppū</i> ('dates')
5'	[...] SU]R LAL	... you smear ... (and) you bandage him.
<hr/>		
6'	[...] x x	...

AMT 29/3 (K 2408)

AMT 29/3 is a fragment from the left-hand edge of a tablet that cannot be joined directly to any known manuscript of the Stomach Treatise.¹⁰⁹ Nevertheless, the fragment may belong to our corpus since it contains prescriptions for the gastrointestinal tract. The condition mentioned in this context is *urbatu*, a parasitic infestation, presumably some kind of worm that lodges itself in the intestines and causes different gastrointestinal symptoms (e.g., swollen intestines, dry stool, flatulence and noisy intestines).¹¹⁰ This condition is otherwise not attested in our corpus but occurs in connection with the belly in medical texts from Assur. One of the key text witnesses for *urbatu* is the three-column tablet BAM 159, where treatments

¹⁰⁸ Personal communication J. Taylor, July 2021.

¹⁰⁹ For this fragment, see Campbell Thompson 1929: 85, as well as Scurlock and Andersen 2005: 82–83 with n. 258.

¹¹⁰ For this intestinal parasite, see Kinnier Wilson 1968: 243–244 (discussed under the alternative Akkadian reading *išqippu*), Scurlock and Andersen 2005: 82–83, Böck 2014a: 109 and 179–180, as well as Parys 2014: 48

for this condition follow a series of prescriptions for bile (i 29–44) and afterwards for the two main types of jaundice, namely *amurriqānu* (i 45–ii 10) and *aḥḥāzu* (ii 11). BAM 159 then presents several treatments for swollen intestines and contorted legs (ii 12–19) before turning to *urbatu*, the discussion of which takes up a large part of the text (ii 20–48).¹¹¹ A similar arrangement seems to have been at work in our treatise as well: STO 3 collects prescriptions for bile and the two types of jaundice; this is followed in the first seventy lines of the fourth tablet by prescriptions that are concerned with fever. The rest of STO 4 has not been preserved, but based on the arrangement in BAM 159, one might reasonably assume that prescriptions for *urbatu* were recorded in the missing part of the text, after the fever recipes, which, like the swollen intestines and contorted legs in BAM 159, separate the last treatment for jaundice from the first *urbatu* recipe.

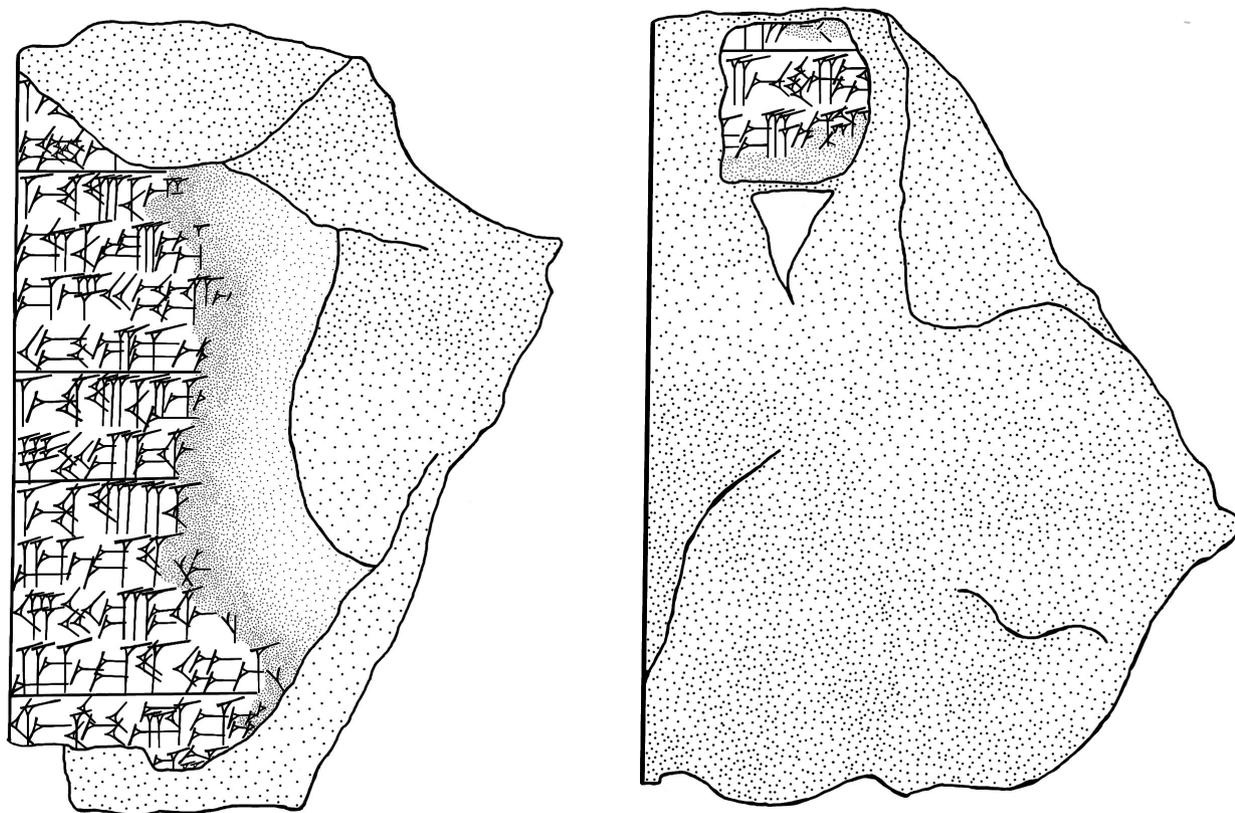


Fig. 17: AMT 29/3 (copy K. Simkó)

Obverse

1'	DIŠ N[A . . .]	If someone . . .
2'	GAZ S[IM . . .]	you crush (and) sift . . .
<hr/>		
3'	DIŠ NA ŠA ₃ -šū ₂ 'e ¹ [. . .]	If someone's belly . . .
4'	SAḤAR-šū ₂ ta 'ab ¹ [. . .]	you . . . its dust . . .
5'	^{giš} ŠUR.MIN ₃ ^{šim} B[ULUH ² . . .]	<i>šurmēnu</i> ('cypress'), <i>baluḥḥu</i> (an aromatic)? . . .
6'	u KAŠ SAG NA[G . . .]	he drinks it in . . . and high-quality beer . . .
<hr/>		

¹¹¹ For an edition and in-depth analysis of BAM 159, see Parys 2014, who convincingly restores *amurriqānu* as the condition being treated in the fragmentary passage BAM 159 i 45–ii 10 (pp. 43–45).

7'	DIŠ NA ŠA ₃ -šū ₂ ur-b[a-ta ₅ . . .]	If someone's belly . . . by <i>urbatu</i> worms . . .
8'	7 ŠE ^{u2} IGI-[lim [?] . . .]	seven grains of <i>imḥur-lim</i> ('faces a thousand' plant) [?] . . .
<hr/>		
9'	DIŠ NA ŠA ₃ MIN-šū ₂ [. . .]	If someone's internal organs . . .
10'	ur-ba-ta ₅ G[IG . . .]	he suffers from <i>urbatu</i> worms: . . .
11'	15 ŠE ^{u2} IGI-'lim ¹ [. . .]	fifteen grains of <i>imḥur-lim</i> ('faces a thousand' plant) . . .
12'	ur-ba-tu ₂ mi x [. . .]	<i>urbatu</i> disease . . .
<hr/>		
13'	ši-gu-uš ^{giš} KI[RI ₆ . . .]	šigguštu (a plant) from the garden . . .
14'	[x x x] 'NAG ¹ [. . .]	. . . he drinks it . . .
<hr/>		
Reverse		
1'	[x x] x x x [. . .]	. . .
<hr/>		
2'	[DIŠ NA] MIN bad im 'du ¹ [. . .]	If someone DITTO . . .
3'	[NU p]a-tan 'NAG ¹ x [. . .]	he drinks it on an empty stomach . . .

AMT 1/6 (K 16440), 9/4 (K 8557), 22/5 (K 15238) and 49/3 (K 16442)

The allocation of these remaining fragments to the Stomach Treatise is more tentative, taking into account the presence of internally administered treatments in these texts.¹¹² They are only partially similar, however, and there are no systematic overlaps between the step-by-step instructions that make up these treatments and the specific steps in our treatise, nor do they mention any specifically gastrointestinal medical conditions. Therefore, the placement of the fragments edited in the following pages must remain provisional, bearing in mind that the type of internal treatments recorded in these texts is not entirely limited to gastrointestinal illnesses.

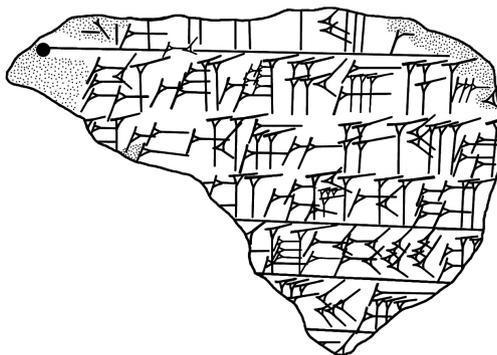


Fig. 18: AMT 1/6 (copy K. Simkó)

¹¹² For the fragment AMT 1/6, see Herrero 1984: 64 and Stol 1998: 345. The fragment copied in Böck 2000: plate 15 under the acquisition number K 16440 (corresponding to AMT 1/6) is actually K 16640. A translation of AMT 49/3 is found in Campbell Thompson 1929: 80.

1'	[...] x x _{III} x x 'ana ŠA ₃ ¹ D[UB...]	... (gloss: complete?) ... you pour ... in (the mixture) ...
2'	[...] SIG ₇ -su tu-ḥa-sa A.MEŠ-š[u ₂ ...]	... you mince ... while it is fresh ... its juice ...
3'	[...] GIM ra-bi-k[i] tara-bak I ₃ ḥal-ša ana ŠA ₃ DU[B...]	... you stir them like a paste, you pour pressed oil in (the mixture) ...
4'	[...] baḥ-r[a] GU ₇ baḥ-ra [NAG...]	... he eats steaming hot (food), he drinks steaming hot (drinks) ...
5'	[...] ZI ₃ MUN]U ₆ ZI ₃ .KUM ḪI.ḪI x [...]	... you mix flour from <i>buqlu</i> ('malt') (and) <i>isqūqu</i> ('a type of groats') ...
6'	[...] ZI ₃] NIG ₂ .ŠE.S[A.A...]	... flour from <i>labtu</i> ('roasted barley') ...
7'	[...] x [...]	...

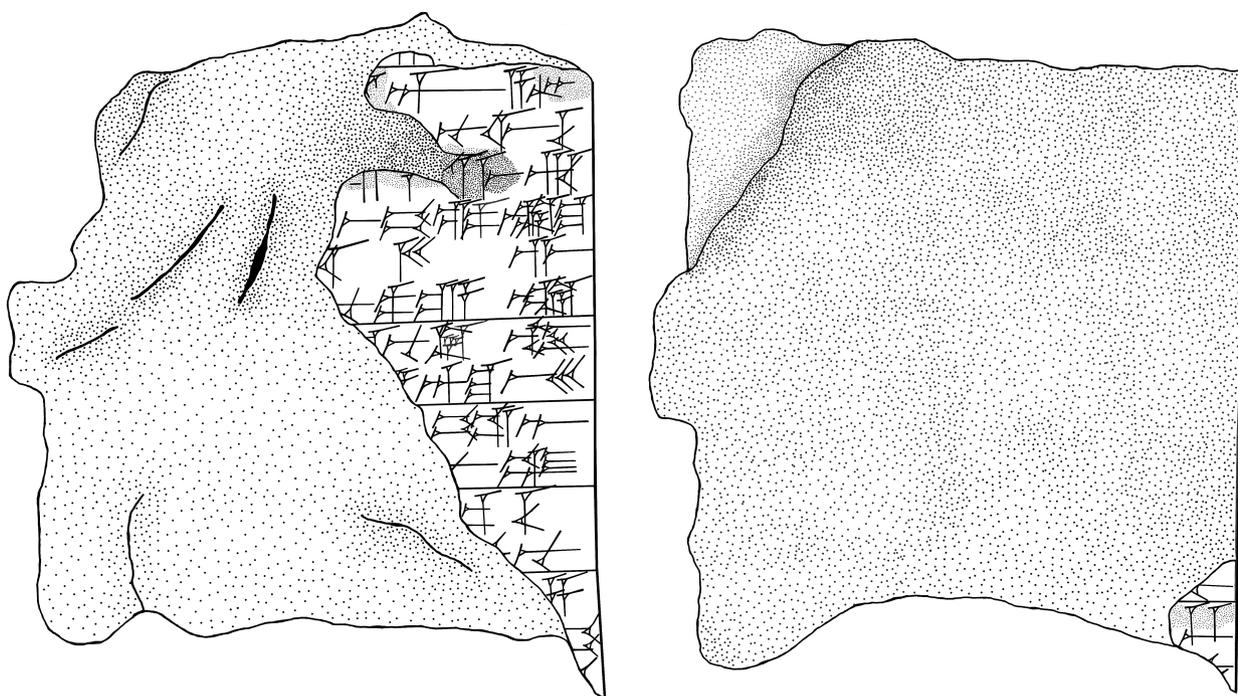


Fig. 19: AMT 9/4 (copy K. Simkó)

1'	[...] x [x x]	...
2'	[...] U]Ḫ ₂ [?] .ID ₂	... <i>ru'tītu</i> (a kind of sulphur) ²
3'	[...] NU IGI-šu ₂	... which has not yet seen it ¹¹³
4'	[...] ^{ru2} a-na ¹ -me-ri	... <i>anameru</i> (a plant)

¹¹³ The reference here may be to the time of day for picking a plant, as in STO 2: 160, where the root of the 'dog's tongue' plant is gathered before it has seen the sun (*ša ina nasāḫika šamaš lā imuru*). The passage here differs somewhat from other attestations of this instruction, since it has the third person object suffix appear on the verb; elsewhere a phonetic complement is attached to the verb to indicate its subordinate position in the sentence (viz. IGI-ru = Akk. *imuru*), or longer Sumerian verb forms are used, such as IGI.DU₈.A or IGI.LA₂ (see Reiner 1995: 37 with n. 149 and 150).

5'	[...] <i>ina</i> KAŠ SAG NAG- <i>ma</i>	... he drinks it in high-quality beer and
6'	[...] x DIŠ- <i>niš</i> SUD ₂	... you pound together
7'	[...] NU <i>pa-tan</i> NAG	... he drinks it on an empty stomach.
<hr/>		
8'	[...] x nu NINDU MUN	... from an oven, salt
9'	[...] GA]R- <i>an-ma ina-eš</i>	... you place it . . . ; then he will get well.
<hr/>		
10'	[...] ^{šim} BULUḪ	... <i>baluḫḫu</i> ('ferula gummosa')
11'	[...] n]u [?] tum	...
<hr/>		
12'	[...] K]A [?] -š _u ₂	... his mouth
13'	[...] x nu	...
<hr/>		
14'	[...] 'za ¹	...
15'	[...] b]i	...
16'	[...] <i>ina-e</i> š ²	... he will get well ² .
<hr/>		
Reverse		
1'	[...] x	<i>too fragmentary for translation</i>
2'	[...] 'ŠUB [?] ¹	
3'	[...] x	

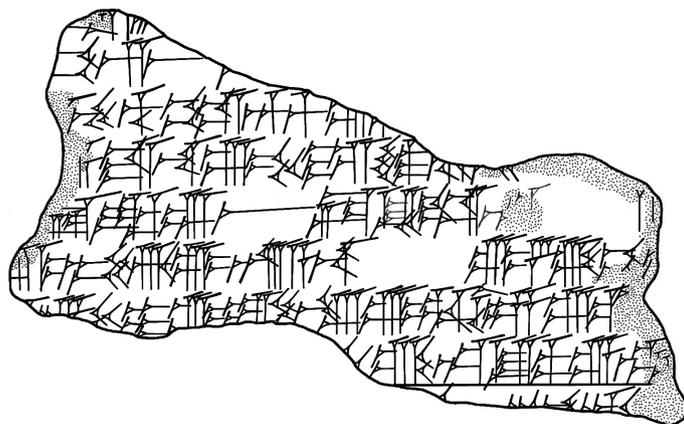


Fig. 20: AMT 22/5 (copy K. Simkó)

The form NU IGI-š_u₂ otherwise appears in medical incipits as a symptom of the belly that does not let the patient accept (*lā ušamḫaršu*) bread and beer, but then one would expect a symptom to occur in the preceding line (line 2') as well, instead of the common medical ingredient *ru'titu*.

- 1' [... NA]G.¹MEŠ¹ [...]
 2' [... ina] KAŠ SUD₂ x [...]
 3' [...] x NUMUN GADA^{sim.d} MAŠ^{r^{u2}} GI[DRU SIPA ...]
 [KI MIN] NUMUN^{u2} *qut-ri* NUMUN GADA / [ni-k]ip-ta GIDRU SIPA / [^{u2}M]A₂.ERI₄.IŠ.MA₂.LA₂ PA^{gis} ĤA.LU.UB₂ (BAM 92 i' 8'–10')
 4' [... ^{u2}š]a-da-na^{u2} KUR.RA ARA₃-^ren SIM¹ [...]
 [x x] x^{u2} NIGIN^{u2} ša-^rda¹-na / [^{u2}KUR.R]A ARA₃-en SIM / [x x] bi^{u2} LUM.ĤA (BAM 92 i' 11'–13')
 5' [... ina A G]AZI^{sar} SILA₁₁-aš I₃.GIŠ ŠEŠ₂-^rsu¹ L[AL₂-ma TI]
 tu-sa-maḥ / [ina A GA]ZI^{sar} ta-la₂-aš / [x x] ŠEŠ₂-su LAL-ma TI (BAM 92 i' 13'–15')
 6' [...] ^{r^{u2}}tar-muš^{u2} GIR₂-a-na^{u2} ša₂-ga-^rbi¹-g[al-zu]
 [^{u2}IGI-li]m^{u2} IGI.NIŠ / [^{u2}tar]-muš^{u2} GIR₂-a-na / [^{u2}ša₂]-ga-^rbi¹-gal-zu (BAM 92 i' 16'–18')
 7' [... U₂ SIG.ME]Š¹ ša₂¹ KUR-i^{r^{u2}} ši-bu¹-ru^{u2} al-lum-za^{u2} Ĥ[AB x x x x]
^{u2}ḥal-tap-a-na / [U₂ SIG.MEŠ] ša₂¹ KUR-e¹ u² ši-bu-ra / [^{u2}al]-lum-[za] ^{u2}ĤAB / [x x š]a² ud [(x)] (BAM 92 i' 19'–21')
 8' [... GEŠTIN] ^rDU₁₀¹.GA ba-lu pa-tan ^rNAG¹. [MEŠ TI]¹¹⁴
 TEŠ₂.BI ta-sak₃ / [ina GEŠT]IN DU₁₀.GA [(x)] NAG.MEŠ TI (BAM 92 i' 21'–22')

9' [...] x x x ^rti¹ [...]

- 1' ... he keeps drinking it ...
 2' ... you pound it in beer ...
 3' (If) DITTO, you grind (and) sift seed from *qutru* (a plant), seed from *kitû* ('flax'),
nikiptu ('spurge'), *ḥaṭṭi rē'i* ('shepherd's staff' plant), *mirišmarû* (a plant), leaves from
ḥaluppu (a tree)
 4' ... *supālu* (a kind of juniper),¹¹⁵ *šadānu* (a plant) (and) *nīnû* ('mint'), you mix them with
 ... (and) *barīrātu* ('sagapenum'),
 5' you knead (the mixture) in juice from *kasû* ('tamarind'), you anoint him with oil (and)
 you bandage him; then he will recover.
 6' You pound *imḥur-līm* ('faces a thousand' plant), *imḥur-ešrā* ('faces twenty' plant),
tarmuš ('lupin'), *patrānu* ('like a knife' plant), *šagabigalzu* (a plant),
 7' *ḥaltappānu* (a plant), *qatunu* ('thin' plant) from the mountains, *šībaru* ('aloe'), *alluzu*
 (a plant), *būšānu* ('smelly' plant) (and) ...
 8' together (and) he keeps drinking them in sweet wine on an empty stomach; then he will recover.

9' ...

114 For lines 6'–8', see also BAM 161 vii 20–25 but with considerable variations.

115 For the rare orthography ^{u2}NIGIN possibly corresponding to Akk. *supālu*, see the commentary to STO 2: 156.

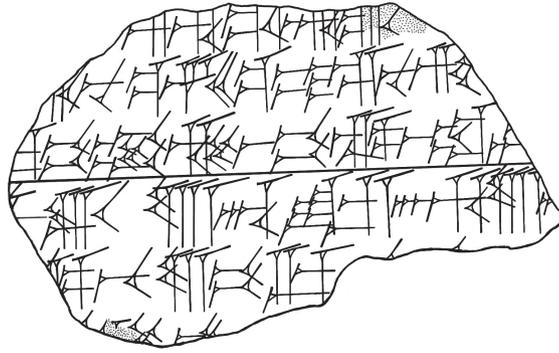
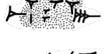


Fig. 21: AMT 49/3 (copy K. Simkó)

1'	[... ^{giš} si- ^{giš} hu ^{giš} ar-ga ¹ -[nu ...]	... <i>sīhu</i> ('wormwood'), <i>argannu</i> (a conifer) ...
2'	[... ^{giš} e-r]e-nu ^{giš} SUR.MIN ₃ ^{giš} dap ₂ -ra-nu GI [...]	... <i>erēnu</i> ('cedar'), <i>šurmēnu</i> ('cypress'), <i>daprānu</i> (a kind of juniper), reed ...
3'	[... T]EŠ ₂ .BI GAZ SIM <i>ina</i> KAŠ SAG <i>ina</i> ^{urudu} Š[EN.TUR ...]	... you crush (and) sift them together (and) ... in high-quality beer using a small copper pot ...
<hr/>		
4'	[... e]m-ru u ŠA ₃ .MEŠ-šu ₂ MU ₂ .MEŠ- ^{hu} ŠA ₃ .M[EŠ ...]	... are bloated and his internal organs are swollen, his internal organs ...
5'	[... I ₃ .SA]G ² SUMUN ŠA ₃ -bi TEŠ ₂ .B[I ² GA]Z ² [...]	you crush ² ... (and) old fine oil in it together ² ...
<hr/>		
6'	[...] x x x [...]	...

Collations

1. STO 1: 1 = BAM 574+ i 1: šu-ru- ^{giš}NAM.TAR
2. STO 1: 2 = BAM 574+ i 2: 7 U₂, A
3. STO 1: 5 = BAM 574+ i 5: dam MIN
4. STO 1: 16 = BAM 574+ i 16: ša 14-šu₂
5. STO 1: 18 = BAM 574+ i 18: lu *ina* A lu *in*[a
6. STO 1: 21 = BAM 574+ i 21: mu-še-er-
7. STO 1: 22 = BAM 574+ i 22: [*ina* ŠA₃]
8. STO 1: 24 = BAM 574+ i 24-25: ^{u2}ur-¹ba¹-
9. STO 1: 25 = BAM 574+ i 25: DIŠ-niš GAZ HAB
10. STO 1: 26 = BAM 574+ i 26: ki- (...)
11. STO 1: 32 = BAM 574+ i 32: TEŠ₂.BI *pa-tan*
12. STO 1: 33 = BAM 574+ i 33: -ik-ta
13. STO 1: 34 = BAM 574+ i 34: [NAG.MEŠ 2] *ina*

14. STO 1: 34 = BAM 574+ i 34: 'tu¹-  -lah₂-ma
15. STO 1: 35 = BAM 574+ i 35: urudu^xŠEN. 
16. STO 1: 36 = BAM 574+ i 36: [^{u2}HAR.HAR] 
17. STO 1: 38 = BAM 574+ i 38: '1/2 SILA₃  -si^dID₂¹
18. STO 1: 39 = BAM 574+ i 39: ŠE₁₀  mušen
19. STO 1: 40 = BAM 574+ i 40: an-nu-  .BI
20. STO 1: 41 = BAM 574+ i 41: 3 UD- 
21. STO 1: 41 = BAM 574+ i 41: NINDA. 
22. STO 1: 42 = BAM 574+ i 42: ta-sak₃ ina 
23. STO 1: 43 = BAM 574+ i 43: TI- 
24. STO 1: 44 = BAM 574+ i 44: NU pa-tan 
25. STO 1: 45 = BAM 574+ i 45: 'GU₇¹.  -ma TI
26. STO 1: 46 = BAM 574+ i 46: ina KAŠ u 
27. STO 1: 47 = BAM 574+ i 47: DIŠ KI MIN 
28. STO 1: 48 = BAM 574+ i 48: 'DIŠ¹  .HAB¹
29. STO 1: 48 = BAM 574+ i 48: 'ta¹-sa-laq  'TI
30. STO 1: 49 = BAM 574+ i 49: [DIŠ K]I 'MIN¹ 
31. STO 1: 50 = BAM 574+ i 50: [DIŠ KI MIN x x x x] 
32. STO 1: 51 = BAM 574+ i 51: NU 
33. STO 1: 62–65 = BAM 574+ i 62'–65' 
34. STO 1: 76 = BAM 574+ ii 11: lu ina I₃ŠAH  GU₇
35. STO 1: 78 = BAM 574+ ii 13: SUĤUŠ^{gis} 
36. STO 1: 79 = BAM 574+ ii 14: ba-lu pa-'tan¹ 
37. STO 1: 86 = BAM 574+ ii 21: zi-ir kar- 
38. STO 1: 86 = BAM 574+ ii 21: ku-uš- 
39. STO 1: 91 = BAM 574+ ii 26:  re-me₂-nu
40. STO 1: 92 = BAM 574+ ii 27: šum₂-ma 
41. STO 1: 94 = BAM 574+ ii 29: 'DIŠ¹ [NA e-t]a-  -ša₂-aš₂
42. STO 1: 97 = BAM 574+ ii 32: [DIŠ KI MIN x x x]  .'SILA₁₁¹.GA₂
43. STO 1: 105 = BAM 574+ ii 40:  UŠ
44. STO 1: 106 = BAM 574+ ii 41: ik-ta-  ^{gis}ŠINIG
45. STO 1: 107 = BAM 574+ ii 42: SUĤUŠ  .TAR

46. STO 1: 109 = BAM 574+ ii 44: -li₃
47. STO 1: 163 = BAM 574+ iii 32 ina KA[Š]
48. STO 1: 166 = BAM 574+ iii 35 iṣ-ṣa-bat
49. STO 1: 167 = BAM 574+ iii 36: u₂-¹ma-me¹ a-¹na
50. STO 1: 167 = BAM 574+ iii 36: [ap-si aq-bi]-
51. STO 1: 179 = BAM 574+ iii 48: ta-mar-raq ina
52. STO 1: 182 = BAM 574+ iii 51: KA.NA ¹šu
53. STO 1: 189 = BAM 574+ iii 58: pu-luḥ-
54. STO 1: 196 = BAM 574+ iii 65: ni-ti-qam-
55. STO 1: 203 = BAM 574+ iv 7: ra-ši
56. STO 1: 206 = BAM 574+ iv 10: i-ne-
57. STO 1: 216 = BAM 574+ iv 20: KI.SIKIL -na
58. STO 1: 217 = BAM 574+ iv 21: ir- -te-ši-ru-ma
59. STO 1: 223 = BAM 574+ iv 27: -ru-uṣ
60. STO 1: 225 = BAM 574+ iv 29: di-ma- -la
61. STO 1: 228 = BAM 574+ iv 32: [KID₃]
62. STO 1: 229 = BAM 574+ iv 33: i-maḥ-ḥar
63. STO 1: 232 = BAM 574+ iv 36: x x SAḤAR. .A
64. STO 1: 235 = BAM 574+ iv 39: ṣa₂- -ru
65. STO 1: 236 = BAM 574+ iv 40: [x x x] ana KA₂
66. STO 1: 238 = BAM 574+ iv 42: 3-
67. STO 1: 240 = BAM 574+ iv 44: SUD₂ i[na] ¹HI.HI
68. STO 1: 241 = BAM 574+ iv 45: [^{u2}IG]I.¹NIŠ tar-muš
69. STO 1: 244 = BAM 574+ iv 48: ina GEŠTIN N[AG
70. STO 1: 249 = BAM 574+ iv 53: iṣ-ru- -uṣ
71. STO 2: 2 = BAM 575 i 2: ina KAŠ
72. STO 2: 5 = BAM 575 i 5: ^{u2}ur₂- -e
73. STO 2: 10 = BAM 575 i 10: ina A GAZI -aš
74. STO 2: 11 = BAM 575 i 11: [DIŠ]
75. STO 2: 11 = BAM 575 i 11: 1/2 SILA₃
76. STO 2: 13 = BAM 575 i 13: -a]ṣ
77. STO 2: 14 = BAM 575 i 14: DIŠ NA -šu₂
78. STO 2: 23 = BAM 575 i 23: ina U[ZU] RA
79. STO 2: 24 = BAM 575 i 24: SILA₃ ZA₃.HI.LI

80. STO 2: 25 = BAM 575 i 25: NA ŠJA₃-š_u₂
81. STO 2: 31 = BAM 575 i 31: ina I₃
82. STO 2: 32 = BAM 575 i 32: DUB-ak
83. STO 2: 34 = BAM 575 i 34: SUD₂ ina KAŠ
84. STO 2: 35 = BAM 575 i 35: ^{gis}DIH₃ ina
85. STO 2: 36 = BAM 575 i 36: DUB-ak^{sim}
86. STO 2: 42 = BAM 575 i 42: ^{u2}SIKIL x [x x]
87. STO 2: 43 = BAM 575 i 43: 'GAZ ina I₃.UDU'
88. STO 2: 46 = BAM 575 i 46: ḪAD₂.DU <GAZ>
89. STO 2: 49 = BAM 575 i 49: -am
90. STO 2: 51 = BAM 575 i 51: [DIŠ N]A ŠA₃-š_u₂ GIG GIG
91. STO 2: 53 = BAM 575 i 53: ŠEG₆.
92. STO 2: 68 = BAM 575 i 68: [...] -ma TI
93. STO 2: 75 = BAM 575 ii 5: A.MEŠ NAG A'.
94. STO 2: 84 = BAM 575 ii 14: [D]UB-ak-
95. STO 2: 85 = BAM 575 ii 15: KUR-i .ḪI'
96. STO 2: 86 = BAM 575 ii 16: [NAG].
97. STO 2: 87 = BAM 575 ii 17: ana TI-
98. STO 2: 96 = BAM 575 ii 26: u₂- [lat]
99. STO 2: 102 = BAM 575 ii 32: ta- -ru₃
100. STO 2: 103 = BAM 575 ii 33: 'LI'
101. STO 2: 107 = BAM 575 ii 37: saḫ-le₂-e
102. STO 2: 113 = BAM 575 ii 43: saḫ-le₂-
103. STO 2: 120 = BAM 575 ii 50: LAL₃ u KAŠ
104. STO 2: 127 = BAM 575 ii 57: SUḪUŠ TAR
105. STO 2: 138 = BAM 575 iii 3: es-li .DU₃.BII
106. STO 2: 139 = BAM 575 iii 4: A ZU₂.^rLUM.
107. STO 2: 145 = BAM 575 iii 10: ŠUB-ma .GAL₂.LA (...) ^{u2}a-ra-ri-ia₂-
108. STO 2: 148 = BAM 575 iii 13: tu-kaš₃- -š_u₂
109. STO 2: 151 = BAM 575 iii 16: DIŠ [NA] -š_u₂
110. STO 2: 156 = BAM 575 iii 21: DIŠ NA ḫa-
111. STO 2: 159 = BAM 575 iii 24: DIŠ KI MIN ^{u2}
112. STO 2: 161 = BAM 575 iii 26: ḪAD₂.A SUD₂
113. STO 2: 169 = BAM 575 iii 34: ina GE₆ MUL₄

114. STO 2: 173 = BAM 575 iii 38: 'i-ša¹-
115. STO 2: 175 = BAM 575 iii 40: [. . .] [x x x]
116. STO 2: 178 = BAM 575 iii 43: u₂-al-lat hi
117. STO 2: 180 = BAM 575 iii 45: ^{sim}GAM.
118. STO 2: 183 = BAM 575 iii 48: DUR₂-
119. STO 2: 185 = BAM 575 iii 50: ŠEŠ -niš
120. STO 2: 186 = BAM 575 iii 51: INIM.MEŠ-
121. STO 2: 189 = BAM 575 iii 54: -am^dUTU
122. STO 2: 190 = BAM 575 iii 55: TUKU. -ši
123. STO 2: 191 = BAM 575 iii 56: GIG TI-šu₂
124. STO 2: 191 = BAM 575 iii 57: GU₂.TUR
125. STO 2: 196 = BAM 575 iii 61: ina GAZI^{sar}
126. STO 2: 203 = BAM 575 iii 68: NUMUN^{gis}ŠE.
127. STO 2: 206 = BAM 575 iii 71: ŠEŠ [. . .]
128. STO 2: 216 = BAM 575 iv 8: [. . .] x HAD₂.A
129. STO 2: 221 = BAM 575 iv 13: [GUR- 'HAD₂¹.A
130. STO 2: 223 = BAM 575 iv 15: 1/2 SILA₃ GEŠTIN
131. STO 2: 240 = BAM 575 iv 32: tu-ša₂- [ra-šu₂]-'ma¹
132. STO 2: 243 = BAM 575 iv 35: ^{sim}BULUH 1/3 .ŠE.GIŠ.I₃
133. STO 2: 245 = BAM 575 iv 37: ina -šu₂
134. STO 2: 246 = BAM 575 iv 38: [1/2 SIL]A₃ [^{sim}] (...) pa-pa-si-^{1d}
135. STO 2: 248 = BAM 575 iv 40: [1/2 SI]LA₃ GIB₃
136. STO 2: 252 = BAM 575 iv 44: ^{u2}KUR.RA SUD₂
137. STO 2: 256 = BAM 575 iv 48: [DIŠ NA ŠA₃-šu₂
138. STO 2: 257 = BAM 575 iv 49: tuš-te-mid
139. STO 2: 266 = BAM 575 iv 58: šip-
140. STO 3: 5 = BAM 578+ i 5: SILA₃ 'e¹-reš-ti A.ŠA₃
141. STO 3: 7 = BAM 578+ i 7: SILA₃ ZI₃.KUM
142. STO 3: 21 = BAM 578+ i 21: ina KAŠ
143. STO 3: 28 = BAM 578+ i 28: TUKU.MEŠ-ši
144. STO 3: 31 = BAM 578+ i 31: SIG₇-su (...) NU pa-'tan¹ -šu₂
145. STO 3: 32 = BAM 578+ i 32: baḥ-ra -ra NA]G.KAM
146. STO 3: 33 = BAM 578+ i 33: ina KAŠ N[AG-šu₂
147. STO 3: 36 = BAM 578+ i 33: I₃ ḥal-

148. STO 3: 37 = BAM 578+ i 37: I₃
149. STO 3: 38 = BAM 578+ i 38: GIG (...) ^{r_{u2}}[UKUŠ₂.HAB
150. STO 3: 39 = BAM 578+ i 39: te- -er (...) ina SAG
151. STO 3: 40 = BAM 578+ i 40: ki pi-i
152. STO 3: 41 = BAM 578+ i 41: ta-na-k[ud T]I-
153. STO 3: 43 = BAM 578+ i 43: ŠEG₆-šal 'ana'
154. STO 3: 45 = BAM 578+ i 45: [DIŠ] MIN' (...) .HI
155. STO 3: 65 = BAM 578+ i 65: NAGA.
156. STO 3: 66 = BAM 578+ i 66: .[H]A
157. STO 3: 67 = BAM 578+ i 67: AL. .NA
158. STO 3: 85 = BAM 578+ ii 15: [...]
159. STO 3: 86 = BAM 578+ ii 16: U₂¹.[H]A...
160. STO 3: 87 = BAM 578+ ii 17: MUN
161. STO 3: 89 = BAM 578+ ii 19: NAG-
162. STO 3: 90 = BAM 578+ ii 20: pa-
163. STO 3: 93 = BAM 578+ ii 23: ZE₂ GIG
164. STO 3: 94 = BAM 578+ ii 24: ZE₂ -li
165. STO 3: 99 = BAM 578+ ii 29 .[šim.gen,
166. STO 3: 101 = BAM 578+ ii 31: [...] [...]
167. STO 3: 103 = BAM 578+ ii 33: te.ni'(ER).
168. STO 3: 106 = BAM 578+ ii 36: [eridu] [x]
169. STO 3: 117 = BAM 578+ ii 47: -ši
170. STO 3: 118 = BAM 578+ ii 48: -suk-ši
171. STO 3: 129 = BAM 578+ ii 59: 21 -qa
172. STO 3: 130 = BAM 578+ ii 60: 15 ŠE -lim
173. STO 3: 131 = BAM 578+ ii 61: 90 ^{u2} -n]i
174. STO 3: 132 = BAM 578+ ii 62: IGI.4.GAL₂. ma-at-qa
175. STO 3: 141 = BAM 578+ iii 1: ina A -ma
176. STO 3: 146 = BAM 578+ iii 6: DIŠ IGI'.SIG₇.SIG₇. -ma
177. STO 3: 147 = BAM 578+ iii 7: UZU
178. STO 3: 149 = BAM 578+ iii 9: ina
179. STO 3: 161 = BAM 578+ iii 21: ina K[AŠ]
180. STO 3: 163 = BAM 578+ iii 23: UR.GI₇
181. STO 3: 166 = BAM 578+ iii 26: hu-'bi-bi-

182. STO 3: 167 = BAM 578+ iii 27: ^{gis}NU.UR₂.MA im^{SI}.
183. STO 3: 170 = BAM 578+ iii 30: ^rsaḥ- -e]
184. STO 3: 214 = BAM 578+ iv 7: .MEŠ-ma
185. STO 3: 215 = BAM 578+ iv 8: .MEŠ-ma
186. STO 3: 217 = BAM 578+ iv 10: KAŠ
187. STO 3: 221 = BAM 578+ iv 14: MIN
188. STO 3: 229 = BAM 578+ iv 22: .ZU₂.LUM¹.MA
189. STO 3: 242 = BAM 578+ iv 35: im .SA₂
190. STO 3: 244 = BAM 578+ iv 37: DIŠ (...) pa-tan
191. STO 3: 245 = BAM 578+ iv 38: DIŠ NA MIN
192. STO 3: 250 = BAM 578+ iv 43: aḥ-ḥa- -šu₂
193. STO 3: 257 = BAM 578+ iv 50: e-ḥu-^ruz¹-
194. STO 3: 260 = BAM 578+ iv 53: IGI.KAR₂-
195. STO 5: 4 = BAM 579+ i 4: SILA₃ ^{sim}HAB
196. STO 5: 5 = BAM 579+ i 5: ta- (...)LA[L- ina-^res¹
197. STO 5: 7 = BAM 579+ i 7: NAG-[ma]
198. STO 5: 18 = BAM 579+ i 18: SUD₂ .[GEŠTIN.NA (...) SUR
199. STO 5: 19 = BAM 579+ i 19: ^{gis}ŠINIG ^{u2}
200. STO 5: 22 = BAM 579+ i 22: KUM₂ ša₂ Š]A₃-šu₂
201. STO 5: 23 = BAM 579+ i 23: um-mu
202. STO 5: 25 = BAM 579+ i 25: NINDA u
203. STO 5: 30 = BAM 579+ i 30: UD.DA SA₂.SA₂
204. STO 5: 40 = BAM 579+ i 40: [mi-n]a-^rtu-
205. STO 5: 42 = BAM 579+ i 42: ^{u2} .NIŠ¹
206. STO 5: 49 = BAM 579+ i 49: ^{u2} -tam
207. STO 5: 54 = BAM 579+ i 54: -a]k-ma
208. STO 5: 55 = BAM 579+ i 55: GAZI^{sar} kam-mi
209. STO 5: 57 = BAM 579+ i 57: ina ^{urudu}
210. STO 5: 70 = BAM 579+ ii 5: 10 GIN₂
211. STO 5: 117' = BAM 579+ ii 52': ^rPAP 4 .[H]I.A
212. STO 5: 118' = BAM 579+ ii 53': ^{u2} ak-tam ^{sim}
213. STO 5: 124' = BAM 579+ ii 59': 10 GIN₂ ^rsim¹GUR₂¹.
214. STO 5: 131' = BAM 579+ iii 2: 10 ^{u2}₁[...]
215. STO 5: 137' = BAM 579+ iii 8: 10 GIN₂ BAL

216. STO 5: 198' = BAM 579+ iv 6:  ina -ri₃ (. . .) ta-  -h]al
217. STO 5: 200' = BAM 579+ iv 8: 
218. STO 5: 222' = BAM 579+ iv 30: SAG-ka  -q[a-a]
219. STO 5: 237' = BAM 579+ iv 44 'DUB.  .[KAM₂
220. STO 5: 239' = BAM 579+ iv 47:  -šar-ru-t[i]
221. STO 5: 241' = BAM 579+ iv 49:  BAR.MEŠ

Chapter 3

Edition of STO 1

Manuscript A = BAM 574 + BAM 577 (+) AMT 30/6

K 191 + K 201 + K 2374 + K 2474 + K 2957 + K 3230 + K 3363 + K 5899 + K 6869 + K 10327 + K 10713 + K 11266 + K 12909 + K 13446 + K 17096 + K 21858 + K 21905 + K 22089 + K 22164 + K 22170 (+) K 2510 + K 14163 + K 20273

Manuscript B = Nougayrol 1979: 69

AO 7765

STO 1	Parallels		
	Publication number	Museum number	Parallel passage
1	AMC 29		
10	BAM 48	VAT 14157	5'–6'
24–25	STO 2: 110–112		
26–29	STO 2: 256–258		
26–30	BAM 49	VAT 7822	obverse, 9'–20'
26–27	BAM 50	VAT 14082	obverse, 11–16
27–29	BAM 51	VAT 10580	1'–8'
33–34	STO 2: 118–119 and 254–255		
35–37	BAM 558	K 2590 + K 2795	column 4, 7–9
35–37	BAM 174	VAT 13761	obverse, 11'–13'
37–38	BAM 58	VAT 13774 + VAT 14003	10–13
37–41	STO 2: 245–250		
70–71	AMT 57/3	Rm 2 260	reverse, 4–5
70–71	AMT 42/2	Sm 1895	obverse, 4–5
70–71	BAM 52	VAT 13733 + VAT 13738	reverse, 24–25
94–96	STO 2: 151–152		
98–100	BAM 564	K 5172 + K 6433 + K 8137 + K 13958 + K 16360	column 3, 2'–5'
111–116	AMT 45/5 (K 5416a)	K 5416a + BM 98584 + BM 98589	column 2, 1'–9'
111–116	BAM 489 (K 2509) + BAM 508 (K 239 + K 3261)	K 239 + K 2509 + K 3261 + K 9080	column 2, 1'–10'
111–119	BAM 509	Sm 1802	column 1', 1'–14'
111–120	STT 252	SU 1952–69	16–25
119–122	–	K 13368	1'–4'
120–121	BAM 124	VAT 8772 + VAT 15549	column 4, 23–26
120–121	BAM 128	VAT 9955	column 4, 18'–22'
124–127	–	K 13368	6'–9'
124–130	CT 4 8	BM 92518	obverse, 1–12; reverse, 5–12 and 15–19
128–129	STVC 11	CBS 6927	obverse, 6'–8'
128–130	Gall incantation, lines 13–18 (see STO 3: 99–108)		
135–136	AMT 45/5 (K 5416a)	K 5416a + BM 98584 + BM 98589	column 2, 11'–14'
135–137	AMT 52/1	K 2537	10–14
135–137	ABRT 2 11 (K 4609a)	K 4609a + K 8211	column 3', 27–31

135-136	Emar VI/4 737	Msk 731030	4-7
144-145	STT 252	SU 1952-69	11-13
164-169	BAM 576	Sm 1709	column 2, 2'-12'
174-175	STT 252	SU 1952-69	26
191-194	Beckman and Foster 1988: 18 no. 15	YBC 7134	2'-7'
195-199	AMT 52/1	K 2537	1-6 and 8-9
214-219	BAM 534 + BAM 535 + BAM 573	K 3484 + K 6511 + K 8792	column 1, 1'-8'
247	STO 2: 1		

- 1 A₁₁ DIŠ NA *su-a-lam* GIG *ana ki-is* ŠA₃ GUR-<š_u>¹¹⁶ šu-ru-^ruš^{r1*} ^{gis}NAM.TAR šu-^rru-uš^{r1} ^{gis}š_u-š_e
 [DIŠ NA *su-a-lam* GIG *ana ki-is* ŠA₃ GUR-š_u]u₂ (AMC 29)
- 2 A₁₂ ^{u2}tar-muš ^{u2}IGI-lim ^{u2}IGI.NIŠ ^{u2}tu-lal ^{u2}ŠAKIRA 7 U₂ ^rHI^r*.A ŠEŠ TEŠ₂.BI SUD₂
 3 A₁₃ *ina* KAŠ ŠUB-di *ina* MUL *tuš-bat* *ina* A₂.GU₂.ZI.GA NU *pa-tan* ^rNAG¹.MEŠ^r-*ma* *ina-eš*
-
- 4 A₁₄ DIŠ NA *ki-is* ŠA₃ GIG *ina* UD ša₂-tu¹¹⁷ (eras.) ^{gis}MA₂.GUR₈ U₅-š_u₂ ^rE₁₁ ^rš_u₂-*ma* TU₆ *ki-a-am* ŠID-*nu*

‡

- 1 If someone suffers (*maruṣ*) from phlegm (*suālu*),¹¹⁸ which has turned into (*itūršu*) gastric constriction (*kīs libbi*):¹¹⁹ root from *pillū* (‘mandrake’), root from *šūšu* (‘liquorice’),
- 2 *tarmuš* (‘lupin’), *imḥur-līm* (‘faces a thousand’ plant), *imḥur-ešrā* (‘faces twenty’ plant), *tullal* (‘you cleanse’ plant), (and) *šakirū* (a plant)—you pound (*tasāk*) these seven ingredients together,
- 3 you put (*tanaddi*) them in beer; you leave (the mixture) out overnight under the stars (and) in the morning, he keeps drinking (*ištanattī-ma*) it on an empty stomach; then he will get well.
-
- 4 If someone suffers (*maruṣ*) from gastric constriction (*kīs libbi*): on that day, you have him ride (*tušarkabšu*) on a *makūru* boat, you send him downstream (*tušerredaššū-ma*), and you recite (*tamannu*) an incantation:

116 Parallel catchlines and the idiom used here both suggest that—in the earlier history of our text—a haplography occurred that omitted the ŠU sign immediately following GUR, viz. GUR-š_u, due to its repetition as the first sign of the following word, šu-ru-uš. Subsequent revisions would have replaced GUR-š_u with GUR-š_u. Other manuscripts also omit this suffix, except for the colophon of STO 5 (and possibly AMC 29), where the original spelling GUR-š_u is preserved.

117 We take TU as a syllabic writing in the phrase *ina* UD ša₂-tu ‘on that day’, but the polyvalence of TU has inspired several more complicated proposals. Küchler (1904: 69–70) reads TU as URU₅ for Akk. *abūbu* ‘flood’, while Cadelli (2000: 68 with n. 2) suggests that TU here should be read as KU₄ = Akk. *erēbu* ‘to enter’, drawing on passages in the Diagnostic Handbook such as Sagig 17: 7, 34–35, 37–38 and 40, where *erēbu* is written either syllabically or with KU₄ (Heeßel 2000: 195, 198–199).

118 Although CAD S 340 translates Akk. *suālu* both as ‘phlegm’ and ‘cough’, all known examples seem to refer to a substance rather than an action and are occasionally characterized as ‘white’, as in AMT 50/3 rev.¹ 1: DIŠ NA KI MIN *su-a-lam* BABBAR ŠUB.MEŠ-*a*. For the meaning of *suālu*, see the recent discussion in Cadelli 2021: 12–13.

119 More conventionally ‘colic’, although most present-day English speakers tend to associate this term with infants. As Stol points out, this condition also affected horses (see Loretz 2011: 396–399).

- 5 A₁₅ EN₂ E₂.NU.RU LU RA GAR¹²⁰ dam gal* kur* MIN : gi^d en.lil₂ a₂.^re¹ nu.ub.zum^d zar-pa-ni-tu₄
 6 A₁₆ ša igi.gal₂.la gub.^ra⁷¹ gir₃.a.ni gub.ba gir₃.a.ni dur₂.ra :_{du-ra} gir₃ igi.gal₂ gub
 7 A₁₇ gir₃ igi.gal₂ TU₆ EN₂ TU₆ an-ni-ta ŠID-nu-ma TI
-
- 8 A₁₈ DIŠ KI MIN UZU^d NIN.KILIM ḪAD₂.A ba-lu pa-tan NAG-ma TI : DIŠ KI MIN šu-ru-uš^{giš} šu₂-še ina A.MEŠ
 ba-lu pa-tan NAG-ma TI
 9 A₁₉ DIŠ KI MIN MUN SUD₂ ina A.MEŠ ba-lu pa-tan NAG-ma TI
 10 A₁₁₀ DIŠ KI MIN MUN a-ma-ni₇ SUD₂ ba-lu pa-tan NAG-ma TI
 DIŠ NA MIN MUN a-ma-n[i₇ t]a-sak₃ [x x x] / ba-lu pa-tan EME-šu₂ D[AB-bat x x] (BAM 48: 5'–6')
-

†

- 5 Enuru-incantation: ‘. . . the chief wife of the Mountain, DITTO (= Zarpanītu),
 the reed of Enlil,¹²¹ which no one fully knows, Zarpanītu,
 6 . . . establishes wisdom,¹²² her feet are planted, her feet are seated, the feet
 stand inverted,
 7 the feet are inverted’.¹²³ Incantation-formula. You recite (*tamannū-ma*) this
 incantation; then he will recover (*iballuṭ*).
-
- 8 If DITTO,¹²⁴ he drinks (*išattī-ma*) (an infusion of) dried mongoose meat on
 an empty stomach; then he will recover (*iballuṭ*). If DITTO, he drinks
 root from *šūšu* (‘liquorice’) in water on an empty stomach; then he will
 recover.¹²⁵
 9 If DITTO, you pound (*tasāk*) salt, (and) he drinks it in water on an empty
 stomach; then he will recover.
 10 If DITTO, you pound *amānu* salt, (and) he drinks it on an empty stomach;
 then he will recover.
-

120 The reading and significance of LU RA GAR remain unclear. Cadelli (2000: 108) reads the first half of the line as LU.RA ŠA₂.TAM.MA NUMUN and translates ‘Pour l’homme, un coeur/ventre . . .’, taking LU.RA as a phonetic rendering of Sumerian lu₂.ra.

121 gi^d en.lil₂ = Akk. *qan ša ellili* ‘reed of Enlil’ may be a playful writing of *qan šalāli*, and it might also point to the significance of nu.ub.zum: Ura IV 297 (MSL 5 p. 176) equates ^{giš}ma₂.gur₈ nu.ub.zu with *e-lep*^d EN.LIL₂ ‘the unknown barge is the boat of Enlil’, so our nu.ub.zum may be a distorted form of nu.ub.zu. Attinger (2021: 1170) glosses a₂.bi.še₃ zu—perhaps analogous to our a₂.e . . . zum—as ‘savoir à la perfection, maîtriser à la perfection’.

122 Late lexical materials, such as Malku I 149 (Hrůša 2010: 158), link IGI.GAL₂ with Akk. *etellu* and *mudū*, and IGI.GAL₂ itself loans into Akkadian as a term meaning ‘wisdom’.

123 The repeated Sumerian expressions in this incantation are built up around the words IGI, IGI.GAL₂, GIR₃, GUB and DUR₂, which are used to express various bodily positions, such as ‘seated’ or ‘upside-down’, that reappear in the Akkadian materials that follow.

124 DIŠ KI MIN probably corresponds to Akk. *šumma ašar šanīm(-ma)* ‘If DITTO’ (lit. ‘If — it is the other place —’), based on a few examples with syllabic orthography collected by Köcher (1971: xxxii); see also Böck 2003: 170–171. Kinnier Wilson (2011: 12) argues that DIŠ should be read as *ana* instead of *šumma* and translated as ‘alternatively’ or ‘additionally’ (see also BAM 10 p. 255–256). There are occurrences of *ana* followed by an infinitive in medical texts to express purpose, but even if additional symptoms follow KI MIN, the verbs are never in the infinitive. In our view, therefore, DIŠ and KI.MIN operate independently, as can also be seen when KI MIN occurs on its own as part of the therapy.

125 The two entries in this line are an expansion of a lexical equation recorded in Uruanna III 1 (1): ^{giš}šu-šum (the underlying plant name) = AŠ KUN^d NIN.KILIM ‘mongoose tail’ (the cover term or *Deckname*), with KUN = Akk. *zibbatu* ‘tail’ confused with or transformed into UZU = Akk. *širu* ‘meat’ (Böck 2011: 694; Rumor 2017: 4). This might explain the absence of a liquid carrier in the first half of the line.

- 11 A₁₁₁ DIŠ NA *ki-is* ŠA₃ GIG NA BI *ina* UGU GIR₃.MIN-šu₂ *tu-še-šab-šu*₂

- 12 A₁₁₂ A GAZI^{sar} *sek-ru-ti* KUM₂-*ti ana* UGU-šu₂ DUB-*ma* TI

- 13 A₁₁₃ DIŠ KI MIN *ina* UGU GIR₃.MIN-šu₂ *uk-tam-ma-as-ma* u₂-šab A SED *ana* UGU SAG-šu₂ *tu-qar-ra-ar*₂

- 14 A₁₁₄ DIŠ KI MIN SAG.DU-*su ana šap-la-nu* GAR-*an* GIR₃.MIN-šu₂ *ana AN.TA-nu tu-ša₂-qa* *ina šip-ku-ti*
15 A₁₁₅ TE-*su ta-ma-ḥaš* *ina šip-ku-ti tu-ma-aš-<šad>-su-ma*¹²⁶ *ana* ŠA₃ DU₁₀-*ab* DU₁₁.GA *ina* ŠU.SI-*ka* GAL-*ti*

†

- 11 If someone suffers (*maruṣ*) from gastric constriction (*kīs libbi*): you make that man squat over his (own) feet,¹²⁷

- 12 (and) you pour (*tašappak-ma*) oven-heated (and still) warm juice from *kasû* ('tamarind')¹²⁸ over him; then he will recover (*iballut*).

- 13 If DITTO, he kneels and sits down¹²⁹ on top of his (own) feet, (and) you drip cold water on top of his head.

- 14 If DITTO, you put (*tašakkan*) his head down, you lift his feet up, (and then) in (his) weakened state (*šipkūtu*)¹³⁰
15 you strike his cheek, in (his) weakened state you rub him, and you say (*taqabbi*)¹³¹ 'it is good (*tāb*) for the belly', (then) with your left thumb

¹²⁶ For a similar defective spelling, with the verb *kapāru*, see the fever prescription in Bácskay 2018: 148 ln. 26. In BAM 147 obv. 26 we have the defective orthography *tu-kap-<par>*, whereas the newly identified parallel BM 35512 rev. 12' provides the expected spelling *tu-kap-par*. See also BAM 494 ii 26 and its duplicate AMT 1/3 14' with the instruction *ištu eliš ana šapliš tumaššad* 'you rub him from top to bottom' (Bácskay and Simkó 2017: 11).

¹²⁷ The reappearance of GIR₃ = Akk. *šēpu* 'feet' as well as several different verbs of sitting or squatting show that this treatment is related to the preceding Sumerian incantation mentioning seated and planted feet. The patient's posture in these lines may be imitating the position of someone during a bowel movement.

¹²⁸ For *kasû* as 'tamarind', see Eypper 2019. The use of two qualifications here, Akk. *sekrū* and *emmu*, both of which can mean 'heated', points to *kasû sekrūtu* as a largely symbolic remedy: *kasû* and *sekrūtu* both include the two consonants (/k/ and /s/) that occur in the first word of the disease being treated here, viz. *kīs libbi*. The translation 'oven-heated' is based on the phrase *ina tinūri tessekker* 'you heat it in an oven', which occurs frequently in therapeutic texts. For further discussion, see Kinnier Wilson and Reynolds 2007: 80.

¹²⁹ This example of verbal hendiadys may be an attempt to render the Sumerian of line 6, viz. *gir₃.a.ni gub.ba gir₃.a.ni 'dur₂¹.ra : du-ra* in Akkadian. Both this expression and *tu-še-šab-šu₂* in line 11 above probably refer to a posture in which the patients fold their legs under themselves, often spoken of as 'sitting on one's heels' in English.

¹³⁰ The word is probably *šipkūtu*, from the verb *šapāku* meaning 'to render limp, powerless' (CAD Š/1 418), and may refer to the upside-down position of the patient at the beginning of the prescription. Although we adopt this reading here, the absence of a possessive pronoun referring to the patient speaks against this interpretation. AHw 643 has instead *ina me-ku-ti* (. .) *tamaḥḥaš* 'du schlägst leicht'.

¹³¹ The logographic orthography DU₁₁.GA allows for either the healer, in the second person (*taqabbi*), or the patient, in the third person (*iqabbi*), to be the speaker. If the patient were speaking to his own belly, however, we might expect a possessive pronoun attached to the word for 'belly', viz. *ana* ŠA₃-šu₂.

- 16 A₁₁₆ ša GUB₃* 14-šu₂ GU.DU-su TAG-at 14-šu₂ SAG.DU-su TAG-at u 'qaq¹-qa-ra TAG-at
-
- 17 A₁₁₇ 'DIŠ¹ KI MIN SUḪUŠ^{giš} NAM.TAR NITA₂ SUḪUŠ^{giš} šu-šum^{u2} IGI-lim^{r^{u2}} IGI¹.NIŠ^{u2} tar-muš
- 18 A₁₁₈ 'u2-IN.NU¹.UŠ^{u2} EME UR.GI₇ SUD₂ lu ina A lu in[a KA]Š* NAG
-
- 19 A₁₁₉ DIŠ NA ŠA₃-šu₂ 'it-te¹-net-ba-aš-šum 10 KISAL^{r^{u2}}[x x x] x
- 20 A₁₂₀ 10 KISAL^{u2} MA₂.ERIS₄.MA₂.LA₂¹-e SUD₂ HI.HI [x x x T]I
-
- 21 A₁₂₁ DIŠ NA ki-is ŠA₃ GIG ŠA₃.MEŠ-šu₂ ma-ga[l M]U₂.MU₂-hu mu-še-er-r[it²*-ta-šu₂ GU₇-š]u₂¹³²
- †
- 16 you touch (*talappat*) his buttocks 14 times, you touch his head 14 times, and you touch the ground.¹³³
-
- 17 If DITTO, you pound (*tasâk*) root from male *pillû* ('mandrake'), root from *šūšu* ('liquorice'), *imḫur-lîm* ('faces a thousand' plant), *imḫur-ešrâ* ('faces twenty' plant), *tarmuš* ('lupin'),
- 18 *maštakal* ('soapwort'), (and) *lišân kalbi* ('dog's tongue' plant),¹³⁴ (and) he drinks (*išatti*) them either in water or in beer.
-
- 19 If someone's belly (*libbu*)¹³⁵ keeps throbbing up against him (*ittenetbâššum*).¹³⁶ you pound (*tasâk*) ten KISAL-measures of . . .
- 20 (and) ten KISAL-measures of *mirišmarû* (a plant),¹³⁷ you mix (*tuballal*) them (and) . . . ; (then) he will recover (*iballuṭ*).
-
- 21 If someone suffers (*maruṣ*) from gastric constriction (*kîs libbî*), his internal organs (*qerbû*) are extremely swollen (*naphû*),¹³⁸ (and) his esophagus (*mušêrittu*)[?] causes him pain (*ikkalšu*):

¹³² Our tentative reconstruction has the word for 'esophagus, gullet', Akk. *mušêrittu* / *mušêridu*, which is derived from the verb *arâdu* used in the sense 'that which conveys down' (von Soden 1947: 67–68). This word is only otherwise found in medical texts as an ingredient, namely the gullet of a goose in CRAN 3: 3 (AMT 102/1: 3).

¹³³ For a similar use of the thumb to apply medicine in the Talmud, see Bavli Gittin 69a.

¹³⁴ For the *lišân kalbi* plant, see the detailed discussion in Böck 2014a: 140–158.

¹³⁵ The translation of Akk. *libbu* as 'belly' here is meant to emphasise its relatively non-specific character, as opposed to Akkadian *karšu* 'stomach' or *qerbû* 'internal organs'. Moreover, in line with Stol (2006), we generally distinguish the singular logogram ŠA₃ = Akk. *libbu* 'belly' from the plural ŠA₃.MEŠ = Akk. *qerbû* 'internal organs'. There are exceptions, however, as in STO 2: 96.

¹³⁶ The dative pronoun is common in medical texts, presumably as the ethical dative, showing that the patient is being affected by the action of the verb, but its use here with the verb *tebû* in the Ntn-stem may, in contrast, describe a throbbing sensation in the stomach, with the ventive and third person dative pronoun pointing to the perceived direction in which the belly is moving.

¹³⁷ For a recent discussion of the *mirišmarû* plant, see Stadhouders 2018.

¹³⁸ The reading of MU₂.MU₂-hu as *naphû* is based on the syllabic writing *nap-hu* in line 80 below, as well as in STO 2: 105, 108, 113, 115, 118, and STO 4: 56', 62'. Elsewhere, MU₂.MU₂ is usually rendered as a finite verb in the Ntn-stem, viz. *ittanaphû* (Abusch and Schwemer 2011: 232 ln. 13'). However, the Ntn-stem form of the verb does not seem to be attested in a syllabic orthography in contemporary texts.

- 22 A₁₂₂ ^{u2}IGI.NIŠ SUHUŠ ^{gis}NAM.TAR NITA₂ a-*he-en*-[na-a GAZ SIM ina ŠA₃] 'mal-ma-liš TI-qe₂ ina¹ K[AŠ* NAG ina A SED]¹³⁹
- 23 A₁₂₃ *tu-la-bak* ina MUL₄ *tuš-bat* ina še-ri₃ 'ŠEG₆-šal ta-ša₂-ħal ana DUR₂¹-šu₂ DUB-ak SI.SA₂-m[a TI]
-
- 24 A₁₂₄ ^{sim}GUR₂.GUR₂ ^{sim}LI ^{sim}GAM.MA PA ^{gis}GE₆.PAR₃ PA ^{gis}ŠE.ĤAR NUMUN ^{u2}ur-*Iba*¹-[ti (x x)]*
- ^{sim}GUR₂.GUR₂ ^{sim}LI / ^{sim}GAM.MA PA ^{gis}ŠE.ĤAR PA ^{gis}GE₆.PAR₃ PA ^{gis}ŠE.NU₂.A NUMUN ^{u2}ur-*ba-ti* 7 U₂.ĤI.A ŠEŠ (STO 2: 110–111)
- 25 A₁₂₅ DIŠ-niš GAZ 'SIM KI² I₃? .UDU²* ^{sim}ĤAB²140 ĤI.ĤI ina KUŠ.EDIN¹⁴¹ SUR-ri SAG ŠA₃-šu₂ LAL₂-ma TI
- TEŠ₂.BI GAZ SIM KI 'I₃¹.UDU DUĤ.LAL₃ u ^{sim}ĤAB *tu-sa-maħ* ina KUŠ.EDIN SUR LAL₂-*su-ma* TI (STO 2: 112)
-

†

- 22 you crush (*taħaššal*)² (and) sift (*tanappi*)² separately *imħur-ešrā* ('faces twenty' plant) (and) root from male *pillū* ('mandrake'), you take (*teleqqe*) equal amounts of them, (and) he drinks (*išatti*) them in beer,
- 23 (then) you soften (these ingredients) in cold water², you leave (the mixture) out overnight under the stars, in the morning you bring it to a boil (*tušabšal*), you filter it, you pour (*tašappak*) it into his anus, (and) he will have a bowel movement (*ušeššer-ma*); then he will recover (*iballu*).
-
- 24 You crush (*taħaššal*) (and) sift (*tanappi*) *kukru* (an aromatic), *burāšu* (a kind of juniper), *šumlalū* (an aromatic), leaves from *lipāru* (a fruit tree), leaves from ŠE.ĤAR (a tree),¹⁴² (and) seed from *urbatu* ('rushes')
- 25 together, you mix (*tuballal*) them with fat² (and) *ṭūru* ('opopanax')², you smear (*teṭterri*) (the mixture) on a piece of leather, (and) you bandage (*tašammid-ma*) his epigastrium (*rēš libbi*);¹⁴³ then he will recover (*iballu*).
-

¹³⁹ The reconstruction at the end of the line is based on the available space, as well as the fact that subsequent recipes refer to drugs to be taken in beer. For the instruction *ina* A SED *tu-la-bak*, see STO 2: 14.

¹⁴⁰ The reconstruction is based on the available space and the remaining traces as well as the relatively close parallel STO 2: 110–112, with KI I₃.UDU DUĤ.LAL₃ u ^{sim}ĤAB *tu-sa-maħ* after a similar list of drugs.

¹⁴¹ For the latest discussion of KUŠ.EDIN, see Maul 2019: 307. The lexical equation in Syllabary B 90 (MSL 3 p. 104) between EDIN and Akk. *e-di-nu* is a hapax and probably just an *ad hoc* loan of the Sumerian term into Akkadian, but it might also point to Akk. (*w*)*ēdēnu* 'isolated, unattached', as a qualification for a 'piece of leather' rather than an entire hide.

¹⁴² The reading and significance of ^{gis}ŠE.ĤAR is not known (Campbell Thompson 1949: 323 and Borger 2010: 375), but it is largely attested in the Stomach Treatise, viz. STO 2: 9 and 111, as well as STO 5: 6. Moreover, it occurs outside of our corpus in BAM 571 iii' 5', which is probably a manuscript of BRON. For ^{gis}ŠE.ĤAR, compare also the form [^{gis}]ŠE'.MUR.'GUD' in MSL SS 1 p. 15 i 52, where this form is equated with Akk. *šaššūgu* (a tree); the standard logogram for this tree is ^{gis}ŠE.MUŠ₃ as in Ura 3 52 (MSL 5 p. 97). Alternatively, the sign ĤAR can be decomposed into ĤI and AŠ₂, and ĤI, if read as DU₁₀, might suggest a connection to a type of juniper written as ^{gis}ŠE.DU₁₀ in third millennium texts (Heimpel 2011: 128–130). If so, the meaning of AŠ₂ remains unclear.

¹⁴³ The term *rēš libbi* literally means 'the head of the belly', but it is often translated as 'epigastrium'. Here, the term must refer to the upper part of the abdomen as the place where the bandage was applied. This is also in line with neighbouring passages that are concerned with regurgitating food, the upper stomach and perhaps the esophagus (*mušērittu*).

- 26 A₁₂₆ DIŠ NA *ki-i[s* ŠA₃ GIG NINDA u KA]Š** ŠA₃-š_u₂ NU IGI-*ḥar-š_u*₂ *ina* KA-š_u₂ GUR.GUR-*ra* TUN₃-š_u₂ *u₂-sa-ḥal-š_u*₂¹⁴⁴
 [DIŠ NA NINDJA 'u' KAŠ ŠA₃-š_u₂ NU IGI-š_u₂ (STO 2: 256)
 DIŠ NA SAG ŠA₃-š_u₂ KUM₂ TUKU.MEŠ-š_i ŠA₃-š_u₂ GIG / NINDA u A.MEŠ ŠA₃-š_u₂ NU IGI-š_u₂ (BAM 49 obv. 9'–10')
 DIŠ NA SAG ŠA₃-š_u₂ KUM₂ [TUK]U.MEŠ-š_i ŠA₃-š_u₂¹ G[IG] / NINDA u A.MEŠ ŠA₃-š_u₂ NU I[GI]-š_u₂ (BAM 50 obv. 11–12)
- 27 A₁₂₇ *ip-ta-na-ru* [UZU.MEŠ-š_u₂ *ir*]-*'ta¹-nam-mu-u*₂¹⁴⁵ IM *ina* DUR₂-š_u₂ NIGIN ŠA₃.MEŠ-š_u₂ *eb-ṭu₂ ana* TI-š_u₂
 UZU.MEŠ-š_u₂ *ir-ta-nam-mu* IM *ina* DUR₂-š_u₂ NIGIN-*ur₂ ana* TI-š_u₂ (STO 2: 256)
 DU₈.MEŠ-š_u₂ *ir-te-nem-mu-u* / ŠA₃-š_u₂ *ina pi-qi ana* BURU₈-*e* DU₃.DU₃-*uš* NU *i-par₅-ru* / IM *ina* ŠA₃-š_u₂ *i-sa-na-ḥur*
i-le-eb-bu / ŠA₃.MEŠ-š_u₂ *eb-ṭu* NA BI ŠU.NAM.ERIM₂ DAB-*su* / *ana* TI-š_u₂ (BAM 49 obv. 10'–14')
 DU₈.MEŠ-š_u₂ *ir-te-[nem-mu-u]* / [ŠA₃]-š_u₂ *ina 'pi-qi¹ ana* BURU₈-*e* DU₃.DU₃-*uš* NU *i-par₅-[ru]* / I[IM *ina* ŠA₃-š_u₂]
 'i¹-*sa-[n]a-ḥur i-le-eb-b[u]* / Š[A₃].MEŠ-š_u₂ 'eb-ṭu₂¹ NA BI NAM.ERIM₂ DAB-*s[u]* / [*ana* TI]-š_u₂ (BAM 50 obv. 12–16)
 [. . .] *i-[par₅-ru . . .]* / [. . .] *i-leb-bu* [. . .] / [NA BI] ŠU.NAM.ERI[M₂ DAB-*su ana* TI]-š_u₂¹ (BAM 51: 1'–3')
- 28 A₁₂₈ 1/2 SILA₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} 10 KISAL A.GEŠTIN.NA 3 GIN₂ I₃ *ḥal-ša* 2 GIN₂ LAL₃ 10 GIN₂^{u2} KUR.RA¹⁴⁶
 1/2 SILA₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} / [2 GIN₂ A.GEŠTIN.NA] 2 GIN₂^{u2} KUR.RA 3 GIN₂ I₃ *ḥal-ša* 3 GIN₂ LAL₃
 KUR-*i* (STO 2: 256–257)
 1/2 SILA₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} / 1/2 SILA₃ *ši-qa* 1/2 SILA₃ A.GEŠTIN.NA 5 GIN₂ I₃ *ḥal-ša* / 10 GIN₂ LAL₃
 10 GIN₂^{u2} KUR.RA (BAM 49 obv. 14'–16')
 1/2 SI[LA₃ . . .] (BAM 50 obv. 16)
 [1/2 SIL]A₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} / [1/2 SI]LA₃ *ši-qa* 1/2 SILA₃ A.GEŠTIN.NA 5 GIN₂ / [I₃ *ḥal-ša* 10 GIN₂
 LAL₃ 10 GIN₂^{u2} KUR.R[A]] (BAM 51: 4'–6')

†

- 26 If someone suffers (*maruṣ*) from gastric constriction (*kīs libbi*), his belly (*libbu*) does not let him accept (*lā ušamḥaršu*)¹⁴⁷ bread and beer (and) keeps bringing them back up (*uttanarra*) into his mouth, his stomach (*tākaltu*) causes him to have a piercing pain,
- 27 he is constantly vomiting, his flesh continually sags, flatulence (lit. wind) circulates (*isaḥḥur*) in his anus, (and) his internal organs (*qerbū*) are cramped: in order to heal him (*ana bulluṭišu*),
- 28 you pound (*tasâk*) half a litre of juice from *suluppū* ('dates'), half a litre of juice from *kasû* ('tamarind'), ten KISAL-measures of vinegar, three shekels of pressed oil,¹⁴⁸ two shekels of *dišpu* ('syrup'), (and) ten shekels of *nīnû* ('mint'),

144 For line 26, see also STO 2: 245. A version of this prescription is also known from texts dealing with *māmītu* '(broken) oath' (Maul 2019: 277–284), but with some differences.

145 Although the *māmītu* prescription provides an interesting parallel, with DU₈.MEŠ-š_u₂ for Akk. *piṭru* 'abdominal wall'² (Maul 2019: 280) or 'joint'³ (Cadelli 2019: 58), our reconstruction follows STO 2: 256.

146 In this line as well, STO 2 offers the closest parallel, including most of the measurements. The *lectio difficilior* 10 KISAL A.GEŠTIN.NA, however, is likely the oldest of these different versions, a formulation that is banalized to 1/2 SILA₃ in the parallels.

147 We take IGI-š_u₂ and IGI-ḥar-š_u₂ as forms of *maḥāru* in the Š-stem, viz. *ušamḥaršu*. In every example of these forms in the Stomach Treatise, ŠA₃-š_u₂ occurs immediately before the verb, presumably to stress that the belly is the subject (i.e., causer) of the verb: 'his belly (*libbašu*) does not allow him (-š_u) to come into contact with bread and beer'. The following verb is a Dtn-form of the verb *tāru*, with the belly as the subject and the bread and beer as the objects: ' (= his belly) makes the bread and beer return'. The idea here is probably that even if the patient forced himself to eat something, he would not be able to keep it down.

148 The ingredient *šamnu ḥalšu* (lit. 'pressed oil') almost certainly designates the highest quality of oil, presumably extracted from sesame seeds; see CAD H 51, Stol 1985a: 121 and Waetzoldt 1985: 84.

- 29 A₁₂₉ SUD₂ ana ŠA₃ ŠUB-di ina GE₆ ana IGI^{mul}UZ₃ tuš-bat ina A₂.GU₂.ZI.GA NU pa-tan NAG-šu₂
 DIŠ-niš tuš-te-mid 'GAZ' ina GE₆ ina IGI^{mul}UZ₃ tuš-bat / [ina še-r]₃ 'ŠEG₆-šal ta-ša₂-ḫal SED ina ŠA₃ taḫ-ta-na-su
 EGIR-šu₂ NAG (STO 2: 257–258)
 SUD₂ DIŠ-niš tuš-te-mid / ina GE₆ ana IGI^{mul}UZ₃ tuš-bat ZI₃.SUR.RA-a NIGIN-mi / NIG₂.NA^{sim}LI DUB-aq MU^dgu-la
 u DINGIR.MAḪ / ta-zak-kar mi-iḫ-ḫa BAL-qi₂ ina še-ri₃ ŠEG₆-šal / 'ta¹-ša₂-ḫal' SED (BAM 49 obv. 16'–20')
 [SU]D₂ DIŠ-niš tuš-te-mid ina G[E₆ ana IGI^{mul}UZ₃] / [tuš-ba]t ZI₃.SUR¹.R[A-a . . .] (BAM 51: 7'–8')
- 30 A₁₃₀ EGIR-šu₂ 1/2 SILA₃ ši-qa NAG-šu₂ ina KA-šu₂ u DUR₂-šu₂ SI.SA₂ tu-ser-šu₂-ma TI-ut
 ana DUR₂-šu₂ DUB-ak ina DUR₂-šu₂ SI.SA₂-ma TI (BAM 49 obv. 20')
-
- 31 A₁₃₁ DIŠ KI MIN MUN KUR-i MUN a-ma-ni₇ TEŠ₂.BI SUD₂ ina KAŠ NU pa-tan NAG-šu₂ ina KA-šu₂ u DUR₂-šu₂
 SI.SA₂-ma tu-ser-šu₂-ma TI
-

‡

- 29 you put (*tanaddi*) them all together,¹⁴⁹ you leave (the mixture) out for the night under the Goat Star,¹⁵⁰ (and) in the morning, you have him drink it (*tašaqqišu*) on an empty stomach.
- 30 Afterwards, you have him drink half a litre of *šiqqu* ('garum'), he will void (*ušeššer*) from his mouth and from his anus, (and) you rub him down thoroughly (*tusēršū-ma*),¹⁵¹ then he will recover (*iballut*).¹⁵²
-
- 31 If DITTO, you pound (*tasâk*) mountain salt (and) *amānu* salt together, you have him drink (*tašaqqišu*) it in beer on an empty stomach, he will void (*ušeššer-ma*) from his mouth and from his anus, and you rub him down thoroughly; then he will recover (*iballut*).
-

149 The only non-liquid ingredient in lines 28–29 is *nînu* 'mint', so the use of *sâku* 'to pound' is somewhat surprising. The normal way of describing such a procedure would be to pound the solid ingredients in a liquid carrier. The verb *sâku* is omitted in the parallel in STO 2, where the drugs are first mixed together (*ištēniš tuštēmīd*) and only afterward crushed (*taḫaššal*). The *māmītu* prescription in BAM 49 and 51 has a somewhat different instruction: SUD₂ DIŠ-niš tuš-te-mid 'you crush them (and) mix them together' (Maul 2019: 277–284).

150 The Goat Star, the constellation Lyra, is the celestial manifestation of the healing goddess Gula (Böck 2014a: 181).

151 CAD E 356, Š/2 336 and Cadelli 2000: 72 n. 14 interpret this verbal form as a partially logographic writing of the verb *salāḫu* 'to sprinkle' (corresponding to the Sumerogram SUD); this seems to be based on the liquid remedies that occur alongside this verb both here and in the next line. The form is also attested in AMT 16/2 obv. 2' and 6' as well as BAM 562: 4': AMT 16/2 obv. 6' reflects a similar context, with the patient drinking the remedies right before the action described by this verbal form. In line with AHW 1038 and CAD S 229, however, we read the SUD sign as a syllabic writing for /ser/ as in *tu-ser-šu₂-ma* 'you rub him down thoroughly', perhaps a euphemism for removing the expelled bodily fluids from the scene.

152 This line as well as line 32 below are cited in the Neo-Assyrian letter SAA 10 326, sent by the physician Urad-Nanaya (Heeßel 2000: 91).

- 32 A₁₃₂ DIŠ KI MIN ^{u2}NU.LUḪ.ḪA 7 ŠE.MEŠ ^{u2}IGI-*lim* TEŠ₂.BI 'SUD₂* *ina** KAŠ* SAG* NU^{1*} *pa-tan* NAG-š_u₂ *ina* KA-š_u₂ *u* DUR₂-š_u₂ SI.SA₂-*ma* KI MIN
-
- 33 A₁₃₃ [DIŠ KI MIN ZI]₃ ŠE.SA.A ZI₃ *ḥa-ru-be*¹⁵³ 'dī^{1*}-*ik-ta* ZU₂.LUM.MA TEŠ₂.BI SUD₂ *ina* KAŠ NU *pa-tan* '2 UD¹-[*me*]
 [DIŠ KI MIJN 'ZI₃ ŠE.SA¹.A ZI₃ ḪARUB¹(AMAS) *qi₂-lip₂* ZU₂.LUM.MA SUD₂ *ina* KAŠ 2 UD-*me* / [ba]-*lu* 'pa-tan¹ (STO 2: 254–255)
 DIŠ NA ŠA₃.MEŠ-š[*u₂ nap*]-ḫ_u ZI₃ ŠE.SA.A ZI₃ MUNU₆ NUMUN ^{u2}KI. ^{d1}IŠKUR *di-ik-ta* ša₂ ZU₂.LUM / TEŠ₂.BI S[UD₂ NU *pa-t*]an GU₇.MEŠ (STO 2: 118–119)
- 34 A₁₃₄ [NAG.MEŠ 2] 'UD*-*me*^{1*154} *ina* A.MEŠ NU *pa-tan* NAG.MEŠ A.MEŠ SAG ŠA₃-š_u₂ 'tu¹-s[*a**-*lah₂-ma* TI]
 NAG-š_u₂ A NU NAG A SAG ŠA₃-š_u₂ *tu-sa-lah₂-ma* *ina-eš* (STO 2: 255)
 A.MEŠ NU NAG A.MEŠ SAG ŠA₃-š_u₂ *tu-sa-lah₂-ma* 'TI' (STO 2: 119)
-

†

- 32 If DITTO, you pound (*tasâk*) *nuḫurtu* ('asafoetida') (and) seven grains of *imḫur-lîm* ('faces a thousand' plant) together; you have him drink (*tašaqqišu*) them in high-quality beer¹⁵⁵ on an empty stomach, he will void (*ušeššer-ma*) from his mouth and from his anus, then DITTO (= you rub him down; then he will recover).
-
- 33 If DITTO, you pound (*tasâk*) flour from *labtu* ('roasted barley'), flour from *ḥarūbu* ('carob'), (and) a *diktu* preparation¹⁵⁶ (made) from *suluppū* ('dates') together; he keeps drinking (*ištanatti*) them in beer on an empty stomach for two days,
- 34 for two⁷ days⁷ he keeps drinking them in water on an empty stomach, (and then) you sprinkle his epigastrium (*rēš libbi*) with water; then he will recover (*iballuṭ*).
-

153 Syllabic *ḥa-ru-be* seems to correspond to logographic ḪARUB¹(AMAS) in the parallel. For a discussion of this suggested reading, see STO 2: 254.

154 The tentative restoration of the passage is based on the parallel in lines 33–34, where beer is mentioned first and then water as the liquid carrier. Köcher (1980) copied UD-*me* as undamaged, but these signs are now almost entirely missing.

155 For a discussion of KAŠ SAG = Akk. *šikaru rēštū* 'high-quality beer', see Stol 1994: 161–164, who argues that in certain contexts this phrase is used interchangeably with KAŠ = Akk. *šikaru* 'beer': see, for example, KAŠ SAG in BAM 480+ i 12 and KAŠ in BAM 4 obv. 9', both of which correspond to CRAN 1: 12.

156 Civil (1983: 238–240) explains *diktu* as 'a type of dish or food concoction whose known varieties are prepared with cereal, milk, or dates'. As a medical ingredient, it is first attested in the Old Babylonian therapeutic text UET VI/3 895 obv. 1–4, translated by Schwemer (2010) as '*diktum*-Mehl der Dattelpalme'. Within the therapeutic corpus, the notion that *diktu* is a kind of flour (see also SAD D/T/Ṭ 30) is largely based on our passage, as well as on STO 2: 118–119, where it is listed alongside different types of flour. In the parallel STO 2: 254, *diktu* is replaced with the much more common word for 'rind, skin' (Akk. *qilpu*).

- 35 A₁₃₅ [DIŠ KI MIN^{urudu} ŠEN.TUR]* 'A¹* [u]* 'KAŠ^{1*157} DIRI-ma^{gis} s[i-ḥa^{gis} a]r₂-'gan¹-na^{gis} b[a-ri-ra-ta]
 DIŠ NA MUR.MIN-šu₂ KI KAK.TI-šu₂ it-pu-qu ana TI-šu₂^{urudu} ŠEN.TU[R . . .] / ^{gis}LUM.ḤA (BAM 558 iv 7–8)
 [DIŠ NA MUR.MEŠ]-šu₂ KI KAK.TI-šu₂ it-pu-qu ana TI-šu₂ ŠEN.TUR A u KAŠ [DIRI-ma] / [^{gis}si-ḥ]u^{gis} ar₂-gan-¹nu¹
^{gis}LUM.ḤA (BAM 174 obv. 11'–12')
- 36 A₁₃₆ [^{u2}ḤAR.ḤAR] ^{u2}1*at*-kam₂* ana* 'ŠA₃* ŠUB*-di¹* [.....]
^{u2}ḤAR.ḤAR ^{u2}ak-tam ana ŠA₃ ŠUB-di ŠEG₆-ša[l . . .] (BAM 558 iv 8)
^{u2}ḤAR.ḤAR ^{u2}ak-tam ina Š[A₃ ŠUB-di] / ŠEG₆-šal ta-ša₂-ḥal ina ŠA₃ RA-su E₁₁ (BAM 174 obv. 12'–13')
- 37 A₁₃₇ [I₃^{gis} EREN ŠE]Š₂-su 1/2 SILA₃ saḥ-le₂-e 1/2 SILA₃^{sim} GUR₂.GUR₂ 1/2 'SILA₃¹ [^{sim}LI 1/2 SILA₃^{u2}]qut-ri 1/2 SILA₃¹
 GA[ZI^{sar}]
 I₃^{gis} e-re-ni EŠ-su (BAM 558 iv 9)
 KI I₃^{gis} eri-īni EŠ-su (BAM 174 obv. 13')
 '1/2¹ SILA₃ saḥ-le₂-e / [1/2 SIL]A₃^{sim} GUR₂.GUR₂ 1/2 SILA₃^{sim} LI¹ 1/2 SILA₃^{u2} KI. IŠKUR 1/2 SILA₃ ka-si-i (STO 2:
 245–246)
 '1/2 SILA₃¹ saḥ-le₂-e 1/2 SILA₃^{sim} GUR₂.GUR₂ [x x x x] / [1/2 S]ILA₃ NUMUN ^{u2}qut-ri 1/2 SILA₃ GAZI^{sar} (BAM 58:
 10–11)
- 38 A₁₃₈ [1/2 SILA₃] 'ZI₃¹ MUNU₆ 1/2 SILA₃ ZI₃ GU₂.GAL 1/2 SILA₃ ZI₃ GU₂.TUR '1/2 SILA₃ pa*-pa*-si-^dID₂¹ 1/2 SILA₃^{u2} KUR. RA
 1/2 SILA₃^{u2} AB₂.D[UḤ]
 '1/2 SILA₃ pa¹-pa-si-^d[ID₂] 1/2 SILA₃^{u2} KUR.RA / [1/2 SILA₃^{u2} A]B₂.DUḤ 1/2 SILA₃ ZU₂.LUM.MA 1/2 SILA₃ DIDA SIG
 1/2 SILA₃ ZI₃ MUNU₆ '1/2¹ SILA₃ ZI₃ G[U₂.GAL] 1/2 SILA₃ ZI₃.KUM / '1/2 SILA₃ ZI₃ GIB₃¹ (STO 2: 246–248)
 [x x x x x x] / [1/2 S]ILA₃^{u2} KUR.'RA 1/2 SILA₃¹ NUMUN ^{u2}[AB₂.DUḤ x x x x] / [x x] x x x [. . .] (BAM 58: 11–13)

†

- 35 If DITTO, you fill (*tumallā-ma*) a small copper pot with water and beer,
 and then you put (*tanaddi*) *sīḥu* ('wormwood'), *argannu* (a conifer),
barīrātu ('sagapenum'),
- 36 *ḥašū* ('thyme'), (and) *aktam* (a plant) in it, you bring (the mixture) to a boil
 (*tušabšal*), you filter it, (and) you bathe him (*tarahḥassu*) in it, (then) he
 emerges (*illi*) (from the bath),
- 37 (and) you anoint him (*tapaššassu*) with oil from *erēnu* ('cedar'). Half a litre
 of *saḥlū* ('cress'), half a litre of *kukru* (an aromatic), half a litre of *burāšu*
 (a kind of juniper), half a litre of *qutru* (a plant), half a litre of *kasū*
 ('tamarind'),
- 38 half a litre of flour from *buqlu* ('malt'), half a litre of flour from *ḥallūru*
 ('chickpea'), half a litre of flour from *kakkū* ('lentil'), half a litre of
pappasītu (a mineral), half a litre of *nīnū* ('mint'), half a litre of *kamantu*
 (a plant),

157 Faint traces of signs, copied both by Küchler (1904) and Köcher (1980) as A u KAŠ, can still be recognised at the beginning of the line. This reading can now be confirmed with the help of BAM 558 iv 7–9 and BAM 174 obv. 11'–13', both of which provide remedies for diseases of the respiratory tract and present the same short anointment-based therapeutic procedure, preceding the long list of drugs in lines 37–40.

- 39 A₁₃₉ [1/2 SIL]A₃ ŠE₁₀ 'TU^{1*}mušēn 1/2 SILA₃ u²eriš₆-ti A.ŠA₃ 10 GIN₂ ^{sim}MAŠ¹⁵⁸ 10 GIN₂ KA A.AB.BA 1/2 SILA₃ ZI₃ GIB₃¹⁵⁹
1/3 SILA₃ ŠE₁₀ TU^{mušēn} 1/3 SILA₃ u²eriš₆-ti GAN₂ 10 KISAL ^{sim}ŠEŠ 10 'KISAL' KA A.AB.BA (STO 2: 248)
- 40 A₁₄₀ [1/2 SIL]A₃ ZU₂.LUM.MA 1/2 SILA₃ DIDA SIG.GA 1/2 SILA₃ ZI₃.KUM 16 U₂.MEŠ *an-nu-^ti** TEŠ₂^{1*}.BI GAZ SIM
[16] U₂.^tHI.A' ŠEŠ DIŠ-niš GAZ SIM (STO 2: 249)
- 41 A₁₄₁ [*ina* KA]Š 'SAG' *ina* ^{urudu}ŠEN.TUR GIM *ra-bi-ki tara-bak* 3 UD-me* SAG ŠA₃-šu₂ LAL₂-id NINDA.'MEŠ* *u** KAŠ
ŠA₃¹-šu₂* IGI*-'*har*¹-šu₂*-*ma** TI
ina KAŠ *ina* ^{urudu}ŠEN.TUR GIM *ra-bi-ki tara-bak* / '*ina* KUŠ'.EDIN SUR 3 UD-me SAG ŠA₃-šu₂ LAL NINDA *u* KAŠ
ŠA₃-šu₂ IGI-šu₂-*ma* *ina-eš* (STO 2: 249–250)

†

- 39 half a litre of *zē summati* ('pigeon droppings'), half a litre of *erišti eqli* ('sown in a field' plant),¹⁶⁰ ten shekels of *nikiptu* ('spurge'), ten shekels of *imbū tām̄ti* ('algae'), half a litre of flour from *kibtu* ('wheat'),
- 40 half a litre of *suluppū* ('dates'), half a litre of *billat našpi* (a kind of beerwort),¹⁶¹ (and) half a litre of *isqūqu* (a type of groats)—you crush (*taḥšašsal*) (and) sift (*tanappi*) these 16 ingredients¹⁶² together,
- 41 you stir them like a paste (*kīma rabiki tarabbak*)¹⁶³ in high-quality beer in a small copper pot, you bandage (*tašammid*) his epigastrium (*rēš libbi*) for three days, (and) his belly (*libbu*) will let him accept (*ušamḥaršū-ma*)¹⁶⁴ (different) foods¹⁶⁵ and beer; then he will recover (*iballuṭ*).

158 The correct reading of ^{sim}MAŠ is not clear, but it may be an abbreviated form of ^{sim.d}MAŠ = Akk. *nikiptu* 'spurge'. This abbreviation could, in turn, have led to uncertainty about the original plant name, perhaps with the word ^{sim}ŠEŠ in the parallel representing a banalisation.

159 For the reading of GIG as GIB₃ = Akk. *kibtu* 'wheat', see Powell 1984: 57 and Marchesi 2013: 285 n. 15. In line 70 below, the correct *Auslaut* is made clear by the following BA as in GIB₃.BA.

160 For *erišti eqli*, see especially Campbell Thompson 1944: 65–66. The word is either spelled syllabically or with the logogram KAM, which is normally only used for the homophone of *erēšu* meaning 'to desire'. So KAM is probably used here only for its phonetic value, hence *eriš₆(KAM)-ti*.

161 See the Practical Vocabulary of Assur In. 200 (Landsberger and Gurney 1957–1958: 330): DIDA SIG.GA = MIN (= *bi-la-tu*) *na-aš₂-pi*, but with both SIG and SIG₅ being used as the logogram for *našpu*. Following Abusch and Schwemer (2011: 469), *billatu* was probably 'a dry and crumbly substance which was used as an additional (sweetening⁷) ingredient in the beer brewing process and also as a sort of instant-beer to be mixed with water'. For the use of *billatu* as a kind of instant-beer, see Maul 1994: 54 and 121. See also Stol 1994: 165, Powell 1994: 105–106 as well as Abusch and Schwemer 2011: 53–55.

162 Nineteen ingredients are actually included in the recipe, disagreeing with the numeral '16' in our text. Even if the two ingredients marked with GIN₂ are not included, we still have seventeen drugs, not sixteen.

163 For the difficult verb *rabāku* and also for the idiom *kīma rabiki tarabbak*, see Heeßel 2016: 56–57. Here we follow Küchler's (1904: 103) original suggestion of translating *rabāku* as 'zu einem Brei verrühren', since the resulting substance needs to be a dense semi-liquid mixture, so that it can be smeared on leather and applied to bandages. Some attestations seem to suggest that heating was part of the operation described by *rabāku*: see, e.g., AMT 73/1+ i 44, where the verb *tukašša* 'you let it cool' follows *tarabbak*.

164 Heeßel (2016: 55) suggests that the verb is in the second person, with the physician as the subject and apparently the belly as the object: 'du lässt ihn (seinen Bauch) Speise und Trank empfangen (*tušamḥaršū*)'. However, we suspect that the verb here is identical in form to the verb in line 26 above: 'his belly will let him accept (*ušamḥaršū*) (different) foods and beer'. As part of the concluding prognosis, the passage seems to suggest that the patient will be able to eat and drink again after the treatment is completed.

165 The addition of the plural marker MEŠ after NINDA (= Akk. *akalu* 'bread') is unusual, and the parallel omits it. We retain this marker here as a possible *lectio difficilior* in reference to the patient's ability to eat a variety of foods, signalling the renewed strength of his stomach.

42 A₁₄₂ [DIŠ N]A ŠA₃-šū₂ ik-ta-na-su-šū₂ ^{u2}IGI-lim NU pa-tan i-kal ta-sak₃ ina KAŠ* 'NU* pa*-tan* NAG*.MEŠ*-ma*¹ TI-uṭ

43 A₁₄₃ [DIŠ K]I MIN ^{u2}IGI.NIŠ SUḪUŠ ^{u2}šur-ne₂-e NU pa-tan GU₇.'MEŠ¹ SUD₂ ina KAŠ NU pa-tan NAG.MEŠ-ma TI-'uṭ^{1*}

44 A₁₄₄ [DIŠ] KI MIN ^{u2}ar₂-zal-la ^{u2}ḪAR.ḪAR ^{r^{sim}}GUR₂.GUR₂ ^{sim1}x x x NU pa-tan KI* 'MIN^{1*}

45 A₁₄₅ DIŠ KI MIN I₃.UDU a-a-ar DINGIR KI I₃.NUN.NA u 'MUN¹ ḪI.ḪI NU pa-'tan GU₇¹.MEŠ*-ma TI

†

42 If someone's belly (*libbu*) constantly binds him: he eats *imḫur-līm* ('faces a thousand' plant) on an empty stomach, (and then) you pound it, (and) he keeps drinking (*ištanattī-ma*) it in beer on an empty stomach; then he will recover (*iballuṭ*).

43 If DITTO, he keeps eating (*itanakkal*) *imḫur-ešrā* ('faces twenty' plant) (and) root from *šurnū* (a plant) on an empty stomach, (and then) you pound (*tasāk*) them, (and) he keeps drinking (*ištanattī-ma*) them in beer on an empty stomach; then he will recover (*iballuṭ*).

44 If DITTO, DITTO (= he keeps eating) *arzallu* (a plant), *ḫašū* ('thyme'), *kukru* (an aromatic) (and) . . . on an empty stomach (then he will recover).

45 If DITTO, you mix (*tuballa*) fat from an *ayyar ili* ('chameleon')¹⁶⁶ with ghee and salt (and) he keeps eating (*itanakkal-ma*) it on an empty stomach; then he will recover (*iballuṭ*).

¹⁶⁶ Uruanna III 71 (67) makes clear that fat from an *ayyar ili* 'chameleon' (though in Uruanna, the chameleon is listed under its byname *ḫurba-billu*) is a cover term for the *adamatu* plant (Rumor 2017: 15).

- 46 A₁₄₆ DIŠ KI MIN *kak-ku-sa-¹kam₂* ša₂ PA.MEŠ-šū₂ DAGAL.MEŠ *ina* A GAZI^{sar} SUD₂ *ina* KAŠ u LAL₃* SIG₃*-¹aš* NU*
pa-tan* NAG¹.MEŠ*-ma* TI*
-
- 47 A₁₄₇ DIŠ KI MIN *kak*-ku-sa*-kam₂** ša₂ PA.MEŠ*-šū₂* DAGAL*.MEŠ* u MUN* DIŠ*-¹niš¹* S[UD₂* *ina* KA]Š* u* LAL₃*
SIG₃*-¹aš* NU *pa¹*-tan* NAG*.MEŠ*-¹ma¹* TI*
-
- 48 A₁₄₈ ¹DIŠ¹ KI* MIN* ¹KIŠI₁₆*.ḪAB¹ ša₂ PA.MEŠ-šū₂ DAGAL.MEŠ GIM LU.¹UB₂^{sar} *ta¹-sa-laq* ¹NAG*.MEŠ* TI¹
-
- 49 A₁₄₉ [DIŠ K]I ¹MIN¹ SUḪUŠ*⁸¹⁸ ¹šu*-še¹* NU *pa-tan* GU₇ SUD₂ *ina* KAŠ NU *pa-tan* N[AG x x x] x x x x ¹TI¹
-

†

- 46 If DITTO, you pound (*tasâk*) *kakkusakku* (a plant)¹⁶⁷ with wide leaves in juice from *kasû* ('tamarind'), you stir (*tamaḥḥaš*) it into beer and *dišpu* ('syrup'), (and) he keeps drinking (*ištanattī-ma*) (the mixture) on an empty stomach; then he will recover (*iballuṭ*).
-
- 47 If DITTO, you pound (*tasâk*) *kakkusakku* (a plant) with wide leaves and salt together, you stir (*tamaḥḥaš*) them into beer and *dišpu* ('syrup'), (and) he keeps drinking (*ištanattī-ma*) (the mixture) on an empty stomach; then he will recover (*iballuṭ*).
-
- 48 If DITTO, you boil *dadānu* (a spiny plant) with wide leaves like *laptu* ('turnip'),¹⁶⁸ (and) he keeps drinking (*ištanattī*) it; (then) he will recover (*iballuṭ*).
-
- 49 If DITTO, he eats (*ikkal*) root from *šūšū* ('liquorice') on an empty stomach, (and then) you pound (*tasâk*) it, (and) he drinks (*išatti*) it in beer on an empty stomach . . .; (then) he will recover (*iballuṭ*).
-

¹⁶⁷ This plant name can be etymologized as a simple phrase, perhaps *kakkû sāku* 'pounded lentil' (S. Panayotov, personal communication, December 2020), or as a playful allusion to the term *kakku sakku* in Assurbanipal's L₄ inscription. Parpola (1983a: 22) assumes a connection between the medicinal plant or stone *kakkusakku* and the technical term *kakku sakku*, which he sees as either the name of a medical/exorcistic compendium or that of a concrete object with a definite shape (i.e., *kakku* 'weapon'). This theory was later refuted by Lambert (1989: 220–221); see also Livingstone 2007: 101, Lenzi 2008: 89 n. 129, 188–189, and Gabbay 2016: 177–181. Like the use of the *kasû* plant to treat *kīs libbi* in line 12 above, *kakkusakku* here may be alluding to a 'sealed and stopped up' intestinal passage that the plant is meant to open. In the cover term section of Uruanna, namely Uruanna III 17b (17), a variant lists *kakkusakku* as a cover term for the 'big *ašāgu* plant' (Rumor 2017: 7), there spelled *kak-ku-ša₂-ku*.

¹⁶⁸ The passage looks like a quote from Šammu šikinšu, with the *laptu* ('turnip') possibly used here as an object of comparison for the leaves of the *dadānu* plant: '*dadānu* plant, the leaves of which are as wide as (those of) the *laptu*', but the description may also be concerned with the nature of the boiling: 'you boil *dadānu* plant with wide leaves, like (you boil) *laptu*'. Curiously, the homophones (or near homophones) *laptu* 'turnip' (LU.UB₂^{sar}) and *labtu* 'roasted barley' (ŠE.SA.A) are both used in descriptions of different types of cooking processes: the verb *salāqu* ('to boil') in GIM LU.UB₂^{sar} *ta¹-sa-laq* in our line here as opposed to the verb *qalû* ('to roast') in *ki-ma* ŠE.SA.A *ta-qal-lu* in BAM 503+ iii 7.

50 A_{i50} [DIŠ KI MIN x x x x DI]Š*-'*niš*¹⁶⁹* SUD₂* UD*-*um** ŠA₃-š_u₂ DAB-[š_u₂¹⁶⁹ x x x x x NU p]a*-'*tan*¹⁶⁹* NAG TI

51 A_{i51} [.....] x [..... KA]Š 'MIN'

ten missing lines

62 A_{i62'} [.....] 'A²¹⁶⁹*

63 A_{i63'} [.....] x

64 A_{i64'} [.....] x

65 A_{i65'} [.....] 'UŠ'

66 A_{ii1} [DIŠ NA ŠA₃-š]u₂ GU₇-š_u₂ ^{u2}ḪAR.ḪAR MUN SUD₂ lu in[a A l]u ina KAŠ lu ina GEŠTIN «EN₂»¹⁷⁰ ana ŠA₃ ŠUB-di NAG

†

50 If DITTO, you pound (*tasâk*) . . . together, (and) when his belly (*libbu*) seizes him (*išabbatūšu*) . . . he drinks (*išatti*) . . . on an empty stomach; (then) he will recover (*iballu*).

51 . . . beer², DITTO.

ten missing lines

62 . . .

63 . . .

64 . . .

65 . . .

66 If someone's belly (*libbu*) causes him pain (*ikkalšu*): you pound (*tasâk*) salted *ḥašû* ('thyme'),¹⁷¹ you put (*tanaddi*) it in water or beer or wine, (and) he drinks (*išatti*) it.

¹⁶⁹ The use of a temporal clause like this in the middle of a line is quite unusual: if the reading is correct, we assume here that it is a construct relative with *um* 'day, time' as the head noun.

¹⁷⁰ The EN₂ sign is slightly deformed and seems to have been mistakenly added by the scribe after the line was written, presumably as a hyper-correction, in order to complement ŠUB = Akk. *nadû* 'to put'. EN₂ = Akk. *šiptu* 'incantation, spell' frequently occurs later in the text alongside the verb *nadû*, particularly in constructions describing the casting of a spell, viz. *šipta tanaddi*.

¹⁷¹ MUN = Akk. *ṭābtu* 'salt' is possibly used here in an adjectival sense, namely 'salted *ḥašû* plant', as opposed to the next prescription, where *ḥašû* occurs on its own. For the qualification *ša ṭābti* 'salted' in medical texts, see CAD Ṭ 13–14. Note as well the phrase *e-qi-di(-ma) ša₍₂₎ la* MUN 'unsalted cheese' in AMT 6/1: 3' and 5'.

- 67 A_{ii2} DIŠ 'NA¹ ŠA₃-šū₂ GU₇-šū₂ ^{u2}ḪAR.ḪAR lu ina A lu ina KAŠ NAG¹⁷²
-
- 68 A_{ii3} DIŠ NA ŠA₃-šū₂ GU₇-šū₂ ^{u2}ti-ia-a-ti ina KAŠ NAG ^{u2}IGI-lim ina KAŠ ^{u2}IGI.NIŠ ina KAŠ
 69 A_{ii4} ^{u2}tar-muš ina KAŠ ^{u2}DILI ina KAŠ ^{u2}GAMUN.GE₆ ina KAŠ ^{u2}ḪAB ina KAŠ ^{u2}ḪAR.ḪAR lu ina KAŠ lu ina GEŠTIN
-
- 70 A_{ii5} DIŠ 'NA¹ ŠA₃.MEŠ-šū₂ GU₇.MEŠ-šū₂ '1/2' SILA₃ ZU₂.LUM.MA 1/2 SILA₃ NIG₂.AR₃.RA GIB₃.BA 1/2 SILA₃ LAGAB MUNU₆
 [x x x x x GU₇.MEŠ-š]u₂ NA BI DUR₂ GIG 1/2 SILA₃ ZU₂.LUM.M[A . . .] (AMT 57/3 rev. 4)
 [. . .] 'NA BI DUR₂ GIG 1/2 SILA₃ ZU₂.LUM 1/2 SILA₃ NIG₂.AR₃.RA GIB₃.BA / [x x x x] (AMT 42/2 obv. 4–5)
 [x x x x x] 'GU₇.MEŠ¹-[šū₂] 1/2 SILA₃ ZU₂.LUM.MA 1/2 SILA₃ NIG₂.AR₃.RA GIB₃.BA 1/2 SILA₃ [x x] (BAM 52 rev. 24)
- †
- 67 If someone's belly (*libbu*) causes him pain (*ikkalšu*): he drinks (*išatti*) *ḫašū* ('thyme') in water or beer.
-
- 68 If someone's belly (*libbu*) causes him pain (*ikkalšu*): he drinks (*išatti*) *tīyatu* (a plant)¹⁷³ in beer, *imḫur-līm* ('faces a thousand' plant) in beer, *imḫur-ešrā* ('faces twenty' plant) in beer,
 69 *tarmuš* ('lupin') in beer, *ēdu* ('lone' plant) in beer, *zibū* ('black cumin') in beer, *būšānu* ('smelly' plant) in beer (and) *ḫašū* ('thyme') in beer or wine.
-
- 70 If someone's internal organs (*qerbū*) cause him pain (*ikkalūšu*): you bring to a boil (*tušabšal*) half a litre of *suluppū* ('dates'), half a litre of wheat *mundu* ('groats'),¹⁷⁴ (and) half a litre of *buqlu* ('malt') lumps

172 The gap in lines 67–73 has been filled with the help of K 21858 + K 21905, which is a direct join to MS A. The join was identified by E. Schmidtchen in 2016. K 21858 and K 21905 were pieced together by W. G. Lambert in 1991.

173 As is the case for many Akkadian plant names, Zimmern (1917²: 58) identifies a possible cognate of Akk. *tīyatu* in Aramaic *tiyyā/ti'ā*; see also Löw 1924: 125–126.

174 The missing measurement before GIB₃.BA = Akk. *kibtu* 'wheat', both in the main text and the parallels, makes clear that NIG₂.AR₃.RA GIB₃.BA is a single expression. Even if the exact rendering of this expression in Akkadian is unclear, *kibtu* seems to be used here in an adjectival sense, specifying a type of groats.

- 71 A_{ii6} *ina* 3 SILA₃ KAŠ SAG ŠEG₆-šal *tu-kaš₃-ša ta-ša₂-ħal* I₃.GIŠ *ana* IGI ŠUB-*dī*¹ *ana* DUR₂-šū₂ DUB-*ak*
 [x x x KAŠ SA]G ŠEG₆-šal *tu-kaš₃-ša ta-ša₂-ħal* I₃.GIŠ *ana* IGI¹ [. .] (AMT 57/3 rev. 5)
 [x x x x x ŠEG₆]-šal¹ *tu-kaš₃-ša ta-ša₂-ħal* I₃.GIŠ *ana* IGI ŠUB *ana* DUR₂-šū₂ DUB-*ak* (AMT 42/2 obv. 5)
 [. . ŠUB-*dī*] *ana* DUR₂-šū₂ [x x] (BAM 52 rev. 25)
-
- 72 A_{ii7} UD-*ma* LU.UB₂ SUM^{sar} GAMUN^{sar} SUD₂¹ *ina* KAŠ NAG : DIŠ KI MIN ĤI.I[S^{sa}I^{r?}] I^rSUM^{sar} SUD₂ *ana* A ŠUB *ina* MUL₄
tuš-bat I^rNAG¹
- 73 A_{ii8} *iš-tu* NAG-*u*₂ NINDA.I.¹DE₂.A¹ *ina* I₃.NUN.NA I^rGU₇ : DIŠ¹ KI MIN ^{u2}NU.LUĤ.ĤA SUD₂ *ina* KAŠ NAG
- 74 A_{ii9} DIŠ KI MIN ^{u2}IGI-*lim* SUD₂ KI MIN : DIŠ KI MIN ^{r^{u2}}SIKIL SIG₇ GU₇
-
- 75 A_{ii10} DIŠ NA ŠA₃-šū₂ *ka-si-šū₂* SUM^{sar} SIG₇-*su* ^{sim}G[UR₂.GUR₂ T]EŠ₂.BI SUD₂ *ina* A SIG₃-*aš* NU *pa-tan* NAG-šū₂
- 76 A_{ii11} ZU₂.LUM.MA *lu* *ina* I₃.ŠAĤ [I]u* ^r*ina*¹ I₃.GIŠ GU₇
- 77 A_{ii12} DIŠ KI MIN ^{sim}ŠE.LI BABBAR SUD₂ *ina* KA[Š NU *pa-tan* NAG]-^r*ma* TI¹

†

- 71 in three litres of high-quality beer, you let (the mixture) cool, you filter it, you add (*tanaddi*) oil,¹⁷⁵ (and) you pour (*tašappak*) it into his anus.
-
- 72 When¹⁷⁶ you have pounded (*tassāku*) *laptu* ('turnip'), *šūmū* ('garlic') (and) *kamūnu* ('cumin'), he drinks (*išatti*) them in beer. If DITTO, you pound *ħassū* ('lettuce')[?] (and) *šūmū* ('garlic'), you put (*tanaddi*) them in water, you leave (the mixture) out overnight under the stars, (and) he drinks it.
- 73 After he has drunk (*ištu ištātū*) it, he eats (*ikkal*) *mersu* ('honey cake') in ghee. If DITTO, you pound *nuħurtu* ('asafoetida'), (and) he drinks it in beer.
- 74 If DITTO, you pound *imħur-līm* ('faces a thousand' plant) DITTO (= he drinks it in beer). If DITTO, he eats fresh *sikillu* ('pure' plant).
-
- 75 If someone's belly (*libbu*) is bound up:¹⁷⁷ you pound (*tasāk*) *šūmū* ('garlic') while it is fresh (and) *kukru* (an aromatic)[?] together, you stir (*tamaħħas*) them into water, (and) you have him drink (*tašaqqišu*) it on an empty stomach,
- 76 (and then) he eats (*ikkal*) *suluppū* ('dates') in *nāħu* ('lard') or oil.
- 77 If DITTO, you pound white *kikkirānu* ('juniper seeds'), (and) he drinks (*išattī-ma*) it in beer on an empty stomach; then he will recover (*iballu*).

175 In line with Maul 2019: 287, the idiom *ana* IGI ŠUB-*dī* = Akk. *ana pāni tanaddi* probably describes the inclusion of oil or other semi-liquid ingredients at the final stage of the manufacturing process. This additional step may have been made necessary by the way in which the drug was administered, namely as an enema (see Böck 2009: 118, citing Geller 2005: 196–197). Although both oil and oil mixed with syrup are used in this way, in our corpus *ana pāni tanaddi* almost always co-occurs with oil alone as the added ingredient. In contrast, *ana libbi tanaddi* describes the combination of ingredients with a liquid carrier as a more integral part of the manufacturing process.

176 UD-*ma* = Akk. *enūma* 'when' rarely occurs in the therapeutic literature: in BAM 3 i 15, a long list of prescriptions for bandages is followed by UD-*ma* LAL₂.MEŠ *an-na-ti* LAL₂-*uš* (= *taššanduš*) 'when you have bandaged him with these bandages', whereas the parallel in CRAN 1: 10 (BAM 480+ i 10) has EGIR *na-aš-ma-da-ti an-na-ti* 'after these bandages' replacing the temporal clause formed with UD-*ma*.

177 For the same symptom description, see the medical text from Hattusha KUB 37 61+ rev. 8' (Schwemer 1998: 80–81).

78 A_{ii13} DIŠ KI MIN^{u2} IGI-*lim*^{u2} IGI.NIŠ^{u2} *tar-muš* SUḪUŠ^{gis} NAM^{1*}.T[AR NITA₂ x x x *mal-m*]a-^lliš¹ ḪI.ḪI¹
79 A_{ii14} ina KAŠ *tara₃-sa-an* ina MUL₄ *tuš-bat* ina še-ri₃ *ba-lu pa-^ltan¹* N[AG*⁻šu₂ x] šu ša₂¹⁷⁸ NU NAG-šu₂ TI

80 A_{ii15} DIŠ NA ŠA₃-šu₂ *ik-ta-na-su-šu₂* ŠA₃.MEŠ-šu₂ *ma-gal nap-ḫ[u]* r^{u2}1ḪAR.ḪAR GI DU₁₀.GA^{sim} MUG
81 A_{ii16} ^{sim}LI ana ŠA₃-*bi ŠUB-di ŠEG₆-šal ta-ša₂-ḫal lu ba-ḫir₂* ana DUR₂-šu₂ DUB-*ma* TI

82 A_{ii17} DIŠ NA NINDA GU₇ KAŠ NAG-*ma i-še₂₀-bi* ŠA₃-šu₂ *ik-ta-na-su-^lšu₂*¹ DAB.MEŠ-*su* ŠA₃.MEŠ-šu₂ MU₂.MU₂
83 A_{ii18} *u i-sil* ŠA₃-šu₂ *mu-še* KIN.NIM GIG ana TI-šu₂^{gis} *e-re-na*^{gis} ŠUR.MIN₃ GI DU₁₀.GA^{sim} BAL

†

78 If DITTO, you mix (*tuballal*) *imḫur-lim* (‘faces a thousand’ plant), *imḫur-ešrā* (‘faces twenty’ plant), *tarmuš* (‘lupin’), root from male *pillū* (‘mandrake’), (and) . . . in equal amounts,
79 you steep (the mixture) in beer; you leave it out overnight under the stars (and) in the morning, you have him drink (*tašaqqišu*) it on an empty stomach, (but) you should not let him drink (*lā tašaqqišu*) . . .; (then) he will recover (*iballut*).

80 If someone’s belly (*libbu*) constantly binds him (and) his internal organs (*qerbū*) are extremely swollen (*naphū*): you put (*tanaddi*) *ḫašū* (‘thyme’), *qanū ṭābu* (‘sweet reed’), *ballukku* (an aromatic),
81 (and) *burāšu* (a kind of juniper) all together, you bring (the mixture) to a boil (*tušabšal*), you filter it, (and) while it is steaming hot (*lu baḫir*),¹⁷⁹ you pour (*tašappak-ma*) it into his anus; then he will recover (*iballut*).

82 If someone eats (*ikkal*) bread (and) drinks (*išattī-ma*) beer to his satisfaction (*išēbbi*),¹⁸⁰ but then his belly (*libbu*) constantly binds (and) seizes him (*išsanabbassu*), his internal organs (*qerbū*) are swollen (*naphū*),
83 and he is constipated, he suffers (*maruṣ*) from a belly that always seeks the morning meal (*naptan šēri*):¹⁸¹ in order to heal him (*ana bulluṭišu*), *erēnu* (‘cedar’), *šurmēnu* (‘cypress’), *qanū ṭābu* (‘sweet reed’), *ballukku* (an aromatic),

178 The reading of these signs is uncertain, but they may represent a unique orthography for Akk. *šūšu* ‘liquorice’, viz. [ʔ^{gis}]šu-ša₂, meaning that the patient was not allowed to consume this plant for a time. An alternative reading is offered by Küchler (1904: 6), who takes the sign sequence šu-ša₂-nu as a designation of Akk. *šuššān* (‘one third’), whereas Cadelli (2000: 76 and 97) suggests reading ŠU GAR-nu, with GAR-nu for Akk. *šaknu* ‘which is placed in . . .’.

179 For a discussion of *buhḫuru* ‘to heat’, including forms like *baḫru*, see MSL 10 p. 24. In line with Landsberger, this verb may describe ‘to fume’, or better ‘to steam’ rather than simply ‘to be hot’. See also CAD B 28, where *baḫru* is translated with ‘as hot as can be tolerated’. For further discussion, see Labat and Tournay 1945–1946: 119.

180 The form literally means that the patient keeps eating and drinking until ‘he becomes sated’, but most probably over-indulging is meant here. For this verb, see also Cadelli 2019: 5 with n. 12.

181 See CAD E 329–330, with KIN.NIM as a logogram for Akk. *šēru* ‘morning’. As a possible descriptive term for the belly, *mu-še* KIN.NIM could also be taken as a D-stem participle of *še’ū* ‘to look for’ followed by KIN.NIM for Akk. *naptan šēri* as in Igituh short version 129 (CAD N/1 319). However, our translation here must remain provisional.

84 A_{ii 19} ^{sim}GIR₂ ^{u2}ḪAR.ḪAR 5 U₂.ḪI.A ŠEŠ TEŠ₂.BI *ta-ka-sim ana KAŠ ŠUB-di ŠEG₆-šal*
 85 A_{ii 20} *ta-ša₂-ḫal LAL₃ u I₃ ḫal-ša ana ŠA₃ ŠUB-di lu ba-ḫi-ir ana KUŠ maš-qe₂-ti te-si-ip ana DUR₂-šu₂ DUB 'TI'*

86 A_{ii 21} [EN₂ ŠA₃.MEŠ i]t-^fta¹-nap-ša₂-ru zi-ir kar-^fšu₂ ^{1*}ŠA₃ NIGIN ku-uš-^fšu-ru-u₂ ⁷¹x x [x]¹⁸²
 87 A_{ii 22} x [x x] x x ek-le-ta ki-i me-e ḫi-ri-ti a-la-pa-a na-du-u₂ IGI.MEŠ-šu₂

‡

84 *asu* ('myrtle'), (and) *ḫašû* ('thyme')—you chop up these five ingredients¹⁸³
 all together; you put (*tanaddi*) them in beer; you bring (the mixture) to a
 boil (*tušabšal*),
 85 you filter it, you put (*tanaddi*) *dišpu* ('syrup') and pressed oil in it, (and) while
 it is steaming hot, you skim it off (*tessip*)¹⁸⁴ into a leather (bag) for
 potions,¹⁸⁵ you pour (*tašappak*) it into his anus; (then) he will recover
 (*iballuṭ*).

86 Incantation: 'The internal organs (*qerbû*)⁷ are constantly loosened, with the
 stomach (*karšu*) twisted (and) the convoluted intestines (*irru sāḫirūtu*)¹⁸⁶
 completely knotted up . . .
 87 . . . his face is covered with darkness in the same way that water in an
 irrigation ditch (is covered) with algae,

182 Lines 86–92 are edited by Collins (1999: 166–168) as Belly 25. For a more recent discussion of the passage, see Böck 2014a: 104–106, with her emendation of the first verb as [i]t-^fta¹-nap-ḫa¹-ru '(The intestines are persistently) massed together'.

183 Six drugs are actually listed in lines 83–85, although the text recognizes only five: perhaps *erēnu* and *šurmēnu* were mistakenly conflated when the editor counted up the ingredients.

184 On the basis of similar procedures in the perfume making texts (see Ebeling 1949: 405 ln. 24 and 407 ln. 22), we suggest that *esēpu* may describe a procedure in which syrup and oil are added to a mixture in order to produce a suspension of ingredients on the surface of the liquid, and this suspension was then skimmed off into a leather pouch. For an analogous procedure, see CRAN 1: 10–11 (BAM 480+ i 10–11) (. . .) 10 GIN₂ ZA₃.ḪI.LI ša₂ KA ^fur-šī^f (. . .) ina NINDA is-sip₃-ma GU₇, '(. . .) he scoops up / skims off ten shekels of *sahlû* ('cress') from the mouth of a mortar (. . .) into a loaf of bread, and then he eats it'.

185 The translation 'leather enema bag' (CAD E 331, M/1 384 and Cadelli 2000: 115) is based almost exclusively on this passage and STO 5: 202–203'. A more parsimonious interpretation might be to separate *mašku* from *mašqītu* as in *ana maški mašqēti tessip* 'you skim it off in a leather (bag) for potions', with the orthography reflecting vowel contraction of the plural form *mašqīātu*.

186 Cadelli (2000: 97) and Collins (1999: 166) take ŠA₃.NIGIN as a logogram for Akk. *tīrānu* 'coils of the intestine', but this term only seems to be used in extispicy texts. In line with STO 1: 214, we read the form ŠA₃.NIGIN as Akk. *irru sāḫirūtu* 'convoluted intestines'.

- 88 A_{ii23} 'ša¹-[ar E]DIN¹⁸⁷ e-di-ip na-di¹⁸⁸ i-ta-naq-qi₂ ŠU EDIN ma-la-a IGI.MEŠ-šu₂¹⁸⁹
 89 A_{ii24} e-t[a-n]a-ba-la 'ša-pa¹-tu-šu₂ i-ta-na-pa-aš ki-ma KU₆.MEŠ it-ta-nak-bir ki-ma MUŠ
 90 A_{ii25} e-m[ur-m]a^d gu-la na-di-na-at ba-la-ṭi NAM.LU₂.U₁₈.LU ina E₂^d asal-lu₂-ḫi u₂-bil eṭ-lu
 91 A_{ii26} r^{d1}A[MAR*.UT]U*¹⁹⁰ re-me₂-nu-u ip-pa-lis-su-ma ge-ša-ma TI-uṭ eṭ-lu
 92 A_{ii27} šum₂-ma 'IM^{1*} ina DUR₂ lu-ši šum₂-ma gi-ša-tu ina nap-ša₂-ti li-še-ši TU₆ EN₂

†

- 88 blown up (and) thrown down by the wind of the steppe, he constantly sheds
 (tears), his eyes are filled with the “hand of the steppe”,¹⁹¹
 89 his lips are constantly parched, he keeps flopping around like fish (and)
 continually puffs himself up like a snake.
 90 Gula, the provider of good health for mankind, saw this and brought the
 young man into the temple of Asalluḫi (= Marduk),
 91 merciful Marduk looked upon him, and then (said): ‘Belch (*gešām-ma*) and
 feel better (*buluṭ*), young man!’
 92 If there is flatulence (lit. wind), may it go out through the anus! If there is
 a belch, may he let it out through the throat!’ Incantation-formula.

187 The reading *ša-ar* EDIN (van der Toorn 1985: 69 with n. 174) is supported by its co-occurrence with the stative form of *edēpu*, which occurs several times alongside *šāru* in the sense of ‘wind blows into (somebody)’ or ‘to be inflated by wind’ (CAD E 28). The phrase is also attested in STO 2: 175 and, as a rubric, in KAR 44 obv. 13: *e-dip* IM (Frahm 2018: 10 n. 3). In the first tablet of the zi.pa₃-incantations (ASKT 11+ ii 70), a similar phrase is found in connection with black magic: im nu.gi₄ eden.na.ke₄ : ša₂-ar še-ri₃ la eḏ-pu (Borger 1969: 6 and Steinert 2012: 321).

188 The form here is probably a stative from the verb *nādû* (‘thrown down’), but it could likewise point to Akk. *nādu* ‘waterskin’; if so, the genitive case is problematic. For this alternative rendering, see Collins 1999: 167, who translates ‘he constantly pours out (water from) a waterskin as a libation for it’, treating ŠU of ŠU EDIN as a dative suffix following the verb *i-ta-naq-qi₂*.

189 Our text may be closer to the original since IGI.MEŠ is read in two different ways, first as a masculine plural *pānû* ‘face’ in line 87 and then as a feminine plural *inātu* ‘eyes’ in line 88, in each line preceded by a stative in the appropriate gender and number (Cadelli 2000: 98 and n. 41). The metaphor is reinterpreted in line with the overall topic in the EYES treatise: GIM A.MEŠ ša₂ a-ga-la-pe-e a-la-pa-a ŠUB-a ‘they (= the eyes) are spotted like the (muddy) water of a lagoon with algae’ (BAM 10 pp. 81–82 and 261).

190 The reading ^dIDIM¹ (Cadelli 2000: 77, Collins 2000: 166 and Böck 2014a: 105) is less likely.

191 Lines 88–89 keep alluding to dryness, hence the phrase ‘hand of the steppe’ which is analogous to *ša-ar* EDIN at the beginning of the line and possibly works as a poetic representation of sand or rheum. The ‘hand of the steppe’ also occurs in the Middle Babylonian diagnostic text MDP 57 11 iii 7: ŠU EDIN u₃ ba-ma-a-ti ‘hand of the steppe and the open country’. For the word pair ‘steppe’ and ‘open country’, but with *bēltu* ‘lady’ instead of ŠU = Akk. *qātu* ‘hand’, see Maqlû IV 22 (Abusch 2016: 117) and Šurpu VII 67–68 (Reiner 1958: 38).

- 93 A_{ii}28 K[A.INI]M.MA *ana ki-is* ŠA₃ ŠID-*nu*
-
- 94 A_{ii}29 ʾDIŠ¹ [NA *e-t*]a-ʾna^{1*}-ša₂-aš₂¹⁹² NINDA u KAŠ *la i-maḥ-ḥar* MAŠ.SILA₃.MIN-šu₂ GU₇.MEŠ-šu₂
 DIŠ [NA Š]A₃-šu₂ *e-ta-na-ša₂-aš₂-ma* NINDA u KAŠ SAG *la i-maḥ-ḥar* MAŠ.SILA₃.MEŠ-šu₂ GU₇.MEŠ-šu₂ (STO 2: 151)
- 95 A_{ii}30 [SAG.DU-*su gi-na-a* LAL I₃.NUN.NA GU₇ UD.7.KAM₂ SUM^{sar} SUM.SIKIL^{sar} GA.RAŠ^{sar} NU GU₇,
 SAG.DU-*su gi-na-a* LAL [x x x] / U[D.7.KA]M₂ SUM^{sar} SUM.SIKIL^{sar} GA.RAŠ^{sar} NU GU₇, (STO 2: 151–152)
- 96 A_{ii}31 [*ina* A^{gis}ŠE.NU] RA.MEŠ-*aš* NUMUN^{u2}UKUŠ₂.ḤAB NUMUN^{u2}ḤAR.ḤAR¹ SUD₂ *ina* KAŠ NAG-*ma* TI
ina A^{gis}ŠE.NU RA.MEŠ NUMUN^{u2}UKUŠ₂.ḤAB NUMUN^{u2}ḤAR.ḤAR *ina* KAŠ N[AG-*ma* TI] (STO 2: 152)
-

‡

- 93 An invocation for gastric constriction (*kīs libbi*). You recite (*tamannu*) it.
-
- 94 If someone[?] is continually distressed, does not accept bread and beer, (and)
 his shoulder blades cause him pain (*ikkalūšu*),
 95 he keeps his head bandaged (*ginâ iṣammid*),¹⁹³ he is willing to eat (*ikkal*)
 ghee, (but) for seven days he would not eat *šūmū* ('garlic'), *šamaškillu*
 ('onion'), or *karašu* ('leek');¹⁹⁴
 96 he keeps bathing (*irtanaḥḥaš*) in juice from *šunû* ('chaste tree'), you
 pound (*tasâk*) seed from *irru* ('cucumber')¹⁹⁵ (and) seed from *ḥašû*
 ('thyme'), (and) he drinks (*išatti-ma*) them in beer; then he will recover.
-

¹⁹² There is not enough space at the beginning of the line to accommodate the full introductory phrase in the parallel STO 2: 151. According to Cadelli (2000: 77), the small space in the break precludes the possibility of a NA sign before ŠA₃-šu₂, but it is more likely, given these space considerations, that only NA was in the break. Moreover, the verb *ašāšu* only occasionally co-occurs with *libbu*. For the rare idiom *libbašu itanaššaš*, see STO 2: 151.

¹⁹³ The adverb *ginâ* normally means 'constantly, usually', qualifying here the state of being bandaged, viz. 'he keeps his head bandaged', rather than the act of bandaging. An on-going act of bandaging, viz. 'he keeps bandaging his head', is found in BAM 571 ii' 21', where LAL₂.MEŠ-*su* stands for a Gtn-stem of *šamādu*.

¹⁹⁴ The second half of line 95 comes directly out of the hemerological tradition (Livingstone 2014: 168). These hemerological elements are situated between obvious symptom descriptions and clear therapeutic treatments, so it is difficult to know whether these elements belong to the symptomatology or the therapy. We take it as part of the symptomatology because of the psychological character of the verb *ašāšu* 'to be distressed', which may indicate that the patient was adhering, perhaps in an obsessive way, to a hemerological practice. It is also possible, however, that the actions in line 95 are part of the therapeutic procedure, similar to STO 2: 107.

¹⁹⁵ For *irru*, identified as wild melon, see Stol 1987: 85.

- 97 A_{ii}32 [DIŠ KI MIN x x x NI]G₂*.SILA₁₁¹.GA₂ ḪAD₂.A SUD₂ ina KAŠ^{lu2}KURUN₂.NA NAG NUMUN^{u2}UKUŠ₂.ḪAB^{NUMUN}
šim_{1,1} NUMUN^{giš}ŠE.NU SUD₂ ina KAŠ NAG
-
- 98 A_{ii}33 [DI]Š 'NA ki-is¹ ŠA₃ GIG 'ana¹ ki-is ŠA₃ 'KUD¹-si^{u2}IGI-lim^{u2}IGI.NIŠ^(eras.) 196^{u2} tar-muš¹⁹⁷
[x x x x x ana ki-ī]s ŠA₃-bi KUD-si^{u2}'IGI-lim¹ / [x x x x x] (BAM 564 iii 2'–3')
- 99 A_{ii}34 r^{u2}¹KUR.RA SUD₂ ina I₃ u KAŠ 'NAG¹
r^{u2}¹KUR.KUR SUD₂ / [x x x x] (BAM 564 iii 3'–4')
-
- 100 A_{ii}35 x x x 'ina KAŠ¹ NAG PEŠ₂.SILA₃.GAZ¹⁹⁸ ša₂-bu-la GU₇
[x] x SUD₂ ina KAŠ SAG NAG / [x x x ša₂-b]u-la GU₇ (BAM 564 iii 4'–5')
- 101 A_{ii}36 [x x x] r^{u2}¹kak-ku-sak-ku ša₂ PA.MEŠ-šu₂ DAGAL.MEŠ^{u2}ḪAB^{u2}IGI-lim SUD₂

†

- 97 If DITTO, you dry (*tubbal*) (and) pound (*tasâk*) . . . (and) dough, (and) he drinks (*išatti*) them in brewer's beer. You pound seed from *irrû* ('cucumber') (gloss: seed from *burâšu*) (and) seed from *šunû* ('chaste tree'), (and) he drinks them in beer.
-
- 98 If someone suffers (*maruṣ*) from gastric constriction (*kīs libbi*): in order to stop the gastric constriction, you pound (*tasâk*) *imḫur-līm* ('faces a thousand' plant), *imḫur-ešrā* ('faces twenty' plant), *tarmuš* ('lupin'),
- 99 (and) *nīnû* ('mint'), (and) he drinks (*išatti*) them in oil and beer.
-
- 100 He drinks (*išatti*) . . . in beer, (and) he eats (*ikkal*) dried *ḫulû* ('shrew').
- 101 You pound (*tasâk*) . . . *kakkusakku* (a plant) with wide leaves, *būšānu* ('smelly' plant) (and) *imḫur-līm* ('faces a thousand' plant),

196 There are faint traces of a gloss with signs of intentional erasure, although a few signs are still partly legible: 'NUMUN^{u2}x¹' (cf. Küchler 1904: pl. 2 ln. 34; Bácskay 2021a: 55–56). The gloss was presumably erased because it was deemed inconsistent to offer part of a plant as an alternative remedy, when the main text instructs us to use the whole plant. For another erased gloss on ^{u2}IGI.NIŠ, see STO 3: 248.

197 The gap in lines 98–100 has been filled with the help of K 22170, which is a direct join to MS A. The join was identified by Zs. Földi in 2020.

198 CAD H 231 takes the SILA₃ and GAZ signs in this orthography as part of a single logogram for the Akkadian *ḫulû* (a type of rodent). GAZ presumably indicates that the mouse in question has already been pre-processed into an ingredient. The cover term section of Uruanna, namely Uruanna III 6 (6), equates PEŠ₂.SILA₃.GAZ ša₂ GIŠ.GI with *šumuttu* 'beetroot' (Rumor 2017: 4), but there is no indication that we have this plant here.

- 102 A_{ii}37 [ina I₃].¹KUR.RA¹ :I₃ SIKIL NAG MUN ina KAŠ NAG MUN ina A NU pa-tan NAG-ma ina-eš
-
- 103 A_{ii}38 [DIŠ N]A ¹ŠA₃-bi ŠA₃-bi GU₃.GU₃-si¹⁹⁹ ur₂-ne₂-e ^{u2}HAR.HAR ^{u2}ti-ia-ta₅
 104 A_{ii}39 ^{r^{u2}}NU¹.LUH.HA ^{u2}KUR.RA saḥ-le₂-e ^{u2}tar-muš₈ ^{r^{u2}}IGI-lim ^{u2}IGI.NIŠ ^{u2}ak-tam
 105 A_{ii}40 ^{r^{u2}}IN*.NU¹*.UŠ ^{r^{giš}}ŠINIG 12 U₂.HĪ.A¹ ŠEŠ ba-lu pa-tan ina KAŠ NAG.MEŠ
-
- 106 A_{ii}41 DIŠ NA ŠA₃-šū₂ ik-ta-^rna*-ar*¹ PA* ^{r^{giš}}ŠINIG ^{u2}IN.NU.UŠ ^rGIŠ BUR₂¹ SUD₂ ina KAŠ NU pa-tan NAG-ma ina-eš

†

102 (and) he drinks them in *naṭtū* ('mountain oil')²⁰⁰ (gloss: pure oil). He drinks salt in beer (and) he drinks (*išatti-ma*) salt in water on an empty stomach; then he will get well.

103 If someone constantly cries out (*ištanassi*), 'My belly, my belly!': *urnū* (a kind of mint), *ḥašū* ('thyme'), *tīyatu* (a plant),
 104 *nuḥurtu* ('asafoetida'), *nīnū* ('mint'), *saḥlū* ('cress'), *tarmuš* ('lupin'), *imḥur-*
 105 *līm* ('faces a thousand' plant), *imḥur-ešrā* ('faces twenty' plant), *aktam* (a plant),
maštakal ('soapwort'), (and) *bīnu* ('tamarisk')—he keeps drinking (*ištanatti*) these twelve ingredients in beer on an empty stomach.

106 If someone continually rubs (*iktanâr*)²⁰¹ his belly (*libbu*): you pound (*tasâk*) leaves from *bīnu* ('tamarisk'), *maštakal* ('soapwort'), (and) *iš pišri* ('conjurer's tool' plant),²⁰² (and) he drinks (*išatti-ma*) them in beer on an empty stomach; then he will get well.

¹⁹⁹ The same symptom is also recorded in the Diagnostic Handbook: see Sagig 26: 64' and 66' (Heeßel 2000: 284).

²⁰⁰ Traditionally understood as the Akkadian word for 'naphtha', which does not make much sense in this context, particularly in light of the physiological effects that the consumption of naphtha can have. The orthography might suggest it was oil from the mountains. For an analogous medical ingredient, see MUN KUR-i 'mountain salt' in line 31 above.

²⁰¹ Based on the theme vowel, the form can only be *kâru* in the sense of 'to rub', not 'to be depressed' (Cadelli 2000: 99 n. 48), presumably used here to depict a patient with a stomach ache who continuously rubs their belly.

²⁰² The term GIŠ BUR₂ = Akk. *iš pišri* 'wood of release' refers to a ceremonial mace or conjurer's tool that also lends its name to a plant. With BUR₂ = Akk. *pašâru* meaning 'to release, free', this plant must have been particularly appealing for 'loosening' constrictions within the intestines. The evidence from Uruanna II 179 suggests a connection with *terinnu* 'pinecone' (CAD T 355); see also the anti-witchcraft text RIAA 312 iii 9', with parallels, listing the 'wood of release of the *naditu*-priestesses' alongside the 'cone (*terinnatu*) of the *qadištu*-votaries' (Abusch and Schwemer 2011: 342 ln. 111'). For a possible difference between the lexemes *terinnu* and *terinnatu*, see Abusch and Schwemer 2009: 76.

107 A_{ii42} SUḪUŠ^{gis} šu-ši SUḪUŠ^{gis*} NAM* TAR NITA₂^{u2} tar-muš^{u2} IGI-lim²⁰³ IGI.NIŠ^{u2} IN₆.UŠ₂ NUMUN^{u2} IN₆.U[Š₂]

108 A_{ii43} ʾ7 U₂ ʾ.HI.A ki-is ŠA₃-bi ina KAŠ N[AG]

109 A_{ii44} ʾ1* GIN₂* MUN* eme*-sal*-li₃^{ʾsim1} [GUR₂.GUR₂^{ʾi1m}] LI DIŠ-niš GAZ [SIM]

110 A_{ii45} ina KAŠ ŠEG₆-šal [x x ana Š]A₃ ʾŠUB-diʾ ana DUR₂-šu₂ D[UB-ak]

111 A_{ii46} EN₂ ʾmi¹-na-a ma-lu-u₂ ʾlib-bu¹-[ka mi-na-a ma-lu]-ʾu₂¹ lib-ʾbu¹-[ka]²⁰⁴

[x x] ʾmu la^{ʾ1} x [. .] (AMT 45/5+ ii 1ʾ)

[. .] x x [. .] (BAM 509 i 1ʾ)

[. . ŠA₃.MEŠ]-ʾka¹ / [. . ŠA₃.ME]Š-ka (BAM 489+ ii 1ʾ–2ʾ)

EN₂ mi-na-a «la» mal-lu-u «aš» ŠA₃-bu-ka [. .] (STT 252: 16)

112 A_{ii47} x x x^d x x ʾlib-bu¹-[ka man-nu lu-uš-pu]r ʾana gu-gal²⁰⁵ lib-bi¹-[ka]²⁰⁶

[man]-ʾnu¹ lu-uš-pur ʾana¹ x x x [x x x] (AMT 45/5+ ii 2ʾ)

[. .] a-na GU₂.GAL [x x x] (BAM 509 i 2ʾ)

[. .] ʾŠA₃¹.MEŠ-ka / [. .] ʾana GU₂.GAL ina¹ ŠA₃-bi-ka (BAM 489+ ii 3ʾ–4ʾ)

x x x x / ŠA₃-ʾbu-ka¹ man-nu liš-ʾpur^{ʾ1} «ru» a-na GU₂.GAL [. .] (STT 252: 16-17)

‡

107 Root from šūšu (‘liquorice’), root from male *pillû* (‘mandrake’), *tarmuš* (‘lupin’), *imḫur-līm* (‘faces a thousand’ plant) *imḫur-ešrā* (‘faces twenty’ plant), *maštakal* (‘soapwort’), (and) seed from *maštakal* (‘soapwort’).

108 Seven ingredients for gastric constriction (*kīs libbi*)—he drinks (*išatti*) them in beer.

109 You crush (*taḫaššal*) (and) sift (*tanappi*)[?] one shekel of *emesallu* salt, *kukru* (an aromatic),[?] (and) *burāšu* (a kind of juniper) together,

110 you bring them to a boil (*tušabšal*) in beer, you put (*tanaddi*) . . . in (the mixture), (and) you pour (*tašappak*) it into his anus.

111 Incantation: ‘What are your entrails (*libbū*) filled with? What are your entrails filled with?

112 . . . your entrails. Whom shall I send to the canal inspector of (var. in) your entrails?

203 This horizontal ruling seems to be misplaced since lines 107–108 represent a single prescription (Cadelli 2000: 99 n. 50): this type of editorial misstep may suggest that the compositional process was still underway.

204 Lines 111–113 are edited by Collins (1999: 134–137) as Belly 9. Note that the fragment BAM 577 has since been joined to MS A.

205 There seems to be some consistency in rendering the Akkadian word *gugallu* ‘canal inspector’ with the sign GU₂ as a frozen orthography, while the syllabic spelling in MS A is much less common (CAD G 121–122).

206 Lines 112–121 can partially be filled with the help of the fragment BAM 577, a direct joint to MS A first suggested by Köcher (1980: xxviii–xxix). The physical contact between the pertinent pieces was confirmed by M. Geller in 2007.

- 113 A_{ii48} [liš-ša₂]-^ra¹ [.....] [i-pat-ta-a ID₂.ME[Š]]
 [li-ša₂-a^{giš} MAR.MEŠ ša₂ KUG.BABBAR *gi-dim-me-ti* ša₂ KUG.SIG₁₇ / ^rli¹-pat-ta-a ID₂.MEŠ (AMT 45/5+ ii 3'-4')
 [. . .] KUG.BABBAR *gi-dim-me-e-ti* [x x x] / [. . .] ID₂.MEŠ (BAM 509 i' 3'-4')
^rliš¹-ša₂-a^{giš} MAR.^rMEŠ¹ ša₂ KUG.BABBAR *u ki-din-ne₂-e* ša₂ KUG.SIG₁₇ / *li-pat-ta-a* ID₂.MEŠ (BAM 489+ ii 5'-6')
 [x x x^{gi}]^r MAR¹.MEŠ / *ša* KUG.BABBAR *kid¹(ŠA₃)-di-me-ni* ša₂ KUG.^rSIG₁₇ ^r*lip-pa-tu-u₂*¹ [x x] (STT 252: 17-18)
- 114 A_{ii49} [.....] *li-par-ši-d*]u-ma li-šu-ni zu-u₂-^ršu¹
li-pat-ta-a a-tap-pa-a-ti / [li-par-ši-du-u₂-ni lu-šu-u₂-ni zu-šu₂ (AMT 45/5+ ii 4'-5')
li-pat-ta-a ^ra¹-[*tap-pa-a-ti*] / [li-^rpar¹-ši-du-ni lu-šu-u₂-ni zu-^ru₂-^ršu₂] (BAM 509 i' 4'-5')
li-pat-ta-a a-tap-pa-ti / *li-par-ši-du-ni lu-šu-u₂-ni zu-u₂-šu* (BAM 489+ ii 6'-7')
 [lip-pa-t]u-u «u₂» / *a-tap-pa-a-nu lu-ši-i* ^rzum¹-mu-u (STT 252: 18-19)
- 115 A_{ii50} [.....] [i-mur EN₂ ul ia-tu-un
a-šam-šu-tu₄ ša₂ ŠA₃-bi-šu / [li-ša-a]m-ma^d UTU *li-mur* EN₂ *ul ia-tu-un* (AMT 45/5+ ii 6'-7')
 [a-ša]m-šu-tu₄ ša₂ ŠA₃-bi-šu₂ *li-ša-am-ma*^d UTU *li-^rmur¹* / [EN₂ ul] *ia-^rut¹-tu-un* (BAM 509 i' 6'-7')
a-^ršam¹-šu-tu ^rša₂ ŠA₃-^r[bi-š]u₂ *li-ša-am-ma*^d UTU *li-mur* / ^rEN₂¹ *ul ia-tu-un* (BAM 489+ ii 8'-9')
 ša₂¹(A) ŠA₃-bi-[š_u]₂ DINGIR-š_u / ^dUTU *li²-mur-šu* EN₂ ^rul¹ *ia-tan^{am}-ni* (STT 252: 19-20)
- 116 A_{ii51} [.....] ^rd¹gu-la TIL.LA²⁰⁷ qiš-ta₅ TI-e EN₂
 [EN₂^d] ^rasal¹-lu₂-hi ME¹(AN).ME DINGIR.ME ŠUB-ma *ana-ku aš₂-ši* / [x x x TIL.L]A-^rma¹ NIG₂.BA-ki TI-i TU₆ EN₂
 (AMT 45/5+ ii 8'-9')
 EN₂^d *asal-lu₂-hi* u^d *gu-la* / [x x] x *id-di-ma a-na-ku aš₂-ši* / [^dgu-l]a TIL.LA-ma NIG₂.BA-ki *le-qe₂-e* TU₆ EN₂ (BAM 509 i'
 7'-9')
^rEN₂¹ [^das]al-lu₂-hi MAŠ.MAŠ DINGIR.MEŠ ŠUB-ma *ana-ku aš₂-ši* / ^rd¹gu-la TIL.LA-ma ^rNIG₂¹.BA-ki TI-i EN₂ (BAM
 489+ ii 9'-10')
 KI MIN (STT 252: 20)

 †

- 113 May they bear shovels of silver (and) spades of gold! May they open up the waterways!
- 114 May they open up the canals so that his excrement can escape and come out,
- 115 so that the whirlwind in his innards can come out and see the sun (var. his god Šamaš). The incantation is not mine,
- 116 it is the incantation of Asalluḫi (var. and Gula), the exorcist of the gods. He cast it, and I picked it up. O Gula, cure him (and) accept the (var. your) payment!²⁰⁸ Incantation.
-

²⁰⁷ The conjunction *-ma* is omitted in the main text, presumably due to haplography based on the right side of LA. The conjunction may also have been dropped because it occurs between two imperatives.

²⁰⁸ As Böck (2014a: 114) has reiterated, based largely on Geller 2010: 93-94, the formula *Gula bulluṭi-ma qišṭiki leqī* may refer to the fee the physician received, but it could also literally refer to an *ex voto* offering left at the temple of Gula.

- 117 A_{ii52} [..... G]U₇-ia ŠA₃-bi KI.SIKIL ana GAZ-ia²⁰⁹
 [x x x ŠA₃-b]u e-ki-a-am tal-lak / [. . . GU₇-i]a †ŠA₃¹-bi KI.SIKIL a-na GAZ-ia (BAM 509 i' 10'–11')
 EN₂ ŠA₃-†bu¹ ŠA₃-bu e-ka-a †ta^{1-la}lak ŠA₃-bi GURUŠ ina «aš» †GU₇¹-ka / ŠA₃-[bi] †KI¹.SIKIL a-na ħa-pi-†ka¹ (STT 252: 21–22)
- 118 A_{ii53} [..... Š]A₃-bi GUD ina u₂-re-e li-kul
 [. . . ŠA₃-b]i KI.SIKIL NU †GAZ¹ / [. . .] (BAM 509 i' 12'–13')
 ŠA₃-bi GURUŠ la ta-†ka¹ / ŠA₃-bi KI.SIKIL la †ta-ħa-pi¹ a-kul ŠA₃ GUD a-na †tar¹-ba-šu (STT 252: 22–23)
- 119 A_{ii54} [..... Š]A₃-bi ŠAḤ ina a-sur-re-†e¹
 [x x] x x [. . .] (K 13368: 1')
 [ŠA₃-b]i UDU.NITA₂ [x x x x] / [. . .] x x [. . .] (BAM 509 i' 13'–14')
 ŠA₃-bi UDU.NITA₂ a-na su¹(ŠU)-pu-ru / ŠA₃-bi ŠAḤ a-na a-†sur¹-<re>-†e¹ (STT 252: 24–25)
- 120 A_{ii55} [..... †a-sa]l-luḥ²¹⁰ u †gu-[la]
 †ša² DU₁₁.GA †ŠA₃¹-b[i . . .] / †a-sa-l-luḥ ŠUB-ma x [. . .] (K 13368: 2'–3')
 ša DU₁₁.GA ŠA₃-bi u SAG.DU (STT 252: 25)
 E[N₂ ul i]a-ut-tu₂ EN₂ [†e₂-a u †]†asal¹-lu₂-ḥi / [EN₂ †]da-mu u [†gu-l]a (BAM 124 iv 23–24)
 EN₂ ul ia-ut-tu-un / EN₂ †e₂-a u †asal-lu₂-ḥi / EN₂ †da-mu u †gu-la (BAM 128 iv 18'–20')

†

- 117 Incantation (as a dialogue):
 117a (Head) 'O belly, O belly! Where are you going?'
 117b (Belly) 'I'm going to inflict pain on the belly of the young man! I'm going to crush the belly of the young woman!'
 118–119 (Head) 'Do not inflict pain on the belly of the young man! Do not crush the belly of the young woman! (Instead,) may the belly of the ox in the pen be the one in pain, may the belly of the pig in the pigsty be the one in pain!'²¹¹
 120a (Narrator) (This is) what belly and head said to each other.
 120b The incantation is not mine; it is the incantation of Asalluḥi and Gula,²¹²

²⁰⁹ Lines 117–120 are edited by Collins (1999: 160–162) as Belly 21. The manuscript from Sultantepe replaces the first person possessive suffixes following the infinitives with the second person. This confusion probably resulted from (i) the curious description of the belly as the agentive cause rather than the locus of pain, and (ii) the underlying ambiguity of *akālu*, between 'to eat' and 'to experience pain'.

²¹⁰ The unusual orthography *†a-sa-l-luḥ* can also be found in the parallel text K 13368: 3'. For other syllabic spellings of the name Asalluḥi in our line, including *a-sa₃-lu-uḥ*, *a-sa-lu-uḥ* and *a-sa-lu-uḥ₂*, see George 2016: 116.

²¹¹ In our text, there is a shift from first and second person to third person indicated by the use of the third person precative *likul* 'may it hurt' in line 118. In the manuscript from Sultantepe, however, this change does not take place, and the corresponding verbal form is the imperative *akul* 'hurt!'.

²¹² The parallels K 13368: 2' and STT 252: 25 suggest that the narrator intervenes at the end of the incantation to explain who is participating in the dialogue (Veldhuis 1990: 39–40). Our tentative reconstruction of line 120 is based on these parallels, as well as on the occurrence of the pair of divine names Asalluḥi and Gula, presumably used here as an abbreviation for the longer list of names in BAM 124 and BAM 128. This leaves room for the comment found in K 13368 and STT 252, but the presence of this comment in our text cannot be demonstrated. For the possibility that line 120 contains a closing formula, see already BAM 9 p. 75 n. 59.

- 121 A_{ii.56} [..... *iq-b*]u-¹*nim*²-*ma a-na-ku*¹ [x x x x]
 B_{obv.1} [..... *a-n*]a-¹*ku u*₂¹-[*ša*₂-*an-ni*]
¹EN₂ ^dNIN.GIRIM₃ [EN] EN₂ / *šu-nu iq-bu-ni-ma ana-ku u*₂¹-*ša*₂-[*an-ni*] (BAM 124 iv 25–26)
 EN₂ ^dNIN.GIRIM₃ EN EN₂ / *šu-nu iq-bu-ma ana-ku u*₂¹-*ša*₂-*an-ni* (BAM 128 iv 21'–22')
- 122 A_{ii.57} [.....]
 B_{obv.2} [.....] TI-¹*e*¹
^d*gu-la* TIL[A . . .] (K 13368: 4)
-
- 123 A_{ii.58} [..... EN₂ *ana UGJU LI.DUR Š*[ID-*nu*]²¹³
 B_{obv.3} [..... LI.D]UR ŠID-*nu*
-
- 124 A_{ii.59} [..... ^gi¹*pisan*¹(E₂).gen₇²¹⁴ keš₂.d[a]
 B_{obv.4} [..... ^gi¹*pisa*n.gen₇ keš₂.da
 [EN₂] ¹*ša*₃ ¹*gig.ga pisan*¹(E₂).gen₇ [. . .] (K 13368: 6)
¹*ša*₃ ¹*gig.ga* «in» ^g*pisan*.gen₇ keš₂.da / *li-ib-bu ma-ar-šu*₂ *ša ki-ma pi*₂-*ša-an-ni ka-at-m*[u] (CT 4 8 obv. 1–2)

‡

- 121 it is the incantation of Ningirim, the lady of incantations. They told it to me,
 and I repeated it.
- 122 O Gula, cure him (and) accept your payment.²¹⁵
-
- 123 . . . (and) you recite (*tamannu*) the incantation over his navel (*abunnatu*).
-
- 124 The sick² belly (*libbu*)² is bound up (Akk. covered) like a reed basket.

²¹³ The gap in lines 123–144 has been filled with the help of AMT 30/6 + K 14163 + K 20273, which is an indirect join to MS A. The join was identified by K. Simkó in 2021, including K 14613 as a direct join to AMT 30/6.

²¹⁴ Although most of our manuscripts have E₂, the GI determinative and the Akkadian translation in CT 4 8 obv. 2 (viz. *pi*₂-*ša-an-ni*) make clear that the sign meant here is GA₂, read as PISAN in ^gPISAN. Certain Old Babylonian forms of E₂ and GA₂ are nearly identical, which might have led to the confusion of the two signs.

²¹⁵ The line can be restored with help from the form TI-*e* as the feminine imperative of the verb *leqû*, which must belong to the standard closing formula *Gula bulluṭi-ma qiṣṭiki leqi*, as in line 116 above.

- 125 A_{ii 60} [.....] x : 'a pu₂.gen₇ a¹.ge₆.a nu.t[uku]
 B_{obv. 5'} [..... a.g]e₆.a nu.tuku
 [a i]d₂.da.gen₇ k[i-ma . . .] (K 13368: 7)
 a id₂.da.gen₇ al.du.un nu.zu / ki-ma me-e na-ri-im e-ma i-il-la-ku u₂-¹u¹ [i-di]
 a pu₂.gen₇ a.ge₆.a (eras.) nu.tuku / ki-ma me-e bu-ur-ti a-gi-a u₂-ul i-šu (CT 4 8 obv. 3–6)
- 126 A_{ii 61} [..... tu]ku[?] : u₂ nu.ku₄.ku₄ a nu.¹ku₄.ku₄¹
 B_{obv. 6'} [..... n]u.ku₄.ku₄
 [gakk]ul[?].gen₇ dul.la x [. . .] (K 13368: 8)
 gakkul₃.gen₇ ¹ka.bi¹ ba.dul / ki-ma ka-ak-ku-li [pi-šu] ka-ti-im
 a nu.mu.un.da.ku₄.ku₄ ninda nu.mu.un.da.ku₄.ku₄ / a-ka-lu u₃ mu-¹u₂¹ u₂-ul i-ir-ru-bu-šum (CT 4 8 obv. 7–10)
- 127 A_{ii 62} [..... n]e : ^dasal.lu₂.ḫi igi : nig₂ ge₂₆.e : gen.na dumu.gu₁₀
 B_{obv. 7'} [..... nig₂ g]e₂₆.e : gen.na dumu.gu₁₀
 [x x] hun.ga₂ x x [. . .] (K 13368: 9')
^dasal.lu₂.ḫi igi.ni im.ma.an.si₃ / ^dAMAR.UTU ip-pa-li-is₂-su₂-ma
 a.a.ni ^den.ki.ke₄ gu₃ mu.un.na.de₂.e / a-na a-bi-šu ^de₂-a i-¹ša¹-as₂-si (CT 4 8 obv. 11–12)
^den.«lil₂».ki.ke₄ ^dasal.lu₂.ḫi mu.un.na.ni.ib₂.gi.gi / ^de₂-a ^dAMAR.UTU i-ip-pa-al
 dumu.gu₁₀ a.na.am₃ nu¹(NE).zu a.na.am₃ ma.ra.ab.daḫ.e / ma-ri mi-i-na la ti-di-ma mi-i-na-am lu-ši-ib-šu
 nig₂ ge₂₆.e zu.gu₁₀ u₃ za.e ga₂.zu / ša a-na-ku i-du-u₂ «u₂» at-ta ti-di
 u₃ za.e ga₂.zu nig₂ ge₂₆.e zu.gu₁₀ / ša at-ta ti-du-u₂ a-na-ku i-di (CT 4 8 rev. 5–12)

†

- 125 Like water in a river, you do not know where it will go;²¹⁶ like water in a well, it does not flow.
- 126 Like a fermentation vat, its mouth is covered;²¹⁷ neither food nor water is able to enter.
- 127 . . . Asalluḫi (took) notice (and told Enki about this. Enki answered) ‘What I (know, you know as well). Go, my son!’²¹⁸

²¹⁶ The first half of the line can tentatively be restored with the help of the Old Babylonian version CT 4 8 obv. 3–6.

²¹⁷ Like in line 125, the first half of the line has tentatively been restored on the basis of the Old Babylonian version CT 4 8 obv. 7–10.

²¹⁸ The dialogue elements of the Marduk-Ea formula, which are written in full in the Old Babylonian version CT 4 8 obv. 11–12 and rev. 5–12, are replaced with a standard abbreviation in the first millennium variant. This has resulted in a shortened version of the incantation, whereas the passage with the description of the medical condition, corresponding to CT 4 8 obv. 13–rev. 4, is not repeated. For the missing first half of the line, see K 13368: 9' including traces of the Sumerian verb ḫun.ga₂.

- 128 A_{ii 63} [..... n]e[?].ke₄ : u₃^{u2}ḥa.šu.u₂ šu u.me.ti²¹⁹
 B_{obv. 8} [.....] šu u.me.ti
 lag mun u₃ ḥa¹(GIR).še.na u₃.un.daḥ u₃.bi₂.i[n x (x)] / ki-ir-ba-an ta-ab-ti u₃ ḥa-ši-i uš-ša-a[b[?] x x x] (CT 4 8 rev. 15–16)
 lag mun.na šu u₃.me.ti (Gall: 13)
 [lag mun].na šu u₄.me.ti (STVC 11 obv. 6')
- 129 A_{ii 64} na[m.šub eridu^{ki}.ga u.m]e.ni.si₃ : lu₂.u₁₈.lu dumu dingir.ra.na ka.bi.ta u.me.ni.gar
 B_{obv. 9} [..... k]a.bi.ta u.me.ni.gar
 nam.šub u₃.me.si₃ / [k]a.ka.na u₃.me.gar (Gall: 14–15)
 [nam.šub er]idu^{ki}.ga u₄.me.si₃ / [k]a.ka u₃.me.ni.gar (STVC 11 obv. 7'–8')
- 130 A_{ii 65} lu₂ du[mu dingir.ra.na še₁₀.gen₇ ḥe₂.du]r₂.re bu.luḥ.gen₇ «ri» ḥe₂.en.si.il.e : im.ma gu.du.a.ni.ta ḥe₂.em.ma.ra.¹e₃
 B_{obv. 10'-11'} [..... ḥ]e₂.en.si.il.e /
 [..... ḥe₂.em.ma.r]a.e₃
 še₁₀.<gen₇> ki.še₃ ḥe₂.si.il.le / ki-ma ši-it-t[im li-id-di[?]]
 bu.lu.ḥ.gen₇ ḥe₂.si.il.le / ki-ma g[i-šu-tim li-ig-šu[?]]
 im.gen₇ gu¹(ŠE).du.še₃ e₃.ib₂.ta / ki-ma š[a-ri-im li-še-ši[?]] (CT 4 8 rev. 17–19)
 še₁₀.gen₇ ḥe₂.dur₂.re / bu.lu.ḥ.gen₇ ḥe₂.si.il.le / im.gen₇ gu.du.ni.ta ḥe₂.em.ma.ra.du (Gall: 16–18)

- 131 A_{ii 66} ¹KID₃.BI x x x x ana UGU EN₂¹ ŠUB-di ina KA-šu₂ u₂-man-zaq-ma ina KAŠ NAG-ma ina-eš
 B_{obv. 12'} [..... KA]Š NAG-ma ina-eš

†

- 128 You should take a lump of salt[?] and ḥašû ('thyme'),²²⁰
 129 you should cast the spell of Eridu over them, (and) you should place them in
 the mouth of the man, son of his god,
 130 so that it may²²¹ come out like excrement, so that it may come up like a burp,
 so that it may pass from the anus of the man, son[?] of his god[?], like wind'.

- 131 Its ritual: . . . you cast (*tanaddi*) the incantation over it, he sucks on it in his
 mouth, and then he drinks (*išattī-ma*) it in beer; then he will get well.

²¹⁹ In addition to the Old Babylonian version CT 4 8, lines 128–130 show a clear overlap with the closing section of the Gall incantation, which is known from several manuscripts, including STO 3: 99–108. Here we present a composite edition of this incantation, using BM 47859 as base text. For this incantation, see also the corresponding passage in STO 3.

²²⁰ Based on the Old Babylonian version CT 4 8 rev. 15–16, the first half of line 128 probably included salt as an ingredient alongside the ḥašû plant as well. In the Old Babylonian version CT 4 8 rev. 13–14, the description of medical ingredients is preceded by another reference to cattle and sheep, but this was probably not recorded in our treatise.

²²¹ For the different uses of the subjunctive-optative ḥe₂- prefix in Sumerian, understood here in line with its Akkadian equivalent, see STO 3: 105.

- 131a B_{obv.13'} [..... Š]A₃[?] GIG²²²
B _____
- 132 A_{iii.1} [..... ka.ke]š₂.bi ħe₂.du₈.a
B_{rev.1} [.....] 'ka.keš₂.bi' ħe₂.du₈.a
- 133 A_{iii.2} [.....^dasal.l]u₂. 'ħi dumu' eridu^{ki}.g[a.k]e₄ ka.keš₂.bi ħe₂.du₈.a
B_{rev.2} [.....] ka.keš₂.bi ħe₂.du₈.a

- 134 A_{iii.3} [KID₃.KID₃.BI x x x x EN₂] '7¹-šū₂ ŠID-nu ina KA-šū₂ 'u₂¹-[man-z]aq-ma ina-eš
B_{rev.3} [KID₃.KID₃.BI KA-š]u₂ u₂-man-zaq-ma ina-eš

- 135 A_{iii.4} 'EN₂¹ [ŠAKKAN₂ ina EDIN ŠA₃-ba-šū₂] ka-su-šū₂-ma SAḪAR SIG₃.SIG₃-ta ma-[a-a rit]-'ta-šū₂²²³
B_{rev.4} [..... S]IG₃.SIG₃-ta ma-la-a rit-ta-šū₂
EN₂^dŠAKKAN₂ ina EDIN ŠA₃-ba-šū₂ ka-su-šū₂-m[a] / [SA]ḪAR.MEŠ mu-ti ma-la-a rit-ta-šū (AMT 52/1: 10–11)
EN₂^dŠAKKAN₂ ina ED[IN Š]A₃-ba-šū₂ ka-si-šū₂-ma / SAḪAR.MEŠ mu-ti 'ma¹-la-a rit-ta-a-šū₂ (ABRT 2 11+ iii' 27–28)
[x x x x EDI]N ŠA₃-ba-šū ka-si-šū₂-ma / [x x x x ma-l]a-a rit-ta-a-šū (AMT 45/5+ ii 11'–12')
ša-am-ka-an i-na še-r[i-im] / lib₃-bu-šū i-ka₄-si₂-š[u] (Emar VI/4 737: 4–5)

†

- 131a . . . sick belly?²

- 132 . . . may he release its blockage.
133 . . . may Asalluḫi, the son of Eridu, release its blockage.

- 134 Its ritual: . . . you recite (*tamannu*) the incantation seven times, (and) he sucks on it in his mouth; then he will get well.

- 135 Incantation: 'Šakkan, his belly is bound up in the steppe, his hands are filled with *murderous* dust.'²²⁴

²²² Line 131a probably began with a rubric like KA.INIM.MA, but it is recorded as an additional line only in MS B. Such rubrics are sometimes used inconsistently, as in EYES 1: 153', where only one of the two manuscripts, namely NA iii 29e, has a label for sick eyes (BAM 10 p. 95).

²²³ Lines 135–137 are edited by Collins (1999: 169–171) as Belly 27; see also Stol's discussion in Loretz 2011: 398–399.

²²⁴ The phrase SAḪAR.MEŠ *mu-ti* 'dust of death' is replaced in the main text with an obscure sign sequence that might be rendered as SAḪAR SIG₃.SIG₃-ta. The underlying Akkadian expression may derive from the verb *maḫāšu*, perhaps a feminine verbal adjective in the D-stem, describing the effect that dust can have on a person caught in the steppe during a dust storm. If so, this would provide an admittedly fragile link to the 'dust of death' in the parallels. Stol (in Loretz 2011: 398–399) tentatively suggests that the form could correspond to *iš-pa-pa-ta*, a variant orthography for Akk. *išbātu* 'grass'.

- 136 A_{iii 5} *ul [um-mu pe-ta-a]t pa-ni-šu₂ ul a-ḥa-tu mu-š[e-qa-at re-ši-šu₂]*
 B_{rev. 5} [..... a]-ḥa-tu mu-še-qa-at re-ši-šu₂
 [u]l um-mu pe-ta-at pa-ni-šu / [ul a-ḥ]a-tu₂ mu-še-qa-at re-ši-šu₂ (AMT 52/1: 12–13)
 ul um-mu ^rpe-ta-at pa-ni-š[u₂] / ul a-ḥa-tu m[u-še-q]a-^ra¹-at re-ši-š[u₂] (ABRT 2 11+ iii' 29–30)
 [. . . pa-n]i²-šu₂ ul NIN-su / [. . .] (AMT 45/5+ ii 13'–14')
 iš-ši e-na-šu u₂-ul um-[ma] / u₂-ul a-ḥa-ta-ma (Emar VI/4 737: 6–7)
- 137 A_{iii 6} ^rki¹-[ma DI GI] ^rDA¹²²⁵ na-ši pat-r[i TU₆ EN₂]
 B_{rev. 6} [..... na-š]i pat-ri TU₆ EN₂
 [GIM] ^rDI¹ GI DA na-ši GIR₂ EN₂ (AMT 52/1: 14)
 GIM DI G[I DA na-ši pa]t-ri TU₆ [EN₂] (ABRT 2 11+ iii' 31)
-
- 138 A_{iii 7} [KID₃.KID₃.BI] LAG MUN ^{u2}rnu-ḥur¹-ta₅ TI-qe₂ ana UGU EN₂ ŠUB-d[i]
 B_{rev. 7} [..... ana UG]JU EN₂ ŠUB-di ina KA-šu₂ u₂-man-zaq-ma ina-eš
-
- 139 A_{iii 8} [EN₂ šam-mu ša₂ Š]A₃-bi ina KUR-i a-ši-^rma¹ as-suḥ-šu-m[a]²²⁶
 B_{rev. 8} [..... as-su]ḥ-šu₂-ma iṣ-ša-bat ŠA₃-bi

†

136 There is no mother to cheer him up. There is no sister to take care of him.

137 There is (only) him carrying a dagger like a . . . ' Incantation-formula.

138 Its ritual: you take (*teleqqe*) lumps of salt (and) *nuḥurtu* ('asafoetida'), you cast (*tanaddi*) the incantation over them, (and) he sucks on them in his mouth; then he will get well.

139 Incantation: 'The Belly Plant grows in the mountains, I picked it, and it seized my belly (*libbu*).

225 The reading at the beginning of line 137 can now be confirmed with the help of M. Geller's join between ABRT 2 11 and K 8211. This reading replaces the suggested restorations of the passage by Collins (1999: 170) and Stol (in Loretz 2011: 398). The meaning of the sequence DI GI DA remains unclear. The Sumerian phrase gi.da 'with the reeds' appears in the Early Dynastic compendium CUSAS 32 1 vii 8, as part of an incantation against stomach ache (gi.da AN_x(UD).DUL₃). Analogous incantations against bile are known from both Ebla (ARET 5 11; Krebernik 1984: 64–72) and Fara (SF 46 i 1–iv 5; Krebernik 1984: 76–80).

226 Lines 139–145 are edited by Collins (1999: 151) as Belly 15. Based on the indirect join between AMT 30/6+ and MS B, it seems that the passage contained a shortened version of the 'Belly Plant' incantation. What sets this version apart from the somewhat longer version in lines 164–169 below is the absence of comparative clauses. While the short version simply asks for the belly of someone to be released (*libbi X lippašir*), the long version makes a comparison with another entity whose belly is also being released (*kīma libbi X ippaššaru libbi Y lippašir*). AMT 30/6+ and MS B are used by Collins (1999: 145–148), alongside BAM 576, to reconstruct the longer 'Belly Plant' incantation in lines 164–169. Pulling the two versions of the incantation apart has thus changed the distribution of the pertinent manuscripts, with lines 139–146 represented by AMT 30/6+ and MS B. BAM 576 seems to be the only parallel to lines 164–169, since it has the same comparative clauses.

- 140 A_{iii 9} [a-na^dUTU DJU₁₁.GA-ma iṣ-ša-bat ŠA₃-b[^dUT]U [.....]
 B_{rev. 9} [..... a-na AN u KI] DU₁₁.GA-ma iṣ-ša-bat ŠA₃-bi AN u KI
- 141 A_{iii 10} 'a¹.[na NENNI A NENNI D]U₁₁.'GA¹-ma iṣ-ša-bat ŠA₃-bi N[ENNI A NENNI]
 B_{rev. 10} [..... a-na u₂-ma]-'mi¹ DU₁₁.GA-ma
 iṣ-ša-bat ŠA₃-bi u₂-ma-me
- 142 A_{iii 11} a-'na¹ [^de₂-a] EN-ia aq-bi-ma Š[A₃-bi lip-pa-šir]
 B_{rev. 11} [..... Š]A₃-bi^dUTU lip-pa-šir
- 143 A_{iii 12} ŠA₃-b[ⁱ AN u] 'KI¹ lip-pa-šir Š[A₃-bi]
 B_{rev. 12} [..... Š]A₃-'bi¹ u₂-ma-me lip-pa-šir
- 144 A_{iii 13} ŠA₃ NENNI [A NEN]NI lip-pa-'šir¹ [.....]
 B_{rev. 13} [..... šam-ma]-ka
^dUTU šam-me ŠEŠ-a šam-ma¹(ŠU)-ka (STT 252: 11)
- 145 A_{iii 14} NAG-'šu₂¹ [.....]
 B_{rev. 13-14} NAG-šu₂ lib-luṭ / [.....] 'U₂¹ KI KI MIN KI MIN
 NAG-šu₂ lib-luṭ / NAG-šu₂ li-šir NAG-šu₂ 'GIG¹-šu₂ lim-taš-šir NAG-šu₂ liš-lim / 'NAG¹-šu₂ e-ma u₂-ša-mar KUR-di
 (STT 252: 11–13)

 †

- 140 I spoke to Šamaš, and it seized the belly of Šamaš, I spoke to Heaven and Earth, and it seized the belly of Heaven and Earth,
- 141 I spoke to so-and-so², the son of so-and-so², and it seized the belly of so-and-so², the son of so-and-so², I spoke to the beasts, and it seized the belly of the beasts.²²⁷
- 142 (Then) I spoke to Ea, my lord, (asking him) that my belly be released! May the belly of Šamaš be released!
- 143 May the belly of Heaven and Earth be released! May the belly of the beasts be released!
- 144 May the belly of so-and-so, the son of so-and-so, be released! O Šamaš², this plant² is your plant.
- 145 You make him drink it so that he may recover. You make him drink it so that he may become healthy. You make him drink it so that his disease may leave. You make him drink it so that he may get well. You make him drink it so that he may have success wherever he strives.²²⁸

²²⁷ Veldhuis (1990: 37) suggests that the two entries 'Heaven and Earth' (*šamû u eršetu*) and 'beasts' (*umāmu*) must directly follow each other, but this does not seem possible, since both *šamû u eršetu* and *umāmu* occur in MS B, at the end of lines 9 and 10, respectively, with more than half a line missing between these two entries. We assume here that NENNI A NENNI is in the gap near the beginning of line 141, but when the chain was repeated in lines 142–144 the order of NENNI A NENNI and *umāmu* was flipped, in order to put NENNI A NENNI in final position at the end of the incantation.

²²⁸ There may not be enough room for the whole passage as it is attested in the Sultantepe parallel, which contains an extended version of the 'Belly Plant' incantation. The difficult formulation U₂ KI KI MIN KI MIN in MS B is probably an abbreviation for the sequence written *in extenso* in the main manuscript.

- 146 A_{iii 15} KA.ʾINIM¹. [MA]
 B_{rev. 15} [.....] ʾŠA₃¹-bu i-re-du-šu
-
- 147 A_{iii 16} KID₃.KID₃.ʾBI¹ x x [.....]
 B_{rev. 16} [..... ap-p]i² šil-ta-ḫi ša₂ 7 KA.KEŠDA.MEŠ-šu₂
- 148 A_{iii 17} 7-šu₂ u 7-šu₂ x [.....]
 B_{rev 16-17} 7-šu₂ u 7-šu₂ / [..... SAḪA]R²
- 149 A_{iii 18} TA^{urudu} na-a[ḫ-bi²]]229
 B_{rev. 17-18} ʾTA^{1 urudu} na-aḫ-ʾbi²1 [ana² urudu]ʾna-aḫ-bi²1 / [.....]
- 150 A_{iii 19} ana IGI^dUTU EN₂ ʾ7¹-[šu₂ x x x] ʾŠID²-nu¹ [.....]
 151 A_{iii 20} ina KI ta-sa-rim [x x x] x ina GIR₃ ʾ15 u² 2,30²1 x [.....]
 152 A_{iii 21} ina na-kap GIR₃ [15 u] 2,30 i-na-as-suk-ma ʾina²1-[eš²]
-
- 153 A_{iii 22} EN₂ ŠA₃^dUTU ina KUR-ʾi¹ [x x G]IG-ma : U₂ ŠA₃ ina ma₂-kan^{ki} a-ši-ma^d30 [is-suḫ-šu]230
- †
- 146 An invocation for . . . the belly pursues him.²³¹
-
- 147 Its ritual: . . . tip² of an arrow with seven knots
 148 seven times and seven times . . . dust²³²
 149 from (one) brewing vessel to (another) brewing vessel² . . .
 150 you recite the incantation seven times . . . while facing the sun . . .
 151 you make an incision on the spot . . . on the right and left foot . . .
 152 (and) he removes it with the instep (*nakkapu*)²³³ of both the right and the left
 foot; then he will get well.
-
- 153 Incantation: ‘The belly (*libbu*) of Šamaš grew sick in the mountains . . . but
 the Belly Plant had appeared in Makkan, so Šin tore it out,

229 Based on the traces in the last partly legible line of MS B, the name of a copper instrument seems to be repeated. Spatial considerations suggest an instrument with a short name, such as *naḫbū* ‘brewing vessel’, even though this particular object does not feature elsewhere in a ritualistic context.

230 Lines 153–161 are edited by Collins (1999: 137–140) as Belly 10, with a convincing restoration of the conjugated verb form *issuḫšu* ‘he tore it out’ at the end of the line.

231 For the likely reconstruction of this line as KA.ʾINIM¹. [MA ša DIŠ NA] ʾŠA₃¹-bu i-re-du-šu ‘incantation for “if Belly pursues a man”’, see Collins 1999: 147.

232 This is a provisional restoration of lines 147–148 based on CAD Š/2 450. See also Steinert and Vacín 2018: 737, who suggest a more complete reconstruction of the passage as [EN₂ UGU² ap²] pi šil-ta-ḫi ša₂ 7 KA.KEŠDA.MEŠ-šu₂ 7-šu₂ u 7-šu₂ / [ŠID-nu] ‘you recite the incantation seven times and seven times over the tip(?) of an arrow (consisting of) seven “joints/nodes”’. However, the traces of the sign following 7-šu₂ u 7-šu₂ in MS A do not support a reading like ŠID-nu.

233 For *nakkapu* see Cadelli 2000: 118 n. 32, who translates it as ‘une partie de pied qui est en quelque sorte opposée au talon’, mostly on the basis of the dream ritual tablet KAR 252 iii 35: *ki-i na-kap* GIR₃.MIN a-na a-si-di la i-qar₂-ri-ba ‘just as the instep of the foot does not come near the heel (so the evil of the dream should not affect me)’ (CAD A/2 330).

- 154 A_{iii 23} *ša₂^dUTU im-me-ru p[a-n]u-šu₂^dUTU šam-ma TA KUR-i u₂-še-ri-dam-[ma]*
 155 A_{iii 24} *iš-kun-ma ina ¹qaq¹-qa-ri šur-šu-šu qaq-qa-ra DIRI SI.MEŠ-šu₂ AN-e nak-pa*
 156 A_{iii 25} *iš-bat ŠA₃^dUTU i[na]e-qi₂-šu iš-bat ŠA₃^d30 ina DUNGU.MEŠ iš-bat ŠA₃ GUD ina tar-ba-ši*
 157 A_{iii 26} *iš-bat ŠA₃ UDU.NIT[A₂ i]na su-pu-ri iš-bat ŠA₃ ANŠE ina su-gul-li*
 158 A_{iii 27} *iš-bat ŠA₃ UR.¹GI₇¹ ina ši-ga-ri iš-bat ŠA₃ ŠAH ina er-re-ti*
 159 A_{iii 28} *iš-bat ŠA₃ GURUŠ ina me-lul-ti iš-bat ŠA₃ KI.SIKIL ina ur-ši-ša₂*
 160 A_{iii 29} *iš-bat ŠA₃ NENNI A NENNI tu-¹mu¹-re-e tu-ga-re-e*
 161 A_{iii 30} *a-na e-re-ši-šu-ma SU-šu₂ i-di : e-ma iš-ku-nu i-di TU₆ EN₂*

- 162 A_{iii 31} KID₃.KID₃.BI ^{u2}rur₂¹-ne₂-e ^{u2}NU.LUḪ.ḪA ^{u2}ti-ia-ta₅ GAZI^{sar} ^{u2}KUR.RA

†

- 154 (and because of this) the face of Šamaš brightened. Šamaš brought the plant
 down from the mountains,
 155 and once he had planted it in the ground, its roots filled the earth,²³⁴ its horns
 gored the heavens.
 156 It seized the belly of Šamaš, when he took it (*ina leqîšu*);²³⁵ it seized the belly
 of Šin in the clouds; it seized the belly of the ox in the stall.
 157 It seized the belly of the ram in the fold; it seized the belly of the ass among
 the herd.
 158 It seized the belly of the dog at the door-bolt; it seized the belly of the hog in
 the pigsty.
 159 It seized the belly of the young man, while at play; it seized the belly of the
 young woman in her bedroom.
 160 It seized the belly of so-and-so, the son of so-and-so — *tumurê tugarê*.²³⁶
 161 It is according to his wish: abandon his body!²³⁷ Abandon every place where
 he (= Šamaš) planted (you)! Incantation-formula.

- 162 Its ritual: you pound (*tasâk*) *urnû* (a kind of mint), *nuḫurtu* ('asafetida'),
tīyatu (a plant), *kasû* ('tamarind'), (and) *nīnû* ('mint')

²³⁴ From Šurpu V–VI 64 and 133, involving the action of roots in soil, viz. *šuršūšu qaqqara la išabbatû* 'its root will not take hold in the ground' (Reiner 1958: 31 and 33), it appears that the usual way of saying that 'roots take hold' was with the verb *šabātu* 'to seize', which appears as the leitmotif throughout the rest of the text, but here the verb used to describe the action of the roots is *malû* 'to fill'.

²³⁵ The verb *leqû* 'to take' in our version of the Belly Plant incantation possibly represents a banalisation, replacing the more appropriate *nasāhu* 'to pull out plants or their parts' (CAD N/2 6), known from the Old Babylonian version of the same incantation, YOS 11 12 obv. 2; see Veldhuis 1990: 38–39, Collins 1999: 138–139 and Cadelli 2000: 81 with n. 45.

²³⁶ For these difficult forms, possibly representing interjections, see CAD T 450, where it is left untranslated.

²³⁷ The imperative form of the verb *nadû* is probably used here in the sense of 'to abandon' (CAD N 76–78). The command is aimed at the Belly Plant, ordering that it leave the bodies of those whom it has infected and also the place where it has been planted (cf. Collins 1999: 140). The idiom here, viz. *SU-šu₂ i-di* 'abandon his body', should be contrasted with *GIG SU-i u₂-suḫ* (from Akk. *nasāhu*), as for example, in the recently published medical tablet in the Otago Museum E2014.6 rev. 13 (Zilberg and Horowitz 2016: 179). For the less likely reading of the verb as *i-SILIM*, viz. *išallim*, see Veldhuis 1990: 43.

- 163 A_{iii 32} DIŠ-niš SUD₂ ina KA[Š S]IG₃*-aš EN₂ ana ŠA₃ ŠID-nu ina ŠU GUB₃-šu₂ NAG-ma TI
-
- 164 A_{iii 33} ¹EN₂ šam-mu¹ [ša₂ ŠA₃]-bi ina KUR-i a-ši-ma as-suḥ-šu₂-ma iṣ-ša-bat ŠA₃-bi²³⁸
¹EN₂¹ šam-mu ša₂ ŠA₃-bi ina K[UR-i x x x] / as-suḥ-šu₂-ma i[ṣ-ša-bat x x] (BAM 576 ii' 2'-3')
 [... iṣ-ša-ba[t ...]] (K 19455: 1')
- 165 A_{iii 34} [.....] ¹aq¹-bi-ma iṣ-ša-bat ŠA₃^dUTU
 ana ^dUTU DU₁₁-GA-ma i[ṣ-ša-bat x x x] (BAM 576 ii' 4')
 [... aq-b]i-ma iṣ-ṣ[a-bat ...] (K 19455: 2')
- 166 A_{iii 35} [..... aq-b]i-¹ma¹ iṣ-ša-bat Š[A₃* A]N u KI
 ana AN-e u KI-ti₃ DU₁₁-GA-m[a ...] (BAM 576 ii' 5')
 [... KI-t]i₃[?] aq-bi-ma iṣ-ṣ[a-bat ...] (K 19455: 3')
- 167 A_{iii 36} [..... iṣ-ṣ]a-bat ŠA₃ u₂-¹ma-me¹ a-¹na^{d1*}[e₂-a EN ap-si aq-bi-m]a*
 ana u₂-ma-mi DU₁₁-GA-[ma ...] / ana ^de₂-a EN a[p-si ...] (BAM 576 ii' 6'-7')
 [ana u₂-ma-m]i[?] ¹aq¹-bi-ma iṣ-ṣa-b[at ...] / [...] EN-ia [...] (K 19455: 4'-5')
- 168 A_{iii 37} ŠA₃-b[i x x x ŠA₃-b]i ^dUTU lip-pa-šir₃ ki-m[a x x x x ip-pa-ša₂]-¹ru¹²³⁹
 ŠA₃-bi lip-pa-šir₃ Š[A₃-bi ...] / GIM ŠA₃-bi ^dUTU ip-pa-ša₂-ru (BAM 576 ii' 8'-9')
 [... ŠA₃-b]i ^dUTU [...] / [...] (K 19455: 6'-7')

‡

- 163 together, you stir them (*tamaḥḥaš*) into beer, you recite (*tamannu*) the incantation over (the mixture), (and) he drinks (*išatti-ma*) it, using his left hand; then he will recover (*iballuṭ*).
-
- 164 Incantation: 'The Belly Plant grows in the mountains, I picked it, and it seized my belly (*libbu*).
- 165 I spoke to Šamaš, and it seized the belly of Šamaš.
- 166 I spoke to Heaven and Earth, and it seized the belly of Heaven and Earth.
- 167 I spoke to the beasts, and it seized the belly of the beasts. (Then) I spoke[?] to Ea, lord of the Apsû (asking him)
- 168 that my belly be released! May the belly of Šamaš be released! Just as the belly of Šamaš is released,

238 Lines 164–169 are edited by Collins (1999: 145–148) as Belly 13. Of the three additional manuscripts that Collins used to reconstruct this passage, only BAM 576 can still be considered a parallel. AMT 30/6+ and MS B contain a shortened version of the Belly Plant incantation recorded in lines 139–145 above. The Sultantepe manuscript STT 252 starts in much the same way as our incantation here, but it then diverges for several lines and goes on to include a number of additional lines.

239 The gap in lines 168–172 has partially been filled with the help of K 22164, which is a direct join to MS A. The join was identified by K. Simkó in 2021.

169 A_{iii 38} ŠA₃-b[i AN u KI lip-pa-š]ir₃ ki-ma ŠA₃-bi AN u KI [.....] x x x
 Š[A₃-bi . . .] / GIM ŠA₃-bi AN-e u 'KI-ti₃' [. . .] / ŠA₃ ša₂ NENNI 'A' NE[NNI . . .] / 'd¹U[TU šam-m]u [. . .] (BAM 576 ii' 9'-12')
 ŠA₃-bi AN-'e' [. . .] / [. . .] x ŠA₃-bi [. . .] (K 19455: 7'-8')

170 A_{iii 39} KID₃.KID₃.B[I x x x x EN₂ 7-š]u₂ ŠID-nu ina KA-šu₂ u₂-[man-zaq-ma] ina-eš

171 A_{iii 40} EN₂ 'ER₂¹²⁴⁰ IR UD LI AN x x [x x] sa-'bī'-tu₄²⁴¹
 172 A_{iii 41} [na]m-zi-tu₄ a-šī_{pi}-tu₄ ina 'a¹-mat^dAMAR.'UTU¹ ina qi₂-'bit^dUTU¹ LU₂ lib-luṭ TU₆ EN₂

173 A_{iii 42} EN₂ IM el-lu ša₂ ina KUR-i aš₂-bu man-nu ub-lak-ka ana 'ŠA₃¹ e[l-l]i ša₂ a-me-lu-ti²⁴²

†

169 may the belly of Heaven and Earth be released! Just as the belly of Heaven and Earth is released . . . the belly of so-and-so, the son of so-and-so . . . O Šamaš, the plant . . .²⁴³

170 Its ritual: . . . you recite (*tamannu*) the incantation seven⁷ times (over it, and) he sucks on it in his mouth; then he will get well.

171 Incantation: 'Tear . . . the alewife . . .
 172 the disturbed fermenting vat, by the word of Marduk (and) the utterance of Šamaš, may the man recover!' Incantation-formula.

173 Incantation: 'O pure wind that dwells in the mountains! Who has brought you down to the pure belly of mankind,

240 The traces of signs point to A.IGI, with the possible reading ER₂ = Akk. *dimtu* 'tear'. This reading seems to be confirmed by the fact that *ašītu* and *apītu* are derived from verbs that describe eye disease symptoms in other medical contexts, such as blurred and cloudy vision (*ešū* and *apū*, respectively): see CRAN 1: 2–3 (BAM 480+ i 2–3), which has IGI.MIN-šū₂ (. . .) *i-pi-ta₅ i-šī-ta₅ a-ša₂-a / u₃ ER₂ ŠUB.ŠUB-a* 'his eyes are made blurry by (. . .) cloudiness, confused vision (. . .), and they shed tears constantly'.

241 Lines 171–172 are edited by Collins (1999: 130–131) as Belly 7. His reading of the glossed passage in line 172, viz. *er₂-tum* '(a fermenting vat) is the chest', does not yield a clear meaning in this context. The image of the disturbed fermenting vat, on the other hand, is introduced here as a representation of an upset stomach: when closed, they both slowly fill with bubbles, foam and smelly gases.

242 The gap in lines 173–177 has partially been filled with the help of K 22089, which is a direct join to MS A. The join was identified by Zs. Földi in 2023. The incantation is also edited by Collins (1999: 126–127) as Belly 3.

243 The missing second half of the line can tentatively be restored with the help of the parallel in BAM 576. However, the size of the available space in the break at this point may not be enough to accommodate the whole passage as it stands in BAM 576.

174 A_{iii 43} ša₂ UZU-šu₂ ša₂ la a-ka-li₃ ša₂-man-šu ša₂ la pi-it¹(DA)-šu-ši 'i-še¹-er IM ana šu-bur-ri
ba-lu hur-ru IM a-na šu-¹bur¹-<ri> (STT 252: 26)

175 A_{iii 44} ki-ma še-er ka-ra-ni₇ ta-aš-ši ana ši-b[it² I]M² 'TU₆¹ EN₂
GIM še-ri GEŠTIN a-na EGIR x x x (STT 252: 26)

176 A_{iii 45} KID₃.KID₃.BI^{u2} ti-ia-ta₅ GAZI^{sar} u MUN DIŠ-niš SUD₂ [x x x] x
177 A_{iii 46} 'I₃.GIŠ¹ ana pa-ni ma-aš-ti-i ta-za-ru₃ 3-šu₂ EN₂ ŠID-nu-ma LU₂ [x x x x]

178 A_{iii 47} [DIŠ KI MIN] x [.....] x x x [.....]
179 A_{iii 48} [.....] 'ti¹-ia-ta₅ GAZI^{sar1} ta-mar-raq ina 'KAŠ^{1*} NAG

180 A_{iii 49} DIŠ K[I MIN] ina I₃.GIŠ u KAŠ SAG NAG

‡

174 whose flesh is not to be eaten (and) whose oil not to be used to anoint oneself?²⁴⁴ . . . O wind,
175 go out (tašši)²⁴⁵ through the anus just as a vineyard snake!²⁴⁶ Incantation-formula for a seizure[?] of wind.

176 Its ritual: you pound (tasâk) tīyatu (a plant), kasû ('tamarind'), and salt together . . .,
177 you scatter oil on the surface of the potion, you recite (tamannu) the incantation three times, and then the man . . .

178 If DITTO, . . .
179 you pulverize . . . tīyatu (a plant) (and) kasû ('tamarind'), (and) he drinks (išatti) them in beer.

180 If DITTO . . . (and) he drinks (išatti) it in oil and high-quality beer.

²⁴⁴ A similar formulation can be found in Lamaštu I 187–188: iš-ta-na-at-ti da-mi naš-bu-ti ša a-me-lu-ti / UZU ša₂ la a-ka-li GIR₃.PAD.DU ša₂ la ka-ra-ši 'she keeps drinking blown[?] blood of humans, (eats) flesh not fit for eating, (cracks) bone(s) not meant for cracking' (Farber 2014: 90 and 158–159).

²⁴⁵ We take this form as an anomalous Gt-stem imperative of wašû, namely taši, with the unexpected doubling of /š/ in our text. The only possibilities that explain the doubled /š/ (a second person durative of ešû 'to slit' or nešû 'to tear out, to slit') are both rare and would present us with the otherwise unknown image of the wind breaking through a blocked anus.

²⁴⁶ The vineyard snake 'who does battle with the incantation priest' (CBS 7005: 14) is listed (without the epithet) in Ura XIV 28 (MSL 8/2 p. 8) and in Šumma ālu XXV 13–14, but it is primarily known from the incantation tradition. It already appears in Old Assyrian and Old Babylonian incantations (Finkel 1999: 223–229 and Barjamovic 2015: 58 with n. 4) and also functions as a cover term for the daddaru plant in Uruanna III 75 (71) (Rumor 2017: 15).

- 181 A_{iii 50} EN₂ *e-sil k[i-ma na-d]i na-pi-iḫ-ma ki-ma lu-up-pi*²⁴⁷
 182 A_{iii 51} KA.NA 'šu-u₂^{1*} i[na² K]A-šu₂ šu-u₂^{giš} PEŠ₃ NU E₃-ma TU₆ EN₂
-
- 183 A_{iii 52} KID₃.¹KID₃.BI¹ *ina* ŠU.SI 'GIR₃-ka¹ GAL-ti ša₂ GUB₃ EN₂ 7-šu₂ *ana* UGU LI.DUR-šu₂ ŠUB-ma *ina-eš*
-
- 184 A_{iii 53} 'EN₂¹ ŠA₃ *nam-zi-tu*₄ KAŠ *la-as-su-uḫ* TU₆ EN₂²⁴⁸
-
- 185 A_{iii 54} KID₃.KID₃.BI *ina* ŠU.SI GIR₃-ka GAL-ti ša₂ 2,30 EN₂ ŠUB-di u *ina* ŠU.SI-ka tu₂-mar-raṭ-ma²⁴⁹ *ina-eš*

†

- 181 Incantation: 'Inflated like a waterskin and blown up like a leather bag,
 182 It is "in his mouth" (Sum.). It is "in his mouth' (Akk.)",²⁵⁰ (which is like) an unopened fig.' Incantation-formula.
-
- 183 Its ritual: with the big toe of your left foot,²⁵¹ you cast (*tanaddī-ma*) the spell seven times over his navel (*abunnatu*); then he will get well.
-
- 184 Incantation: 'The belly is a fermenting vat (*namzītu*).²⁵² let me drain (its) beer!'
-
- 185 Its ritual: with the big toe of your left foot, you cast (*tanaddi*) the incantation, (and) you scratch it with your finger;²⁵³ then he will get well.

²⁴⁷ Lines 181–182 are edited by Collins (1999: 171) as Belly 28.

²⁴⁸ Line 184 is edited by Collins (1999: 128) as Belly 5. We retain Cadelli's (2000: 45) reading of KAŠ *la-as-su-uḫ* as an Assyrian form of *nasāḫū* in the precative, capturing the idea that the contents of the patient's belly should be evacuated in the same way that one draws beer from the lower tap of a fermenting vat (see also CAD N/1 257). Collins (1999: 128) reads *bi-la-as-su* IM¹, emending Uḫ to IM for Akk. *šāru* 'wind', with supporting evidence in PBS 7 87: 2 which reads *bi-il-la-as-su₂ ša-rum* (see also Farber 1984, with collations, and Stol 2006: 115).

²⁴⁹ AHW 610 suggests *ta₅-* as a possible reading of the sign UD in *tu₂(UD)-mar-raṭ-ma*, based on the variant spelling *ta-mar-raṭ* in line 199 below, but *ta₅-* is not otherwise used as the first syllable in verbal forms.

²⁵⁰ The line begins with a lexical parallel between Sumerian KA.NA 'in his mouth' and the corresponding phrase in Akkadian *ina pišū*, with *šu-u₂* following each entry, as we might expect in a lexical list. This lexical equation gives the location of the inflated waterskin or blown-up bag, as a depiction of a protruding navel or an umbilical hernia, an image that is reinforced by a comparison with an unopened fig. For the alternative reading 'string together *kanašū* plant [. . .], *šū* stone, and *ēru* wood (to make an amulet)', see Collin's 1999: 171. Except for Uruanna, the *kanašū* plant seems to have disappeared from the first millennium medical corpus (CAD K 143–144).

²⁵¹ This curious use of the big toe to cast the spell may actually go back to an Old Sumerian incantation against stomach ache: CUSAS 32 1 viii 9–ix 1 reads *šu.si giri₃.si.na ḫa.mu.ta.sar* 'through his fingers and toes the spell shall flee' (George 2016: 120).

²⁵² CUSAS 32 32 includes 'a compilation of three Old Babylonian incantations for digestive disorders, which have in common the use of the brewing jar [viz. *namzītu*] as a metaphor for the stomach and digestive tract' (George 2016: 136).

²⁵³ In AMT 73/1+ iv 26, the same verb is used in combination with fingers and toes, to describe scratching as a symptom: 'DIŠ NA¹ x du šu₂ x x x lu *ina mim-ma lu* GIR₃.MIN-šu₂ lu ŠU.SI-šu₂ *im-ru-ut-ma* [. . .] 'if someone . . . has scratched it with either his feet or his fingers . . .' (Eypffer 2016: 50–51).

- 186 A_{iii 55} EN₂ *ša-ru-um-mi ša₂-ru ša₂-ru* IZI²⁵⁴ DINGIR.MEŠ *at-ta₃ ša-ru ša bi-rit ze-e*²⁵⁵
 187 A_{iii 56} *u ši-na-a-ti at-ta₃ tu-ši-a-ma it-ti* DINGIR.MEŠ ŠEŠ.MEŠ-ka ^{gis}*'na¹-di-a-at* GU.ZA-ka EN₂
-
- 188 A_{iii 57} KID₃.KID₃.BI ^{u2}EME UR.GI₇ ḪAD₂.A SUD₂ *ina* I₃.GIŠ ŠUB-*di* EN₂ ŠID-*nu* ŠEŠ₂-*su-ma ina-eš*
-
- 189 A_{iii 58} EN₂ *lib-bu-ma ŠA₃-bu ŠA₃-bu da-an ŠA₃-bu qar-rad* GIM UR.MAḪ *ma-¹li¹ pu-luḫ-¹ta₅*^{*256}
 190 A_{iii 59} *ki-ma* UR.BAR.RA *la-ka-da uš-šur* EN₂ *ul ia-at-tu₂ ¹EN₂^d gu-la*
-

†

- 186 Incantation: ‘Wind, they say, Wind! O Wind!’²⁵⁷ You are the fire of the
 gods! O Wind, you are the one between excrement
 187 and urine! You come out, and then your throne is set up with the gods, your
 brothers!’ Incantation.
-
- 188 Its ritual: you dry (*tubbal*) (and) pound (*tasâk*) *lišân kalbi* (‘dog’s tongue’
 plant), you put (*tanaddi*) it in oil, you recite (*tamannu*) the incantation,
 (and) you anoint him (*tapaššassū-ma*); then he will get well.
-
- 189 Incantation: ‘It is the belly! O Belly! The belly is strong! The belly is a hero!
 It is full of fearsomeness like a lion!
 190 It is free to run (*lakāda uššur*)²⁵⁸ like a wolf! The incantation is not mine; it
 is the incantation of Gula.’
-

²⁵⁴ There seems to be an extra horizontal wedge on the right side of IZI, which led Scurlock (in Scurlock and Andersen 2005: 124) to suggest a collation of IZI as MA. However, she ignores the left side of IZI and mistakenly transliterates the phrase as *ša₂-ru-ma*. The scribe who wrote our tablet may have miscopied an original NE sign as *am-ma*, yielding the ungrammatical form ***ša₂-ru-am-ma*.

²⁵⁵ Lines 186–187 are edited by Collins (1999: 125–126) as Belly 2. These two lines have been frequently translated, as for example in Ritter 1965: 312, Farber 1987 and Foster ³2005: 973. Collins notes the possibility that *na-di-a-at* could be an abbreviated form of the second person stative, viz. *nadiāta*, but this is not adopted here. The line, especially the idea of placing the throne of passing gas ‘with the gods, your brothers’, must be a joke or perhaps an attempt to persuade the gas to leave the body and go with the other gods. These lines may also be offering a parody of a passage from the Fire Incantations, section II, lines 14–15: *na-as-pi-ḫi* GIM *im-ba-ri te-be₂-e* GIM *na-al-ši* / *ki-ma qut-ri e-tel-li-i a-na* AN-*e* *ša₂^d a-nim* ‘scatter like fog, rise like dew, like smoke ascend to the heaven of Anu’ (Lambert 1970: 40).

²⁵⁶ Lines 189–190 are edited by Collins (1999: 152) as Belly 16.

²⁵⁷ Forms like this, with the quotative particle *-mi*, are traditionally rendered as direct speech, as in an Old Babylonian incantation containing a *historiola* for the *merḫu* kernel that starts with the phrase *eršetum-mi eršetum* ‘The earth – they tell – was. The earth (. . .)’ (Landsberger and Jacobsen 1955: 15). See generally Wasserman 2012: 179–205.

²⁵⁸ AHW 1486 devotes a short section to this idiom but does not cite our line. Collins (1999: 152) cites similar lines from two Old Babylonian incantations against anger (Wilcke 1985: 202–203 ln. 89; Whiting 1985: 181 ln. 6–7), which may be garbled versions of the same text. The verbal adjective *uššur* is probably the same type of *accusativus respectus* discussed by Whiting as ‘he is free (with respect to running)’ (Aro 1961: 108, *apud* Whiting 1985: 182).

- 191 A_{iii} 60 EN₂ *a-nam-di* EN₂ *ana* DUMU.MUNUS^d *e₂-a a-nam-di* EN₂ *ana* DUMU.MUNUS^d *a-nim*²⁵⁹
EN₂ *a-nam-di* EN₂ *a-na*¹ [. .] / EN₂ *a-na* DUMU.MUNUS^d *a-nim* (Beckman and Foster 1988: 18 no. 15 ln. 2'–3')
- 192 A_{iii} 61 *a-nam-di ana* DUMU.MUNUS DINGIR *aš-šum mi-ni-i aš-šum mi-ni-i aš-šum ka-bat-ti aš-šum li-ib-bi*
*a-na*¹ [na . . .] / *aš-šum mi-ni-i aš-šum mi-ni-i* <*aš-šum*> *ka-bat-ti* [i . . .] (Beckman and Foster 1988: 18 no. 15 ll. 3'–4')
- 193 A_{iii} 62 *aš-šum li-ib-bi aš-šum li-ib-bi* ¹*mar-ši*¹ TU₆ EN₂
[*aš-šum li-ib-bi aš-šum li-ib-bi* [. . .] (Beckman and Foster 1988: 18 no. 15 ln. 5')
-
- 194 A_{iii} 63 KID₃.KID₃.BI SIG₂ BABBAR DUR NU.NU 7 KA.KEŠDA KE[ŠDA x x x x EGI]R-šu₂ KEŠDA-*ma ina-na*¹ *es*¹
[DU₃.D]U₃.BI SIG₂ BABBAR DUR NU.NU 7 K[A.KEŠDA KEŠDA] / [EN₂ Š]ID-*nu ina* EGIR-šu₂ *tara-[kas₂ x x x]*
(Beckman and Foster 1988: 18 no. 15 ll. 6'–7')
-
- 195 A_{iii} 64 EN₂ *a-na li-bur-za-ni-nu qi₂-b[i-ma um-ma a-d]a-pa* ¹ABGAL¹-*m[a]*²⁶⁰
EN₂ *a-na li-bur-za-ni-na*¹ [. . .] / *um-ma* ¹*a-na* *da-pa* ABGAL-*ma* (AMT 52/1: 1–2)

†

- 191 Incantation: 'I cast a spell; I cast a spell for the daughter of Ea; I cast a spell for the daughter of An.
- 192 I cast a spell for the daughter of a god. What was it about? What was it about?
It was about the liver. It was about the belly
- 193 It was about the belly. It was about a sick belly.' Incantation-formula.
-
- 194 Its ritual: you spin (*taṭammī*) a thread of white wool, you tie (*takašsar*) seven knots, you recite (*tamannu*) the incantation, (and) you bind it (*tarakkas-ma*) on his backside; then he will get well.
-
- 195 Incantation: 'Speak to *Libūr-zāninu*,²⁶¹ thus says Adapa, the sage:

²⁵⁹ Lines 191–193 are edited by Collins (1999: 175–176) as Belly 32.

²⁶⁰ Lines 195–197 are edited by Collins (1999: 171–173) as Belly 29. The story of Adapa—see in particular the Sumerian version in Cavigneaux 2014—offers an alternative authorization scene, also involving Enki/Ea, that discusses how food and drink can lead to either life or death, a theme that is particular apt for the gastrointestinal diseases in our text. For a similar fictional letter sent by Adapa to Alulu, see STT 176+ 14'–22', edited by Collins (1999: 174) as Belly 31 and discussed more recently by Annus (2016: 62 n. 97).

²⁶¹ The verb *bāru* is used as a part of personal names, in the sense 'may he / she stay healthy' (CAD B 126), but both *Libūr-zāninu* here and *Libūr-nādinu* in line 200 below are probably symbolic names rather than historical individuals: the logogram for Akk. *zāninu* is U₂.A, namely 'food and drink' (the decisive theme in the Adapa story), while the orthography of *nādinu* here, namely NA DIN, can easily be reinterpreted in line with the logograms used in the medical texts as *amēlu iballuṭ* 'the man / patient will recover'.

- 196 A_{iii 65} 'TA at¹-ta₅ u a-na-ku kul-lat KUR ni-ti-qam-ma* A 'PU₂¹ ḥ[a-li-lu-ti x x x x]
[. . .] / i-na kul-lat KUR [. . .] / A PU₂ ḥa-li-lu-ti x [. . .] (AMT 52/1: 2–4)
- 197 A_{iv 1} [..... q]a₂-ti mar-ši ša-bat EN₂ ^de₂-a ŠUB-šu₂-ma LU₂ lib-luṭ [EN₂]²⁶²
<ana> NENNI A NENNI ŠUB-ma [. . .] / qa₂-ti mar-ši ša-bat EN₂ ^de₂-a ŠUB-š[u-ma . . .] (AMT 52/1: 5–6)
-
- 198 A_{iv 2} [..... ^{u2}NU.LUḪ.Ḫ]A ^{u2}ti-ia-ta₅ MUN ta-mar-raq
DU₃.DU₃.BI ^{u2}NU.LUḪ.ḪA ^{u2}ti-ia₂-ta₅ ta-mar-raq (AMT 52/1: 8)²⁶³
- 199 A_{iv 3} [..... GUB₃-š]u₂ ina ŠU-ka ta-mar-raṭ
ina K[AŠ ḪI.ḪI] / ŠU.SI-šu₂ GAL-ta₅ ša GUB₃-šu₂ ina ŠU-ka ta-ma[r-raṭ] (AMT 52/1: 8–9)
-

‡

- 196 “Since you and I went through all the mountains and drew² murmuring
well-water,²⁶⁴
- 197 Pour (*idī-ma*) it out over so-and-so, son of so-and-so . . . seize the hand of
the sick man (and) cast (*idīšū-ma*) the spell of Ea on him, so that he may
recover”.’ Incantation.
-
- 198 Its ritual: You pulverize *nuḫurtu* (‘asafoetida’) (and) salted *tīyatu* (a plant),²⁶⁵
199 you mix (*tuballal*)² them in beer², (and) you scratch his big toe of his left side
with your hand.
-

²⁶² Collins (1999: 173) offers *šipat Ea šubšūma amīlu libluṭ* ‘(this is) an incantation that Ea caused to exist so that a man would get well!’ as an alternative rendering of the end of the line, comparing it to similar formulations, such as *šiptum annitum ša Marduk ina mātim ušabšū* ‘this incantation which Marduk caused to exist in the land’ and *šipta Ea šubšīma* ‘Ea, cause an incantation to exist!’.

²⁶³ In the parallel, the rubric KA.INIM.MA ŠA₃-šu₂ [. . .] is added in between the incantation in lines 195–197 and the accompanying ritual in lines 198–199.

²⁶⁴ The verb is presumably *ḥabū* ‘to draw (water)’ as in line 209 below; for a similar reconstruction, see Collins 1999: 172. The line is reminiscent of the journey to the cedar forest and the well-digging episode in the Epic of Gilgamesh, even though the first few signs are difficult to reconstruct since they are missing from the parallel passage AMT 52/1: 2–4. Collations of the parallel in AMT 52/1: 3 have yielded a new reading *i-na kul-lat KUR*, which thus corresponds to *kul-lat KUR* of the main manuscript (Picchioni 1981: 91). Earlier editions of AMT 52/1 are based on Campbell Thompson’s hand-copy and suggest the reading *gan-na* ‘wohlan’ (Ebeling 1931: 27). For the rendering *gan-na at¹-ta₅ u a-na-ku* as ‘come, you and I’, see Collins 1999: 172 and Annus 2016: 95.

²⁶⁵ The absence of MUN from the parallel might suggest that MUN here represents an adjective qualifying *tīyatu*. For another example of MUN used in this way, see line 66 above.

- 200 A_{iv4} [EN₂] x TIM *a-na li-bur-na-din iš-pur-an-ni*²⁶⁶
 201 A_{iv5} [.....] *ina a-ḫi PU₂ ša₂ KUR-i*
 202 A_{iv6} [.....] *ul nu-uš-ba-am-ma*
 203 A_{iv7} [..... NENNI] A NENNI *ra-ši DINGIR* ana maḫ-ri-ka*
 204 A_{iv8} [.....] x MI AL MU TU₆ EN₂
-
- 205 A_{iv9} [KID₃.KID₃.BI] x ša₂ EN₂ *ana x x ŠUB-u₂*
 206 A_{iv10} [.....] *te-d]e-ek-ki-šu-[†]ma i-ne-eš^{†*}*
-
- 207 A_{iv11} [EN₂ DU]MU^dUTU *ina AN-e u KI-te MIN*
-
- 208 A_{iv12} [KID₃.KID₃.BI] [†]NI₂¹-šu₂ ŠID-*nu*
-
- 209 A_{iv13} [EN₂ x x x x x] [†]BAL[?] IN²¹ *e-mur-šu₂-ma^d asal-lu₂-ḫi iḫ-ba-a A.MEŠ ABZU*²⁶⁷
 210 A_{iv14} [x x x x ^{du}g]GAN[?] *ina qa₂-ti-šu is-ḫur ŠA₃-bi ana^d e₂-a be-li₂-šu*

‡

- 200 Incantation: ‘... he sent me to Libūr-nādin.
 201 ... by the side of a well in the mountains.
 202 ... we did not sit down and
 203 ... so-and-so, the son of so-and-so, a fortunate man (lit. possessor of a god)
 ... in your presence.
 204 ...’ Incantation-formula.
-
- 205 Its ritual: ... of the incantation for ... which you cast (*tanaddû*)
 206 ... you make him rise; then he will get well.
-
- 207 Incantation: ‘... the son of Šamaš in Heaven and Earth DITTO’.
-
- 208 Its ritual: ... he recites (*tamannu*) it by himself.
-
- 209 Incantation: ‘... he saw it, and then Asalluḫi drew water from the *Apsû* for
 me,
 210 I took[?] the *kannu* pot (with the water) from his hand, and then my belly turned
 to Ea, his (= Asalluḫi’s) lord.’²⁶⁸

²⁶⁶ Lines 200–204 are edited by Collins (1999: 173–174) as Belly 30.

²⁶⁷ Lines 209–211 are edited by Collins (1999: 168–169) as Belly 26.

²⁶⁸ We assume, presumably with the verb *elqe* ‘I took’ in the break of line 210, that the incantation records an interaction between Asalluḫi in the third person and the healer in the first person. However, no explicit first-person forms are visible in the remaining text. Alternatively, the finite verb *is-ḫur* could also be read as GIŠ.ḪUR = Akk. *uṣurtu* ‘drawing’, with the following ŠA₃-*bi* describing a representation of the belly carried in Asalluḫi’s hand.

- 211 A_{iv}15 'EN₂ ul^l ia-tu-un EN₂ ^d60 u^d asal-lu₂-*hi* EN₂ ^dgu-la GAŠAN EN₂ TU₆ EN₂
-
- 212 A_{iv}16 KID₃.KID₃.BI ^{u2}NU.LUḪ.ḪA MUN TI-*qe*₂ EN₂ 3-*šu*₂ ana ŠA₃ ŠUB-*ma i-man-zaq-ma* TI
-
- 213 A_{iv}17 EN₂ da-an ŠA₃-*bu qar-rad* ŠA₃-*bu ša*₂ ŠA₃-*bi ar-ra-qa* IGI.MIN-*šu*₂ pur-si-it MUD₂ na-*ši-ma*²⁶⁹
- 214 A_{iv}18 ir-ru sa-*hi-ru-ti ul-lu-lu* ina a-*hi-šu*₂ e ta-*šet* ŠA₃-*bu e ta-tu-ra* MIN
[x x x] 'sa-*hi-ru*^l-[ti . . .] (BAM 534+ i 1')²⁷⁰
- 215 A_{iv}19 ana GURUŠ *dam-qi*₂ ana KI.SIKIL da-me-*eq-tu*₄ uš-*šir*₃ GURUŠ-*ma* E₂ li-pu-uš
[x x x x x] KI.SIKIL da-me-^l*eq-tu*₄ uš-*šir*₃ GURUŠ-*ma*^l [x x] (BAM 534+ i 2')

‡

- 211 The incantation is not mine; it is an incantation of Ea and Asalluḫi; it is an incantation of Gula, the lady of incantations.²⁷¹ Incantation-formula.
-
- 212 Its ritual: you take (*teleqqe*) salted *nuḫurtu* ('asafoetida'), you cast (*tanaddī-ma*) the incantation three times over it, and he sucks on it; then he will recover (*iballuṭ*).
-
- 213 Incantation: 'The belly is strong! The belly is a hero! The two eyes of the belly are yellow (and) bloodshot (lit. it holds a bowl of blood)!
- 214 Tangled-up intestines hang from its side. You should not leave (*ē tašet*)²⁷² anything, Belly! You should not return anything, DITTO (= Belly)!
- 215 For (the sake of) the good young man, for the good young woman: release the young man so that he can establish a household!

²⁶⁹ Lines 213–218 are edited by Collins (1999: 155–157) as Belly 19. Cadelli (2000: 87) includes a few lines in a related incantation from Emar, published by Collins (1999: 158–160) as Belly 20, at this point in the composition. However, the incantation from Emar is only parallel to line 213, where it, quite exceptionally, writes GID₂.DA for *ar-ra-ka*, presumably as a mistaken rendering of our *ar-ra-qa*. For further discussions of the incantation, see Farber 1990: 310 and Stol 2006: 115.

²⁷⁰ The corresponding passage is known from the fragment BAM 573 i 1'–7', which is part of the same tablet as BAM 534 and 535. For these joins, see Geller 1984: 294, Collins 1999: 155, Kinnier Wilson and Reynolds 2007: 73 n. 25, as well as Abusch, Schwemer, Luukko and Van Buylaere 2020: 96.

²⁷¹ As Collins (1999: 169) points out, GAŠAN EN₂ = Akk. *bēlet šipti* 'lady of incantations' is 'usually an epithet of Ningirima, not Gula'. See, more recently, Böck 2014a: 114 for the usual wording: *šipat Damu u Gula šipat Ningirim bēlet šipti*.

²⁷² Collins (1999: 156) transliterates the form as *e ta-LAK* but normalises it as *ē tallik*, recognising that the vetitive is based on the preterite, which for *alāku* 'to go' would be *tallik*; however, Borger (2004: 340) rejects the reading *lik*₂ for the sign LAK. In contrast, Cadelli (2000: 87) reads it as *e ta-šit*, from the verb *šātu* 'to be negligent', but then the correct form would be *tašūṭ*. We tentatively suggest *ē tašet*, from the verb *šētu* 'to leave', which is rare after the Old Assyrian period (CAD Š/2 343) but does occur in the Neo-Babylonian ritual text PBS 1/1 13 rev. 51: [*hu*]-*lu-pa-qa ta-še-et-ma šur-pu* GAR-an 'you leave the brazier and perform the *šurpu* ritual' (Reiner 1958: 3).

- 216 A_{iv20} *uš-šir₃ KI.SIKIL 'qin^{1*}-na liq-nun ir-ru suḥ₄-ḥu-ru zi-ir kar-šum*
 [x x KI.SIKI]L *qin-na liq-nun ir-¹ru suḥ₄¹-ḥu-ru zi-ir kar-šum* (BAM 534+ i 3')
- 217 A_{iv21} *u₃ ši-i ri-qi₂-tu₂ bu-up-pa-ni-ša₂ saḥ-pat liš-lim kar-šum ir-ri liš*-te-ši-ru-ma*
 'u₃[?] [x x r]i-qi₂-tu₂ bu-¹up-pa¹-ni-ša₂ saḥ-pat / liš¹-[lim kar-š]um ir-ru [li]š-te-še-ru-ma (BAM 534+ i 4'-5')
- 218 A_{iv22} *ri-qi₂-tu₄ lit-ru-uš GIM IM ina šu-bur-¹ri GIM¹ ge-šu-ti ina na-piš-ti li-ša-a EN₂*
ri-qi₂-tu₂ [lit-r]u-uš GIM [I]M ina šu-bur-ri / GIM ge-š[u-ti] ina ZI-ti 'li'-ša-a EN₂ (BAM 534+ i 6'-7')

- 219 A_{iv23} *KID₃.KID₃.BI 7 LAG MUN ina ŠA₃-bi ŠUB EN₂ 7-šu₂ ŠID-nu NAG-šu₂-ma ina-eš*
DU₃.DU₃.BI 7 L[AG MUN] ina ŠA₃-bi ŠUB-di EN₂ 7-šu₂ ŠID-nu NAG-šu₂-ma ina-eš (BAM 534+ i 8')

- 220 A_{iv24} *'EN₂¹ ŠA₃-bu ŠA₃-bu e-ki-il ŠA₃-bu GIM mu-ši-ti₃ ma-li nam-ri-ri²⁷³*

†

- 216 Release the young woman so that she can make a nest! The intestines are
 tangled up, the stomach is twisted,
 217 and even the large intestine (*riqītu*)²⁷⁴ lies flat face down! May the stomach
 be healed! May the intestines straighten themselves out!
 218 May the large intestine stretch out! May it (= the gas) come out like wind
 from the anus, like a belch from the throat!' Incantation.
- 219 Its ritual: you put (*tanaddi*) seven lumps of salt into it, you (*tamannu*) recite
 the incantation seven times, (and) you have him drink (*tašaqīšu*) it; then
 he will get well.
- 220 Incantation: 'Belly, O Belly! The belly is as dark as night, full of terror!

273 Lines 220–227 are edited by Collins (1999: 153–154) as Belly 17. The phraseology in line 220 exhibits a number of similarities to VS 17 9 obv. 2–4: 'e-ki¹-il li-ib-bu-um [im*-mi[?]-ir[?]] nam-ri-ri ma-li ki-i-ma w[a-ar-ḥi-im] / a-na a-ap-ti-šu ma-am-ma u₂-ul [iṭeḥḥi] '(The belly) is dark, the belly is bloated (and) full of luminosity like the moon. Nobody can approach its opening' (these reconstructions follow, with minor differences, SEAL no. 7204). Given the surrounding context, however, the usual meaning of *namrīrū* as 'luminosity' makes little sense in our passage, whereas in the late lexical text LTBA 2 2: 58–59 the term is equated with *pulḥu* 'terror, fearsomeness' (CAD N/1 237).

274 Strictly speaking, *riqītu* corresponds to the third compartment of the stomach, viz. omasum, in ruminants (Stol 2006: 106), but it is used here to describe the folds of the large intestine in a human being, perhaps because it is below and larger than the stomach. The idiom involving *buppanišu saḥpat* probably refers to the large intestine folding back against itself, imagined as two curves of the intestine facing (and in contact with) one another.

- 221 A_{IV 25} [i-n]a qab-li-ti ul i-šu a-pa-tu₂-ma ul u₂-šer₃-šu ma-am-ma
 222 A_{IV 26} [ir]-ru su-ḥu-ru zi-ir kar-šum u₃ ši-i ri-qi₂-tu bu-up-pa-ni-ša₂ saḥ-pat
 223 A_{IV 27} [li]*-it-ru-uš kar-šu₂ ri-qi₂-tu₂ lit-ru-uš
 224 A_{IV 28} [ki-m]a ša₂-a-ri a-na šu-bur-ri ki-ma ge-šu-te a-na ZI.MEŠ
 225 A_{IV 29} [ki-m]a zu-'ti u₂-pa-ṭi u di-ma-'ti ka¹*-la SU-šu₂ na-šal-li-la-ni
 226 A_{IV 30} [E]N₂ ul ia-ut-tu EN₂ ^de₂-a u ^dasal-'lu₂¹-ḥi EN₂ ^dda-mu u ^dgu-la
 227 A_{IV 31} [EN₂] ^dNIN.GIRIM₃¹ EN EN₂ TU₆ EN₂
-
- 228 A_{IV 32} [KID₃.KID₃]*.BI¹* ana ŠA₃-bi 10 LAG MUN 7.TA.AM₃ EN₂ ŠID-nu-ma
 229 A_{IV 33} [ina GU]B₃-ka KAŠ₃-šu IGI ina GUB₃-šu i-maḥ-ḥar ¹ka*-la²* NAG¹-ma ina-eš
-
- 230 A_{IV 34} [EN₂ Š]A₃-¹bu¹-ma ŠA₃-bu qar-rad ŠA₃ KAS₄ ša ŠA₃ zi-ra IGI.MIN-šu₂ pur-sit₂ da-a-me²⁷⁵
 231 A_{IV 35} [ŠA₃-b]u ¹ŠA₃¹-bu a-ia-ša₂ ta-lak ŠA₃-bu a-ia-ša₂ ta-ša-bur ŠA₃-bu

‡

- 221 It has no windows in its interior; no one leans out of it!²⁷⁶
 222 The intestines are tangled up, the stomach is twisted, and even the large intestine lies flat face down.
 223 May the stomach stretch out! May the large intestine stretch out!
 224 Like wind through the anus, like belch through the throat!
 225 Like sweat, snot and tears that slither out from his entire body!²⁷⁷
 226 The incantation is not mine, it is the incantation of Ea and Asalluḥi, it is the incantation of Damu and Gula,
 227 it is the incantation of Ningirim, the lady of incantations.' Incantation-formula.
-
- 228 Its ritual: you recite (*tamannū-ma*) the incantation over ten lumps of salt, seven times over each,
 229 and then you inspect (*tammar*) his urine on your left, he collects it up on his left, and he drinks (*išattī-ma*) it all[?] (with the salt); then he will get well.²⁷⁸
-
- 230 Incantation: 'It is the belly! The belly is a hero! The belly is a runner! The belly's two eyes are twisted and bloodshot!
 231 O Belly! O Belly! Where are you going?²⁷⁹ O Belly! Where are you rushing? O Belly!

275 Lines 230–236 are edited by Collins (1999: 163–164) as Belly 22.

276 This is probably an allusion to Kilili, the demoness who stereotypically leans out the window (Schwemer 2004: 73–75).

277 For lines 224–225, compare Muššu'u V 57–62 (Böck 2007: 195–196, 210 and 219). Incidentally, a very similar passage in Muššu'u goes on to mention urine, which is missing from our incantation but shows up in the following ritual in lines 228–229.

278 This difficult passage was emended by Cadelli (2000: 88 with n. 66), presumably in order to avoid the obscure reference to urine. However, a similar instruction to collect animal urine can be found in BAM 323 obv. 40: KAŠ₃ ANŠE.KUR.RA tu-šam-ḥar-šu₂ 'you have him collect the urine of a horse' (Scurlock 2006: 507–508). The verb IGI = Akk. *amāru* is probably used here in the sense 'to inspect': the physician somehow inspects the urine before allowing the patient to combine it with the lumps of salt. The repetition of *ina GUB₃-ka* and *ina GUB₃-šu₂*, with the change from the second to third person, makes it unlikely that IGI (for Akk. *īnu* or *pānu*) and the verb *maḥāru* represent a single idiom meaning 'to be acceptable' (CAD M/1 64–65).

279 The phraseology recalls *a-i-iš li-ib-b[a-k]a* [(x x)] *i-il-la-ak* 'Wohin geht dein Herz!' in Wilcke 1985: 202 rev. 63, but of course in a love incantation, the context (and consequently the meaning) is quite different.

- 232 A_{iv36} [.....] x ṠA₃^{1*} x Ṡtu* SAḤAR¹.ḤI*¹A¹²⁸⁰ x x x x [x]
 233 A_{iv37} [.....] x x [x]
 234 A_{iv38} [.....] x pad su x
 235 A_{iv39} [x x x] Ṡa₂-Ṡa*-ru¹ x* [x x x x x x] i-pa-Ṡar pi-Ṡir₃-Ṡu¹
 236 A_{iv40} [x x x] lip-Ṡur ki-Ṡi¹-[ia²⁸¹ x x x] Ṡmu^{1*} ana KA₂ li-Ṡe-Ṡi TU₆ EN₂
-
- 237 A_{iv41} [KA.INIM.M]A ṠIM¹²⁸² Ṡa₂ ṠA₃ DAB-Ṡu₂
-
- 238 A_{iv42} [KID₃.KID₃.BI I₃].GIṠ ṠA₃-Ṡu₂ EṠ.MEṠ EN₂ an-ni-ta₃ 3-Ṡu₂^{1*} ṠID-nu
-
- 239 A_{iv43} [DIṠ NA LL.D]UR-su DU₈-at^{na4} PEṠ₄ ṠANṠE¹ u²SIKIL u²ṠAKIRA Ṡim^{LI}
 240 A_{iv44} [x x x] Ṡ5¹ U₂.ḤI.A ṠEṠ TEṠ₂.BI SUD₂ i[na KA]Ṡ* ṠḤI.ḤI ina LI¹.DUR-Ṡu₂ tu-na-tak

†

- 232 ... O Belly! ... dust ...
 233 ...
 234 ...
 235 ... wind ... he brings about its release,²⁸³
 236 ... may he release my pain ... may he make it leave through the door'.
 Incantation-formula
-
- 237 An invocation for flatus (lit. wind) that the belly (*libbu*) holds (*ṠabtūṠu*).²⁸⁴
-
- 238 Its ritual: You keep anointing (*taptanaṠṠaṠ*) his belly (*libbu*) with oil,
 (and) you recite (*tamannu*) this incantation three times.
-
- 239 If someone's navel (*abunnatu*) is loose (*paṠrat*).²⁸⁵ *biṠṠūr atāni* ('donkey
 vulva' shell), *sikillu* ('pure' plant), *Ṡakirū* (a plant), *burāṠu* (a kind of
 juniper),
 240 (and) ...—you pound (*tasâk*) these five ingredients together, you mix
 (*tuballal*) them in beer[?], (and) you drip (the mixture) into his navel.

280 Collins (1999: 164) notes that the logogram SAḤAR.ḤI.A recalls the *Ṡakkan ina Ṡeri* element in lines 135–137 above and similar passages in a related incantation from Emar published as Belly 20 (pp. 158–160). Collins also suggests that there are traces of a line division after line 230, but no such traces are visible on the tablet.

281 For this reading, see AHw 1569.

282 This fragmentary passage is restored after Collins 1999: 163. The passage was read by Cadelli (2000: 88 and 122) as [KA.INIM].MA ṠEN₂¹ Ṡa₂ ṠA₃ DAB-Ṡu₂ '[Incantation]on: incantation pour celui dont le ventre est atteint'.

283 This is a tentative translation of Akk. *ipaṠṠar piṠirṠu*, which is left untranslated in CAD P 430.

284 For the belly containing wind, see also Diagnostic Handbook Sagig 36: 19, with the syllabic rendering of the verb as ṠA₃-Ṡa₂ IM Ṡa-bit (Labat 1951: 214–215).

285 For the symptom description in line 239, compare BAM 240 obv. 30': DIṠ MUNUS MIN-ma LL.DUR-sa DU₈-at IR a-la-ka la i-kal-la 'If a woman DITTO (= gives birth), subsequently her navel becomes loose (and) cannot stop sweating'.

- 241 A_{IV 45} [U₂.ĤI.A Š]EŠ-*ma ina* KAŠ SILA₁₁-*aš tara-bak* [x x x x^{u2}IG]I.NIŠ^{u2}**tar-muš*
 242 A_{IV 46} [x x x x SU]D₂ SUR *tuš-ta-na-as*-[sa₃-*qam*₂] TI
-
- 243 A_{IV 47} [DIŠ KI MIN^{u2}š]*i-bu-ra* ^{u2}DILI 'TEŠ₂.BI SUD₂¹ x [.....]
-
- 244 A_{IV 48} [DIŠ KI MIN^{u2}]IGI-*lim* SUD₂ *ina* GEŠTIN 'SUR¹* N[AG-*ma* TI]
-
- 245 A_{IV 49} [DIŠ NA LI.DU]R-*su* ŠUB.MEŠ-*su ana* TI-š^{u2}*im-ḥur-aš-na*²⁸⁶ 'SUḤUŠ¹ x x x
 246 A_{IV 50} [x x] x TI *ina* KAŠ *ina* GEŠTIN DU₁₀.GA NAG.MEŠ-*ma* TI
-

‡

- 241 It is these (same) ingredients: you knead (*talâš*) them in beer; you stir them into a paste . . . (afterwards) you pound (*tasâk*) . . . *imḥur-ešrâ* ('faces twenty' plant), *tarmuš* ('lupin')
- 242 (and) . . . you squeeze (their) liquid out (*tašahḥat*), you prepare it (*tuštanassaqam*)²⁸⁷ . . . ; (then) he will recover (*iballuṭ*).
-
- 243 If DITTO, you pound (*tasâk*) *šibaru* ('aloe')²⁸⁸ (and) *ēdu* ('lone' plant) together . . .
-
- 244 If DITTO, you pound (*tasâk*) *imḥur-līm* ('faces a thousand' plant), (and) he drinks (*išattī-ma*) it in pressed wine; then he will recover (*iballuṭ*).
-
- 245 If someone's navel (*abunnatu*) is continually collapsed (*muqqutassu*): in order to heal him (*ana bulluṭišū*), you take (*teleqqe*) *imḥur-ešrâ* ('faces twenty' plant), root from . . .
- 246 . . . (and) he keeps drinking (*ištanattī-ma*) them in beer (and) in good wine; then he will recover (*iballuṭ*).
-

²⁸⁶ The phonetic writing *im-ḥur-aš-na* is a variant reading of the logogram ^{u2}IGI.NIŠ, replacing the expected *ešrâ*, the usual word for the number 20 in Akkadian (viz. the dual form of the number 10), with a dual form of the number 2, viz. **ešnâ*, built on the syllabic pattern of *ešrâ*. This orthography is also attested in a lone variant of Uruanna III 24 (24) (Rumor 2017: 8). For other variant readings of the plant, such as ^{u2}*im-ḥur-aš₂-na*, see Abusch and Schwemer 2011: 37.

²⁸⁷ The only attested verbal form that fits here is *tu-uš-ta-na-as-sa₃-KAM/QAM₂*, which is attested in AbB 10 148: 26, with the translation 'vorberichten' (see also CAD N/2 22); see also AbB 12 30: 10 with the spelling *tu-uš-ta-na-sa-aq*. The preceding logogram, SUR, should probably be read as *tašahḥat*, as in AMT 28/6: 2'.

²⁸⁸ For the *šibaru* plant, see Fronzaroli 1998: 238.

- 247 A_{iv51} 'DIŠ NA¹ ŠA₃-šū₂ GIG GA AB₂ KUG.GA I₃.NUN.NA UD.2.KAM₂ NAG
DIŠ NA ŠA₃-šū₂ GIG GA ^{gud}AB₂ KUG.GA I₃.NUN UD.2.KAM₂ N[AG] (STO 2: 1)
- 248 A_{iv52} DUB.1.KAM₂ DIŠ NA *su-a-lam* GIG *ana ki-is* ŠA₃ GUR-<šū₂>
249 A_{iv53} E₂.GAL^m AN.ŠAR₂-DU₃-A LUGAL ŠU₂ MAN KUR AN.ŠAR₂^{ki} ša^d AG^d *taš-me-tu*₄ GEŠTU.MIN DAGAL-tu₄ iš-ru-
'ku^{1*}-uš
- 250 A_{iv54} *e-ḥu-uz-zu* IGI.MIN *na-mir-tu*₄ *ni-siq ṭup-sar-ru*-^fti¹
251 A_{iv55} *ša ina* LUGAL.MEŠ-ni *a-lik maḥ-ri-ia mam*₂-ma šip-ru šu-a-tu la *e-ḥu-uz*-^fzu¹
252 A_{iv56} *bul-ṭi* TA *muḥ-ḥi* EN UMBIN *liq-ti* BAR.MEŠ *ta-ḥi-zu nak-la*
253 A_{iv57} *a-zu-gal-lu-ut* ^dnin-urta u^d *gu-la ma-la ba-aš-mu*
254 A_{iv58} *ina ṭup-pa-a-ni aš*₂-ṭur *as-niq* IGI.KAR₂-ma
255 A_{iv59} *a-na ta-mar-ti ši-ta-si-ia qe*₂-reb E₂.GAL-ia u₂-kin

†

- 247 (Catchline:) If someone's belly (*libbu*) is sick (*maruṣ*): he drinks (*išatti*) pure cow milk
(and) ghee for two days.
- 248 (Tablet designation:) First tablet of 'If someone suffers (*maruṣ*) from phlegm (*suālu*), which has
turned into (*itūršu*) gastric constriction (*kīs libbi*)'.
- 249 (Colophon:) Palace of Assurbanipal, ruler of everything, king of the land of Assur, on
whom Nabû and Tašmētu have bestowed wisdom (lit. wide ears),
250 He acquired for himself shining eyes, the pinnacle of scholarship,
251 Of the kings who came before me, none were able to comprehend this task.
252 Prescriptions (organized) from head to foot, gleanings from extraneous
materials, technical lore
253 (And) whatever pertains to the great medical expertise of Ninurta and Gula,
254 I have written on tablets, checked and double-checked, and
255 I deposited them in the middle of my palace for my reading and recitation.

Chapter 4

Edition of STO 2

Manuscript A = BAM 575

K 71B + K 238 + K 6253 + K 11622 + Sm 1491

STO 2	Parallels		
	Publication number	Museum number	Parallel passage
1	AMC 29		
1	STO 1: 247		
3–4	BAM 403	VAT 14532	obverse, 1–3
21–22	BAM 52	VAT 13733 + VAT 13738	reverse, 9–11
57	Stadhouders and Johnson 2018	BM 78963	34–35
77	AMT 38/3 (K 9066)	K 9066 + K 17154	obverse, 4'
101–102	STO 5: 4–5		
110–112	STO 1: 24–25		
118–119	STO 2: 254–255		
118–119	STO 1: 33–34		
125	BAM 240	VAT 8881	obverse, 26' and 28'
139–140	STO 5: 9–10		
141	STO 5: 8		
145	STO 3: 132, 134 and 136		
145	BAM 72	Ass 13956/ct	8'–9'
146	STO 3: 131		
146	BAM 72	Ass 13956/ct	3'–4'
151–152	STO 1: 94–96		
160–161	BAM 158	VAT 13789	column 4, 14–17
163–164	BAM 54	VAT 8027	obverse, 1–3
165–168	BAM 56	A 251	reverse, 8'–12'
165–171	BAM 55	VAT 13890 + VAT 13895	1–17
166–171	BAM 57	A 270	obverse, 1'–reverse, 6
177	AMC 32		
184	AMC 33–34		
186–188	BAM 59	A 212	reverse, 6–14
200–210	STO 3: 1–13		
245	AMC 34		
245–250	STO 1: 37–41		
245–247	BAM 58	VAT 13774 + VAT 14003	8–13
251	AMC 34		
252	STO 1: 30		
254–255	STO 1: 33–34		
254–255	STO 2: 118–119		
256–258	STO 1: 26–29		
256–258	BAM 49	VAT 7822	obverse, 9'–20'
256	BAM 50	VAT 14082	obverse, 11–15
256–257	BAM 51	VAT 10580	1'–8'
262	STO 3: 1		

- 1 A₁₁ DIŠ NA ŠA₃-šu₂ GIG GA^{gud} AB₂ KUG.GA I₃.NUN UD.2.KAM₂ N[AG]
 DIŠ NA ŠA₃-šu₂ 'GIG' (AMC 29)
 'DIŠ NA¹ ŠA₃-šu₂ GIG GA AB₂ KUG.GA I₃.NUN.NA UD.2.KAM₂ NAG (STO 1: 247)
-
- 2 A₁₂ DIŠ NA ŠA₃-šu₂ GIG u²GEŠTIN KA₅.A 'SUD₂'¹ ina KAŠ NAG u²im-[hur-NIŠ[?] SUD₂ ina KAŠ NA]G*²⁸⁹
 3 A₁₃ u²šiz-ba-na₇ SUD₂ ina 'KAŠ' NAG 1/2 SILA₃ s[ah-le₂-e 1/2 SILA₃ NAGA] SI
 [. . .] 1/2 SILA₃ saḥ-le₂-e 1/2 SILA₃ 'NAGA' SI (BAM 403 obv. 1)
 4 A₁₄ 1/2 SILA₃ IM.GU₂ EN.NA 1/2 SILA₃ [g^{is}ŠJE.NU 1/2 SILA₃ ZI₃.KUM 1/2 SILA₃ [im^šLI 1/2 SILA₃ sim^š]GUR₂.GUR₂
 [. . .] 'SILA₃ g^{is}ŠE'.NU₂.A 1/2 SILA₃ ZI₃.KUM 1/2 SILA₃ sim^šLI / [. . .] (BAM 403 obv. 2–3)
 5 A₁₅ 1/2 SILA₃ ZI₃ GU₂.GAL 1/2 SILA₃ ZI₃ G[U₂.TUR] 1/2 SILA₃ u²SIKIL 1/2 SILA₃ u²NIG₂ 'GIDRU 1/2 SILA₃ u²ur₂-ne₂^{1*}-e
 6 A₁₆ GAZ ina KAŠ SAG ina urudu^š[EN.T]UR tara-bak ina TUG₂ te-ter₅-ri IGI u MAŠ.SILA₃ LAL-id
-

†

- 1 If someone's belly (*libbu*) is sick (*maruṣ*): he drinks (*išatti*) pure cow milk (and) ghee for two days . . .
-
- 2 If someone's belly (*libbu*) is sick (*maruṣ*): you pound (*tasāk*) *karān šēlebi* ('fox-vine'), (and) he drinks (*išatti*) it in beer. You pound *imḥur-ešrā* ('faces twenty' plant)[?], (and) he drinks it in beer.
 3 You pound *šizbānu* ('milkweed'), (and) he drinks it in beer. You crush (*taḥaššal*) half a litre of *saḥlū* ('cress'), half a litre of *uḥūlu qarnānū* ('horned alkali'),
 4 half a litre of *qadūt šikāni* ('river mud'), half a litre of *šunū* ('chaste tree'), half a litre of *isqūqu* (a type of groats), half a litre of *burāšu* (a kind of juniper), half a litre of *kukru* (an aromatic),
 5 half a litre of flour from *ḥallūru* ('chickpea'), half a litre of flour from *kakkū* ('lentil'), half a litre of *sikillu* ('pure' plant), half a litre of *ḥaṭṭi rēṭi* ('shepherd's staff' plant), (and) half a litre of *urnū* (a kind of mint),
 6 you stir them into a paste in high-quality beer in a small copper pot, you smear (the mixture) on a piece of fabric (*tubāru*),²⁹⁰ (and) you bandage (*tašammid*) him front and back (lit. shoulder blades).²⁹¹
-

²⁸⁹ The tentative restoration at the end of line 2 is based on the parallel instructions in lines 2–3: in both lines single ingredients are processed and consumed in the same way. For the syllabic spelling u²im-hur-NIŠ, see line 52 below.

²⁹⁰ TUG₂ and TUG₂.ḪI.A seem to alternate freely in our corpus, but both orthographies probably represent Akkadian *lubāru* (CAD L 230 and T 103).

²⁹¹ For the same instruction, see STO 5: 5, BAM 564 ii 17' and BAM 571 ii 3', as well as BAM 555 iii 6', 9' and 12', where KI MIN probably corresponds to the verb LAL-su included in line 2 of the same column. This is an unusual way of applying a bandage in the context of gastrointestinal diseases but probably refers to the bandaging of the front and the back of the upper body in line with Cadelli's (2000: 169) 'devant et derrière' (see also CAD N/1 119 and P 85). For a similar procedure, where the upper part of the abdomen, viz. *rēš libbi* 'epigastrium', is bandaged, see STO 1: 25.

- 7 A₁₇ DIŠ KI MIN 1/3 SILA₃ saḥ-le₂-e 1/3 SILA₃ ŠE₁₀ ʾTU^{mušen} 1/3 SILA₃ ŠE.SA.A 1/3 SILA₃ ^{sim}LI 1/3 SILA₃ ^{sim}GUR₂.GUR₂
 8 A₁₈ 𒀠.𒀠 ma-la na-aš-ma-ti tu-šam-ša ina KAŠ SAG SILA₁₁-aš LAL-id
-
- 9 A₁₉ ʾDIŠ¹ KI MIN 1 MA.NA PA ^{gis}ŠE.ḤAR SUD₂ ina A GAZI^{sar} ŠEG₆-šal tu-kaš₃-ša LAL-id
-
- 10 A₁₁₀ [DIŠ K]I MIN 1/2 SILA₃ ZA₃.ḤI.LI 1/2 SILA₃ ŠE.SA.A SUD₂ ina A GAZI^{sar*} SILA₁₁^{1*}-aš ^{sim}GUR₂.GUR₂ ^{sim}LI ana IGI
 ta-za-ru₃ IGI u MAŠ.SILA₃ (eras.) LAL
-
- 11 A₁₁₁ [DIŠ K]I* MIN 1/2 SILA₃ ZI₃ MUNU₆ 1/2 SILA₃ ZI₃ DUḤ.ŠE.GIŠ.I₃ 1/2 SILA₃ ZI₃ GIB₃ 1/2 SILA₃ ^{sim*}GUR₂*.GUR₂^{1*}
 1/2 SILA₃ ^{sim}LI SUD₂ 𒀠.𒀠 ina A GAZI^{sar} ta-la-aš LAL-id
-
- 12 A₁₁₂ [DIŠ N]A ŠA₃-šū₂ GIG PA ^{u2}er-re-e ḤAD₂.A GAZ SIM ina LAL₃ KAŠ SAG u I₃ ḥal-ši

†

- 7 If DITTO, you mix (*tuballal*) a third of a litre of *saḥlû* ('cress'), a third of
 a litre of *zē summati* ('pigeon droppings'), a third of a litre of *labtu* ('roasted barley'), a
 third of a litre of *burāšu* (a kind of juniper) (and) a third of a litre of *kukru* (an aromatic),
 8 you take enough (of the mixture) for an entire bandage, you kneed (*talāš*) it
 in high-quality beer, (and) you bandage (*tašammid*) him.
-
- 9 If DITTO, you pound (*tasâk*) one mina of leaves from the ŠE.ḤAR (a
 tree), you bring it to a boil (*tušabšal*) in juice from *kasû* ('tamarind'), you
 let (the mixture) cool, (and) you bandage (*tašammid*) him.
-
- 10 If DITTO, you pound (*tasâk*) half a litre of *saḥlû* ('cress') (and) half a litre
 of *labtu* ('roasted barley'), you knead (*talāš*) them in juice from *kasû*
 ('tamarind'), you strew *kukru* (an aromatic) (and) *burāšu* (a kind of
 juniper) over it, (and) you bandage (*tašammid*) him front and back (lit.
 shoulder blades).
-
- 11 If DITTO, you pound (*tasâk*) (and) mix (*tuballal*) half a litre of flour from
buqlu ('malt'), half a litre of flour from *kupsu* ('sesame pomace'),²⁹² half a
 litre of flour from *kibtu* ('wheat'), half a litre of *kukru* (an aromatic), (and)
 half a litre of *burāšu* (a kind of juniper), you knead (the mixture) in juice
 from *kasû* ('tamarind'), (and) you bandage (*tašammid*) him.
-
- 12 If someone's belly (*libbu*) is sick (*maruš*): you dry (*tubbal*), crush (*taḥaššal*)
 (and) sift (*tanappi*) leaves from *irru* ('cucumber'), you stir (*tamahḥaš*) it
 into *dišpu* ('syrup'), high-quality beer and pressed oil,

²⁹² DUḤ.ŠE.GIŠ.I₃ = Akk. *kupsu* probably describes the sesame cake that is left over after the extraction of oil (see Stol 1985a: 122 and 2009a: 404, as well as Abusch and Schwemer 2016: 512).

- 13 A₁₁₃ S[IG₃*-a]š *ba-lu pa-tan* NAG-šu₂ *ina* DUR₂-šu₂ SI.SA₂-*ma* TI
-
- 14 A₁₁₄ DIŠ NA ŠA₃¹*-šu₂ GIG^{sim} *su-a-di tu-ḥa-sa ina* A SED *tu-la-bak* NU *pa-tan* NAG
-
- 15 A₁₁₅ DIŠ NA ŠA₃¹-šu₂ GIG-*ma* DUB₂ NUMUN GIŠ.GI.ZU₂.LUM.MA ŠUD₂¹ *ina* KAŠ SAG NAG 1/2 SILA₃ *saḥ-le₂-e*
1/2 SILA₃ NAGA SI
- 16 A₁₁₆ 1/2 ŠILA₃ ZI₃¹ GIB₃ 1/2 SILA₃ ZI₃.KUM GAZ *ina* KAŠ SAG [SIL]A₁₁-*aš ina* TUG₂ SUR IGI *u* MAŠ.SILA₃ LAL
-

†

- 13 you have him drink (*tašaqqišu*) it on an empty stomach, (and) he will void (*ušēššer-ma*) from his anus; then he will recover (*iballuṭ*).
-
- 14 If someone's belly (*libbu*) is sick (*maruṣ*): you mince (*tuḥassa*) *suādu* (a kind of sedge),²⁹³ you soften (*tulabbak*) it in cold water; (and) he drinks (*išatti*) it on an empty stomach.
-
- 15 If someone's belly (*libbu*) is sick (*maruṣ-ma*), and more specifically,²⁹⁴ it throbs (*itarrak*):²⁹⁵ you pound (*tasāk*) seed from *kūru*²⁹⁶ (a plant), (and) he drinks (*išatti*) it in high-quality beer. You crush (*taḥaššal*) half a litre of *saḥlū* ('cress'), half a litre of *uḥūlu qarnānū* ('horned alkali'),
- 16 half a litre of flour from *kibtu* ('wheat'), (and) half a litre of *isqūqu* (a type of goats), you kneed (*talâš*) them in high-quality beer, you smear (*teṭerri*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him front and back (lit. shoulder blades).
-

293 For the identification of the plant *suādu* as 'chufa (yellow nutsedge)', see Abusch and Schwemer 2011: 472.

294 The idiom DIŠ NA ŠA₃-šu₂ GIG-*ma*, followed by a more specific symptom in the trunk of the body, occurs here as well as in lines 21, 25, 37 and 50. As Eran Cohen (2015) has argued, the stative followed by *-*ma* (here *maruṣ-ma*) often represents a circumstantial clause that is specified by what follows. Lines 15, 21, 25, 37 and 50 all seem to exhibit this pattern (although line 37 is broken). The orthography DIŠ-*ma* in the second column probably represents a further abbreviation of DIŠ (NA ŠA₃-šu₂ GIG)-*ma*, for which see the commentary on line 84 below.

295 The Sumerogram DUB₂ probably corresponds to the Akkadian verb *tarāku* which can describe a throbbing sensation in various parts of the body (CAD T 204–205, Küchler 1904: 16, and Cadelli 2000: 149 n. 7). The verb *tarāku* can also occur alongside *libbu* in order to express someone's fearfulness, although not in medical texts (see Leichty 2011: 21 ln. 85).

296 Although GIŠ.GI.ZU₂.LUM.MA and GI.ZU₂.LUM.MA may represent orthographic variants of a single logogram, presumably corresponding to Akk. *kūru*, other Akkadian equivalents like *bušinnu* and *kuršiptu* are also possible. The two orthographies are carefully separated in STO: GIŠ.GI.ZU₂.LUM.MA is only found in STO 2, while GI.ZU₂.LUM.MA is only found in STO 3 and 4. In Uruanna II 381 (351), the plant also has the descriptive name *kuršipti eqli* 'field butterfly' (CAD K 568). BAM 10 pp. 273 and 282 translates it as 'date reed', while Abusch and Schwemer (2011: 469) suggest 'mullein'.

- 17 A₁₁₇ DIŠ NA ŠA₃-šū₂ GIG ^{u2}IGI-lim SUD₂ ina KAŠ SAG ^rtara-muk¹ ina MUL₄ tuš-bat NU pa-tan NAG
 18 A₁₁₈ PA ^{giš}ŠE.NU GAZ ina ZI₃-KUM ĦI.ĦI ina A GAZI^rsar¹ tara-bak ina TUG₂-ĦI.A SUR IGI u MAŠ.SILA₃ LAL
-

- 19 A₁₁₉ DIŠ KI MIN GA.RAŠ^{sar} bu-ut-ta-ti ta-sak₃ ina GA NAG
-

- 20 A₁₂₀ 1/2 SILA₃ ZA₃-ĦI.LI 1/2 SILA₃ ŠE.SA.A ina GA SILA₁₁-aš ina TUG₂ SUR LAL
-

†

- 17 If someone's belly (*libbu*) is sick (*maruṣ*): you pound (*tasâk*) *imḥur-lîm* ('faces a thousand' plant), you soak it in high-quality beer, you leave (the mixture) out overnight under the stars, (and) he drinks (*išatti*) it on an empty stomach.
- 18 You crush (*taḥaššal*) leaves from *šunû* ('chaste tree'), you mix (*tuballa*) it with *isqūqu* (a type of groats), you stir them into a paste in juice from *kasû* ('tamarind'), you smear (*teṭerrî*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him front and back (lit. shoulder blades).
-
- 19 If DITTO, you pound (*tasâk*) *karašu* ('leek') that has been left out overnight (*buttâtî*),²⁹⁷ (and) he drinks (*išatti*) it in milk.
-
- 20 You knead (*talâš*) half a litre of *saḥlû* ('cress') (and) half a litre of *labtu* ('roasted barley') in milk, you smear (*teṭerrî*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him.
-

²⁹⁷ Stol (2020a: 106) has recently suggested that forms like A.MEŠ^{sar} *bu-ut-tu-ti* in BAM 152 iv 8 and KAŠ *bu-ut-ti* in BAM 122 rev. 7' are D-stem adjectives derived from *biātu* 'to spend the night', hence our translation of GA.RAŠ^{sar} *bu-ut-ta-ti* as '*karašu* that has been left out overnight', replacing GA.RAŠ^{sar} *pu-ut-ta-ti* 'a sectioned(?) leek' in CAD K 213. While *karašu* seems to be a masculine noun, the word for 'leek' in Neo-Assyrian administrative documents is either KUR-(i)-sa-a-te or KUR.MI₂.MEŠ (SAA 7 161 and 162). These are clearly feminine plural forms, indicated by the phonetic rendering -*issâte* and its logographic equivalent MI₂.MEŠ, meaning 'women' in Neo-Assyrian (Postgate 1987: 98 and Parpola 1988: 74). According to Postgate, the corresponding Akkadian form might have been *kurissâte*, which has nearly the same consonantal elements as *karašu*. Although it would be surprising for a Nineveh scribe, well-versed in Standard Babylonian, to mix his native language into a Standard Babylonian text, perhaps he misinterpreted GA.RAŠ^{sar} as a feminine plural and modified it with the correspondingly feminine plural adjective, viz. *bu-ut-ta-ti*.

- 21 A₁₂₁ DIŠ NA ŠA₃-š_u₂ GIG-*ma* ŠA₃ GIR₃.PAD.DU-š_u₂ SIG₇ Š[A₃-š_u₂]²⁹⁸ GI]G.MEŠ DIRI UD.DA SA₂.SA₂
DIŠ NA ŠA₃-š_u₂ GIG-*ma* ŠA₃ GIR₃.PAD.DA-š_u₂ SIG₇ ŠUB-*a* ŠA₃-š_u₂ [x x x] / NA BI UD.DA SA₂.SA₂ (BAM 52 rev. 9–10)
- 22 A₁₂₂ I₃.UD[U UK]UŠ₂.ḪAB *ina* ZI₃ ŠE.SA.A ḪI.ḪI 14 *ku-pa-tin-n*[i LA]L₃ 'SUD' u₂-*al-lat*
I₃.UDU UKUŠ₂.ḪAB *ina* ZI₃ ŠE.SA.A [x x] / 14 *ku-pa-tin-nu* LAL₃ SUD 'u₂'-[*al-lat*] (BAM 52 rev. 10–11)
-
- 23 A₁₂₃ '1/2' S[ILA₃ Z]A₃.ḪI.LI ^{giš}*si-ḥa* SUD₂ *ina* U[ZU GU]D* 'GUR₄'²⁹⁹ RA²⁹⁹ GU₇.MEŠ
- 24 A₁₂₄ '1/2'* [SIL]A₃ ZA₃.ḪI.LI *ṭe*₄-*ne-ti*₃ *ina* [x x x] 'SILA₁₁'¹-*aš* LAL
-

†

- 21 If someone's belly (*libbu*) is sick (*maruṣ-ma*), and more specifically, it has yellow 'subcutaneous bruises',³⁰⁰ his belly is full (*mali*) of lesions, (and) he is . . . by fever (*ṣēta* SA₂.SA₂).³⁰¹
- 22 you mix (*tuballal*) pulp from *irru* ('cucumber') with flour from *labtu* ('roasted barley'), you sprinkle (*tusallaḥ*)³⁰² the fourteen pills with *dišpu* ('syrup'), (and) he swallows them.
-
- 23 You pound (*tasâk*) half a litre of *saḥlû* ('cress') (and) *siḫu* ('wormwood'), (and) he keeps eating (*itanakkal*) them with fatty beef².
- 24 You knead (*talâš*) half² a litre of ground *saḥlû* ('cress') in . . . (and) you bandage (*tašammid*) him.
-

²⁹⁸ Although the parallel might suggest reading ŠUB-*a* instead of ŠA₃-š_u₂, there are enough traces of ŠA₃ before the break to exclude this possibility.

²⁹⁹ See STO 3: 208, with the syllabic orthography UZU GUD *kab-ra*.

³⁰⁰ The literal translation of ŠA₃ GIR₃.PAD.DU-š_u₂ SIG₇ as 'the inside (*libbu*) of his bone is yellow' makes little sense, and even if we were to assume a pun (*libbu* for *lipû*, written I₃.UDU, the usual term for 'marrow'), it is unlikely that a physician could assess this condition. The phrase ŠA₃ GIR₃.PAD.DU/DA reappears in BAM 580 iii 20'–25', which also deals with *simnu* 'wound', and there a distinction is made between signs of the disease on the surface of the skin (*pân širi*) and signs under the skin's surface (*libbi ešemti*). This suggests that the idiom refers to subcutaneous bruising of some kind. For the expression *ina libbi ešemti* in a similar context and also in connection with fever, see SAA 10 242 as well as Cadelli 2019: 59.

³⁰¹ The correct Akkadian rendering of *ṣēta* SA₂.SA₂ is unclear, although it should be distinguished from *ṣēta kašid*, usually written UD.DA KUR-*id*. See Johnson 2014b: 23–26 and further discussion in STO 4, where the two orthographies occur in different sections.

³⁰² According to CAD S 86, there is a distinct use of *salāḫu* for softening pills and other carriers with oil or other substances like syrup, hence the restoration [LA]L₃ SUD above, which is also confirmed by the parallel BAM 52 rev. 11 (Cadelli 2000: 125–126). Other passages give somewhat different formulations, such as 7 u 7 *ku-pa-ti-ni* DU₃-uš LAL₃ KUR-*i u-ṣap-pa* u₂-*al-lat* in BAM 159 ii 14–15.

- 25 A₁₂₅ D[İŠ* NA Š]A₃-šu₂ GIG-ma di-ik-ša₂ TUKU-ši NINDA GU, K[AŠ NAG ana DUR₂-šu₂ DUB]-‘ak³⁰³ ru¹-pu-uš-ta ina A.GAR₃ NAG[?].NAG[?]³⁰⁴
- 26 A₁₂₆ [‘^{u2}N]U.LUH.ĦA SUD₂ ina A NAG ‘U₂ BABBAR¹ [ina I₃.GIŠ tara-bak ana]³⁰⁵ DUR₂-šu₂ DUB-ak
- 27 A₁₂₇ ‘GEŠTIN¹ SUR NAG^{šim}LI ‘ŠIM¹.Š[AL x x x ina^{urudu}ŠE]N.TUR tara-bak ina TUG₂ SUR LAL
-
- 28 A₁₂₈ [DIŠ KI MIN U₂] BABBAR ina I₃.GIŠ NAG i-ar₂-ru₃ x [x x x x x^{u2}]N₆.UŠ₂^{u2}EME UR.GI,
 29 A₁₂₉ [ina A ŠE]G₆.GA₂ tara-ḥas₂-su A GAZI^{sar} [x x x x x GIŠIM]MAR³⁰⁶ PA^{gš}šu-še

†

- 25 If someone’s belly (*libbu*) is sick (*maruṣ-ma*), and more specifically, he has (*irašši*) a pressing pain (*dikšu*),³⁰⁷ he eats (*ikkal*) bread (and) drinks (*išatti*) beer, (but then) he voids (*utabbak*) it through his anus, (and) he keeps swallowing (*ištanatti*) (lit. drinking) (his own) phlegm (*rupuštu*) . . . :
- 26 you pound (*tasâk nuḥurtu* ‘asafoetida’), (and) he drinks it in water. You stir into a paste *šammu pešû* ‘white plant’ in oil, (and) you pour (*tašappak*) (the mixture) into his anus.
- 27 He drinks pressed wine. You stir into a paste *burāšu* (a kind of juniper) (and) *šimiššallû* ‘box tree’ . . . in a small copper pot, you smear (*teṭerrî*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him.
-
- 28 If DITTO, he drinks (*išatti*) *šammu pešû* ‘white plant’ in oil, (and) he will vomit. You bring to a boil (*tušabšal*) . . . *maštakal* ‘soapwort’ (and) *lišān kalbi* ‘dog’s tongue’ plant
- 29 in water, (and) you bathe him in it. . . . juice from *kasû* ‘tamarind’) . . . *gišimmaru* ‘date palm’[?], leaves from *šūšu* ‘liquorice’,

³⁰³ The fragmentary passage was restored by using BAM 88 obv. 13’–14’ as a distant parallel: [DIŠ NA DUR₂ GI]G-ma di-ik-ša₂ TUKU-ši / [NINDA u A ŠA₃-šu₂ la i]ma-ḥar UH₂ ina¹ DUR₂-šu₂ u₂-[tab-bak].

³⁰⁴ The damaged passage at the end of the line only allows for a provisional restoration, based on the occurrence of ‘piercing pain’ (Akk. *dikšu*) in conjunction with phlegm (Akk. *rupuštu*) in STO 4: 54’–55’. The end of the line could also be read, however, as BURU₈ GIGURU₃ ‘he vomits (and) swallows phlegm . . .’. GIGURU₃ (KA×LAG) = Akk. *alātu* or *la’ātu* ‘to swallow’ is only otherwise attested, outside of the lexical tradition, in BM 78963 rev. 26 (Stadhouders and Johnson 2018: 581–582 ln. 72, and 605).

³⁰⁵ The tentative restoration of the passage is based on line 34 below.

³⁰⁶ Only the end of the sign is visible after the break, perhaps either TIR or GIŠIMMAR. If it were GAMUN (= DIN.TIR), as Cadelli (2000: 126) suggests, we would expect SAR as a following determinative.

³⁰⁷ For the meaning ‘bulge’ of *dikšu*, see already AHW 169. We take *dikšu* ‘bulge’ as a description of ‘pressure’ felt within the body of the patient rather than ‘piercing pain’ as in CAD D 137–138. In line 163 below, *dikšu* appears in connection with the build-up of gases within the abdominal cavity, which is often described in terms of abdominal pressure.

- 30 A₁₃₀ [ˈsim̄ŠE.LJI PA ˌgis̄ŠE.NU ˌsim̄LI ˌsim̄G[UR₂.GUR₂ x x x x ina KU]Š te-ter₃-ri LAL
-
- 31 A₁₃₁ [DIŠ KI MIN] ˌr^{u2}1GEŠTIN KA₅.A ina KAŠ NAG U₂ BABBAR ina I₃ ˌNAG^{1*} x [x x x ina] LAL₃ GU₇
 32 A₁₃₂ [A ˌgis̄ŠE].NU A GAZI^{sar} ana DUR₂-šū₂ DUB-ak ˌPA^{1*} [x x x x] ˌr^{u2}1SIKIL
 33 A₁₃₃ [PA ˌu2ŠAKIRA PA ˌu2IN₆.UŠ₂ GAZ x [x x x x SU]R LAL
-
- 34 A₁₃₄ [DIŠ] ˌKI¹ MIN ˌu2NU.LUH.ĦA ˌu2ti-ia₂-ta₃ SUD₂ ina KAŠ ˌNAG^{1*} [U₂ BABBAR ina I₃.GIŠ tara-bak ana DUR₂-šū₂ DU]B-ak³⁰⁸
 35 A₁₃₅ [PA ˌu2]GUR₂.UŠ PA ˌgis̄KIŠI₁₆ PA ˌgis̄DIĦ₃ ina ˌA^{1*} [ŠEG₆.GA₂ tara-ħas₂-su A ˌgis̄ŠE.NU A GAZI^{sa1}r³⁰⁹

†

- 30 *kikkirānu* (‘juniper seeds’)², leaves from *šunû* (‘chaste tree’), *burāšu* (a kind of juniper), (and) *kukru* (an aromatic) . . . you smear (the mixture) on a piece of leather, (and) you bandage (*tašammid*) him.³¹⁰
-
- 31 If DITTO, he drinks (*išatti*) *karān šēlebi* (‘fox-vine’) in beer, he drinks *šammu pešû* (‘white plant’) in oil, (and) he eats (*ikkal*) . . . in *dišpu* (‘syrup’).
- 32 You pour (*tašappak*) juice from *šunû* (‘chaste tree’) (and) juice from *kasû* (‘tamarind’) into his anus. You crush (*taħšašal*) leaves from . . . *sikillu* (‘pure’ plant),
- 33 leaves from *šakirû* (a plant) (and) leaves from *maštakal* (‘soapwort’) . . . you smear (*teferri*) (the mixture) on a . . . (and) you bandage (*tasammid*) him.
-
- 34 If DITTO, you pound (*tasāk*) *nuħurtu* (‘asafoetida’) (and) *tīyatu* (a plant) (and) he drinks (*išatti*) them in beer. You stir into a paste *šammu pešû* (‘white plant’) in oil, (and) you pour (*tašappak*) (the mixture) into his anus.
- 35 You bring to a boil (*tušabšal*) leaves from *šarmadu* (a plant),³¹¹ leaves from *ašāgu* (‘acacia’), (and) leaves from *baltu* (a thornbush) in water, (and) you bathe him in it. You pour juice from *šunû* (‘chaste tree’) (and) juice from *kasû* (‘tamarind’)

³⁰⁸ The middle of line 34, namely NAG U₂ BABBAR ina I₃.GIŠ, which is still present in Kūchler’s (1904) and Kōcher’s (1980) copies, is now missing from the tablet.

³⁰⁹ As with the preceding line, the middle of line 35, namely A ŠEG₆.GA₂ tara-ħas₂-¹su¹, which Kūchler (1904) and Kōcher (1980) included in their copies, is now missing. The restoration of the rest of the line is based on line 32 above.

³¹⁰ Several key expressions are missing from this passage, which has the same overall structure as the prescription in lines 34–36 below. Based on this parallel, the missing part of our passage may have included a *kasû* juice enema and a paste-based bandage made of several ingredients in a small copper pot.

³¹¹ In line with Böck 2003: 181, ^{u2}GUR₂.UŠ is probably a variant orthography for ^{u2}GUR₃.UŠ = Akk. *šarmadu*; see also Attia 2015: 110. The logogram is rendered the same way in EYES 2: 112’ (BAM 10 pp. 133–134).

36 A₁₃₆ [ana DU]R₂-šū₂ DUB-ak^{šim} L[I*^{šim} GUR₂].GUR₂* x [x x ina^{urudu} ŠEN.TUR tara-bak ina TUG₂ te-ter₅-ri LAL]³¹²

37 A₁₃₇ [DIŠ N]A ŠA₃-šū₂ GIG-ma Š[A₃-šū₂

38 A₁₃₈ [x x] x x x [x] x [.....]

two missing lines

41 A₁₄₁ 'DIŠ KI MIN U₂ BABBAR¹ x [.....] x

42 A₁₄₂ u²SIKIL x [x x] 'A²1* [.....] x* x* x* x* [..... ana DUR₂-šū₂ DU]B-ak

43 A₁₄₃ šim¹LI r^{šim}ŠE.LI¹ šim¹GAM.MA ILLU r^{šim}1BULUḪ ŠIM.ḪI.A 'GAZ ina I₃.UDU¹ Ḫ[I*ḪI ina KUŠ SUR] LAL

44 A₁₄₄ DIŠ KI MIN šim¹ŠE.LI BABBAR ina KAŠ NAG-ma i-ar₂-ru₃ SUḪUŠ^{giš} NAM.TAR NITA₂ ina KAŠ NAG-ma i-ar₂-ru₃
'LAL₃' [KUR.RA ḪAD₂].DA

†

36 into his anus. You stir into a paste *burāšu* (a kind of juniper) (and) *kukru* (an aromatic) . . . in a small copper pot, you smear (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him.

37 If someone's belly (*libbu*) is sick (*maruṣ-ma*), and more specifically, his belly . . .

38 . . .

two missing lines

41 If DITTO, . . . *šammu pešû* ('white plant') . . .

42 *sikillu* ('pure' plant) . . . (and) you pour (*tašappak*) them into his anus[?].

43 *burāšu* (a kind of juniper), *kikkirānu* ('juniper seeds'), *šumlalû* (an aromatic), (and) resin from *baluḫḫu* ('galbanum')³¹³—you crush (*taḫaššal*) (these) aromatics, you mix (*tuballal*) them in fat, you smear (*teṭerrî*) (the mixture) on a piece of leather, (and) you bandage (*tašammid*) him.

44 If DITTO, he drinks (*išattî-ma*) white *kikkirānu* ('juniper seeds') in beer, and then he will vomit. He drinks root from male *pillû* ('mandrake') in beer, and then he will vomit. You dry (*tubbal*) *dišpu* ('syrup') from the mountains,

³¹² Three signs, namely LI, ŠIM and GUR₂, as well as traces of URUDU are still present in Küchler's (1904) and Köcher's (1980) copies, but they are now largely missing from the tablet. The restoration of the rest of the line is based on line 27 above.

³¹³ Our translation of *baluḫḫu* and *ḫil baluḫḫi* as 'ferula gummosa' and 'galbanum', respectively, follows Abusch and Schwemer 2011: 469.

- 45 A₁₄₅ *ina* A^{giš}ŠE.NU *tara-ḥas₂-su* A.GEŠTIN.NA I₃.GIŠ KUM₂-*am ana* DUR₂-šū₂ DUB-*ak* PA^{giš}šū-še PA
'GIŠ'.[GI.ZU₂.L]JUM.MA
- 46 A₁₄₆ PA^{u2}ŠAKIRA PA^{u2}EME UR.GI₇^{sim}LI ZU₂.LUM.MA³¹⁴ SUD₂ *ina* KAŠ ḪI.ḪI GUR-*ma* ḪAD₂.DU <GAZ> 'SIM*1 *ina**
x* [x x *ina* KU]Š SUR LAL
-
- 47 A₁₄₇ 'DIŠ KI MIN¹ ^{u2}KUR.KUR *ina* KAŠ NAG-*ma i-ar₂-ru₃* U₂ BABBAR *ina* I₃.GIŠ NAG-*ma i-ar₂-ru₃* ^{u2}PEŠ.TUR.Z[I
GIŠIM]MAR³¹⁵
- 48 A₁₄₈ [^{u2}N]AM.TAL^{sim}LI GAZI^{sar} *ina* A ŠEG₆.GA₂ *tara-ḥas₂-su* ^{sim}GUR₂.GUR₂ *ta-sak₃* i[*na* LAL₃].ḪAD₂³¹⁶

†

- 45 (and) you bathe him in it with juice from *šunû* ('chaste tree'). You heat
(*tummam*) vinegar (and) oil, (and) you pour (*tašappak*) them into his anus.
You pound (*tasâk*) leaves from *šūšu* ('liquorice'), leaves from *kûru* (a
plant),
- 46 leaves from *šakirû* (a plant), leaves from *lišân kalbi* ('dog's tongue'
plant), *burâšu* (a kind of juniper), (and) *suluppû* ('dates'), you mix
(*tuballal*) them in beer; (then) you dry, crush (*taḥaššal*) (and) sift (*tanappi*)
(the mixture) over and over again (*tatâr-ma*),³¹⁷ . . . in . . ., you smear
(*teṭerrî*) (the mixture) on a piece of leather; (and) you bandage (*tašammid*)
him.
-
- 47 If DITTO, he drinks (*išattî-ma*) *atâ'išu* (a plant) in beer; and then he will
vomit. He drinks *šammu pešû* ('white plant') in oil, and then he will vomit.
You bring to a boil (*tušabšal*) *liblibbi gišimmari* ('offshoot of date palm'),
- 48 *pillû* ('mandrake'), *burâšu* (a kind of juniper), (and) *kasû* ('tamarind') in
water; (and) you bathe him in it. You pound *kukru* (an aromatic),

314 Although the MA following ZU₂.LUM is, historically speaking, a Sumerian genitive case, it is not used consistently in the medical corpus to mark the second term of a genitive construction. Curiously, however, PA for Akk. *aru* 'leaf' occurs as part of the four ingredients that precede ^{sim}LI and ZU₂.LUM.MA. Similarly, two other lists of ingredients end with the same phrase, but with ZI₃ for Akk. *qêmu* 'flour' as the repeating element: AMT 96/1 obv. 9 has ZI₃^{sim}MAN.DU ZI₃^{sim}GUR₂.GUR₂ ZI₃^{sim}LI ZU₂.LUM.MA, while BAM 217 rev. 2–3 has ZI₃ ŠE 'ŠEŠ' ZI₃ MUNU₆ ZI₃^{sim}MAN.DU¹ [. .] / ŠEŠ^{sim}LI ZU₂.LUM.MA.

315 See Cadelli 2000: 127, with the reading ^{u2}GIR.TUR 'x' [. . . GIŠ]IMMAR. A more probable rendering of this fragmentary passage may be ^{u2}PEŠ.TUR.ZI = Akk. *liblibbu*, which is used in connection with date palms in the sense of 'heart' (CAD L p. 175) or 'young and productive offshoot' (Landsberger 1967: 28–29).

316 The medical substance LAL₃.ḪAD₂, typically rendered as LAL₃.BABBAR, for Akk. *lallâru*, also features in EYES 2: 195' and EYES 3: 1 (BAM 10 pp. 147 and 158). See also BAM 494 iii 4, for the somewhat different LAL₃ KUR-*i* BABBAR 'white mountain honey' (Bácskay and Simkó 2017: 44–45). As Stol (2021: 443) points out, MSL 14 p. 334 ln. 87 suggests that the correct reading of UD in this word, according to the first-millennium lexical tradition, is actually ḪAD₂ rather than BABBAR: ḫa-ad = UD = ša₂ LAL₃.UD *lal-la-ru*.

317 Used as a hendiadys, the form *tatâr-ma* seems to describe the repetition of a series of actions as a sequence, viz. ACTION A₁ and ACTION B₁ followed by ACTION A₂ and ACTION B₂, rather than the separate repetition of the individual actions, which would normally have been expressed with a Gtn verbal form. In STO 2, the sequence of actions following *tatâr-ma* usually consists of ḪAD₂.DU = Akk. *tubbal* ('you dry') and GAZ = Akk. *taḥaššal* ('you crush'), twice with the addition of SIM = Akk. *tanappi* ('you sift') here and in line 231 below. The logic of the procedure in this line, viz. drying and sifting the ingredients without crushing, makes an emendation necessary, namely the addition of GAZ = Akk. *taḥaššal*.

- 49 A₁₄₉ [KUM]₂*-am I₃.GIŠ ana ŠA₃ tu-na-tak ana DUR₂-šu₂ DUB-ak PA^{giš} ŠENNUR PA^{giš} MA.NU PA^{giš} SE.NU PA^{giš}
^g[^{is}GE₆.PA]R₇
- 50 A₁₅₀ [PA][?] ^{giš}LI³¹⁸ ^{šim}GUR₂.GUR₂ GAZ ina KAŠ ĦI.ĦI GUR-ma ĦAD₂.A GAZ ina I₃.UDU ĦI.ĦI ina KUŠ te-ter₅-^rri
 LAL³¹⁹
-
- 51 A₁₅₁ [DIŠ N]A ŠA₃-šu₂ GIG-ma¹(GIŠ)* mim*-ma*³²⁰ GIG^{u2} KUR.RA^{u2} ĦAR.ĦAR^{u2} KUR.KUR^{u2} GAM[UN.G]E₆
 52 A₁₅₂ [^{u2}]r₂¹-ne₂-e^{u2} tar-muš⁸ ^{u2}IGI-lim^{u2} eli-kul-la^{u2} SIKIL^{u2} im-ħur-NIŠ GURUN^{giš} [DI]Ħ₃
 53 A₁₅₃ [x]^{r^{u2}x³²¹} PA^{u2} UKUŠ₂.ĦAB SUD₂ ina KAŠ NAG ina DUR₂-šu₂ SI.SA₂ ina GE₆ ina A GAZI^{sar} ŠEG₆.G[A₂]*

†

- 49 you heat it (*tummam*) in *lallāru* (‘white honey’)², you drip oil in (the mixture), (and) you pour (*tašappak*) it into his anus. You crush (*taħaššal*) leaves from *šallāru* (‘plum tree’), leaves from *ēru* (a tree), leaves from *šunū* (‘chaste tree’), leaves from *lipāru* (‘a fruit tree’),
- 50 leaves² from *burāšu* (a kind of juniper), (and) *kukru* (an aromatic), you mix (*tuballal*) them in beer, (then) you dry (*tubbal*) (and) crush (the mixture) over and over again (*tatār-ma*), you mix it in fat, you smear it on a piece of leather, (and) you bandage (*tašammid*) him.
-
- 51 If someone’s belly (*libbu*) is sick (*maruṣ-ma*), and in addition, he has any (other) illness (*mimma murṣu*):³²² you pound (*tasāk*) *nīnū* (‘mint’), *ħašū* (‘thyme’), *atā’išu* (a plant), *zibū* (‘black cumin’),
- 52 *urnū* (a kind of mint), *tarmuṣ* (‘lupin’), *imħur-līm* (‘faces a thousand’ plant), *elikulla* (a plant), *sikillu* (‘pure’ plant), *imħur-ešrā* (‘faces twenty’ plant), fruit from *baltu* (a thornbush)²,
- 53 . . . (and) leaves from *irru* (‘cucumber’), he drinks (*išatti*) them in beer, (and) he will void (*ušeššer*) from his anus. At night, in hot juice from *kasū* (‘tamarind’),

318 For this tentative reading, see already Küchler 1904: 18. The logogram LI for Akk. *burāšu* (a kind of juniper) only occurs a few times accompanied by both the determinatives GIŠ and ŠIM, although this is the only occurrence in the medical corpus (CAD B 327). This odd form may be related to the omission of PA from the list of ingredients in line 46 above.

319 Compare the very similar passage in BAM 99 rev. 16–17: GAZ ina KAŠ ta-la-aš GUR-ma ĦAD₂.DU ‘GAZ’ / ina I₃.UDU ĦI.ĦI ina KUŠ te-ter₅-ri [LAL].

320 Cadelli (2000: 127 and 172) reads the passage as [DIŠ N]A ŠA₃-šu₂ GIG ma-dam GIG ‘si un homme présente une maladie grave du ventre’, but collations suggest that the text has a somewhat malformed GIŠ rather than MA and perhaps NIN rather than DAM. In line with the other occurrences of the same phrase earlier in the column, we emend GIŠ to MA and read it as [DIŠ N]A ŠA₃-šu₂ GIG-ma¹(GIŠ) mim-ma GIG.

321 Cadelli’s (2000: 127) reconstruction [PA] ^{r^{u2}}GIR.TUR¹ does not seem plausible: the plant ^{u2}GIR.TUR is not otherwise attested in the medical corpus. The only phrase that would seem to correspond partly to the remaining traces of signs is PA^{giš} GIŠIMMAR.TUR, as in BAM 124 i 43, but this is also unlikely due to the limited space available.

322 The expression *mimma murṣu* is probably a catch-all phrase that takes the place of the more specific symptoms found in earlier lines of the text, namely 15, 21, 25 and 37. The expression *mimma murṣu* also appears as a concluding remark in KAR 73 obv. 20: *mim-ma mur-šu ša₂ mar-ša-ku-ma* (‘and) any illness that I am suffering from’; see also ln. 5 of the same text (BAM 7 pp. 104–105).

- 54 A₁₅₄ [x] x x [.....] x x x UZU *kab-ra ša ŠAḤ* GU₇ [TI]

- 55 A₁₅₅ [.....] 'SUD₂¹ *ina* I₃.GIŠ NU *pa-tan* EME-šu₂ DAB-[bat]
 56 A₁₅₆ [.....] x šu₂ u₂-sak₆-k[a]

- 57 A₁₅₇ [.....] x x *ina* I₃.GIŠ ḪI.ḪI *ta-kan-nak-ma* UD.3.KAM₂ GAR
 ŠIM šu-a-ti / *ana* ŠA₃ ḪI.ḪI *pa-šu-u₂* *ana* UGU ŠUB-ma 3 UD *ka-nik₂* *ina* UD.3.KAM BAD-ma (eras.) *ana*^d GAŠAN
 BAL (Stadhouders and Johnson 2018: 574 lines 34–35)
- 58 A₁₅₈ [.....] 'i-ar₂¹-ru₃ UD.7.KAM₂ NAG.MEŠ

- 59 A₁₅₉ [.....] *ina* KAŠ SAG NAG

- 60 A₁₆₀ [.....] PA^{gis} NU.UR₂.MA
 †
- 54 . . . (and) he eats (*ikkal*) fatty pork; (then) he will recover (*iballu*)?²

- 55 . . . you pound (*tasâk*) it, (and) you put (*tušašbat*) it with oil on his
 tongue (lit. have his tongue seize it) on an empty stomach,
 56 . . . (and) he retches it up (*usakka*).³²³

- 57 . . . you mix (*tuballal*) it in oil, you seal up (the mixture), and then you let it
 stand (*tašakkan*) for three days,
 58 . . . he will vomit. He keeps drinking (*ištanatti*) it for seven days.

- 59 . . . he drinks (*išatti*) it in high-quality beer.

- 60 . . . leaves from *nurmû* ('pomegranate'),

323 Most occurrences of this and similar orthographies, including *tu-ZAK* and *tu-zak-ka* in STO 3: 151, 153, 156, 245 and 246, represent a D-stem of *zakû* used to describe the purification of liquids by removing particulate matter. In our passage, however, this interpretation seems unlikely since the verb occurs at the end of the recipe. The gastric focus in our passage might allow for a different analysis, with the form *u₂-sak₆* (ZAG)-*ka* derived from Akk. *sâku*, which is sometimes used with the ventive in D-stem, in the sense 'to bring something up, to retch (but not necessarily to vomit)': CRAN 1: 12 (BAM 480+ i 12 and parallels) has *ina šikari rēštī* (var. *šikari*) *tamaḥḥaš-ma tašaqqīšu usakkā-ma tuša'râššū* (var. *iparra*) 'you stir (the ingredients) into high-quality beer, you have him drink it, he retches, and then you make him vomit'. For a discussion of this verb, see also CAD S 84 and Worthington 2006: 34.

61 A_{i61} [.....] *i]na* KAŠ SAG NAG

62 A_{i62} [.....] x *ina* I₃.GIŠ u KAŠ SAG GAZ

63 A_{i63} [.....] x x ad

64 A_{i64} [.....] x

65 A_{i65} [.....] x

66 A_{i66} [.....] SILA₁₁]-*aš*

67 A_{i67} [.....] T]U₅.¹MEŠ¹-š₂-*ma* TI

68 A_{i68} [.....] ¹NAG¹*-*ma* TI

69 A_{i69} [.....] ¹TI²-*uṭ*¹

three missing lines

73 A_{ii3} x [.....]

†

61 ... he drinks (*išatti*) it in high-quality beer.

62 ... you crush (*taḥaššal*) it in oil and high-quality beer,

63 ...

64 ...

65 ...

66 ... you knead (*talâš*)[?] it

67 ... you bathe him repeatedly (*tartanammukšū-ma*); then he will recover
 (*iballuṭ*).

68 ... he drinks (*išattī-ma*) it; then he will recover (*iballuṭ*).

69 ... he will recover (*iballuṭ*)[?]

three missing lines

73 ...

- 74 A_{ii.4} NA₄ Z[U₂.LUM.MA]³²⁴ x x [.....]
- 75 A_{ii.5} A.MEŠ 'NU* NAG A'.M[EŠ*]
-
- 76 A_{ii.6} u²KUR.RA SUD₂ ina A [.....]
-
- 77 A_{ii.7} BAR^{giš} NU.UR₂.MA-a ša im³SI.SA₂ ina [.....]
[. . . giš³ NU.UR₂]. 'MA¹ ša₂ im³SI.SA₂ ina KAŠ^{lu2} K[URUN₂.NA . . .] (AMT 38/3+ obv. 4')
-
- 78 A_{ii.8} SUM^{sar} SIG₇-su ħi-bi-iš³²⁵ u₂-al-lat [.....]
-
- 79 A_{ii.9} NUMUN^{u2} a-zu-ki-ra-ni³²⁶ SUD₂ [.....]
-
- †
- 74 *aban suluppi* ('date stone')[?] . . .
- 75 He should not drink (*lā išatti*) water; . . . water . . .
-
- 76 You pound (*tasâk*) *nînû* ('mint') . . . in water . . .
-
- 77 . . . rind from *nurmû* ('pomegranate') from the north side in brewer's[?] beer[?] . . .
-
- 78 He swallows very finely chopped fresh *šûmû* ('garlic') . . .
-
- 79 You pound (*tasâk*) seed from *azupirânu* ('saffron-like' plant) . . .
-

³²⁴ See already Cadelli 2000: 129 for this reconstruction; less likely alternatives are ^{na4}K[A.GI.NA] for Akk. *šadânu* 'haematite' or ^{na4}Z[U₂] for Akk. *šurru* 'obsidian'.

³²⁵ We follow CAD Š/3 300, viz. 'finely chopped fresh garlic', likely from the verb *ħabâšu*, from which *ħibištu* for 'crushed pieces (of aromatic wood)' also derives. The form here is problematic because the ŠIM sign consists of BI followed by IŠ as a single sign, so the sequence *ħi-bi-iš* could also be read *ħi-ri-q*(ŠIM): this form is not attested in Akkadian, but Mandaic uses √HRQ for 'to grind' (Drower and Macuch 1963: 153), corresponding to √HRQ in Jewish Aramaic and Hebrew.

³²⁶ Cadelli (2000: 129 n. 14) suggests a link to the fairly common noun *azupirânu*, with the suggested cognates *zafarân* (AHw 93) or '*usfur* in Arabic (Landsberger 1966: 260 n. 56). Our form may have arisen via folk etymology, replacing /pi/ with either /ka/ (see already the Old Babylonian letter AbB 9 276 obv. 5) or /ki/ in our text, in order to arrive at *asû* 'physician' + *karânu* 'vineyard'. The fact that *kirânu* is a by-form of *karânu* would further strengthen this folk etymology.

- 80 A_{ii10} 1/3 SILA₃ A.GEŠTIN.NA 1/3 SILA₃ GAZI^{sar} 10 KISAL MUN 1/2 SILA₃ I₃.GIŠ BA[RA₂.GA]

- 81 A_{ii11} A UZU GUR₄ 5 GIN₂ MUN *ana* ŠA₃ ŠUB-*ma* NU *pa-tan* NAG : SUḪ[UŠ]

- 82 A_{ii12} I₃.UDU^{u2}UKUŠ₂.ḪAB GAZ 1 SILA₃ A.ʽGEŠTIN.NAʽ ŠEG₆.GA₂ *ana* ŠA₃ ʽŠUBʽ [.....]

- 83 A_{ii13} ^{sim}LI SUD₂ *ina* ʽI₃.GIŠʽ [.....]

- 84 A_{ii14} DIŠ-*ma*³²⁷ UḪ₂ TUKU.TUKU^{u2}LAG GAN₂ SUD₂ *ina* A^{gis}NU.UR₂.MA ʽSEDʽ [*ina* DUR₂-š_u₂ D]UB-*ak-m*[*a** TI]

‡

- 80 A third of a litre of vinegar; a third of a litre of *kasû* ('tamarind'), 10 KISAL-measures of salt, half a litre of pressed oil . . .

- 81 You put (*tanaddi-ma*) five shekels of salt in broth from fatty meat, and he drinks (*išatti*) it on an empty stomach. Root from . . .

- 82 You crush (*taḫaššal*) pulp from *irru* ('cucumber'), you put (*tanaddi*) one litre of boiled vinegar in it . . .

- 83 You pound (*tasâk*) *burâšu* (a kind of juniper) . . . in oil . . .

- 84 If (someone's belly is sick), and more specifically, he continually has (*irtanašši*) phlegm (*rupuštu*).³²⁸ you pound (*tasâk*) *kirbân eqli* ('field clod' plant), you let it cool (*tukašša*) in juice from *nurmû* ('pomegranate'), (and) you pour (*tašappak-ma*) it into his anus; then he will recover (*iballuṭ*).

³²⁷ DIŠ-*ma* is probably an abbreviation for DIŠ (NA ŠA₃-š_u₂ GIG)-*ma*, since the symptoms that follow here and in the analogous lines in column 2 are similar to the symptoms found following DIŠ NA ŠA₃-š_u₂ GIG-*ma* in column 1. Other possibilities, such as that DIŠ-*ma* is a pleonastic orthography for Akk. *šumma* 'if' or a previously unattested orthography for *enûma* 'when' do not explain the alternation between DIŠ-*ma* and DIŠ NA ŠA₃.MEŠ-š_u₂ MU₂.MU₂ here in lines 84 and 87, and again (but in reverse order) in lines 98 and 101.

³²⁸ The logogram UḪ₂ corresponds to four different Akkadian words: *ru'tu* 'spittle', *illātu* 'saliva', *rupuštu* 'phlegm' and *ḫaḫḫu* 'mucus', but syllabic spellings in the witchcraft literature suggest that UḪ₂ here corresponds to *rupuštu*. See, for example, the incipit DIŠ NA SAG ŠA₃-š_u₂ *rupul₂-ta* TUKU.MEŠ-š_i, with variants, in Abusch and Schwemer 2011: 227 ln. 22, and 231 ln. 1'. For an overview of the different Akkadian words corresponding to UḪ₂, see also Stol 1993: 8–9 and Cadelli 2021: 9–12.

- 85 A_{ii15} *ša-ru-ra*³²⁹ *ša* ^{u2}UKUŠ₂.ḪAB ḪAD₂.DU GAZ *ana* ŠA₃ NIG₂.SILA₁₁.GA₂ u LAL₃ KUR-i 'ḪI*.ḪI' [ŠE₁₀ T]U^{muš^{en}} [G.MEŠ]
 86 A_{ii16} *u₂-al-lat* KAŠ SAG ZU₂.LUM NAG ^{u2}ḪAB SUD₂ *ina* I₃.GIŠ 'BARA₂.GA' [NAG].¹NAG¹*
-
- 87 A_{ii17} DIŠ NA ŠA₃.MEŠ-*šu*₂ MU₂.MU₂ *it-ta-ne₂-bi-tu* ŠA₃-*šu* *ana pa-re-e e-ta-ne₂-pa-aš₂* *ana* TI-¹š^u₂*
 88 A_{ii18} SUM^{sar} ^{u2}GAMUN.GE₆ TEŠ₂.BI SUD₂ *ina* KAŠ SAG NU *pa-tan* NAG.MEŠ ¹TI¹
-
- 89 A_{ii19} DIŠ KI MIN ^{u2}SIKIL SIG₇-*su* SUD₂ KI I₃.ŠAḪ ḪI.ḪI NU *pa-tan* *u₂-na-šab* KAŠ BIL₂.LA₂ NAG T[¹I]
-
- 90 A_{ii20} DIŠ NA ŠA₃.MEŠ-*šu*₂ MU₂.MU₂ *it-te-ne₂-bi-tu* IM *ina* ŠA₃-*šu*₂ NIGIN-*ur i-le-bu* I₃.UDU ^{u2}UKUŠ₂.ḪAB *ana* DUR₂-*šu*₂ ¹GAR¹-[*an*]

†

- 85 You dry (*tubbal*) (and) crush (*taḫaššal*) tendrils from *irru* ('cucumber'), you mix (*tuballal*) it into dough and *dišpu* ('syrup') from the mountains, he swallows (the mixture) (with) *zē summati* ('pigeon droppings'),
 86 (and then) he drinks (*išatti*) beer from *suluppū* ('dates').³³⁰ You pound (*tasâk*) *būšānu* ('smelly' plant), (and) he keeps drinking (*ištanatti*) it in pressed oil.
-
- 87 If someone's internal organs (*qerbū*) are swollen (*naḫū*) (and) continually have cramps, his belly (*libbu*) continually acts like it is going to vomit: in order to heal him (*ana bulluṭišu*),
 88 you pound (*tasâk*) *šūmū* ('garlic') (and) *zibū* ('black cumin') together, (and) he keeps drinking (*ištanatti*) them in high-quality beer on an empty stomach; (then) he will recover (*iballuṭ*).
-
- 89 If DITTO, you pound (*tasâk*) fresh *sikillu* ('pure' plant), you mix (*tuballal*) it with lard, he sucks on it on an empty stomach, (and) he drinks (*išatti*) sour beer; (then) he will recover (*iballuṭ*).
-
- 90 If someone's internal organs (*qerbū*) are swollen (*naḫū*) (and) continually have cramps, flatulence (lit. wind) circulates (*isaḫḫur*) (and) rumbles in his belly (*libbu*): you put (*tašakkan*) pulp from *irru* ('cucumber') into his anus.

³²⁹ This seems to be the only syllabic spelling of the word *šarūru* 'sprout, tendril', which otherwise occurs only rarely in the therapeutic literature. For a discussion of the different orthographies, see Heeßel 2018a: 332. In all likelihood, *šarūru* is an Aramaic loanword, presumably a precursor to the later Syriac term *šrūrā* (see Küchler 1904: 111 and Sokoloff 2009: 1603).

³³⁰ This rare ingredient probably is beer made from dates (CAD S 376), but then the logogram KAŠ.SAG must be a single logogram for *šikaru* rather than Akk. *šikaru reštū*.

- 91 A_{ii 21} ^{u2}SUM^{sar u2} *zi-ba-a* SUD₂ *ina* KAŠ NAG.MEŠ 2 UD.MEŠ 1/2 SILA₃.TA.AM₃ I₃.GIŠ *ana* 'DUR₂¹-š_u₂ DUB-¹ak T¹'
-
- 92 A_{ii 22} DIŠ NA ŠA₃.MEŠ-š_u₂ MU₂.MU₂-*ḥu it-te-ne₂-bi-tu* NU *pa-tan* KAŠ LAL₃ *baḥ-¹ra* NAG¹-š_u₂ *i-ar₂-ru* A.GEŠTIN.[NA]
 93 A_{ii 23} ŠEG₆-š_{al} ^{u2}KUR.RA MUN TEŠ₂.BI SUD₂ *ana* ŠA₃ GAZ LAL₃ u I₃ *ḥal-¹ša¹* ŠUB *ana* DUR₂-š_u₂ DUB-ak T[I]
-
- 94 A_{ii 24} DIŠ NA ŠA₃.MEŠ-š_u₂ *it-te-nen-bi-tu₃* NU *pa-tan* KAŠ *ina* ^{duš}LA.¹HA.AN¹ NAG A.GEŠTIN.NA ŠEG₆.GA₂ ^{u2}KUR.RA
 MUN *e[me-sal]*
 95 A_{ii 25} *ana* ŠA₃ ŠUB I₃.GIŠ *ana* ŠA₃ *tu-na-tak ana* ŠA₃ *na-aš-pak-ti* DUB-¹ak¹ I₃.GIŠ *ina* ŠU.SI GUB₃-ka <ka>³³¹-lu-š_u₂
 ŠEŠ₂-s[u]
-

†

- 91 You pound (*tasâk*) *šūmū* ('garlic') (and) *zibū* ('black cumin'), (and) he keeps drinking (*ištanatti*) them in beer. For two days you pour (*tašappak*) half a litre of oil each (day) into his anus; (then) he will recover (*iballuṭ*).
-
- 92 If someone's internal organs (*qerbū*) are swollen (*naphū*)³³² (and) continually have cramps: you have him drink (*tašaqqīšu*) hot beer (and) *dišpu* ('syrup') on an empty stomach, (and then) he will vomit. You bring vinegar to a boil (*tušabšal*),
 93 you pound (*tasâk*) *nīnū* ('mint') (and) salt together; you crush (*taḥaššal*) them into³³³ (the vinegar), you put (*tanaddi*) *dišpu* ('syrup') and pressed oil into it, (and) you pour (*tašappak*) it into his anus; (then) he will recover (*iballuṭ*).
-
- 94 If someone's internal organs (*qerbū*) continually have cramps: he drinks (*išatti*) beer from a flask on an empty stomach. You bring vinegar to a boil (*tušabšal*), you put (*tanaddi*) *nīnū* ('mint') (and) *emesallu* salt
 95 in it, you drip oil into it, (and) you pour (*tašappak*) it into the middle of the 'vessel' (*našpaktu*) (viz. the anus).³³⁴ You anoint (*tašašassu*) him in his entirety with oil, using your left finger.
-

³³¹ We assume a haplography of KA here and have, consequently, reconstructed the missing occurrence of the sign.

³³² For the use of reduplicated logograms to code a G-stem plural, in contrast to the traditional rendering of MU₂.MU₂ as the Ntn-stem *ittanan-paḥū*, see STO 1: 21.

³³³ The relatively rare phrase *ana* ŠA₃ GAZ = Akk. *ana libbi taḥaššal* 'you crush them into' is used here in much the same way as the more frequent expression *ana* ŠA₃ ŠUB = Akk. *ana libbi tanaddi* 'you put them into'. The same construction occurs in a few other places in the medical corpus, such as BAM 49 rev. 7, BAM 57 rev. 4 and BAM 159 ii 48, as well as in line 170 below.

³³⁴ As a figura etymologica, the phrase *ana libbi našpakti tašappak* includes a feminine **mapras*-form of the verb *šapāku*, namely *našpaktu*, hence the location or instrument of pouring (CAD N/2 66). Given the well-developed vocabulary for vessels in Akkadian, this type of cognate noun is probably a euphemism, presumably for the anus. For a similar euphemism, see lines 122 and 183.

- 96 A_{ii26} DIŠ NA ŠA₃-šū₂ *it-te-ne₂-bi-tu* I₃.UDU UKUŠ₂.[†]ḪAB[†] *ana* DUR₂-šū₂ GAR-*an* SUM^{sar} 7 u 7 u₂-[†]al[†]*-[*lat*]
-
- 97 A_{ii27} SUM^{sar} u² GAMUN.GE₆ SUD₂ *ina* KAŠ NAG L[AL₃ KUR]-[†]i[†] I₃.GIŠ *ana* DUR₂-šū₂ DUB NUMUN^{u2} *a-zu-ki-ra-a-ni* SUD₂ G[U₇]³³⁵
-
- 98 A_{ii28} DIŠ-*ma* UḪ₂ TUKU.TUKU *gan-ḫa* ḪAD₂.[†]DA[†] KUR A^{giš} NU.UR₂.MA SUR [NAG]
-

‡

- 96 If someone's internal organs (*qerbū*)³³⁶ continually have cramps: you place (*tašakkan*) pulp from *irrū* ('cucumber') into his anus,³³⁷ (and then) he swallows *šūmū* ('garlic') seven and seven times.
-
- 97 You pound (*tasāk*) *šūmū* ('garlic') (and) *zibū* ('black cumin'), (and) he drinks (*išatti*) them in beer. You pour (*tašappak*) *dišpu* ('syrup') from the mountains (and) oil into his anus. You pound seed from *azupirānu* ('saffron-like' plant), (and) he eats (*ikkal*)[?] it.
-
- 98 If (someone's belly is sick), and more specifically, he continually has (*irtanašši*) phlegm (*rupuštu*) (and) is overwhelmed (*kašid*) by a hacking cough (*gaḫḫa šābula*):³³⁸ you press out (*tašaḫḫat*) juice from *nurmū* ('pomegranate'),³³⁹ (and) he drinks (*išatti*) it.
-

335 Cadelli (2000: 131 and 155) restores T[I] = Akk. *i[balluṭ]* at the end of the line, but then the last procedure has no indication of how the medicine is delivered to the body of the patient. One would rather expect a verb like GU₇ = Akk. *ikkal* 'he eats it', since no liquid carrier is mentioned here.

336 Although ŠA₃ alone, without MEŠ, normally codes *libbu* 'belly' (see Stol 2006), the masculine plural agreement on the verb, both here and frequently below (including lines 101, 126, 147 and 172), suggests that ŠA₃ in these lines can also represent the masculine plural noun *qerbū* 'internal organs' (as is the norm in UGU.MU, see Couto-Ferreira 2009: 270–271). Exceptions like this are acknowledged in Stol 2007: 27.

337 The statement *ana šuburrišu tašakkan* 'you place it into his anus' might be an abbreviation of the instructions for making suppositories, usually rendered with the form *allāna teppuš . . . ana šuburrišu tašakkan* 'you make an acorn-shaped suppository . . . (and) you place it into his anus'. For this and other methods of suppository making, see Böck 2009: 124–125.

338 Since fever is one of the main medical conditions discussed in STO 4, the reading of UD.DA KUR for Akk. *šēta kašid* (Cadelli 2000: 156) in this passage seems to be out of place. The nominal form *gan-ḫa* derives from Akk. *ganāḫu* 'to have fits of coughing', for which compare the assimilated form in line 147 below with *ga-aḫ-ḫa* TUKU. In line with Cadelli's (2000: 131 n. 20, and 2021: 21) alternative, we take *gan-ḫa* ḪAD₂.DA with the stative form of the verb KUR = Akk. *kašādu*, viz. *kašid*, as a single symptom, namely of a patient with a hacking (lit. dry) cough.

339 For pomegranate juice, used as an aphrodisiac in the Babylonian Talmud, see Geller 1991: 110–111.

- 99 A_{ii}29 GA I₃.GIŠ EME-š_u₂ DAB-bat ¹NAG¹ 1 SILA₃ KAŠ NAG ^{sim}LI SUD₂ ina KAŠ [NAG]
-
- 100 A_{ii}30 ^{u2}GAMUN.GE₆^{sar} SUD₂ [ina] KAŠ NAG ^{u2}GAMUN.GE₆^{sar} SUD₂ ina GEŠTIN NAG I₃.GIŠ u₂-a[l-lat]
-
- 101 A_{ii}31 DIŠ NA SAG ŠA₃-š_u₂ KUM₂ ¹ŠA₃¹-š[u₂ M]U₂.MU₂-h_u 1/2 SILA₃ ^{sim}HAB ina šur-šum-me KAŠ ta-r[ab-bak]
DIŠ NA SAG ŠA₃-š_u₂ KUM₂ ŠA₃-š_u₂ MU₂.MU₂ ana TI-š_u₂ 1/2 SILA₃ ^{sim}HAB ina š[ur-šum]m-me KAŠ / tara-bak (STO 5: 4–5)
- 102 A_{ii}32 ina TUG₂ te-(<[ter-ri]> LAL-id ana ¹na¹-[aš]-ma-ti GAZI^{sar} ŠIM.ŠAL ta-¹za*-ru₃ IGI u MAŠ.SILA₃¹ [LAL]
ina TUG₂ SUR-ri GAZI^{sar} ^{sim}BULUH SUD₂ ana IGI SUR ta-¹za¹-ru₃ ¹IGI¹ u MAŠ.SILA₃ LA[L-m]a ina-¹es¹ (STO 5: 5)
-
- 103 A_{ii}33 [x x] x [x x x] x [x x x] x [x x x] ^{si}m*¹LI¹ ^{sim}ŠE.LI ^{u2}rHAR.HAR¹ ana KAŠ ŠUB
- 104 A_{ii}34 [x x x] x x x x ¹GAZ lu ba¹-h_{ir}₂ ¹NAG¹-š_u₂ ina A₂ MUŠEN tu-šap-ra-š_u-ma TI
-

†

- 99 You put (*tušašbat*) milk (and) oil on his tongue (lit. have his tongue seize it),³⁴⁰ he drinks (*išatti*) them, (and then) he drinks one litre of beer. You pound (*tasâk*) *burâšu* (a kind of juniper), (and) he drinks it in beer.
-
- 100 You pound (*tasâk*) *zibû* ('black cumin'), (and) he drinks (*išatti*) it in beer. You pound *zibû* ('black cumin'), he drinks it in wine, (and then) he swallows oil.
-
- 101 If someone's epigastrium (*rēš libbî*) is hot (*ēm*) (and) his internal organs (*qerbû*) are swollen (*naphû*): you stir into a paste half a litre of *tûru* ('opopanax') in beer dregs,
- 102 you smear (*teṭerrî*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him. You scatter *kasû* ('tamarind') (and) *šimiššalû* ('box tree') over the bandage, (and) you bandage him front and back (lit. shoulder blades)
-
- 103 You put (*tanaddî*) . . . *burâšu* (a kind of juniper), *kikkirânu*, ('juniper seeds'), (and) *hašû* ('thyme') in beer,
- 104 you crush (*taḥaššal*) . . . you have him drink (*tašaqqišu*) it while it is steaming hot, (and) you make him vomit with the feather of a bird; then he will recover (*iballuṭ*).
-

340 The idiom EME-š_u₂ DAB-bat can only be translated here in the causative Š-stem due to the presence of two objects: the milk and the oil (direct object) as opposed to the patient's tongue (causee). Consequently, this line demonstrates that the tongue was not grasped by the physician (*šabātu* in the G-stem), but rather was made to grasp the ingredients (*šabātu* in the Š-stem), hence our translation 'you put them on his tongue'. For a discussion of this idiom, with a possible Greek parallel, see Stol 2004: 73–74.

- 105 A_{ii}35 'DIŠ NA¹ ŠA₃.MEŠ-šu₂ *ma-gal nap-ḥu* 'NINDA¹.MEŠ KAŠ.MEŠ *ina* KA-šu₂ GUR.GUR-ra SAG.DU-su GABA-su LAL₂-id
 106 A_{ii}36 *ra-bi-ik* ZI₃.KUM 'ŠEG₆ ¹-šal *ina* LAL₃.MEŠ I₃.UDU u I₃.NUN.NA GU₇.MEŠ SUM^{sar} SUM.SIKIL^{sar}
 107 A_{ii}37 'GA*.RAŠ*^{sar1*} *sah-le₂-e* ^{u2}u[r₂-n]e₂-e 3 UD-me NU GU₇ A NU TU₅-ma TI
-
- 108 A_{ii}38 DIŠ NA ŠA₃.MEŠ-šu₂ *nap-ḥu* x [x KU]M₂ ŠUB.MEŠ-su³⁴¹ NINDA u KAŠ LAL UḤ₂ TUKU.TUKU-ši *ana* TI-šu₂ ^{u2}IGI-lim
 109 A_{ii}39 ^{u2}IGI.NIŠ SUḤUŠ^{giš} NAM.[TAR] *a-ḥe-nu-u₂* SUD₂ *ina* KAŠ NAG-šu₂ *i-par-ru-ma* EGIR *an-ne₂-e*
 110 A_{ii}40 I₃ ḥal-ša u KAŠ NAG-šu₂ A GA[ZI^{sa1}] u A.GEŠTIN.NA ŠEG₆ -šal *ana* DUR₂-šu₂ DUB-ak-ma^{sim} GUR₂.GUR₂^{sim} LI^{sim}
^{sim}GUR₂.GUR₂^{sim} LI (STO 1: 24)

†

- 105 If someone's internal organs (*qerbū*) are extremely swollen, he constantly regurgitates (*uttanarra*) (different) foods (and) beer into his mouth, (and) he constantly bandages (*iššanammid*) his head (and) chest:³⁴²
 106 you bring a porridge (made) from *isqūqu* (a type of groats) to a boil (*tušabšal*), (and) he keeps eating (*ītanakkal*) it in *dišpu* ('syrup'), fat, and ghee.
 107 He should not eat (*lā ikkal*) *šūmū* ('garlic'), *šamaškillu* ('onion'), *karašu* ('leek'), *sahlū* ('cress'), (and) *urnū* (a kind of mint) for three days, (and) he should not bathe (*lā irammuk-ma*);³⁴³ then he will recover (*iballuṭ*).
-
- 108 If someone's internal organs (*qerbū*) are swollen . . . heat² keeps afflicting him (*imtanaqqussu*), he has a diminished appetite (*muṭtu*) for bread and beer, (and) he keeps having (*irtanašši*) phlegm (*rupuštu*): in order to treat him,
 109 you pound (*tasāk*) separately *imḥur-līm* ('faces a thousand' plant), *imḥur-ešrā* ('faces twenty' plant), (and) root from *pillū* ('mandrake'), you have him drink (*tašaqqišu*) them in beer so he will vomit, and, after this,
 110 you have him drink pressed oil and beer. You bring to a boil (*tušabšal*) juice from *kasū* ('tamarind') and vinegar, (and) you pour (*tašappak-ma*) them into his anus. *Kukru* (an aromatic), *burāšu* (a kind of juniper),

³⁴¹ For the symptom KUM₂ ŠUB.MEŠ-su = Akk. *ummu imtanaqqussu* 'heat keeps afflicting him', see line 130 below as well as CTN 4 72 vi 9'-10', where phlegm is also mentioned: DIŠ GIG-ma KUM₂ ŠUB.[ŠUB-su]-ma u₂-ta-šal u UḤ₂ NU [T]UK[U] 'if he is sick, and more specifically heat constantly affects him, he becomes numb and has no saliva' (Stadhouders 2011: 45). The restoration š[e-er-šu₂] ŠUB.MEŠ-su for Akkadian *šēršu imtanaqqussu* 'his flesh is constantly flabby'—proposed by Cadelli (2000: 132 with n. 23) as an alternative to the reading *abunnassu imtanaqqussu* 'his navel is constantly collapsed' in CAD M 245—is unlikely because *šēru* usually occurs as a plural noun as in STO 2: 256. The reading q[u_ω-]u ŠUB.MEŠ-su for Akkadian *qūlu imtanaqqussu* 'silence constantly befalls him' (CAD Q 304) is incompatible with the available space and the traces before the break.

³⁴² Compare STO 1: 94–95 and STO 2: 151–152, where the patient's bandaging of himself seems to be part of a longer symptom description. Another possible symptom in the same sequence is his unwillingness to eat *šūmū* ('garlic'), *šamaškillu* ('onion') and *karašu* ('leek') for seven days; a similar reference occurs in this passage, but here the admonition to the patient, not to eat garlic, onion and leek for three days, is part of the therapy. The verb form describing the act of bandaging is *gi-na-a* LAL 'he keeps his head bandaged' as in STO 1: 95 and STO 2: 151. This form is replaced here with LAL₂, which probably captures the same continuous action on the orthographic level: LAL₂ consists of two LAL signs, and as such it may represent the Gtn form of LAL, viz. LAL.LAL = Akk. *šitammudu*.

³⁴³ Restrictions that include not eating garlic, onion and leek, along with not bathing, are of a hemerological nature (Geller 2004: 222). See the partial parallel in lines 151–152 below and its duplicate in STO 1: 94–95.

- 111 A_{ii41} ^{sim}GAM.MA PA ^{gis}ŠE.ĤAR PA ^{gis}GE₆.PAR₃ PA ^{gis}ŠE.NU₂.A NUMUN ^{u2}ur-ba-ti 7 U₂.ĤI.A ŠEŠ
^{sim}GAM.MA PA ^{gis}GE₆.PAR₃ PA ^{gis}ŠE.ĤAR NUMUN ^{u2}ur-^fba¹-[ti (x x)] (STO 1: 24)
- 112 A_{ii42} TEŠ₂.BI GAZ SIM KI ^fI₃¹.UDU DUĤ.LAL₃ u ^{sim}ĤAB tu-sa-maĥ ina KUŠ.EDIN SUR LAL₂-su-ma TI
 DIŠ-niš GAZ ^fSIM KI² I₃².UDU² ^{sim}ĤAB² ĤI.ĤI ina KUŠ.EDIN SUR-ri SAG ŠA₃-šu₂ LAL₂-ma TI (STO 1: 25)
-
- 113 A_{ii43} DIŠ NA ŠA₃.MEŠ-šu₂ nap-^fĥu¹ gu-ĥa u UĤ₂ TUKU.MEŠ-ši NINDA u KAŠ LAL ana TI-šu₂ ^{u2}KUR.RA saĥ-le₂-^fe*
 DIŠ*-niš* SUD₂^{1*}
- 114 A_{ii44} ina KAŠ NAG-šu₂ ^{u2}ur₂¹-ne₂-e ina A GAZI^{sar} ŠEG₆-šal ta-ša₂-ĥal SED lu ba-ĥir₂ ana DUR₂-šu₂ DUB TI
-
- 115 A_{ii45} DIŠ NA ŠA₃.MEŠ-šu₂ nap-^fĥu¹ SAG ŠA₃-šu₂ ru-pu-ul-ta³⁴⁴ TUKU.MEŠ-ši ana TI-šu₂ U₅ ARGAB^{mušen} ^{u2}tu-lal
 GI.ŠUL.ĤI

†

- 111 *šumlalû* (an aromatic), leaves from ŠE.ĤAR (a tree),³⁴⁵ leaves from *lipāru* (a fruit tree), leaves from *šunû* ('chaste tree'), (and) seed from *urbatu* ('rushes')—you crush (*taĥaššal*) (and) sift (*tanappi*) these seven ingredients
- 112 together, you mix them with fat, wax, and *ĥuru* ('opopanax'), you smear (*teĥerri*) (the mixture) on a piece of leather, (and) you bandage him (*tašammissû-ma*); then he will recover (*iballuĥ*).
-
- 113 If someone's internal organs (*qerbû*) are swollen, he continually has (*irtanašši*) fits of coughing (*guĥĥa*)³⁴⁶ and phlegm (*rupuštu*), (and) he has a diminished appetite (*muĥtu*) for bread and beer: in order to heal him (*ana bulluĥišu*), you pound (*tasâk*) *nînu* ('mint'), (and) *saĥlû* ('cress') together, (and)
- 114 you have him drink (*tašaqqîšu*) them in beer. You bring to a boil (*tušabšal*) *urnû* (a kind of mint) in juice from *kasû* ('tamarind'), you filter it, (and) you pour (*tašappak*) it into his anus (either) cold or steaming hot; (then) he will recover (*iballuĥ*).
-
- 115 If someone's internal organs (*qerbû*) are swollen (and) his epigastrium (*rēš libbî*) keeps having (*irtanašši*) phlegm (*rupuštu*):³⁴⁷ in order to heal him (*ana bulluĥišu*), you fix (*tukân*)³⁴⁸ *rikibti arkabi* ('bat guano'), *tullal* ('you cleanse' plant), *qân šalâli* (a type of reed)

344 For the mistaken reading *šup-pu-ul-ta* in our passage, see CAD Š/3 326; the corrected reading is already in Stol 2013: 127. The word *šuppultu*, with the straightforward syllabic spelling *šu-pul-ti*, seems to be limited to the physiognomic corpus, where it co-occurs with ŠA₃ = Akk. *libbu* (Cadelli 2021: 24–25).

345 For the tree ^{gis}ŠE.ĤAR, see STO 1: 24.

346 For a discussion of *guĥĥu* and the related term *gaĥĥu* in line 147 below, see Cadelli 2021: 13.

347 The parallel in BAM 90 obv. 10' has the logographic form UĤ₂, which led Schwemer (2007: 177) to read it as *ru'tu* 'saliva'. Other instances of this idiom suggest, however, that the Akkadian word meant here is *rupuštu* 'phlegm': see AMT 48/2: 1, STT 102 obv. 7 and BAM 190 obv. 22. For a discussion of the idiom *rēš libbîšu rupušta irtanašši*, see Stol 2006: 104–105, with the translation of *rupuštu* as 'foam', as well as Stol 2013: 127.

348 The D-stem of *kânu*, used to describe mixing ingredients, is rare in the therapeutic corpus but occurs in the culinary texts (Bottéro 1995: 205; Lassen, Frahm and Wagensohn 2019: 123–124). Its use here may be due to the fact that both cedar sap and *kasû* ('tamarind') juice are low viscosity semi-liquids, requiring a process where solid substances are being worked into a gooey dough-like substance.

- 116 A_{ii46} PA^{giš} šu-še i[na MU]D₂ EREN u A GAZI^{sar} tu-ka-an LAL₃ I₃ ḫal-ša I₃.NUN u KAŠ SAG
 117 A_{ii47} ana ŠA₃ ŠUB-d[i] ina MUL₄ tuš-bat ina še-ri₃ ta-ša₂-ḫal NU pa-tan NAG-ma TI
-
- 118 A_{ii48} DIŠ NA ŠA₃.MEŠ-š[u₂ nap]-ḫu ZI₃ ŠE.SA.A ZI₃ MUNU₆ NUMUN^{u2} KI.^{d1} IŠKUR di-ik-ta ša₂ ZU₂.LUM
 [DIŠ KI MI]N 'ZI₃ ŠE.SA'.A ZI₃ ḪARUB'(AMAS) qi₂-lip₂ ZU₂.LUM.MA (STO 2: 254)
 [DIŠ KI MIN ZI₃ ŠE.SA.A ZI₃ ḫa-ru-be 'di¹-ik-ta ZU₂.LUM.MA (STO 1: 33)
- 119 A_{ii49} TEŠ₂.BI S[UD₂ NU pa-t]an³⁴⁹ GU₇.MEŠ A.MEŠ NU NAG A.MEŠ SAG ŠA₃-šu₂ tu-sa-laḫ₂-ma 'TI'
 SUD₂ ina KAŠ 2 UD-me / [ba]-lu 'pa-tan' NAG-šu₂ A NU NAG A SAG ŠA₃-šu₂ tu-sa-laḫ₂-ma ina-eš (STO 2: 254–255)
 TEŠ₂.BI SUD₂ ina KAŠ NU pa-tan '2 UD¹-[me] / [NAG.MEŠ 2] 'UD-me' ina A.MEŠ NU pa-tan NAG.MEŠ A.MEŠ SAG
 ŠA₃-šu₂ 'tu¹-s[a-laḫ₂-ma TI] (STO 1: 33–34)
-
- 120 A_{ii50} [DIŠ] NA ŠA₃-š^u₂ ' [e-m]e-er 10 KISAL A^{giš} ŠE.NU 10 KISAL A MUN ina LAL₃ u KAŠ N[AG]*

†

- 116 (and) leaves from šūšu ('liquorice') in erēnu ('cedar') sap and juice from kasû ('tamarind'), you put (tanaddi) dišpu ('syrup'), pressed oil, ghee, and high-quality beer
 117 in it, you leave (the mixture) out overnight under the stars, you filter it in the morning, (and) he drinks (išattī-ma) it on an empty stomach; then he will recover (iballuṭ).
-
- 118 If someone's internal organs (qerbū) are swollen: you pound (tasâk)² flour from labtu ('roasted barley'), flour from buqlu ('malt'), seed from qutru (a plant) (and) a diktu preparation³⁵⁰ (made) from suluppū ('dates')
 119 together, (and) he keeps eating (itanakkal) them on an empty stomach, (but) he should not drink (lā išatti) any water (with them). You sprinkle his epigastrium (rēš libbi) with water; then he will recover (iballuṭ).
-
- 120 If someone's belly (libbu) is bloated: he drinks (išatti) ten KISAL-measures of juice from šunû ('chaste tree') (and) ten KISAL-measures of salt water in dišpu ('syrup') and beer.

³⁴⁹ Cadelli (2000: 133) reconstructs TEŠ₂.BI N[U pa]-tan GU₇.MEŠ at the beginning of the line, but the full form normally includes SUD₂ = Akk. sâku 'to pound' following TEŠ₂.BI = Akk. ištēniš 'together'. There may not be enough room in the break to accommodate the whole sign sequence.

³⁵⁰ For a discussion of diktu, see STO 1: 33.

- 121 A_{ii}51 [DIŠ K]I MIN^{gi} [NU.U]R₂.MA GU₇ A^{giš} NU.UR₂.MA N[AG]

- 122 A_{ii}52 [DIŠ K]I MIN^{si^m} [L]I SUD₂ ina KAŠ NAG : DIŠ KI MIN SIG₂ GAL₄.LA^{munus} ŠU.GI ina MURUB₄ KA-šu₂ G[AR-an]

- 123 A_{ii}53 [DIŠ KI MIN PA^{giš} NU.U]R₂.MA PA^{giš} MA₂.RI₂.IŠ.MA₂.RA SUD₂ ina A NA[G]

- 124 A_{ii}54 [DIŠ NA ŠA₃-šu₂ I]M še-en^{urudu} ŠUM¹(DIM₃).GAM.ME³⁵¹ ZABAR lu GIR₂ ZABAR i-lek-ma TI

†

- 121 If DITTO, he eats (*ikkal*) *nurmû* ('pomegranate') (and) drinks juice from *nurmû* ('pomegranate').

- 122 If DITTO, you pound (*tasâk*) *burâšu* (a kind of juniper)[?], (and) he drinks (*išatti*) it in beer. If DITTO, you put (*tašakkan*) pubic hair from an old woman in the middle of his 'mouth' (viz. the anus).³⁵²

- 123 If DITTO, you pound (*tasâk*) leaves from *nurmû* ('pomegranate') (and) leaves from *mirišmarû* (a plant), (and) he drinks (*išatti*) them in water.

- 124 If someone's belly (*libbu*) is loaded (*šen*)³⁵³ with flatulence (lit. wind): he licks a bronze saw or a bronze knife; then he will recover (*iballut*).

³⁵¹ Based on a Geers collation, CAD Š/2 174 claims that the sign is ŠUM, but new collation of the passage shows that it is actually DIM₃. The incoherent use of the DIM₃ sign as part of the orthography for Akk. *šaššāru* may have resulted from miscopying the traditional sign sequence URUDU+ŠUM at the beginning of the logogram^{urudu} ŠUM.GAM.ME, particularly since the saw in question is explicitly described as made of bronze (Sum. ZABAR) rather than copper (Sum. URUDU).

³⁵² In agreement with Böck 2009: 123, we see this as a euphemism here, as well as in line 183 below, for the anus. For a similar euphemism, see line 95 above.

³⁵³ For the verb *šēnu*, see the discussion in STO 5: 27.

- 125 A_{ii55} [SAḪAR^{urudu}NIG₂.KAL]AG.GA³⁵⁴ *tu-uš-še-en-šu₂ i-še₂₀-ḫi-iq-ma* TI
 DIŠ MUNUS U₃.TU-*ma* *še-em-rat* u IM *ud-du-pat* SAḪAR^{urudu}NIG₂.KALAG.GA *tu-še-še-en-ši-ma ina-eš* (BAM 240 obv. 26')
 DIŠ MUNUS *e'-re-et-ma* u IM *ud-du-pat* DIM₁₀.ME DAB SAḪAR^{urudu}NIG₂.KALAG.GA-*e tu-še-še-en-ši* (BAM 240 obv. 28')
-
- 126 A_{ii56} DIŠ NA ŠA₃-^ršu₂¹ [*em-r*]u 10 KISAL PA^{gis} *šu-nim* 10 KISAL LAL₃ *ana* ŠA₃ KAŠ^r ŠUB¹³⁵⁵ *ina* MUL₄ *tuš-bat* *ina* še-ri₃
 NU *pa-tan* NAG.MEŠ-*ma* TI
-
- 127 A_{ii57} DIŠ NA ŠA₃-*šu₂* e[m-ru M]U₂.^rMU₂-*ḫu¹* Š[A₃-š]u₂ *iš-ta-na-si* NINDA u A GUR SUḪUŠ^r ^{gis*}NAM¹.^{*}TAR NITA₂^{sim} ḪAB
ina KA-*šu₂* *i-na-'is*

†

- 125 You have him smell (*tušeššeššu*)³⁵⁶ dust from a bronze bell, (and) he will sneeze (*išeḫiq-ma*);³⁵⁷ then he will recover.
-
- 126 If someone's internal organs (*qerbū*) are bloated[?]: you put (*tanaddi*) ten KISAL-measures of leaves from *šunū* ('chaste tree') (and) ten KISAL-measures of *dišpu* ('syrup') in beer; you leave (the mixture) out overnight under the stars, (and) he keeps drinking (*ištanattī-ma*) it in the morning on an empty stomach; then he will recover (*iballut*).
-
- 127 If someone's internal organs (*qerbū*) are bloated (and) swollen (*naphū*), his belly (*libbu*) constantly makes noises (and) brings food and drink back up (*utār*): he chews root from male *pillū* ('mandrake') (and) *tūru* ('opopanax') in his mouth,

³⁵⁴ Reiner (1963: 171) suggests that ^{urudu}NIG₂.KALAG.GA is a cryptogram for the Akkadian word *tigū*, because the Sumerogram is followed by *-u₂* or occasionally by *-gu-u₂* as a complement, whereas a straightforward calque of ^{uruda}NIG₂.KALAG.GA should regularly end in *-ku*. For ^{urudu}NIG₂.KALAG.GA denoting a type of copper bell that was used in exorcistic rituals, see now Panayotov 2013.

³⁵⁵ Cadelli (2000: 133) reads here *ana lib₃-bi ŠUB-di*, but there is no DI sign on the tablet.

³⁵⁶ Cadelli (2000: 157 with n. 30), following AHw 252, acknowledges the odd spelling of the š-stem of *ešēnu* and convincingly suggests that the spelling has been influenced by *še-en*, the stative form of the verb *šēnu* 'to load', in the preceding line. In BAM 240 obv. 26' and 28', the formulation is much simpler, with the grammatically correct form *tu-še-še-en-ši-ma*. In BM 78963 rev. 7, the verb is also misspelled, namely *tu-še-en-še-šu-ma* in place of the expected *tu-še-še-en-šu-ma* (Stadhouders and Johnson 2018: 578–579 ln. 53). For an analysis of the verb, see Stadhouders and Johnson 2018: 600–601.

³⁵⁷ That *i-še₂₀-ḫi-iq* is a hapax for *šeḫequ* 'to sneeze' was first proposed in AHw 1209, in part based on West Semitic *ś/šḫq* 'to laugh'. See also Stol 1991–1992: 60, CAD Š/2 263 and Cadelli 2000: 133.

- 128 A_{ii}58 LAL₃ KUR-*i ina* K[AŠ SAG NA]G^{sim} HĀB *ina* KAŠ SAG ŠEG₆.GA₂ *ana* DUR₂-šū₂ DUB-*ak* PA^{gis} GE₆.PAR₃^{sim} LI^{sim} KU₇.KU₇
- 129 A_{ii}59 ILLU *a-bu-k[a-ti* ^{gis}Š]E.NU GAZ *ina* I₃.UDU ĦI.ĦI *ina* KUŠ *te-<(ter-ri)>* LAL *ina* A^{gis} ŠE.NU *ir-ta-na-ḥaš*
-
- 130 A_{ii}60 DIŠ NA ŠA₃-šū₂ [x x x x K]UM₂ ŠUB.ŠUB-*su* IM TUKU.TUKU NINDA A GUR^{u2} IGL.NIŠ SUĦUŠ^{gis} NAM.TAR NITA₂
- 131 A_{ii}61 *ina* KAŠ SAG S[UD₂ NAG-šū₂ EG]IR-šū₂ I₃ ḥal-ša *ina* KAŠ NAG SI.SA₂ GAZI^{sar} A.GEŠTIN.NA ŠEG₆-šal *ana* DUR₂-šū₂ DUB
- 132 A_{ii}62 ^{sim}L[I x x x^{si} m] HĀB PA^{gis} GE₆.PAR₃ PA^{gis} ŠE.NU GAZ *ina* I₃.UDU ĦI.ĦI *ina* KUŠ *te-<(ter-ri)>* LAL KI MIN
-
- 133 A_{ii}63 DIŠ NA ŠA₃-šū₂ [x x x NIND]A u A *ina* KA-šū₂ GUR.GUR-*ra* SAG.KI.MEŠ-šū₂ *up-ta-ṭa-<<TA>>-ra* x x x x

†

- 128 (and then) he drinks (*išatti*)² *dišpu* ('syrup') from the mountains in high-quality beer². You bring to a boil (*tušabšal*) *ṭūru* ('opopanax') in high-quality beer, (and) you pour (*tašappak*) it into his anus. You crush (*taḥaššal*) leaves from *lipāru* ('a fruit tree'), *burāšu* (a kind of juniper), *kukru* (an aromatic),
- 129 resin from *abukkatu* (a tree), (and) resin from *šunū* ('chaste tree'), you mix (*tuballal*) them in fat, you smear (*teṭerri*) (the mixture) on a piece of leather, (and) you bandage (*tašammid*) him. He keeps bathing in juice from *šunū* ('chaste tree').
-
- 130 If someone's belly (*libbu*) . . . (and) heat keeps afflicting him (*imtanaqqussu*), he continually has (*irtanašši*) flatulence (lit. wind), (and) he regurgitates (*utār*) food (and) drink: you pound (*tasāk*) *imḥur-ešrā* ('faces twenty' plant) (and) root from male *pillū* ('mandrake')
- 131 in high-quality beer, (and) you have him drink (*tašaqqišu*)² it. Afterwards, he drinks (*išatti*) pressed oil in beer, (and) he will have a bowel movement (*ušeššer*). You bring to a boil (*tušabšal*) juice from *kasū* ('tamarind') (and) vinegar, (and) you pour (*tašappak*) them into his anus.
- 132 You crush (*taḥaššal*) *burāšu* (a kind of juniper) . . . *ṭūru* ('opopanax'), leaves from *lipāru* (a fruit tree), (and) leaves from *šunū* ('chaste tree'), you mix (*tuballal*) them in fat, you smear (*teṭerri*) (the mixture) on a piece of leather, (and) you bandage (*tašammid*) him. DITTO (= he keeps bathing in juice from *šunū* ('chaste tree')).
-
- 133 If someone's belly (*libbu*) . . . (and) keeps bringing food and drink back up (*uttanarra*) into his mouth, his temples are splitting apart (*uptaṭṭarā*)³⁵⁸ . . .

358 For this uncertain verbal form, probably *paṭāru* in the Dt-stem, compare BAM 248 ii 66: *up-te-eṭ-ṭi-ra meš-re-[ti-ša₂]*. However, the symptom in our line is not concerned with relaxed limbs (cf. CAD M/2 41), but rather with a medical condition of the temples, seemingly unique in the gastrointestinal materials; a similar symptom is found only in line 136 below. Idioms with SAG.KI = Akk. *nakkaptu* 'temple' and the verb *paṭāru* are otherwise attested in the physiognomic corpus (Böck 2000: 92). See also Diagnostic Handbook Sagig 11: 21–25 (Labat 1951: 90–91; BAM 13 pp. 459, 465 and 471–472), which connects a patient pressing his hands in pain against his head with various medical problems, including a gastrointestinal condition.

134 A_{ii 64} x x x [.....] x x ina ^I₃.ŠAḪ¹ GU₇.MEŠ SUM^{sar} SUM.SI[KIL^{sar} x x x x]

135 A_{ii 65} [.....] x [.....] x [.....]

136 A_{iii 1} DIŠ NA ŠA₃-š_u₂ e-sil SAG.DU G[U₇-š_u₂

137 A_{iii 2} a.ba ḫi.ši.in a.ba [.....]

138 A_{iii 3} KA.INIM.MA LU₂ es-li D[U₃*.DU₃.B]I ^E₂* 3-š_u₂ ana¹ Š[A₃ ŠID-nu

139 A_{iii 4} DIŠ NA ŠA₃-š_u₂ NINDA u KAŠ la i-^Imaḫ¹-ḫar 1/3 SILA₃ A ZU₂.^ILUM.MA* 1/3 SILA₃¹ [A] ^IGAZI^{sar}¹ [x x x x x]³⁵⁹
 DIŠ KI MIN 1/3 SILA₃ A ZU₂.LUM.MA 1/3 SILA₃ A ^IGAZI^{sar} 1/3 SILA₃ [. . .] / NU pa-tan 1-š_u₂ 2-š_u₂ 3-š_u₂ NAG (STO 5: 9–10)

†

134 . . . he keeps eating (*ītanakkal*) . . . in lard . . . *šūmū* ('garlic'), *šamaškillu* ('onion') . . .

135 . . .

136 If someone's belly (*libbu*) is constipated, the head causes him pain (*ikkalšu*) . . .

137 a.ba ḫi.ši.in a.ba³⁶⁰ . . .

138 An invocation for a constipated man. Its ritual: you recite (*tamannu*) the incantation three times over the belly (*libbu*) . . .

139 If someone's belly (*libbu*) does not accept bread and beer: he drinks on an empty stomach a third of a litre of juice from *suluppū* ('dates'), a third of a litre of juice from *kasū* ('tamarind'), (and) a third of a litre of . . .

³⁵⁹ The distant parallel from STO 5 is included here to offer a possibility for the verbs missing at the end of this line, but there is not enough room in the break to accommodate all of the instructions in the STO 5 parallel (see also Bácskay 2018: 63 n. 224, and 83 for these parallels).

³⁶⁰ This short spell is unintelligible at the moment, but if rendered in Akkadian, the underlying word could be *abahšinnu* 'green barley stalk'. In the context of an incantation like this, one might also consider a Sumerian reading that starts with a.ba for Akk. *mannu* 'who' (cf. Küchler 1904: 116), perhaps as a humorous Sumerian version of the *mannam lušpur* formula.

- 140 A_{iii 5} EGIR-š_u₂ AL.US₂.SA A.GEŠTIN.NA NAG-*ma* KUM₂ š_a₂ ŠA₃-š_u₂ *i-ša₂-ḥaṭ*^{at361} *im-me-^rsi*¹ [x x x x]
AL.US₂.SA ^rA'.GEŠTIN.NA NAG *ana* DUR₂-[š_u₂ DUB-*ak-ma* TI] (STO 5: 10)
-
- 141 A_{iii 6} DIŠ NA ŠA₃-š_u₂ NINDA *la i-maḥ-^rḥar*¹ NUMUN ^{giš}ŠINIG SUD₂ *ina* LAL₃ u I₃.NUN 𒄩.𒄩 *ba-lu pa-tan* N[AG-š_u₂-*ma* TI]
DIŠ NA ŠA₃-š_u₂ KUM₂ *u₂-kal* NINDA u A *la i-maḥ-ḥar* NUMUN ^{giš}ŠINIG SUD₂ *ina* LAL₃ u [. . .] (STO 5: 8)
-
- 142 A_{iii 7} DIŠ NA NINDA u KAŠ LAL-*tu*^{u2} 𒄩.𒄩.𒄩 ^{u2}NU.LU 𒄩.𒄩 ^{u2}*ur₂-nu-u* GAZI^{sar} ^{u2}*ti-ia₂-ta₅* ^{u2}SUMUN.DAR ^{u2}x x [x]

†

- 140 Afterwards, he drinks (*išatti-ma*) *šiqqu* ('garum')³⁶² (and) vinegar, and then the heat in his belly will be drained (*iššaḥḥaṭ*)³⁶³ (and) washed off (*immessi*) . . .
-
- 141 If someone's belly (*libbu*) does not accept food: you pound (*tasâk*) seed from *bînu* ('tamarisk'), you mix (*tuballal*) it in *dišpu* ('syrup') and ghee, (and) you have him drink (*tašaqqîšû-ma*)[?] it on an empty stomach; then he will recover (*iballuṭ*).
-
- 142 If someone has a diminished appetite (*muṭtu*) for bread and beer: you soak *ḥašû* ('thyme'), *nuḥurtu* ('asafoetida'), *urnû* (a type of mint), *kasû* ('tamarind'), *tiyatu* (a plant), *šumuttu* ('beetroot') . . .

³⁶¹ For the same expression, with the straightforward spelling of the verb in the N-stem *iš-ša₂-ḥa-aṭ*, see STO 5: 24 and 29, as well as the second-person form in *um-mi ša₂ ŠA₃-š_u₂ ta-ša₂-ḥaṭ-ma* 'you drain the heat from his belly' in line 218 below. The sign AD, viz. *aṭ*, is rendered here as a pronunciation gloss, even though the sign is not actually written as a gloss. The scribe probably did not recognize the form *i-ša₂-ḥaṭ^{at}* and re-interpreted the PA sign as *pa* rather than *ḥaṭ*, which has resulted in the incorrect spelling *i-ša₂-pa-aṭ*. For a similar misstep involving the sign AD, see the parallel in line 133 above.

³⁶² The sequence AL.US₂.SA : *ši-iq* : *ṭa-ba-a-tu₂* occurs in the commentary SpTU 1 47 obv. 17, which largely comments on SpTU 1 46; see Frahm 2010 and 2015. Without any *Glossenkeil* in our line, it is unlikely that garum is being equated with vinegar, as Frahm suggests. For garum, see the discussion in Curtis 1984.

³⁶³ Although CAD Š/1 94 derives this from *šaḥātu* B 'to remove, to take away', its juxtaposition with *immessi*, from Akk. *mesû* 'to wash', suggests instead that it is a by-form of *šaḥātu* A (CAD Š/1 84–86) meaning 'to drain, to rinse'; see Böck 2009: 118–119 n. 63, as well as Maul 1994: 72, who suggests that *šaḥātu* B, corresponding to his 'Abstreifen des Gewandes', and *šaḥātu* A, meaning 'Abspülen des Bösen mit dem Wasser', are actually a single verb.

- 143 A_{iii 8} ^{sim}GUR₂GUR₂ ^{sim}GAM.MA (eras.)³⁶⁴ ^{sim}MAN.DU ^{gis}EREN ^{gis}EREN.SUMUN ^{sim}MUG ZU₂.LUM.MA LAGAB MUNU₆
MUN ^{gis}ŠE.[NU]
- 144 A_{iii 9} A.GEŠTIN.NA KALAG.GA *ina* KAŠ *tara-muk ina* MUL₄ *tuš-bat ina* še-ri₃ *ina* ^{urudu}ŠEN.TUR ŠEG₆-šal 5 GIN₂ I₃
ḫal-ša ana IGI ŠUB *ana* DUR₂-šu₂ DU[B-ak]

-
- 145 A_{iii 10} *ana* ŠA₃ UTUL₂ ŠUB-*ma*³⁶⁵ ¹IGI*.4¹*.GAL₂.LA U₂ *mat-qa* IGI.4.GAL₂.LA U₂ TUR *mat-¹qu¹* IGI.4.GAL₂.LA
^{u2}*a-ra-ri-ia₂-¹nu¹** : ^{u2}*me-er-gi-ra-a-nu*
IGI.4.GAL₂.[LA] ¹U₂ *ma-at-qa ina* 10 GIN₂ A NAG-šu₂ (STO 3: 132)
1/2 GIN₂ ^{u2}*a-ra-ri-a-nu ina* 10 GIN₂ A NAG-šu₂ (STO 3: 134)
IGI.4.GAL₂.LA ^{u2}*me-er-gi-ra-nu ina* 10 GIN₂ KAŠ [NAG-šu₂] (STO 3: 136)
[1/2 GI]N₂ ^{u2}*a-¹ra¹-ri-a-nu / [. .]* (BAM 72: 8'–9')

- 146 A_{iii 11} 90 ^{u2}*si-sin-ni* ŠA₃ *mal-ma-liš* SUD₂ *ina* KAŠ ^{u2}KURUN₂.NA NU *pa-tan* NAG-*ma ina* ¹DUR₂-šu₂ SI.SA₂-*ma* TI
90 ^{u2}[*sis-sin-ni*]i ŠA₃-*bi ina* 10 GIN₂ A NAG-šu₂ (STO 3: 131)
¹4¹-*ut* ^{u2}*sis-sin-nu* ŠA₃-[*bi*] / [. .] (BAM 72: 3'–4')

†

- 143 *kukru* (an aromatic), *šumlalû* (an aromatic), *suādu* (a kind of sedge), *erēnu* ('cedar'), *šupuḫru* ('old cedar'), *ballukku* (an aromatic), *suluppû* ('dates'), *buqlu* ('malt') lumps, salt, *šunû* ('chaste tree'),
- 144 (and) strong vinegar in beer; you leave them out overnight under the stars, you bring them to a boil (*tušabšal*) in the morning in a small copper pot, you add (*tanaddi*) five shekels of pressed oil, (and) you pour (*tašappak*) it into his anus.

-
- 145 You put (*tanaddi-ma*) (the following) into a pot: a fourth of a shekel of *šammu matqu* ('sweet plant'), a fourth of a shekel of *šammu šeḫru matqu* ('small sweet plant'),³⁶⁶ a fourth of a shekel of *arariānu* (a plant) (gloss: *mergirānu*),
- 146 (and) ninety (grains of)³⁶⁷ *sissinni libbi* ('date spadix for the innards' plant), you pound (*tasāk*) them in equal amounts, and he drinks (*išatti-ma*) them in brewer's beer on an empty stomach, and he will void (*ušeššer-ma*) from his anus; then he will recover (*iballuṭ*).

³⁶⁴ It appears that the scribe wrote ^{sim}GAM.MA a second time and then tried to erase his mistake.

³⁶⁵ The fronting of *ana* ŠA₃ UTUL₂ ŠUB-*ma*, before the list of ingredients and with the addition of the connective *-ma*, is unique to this passage and probably results from confusing the *ana* ŠA₃ ŠUB idiom (normally an instruction that follows the ingredients) with the purpose clauses that occasionally appear at the beginning of recipes.

³⁶⁶ That U₂ is not a determinative, but a logogram here, is made clear by the passage in Uruanna I 681–682, where the syllabic spelling *ša₂-mu mat-qu* for Akk. *šammu matqu* 'sweet plant' co-occurs with *arariānu* (CAD M/1 413).

³⁶⁷ The phrase literally means 'ninety (grains of) *sissinni libbi*', with the ninety grains corresponding to half of a shekel. This measurement seems to be out of place here, since all other drugs in the prescription are given in the amount of a fourth of a shekel.

- 147 A_{iii 12} DIŠ NA ŠA₃-šu₂ qa₂-an-nu ga-aḥ-ḥa TUKU NINDA u A muṭ-tu₂ UḤ₂ TUKU.MEŠ-ši^{u2} KUR.RA SUD₂ 'ina I₃¹.GIŠ NAG-ma i-ar₂-ru₃
- 148 A_{iii 13} ^{u2}KUR.RA saḥ-le₂-e SUD₂ ina KAŠ NAG ^{u2}ur₂-ne₂-e ina A ŠEG₆-šal tu-kaš₃-ša* 'ana* DUR₂^{1*}-šu₂ DUB-a[k]
- 149 A_{iii 14} PA ^{gis}GE₆.'PAR₃¹ PA ^{u2}KI.^dIŠKUR PA ^{gis}bi-ni^{sim} LI^{sim} GUR₂.GUR₂^{sim} GAM.MA ^rsim¹ḤAB ^sim^x x]
- 150 A_{iii 15} ina 'A¹ [ZU₂].LUM.MA tara-bak GUR-ma ḤAD₂.A GAZ ina I₃.UDU ḤI.ḤI ina KUŠ te-<(ṭer-ri)> LAL ina A ^{gis}ŠE.NU ir-ta-na-[ḥaš-ma TI]³⁶⁸

-
- 151 A_{iii 16} DIŠ [NA Š]A₃*-šu₂ e-ta-na-ša₂-aš-ma NINDA u KAŠ SAG la i-maḥ-ḥar MAŠ.SILA₃.MEŠ-šu₂ GU₇.MEŠ-šu₂ SAG.DU-su gi-na-a LAL [x x x]
- 'DIŠ¹ [NA e-t]a-'na¹-ša₂-aš₂ NINDA u KAŠ la i-maḥ-ḥar MAŠ.SILA₃.MIN-šu₂ GU₇.MEŠ-šu₂ / [SAG.DU-su gi-na-a LAL I₃.NUN.NA GU₇ (STO 1: 94–95)

†

- 147 If someone's internal organs (*qerbū*) are twisted (*qannū*),³⁶⁹ he has (*irašši*) fits of coughing (*gaḥḥu*) (and) a diminished appetite for food and drink, he continually has (*irtanašši*) phlegm (*rupuštu*):³⁷⁰ you pound (*tasâk*) *nînu* ('mint'), he drinks (*išattî-ma*) it in oil, and he will vomit.
- 148 You pound *nînu* ('mint') (and) *saḥlû* ('cress'), (and) he drinks them in beer. You bring to a boil (*tušabšal*) *urnû* (a kind of mint) in water, you let (the mixture) cool, (and) you pour (*tašappak*) it into his anus.
- 149 You stir into a paste leaves from *lipâru* (a fruit tree), leaves from *qutru* (a plant), leaves from *bînu* ('tamarisk'), *burâšu* (a kind of juniper), *kukru* (an aromatic), *šumlalû* (an aromatic), *tûru* ('opopanax'), (and) . . .
- 150 in juice from *suluppû* ('dates'), (then) you dry (*tubbal*) (and) crush (*taḥaššal*) (the mixture) over and over again (*tatâr-ma*), you mix (*tuballal*) it in fat, you smear (*teṭerrî*) it on a piece of leather, (and) you bandage (*tašammid*) him. He keeps bathing in juice from *šunû* ('chaste tree'); then he will recover (*iballuṭ*).
-
- 151 If someone's belly (*libbu*) is continually upset³⁷¹ and does not accept bread and high-quality beer, his shoulder blades constantly cause him pain (*itanakkalšu*), he keeps his head bandaged (*ginâ išammid*), he is willing to eat (*ikkal*) ghee,

³⁶⁸ The restoration is based on the phrase *ina mê šunî irtanaḥḥaš(-ma iballuṭ)*, which occurs several times in STO 2. As a less likely alternative, one might also read *ir-ta-na-[muk-ma TI]*.

³⁶⁹ The spelling may also suggest the reading *ganānu* 'to confine' for this verb, as suggested in CAD G 40. In line with Cadelli 2000: 136 and Cadelli 2019: 60, the verb is probably a by-form of *kanānu* 'to twist, to roll up'.

³⁷⁰ There are a number of similarities between these lines in our text and the illnesses classified as A.GA ZI in the medical texts from Assur, such as BAM 49, BAM 55, BAM 72, BAM 73, BAM 74, BAM 75, BAM 76 and BAM 176. However, A.GA ZI does not seem to occur in the Nineveh Medical Encyclopaedia.

³⁷¹ In this line, we seem to have a reinterpretation of the idiom found in STO 1: 94, viz. [NA e-t]a-'na¹-ša₂-aš₂ 'if someone is continually distressed', with the belly replacing the patient as the subject of the verb. Consequently, the focus here is probably placed on a physical problem in the patient's belly rather than an emotional condition, as was the case in STO 1: 94.

- 152 A_{iii 17} U[D.7.KA]M₂ SUM^{sar} SUM.SIKIL^{sar} GA.RAŠ^{sar} NU GU₇ ina A^{gis}ŠE.NU RA.MEŠ NUMUN^{u2} UKUŠ₂.ḪAB NUMUN^{u2} ḪAR.ḪAR ina KAŠ N[AG-ma TI]
UD.7.KAM₂ SUM^{sar} SUM.SIKIL^{sar} GA.RAŠ^{sar} NU GU₇ / [ina A^{gis}ŠE.NU] RA.MEŠ-aš NUMUN^{u2} UKUŠ₂.ḪAB NUMUN^{u2} ḪAR.ḪAR¹ SUD₂ ina KAŠ NAG-ma TI (STO 1: 95–96)

- 153 A_{iii 18} DIŠ 'NA¹ ŠA₃-šū₂ ḫa-aḫ-ḫa DIRI ana TI-šū₂ GI DU₁₀ ^{sim}BAL ^{sim}LI^{u2} ḪAR.ḪAR ^{sim}ŠE.L[I BABBAR]³⁷²
154 A_{iii 19} i[na K]AŠ SAG ŠUB ŠEG₆-šal ta-ša₂-ḫal lu ba-ḫir₂ 10 KISAL LAL₃ ana ŠA₃ GAZ NU pa-tan NAG-šū₂ i-ar₂-[ru₃-ma]
155 A_{iii 20} [ina] A₂.GU₂.ZI.GA LAL₃ I₃ ḫal-ša u KAŠ TEŠ₂.BI ḪI.ḪI NU pa-tan EME-šū₂ DAB-bat NAG-šū₂ [TI]

- 156 A_{iii 21} DIŠ NA ḫa-^rḫu^{1*} DAB-su NUMUN^{u2} SIKIL NUMUN^{gis} GEŠTIN KA₅.A^{u2} AB₂.DUḪ^{u2} NIGIN^{sar} u²TAL₂.TAL₂ 5 U₂.MEŠ ŠEŠ TEŠ₂.B[I SUD₂]

†

- 152 but for seven days he would not eat (*lā ikkal*) *šūmū* ('garlic'), *šamaškillu* ('onion'), or *karašu* ('leek'):³⁷³ he keeps bathing (*irtanaḫḫaš*) in juice from *šunū* ('chaste tree'), (and) he drinks (*išattī-ma*) seed from *irru* ('cucumber') (and) seed from *ḫašū* ('thyme') in beer; then he will recover (*iballuṭ*).

- 153 If someone's belly (*libbu*) is full (*malī*) of mucus (*ḫaḫḫu*): in order to heal him (*ana bulluṭišu*), you put (*tanaddi*) *qanū ṭābu* ('sweet reed'), *ballukku* (an aromatic), *burāšu* (a kind of juniper), *ḫašū* ('thyme'), (and) white *kikkirānu* ('juniper seed')[?],
154 in high-quality beer, you bring (the mixture) to a boil (*tušabšal*), you filter it, you crush (*taḫaššal*) ten KISAL-measures of *dišpu* ('syrup') into it while it is steaming hot, you have him drink (*tašaqqīšu*) it on an empty stomach, he will vomit,
155 and then in the morning, you mix (*tuballal*) *dišpu* ('syrup'), pressed oil and beer together, you put (*tušašbat*) (the mixture) on his tongue (lit. have his tongue seize it) on an empty stomach, (and) you have him drink (*tašaqqīšu*) it; (then) he will recover (*iballuṭ*).

- 156 If someone has been seized (*išbassu*)³⁷⁴ by mucus (*ḫaḫḫu*): seed from *sikillu* ('pure' plant), seed from *karān šēlebi* ('fox-vine'), *kamantu* (a plant), *supālu* (a kind of juniper),³⁷⁵ (and) *urānu* ('anise')³⁷⁶—you pound (*tasâk*)[?] these five ingredients together,

372 Köcher (1980) copied a trace of one wedge from the sign LI, which is now missing from the tablet. The passage is tentatively restored in line with Köcher's copy, but we cannot exclude other possibilities.

373 For a discussion of this unusual symptom description, see STO 1: 94–95.

374 See line 182 below for the syllabic orthography *iš-bat-su-ma*. Elsewhere in the therapeutic corpus, as in CRAN 2: 88 and 94 (BAM 482+ ii 24 and 30), the verb is also found in the stative: DIŠ NA SAG.KI.MIN-šū₂ šab-ta-šū₂-ma 'if someone's temples are seized'.

375 The plant name ^{u2}NIGIN^{sar} is unusual, but its equation with *supālu* seems to be confirmed by a parallel between CRAN 1: 57 (BAM 480+ i 57) and BAM 12 rev. 41', with the standard orthography ^{u2}ZA.BA.LAM in the CRAN passage, but ^{u2}NIGIN^{sar} in the BAM 12 parallel. This orthography is also found in CT 41 45: 8, a commentary on Uruanna I 426 (CAD S 390).

376 ^{u2}TAL₂.TAL₂ = Akk. *urānu* is a rare ingredient but also appears in BAM 15 iv 10 and 13, which immediately precede the parallel passage in lines 160–161 below.

157 A_{iii 22} *ina* A GAZI^{sar} ^r*tara*¹-*bak ina* TUG₂.ĤI.A SUR SAG ŠA₃-š_u₂ LAL₂-*id* U₂ BABBAR SUD₂ *ina* A.MEŠ NU *pa-tan* NAG T[I]

158 A_{iii 23} DIŠ KI MIN ILLU ^s[^{im}BUL]UĤ SUD₂ *ina* GEŠTIN SUR.RA NU *pa-tan* NAG [TI]

159 A_{iii 24} DIŠ KI MIN ^{u2}x* [x] x SUD₂ *ina* KAŠ SAG NU *pa-tan* NAG [TI]

160 A_{iii 25} DIŠ NA IM *ina* ŠA₃-š[_u₂ NIGIN-ĥ]ar ana TI-š_u₂ SUĤUŠ ^{u2}EME UR.GI₇ ša *ina* ZI-ka ^dUTU NU IGI-[ru]³⁷⁷
[DIŠ N]A IM *ina* ŠA₃-š_u₂ *u*₂-sa-na-ĥar / ^{u2}EME UR.GI₇ ša₂ *ina* ZI-ka / ^dUTU NU IGI.DU₈¹(BI) (BAM 158 iv 14–16)

161 A_{iii 26} ĤAD₂.A SUD₂ i[na* KAŠ SA]G NU *pa-tan* NAG T[I]

ĤAD₂.A SUD₂ / *ina* KAŠ SAG NAG-š_u₂ (BAM 158 iv 16–17)

162 A_{iii 27} DIŠ NA IM *ina* ŠA₃-š_u₂ i-^rle¹-[eb-bu ^{u2}EME U]R.GI₇ NUMUN ^{u2}EME UR.GI₇ DIŠ-niš SUD₂ *ina* KAŠ NU *pa-tan* NAG TI

†

157 you stir them into a paste in juice from *kasû* ('tamarind'), you smear (*teṭerri*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) his epigastrium (*rēš libbi*). You pound *šammu pešû* ('white plant'), (and) he drinks (*išatti*) it in water on an empty stomach; (then) he will recover (*iballuṭ*).

158 If DITTO, you pound (*tasâk*) resin from *ballukku* (an aromatic), (and) he drinks (*išatti*) it in pressed wine on an empty stomach; (then) he will recover (*iballuṭ*).

159 If DITTO, you pound . . . (and) he drinks it in high-quality beer on an empty stomach; (then) he will recover.

160 If flatulence (lit. wind) keeps circulating (*ussanaĥĥar*) in someone's belly (*libbu*): in order to heal him (*ana bulluṭišu*), you dry (*tubbal*) (and) pound (*tasâk*) root from *lišân kalbi* ('dog's tongue' plant), which has not yet seen the sun when you picked it,³⁷⁸

161 (and) he drinks (*išatti*) it in high-quality beer on an empty stomach; (then) he will recover (*iballuṭ*).

162 If flatulence (lit. wind) rumbles in someone's belly (*libbu*): you pound (*tasâk*) *lišân kalbi* ('dog's tongue' plant) (and) seed from *lišân kalbi* ('dog's tongue' plant) together, (and) he drinks (*išatti*) them in beer on an empty stomach; (then) he will recover (*iballuṭ*).

³⁷⁷ The restoration here follows Cadelli 2000: 137.

³⁷⁸ For a discussion of collecting ingredients before sunrise, see Reiner 1995: 36–37 and Böck 2014a: 158.

- 163 A_{iii 28} DIŠ NA IM GIM *di-ik-ši ina* 'ŠA₃¹-[š_u₂ x x x 1/2 GIN₂^{gis}E]REN 1/2 GIN₂^{gis}ŠUR.MIN₃ 1/3 GIN₂^{sim}GIR₂ 10 GIN₂^{gis}EREN.SUMUN
 [DIŠ N]A 'IM' [GI]M *di-ik-ši* 'ina ŠA₃-š_u₂¹ TAG.MEŠ-su 1/3 GIN₂^{gis}eri-nu 1/3 GIN₂^{gis}ŠUR.MIN₃ / 1/3 GIN₂^{sim}GIR₂ 1/3 GIN₂^{gis}EREN.SUMUN (BAM 54 obv. 1–2)
- 164 A_{iii 29} 10 GIN₂ MUN *eme-sal-li*₃^{sim}L[I x x x x x x] *ina* KAŠ SAG ŠEG₆-š_{al} I₃.GIŠ *ana* IGI ŠUB *ana* DUR₂-š_u₂ DUB-ak
 10 GIN₂ MUN *eme-sal-li*₃^{gis}LI^{gis}GUR₂.GUR₂ DIŠ-niš 'GAZ' / SIM *ina* KAŠ ŠEG₆-š_{al} ta-ša₂-ḫal I₃.GIŠ *ana* IGI ŠUB-di
ana DUR₂-š_u₂ DUB-ak-ma TI (BAM 54 obv. 2–3)
-
- 165 A_{iii 30} DIŠ NA IM *ina* ŠA₃-š_u₂ *uš-tar-'-ab* [x x x x x] x SU š_u₂³⁷⁹ *še-pi-BI*³⁸⁰ GABA-su u MAŠ.SILA₃.MEŠ-š_u₂
 [DIŠ] NA IM *ina* ŠA₃-š_u₂ *uš-tar-'-ab i-le-ḫi-ib ni-i[p-še . . .]* (BAM 56 rev. 8)
 [DIŠ N]A IM *ina* ŠA₃-b[i-š_u₂ . . .] / u₃ *i-le-ḫi-ib* [. . .] / GABA-su MAŠ.SILA₃.MEŠ-[š_u₂] (BAM 55: 1–3)

†

- 163 If flatulence (lit. wind) continually afflicts him (*iltanappassu*) like a pressing pain (*dikšu*): half² a shekel² of *erēnu* ('cedar'), half a shekel of *šurmēnu* ('cypress'), a third of a shekel of *asu* ('myrtle'), ten shekels of *šupuhru* ('old cedar'),
- 164 ten shekels of *emesallu* salt, *burāšu* (a kind of juniper) . . . you bring them to a boil (*tušabšal*) in high-quality beer; you add (*tanaddi*) oil, (and) you pour (*tašappak*) (the mixture) in his anus.
-
- 165 If flatulence (lit. wind) churns (and) growls in someone's belly (*libbu*), . . . of his feet, his chest and his shoulder blades

³⁷⁹ One might consider reconstructing [*ki-ib*]-*su-š_u₂*, for Akk. *kibsu*, but this word normally occurs in construct before *šēpu* to denote the soles of the feet. If so, the body parts in this line are listed in a reversed order, starting with the feet and moving upwards until it reaches the shoulder blades.

³⁸⁰ The correct reading of *še-pi-BI* remains unclear. Cadelli (2000: 138 and 160 with n. 36) reads it as *še-pi-iš₂/BI* and argues, following Küchler (1904: 117), that both readings point to the same possible meaning, viz. *šēpāšu* 'his legs'. Neither the value *iš₂* nor *š_u₁₃* of the sign BI is normally used in first-millennium medical texts. See, however, the Middle Assyrian manuscript BAM 66 rev. 21' with *tu-šap-ra-BI-ma*. For further discussion, see STO 4: 4.

- 166 A_{iii 31} GU₇.MEŠ-šu₂ UZU.MEŠ-šu₂³⁸¹ u₂-šam-ma-[mu-šu₂ u GIR₂.GI]R₂-šu₂ UZU.MIN-šu₂ ma-tu-u ni-ip-še DIRI
SAG.MEŠ-šu₂ i-ta-na-nu-u₂
UZU.[MEŠ-šu₂ . . .] / UZU.MEŠ-šu₂ [x x x] ni-ip-še [x] / SAG.MEŠ-šu₂ [i]-¹ta²-[na-nu-u₂] (BAM 57 obv. 1'–3')
[. . .] / UZU.MEŠ-šu₂ u₂-šam-ma-mu-šu₂ u GIR₂.GIR₂-šu₂ ši-ri-[šu₂ . . .] (BAM 56 rev. 8'–9')
[. . .] / UZU.MEŠ-šu₂ GIR₂.GIR₂-[šu₂ . . .] / UZU.MEŠ-šu₂ aš₂-tu [. . .] / SAG.MEŠ-šu₂ i-te-ne₂-[en-nu-u₂] (BAM 55: 3–6)
- 167 A_{iii 32} KUM₂.MEŠ ina kal UD-me u₂-kil₂-š[u x x x x x x x x^{si}mLI^{u2}KUR.KUR^{u2}ḪAR.ḪAR saḫ-le₂-e GAZI^{sar}
KUM₂ ina kal UD-me ¹u₂-[kal-šu₂] / ana TI-šu₂^{sim}GUR₂.GUR₂^{sim}LI¹ [x x x] / ^{u2}ḪAR.ḪAR (BAM 57 obv. 4'–6')
[. . .] / [x x] x x [x] su ana TI-šu₂^{gis}GUR₂.GUR₂^{gis}LI^{u2}[KUR.KUR x x x] / [saḫ-le₂]-e GAZI^{sar} (BAM 56 rev. 9'–11')
[. . .] / u₂-kal-šu₂ ana TI-[šu₂ . . .] / ^{u2}KUR.KUR^{u2}ḪA[R.ḪAR . . .] (BAM 55: 6–8)
- 168 A_{iii 33} MUN a-ma-ni₇^{u2}ur₂-ne₂-e PA^{gis}b[i-ni 9 U₂.ḪI].¹A¹ ŠEŠ TEŠ₂.BI SUD₂ ina GEŠTIN DU₁₀.GA u KAŠ SAG ta-ra-sa-an
^{u2}ur₂-ni¹-i PA^{gis}[bi-ni] / [saḫ]-li₂-i GAZI^{sar} / MUN a-ma-ni₇ 9 U₂.MEŠ Š[ES] / DIŠ-niš SUD₂ ina GEŠTIN DU₁₀.GA u KAŠ
SAG tara-¹sa¹-[an] (BAM 57 obv. 6'–rev. 1)
MUN a-ma-ni₇ x x [. . .] / [. . .] x [. . .] u ¹KAŠ¹ [. . .] (BAM 56 rev. 11'–12')
[. . .] / PA^{gis}bi-ni saḫ-le₂-[e . . .] / 9 U₂.ḪI.A ŠEŠ [. . .] / u KAŠ SAG tara-bak (BAM 55: 8–11)

†

- 166 constantly cause him pain (*itanakkalšu*), his flesh is paralyzed and causes
him a stinging pain (*uzaqqatūšu*), his flesh is wasting away (and) full
(*malū*) of stench (*nipšu*), his appearance (*zīmū*)³⁸² constantly changes,
- 167 he is continually hot (*itenemmim*) (and) it (= the heat) has affected him
(*ukīlšu*)³⁸³ for an entire day: in order to heal him (*ana bulluṭīšu*), *kukru* (an
aromatic), *burāšu* (a kind of juniper), *atā'īšu* (a plant), *ḫašū* ('thyme'),
saḫlū ('cress'), *kasū* ('tamarind'),
- 168 *amānu* salt, *urnū* (a kind of mint), (and) leaves from *bīnu* ('tamarisk')—you
pound (*tasāk*) these nine drugs together; you steep them in good wine and
high-quality beer,

³⁸¹ In comparison with CRAN 2: 185 (BAM 482+ iii 61), it seems clear that UZU.MEŠ in our line and UZU.MIN in CRAN are in free variation with each other: both of them occur as the subject of the verb *ušammamūšu*. In our line UZU.MIN reappears later in the same line as the subject of *ma-tu-u*; the parallel in BAM 55: 5 with the variant *aš₂-tu* ('his flesh) is hard' is probably a misreading of *ma-tu-u* (see Cadelli 2019: 58). The repetition of *štrū*, in spite of variations between UZU.MEŠ and UZU.MIN, also seems to be confirmed by the parallel texts: BAM 56 rev. 9' has UZU.MEŠ-šu₂ followed by the syllabic orthography *ši-ri-[šu₂]*, and BAM 55 4–5 repeats UZU.MEŠ-šu₂ in both places.

³⁸² As Cadelli (2000: 161 n. 38) notes, the expression here is parallel with STO 3: 29, viz. MUŠ₂.MEŠ-šu₂ *i-te-nen-nu-u*, suggesting that SAG.MEŠ stands here for *zīmū* 'appearance'. See also the lexical passage in Idu I 122, equating *zīmu* with the singular SAG (CAD Z 119).

³⁸³ Taking KUM₂.MEŠ as a finite verb meaning 'he is constantly hot' resolves the grammatical problem identified by Cadelli (2000: 138 n. 43): if KUM₂.MEŠ were understood as a plural noun (viz. *ummātu*), the following verb *ukīlšu* should be in the plural, not the singular.

- 169 A_{iii 34} *ina* GE₆ ^r*ana** IGI¹* MUL₄ *tuš-bat ina* ^rA₂.GU₂¹.Z[I.GA ŠEG₆-š*al* t]*a-ša₂-ḫal* SED 7 ŠE.MEŠ ḪENBUR₂ ^{u2}UKUŠ₂.ḪAB
ina GE₆ *ana* IGI MUL *tuš-bat ina* *še-ri₃* ŠEG₆-š*al* / *ta-ša₂-ḫal* SED 5 ŠE ḪENBUR₂ ^{u2}UKUŠ₂.ḪAB (BAM 57 rev. 2–3)
[. . .] / ^dUTU NU IGL.LAL *ina* [. . .] / *ta-ša₂-ḫal* SE[. . .] (BAM 55: 11–13)
- 170 A_{iii 35} 7 ŠE.MEŠ ^{na4}AN.ZAḪ TEŠ₂.BI SUD₂ *a*[*na* ŠA₃ GA]Z *la-am* ^dUTU *na-pa-ḫi* NAG-š*u₂*
7 ŠE ^{na4}AN.ZAḪ DIŠ-niš SUD₂ *ana* ŠA₃ GAZ / *la-am* ^dUTU KUR-ḫi NAG-š*u₂* (BAM 57 rev. 4–5)
7 ŠE AN.ZAḪ DIŠ-niš [. . .] / *ina* *še-ri₃* *la-am* ^{r^d}[UTU . . .] (BAM 55: 14–15)
- 171 A_{iii 36} *ina* A₂ *tu-šap-ra-š*u₂** *šum₄-ma* DU₁₀.G[A N]U IGI-*mur ana* DUR₂-š*u₂* DUB-*ak* TI
ina A₂ *tu-ša*[*p-ra-š*u₂**] / *šum₄-*[*ma* x x x x] x *ana* DUR₂-š*u₂* DUB-*ma* [TI] (BAM 57 rev. 5–6)
ina A₂ [. . .] / *šum₄-ma* DU₁₀.GA NU [. . .] (BAM 55: 16–17)
-
- 172 A_{iii 37} DIŠ NA NINDA GU₇ KAŠ NAG-*ma la i-še-eb-bi* ŠA₃-š*u₂* MU₂.MU₂-ḫ[*u* ŠA₃-š*u₂* N]U ^rIGI-ḫar³⁸⁴ GIM *it-ta-š*u**
bi-bik-ta₅ GIG

†

- 169 in the evening you leave (the mixture) out overnight under the stars, in the morning you bring it to a boil (*tušabšal*), you filter it, you let it cool (*tukašša*), (and then) you pound seven grains of shoots from *irru* ('cucumber')
- 170 (and) seven grains of *anzaḫḫu* ('frit') together, you crush (*taḫaššal*) them into (the mixture), you have him drink (*tašaqqišu*) it before sunrise,
- 171 you make him vomit with a feather; (and) if you have not seen (*tāmur*) any improvement,³⁸⁵ you pour (*tašappak*) it into his anus; (then) he will recover (*iballuṭ*).
-
- 172 If someone eats (*ikkal*) bread (and) drinks (*išattī-ma*) beer, but he is not satisfied, his internal organs (*qerbū*) are swollen (*naphū*) (and) his belly (*libbu*) cannot accept (*lā imahḫar*) anything, according to its sign(s), he suffers from *bibiktu* disease:³⁸⁶

384 The reading of the signs after the break is unclear: based on the partially similar passages [*ki-a*]m *it-ta-š*u₂*-nu* in AMT 30/2 i 15' and *ki-a it-ta-ši-na* in BAM 582 i 3', both in fragmentary contexts, the reading UR₅.GIM has been suggested (Ritter 1965: 301 n. 11). Our rendering of the passage as [N]U ^rIGI-ḫar¹ lines up with the traces and seems to fit the context: the patient first eats a large amount of food, without ever feeling full, which then leads to swollen intestines and a stomach that cannot tolerate any more food.

385 Cadelli (2000: 161 n. 43), following AHW 1393, equates DU₁₀.GA with Akk. *tūbu* and sees this word as an expression for 'improvement' or perhaps 'signs of improvement'. The same idiom can be found in the Middle Assyrian medical text published in Lambert 1969: 29 ln. 13 and 19, as well as in BAM 548 iv 6' and BAM 558 iv 15.

386 Küchler's (1904: 30–31 and 118) reading of the disease name as *bišiktu*, with a cognate in Aramaic meaning 'boil', does not seem to be supported by the context. Rendered as *bibiktu*, the word might be compared to *bibītu* / *bibiḫtu* which, according to CAD B 219, can be the name of both a disease and a demon.

- 173 A_{iii 38} ŠURUN GUD *ina* A *ta-maḥ-ḥa-aḥ* ŠEŠ₂^{giš}ZU₂.LUM.MA GA.RAŠ^{sar} U[KUŠ₂.ḪAB x x] x 'NINDA u' KAŠ *la i-lem*
UD.7.KAM₂ A ša₂'(7) PU₂ 'i-ša¹-t[i]*
-
- 174 A_{iii 39} DIŠ NA *ḥu-šaḥ-ḥu* DAB-su 1 SILA₃ KAŠ SAG *ina* MUL₄ *tuš-bat* *ina* š[e-ri₃ x x x x] x x [x x x]
-
- 175 A_{iii 40} DIŠ NA *ma⁻²-di-iš e-na-aḥ-ma* IM *e-dip-ma* 'NU¹ [.....] 'ud²* [x x x]
- 176 A_{iii 41} *ina* A GAZI^{sar} *ir-ta-na-ḥaṣ* MUN DUR₂. 'NU¹. [LUḪ.ḪA] x [x x x]
-
- 177 A_{iii 42} DIŠ NA U₂ NAG-*ma la i-ar₂-ru₃ še-me-er a-za-pi* Š[AḪ]
[. . .] x U₂ NAG-*ma* 'la¹ i-ar₂-ru¹ (AMC 32)
- 178 A_{iii 43} A u I₃.GIŠ ŠEG₆-*šal* EN *še₂₀-bi-šu₂*³⁸⁷ u₂-*al-lat* ḥi-'iq²* [KAŠ²]
-

‡

- 173 you soften (*tamaḥḥaḥ*) ox dung in water; you anoint (*tapaššaš*) him (and then) . . . *suluppū* ('dates'), *karašū* ('leek'), (and) *irru* ('cucumber')[?]. (If he cannot eat (*lā ilēm*) bread or beer, he drinks (*išatti*) well-water for seven days.
-
- 174 If ravenous hunger (*ḥušaḥḥu*)³⁸⁸ has seized (*išbassu*) him: you leave one litre of high-quality beer out overnight (*tušbāt*) under the stars, in the morning . . .
-
- 175 If someone is extremely tired, and more specifically, he is inflated (*edip-*
ma)³⁸⁹ with flatulence (lit. wind), and he does not . . .
- 176 he keeps bathing (*irtanaḥḥaṣ*) in juice from *kasū* ('tamarind'), . . . salt, *tīyatu* (a plant) . . .
-
- 177 If someone took (lit. drank) (*ištī-ma*) a drug, and subsequently, he does not throw up, (and) he is distended: hog bristles . . .
- 178 you bring to a boil (*tušabšal*) water and oil, he swallows them until he can swallow no more (lit. until he is satisfied), (then) . . . diluted beer[?] . . .
-

³⁸⁷ CAD A/1 337 renders the passage as 'he swallows (water and oil) seven times', but then the expected form would be *se-bi-šu₂*, not *še₂₀-bi-šu₂*, which derives from the verb *šebū* 'to become satiated'; see also Cadelli 2019: 5.

³⁸⁸ The translation of *ḥušaḥḥu* as 'ravenous hunger' follows CAD H 261, a suggestion that seems to be supported by its placement here after a symptom that describes someone who is initially unsatiated, and later on cannot tolerate any food or drink. For this term, see also Cadelli 2019: 6.

³⁸⁹ The term *edip* can also be found in one of the medical incantations in STO 1: 88, used in a metaphorical sense for someone who has been blown up by the wind of the steppe.

- 179 A_{iii 44} DIŠ NA U₂ NAG-*ma la ip-ru la iṣ-nu-uḥ* NA BI *ze-e-ze-na* GIG *ana TI-šu₂ r^{giš}si¹-[ḥu^{giš} ar₂-ga-nu]*
 180 A_{iii 45} ^{giš}*ba-ri-ra-ta₅* ^{sim}GUR₂.GUR₂ ^{sim}LI ^{sim}GAM.†MA^{1*} ^{sim}GIG ^{giš}EN.DI *ina* A PU₂ [x x x x]
 181 A_{iii 46} NE-*su ana* DUR₂-*šu₂* DUB-*ak* 10 KISAL ^{sim}GUR₂.GUR₂ *ŠEŠ₂-su-ma* ŠA₃.MEŠ-*šu₂* [SI.SA₂-*ma* TI]
-
- 182 A_{iii 47} DIŠ NA *an-šu₂-tu₄ iṣ-bat-su-ma la u₂-šar-da* KAŠ SAG *ina* ŠEN.TUR ŠEG₆-*šal* MUN *ana* ŠA₃ ŠUB *ana* DU[R₂-*šu₂* DUB]
 183 A_{iii 48} ŠU.SI-*ka* ^{tušg2}GADA NIGIN MUN *ta-šap-pu* DUR₂-*ʿšu₂*^{1*} *ta-kar* SIG₂ GAL₄.LA ^{munus}ŠU.GI *ina* MURUB₄ KA-*šu₂* GAR [i-na-eš]
-

†

- 179 If someone took (lit. drank) (*ištī-ma*) a drug, and subsequently, he did not throw up (*lā ipru*), (and) he did not excrete liquid (*lā iṣnuḥ*), that man suffers from *zēzēnu* disease:³⁹⁰ in order to heal him (*ana bulluṭišu*), . . . *sīḥu* ('wormwood'), *argannu* (a conifer),
 180 *barīrātu* ('sagapenum'), *kukru* (an aromatic), *burāšu* (a kind of juniper), *šumlalû* (an aromatic), *kanaktu* (an aromatic), (and) *suādu* (a kind of sedge) in well water,
 181 you pour (*tašappak*) it into his anus while it is steaming hot, you anoint (*tapaššassū-ma*) him with ten KISAL-measures of *kukru* (an aromatic), and he will void (*ušeššer-ma*) his internal organs (*qerbū*); then he will recover (*iballuṭ*).
-
- 182 If paralysis (*anšūtu*)³⁹¹ seizes someone, so that he cannot void (*ušarda*):³⁹² you bring high-quality beer to a boil (*tušabšal*) in a small copper pot, you put (*tanaddi*) salt in it, (and) you pour (*tašappak*) it into his anus.
 183 You wrap (*talammi*) your finger in linen, you coat it with salt, you rub his anus, (and) you put (*tašakkan*) pubic hair from an old woman in the middle of his 'mouth' (viz. the anus);³⁹³ (then) he will get well.
-

³⁹⁰ The disease name *zēzēnu* is otherwise attested only in the rectal disease text BAM 7 30 rev. 1-2: [DIŠ NA] *šit-ta-šu₂ ina* ŠA₃-*bi-šu₂ i-ta-nab-bal* / [NA B]I *ze-ze-na* GIG 'if someone's stool keeps drying up inside him, that man suffers from *zēzēnu* disease'.

³⁹¹ The meaning and derivation of *anšūtu* is unclear: it may derive from *amāšu* 'to be paralyzed' (CAD A/2 80) or *enēšu* 'to be weak' (AHw 220). For a discussion of *anšūtu*, see Cadelli 2000: 323–324 with n. 84 and 2019: 14.

³⁹² The verbal form here *u₂-šar-da* is a Š-stem of *redû*, which CAD R 243 translates as 'to make (a fluid) flow'. For this meaning, compare line 179 above, where the verb *šanāḥu* is used in much the same way to describe the excretion of liquid. The two verbs, viz. *redû* in the Š-stem and *šanāḥu*, are equated in KADP 32 iii 12 (CAD R 244).

³⁹³ For this euphemism, see line 122 above.

- 184 A_{iii} 49 DIŠ NA KAŠ SAG NAG-*ma* SUḪUŠ.MEŠ-*šu*₂ *pa-al-qa di-ig-la ma-a-ṭi ana* TI-*šu*₂ NUMUN^{u2} SIKIL NUMUN^{u2} DILI NUMUN^{gis} *bi*¹-[*ni*]
[. . . DIŠ NA KA]Š NAG-*ma* SUḪUŠ.MEŠ-*šu*₂ *pa-al-qa* / [. . .] (AMC 33–34)
- 185 A_{iii} 50 NUMUN^{u2} *am-ḥa-ra* NUMUN^{u2} IN₆.UŠ₂ 5 U₂.ḪI.A ŠEŠ¹ *DIŠ*¹*-*niš* SUD₂ *ina* GEŠTIN SIG₃-*aš* NU *pa-tan* NAG-*ma* *ina*-*es*¹
-
- 186 A_{iii} 51 DIŠ NA KAŠ NAG-*ma* SAG.DU-*su* DAB.DAB-*su* INIM.MEŠ-*šu*₂¹* *im-ta-na-aš*₂-*ši* *ina* DU₁₁.DU₁₁-*šu*₂ *u*₂-*pa-aš*₂-*šaṭ*
DIŠ NA KAŠ SAG NAG-*ma* SAG.[DU-*su* x x x] / INIM.MEŠ-*šu*₂ *im-ta-na-aš*-*ši*¹ *ina* D[U₁₁.DU₁₁-*šu*₂ x x x x] (BAM 59 rev. 6–7)
- 187 A_{iii} 52 *te*₄-*en-šu*₂ *la ṣa-bit* LU₂ BI IGI.MIN-*šu*₂ GUB-*za ana* TI-*šu*₂^{u2} IGI-*lim*^{u2} IGI.NIŠ^{u2} *tar-muš*^{u2} ḪAR.ḪAR
*te*₄-*en-šu*₂ *la ṣa-bit* ¹NA¹ BI I[GI.MIN-*šu*₂ x x] / [x x x]^{u2} IGI-*lim*^{u2} IGI.N[IŠ x x x] / [. . .] x [. . .] (BAM 59 rev. 8–10)
- 188 A_{iii} 53 ^{u2}SIKIL ^{u2}DILI KA A.AB.BA ^{u2}NU.LUḪ.ḪA NUMUN^{u2} NIG₂.GAN₂.GAN₂^{u2} *kam-ka-du*^{u2} *eli-kul-la* 11 U₂.ḪI.A ŠEŠ
[^{u2}]SIKIL ^{u2}[DILI . . .] / [. . . ^{u2}N]U[?].¹LUḪ[?].ḪI[A . . .] / [. . . ^{u2}eli-kul-*la* 11 ¹U₂.MEŠ[?] ŠEŠ¹ (BAM 59 rev. 10–12)³⁹⁴

†

- 184 If someone drinks (*išattī-ma*) high-quality beer, and then his lower extremities are impaired (lit. shattered),³⁹⁵ (and his) vision is diminished:³⁹⁶ in order to heal him (*ana bulluṭišu*), seed from *sikillu* ('pure' plant), seed from *ēdu* ('lone' plant), seed from *bīnu* ('tamarisk'),
- 185 seed from *amḥaru* (a plant), (and) seed from *maštakal* ('soapwort')—you pound (*tasâk*) these five ingredients together, you stir (*tamaḥḥaš*) them into wine, (and) he drinks (the mixture) on an empty stomach; then he will get well.
-
- 186 If someone drinks (*išattī-ma*) beer, and then his head seizes him continually (*iššanabbassu*), he keeps forgetting his words, in the midst of speaking he constantly corrects himself,
- 187 (and) he cannot form a thought,³⁹⁷ that man has 'constantly starring eyes' (*māšu ittanazzazzā*):³⁹⁸ in order to heal him (*ana bulluṭišu*), *imḥur-lim* ('faces a thousand' plant), *imḥur-ešrā* ('faces twenty' plant), *tarmuš* ('lupin'), *ḥašū* ('thyme'),
- 188 *sikillu* ('pure' plant), *ēdu* ('lone' plant), *imbū tāmti* ('algae'), *nuḥurtu* ('asafoetida'), seed from *egingīru* ('rocket'),³⁹⁹ *kamkadu* (a plant), (and) *elikulla* (a plant)—you pound (*tasâk*) these eleven ingredients

³⁹⁴ For a collation of BAM 59 rev. 10–14, with additional lines not included in Köcher's (1963) copy, see Abusch and Schwemer 2011: 226 and plate 131 no. 40.

³⁹⁵ The verb *palāqu* is usually rendered in this context as 'unsteady' (CAD I/J 240; Steinert 2018: 231; Cadelli 2000: 181; 2021: 24 with n. 614), but see also AHW 314 with the meaning 'zerschlagen' in connection with drunkenness.

³⁹⁶ As Küchler (1904: 120–121) first pointed out, the patient here probably shows symptoms of drunkenness, including the inability to stand on his feet and see clearly; see also Heeßel 2002 and Cadelli 2021: 23–24 for more recent discussions of the passage.

³⁹⁷ For *ṭēma ṣabātu*, see Stol 2009: 3–4.

³⁹⁸ Based on the discourse pattern LU₂ BI, the form is understood here as a disease name, but the expression literally means: 'that man's eyes continually stand firm'. The same expression can be found in CRAN 3: 65 (AMT 13/5 obv. 12), as part of a longer symptom description which also includes *amâtīšu imtanašši*.

³⁹⁹ For the suggestion that *egingīru* goes back to ^{u2}NIG₂.NAGAR, see Civil 1982: 15–16.

- 189 A_{iii 54} DIŠ-niš SUD₂ ina I₃.GIŠ u KAŠ ana IGI^d gu-la tuš-bat ina še-ri₃ 'la^{1*}-am^d UTU MU₂-hi la-am ma-am-ma
iš-ši-qu-šu₂ NAG-ma ina-eš
[. . .] / [. . . tu]š-bat [. . .] / [. . .] iš-[ši-qu-šu₂ . . .] (BAM 59 rev. 12–14)
-
- 190 A_{iii 55} DIŠ NA GABA-su GIG-ma GIM ši-ne₂-e-ti SAḪAR TUKU.'TUKU^{1*}-ši ina da-ba-bi-šu₂ ik-ka-šu₂ ik-ta-ner-ru
191 A_{iii 56} 'u₃' ZE₂ ip-te-nar-ru (eras.)⁴⁰⁰ NA BI bi-šit ŠA₃ GIG 'ana^{1*} TI-šu₂ 'EME UR.GI₇ ina KAŠ NU pa-tan NAG-šu₂
192 A_{iii 57} ina A GAZI^{sar} RA.MEŠ A^{gis} ŠE.NU ana DUR₂-šu₂ DUB 'ZI₃ 'GU₂.TUR^{gis} ur₂-ne₂-e ina^{gi} SAG.KUD ina KA-šu₂ GID₂-ad
193 A_{iii 58} ^{sim}ḪAB I₃.UDU ZU₂.LUM ^{sim}LI ^{sim}'KU₇' .KU₇ DIŠ-niš ḪI.ḪI ina KUŠ SUR LAL
-

†

- 189 together, you leave them out overnight in oil and beer before Gula, (and) he drinks them in the morning, before sunrise, before anyone has kissed him; then he will get well.
-
- 190 If someone's chest is diseased (*marṣat-ma*) and he continually has (*irtanašši*) particles (*eperu*)⁴⁰¹ (in his throat) as if there were an obstruction (*šini'tu*),⁴⁰² he is short tempered⁴⁰³ whenever he speaks
- 191 (and) he continually vomits up bile, that man suffers from 'stuff in the belly' (*bišit libbi*):⁴⁰⁴ in order to heal him (*ana bulluṭišu*), you have him drink (*tašaqqišu*) *lišān kalbi* ('dog's tongue' plant) in beer on an empty stomach,
- 192 he keeps bathing (*irtanaḥḥaš*) in juice from *kasû* ('tamarind'), you pour (*tašappak*) juice from *šunû* ('chaste tree') into his anus, he sucks up (*išaddad*) flour from *kakku* ('lentil') (and) *urnû* (a kind of mint) through a reed straw into his mouth,
- 193 you mix (*tuballal*) *tūru* ('opopanax'), fat, *suluppū* ('dates'), *burāšu* (a kind of juniper), (and) *kukru* (an aromatic) together, you smear (*teṭerri*) (the mixture) on a piece of leather, (and) you bandage (*tašammid*) him.
-

⁴⁰⁰ Traces of a single horizontal wedge, presumably part of an erasure, are still legible between RU and NA.

⁴⁰¹ For SAḪAR = Akk. *eperu* 'dust', which in our context describes the feeling that there are particles caught in the windpipe, see Kienast 1961: 60 n. 13. A possibly analogous use of the word *eperu* can be found in PBS 2/2: 7 (see Rutz 2011: 297 n. 15 with further literature).

⁴⁰² The form *šini'tu* derives from the verb *šanā'u*, which reappears in line 200 below and means 'to block up (the throat)'. For a discussion of the verb, see Heeßel 2000: 263–264 and Cadelli 2021: 16.

⁴⁰³ The idiom *ikku karû* occurs in the Neo-Assyrian letters SAA 10 43 obv. 10 and SAA 10 226 rev. 4 in the sense 'to be short tempered'. For this idiom, see Cadelli 2021: 16.

⁴⁰⁴ The term *bišit libbi* is also known from a bilingual cultic text, SBH 47 rev. 20, with the straightforward orthography *bi-ši-it ŠA₃-bi-'ia¹* (CAD B 270). The term *bišit libbi* 'stuff in the belly', as a disease name, however, probably refers to the source of the particles obstructing the throat.

- 194 A_{iii 59} U₂ BABBAR ina I₃.GIŠ KI MIN <A> GAZI^{sar} KI MIN⁴⁰⁵ A^{u2} ur₂-ne₂-^le¹ u GAZI^{sar} ^{sim}GUR₂.GUR₂ KI MIN ^{sim}LI^{sim}GUR₂.GUR₂ MIN
- 195 A_{iii 60} PA^{gis}GE₆.PAR₃ PA^{gis}ŠE.NU PA^{gis}MA.NU E₂ NIM lab-bi-ni DIŠ-niš ĦI.ĦI ŠU.BI.AŠ.AM₃
-
- 196 A_{iii 61} U₂ BABBAR ina I₃.GIŠ NAG-šu₂ ina ^lA^{*} GAZI^{sar} RA-su-ma A^{gis}NU.UR₂.MA ana DUR₂-šu₂ DUB-ak-ma GU₂.GAL^{sim}GUR₂.GUR₂
- 197 A_{iii 62} GID₂-ad-ma ^{sim}LI^{sim}ĦAB ILLU ^{sim}BULUH^{gis}bi-nu^{u2}SIKIL DIŠ-niš SUD₂ ina I₃.UDU ĦI.ĦI GABA-su LAL-ma ina-eš
-
- 198 A_{iii 63} ^{u2}EME UR.GI₇ ina KAŠ NAG ina A GAZI^{sar} KI MIN GAZI^{sar} ^{sim}LI^{sim}GUR₂.GUR₂ ^{sim}GAM.MA

†

- 194 DITTO (= you have him drink) *šammu pešû* ('white plant') in oil, DITTO (= he keeps bathing) in juice from *kasû* ('tamarind'), DITTO (= you pour into his anus) *urnû* (a kind of mint) and juice from *kasû* ('tamarind') (as well as) *kukru* (an aromatic), DITTO (= he sucks up through a reed straw into his mouth) *burāšu* (a kind of juniper) (and) *kukru* (an aromatic),
- 195 you mix (*tuballal*) leaves from *lipāru* (a fruit tree), leaves from *šunû* ('chaste tree'), leaves from *ēru* (a tree), (and) *bīt zumbi labbini* ('wasp's nest')⁴⁰⁶ together, (and) DITTO (= you smear them on a piece of leather; and you bandage him).
-
- 196 You have him drink (*tašaqqīšu*) *šammu pešû* ('white plant') in oil, you bathe him (*tarahḥassū-ma*) in juice from *kasû* ('tamarind'), and then you pour (*tašappak-ma*) juice from *nurmû* ('pomegranate') into his anus, and then he sucks up (*išaddad-ma*) *ḥallūru* ('chickpea') (and) *kukru* (an aromatic),
- 197 and then you pound (*tasâk*) *burāšu* (a kind of juniper), *tūru* ('opopanax'), resin from *baluḥḥu* ('galbanum'), *bīnu* ('tamarisk') (and) *sikillu* ('pure' plant) together; you mix (*tuballal*) them in fat, (and) you bandage (*tašammid-ma*) his chest; then he will get well.
-
- 198 He drinks (*išatti*) *lišān kalbi* ('dog's tongue' plant) in beer, DITTO (= you bathe him) in juice from *kasû* ('tamarind'), DITTO (= you bandage him with) *burāšu* (a kind of juniper), *kukru* (an aromatic), *šumlalû* (an aromatic),

⁴⁰⁵ Based on the preceding prescription, the second DITTO should refer to the bathing of the patient, here probably with the juice of the *kasû* plant ('tamarind'). The sign A might have been dropped due to its subsequent occurrence as part of the nominal phrase *mê urnê u kasê*, which denotes the juice of two different plants, including the previously mentioned *kasû*.

⁴⁰⁶ This rare ingredient is only attested a couple of times in the medical literature: see Buisson 2009: 150–151 and Bácskay 2015: 21–22.

- 199 A_{iii 64} ŠIM.ḪI.A DU₃.A.BI PA^{giš} GE₆.PAR₃ PA^{giš} šu-še K[I MIN]
-
- 200 A_{iii 65} DIŠ NA *di-ik-šu ina* GABA-šu₂ TAG.TAG-su-ma GIM ši-ne₂-’-ti SAḪAR i-ša₂-an-na-’-šu ina g[e-ši-šu]⁴⁰⁷
DIŠ NA SAG ŠA₃-šu₂ GU₇-šu₂ ina *ge-ši-šu* (STO 3: 1)
- 201 A_{iii 66} ZE₂ *i-par-ru ina da-ba-bi-šu₂ ik-ka-šu ik-t[e-ne]r-ru* NA BI <bi>⁴⁰⁸ -šit ŠA₃-bi GIG KU₆ SUM^{sar} UZU GU[D UZU ŠAḪ]
ZE₂ *im-ta-na-’a* NA BI *qer-be₂-’na¹* GIG / SUM^{sar} GA.RAŠ^{sar} UZU GUD UZU ŠAḪ (STO 3: 1–2)
- 202 A_{iii 67} u KAŠ^{lu2} KURUN₂.NA *la uš-ta-maḫ-ḫar ut-ta-šar* [1/2 SILA₃ Z]A₃.ḪI.LI 1/2 SILA₃^{šim} GUR₂.GUR₂ 1/2 SILA₃^{giš} L[I x x x x]
KAŠ^{lu2} KURUN₂.NA NU *uš-ta-maḫ-’ḫar¹* ana TI-šu₂ / 1/2 SILA₃ ZA₃.ḪI.LI 1/2 SILA₃^{šim} LI 1/2 SILA₃^{šim} GUR₂.GUR₂ 1/2 SILA₃ NUMUN GADA (STO 3: 2–3)
- 203 A_{iii 68} 1/2 SILA₃^{giš} GIG 1/2 SILA₃^{giš} EN.DI 1/2 SILA₃ NUMUN^{u2} [qut-ra-ti 1/2] SILA₃ GAZI^{sar} 1/2 SILA₃ NUMUN^{giš} ŠE.N[U* x x x x x x]
1/2 SILA₃ *pa-pa-si¹* MUNU₆¹ 1/2 SILA₃^{šim} IM.DI / 1/2 SILA₃ NUMUN^{u2} *qut-ra-ti* 1/2 SILA₃ GAZI^{sar} 1/2 SILA₃^{giš} ŠE.NU
1/2 SILA₃ GU₂.NIG₂.AR₃.RA (STO 3: 3–4)

†

- 199 all (these) aromatics (as well as) leaves from *lipāru* (a fruit tree) (and) leaves from *šūšu* (‘liquorice’).
-
- 200 If pressing pain (*dikšu*) continually afflicts him (*iltanappassū-ma*) in the chest and particles (lit. dust) continually block up (his throat) like an obstruction,⁴⁰⁹ he vomits up bile whenever he belches,
- 201 (and) he is short tempered whenever he speaks, that man suffers from ‘stuff in the belly’ (*bišit libbi*), (and consequently) he cannot stand (*lā uštamaḫḫar*)⁴¹⁰ fish, *šūmū* (‘garlic’), beef, pork,
- 202 or brewer’s beer, (and) he ends up weakening himself (*uttaššar*):⁴¹¹ half a litre of *saḫlū* (‘cress’), half a litre of *kukru* (an aromatic), half a litre of *burāšu* (a kind of juniper), half a litre seed from *kitū* (‘flax’),²
- 203 half a litre of *kanaktu* (an aromatic), half a litre of *suādu* (a kind of sedge), half a litre of seed from *qutrātu* (‘smoke’ plant), half a litre of *kasū* (‘tamarind’), half a litre of seed from *šunū* (‘chaste tree’), half a litre of *kiššanu* (‘bitter vetch’),^{2 412}

407 For a discussion of lines 200–210, in comparison with STO 3: 1–13, see Heeßel 2016: 45–49 with n. 53.

408 A haplography may have occurred here that omitted the second BI sign following directly after the discourse pattern NA BI. For the complete phrase, compare line 191 above.

409 For this symptom, see also line 190 above.

410 In our corpus, the Š-stem of *maḫāru* seems to be reserved for cases where the belly acts as the subject (viz. causer), with the patient as the causee indicated by the object pronoun -*šu*, as in *libbašu ušamḫaršu*. Here, however, the Š-stem—without any reference to the belly or the use of an object pronoun—is probably used to form a reflexive construction with the patient as both the causer and the causee: ‘he (the patient) does not allow himself to come into contact with fish, *šūmū* (‘garlic’), beef, pork or brewer’s beer’. In our passage, the weakness clearly results from the patient not consuming strong food and drink. This may also explain why the description is not part of the symptomatology, but rather appears in an unusual position otherwise reserved for the prognosis or results of treatment. For a discussion of this passage, see also Heeßel 2016: 55.

411 For a discussion of the form *uttaššar*, from the verb *našāru* in the Dt-stem meaning ‘to be weakened’, see Cadelli 2019: 58.

412 For a discussion of *kiššanu*, see Stol 1985b: 130–132.

- 204 A_{iii} 69 1/2 SILA₃ BA.BA.ZA.^dID₂ 1/2 SILA₃ NUMUN ^{u2}ka-man-[ta]
 1/2 SILA₃ pa^rpa^rsi^r-^dID₂ / 1/2 SILA₃ U₂ a-^rši-i 1/2 SILA₃ ^{u2}KUR.RA 1/2 SILA₃ ŠE₁₀ TU^{mušen} 1/3 SILA₃ NUMUN ^{u2}AB₂.DUḪ
 '1/3¹ SILA₃ 'e^rreš-ti A.ŠA₃ (STO 3: 4–5)
- 205 A_{iii} 70 10 KISAL ILLU ^{sim}BULUḪ 10 KISAL KA A.A[B.BA]
 10 KISAL ILLU ^{sim}BULUḪ 10 KISAL KA A.AB.BA 1 SILA₃ ZI₃ GIB₃ 1 SILA₃ ZU₂.LUM.MA 1 SILA₃ 'DIDA' SIG / '1'
 SILA₃ ZI₃.KUM (STO 3: 6–7)
- 206 A_{iii} 71 21 'U₂.ḪI.A ŠEŠ DIŠ^{1*}-n[iš*]
 TEŠ₂.BI GAZ SIM ina KAŠ GIM ra-bi-ki ta-rab-bak ina TUG₂.ḪI.A SUR-ri šu-lu-uš-ti 9 'UD-me' LAL / ina 4 UD-me
 DU₈-ma ta-mar (STO 3: 7–8)
- 207 A_{iii} 72 'šum¹-m[a]
 šum₂-ma U₃.BU₂.BU₂.UL BABBAR ŠA₃-šu₂ i-pa^ršah¹ / šum₂-ma U₃.BU₂.BU₂.UL SA₅ ŠA₃-šu₂ KUM₂ u₂-kal (STO 3: 8–9)
- 208 A_{iii} 73 [.....]
 šum₂-ma U₃.BU₂.BU₂.UL SIG₇ UD.DA KUR-id / GUR.GUR-šu šum₂-ma U₃.BU₂.BU₂.UL GE₆ u₂-šam-ra-su-ma NU TI
 (STO 3: 9–10)
- 209 A_{iv} 1 [..... U]D.DA SA₂.SA₂ GAZ SIM
 ana U₃.BU₂.BU₂.UL bu-le-e ^{u2}LAG A.ŠA₃ IM.GU₂ ša₂ UD.DA SA₂-kat₃ / GAZ SIM (STO 3: 11–12)

‡

- 204 half a litre of *pappasītu* (a mineral), half a litre of seed from *kamantu* (a plant) . . .
- 205 ten KISAL-measures of resin from *baluḫḫu* ('galbanum'), ten KISAL-measures of *imbū tāmti* ('algae'), one litre of flour from *kibtu* ('wheat'), one litre of *suluppū* ('dates'), one litre *billat našpi* (a kind of beerwort), (and) one litre of *isqūqu* (a type of groats)—
- 206 you crush (*taḫaššal*) and sift (*tanappi*) these twenty-one⁴¹³ ingredients together; you stir them as a paste in beer; you smear (*teṭerrī*) (the mixture) on a piece of fabric, you bandage (*tašammid*) him for one-third of nine days, on the fourth day you remove (*tapaṭṭar-ma*) it, and you examine him.⁴¹⁴
- 207 If the boil is white (*pešiat*), his belly will calm down. If the boil is red (*sāmat*), his belly will retain heat.
- 208 If the boil is green-yellow (*arqat*), he will be overwhelmed by fever (*šēta kašid*), (and) it will keep coming back to him (*uttanarrāšu*). If the boil is black (*šalmat*), it will make him sick, and he will not recover (*lā iballut*).
- 209 In order to soothe the boil, you crush (and) sift *kirbān eqli* ('field clod' plant) (and) mud that . . . fever (*šēta* SA₂.SA₂),⁴¹⁵

413 The number of drugs in line 204 is unclear because of the differences between our line and the parallel in STO 3: 4–5: if it contains five drugs (as opposed to the six drugs in the parallel), the total would add up to 21 drugs as indicated in line 206, but it is unclear which drugs follow *kamantu* in the break.

414 Lines 206–208, which run parallel with STO 3: 8–10, seem to record a skin test to predict the outcome of the disease. For this skin test, see also Cadelli 2019: 4 n. 1.

415 For the different interpretations of IM.GU₂ (ša₂) UD.DA SA₂.SA₂ / SA₂-kat₃, see Heeßel 2016: 59.

- 210 A_{iv2} [.....^{g1š}bi-nu^{u2}IN₆UŠ₂ RA-ma TI
 ina A GAZI^{sar} ta-la-aš₂ LAL-id EGIR-š_{u2} saḥ-le₂-e ina KAŠ NAG / UD-ma NAG-u₂ ina A^{g1š} šu-nu^{g1š} ŠINIG^{u2} ak-tam^{u2}
^{u2}IN₆UŠ₂ ir-ta-na-ḥaṣ (STO 3: 12–13)
-
- 211 A_{iv3} [DIŠ KI MIN ina K]AŠ NU pa-tan NAG-ma TI
-
- 212 A_{iv4} [DIŠ KI MIN^{u2}NAG]A SI TEŠ₂.BI SUD₂ ina KAŠ SAG SILA₁₁-aš ina KUŠ SUR-ri LAL-id⁴¹⁶
 213 A_{iv5} [DIŠ KI MIN SILA₁₁-a]š ina KUŠ MIN
 214 A_{iv6} [DIŠ KI MIN SILA₁₁-a]š ina SAG ŠA₃-š_{u2} LAL-ma TI
 215 A_{iv7} [DIŠ KI MIN] x ina A.GEŠTIN.NA KALAG.GA SILA₁₁-aš SAG ŠA₃-š_{u2} LAL-ma TI
 216 A_{iv8} [DIŠ KI MIN] x ^ru²*HA*1⁴¹⁷ ḤAD₂.A GAZ SIM ina KAŠ SILA₁₁-aš KI MIN
-

†

- 210 you knead them in juice from *kasû* ('tamarind'), (and) you bandage (*tašammid*) him. Afterwards, he drinks (*išatti*) *saḥlû* ('cress') in beer, (and) while he drinks (*enūma išattû*) it, he bathes (*iraḥḥaṣ-ma*) in juice from *ēru* (a tree), *bīnu* ('tamarisk'), (and) *maštakal* ('soapwort'); then he will recover (*iballuṭ*).⁴¹⁸
-
- 211 If DITTO[?], . . . (and) he drinks (*išattī-ma*) it in beer on an empty stomach; then he will recover.
-
- 212 If DITTO[?], you pound (*tasâk*) . . . (and) *uḥûlu qarnânû* ('horned alkali') together, you knead (*talâš*) them in high-quality beer, you smear (*teṭerri*) (the mixture) on a piece of leather, (and) you bandage (*tašammid*) him.
 213 If DITTO[?] . . . you knead it . . . DITTO (= you smear it) on a piece of leather (and you bandage him).
 214 If DITTO[?] . . . you knead it . . . (and) you bandage (*tašammid-ma*) him on the epigastrium (*rēš libbi*); then he will recover (*iballuṭ*).
 215 If DITTO[?] . . . you knead it in strong vinegar, (and) you bandage his epigastrium (*rēš libbi*); then he will recover.
 216 If DITTO[?] . . . you dry (*tubbal*), crush (*taḥaššal*) (and) sift (*tanappi*) . . . (and) *urânu* ('anise'), you knead them in beer, DITTO (= you bandage his epigastrium; then he will recover).
-

⁴¹⁶ Lines 212–216 each contain an individual prescription, without any horizontal ruling separating them from each other.

⁴¹⁷ The correct reading of this logogram for *urânu* ('anise') is still unknown; see Maul 2019: 309.

⁴¹⁸ Lines 205–210 are tentatively restored with the help of the parallel in STO 3: 6–13, which diverges from our main text at several points.

- 217 A_{iv 9} [DIŠ KI MIN x x x x x] ^{u2}ḪAR.ḪAR ^{u2}KUR.KUR ^{u2}GAMUN.GE₆ ^{u2}tar-muš₈
 218 A_{iv 10} [x x x x x] x 'DIŠ¹-niš SUD₂ ina KAŠ NAG um-mi ša₂ ŠA₃-šu₂ ta-ša₂-ḫaṭ-ma TI
-
- 219 A_{iv 11} [DIŠ NA x x x x K]I 'UH₂¹-šu₂ MUD₂ ŠUB.ŠUB-a ki-šir-te ŠA₃ GIG UD.DA SA₂.SA₂ ŠA₃-šu₂ qer-be₂-na₇ GIG
 220 A_{iv 12} [^{u2}u]r₂-¹ne₂¹-e A.GAR.GAR MAŠ.DA₃ NUMUN ^{u2}KI.¹İŠKUR NUMUN ^{u2}IN₆.UŠ₂ ^{šim}GUR₂.GUR₂ 2 KISAL KA A.AB.BA
 GAZ ina A PU₂ tara-bak
 221 A_{iv 13} [GUR-m]a* 'ḪAD₂¹.A GAZ ina A ZU₂.LUM.MA ina ^{duḡ}GAN tara-bak ina TUG₂ SUR-ri SAG ŠA₃-šu₂ ur-ra u GE₆
 LAL-id DU₈-šu₂-ma
 222 A_{iv 14} [x] x x⁴¹⁹ ta-ḫab-bu U₂ BABBAR SUD₂ ina I₃ ḫal-ša EME-šu₂ DAB-bat NAG i-ar₂-ru LAL₂-su NAG.NAG-šu₂ iš-tu
 NAG-u₂

†

- 217 If DITTO², you pound (*tasâk*) . . . ḫašû ('thyme'), atâ'išu (a plant), zibû
 ('black cumin'), *tarmuš* ('lupin'),
 218 . . . together, he drinks (*išatti*) them in beer, (and thereby) you drain the heat
 from his belly (*libbu*),⁴²⁰ then he will recover (*iballuṭ*).
-
- 219 If someone . . . he regularly spits up (*ittanaddâ*) blood along with his phlegm
 (*rupuštu*), he suffers from clots in the belly (*kiširti libbi*),⁴²¹ he is . . . by
 fever (*šeta* SA₂.SA₂), (and) his belly suffers internally:
 220 you crush (*taḫaššal*) *urnû* (a kind of mint), gazelle dung, seed from *qutru* (a
 plant), seed from *maštakal* ('soapwort'), *kukru* (an aromatic), (and) two
 KISAL-measures of *imbû tâmti* ('algae'), you stir them into a paste in
 well water,
 221 (then) you dry (*tubbal*) (and) crush (the mixture) over and over again (*tatâr-*
ma), you stir it into a paste in juice from *suluppû* ('dates') in a jar, you
 smear (*teṭterri*) it on a piece of fabric, (and) you bandage (*tašammid*) his
 epigastrium (*rēš libbi*) for a day and a night, you remove it (*tapatṭaršū-*
ma),
 222 and then you draw . . . you pound (*tasâk*) *šammu pešû* ('white plant'), you
 put (*tušašbat*) it on his tongue (lit. have his tongue seize it) with pressed
 oil, he drinks (*išatti*) it, (and) he will vomit. You bandage him
 (*tašammissu*) (again, and) you have him continually drink (*taštanaqqišu*)
 (the well water). After he has finished drinking (*ištatû*) it,

419 A liquid carrier may have been mentioned at the beginning of the line, preceding the verb *taḫabbu* 'you draw'. This verb usually occurs with well- or river-water as the object, as in STO 1: 196 and AMT 73/1+ i 18 (see also CAD H 19), but the fragmentary traces in our line do not support reading A PU₂ or A ID₂. For the reading of these fragmentary signs as ḪU and UŠ, see also Küchler 1904: 36–37 with plate XII.

420 For the same idiom, expressed with the verb *šahātu* in the third person, see line 140.

421 For the possible meanings of *kiširtu*, see BAM 13 p. 92 and Cadelli 2021: 14–15. See also Aramaic *q/kiršâ*, 'sting, bite', once written *kīsrâ* (Sokoloff 2002: 578b).

- 223 A_{iv15} [1/2] SILA₃ 'NUMUN^{giš} bi¹-ni 1/2 SILA₃ (eras.)* r^{giš1}*GEŠTIN⁴²² KA₃.A 1/2 SILA₃ ^{sim}LI 1/2 SILA₃ ZU₂.LUM.MA
1/2 SILA₃ ZI₃ GIB₃ GAZ ina A GAZI^{sar} tara-bak
- 224 A_{iv16} [GUR-ma ḪA]D₂.A GAZ ina A ZU₂.LUM ina ^{duḡ}GAN tara-bak ina TUG₂.ḪI.A SUR-ri ur-ri u GE₆ LAL
-
- 225 A_{iv17} [DIŠ KI MIN] 'PA¹ ^{giš}NU.UR₂.MA PA ^{giš}GE₆.PAR₃ PA ^{giš}NAM.TAR NITA₂ ŠIKA NIG₂.BUN₂.NA^{ku6} ILLU^{sim} BULUḪ GAZ
226 A_{iv18} [ina A Z]U₂.LUM.MA ina ^{duḡ}GAN tara-bak GUR-ma ḪAD₂.A GAZ ina KAŠ u I₃.GIŠ ina ^{duḡ}GAN tara-bak ina TUG₂
SUR
- 227 A_{iv19} 'ur-ri¹ u GE₆ LAL-id EḪ₃^{423 u2} ti-ia₂-ta₅ ina KAŠ NU pa-tan NAG 1/3 SILA₃ ŠE₁₀ TU^{mušen}.MEŠ

†

- 223 you crush half a litre of seed from *bīnu* ('tamarisk'), half a litre of *karān šēlebi* ('fox-vine'), half a litre of *burāšu* (a kind of juniper), half a litre of *suluppū* ('dates'), (and) half a litre of flour from *kibtu* ('wheat'), you stir them into a paste in juice from *kasū* ('tamarind'),
- 224 (then) you dry (and) crush (the mixture) over and over again, you stir it into a paste in juice from *suluppū* ('dates') in a jar, you smear it on a piece of fabric, (and) you bandage him for a day and a night.
-
- 225 If DITTO, you crush (*taḫaššal*) leaves from *nurmū* ('pomegranate'), leaves from *lipāru* (a fruit tree), leaves from male *pillū* ('mandrake'), turtle shell, (and) resin from *baluḫḫu* ('galbanum'),
- 226 you stir them into a paste in juice from *suluppū* ('dates') in a jar; (then) you dry (*tubbal*) (and) crush (the mixture) over and over again (*tatār-ma*), you stir it into a paste in beer and oil in a jar, you smear (*teṭerrī*) it on a piece of fabric,
- 227 (and) you bandage (*tašammid*) him for a day and a night. (Next) he drinks (*išatti*) powder from *tīyatu* (a plant) in beer on an empty stomach. You crush a third of a litre of *zē summati* ('pigeon droppings'),

⁴²² There are traces of a sign before the GIŠ of ^{giš}GEŠTIN KA₃.A: Küchler (1904: 36 with plate 12) and Cadelli (2000: 144) read U₂ here, which they take as the determinative for GEŠTIN KA₃.A, instead of GIŠ. However, GIŠ is the expected determinative for GEŠTIN KA₃.A, and the traces immediately before GEŠTIN cannot be read as U₂, nor as NUMUN ('seed'), PA ('leaf') or A ('juice'). We take the traces that immediately precede GEŠTIN as the expected determinative GIŠ, perhaps written over an erased U₂ sign.

⁴²³ Schwemer (2021) has recently suggested the Sumerian reading /ḫeḫe/ for KU.KU (Akk. *supāndu*), based on the commentary BRM 4 32 obv. 20 (Frazer 2017), with the glossed form KU^{he-he}KU : *su-pan-du*. We suggest, however, that the Sumerian reading of the sign sequence KU.KU is EḪ₃, which is found in Diri Ugarit I 85–86 along with the Akk. equivalent *pi₂-šu₂-u₂*; this probably derives from Akkadian *pa'āšu* 'to grind (into powder)' (MSL 15 p. 70). The editor of the commentary may have pronounced EḪ₃ as /eḫe/ and this might have led them to gloss of KU.KU with ḫe-ḫe, influenced by the common logogram ḪE.ḪE for Akk. *balātu* 'to mix'.

- 228 A_{iv 20} 1/3 SILA₃ NUMUN ^{u2}AB₂.DUḪ 1/3 SILA₃ GURUN ^{u2}MAŠ.ḪUŠ *ta-ḥaš-šal ina* A GAZI^{sar} *tara-bak* GUR-ma ḪAD₂.A
GAZ
- 229 A_{iv 21} *ina* A ZU₂.LUM.MA *ina* ^{duḡ}GAN *tara-bak ina* TUG₂ SUR-ri ur-ri u GE₆ LAL-id
-
- 230 A_{iv 22} DIŠ KI MIN 1/2 SILA₃ NUMUN ^{u2}DILI 1/2 SILA₃ ^{u2}LAG GAN₂ SIG₇ 1/2 SILA₃ U₅ ARGAB^{mušen} 1/2 SILA₃ ZI₃ ZIZ₂.A.AN
231 A_{iv 23} GAZ *ina* A ID₂ *tara-bak* GUR-ma ḪAD₂.A GAZ SIM *ina* A ZU₂.LUM.MA *ina* ^{duḡ}GAN *tara-bak ina* TUG₂ SUR-ri
232 A_{iv 24} *ur-ra u* GE₆ LAL-id NUMUN ^{gis}GEŠTIN KA₅.A *ina* KAŠ NU *pa-tan* NAG *ina* A ŠEG₆-šal *tara-ḥas-su*¹
-
- 233 A_{iv 25} DIŠ KI MIN ZA₃.ḪILI *ina* KAŠ NAG NUMUN ^{u2}KI. ^dIŠKUR-ri⁴²⁴ NUMUN ^{gis}MA.NU NUMUN ^{gis}ŠINIG ^{šim}GUR₂.GUR₂
G[AZ]
- 234 A_{iv 26} *ina* A GAZI^{sar} *tara-bak* GUR-ma ḪAD₂.A GAZ *ina* A ZU₂.LUM.MA *ina* ^{duḡ}GAN *tara-bak ina* TUG₂.ḪIA SUR-ri ur-ri
u GE₆ [LA]L
-

†

- 228 a third of a litre of seed from *kamantu* (a plant), (and) a third of a litre of fruit
from *kalbānu* (a plant), you stir them into a paste in juice from *kasû*
(‘tamarind’), (then) you dry (and) crush (the mixture) over and over again (*tatâr-ma*),
- 229 you stir it into a paste in juice from *suluppû* (‘dates’) in a jar, you smear it
on a piece of fabric, (and) you bandage him for a day and a night.
-
- 230 If DITTO, you crush (*taḥaššal*) half a litre of seed from *ēdu* (‘lone’ plant),
half a litre of fresh *kirbān eqli* (‘field clod’ plant), half a litre of *rikibti*
arkabi (‘bat guano’), (and) half a litre of flour from *kunāšu* (‘emmer’),
- 231 you stir them into a paste in river water, (then) you dry (*tubbal*), crush (and)
sift (*tanappi*) (the mixture) over and over again (*tatâr-ma*), you stir it into
a paste in juice from *suluppû* (‘dates’) in a jar, you smear (*teṭerri*) it on
a piece of fabric,
- 232 (and) you bandage (*tašammid*) him for a day and a night. He drinks (*išatti*)
seed from *karān šēlebi* (‘fox-vine’) in beer on an empty stomach, (then)
you bring it to a boil (*tušabšal*) in water, (and) you bathe him in it.
-
- 233 If DITTO, he drinks (*išatti*) *saḥlû* (‘cress’) in beer, (and then) you crush
(*taḥaššal*) seed from *qutru* (a plant), seed from *ēru* (a tree), seed from *bīnu*
(‘tamarisk’), (and) *kukru* (an aromatic),
- 234 you stir them into a paste in juice from *kasû* (‘tamarind’), (then) you dry
(*tubbal*) (and) crush (the mixture) over and over again (*tatâr-ma*), you stir
it into a paste in juice from *suluppû* (‘dates’) in a jar, you smear (*teṭerri*)
it on a piece of fabric, (and) you bandage him for a day and a night.
-

424 The phonetic complement *-ri* following the logogram KI.^dIŠKUR in this line clearly shows that the reading is *qutru* rather than *qutrātu*; the logogram for *qutrātu* in Ura XVII 125 (MSL 10 p. 87) adds NIM, yielding KI.^dIŠKUR.NIM. Uruanna II 183–185 and the Practical Vocabulary of Assur, II. 101–102 (Landsberger and Gurney 1957–1958: 329), use KI.^dIŠKUR for *qutrātu* and equate it with U₂ I.BI₂ ‘smoke plant’ (CAD Q 323).

- 235 A_{iv 27} DIŠ KI MIN ^{sim}LI ^{sim}GUR₂.GUR₂ ^{sim}ḪAB ^{sim}GAM.MA ^{u2}*ba-ri-ra-ta*₅ ^{sim}BULUH ^{gis}EREN ^{gis}ŠUR.[MIN₃]
 236 A_{iv 28} ^{sim}BAL GAZ *ina* A GAZI^{sar} *tara-bak* GUR-*ma* ḪAD₂.A GAZ *ina* A ZU₂.LUM.MA *u* KAŠ *ina* ^{duḡ}GAN *tara-¹bak¹*
 237 A_{iv 29} *ina* TUG₂.ḪI.A *te-ṭer*₅-*ri ur-ra u* GE₆ LAL-*id* IM.SAḪAR.NA₄.KUR.RA *ina* KAŠ 'NAG'¹
-
- 238 A_{iv 30} DIŠ KI MIN PA GIŠ.GI.ZU₂.LUM.MA PA ^{u2}SIKIL PA ^{u2}IN₆.UŠ₂ GURUN GA.RAŠ^{čsar} GURUN ^{gis}NU.UR₂.MA NUMUN
^{gis}ḪA.LU.UB₂
 239 A_{iv 31} PA ^{gis}ASAL₂ GAZ *ina* A GAZI^{sar} 'ina ^{duḡ}GAN *tara-bak¹* *ina* TUG₂ SUR *ur-ra u* GE₆ LAL *ina* A ŠEG₆-*šal tara-ḫas₂-su*
 [U₂[?]] ŠEŠ
 240 A_{iv 32} 'ina I₃ u¹ [x x] x x 'NAG¹ *tu-ša₂-¹*-[ra-šu₂]-¹ma¹⁴²⁵* DU₁₀.GA GU₇ DU₁₀.GA NAG *ka-la UD u* GE₆ *ina* K[A₂
 GU]B.GUB

†

- 235 If DITTO, you crush (*taḫaššal*) *burāšu* (a kind of juniper), *kukru* (an aromatic), *ṭūru* ('opopanax'), *šumlalū* (an aromatic), *barīrātu* ('sagapenum'), *baluḫḫu* ('ferula gummosa'), *erēnu* ('cedar'), *šurmēnu* ('cypress'),
 236 (and) *ballukku* (an aromatic), you stir them into a paste in juice from *kasū* ('tamarind'), (then) you dry (*tubbal*) (and) crush (the mixture) over and over again (*tatār-ma*), you stir it into a paste in juice from *suluppū* ('dates') and beer in a jar,
 237 you smear it on a piece of fabric, (and) you bandage (*tašammid*) him for a day and a night, (then) he drinks (*išatti*) *aban gabī* ('alum') in beer.
-
- 238 If DITTO, you crush (*taḫaššal*) leaves from *kūru* (a plant), leaves from *sikillu* ('pure' plant), leaves from *maštakal* ('soapwort'), stalk from *karašu* ('leek'),⁴²⁶ fruit from *nurmū* ('pomegranate'), seed from *ḫaluppu* (a tree),⁴²⁷
 239 (and) leaves from *šarbatu* ('poplar'), you stir them into a paste in juice from *kasū* ('tamarind') in a jar, you smear (*teṭterri*) (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him for a day and a night, (then) you bring (the mixture) to a boil (*tušabšal*) in water, (and) you bathe him in it. He drinks (*išatti*) these drugs?[?]
 240 in oil and . . . you make him vomit, and then he eats (*ikkal*) (and) drinks good things,⁴²⁸ while standing constantly (*ittanazzaz*)[?] in the doorway[?] for a whole day and night,

⁴²⁵ We reconstruct the verb *arū* in the Š-stem, viz. 'to make (someone) vomit', following Cadelli 2000: 145 with n. 56, who cites STO 3: 16 and 92 as parallels for the same procedure. The identity of the sign at the end of the verb is somewhat uncertain, but we expect the connective *-ma* here.

⁴²⁶ The phrase literally means 'the fruit from *karašu* (= 'leek')', which in the case of leeks probably denotes the edible stalk. Murgud B IV 114 as well as Murgud E III 19 (MSL 10 p. 33) equate *inib karaši* with the stone *ašgikū*, usually identified as turquoise (Schuster-Brandis 2008: 400–401) because of its bluish green colour, and this presumably corresponds to the green colour of the stalk rather than the white bulb.

⁴²⁷ For the long history of the *haluppu* tree, see Gadotti 2014: 27–48.

⁴²⁸ For a similar idiom involving the consumption of 'good things', see the DINGIR.ŠA₃.DIB.BA incantation in Lambert 1974: 276 ln. 49: *šaptāka ṭāba limḫurā* 'may your lips receive good things', presumably referring to the fat and oil that are mentioned in the preceding line.

- 241 A_{iv 33} *ina*^{giš} NA₂-r₂š₂ I [a⁷ NU₂ *ina* š]e-ri₃ A KUM₂-ti₃ TU₅-š₂ I₃.GIŠ KUM₂ ŠEŠ₂ UD.3.KAM₂ G[UR.GUR-š]um⁴²⁹
-
- 242 A_{iv 34} DIŠ NA KI rUH₂-š₂ I MUD₂ ŠUB.MEŠ-a NA BI ta-aš₂-ni-qa GIG ana TI-š₂ I 1/3 SILA₃ I₃.UDU 1/3 SILA₃ ZU₂.LUM.rMA 1/3¹ SILA₃ ^{sim}ĤAB
- 243 A_{iv 35} 1/3 SILA₃ ^{sim}rGUR₂ I.GUR₂ 1/3 SILA₃ ^{sim}LI 1/3 SILA₃ ^{sim}rBULUĤ 1/3 SILA₃* DUĤ¹*.ŠE.GIŠ.I₃ 1/3 SILA₃ NUMUN ^{giš}bi-ni 8 rU₂ I.[ĤI.A] ŠEŠ DIŠ-niš GAZ
- 244 A_{iv 36} *ina* I₃.NUN tal-[ta]p-pat *ina* KUŠ SUR IGI u MAŠ.SILA₃ EN DU₁₀.GA-š₂ 3 ITI.MEŠ LAL₂-su-ma LAL-ta *ina* K[A-š₂]⁴³⁰ r_u¹-še-ša-am-ma *ina*-eš
-

†

- 241 without lying down (*lā ināl*) in his bed. In the morning you bathe him (*tarammukšu*) in warm water, (and) you anoint (*tapaššaš*) him with warm oil. You repeat (*tutāršu*) (this procedure) on him for three days.
-
- 242 If someone regularly spits up (*ittanaddâ*) blood along with his phlegm (*rupuštu*), that man suffers from *tašniqu* disease:⁴³¹ in order to heal him (*ana bulluṭišu*), a third of a litre of fat, a third of a litre of *suluppū* ('dates'), a third of a litre of *tūru* ('opopanax'),
- 243 a third of a litre of *kukru* (an aromatic), a third of a litre of *burāšu* (a kind of juniper), a third of a litre of *baluḥḥu* ('ferula gummosa'), a third of a litre of *kupsu* ('sesame pomace'), (and) a third of a litre of seed from *bīnu* ('tamarisk'), you crush (*taḥaššal*) these eight ingredients together,
- 244 you moisten (the mixture) with ghee, you smear (*teṭerrī*) it on a piece of leather, you bandage him (*tašammissū-ma*) front and back (lit. shoulder blades) over the next three months, until he gets better and expels the . . . from his mouth;⁴³² then he will get well.
-

⁴²⁹ This may be an abbreviated writing of GUR.GUR-šum-ma TI(-u), which is attested in BAM 503+ iii 63, 67 and 73, alongside the variant spelling GUR.GUR-š₂-ma TI in line 60 of the same column.

⁴³⁰ Cadelli (2000: 167) reconstructs *ina p[ika]* here, but there does not seem to be enough room in the break for a second KA sign. For the reading *p[īšu]*, see already CAD A/2 375.

⁴³¹ For the disease name *tašniqu*, see von Soden 1968: 268, who initially derived this form from Aramaic *šanneq* 'to suffocate', but later turned to Izi V 148 (von Soden 1977: 196), arguing that it derives from *šunnuqu*, presumably a Š-stem of *enēqu* 'to suck' (cf. CAD Š/3 304). The *tapriš*-form is normally based on the D-stem, however, not the Š-stem. In line with CAD T 295, *tašniqu* probably derives from the verb *sanāqu* in the D-stem, viz. *sunnuqu* 'to harass, to plague'. As a disease name, *tašniqu* also features in Diagnostic Handbook Sagig 29: 8, 29 and 41 (Heeßel 2000: 319–321), sometimes accompanied by the qualification KUR.RA 'from the mountains'.

⁴³² In line with CAD A/2 375, the passage may be part of a prognosis, describing that some kind of obstruction should leave the patient's body through his mouth. The meaning of LAL-ta is unknown, but it might correspond to the hitherto unattested Akkadian form *nenbettu*, presumably a *mapras* from Akk. *eḫētu* 'to have cramps', which is equated with LAL in MSL 9 p. 127 ln. 122.

- 245 A_{iv37} 'DIŠ NA¹ ki-šir¹ ŠA₃ GIG NINDA u KAŠ 'ŠA₃-šu₂¹ la IGI-šu₂ ina 'KA¹*-šu₂ GUR.GUR 'TUN₃-šu₂ i¹-sa-ḥal¹-šu₂⁴³³
ana TI-[šu₂] '1/2¹ SILA₃ saḥ-le₂-e
ki-šir ŠA₃ GIG (AMC 34)
1/2 SILA₃ saḥ-le₂-e (STO 1: 37)
DIŠ 'NA¹ [ki]-šir ŠA₃ GIG NINDA u KA[Š x x x] / 'ina KA¹-šu₂ GUR.GUR TUN₃-šu₂ u₂-s[a-ḥal-šu₂] / '1/2 SILA₃¹
saḥ-le₂-e (BAM 58: 8–10)
- 246 A_{iv38} [1/2 SIL]A₃ [^{sim}GUR₂*.GUR₂* [1/2 SI]LA₃^{sim}LI 1/2 SILA₃^{u2}KI.^dŠKUR 1/2 SILA₃ ka-si-i 1/2 SILA₃ pa-pa-si-^rd¹I[D₂]*
1/2 SILA₃^{u2}KUR.RA
1/2 SILA₃^{sim}GUR₂.GUR₂ 1/2 'SILA₃¹ [^{sim}LI 1/2 SILA₃] ^ru²qut-ri 1/2 SILA₃¹ GA[ZI^{sar}] / [1/2 SILA₃] 'ZI₃¹ MUNU₆ 1/2 SILA₃
ZI₃ GU₂.GAL 1/2 SILA₃ ZI₃ GU₂.TUR '1/2 SILA₃ pa-pa-si-^dID₂¹ 1/2 SILA₃^{u2}KUR.RA (STO 1: 37–38)
1/2 SILA₃^{sim}GUR₂.GUR₂ [x x x x] / [1/2 S]ILA₃ NUMUN ^{u2}qut-ri 1/2 SILA₃ GAZI^{sar} [x x x x x x] / [1/2 S]ILA₃
^{u2}KUR.'RA¹ (BAM 58: 10–12)
- 247 A_{iv39} [1/2 SILA₃^{u2}A]B₂.DUḤ 1/2 SILA₃ ZU₂.LUM.MA 1/2 SILA₃ DIDA SIG 1/2 SILA₃ ZI₃ MUNU₆ 1/2 SILA₃ ZI₃ G[U₂.GA]L
1/2 SILA₃ ZI₃.KUM
1/2 SILA₃^{u2}AB₂.D[UḤ] / [1/2 SIL]A₃ ŠE₁₀ TU^{mušen} 1/2 SILA₃^{u2}eriš₆-ti A.ŠA₃ 10 GIN₂^{sim}MAŠ 10 GIN₂ KA A.'AB.BA¹
(STO 1: 38–39)
'1/2 SILA₃¹ NUMUN ^ru²[AB₂.DUḤ x x x x] / [x x] x x x [. .] (BAM 58: 12–13)
- 248 A_{iv40} [1/2 SI]LA₃ ZI₃ *GJIB₃ 1/3 SILA₃ ŠE₁₀ TU^{mušen} 1/3 SILA₃^{u2}eriš₆-ti GAN₂ 10 KISAL^{sim}ŠEŠ 10 'KISAL¹ KA A.AB.BA
1/2 SILA₃ ZI₃ GIB₃ / [1/2 SIL]A₃ 'ZU₂.LUM¹.MA 1/2 SILA₃ DIDA SIG.GA 1/2 SILA₃ ZI₃.KUM (STO 1: 39–40)

†

- 245 If someone suffers (*maruṣ*) from a knotted-up belly (*kišir libbi*),⁴³⁴ his belly (*libbu*) does not let him accept (*lā ušamḥaršu*) bread and beer (and) keeps bringing them back up (*uttanarra*) into his mouth, (and) his stomach (*tākaltu*) pierces him: in order to heal him (*ana bulluṭišu*), half a litre of *saḥlû* ('cress'),
- 246 half a litre of *kukru* (an aromatic), half a litre of *burāšu* (a kind of juniper), half a litre of *qutru* (a plant), half a litre of *kasû* ('tamarind'), half a litre of *pappasitu* (a mineral), half a litre of *nînu* ('mint'),
- 247 half a litre of *kamantu* (a plant), half a litre of *suluppû* ('dates'), half a litre of *billat našpi* (a kind of beerwort), half a litre of flour from *buqlu* ('malt'), half a litre of flour from *ḥallûru* ('chickpea'), half a litre of *isqûqu* (a type of groats),
- 248 half a litre of flour from *kibtu* ('wheat'), a third of a litre of *zē summati* ('pigeon droppings'), a third of a litre of *erišti eqli* ('sown in a field' plant), ten KISAL-measures of *murru* ('myrrh'),⁴³⁵ (and) ten KISAL-measures of *imbû tâmti* ('algae')—

433 For this line compare STO 1: 26, with the same symptom description, except that the disease in question is *kîs libbi* rather than *kišir libbi* and the final verb is in the D-stem rather than the G-stem (Cadelli 2021: 15).

434 For a recent discussion of *kišir libbi*, see Steinert and Vacín 2018: 722–723 with n. 47.

435 We maintain the conventional translation of *murru* as 'myrrh', although this has been challenged by Jursa (2003–2005: 336) in line with an argument put forward by Farber (1993).

- 249 A_{iv 41} [16] U₂.¹ĤI.A¹ ŠEŠ DIŠ-niš GAZ SIM *ina* KAŠ *ina* ^{urudu}ŠEN.TUR GIM *ra-bi-ki tara-bak*
16 U₂.MEŠ *an-nu-ti*¹ TEŠ₂.BI GAZ SIM / [*ina* KAŠ] ¹SAG¹ *ina* ^{urudu}ŠEN.TUR GIM *ra-bi-ki tara-bak* (STO 1: 40–41)
- 250 A_{iv 42} [*ina*] ¹KUŠ¹.EDIN SUR 3 UD-me SAG ŠA₃-šū₂ LAL NINDA *u* KAŠ ŠA₃-šū₂ IGI-šū₂-*ma ina-eš*
3 UD-me SAG ŠA₃-šū₂ LAL₂-*id* NINDA.¹MEŠ *u* KAŠ ŠA₃¹-šū₂ IGI-¹ĥar¹-šū₂-*ma TI* (STO 1: 41)
-
- 251 A_{iv 43} [DIŠ N]A *ki-šir* ŠA₃-*bi* GIG ¹NINDA *u* KAŠ¹ ŠA₃-šū₂ NU IGI-šū₂ *ina* KA-šū₂ GUR.GUR *ip-te-ne₂-ru ana TI-šū₂*
1/2 SILA₃ A ZU₂.LUM.MA
ki-šir ŠA₃ GIG (AMC 34)
- 252 A_{iv 44} [1/2 SIL]A₃ A ¹GAZI^{sar} 10 KISAL ^{u2}KUR.RA SUD₂ ¹ana* ŠA₃* ŠUB¹* *ba-lu pa-tan* NAG-šū₂ EGIR-šū₂ 1/3 SILA₃
AL.US₂.SA ¹NAG¹ *ina* DUR₂-šū₂ GIŠ-*ma*⁴³⁶ NINDA *u* KAŠ ŠA₃-šū₂ KI MIN
EGIR-šū₂ 1/2 SILA₃ šī-*qa* NAG-¹šū₂¹ *ina* KA-šū₂ *u* DUR₂-šū₂ SI.SA₂ *tu-ser-šū₂-ma TI-uṭ* (STO 1: 30)
-

†

- 249 you crush (*taḥaššal*) and sift (*tanappi*) these sixteen⁴³⁷ ingredients together,
you stir them as a paste in beer in a small copper pot,
- 250 you smear (*teṭerrī*) (the mixture) on a piece of leather; you bandage
(*tašammid*) his epigastrium (*rēš libbi*) for three days, (and) his belly will
let him accept (*ušamḥaršu*) bread and beer; then he will get well.
-
- 251 If someone suffers (*maruṣ*) from a knotted-up belly (*kišir libbi*), his belly
(*libbu*) does not let him accept bread and beer, it keeps bringing them back
up (*uttanarra*) into his mouth, (and) he constantly vomits: in order to heal
him (*ana bulluṭišu*), you pound (*tasâk*) half a litre of juice from *suluppū* ('dates'),
- 252 half a litre of juice from *kasû* ('tamarind'), (and) ten KISAL-
measures of *nînû* ('mint'), you put (*tanaddi*) them all together; (and) you
have him drink (*tašaqqišu*) it on an empty stomach. Afterwards, he drinks
(*išatti*) a third of a litre of *šiqqu* ('garum'), he will void (*ušeššer-ma*) from
his anus, then his belly DITTO (= will let him accept) bread and beer;
(then he will get well).
-

⁴³⁶ For the reading of GIŠ-*ma* as a Š-stem of *ešēru*, 'to void', see CAD E 253. This rendering seems to be confirmed by the parallel with SI.SA₂ in STO 1: 30.

⁴³⁷ If we do not count the ingredients listed with 10 KISAL-measures, we arrive at 16 ingredients, which is the number indicated in the parallel in STO 1: 40, even though in STO 1: 40 that number is clearly mistaken.

- 253 A_{iv45} [DIŠ KI MIN M]UN KUR-*i* MUN *a-ma-ni*, DIŠ⁴³⁸-*niš* SUD₂ *ina* KAŠ NU *pa-tan*¹ NAG-*ma ina-eš*
-
- 254 A_{iv46} [DIŠ KI MI]N 'ZI₃ ŠE.SA¹.A ZI₃ ḪARUB'(AMAS)⁴³⁹ *qi₂-lip₂* ZU₂.LUM.MA SUD₂ *ina* KAŠ 2 UD-*me*
 [DIŠ KI MIN ZI]₃ ŠE.SA.A ZI₃ *ḫa-ru-be* 'di¹-ik-ta ZU₂.LUM.MA TEŠ₂.BI SUD₂ *ina* KAŠ NU *pa-tan* '2 UD¹-[*me*] (STO 1: 33)
 DIŠ NA ŠA₃'MEŠ¹-š[*u₂ nap*]-ḫu ZI₃ ŠE.SA.A ZI₃ MUNU₆ NUMUN^{u2}KI. dIŠKUR *di-ik-ta ša₂* ZU₂'LUM¹ / TEŠ₂.BI SU[D₂ NU *pa-t*]an GU₇'MEŠ (STO 2: 118–119)
- 255 A_{iv47} [*ba*]-*lu* 'pa-tan¹ NAG-š_{u₂} A NU NAG A SAG ŠA₃-š_{u₂} *tu-sa-laḫ₂-ma ina-eš*
 [NAG.MEŠ 2] 'UD-*me*¹ *ina* A.MEŠ NU *pa-tan* NAG.MEŠ A.MEŠ SAG ŠA₃-š_{u₂} 'tu¹-s[*a-laḫ₂-ma* TI] (STO 1: 34)
 A.MEŠ NU NAG A.MEŠ SAG ŠA₃-š_{u₂} *tu-sa-laḫ₂-ma* 'TI¹ (STO 2: 119)
-

†

- 253 If DITTO, you pound (*tasâk*) salt from the mountains (and) *amânu* salt together, (and) he drinks (*išatti-ma*) them in beer on an empty stomach; then he will get well.
-
- 254 If DITTO, you pound (*tasâk*) flour from *labtu* ('roasted barley'), flour from *ḫarûbu* ('carob'), (and) skin from *suluppû* ('dates'),
- 255 you have him drink (*tašaqqîšu*) them in beer on an empty stomach for two days. He should not drink (*lâ išatti*) water, (but) you sprinkle his epigastrium (*rēš libbi*) with water; then he will get well.
-

438 The DIŠ sign is written over a partially erased horizontal wedge.

439 Cadelli (2000: 146 with n. 63) emends the passage as [ZI₃ ŠE.SA].A <I₃>.UDU UDU AMAŠ. It seems more probable, however, based on the parallel with the syllabically written *ḫarûbu* 'carob' (CAD H 120), that the scribe confused the sign ḪARUB (DAG.KISIM₃×U₂.GIR₂) with AMAŠ (DAG.KISIM₃×LU.MAŠ₂), which then led him to include UDU as the standard determinative that usually accompanies AMAŠ when used to render the Akkadian word *puḫâlu* 'stud, breed animal, ram'. The logogram ḪARUB is extremely rare and *ḫarûbu* 'carob' is normally written syllabically in the medical texts, so this probably led to the confusion of ḪARUB and AMAŠ.

- 256 A_{iv} 48 [DIŠ NA NINDA u K]AŠ* ŠA₃-šu₂ NU IGI-šu₂ UZU.MEŠ-šu₂ *ir-ta-nam-mu* IM *ina* DUR₂-šu₂ NIGIN-ur₂ *ana* TI-šu₂ 1/2 SILA₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar}
- DIŠ NA *ki-i*[S ŠA₃ GIG NINDA u K]AŠ ŠA₃¹-šu₂ NU IGI-*ḥar*-šu₂ *ina* KA-šu₂ GUR.GUR-*ra* TUN₃-šu₂ *u₂-sa-ḥal-šu₂ / ip-ta-na-^rru¹ [UZU.MEŠ-šu₂ *ir*]-^rta¹-*nam-mu-u₂ IM *ina* DUR₂-šu₂ NIGIN ŠA₃.MEŠ-šu₂ *eb-tu₂ *ana* TI-šu₂ / 1/2 SILA₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} (STO 1: 26–28)***
- DIŠ NA SAG ŠA₃-šu₂ KUM₂ TUKU.MEŠ-ši ŠA₃-šu₂ GIG / NINDA u A.MEŠ ŠA₃-šu₂ NU IGI-šu₂ DU₈.MEŠ-šu₂ *ir-te-^rnem¹-mu-u / ŠA₃-šu₂ *ina* pi-qi *ana* BURU₈-e DU₃.DU₃-uš NU *i-par₅-ru / IM* *ina* ŠA₃-šu₂ *i-sa-na-ḥur i-le-eb-bu / ŠA₃.MEŠ-šu₂ *eb-^rtu¹ NA BI ^dŠU.NAM.ERIM₂ DAB-su / *ana* TI-šu₂ 1/2 SILA₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} (BAM 49 obv. 9'–14')***
- DIŠ NA SAG ŠA₃-šu₂ KUM₂ [TUK]U.MEŠ-ši ŠA₃-^ršu₂¹ G[IG] / NINDA u A.MEŠ ŠA₃-šu₂ NU I[GI]-šu₂ DU₈.MEŠ-šu₂ *ir-te-[nem-mu-u] / [ŠA₃]-šu₂ *in*[a pi-qi] *ana* BURU₈-e DU₃.DU₃-uš 'NU *i-par₅-[ru] / I[M* *ina* ŠA₃-šu₂] ^ri-sa-^rna¹-ḥur *i-le-eb-[bu] / [ŠA₃].MEŠ-šu₂ ^reb-tu¹ NA BI NAM.ERIM₂ DAB-s[u] (BAM 50 obv. 11–15)**
- [x x x] *i-[par₅-ru x x x] / [x x] i-lib-bu [x x x x] / [NA BI] I^dNAM.ERI[M₂ DAB-su *ana* TI]-šu₂ / [1/2 SIL]A₃ A ZU₂.LUM.MA 1/2 SILA₃ A GAZI^{sar} (BAM 51: 1'–4')*
- 257 A_{iv} 49 [2 GIN₂ A.GEŠTIN.NA] 2 GIN₂^{u2} KUR.RA 3 GIN₂ I₃ ḥal-ša 3 GIN₂ LAL₃ KUR-i DIŠ-niš *tuš-te-mid* 'GAZ¹* *ina* GE₆ *ina* IGI^{mul}UZ₃ *tuš-bat*
- 10 KISAL A.GEŠTIN.NA 3 GIN₂ I₃ ḥal-ša 2 GIN₂ LAL₃ 10 GIN₂^{u2} KUR.RA / SUD₂ *ana* ŠA₃ ŠUB-di *ina* GE₆ *ana* IGI^{mul}UZ₃ *tuš-bat* (STO 1: 28–29)
- 1/2 SILA₃ *ši-qa* 1/2 SILA₃ A.GEŠTIN.NA 5 GIN₂ I₃ ḥal-ša / 10 GIN₂ LAL₃ 10 GIN₂^{u2} KUR.RA SUD₂ DIŠ-niš *tuš-te-mid / ina* GE₆ *ana* IGI^{mul}UZ₃ *tuš-bat* *zi₃-sur-ra-a* NIGIN-mi / NIG₂.NA^{sim} LI DUB-aq MU^d *gu-la* u DINGIR.MAḤ / *ta-zak-kar mi-iḥ-ḥa* BAL-qi₂ (BAM 49 obv. 15'–19')
- [1/2 SI]LA₃ *ši-qa* 1/2 SILA₃ A.GEŠTIN.NA 5 GIN₂ / [I₃ ḥ]al-ša 10 GIN₂ LAL₃ 10 GIN₂^{u2} KUR.R[A] / [SU]D₂ DIŠ-niš *tuš-te-mid* *ina* G[E₆ *ana* IGI^m]UZ₃] / [tuš-b]at *zi₃-^rsur¹-r[a-a x x x x x]* (BAM 51: 5'–8')

†

- 256 If someone's belly (*libbu*) does not let him accept bread and beer (*lā ušamḥaršu*), his flesh continually sags, (and) flatulence (lit. wind) circulates (*isaḥḥur*) in his anus: in order to heal him (*ana bulluṭišu*), you mix (and) crush (*taḥaššal*) half a litre of juice from *suluppū* ('dates'), half a litre of juice from *kasû* ('tamarind'),
- 257 two² shekels² of vinegar, two shekels of *nīnū* ('mint'), three shekels of pressed oil, (and) three shekels of *dišpu* ('syrup') from the mountains together, you leave (the mixture) out in the evening overnight under the Goat Star,

- 258 A_{iv50} [ina še-r]i₃ ŠEG₆¹-šal ta-ša₂-ḫal SED ina ŠA₃ taḫ-ta-na-su⁴⁴⁰ EGIR-šu₂ NAG A u KAŠ DIRI^{gis} si-ḫa^{gis} ar-ga-nu
ina A₂.GU₂.ZI.GA NU pa-tan NAG-šu₂ (STO 1: 29)
ina še-ri₃ ŠEG₆-šal / ta-ša₂-ḫal SED ana DUR₂-šu₂ DUB-ak ina DUR₂-šu₂ SI.SA₂-ma TI-uṭ (BAM 49 obv. 19'–20')
- 259 A_{iv51} r^{gis}₁LUM.ḪA GAZI^{sar} PA GAZI^{sar} NUMUN^{gis} ŠE.NU₂.A ana ŠA₃ ŠUB ŠEG₆-šal ta-ša₂-ḫal mar-ḫa-ši tu-ša₂-at-tam-ma
260 A_{iv52} ina ŠA₃ RA-su I₃ SU-šu₂ EŠ-aš^{gis} GEŠTIN KA₅.A^{u2} EME UR.GI₇ SUD₂ ina KAŠ NAG-šu₂
261 A_{iv53} PA^{gis} GE₆.PAR₃ PA^{gis} šu-še ḪAD₂.A DIŠ-niš GAZ SIM ina I₃.UDU ḪI.ḪI ina KUŠ.EDIN SUR LAL₂-su-ma ina-eš

†

- 258 in the morning, you bring it to a boil (*tušabšal*), you filter it, you let it cool (*tukašša*), you keep it . . . (and) afterwards, he drinks (*išatti*) it. You fill (*tumalli*) (a small copper pot)⁴⁴¹ with water and beer, you put (*tanaddi*) *sīhu* ('wormwood'), *argannu* (a conifer),
- 259 *barīrātu* ('sagapenum'), *kasû* ('tamarind'), leaves from *kasû* ('tamarind'), (and) seed from *šunû* ('chaste tree') in it, you bring it to a boil (*tušabšal*), you filter it, you bring it together (*tušattam-ma*)⁴⁴² into a lotion,
- 260 and then you bathe him (*taraḫḫassu*) in it, (and) you anoint (*tapaššaš*) his body with oil. You pound (*tasâk*) *karân šēlebi* ('fox-vine') (and) *lišân kalbi* ('dog's tongue' plant), (and) you have him drink (*tašaqqīšu*) them in beer.
- 261 You dry (*tubbal*) leaves from *lipāru* (a fruit tree) (and) leaves from *šūšu* ('liquorice'), you crush (*taḫaššal*) (and) sift (*tanappi*) them together, you mix (*tuballal*) them in fat, you smear (*teṭferri*) (the mixture) on a piece of leather, (and) you bandage him (*tašammissū-ma*); then he will get well.

⁴⁴⁰ Cadelli (2000:168 n. 58) notes the two formal possibilities: either reading *taḫ-ta-na-su* as a Gtn of *ḫiātu* 'to supervise, to watch over' (base form **iḫtana*)^{aṭ}, with the addition of an object pronoun *-šu*, hence, in the second person, *taḫtanâssu*, or reading *tuh₂-ta-na-su* as a Dtn of *ḫesû* 'to cover,' hence *tuḫtanassa*, but in this latter case, the final vowel seems to be incorrect. Unfortunately, neither verb makes much sense here.

⁴⁴¹ This passage seems to be roughly analogous to STO 1: 35–37 and parallels, where the text specifies that a small copper pot needs to be filled with water and beer first. This is followed by a similar set of instructions.

⁴⁴² The unusual form *tu-ša₂-at-tam-ma* should be compared with *tu-uš-te-te-ma*, which occurs four separate times in the Old Babylonian medical compendium BAM 393 and is analysed differently in the major dictionaries: AHW 1494 treats *tu-uš-te-te-ma* as a Št form of (*w*)*atû* 'to meet one another, to combine ingredients', while CAD E 383 books it as a Št of *etēmu* 'to mix'. Proto Izi I 82–86 (MSL 13 p. 19) lists five Akkadian glosses for ḪI.ḪI: *ba-la-lum*, *e-te-mu*, *šu-te-tu-mu*, *šu-ta-ab-lu-lu* (this term often confused or conflated with *šutābulu*, Št-stem of *wabālu*) and *du-šu-u₂*, suggesting that both the G-stem (transitive) and Št-stem (middle) of the verbs *balālu* and *etēmu* are relatively standard (and that the CAD interpretation is likely correct). Our form, however, is a Š-stem of *etēmu*, with the expected doubling of the middle radical in the durative, apparently based on a by-form *atāmu*.

- 262 A_{IV 54} DIŠ NA SAG ŠA₃-šū₂ GU₇-šū₂ ina ge-ši-šū₂ ZE₂ im-ta-na-'a NA BI qer-be₂-na GIG
 DIŠ NA SAG ŠA₃-šū₂ GU₇-šū₂ ina ge-ši-šū₂ ZE₂ im-ta-na-'a NA BI qer-be₂-na¹ GIG (STO 3: 1)
- 263 A_{IV 55} DUB.2.KAM₂ DIŠ NA su-a-lam GIG ana ki-is ŠA₃ GUR
- 264 A_{IV 56} E₂.GAL^m AN.ŠAR₂-DU₃-A MAN ŠU₂ MAN KUR AN.ŠAR₂^{ki} ša^d AG u^d taš-m[e-t]u₄ GEŠTU.MIN ra-pa-aš₂-tu₄
 iš-ru-ku-uš
- 265 A_{IV 57} e-ḥu-uz-zu IGI.MIN na-mir-tu₄ ni-siq ṭup-šar-ru-ti
- 266 A_{IV 58} ša ina LUGAL.MEŠ-ni a-lik maḥ-ri-ia mam₂-ma šip-^rru^{1*} šu-a-tu la e-ḥu-uz-zu
- 267 A_{IV 59} bul-ti TA muḥ-ḥi EN UMBIN liq-ti BAR.MEŠ ta-ḥi-zu nak-la
- 268 A_{IV 60} a-zu-gal-lu-ut^d nin-urta u^d gu-la ma-la ba-aš₂-mu
- 269 A_{IV 61} ina ṭup-pa-a-ni aš₂-ṭur as-niq IGI.KAR₂-ma
- 270 A_{IV 62} a-na ta-mar-ti ši-ta-as-^rsi¹-[ia qe₂-reb] ^rE₂¹.GAL-ia u₂-kin

†

- 262 (Catchline:) If someone's epigastrium (*rēš libbi*) causes him pain (*ikkalšu*), (and) he vomits up (*imšana''a*) bile (*martu*) whenever he belches, that man suffers (*maruṣ*) internally.
- 263 (Tablet designation:) Second tablet of 'If someone suffers (*maruṣ*) from phlegm (*suālu*), which has turned into (*itūršu*) gastric constriction (*kīs libbi*)'.
- 264 (Colophon:) Palace of Assurbanipal, ruler of everything, king of the land of Assur, on whom Nabû and Tašmētu have bestowed wisdom (lit. wide ears),
- 265 He acquired for himself shining eyes, the pinnacle of scholarship,
- 266 Of the kings who came before me, none were able to comprehend this task.
- 267 Prescriptions (organized) from head to foot, gleanings from extraneous materials, technical lore
- 268 (And) whatever pertains to the great medical expertise of Ninurta and Gula,
- 269 I have written on tablets, checked and double-checked, and
- 270 I deposited them in the middle of my palace for my reading and recitation.

Chapter 5

Edition of STO 3

Manuscript A = BAM 578 + AMT 5/4 + AMT 9/5 + AMT 17/7 + AMT 58/8

K 61 + K 161 + K 390 + K 2476 + K 3273 + K 5032 + K 5683 + K 5762 + K 13344 + K 13384 + K 16429 + K 16444 + K 16454 + K 16459 + K 17699 + K 22008

STO 3	Parallels		
	Publication number	Museum number	Parallel passage
1	AMC 30		
1	STO 2: 262		
1–13	STO 2: 200–210		
14	STO 3: 140		
14–15	BAM 60	VAT 10612	1'–2'
14–18	BAM 64	A 207	column 1 ¹ , 9'–13'
18–19	BAM 60	VAT 10612	3'–6'
19	STO 3: 128–129	VAT 10612	5'–6'
19	BAM 246	VAT 13896	11–13
26	BAM 1	VAT 8256	column 1, 30
33	BAM 558	K 2590 + K 2795	column 1, 21'
34	STO 3: 76		
36	STO 3: 76		
37	BAM 92	VAT 10085 + VAT 10850 + VAT 11056 + VAT 11080 + VAT 11606 + VAT 12199 + VAT 12265 (+) VAT 10793	column 2', 33'
38–41	BAM 159	A 198	column 1, 29–37
38–41	BAM 60	VAT 10612	7'–12'
50–52	BAM 159	A 198	column 1, 38–42
59	STO 5: 113'		
65–66	STO 5: 34–37		
65–66	BAM 174	VAT 13761	reverse, 1–3
70–71	BAM 52	VAT 13733 + VAT 13738	reverse, 43–46
70–71	BAM 62	VAT 11148	obverse, 1–4
76	STO 3: 34		
76	STO 3: 36		
76	AMT 69/1	K 9156	16'
83	Labat and Tournay 1945–1946: 116	–	obverse, 1–3
86	STO 5: 114'–115'		
99–101	RA 53 p. 123 (K 9141)	K 2841 + K 9141 + K 16783	obverse, 1–10
99–108	Alster and van Dijk 1972: 357 Fig. 1	BM 47859	
99–108	Alster and van Dijk 1972: 358 Fig. 2	N 1266	
99–108	Alster and van Dijk 1972: 358 Fig. 3	IM 44468	
99–107	CUSAS 32 7	MS 3097	column 4, 20'–column 5, 8
99–108	Michalowski 1981: 14	CBS 10474	
106–108	STO 1: 128–130		
106–108	CT 4 8	BM 92518	reverse, 15–19

106–107	STVC 11	CBS 6927	obverse, 6'–8'
127	BAM 72	Ass 13956/ct	2'–3'
128–129	STO 3: 19		
128–129	BAM 60	VAT 10612	5'–6'
129	BAM 246	VAT 13896	11–13
131	STO 2: 146		
131	BAM 72	Ass 13956/ct	3'–4'
132	STO 2: 145		
134	STO 2: 145		
134	BAM 72	Ass 13956/ct	8'–9'
136	STO 2: 145		
140	STO 3: 14		
140	BAM 60	VAT 10612	1'
144–145	STO 3: 250–251		
146	STO 3: 252–253		
147	Sagig 33: 92–93		
147	Sagig 18: 24		
147	STO 3: 233		
153–156	STO 3: 246–249		
156–164	BAM 64	A 207	column 2 ¹ , 2'–13'
157–160	STO 3: 238–241		
159	STO 3: 254		
159	STO 4: 2		
159	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 4'–5'
161	Schmidtchen 2018	BM 38583	obverse, 12' and 14'–15'
162	Schmidtchen 2018	BM 38583	reverse, 1 and 3
163	Schmidtchen 2018	BM 38583	reverse, 2 and 4
165	Schmidtchen 2018	BM 38583	reverse, 5–6
212	IGI 2: 115		
233	Sagig 33: 92		
233	Sagig 9: 13 and Sagig 33: 93		
233	STO 3: 147		
238–239	STO 3: 157–158		
238–239	BAM 64	A 207	column 3, 4'–5'
239	AMT 30/2	Sm 1524	7'
240	STO 4: 2		
240–241	STO 3: 159–160		
240–241	BAM 64	A 207	column 3, 6'–7'
246	STO 3: 153		
247–248	STO 3: 153–155		
249	STO 3: 156		
249	BAM 64	A 207	column 3, 2'–3'
250–251	STO 3: 144–145		
252–253	STO 3: 146		
254	STO 4: 1		

- 1 A₁₁ DIŠ NA SAG ŠA₃-šū₂ GU₇-šū₂ ina ge-ši-šu ZE₂ im-ta-na-'a NA BI qer-be₂-¹na¹ GIG
[DIŠ NA SAG ŠA₃-šū₂ GU₇-šū₂] (AMC 30)
DIŠ NA SAG ŠA₃-šū₂ GU₇-šū₂ ina ge-ši-šu ZE₂ im-ta-na-'a NA BI qer-be₂-na GIG (STO 2: 262)
- 2 A₁₂ SUM^{sar} GA.RAŠ^{sar} UZU GUD UZU ŠAḪ KAŠ^{lu2} KURUN₂.NA NU uš-ta-maḫ-¹ḫar¹ ana TI-šū₂
KU₆ SUM^{sar} UZU G[UD UZU ŠAḪ] / u KAŠ^{lu2} KURUN₂.NA la uš-ta-maḫ-ḫar ut-ta-šar (STO 2: 201–202)
- 3 A₁₃ 1/2 SILA₃ ZA₃.ḪI.LI 1/2 SILA₃^{sim}LI 1/2 SILA₃^{sim}GUR₂.GUR₂ 1/2 SILA₃ NUMUN GADA 1/2 SILA₃ pa-pa-si ¹MUNU₆¹
1/2 SILA₃^{sim}IM.DI
[1/2 SILA₃ Z]A₃.¹ḪI¹.LI 1/2 SILA₃^{sim}GUR₂.GUR₂ 1/2 SILA₃^{gis}L[I x x x x] / 1/2 SILA₃^{gis}GIG 1/2 SILA₃^{gis}EN.DI (STO 2:
202–203)
- 4 A₁₄ 1/2 SILA₃ NUMUN ^{u2}qut-ra-ti 1/2 SILA₃ GAZI^{sar} 1/2 SILA₃^{gis}ŠE.NU 1/2 SILA₃ GU₂.NIG₂.AR₃.RA 1/2 SILA₃
pa-¹pa¹-si-^dID₂
1/2 SILA₃ NUMUN ^{u2}[qut-ra-ti 1/2] SILA₃ GAZI^{sar} 1/2 SILA₃ NUMUN ^{gis}ŠE.N[U x x x x x] / 1/2 SILA₃ BA.BA.ZA.^dID₂
(STO 2: 203–204)
- 5 A₁₅ 1/2 SILA₃ U₂ a-ši-i 1/2 SILA₃^{u2}KUR.RA 1/2 SILA₃ ŠE₁₀ TU^{musen} 1/3 SILA₃ NUMUN ^{u2}AB₂.DUḪ ¹1/3¹* SILA₃ ¹e¹-reš-ti
A.ŠA₃
1/2 SILA₃ NUMUN ^{u2}ka-man-[ta . . .] (STO 2: 204)

‡

- 1 If someone's epigastrium (*rēš libbī*) causes him pain (*ikkalšu*), (and) he vomits up (*imšana*) bile (*martu*) whenever he belches, that man suffers (*maruṣ*) internally,⁴⁴³
- 2 (and consequently) he cannot stand *šūmū* ('garlic'), *karašu* ('leek'), beef, pork, (or) brewer's beer: in order to heal him,
- 3 you crush (*taḫšašal*) (and) sift (*tanappi*) half a litre of *saḫlū* ('cress'), half a litre of *burāšu* (a kind of juniper), half a litre of *kukru* (an aromatic), half a litre of seed from *kitū* ('flax'), half a litre of *pappāsi buqli* ('malt porridge'), half a litre of *suādu* (a kind of sedge),
- 4 half a litre of seed from *qutrātu* ('smoke' plant), half a litre of *kasū* ('tamarind'), half a litre of *šunū* ('chaste tree'), half a litre of *kiššanu* ('bitter vetch'), half a litre of *pappasītu* (a mineral),
- 5 half a litre of *šammi ašī* ('ašū disease' plant), half a litre of *nīnū* ('mint'), half a litre of *zē summati* ('pigeon droppings'), a third of a litre of seed from *kamantu* (a plant), a third of a litre of *erišti eqli* ('sown in a field' plant),

⁴⁴³ For an extensive discussion of lines 1–13, see Heeßel 2016: 45–59. This first section of the text appears to be a diagnostic patch-test, in which blisters are induced, and the colour of the blister predicts the outcome of the illness. For a discussion of this rare diagnostic procedure, see also Ritter 1965: 304, Reiner 1995: 40–41 and Stol 2007: 23.

- 6 A₁₆ 10 KISAL ILLU^{sim} BULUH 10 KISAL KA A.AB.BA 1 SILA₃ ZI₃ GIB₃ 1 SILA₃ ZU₂.LUM.MA 1 SILA₃ 'DIDA' SIG
10 KISAL ILLU^{sim} BULUH 10 KISAL KA 'A'.A[B.BA . . .] (STO 2: 205)
- 7 A₁₇ '1^{1*} SILA₃ ZI₃.KUM TEŠ₂.BI GAZ SIM *ina* KAŠ GIM *ra-bi-ki ta-rab-bak ina* TUG₂.ĦI.A SUR-ri šu-lu-uš-ti 9 'UD-me'
LAL
[. . .] / 21 'U₂.ĦI'.[A . . .] (STO 2: 205–206)
- 8 A₁₈ *ina* 4 UD-me DU₈-ma *ta-mar šum₂-ma* U₃.BU₂.BU₂.UL BABBAR ŠA₃-šu₂ *i-pa-¹šaḥ*¹
[. . .] / 'šum¹-m[a . . .] (STO 2: 206–207)
- 9 A₁₉ *šum₂-ma* U₃.BU₂.BU₂.UL SA₅ ŠA₃-šu₂ KUM₂ u₂-kal *šum₂-ma* U₃.BU₂.BU₂.UL SIG₇ UD.DA KUR-id
[. . .] / [. . .] (STO 2: 207–208)
- 10 A₁₁₀ GUR.GUR-šu *šum₂-ma* U₃.BU₂.BU₂.UL GE₆ u₂-šam-ra-su-ma NU TI
[. . .] / [. . .] (STO 2: 208–209)
- 11 A₁₁₁ *ana* U₃.BU₂.BU₂.UL *bu-le-e*^{u2} LAG A.ŠA₃ IM.GU₂ ša₂ UD.DA SA₂-kat₃
[. . . U]D.DA SA₂.SA₂ (STO 2: 209)
- 12 A₁₁₂ GAZ SIM *ina* A GAZI^{sar} *ta-la-aš₂* LAL-id EGIR-šu₂ *šaḥ-le₂-e* *ina* KAŠ NAG
GAZ SIM / [. . .] (STO 2: 209–210)
- 13 A₁₁₃ UD-ma NAG-u₂ *ina* A^{gis} šu-nu^{gis} ŠINIG^{u2} *ak-tam*^{u2} IN₆.UŠ₂ *ir-ta-na-ḥaš*
[. . . ^{g1}š¹bi¹-nu^{u2} IN₆.UŠ₂ RA-ma TI (STO 2: 210)

†

- 6 ten KISAL-measures of resin from *baluḥḥu* ('galbanum'), ten KISAL-
measures of *imbū tâmti* ('algae'), one litre of flour from *kibtu* ('wheat'),
one litre of *suluppū* ('dates'), one litre *billat našpi* (a kind of beerwort),
7 (and) one litre of *isqūqu* (a type of groats) together; you stir them as a
paste in beer; you smear (*teṭṭeri*) (the mixture) on a piece of fabric; you
bandage (*tašammid*) him for one-third of nine days,
8 on the fourth day you remove (*tapaṭṭar-ma*) (the bandage), and you examine
him. If the boil is white (*pešiat*), his belly will calm down.
9 If the boil is red (*sāmat*), his belly will retain heat. If the boil is green-yellow
(*arqat*), he will be overwhelmed by fever (*šēta kašid*),
10 (and) it will keep coming back to him (*uttanarrāšu*). If the boil is black
(*šalmat*), it will make him sick, and he will not recover (*lā iballuṭ*).
11 In order to soothe the boil, you crush (and) sift *kirbān eqli* ('field clod' plant)
(and) mud that . . . fever (*šēta SA₂-kat₃*),
12 you knead them in juice from *kasû* ('tamarind'), (and) you bandage
(*tašammid*) him. Afterwards, he drinks (*išatti sahlû* ('cress') in beer,
13 (and) while he drinks (*enūma išattû*) it, he keeps bathing in juice from
šunû ('chaste tree'), *bīnu* ('tamarisk'), *aktam* (a plant) (and) *maštakal*
(('soapwort')).

- 14 A₁₁₄ DIŠ NA ZE₂ GIG SUM^{sar} SUD₂ ina A NU *pa-tan* NAG
 DIŠ KI MIN SUM^{sar} SUD₂ ina A NAG-*ma i-ar₂-ru₃* (STO 3: 140)
 [x x x GI]G SUM^{sar} SUD₂ ina [. .] (BAM 60: 1')
 [. .] ina A.MEŠ NU *pa-tan* NAG (BAM 64 i¹ 9')⁴⁴⁴
-
- 15 A₁₁₅ A.GEŠTIN.NA KALAG.GA AL.US₂.SA GAZI^{sar} *kab-ru-ti* NAG
 [x x x KAL]AG.GA AL.US₂.SA GAZI^{sar} *kab-[ru-ti* NAG] (BAM 60: 2')
 [. .] *kab-ru-ti* [x] x (BAM 64 i¹ 10')
-
- 16 A₁₁₆ KAŠ.BIR₈ NAG *tu-ša₂-r[raš-šu₂*
 [. .] *tu-ša₂-r[raš-šu₂]* (BAM 64 i¹ 11')
-
- 17 A₁₁₇ GAZI^{sar} SUD₂ ina A NAG : MUN SUD₂ ina A NU *pa-tan* NAG : MUN SUD₂ ina KAŠ NU *pa-tan* NAG
 [. .] ina A.MEŠ NU *pa-ta[n* NAG] (BAM 64 i¹ 12')

†

- 14 If someone suffers (*maruṣ*) from bile (*martu*): you pound (*tasâk*) *šūmū* ('garlic'), (and) he drinks (*išatti*) it in water on an empty stomach.
-
- 15 He drinks (*išatti*) strong vinegar, *šiqu* ('garum') (and) thick⁴⁴⁵ *kasû* ('tamarind').
-
- 16 He drinks (*išatti*) *hīqu* ('diluted beer'), (and) you make him vomit.
-
- 17 You pound (*tasâk*) *kasû* ('tamarind'), (and) he drinks (*išatti*) it in water. You pound salt, (and) he drinks it in water on an empty stomach. You pound salt, (and) he drinks it in beer on an empty stomach.
-

⁴⁴⁴ That BAM 64 i¹ 9'–13' runs parallel with lines 14–18 of our text was first recognised by Scurlock (2014: 727), who also corrected Köcher's (1963) description of this fragment as coming from the reverse side of a tablet. The first column on the obverse of BAM 64 partially corresponds to our lines 14–18, and the second column corresponds to lines 156–164.

⁴⁴⁵ GUR₄ = Akk. *kabru* 'thick' normally qualifies meat or occasionally timber (CAD K 23) and is not otherwise used as a qualification of *kasû* ('tamarind'). It is, however, used as a qualification of *saḥlû* ('cress') in BAM 497 ii 17' and parallels, with the spelling *saḥ-le₂-e kab-ra-ti* (Bácskay and Simkó 2017: 10). Moreover, the Old Babylonian culinary text YOS 11 27 obv. 10 has ^{u2}*ši-ib-bu-ra-tu ka-ba-ar-ta*.

- 18 A₁₁₈ ILLU *a-bu-kat*₃ GAZ *ana* KAŠ¹.BIR₈⁴⁴⁶ ŠUB-*di* *ina* MUL₄ *tuš-bat* *ina* še-*ri*₃ LAL₃ I₃ *ḫal-ša* *ana* ŠA₃ ŠUB NAG-*ma*
*i-ar*₂-*ru*
ILLU LITAR [. .] / [*ina* M]UL₄ *tuš-bat* *ina* še-*ri*₃ LAL₃ I₃ *ḫal-ši* *ana* Š[A₃ . .] (BAM 60: 3'–4')
[. . NU p]a-*tan* 'NAG' (BAM 64 i' 13')
-

- 19 A₁₁₉ NUMUN GI.ZU₂.LUM.MA SUD₂ *ina* KAŠ NAG : ^{u2}*nam-ruq-qa* SUD₂ *ina* KAŠ NAG
14 N[UMUN GI.ZU₂.LUM.MA SUD₂ *ina* 5 GIN₂ 'I₃.GIŠ¹ u KAŠ NAG-'š_u¹ / 21 ^{r^{u2}}[*na*]b-'ruq¹-*qa* *ina* 10 GIN₂ I₃.GIŠ¹ u
KAŠ NAG-š_u² (STO 3: 128–129)
[NUMUN GI.ZU₂.LUM.MA SUD₂ i[*na* . .] / [^{u2}*na*]m-*ru-qu* SUD₂ *ina* KAŠ SAG [. .] (BAM 60: 5'–6')
[DIŠ KI MIN] ^{u2}*nab-ru-qu* SUD₂ / [*ina* KA]Š 'NU *pa-tan* NAG¹-*ma* / [. .] (BAM 246: 11–13)
-

- 20 A₁₂₀ U₂ DILI U₂ ZE₂ *ina* KAŠ NAG
21 A₁₂₁ U₂ *me-er-gi-ra-nu* U₂ ZE₂ *ina* KAŠ 'NAG¹* GAZI^{sar} U₂ ZE₂ *ina* KAŠ NAG
22 A₁₂₂ U₂^{sim} LI U₂ ZE₂ *ina* KAŠ NAG U₂ NU.LUḪ.ḪA U₂ ZE₂ *ina* KAŠ NAG

†

- 18 You crush (*taḫšašal*) resin from *abukkatu* (a tree), you put (*tanaddi*) it in *ḫiqu* ('diluted beer'), you leave (the mixture) out overnight under the stars, in the morning you put *dišpu* ('syrup') (and) pressed oil in it, he drinks (*išatti-ma*) it, and then he will vomit.
-

- 19 You pound (*tasâk*) seed from *kûru* (a plant),⁴⁴⁷ (and) he drinks (*išatti*) it in beer. You pound *namruqu* (a plant), (and) he drinks it in beer.
-

- 20 Drug:⁴⁴⁸ *ēdu* ('lone' plant), a drug for bile, for drinking (*šatû*)⁴⁴⁹ in beer.
21 Drug: *mergirānu* (a plant), a drug for bile, for drinking in beer. (Drug:) *kasû* ('tamarind'), a drug for bile, for drinking in beer.
22 Drug: *burāšu* (a kind of juniper), a drug for bile, for drinking in beer. Drug: *nuḫurtu* ('asafoetida'), a drug for bile, for drinking in beer.

⁴⁴⁶ The scribe seems to have written *ana* ŠA₃ SUD ŠUB-*di* initially and, after completing the line, he realised that he had omitted two of the signs from KAŠ.BIR₈ (= KAŠ.A.SUD), namely KAŠ and A, so he wrote KAŠ on top of the ŠA₃ sign and then squeezed in a small A sign between KAŠ and SUD. CAD M/1 325 cites our passage under *maslaḫtu* (DUG.A.SUD) 'a vessel for sprinkling', without recognising that KAŠ is inscribed over the ŠA₃ sign.

⁴⁴⁷ For a discussion of the different orthographies of *kûru*, namely GIŠ.GI.ZU₂.LUM.MA (used in STO 2) and GI.ZU₂.LUM.MA (used in STO 3 and 4), see STO 2: 15.

⁴⁴⁸ The assumption here is that in a list of drugs such as this, the determinative U₂ was read out aloud in Akkadian (presumably a form of *šammu*) before each item. For this usage, see Attia and Buisson 2012, Rumor 2017 and Geller 2020.

⁴⁴⁹ The logographically written verbs are almost certainly infinitives rather than finite verbs, as suggested by the syllabic orthography *sa₃-ku* for *sâku* 'to pound' or 'for pounding' in KADP 1 v 6–12. For the use of infinitives in medical texts, see Aro 1961: 28–29.

- 23 A₁₂₃ U₂ BAR^{gīs} šu-ši U₂ ZE₂ ina KAŠ NAG PA^{u²} al-la-nu U₂ ZE₂ ina KAŠ NAG
 24 A₁₂₄ U₂ U₅ ARGAB^{mušen} U₂ ZE₂ ina KAŠ NAG U₂ LAG MUN U₂ ZE₂ ina KAŠ NAG
 25 A₁₂₅ U₂ SUM^{sar} U₂ ZE₂ ina KAŠ NAG U₂ SUḪUŠ^{gīs} NAM.TAR NITA₂ U₂ ZE₂ SUD₂ ina KAŠ NAG
 26 A₁₂₆ U₂ SUḪUŠ^{gīs} šu-ši U₂ ZE₂ (eras.) ina I₃ u KAŠ NAG U₂ ši-ba-ru U₂ ZE₂ SUD₂ ina A NAG
^{r^{u2}}ši-bu-ru // U₂ ZE₂ // SUD₂ ina KAŠ SAG NAG (BAM 1 i 30)
-
- 27 A₁₂₇ DIŠ NA NU pa-tan ŠA₃-šu₂ ana pa-re-e e-te-ne₂-la-a UḪ₂ ma-gal ŠUB.MEŠ A.MEŠ ina KA-šu₂ mal-da-riš DU-ku
 28 A₁₂₈ pa-nu-šu₂ iṣ-ša-nu-du ŠA₃.MEŠ-šu₂ MU₂.MU₂-ḫu MURUB₄.MIN-šu₂ kim-ša-šu₂ TAG.GA.MEŠ-šu₂ KUM₂ SED 'IR^{1*}
 TUKU.MEŠ-ši

†

- 23 Drug: bark from šūšu ('liquorice'), a drug for bile, for drinking in beer.
 (Drug:) leaves from allānu ('oak'), a drug for bile, for drinking in beer.
 24 Drug: rikibtī arkabī ('bat guano'), a drug for bile, for drinking in beer. Drug:
 lumps of salt, a drug for bile, for drinking in beer.
 25 Drug: šūmū ('garlic'), a drug for bile, for drinking in beer. Drug: root from
 male pillū ('mandrake'), a drug for bile, for pounding (sāku) (and) drinking
 in beer.
 26 Drug: root from šūšu ('liquorice'), a drug for bile, for drinking in oil and beer.
 Drug: šībaru ('aloe'), a drug for bile, for pounding (and) drinking in
 water.⁴⁵⁰

- 27 If someone has an empty stomach, (but) his belly continually heaves to
 vomit, he continually spits up (ittanaddi) a lot of phlegm (rupuštu), fluid
 regularly flows (illakū) from his mouth,⁴⁵¹
 28 he feels dizzy (lit. his face is spinning), his internal organs (qerbū) are
 swollen (naphū), his hips (and) his shins keep bothering him
 (iltanappatāšū-ma), he gets hot (immim) (and then) gets cold (ikašši),⁴⁵² he
 is constantly sweating (zūta irtanašši),

⁴⁵⁰ There is a section of drugs for bile (*martu*) in the Therapeutic Vademecum BAM 1 i 30–34, but surprisingly these two lists have only one drug in common, namely *šībaru* ('aloe'). For further discussion, see Geller 2020, who rejects the idea that the two lists derive from the same source.

⁴⁵¹ The contrast here is between *rupuštu* 'phlegm' and either 'liquid' or 'fluid' (A.MEŠ = Akk. *mū*), which probably corresponds to either *ru'tu* or *illatu*. Since the patient's stomach is empty, the term 'phlegm' probably refers to both bile and digestive enzymes from the stomach.

⁴⁵² See CAD K 269, with the syllabic orthography *i-mi-im i-ka-aš-ši* (AMT 88/4 rev. 4', now as BAM 471 ii 26'). For further discussion of the finite form *immim*, see STO 5: 6.

- 29 A₁₂₉ NINDA u KAŠ LAL A SED *ma-gal* NAG *i-par-ru ina* DUR₂-šū₂ GIŠ₃-šū₂ SIG₇ u₂-*tab-ba-kam* MUŠ₂.MEŠ-šū₂ *i-te-nen-nu-u*
- 30 A₁₃₀ UZU.MEŠ-šū *tab-ku mim₃-ma* GU₇-*ma* UGU-šū₂ ul DU₁₀.GA NA BI ZE₂ *saḥ-pa-su ana* TI-šū₂^{sim}[GUR₂¹.[GUR₂]
- 31 A₁₃₁ r^{sim}LI^{sim} GAM.MA 3 U₂.ḪI.A ŠEŠ SIG₇-*su-¹nu^{*}* TI-*qe₂* ḪAD₂.A SUD₂ *ina* GEŠTIN KALAG.GA NU *pa-¹tan¹* N[AG^{*}-šū₂]
- 32 A₁₃₂ ¹SI.SA₂-*ma* SAG ŠA₃¹-šū₂ ŠA₃-šū₂ ¹LAL-*id¹* baḥ-*ra* ¹GU₇^{1*} b[*aḥ^{*}-ra* NA]G ¹UD^{*}.3^{1*}.KAM ¹tuš¹-t[*e-še-er-ma* TI]
-
- 33 A₁₃₃ DIŠ KI MIN ^{u2}*a-ra-ri-a-nu* SUD₂ *ina* KAŠ ¹NU^{*} *pa^{*}-tan^{1*}* N[AG-šū₂ x x x]
^{u2}*a-ri-a-ni* SUD₂ *ina* KAŠ NU *pa-tan* NAG.MEŠ x [. . .] (BAM 558 i 21)
-

†

- 29 he has a diminished appetite (*muṭtu*) for bread and beer, he drinks (*išatti*) a lot of cold water, (and) he vomits, he discharges yellow effluvia (*arqūtu*)⁴⁵³ through his anus (and) his penis, his looks (*zīmū*) constantly change,
- 30 his flesh is flabby (lit. poured out), (and) whatever he eats (*ikkalū-ma*) does him no good (*elišu ul ṭāb*),⁴⁵⁴ that man is ‘overwhelmed by bile (*martu*)’:⁴⁵⁵ in order to heal him, *kukru* (an aromatic),
- 31 *burāšu* (a kind of juniper), (and) *ṣumlalū* (an aromatic)—you take (*teleqqe*) these three drugs when they are fresh (*arqūssunu*), you dry (*tubbal*) (and) pound (*tasāk*) them, you have him drink (*tašaqqtīšu*)[?] them in strong wine on an empty stomach,
- 32 he will void (*ušeššer-ma*), and then you bandage (*tašammid*) his epigastrium (*rēš libbī*) (and) his belly (*libbu*). He eats steaming hot (food), he drinks steaming hot (drinks) (and) on the third day, you purge[?] him; then he will recover (*iballu*)[?].
-
- 33 If DITTO, you pound (*tasāk*) *arariānu* (a plant), you have him drink (*tašaqqtīšu*) it in beer on an empty stomach . . .
-

⁴⁵³ The reading of SIG₇ is unknown, but it may be an abstract form of *arāqu* ‘to be green-yellow’, namely *arqūtu*, used here to describe the colour of the material being discharged from the body. The idiom is normally used in therapeutic texts to describe fresh ingredients, for which see SIG₇-*su-nu* in line 31 below. Interestingly, this would also be the form of a masculine plural adjective qualifying *mū* ‘water’ or ‘liquid’ as in ‘he discharges yellow fluid (*mē arqūti*) through his anus (and) his penis’.

⁴⁵⁴ The same expression also occurs in the possible BRON text BAM 556 ii 70’.

⁴⁵⁵ Stol (2006: 107 with n. 26) understands *martu saḥpat* to mean the *martu* ‘is flat’ (*saḥpat*), citing Cadelli 2000: 389 n. 46 (see also Cadelli 2021: 19), which implies that *martu* is an organ, presumably the gallbladder. For a similar use of the verb *saḥāpu*, ‘to lay flat (on its face)’, said of the *riqītu* organ, see STO 1: 217. However, in STO *martu* always seems to refer to ‘bile’ rather than the ‘gallbladder’, as in line 1 above, where it is vomited up whenever the patient belches. For this use of *martu*, compare the Neo-Assyrian letters SAA 10 217 and SAA 10 326, where *martu* co-occurs with the verbs *gāu* ‘to vomit, spew’ and *ešēru* in the Š-stem, meaning ‘to void, purge’.

- 34 A₁₃₄ DIŠ KI MIN ^{u2}saḥ-la-a-nu SUD₂ ina GEŠTIN KALAG.GA NU pa-tan N[AG-šu₂ KI MIN]⁴⁵⁶
 ḪENBUR₂ ^{u2}UKUŠ₂.ḪAB ^{r^{u2}1}saḥ-la-na SUD₂ ina GE[ŠTIN . . .] (STO 3: 76)
-
- 35 A₁₃₅ DIŠ KI MIN ^{u2}ši-bu-ru SUD₂ ina GA KU₇.KU₇ ^rNAG¹-[šu₂ KI MIN]
-
- 36 A₁₃₆ DIŠ KI MIN ḪENBUR₂ ^{u2}UKUŠ₂.ḪAB SUD₂ ina GEŠTIN LAL₃ u I₃ ḫal-^rši^{1*} NAG-šu₂ K[I MIN]⁴⁵⁷
 ḪENBUR₂ ^{u2}UKUŠ₂.ḪAB ^{r^{u2}1}saḥ-la-na SUD₂ ina GE[ŠTIN . . .] (STO 3: 76)
-
- 37 A₁₃₇ DIŠ KI MIN ^{u2}SIG.MEŠ⁴⁵⁸ ša₂ KUR-e ina GEŠTIN LAL₃ u I₃ ^rḫal*-^rši^{1*} NAG-šu₂ ^rKI¹ [MIN]
 KI MIN ^{u2}SIG ša₂ KUR-^re¹ SUD₂ ^rina¹ [. . .] (BAM 92 ii' 33')
-

†

- 34 If DITTO, you pound (*tasâk*) *saḫlânu* ('cress-like' plant), you have him drink (*tašaqqišu*) it in strong wine on an empty stomach, DITTO.
-
- 35 If DITTO, you pound (*tasâk*) *šibaru* ('aloe'), you have him drink (*tašaqqišu*) it in sweet milk, DITTO.
-
- 36 If DITTO, you pound (*tasâk*) shoots from *irrû* ('cucumber'), you have him drink (*tašaqqišu*) it in wine, *dišpu* ('syrup'), and pressed oil, DITTO.
-
- 37 If DITTO, you have him drink (*tašaqqišu*) *qatunu* ('thin' plant) from the mountains in wine, *dišpu* ('syrup'), and pressed oil, DITTO.
-

⁴⁵⁶ KI MIN at the end of lines 34–37 probably refers back to the instructions at the end of line 33, which are now missing. It is unlikely that they go back to the complex set of instructions in lines 30–32.

⁴⁵⁷ The horizontal ruling, which separates lines 36 and 37 from each other, was not copied by Köcher (1980).

⁴⁵⁸ Similar orthographies occur in our parallel (BAM 92 ii' 33'), as well as in BAM 161 vii 23 and BAM 7 2 i 37. The Akkadian equivalent of ^{u2}SIG.MEŠ is probably *qatunu*, which is used as a plant name in BAM 254 rev. 7, viz. ^{u2}qa-tu-nu ša KUR-e, probably based on the adjective *qatnu* 'thin'. For the translation 'thin ones of the mountain'-plant, see Geller 2005: 47.

- 38 A₁₃₈ DIŠ NA NINDA GU₇ KAŠ NAG-*ma* u₂-*nap-paq* u IGI.MEŠ-š_u₂ NIGIN.MEŠ-*du* NA BI GIG 'ZE₂^{1*} GIG *ana* TI-š_u₂
^{r^{u2}1}[UKUŠ₂.ḪAB BIL]₂ *⁴⁵⁹
 [DIŠ NA NINDA G]U₇ KAŠ NAG-*ma* u₂-*nap-paq* IGI.MEŠ-š_u₂ NIGIN.MEŠ-*du* / [x x x x GI]G *ana* TI-š_u₂ ^{u2}UKUŠ₂.ḪAB
 BIL₂ (BAM 159 i 29–30)
 [DIŠ NA NINDA GU₇ KA]Š NAG-*ma* u₂-*na-paq* u IGI.MEŠ-š_u₂ N[IGIN.MEŠ-*du*] / [x x x x GI]G *ana* TI-š_u₂
^{u2}UKUŠ₂.ḪAB BIL₂ (BAM 60: 7'–8')
- 39 A₁₃₉ ša₂^{im} SI.SA₂ *ina* A LUḪ-si^{sim} BULUḪ *tu-sal-lat* ^{u2}NU.LUḪ.ḪA *te-^lbe₂^{1*}-er 3 U₂.ḪI.A¹ Š[EŠ *ina* KA]Š* SAG
 [x x x x Z]I-*aḫ* *ina* A.MEŠ LUḪ-si / [x x x x x] ^{r^{u2}1}NU.LUḪ.ḪA *te-be₂-er* / [. . . KAŠ] 'SAG' (BAM 159 i 31–33)
 'ša¹ [x x x] / [x x x LUḪ-s]i^{sim} BULUḪ *tu-sal-lat* ^{r^{u2}1}[NU.LUḪ.ḪA x x x] / [. . .] x x 1/2 SILA₃ KAŠ (BAM 60: 8'–10')*
- 40 A₁₄₀ *ki* (eras.)* *pi-i*⁴⁶⁰ *mal-ma-liš tara-muk ana* IGI ^{mul}UZ₃ GAR-*an* GIŠ.ḪUR 'NIGIN¹-*mi* 'ina A₂¹.[GU₂.ZI.GA
 ša-š]u₂-^rnu¹⁴⁶¹ *ta-ša₂-ḫal*
ki pi-i / [. . . M]JUL GE₆ GAR-*an* / GIŠ.ḪUR NIGIN-*mi* *ina* A₂.GU₂.ZI.[GA ša-š]u₂-^rnu¹ *ta-ša₂-ḫal* (BAM 159 i 33–35)
ki pi-i[. . .] / [. . . GI]Š.ḪUR NIGIN-*m*[. . .] (BAM 60: 10'–11')

†

- 38 If someone eats (*ikkal*) bread, drinks beer (*išattī-ma*), and then he becomes blocked up,⁴⁶² and he feels dizzy (lit. his face is spinning), that man suffers (*maruṣ*) from 'sickness of bile' (*maruṣ marti*): in order to heal him, you wash (*temessi*) roasted *irru* ('cucumber'),
- 39 from the north side in water; you split up *baluḫḫu* ('ferula gummosa'), (and) you select (*tebēr*)⁴⁶³ some *nuḫurtu* ('asafoetida'), (then) you soak these three drugs in high-quality beer
- 40 in proportion to equal amounts, you place (*tašakkan*) them under the Goat Star, you draw a circle around them (*uṣurta talammī*),⁴⁶⁴ in the morning you filter those (ingredients),

⁴⁵⁹ For an edition of lines 38–41 and 50–52, as a parallel to BAM 159 i 29–42, see now Parys 2014: 14–15 and 29, who interprets the adjective following UKUŠ₂.ḪAB (in line with Cadelli 2000: 190) as GIBIL 'nouveau'.

⁴⁶⁰ As opposed to Köcher's (1980) copy, the MA sign in *ki-ma pi-i* seems to be partially erased, which brings the reading in line with the other duplicates and the expected form of the idiom *ki pi-i* for 'proportion' or 'ratio' (CAD P 467). The use of *kī pī*, here alongside *malmališ*, which normally occurs on its own, is probably made necessary by the different ways in which each ingredient has been prepared; it might suggest that the differently processed ingredients had divergent physical properties and the combination of *kī pī* with *malmališ* indicates that the three ingredients were quantified in a precise way (perhaps by weighing) before being combined.

⁴⁶¹ The use of the demonstrative pronoun *šašunu* to refer to ingredients normally only occurs following U₂.ḪI.A or U₂.MEŠ in the medical corpus, so we may have, instead, something like ŠEG₆-*šal ta-ša₂-ḫal* as in line 71 below, but the traces of signs after the break do not support such a reading.

⁴⁶² The meaning of *nuppuqu*, viz. 'to be blocked up', is more general than *ešēlu* 'to be constipated' and can be applied to other parts of the body such as the nose and throat (CAD N/1 277–278). The two terms co-occur in BAM 7 33: 13, which suggests that they cannot be identical in meaning. See also BAM 7 24 ii 8, where the verb, read as *u₂-na-^rpaq¹*, is preceded by other gastrointestinal symptoms. For further discussion of *nuppuqu*, see Cadelli 2000: 359–360.

⁴⁶³ The other two ingredients here are processed before being added to the mixture, but *nuḫurtu* is simply 'picked out' (*tebēr*) in the form in which it was already available. For a similar use of the verb, see BM 78963 obv. 25 (Stadhouders and Johnson 2018: 572 ln. 25, and 592). Some texts actually suggest that a number of drugs were kept readily available by medical experts where they practiced medicine; see generally Böck 2011: 700–702.

⁴⁶⁴ This circle was probably scratched on the ground rather than made with flour, as we usually find in magical contexts. It may have served to focus the stellar power of Gula's star on the ingredients in question, as suggested to us by I. Finkel (personal communication, February 2022).

- 41 A₁₄₁ NU *pa-tan* NAG-*ma* 'i-lap-pat-su-ma' *is-sal-la-*' *la ta-na-k*{*ud*⁴⁶⁵ T}I-*u*t^{1*} [*ina*] 'UD ŠE'.GA NAG-*šu*
 NU *pa-tan* NAG *i-lap-pat-su-ma is-sa-la-*' / *la ta-na-kud* TI-*u*t *ina* UD ŠE.GA NAG-*šu*₂ (BAM 159 i 36–37)
 [. .] x x [. .] (BAM 60: 12')
-
- 42 A₁₄₂ [x x] x x [x x] x 'IGI ta' x [x x u]₂-*ne*₂-*e*^{sim} BAL^{u2} KUR.KUR^{gis} GEŠTIN KA₃.A
 43 A₁₄₃ [x x] *ina* 3 SILA₃ 'KAŠ' *ina* 'urudu' ŠEN¹. [TUR ŠEG₆-*šal* E]N* 'ana' 2 SILA₃ *i-tur-ru i-kaš₃-ša* <<aš>>⁴⁶⁶
 44 A₁₄₄ [x x *ana*] IGI ŠUB-*di pa-na* A GAZI^{sar} *i-š[ah]-hat*⁴⁶⁷ EGIR-*šu*₂ *an-na-a ana* DUR₂-*šu*₂ DUB-*ak*
-
- 45 A₁₄₅ [DIŠ] 'KI* MIN' ^{u2}UKUŠ₂.ḪAB ḪAD₂.A GAZ SIM KI ZI₃.KU[M Ḫ]I*ḪI *ina* A GAZI^{sar} *tara-bak ina* KUŠ SUR LAL
-
- ‡
- 41 he drinks (*išattī-ma*) them on an empty stomach, it (= the medicine) will then affect him, and consequently he will get worse, but you should not worry, he will recover (*iballu*). You should have him drink (*tašaqqišu*) it on a favourable day.
-
- 42 . . . *urnû* (a kind of mint), *ballukku* (an aromatic), *atā'išu* (a plant), *karān šēlebi* ('fox-vine'),
 43 . . . you bring them to a boil (*tušabšal*) in three litres of beer in a small copper pot until it turns (*iturru*)⁴⁶⁸ into two litres (and) cools,
 44 you add (*tanaddi*) . . ., (then) he rinses (himself) with juice from *kasû* ('tamarind') first, (and) afterwards you pour (*tašappak*) this (mixture) into his anus.
-
- 45 If DITTO, you dry (*tubbal*), crush (*taḥaššal*), (and) sift (*tanappi*) *irrû* ('cucumber'), you mix (*tuballal*) it with *isqūqu* (a type of groats), you stir them into a paste in juice from *kasû* ('tamarind'), you smear (*teṭerri*) it on a piece of leather, (and) you bandage (*tašammid*) him.
-

⁴⁶⁵ For a similar use of *issalla' lā tanakkud*, see BM 78963 obv. 3 (Stadhouders and Johnson 2018: 568–569 ln. 3, and 587). For an analysis of the verb *salā'u*, including its attestation in this passage, see Stol 2009c.

⁴⁶⁶ For a discussion of the reading *kasāsu* / *kašāšu* 'to chew', see Cadelli 2019: 60, but this does not fit the context. In all likelihood the final AZ (= aš) sign was a gloss in the source text, as in *i-kaš₃^{as}-ša*, which was accidentally moved to the end of the line.

⁴⁶⁷ For the same idiom used here to reconstruct the missing sign, see GAZI^{sar} *i-šah-ḥat* in BAM 86 obv 7.

⁴⁶⁸ The verb *iturru* is a temporal (construct) relative going back to *adi*, which may explain why the order of *tušabšal* and *ana* (. .) *iturru* varies considerably in their attestations. For this relatively rare instruction about cooking time, see Köcher 1978: 21–22 and Finkel 2000: 147.

- 46 A₁₄₆ DIŠ NA *ina ti-bi-šu*₂ SAG.DU-*su ana IGI-šu*₂ *iš-ta-na-^fda¹-as-su* GU₂-*su* MURUB₄.MIN-*šu*₂ *kim-ša-šu*₂ GIR₃.MIN-*šu*₂ GU₇.MIN-*šu*₂
- 47 A₁₄₇ ŠA₃-*šu*₂ *i'(IA)-'aš*₂ ŠA₃-*šu*₂ *ana pa-re-e i-te-ne₂-^fel-la*⁴⁶⁹ IGI¹.MEŠ-*šu*₂ *iš-ša-nu-du-šu*₂ NA BI ZE₂ DAB-*su ana TI-šu*₂⁴⁷⁰
- 48 A₁₄₈ ^{giš}EREN ^{giš}ŠUR.MIN₃ ^{sim}GIR₂ GI DU₁₀ NAGA SI ^{sim}IM¹.[MAN.DU⁴⁷¹ MUN *e*]me-sal-li₃ *ina KAŠ tara-bak ina NINDU UŠ₂-er ana DUR₂-šu₂ DUB-ak*
-
- 49 A₁₄₉ ^{u2}NU.LUH.ĦA ^{sim}LI NA₄ ZU₂.LUM.^fMA *ina*¹ [^{na4}ur-š]⁴⁷² ^fDIŠ¹-niš ARA₃.ARA₃ *ina* I₃.UDU ĦI.ĦI *alla-nu* DU₃-*uš* I₃.GIŠ SUD *ana DUR₂-šu₂ GAR*
-

†

- 46 If someone's head keeps pulling him forward when he gets up, his neck, his hips, his shins, (and) his feet cause him pain (*ikkalāšu*),
- 47 his belly (*libbu*) feels nauseated (*i''aš*),⁴⁷³ his belly continually heaves to vomit, (and) he feels dizzy (lit. his face is spinning), that man has been seized (*išbassu*) by bile (*martu*):⁴⁷⁴ in order to heal him,
- 48 you stir into a paste *erēnu* ('cedar'), *šurmēnu* ('cypress'), *asu* ('myrtle'), *qanū ṭābu* ('sweet reed'), *uḫūlu qarnānū* ('horned alkali'), *suādu* (a kind of sedge), (and) *emesallu* salt in beer; you heat (*tesekker*) (the mixture) in an oven, (and) you pour (*tašappak*) it into his anus.
-
- 49 You grind (*teṭēn*) *nuḫurtu* ('asafoetida'), *burāšu* (a kind of juniper), (and) *aban suluppi* ('date stone') together in a mortar, you mix (*tuballal*) them in fat, you make (*teppuṣ*) a suppository, you sprinkle (*tasallaḥ*) it with oil, (and) you place (*tašakkan*) it into his anus.
-

469 See the very similar entry ŠA₃-*šu*₂ *i-ta-na-^fša¹*: ŠA₃-*šu*₂ *ana BURU₈ e-te-ne₂-la-a* in STT 403 obv. 19, commenting on Sagig 3: 13 (Wee 2019, vol. 1: 17–18).

470 The beginning of lines 47–53 has been filled with the help of K 22008, which is a direct join to MS A. The join was made by Zs. Földi in 2022.

471 The reconstruction is based line 60 below.

472 The reconstruction of the missing passage is based on the relatively common instruction of having the specialist grind (ARA₃ = Akk. *ṭēnu*) the ingredients in a mortar (^{na4}NA.ZA₃.ĦI.LI = Akk. *urṣu*): for this instruction, see NA₄.MEŠ *ina* ^{na4}NA.[ZA₃.ĦI.LI] / ARA₃-*en* in BAM 430 iii 38'–39', as well as U₂.ĦI.A *ina* ^fgiš¹[. . .] x *ina* ^{na4}NA.ZA₃.ĦI.LI ARA₃-*en* in BAM 7 9 i 35.

473 The verb also occurs in slightly different orthographies, such as *i'-šam* in STT 262 obv. 3' and *i'-šam-ma* in BAM 232 obv. 11.

474 The reference here is to various parts of the body, including the major joints like neck, hips, shins and feet. Here and later on we have other descriptions of symptoms affecting parts of the body that are not part of the gastrointestinal tract, yet they are explained as 'seizure by bile', suggesting that bile might have been conceived of as a somewhat abstract entity that could leave the gastrointestinal tract and move around within the body.

- 50 A₁₅₀ DIŠ 'NA¹ GABA-*su u ša₂-šal-la-šu₂* KUM₂.MEŠ ZU₂.MEŠ-¹š_{u₂} [*i-ḫi-la*] ¹*e¹-peš* KA-š_{u₂} DUGUD NA BI ZE₂ GIG *ana* TI-š_{u₂}
 DIŠ NA GABA-*su u ša₂-šal-la-šu₂* KUM₂.MEŠ ZU₂.MEŠ-š_{u₂} *i-ḫi-la* / *e-peš* KA-š_{u₂} DUGUD NA BI ZE₂ GIG *ana* TI-š_{u₂}
 (BAM 159 i 38–39)
- 51 A₁₅₁ ^{šⁱ}[^mGUR₂.GUR₂ ^{šim}LI ^{šim}GAM.MA MUN I[LLU LI.TA]R ^{u₂}ḪA U₂ BABBAR ^{u₂}ḪAB ^{u₂}*ak-tam*
^{šim}GUR₂.GUR₂ ^{šim}LI ^{šim}GAM.MA MUN ILLU LI.TAR / ^{u₂}ḪA U₂ BABBAR ^{u₂}ḪAB ^{u₂}*ak-tam* (BAM 159 i 40–41)
- 52 A₁₅₂ ^{giš}Ḫ[AB] ^{r^{u₂}}KUR.KUR U₅ ARGAB^{mušen} 12 'U₂¹.[ḪI.A ŠEŠ DIŠ]-¹niš¹ *ina* KAŠ *ba-lu pa-tan* NAG-*ma* BURU₈
^{giš}ḪAB ^{r^{u₂}}KUR.KUR' U₅ ARGAB^{mušen} / [12 U₂.ḪI].¹A¹ ŠEŠ DIŠ-*niš* SUD₂ *ina* KAŠ NU *pa-tan* NAG-*ma i-ar₂-ru₃* (BAM 159 i 41–42)
-
- 53 A₁₅₃ x [x *sa*]ḫ-*le₂-e* ^{u₂}KUR.RA *kam-mu* ILLU 'LI'.[TAR ^{šⁱ}im]BULUH^{šim}LI ^{šim}GUR₂.GUR₂ ILLU ^{šim}BULUH⁴⁷⁵
 54 A₁₅₄ [NUMUN] ^{r^{u₂}}NU.LUH.ḪA ZI₃ ^{u₂}NU.LUH.ḪA⁴⁷⁶ [^{u₂}r₂-*nu-u* TI-*su-nu* *ina* KAŠ 'NAG¹-*ma* BURU₈
-

†

- 50 If someone's chest and heel are warm (*emmā*), his gums (lit. teeth) exude (blood), (and) he has difficulty (*kabit*) speaking,⁴⁷⁷ that man suffers (*maruṣ*) from bile (*martu*): in order to heal him,
- 51 *kukru* (an aromatic), *burāšu* (a kind of juniper), *ṣumlalû* (an aromatic), salt, resin from *abukkatu* (a tree), *urānu* ('anise'), *šammu pešû* ('white plant'), *būšānu* ('smelly' plant), *aktam* (a plant),
- 52 *ḫûratu* ('madder'), *atā'išu* (a plant), (and) *rikibti arkabi* ('bat guano')—he drinks (*išattī-ma*) these twelve ingredients together on an empty stomach in beer, and then he will vomit (*i'arru*).⁴⁷⁸
-
- 53 . . . *saḫlû* ('cress'), *nīnû* ('mint'), *kammu* ('fungus'), resin from *abukkatu* (a tree), *baluḫḫu* ('ferula gummosa'), *burāšu* (a kind of juniper), *kukru* (an aromatic), resin from *baluḫḫu* ('galbanum'),
- 54 seed⁷ from *nuḫurtu* ('asafoetida'), flour from *nuḫurtu* ('asafoetida'), (and) *urnû* (a kind of mint)—taken fresh (*balṭūssunu*),⁴⁷⁹ he drinks (*išattī-ma*) them in beer, and then he will vomit (*i'arru*).
-

475 The gap in lines 53–57 has been filled with the help of AMT 5/4, which is a direct join to MS A. The join was made by K. Simkó in 2021.

476 Strictly speaking, ZI₃ ^{u₂}NU.LUH.ḪA is flour made from *nuḫurtu* ('asafoetida'), which is not attested elsewhere, so the scribe may have misread the usual orthography for Akk. *tiyatu*, namely ^{u₂}DUR₂.NU.LUH.ḪA, inverting the first two elements U₂ and KU (i.e., DUR₂ or ZI₃).

477 For a summary of different interpretations of this phrase, see Bácskay 2018: 96.

478 This is the first of ten sections in a row that all end with BURU₈ = Akk. *arû* 'to vomit', as the goal and conclusion of each prescription, with the exception of line 56, where KI MIN is used in place of BURU₈. Although similar sequences are known from BAM 193 ii 7–iii 5, BAM 543 ii 15–18, 31, 33 and 35–38, and especially the opening section of BM 78963 (Stadhouders and Johnson 2018), which partially overlaps with STO 5, the largest set of short emetic prescriptions can be found here and lines 137–143 below.

479 Within the therapeutic corpus, the idiom TI-*su-nu* = Akk. *balṭūssunu* 'taken fresh' (with a play on the different meanings of TI such as Akk. *leqû* 'to take' and *balātu* 'to live') only seems to be used in STO 3: 54 and 91, as well as in CRAN 2: 120 (BAM 482+ ii 61). See also KUB 37 44: 9', which has now been joined to a two-column tablet with a collection of prescriptions for undoing witchcraft (Abusch and Schwemer 2011: 27–39). For a broader discussion of 'leaf therapy', see Stadhouders 2017: 125, fn. 23.

- 55 A₁₅₅ ^rsim¹[x x x x] ^ru²1KUR.KUR ^u2NU.LUḪ.ḪA [^u2ḪAR].ḪAR¹ ^{sim}šŠ ILLU LI.'DUR¹ x x ^rUḪ₂.^dID₂¹⁴⁸⁰
- 56 A₁₅₆ ^u2x [x] ^rU₂ NAM.TI.LA ^u2GAMUN ^u2¹[x x] ^ru²1KUR¹.RA *saḫ-le₂-e* GAZI^{sar} 1[7 U₂.ḪI.A] ^ršŠ¹ [KI MIN]
-
- 57 A₁₅₇ ILLU_{pa x} ^rLI¹.TAR U₂ BABBAR U₅ ARGAB^{mušen} ^u2a[k-tam x x x ^{si}]^m^rBULUḪ¹ x x [ina KAŠ NA]G-ma BURU₈
-
- 58 A₁₅₈ ^u2KUR.KUR ILLU LI.TAR U₂ BABBAR [..... NAG-m]a BURU₈
-
- 59 A₁₅₉ GI DU₁₀.GA ^{sim}MUG GAZI^{sar} U₂ BABBAR [..... ina IZ]I ŠEG₆-šal NAG-ma BURU₈
GI DU₁₀ ^{sim}MUG [. . .] (STO 5: 113')
-
- 60 A₁₆₀ ^u2^rur₂ ¹-nu-u ^u2SUMUN.DAR ^u2šib-[bu-ra-tu₂ x x x] ^ru²1KUR.RA ^{sim}IM.MAN.DU

†

- 55 . . . *atā'išu* (a plant), *nuḫurtu* ('asafoetida'), *ḫašû* ('thyme'), *murru* ('myrrh'),
resin from *abukkatu* (a tree) . . . *ru'tîtu* (a kind of sulphur),
- 56 . . . *šammi balāti* ('plant of life'), *kamûnu* ('cumin') . . . *nînû* ('mint'), *saḫlû*
(='cress'), (and) *kasû* ('tamarind')—these seventeen ingredients DITTO (= he drinks them in beer, and then he will vomit).
-
- 57 Resin (gloss: . . .)⁴⁸¹ from *abukkatu* (a tree), *šammu pešû* ('white plant'), *rikibti arkabi* ('bat guano'), *aktam* (a plant) . . . *baluḫḫu* ('ferula gummosa') . . . he drinks (*išattî-ma*) in beer, and then he will vomit (*i'arru*).
-
- 58 *atā'išu* (a plant), resin from *abukkatu* (a tree), *šammu pešû* ('white plant') . . . he drinks (*išattî-ma*) . . . and then he will vomit (*i'arru*).
-
- 59 You bring to a boil (*tušabšal*) *qanû ṭābu* ('sweet reed'), *ballukku* (an aromatic), *kasû* ('tamarind'), *šammu pešû* ('white plant') . . . over fire, he drinks (*išattî-ma*) them, and then he will vomit (*i'arru*).
-
- 60 *urnû* (a kind of mint), *šumuttu* ('beetroot'), *šibburatu* ('rue')² . . . *nînû* ('mint'), *suādu* (a kind of sedge),

⁴⁸⁰ The gap in lines 55–62 has partially been filled with the help of AMT 9/5 + AMT 17/7, which represents a direct join to MS A. AMT 17/7 was joined to MS A by K. Simkó in 2021, whereas the join between AMT 9/5 and AMT 17/7 was made by Zs. Földi in 2022.

⁴⁸¹ The placement of the gloss beneath ILLU = Akk. *ḫīlu* 'resin' suggests that another part of the *abukkatu* plant is offered as an alternative, but the reading of the gloss is still unclear.

- 61 A_{i61} GI [DU₁₀.G]A *an-daḥ-še na[b-ru-qu*⁴⁸² U₂.ḪI.A *an-nu-t*]i ina KAŠ NAG-ma BURU₈
-
- 62 A_{i62} ṽGI¹ [DU₁₀.G]A ṽPA^{u2}[..... ṽ]^{im}BULUḪ U₂ NAM.TI.LA ZU₂.LUM.MA
63 A_{i63} [..... ina MU]L₄ *tuš-bat ina še-ri*₃ NU *pa-tan* NAG-ma BURU₈
-
- 64 A_{i64} [.....] ṽ^{u2}[x x x] x ṽILLU¹ LI.TAR 7 U₂.ḪI.A ŠEŠ ina KAŠ NAG-ma BURU₈
-
- 65 A_{i65} [.....] x^{u2}ṽKUR¹.K[UR^{sim}GUR₂.GUR₂ NA]GA ṽSI^{1*} MUN^{u2}IGI-*lim* ṽ^{u2}IGI.NIŠ ṽ^{u2}*tar-muš*
a-na ši-ri-iḥ-ti KUM₂ ṽŠA₃¹ ZI-ḥi ṽU₂¹ [. .] / ṽ^{u2}KUR.RA^{sim}GUR₂.GUR₂ ṽNAGA¹ SI MUN [. .] (STO 5: 34–35)
[*a-na ši-r*]-*i-ḥ-te* KUM₂ ŠA₃ ZI U₂ ṽBABBAR¹ [. .] / [x x x NA]GA SI MUN^{u2}IGI-*lim* ṽ^{u2}[IGI.NIŠ . .] (BAM 174 rev. 1–2)

†

- 61 *qanû ṽābu* (‘sweet reed’), *andaḥšu* (‘lily’), (and) *namruqqu* (a plant)[?]—he drinks (*išattī-ma*) these ingredients in beer, and then he will vomit (*i’arru*).
-
- 62 *qanû ṽābu* (‘sweet reed’)[?], leaves from . . . *baluḥḥu* (‘ferula gummosa’),
63 *šammi balāṭi* (‘plant of life’), *suluppū* (‘dates’),
64 . . . you leave them out overnight under the stars, in the morning he drinks (*išattī-ma*) them on an empty stomach, and then he will vomit (*i’arru*).
-
- 65 . . . (and) resin from *abukkatu* (a tree)—he drinks (*išattī-ma*) these seven ingredients in beer, and then he will vomit (*i’arru*).
-
- 65 *šammu pešû* (‘white plant’)[?] . . . *atā’išu* (a plant), *kukru* (an aromatic)[?],
uḥūlu qarnānû (‘horned alkali’), salt, *imḥur-lim* (‘faces a thousand’ plant),
imḥur-ešrā (‘faces twenty’ plant), *tarmuš* (‘lupin’),

⁴⁸² The determinative U₂ is omitted before both *andaḥšu* and *namruqqu*, which seems to occur here in its by-form *nabruqqu*. This plant is described as a drug for treating both *aḥḥāzu* (Uruanna II 42) and *amurriqānu* (BAM 1 ii 57), and these medical conditions are mentioned a few lines below in our text as well.

- 66 A₁₆₆ [..... ^{u2}ḪAR.ḪAR 14 'U₂ 1*.[ḪI.A ŠE]Š DIŠ-niš SUD₂ ina KAŠ NAG-ma BURU₈
^{u2}KUR.'KUR NA₄ ga-bi-i ^{u2}ak¹-t[am . . .] / 'TEŠ₂ 1.BI ta-pa-aš ina K[AŠ . . .] (STO 5: 36–37)
 [. . .] / [NA₄ ga-bi]-i ^{u2}ak-tam ^{u2}ḪAR.ḪAR 14 U₂ an-nu-[ti . . .] (BAM 174 rev. 2–3)
-
- 67 A₁₆₇ [..... 10 GIN₂ ^{u2}sa]ḫ-^rla¹-a¹-nu⁴⁸³ 10 GIN₂ AL.U[S₂*.S]A* '10* GIN₂* A*.GEŠTIN¹.NA KALAG.GA
 10 GIN₂ KAŠ 10 GIN₂ ut-ḫi-ra
- 68 A₁₆₈ [..... 10 GIN₂ ^{u2}ḪAR.ḪAR 1 GIN₂ SUM^{sar} 1/2 GIN₂ M[UN 1/2 GIN₂ GA]ZI^{sar} tuš-te-mid ina MUL₄ tuš-bat
 ina še-ri₃
- 69 A₁₆₉ [..... ina KA-š]u₂ u DUR₂-šū₂ SI.SA₂-ma TI x [x] x A UZU kab-ru-ti NAG-ma ina-eš
-

†

- 66 *nīnū* ('mint')[?], *aban gabī* ('alum'), *aktam* (a plant), (and) *ḫašū* ('thyme')—
 you pound (*tasāk*) these fourteen⁴⁸⁴ ingredients together; he drinks (*išatti-*
ma) them in beer; and then he will vomit (*i'arru*).
-
- 67 . . . ten shekels of *saḫlānu* ('cress-like' plant), ten shekels of *šiqqu* ('garum'),
 ten shekels of strong vinegar, ten shekels of beer, ten shekels of *uḫīru* (a
 plant),⁴⁸⁵
- 68 . . . ten[?] shekels of *ḫašū* ('thyme'), one shekel of *šūmū* ('garlic'), half a shekel
 of salt, (and) half a shekel of *kasū* ('tamarind')—you mix them together;
 you leave them out overnight under the stars, in the morning
- 69 . . . (and) he will void (*ušeššer-ma*) from his mouth and from his anus; then
 he will recover (*iballut*). He drinks (*išatti-ma*) . . . (and) broth from fatty
 meat; then he will get well.
-

483 The reading GIR₂-nu, instead of the much more conventional ^{u2}GIR₂-a-nu (Cadelli 2000: 192), is not impossible, but if so both the GIR₂ and the NU signs are malformed. In addition, the traces on the tablet indicate the presence of more than one sign before the malformed NU: these factors suggest our alternative rendering of the remaining traces as ^{u2}saḫ-la-a-nu. For this orthography, see also line 34 above.

484 There are probably three ingredients missing at the beginning of line 65. If the parallels with BAM 174 rev. 1–3 and STO 5: 34–37 hold, the first of these ingredients is *šammu pešū* ('white plant'), but the identity of the other two ingredients is unclear. Our passage and STO 5: 37 have different verbs: *ta-sak₃* and *ta-pa-aš*, respectively, while the corresponding part in BAM 174 rev. 3 is missing. Moreover, the plants ^{u2}KUR.KUR = Akk. *atā'išu* and ^{u2}KUR.RA = Akk. *nīnū* seem to occur in a different order, with the parallels listing ^{u2}KUR.RA first and ^{u2}KUR.KUR second. The traces in line 65 support the reading ^{u2}KUR.K[UR], which thus presumably precedes ^{u2}KUR.RA in the list of ingredients in STO 3. ^{u2}KUR.RA might be one of the missing ingredients in the beginning of line 66, although there is probably not enough room in the break for three ingredients preceding ^{u2}ḪAR.ḪAR = Akk. *ḫašū*.

485 The rare ingredient *uthiru* (CAD U/W 334) is only attested a couple times in the medical literature, including the fragmentary passage in Uruanna II 134–136; in all of its other occurrences it is always preceded by ILLU = Akk. *ḫīlu* 'resin'.

- 70 A₁₇₀ [DIŠ NA lu ZE₂ lu aḥ-ḥa]-¹za lu¹ a-mur-ri-qa-nu ¹DAB¹-[su^{u2}ur₂]-¹ne₂[?]-[e] ¹ur^{u2}₁KUR.KUR ^{u2}GEŠTIN KA₃.A ^{sim}LI
 [DIŠ N]A lu-u₂ ZE₂ lu-u₂ aḥ-ḥa-za lu-u₂ a-mur-ri-qa DAB-su^{u2}ur₂-[nu₂-u] / ^{u2}KUR.KUR ^{gis}GEŠTIN KA₃.A ^{sim}LI (BAM
 52 rev. 43–44)
 [. . . a-m]ur-ri-qa-nu DAB-su^{u2}ur₂-nu-[u] / [. . .] (BAM 62 obv. 1–2)
- 71 A_{ii1} ^{sim}MUG 3 SILA₃ KAŠ ina ŠEN.TUR ŠEG₆-šal ta-ša₂-ḥal I₃.GIŠ ana I[GI]⁴⁸⁶
^{sim}MUG ina 3 SILA₃ KAŠ ina ^{urudu}ŠE[N.TUR] / ŠEG₆-šal ta-ša₂-ḥal I₃.GIS ana IGI ŠUB-di ina pa-ni A GAZI^{sar} DUB-ma
 KI [x] x / ¹NAG¹ ina DUR₂-šū₂ SI.SA₂-ma TI-u[ḫ] (BAM 52 rev. 44–46)
 [x x] ¹3¹ SILA₃ KAŠ ina ^{urudu}ŠEN.TUR / [. . . GA]ZI^{sar} DUB-ma / [. . . SI.SA₂-m]a TI (BAM 62 obv. 2–4)
-
- 72 A_{ii2} ^{u2}GIR₂-a-nu ^{u2}MUR¹.GABA.RI-a-nu ^{u2}a-ri-ḥu ¹ur^{u2}₁[.....]
 73 A_{ii3} ^{u2}ša-šu-un-ta₅ ¹ur^{u2}₁si-si-ni ŠA₃-bi ^{u2}[.....]
 74 A_{ii4} ^{u2}UKUŠ₂.ḤAB ¹ur^{u2}₁ḤAB¹ ^{u2}[x]ḤAB[?] ^{u2}tar-muš₈ ^{u2}N[U.LU]Ḥ.[ḤA]

†

- 70 If someone has been seized (*išbassu*) by either bile (*martu*) or *aḥḥāzu*-jaundice or *amurriqānu*-jaundice: you bring to a boil (*tušabšal*) *urnū* (a kind of mint), *atā'išu* (a plant), *karān šēlebi* ('fox-vine'), *burāšu* (a kind of juniper),
- 71 (and) *ballukku* (an aromatic)⁴⁸⁷ in three litres of beer in a small copper pot, you filter (the mixture), you add (*tanaddi*) oil, you pour (*tašappak-ma*) juice from *kasū* ('tamarind') on the surface,⁴⁸⁸ and he drinks (*išatti*) it with . . . he will void (*ušēšer-ma*) from his anus; then he will recover (*iballuḫ*).
-
- 72 *patrānu* ('like a knife' plant), MUR.GABA.RI-a-nu (a plant),⁴⁸⁹ *ariḫu* (a plant) . . .
- 73 *šašuntu* (a plant), *sissinni libbi* ('date spadix for the innards' plant) . . .⁴⁹⁰
- 74 *irru* ('cucumber') (gloss: . . .), *būšānu* ('smelly' plant), *tarmuš* ('lupin'), *nuḫurtu* ('asafoetida') . . .

⁴⁸⁶ The gap in lines 71–80 has partially been filled with the help of AMT 58/8, which represents a direct join to MS A. The fragment was joined by K. Simkó in 2019.

⁴⁸⁷ The five ingredients in lines 70–71 are also included in two other more elaborate recipes: BAM 188 obv. 1–10 and BAM 186 obv. 1–11, each with 14 or 15 ingredients, for treating bile and both types of jaundice (in BAM 188), or only the two types of jaundice, without bile (in BAM 186).

⁴⁸⁸ For the same idiom, viz. *ina pa-ni* A GAZI^{sar} DUB, see STO 5: 54.

⁴⁸⁹ The identity of ^{u2}MUR.GABA.RI-a-nu is unclear: given its context, it may represent a variant spelling for *mergirānu*, which is found between *patrānu* and *arariānu* in the Middle Babylonian letter PBS 1/2 72 rev. 10, edited by Parpola (1983b: 495–496) and discussed more recently by Sibbing-Plantholt (2014). The *mergirānu* plant is a rare medical ingredient, but it occurs two other times in our treatise, viz. STO 2: 145 and in line 136 below.

⁴⁹⁰ Although no clear parallel exists for this section, two of its ingredients, viz. *sissinni libbi* and *ariḫu*, appear in the pharmacological lists BAM 380 rev. 62–63 and BAM 381 iv 17–18; both ingredients are prescribed for the 'evacuation of the belly' (*šūšur libbi*). See also lines 131–136 below, together with the distant parallel in STO 2: 145–146.

- 75 A_{ii5} HENBUR₂ ^{u2}rEME¹ UR.GI₇ HENBUR₂ ^{simLI} [HEN]BUR₂ ^{sim}GAM.ME *saḥ-le₂-^fe¹* [.....]
-
- 76 A_{ii6} HENBUR₂ ^{u2}UKUŠ₂.ḤAB ^{r^{u2}1}*saḥ-la-na* SUD₂ *ina* GE[ŠTIN]
 DIŠ KI MIN ^{u2}*saḥ-la-a-nu* SUD₂ *ina* GEŠTIN KALAG.GA NU *pa-^ftan¹* N[AG-š_{u2} KI MIN] (STO 3: 34)
 DIŠ KI MIN HENBUR₂ ^{u2}UKUŠ₂.ḤAB SUD₂ *ina* GEŠTIN LAL₃ u I₃ *ḥal-^fš¹* NAG-š_{u2} K[I MIN] (STO 3: 36)
 DIŠ KI MIN HENBUR₂ ^{u2}UKUŠ₂.ḤAB¹ [..] (AMT 69/1: 16)
-
- 77 A_{ii7} DIŠ NA ZE₂ *qid-ḥa lu-ba-^fta¹* GIG *ana* TI-š_{u2} ^{šim}[.....]
 78 A_{ii8} ^{u2}*tar-muš* ^{u2}IGI-*lim* ^{r^{sim1}}BULUḤ ^{u2}KUR.RA ILLU ^{šim}[.....]
-
- 79 A_{ii9} DIŠ NA *a-ša₂-a pa-šit-ta₅* u *lu-^fba¹-ḫi⁴⁹¹* GIG ^{r^{u2}1}[.....]

†

- 75 shoots from *lišān kalbi* ('dog's tongue' plant) (gloss: shoots from *burāšu*), shoots from *šumlalû* (an aromatic), *saḥlû* ('cress') . . .
-
- 76 You pound (*tasâk*) shoots from *irru* ('cucumber') (and) *saḥlânu* ('cress-like' plant), you have him drink (*tašaqišu*) them in strong wine on an empty stomach . . .⁴⁹²
-
- 77 If someone suffers (*maruṣ*) from bile (*martu*), *qidḥu* disease, (or) *lubātu* disease:⁴⁹³ in order to heal him . . .
- 78 *tarmuṣ* ('lupin'), *imḥur-lîm* ('faces a thousand' plant), *baluḥḥu* ('ferula gummosa'), *nînu* ('mint'), resin from . . .
-
- 79 If someone suffers (*maruṣ*) from *ašû* disease, *pāšittu* disease,⁴⁹⁴ or *lubātu* disease: . . .

⁴⁹¹ The NE sign, read provisionally as ḫi₅ via DE₃, may simply be a badly formed DA, meant to be read as ta.

⁴⁹² The second half of the line is restored in the translation, based on line 34 above rather than line 36, where three different carrier substances are listed.

⁴⁹³ In line with Cadelli 2000: 229 n. 9 and 2021: 12, both *qidḥu* and *lubātu* are understood here as disease names. However, of these two terms, only *lubātu* is a clear designation of a disease (CAD L 231), while *qidḥu* may describe both a disease as in the Therapeutic Vademecum BAM 1 ii 41 with U₂ NA *ša₂ qid-ḥa* GIG, as well as a substance that is vomited up: see, for example, BAM 75 obv. 6, listing the symptom *qid-ḥa ip-te-ne₂-ru* 'he continuously vomits up *qidḥu*' in a gastric context. Samaritan Aramaic has the root *l-b-ḫ* for 'affliction', but apparently not Syriac or Mandaic. In contrast, *qidḥu* is also found in Mandaic *qadhu* 'inflammation', from the root *q-d-h* 'to flare up'. See also CAD Q 251 for the alternative reading of the word as *saḥḥu* rather than *qidḥu*; Attia and Buisson (2012: 40) collect evidence in support of this reading from STT 92 ii 23 (with *sa-ḥi*) and AMT 51/2: 10 (with *sa-ḥa*).

⁴⁹⁴ For a discussion of *pāšittu* and its connection to *martu* here and in the Neo-Assyrian letter SAA 10 217, see Cadelli 2021: 22 with n. 608. The two terms, viz. *martu* and *pāšittu*, are equated in line 109 below.

- 80 A_{ii10} ^{u2}KUR.RA URUDU SUMUN 7 U₂.[HI].¹A ŠEŠ DIŠ¹.[niš]

- 81 A_{ii11} DIŠ NA ZE₂ DAB-su ^{u2}KUR.¹RA NU¹ *pa-tan a-ḥe-en-n[a-a]*
82 A_{ii12} *ina* KAŠ NAG-ma KAŠ SAL.LA ¹NAG¹ [.....]

- 83 A_{ii13} *ana a-ša₂-a pa-šit-ta₅ u lu-ba-ṭi* ZI-ḥi U₂ BABBAR ILLU LI.T[AR]
[DIŠ N]A ¹*a-ša₂-a¹ pa-šit-ta₅ u lu-¹ba¹-ṭi ¹GIG¹ / ¹U₂¹ BABBAR ILLU LI.DUR ^{u2}*ak-tam kam₂-mu* DIŠ-niš HI-a[l] / *ina*
KAŠ NAG-ma TI-u[ṭ] (Labat and Tournay 1945–1946: 116 obv. 1–3)

---*
- 84 A_{ii14} DIŠ NA *pa-šit-tu₂* DAB-su ^{sim}GUR₂.GUR₂ ^{u2}ḪAR.ḪAR ^{u2}KUR.KUR ^{u2}¹KUR¹.[RA] x

†
- 80 *nīnū* (‘mint’), (and) old copper⁴⁹⁵— . . . these seven ingredients together . . .

- 81 If someone has been seized (*išbassu*) by bile (*martu*): . . . *nīnū* (‘mint’)
separately on an empty stomach,
82 he drinks (*išattī-ma*) it in beer; and then he drinks (*išatti*) thin beer⁴⁹⁶ . . .

- 83 In order to remove (*nasāḥi*) *ašū* disease, *pāšittu* disease, or *lubāṭu* disease:⁴⁹⁷
you mix (*tuballal*) *šammu pešū* (‘white plant’), resin from *abukkatu* (a
tree), *aktam* (a plant), (and) *kammu* (‘fungus’) together; he drinks (*išattī-*
ma) them in beer; then he will recover (*iballuṭ*).

- 84 If someone has been seized (*išbassu*) by *pāšittu* disease: *kukru* (an aromatic),
ḥašū (‘thyme’), *atā’išu* (a plant), *nīnū* (‘mint’) . . .

⁴⁹⁵ See Uruanna III 476 for old copper, explained as ‘soil that corrodes (lit. eats up) copper’ (SAḪAR.URUDA.I₃.GU₇.E). The similarity between this logographic writing and the orthography for *pāšittu*, i.e. KA.MUŠ.I₃.GU₇.E, may have led to the inclusion of old copper here.

⁴⁹⁶ The qualification SAL in KAŠ SAL.LA probably corresponds to Akkadian *raqāqu* ‘to be thin’, which is also used to describe the appearance of oil in oil omens (CAD R 168). This unique designation should be contrasted with the much more common use of KAŠ.BIR₈ for Akkadian *ḥīqu* ‘diluted beer’ as in line 16 above.

⁴⁹⁷ Other than in STO 3: 79, 83 and 88, as well as the apparent parallel in Labat and Tournay 1945–1946: 116 obv. 1–3, the collocation of these three diseases is not known from other cuneiform medical texts.

- 85 A_{ii15} ILLU LITAR^{u2} NU.LUḪ.ḪA *kam₂-mu ša₂*^{lu2} AŠGAB^{u2} LAG A.ŠA₃¹ x [..... m]a* BURU₈*

- 86 A_{ii16} ^{u2}ḪAR.ḪAR^{u2} NU.LUḪ.ḪA ILLU LITAR^{šim} LI^{šim} GUR₂.GUR₂ '5* U₂¹.[ḪIA] x*
^{u2}ḪAR.Ḫ[AR . . .] / U₂.<ḪI>.'A¹ [. . .] (STO 5: 114'–115')

- 87 A_{ii17} ^{u2}*ak-tam*^{u2} KUR.KUR NAGA SI^{šim} GUR₂.GUR₂ ^{šim} LI ILLU LITAR MUN x* '8* *šam*-me²** NAG^{1*} [i-ša₂-r]iš IM⁴⁹⁸

- 88 A_{ii18} DÍŠ NA SAG.KI.DAB.BA TUKU *a-ši-a pa-šit-tu₄ u lu-ba-ti* GIG *ana* TI-šu₂ 15 GIN₂^{šim} GUR₂.GUR₂ 15 GIN₂^{u2} *ur₂-nu-u*

†

- 85 resin from *abukkatu* (a tree), *nuḫurtu* ('asafoetida'), *kammu* ('fungus') from a leatherworker, *kirbān eqli* ('field clod' plant)⁴⁹⁹ . . . , and then he will vomit (*i'arru*).
- 86 *ḫašū* ('thyme'), *nuḫurtu* ('asafoetida'), resin from *abukkatu* (a tree), *burāšu* (a kind of juniper), (and) *kukru* (an aromatic)⁵⁰⁰— . . . five ingredients . . .
- 87 *aktam* (a plant), *atā'išu* (a plant), *uḫūlu qarnānū* ('horned alkali'), *kukru* (an aromatic), *burāšu* (a kind of juniper), resin from *abukkatu* (a tree), salt, (and) . . .—he drinks (*išatti*) the eight ingredients . . .
- 88 If someone has (*irašši*) a headache (and) suffers (*maruṣ*) from *ašū* disease, *pāšittu* disease, or *lubātu* disease: in order to heal him, you crush (*taḫaššal*) (and) sift (*tanappi*) fifteen shekels of *kukru* (an aromatic), fifteen shekels of *urnū* (a kind of mint),

⁴⁹⁸ Cadelli's (2000: 196) reading of the traces of signs at the end of the line as SAG IM seems to be correct, and therefore the reading suggested earlier by Kūchler (1904: 50–51), viz. SILIM-*im*, cannot be accepted. SAG may represent the ending of *išariš*, presumably an adverbial form of *ešēru*; for the use of this adverb in medical context, see BAM 248 iii 33, with parallels, as part of an incantation recited for easy childbirth.

⁴⁹⁹ The sequence of ingredients in lines 84–85 is not paralleled elsewhere, although the sequence *ḫašū*, *atā'išu*, *nīnū* reappears in BAM 158 ii 15, while the partially similar sequence *atā'išu*, resin from *abukkatu*, *nīnū*, *kasū* and *kammu* fungus from a leatherworker occurs in STO 5: 55, with parts of the line already lost in antiquity.

⁵⁰⁰ Lines 86–87 and 91 each include a sequence made up of resin from *abukkatu*, *burāšu* (and) *kukru* (line 86), or the same plants listed in reversed order (lines 87 and 91). Similar collocations appear in BAM 471 i 4' as well as in Heeßel and Al-Rawi 2003: 231 iii 38.

- 89 A_{ii}19 15 GIN₂ ^{u2}KUR.KUR DIŠ-niš GAZ SIM *ina* I₃ KAŠ SAG *tu-ša₂-ḥa-an ana* DUR₂-š_u₂ DUB *ana* še₂₀-bi NAG-^rš_u₂^{1*}
-
- 90 A_{ii}20 DIŠ NA NU *pa-tan* SAG ŠA₃-š_u₂ *i-kaš₃-ša-as-su* KUM₂ ŠA₃ TUKU.MEŠ *ina* ge-ši-š_u ZE₂ *i-ar₂-ru₃* NA BI *pa-^ršit*-ta₅^{1*}*
 91 A_{ii}21 *tu-ga-na* GIG *ana* TI-š_u₂ ^{sim}GUR₂ GUR₂ ^{sim}LI ILLU LITAR ^{u2}*ak-tam* ^{u2}KUR.KUR MUN NAGA SI TI-su-nu
 92 A_{ii}22 *ina* KAŠ SAG *tara-muk* *ina* MUL₄ *tuš-bat* *ina* še-ri₃ NU *pa-tan* *ta-ša₂-ḥal* NAG-ma *tu-ša₂-^rra-šu-ma* TI
-
- 93 A_{ii}23 ^rDIŠ¹ NA ZE₂ GIG x* [x x x x]
-
- 94 A_{ii}24 ^rEN₂¹ ZE₂ *eṭ-li* ZE₂ ^reṭ^{1*}-li : i x [.....]
 95 A_{ii}25 ^ru₂¹-ri *eṭ-li* e-il₃ *ša li-li*⁵⁰¹ x [.....]
- ‡
- 89 (and) fifteen shekels of *atā'išu* (a plant) together; you heat them up in oil (and) high-quality beer; you pour (*tašappak*) (the mixture) into his anus, (and) you have him drink (*tašaqqīšu*) it until he can drink no more (lit. until he is satisfied).
-
- 90 If someone's epigastrium (*rēš libbi*) causes him a gnawing pain on an empty stomach, he continually has (*irtanašši*) heat in the belly (*libbu*), (and) he vomits up bile whenever he belches,⁵⁰² that man suffers (*maruṣ*) from *pāšittu* disease
 91 (and) *tuganû* disease: in order to heal him, you soak *kukru* (an aromatic), *burāšu* (a kind of juniper), resin from *abukkatu* (a tree), *aktam* (a plant), *atā'išu* (a plant), salt (and) *uḫūlu qarnānû* ('horned alkali'), taken fresh,
 92 in high-quality beer, you leave (the mixture) out overnight under the stars, in the morning you filter it on an empty stomach, he drinks (*išattī-ma*) it, and you make him vomit;⁵⁰³ then he will recover (*iballuṭ*).
-
- 93 If someone suffers (*maruṣ*) from bile (*martu*) . . .
-
- 94 Incantation: 'The bile of a young man,⁵⁰⁴ the bile of a young man . . .
 95 The loins of a young man are bound, . . . of Lilith . . .

501 It is unlikely that E belongs to the end of *eṭli*, since the orthography in the preceding line is consistently *eṭ-li*. The reading E DINGIR also makes little sense, so we take e-il₃ here as a stative of the verb *e'ēlu*, as in '(the loins of the young man) are bound', followed by a reference to the demon Lilith.

502 The phrase *ina gešišu* ('when he belches') recalls the incipit of the tablet and, thus, forms an *inclusio* before the start of the incantation section in line 94.

503 This is a literal translation of the word order in the line, but we would normally expect NU *pa-tan* to immediately precede NAG-ma in a context like this. Presumably it was not the physician who went without food, and the scribe has simply misplaced NU *pa-tan* along with *ina še-ri₃* before *ta-ša₂-ḥal*.

504 For a similar formulation in the context of eye diseases, see EYES 1: 159' (BAM 10 p. 97): *i-ni* GURUŠ GIG-at *i-ni*^{minuus} KI.SIKIL GIG-at 'the eye of the lad is sick, the eye of the maiden is sick'.

- 96 A_{ii26} [x] ti ma *ga-ra-aš-ga-ra-a*[š⁵⁰⁵]
 97 A_{ii27} [x] 'an¹ ra ti *e-zib ba* 'mu¹ x x [.....]

- 98 A_{ii28} [KA.INIM.M]A [.....]

- 99 A_{ii29} [EN₂ ze₂.am₃] 'u₂¹* [.....]
 [EN₂ E₂].NU.RU / [ze₂.am₃] 'u₂¹.šim.gen₇ / [ki] 'mu.un.dar¹ (K 2841+ obv. 1–3)
 EN₂ 'E₂¹.NU.RU / ze₂.am₃ u₂.šim.gen₇ / ki mu.un.dar (Alster and van Dijk 1972: 357 Fig. 1 obv. 1–3)
 'ze₂¹.am₃ u₂.šim.gen₇ 'ki mu.un.dar (Alster and van Dijk 1972: 358 Fig. 2 obv. 1)
 [ze₂.am₃ u₂.šim².e ki m[u.un.dar] (Alster and van Dijk 1972: 358 Fig. 3 obv. 1)
 'ze₂.am₃ u₂¹.šim.gen₇ 'ki mu.un¹.d[ar] (CUSAS 32 7 iv 20')
 ze₂.a.am u₂.ši.im.ge.en ki mu.un.da.ar (Michalowski 1981: 14 obv. 1)

- 100 A_{ii30} [.....]
 'ud₃¹.da.'am₃¹ [sag nam.il₂] / maš₂ ud₃.d[a.gen₇] / babbar₂ [nam.il₂] (K 2841+ obv. 4–6)
 ud₃.da.am₃ sag nam.il₂ / maš₂ ud₃.da.gen₇ / babbar₂ nam.il₂ (Alster and van Dijk 1972: 357 Fig. 1 obv. 4–6)
 ud₃.da.am₃ sa[g na]m.il₂ / maš₂ ud₃.da.gen₇ babbar₂ [ar₂ na]m.il₂ (Alster and van Dijk 1972: 358 Fig. 2 obv. 2–3)
 [x x x] sag n[am.il₂] / [x x x] x en babbar₂ n[am.il₂] (Alster and van Dijk 1972: 358 Fig. 3 obv. 2'–3')
 u₂.da.'am sag nam.il₂¹ / maš₂ u₂.da.'ke¹ babbar nam.il₂ (CUSAS 32 7 iv 21'–22')
 ud.dam sag nam.il₂ / ma.aš₂ ud.da.'ge¹.en ba.ba.ar il₂ (Michalowski 1981: 14 obv. 2–3)

†

- 96 ... sexual intercourse ...
 97 ... deserted ...'

- 98 An invocation[?] for ...

- 99 Incantation: 'It is bile that splits the ground like weeds,⁵⁰⁶
 100 It is the nanny goat that raises its head, it is speckled (lit. carries) with white
 like the nanny goat's kid,⁵⁰⁷

505 CAD G 142 subsumes *ga-ra-aš-ga-ra-aš* under the lemma *guruš-garaš*, a term that occurs elsewhere in the medical literature, as in EYES 2: 27 (BAM 10 pp. 121 and 274), where 'vulva of a pig' appears as a medical ingredient, presumably a *Deckname*; see CT 41 45: 10'–11', commenting on a passage in Uruanna III 603–604. In our text, however, in the context of an incantation with sexual connotations, it is probably related to the Akkadian verb *garāšu* 'to have sexual intercourse'. For this verb, see the commentary tablet TCL 6 17 rev. 29–30: GURUŠ : *ga-ra-šu₂ : na-a-ku*, with the logogram GURUŠ = Akk. *etlu* 'young man' equated with Akk. *garāšu* 'to copulate' and *niāku* 'to have sexual intercourse' (Frazer 2016).

506 This is the well-known gall incantation which has been studied by Alster and van Dijk (1972), Michalowski (1981) and, more recently, Böck (2014a: 122–126; 2014b: 105–107), as well as George (2016: 6–7 and 123–125). The new join K 6941 allows for a more complete reconstruction of the passage. For this join, which could not be incorporated here, see the Addendum on page 38.

507 In line with standard translations, we do not take the prefix *na-* in lines 100–101 as negative modal but rather as non-negative reported speech marker; see Civil 2000: 37–38.

- 101 A_{ii 31} [x x x] e[me*]
 muš [a.gen₇] / 'eme¹(KA) na¹.[na.ed₃.de₃] / muš ki b[il₂.la₂.a.gen₇] / 'ze₂ na¹.n[a.dub₂.be₂] (K 2841+ obv. 7–10)
 muš a.gen₇ / eme na.na.ed₃.de₃ / muš ki bil₂.la₂.a.gen₇ / ze₂ 'na¹.na.dub₂.be₂ (Alster and van Dijk 1972: 357 Fig. 1 obv. 7–10)
 muš a.a.gen₇ 'eme¹ i₃.na.ed₃.de₃ / muš ki bil₂.la₂.gen₇ ze₂ na.na.'dub₂.be₂² (Alster and van Dijk 1972: 358 Fig. 2 obv. 4–5)
 [muš agrun.n]a.'ka ze₂¹ s[ag nam.il₂] (Alster and van Dijk 1972: 358 Fig. 3 obv. 4)
 muš a.gen₇ eme ed₃.de₃ / muš agrun.na.ke₄ ze₂ sag¹(GUR.PA) nam.il₂ / muš.'gen₇¹ BAD.ke₄ ze₂ na.an.ni.dub₂.be₂ (CUSAS 32 7 iv 23'–25')
 muš a.gen₇ e.'me¹ na.e.de₃ / muš ki bi₂.il.'la₂¹.gen₇ e.ne.par₃ i₃.si.'fil.le¹ (Michalowski 1981: 14 obv. 4–5)
- 102 A_{ii 32} [ze₂ ni₂].¹za¹ mu.u[n.ši.du₃.a]
 ze₂ ni₂.za / mu.e.ši.du₃.a / dug.gen₇ gaz.ba (Alster and van Dijk 1972: 357 Fig. 1 obv. 11–13)
 za.e ni₂.za 'mu¹.e.ši.'du¹.a / 'dug¹.gen₇ gaz.'ba¹ (Alster and van Dijk 1972: 358 Fig. 2 obv. 6–7)
 [ze₂ ni₂].¹zu¹ mu.e.še₃.du.[a] / 'dug.gen₇¹ gaz.b[a] (Alster and van Dijk 1972: 358 Fig. 3 obv. 5'–6')
 ze₂ ni₂.za a mu.un.ši.du.un.'e¹ / d[u.u]g.gen₇ ka.az.ba (CUSAS 32 7 iv 26'–27')
 ze₂.e ne.zu 'me¹.ši.mi.na.ge.en / dug₃.ge.en ga.az.ba (Michalowski 1981: 14 obv. 6–7)
- 103 A_{ii 33} 'izi.gen₇¹ te.ni¹(ER).i[b₂*]
 izi.gen₇ te.ni.ib / izi^{u2} a.numun₂.gen₇ / ni₂.za te.bi₂.ib (Alster and van Dijk 1972: 357 Fig. 1 obv. 14–16)
 'izi¹.gen₇ 'te¹.ni.[i]b / izi^{u2} a.[num]un₂.gen₇ n[i₂.za t]e.ni.ib (Alster and van Dijk 1972: 358 Fig. 2 obv. 8–9)
 'izi¹.gen₇ te.ni.[i]b / izi^{u2} numun₂.gen₇ ni₂.¹zu¹ [te.ni.ib] / izi^{gis} gišimmar.gen₇ ni₂.z[u . . .] (Alster and van Dijk 1972: 358 Fig. 3 obv. 7'–9')
 izi.gen₇ 'te¹.ni.ib / izi^{u2} rnumun₂.gen₇ ni₂.zu¹ [te.ni.ib] (CUSAS 32 7 iv 27'–28')
 i.zi.ge.en te.ni.ib / i.zi A.ME₃.¹ŠA¹.ge.en ne.za 'te.ni.ib¹ / i.zi^{gis} gišimmar.ge.e[n . . .] (Michalowski 1981: 14 obv. 7–9)
- 104 A_{ii 34} tu₆.du₁₁.ga^d ni[n.girim₃]
 tu₆.du₁₁.ga / ^dnin.girim₃ / nam.šub eridu^{ki}.ga (Alster and van Dijk 1972: 357 Fig. 1 obv. 17–19)
 'tu₆¹.d[u₁₁.g]a r^{d1}n[in.gir]im₃ / 'nam¹.[šub] eri[du^{ki}]ⁱ.ga (Alster and van Dijk 1972: 358 Fig. 2 obv. 10–11)
 'nam¹.šub eri[du^{ki}.ga] (Alster and van Dijk 1972: 358 Fig. 3 obv. 10')
 tu₆.dug₄.ga r^{d1}nin.girim_x(HA.KUD.DU) mu.e / nam.giš.pa [erid]u^{ki}.ga (CUSAS 32 7 iv 29'–30')
 tu.du.ga ni.in.g[i.rⁱ.im⁷] / nam.šub eridu^{ki}.ga] (Michalowski 1981: 14 obv. 10–11)

‡

- 101 Like a water snake, it flicks its tongue, it spits bile like the snake from
 scorched ground,
 102 O Bile, you who act on your own, be crushed like a pot,
 103 Be extinguished like a fire, extinguish yourself like fire in the rushes!
 104 The incantation spoken by Ningirima, the spell of Eridu,

- 105 A_{ii35} ^den.ki.ke₄ d[ag]
^den.ki.ke₄ / ^dag¹ agrun.na.ka / ^he₂.em.ma.an.du₈.du₈.e (Alster and van Dijk 1972: 357 Fig. 1 rev. 1–3)
[^den.ki.ke₄ da]g¹ agrun.na¹.ke₄ / [^he₂].^fem¹.ma.an.du₈.du₈.e (Alster and van Dijk 1972: 358 Fig. 2 obv. 12–13)
^den.ki.ke₄ dag¹ ag[run.na.ke₄] / [^he₂.em.m]a.an.d[u₈.du₈.e] (Alster and van Dijk 1972: 358 Fig. 3 obv. 11'–12')
^den.ki.k[e₄] d[ag ag]run.na.ke₄ ^fim.ma¹.ab.du₈.du₈.e (CUSAS 32 7 iv 31')
^den.ki.ke₄ dag agru[n.na.ke₄] ^he₂.^fem.ma.an¹.^du₈[?].^du₈[?].^e[?] (Michalowski 1981: 14 obv. 12)
- 106 A_{ii36} lag mun šu u₃.^fme.ti nam.šub eridu^{ki}*.ga¹* [x x x x]
lag mun.na / ^fšu¹ u₃.me.ti / nam.šub u₃.me.si₃ (Alster and van Dijk 1972: 357 Fig. 1 rev. 4–6)
[lag mun.na] šu u₃.mu.e.[ti] / [. .] (Alster and van Dijk 1972: 358 Fig. 2 obv. 14–rev. 1)
lag mun šu im.ma.an.ti / kaš sag 1 sila₃.ta.am₃ u₃.mu.e.^fšub¹ / [nam].^fgiš.pa¹ u₃.me.ni.šub (CUSAS 32 7 v 3–5)
x x [. .] / [. .] (Michalowski 1981: 14 obv. 13–rev. 1')
[. . n]e².ke₄ : u₃ ^{u2}ha.šu.u₂ šu u.me.ti / na[m.šub eridu^{ki}.ga u.m]e.ni.si₃ (STO 1: 128–129)
lag mun u₃ ^ha¹(GIR).še.na u₃.un.da^h u₃.bi₂.i[n x (x)] / *ki-ir-ba-an ta-ab-ti u₃ ha-ši-i uš-ša-a*[b² x x x] (CT 4 8 rev. 15–16)
[lag mun].na šu u₄.me.ti / [nam.šub er]idu^{ki}.ga u₄.me.si₃ (STVC 11 obv. 6'–7')
- 107 A_{ii37} ka.ka.na¹(MA)⁵⁰⁸ u₃.^fme.ni.gar]
^fka¹.ka.na u₃.me.gar / ^fše₁₀¹.gen₇ ^he₂.dur₂.re / bu.lu.u_h₂.gen₇ / ^he₂.si.il.le (Alster and van Dijk 1972: 357 Fig. 1 rev. 7–10)
[. .] / [^fše₁₀.gen₇] ^fh_e₂¹.^fdur₂.re / [bu.lu.u_h₂].^fgen₇¹ ^he₂.si.^fil.e¹ (Alster and van Dijk 1972: 358 Fig. 2 rev. 2–4)
[lu₂.bi igi] ^dutu.še₃ u₃.mu.ni.nag / [^fše₁₀.gen₇ ^he₂].^fdu.re¹ / [. .] (CUSAS 32 7 v 6–8)
[. .] / ^fše.ge.en ^he₂¹.d[u.re] / [bu].lu.u_h₂.ge.e[n . .] (Michalowski 1981: 14 rev. 2'–4')
lu₂.u₁₈.lu dumu dingir.ra.na ka.bi.ta u.me.ni.gar / lu₂ du[mu dingir.ra.na ^fše₁₀.gen₇ ^he₂.du]r₂.re bu.lu.u_h.gen₇ «ri»
^he₂.en.si.il.e (STO 1: 129–130)
^fše₁₀.<gen₇> ki.še₃ ^he₂.si.il.le / *ki-ma ši-it-t[im li-id-di²]*
bu.lu.u_h.gen₇ ^he₂.si.il.le / *ki-ma g[i-šu-tim li-ig-šu²]* (CT 4 8 rev. 17–18)
[k]a.ka u₃.me.ni.gar (STVC 11 obv. 8')

†

- 105 May Enki release it (= the bile) at the portico of (his) cella!⁵⁰⁹
106 You should take a lump of salt, you should cast the spell of Eridu over it,⁵¹⁰
107 You should put it in his mouth, so that it (= the bile) may come out like
excrement,

508 Michalowski (1981: 16) reads the beginning of the line as ka.ka.še₃, but the last sign of this sequence is clearly MA, presumably a mistake or banalization based on the frequent invocation label KA.INIM.MA.

509 The subjunctive-optative ^he₂- prefix in lines 105 and 107–108 originally had two separate uses: in line 105 the ^he₂- prefix is deontic, whereas in lines 107–108 it is epistemic; see Civil 2000: 33 for the definition of these terms. In the first millennium, however, as shown by bilingual texts, these two uses were conflated and translated with the precative in Akkadian.

510 In CUSAS 32 7 there are a couple of additional instructions, namely kaš sag 1 sila₃.ta.am₃ u₃.mu.e.šub 'you put it in one litre of high-quality beer' (line 106) and [lu₂.bi igi] ^dutu.še₃ u₃.mu.ni.nag 'you should have that man drink it before sunrise' (line 107).

- 108 A_{ii}38 im¹(AḪ).gen₇ gu.du.ni.ta ḫe₂.e[m.ma.ra].¹e₃¹ʿ: bu¹.lu.uḫ.¹gen₇ ḫe₂¹.[si.il.le]
¹im¹.gen₇ gu.du.ni.ta / ¹ḫe₂¹.em.ma.ra.du / ¹ka¹.inim.ma ze₂.kam (Alster and van Dijk 1972: 357 Fig. 1 rev. 11–13)
¹im.gen₇¹ gu₃.du₁₁.ni.ta ḫe₂.em.ma.ra.ed₃.de₃ / tu₆ en₂.ur₅.ru (Alster and van Dijk 1972: 358 Fig. 2 rev. 5–6)
¹tu₆[?] en[?].nu¹.[ru] (Alster and van Dijk 1972: 358 Fig. 3 rev. 1')
[im.ge].¹en gu.du¹.n[i.ta . . .] ¹ḫe₂¹ x x [. . .] (Michalowski 1981: 14 rev. 5')
im.ma gu.du.a.ni.ta ḫe₂.em.ma.ra.¹e₃¹ (STO 1: 130)
im.gen₇ gu¹(ŠE).du.še₃ e₃.ib₂.ta / ki-ma š[a-ri-im li-še-š²i] (CT 4 8 rev. 19)

-
- 109 A_{ii}39 EN₂ mar-tu mar-tu mar-tu ¹pa¹-š[it-tu₂-ma]⁵¹¹
110 A_{ii}40 mar-tu GIM ¹IGIRA₂^{mušen¹} SIG₇ it-ta-na-al-lak ¹a¹-l[ak-ta]⁵¹²
111 A_{ii}41 it-ta-na-za-¹az¹ ina gi-sal-li ša BAD₃
112 A_{ii}42 i-da-gal ¹a-ki¹-lum ¹ak¹-li i-da-gal ša₂-tu-u₂ ku-ru-un-ni
113 A_{ii}43 ki-i tak-ka-la ¹ak-la¹ ki-i ta-ša-ta-a ku-ru-un-ni
114 A_{ii}44 a-ma-qu₂-tak-ku-nu-šim-¹ma¹ tu-ga-ša-a ki-i GUD TU₆ EN₂

-
- 115 A_{ii}45 EN₂ UD₅ ar-qa₂-at a-¹ruq¹ DUMU-ša a-ruq^{lu²}SIPA-ša a-ruq na-qid.¹sa¹⁵¹³

‡

- 108 So that it may pass from his anus like wind, so that it may come up like a burp.’

-
- 109 Incantation: ‘O Bile! O Bile! Bile is the *pāšittu* disease (viz., the one who obliterates),
110 Bile constantly travels the pathways[?] like a yellow heron,⁵¹⁴
111 It constantly perches on the reed fence on top of the wall,
112 It looks at the one who is eating bread, it looks at the one who is drinking beer:
113 “When you all eat bread, when you all drink beer,
114 I will attack you, and then you will belch like an ox’.” Incantation-formula.

-
- 115 Incantation: ‘The nanny goat is yellow, her offspring is yellow, her shepherd is yellow, her overseer is yellow,

⁵¹¹ Lines 109–114 are edited by Collins (1999: 230–231) as Martu 1.

⁵¹² Collins (1999: 230) reads the final word in the line as ¹a-lak¹-[ta], hence the translation ‘*martu* keeps walking the pat[h[?]].’ Alternatively, this fragmentary passage could perhaps be rendered a-p[a-ra] for *appāru* ‘reed marsh’ (Cadelli 2000: 198), although this is less likely since this word is usually spelled with the sign AP as the first element (CAD A/2 179–181).

⁵¹³ Lines 115–119 are edited by Collins (1999: 231–232) as Martu 2. For an Old Assyrian version of this incantation, see Michel 2004 as well as Wasserman and Zomer 2022: 62–63.

⁵¹⁴ It is difficult to establish a connection between bile and the yellow IGIRA₂ = Akk. *igirū* bird, normally equated with the heron: herons are usually white or grey but have yellow eyes (and beaks), which may have provided a link to patients suffering from medical conditions that are somehow related to bile, including the two types of jaundice, both of which are thematised in different parts of this tablet. The logographic sequence IGIRA₂^{mušen} SIG₇ may have served, on a distinct orthographic level, as a pun for IGI RA SIG₇, meaning ‘eyes struck with yellow’.

- 116 A_{ii46} *ina e-ki* SIG₇ U₂.MEŠ SIG₇.MEŠ 'ik¹-kal *ina a-tap-pi a-ruq-ti* A.MEŠ SIG₇.MEŠ *i-šat-ti*
 117 A_{ii47} *i-suk-ši*^{giš} GIDRU ul u₂-tir-¹ra¹ pa-ni-ša : i*-suk*-ši⁵¹⁵ kir-ba-na, ul u₂-šaq-qa-a re-ši-ša
 118 A_{ii48} 'i¹*-suk-ši bil₂-li⁵¹⁶ u²ḪAR.ḪAR¹ u MUN : mar-tu GIM im-ba-ri ana ša₂-ha-ḫi it-bi
 119 A_{ii49} 'EN₂ ul¹ ia-ut-tu EN₂ e₂-¹a¹ u^d asal-¹lu₂-ḫi EN₂ da¹-mu u^d gu-la TU₆ EN₂⁵¹⁷
-
- 120 A_{ii50} K[A.INIM.MA š]a pa-šit-ti 'DU₃¹.D[U₃.B]I^{u2}ḪAR.ḪAR^{sim1} LI MUN SUM^{sar} pa-pi-ra DIŠ-niš SIG₃-¹aš¹
 121 A_{ii51} 'EN₂¹ [x x] x [x x x] x ŠID-nu la pa-tan NAG-ma [x] x x 'TI-u¹
-
- 122 A_{ii52} EN₂ x [.....] x ša e li ša lib-¹bi¹ [.....] x 'ad¹
 123 A_{ii53} x [..... lib-l]u¹ ina qi₂-bit^d e₂-¹a¹ [..... ḷip-¹tur 'EN₂¹
-

†

- 116 On a yellow canal bank, it eats yellow grass, it drinks yellow water from a yellow canal:
 117 (Whenever) one throws a stick at it, it does not turn its face; (whenever) one throws a clod at it, it does not raise its head,
 118 (But whenever) one throws a mixture of *ḫašû* ('thyme') and salt at it, the bile rises until it dissolves like a fog.
 119 The incantation is not mine; it is the incantation of Ea and Asalluḫi; it is the incantation of Damu and Gula.' Incantation-formula.
-
- 120 An invocation for *pāšittu* disease. Its ritual: you stir (*tamaḫḫaš*) *ḫašû* 'thyme', *burāšu* (a kind of juniper), salt, *šūmū* ('garlic'), (and) beer bread together,
 121 you recite (*tamannu*) the incantation . . . he drinks (*išattī-ma*) it on an empty stomach, and then . . . he will recover (*iballuḫ*).
-
- 122 Incantation: ' . . . of the belly . . .
 123 . . . may he live, may Ea release . . . ' Incantation.
-

515 The syllabic rendering *i-suk-ši* is nearly identical to NAG-*ši* in form. This similarity probably led Collins (1999: 232) to read, in line with Köcher's (1980) hand-copy, the second occurrence as NAG-*ši*, which he then emended to *i¹-suk¹-ši*. Collations of the tablet show that the signs in question are actually *i-suk-ši*.

516 For reading this form as a syllabic spelling of *billu* 'mixture', see already Cadelli 2000: 198 and 231. Collins (1999: 232) reads it as *pillū* 'mandrake'.

517 The gap in lines 119–125 has partially been filled with the help of K 13344 + K 17699, which is a direct joint to MS A. The join was found by Zs. Földi in 2023.

- 124 A_{ii 54} [KID₃.KID₃.BI *k*]ab-ru-ti u 'MUN NU KU₃¹-ti ŠUB-di
 125 A_{ii 55} [ana Š]A₃ 'EN₂¹ Š[ID] la pa-tan NAG-ma ina-eš
-
- 126 A_{ii 56} [5⁵¹⁸ K]A.INIM.MA ZE₂.A.KAM
-
- 127 A_{ii 57} IG[I.4.G]AL₂.LA ILLU 'LI.TAR SUD₂¹ ina A 'NAG¹-šu₂
 [I]GI.4.GAL₂.LA ILLU 'LI¹.[TAR] / [. .] (BAM 72: 2'-3')
-
- 128 A_{ii 58} 14 N[UMUN G]I.ZU₂.LUM.MA SUD₂ ina 5 GIN₂ 'I₃.GIŠ¹ u KAŠ NAG-'šu₂¹
 NUMUN GI.ZU₂.LUM.MA SUD₂ ina KAŠ NAG (STO 3: 19)
 [NUMUN G]I.ZU₂.LUM.MA SUD₂ i[na . .] (BAM 60: 5')
-
- 129 A_{ii 59} 21 ^{u2}[na]b*-¹ruq¹*-qa ina 10 GIN₂ I₃.GIŠ¹ u KAŠ NAG-šu₂
^{u2}nam-ruq-qa SUD₂ ina KAŠ NAG (STO 3: 19)
^{u2}[na]m-ru-qu SUD₂ ina KAŠ SAG [. .] (BAM 60: 6')
 [DIŠ KI MIN] ^{u2}nab-ru-qu SUD₂ / [ina KA]Š 'NU pa-tan NAG¹-ma / [. .] (BAM 246: 11-13)
-

‡

- 124 Its ritual: . . . you put (*tanaddi*) . . . thick . . . and impure salt,
 125 you recite (*tamannu*)[?] the incantation over it . . . he drinks (*išattī-ma*) it on
 an empty stomach; then he will get well.
-
- 126 Five[?] invocations for bile.
-
- 127 You pound (*tasâk*) a fourth of a shekel of resin from *abukkatu* (a tree), (and)
 you have him drink (*tašaqqīšu*) it in water.
-
- 128 You pound (*tasâk*) fourteen seeds from *kūru* (a plant), (and) you have him
 drink (*tašaqqīšu*) it in five shekels of oil and beer.
-
- 129 You have him drink (*tašaqqīšu*) twenty-one (pieces of) *namruqu* (a plant) in
 ten shekels of oil and beer.
-

⁵¹⁸ Ritter (1965: 312) suggests reconstructing the number 5 before KA.INIM.MA, based on the number of incantations that precede this line, and there is room in the break for a numeral. It is unclear, however, whether the KA.INIM.MA statements in lines 98 and 120 are being counted as rubrics.

- 130 A_{ii60} 15 ŠE ^{r^{u2}1*}[IG]I*-*lim ina* 1/2 SILA₃ I₃.GIŠ u KAŠ NAG-š_{u2}
-
- 131 A_{ii61} 90 ^{u2}[*sis-sin-ni*]i ŠA₃-*bi ina* 10 GIN₂ A NAG-š_{u2}
 90 ^{u2}*si-sin-ni* ŠA₃ *mal-ma-liš* SUD₂ *ina* KAŠ ^{u2}KURUN₂.NA NU *pa-tan* NAG-*ma ina* 'DUR₂-š_{u2}'¹ SI.SA₂-*ma* 'TI' (STO 2: 146)
 '4²1-*ut* ^{u2}*sis-sin-nu* ŠA₃-[*bi*] / [. . .] (BAM 72: 3'-4')
-
- 132 A_{ii62} IGI.4.GAL₂.[LA] 'U₂ ^{1*}*ma-at-qa ina* 10 GIN₂ A NAG-š_{u2}
ana ŠA₃ UTUL₂ ŠUB-*ma* 'IGI.4'.GAL₂.LA U₂ *mat-qa* IGI.4.GAL₂.LA U₂ 'TUR *mat-^rqu*' IGI.4.GAL₂.LA ^{u2}*a-ra-ri-ia₂-^rnu*¹
 : ^{u2}*mer-gi-ra-a-^rnu*' (STO 2: 145)
-
- 133 A_{ii63} IGI.4.GAL₂. 'LA U₂ ¹NAM.TI.LA *ina* 10 GIN₂ I₃.GIŠ NAG-š_{u2}
-
- 134 A_{ii64} 1/2 GIN₂ ^{u2}*a-ra-ri-a-nu ina* 10 GIN₂ A NAG-š_{u2}
ana ŠA₃ UTUL₂ ŠUB-*ma* 'IGI.4'.GAL₂.LA U₂ *mat-qa* IGI.4.GAL₂.LA U₂ 'TUR *mat-^rqu*' IGI.4.GAL₂.LA ^{u2}*a-ra-ri-ia₂-^rnu*¹
 : ^{u2}*mer-gi-ra-a-^rnu*' (STO 2: 145)
 [1/2 GI]N₂ ^{u2}*a-^rra¹-ri-a-nu* / [. . .] (BAM 72: 8'-9')

†

- 130 You have him drink (*tašaqqīšu*) fifteen grains of *imḥur-līm* ('faces a thousand' plant) in half a litre of oil and beer.
-
- 131 You have him drink (*tašaqqīšu*) ninety (grains)⁵¹⁹ of *sissinni libbi* ('date spadix for the innards' plant) in ten shekels of water.
-
- 132 You have him drink (*tašaqqīšu*) a fourth of a shekel of *šammu matqu* ('sweet plant') in ten shekels of water.
-
- 133 You have him drink (*tašaqqīšu*) a fourth of a shekel of *šammi balāti* ('plant of life') in ten shekels of oil.
-
- 134 You have him drink (*tašaqqīšu*) half a shekel of *arariānu* (a plant) in ten shekels of water.
-

⁵¹⁹ For the 90 (grains of) *sissinni libbi*, see STO 2: 146.

- 135 A_{ii}65 IGI.4.GAL₂.LA ^{u2}rIGI'.NIŠ ina 10 GIN₂ A NAG-š_u₂

- 136 A_{ii}66 IGI.4.GAL₂.LA ^{u2}me-er-gi-ra-nu ina 10 GIN₂ KAŠ [NAG-š_u₂]
 ana Š_A₃ UTUL₂ ŠUB-ma 'IGI.4'.GAL₂.LA U₂ mat-qa IGI.4.GAL₂.LA U₂ TUR mat-'qu¹ IGI.4.GAL₂.LA ^{u2}a-ra-ri-ia₂-¹nu¹
 : ^{u2}mer-gi-ra-a-¹nu¹ (STO 2: 145)

- 137 A_{ii}67 DIŠ NA ZE₂ DAB-su GAZI^{sar} SUD₂ ina KAŠ NAG-ma i-ar₂-ru₃ : DIŠ KI MIN ħi-qa KAŠ NAG-¹ma i¹-a[r₂-ru₃]

- 138 A_{ii}68 DIŠ KI MIN ħi-qa A.GEŠTIN.NA KALAG.GA NAG-ma i-ar₂-ru₃ : DIŠ KI MIN ^{sim}LI SUD₂ ina 'KAŠ¹ NAG-¹ma¹
 i-¹ar₂-¹ru₃

- 139 A_{ii}69 DIŠ KI MIN ^{u2}me-er-gi-ra-a-na SUD₂ ina A NAG-ma i-ar₂-ru₃ : DIŠ KI MIN ^{u2}IGI-lim SUD₂ ina KAŠ NAG-ma
 i-ar₂-ru₃

†

- 135 You have him drink (*tašaqqīšu*) a fourth of a shekel of *imḥur-ešrā* ('faces twenty' plant) in ten shekels of water.

- 136 You have him drink (*tašaqqīšu*) a fourth of a shekel of *mergirānu* (a plant) in ten shekels of beer.

- 137 If someone has been seized (*išbassu*) by bile (*martu*): you pound (*tasâk*) *kasû* ('tamarind'), he drinks (*išattī-ma*) it in beer, and then he will vomit. If DITTO, he drinks *ḥīqu* ('diluted beer') (and) beer, and then he will vomit.

- 138 If DITTO, he drinks (*išattī-ma*) *ḥīqu* ('diluted beer') (and) strong vinegar, and then he will vomit. If DITTO, you pound (*tasâk*) *burāšu* (a kind of juniper), he drinks it in beer, and then he will vomit.

- 139 If DITTO, you pound (*tasâk*) *mergirānu* (a plant), he drinks (*išattī-ma*) it in water, and then he will vomit. If DITTO, you pound *imḥur-līm* ('faces a thousand' plant), he drinks it in beer, and then he will vomit.

- 140 A_{ii70} DIŠ KI MIN MUN *lu ina A lu ina KAŠ NAG-ma i-ar₂-ru₃* : DIŠ KI MIN SUM^{sar} SUD₂ *ina A NAG-ma i-ar₂-ru₃*
 DIŠ NA ZE₂ GIG SUM^{sar} SUD₂ *ina A NU pa-tan NAG (STO 3: 14)*
 [x x x GI]G SUM^{sar} SUD₂ *ina [. .] (BAM 60: 1')*
-
- 141 A_{iii1} DIŠ KI MIN ILLU LI.TAR SUD₂ *ina A 'NAG^{1*}-ma i-ar₂-ru₃* :⁵²⁰ DIŠ KI MIN ILLU LI.TAR SUD₂ *ina A tara-muk ina MUL₄ tuš-bat NAG-ma i-ar₂-ru₃*
-
- 142 A_{iii2} DIŠ KI MIN ^{u2}UKUŠ₂.ḪAB ^{sim}BULUH₁ ^{u2}ḪAR.ḪAR *ina I₃ ina MUL₄ tuš-bat NAG-ma i-ar₂-ru₃*
 143 A_{iii3} DIŠ KI MIN ^{u2}NU¹.LUḪ.ḪA SUM^{sar} *a-ḫe-na-a SUD₂ ina KAŠ NAG-ma i-ar₂-ru₃*
-

†

- 140 If DITTO, he drinks (*išattī-ma*) salt in either water or beer, and then he will vomit. If DITTO, you pound (*tasâk*) *šūmū* ('garlic'),⁵²¹ he drinks it in water, and then he will vomit.
-
- 141 If DITTO, you pound (*tasâk*) resin from *abukkatu* (a tree), he drinks (*išattī-ma*) it in water, and then he will vomit. If DITTO, you pound resin from *abukkatu* (a tree), you soak it in water;⁵²² you leave it out overnight under the stars, he drinks it, and then he will vomit.
-
- 142 If DITTO, you leave *irru* ('cucumber'), *baluḫḫu* ('ferula gummosa'), (and) *ḫašû* ('thyme')⁵²³ in oil out overnight under the stars, he drinks (*išattī-ma*) them, and then he will vomit.
- 143 If DITTO, you pound (*tasâk*) *nuḫurtu* ('asafoetida') (and) *šūmū* ('garlic') separately, he drinks them in beer, and then he will vomit.
-

⁵²⁰ The scribe seems to have initially placed a *Glossenkeil* after *i₃-ar₂* by mistake, which forced him to add the AŠ (= *ru₃*) on top of this first *Glossenkeil*, yielding *i₃-ar₂-ru₃*; he then had to write a second *Glossenkeil* after the complete form.

⁵²¹ The last ingredient in the last line of the second column, namely SUM^{sar} = Akk. *šūmū* ('garlic'), harkens back to the list of simples against bile in lines 14–17 of the first column. The same list also occurs at the beginning of BAM 60.

⁵²² At the beginning of the third column, the distinctive element for treating bile is soaking the resin from the *abukkatu* tree in water rather than beer. This element is also mentioned, in connection with bile, in BAM 429: 10', which is usually thought to represent a manuscript of the Therapeutic Vademecum BAM 1. However, since the list of ingredients is missing from the passage mentioning bile in BAM 429: 6'–12', we cannot be certain how much overlap there is between this passage and the corresponding part of the Therapeutic Vademecum BAM 1 i 30–34. For the section concerned with bile in BAM 1 i 30–34, see also the discussion in line 26 above.

⁵²³ The three ingredients *irru*, *baluḫḫu* and *ḫašû* are found together in BAM 108 obv. 8–14 and BAM 168 rev. 21–24, both with the medical incipit: DIŠ NA ŠA₃-šū₂ KUM₂ TUKU-ši KUM₂ ŠA₃ ša₂-ḫa-ti 'if someone has heat in his belly: in order to remove the heat of the belly, (. . .)'. The fourth ingredient in both texts is *nuḫurtu*, which occurs here in the next line (143), as part of a separate prescription.

- 144 A_{iii 4} DIŠ NA IGI.'SIG₇.SIG₇ GIG-*ma* GIG-*su* *ana* ŠA₃ IGI.MIN-š_u₂ E₁₁-*a* ŠA₃ IGI.MEŠ-š_u₂ GU.MEŠ SIG₇.MEŠ *ud-du-ḥu*
DIŠ NA *aḥ-ḥa-zu* *ana* IGI.MIN-š_u₂ E₁₁-*a-ma* IGI.MIN-š_u₂ GU.MEŠ SIG₇.MEŠ 'ud¹-*du-ḥa* (STO 3: 250)
- 145 A_{iii 5} ŠA₃.MEŠ-'š_u₂ *na*¹-š_u-*u* NINDA *u* KAŠ *u*₂-*tar-ra* NA BI IM DU₃.A.BI GIG *u*₂-*za-bal-ma* BA.UŠ₂
ŠA₃.MEŠ-š_u₂ *na*-š_u-*u*₂ NINDA *u* KAŠ *u*₂-*tar-ra* NA BI *u*₂-*za-bal-ma* [NU TI]I 'UŠ₂¹ (STO 3: 251)
-
- 146 A_{iii 6} DIŠ 'NA* IGI'.SIG₇.SIG₇ 'GIG¹-*ma* SAG.DU-*su* *pa-nu-š_u₂* *ka-lu* ADDA-š_u₂ SUḤUŠ EME-š_u₂ *ša-bit* *ši-pir-š_u₂*
SUMUN-*ma* BA.UŠ₂
DIŠ NA *aḥ-ḥa-zu* GIG SAG.DU-*su* *pa-nu-š_u₂* SU-š_u₂ *ka-la-š_u₂* *u*₃ SUḤUŠ E[ME-š_u₂ DAB] / *ana* GIG *šu-a-tu*^{lu2} A.ZU
ŠU-*su* NU *ub-bal* NA BI UŠ₂ NU [TI] (STO 3: 252–253)
-

†

- 144 If someone suffers (*maruṣ-ma*) from *amurriqānu*-jaundice,⁵²⁴ and then his illness goes up (*illā*) into his eyes (and) yellow filaments cover the inside of his eyes,
- 145 his internal organs (*qerbū*) heave⁵²⁵ (and) he regurgitates bread and beer, that man suffers (*maruṣ*) from every kind of wind, he will linger for a little while, and then he will die (*imât*).⁵²⁶
-
- 146 If someone suffers (*maruṣ-ma*) from *amurriqānu*-jaundice, and his head, his face, the entire trunk of his body (*pagru*),⁵²⁷ (and) the root of his tongue are seized (*šabit*),⁵²⁸ his affliction will last a long time (*ilabbir-ma*),⁵²⁹ and then he will die (*imât*).
-

524 For a discussion of the type of jaundice called IGI.SIG₇.SIG₇ = Akk. *amurriqānu*, see Fincke 2000: 190–192 and Thavapalan 2020: 74–76.

525 For this symptom, see the discussion in Stol 2006: 108–109.

526 Here, in lines 144–146, as well as in lines 250–253 below, the text has negative diagnoses (*imât* 'he will die'), yet treatments for these seemingly untreatable conditions follow in lines 148–164; for an important discussion of diagnostic statements like these in therapeutic texts, see Stol 1991–1992. The use of a negative prognosis and certain turns of phrase might suggest that these lines come from the Diagnostic Handbook. If they derive from the Diagnostic Handbook, the negative prognoses could have resulted from copying the source text in a mechanical way (see Scheyhing 2007 for further discussion). Given the apparent competition between the disciplines of the physician and the exorcist (see Johnson 2018 and Geller 2018), however, it is more likely that the negative prognoses represent the standard view of the diagnostician (*āšipu*, or more specifically the KA.PIRIG), whereas the physician (*asû*) represented in these texts saw *amurriqānu* as treatable and offered treatments in lines 148–164. Still the inclusion of these diagnostic statements here makes clear that the physician saw this medical condition as more severe than the conditions earlier in the text. The further progression in the severity of the illnesses is apparent in lines 252–253 below, where the physician refuses to treat a patient with *aḥḥāzu* (pace Cadelli 2021: 20).

527 This translation attempts to bridge the term in the main text, viz. ADDA = Akk. *pagru*, and the different term in the parallel, viz. SU = Akk. *zumru*.

528 Presumably all the mentioned body parts 'are seized', but the list of body parts is followed by a syllabically written form of the stative in the singular, namely *šabit*. We might have expected a masculine plural form of the stative such as *šabtū*.

529 The same idiom is also found in EYES 2: 54 (BAM 10 p. 122). However, here we have a parallel between the temporal verbs referring to a relatively short period of time (*zabātu* in the D-stem) and a longer period (*labāru*), followed in both cases with the negative prognosis *imât* 'he will die'.

- 147 A_{iii 7} DIŠ NA SU-šu₂ SIG₇ pa-nu-šu₂ SIG₇ ši-ḥat UZU TUKU (eras.)*⁵³⁰ a-mur-ri-qa-nu MU.NI
 [DIŠ SU-šu₂ SIG₇ IGI].MEŠ-šu₂ SIG₇ šiḥ-ḥat UZU TUKU.MEŠ a-mur-[ri-q]a-nu M[U.NI] (Sagig 33: 92)
 [DIŠ IGI.MEŠ-šu₂ SI]G₇ ŠA₃ IGI.MIN-šu₂ SIG₇ u SUḪUŠ EME-šu₂ GE₆ [a]ḥ-ḥ[a-zu MU.NI] (Sagig 33: 93)
 [DIŠ SU-šu₂ SI]G₇ IGI.MIN-šu₂ SIG₇.MEŠ šiḥ-ḥat UZU TUKU.MEŠ a-mu-ri-qa-nu (Sagig 18: 24)
 DIŠ NA SU-šu₂ SIG₇ IGI-šu₂ SIG₇ u GE₆ SUḪUŠ EME-šu₂ GE₆ ṽaḥ¹-ḥ[a-z]u MU.NE (STO 3: 233)
-
- 148 A_{iii 8} ^{sim}LI SUD₂ ina KAŠ NAG ^{sim}ŠE.LI SUD₂ ina KAŠ NAG ^{sim}ŠEŠ SUD₂ ina KAŠ NAG
 149 A_{iii 9} SUḪUŠ ^{gis}NAM.TAR NITA₂ ša₂ ^{im}SI.SA₂ ša₂ GURUN NU IL₂ SUD₂ ina KAŠ NAG ^{u2}mur-ra-an KUR-i SUD₂ ina ṽKAŠ*
 NAG^{1*}
 150 A_{iii 10} ^{u2}kur-ka-na₇ ṽSUD₂¹ ina KAŠ NAG ^{u2}IGI-lim SUD₂ ina KAŠ NAG ^{u2}nam-ruq-qa SUD₂ ina KAŠ ṽNAG¹

†

- 147 If someone's body is yellow (*aruq*), his face is yellow, (and) he has 'wasting away of the flesh' (*šiḥhat širi*), its name is *amurriqānu*-jaundice.⁵³¹
-
- 148 You pound (*tasāk*) *burāšu* (a kind of juniper), (and) he drinks (*išatti*) it in beer. You pound *kikkirānu* ('juniper seed'), (and) he drinks it in beer. You pound *murru* ('myrrh'), (and) he drinks it in beer.⁵³²
- 149 You pound root from male *pillū* ('mandrake') from the north side that has not (yet) borne any fruit, (and) he drinks it in beer. You pound *murrānu* ('myrrh-like' plant)⁵³³ of the mountains, (and) he drinks it in beer.
- 150 You pound *kurkanū* (a plant), (and) he drinks it in beer. You pound *imḥur-lim* ('faces a thousand' plant), (and) he drinks it in beer. You pound *namruqu* (a plant),⁵³⁴ (and) he drinks it in beer.

⁵³⁰ The sign indicated in Köcher's (1980) hand-copy as a small A written within the TUKU shows traces of intentional erasure.

⁵³¹ This line, as well as line 233 below, both cite more or less verbatim two consecutive lines in the Diagnostic Handbook: our line here is an exact quote of Sagig 33: 92, whereas line 233 below seems to combine elements from Sagig 33: 92 and 93 (Labat 1951: 72–73; Heeßel 2000: 357). For further discussion, see STO 3: 233.

⁵³² A number of the plants included in this long list of simples reappear in STT 92 ii 1–7, as a group of drugs for *amurriqānu*.

⁵³³ The logographic writing for *murrānu* is ^{gis}MA.NU.SIG₇.SIG₇ (CAD M/2 220), which is why this plant might be thought particularly appropriate for the treatment of *amurriqānu*-jaundice usually rendered with the logogram IGI.SIG₇.SIG₇.

⁵³⁴ Here again there seems to be a connection between the chosen ingredient, viz. *namruqu*, and the medical condition *amurriqānu*: although *namruqu* is actually a loanword into Akkadian, its phonetic make-up with the consonants *m-r-q* is extremely similar to (*w*)*arāqu*, the word for 'yellow' in Akkadian.

- 151 A_{iii 11} ^{u2}*nam-ruq-qa* SUD₂ *ina* A NAG IM.SAḪAR.NA₄.KUR.RA SUD₂ *ana* A.MEŠ ŠUB *tu-ZAK* NAG ^{sim}LI SUD₂ *ina* GA NAG
- 152 A_{iii 12} ^{r^{sim}}ŠE¹.LI SUD₂ *ina* GA NAG ^{sim}ŠEŠ SUD₂ *ina* GA NAG ^{u2}*nam-ruq-qa* SUD₂ *ina* GA NAG
- 153 A_{iii 13} 5 ŠE EḪ₃ 'AN.ZAḪ¹ *ina* KAŠ ŠUB *ina* MUL₄ *tuš-bat tu-ZAK* NAG ^{im}KAL.LA SUD₂ *ina* I₃ *e-re-ni u* KAŠ NAG
DIŠ NA MIN 15 ŠE.MEŠ AN.ZAḪ SUD₂ *ina* KAŠ *tara-SUD tu-zak-ka* I₃ *ḫal-ša ana* ŠA₃ ŠUB-*di* NU 'pa¹-[*tan* NAG] /
DIŠ NA MIN ^{im}KAL.LA SUD₂ *ina* I₃ *u* KAŠ NAG (STO 3: 246–247)
- 154 A_{iii 14} NUMUN ^{gis}*bi-ni* ^{r^{u2}}SUMUN¹.DAR SUD₂ *ina* KAŠ NAG NUMUN ^{gis}*bi-ni* SUD₂ *ina* KAŠ NAG
NUMUN ^{gis}*bi-ni* *ina* KAŠ NAG NUMUN ^{gis}*bi-ni* [x x x] (STO 3: 247)
- 155 A_{iii 15} NUMUN ^{gis}*bi-ni* SUD₂ *ina* 'I₃ *u* KAŠ NAG¹ SUḪUŠ ^{gis}*šu-ši* SUD₂ MIN : ^{u2}IGI.NIŠ SUD₂ *ina* KAŠ NAG⁵³⁵
NUMUN ^{gis}*bi-ni* SUD₂ *ina* I₃ *u* KAŠ NAG SUḪUŠ ^{gis}*šu-ši* *ina* I₃ *u* KAŠ NAG ^{u2}IGI.NIŠ 'SUD₂¹ *in*[*a* KAŠ NA]G.'MEŠ¹
(STO 3: 248)

†

- 151 You pound *namruqu* (a plant), (and) he drinks it in water. You pound *aban gabī* ('alum'), you put (*tanaddi*) it in water; you strain (*tuzakka*)⁵³⁶ it, (and) he drinks it. You pound *burāšu* (a kind of juniper), (and) he drinks it in milk.
- 152 You pound *kikkirānu* ('juniper seed'), (and) he drinks it in milk. You pound *murru* ('myrrh'), (and) he drinks it in milk. You pound *namruqu* (a plant), (and) he drinks it in milk.
- 153 You put five grains of powder from *anzaḫḫu* ('frit') in beer; you leave it out overnight under the stars, you strain it, (and) he drinks it. You pound *kalū* (a mineral), (and) he drinks it in oil from *erēnu* ('cedar') and beer.
- 154 You pound seed from *bīnu* ('tamarisk') (and) *šumuttu* ('beetroot'), (and) he drinks them in beer. You pound seed from *bīnu* ('tamarisk'), (and) he drinks it in beer.
- 155 You pound seed from *bīnu* ('tamarisk'), (and) he drinks it in oil and beer. You pound root from *šūšu* ('liquorice'), DITTO (= and he drinks it in oil and beer). You pound *imḫur-ešrā* ('faces twenty' plant), (and) he drinks it in beer.

⁵³⁵ The gap in lines 155–161 has been filled with the help of K 5762, which represents a direct join to MS A. The fragment was joined by Zs. Földi in 2019.

⁵³⁶ We take the form *tu-ZAK* as a D-stem of *zakū* 'to purify', perhaps with an overhanging /a/, to be read as *tu-zaka*(ZAK), hence *tuzakka* 'you strain', which could be analogous to orthographies like *tara*(TAR)-*bak* for *tarabbak* 'you stir into a paste'. For an explicit orthography of the verb, see *tu-zak-ka* in lines 245 and 246 below as well as *me-e-šu-nu u₂-za-ka-a* in the Old Babylonian therapeutic text CUSAS 32 73 obv 2–3. All recipes with *tuzakka* seem to involve purifying liquids by removing all non-liquid particulate matter, as in the perfume making recipes where it follows the verb *šaḫālu* 'to filter', perhaps describing a more fine-grained filtering process (Ebeling 1948: 312 ln. 4). The purified liquid is then consumed by the patient, so the removal of solid ingredients like *aban gabī* ('alum') or *anzaḫḫu* ('frit') must have played a central role in the procedure. For a survey of passages that use the D-stem of *zakū* meaning 'to strain', see Cadelli 2019: 60 and Stol 2020b: 568.

- 156 A_{iii 16} SUḪUŠ^{gis} MA.NU SUḪUŠ^{gis} N[U.U]R₂.MA *ina* 'NINDU¹ UŠ₂-er A.MEŠ *šu-nu-ti₃ tu-ZAK tu-kaš₃-ša NAG-ma ina-eš*
 DIŠ MIN SUḪUŠ^{gis} *šu-ši* SUḪUŠ^{gis} NU.UR₂.MA *ana* A ŠUB *ina* NINDU UŠ₂-er E₁₁-a *ta-ša₂-ḫal* SED 'NU¹ [*pa-tan*]
 'NAG¹.MEŠ (STO 3: 249)
 [DIŠ KI MIN SUḪUŠ^{gis} MA.NU SUḪUŠ^{gis} 'NU¹.[UR₂.MA . . .] / [tu]-sa₃-ak [. . .] (BAM 64 ii¹ 2'-3')
- 157 A_{iii 17} ^{u2}*a-šu-šum-ta₅ a-nu-nu-ta₅ ina qut-rin-ni tu-qat-tar-šu*
 DIŠ NA *aḫ-ḫa-za* DIRI ^{u2}*šu₂-še-em-ta₅ a-nu-nu-ta₅ ina qut-ri-ni tu-qat-tar-¹šu₂* (STO 3: 238)
 DIŠ KI MIN ^{u2}*a-šu-šum-tu₄* ^{u21}[*a-nu-nu-tu₄ . . .*] (BAM 64 ii¹ 4')
- 158 A_{iii 18} MUD₂ ^dNIN.KA₆.EDIN *ša ina* ^{u2}NINNI₅ GUB-zu *ta-maḫ-ḫar ina* I₃ EŠ.MEŠ
u MUD₂ KUN.¹DAR.GURUN.NA¹ ŠEŠ₂-su-ma *'ina¹-[eš]* (STO 3: 239)
 MUD₂ ^dNIN.KA₆.EDIN *'ša¹ [. . .]* (BAM 64 ii¹ 5')
- 159 A_{iii 19} I₃.SUMUN *sip-pi₂ ABUL ki-lal-le-e* TI *ina* I₃ EŠ.MEŠ
'ru-ša¹-am ša si-ip-pi *'ABUL ki-lal-le¹-en* TI-*qe₂ ana* I₃.GIŠ ŠUB-*di ta-ap-ta-¹na¹-[ša-aš]* (STO 3: 240)
ru-uš-ša ša sip-[pi x x x] (STO 3: 254)
ru-uš-ša ša 'sip²-pi¹ x x TI-¹qe₂ KI¹ [. . . ŠEŠ₂]-¹su-ma¹ TI (STO 4: 2)
 DIŠ KI MIN I₃.SUMUN *ša sip-pi₂ AB[UL . . .]* (BAM 64 ii¹ 6')
 [. . .] / *ša* NA₄ ABUL TI-*qe₂ 'KI I₃¹ [. . .]* (BAM 66 rev. 4'-5')



- 156 You heat (*tesekker*) root from *ēru* (a tree) (and) root from *nurmû* ('pomegranate') in an oven, you strain this liquid, you let it cool, (and) he drinks it; then he will get well.
- 157 You fumigate him with *ašuşumtu* (a plant) (and) *anunûtu* (a plant) using a censer.
- 158 You collect the blood of an *ayāšu* ('weasel') that was standing on rushes, (and) you keep anointing (*taptanaššaš*) him with it in oil.
- 159 You take (*teleqqe*) grease (*lušû*)⁵³⁷ from both doorjambes of the city gate, you keep anointing him with it in oil,⁵³⁸

⁵³⁷ I₃.SUMUN = Akk. *lušû* 'old oil' is replaced by *rūšu* 'dirt' in line 240 below; both of these words also seem to pun on *russû* 'sullied' in the next line (cf. Scurlock 2014: 535 n. 47).

⁵³⁸ The translation of lines 159–160 partially reflects the placement of horizontal rulings and DIŠ KI MIN elements in the parallel text BAM 64 ii¹ 6'–7', where these two lines are treated as a distinct unit. In the next line, which corresponds to line 161 of our text, BAM 64 returns to the *ina* KAŠ NAG pattern that was used earlier in the column.

- 160 A_{iii 20} *ger₃-ra-am ru-^rus¹-sa₃-a⁵³⁹ uš-te-eš-šir ti-tur-ra na-di-ta₃ e-ti-^riq¹*
^rge-er-ra ru¹-us-sa₃-a-am ^ruš-te-eš-še-er¹ ti-tur-ra na-di-a-am i x [x x] (STO 3: 241)
ger₃-ra-am ru-us-sa₃-a u[š-te-eš-šir . . .] (BAM 64 ii¹ 7)
- 161 A_{iii 21} ^{u2}NIG₂ GIDRU SA₃ SUD₂ *ina* ^rKAŠ¹ NAG ^{sim}GUR₂.GUR₂ SUD₂ *ina* KAŠ NAG GURUN ^{u2}ka-zi-ri SUD₂ *ina* K[AŠ NA]G*
 DIŠ KI MIN ^{u2}NIG₂ GIDRU SA₃ SUD₂ *ina* KAŠ [. . .] / DIŠ KI MIN GURUN ^{u2}ka-zi-ri SU[D₂ . . .] (BAM 64 ii¹ 8'–9')
 DIŠ NA *a-mur-ri-qa-na* GIG ^{u2}NIG₂ GIDRU SUD₂ *ina* KAŠ [NAG] (Schmidtchen 2018: 464–465 obv. 12')
 DIŠ KI MIN ^{sim}KU₇.KU₇ *ina* KAŠ [NAG] / DIŠ KI MIN GURUN *ka-zi-ri ina* KAŠ [NAG] (Schmidtchen 2018: 464–465 obv. 14'–15')
- 162 A_{iii 22} ^{u2}ḪAR.ḪAR SUD₂ *ina* KAŠ NAG KUŠ⁵⁴⁰ ^{gis}NU.UR₂.MA SUD₂ *ina* KAŠ ^rNAG¹ x x x x x [x x x]
 [. . .] / DIŠ KI MIN SUḪUŠ ^{gis}NU.UR₂.MA SUD₂ [. . .] (BAM 64 ii¹ 9'–10')
 DIŠ KI MIN *ḫa-še-e in*[a KAŠ NAG] (Schmidtchen 2018: 464–465 rev. 1)
 DIŠ KI MIN 2 GIN₂ ^{gis}NU.UR₂.¹MA ^rina¹ K[AŠ NAG] (Schmidtchen 2018: 464–465 rev. 3)

†

- 160 (and then) he / it goes straight out the sullied (*russû*) pathway, he / it marches through the abandoned causeway.⁵⁴¹
- 161 You pound red *ḫaṭṭi rē'i* ('shepherd's crook'), (and) he drinks it in beer. You pound *kukru* (an aromatic), (and) he drinks it in beer. You pound fruit from *kazīru* (a plant), (and) he drinks it in beer.
- 162 You pound *ḫašû* ('thyme'), (and) he drinks it in beer. You pound skin from *nurmû* ('pomegranate'), (and) he drinks it in beer . . .

⁵³⁹ For this reading, but understood differently as a by-form of *ruššû* 'to have a reddish sheen', see Scurlock 2014: 514 and 525. We take *ru-us-sa₃-a* as a D-stem verbal adjective from *russû* meaning 'sullied', parallel to the other verbal adjective later in the line, viz. *na-di-ta₃* 'abandoned'. Previous interpretations have read *ru-us-sa₃-a* as ŠUB *uš-ša-a*, with ŠUB as a logographic writing for the similar term *na-di-ta₃* later on in the same line (Cadelli 2000: 202 with n. 46). This is unlikely and interrupts the clear parallel between the two noun-adjective-verb sequences.

⁵⁴⁰ The logogram KUŠ, presumably for Akk. *mašku* 'skin', is not the standard orthography for the rind of a pomegranate, which is BAR, read as Akk. *qilpu*, as in *qilip nurmî*. This exceptional turn of phrase only occurs here and in AMT 73/1+ i 57 (Eypper 2016: 20–21 ln. 57). The two parallel texts have SUḪUŠ and 2 GIN₂ in place of KUŠ, probably representing two different ways of correcting this anomalous phrase.

⁵⁴¹ The gate with the old oil (i.e., grease), as well as the sullied and abandoned pathways in lines 159 and 160 seem to be a metaphorical representation of the patient's non-functioning orifices and gastrointestinal organs. The line clearly operates on two levels and can be translated accordingly: on the one level, it describes a patient looking for a deserted place to void his bowels, presumably after the action of walking has loosened them ('he goes straight out' and 'he marches through'), but it could also describe faecal matter passing through the rectum ('it goes straight out' and 'it marches through'), hence the reference to sullied pathways.

- 163 A_{iii 23} SUḪUŠ^{r^{u2}*EME¹*} UR.GI₇ SUD₂ *ina* KAŠ NAG IGI.6.GAL₂ 'LA¹ [.....]
 DIŠ KI MIN SUḪUŠ^{u2} EME UR.GI₇ SUD₂ [. . .] (BAM 64 ii¹ 11')
 DIŠ KI MIN IGI.6.GAL₂ ^{u2}*im-ḫur-lim* i[na KAŠ NAG] (Schmidtchen 2018: 464–465 rev. 2)
 DIŠ KI MIN SUḪUŠ^{u2} EME UR.GI₇ *ina* [KAŠ NAG] (Schmidtchen 2018: 464–465 rev. 4)
- 164 A_{iii 24} ^{u2}IGI.NIŠ *qut-ri*₃ SUD₂ *ina* 'I₃¹ u KAŠ NAG PA^{gis} NU.UR₂.MA [.....]
 DIŠ KI MIN ^{u2}IGI.NIŠ *qut-ri*₃ [. . .] / DIŠ KI MIN PA^{gis} NU.UR₂.MA PA^{gis} [. . .] (BAM 64 ii¹ 12'–13')
-
- 165 A_{iii 25} DIŠ NA IGI.SIG₇.SIG₇ DIRI 'SUḪUŠ^{gis} 'š^{gis}u-š^{gis}i x x x [.....]⁵⁴²
 DIŠ KI MIN SUḪUŠ^{gis} 'š^{gis}u-š^{gis}i ḪAD₂.DU SUD₂ i[na KAŠ NAG] / DIŠ KI MIN SUḪUŠ^{gis} GI.ZU₂.LUM.MA i[na KAŠ NAG]
 (Schmidtchen 2018: 464–465 rev. 5–6)
- 166 A_{iii 26} *ina* MUL₄ *tuš-bat* NAG ḫu-'bi-bi-ta₅^{1*} [.....]
-
- 167 A_{iii 27} SUḪUŠ^{gis} NU.UR₂.MA 'ša₂^{1*} ['^{im}SI].^{1*}SA₂^{1*} [.....]
 168 A_{iii 28} *šum-ma ina* x [.....]
-

†

- 163 You pound root from *lišān kalbi* ('dog's tongue' plant), (and) he drinks it in beer. You pound a sixth of a shekel of *imḫur-līm* ('faces a thousand' plant), (and) he drinks it in beer.⁵⁴³
- 164 You pound *imḫur-ešrā* ('faces twenty' plant) (and) *qutru* (a plant), (and) he drinks it in oil and beer. You pound⁷ leaves from *nurmû* ('pomegranate') (and) leaves from . . .
-
- 165 If someone is full (*mali*) of *amurriqānu*-jaundice: . . . root from *šūšu* ('liquorice') . . .
- 166 you leave it out overnight under the stars, (and) he drinks it. . . *ḫumbabītu* (a kind of lizard)⁵⁴⁴ . . .
-
- 167 Root from *nurmû* ('pomegranate') from the north side . . .
 168 if . . . in . . .
-

⁵⁴² Schmidtchen 2018: 465 rev. 5–6 is only a distant parallel, because the traces following SUḪUŠ^{gis} 'š^{gis}u-š^{gis}i in STO do not seem to match up with either HAD₂.DU or SUD₂ in the suggested parallel. Therefore, we do not include it in our translation of the line.

⁵⁴³ The second half of the line has been restored using the parallel identified in Schmidtchen 2018: 465 rev. 2. While this parallel only instructs someone to drink the drugs in beer, earlier lines of STO 3 consistently include a reference to the pounding of the ingredients.

⁵⁴⁴ This rare term is listed under *ḫumbabītu* in CAD H 234 and seems to refer to a type of lizard. The Principal Izbu Commentary describes it as *pizallur(t)u ša šēri* 'gecko from the steppe' (Leichty 1970: 213 ln. 43), while in Uruanna III 271 and 275 both *ḫu-bi-bi-it* A.ŠA₃ and *pi-za-lu-ur-tu* are equated with *iššû rabītu* 'a large female gecko'. The *ḫumbabītu* lizard is also mentioned as a medical ingredient in BAM 297 obv. 12' (*ḫu-bi-bi-it* E₂), BAM 538+ ii 49' (*ḫu-um-bi-bi-tu*₂) and CUSAS 32 73 obv. 7 (*li-pi-a-am ša ḫu-um-bi-bi-tim*).

169 A_{iii 29} BAR^{giš} r̄NU.UR₂¹. [MA]

170 A_{iii 30} r̄saḥ-le₂^{1*}-[e]

ten missing lines

181 A_{iii 41'} x x x x x [.....]⁵⁴⁵

182 A_{iii 42'} DIŠ NA IGI.SIG₇.SIG₇ DI[RI]

183 A_{iii 43'} ta-tab-bal I₃.UDU U[KUŠ₂.ḪAB]

184 A_{iii 44'} MUŠ.DIM₂.GURUN. 'NA' [.....]

185 A_{iii 45'} x x x [.....]

twenty-two missing lines

†

169 Rind from *nurmû* ('pomegranate') . . .

170 *saḥlû* ('cress') . . .

ten missing lines

181 . . .

182 If someone is full (*malî*) of *amurriqānu*-jaundice . . .

183 you take away . . . pulp from *irrû* ('cucumber') . . .

184 *pizallur(tu)* ('gecko') . . .

185 . . .

twenty-two missing lines

⁵⁴⁵ The fragment AMT 9/6 was copied as an indirect join to MS A by Köcher (1980), but on closer examination in 2021, K. Simkó was able to join it directly to the main manuscript at this point.

208 A_{iv1} [DIŠ MIN x] x ina I₃.UDU UKUŠ₂.ḪAB¹ S[UD₂ ina KA]Š NAG : DIŠ MIN UZU GUD *kab-ra* GU₇.MEŠ ŠE₁₀ GE₆⁵⁴⁶ NU IGI

209 A_{iv2} [DIŠ MIN ^{u2}]ḪNAM¹.LU₂.U₁₈.LU⁵⁴⁷ ^{sim}ŠEŠ ina Ḫ₃ u¹ KAŠ NAG : DIŠ MIN AMA A.A ḪAD₂.DU SUD₂ ina I₃ u KAŠ^{lu2} KURUN₂.NA NAG-*ma* BURU₈

210 A_{iv3} [DIŠ MI]N ^{u2}*ak-tam* ILLU LITAR U₂ BABBAR ina Ḫ₃¹ u KAŠ NAG : DIŠ MIN I₃.UDU UKUŠ₂.ḪAB ina KAŠ NAG

211 A_{iv4} [DIŠ M]IN ^{sim}ŠEŠ NUMUN ^{sim}LI IM.SAḪAR.NA₄.KUR.RA SUD₂ ina I₃ u KAŠ NAG : DIŠ MIN ḪAR KUG.SIG₁₇ ḪUŠ.A ina ŠU-šu₂ GAR-*an*

†

208 If DITTO, you pound (*tasâk*) . . . in pulp from *irru* ('cucumber'), (and) he drinks (*išatti*) it in beer. If DITTO, he keeps eating (*itanakkal*) fatty beef, (and then) he will not have (lit. see) (*lā immar*) black faeces.

209 If DITTO, he drinks (*išatti*) *amilānu* ('man-like' plant) (and) *murru* ('myrrh') in oil and beer. If DITTO, you dry (*tubbal*) (and) pound (*tasâk*) *ummi mē* ('mother of water' insect), he drinks (*išatti-ma*) it in oil and brewer's beer, and then he will vomit (*i'arru*).

210 If DITTO, he drinks (*išatti*) *aktam* (a plant), resin from *abukkatu* (a tree), (and) *šammu pešû* ('white plant') in oil and beer. If DITTO, he drinks pulp from *irru* ('cucumber') in beer.

211 If DITTO, you pound (*tasâk*) *murru* ('myrrh'), seed from *burāšu* (a kind of juniper), (and) *aban gabî* ('alum'), (and) he drinks them in oil and beer. If DITTO, you put a ring of red gold⁵⁴⁸ on his hand.

⁵⁴⁶ Cadelli (2000: 204 and 236 n. 25) suggests reading ZI₃ GE₆ in reference to a specific kind of 'black flour' that the patient was not supposed to consume. The supporting lexical evidence, viz. AMT 91/4: 4', has since been reinterpreted as a reference to TUG₂ GE₆ 'black fabric' (Ambos 2004: 136–137). It is more likely that this statement, read as ŠE₁₀ GE₆ NU IGI, is a prognostic element meaning that the patient's faeces are no longer black, perhaps as a sign of improved health. Black faeces can be a sign of bleeding in the gastrointestinal tract.

⁵⁴⁷ See Scurlock 2014: 525 for the beginning of the line.

⁵⁴⁸ The use of a gold ring is unexpected, but it is known from at least one other therapeutic passage, namely BAM 494 iv 6: *ina an-ša-ab-ti* KUG.SIG₁₇ IGI GIG *ta-kaš*₃ 'you peel away the surface of the lesion with a golden ring'. KUG.SIG₁₇ ḪUŠ.A, literally 'red gold', is a designation for the highest quality or purity of gold (see Paoletti 2016); the purity of the gold may have played a role in its medicinal use.

212 A_{iv5} [DIŠ N]A IGI.MIN-š_u₂ IGI.SIG₇.SIG₇ <DIRI> PA ^{gi5}NU.UR₂.MA SUD₂ ina ^{gi}SAG.KUD ana ŠA₃ IGI.MIN-š_u₂ MU₂-aḥ
 [DIŠ N]A IGI.MIN-š_u₂ IGI.SIG₇.SIG₇ DIRI BAR ^{gi5}NU.U[R₂.M]A SUD₂ ina ^{gi}SAG.KUD ana ŠA₃ IGI.MIN-š_u₂ B[UN₂³] (IGI
 2: 115)

213 A_{iv6} [DIŠ NA IGI.MIN-š]u₂ 'IGI'.SIG₇.SIG₇ <DIRI> IGI.MEŠ-š_u₂ UZU.MEŠ-š_u₂ DIRI 7 MUŠ.DIM₂.GURUN.NA
 ri-it-ku-ba-ti

214 A_{iv7} [x x x x T]I-'qe₂ tu-qa^{na4}l¹-lap ina NA.ZA₃.ḪI.LI SUD₂ ina DIDA ḪI.ḪI GU₇*.MEŠ-ma ina-eš

215 A_{iv8} [.....] x x x 'saḥ¹-le₂-e (eras.)⁵⁴⁹ ŠE.SA.A LAL-su u DIDA ḪI.ḪI GU₇*.MEŠ-ma ina-eš

†

212 If someone's eyes are full (*malâ*) of *amurriqānu*-jaundice: you pound (*tasâk*)
 leaves from *nurmû* ('pomegranate'), (and) you blow (*tanappaḥ*) it
 through a reed straw into his eyes.

213 If someone's eyes are full (*malâ*) of *amurriqānu*-jaundice, (and) his face
 (and) his flesh is (also) full (*malû*) of it (= *amurriqānu*): you take (*teleqqe*)
 seven (pairs of) copulating *pizallur(tu)* ('geckos')⁵⁵⁰

214 . . . you skin them, you pound (*tasâk*) them in a mortar, you mix (*tuballal*)
 them in *billatu* ('beerwort'), (and) he keeps eating them (*itanakkal-*
ma); then he will get well.

215 . . . (and) roasted *saḥlû* ('cress')—you bandage him (*tašammissu*) with them,
 you mix (*tuballal*) them in *billatu* ('beerwort'), (and) he keeps eating
 them (*itanakkal-ma*); then he will get well.

⁵⁴⁹ The sign between *saḥ-le₂-e* and ŠE.SA.A was copied as a damaged KU sign by Köcher (1980), which led to the reading ZI₃ ŠE.SA.A = Akk. *qēm labti* 'flour from roasted barley' in both Cadelli 2000: 205 and Scurlock 2014: 515. The KU was actually erased, partially, with parts of the following ŠE impressed over the second vertical of KU. The orthography ŠE.SA.A here probably stands for an adjectival form of the verb *qalû* 'to roast', as in *saḥlê qalûti* 'roasted cress'; the same orthography is found in AMT 82/2 iii 9 as well as NECK 5 (K 2418+) iii 155'. See also the instruction GAZI^{sar} *ki-ma* ŠE.SA.A *ta-qal₃-lu* 'you roast *kasû* ('tamarind') like *labtu* ('roasted barley')' in BAM 503+ iii 7. The scribe probably began to write the frequently occurring nominal phrase ZI₃ (= KU) ŠE.SA.A, but then realized that ŠE.SA.A is actually an adjective modifying *saḥlû*.

⁵⁵⁰ For the use of copulating geckos as a therapeutic ingredient, see also the Šaziga prescription KUB 4 48 ii 3-9, with further discussion in Biggs 1967: 59. For a more recent edition of the text, see Zisa 2021: 388–397 (as MS N).

- 216 A_{iv9} [.....] x x x x ina I₃ u KAŠ NAG-ma ina-eš

- 217 A_{iv10} [.....] x HU ʿšī-šī¹-[ta₅⁵⁵¹] ʿina* KAŠ¹ NAG-šū₂

- 218 A_{iv11} [.....] x ta-qal-lap x [.....] ʿNAG¹-šū₂

- 219 A_{iv12} [DIŠ NA IGI.MIN-šū₂ IGI.SIG₇SI]G₇ DIRI^{u2}LAG A.ŠA₃SUD₂ ina KAŠ NAG an-ʿnu-ḥa¹-r[a SUD₂] ʿina¹ KAŠ
220 A_{iv13} [x x x SU]D₂ ina KAŠ ŠIKA NUNUZ GA.ʿNU₁₁^{1mušen} SUD₂ ina KAŠ KUG.SIG₁₇ ina SIG₂ ʿSA₅¹ ina ŠU.MIN-šū₂ KEŠDA

- 221 A_{iv14} ʿDIŠ* KI¹* MIN^{r^{u2}}[x] r^{u2}1ŠAKIRA U₂ SA₅^{u2}LAL GAZ A.BI ta-ša-ḥat ina KAŠ NAG-ma ina-eš

†

- 216 . . . (and) he drinks (*išattī-ma*) it in oil and beer; then he will get well.

- 217 . . . membrane . . . (and) you have him drink (*tašaqqīšu*) it in beer.

- 218 . . . you skin it . . . (and) you have him drink (*tašaqqīšu*) it . . .

- 219 If someone's eyes are full (*malā*) of *amurriqānu*-jaundice: you pound (*tasāk*)
kirbān eqli ('field clod' plant), (and) he drinks (*išatti*) it in beer. You
pound *alluḥaru* (a white mineral), (and he drinks it)⁵⁵² in beer.
220 You pound . . . (and he drinks it) in beer. You pound ostrich eggshell, (and
he drinks it) in beer. You tie (*tarakkas*) gold in red wool⁵⁵³ on both of his
hands.

- 221 If DITTO, you crush (*taḥaššal*) . . . *šakirū* (a plant), *šammu sāmu*
(‘red plant’), (and) *ašqulālu* (a plant), you squeeze out their juice, he
drinks (*išattī-ma*) it in beer; then he will get well.

551 The reading *šī-šī*-[ta₅] for Akkadian *šišitu* ‘membrane, film’ is more likely than *IGI-lim*, because the usual determinative for *IGI-lim* is missing, and the same word appears only five lines below in line 222.

552 This way of abbreviating, viz. the omission of NAG = Akk. *išatti*, is also found in STO 1: 68–69.

553 This statement harkens back to line 211, where a ring of pure red gold is placed on the patient's hand. Here we have gold used in combination with red wool, whereas in the next line (ln. 221) we have a red plant.

- 222 A_{iv 15} DIŠ KI MIN G[AZI]^{sar} U₅ ARGAB^{mušen} U₂ BABBAR *ina* I₃.NUN SUD₂ IGI.MIN-šu₂ *te-te-ne₂-qi₂-ma ši-ši-¹tu₂¹ ZI-aḥ*
-
- 223 A_{iv 16} DIŠ NA 'SU¹-šu₂ SIG₇ 5 ŠE AN.ZAḤ SUD₂ *ina* I₃ u KAŠ NAG-šu₂ *tu-šam-ad-ma* BA.UŠ₂
-
- 224 A_{iv 17} DIŠ NA 'IGI¹.MIN-šu₂ *a-mur-ri-qa-nu* DIRI^{u2} ḤAB SUD₂ *ina* KAŠ NAG-*ma ina-eš*
- 225 A_{iv 18} DIŠ MIN SUḤUŠ^{gis} šu-ši *tu-bal ta-sak₃ ina* KAŠ *tara₃-sa₃-an* IGI^d UTU NAG-*ma ina-eš*
- 226 A_{iv 19} DIŠ SUḤUŠ^{u2} EME UR.GI₇ *tu-bal ta-sak₃ ina* KAŠ *tara₃-sa₃-an* NAG-*ma ina-eš*
- 227 A_{iv 20} DIŠ^{u2} *an-nu-ḥa-ra* SUD₂ *ina* KAŠ NAG-*ma ina-eš* : DIŠ NUNUZ GA₂.NU^{mušen} SUD₂ *ina* KAŠ NAG-*ma ina-eš*
- 228 A_{iv 21} 'DIŠ SUḤUŠ^{gis} NU.UR₂.MA SUD₂ *ina* KAŠ *ina* MUL *tuš-bat ina* A₂.GU₂.ZI.GA NAG-šu₂

†

- 222 If DITTO, you pound (*tasâk*) *kasû* ('tamarind'), *rikibti arkabi* ('bat guano'), (and) *sammu pešû* ('white plant') in ghee, you keep daubing his eyes with it, and then the membrane can be removed (*innassah*).⁵⁵⁴
-
- 223 If someone's body is yellow (*aruq*): you pound (*tasâk*) five grains of *anzaḥḥu* ('frit'),⁵⁵⁵ you have him drink (*tašaqqišu*) it in oil and beer; (if) you use too much, he will die (*imât*).
-
- 224 If someone's eyes are full (*malâ*) of *amurriqânu*-jaundice: you pound (*tasâk*) *būšânu* ('smelly' plant), (and) he drinks (*išattî-ma*) it in beer; then he will get well.
- 225 If DITTO, you dry (and) pound root from *šūšu* ('liquorice'), you steep it in beer; (and) he drinks it facing the sun; then he will get well.
- 226 If DITTO, you dry (and) pound root from *lišân kalbi* ('dog's tongue' plant), you steep it in beer; (and) he drinks it; then he will get well.
- 227 If DITTO, you pound (*tasâk*) *alluḥaru* (a white mineral), (and) he drinks it in beer; then he will get well. If DITTO, you pound ostrich eggshell, (and) he drinks it in beer; then he will get well.
- 228 If DITTO, you pound root from *nurmû* ('pomegranate'), you leave it out overnight under the stars in beer, (and) you have him drink (*tašaqqišu*) it in the morning.

⁵⁵⁴ The word *šišitu* occurs in connection with the eyes: see EYES 2: 121', 124' and 139' (BAM 10 pp. 136–137 and 139), as well as the discussion in Attia 2015: 66.

⁵⁵⁵ The warning attached to the use of the drug *anzaḥḥu* 'frit' is unique and is in line with other instances, where only small quantities are prescribed.

- 229 A_{iv22} 'DIŠ* NUMUN* GI*.ZU₂.LUM¹.MA SUD₂ ina KAŠ ina MUL tuš-bat ina A₂.GU₂.ZI.GA NAG-šu₂
 230 A_{iv23} DIŠ⁸¹⁸ GEŠTIN KA₃.A SUD₂ ina 'KAŠ¹ NAG-šu₂ : DIŠ^{u2} NU.LUḪ.ḪA SUD₂ ina KAŠ NAG-šu₂
 231 A_{iv24} DIŠ SUḪUŠ⁸¹⁸ NAM.TAR SUD₂ ina KAŠ 'NAG-šu₂¹ : DIŠ ILLU 'a-bu¹-ka-ti ta-sak₃ ina KAŠ NAG-šu₂
 232 A_{iv25} DIŠ^{u2} MUŠ.DIM₂.GURUN.NA GAL ta-sak₃ 'ina¹ [KAŠ] 'u¹ I₃ NAG-šu₂
-
- 233 A_{iv26} DIŠ NA SU-šu₂ SIG₇ IGI-šu₂⁵⁵⁶ SIG₇ u GE₆ SUḪUŠ EME-šu₂ GE₆ 'aḫ¹-ḫ[a-z]u MU.NE
 [DIŠ SU-šu₂ SIG₇ IGI].MEŠ-šu₂ SIG₇ šiḫ-ḫat UZU TUKU.MEŠ a-mur-[ri-q]a-nu M[U.NI] (Sagig 33: 92)
 [DIŠ IGI.MEŠ-šu₂ SI]G₇ ŠA₃ IGI.MIN-šu₂ SIG₇ u SUḪUŠ EME-šu₂ GE₆ [a]ḫ-ḫ[a-zu MU.NI] (Sagig 9: 13 and 33: 93)
 DIŠ NA SU-šu₂ SIG₇ pa-nu-šu₂ SIG₇ ši-ḫat UZU TUKU (eras.) a-mur-ri-qa-nu MU.NI (STO 3: 147)

†

- 229 If DITTO, you pound seed from *kūru* (a plant), you leave it out overnight under the stars in beer, (and) you have him drink it in the morning.
 230 If DITTO, you pound *karān šēlebi* ('fox-vine'), (and) you have him drink it in beer. If DITTO, you pound *nuḫurtu* ('asafoetida'), (and) you have him drink it in beer.
 231 If DITTO, you pound root from *pillū* ('mandrake'), (and) you have him drink it in beer. If DITTO, you pound resin from *abukkatu* (a tree), (and) you have him drink it in beer.
 232 If DITTO, you pound *pizallur(t)u rabū* ('big gecko' plant),⁵⁵⁷ (and) you have him drink it in beer and oil.
-
- 233 If someone's body is yellow (*aruq*), his face is yellow and black (*ṣalim*) (and) the root of his tongue is black, its name is *aḫḫāzu*-jaundice.⁵⁵⁸

556 Although the orthography IGI-šu₂ is ambiguous, syllabic writings in lines 146, 147 and 252, with similar lists of symptoms, suggest that IGI represents Akk. *pānū* 'face' here. Both CAD A/1 185 and Cadelli (2000: 222) take IGI here as Akk. *īnu* 'eye', but the symptom descriptions in these four lines all refer to the patient's body and face, as well as the root of his tongue. Moreover, our line seems to combine elements from two consecutive lines of the Diagnostic Handbook, namely SU-šu₂ SIG₇ from Sagig 33: 92 with SUḪUŠ EME-šu₂ GE₆ aḫ-ḫa-zu MU.NI from Sagig 33: 93; both lines also include IGI.MEŠ for Akk. *pānū* (Labat 1951: 72–73; Heeßel 2000: 357).

557 There is a formal difference between the orthographies of the word 'gecko' at the end of the *amurriqānu* section in line 232 ('^{u2}MUŠ.DIM₂.GURUN.NA GAL) and the beginning of the following *aḫḫāzu* section in line 234 (MUŠ.DIM₂.GURUN.NA GAL-ta ša₂ EDIN): in line 232 it is accompanied by the determinative for drugs, viz. U₂ = Akk. *šammu*, which is omitted in line 234. Following CAD P 452, we distinguish between *pizallūru* as a designation for a medicinal plant ('^{u2}MUŠ.DIM₂.GURUN.NA) as opposed to its designation of an actual gecko (MUŠ.DIM₂.GURUN.NA). However, this may also be an arbitrary orthographic difference, since U₂ = Akk. *šammu* can designate all kinds of medicinal substances, not just plants (see CAD Š/1 319).

558 Our line here is a quotation from the Diagnostic Handbook and is analogous to line 147 above. However, the analogous line (147) occurs alongside other entries with negative prognoses (lines 144–146) as a block. Here a similar block of entries is split in two: line 233 corresponds to line 147, whereas lines 250–253, with the negative prognoses, correspond to lines 144–146 above. This was probably done to separate treatable forms of *aḫḫāzu* in lines 233–249 from the untreatable forms in lines 250–253, perhaps suggesting that some forms of *aḫḫāzu* were considered more serious than *amurriqānu* (see Adamson 1993: 157).

- 234 A_{iv 27} MUŠ.DIM₂.GURUN.NA GAL-*ta ša*₂ EDIN *ta-sak*₃ ina KAŠ NAG *aḥ-ḥa-zu* ¹ša₂ ŠA₃-š_u₂¹ SI.SA₂-*am*
-
- 235 A_{iv 28} DIŠ NA *aḥ-ḥa-za* DIRI ^{sim}LI SUD₂ ina KAŠ NAG ^{sim}ŠE.LI BABBAR IM.SAḤAR.NA₄.KUR.RA SUD₂ ina I₃ u KAŠ
¹NAG¹-*ma ina-eš*
- 236 A_{iv 29} ^{sim}KU₇.KU₇ SUD₂ ina KAŠ NAG ^{u2}*ḥa-še-e* SUD₂ ina KAŠ NAG SUḤUŠ GI.ZU₂.LUM.MA SUD₂ ina A NAG ^{sim}ŠEŠ SUD₂
 ina GA NAG
-
- 237 A_{iv 30} DIŠ NA *aḥ-ḥa-za* DIRI SUḤUŠ ^{gis}š_u-š_{e *ta-sak*₃ ina KAŠ *tara-muk* ina MUL₄ *tuš-bat* NAG}
-
- 238 A_{iv 31} DIŠ NA *aḥ-ḥa-za* DIRI ^{u2}š_u₂-š_e-*em-ta*₅ ^{u2}*a-nu-nu-ta*₅ ina *qut-ri-ni tu-qat-tar-¹š_u*¹
^{u2}*a-šu-šum-ta*₅ ^{u2}*a-nu-nu-ta*₅ ina *qut-rin-ni tu-qat-tar-š_u* (STO 3: 157)
 DIŠ KI MIN ^{u2}*a-šu-šum-tu*₄ ^{r^{u2}1}[*a-nu-nu-tu*₄ . . .] (BAM 64 ii¹ 4')

†

- 234 you pound *pizallur(t)u rabītu* ('big gecko') from the steppe, he drinks (*išatti*) it in beer; (and then) the *aḥḥāzu*-jaundice in his belly will come straight out (*iššeram*).⁵⁵⁹
-
- 235 If someone is full (*mali*) of *aḥḥāzu*-jaundice: you pound (*tasâk*) *burāšu* (a kind of juniper), (and) he drinks (*išatti*) it in beer. You pound white *kikkirānu* ('juniper seeds') (and) *aban gabi* ('alum'), (and) he drinks (*išattī-ma*) it in oil and beer; then he will get well.⁵⁶⁰
- 236 You pound *kukru* (an aromatic) (and) he drinks it in beer. You pound *ḥašū* ('thyme'), (and) he drinks it in beer. You pound root from *kūru* (a plant), (and) he drinks it in water. You pound *murru* ('myrrh'), (and) he drinks it in milk.⁵⁶¹
-
- 237 If someone is full (*mali*) of *aḥḥāzu*-jaundice: you pound root from *šūšu* ('liquorice'), you soak it in beer, you leave it out overnight under the stars, (and) he drinks it.
-
- 238 If someone is full (*mali*) of *aḥḥāzu*-jaundice: you fumigate him with *ašušimtu* (a plant)⁵⁶² (and) *anunūtu* (a plant) using a censer,

⁵⁵⁹ Most translators have taken SI.SA₂-*am* as a description of a bowel movement (see CAD A/1 185 and Scurllock 2014: 526), but the use of the ventive suggests that SI.SA₂ corresponds to *ešēru* in the G-stem, meaning 'to go straight out', with the *aḥḥāzu*-jaundice as its subject.

⁵⁶⁰ The verb *ina-eš* 'he will improve' seems to be out of place here, since all other simples in lines 235 and 236 end with NAG alone.

⁵⁶¹ Four of the ingredients in lines 235–236, namely *burāšu*, *kukru*, *ḥašū* and root from *kūru*, also appear in the treatments for *amurriqānu*-jaundice in Schmidtchen 2018: 464–465 obv. 12'–rev. 7, although not in the same sequence. For this passage see also lines 161–165 above.

⁵⁶² For the *ašušimtu* plant, cited as *šašuntu*, see Böck 2014a: 158–163.

- 239 A_{iv32} u MUD₂ KUN.DAR.GURUN.NA ŠEŠ₂-su-ma ina-[eš]
 MUD₂ ^dNIN.KA₆.EDIN ša ina ^{u2}NINNI₅ GUB-zu ta-maḥ-ḥar ina I₃ EŠ.MEŠ (STO 3: 158)
 MUD₂ ^dNIN.KA₆.EDIN 'ša' [. . .] (BAM 64 ii¹ 5')
 [. . .] x MUD₂ an-du-ḥal-la-ta₅ ina I₃.GIŠ ḪI.ḪI ŠEŠ₂ (AMT 30/2: 7)
-
- 240 A_{iv33} 'ru-ša¹-am ša si-ip-pi 'ABUL ki-lal-le¹-en TI-qe₂ ana I₃.GIŠ ŠUB-di ta-ap-ta-'na¹-[ša-aš]
 'I₃ ¹SUMUN sip-pi₂ ABUL ki-lal-le-e TI ina I₃ EŠ.MEŠ (STO 3: 159)
 DIŠ KI MIN I₃ SUMUN ša sip-pi₂ AB[UL . . .] (BAM 64 ii¹ 6')
 ru-uš-šu ša 'sip²-pi² x x TI-'qe₂ KI' [. . . ŠEŠ₂]-'su-ma¹ TI (STO 4: 2)
- 241 A_{iv34} 'ge-er-ra ru¹-us-sa₃-a-am 'uš-te-eš-še-er¹ ti-tur-ra na-di-a-am i x [x x]
 ger₃-ra-am ru-'us¹-sa₃-a uš-te-eš-šir ti-tur-ra na-di-ta₅ e-ti-'iq¹ (STO 3: 160)
 ger₃-ra-am ru-us-sa₃-a u[š-te-eš-šir . . .] (BAM 64 ii¹ 7')
-
- 242 A_{iv35} DIŠ NA aḥ-ḥa-za DAB-su SUḪUŠ ^{gis}NAM.TAR NITA₂ ša₂ IGI ^{im}'SI^{*}.SA₂ TI-qe₂ ina KAŠ NAG ^{u2}ḪAR.[ḪAR⁷ x x x x]
 243 A_{iv36} ^{u2}KUR.GI.RIN₂.NA SUD₂ ina KAŠ ^{šim}ŠE.LI BABBAR SUD₂ ina KAŠ NAG ^{u2}IGI-lim ^{u2}IGI.NIŠ ina KAŠ SUḪUŠ ^{u2}'[. . .]

†

- 239 and you anoint him (*tapasšassū-ma*) with the blood of an *anduhallatu* (a kind of lizard);⁵⁶³ then he will get well.
-
- 240 You take (*teleqqe*) dirt from both doorjambs of the city gate, you put
 (*tanaddi*) it in oil, you keep anointing him with it,
 241 (and then) he / it goes straight out the sullied (*russū*) pathway, he / it . . . the
 abandoned causeway.⁵⁶⁴
-
- 242 If someone is seized (*išbassu*) by *aḥḥāzu*-jaundice: you take (*teleqqe*) root
 from male *pillū* ('mandrake') from the north side, (and) he drinks (*išatti*)
 it in beer. . . *ḥašū* ('thyme') . . .
 243 You pound (*tasāk*) *kurkānū* (a plant), (and he drinks) it in beer. You pound
 white *kikkirānu* ('juniper seeds'), (and) he drinks it in beer. (He drinks)
imḥur-līm ('faces a thousand' plant) (and) *imḥur-ešrā* ('faces twenty'
 plant) in beer. . . root from. . .

⁵⁶³ The form KUN.DAR.GURUN.NA appears alongside a host of terms for gecko and lizard in Uruanna III 289, with the Akkadian equation *im-tu-ḥal-la-a-tu₂*, which is a slightly variant form of *anduhallatu*. Two of the parallel texts replace the *anduhallatu* lizard with ^dNIN.KA₆.EDIN (lit. 'mongoose of the steppe') = Akk. *ayāsu*.

⁵⁶⁴ For the meaning of these two lines, see the discussions in lines 159 and 160 above.

- 244 A_{iv 37} DIŠ 'NA^{1*} MIN IGL.SIG₇.SIG₇ ^{sim}LI ^{sim}Š[EŠ SU]D₂ ina KAŠ 'NU^{1*} [pa-tan NAG]
-
- 245 A_{iv 38} DIŠ NA MIN IM.SAḪAR.NA₄.KUR.RA _{IM.SAḪAR.BABBAR.KUR.RA} *⁵⁶⁵ IM.SAḪAR.GE₆.KUR.RA DIŠ-niš ina KAŠ tara-SUD
'tu-zak¹-k[a x x x x]
-
- 246 A_{iv 39} DIŠ NA MIN 15 ŠE.MEŠ AN.ZAḪ SUD₂ ina KAŠ tara-SUD tu-zak-ka I₃ ḫal-ša ana ŠA₃ ŠUB-di NU 'pa¹-[tan NAG]
5 ŠE EḪ₃ 'AN.ZAḪ¹ ina KAŠ ŠUB ina MUL₄ tuš-bat tu-sak₆ NAG ^{im}KAL.LA SUD₂ ina I₃ e-re-ni u KAŠ NAG (STO 3:
153)
-
- 247 A_{iv 40} DIŠ NA MIN ^{im}KAL.LA SUD₂ ina I₃ u KAŠ NAG NUMUN ^{gis}bi-ni ina KAŠ NAG NUMUN ^{gis}bi-'ni¹ [x x x x]
^{im}KAL.LA SUD₂ ina I₃ e-re-ni u KAŠ NAG / NUMUN ^{gis}bi-ni ^{r^{u2}}SUMUN¹.DAR SUD₂ ina KAŠ NAG NUMUN ^{gis}bi-ni SUD₂
ina KAŠ NAG (STO 3: 153–154)

†

- 244 If someone DITTO (= is seized by *aḫḫāzu*-jaundice) (or) *amurriqānu*-jaundice:⁵⁶⁶ you pound (*tasāk*) *burāšu* (a kind of juniper) (and) *murru* ('myrrh'), (and) he drinks (*išatti*)[?] them in beer on an empty stomach.
-
- 245 If someone DITTO (= is seized by *aḫḫāzu*-jaundice): you steep (*tarassan*)⁵⁶⁷ *aban gabī* ('alum') (gloss: *alluḫaru*) (and) *qitmu* (a black mineral) together in beer, you strain them, (and then) . . .
-
- 246 If someone DITTO (= is seized by *aḫḫāzu*-jaundice): you pound (*tasāk*) fifteen grains of *anzaḫḫu* ('frit'), you steep (*tarassan*) it in beer, you strain it, you put (*tanaddi*) pressed oil in it, (and) he drinks (*išatti*) it on an empty stomach.
-
- 247 If someone DITTO (= is seized by *aḫḫāzu*-jaundice): you pound (*tasāk*) *kalū* ('yellow ochre'), (and) he drinks (*išatti*) it in oil and beer. He drinks seed from *bīnu* ('tamarisk') in beer. You pound seed from *bīnu* ('tamarisk') (and) he drinks it in beer.⁵⁶⁸

⁵⁶⁵ The gloss in this line is missing from both Küchler's (1904) and Köcher's (1980) hand-copies; it is also not included in Bácskay's (2021a) study of glosses in therapeutic texts.

⁵⁶⁶ For the same translation of this unusual expression, see Cadelli 2000: 238 and Scurlock 2014: 527. We take IGL.SIG₇.SIG₇ = Akk. *amurriqānu* as an embedded variant, although there is no *Glossenkeil* present.

⁵⁶⁷ The orthography *tara-SUD* is unclear: SUD normally corresponds to *salāhu* 'to sprinkle', but here with *tara-* as its initial element, it presumably corresponds to either *tammuk* 'you soak' or *tarassan* 'you steep'. CAD S 85 normalizes the form as *tarassan*, and we follow suit here.

⁵⁶⁸ The missing part of the line has been restored with the help of line 154 above, which seems to represent a distant parallel to this passage.

- 248 A_{iv41} NUMUN^{gis} *bi-ni* SUD₂ *ina* I₃ u KAŠ NAG SUḪUŠ^{gis} *šu-ši* *ina* I₃ u KAŠ NAG^{u2} IGI.NIŠ^(eras.) 569 'SUD₂' *in[a* KAŠ NA]G.'MEŠ¹
 NUMUN^{gis} *bi-ni* SUD₂ *ina* 'I₃ u KAŠ NAG¹ SUḪUŠ^{gis} *šu-ši* SUD₂ MIN : ^{u2}IGI.NIŠ SUD₂ *ina* KAŠ NAG (STO 3: 155)
-
- 249 A_{iv42} DIŠ MIN SUḪUŠ^{gis} *šu-ši* SUḪUŠ^{gis} NU.UR₂.MA *ana* A ŠUB *ina* NINDU UŠ₂-er E₁₁ -a *ta-ša₂-ḫal* SED 'NU¹ [*pa-tan*] 'NAG¹.MEŠ¹
 SUḪUŠ^{gis} MA.NU SUḪUŠ^{gis} N[U.U]R₂.MA *ina* 'NINDU¹ UŠ₂-er A.MEŠ-*šu-nu-ti₃*, *tu-sak₆* *tu-kaš₃-ša* NAG-*ma* *ina-eš* (STO 3: 156)
 [DIŠ KI MIN SUḪUŠ]Š^{gis} MA.NU SUḪUŠ^{gis} 'NU¹.[UR₂.MA . . .] / [tu]-*sa₃-ak* [. . .] (BAM 64 ii' 2'-3')
-
- 250 A_{iv43} DIŠ NA *aḫ-ḫa-zu* *ana** IGI.MIN-*šu₂* E₁₁ -a-*ma* IGI.MIN-*šu₂* GU.MEŠ SIG₇.MEŠ 'ud¹-*du-ḫa*
 DIŠ NA IGI.'SIG₇.SIG₇ GIG-*ma* GIG-*su* *ana* ŠA₃ IGI.MIN-*šu₂* E₁₁ -a ŠA₃ IGI.MEŠ-*šu₂* GU.MEŠ SIG₇.MEŠ *ud-du-ḫu* (STO 3: 144)
- 251 A_{iv44} ŠA₃.MEŠ-*šu₂* *na-šu-u₂* NINDA u KAŠ *u₂-tar-ra* NA BI *u₂-za-bal-ma* [NU T]I 'UŠ₂'¹
 ŠA₃.MEŠ-'*šu₂* *na¹-šu-u* NINDA u KAŠ *u₂-tar-ra* NA BI IM DU₃.A.BI GIG *u₂-za-bal-ma* BA.UŠ₂ (STO 3: 145)
-

†

- 248 You pound seed from *bīnu* ('tamarisk') (and) he drinks it in oil and beer. He drinks root from *šūšu* ('liquorice') in oil and beer. You pound *imḫur-ešrā* ('faces twenty' plant), (and) he keeps drinking (*ištanatti*) it in beer.
-
- 249 If DITTO, you put (*tanaddi*) root from *šūšu* ('liquorice') (and) root from *nurmū* ('pomegranate') in water, you heat (*tesekker*) (the mixture) in an oven, (and when) you take it out (*tušellā*), you filter it, you let it cool (*tukašša*), (and) he keeps drinking (*ištanatti*) it on an empty stomach.
-
- 250 If *aḫḫāzu*-jaundice goes up (*illā-ma*) into someone's eyes, and then his eyes are covered by yellow filaments,
- 251 his internal organs (*qerbū*) heave, (and) he regurgitates bread and beer, that man will linger for a little while, but he will not recover (*lā iballuṭ*), he will die (*imât*).⁵⁷⁰
-

569 Faint traces of a gloss are still visible after ^{u2}IGI.NIŠ. The gloss shows signs of intentional erasure, but the remaining traces may still be rendered as ^{u2}IGI-*lim*, presumably given here as a variant ingredient used instead of ^{u2}IGI.NIŠ. For another erased gloss on ^{u2}IGI.NIŠ, see STO 1: 98.

570 The use of two antithetical verbs, viz *lā iballuṭ* and *imât*, the absence of any following treatment, and the reference to a physician withholding treatment in line 253 all suggest that physicians considered these two forms of *aḫḫāzu* to be untreatable. This is quite different from lines 144–146, where various treatments are offered in response to similarly negative diagnostic statements (see Scheyhing 2007 for a rather different account). Thus, the text seems to progress from relatively mild illnesses to severe illnesses that were sometimes considered untreatable: likewise in AMT 73/1+, the illness associated with the *kabbartu*-part of the foot seems to develop from a mild to a more severe form, with negative diagnoses occurring at the end of the section (see Eypper 2016: 5–7).

- 252 A_{IV 45} DIŠ NA aḥ-ḥa-zu GIG SAG.DU-su pa-nu-šu SU-šu₂ ka-la-šu₂ u₃ SUḪUŠ E[ME-šu₂ DAB]
DIŠ 'NA IGI' .SIG₇ .SIG₇ 'GIG'-ma SAG.DU-su pa-nu-šu₂ ka-lu ADDA-šu₂ SUḪUŠ EME-šu₂ ṣa-bit (STO 3: 146)
- 253 A_{IV 46} ana GIG šu-a-tu^{lu2} A.ZU ŠU-su NU ub-bal NA BI UŠ₂ NU [TI]
ši-pir-šu₂ SUMUN-ma BA.UŠ₂ (STO 3: 146)
-
- 254 A_{IV 47} DIŠ NA UD.DA KUR-id ZI SAG.KI GIG ina lam DUGUD-šu₂ ana TI.BI ru-uš-ša ša sip-[pi x x x]
DIŠ NA UD.DA KUR-'id ZI SAG.KI' G[IG . . .] (STO 4: 1)
- 255 A_{IV 48} E₂.GAL^m AN.ŠAR₂-DU₃-A MAN ŠU₂ MAN KUR AN.ŠAR₂^{ki} ša^d AG u^d taš-me-tu₄ GEŠTU.MIN ra-pa-aš₂-tu₄
iš-'ru¹-[ku-uš]
- 256 A_{IV 49} e-ḥu-uz-zu IGI.MIN na-mir-tu₄ ni-siq ṭup-šar-'ru¹-[ti]
- 257 A_{IV 50} ša ina LUGAL.MEŠ-ni a-lik maḥ-ri-ia mam₂-ma šip-ru šu-a-tu la e-ḥu-'uz¹-z[u]*
- 258 A_{IV 51} bul-ṭi TA muḥ-ḥi EN UMBIN liq-ti BAR.MEŠ ta-ḥi-zu [nak-la]
- 259 A_{IV 52} a-zu-gal-lu-ti^d nin-urta u^d gu-la ma-la ba-aš₂-m[u]
- 260 A_{IV 53} ina ṭup-pa-a-ni aš₂-ṭur as-niq IGI.KAR₂-m[a]*
- 261 A_{IV 54} a-na ta-mar-ti ši-ta-as-si-ia 'qe₂-reb¹ E₂.GAL-'ia¹ u₂-'kin¹

†

- 252 If someone suffers (*maruṣ*) from *aḥḥāzu*-jaundice, his head, his face, his
whole body (*zumru*) and the root of his tongue are seized (*ṣabit*):⁵⁷¹
- 253 the physician should not do anything (lit. should not bring his hand) for this
illness, that man will die (*imât*), he will not recover (*lā iballuṭ*).

-
- 254 (Catchline:) 'If someone is overwhelmed by fever (*ṣēta kašid*) (and) suffers
(*maruṣ*) from throbbing in (his) temple, before it gets worse for him: in
order to heal him, dirt from the doorjamb . . .'
- 255 (Colophon:) Palace of Assurbanipal, ruler of everything, king of the land of
Assur, on whom Nabû and Tašmētu have bestowed wisdom, lit. wide
ears,
- 256 He acquired for himself shining eyes, the pinnacle of scholarship,
- 257 Of the kings who came before me, none were able to comprehend this task.
- 258 Prescriptions (organized) from head to foot, gleanings from extraneous
materials, technical lore
- 259 (And) whatever pertains to the great medical expertise of Ninurta and Gula.
- 260 I have written on tablets, checked and double-checked, and
- 261 I deposited them in the middle of my palace for my reading and recitation.

⁵⁷¹ For a discussion of the singular stative form *ṣabit* in combination with a list of body parts, see STO 3: 146.

Chapter 6

Edition of STO 4

Manuscript A = AMT 14/7

K 4114 + K 17800

Manuscript B = AMT 44/6 + AMT 45/1

K 11317 + Rm 250

Manuscript C = AMT 78/3 + AMT 45/6 + AMT 48/3 + AMT 48/1 + AMT 23/5

K 2386 + K 6779 + K 7258 + K 10247 + Sm 937

STO 4	Parallels		
	Publication number	Museum number	Parallel passage
1	AMC 30		
1-2	STO 3: 254		
1-2	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 4'-5'
2	STO 3: 159		
2	STO 3: 240		
2	BAM 64	A 207	column 2 ¹ , 6'
3-4	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 6'-7'
3-4	BAM 174	VAT 13761	obverse, 21'-22'
5-6	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 8'-9'
5-6	BAM 174	VAT 13761	obverse, 23'-24'
7-8	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 10'-11'
9-10	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 12'-13'
10	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	obverse, 11-12
10	Sagig 31: 13-14		
11-12	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 14'-15'
13	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 16'
14	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 17'
15-18	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 18'-21'
19-20	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 22'-23'
21	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 24'
22	BAM 66	VAT 9475 + VAT 10753 (+) VAT 9499	reverse, 25'
49'-50'	BAM 174	VAT 13761	obverse, 25'-27'
a-o	BAM 174	VAT 13761	obverse, 28'-42'
e-h	BAM 52	VAT 13733 + VAT 13738	reverse, 18-22
i-n	BAM 175	VAT 11656	obverse, 1-8

- 1 A₁₁ DIŠ NA UD.DA KUR-¹*id* ZI SAG.KI¹ G[IG]
 B₁₁ [.....] *ana* TI.BI
 [DIŠ NA UD.DA KUR-*i*]d (AMC 30)
 DIŠ NA UD.DA KUR-*id* ZI SAG.KI GIG *ina lam* DUGUD-²*šu* *ana* TI.BI (STO 3: 254)
 DIŠ NA UD.DA KUR-*id* ZI SAG.KI [. . .] (BAM 66 rev. 4')
- 2 A₁₂ *ru-uš-šu ša* ¹*sip*-²*pi*¹ x x TI-¹*qe*₂ KI¹ [.....]
 B₁₂ [.....] ŠEŠ₂-¹*su*-*ma*¹ TI
ru-uš-ša ša sip-[*pi* x x x] (STO 3: 254)
 [. . .] / *ša* NA₄ ABUL TI-*qe*₂ ¹KI I₃¹ [. . .] (BAM 66 rev. 4'–5')
¹I₃.SUMUN *sip*-*pi*₂ ABUL *ki-lal-le-e* TI *ina* I₃ EŠ.MEŠ (STO 3: 159)
¹*ru-ša*¹-*am ša* ¹*si-ip*¹-*pi* ¹ABUL *ki-lal-le*¹-*en* TI-*qe*₂ *ana* I₃.GIŠ ŠUB-*di ta-ap-ta*-¹*na*¹-[*ša-aš*] (STO 3: 240)
 DIŠ KI MIN I₃.SUMUN *ša sip*-*pi*₂ AB[UL . . .] (BAM 64 ii¹ 6')

- 3 A₁₃ DIŠ NA MIN KUM₂ ¹TUKU¹ *ana* ¹TI.BI ^{u2}*ap*₂²-*ru*₃²-²*šu*₂² *ina* ¹I₃².[GIŠ]
 B₁₃ [.....] ¹I₃.GIŠ¹ ŠEŠ₂.MEŠ-*su* ^{u2}*an-ki-nu*-¹*ti*¹
 DIŠ NA MIN KUM₂ TUKU *ana* TI.BI ^{u2}*ap*¹-*ru*₃-*ša*₂ [. . .] (BAM 66 rev. 6')
 DIŠ NA UD.DA KUR-*id* KUM₂ TUKU-*ši* *ana* TI-*šu*₂ ^{u2}*ap*₂-*ru*-*ša*₂ *ina* I₃.GIŠ ¹ŠEŠ₂ ^{u2}*an-ki-nu*-[*ti*] (BAM 174 obv. 21')

†

- 1 If someone is overwhelmed by fever (*šēta kašid*) (and) suffers (*maruṣ*) from a throbbing temple, before it becomes severe for him (*ina lām kabātīšu*):⁵⁷² in order to heal him (*ana bulluṭīšu*),
- 2 you take (*teleqqe*) dirt from the doorjambs of the city gate, . . . with⁵⁷³ oil, (and) you anoint him (*tapaššassū-ma*); then he will recover (*iballuṭ*).
- 3 If someone DITTO (= is overwhelmed by fever and suffers from a throbbing temple) (and continues to) have (*irašši*) a temperature:⁵⁷⁴ in order to treat him, you keep anointing him (*taptanaššassu*) with *aprušu* (a plant) in oil.

⁵⁷² The reading DIL-*lam* DUGUD-*šu*₂ = DIL-*lam ikabbissu* in Cadelli 2000: 207 and 224 seems to be wrong. Stol (2007: 31) renders the passage as 'it is difficult for him in . . . (LAM)', but the reference here is probably to a stage in the development of a condition, stressing that the treatment should take place before (*ina lām*) the illness becomes more severe for the patient (*kabātīšu*); see Scurlock 2014: 528 and Bácskay 2018: 215.

⁵⁷³ The use of the preposition KI = Akk. *itti* ('with') in our line suggests that there must have been a different verb in the break, perhaps *balālu* 'to mix' (Bácskay 2018: 215) rather than *nadū* 'to put' (ŠUB-*dī*), which occurs in the parallels.

⁵⁷⁴ Stol (2007: 31) translates 'if a man, ditto, has fever'. The repeated reference to heat (viz. DITTO for *šēta kašid* and KUM₂ for Akk. *ummu*) and the expression *ina lām kabātīšu* ('before it becomes severe for him') in line 1 may suggest, however, that this incipit describes a further stage of the same condition mentioned in the previous prescription.

- 4 A₁₄ *ta-sak₃ ina KAŠ 'ŠEG₆-šal ŠEŠ₂-su¹* [.....]
 B₁₄ [.....] *'tu¹-ta-na-šar-BI-ma TI*
ta-sak₃ ina KAŠ SAG tu-šab-šal ŠEŠ₂ [. .] (BAM 66 rev. 7')
SUD₂ ina KAŠ ŠEG₆-šal ŠEŠ₂ tu-ta-¹na-ša¹-raš-¹šu₂-ma¹ TI-uṭ (BAM 174 obv. 22')
-
- 5 A₁₅ DIŠ NA 'MIN¹ NINDA u KAŠ NU i-¹le¹-em ana T[I.BI]
 B₁₅ [..... TI-š]u₂ I₃.GIŠ^{šim}GUR₂.GUR₂ ŠEŠ₂-su
 DIŠ NA MIN NINDA u KAŠ NU i-le-em ana TI.BI I₃ [^{šim}GUR₂.GUR₂ . .] (BAM 66 rev. 8')
 DIŠ NA UD.DA KUR-id NINDA u KAŠ la i-ma-ḥar ana T[I-šu₂ I₃.GI]Š^{šim}GUR₂.GUR₂ ŠEŠ₂-su (BAM 174 obv. 23')
- 6 A₁₆ ILLU '¹a¹-bu-kat₃ 'KUR¹-i '¹ta¹-sak₃ ina ḥi-iq]
 B₁₆ [.....] NAG-šu₂ ina A₂ tu-šap-ra-šu₂-ma TI
 [. .] / *ta-sak₃ ina ḥi-iq KAŠ NAG-šu₂ ina A₂ tu-ša[p-ra-šu₂-ma TI]* (BAM 66 rev. 8'–9')
 [ILLU L]I.TUR ša₂ KUR-i SUD₂ ina ḥi-iq KA[Š NAG]-šu₂ ina A₂ tu₂-šap-raš-šum-¹ma¹ [TI] (BAM 174 obv. 24')
-

†

- 4 You pound *ankinūtu* (a plant), you bring it to a boil (*tušabšal*) in beer, you anoint him (*tapaššassu*), (and) you keep observing him (*tuttanaššaršūma*);⁵⁷⁵ then he will recover (*iballuṭ*).
-
- 5 If someone DITTO (= is overwhelmed by fever and suffers from a throbbing temple), (and) he cannot eat bread and beer: in order to heal him (*ana bulluṭišu*), you anoint him (*tapaššassu*) with oil from *kukru* (an aromatic),
- 6 you pound resin from *abukkatu* (a tree) of the mountains, you have him drink (*tašaqqišu*) it in diluted beer, (and) you make him throw up using a feather; then he will recover (*iballuṭ*).
-

⁵⁷⁵ We follow Maul's (2019: 301) recent edition of the parallel text BAM 174 obv. 22', where he reads the verb as *tu-ta-¹na-ša¹-raš-¹šu₂-ma¹*. If so, then the only difference between this verbal form and the verb in our text, viz. *tu-ta-na-šar-BI-ma*, is the omission of the ventive. Moreover, as elsewhere in our text (lines 10 and 18, as well as STO 2: 165), BI stands for the object pronoun /šū/ in Akkadian, sometimes read as -šū₁₃. For this passage, see also Cadelli 2000: 241 n. 4 and Johnson 2014b: 29 n. 25.

- 7 A₁₇ DIŠ NA MIN *ku-šu*₂ ¹*hur-ba*¹-*šu*₂ ŠUB.¹ŠUB-*su ana TI*¹-[*šu*₂]⁵⁷⁶
 B₁₇ [..... ŠUB.ŠUB-*s*] *u ana TI-šu*₂ I₃.GIŠ ^{u2}*ap-ru*₃-*ša*₂ ŠEŠ₂-*s*[*u*]
 DIŠ NA MIN *ku-šu*₂ *hur-ba-šu* ŠUB.ŠUB-*su ana TI.BI* I₃ ^{u2}[*ap-ru*₃-*ša*₂ x x] (BAM 66 rev. 10')
- 8 A₁₈ *ana UDUN* ^{lu2}*se-pi-i*¹ SU¹(TU)-*šu*₂ [^{im?}GUR₂.GUR₂]
 B₁₈ [.....] ^{im}GUR₂.GUR₂ NAG.MEŠ-*ma TI*[I]
ana UDUN ^{lu2}*se-pi-i* SU-*šu*₂ ^{sim}GUR₂.GUR₂ NAG.MEŠ-[*ma TI*] (BAM 66 rev. 11')
-
- 9 A₁₉ DIŠ NA MIN ¹KUM₂ TUKU¹ *ha-tu* ŠUB.ŠUB-*su ana TI-š*[*u*₂]
 B₁₉ [..... *ana TI*]I-*šu*₂ I₃.GIŠ ^{sim}GUR₂.GUR₂ I₃.GIŠ ^{sim}LI
 DIŠ NA MIN KUM₂ TUKU *ha-tu* ŠUB.ŠUB-*su ana TI.BI* I₃ ^{sim}GUR₂.GUR₂ I₃ [x x] (BAM 66 rev. 12')

†

- 7 If someone DITTO (= is overwhelmed by fever (and) suffers from a throbbing temple), (and) cold and chills keep afflicting him (*imtanaqqassu*): in order to heal him (*ana bulluṭišu*), you anoint him (*tapaššassu*) with oil from *aprušu* (a plant),
- 8 you make him . . . to the oven of a knacker (*sēpû*),⁵⁷⁷ (and) he keeps drinking (*ištanattī-ma*) *kukru* (an aromatic); then he will recover (*iballuṭ*).
-
- 9 If someone DITTO (= is overwhelmed by fever and suffers from a throbbing temple), he (continues to) have (*irašši*) a temperature (and) terror keeps afflicting him (*imtanaqqassu*): in order to heal him (*ana bulluṭišu*), you anoint him (*tapaššassu*) with oil from *kukru* (an aromatic) (and) oil from *burāšu* (a kind of juniper),

⁵⁷⁶ The gap in lines 7–12 has been partially filled with the help of K 17800, which is a direct join to MS A. The join was identified by K. Simkó in 2022.

⁵⁷⁷ Cadelli (2000: 242) emends the line by adding KUM₂ = Akk. *emēmu* after SU-*šu*₂, meaning that the patient heats his body at the oven of the tavern-keeper, but a rather different idiom seems to be at work here. We take ^{lu2}*se-pi-i* as Akkadian *sēpû* ‘knacker’, a profession that collected parts from dead animals in order to make glue and similar products; hence the connection to an oven (see Deller 1987: 63; Cancik-Kirschbaum 1999; Jakob 2003: 431–435). The parallel in BAM 66 clearly has SU-*šu*₂, as a possible verb, perhaps Akk. *riābu* ‘to replace’, but the new join to MS C seems to have the sign TU, perhaps to be read as KU₄ = Akk. *erēbu* ‘to enter’. Earlier suggestions that SU-*šu*₂ should be rendered as KUŠ.BAR, as an abbreviation for KUŠ.BAR.RA = Akk. *maškaru*, are unlikely (Johnson 2014b: 30; Bácskay 2018: 214 and 216; Wee 2019, vol. 1: 300 and 442). Diagnostic Handbook Sagig 31: 4 has a similar instruction, with *sābû* (^{lu2}KURUN₂.NA) in place of *sēpû* (^{lu2}*se-pi-i*), but parts of the passage are similarly unclear: *ana UDUN* ^{lu2}KURUN₂.NA x ti ku GUB-*su-ma* ‘you make him (= the patient) stand next to the oven of the inn-keeper . . .’ (Heeßel 2000: 342).

- 10 A₁₁₀ ŠEŠ₂-^rsu IZI¹ ana IGI-šu ta-šar₂-rap [.....]
 B_{1 9-10} ŠEŠ₂-[su] / [.....] ^rina TUG₂¹ tu-zar-BI-ma [TI]
 [x x] / IZI ana IGI-šu ta-ša₂-rap šum₄-^rma¹ ina TUG₂ tu-zar-BI-ma [TI] (BAM 66 rev. 12'–13')
 ŠEŠ₂-su IZI ana IGI-šu ta-ša₂-rap / ina TUG₂ tu-[zar-BI-ma KUM₂-ma GU₇ KUM₂-m]a NAG 3 UD.MEŠ tu-zar-BI-ma
 TI (BAM 66 obv. 11–12)
 ŠEŠ₂-su MU₄.MU₄-su IZI ta-šar-rap-ma / [KUM₂-m]a GU₇ KUM₂-ma NAG UD.3.KAM₂ tuš-šar₂-šu-ma TI-ut (Sagig 31:
 13–14)⁵⁷⁸

- 11 A₁₁₁ DIŠ NA ^rMIN¹ [TAB-iṭ] ^rUD.DA¹ DU₃.A.BI-ma ^{u2}a[p-ru₃-ša₂]
 B₁₁₁ [.....] ^ru²ap-ru₃-ša₂ ^{u2}il₃-kul₂-la ša₂ ^rPU₂¹ [x x]
 DIŠ NA MIN <<DIŠ>> (eras.)⁵⁷⁹ TAB-iṭ UD.DA DU₃.A.BI-ma ^{u2}ap-ru₃-ša₂ ^{u2}il₃-^rkul₂-la¹ ša₂ PU₂ ta-t[ab-bal] (BAM 66
 rev. 14')
- 12 A₁₁₂ ^rina I₃ ^{sim}[GUR₂.GUR₂] ^rHI.HI¹ Š[EŠ₂]
 B₁₁₂ [.....] ŠEŠ₂-su-m[a TI]
 ina I₃ ^{sim}GUR₂.GUR₂ HI.HI ŠEŠ₂.^rMEŠ-su¹-ma T[I] (BAM 66 rev. 15')

†

- 10 you light a fire (*tašarrap*) in front of him, (and) you wrap him in cloth
 (*tuzāršū-ma*);⁵⁸⁰ then he will recover (*iballuṭ*).

- 11 If someone DITTO (= is overwhelmed by fever and suffers from a
 throbbing temple) (and) any type of burning fever (*himiṭ šēti*): you take[?]
aprušu (a plant) (and) *elkulla* (a plant) from the well, you mix (*tuballal*)
kukru (an aromatic)

- 12 in oil, (and) you keep anointing him (*taptanaššassu-ma*); then he will
 recover (*iballuṭ*).

⁵⁷⁸ The standard version of Diagnostic Handbook Sagig 31:14 replaces 3 UD.MEŠ *tu-zar-BI-ma* 'you keep him wrapped for three days' in BAM 66 obv. 12 with UD.3.KAM₂ *tuš-šar₂-šu-ma* 'you release him on the third day' (Heeßel 2000: 342). Both turns of phrase specify a three-day period, however, during which the patient was to be kept warm.

⁵⁷⁹ The TAB seems to have been written over an erased UD sign which, as the first element of UD.DA, suggests that the scribe began to write *šēta*(UD.DA) *himiṭ*(TAB), but then switched to the variant form *himiṭ*(TAB) *šēti*(UD.DA). The significance of the DIŠ preceding TAB is unclear, but it may be related to this erasure.

⁵⁸⁰ The verb following *ina* TUG₂ is rendered here as *tu-zar-BI-ma*; von Soden reads this form as *tu-šar-raš^r*(BI)-*ma* 'you continue the treatment' (AHw 1085), a reading that has been frequently adopted in the secondary literature (see, for example, Bácskay 2018: 214 and Wee 2019, vol 1: 300 and 442). Our reading of the passage as *ina* TUG₂ *tu-zar-BI-ma* 'you wrap him in cloth' is based on the parallel with MU₄.MU₄-*su* 'you dress him' in the related passage Sagig 31: 13–14 (Heeßel 2000: 342). In Sagig 31, the patient is first dressed and then a fire is built to warm him, but in the main parallel to our passage, viz. BAM 66 rev. 13', the order seems to be reversed, with the surprising appearance of *šumma* 'if' between the building of the fire and the wrapping in cloth. The verb *tu-zar-BI-ma* derives from *zāru* 'to turn' in the D-stem with the patient as the direct object (with BI standing for /šu/), hence *tuzāršū-ma*.

- 13 B₁₁₃ [.....] 'tu¹-bal ta-sak₃ ina I₃ 𒄩.𒄩.𒄩 ŠEŠ₂.MEŠ-su¹-[ma TI]
DIŠ NA MIN ^{u2}𒄩a-am-ma ša₂ A.MEŠ tu-bal¹ t[a-sak₃] ina I₃.GIŠ 𒄩.𒄩.𒄩 ŠEŠ₂.MEŠ-su-ma MIN (BAM 66 rev. 16')
-
- 14 B₁₁₄ [..... t]u-bal ta-sak₃ ina I₃ 𒄩.𒄩.𒄩 ŠEŠ₂.MEŠ-s[u-ma TI]
'DIŠ NA MIN ^{u2}x x x [. . . ta-s]ak₃ ina I₃.GIŠ 𒄩.𒄩.𒄩 ŠEŠ₂.MEŠ-su-ma MIN (BAM 66 rev. 17')
-
- 15 B₁₁₅ [DIŠ NA] x MUR.MEŠ GIG-ma NA BI ši-na-a[h ti-ri]⁵⁸¹
[. . .] GIG-ma NA šu₂ ši-na-aḥ tu-ra (BAM 66 rev. 18')
- 16 B₁₁₆ [..... ^{sim}]'ŠEŠ¹ 3 U₂.𒄩.A ša₂-šu₂-nu x [x x x]
[. . . SI]LA₃ ^{sim}ŠEŠ 3 U₂.MEŠ ša₂-šu₂-nu / [. . .] (BAM 66 rev. 19'–20')
- 17 B₁₁₇ [..... t]a-^fsak₃ ina I₃¹ x [x x x]
[. . . EME-š]u DAB-bat ina 2 UD-me U₂ BABBAR ta-sak₃ / [. . .] (BAM 66 rev. 20'–21')

†

- 13 If someone DITTO (= is overwhelmed by fever, suffers from a throbbing temple, and any type of burning fever): you dry (and) pound *ḥammu* (an aquatic plant) from water,⁵⁸² you mix (*tuballal*) it in oil, (and) you keep anointing him (*taptanaššassu-ma*); then he will recover (*iballuṭ*).
-
- 14 If someone DITTO (= is overwhelmed by fever, suffers from a throbbing temple, and any type of burning fever): you dry (and) pound . . . you mix (*tuballal*) it in oil, (and) you keep anointing him (*taptanaššassū-ma*); then he will recover (*iballuṭ*).
-
- 15 If someone[?] . . . (and) he suffers (*maruṣ-ma*) from . . . of the lungs, that man has 'persistent diarrhoea' disease (*šinnaḥ tīri*):
- 16 . . . (and) . . . litres of *murru* ('myrrh')— . . . these three ingredients . . .
- 17 . . . you put (*tušaṣbat*) them on his tongue (lit. have his tongue seize them), . . . you pound *šammu pešū* ('white plant') for two days . . . in oil . . .

⁵⁸¹ We reconstruct the standard form of *šinnaḥ tīri* even though our parallel text has the apparently unique spelling *ši-na-aḥ tu-ra*, with *tu-ra* in place of *tī-ri*. This may be a playful variant that replaces *tīru* 'coil of the intestine' with TU.RA = Akk. *marāṣu* 'to be ill'.

⁵⁸² For this reading, see Bácskay 2018: 215; this rare ingredient is equated with *alapū* 'algae' in Uruanna II 334 and III 351 (Kinnier Wilson 2005: 7–8). The plant *ḥammu* often occurs in connection with water, as in BAM 171 rev. 7, BAM 315 ii 2 and CTMMA 2 69: 9.

18 B₁₁₈ [.....]
[... t]a-ša₂-ni-ma⁵⁸³ ina A₂ tu-šap-ra-BI-ma MIN (BAM 66 rev. 21')

19 [.....]
[... in]a I₃.GIŠ BARA₂ AK.A⁵⁸⁴ ba-lu pa-tan (BAM 66 rev. 22')

20 [.....]
[...] TI (BAM 66 rev. 23')

21 [.....]
[... ba-lu p]a-tan NAG-ma TI (BAM 66 rev. 24')

22 [.....]
[...] x [... ba-lu pa-ta]n NAG-ma TI (BAM 66 rev. 25')

approximately twelve missing lines

35' C_{11'} [DIŠ NA x x] x [u₂[?]-tan[?]-ne₂-eḫ-šu₂]⁵⁸⁵ x [.....]

‡

18 ... you make him throw up again using a feather; then DITTO (= he will recover).

19 ... in pressed oil on an empty stomach ...

20 ... he will recover (*iballuṭ*).

21 ... he drinks (*išattī-ma*) it on an empty stomach; then he will recover (*iballuṭ*).

22 ... he drinks (*išattī-ma*) it on an empty stomach; then he will recover (*iballuṭ*).

approximately twelve missing lines

35' If someone ... it tires him out ...

⁵⁸³ For the reading *ta-ša₂-ni-ma*, not recorded in Cadelli 2000: 243, see now Johnson 2014b: 31 with n. 29. The verb *ta-ša₂-ni-ma*, from Akk. *šanū* 'to do again', is probably in hendiadys with *tu-šap-ra-BI-ma*, meaning 'you make him throw up again'. This would mean that another instance of vomiting is lost in one of the breaks in line 17.

⁵⁸⁴ The signs read here as AKA are crammed together, which makes our reading somewhat uncertain; however, the rare orthography [i₃¹.giš bara₂ ak.a = Akk. *šamnu ḫalšu* appears in Ura 24: 14 (MSL 11 p. 79). For this orthography, see Waetzoldt 1985: 84.

⁵⁸⁵ For the reading *u₂-tan-ne₂-eḫ-šu₂*, from the verb *anāḫu* 'to be tired' in the Dt-stem, see Johnson 2014b: 16 with n. 12, but as emphasized there this verb is not otherwise attested in the Dt-stem and other possibilities should be considered.

- 36' C₁₂ [^{u2}IG]I-*lim* ^{u2}IGI.ʿNIŠ¹ [.....]

- 37' C₁₃ [DIŠ KI MIN] ^r^{u2}¹ḪAR.ḪAR ^{u2}*ur₂-ne₂-e* ^{šim} [.....]

- 38' C₁₄ [DIŠ KI MIN] ^r^{u2}¹ḪAR.LUM.BA.ŠIR [.....]

- 39' C₁₅ [DIŠ N]A SAG ŠA₃-š_{u₂} *u₂-šar-rap-š_{u₂} na-piš* KIRI₄-š_{u₂} ʿDUGUD NA¹ B[I UD.DA SA₂.SA₂⁵⁸⁶]

- 40' C₁₆ ʿDIŠ¹ NA SAG ŠA₃-š_{u₂} *i-ḫa-maṭ-su i-dak-ka-su* UḪ₂-su ʿDU³ [.....]
 41' C₁₇ ʿUD.DA¹ SA₂.SA₂ I₃.GIŠ BARA₂.GA *ina* A NU *pa-tan* NAG.NAG-š_{u₂} [.....]
 42' C₁₈ ^r^{šim}¹LI ^{šim}GUR₂.GUR₂ ILLU ^{šim}BULUḪ PA ^{gis}*bi-ni* PA ^{u2}IN₆.ʿUŠ₂¹ [.....]

†

- 36' *imḫur-līm* ('faces a thousand' plant), *imḫur-ešrā* ('faces twenty' plant) . . .

- 37' If DITTO, *ḫašū* ('thyme'), *urnū* (a kind of mint) . . .

- 38' If DITTO, *ḫarmunu* (a plant) . . .

- 39' If someone's epigastrium (*rēš libbi*) burns him, (and) it is difficult (*kabit*) for him to breathe through his nose, that man is . . . by fever (*šēta* SA₂.SA₂) . . .

- 40' If someone's epigastrium (*rēš libbi*) is inflamed, it causes him a pressing pain, his spittle (*ru'tu*) flows (*illak*)⁵⁸⁷ . . . (and) . . .,
 41' he is . . . by fever (*šēta* SA₂.SA₂): you keep having him drink (*taštanaqqišu*) pressed oil in water on an empty stomach,
 42' (then) . . . *burāšu* (a kind of juniper), *kukru* (an aromatic), resin from *baluḫḫu* ('galbanum'), leaves from *bīnu* ('tamarisk'), leaves from *maštakal* ('soapwort') . . .

⁵⁸⁶ For the suggested restoration of UD.DA SA₂.SA₂ in the break, see Bácskay 2018: 218.

⁵⁸⁷ The next to last sign in line 40' is somewhat damaged, but the traces probably correspond to SU rather than ŠU. We would expect *illātu* here for UḪ₂, but the form of the possessive suffix (/su/ instead of /šu/) seems to suggest that it is *ru'tu*, hence *ru'ssu* 'his spittle'.

- 43' C_{i9'} 'DIŠ NA MURUB₄ MAŠ.SILA₃.MIN-š₂ u₂-ḥa-maṭ-su KI UḤ₂-š₂ MUD₂ ŠUB.ŠUB ana UD.'DA¹⁵⁸⁸ [.....]
- 44' C_{i10'} r^{sim1}LI^{sim}GUR₂.GUR₂ ZA₃.ḤI.LI [.....]
- 45' C_{i11'} 'PA GI'.ZU₂.LUM.MA IM.GU₂ EN.<NA> GAZ ina KAŠ SILA₁₁-aš x [.....]
-
- 46' C_{i12'} 'DIŠ NA¹ NINDA GU₇ KAŠ NAG-ma SAG ŠA₃-š₂ i-kaš₃-ša-su ŠA₃-š₂ MU₂.M[U₂]
- 47' C_{i13'} [UD]. 'DA¹ SA₂.SA₂ u²ak-tam u²IGI-lim u²tar-m[uš]
-
- 48' C_{i14'} [DIŠ KI MIN] 'I₃¹.GIŠ BARA₂.GA EME-š₂ DAB-bat [NAG i-ar₂-ru₃]
-
- 49' C_{i15'} [DIŠ NA it-ta]-'na-ša-aš a-š₂-uš-tu₄ ŠUB.ŠUB¹-[su]
- [DIŠ NA i]-'ta¹-na-ša-aš a-š₂-uš-tu₂ ŠUB[.ŠUB]-su NUNDUM.MEŠ-š₂ i-ta-n[a-ba-l]a / 'A¹.[MEŠ] 'ma¹-gal NAG (BAM 174 obv. 25'–26')

†

- 43' If someone is entirely inflamed between his shoulders, he constantly spits up (*ittanaddi*) blood with his phlegm (*rupuštu*) (and) . . . into *šēta* . . .
- 44' you crush (*taḥšašal*) *burāšu* (a kind of juniper), *kukru* (an aromatic), *saḥlū* ('cress') . . .
- 45' leaves from *kūru* (a plant), (and) *qadūt šikāni* ('river mud'), you kneed (*talāš*) them in beer . . .
-
- 46' If someone eats (*ikkal*) bread (and) drinks (*išatti*) beer, and subsequently, his epigastrium (*rēš libbi*) gnaws at him (*ikaššassu*), his internal organs (*qerbū*) are swollen (*naphū*) (and) . . .
- 47' he is . . . by fever (*šēta* SA₂.SA₂): *aktam* (a plant), *imḥur-līm* ('faces a thousand' plant), *tarmuš* ('lupin') . . .
-
- 48' If DITTO, you put (*tušašbat*) pressed oil on his tongue (lit. have his tongue seize it), he drinks (*išatti*) it, (and) he will vomit.
-
- 49' If someone is always upset, (and) grief keeps afflicting him (*imtanaqqussu*), his lips keep getting dry (*itanabbalā*),⁵⁸⁹ (and) he drinks (*išatti*) a lot of water;

⁵⁸⁸ Based on the presence of the preposition *ana*, we expect a verb like GUR = Akk. *tāru* in the break, indicating that the medical problem 'has turned' into some kind of feverish condition, perhaps even UD.DA SA₂.SA₂, given the fact that it is the main concern of our text at this point. For a similar reading, but without the preposition *ana*, see Bácskay 2018: 218.

⁵⁸⁹ The verb in the fragmentary parallel in BAM 174 obv. 25' is probably *itanabbalā*, the feminine plural form of *abālu* 'to be dry' in the Gtn-stem, with the feminine dual noun NUNDUM.MEŠ = Akk. *šaptā* 'lips' as its subject (Scurlock and Andersen 2005: 61, Bácskay 2018: 218). As a symptom, parched lips also feature in STO 1: 89, in an incantation recited against gastric constriction. The alternative reading that Maul (2019: 301) suggests for the fragmentary passage, viz. NUNDUM.MEŠ-š₂ i-ta-na-[ša-k]a 'he keeps biting his lips', does not occur elsewhere in our corpus but cannot be excluded.

50' C_{i16'} [UD.DA SA₂.S]A₂^{giš}GEŠTIN KA₅.A SUD₂ ina KAŠ NAG UZU 'GUR₄.RA GU₇¹ [']^{si}LI^{si}im^rHAB ina KAŠ NAG ina KAŠ ŠEG₆-šal ana DUR₂-[š_u₂ DUB]
UD.DA SA₂.S[A₂^{giš}]GEŠTIN KA₅.A ta-sak₃ ina KAŠ 'NAG-š_u₂¹ UZU GUR₄ GU₇ / [']^{si}LI^{si}im^rHAB ina KAŠ 'NAG¹ ina KAŠ ŠEG₆-šal ana DUR₂-š_u₂ DUB-ak (BAM 174 obv. 26'–27')

51' C_{i17'} [DIŠ KI MIN^{giš}GE]ŠTIN KA₅.A SUD₂ ina KAŠ NAG IM.GU₂ EN.NA A.GAR.GAR MAŠ.DA₃ PA^{r^{giš}.u²}ul₄¹-ha-ah⁵⁹⁰ PA GI.ZU₂.LUM.M[A]⁵⁹¹

52' C_{i18'} [g]u-ur GI.ŠUL.ĪI ZI₃ GIB₃ DUĪ.ŠE.GIŠ.I₃ ta-sak₃ ina KAŠ ta-la₃-aš ina TUG₂ te-ter₅-ri L[AL]

53' C_{i19'} [DIŠ KI MI]N^{u²}ak-tam SUD₂ ina KAŠ SAG 'NAG¹

54' C_{i20'} [DIŠ NA i]t-ta-na-ša-aš a-šu-uš-tu₄ ŠUB.ŠUB-su di-ik-ša TAG.TAG-su UĪ₂-š_u₂ ma-a-'da¹

†

50' he is . . . by fever (*šēta* SA₂.SA₂): you pound (*tasâk*) *karân šēlebi* ('fox-vine'), he drinks (*išatti*) it in beer, (and then) he eats (*ikkal*) fatty meat. He drinks *burāšu* (a kind of juniper) (and) *ṭūru* ('opopanax') in beer, (then) you bring (these ingredients) to a boil (*tušabšal*) in beer, (and) you pour (*tašappak*) them into his anus.

51' If DITTO, you pound (*tasâk*) *karân šēlebi* ('fox-vine'), (and) he drinks (*išatti*) it in beer. You pound *qadūt šikāni* ('river mud'), gazelle droppings, leaves from *ulḥah* (a kind of acacia), leaves from *kūru* (a plant),

52' blades from *qan šalāli* (a kind of reed), *kibtu* ('wheat') flour, (and) *kupsu* ('sesame pomace'), you knead them in beer; you smear (the mixture) on a piece of fabric, (and) you bandage (*tašammid*) him.

53' If DITTO, you pound (*tasâk*) *aktam* (a plant), (and) he drinks (*išatti*) it in high-quality beer.

54' If someone is always upset, grief keeps afflicting him (*imtanaqqussu*), pressing pain (*dikšu*)⁵⁹² repeatedly affects him (*iltanappassu*), (and) he keeps swallowing (*ištanatti*) (lit. drinking) a lot of his (own) phlegm (*rupuštu*),

⁵⁹⁰ Although the signs GIR₂ and UL₄ (= GIR₂.gunū) are no longer distinguished in first-millennium Akkadian texts (Borger 2004: 247), this is presumably a form of *ulḥah* as in Uruanna II 14–15, where it is syllabically written, viz. ^{u²}ul-ḥa-ah. The standard orthography is U₂.GIR₂-ḥa-ah (CAD P 515 and U/W 72), so the additional GIŠ determinative here in our line is unusual. Alternatively, one might consider rendering the word as ^{giš}KIŠ₁₆ = Akk. *ašāgu*, but this would not explain the -ḥa-ah at the end of the word. For a discussion of these different readings in earlier periods, see Biggs 1974: 70 and Hallo and van Dijk 1968: 75.

⁵⁹¹ For the reading PA GI.ZU₂.LUM.MA, see line 45' above.

⁵⁹² The condition *dikšu* ('pressing pain') also occurs in STO 2: 200, accompanied by the same verb, viz. *itanappassu*. For the reading *di-ik-ša* in our line, see already Campbell Thompson 1929: 78 with n. 9 and more recently Stol 2018: 350.

- 55' C_{i21'} [NAG].NAG UD.DA SA₂.SA₂^{u2}IGI-lim^{u2} šiz-ba-na₇^{šim}ŠE.LI BABBAR SUD₂ ina 'KAŠ' N[AG]
-
- 56' C_{i22'} [DIŠ] 'NA NINDA GU₇' KAŠ NAG-ma ŠA₃-šū₂ in-nen-me-ru'(IR)⁵⁹³ nap-ḥu A ma-gal NAG UD.DA SA₂.SA₂^{r^{u2}}[IGI-lim]
- 57' C_{i23'} [^{u2}]IGI.NIŠ^{u2} tar-muš^{šim}GAM.MA^{u2} ti-ia₂-ta₅^{u2} ḤAR.ḤAR SUD₂ ina KAŠ NU pa-t[an NAG]
- 58' C_{i24'} [IM].^rGU₂' EN.NA A.GAR.GAR MAŠ.DA₃^{šim}LI^{šim}GUR₂.GUR₂ ZA₃.ḤI.LI PA^{gⁱ}[^sGEŠ]TIN K[A₃.A x x x]
- 59' C_{i25'} [g]u-^rur^{gⁱ}GI.ŠUL.ḤI⁵⁹⁴ ZI₃ GIB₃ DUḤ.ŠE.GIŠ.^rI₃ SUD₂' ina KAŠ SILA₁₁-^raš^r i[na TU]G₂ 'SUR^r-r[i LAL-su-ma TI]
-
- 60' C_{i26'} [^{u2}a]k-tam SUD₂ ina KAŠ NAG UZU GUR₄.RA GU₇ ŠA₃-šū₂ i-^rar₂'-[ru₃ x x x SU]D₂ ina KAŠ NAG^{r^{u2}}IGI-lim SUD₂'

†

- 55' he is . . . by fever (šēta SA₂.SA₂): you pound (*tasâk*) *imḥur-lim* ('faces a thousand' plant), *šizbānu* ('milkweed'), (and) white *kikkirānu* ('juniper seeds'), (and) he drinks (*išatti*) them in beer.
-
- 56' If someone eats (*ikkal*) bread (and) drinks (*išattī-ma*) beer, and subsequently, his internal organs (*qerbū*) are bloated (and) swollen, (and) he drinks (*išatti*) a lot of water, he is . . . by fever (šēta SA₂.SA₂): you pound (*tasâk*) *imḥur-lim* ('faces a thousand' plant),
- 57' *imḥur-ešrā* ('faces twenty' plant), *tarmuš* ('lupin'), *šumlalū* (an aromatic), *tīyatu* (a plant), (and) *ḥašū* ('thyme') (and) he drinks (*išatti*) them in beer on an empty stomach.
- 58' You pound *qadūt šikāni* ('river mud'), gazelle droppings, *burāšu* (a kind of juniper), *kukru* (an aromatic), *saḥlū* ('cress'), leaves from *karān šēlebi* ('fox-vine') . . .
- 59' blades from *qan šalāli* (a kind of reed), *kibtu* ('wheat') flour, (and) *kupsu* ('sesame pomace'), you kneed (*talâš*) them in beer, you smear (*teṭerri*) (the mixture) on a piece of fabric, (and) you bandage him (*tašammissu*); then he will recover (*iballuṭ*).
-
- 60' You pound (*tasâk*) *aktam* (a plant), he drinks (*išatti*) it in beer, (then) he eats (*ikkal*) fatty meat, (and) his belly (*libbu*) will (make him) vomit.⁵⁹⁵ You pound . . . (and) he drinks it in beer. You pound *imḥur-lim* ('faces a thousand' plant),

⁵⁹³ In line with several neighbouring passages where the verb occurs in the plural, as in line 62' *in-nem-me-ru*, we emend IR to RU and read this verb as plural in agreement with the following verb *napḥu*.

⁵⁹⁴ Although *qan šalāli* is usually rendered without the GIŠ determinative, another example with this orthography, viz. ^{gⁱ}GI.ŠUL.ḤI, is known from the Therapeutic Vademecum BAM 1 iv 1.

⁵⁹⁵ The verb *arū* usually has the patient and not the belly as its subject, which makes our wording here analogous to expressions like *libbašu ana parē ētenellâ* 'his belly continually heaves to vomit' (STO 3: 27 and 47), *libbašu ana parē ēteneppeš* 'his belly continually acts like it is going to vomit' (STO 2: 87) and *qerbūšu našū* 'his internal organs heave' (STO 3: 145 and 251). Unlike these expressions, however, 'his belly will (make him) vomit' in our line is not part of the symptomatology, but rather part of the therapeutic procedure.

- 61' C_{i 27'} [ina I₃.GI]Š BARA₂.GA NAG IM.GU₂ EN.NA SUD₂ ina KAŠ N[AG^{u2}ti]-^ria₂¹-ta₃ SUD₂ ina KAŠ NAG
-
- 62' C_{i 28'} [DIŠ] ^rNA¹ NINDA GU₇ KAŠ NAG-*ma* ŠA₃-š_u₂ *in-nem-me-ru nap-ḥu* [A *ma-gal* NA]G UD.DA SA₂.SA₂
- 63' C_{i 29'} ^rGURUN¹ UKUŠ₂.ḤAB EN *la uk-tap-pi-tu* ^rḤAD₂.DU¹ [ta-sa]k₃ ina KAŠ NAG
-
- 64' C_{i 30'} ^ru²KUR.RA SUD₂ ina KAŠ NAG ^{u2}^rḤAR¹.[LU]M.BA.ŠIR SUD₂ ina KAŠ NAG
-
- 65' C_{i 31'} [DI]Š NA NINDA GU₇ KAŠ NAG-*ma* ŠA₃.^rMEŠ-š_u₂¹ *in-nem-me-ru* KAŠ₃.^rMEŠ¹-š_u₂ DAB.DAB-at UD.DA SA₂.SA₂

†

- 61' (and) he drinks it in pressed oil. You pound *qadūt šikāni* ('river mud'), (and) he drinks it in beer. You pound *tīyatu* (a plant), (and) he drinks it in beer.
-
- 62' If someone eats (*ikkal*) bread (and) drinks (*išattī-ma*) beer, and subsequently, his internal organs (*qerbū*) are bloated (and) swollen, (and) he drinks (*išatti*) a lot of water, he is . . . by fever (*šēta* SA₂.SA₂):
- 63' you dry (*tubbal*) (and) pound fruit from *irru* ('cucumber') before it shrinks (*uktappitu*),⁵⁹⁶ (and) he drinks it in beer.
-
- 64' You pound (*tasāk*) *nīnū* ('mint'), (and) he drinks (*išatti*) it in beer. You pound *ḥarmunu* (a plant), (and) he drinks it in beer.
-
- 65' If someone eats (*ikkal*) bread (and) drinks (*išattī-ma*) beer, and subsequently, his internal organs (*qerbū*) are bloated, (and) he (unintentionally) holds back (*ušabbat*) his urine,⁵⁹⁷ he is . . . by fever (*šēta* SA₂.SA₂):

⁵⁹⁶ The verb *kupputu* occurs only here and in line 66' below in connection with a medical ingredient. Other attestations of this verb suggest that it is used to describe the making of pill-shaped suppositories, with the possible meaning 'to roll (into a pill)' (Meier 1939a: 301–302 and Böck 2009: 124) or 'to form a pellet, pill, suppository' (CAD K 552–553). In our line *kupputu* describes the state of the fruit at the time of its use; either that (a) it was not allowed to ripen (Bácskay 2018: 222) or (b) that it was not allowed to dry and (hence) shrink (i.e., become more compact) after it had been picked. For an adjectival use of this word, specifying the shape of a stone, see Abusch, Schwemer, Luukko and Van Buylaere 2020: 51 ln. 2.

⁵⁹⁷ The same idiom also occurs in BAM 396 ii 19', along with ŠE₁₀ = Akk. *zū* 'faeces': ŠE₁₀ u₂ KAŠ₃-š_u₂ u₂-š_a-bat with the patient as the subject of the verb. The idiom also seems to occur in the stative with the urine as the subject in Diagnostic Handbook Sagig 14: 136 (KAŠ₃.MEŠ-š_u₂ DAB.DA[B-ta₃]); BAM 13 pp. 584–585) and BAM 7 2a: 14' (KAŠ₃.MEŠ-š_u₂ DAB.MEŠ-t[a]); however, in both cases the verb is partially restored, and the stative morphology is not preserved. Rather than an intentional action, this idiom probably refers to some kind of hindered urination, whether a reduction in urine volume, a feeling of incomplete emptying of the bladder, or the inability to produce urine altogether, even in those cases when the patient has consumed beer beforehand (Scurlock and Andersen 2005: 61).

- 66' C_{i 32'} [GU]RUN UKUŠ₂.HAB EN *la uk-tap-pi-tu* HAD₂.DU *ta-sak₃ ina* KAŠ NAG
-
- 67' B_{ii 1} DIŠ NA NINDA GU₇ KAŠ NAG-*ma* ŠA₃-š_u₂ ⁵⁹⁸*in¹-nem-me-ru in-¹ne²-[bi-_{tu}₂]*
- C_{i 33'} [DIŠ N]A NINDA GU₇ KAŠ NAG-*ma* ŠA₃-š_u₂ *in-nem-me-ru in-¹ne²-bi-_{tu}₂ ri-du-ut ir-ri* TUKU
- 68' B_{ii 2} ⁵⁹⁹*UD.DA SA₂¹.SA₂ NA₄ ZU₂.LUM.MA GAZ GIM UTUL₇.ZI₃.DA* *tara-¹bak¹ [.....]*
- C_{i 33'} UD.DA SA₂.SA₂
-
- 69' B_{ii 3} [..... *ina*] ^{du}UTUL₇ ŠEG₆¹-[š_{al}]

approximately sixty-two missing lines

‡

- 66' you dry (*tubbal*) (and) pound fruit from *irru* ('cucumber') before it shrinks, (and) he drinks (*išatti*) it in beer.
-
- 67' If someone eats (*ikkal*) bread (and) drinks (*išattī-ma*) beer, and subsequently, his internal organs (*qerbū*) are bloated (and) have cramps, (and) he has (*irašši*) diarrhoea,
- 68' he is . . . by fever (*šēta* SA₂.SA₂): you crush (*taḥaššal*) *aban suluppi* ('date stone'), you stir them as a paste . . .
-
- 69' . . . you bring it to a boil (*tušabšal*) in a pot . . .

approximately sixty-two missing lines

⁵⁹⁸ Manuscripts B and C seem to have been spaced differently, with the same piece of text (corresponding to our line 67') occurring in different parts of the physical tablets: in Ms. B this is the incipit at the beginning of column 2, while in Ms. C the incipit occurs in the last line of column 1 and must have been continued into the first line of column 2, although we cannot entirely exclude the possibility that the two manuscripts in line 67' present similar incipits and that other material may have intervened here. The symptom description in these two lines can be brought into alignment up to the verb *in-ne₂-bi-_{tu}₂*, but if different material followed this verb in Ms. B, we would need to revisit the alignment of these two manuscripts.

⁵⁹⁹ The rare orthography UTUL₇.ZI₃.DA for Akk. *rabīku* 'paste' (German *Brei*) means literally 'a vessel (full) of flour'. See also the Old Babylonian form of the expression in YOS 11 28 obv. 5: *ki-ma* ZI₃.DA *ta-ra-ab-ba-ak-ma*.

- a [.....]⁶⁰⁰
DIŠ NA ŠA₃-šu₂ NINDA u KAŠ la i-ma-[†]har¹ KI Uḫ₂-šu₂ MUD₂ ŠUB.ŠUB-a NA BI UD.DA SA₂.SA₂ (BAM 174 obv. 28')
- b [.....]
ana TI-šu₂ ^{u2}GEŠTIN KA₃.[†]A¹ [ina KA]Š NAG ^{u2}ap₂-ru-šum ina I₃.GIŠ ŠEŠ₂ (BAM 174 obv. 29')
- c [.....]
^{šim}GUR₂.¹GUR₂ ^{šim}LI ^{šim}MAN.DU NAGA SI ina [†]A.GEŠTIN¹.NA KAŠ SAG I₃ A GA[ZI^{sar}] (BAM 174 obv. 30')
- d [.....]
[†]ŠEG₆.GA¹ ina MU[L₄ tuš-ba]t ina A₂.GU₂.ZI.G[A x] x x x [x x] (BAM 174 obv. 31')
-
- e [.....]
^{giš}LI ^{giš}[GUR₂.GUR₂ ^{šim}MAN.DU ^{šim}GAM.MA ^{šim}ŠEŠ ^{u2}KUR.[KUR x x x x] (BAM 174 obv. 32')
DIŠ NA ŠA₃.MEŠ-šu₂ nik-mat IM u UD.DA DIRI.ME ^{šim}GUR₂.GUR₂ ^{šim}LI ^{šim}M[AN.DU] / ^{šim}GAM.[†]MA¹ ^{šim}ŠEŠ ^{u2}KUR.KUR
U₂ MAŠ.TAB.BA (BAM 52 rev. 18–19)
- †
- a If someone's stomach (*libbu*) does not accept bread and beer, (and) he constantly spits up (*ittanadâ*) blood with his phlegm (*rupuštu*), that man is . . . by fever (*šêta* SA₂.SA₂):
- b in order to heal him (*ana bulluṭišu*), he drinks (*išatti*) *karān šēlebi* ('fox-vine') in beer, (and) you anoint (*tapaššaš*) him with *aprušu* (a plant) in oil.
- c You bring to a boil (*tušabšal*) *kukru* (an aromatic), *burāšu* (a kind of juniper), *suādu* (a kind of sedge), (and) *uhūlu qarnānū* ('horned alkali') in vinegar, high-quality beer, oil, (and) juice from *kasū* ('tamarind'),
- d you leave (the mixture) out overnight under the stars, in the morning . . .
-
- e *burāšu* (a kind of juniper), *kukru* (an aromatic), *suādu* (a kind of sedge), *šumlalū* (an aromatic), *murru* ('myrrh'), *atā'išu* (a plant), *šammi ašī* ('*ašū* disease' plant),

⁶⁰⁰ The inclusion of BAM 174 obv. 28'–42' at this point is warranted by the fact that it draws passages from various treatises, in the same sequence in which they occur in the Nineveh Medical Encyclopaedia: these excerpts are first taken from the fifth tablet of the fourth treatise (NECK 5), and then subsequently from BAM 558, which perhaps represents the sixth tablet of the seventh treatise (BRON 6). After these passages, the tablet turns to the eighth treatise (viz. the Stomach Treatise), with excerpts taken from the fourth and fifth tablets (STO 4 and 5). The last known parallel in BAM 174, namely lines obv. 25'–27', corresponds to STO 4: 49'–50', whereas the first excerpt from STO 5: 34–37 occurs in BAM 174 rev. 1–3: the lines in BAM 174 between these two sections, viz. obv. 28'–42', presumably came from the missing part of STO 4, which we edit here as unplaced lines a–o. For a discussion of BAM 174, see Johnson 2014b: 34–35 as well as the new edition of the text available in Maul 2019: 300–309.

- f [.....]
 [x x x x] ^{gis}ŠUR.MIN₃ GI DU₁₀ ^{sim}BAL ^{gis}EREN.SUMUN ŠIM'.[ŠAL x x x] (BAM 174 obv. 33')
^{gis}EREN ^{sim}BULUH G[I DU₁₀.GA] / ^{sim}MUG ^{gis}EREN.SUMUN ŠIM.ŠAL ^{u2}ḪAR.ḪAR (BAM 52 rev. 19–20)
- g [.....]
 [x x x x] ^{u2}KUR.RA ^{u2}ur₂-nu-u GAZI^{sar} ^{u2}ḪUR.SAG¹ N[AGA SI x x] (BAM 174 obv. 34')
^{u2}NU.LUH.ḪA ^{u2}KUR.[RA] / ^{u2}ur₂-nu-u GAZI^{sar} ^{u2}ḪUR.SAG NAGA SI LAGAB MUNU₄ (BAM 52 rev. 20–21)
- h [.....]
 [MUJN ZU₂.¹LUM¹.MA 23 U₂.ME *an-nu-ti ina* ¹GEŠTIN ŠEG₆-šal¹ I₃.GIŠ *ana* Š[A₃ . . .] (BAM 174 obv. 35')
 MUN ZU₂.L[UM.MA] / 23 U₂.ḪIA *ina* KAŠ KALAG.GA ŠEG₆-šal I₃.GIŠ *ana* IGI ŠUB-di *ana* DUR₂-šu₂ DU[B-ak] (BAM 52 rev. 21–22)
-
- i [.....]
 [DIŠ N]A ŠA₃.MEŠ-šu₂ *na-šu-u* IGI.MIN.MEŠ-šu₂ *ur-ru-pa zi-¹mu-u₂-šu₂¹⁶⁰¹* x x [. . .] (BAM 174 obv. 36')
 [. . . *na-šu*]-¹u₂ IGI.MIN-šu₂ *ur-ru-pa zi-mu* / [. . .] (BAM 175 obv. 1–2)
- j [.....]
 [NA BI] G[IG] ¹e¹-sil-te GIG *ana* GIG-šu ¹la GID₂.DA¹-šu G[IR₂.TAB . . .] (BAM 174 obv. 37')
 [N]A BI GIG *e-sil-te* GIG / [. . . *la* GID₂].¹DA¹-šu GIR₂.¹TAB BABBAR¹ ŠIKA NIG₂.¹BUN.NA¹ (BAM 175 obv. 2–3)

†

- f *erēnu* ('cedar'), *šurmēnu* ('cypress'), *qanû ṭābu* ('sweet reed'), *ballukku* (an aromatic), *šupuḫru* ('old cedar'), *šimiššallû* ('box tree'), *ḫašû* ('thyme'),
- g *nuḫurtu* ('asafoetida'), *nīnû* ('mint'), *urnû* (a kind of mint), *kasû* ('tamarind'), *azupīru* ('saffron'), *uḫūlu qarnānû* ('horned alkali'), *buqlu* ('malt') lumps
- h salt, (and) *suluppû* ('dates')—you bring these twenty-three ingredients to a boil (*tušabšal*) in wine, you put (*tanaddi*) oil in (the mixture), and you pour (*tašappak*) it into his anus.

- i If someone's internal organs (*qerbû*) heave, his eyes are darkened, his appearance . . .
- j that man suffers (*maruṣ*) from 'constipation' (*murūṣ esilte*):⁶⁰² so that his disease would not be prolonged (*lā urrukīšu*), . . . white scorpion, turtle shell . . .

⁶⁰¹ For the reading of the signs in this fragmentary passage, see Maul 2019: 302. The parallel in BAM 175 obv. 1 only has *zi-mu* without the third-person possessive suffix.

⁶⁰² The precise meaning of *esiltu* is unclear, but some occurrences point to either 'constipation' or 'sphincter', both of which would derive from *esēlu* 'to be constipated'. The verb *esēlu* also occurs in STO 1: 83, STO 2: 136 and 138.

k [.....]
 [MUD₂[?] BURU₅].¹HABRUD[?].¹[DA]^{mušen} NITA⁶⁰³ r^{sim1}[x x] *saḥ-le₂-e* MUN *eme-sal-li₃* [. . .] (BAM 174 obv. 38')
 [. . . *saḥ-le₂*].¹e¹ MUN *eme-sal-li₃* ^{sim}GUR₂.¹GUR₂¹ / [. . .] (BAM 175 obv. 4–5)

l [.....]
 [x x x x] r^{u2}¹KUR.RA ^{u2}*ša-šu-um-ta₅* ¹5¹ GIN₂.TA.AM₃¹(AN) x [. . .] (BAM 174 obv. 39')
 [. . . ^{u2}*ša-šum-ta* 5 G[IN₂.TA.AM₃] / [. . .] *a-na* 1 SILA₃ A [x x x] (BAM 175 obv. 5–6)

m [.....]
 [ina A].¹GEŠTIN.NA¹ u KAŠ ŠUB-*ma* GIM ZI₃ ŠE.SA.A *ta-sak₃* x [. . .] (BAM 174 obv. 40')
 [. . .] ¹ZI₃¹ ŠE.SA.A t[*a-sak₃* x x] / [. . .] (BAM 175 obv. 7–8)

n [.....]
 [x x l]a ¹*pa-tan¹* NAG-*šu₂-ma* SI.SA₂-*ma* ŠA₃.MEŠ-*šu₂* x [. . .] (BAM 174 obv. 41')
 [. . .] x x [. . .] (BAM 175 obv. 8)

o [.....]
 [. . .] ¹ši¹-*ḥa-tu₂* [. . .] (BAM 174 obv. 42')

132' C_{ii1} *ina* x [.....]

133' C_{ii2} DĪŠ ¹NA¹ [.....]

†

k blood[?] from a male *iššūr ḥurri* ('rock partridge')[?] . . . *saḥlū* ('cress'),
emesallu salt, *kukru* (an aromatic) . . .
 l . . . *nīnū* ('mint'), (and) *šašuntu* (a plant), five shekels each . . . to one litre of
 water . . .
 m you put (*tanaddi-ma*) it in vinegar and beer, and then you pound it like *labtu*
 ('roasted barley') flour
 n . . . you have him drink it (*tašaqqīšū-ma*) on an empty stomach, and then he
 will void (*ušeššer-ma*), and then his internal organs (*qerbū*) . . .
 o . . . wasting away . . .

132' . . . in . . .

133' If someone . . .

603 The fragmentary passage at the beginning of the line might have contained a reference to the blood of *iššūr ḥurri* ('rock partridge'), which however does not seem to be used as a medical ingredient elsewhere in our corpus. For this reading, see Maul 2019: 302 and 308.

134' C_{ii 3'} x [.....]

approximately eighty-two missing lines

217' C_{iv 1'} [x] šu₂ i x [.....]

218' C_{iv 2'} [DIŠ NA] mur 'ti' [.....]

219' C_{iv 3'} 'NA BI' x x 'GIG' [.....]

220' C_{iv 4'} ^{u2}ak-tam ina ħi-'iq' K[AŠ] [.....]

221' C_{iv 5'} EGIR-nu ħi-iq 'KAŠ' x [.....]

222' C_{iv 6'} DIŠ KI MIN a-šu-uš-tu₂ ŠUB.ŠUB-s[u] [.....]

223' C_{iv 7'} ru-pu-uš-tu NU TUKU.'TUKU'-š[i] [.....]

224' C_{iv 8'} NU 'GID₂.DA' ^{u2}ap₂-ru-ša₂ x [.....]

225' C_{iv 9'} 'DIŠ-niš' [x x] x x [.....]

226' C_{iv 10'} [DIŠ NA x x] 'ma¹-gal TUKU.'TUKU' [.....]

227' C_{iv 11'} [.....] x x x [.....]

approximately thirty-two missing lines

†

134' ...

approximately eighty-two missing lines

217' ...

218' If someone ...

219' that man suffers (*maruṣ*) from ...

220' *aktam* (a plant) in diluted beer ...

221' afterwards, ... diluted beer ...

222' If DITTO, grief keeps afflicting him (*imtanaqqussu*) ...

223' he never has (*lā irtanašši*) phlegm (*rupuštu*) ...

224' so that it would not be prolonged (*lā urrukī*); *aprušu* (a plant) ...

225' together ...

226' If someone continually has (*irtanašši*) a lot of ...

227' ...

approximately thirty-two missing lines

- 260' A_{iv1'} 'ša¹ [ina LUGAL.MEŠ-ni a-lik maḥ-ri-ia mam₂-ma šip-ru šu-a-tu la e-ḥu-uz-zu]⁶⁰⁴
 261' A_{iv2'} 'bul-ṭi¹ T[A muḥ-ḥi EN UMBIN liq-ti BAR.MEŠ ta-ḥi-zu nak-la]
 262' A_{iv3'} 'a-zu¹-ga[l-lu-ut^d nin-urta u^d gu-la ma-la ba-aš₂-mu]
 263' A_{iv4'} ina ṭup-pa-a-n[i aš₂-ṭur as-niq IGI.KAR₂-ma]
 264' A_{iv5'} a-na ta-¹mar-ti¹ [ši-ta-as-si-ia qe₂-reb E₂.GAL-ia u₂-kin]

†

- 260' Of the kings who came before me, none were able to comprehend this task.
 261' Prescriptions (organized) from head to foot, gleanings from extraneous materials, technical lore
 262' (And) whatever pertains to the great medical expertise of Ninurta and Gula,
 263' I have written on tablets, checked and double-checked, and
 264' I deposited them in the middle of my palace for my reading and recitation.

604 Lines 260'–264' are reconstructed according to the standard Assurbanipal q colophon (BAK 329), which almost always occurs in our treatise.

Chapter 7

Edition of STO 5

Manuscript A = BAM 579

K 5834 + K 6703 + K 7055 + K 8049 + K 8441 + K 8760 + K 9843 + K 10501 + K 13931 + K 18594 + Sm 1517 + 81–2–4, 195

STO 5	Parallels		
	Publication number	Museum number	Parallel passage
1	AMC 30		
1	CRAN 1: 121 (BAM 480+ ii 57)		
2	CRAN 1: 132 (BAM 480+ ii 68)		
4–5	STO 2: 101–102		
8	STO 2: 141		
34–37	STO 3: 65–66		
34–37	BAM 174	VAT 13761	reverse, 1–3
38	BAM 146	VAT 13793	reverse, 23–26
39	BAM 146	VAT 13793	reverse, 26
40–44	BAM 52	VAT 13733 + 13738	obverse, 39–44
40–44	BAM 67	VAT 13751	1'–9'
41–44	BAM 156	A 238 + VAT 13727 + 14208	obverse, 21–24
49–50	BAM 77	VAT 13737 + 13729 ² + 14300	obverse, 2'–4'
51–54	BAM 77	VAT 13737 + 13729 ² + 14300	obverse, 5'–9'
61–64	BAM 174	VAT 13761	reverse, 4–6
66–68	BAM 174	VAT 13761	reverse, 7–9
113'	STO 3: 59		
114'–115'	STO 3: 86		
119'–126'	BAM 168	VAT 9138	obverse, 18–28
119'–126'	BAM 68	A 258	obverse, 1–reverse, 2
119'–123'	BAM 69	A 242	1'–10'
119'–120'	BAM 226	A 224	reverse, 1'–6'
121'–126'	BAM 225	VAT 13845	obverse, 1'–13'
123'–126'	BAM 70	VAT 13907	reverse, 1'–7'
125'–126'	BAM 226	A 224	obverse, 1'–5'
127'–129'	BAM 168	VAT 9138	obverse, 28–32
127'–129'	BAM 68	A 258	reverse, 2–7
127'–128'	BAM 225	VAT 13845	obverse, 14'–16'
130'	BAM 68	A 258	reverse, 8
144'–148'	BAM 216	VAT 8911	obverse, 23'–28'
149'–153'	BAM 7 50	K 3550	reverse, 22'–25'
193'–203'	BAM 159	A 198	column 5, 37–46
204'–215'	BAM 54	VAT 8027	4–12
225'–234'	BAM 49	VAT 7822	reverse, 9–21
225'–234'	BAM 50	VAT 14082	reverse, 7–21
235'	BAM 49	VAT 7822	reverse, 22–23
235'	BAM 50	VAT 14082	reverse, 22–23
236'	AMT 43/6	81–7–27, 57	column 1, 1

- 1 A₁₁ DIŠ NA ŠA₃-šū₂ KUM₂ DAB PA^{giš} šū-še ZI₃.KUM 𒄩.𒄩 ina A GAZI^{sar} [SILA₁₁-a]š LAL₂-du
DIŠ NA ŠA₃-šū₂ KUM₂ DAB-it (AMC 30)
DIŠ K[I MIN . . . Z]I₃.KUM 𒄩.𒄩 ina A GAZI^{sar} SILA₁₁-aš 'LAL-id' (CRAN 1: 121 = BAM 480+ ii 57)
-
- 2 A₁₂ ^{u2}GEŠTIN KA₃.A 𒄩AD₂.DU GAZ SIM (eras.)⁶⁰⁵ ina A GAZI^{sar} [SILA₁₁-a]š 'LAL₂-du
[DIŠ KI MIN ^{u2}GEŠTIN] 'KA₃' .A 𒄩AD₂.A SUD₂ ina A GAZI^{sar} SILA₁₁-aš LAL (CRAN 1: 132 = BAM 480+ ii 68)
-
- 3 A₁₃ NUMUN ^{u2}qut-ra-te GAZ ina A GAZI^{sar} ta-la₃-aš LAL ina A GAZI^{sar} x [x] x 'LAL₂'
-
- 4 A₁₄ DIŠ NA SAG ŠA₃-šū₂ KUM₂ ŠA₃-šū₂ MU₂.MU₂ ana TI-šu 1/2* SILA₃ ^{ršim}𒄩AB ina š[ur-šu]m-me KAŠ
DIŠ NA SAG ŠA₃-šū₂ KUM₂ 'ŠA₃-š[u₂ M]U₂.MU₂-hu 1/2 SILA₃ ^{sim}𒄩AB ina šur-šum-me KAŠ (STO 2: 101)

†

- 1 If someone's belly (*libbu*) has been seized (*šabit*) by heat: you mix (*tuballal*) leaves from *šūšu* ('liquorice') (and) *isqūqu* (a type of groats), (and) you knead (*talāš*) them in juice from *kasū* ('tamarind'); to be used as a bandage (*šamādu*).⁶⁰⁶
-
- 2 You dry (*tubbal*), crush (*taḥaššal*) (and) sift (*tanappi*) *karān šēlebi* ('fox-vine'), (and) you knead (*talāš*) it in juice from *kasū* ('tamarind'); to be used as a bandage (*šamādu*).
-
- 3 You crush (*taḥaššal*) seed from *qutrātu* ('smoke' plant), you knead it in juice from *kasū* ('tamarind'), (and) you bandage (*tašammid*) him. . . . in juice from *kasū* ('tamarind'), (and) you bandage him.
-
- 4 If someone's epigastrium (*rēš libbi*) is hot (*ēm*) (and) his internal organs (*qerbū*) are swollen (*naphū*): in order to heal him (*ana bulluṭišu*), you stir into a paste a third of a litre of *tūru* ('opopanax') in beer dregs,

⁶⁰⁵ It seems that the scribe first wrote the instruction *ina A GAZI^{sar}* immediately after SIM, but he then erased this instruction and placed it further to the right, so that it would be in the same position as the same instruction one line above.

⁶⁰⁶ Due to the phonetic complement *-du*, the verb here and in line 2 may be understood as an infinitive (Cadelli 2000: 270 n. 1), used in a similar way as in STO 3: 20–26 and other pharmacological lists, to express that the medicine is 'for bandaging'. See Aro 1961: 28–29 for the use of infinitives in medical texts.

- 5 A₁₅ *tara-bak ina* TUG₂ SUR-ri GAZI^{sar} šim^{šim} BULUḤ SUD₂ *ana* IGI SUR *ta-^lza^{1*}-ru₃* 'IGI¹ u MAŠ.SILA₃ LA[L-m]a* ina-^reš¹*
ta-r[ab-bak] / ina TUG₂ *te-[<](ter-ri)>* LAL-id *ana* 'na¹-[aš]-ma-ti GAZI^{sar} šim^{šim} ŠAL *ta-^lza-ru₃* IGI u MAŠ.SILA₃¹ [LAL]
 (STO 2: 101–102)
-

- 6 A₁₆ DIŠ NA ŠA₃-šu₂ KUM₂-im PA^{giš} ŠE.ḤAR PA^{giš} šu-še 10 'KISAL¹ MUN *ana* ŠA₃ KA[Š ŠU]B-^rdi¹
 7 A₁₇ *ina* MUL₄ *tuš-bat ina* še-ri₃ NU *pa-tan* NAG-[ma] 'TI*¹
-

- 8 A₁₈ DIŠ NA ŠA₃-šu₂ KUM₂ u₂-kal NINDA u A *la i-maḥ-ḥar* NUMUN^{giš} ŠINIG SUD₂ *ina* LAL₃ u [.....]
 DIŠ NA ŠA₃-šu₂ NINDA *la i-maḥ-^lḥar¹* NUMUN^{giš} ŠINIG SUD₂ *ina* LAL₃ u I₃.NUN ḤL.ḤI *ba-lu pa-tan* N[AG-šu₂-ma
 TI] (STO 2: 141)
-

- 9 A₁₉ DIŠ KI MIN 1/3 SILA₃ A ZU₂.LUM.MA 1/3 SILA₃ A 'GAZI^{sar} 1/3 SILA₃ [.....]
 DIŠ NA ŠA₃-šu₂ NINDA u KAŠ *la i-^lmaḥ¹-ḥar* 1/3 SILA₃ A ZU₂.LUM.MA 1/3 SILA₃¹ [A] 'GAZI^{sar}¹ [x x x x x] (STO
 2: 139)

‡

- 5 you smear (*teṭṭeri*) (the mixture) on a piece of fabric, you pound (*tasâk*) *kasû* ('tamarind') (and) *baluḥḥu* ('ferula gummosa'), you scatter them over what you smeared on (SUR),⁶⁰⁷ (and) you bandage (*tašammid-ma*) him front and back (lit. shoulder blades); then he will get well.
-

- 6 If someone's belly (*libbu*) gets hot (*immim*): you put (*tanaddi*) leaves from ŠE.ḤAR (a tree),⁶⁰⁸ leaves from *šūšu* ('liquorice'), (and) ten KISAL measures of salt in beer,
 7 you leave them out overnight under the stars, (and) in the morning he drinks (*išattī-ma*) them on an empty stomach; then he will recover (*iballuṭ*).
-

- 8 If someone's belly (*libbu*) retains heat (and) does not accept bread and water: you pound (*tasâk*) seed from *bīnu* ('tamarisk'), you mix (*tuballa*) it in *dīšpu* ('syrup') and ghee (and), you have him drink (*tašaqqīšū-ma*)[?] it on an empty stomach; then he will recover (*iballuṭ*).
-

- 9 If DITTO, he drinks (*išatti*) a third of a litre of juice from *suluppū* ('dates'), a third of a litre of juice from *kasû* ('tamarind'), (and) a third of a litre . . .

⁶⁰⁷ In line with Cadelli 2000: 270 n. 2, SUR can be related to the verb *ṭerû*, which is mentioned earlier in the line: SUR presumably indicates a nominal form from the same verb root, used here to refer to the part of the fabric that was coated in the mixture. For the same expression, viz. *ana* IGI SUR *ta-za-ru*, see BAM 571 ii 24', in a collection of therapeutic instructions for the respiratory tract.

⁶⁰⁸ For a discussion of the ŠE.ḤAR tree, see STO 1: 24.

10 A₁₁₀ NU *pa-tan* 1-*šu*₂ 2-*šu*₂ 3-*šu*₂ NAG AL.US₂.SA 'A'.GEŠTIN.NA NAG *ana* DUR₂-[*šu*₂ DUB-*ak-ma* TI]⁶⁰⁹
EGIR-*šu*₂ AL.US₂.SA A.GEŠTIN.NA NAG-*ma* KUM₂ *ša*₂ ŠA₃-*šu*₂ *i-ša*₂-*ḫaṭ*^{af} *im-me-'si*¹ [x x x x] (STO 2: 140)

11 A₁₁₁ *a-na* KUM₂ ŠA₃ *šu-li-i* I₃.UDU 'UKUŠ₂ 'Ḫ[AB ']^{sim}ḪAB⁶¹⁰ r^{u2}¹[.....]

12 A₁₁₂ *ana* A ŠUB-*di* *ina* MUL₄ *tuš-bat* NU *p[a-tan* NA]G [.....]

13 A₁₁₃ DIŠ NA ŠA₃-*šu*₂ KUM₂.KUM₂^{sim}GU[R₂.GUR₂] r^{sim1}[.....]

14 A₁₁₄ *tuš-bat* *ina* *še-ri*₃ SUD₂ *ana* ŠA₃ KAŠ ŠUB [.....]

15 A₁₁₅ DIŠ NA ŠA₃-*šu*₂ KUM₂-*im* 'la¹ x [.....]

16 A₁₁₆ *ana* A ŠUB-*'di*¹ *ina* NIN[DU UŠ₂-*er*]

17 A₁₁₇ r^{u2}*ur*₂ '1-*ne*₂-*e*] r^{sim}LI¹ 'x x x]

†

10 once, twice, three times on an empty stomach, (and then) he drinks *šiqqu* ('garum') (and) vinegar, you pour (*tašappak-ma*) them into his anus; then he will recover (*iballu*).

11 In order to remove the heat from the belly (*libbu*), . . . pulp from *irru* ('cucumber'), *tūru* ('opopanax') . . .

12 you put (*tanaddi*) them in water, you leave (the mixture) out overnight under the stars, he drinks (*išatti*) it on an empty stomach . . .

13 If someone's belly (*libbu*) is constantly hot (*itenemmim*): *kukru* (an aromatic)

. . .

14 you leave it out overnight, in the morning you pound (*tasāk*) it, you put (*tanaddi*) it in beer . . .

15 If someone's belly (*libbu*) gets hot (*immim*) (and) does not . . .

16 you put (*tanaddi*) it in water, you heat (*tesekker*) it in an oven . . .

17 you pound (*tasāk*) *urnū* (a kind of mint) . . . *burāšu* (a kind of juniper) (and)

. . .

⁶⁰⁹ Based on the expression that directly precedes the break, viz. *ana* DUR₂-*šu*₂, this seems to be a likely restoration, suggested here in line with Cadelli 2000: 253.

⁶¹⁰ The amount of room in the break preceding ^{sim}ḪAB could have accommodated the name of another ingredient, if it consisted of no more than two signs, such as ^{sim}LI. However, the spacing of the line, with empty room left between entries, suggests instead that there was no other ingredient written between I₃.UDU UKUŠ₂.ḪAB and ^{sim}ḪAB.

- 18 A₁₁₈ TEŠ₂.BI SUD₂ 'ina* A^{1*}. [GEŠTIN.NA NAG] 'ina¹ I₃.UDU ĤI.ĤI ina KUŠ SUR 'ŠA₃^{1*}-š[u₂* LAL-ma TI]

- 19 A₁₁₉ NUMUN ⁶¹⁸ŠINIG ^{u₂*} [.....] x KI MIN ina I₃. 'GIŠ¹ x [x x]

- 20 A₁₂₀ DIŠ NA SAG ŠA₃-šū₂ um-m[a-am TUKU-š⁶¹¹ KI MI]N 'ina¹ x [x x x]

- 21 A₁₂₁ DIŠ KI MIN 'DIDA₂ ba¹-l[u pa-ta]n [NAG]

- 22 A₁₂₂ DIŠ NA SAG ŠA₃-šū₂ um-ma-am TUKU-šⁱ a-na KUM₂ ša₂ S[AG* Š]A₃-šū₂ ša₂-ħa-ṭi [.....]
 23 A₁₂₃ I₃.GIŠ BARA₂.GA lu A UZU ŠAḤ kab-ra NA[G.NA]G-'ma¹ um-mu š[a₂* SAG ŠA₃-šū₂]
 24 A₁₂₄ iš-ša₂-ħa-aṭ im-me-¹es¹-[si x] x ib x [x x x]

- 25 A₁₂₅ DIŠ NA SAG ŠA₃-šū₂ KUM₂ u₂-ka-al-ma NINDA u 'A^{1*} [NU IGI]

‡

- 18 together (and) he drinks (*išatti*)[?] them in vinegar[?] . . . you mix (*tuballal*) it in fat, you smear (*teṭferri*) (the mixture) on a piece of leather, (and) you bandage (*tašammid-ma*) his belly; then he will recover (*iballuṭ*).

- 19 Seed from *bīnu* ('tamarisk') . . . DITTO in oil . . .

- 20 If someone has (*irašši*) heat in his epigastrium (*rēš libbi*): . . . DITTO in . . .

- 21 If DITTO, he drinks (*išatti*) *billatu* ('beerwort') on an empty stomach.

- 22 If someone has (*irašši*) heat in his epigastrium (*rēš libbi*): in order to drain the heat from his epigastrium, . . .
 23 he keeps drinking (*ištanattī-ma*) either pressed oil or broth from fatty pork, and then the heat in his epigastrium
 24 will be drained (and) washed off⁶¹² . . .

- 25 If someone's epigastrium (*rēš libbi*) retains heat and, subsequently, does not accept bread and water: you pulverize (*tapâš*)⁶¹³ . . .

⁶¹¹ The reconstruction is based on line 22 below.

⁶¹² For the same formulation, written as *i-ša₂-ħaṭ⁶¹¹ im-me-si*, see STO 2: 140.

⁶¹³ The verb *pa'āšu*, which is rendered with the same logogram as *ħašālu* (viz. GAZ), is another way to describe that the ingredients need to be crushed during the preparation of medications (Herrero 1984: 63). Within the Stomach Treatise, this verb only seems to occur here in STO 5, but it is attested in other therapeutic texts. For *pa'āšu*, see now Stol 2020a: 107.

- 26 A₁₂₆ *ta-pa-aš lu ana 1/2 SILA₃ KAŠ SAG lu ana 1/2*¹ [SILA₃]
-
- 27 A₁₂₇ DIŠ NA SAG ŠA₃-š_u₂ *um-ma-am še-^re¹-en ana u[m-mi SAG ŠA₃-š_u₂ ša₂-ḥa-ṭi*]
- 28 A₁₂₈ ZA₃.ḪI.LI *ṭe₄-ne₂-ti KI NINDA*⁶¹⁴ x [x] x *ina* x [.....]
- 29 A₁₂₉ KUM₂ ša₂ SAG ŠA₃-š_u₂ *iš-^rša₂-ḥa-aṭ*¹ [.....]
-
- 30 A₁₃₀ DIŠ NA KUM₂ ŠA₃ TUKU.TUKU-ši UD.DA SA₂.SA₂ x* [.....]
- 31 A₁₃₁ ^{u2}KUR.RA GAZI^{sar u2} *ak-tam* U₂ BABBAR^{šim} [.....]
- 32 A₁₃₂ ^{u2}IGI-*lim* ^{u2}IGI.NIŠ 14 U₂.[ḪI.A]
- 33 A₁₃₃ SUD₂ *ina* ZA₃.ḪI.LI *si-ka-a-ti* [.....]
-
- 34 A₁₃₄ *a-na ši-ri-iḥ-ti* KUM₂ ŠA₃ ZI-ḥi ^rU₂¹ [.....]
- [. . .] x (STO 3: 65)
- [*a-na ši-r*]-*i-iḥ-te* KUM₂ ŠA₃ ZI U₂ ^rBABBAR¹ [. . .] (BAM 174 rev. 1)

†

- 26 . . . it in either half a litre of high-quality beer or half a litre of . . .
-
- 27 If someone's epigastrium (*rēš libbī*) is loaded (*šēn*)⁶¹⁵ with heat: in order to drain the heat from his epigastrium, . . .
- 28 . . . ground *saḥlū* ('cress') with bread . . . in . . .
- 29 the heat in his epigastrium will be drained . . .
-
- 30 If someone continually has (*irtanašši*) heat in the belly (*libbu*), he is . . . by fever (*šēta* SA₂.SA₂): in order to heal him (*ana bulluṭišū*), . . .
- 31 *nīnū* ('mint'), *kasū* ('tamarind'), *aktam* (a plant), *šammu pešū* ('white plant') . . .
- 32 *imḥur-līm* ('faces a thousand' plant), (and) *imḥur-ešrā* ('faces twenty' plant)—. . . fourteen ingredients . . .
- 33 you pound (*tasāk*) them, . . . in powdered *saḥlū* ('cress') . . .
-
- 34 In order to remove (*nasāḥi*) burning heat from the belly (*libbu*), *šammu pešū* ('white plant') . . .

⁶¹⁴ As Cadelli (2000: 254 n. 7) notes, the sign GAR could also be used here to denote a measurement as in 4-*ut* for Akk. *rebūt* 'a fourth of a shekel'; for GAR as a measurement in Late Babylonian texts, see also Finkel 2000: 147. Its co-occurrence with ground *saḥlū* ('cress') reminds us, however, of CRAN 1: 10–12 (BAM 480+ i 10–12), where the same material needs to be skimmed off from the mouth of a mortar using a piece of bread. For a discussion of this passage, see also STO 1: 85.

⁶¹⁵ The imagery here is probably based on loading cargo onto a boat or coals into a brazier (CAD § 132). For the same verb describing a belly loaded with wind (i.e., flatulence), see STO 2: 124.

- 35 A₁₃₅ ^{u2}KUR.RA ^{šim}GUR₂.GUR₂ NAGA SI MUN [.....]
^{u2}rKUR¹.K[UR ^{šim}GUR₂.GUR₂ NA]GA 'SI' MUN ^{u2}IGI-*lim* ^{u2}IGI.NIŠ ^{u2}*tar-muš* (STO 3: 65)
 [. . .] / [x x x NA]GA SI MUN ^{u2}IGI-*lim* ^{u2}IGI.NIŠ [. . .] (BAM 174 rev. 1–2)
- 36 A₁₃₆ ^{u2}KUR.KUR 'NA₄ *ga-bi-i* ^{u2}*ak¹-t[am*]
 [. . . ^{u2}HA]R.ĤAR 14 'U₂.[ĤI.A ŠE]Š (STO 3: 66)
 [. . .] / [NA₄ *ga-bi-i* ^{u2}*ak-tam* ^{u2}ĤAR.ĤAR 14 U₂ *an-nu-[ti]* (BAM 174 rev. 2–3)
- 37 A₁₃₇ TEŠ₂.BI *ta-pa-aš ina* K[AŠ]
 DIŠ-*niš* SUD₂ *ina* KAŠ NAG-*ma* BURU₈ (STO 3: 66)
 [. . .] (BAM 174 rev. 3)
-
- 38 A₁₃₈ U₂ *a-re-e* GA[ZI^{sar}]
 U₂ *a-re-e* ^{u2}x [. . .] / ZA₃.ĤI.LI^{sar} [x x] ^{šim}x [. . .] / ^{u2}IGI-*lim* ^{u2}IGI.NIŠ ^{u2}*t[ar²-muš₈* . . .] / NA₄ *ga-bi-i* ^{u2}*ak-tam*
 (BAM 146 rev. 23–26)
-
- 39 A₁₃₉ PAP *an-nu-tu₄ bul-ṭu* D[U₈⁶¹⁶]
 PAP [x] U₂.ĤI.A¹ *an-nu-ti* (BAM 146 rev. 26)

†

- 35 *nīnū* ('mint'), *kukru* (an aromatic), *uḫūlu qarnānū* ('horned alkali'), salt,
imḫur-līm ('faces a thousand' plant), *imḫur-ešrā* ('faces twenty' plant),
tarmuš ('lupin'),
 36 *atā'išu* (a plant), *aban gabī* ('alum'), *aktam* (a plant), (and) *ḥašū* ('thyme')—you
 pulverize these fourteen ingredients
 37 together, he drinks (*išattī-ma*) them in beer, and then he will vomit (*i'arru*).

- 38 Drugs to induce vomiting: *kasū* ('tamarind')⁶¹⁷ . . .

- 39 All these are remedies to release . . .⁶¹⁸

616 Cadelli (2000: 254) correctly, in our view, reads DU₈, which corresponds to Akkadian *paṭāru* 'to release'. This is a rarely used verb in our text but occurs elsewhere in the Diagnostic Handbook, as in Sagig 17: 5–6, to describe 'releasing' symptoms, including heat (*ummu*), from a patient (Heeßel 2000: 195 and 206).

617 The structure of the thematic units in lines 38–39 is unusual: the two headers in these lines (U₂ *a-re-e* and PAP *an-nu-tu₄ bul-ṭu* D[U₈]) sit in between two recipes for *širiḫti (ummi) libbi* and probably refer to the recipes for emetics that follow in lines 40–55. For similar headers, see BAM 146 rev. 23–26, included here as a distant parallel without any attempt at a more complete reconstruction of our passage in lines 38–39.

618 The rubrics in line 38 and 39 seem to mark a division between the first section of the text, concerned with heat in the belly, and the following section, where heat-related conditions are treated with the help of various emetics. Rubrics like this were sometimes deleted in different stages of the editorial work: see, for example, the discussion in STO 1: 131a.

- 40 A₁₄₀ DIŠ NA *ši-ri-iḫ-ti* ŠA₃ TUKU-*ma* ŠA₃-šū₂ KUM₂ ¹u₂-[*ka-al mi-n*]-a-¹tu-šū₂^{1*} D[UB.DUB]
 DIŠ NA *ši-ri-iḫ-ti* ŠA₃-*bi* TUKU-*ma* ŠA₃-šū₂ KUM₂ u₂-*kal mi-na-tu*-¹šū₂¹ [DUB.DUB] (BAM 52 obv. 39)
 [. . .] x x ¹ŠA₃¹ [. . .] / [. . .] ¹mi¹-[*na-t*]-u-šū₂ DUB.D[UB] (BAM 67: 1'–2')
- 41 A₁₄₁ GABA-*su i-ka-sa-su* LU₂ BI UD.DA *ḫa-miṭ* [*ana*] ¹TI¹-šū₂⁶¹⁹ ^{sim}GUR₂.GUR₂ ^{si}[^mLI]
 GABA-*su i-ka-sa-su* NA BI UD.DA *ḫa-miṭ ana* ¹TI-šū₂^{sim}.GUR₂¹.GUR₂ ^{si}[^mLI] (BAM 52 obv. 40)
 [GABA-*s*]u u₂-*kas₃-<sa>-su* UD.DA *ḫ[a-miṭ]* / ¹ana TI-šū₂¹ ^{gis}GUR₂.GUR₂ ^{gis}'LI' (BAM 67: 3'–4')
^{sim}GUR₂.GUR₂ ^{sim}LI (BAM 156 obv. 21)
- 42 A₁₄₂ ^{u2}KUR.KUR ^{u2}*tar-muš* ^{u2}IGI-*lim* ^{u2}'IGI**NIŠ*¹ ^{sim}ŠEŠ NA₄ *ga-bi*-¹i¹
^{u2}KUR.KUR ^{u2}*tar-muš* ^{u2}IGI-*lim* ^{u2}IGI.NIŠ [^{sim}ŠEŠ x x x x] (BAM 52 obv. 41)
^{u2}KUR.KUR ^{u2}*tar*¹-[*muš*] / ^{u2}IGI-¹*lim* ^{u2}IGI.NIŠ ^{sim}ŠE[Š] / NA₄ *ga*-¹*bi*¹-i (BAM 67: 4'–6')
^{u2}KUR.KUR ^{u2}*tar-muš*₈ ^{u2}IGI-*lim* ^{u2}IGI.NIŠ / ^{sim}ŠEŠ NA₄ *gab-i* (BAM 156 obv. 21–22)
- 43 A₁₄₃ ILLU LI.TAR ^{u2}ḪAB ^{u2}*ak-tam saḫ-lu-u* GA[ZI^{sar}] ^ru₂¹KUR.RA 14 U₂.ḪI.A ŠEŠ
 ILLU LI.DUR ^{u2}ḪAB ^{u2}*ak-tam saḫ-lu-u* [x x x x x] / 14 U₂.ḪI.A *an-nu-ti* (BAM 52 obv. 42–43)
 ILLU LI.DUR ^ru₂¹[ḪAB] / ^{u2}*ak-tam* [*sa*]*ḫ-li₂-i* GAZI^{sar} ^ru₂¹[KUR.RA] / [14] ¹U₂¹.MEŠ ¹ŠEŠ¹ (BAM 67: 6'–8')
 ILLU LI.TAR ^{u2}ḪAB ^{u2}*ak-tam* / *saḫ-li₂-i ni-nu-u₂* GAZI^{sar} 14 U₂.ḪI.A ŠEŠ (BAM 156 obv. 22–23)

†

- 40 If someone has (*iraššī-ma*) a burning sensation in the belly (*libbu*), and
 subsequently, his belly retains heat, his limbs are flaccid (*tabkā*)⁶²⁰
- 41 (and) his chest gnaws at him, that man is burning with fever (*šēta ḫamiṭ*): in
 order to heal him (*ana bulluṭišū*), *kukru* (an aromatic), *burāšū* (a kind of
 juniper),
- 42 *atā'īšu* (a plant), *tarmuš* ('lupin'), *imḫur-līm* ('faces a thousand' plant),
imḫur-ešrā ('faces twenty' plant), *murru* ('myrrh'), *aban gabī* ('alum'),
- 43 resin from *abukkatu* (a tree), *būšānu* ('smelly' plant), *aktam* (a plant), *saḫlū*
 ('cress'), *kasū* ('tamarind') (and) *nīnū* ('mint')—you pulverize these
 fourteen ingredients

⁶¹⁹ A similar symptom description is found in BAM 145 obv. 16–17, with *širiḫtu* and *ummu* combined into a single statement: [*ši-ri-iḫ*]-¹ti¹ KUM₂ ŠA₃ TUKU.MEŠ / [NA BI UD.DA TAB.BA *ana* TI-šū₂]. See also BM 78963, which begins in lines 1–2 with the same symptom description as in STO 5: 40–41, but the prescription itself is different (Stadhouders and Johnson 2018: 568 ll. 1–2, and 585).

⁶²⁰ For the straightforward syllabic spelling *tab-ka* of the verb *tabāku* 'to pour out', used here in the sense of 'limp, flaccid' (CAD T 27–28), see CRAN 1: 234 (BAM 480+ iv 33) and parallels.

- 44 A₁₄₄ DIŠ-niš ta-pa-aš ina KAŠ NU pa-tan NAG-ma BURU₈ [maš-qit NAM.E]RIM₂.BUR₂.RU.DA.KE₄
 DIŠ-niš ta-pa-aš ina K[AŠ x x x x x] / BURU₈ maš-qit NAM.ERIM₂ (BAM 52 obv. 43–44)
 DIŠ-niš SUD₂ NU pa-tan ina 'KAŠ' [NAG] / [i-a]r₂-ru₃ maš-qit NAM.RIM.BUR₂.RU.D[A] (BAM 67: 8'–9')
 DIŠ-niš SUD₂ / ina KAŠ ba-lu pa-tan NAG.MEŠ-ma ina-eš maš-qit NAM.RIM (BAM 156 obv. 23–24)
-

- 45 A₁₄₅ DIŠ KI MIN ^{u2}saḥ-le₂-e 'SUD₂ ¹b[a-l]u p[a-tan ina K]AŠ NAG-ma (eras.)⁶²¹ BURU₈
-

- 46 A₁₄₆ DIŠ NA KUM₂ ŠA₃ TUKU saḥ-le₂-e ^ru²[KU]R.RA ^{u2}KUR.KUR
 47 A₁₄₇ ^{u2}ur₂-nu-u ^{u2}ak-tam NA₄ ga-'bi'-i ^{u2}ḤAR.ḤAR' ina KAŠ NAG-ma BURU₈
-

- 48 A₁₄₈ DIŠ KI MIN NAGA SI ILLU LI.'DUR ^{u2}ḤAR.ḤAR ^{u2}ti-ia-'ta₅' ina KAŠ NAG-ma BURU₈
-

- 49 A₁₄₉ DIŠ KI MIN ^{u2}ḤAR.ḤAR ^{u2}KUR.'KUR' NAGA SI GI DU₁₀.GA ^{u2}ḤA 'U₂' BABBAR ^{u2}'ak^{1*}-tam
 [. . . ^{u2}ḤAR.ḤAR ^{u2}KUR.KUR NAGA 'SI' [. . .] / [. . . ^{u2}ak]-tam (BAM 77 obv. 2'–3')

‡

- 44 together, he drinks (*išattī-ma*) them in beer on an empty stomach, and then he will vomit (*i'arru*); a potion for relieving (broken) oaths.
-

- 45 If DITTO, you pound (*tasâk*) saḥlû ('cress'), he drinks (*išattī-ma*) it in beer on an empty stomach, and then he will vomit (*i'arru*).
-

- 46 If someone has (*irāšši*) heat in the belly (*libbu*): he drinks (*išattī-ma*) saḥlû ('cress'), nīnû ('mint'), atā'īšu (a plant),
 47 urnû (a kind of mint), aktam (a plant), aban gabî ('alum'), (and) ḥašû ('thyme') in beer, and then he will vomit (*i'arru*).
-

- 48 If DITTO, he drinks (*išattī-ma*) uḥūlu qarnānû ('horned alkali'), resin from abukkatu (a tree), ḥašû ('thyme'), (and) tīyatu (a plant) in beer, and then he will vomit (*i'arru*).
-

- 49 If DITTO, he drinks (*išattī-ma*) ḥašû ('thyme'), atā'īšu (a plant), uḥūlu qarnānû ('horned alkali'), qanû ṭābu ('sweet reed'), urānu ('anise'), šammu pešû ('white plant'), aktam (a plant),

⁶²¹ There seem to be traces of the syllabic orthography *i-ar₂-ru* that were erased at some point and replaced with the logographic rendering of the verb, viz. BURU₈.

- 50 A₁₅₀ ^{he-pi₂} ILLU LITAR MUN 'eme¹-sal-li₃ ^{sim}GUR₂.GUR₂ 'ina¹ KAŠ NAG-ma BURU₈
^{he-pi₂} ILLU LITAR MUN 'eme¹-[sal-li₃ . . .] / [. . . i]-na KAŠ NAG-ma [. . .] (BAM 77 obv. 3'–4')
-
- 51 A₁₅₁ ana KUM₂ ŠA₃ ZI-*hi* [^{si}mBA]L ^{sim}IM.MAN.DU GI DU₁₀.¹GA¹ u²¹ḪAR.ḪAR¹
[. . .] ^{sim}1MUG ^{sim}IM.MAN.DU [. . .] (BAM 77 obv. 5')
- 52 A₁₅₂ ^{he-pi₂} u²NU.LUḪ.ḪA [Z]U₂.LUM.MA ^{sim}GUR₂.GUR₂ 7 U₂.ḪI.A an-nu-ti DIŠ-niš¹ 'GAZ¹ SIM
[. . .] ^{u²}1NU.LUḪ.ḪA ZU₂.L[UM.MA . . .] / [. . . DIŠ]-¹niš¹ GAZ SIM (BAM 77 obv. 6'–7')
- 53 A₁₅₃ ina KAŠ tara-muk ina NINDU UŠ₂-er 'E₁₁-ma¹ ta-ša₂-ḫal SED LAGAB MUNU₆ ana 'ŠA₃¹ ŠUB-di GAR-an
ina KA[Š . . .] / [. . .] 'ta¹-ša₂-ḫal S[ED . . .] (BAM 77 obv. 7'–8')
- 54 A₁₅₄ ina pa-ni A GAZI^{sar} D[UB] 'U₂⁷¹⁶²² an-na-a ana DUR₂-šu₂ D[UB*-a]k-ma TI-uṭ
[. . .] 'DUB²¹ [. . .] (BAM 77 obv. 9')

†

- 50 ^{broken} resin from *abukkatu* (a tree), *emesallu* salt, (and) *kukru* (an aromatic) in beer, and then he will vomit (*i'arru*).
-
- 51 In order to remove (*nasāḫi*) heat from the belly (*libbu*), *ballukku* (an aromatic), *suādu* (a kind of sedge), *qanû ṭābu* ('sweet reed'), *ḫašû* ('thyme'),
- 52 ^{broken} *nuḫurtu* ('asafoetida'), *suluppû* ('dates'), (and) *kukru* (an aromatic)—
you crush (*taḫaššal*) (and) sift (*tanappi*) these seven ingredients together,
- 53 you soak them in beer, you heat (*tesekker*) (the mixture) in an oven, you take it out (*tušellâ-ma*), and then you filter it, you let it cool (*tukašša*), you put (*tanaddi*) *buqlu* ('malt') lumps in it, (and) you let it stand (*tašakkan*),⁶²³
- 54 (then) you pour (*tašappak*) juice from *kasû* ('tamarind') on the surface, (and) you pour (*tašappak-ma*) this medication[?] into his anus; then he will recover (*iballuṭ*).

622 The wedges after the break may either represent the right side of DI, as in Š[UB-*d*]i (Böck 2009: 121 with n. 72), or the last two horizontals of U₂ = Akk. *šammu*, presumably used here to describe the whole mixture as a single medication (CAD Š/1 318–320). However, the traces before the break do not seem to correspond to ŠUB, perhaps representing DUB instead. Our reading here is in line with the same idiom, namely *ina pa-ni A GAZI^{sar} DUB*, found in STO 3: 71.

623 The use of GAR-an = Akk. *tašakkan* 'you let it stand' may be largely temporal, meaning you let the mixture sit for a period of time, until the malt forms a layer on the surface. The *kasû* juice is then poured on top of this layer of malt (in the next line).

55 A₁₅₅ DIŠ^{he-pi₂ u₂} KUR.KUR ILL[U LI.TAR] r^{u₂} KUR¹.RA GAZI^{sar he-pi₂*} kam-mi^{lu₂} [AŠGAB ina KAŠ NA]G-ma i-ar₂-ru

56 A₁₅₆ DIŠ^{he-pi₂ u₂} KUR.RA šim¹ L[^{si}] MUG^{he-pi₂ šim} GIG [x x x^{šim} ŠE.L]I 'BABBAR' LAGAB MUNU₆
 57 A₁₅₇ ^{he-pi₂} DIDA₂ PAP 14 'U₂¹.[ḪI.A a]n-nu-ti^{he-pi₂} ina^{urudu} ŠEN*^T[UR* ŠEG₆ -šal šum₄ -ma E]N.TE.NA
 58 A₁₅₈ ^{he-pi₂} tu-kaš₃-ša⁶²⁴ I₃.GIŠ ana I[GI ŠUB]-di ana DUR₂-šu₂ DUB-a[k SI.SA₂-a]m⁶²⁵ ina-eš

59 A₁₅₉ ana KUM₂ ŠA₃ šu-ši₂-i r^{šim¹} [BULU]Ḫ x [x x x^{u₂} Ḫ]AR.ḪAR

†

55 If^{broken} : he drinks (*išattī-ma*) *atā'išu* (a plant), resin from *abukkatu* (a tree), *nīnū* ('mint'), *kašū* ('tamarind'),^{broken} (and) *kammu* ('fungus') from a leather worker in beer; and then he will vomit.

56 If^{broken} : *nīnū* ('mint'), *burāšu* (a kind of juniper), *ballukku* (an aromatic)^{broken}
kanaktu (an aromatic) . . . white *kikkirānu* ('juniper seeds'), *buqlu* ('malt') lumps,
 57 ^{broken} (and) *billatu* ('beerwort')—altogether, these fourteen ingredients^{broken}
 you bring them to a boil (*tušabšal*) in a small copper pot, if it is winter
 58 ^{broken} you let it cool, you add (*tanaddi*) oil, you pour (*tašappak*) (the mixture)
 into his anus (and) . . . will come straight out (*iššeram*)[?]; (then) he will
 get well.

59 In order to drive the heat from the belly (*libbu*): you soak *baluḫḫu* ('ferula gummosa')[?] . . . *ḫašū* ('thyme'),

624 The frequency of the *hepi* glosses in this part of the text shows that the tablet used by the scribe to produce his copy was in a fragmentary state of preservation in antiquity. AMT 98/3: 4'-5' could give us some idea about the instructions that might have been included at this point: *šum₄-ma* EN.TE.NA *ba-aḫ-ru-us-su šum₄-ma* AMA.MEŠ *tu-kaš₃-ša* 'if it is winter, (you use the medicine) while it is steaming hot, (and) if it is summer, you let (the medicine) cool'. For a discussion of seasonal treatments, see Stadhouders and Johnson 2018: 597–598.

625 For the orthography SI.SA₂-am, which is otherwise rare in our corpus, see STO 3: 234 where it is said that the therapy will result in the *aḫḫāzu*-jaundice 'coming straight out' from the patient's belly (*aḫ-ḫa-zu ša₂ ŠA₃-šu₂ SI.SA₂-am*). Our prognosis here differs only in the ailment that is coming out of the patient's body: presumably 'heat' (Akk. *ummu*) instead of the *aḫḫāzu*-jaundice.

- 60 A₁₆₀ ^{u2}NU.LU₃.ĪI₃ ina KAŠ tara-muk ina x [.....] ta-ḥaṭ⁶²⁶
-
- 61 A₁₆₁ ana KUM₂ ŠA₃ ZI-ḥi 1 SILA₃ LAGAB MUNU₆ ina KA[Š tara-muk ina ^{na4}NA.ZA₃.ĪI.LI]I SUD₂
[x x x Z]I 1 SILA₃ LAGAB MUNU₆ <ina> KAŠ tara-muk <ina> ^{na4}NA.Z[A₃.ĪI.LI . . .] (BAM 174 rev. 4)
- 62 A₁₆₂ 1 GIN₂ ^{sim}LI 1 GIN₂ ŠIM.ŠAL 15 GIN₂ [NUMUN GADA ŠE]Š
[. . .] / [1 GIN₂ ŠIM].ŠAL 15 GIN₂ NUMUN GADA an-na-a (BAM 174 rev. 4–5)
- 63 A₁₆₃ ina ^{na4}NA.ZA₃.ĪI.LI SUD₂ ina 1 SILA₃ KAŠ dan-na ta-ḥaṭ ina ¹še¹-r[i₃ ina NINDU UŠ₂-er] tu-kaš₃-ša
ina ^{na4}NA.ZA₃.ĪI.LI . . .] / [x x x x Š]EG₆-šal E₁₁-ma tu-kaš₃-ša (BAM 174 rev. 5–6)
- 64 A₁₆₄ ta-ḥaṭ ta-ḥi-it-tu₄ an-ni-tu₄ ina ITI 5-šu₂ 3 5/6¹(UR) GIN₂ ša₂ t[a²-ḥi-it-ti x x x] ^{r^{u2}}1KUR.RA
ta-ḥaṭ ta-ḥi-i[t-tu₄ . . .] (BAM 174 rev. 6)

†

- 60 (and) *nuḥurtu* (‘asafotida’) in beer, . . . in . . . (and) you measure out (the doses) (*taḥâṭ*).⁶²⁷
-

- 61 In order to remove (*nasāḥi*) the heat from the belly (*libbu*), you soak one litre
of *buqlu* (‘malt’) lumps in beer (and) you pound (*tasâk*) it in a mortar,
62 (then) you pound (*tasâk*) one shekel of *burāšu* (a kind of juniper), one shekel
of *šimišallû* (‘box tree’), fifteen shekels of seed from *kitû* (‘flax’), (and)
the aforementioned (mixture of malt and beer)
63 in the mortar, you measure (this mixture) into one litre of strong beer, in the
morning you heat (*tesekker*) it in an oven, (and) you let it cool,
64 (then) you measure it (again) (and) . . . this batch within a month, up to five
times, three and five-sixths shekels of the batch[?] (each time),

⁶²⁶ The verb at the end of this line is most likely *ḥâtu*, not *sâku*, which often occurs in the syllabic form *ta-sak₃*, but the occurrence of *ta-sak₃* at the end of a prescription would make little sense. The verb *ḥâtu* and its nominalised form *taḥittu* (see CAD T 50) occur several times in the next prescription, and in this prescription *sâku* is always rendered with SUD₂. Elsewhere in the medical texts *sâku* is never the final verb in a recipe.

⁶²⁷ There is no lexical evidence that would imply that *ḥâtu* (CAD H 162) can describe the administration of a drug. This seems to be in agreement with the different discourse pattern here and in the following prescription: a purpose clause (the preposition *ana* followed by an infinitive) is used to specify the goal of the procedure, no patient is mentioned, and the usual concluding formula (*inêš* or *iballuṭ*) is omitted. The prescriptions here and in lines 61–65 were clearly meant to describe the preparation of medicines in advance, without any particular patient in mind. For a somewhat different interpretation, see Chalender 2020: 66–68.

- 65 A_{i65} *ina* 5 SILA₃ GA *ta-ḫi-it-tu₄ an-ni-tu₂* [(...)] ¹ta¹-ḫaṭ
-
- 66 A_{ii1} ¹DIŠ NA KUM₂ ¹ŠA₃ TUKU.MEŠ ^{u2}ḪAR.ḪAR ^{r^{u2}1}[NU.LUḪ.ḪA]
 [DIŠ NA KU]_{M₂} ŠA₃ TUKU.MEŠ-ši ^{u2}ḪAR.ḪAR ^{u2}NU.[LUḪ.ḪA . . .] / [^{u2}ḪUR].SAG (BAM 174 rev. 7–8)
- 67 A_{ii2} ^{u2}KUR.RA GAZI ^{sar sim}LI ^{si^m}[.....]
^{u2}KUR.RA GAZI ^{sar sim}LI [. . .] / [NAG]A SI (BAM 174 rev. 8–9)
- 68 A_{ii3} *saḫ-le₂-e* 13 U₂.ḪI.A *ina* KAŠ *ina* A.GEŠTIN.N[A]
saḫ-lu-u 13 U₂ *an-nu-ti₃* *ina* ¹NINDU¹ UŠ₂-[er . . .] (BAM 174 rev. 9)
-
- 69 A_{ii4} DIŠ KI MIN *saḫ-le₂-e* ARA₃-ti₃ *ina* ¹A¹.[GEŠTIN.NA]
-
- 70 A_{ii5} DIŠ KI MIN 10 GIN₂ ^{gis}*e-re-nu* 10 GIN₂ ^{gis*}[.....]
 71 A_{ii6} 10 GIN₂ ^{sim}BAL¹ 10 G[IN₂]

approximately thirty-eight missing lines

‡

- 65 you measure this batch into five litres of milk together with *nīnû* ('mint').⁶²⁸
-
- 66 If someone continually has (*irtanašši*) heat in the belly (*libbu*): *ḫašû*
 ('thyme'), *nuḫurtu* ('asafoetida') . . . *azupīru* ('saffron'),⁶²⁹
 67 *nīnû* ('mint'), *kasû* ('tamarind'), *būrāšu* (a kind of juniper) . . . *uḫūlu qarnānû*
 ('horned alkali'),
 68 (and) *saḫlû* ('cress')— . . . the thirteen ingredients in beer (and) in vinegar . . .
-
- 69 If DITTO, . . . ground *saḫlû* ('cress') in vinegar?² . . .
-
- 70 If DITTO, ten shekels of *erēnu* ('cedar'), ten shekels . . .
 71 ten shekels of *ballukku* (an aromatic), ten shekels . . .

approximately thirty-eight missing lines

⁶²⁸ This elaborate procedure seems to include several steps, with the mixture measured at the end of each step. The first two steps in lines 61–63 involve the combination of two sets of ingredients, which are then measured (the first occurrence of *tahât*) into beer. The second occurrence of *tahât* in line 64 takes place after the mixture has been placed in an oven and presumably cooked down to a dry substance. The second measurement served as the basis for the calculation of the amounts of dosages that follow; this specific amount seems to be listed in line 64: the mixture could then be used for up to a month, presumably in five equal doses, each of which was specified as three and five-sixths shekels. Each of these doses was presumably combined with one litre of fresh milk, but our text summarises this by saying that the entire batch was measured into—third occurrence of *tahât*—five litres of milk. Interestingly, the fourth column of our text also contains many different notations for fractions of shekels and ends with an analogous use of *ḫâtu*.

⁶²⁹ The lexical lists equate ^{u2}ḪUR.SAG^{sar} with *azupīru* (CAD A/2 530), whereas Uruanna I 607 has clear equations between ^{u2}ḪUR.SAG^{sar} and *azupīranu*.

110' A_{ii45'} x [.....]

111' A_{ii46'} ^{u2}tar-m[uš.....]

112' A_{ii47'} ša šap x [.....]

113' A_{ii48'} GI DU₁₀ ^{šim}MUG [.....]

[GI D]U₁₀.GA ^{šim}MUG GAZI^{sar} U₂ BABBAR x [. . . ina IZ]I ŠEG₆-šal NAG-ma BURU₈ (STO 3: 59)

114' A_{ii49'} ^{u2}ḪAR.Ḫ[AR]

^{u2}ḪAR.ḪAR ^{u2}NU.LUḪ.ḪA ILLU LI.TAR ^{šim}LI ^{šim}GUR₂.GUR₂ (STO 3: 86)

115' A_{ii50'} 5 U₂.<ḪI>.ʾA¹ [.....]

ʾ5 U₂¹.[ḪI.A . . .] x (STO 3: 86)

116' A_{ii51'} ^{u2}a[k-tam]

117' A_{ii52'} ʾPAP 4 U₂ 1*.[ḪI.A]

†

110' . . .

111' *tarmuš* ('lupin') . . .

112' . . .

113' *qaṇû ṭābu* ('sweet reed'), *ballukku* (an aromatic), *kasû* ('tamarind'), *šammu pešû* ('white plant') . . . you bring them to a boil (*tušabšal*) over fire, he drinks (*išattī-ma*) them, and then he will vomit (*i'arru*).

114' *ḥašû* ('thyme'), *nuḥurtu* ('asafoetida'), resin from *abukkatu* (a tree), *burāšu* (a kind of juniper), (and) *kukru* (an aromatic)—

115' . . . five ingredients . . .

116' *aktam* (a plant) . . .

117' altogether four ingredients . . .

- 118' A_{ii}53' ^{u2}*ak-tam* ^{šim}rBULUH^{1*} [.....]
-
- 119' A_{ii}54' DIŠ NA *ši-biṭ* IM *ḫi-miṭ* UD.'DA¹ [.....]⁶³⁰
 DIŠ NA TAB UD.DA *ši-biṭ* IM *šim-ma-tu₂ ri-mu-tu₂ ša₂-aš₂-ša₂-ṭu* / ŠU.GIDIM₇.MA (BAM 168 obv. 18–19)
 DIŠ NA *ši-biṭ* IM *ḫi-miṭ* [UD].DA *šim-ma-tu₂ r[i-mu-tu₂]* / *ša₂-aš₂-ša₂-ṭu* ŠU.GID[IM].MA (BAM 68 obv. 1–2)
 [DIŠ NA] *ši-biṭ* 'IM¹ *ḫi-[miṭ* UD.DA x x x] / *ri-mu-tu₂ ša₂-aš₂-ša₂-ṭu* ŠU.[GIDIM.MA] (BAM 69: 1'–2')
 PAP 28 U₂.MEŠ *mar-ḫa-ši ḫi-miṭ* UD.DA / *ši-pit* IM *šim-mat* / *ri-mu-tu₂ ša₂-aš₂-ša₂-ṭu* (BAM 226 rev. 1'–4')
- 120' A_{ii}55' ŠU.NAM.ERIM₂ DUR₂.GIG u [.....]
 ŠU.NAM.ERIM₂ DUR₂.GIG DU₃ GIG *ana* TI-š<sub>u₂ / 10 GIN₂ U₂ NAM.TI.LA (BAM 168 obv. 19–20)
 ŠU.NAM.ERIM₂.M[A DUR₂.GIG] / *u ka-la* GIG *an[a T]I-š_{u₂}* 10 GIN₂ U₂ NA[M.TI.LA] (BAM 68 obv. 2–3)
 ŠU.NAM.ERIM₂.MA DUR₂.GIG [x x] / *ana* TI-š<sub>u₂ 10 GIN₂ U₂ NAM.TI.LA (BAM 69: 3'–4')
 ŠU.GIDIM₇.MA ŠU.NAM.RIM / DUR₂.GIG u DU₃ GIG *an-[ni-ti]* (BAM 226 rev. 5'–6')</sub></sub>

†

- 118' *aktam* (a plant), *baluḫḫu* ('ferula gummosa') . . .
-
- 119' If someone has 'blast of wind' disease (*šibiṭ šāri*), burning fever (*ḫimiṭ šēti*), paralysis (*šimmatu*), numbness (*rimūtu*), stiffness (*šaššaṭu*), hand-of ghost (*šugidimmakku*),⁶³¹
- 120' hand-of-oath (*šunamerimmakku*), rectal disease (*durgiqqu*), or all (other) diseases: in order to heal him (*ana bulluṭišu*), ten shekels of *šammi balāti* ('plant of life'),

630 For lines 119'–129', see Cadelli 2000: 257 with n. 14, who includes BAM 189 i 6'–12', BAM 228 obv. 14–16, BAM 216 obv. 26'–28', BAM 52 obv. 35–37, BAM 229 obv. 9'–11' and BAM 409 rev. 23–24 as additional parallels, even though these texts only present the same symptom description, with different therapeutic procedures. Most of the texts that Cadelli treats as distant parallels have recently been re-published by Maul (2019: 284–287), who edits our passage in STO 5: 119'–129' as his 'Rezeptsammlung 2', based on the three Assur tablets BAM 68, BAM 69 and BAM 168.

631 For the rendering of ŠU.GIDIM.MA as *šugidimmakku* (a calque of the Sumerian logogram into Akkadian) rather than *qāt eṭemmi* (a translation of the logogram into Akkadian), especially in therapeutic context, see Heeßel 2007 and 2018b.

- 121' A_{ii56'} 10 GIN₂^{u2} *ti-ia-tu* 10 GIN₂^{r^{u2}1} [KUR.KUR]
 10 GIN₂^{u2} *ti-ia₂-tu₂* 10 GIN₂^{u2} KUR.KUR / 10 GIN₂^{u2} HAR.HAR 10 GIN₂^{u2} NU.LUḪ.ḪA (BAM 168 obv. 20–21)
 10 GIN₂^{u2} *ti-ia₂-tu₂* 10 GIN₂^{u2} KUR.KUR 10 GIN₂^{u2} [ḪAR.ḪAR] / 10 GIN₂^{u2} NU.LUḪ.ḪA (BAM 68 obv. 4–5)
 10 [GIN₂] / ^{u2}*ti-ia₂-tu₂* 10 GIN₂^{u2} KUR.KUR 10 GIN₂^{u2} [ḪAR.ḪAR] / 10 GIN₂^{u2} NU.LUḪ.ḪA (BAM 69: 4'–6')
 [10 GIN₂^{u2} DUR₂.NU.L]UḪ.ḪA / 10 GIN₂^{r^{u2}1} [KUR.KUR] / [10 GIN₂^{u2}] ^{r^{u2}1}ḪAR¹.ḪAR 10 GIN₂^{u2} NU.[LUḪ.ḪA] (BAM 225
 obv. 1'–2')
- 122' A_{ii57'} 10 GIN₂^{u2} KUR.RA 10 GIN₂^{u2} *ur₂-nu-u*]
 10 GIN₂^{u2} KUR.RA / 10 GIN₂^{u2} *ur₂-nu-u* 10 GIN₂ MUN *ku₃-pad* 10 GIN₂^{u2} ḪUR.SAG (BAM 168 obv. 21–22)
 10 GIN₂^{u2} KUR.RA 10 GIN₂^{u2} *ur₂-nu-u* / 10 GIN₂ MUN *ku₃-bad* 10 GIN₂^{u2} ḪUR.SAG (BAM 68 obv. 5–6)
 10 GIN₂^{u2} KUR.RA / 10 GIN₂^{u2} *ur₂-nu-u* 10 GIN₂ MUN *ku₃-b[ad]* / 10 GIN₂^{u2} ḪUR.SAG (BAM 69: 6'–8')
 [10 GIN₂] ^{r^{u2}1}KUR.RA 10 GIN₂^{u2} *ur₂-[nu-u]* / [10 GIN₂] MUN *ku₃-pad* 10 GIN₂^{u2} ḪUR.[SAG] (BAM 225 obv. 3'–4')
- 123' A_{ii58'} 10 GIN₂^{u2} *šib-bur-ra-tu₄* [.....]
 10 GIN₂^{u2} LUḪ.MAR.TU₂ 10 GIN₂ U₂ BABBAR 10 GIN₂ NA₄ *ga-bi-i* / 10 GIN₂^{gis} LI (BAM 168 obv. 23–24)
 10 GIN₂^{u2} *šib-bur-rat* / 10 GIN₂ U₂ BABBAR 10 ^{r^{u2}1}GIN₂¹ NA₄ *ga-be₂-e* 10 GIN₂^{sim} LI (BAM 68 obv. 6–7)
 10 GIN₂^{u2} *si-bur-[rat]* / [10 GIN₂] U₂ BABBAR 10 GIN₂ NA₄ *ga-[bi-i]* / [. .] (BAM 69: 8'–10')
 [10 GIN₂] *saḫ-le₂-e* 10 GIN₂^{u2} SUMUN.[DAR] / [10 GIN₂] ^{r^{u2}1}*si-bir-ru* 10 GIN₂ NUMUN [x x] / [10] GIN₂^{sim} LI (BAM 225
 obv. 5'–7')
 [. .] x x x / [. .] 10 GIN₂^{gis} LI (BAM 70 rev. 1'–2')

†

- 121' ten shekels of *tīyatu* (a plant), ten shekels of *atā'išu* (a plant), ten shekels of
ḫašû ('thyme'), ten shekels of *nuḫurtu* ('asafoetida'),
- 122' ten shekels of *nīnû* ('mint'), ten shekels of *urnû* (a kind of mint), ten shekels
 of *kupaḏ*⁶³² salt, ten shekels of *azupīru* ('saffron'),
- 123' ten shekels of *šibburatu* ('rue'), ten shekels of *šammu pešû* ('white plant'),
 ten shekels of *aban gabî* ('alum'), ten shekels of *burāšu* (a kind of
 juniper),

⁶³² For the reading of this form, based on the syllabic orthography *ṭa₃-ab-ti ku-pa-ad* in the Old Babylonian medical text BAM 393 obv. 1, see now Maul 2019: 286.

- 124' A_{ii 59'} 10 GIN₂ r^{sim}GUR₂¹.G[UR₂*]
 10 GIN₂ g^{is}GUR₂.GUR₂ 10 GIN₂ ak-tam 10 GIN₂ MUN / 10 GIN₂ NUMUN g^{is}ḪAB 10 GIN₂ ^{sim}GAM.MA (BAM 168 obv. 24–25)
 10 GIN₂ ^{sim}GUR₂.GUR₂ 10 GIN₂ u²ak-tam 10 GIN₂ NUMUN g^{is}ḪAB / 10 GIN₂ ^{sim}GAM.'MA¹ (BAM 68 obv. 8–9)
 10 GIN₂ ^{sim}GUR₂.GUR₂ / [10] GIN₂ ^{sim}GAM.MA (BAM 225 obv. 7'–8')
 10 GIN₂ r^{g^{is}1}[GUR₂.GUR₂] / [. .] x 10 GIN₂ NUMUN g^{is}ḪAB / [. .] (BAM 70 rev. 2'–4')
- 125' A_{ii 60'} 10 GIN₂ ^{sim}MAN.DU 10 GIN₂ ^{sim}BULUH
 10 GIN₂ ^{sim}MAN.DU / 10 GIN₂ ^{sim}BULUH 10 GIN₂ g^{is}EREN 10 GIN₂ ^{sim}ŠEŠ (BAM 168 obv. 25–26)
 10 GIN₂ ^{sim}MAN.DU 10 GIN₂ ^{sim}[BULUH] / 10 GIN₂ g^{is}EREN 10 GIN₂ [^{sim}ŠE]Š (BAM 68 obv. 9–10)
 10 GIN₂ ^{sim}MAN.D[U] / [10 GIN₂] ^{sim}BULUH 10 GIN₂ g^{is}EREN / [10 GIN₂] ^{sim}ŠEŠ (BAM 225 obv. 8'–10')
 [. .] ^{sim}ŠEŠ (BAM 226 obv. 1')
 [10 G]IN₂ ^{sim}MAN.DU / [. .] g^{is}EREN 10 GIN₂ ^{sim}rŠEŠ¹ (BAM 70 rev. 4'–5')
- 126' A_{ii 61'} 10 GIN₂ GI DU₁₀ 5 GIN₂ g^{is}si-ḫu [.....]
 10 GIN₂ GI DU₁₀ 5 GIN₂ g^{is}si-ḫu 5 GIN₂ g^{is}ar₂-gan-nu / 5 GIN₂ LUM.ḪA 5 GIN₂ U₂ d⁴UTU (BAM 168 obv. 27–28)
 10 GIN₂ GI DU₁₀ / 5 GIN₂ g^{is}si-ḫu 5 GIN₂ g^{is}[a]r-ga-nu / 5 GIN₂ g^{is}ba-r¹rat 5 GIN₂ U₂ r^dUTU¹ (BAM 68 obv. 10–rev. 2)
 10 GIN₂ GI DU₁₀.GA / [10 G]IN₂ u²si-ḫa [10] GIN₂ u²ar₂-ga[n-nu] / r¹⁰1 GIN₂ u²ba-ri-ra-[ta₃] / [10] GIN₂ u²ka-ši-ru⁶³³
 (BAM 225 obv. 10'–13')
 GI DU₁₀.GA / g^{is}si-ḫu / g^{is}ar₂-ga-nu / g^{is}LUM.ḪA / U₂ d⁴UTU (BAM 226 obv. 1'–5')
 [. . .] r^{g^{is}1}si-ḫa 5 GIN₂ r^{ar}2¹-g[a-nu]⁶³⁴ / [. .] (BAM 70 rev. 6'–7')

†

- 124' ten shekels of *kukru* (an aromatic), ten shekels of *aktam* (a plant), ten shekels of salt, ten shekels of seed from *ḫūratu* ('madder'), ten shekels of *šumlalū* (an aromatic),
- 125' ten shekels of *suādu* (a kind of sedge), ten shekels of *baluḫḫu* ('ferula gummosa'), ten shekels of *erēnu* ('cedar'), ten shekels of *murru* ('myrrh'),
- 126' ten shekels of *qanū ṭābu* ('sweet reed'), five shekels of *sīḫu* ('wormwood'), five shekels of *argannu* (a conifer), five shekels of *barīrātu* ('sagapenum'), (and) five shekels of *šammi Šamaš* ('plant of Šamaš').
-

⁶³³ The *kaširū* plant, cross-referenced to *šakirū* in CAD K 289 (not listed in AHW), is probably a variant form of the *šakirū* plant, with the same syllable structure but /k/ and /š/ in an inverted order. ^{u2}ŠAKIRA = Akk. *šakirū*, in turn, is equated with U₂ d⁴UTU = Akk. *šammi Šamaš* in Uruanna I 27; the parallels in our line 126' seem to support this link, since 5 GIN₂ U₂ d⁴UTU in a number of these texts is aligned with BAM 225 obv 13', which has [10] GIN₂ u²ka-ši-ru.

⁶³⁴ According to Maul (2019: 286), the hand-copy of BAM 70 is unreliable at this point: the passage clearly has r^{ar}2¹-g[a-nu].

- 127' A_{ii 62'} 25⁶³⁵ U₂.ḪI.A ŠIM.ḪI.A ŠEŠ DIŠ-niš G[AZ]
 25 U₂.ḪI.A.MEŠ / u ŠIM.ḪI.A ŠEŠ DIŠ-niš GAZ SIM KAŠ SAG A GAZI^{sar} (BAM 168 obv. 28–29)
 26 U₂.[ḪI.A.MEŠ] / an-nu-ti-ma GAZ SIM ina KAŠ SAG A GAZI^{sar} ŠEG₆-šal (BAM 68 rev. 2–3)
 '28' U₂.ḪI.A [ŠE]Š DIŠ-niš GAZ SI[M . .] / [A GA]ZI^{sar} BIL-ti (BAM 225 obv. 14'–15')
- 128' A_{ii 63'} u A.GEŠTIN.NA dan-na-ti TI-qe₂ 'ZI₃¹ [.....]
 u A.GEŠTIN.NA KALAG.GA TI-qe₂ ZI₃.DA.MEŠ an-nu-ti ana ŠA₃¹ ŠUB-di / ina NINDU UŠ₂-er (BAM 168 obv. 30–31)
 u A.GEŠTIN.NA dan-'na¹-ti TI-qe₂ ZI₃.DA.MEŠ an-nu-ti / ana ŠA₃ ŠUB-di ina 'NINDU¹ UŠ₂-er (BAM 68 rev. 4–5)
 u A.GEŠTIN.NA [. .] / [. . an-nu]-'ti² ana¹ [. .] (BAM 225 obv. 15'–16')
- 129' A_{ii 64'} ina še-ri₃ E₁₁-ma SED ta-ša₂-ḫal I₃ ḫal-[ša]
 ina še-ri₃ E₁₁ SED LAL₃ u I₃ ḫal-ša ana IGI ŠUB-di / 1-šu₂ 2-šu₂ '3-šu₂¹ ana DUR₂-šu₂ DUB-ak (BAM 168 obv. 31–32)
 ina še-ri₃ E₁₁-ma tu-kaš₃-ša / ta-ša₂-ḫal I₃.GIŠ BARA₂.GA ana IGI ŠUB-[di] / '1¹-šu₂ 2-šu₂ 3-šu₂ ana DUR₂-šu₂ DUB-ak-
 m[a TI] (BAM 68 rev. 5–7)
-
- 130' A_{iii 1} 10 GIN₂^{u2} NU.LUḪ.ḪA 10 G[IN₂]
 [10] GIN₂^{u2} NU.LUḪ.ḪA 10 GIN₂^{u2} am-ḫ[a-ra . . .] (BAM 68 rev. 8)⁶³⁶
- 131' A_{iii 2} 10 GIN₂^{u2} ḪUR.SAG^{sar} 10 'GIN₂^{* u2}1[.....]

†

- 127' You crush (*taḫaššal*) (and) sift (*tanappi*) these twenty-five plants (and) aromatics together, you take (*teleqqe*) high-quality beer, juice from *kasû* ('tamarind')
- 128' and strong vinegar, you put (*tanaddi*) these powdered substances in (the mixture), you heat (*tesekker*) it in an oven,
- 129' in the morning you take it out (*tušellâ-ma*), and then you let it cool (*tukašša*), you filter it, you add pressed oil, (and) you pour (*tašappak*) it into his anus once, twice, three times.
-

- 130' Ten shekels of *nuḫurtu* ('asafoetida'), ten shekels of *amḫaru* (a plant) . . .
- 131' ten shekels of *azupîru* ('saffron'), ten shekels . . .

⁶³⁵ If our reconstruction is correct, there are 27 ingredients mentioned in the preceding drug list. The number given here may thus be a mistake, as in our first parallel BAM 168 obv. 28 (Maul 2019: 286), where the number of listed ingredients ('27') differs from what is given as the total number of drugs in the summary section of the prescription ('25').

⁶³⁶ As Maul (2019: 287) points out, the sequence of prescriptions is the same in BAM 68 and STO 5. The first prescription in BAM 68 obv. 1–rev. 7 runs parallel with STO 5: 119'–129', whereas the catchline in BAM 68 rev. 8 refers to the prescription that starts in STO 5: 130'.

- 132' A_{iii 3} 10 GIN₂ MUN 10 GIN₂^{u2} X [.....]
- 133' A_{iii 4} 10 GIN₂^{sim} MAN.DU [.....]
- 134' A_{iii 5} 10 GIN₂^{sim} BULUH [.....]
- 135' A_{iii 6} 10 GIN₂^{gis} *si-ḥu* [.....]
- 136' A_{iii 7} 10 GIN₂ GI DU₁₀ GA [.....]
- 137' A_{iii 8} 10 GIN₂^{r^{sim1}*} BAL [.....]
- 138' A_{iii 9} 10 G[IN₂] ^{r^{sim1}x} [.....]
- 139' A_{iii 10} 10 [GIN₂]
- 140' A_{iii 11} [.....]
- 141' A_{iii 12} [x x x x] 10 'GIN₂¹ [.....]
- 142' A_{iii 13} [x x x] x⁶³⁷ 10 GIN₂^{gis} ER[EN]
- 143' A_{iii 14} ^{r^{gis}} *si-ḥu*¹ ^{r^{gis}} *ar₂-ga-nu* ^{r^{u2}1} *b[a-ri-ra-tu₂*]
- 144' A_{iii 15} ^{u2} KUR.RA ^{u2} KI. ^d IŠKUR DIŠ-n[*iš*]⁶³⁸
- LAGAB MUNU₆^{u2} KI. ^d IŠKUR DIŠ-*niš* GAZ SI[M] / *ina* A.GEŠTIN.NA KALAG.GA (BAM 216 obv. 23'–24')
- 145' A_{iii 16} KAŠ SAG u 'A' GAZI^{sar} ŠEG₆-*šal* ZI₃.M[EŠ]⁶³⁹
- u* A GAZI^{sar} *ina* IZI ŠEG₆-*šal*¹ / ZI₃.^{HI}A *an-nu-tu₂* *ana* ŠA₃ ŠUB-*di* (BAM 216 obv. 24'–25')

†

- 132' ten shekels of salt, ten shekels . . .
- 133' ten shekels of *suādu* (a kind of sedge) . . .
- 134' ten shekels of *baluhḥu* ('ferula gummosa') . . .
- 135' ten shekels of *sīḥu* ('wormwood') . . .
- 136' ten shekels of *qanū ṭābu* ('sweet reed') . . .
- 137' ten shekels of *ballukku* (an aromatic) . . .
- 138' ten shekels . . .
- 139' ten shekels . . .
- 140' . . .
- 141' . . . ten shekels . . .
- 142' . . . ten shekels of *erēnu* ('cedar') . . .
- 143' (then) you crush (*taḥaššal*) (and) sift (*tanappi*) *sīḥu* ('wormwood'),⁶⁴⁰
argannu (a conifer), *barīrātu* ('sagapenum') . . .
- 144' *nīnū* ('mint') (and) *qutru* (a plant) together, you bring to a boil (*tušabšal*)
 strong vinegar,
- 145' high-quality beer and juice from *kasū* ('tamarind'), you put (*tanaddi*) these
 powdered substances in (the mixture),

⁶³⁷ Cadelli (2000: 263) read this fragmentary passage as [^{gis}ER]JEN, but the traces do not support this reading.

⁶³⁸ BAM 216 obv. 23'–28' contains a procedure that is similar to our lines 143'–148', so we have used it here to reconstruct some missing words in our passage. This applies, however, only to the preparation of the medicine. The list of ingredients is quite different in BAM 216, but it also uses the same measurement (ten shekels) up until the last two entries.

⁶³⁹ The gap in lines 145'–153' has been partially filled with the help of K 18594, which is a direct join to MS A. The join was identified by Zs. Földi in 2022.

⁶⁴⁰ The repetition of ^{gis}*si-ḥu* in lines 135' and 143' strongly suggests that the ingredients up to line 142', all of which include 10 GIN₂, as a place-holder measurement, were manipulated in some way in line 142' and that the ^{gis}*si-ḥu* that follows in line 143' belongs to a different stage in the recipe.

- 146' A_{iii 17} *u* I₃.GIŠ BARA₂.GA *ana* IGI 'ŠUB-*dī*¹-*ma* 1-[š*u*₂]
*u*₃ I₃.GIŠ *ḥal-ša ana* I[GI x x x] / 1-š*u*₂ 2-š*u*₂ 3-š*u*₂ *ana* DUR₂-š*u*₂ DUB-*ma* (BAM 216 obv. 25'–26')
- 147' A_{iii 18} *ana šī-biṭ* IM *u ḥi-miṭ* U[D.DA]
a-na šī-biṭ[ṭ IM] / *ḥi-miṭ* UD.DA *šim-ma-tu*₄ *ša-aš*₂-š*a*₂-ṭ*u* r[*i-mu-tu*₄] (BAM 216 obv. 26'–27')
- 148' A_{iii 19} ŠU.GIDIM.MA ŠU.[NAM.ERIM₂]
[ŠU.GIDIM.MA] / ^dNAM.ERIM₂ *u*₃ *kal* GIG x [x x x] (BAM 216 obv. 27'–28')
-
- 149' A_{iii 20} DÍŠ NA IR-š*u* na di x [.....]
[. . . ^{gi}š*r*ŠA₃¹.GI ^{sim}GUR₂.GUR₂ ^{sim}LI (BAM 7 50 rev. 22')
- 150' A_{iii 21} GAZI^{sar} *saḥ-le*₂-*e* ^r*u*₂¹ [.....]
'^{sar}GAZI *saḥ-lu-u* / [. . . ^{u2}]ḤAR.ḤAR (BAM 7 50 rev. 22'–23')
- 151' A_{iii 22} ^{u2}*ur*₂-*nu-u* ^r*u*₂¹[KUR.RA]
^{u2}*ur*₂-*ne*₂-*e* ^{u2}KUR.RA ^{u2}ḤUR.SAG / [. . .] (BAM 7 50 rev. 23'–24')
- 152' A_{iii 23} U₂ MAŠ.TAB.BA x [.....]
[. . .] x x 14 U₂.MEŠ (BAM 7 50 rev. 24')
- 153' A_{iii 24} *ina* KAŠ A NIG₂.^rAR₃.RA¹ [.....]
ina KAŠ A NIG₂.AR₃.RA / [. . . *ina* DUR₂-š*u*₂] DUB-*ak* (BAM 7 50 rev. 24'–25')
-
- 154' A_{iii 25} ^{sim}GUR₂.GUR₂ ^s*im* [.....]

†

- 146' and you add pressed oil, then you pour (*tašappak-ma*) it into his anus once,
twice, three times,
147' so that 'blast of wind' disease (*šibiṭ šāri*), burning fever (*himiṭ šēti*),
paralysis (*šimmatu*), stiffness (*šaššaṭu*), numbness (*rimātu*),
148' hand-of-ghost (*šugidimmakku*), hand-of-oath (*šunamerimmakku*), or all
(other) diseases . . .
-

- 149' If someone . . . *ḥandū* ('reed pulp'), *kukru* (an aromatic), *burāšu* (a kind of
juniper),
150' *kasū* ('tamarind'), *saḥlū* ('cress') . . . *ḥašū* ('thyme'),
151' *urnū* (a kind of mint), *nīnū* ('mint'), *azupīru* ('saffron') . . .
152' *šammi ašī* ('*ašū* disease' plant) . . .— . . . fourteen ingredients
153' in beer, juice from *mundu* ('goats') . . . (and) you pour (*tašappak*) it into his
anus.
-

- 154' *kukru* (an aromatic) . . .

155'	A _{iii} 26	ŠIM.ŠAL [.....]
156'	A _{iii} 27	^{u2} ur ₂ -n[u-u]
157'	A _{iii} 28	^{u2} KUR.[KUR]
158'	A _{iii} 29	[.....]
159'	A _{iii} 30	x [.....]
160'	A _{iii} 31	r ^{sim1} [.....]
161'	A _{iii} 32	^{sim} [.....]
162'	A _{iii} 33	r ^{u21} [.....]
163'	A _{iii} 34	x [.....]
164'	A _{iii} 35	[.....]
165'	A _{iii} 36	[.....]
166'	A _{iii} 37	x [.....]

approximately twenty-six missing lines

193'	A _{iv} 1	^{gis} e-re-nu ^{gis} ŠUR.MIN ₃ ^{gis} dap ₂ -ra-nu ^{gis} a-sa ŠIM.ŠAL GI DU ₁₀ .GA ^{gis} e-re-nu ^{gis} ŠUR.MIN ₃ ^{gis} dap ₂ -ra-nu ^{sim} GIR ₂ ŠIM.ŠAL / GI DU ₁₀ .GA (BAM 159 v 37–38)
194'	A _{iv} 2	^{sim} BAL ^{sim.d} MAŠ ^{sim} EN.DI ^{sim} GUR ₂ .GUR ₂ ^{sim} LI ^{sim} GAM.ʾMA ¹ ^{sim} BAL ^{sim.d} MAŠ ^{sim} MAN.DU ^{u2} KUR.KUR / ^{sim} GUR ₂ .GUR ₂ ^{sim} LI ^{sim} ŠE.LI BABBAR ^{sim} GAM.MA (BAM 159 v 38–39)
195'	A _{iv} 3	^{u2} KUR.KUR ^{sim} ŠE.LI BABBAR ^{u2} ḪAR.ḪAR ^{gis} si-ḫa ^{gis} LUM.ḪA NAG[A S]I ^{u2} ḪAR.ḪAR ^{u2} si-ḫu ^{gis} ar ₂ -gan ₂ -nu ^{gis} LUM.ḪA NAGA SI (BAM 159 v 40)

†

155'	šimišallû ('box tree') . . .
156'	urnû (a kind of mint) . . .
157'	atā'išu (a plant) [?] . . .
158'	. . .
159'	. . .
160'	. . .
161'	. . .
162'	. . .
163'	. . .
164'	. . .
165'	. . .
166'	. . .

approximately twenty-six missing lines

193'	erēnu ('cedar'), šurmēnu ('cypress'), daprānu (a kind of juniper), asu ('myrtle'), šimišallû ('box tree'), qanû ṭābu ('sweet reed'),
194'	ballukku (an aromatic), nikiptu ('spurge'), suādu (a kind of sedge), kukru (an aromatic), burāšu (a kind of juniper), šumlalû (an aromatic),
195'	atā'išu (a plant), white kikkirānu ('juniper seeds'), ḫašû ('thyme'), siḫu ('wormwood'), barīrātu ('sagapenum'), uḫūlu qarnānû ('horned alkali'),

- 196' A_{iv4} ^{u2}NU.ʿLUḪ.ḪA¹ [19] ʿU₂.ḪI¹.A ŠEŠ *mal-la ši-bu-te-ka*⁶⁴¹ T[I-q]e₂
^{u2}NU.LUḪ.ḪA MUN *sah-le₂-e* GAZI^{sar} 23 U₂.ḪI.A ŠEŠ / 1/3 SILA₃.TA.AM₃ TI-*qe₂* (BAM 159 v 41–42)
- 197' A_{iv5} *ina* ʿKAŠ¹ [tu-la-bak in]a GE₆ *ana* IGI^{mul}UZ₃ t[*uš-ba*]t
ina KAŠ tu-^{la}*lab-bak* *ina* GE₆ / *ana* IGI^{mul}UZ₃ *tuš-bat* (BAM 159 v 42–43)
- 198' A_{iv6} *ina* š[e*-ri₃] ŠEG₆-šal ta-š[a₂*-ḫ]al
ina še-ri₃ ŠEG₆-šal ta-ša₂-ḫal (BAM 159 v 43)
- 199' A_{iv7} *ir-r*[i x x x] x U₂.ḪI.A u I₃.GIŠ^{sim}EN.DI t[*a-qal₃*]-lu
ḪENBUR₂ ^{u2}UKUŠ₂.ḪAB ʿU₂¹.[ḪI].ʿA¹.MEŠ SUD₂ (BAM 159 v 44)
- 200' A_{iv8} *ma-l*[a ši-bu-ti-ka TI]-*qe₂** *ina* KAŠ ša ŠIM.ḪI.A ʿina IZI^{ʿ1} ŠEG₆.GA₂
- 201' A_{iv9} *ma-l*[a ši-bu-ti-ka t]u-*maḫ-ḫa-aḫ* 10 GIN₂ LAL₃ 1/3 SILA₃ I₃ ḫal-ša *ana* ŠA₃ GAZ
KI 1 SILA₃ LAL₃ / 11 SILA₃ I₃.GIŠ ʿGAZ¹ (BAM 159 v 44–45)
- 202' A_{iv10} *ana* KU[š *maš-qi₂-te*] *te-si-ip*
ana KUŠ *maš-qi₂-te* *te-sip* (BAM 159 v 45)
- 203' A_{iv11} *ana* DUR₂-š[u₂ DUB-a]k SI.SA₂-*ma* TI
ana DUR₂-šu₂ DUB-ak *maš-qi₂-tu* ša ANŠE.KUR.RA (BAM 159 v 46)

†

- 196' (and) *nuḫurtu* (‘asafoetida’)—you take (*teleqqe*) as much as you need of these nineteen ingredients,
- 197' you soften them in beer; you leave them out for the night under the Goat Star,
- 198' in the morning you bring them to a boil (*tušabšal*), you filter them,
- 199' (and then) you roast *irru* (‘cucumber’)² . . . (these) ingredients and oil from *suādu* (a kind of sedge),
- 200' you take as much as you need of them, (and) you bring them to a boil (*tušabšal*) in aromatic beer over fire²,
- 201' you soften as much as you need (of the mixture), you crush (*taḫaššal*) ten shekels of *dīšpu* (‘syrup’) (and) a third of a litre of pressed oil in it,
- 202' (and) you skim it off into a leather (bag) for potions,⁶⁴²
- 203' you pour (*tašappak*) it into his anus, (and) he will void (*ušeššer-ma*); then he will recover (*iballuṭ*).
-

⁶⁴¹ There are four Assyrianisms previously recognised in our text by Meier (1939b: 215 with n. 3): *nakuāri* (lines 228’ and 229’), *taḫiaq* (line 229’), *ḫadiāta* (line 232’) and *ṭabiūni* (line 233’). Our phrase here, viz. *mal-la ši-bu-te-ka*, also seems to be an Assyrian formulation, with the *e*-colouring of the genitive ending in *ši-bu-te-ka* and the spelling of the adverb *mala* as *malla*. For the latter, see De Ridder 2018: 340, who includes a reference to Middle Assyrian *ma-al-la* in MARV 1 14 obv. 4.

⁶⁴² For the same procedure, see STO 1: 85 with further discussion.

- 204' A_{iv 12} 1 GIN₂^{gis} e-*rē-nu* 1¹ 1/2 GIN₂^{gis} ŠUR.MIN₃ 1 GIN₂^{gis} *dap₂-ra-nu* 1 GIN₂^{sim} GIR₂
 DIŠ KI MIN 1 GIN₂^{gis} *eri-nu* 1 1/2 GIN₂^{gis} ŠUR.MIN₃ 1 GIN₂^{gis} *dap₂-ra-nu* 1 GIN₂^{sim} GIR₂ (BAM 54: 4)
- 205' A_{iv 13} 1 GIN₂ ŠIM.ŠAL 2 GIN₂ GI DU₁₀.GA 2 GIN₂^{sim} BAL
 2 GIN₂ ŠIM.ŠAL / 2 GIN₂ GI DU₁₀.GA 2 GIN₂^{sim} BAL (BAM 54: 4–5)
- 206' A_{iv 14} 1/2 GIN₂^{sim.d} MAŠ 1 GIN₂^{sim} EN.DI 1/2 GIN₂^{sim} GUR₂.GUR₂ 1/2 GIN₂^{sim} LI¹
 1/2 GIN₂^{gis.d} MAŠ 1 GIN₂^{gis} EN.DI 1/2 GIN₂^{gis} GUR₂.GUR₂ / 1/2 GIN₂^{gis} LI (BAM 54: 5–6)
- 207' A_{iv 15} LUM⁶⁴³ GIN₂^{sim} GAM.MA 1/2 GIN₂^{u2} KUR.KUR 3 GIN₂^{sim} ŠE.LI : 2 GIN₂^{u2} HAR.HAR 2 GIN₂^{sim} GIG
 LIMMU₂ GIN₂^{sim} GAM.MA 1/2 GIN₂^{u2} KUR.KUR 2 GIN₂^{sim} ŠE.LI 2 GIN₂^{u2} HAR.HAR / '2' GIN₂^{sim} GIG (BAM 54: 6–7)
- 208' A_{iv 16} *bit-qu*^{gis} *si-ḥu* *bit-qu*^{gis} LUM.ḪA 1/2 *bit-qi*₂^{sim} ŠEŠ
bit-qu^{gis} *si-ḥu* *bit-qu*^{gis} *ar₂-gan₂-nu* 1/2 *bit-qu*^{sim} ŠEŠ (BAM 54: 7)

†

- 204' One shekel of *erēnu* ('cedar'), half a shekel of *šurmēnu* ('cypress'), one shekel of *daprānu* (a kind of juniper), one shekel of *asu* ('myrtle'),
- 205' one shekel of *šimišallū* ('box tree'), two shekels of *qanū tābu* ('sweet reed'), two shekels of *ballukku* (an aromatic),
- 206' half a shekel of *nikiptu* ('spurge'), one shekel of *suādu* (a kind of sedge), half a shekel of *kukru* (an aromatic), half a shekel of *burāšu* (a kind of juniper),
- 207' a fourth of a shekel of *šumlalū* (an aromatic), half a shekel of *atā'išu* (a plant), three shekels of *kikkirānu* ('juniper seeds') (gloss: two shekels of *ḥašū*), two shekels of *kanaktu* (an aromatic),
- 208' an eighth of a shekel of *sīḥu* ('wormwood'), an eighth of a shekel of *barīrātu* ('sagapenum'), a sixteenth of a shekel of *murru* ('myrrh'),

643 In the partially parallel BAM 54, the corresponding sign is LIMMU₂ (two sets of two horizontal wedges). Given the use of one-half and one-eighth elsewhere in the same recipe, we should probably infer that both LUM and LIMMU₂ are partially distorted writings of the Old Assyrian sign for 'one-fourth'. As emphasized by Powell (1979: 96–97) and more recently Michel (2020: 403), the sign for 'one-fourth' (two stacked occurrences of an oblique and a horizontal) is only used in the Old Assyrian documents. LUM can then be described as a misunderstanding of either LIMMU₂ (with the four horizontals that occur in LUM) or the Old Assyrian sign for 'one-fourth' (with two obliques that occur on the left side of LUM). LUM also appears in BAM 42 obv. 28, where it is parallel with four other manuscripts that use the notations 4-*ut* and IGI.4.GAL₂.LA for 'one-fourth (of a shekel)'. See Stadhouders and Johnson 2018: 573 and Bácskay 2021b: 163, but now with the emended reading IGI.4.GAL₂.LA in BAM 44 rev. 36'. Köcher's (1980) hand-copy mistakenly shows IGI.5.GAL₂.LA.

- 209' A_{iv17} 1/2 *bit-qi*₂ ^{sim}HAB 1/2 *bit-qi*₂ ^{sim}BULUḪ.ḪI.A⁶⁴⁴ 1 GIN₂ GAZI^{sar}
1/2 *bit-qu* ^{sim}HAB 1/2 *bit-qu* ^{sim}BULUḪ.ḪI.A 1 GIN₂ GAZI^{sar} (BAM 54: 8)
- 210' A_{iv18} 1 GIN₂ NAGA 1 GIN₂ ^{u2}DUR₂.NU.LUḪ.ḪA 24 U₂.ḪI.A ŠIM.ḪI.A ŠEŠ
1 GIN₂ NAGA SI / 1 GIN₂ ^{u2}NU.LUḪ.ḪA 24 U₂.MEŠ ŠEŠ (BAM 54: 8–9)
- 211' A_{iv19} *ta-ka-sim ina* ^{gis}*zi-ba-ni-ti ta-ša₂-qal₃ ana* IGI^{mul}UZ₃ GIN-*an*
ta-ka-sim ina ^{gis}ERIN₂ LA₂-*al* / ^{ana}IGI^{mul}UZ₃ GIN-*an* (BAM 54: 9–10)
- 212' A_{iv20} *ina* KAŠ *tu-la-bak* 1/2 SILA₃ *mi-ḫat* ^{lu2}KURUN₂.NA *ša₂ ina* 'NINDU NU UŠ₂¹-*er* NU ŠUB-*u*
ina KAŠ *tu-lab-bak* 1 SILA₃ *mi-ḫat* ^{lu2}KURUN₂.NA / [*ša₂*] *ina* NINDU NU ŠUB-*u* (BAM 54: 10–11)
- 213' A_{iv21} 1/3 SILA₃ A.GEŠTIN.NA *ana* ŠA₃ DUB *ina* šer₃-*ti* 'ŠEG₆-*šal*¹ *ta-ša₂-ḫal*
5/6 SILA₃ A.'GEŠTIN¹.NA *ana* ŠA₃ DUB-*ak* *ina* šer₃-*ti* ŠEG₆-*šal* (BAM 54: 11)
- 214' A_{iv22} 1/3 SILA₃ LAL₃ 1/2 SILA₃ I₃ *ḫal-ša* *ana* ŠA₃ ŠUB-*di*
5/6 SILA₃ LAL₃ 1/2 SILA₃ I₃.GIŠ *ḫal-ša* *ana* ŠA₃ ŠUB-*di* (BAM 54: 12)
- 215' A_{iv23} *baḫ-ru-su ana* DUR₂-*šu₂* DUB-*ak* SI.SA₂-*ma* TI-*uṭ*
baḫ-ru-su ana DUR₂-*šu₂* DUB-*ak* SI[.SA₂] (BAM 54: 12)

†

- 209' a sixteenth of a shekel of *tūru* ('opopanax'), a sixteenth of a shekel of *baluḫḫu* ('ferula gummosa'), one shekel of *kasû* ('tamarind'),
- 210' one shekel of *uḫūlu* ('alkali'), (and) one shekel of *tīyatu* (a plant)—you chop up these twenty-four drugs (and) aromatics,
- 211' you weigh them in a balance, you set them out (*tukān*) before the Goat Star,
- 212' you soften them in beer, (and then) you pour (*tašappak*) half a litre of *miḫḫatu* (a kind of beer) from an innkeeper, which was not heated (*lā seker*) (or) put (*lā nadû*) in an oven,
- 213' (and) a third of a litre of vinegar in (the mixture), in the morning you bring it to a boil (*tušabšal*), you filter it,
- 214' you put (*tanaddi*) a third of a litre of *dišpu* ('syrup') (and) half a litre of pressed oil in it,
- 215' you pour it into his anus while it is steaming hot, (and) he will void (*ušeššer-ma*); then he will recover (*iballuṭ*).
-

⁶⁴⁴ The orthography ^{sim}BULUḪ.ḪI.A is unusual but not without other occurrences in the therapeutic corpus: see, for instance, BM 78963 obv. 28 in Stadhouders and Johnson 2018: 573 ln. 28 and n. 25. The form is also attested in EYES 1: 79'; here however, it does not feature as a medical ingredient but is used in a metaphorical sense, presumably to describe some kind of sticky discharge from the eyes that resembled the resin of the *baluḫḫu* aromatic, namely 'galbanum' (BAM 10 pp. 79 and 259–260). For a discussion of ^{sim}BULUḪ.ḪI.A, see also Attia 2015: 32–35, Panayotov 2017: 238 and Bácskay 2021b: 163 n. 15.

216'	A _{iv 24}	1 ŠU ₂ ⁶⁴⁵ šim ^r ŠEŠ 1' ŠU ₂ ^{šim} ḤAB 1 ŠU ₂ ILLU ^{šim} BULUḤ 1 ŠU ₂ ILLU LI.TUR
217'	A _{iv 25}	1 ŠU ₂ ^{gis} SU.ḤU.RA' 1 ŠU ₂ ^{gis} EN.DI' 1 ŠU ₂ ^{šim} GUR ₂ .GUR ₂ 1 ŠU ₂ NUMUN ^{u2} DILI
218'	A _{iv 26}	1 ŠU ₂ U ₂ BABBAR 1 ŠU ₂ ^{u2} tar- ^r muš ¹ 1 ŠU ₂ ^{u2} ak-tam ta-qa ₃ -lu
219'	A _{iv 27}	1 ŠU ₂ NUMUN ^{gis} ŠE.NU ₂ .A 1 ŠU ₂ ŠUḤUŠ ^{u2} ḤUR.SAG ^{sar} 1/2 ŠU ₂ KUŠ a-ia-ri DINGIR
220'	A _{iv 28}	1/2 ŠU ₂ ^{u2} kal-la-šu-di 1/2 ŠU ₂ ZE ₂ ša ^{gud} AB ₂ 1/2 ŠU ₂ ZE ₂ ša KU ₆

†

216'	A sixth of a shekel of <i>murru</i> ('myrrh'), a sixth of a shekel of <i>ṭuru</i> ('opopanax'), a sixth of a shekel of resin from <i>baluḥḥu</i> ('galbanum'), a sixth of a shekel of resin from <i>abukkatu</i> (a tree),
217'	a sixth of a shekel of SU.ḤU.RA ⁶⁴⁶ (a tree), a sixth of a shekel of <i>suādu</i> (a kind of sedge), a sixth of a shekel of <i>kukru</i> (an aromatic), a sixth of a shekel of seed from <i>ēdu</i> ('lone' plant),
218'	a sixth of a shekel of <i>šammu pešû</i> ('white plant'), a sixth of a shekel of <i>tarmuš</i> ('lupin'), a sixth of a shekel of <i>aktam</i> (a plant)—you roast (these / it) ⁶⁴⁷ —
219'	a sixth of a shekel of seed from <i>šunû</i> ('chaste tree'), a sixth of a shekel of root from <i>azupîru</i> ('saffron'), a twelfth of a shekel of skin from <i>ayyar ili</i> ('chameleon'),
220'	a twelfth of a shekel of <i>kallašûdu</i> (a plant), a twelfth of a shekel of bile from a cow, a twelfth of a shekel of bile from a fish,

645 ŠU₂ is treated here as a pseudo-logogram for 'one-sixth', although its linguistic and orthographic form need to be dealt with separately. Powell (1971: 84–116) devotes an entire chapter to the question, but ŠU₂ almost certainly derives from the Akkadian word *šuššu* 'one-sixth', which becomes *šuduš* in the construct state (see, in particular, Powell 1979: 101 and 1987–1990: 512). Alternative readings like DIŠ-šu₂, where DIŠ stands for 'sixty' and -šu₂ is a phonetic, viz. *šuššu* 'one-sixth', seem to be challenged by the occurrence of 1/2 ŠU₂ later in our recipe. Our text consistently writes 1 ŠU₂ for 'one-sixth (of a shekel)' (equivalent to 1 *suddû* in the late texts) or 1/2 ŠU₂ for 'one-twelfth' (equivalent to 2 *girû* in the late texts). For the measurement ŠU₂, see the recent discussion in Chalendar 2020: 61–63, who connects the usage of ŠU₂ in our passage to BAM 78 rev. 1–6, where 1 ŠU₂ or 2 ŠU₂ occurs after the names of each ingredient. In our view, however, orthographies like 1 ŠU₂ or 2 ŠU₂ in BAM 78 are probably multiplicative forms, namely *ištiššu* ('one time') and *šinišu* ('two times'); this would also explain the use of ŠU, instead of ŠU₂, in the parallel recipe AMT 55/4: 6–8.

646 The form ^{gis}SU.ḤU.RA is a hapax that might be rendered as ^{gis}SU.BAḤ.RA, perhaps as a kind of pseudo-logographic writing of *šupuhru* ('old cedar'), which is normally written with the logogram ^{gis}ERIN.SUMUN. For a similar pseudo-logographic writing, compare the form ^{u2}ZA.BA.LAM for Akk. *supālu* (a kind of juniper).

647 The verb *taqallu* 'you roast' is placed, rather unusually, in the middle of the drug list: it is preceded by eleven ingredients and followed by another seven, after which the prescription gives the total number of all listed drugs. The occurrence of the verb *taqallu* in such a position may suggest that the action described by it, viz. 'roasting', only applied to the first eleven ingredients (or some subset thereof), whereas the other seven were used in an unroasted state.

221' A_{iv29} 1/2 ŠU₂ ŠIR ša₂ ga-ri-di 18 U₂.Ī.A ŠIM.Ī.A 'ŠEŠ'
 222' A_{iv30} KI sa-ḥu-ni u I₃^{giš} EN.DI tu-sa-ḥap SAG-ka 'u₂*-q[a-a]
 223' A_{iv31} U₂.Ī.A ŠEŠ ni-šir-ti LUGAL-t[i]

224' A_{iv32} 3 maš-qi-a-ti ša qer-be₂-na₇ GIG ni-šir-ti LUGAL-^ti¹

225' A_{iv33} DIŠ NA SAG ŠA₃-šu₂ GIM ša NAM.ERIM₂ i-ka-su-šu₂ ana⁶⁴⁸ GIG-šu₂ GUR.^tGUR¹
 [DIŠ NA S]AG ŠA₃-šu₂ GIM ša ^dNAM.ERIM₂ i-ka-su-šu₂ / ana GIG-šu₂ GUR.GUR (BAM 49 rev. 9–10)
 DIŠ NA S[AG . . .] / [. . .] (BAM 50 rev. 7–8)

†

221' (and) a twelfth of a shekel of castoreum (lit. testicle from a beaver)⁶⁴⁹—you cover
 (tusahḥap)⁶⁵⁰ these eighteen drugs (and) aromatics
 222' with saḥunu (a foodstuff)⁶⁵¹ and oil from suādu (a kind of sedge), (and then)
 it will be at your disposal.
 223' These ingredients are a royal secret.

224' Three potions for those who suffer (*maruṣ*) internally. Royal secret.

225' If someone's epigastrium (*rēš libbi*) binds him like in the case of a (broken)
 oath, (and) he continually has reoccurrences (*ittanār*) of his disease,

648 As suggested by Maul (2019: 283), the reading of the single vertical wedge here is much more likely *ana* than DIŠ, as in *ana* GIG-šu₂ GUR.GUR. This idiom, which literally means 'he keeps coming back to his disease', probably describes a patient that has relapsed (see Cadelli 2000: 279 n. 14 and CAD T 255).

649 For this rare medical ingredient, see the Syriac 'šky brd' in Gignoux 2011: 29, as well as Butz 1977: 285 and Stol 2012: 628.

650 The action applied to all eighteen ingredients follows the summary section and is expressed with the rarely used verb *saḥāpu* in the D-stem, meaning 'to cover' or 'to lay flat' (hence our translation 'you cover', as opposed to 'you sprinkle' in CAD S 35), but never with the preposition KI = Akk. *itti*. The occurrence of this rare verb in our corpus may have been influenced by the use of ŠU₂, the Sumerian equivalent of *saḥāpu*, as a unit of measure in the same recipe.

651 The word *saḥunu* is found a couple of times in the medical literature: see, for example, BAM 556 ii 69 // BAM 42 obv. 11–12, BAM 555 ii 14–15, as well as BAM 42 obv. 41 and rev. 6, in connection with the respiratory tract. In BAM 556 ii 69 and its parallel, *saḥunu* co-occurs with the idiom *rēška uqa''a* ('it is at your disposal') and the secrecy label *niširti šarrūti*. It is used there, however, as the designation of a certain type of medicine (see CAD S 67, Haussperger 1999: 179 and Scurlock 2014: 240). What sets our passage apart from these texts is that *saḥunu* here cannot designate a medicine; instead, it is most likely the name of an ingredient (CAD S 67) that is used alongside *suādu* oil.

- 226' A_{IV 34} IM ina ŠA₃-šū₂ GIM ša DUR₂.GIG uš-tar-'-ab DU₃ UZU.MEŠ-šū₂ ša₂-ḥu¹(SIG)⁶⁵²
 IM ina ŠA₃-šū₂ GIM ša DUR₂.GIG uš-tar-'-ab / DU₃ UZU.MEŠ-šū₂ šaḥ-ḥu (BAM 49 rev. 10–11)
 'IM¹ ina ŠA₃-šū₂¹ [x x x x] / uš-tar-'-ab¹ [DU₃] UZU.MEŠ-[šū₂ x x] (BAM 50 rev. 8–9)
- 227' A_{IV 35} ŠA₃-šū₂ ru-uq-šū₂ ana TI-šū₂^{u2} ḥa-ša₂-na^{sim} GUR₂.GUR₂
 ŠA₃-šū₂ ru-uq-šū₂ ana TI-šū₂ / ^{u2}ḥa-ša₂-nu^{sim} GUR₂.GUR₂ (BAM 49 rev. 11–12)
 ŠA₃-šū₂ ru-uq-šū₂ ana TI-šū₂^{u2}[. . .] (BAM 50 rev. 10)
- 228' A_{IV 36} ina a-bat-ti tu-daq-qaq ina na-ku-a-ri ša A.¹MEŠ¹
 ina a-bat-te tu-daq₃-qaq / [ina na-ku-a-r]i ša A.MEŠ (BAM 49 rev. 12–13)
 ina a-bat-[te] ¹tu¹-[daq₃-qaq] / ina na-ku-[a-ri . . .] (BAM 50 rev. 11–12)
- 229' A_{IV 37} tu-la-bak šum₄-ma na-ku-a-ri ḥa-mar A.MEŠ ana ŠA₃ ta-ḥi-¹aq¹
 tu-lab-bak šum₄-ma na-ku-a-ru / [. . .] ta-ḥi-aq (BAM 49 rev. 13–14)
 [. . .] / šum₄-ma na-ku-a-[ri . . .] / ta-ḥi-aq (BAM 50 rev. 12–14)
- 230' A_{IV 38} ana IGI^{mul}UZ₃ TUR₃^d gu-la tuš-bat ina šer₃-ti ŠEG₆-šal
 ana IGI^{mul}UZ₃ / [. . . ^dgu-l]a tuš-bat ina še-ri₃ ŠEG₆-šal (BAM 49 rev. 14–15)
 ana IGI^{mul}UZ₃ [. . .] / ana IGI^d gu-la tuš-bat ina š[e-ri₃ x x] (BAM 50 rev. 14–15)

†

- 226' flatus (lit. wind) churns in his belly (*libbu*) like in the case of rectal disease (*durgiqqu*), all his flesh is wasting away,
 227' (and) his belly is distant (*rūqšu*)⁶⁵³ from him: in order to heal him (*ana bulluṭišū*), you crush minutely *ḥašānu* ('thyme-like' plant) (and) *kukru* (an aromatic)
 228' using a pestle, you dissolve them in a *nakmaru*⁶⁵⁴ jug,
 229' if the *nakmaru* jug becomes dry, you mix water into it,
 230' you leave (the mixture) out overnight under the Goat Star, the cattle pen (*tarbašu*) of Gula, (and) in the morning you bring it to a boil (*tušabšal*),

⁶⁵² The emendation here (*pace* Maul 2019: 283) is required by the context as well as the parallel passage in BAM 49 rev. 11, which has *šaḥ-ḥu*. The signs SIG and ḤU are similar in form, differing only in the rotation of the first wedge (see also Cadelli 2019: 58). For the medical condition *šihhat širi* 'wasting away of the flesh', see STO 3: 147. The reading *ša-pik* (CAD Š/1 419 and Cadelli 2000: 267) is less likely and does not take into account the plural subject of the verb, viz. UZU.MEŠ-šū₂.

⁶⁵³ The meaning of the idiom *libbašu rūqšu*, viz. impenetrable or unfathomable (of the mind), is clearly transferred here to the gastrointestinal system, describing a belly that feels distant or strange (Cadelli 2000: 288 n. 9). In the therapeutic corpus, this idiom only occurs here and in BAM 87 obv. 2, as part of a longer symptom description mentioning a throbbing and hurting belly as well as flaccid limbs. Following CAD R 425, Maul (2019: 281) takes this literally as a description of the loss of mental coherence, namely 'er nicht mehr ganz bei Sinnen ist'.

⁶⁵⁴ For *nakmuru*, see Gaspa 2014: 255 and 409–410.

- 231' A_{iv39} U₂ *an-nu-ti₃-ma ana mar-kas₃-te ana ŠA₃ ʔe₄-hi⁶⁵⁵ ša₂ UTUL₂ ŠUB*
 [. . . *mar-kas₃-ti*] *ana ŠA₃ ʔe₄-hi ša* UTUL₂ ŠUB-*di* (BAM 49 rev. 16)
 U₂.H.I.A ŠEŠ *ana mar-kas₃-ti* [x x x x] / *ša* UTUL₂ ŠUB-*di* (BAM 50 rev. 16–17)
- 232' A_{iv40} *šum₄-ma ha-di-a-ta a-na 1-et qa-ti^{u2} bu-uṭ-na-nu tu-qar-rab*
 [. . . *a-n*] *a 1-et qa-ti* / [. . . *tu-qa*] *r-rab* (BAM 49 rev. 17–18)
šum₄-ma ha-di^l-[a-ta] / a-na 1-et qa-ti^{u2} bu-uṭ-na-nu^l [qa-r-rab] (BAM 50 rev. 17–18)
- 233' A_{iv41} *a-bat-ta-te DIDLI-ta₅ ta^l(TAB)-pa-aš₂⁶⁵⁶ ša ʔa-bi-u₂-ni⁶⁵⁷ qa-a-ta tu-šal-pat*
a-bat-ta-te / [. . . ʔ] *a-bi-u₂-ni* / [. . .] (BAM 49 rev. 18–20)
a-bat-ta-te DIDLI-ta₅ ta-pa-aš₂ / ša₂ ʔa-bi-u₂-ni qa-a-ta tu-ša[l-pat] (BAM 50 rev. 19–20)

†

- 231' (then) you put (*tanaddi*) these ingredients for a compress in . . . from the bowl,
 232' if you wish, you can serve it (*tuqarrab*)⁶⁵⁸ with *buṭnānu* ('terebinth-like'
 plant) for each portion,⁶⁵⁹
 233' crushing the individual seeds (and) setting (*tušalpat*)⁶⁶⁰ them next to the
 portion, as (you think) best,

655 The difficult form *ʔe₄-hi* may be related to Akk. *ʔahû* / *ʔehû*, which describes a culinary practice involving a fatty substance smeared or glazed on bread (Waerzeggers 2010: 231; see also CDA 414). The term also appears in the ritual text Thureau-Dangin 1921: 77 ln. 46, which seems to have the nominal form *ʔa-ḫu-u₂ ša im-mi-e-ti*, as in our line, presumably referring to the material used as well as the act of glazing.

656 The first half of line 233' has long been a puzzle. While CAD A/1 40 and P 268 read it as *abatta* TE AŠ AŠ without any translation, von Soden (1966: 359) takes AŠ AŠ as DIL.DIL (i.e., DIDLI) for the Akkadian adverb *aḫennâ*. In line with Maul 2019: 283, DIDLI here probably stands for Akk. (*w*)*ēdû*, as an adjectival modifier of *abattâte*. We differ only in the reading of the following UD sign, which we take as a phonetic complement indicating the feminine plural DIDLI-*ta₅*. Maul (2019: 280–281) interprets this sign as part of the following verb, yielding *a-bat-ta-te* DIDLI *tu₂-ta-pa-aš₂*, a verb that he sees as a D-stem form of *tapāšu* meaning '(Einzelne Steinchen (??)) nimmst du an dich (?)' (AHw 1320 and CAD T 476). Following AHw 846, we take this as the verb *pa'āšu* 'to crush', which occurs elsewhere in the therapeutic corpus with orthographies like *tu-pa-aš₂* (AMT 14/5 obv.¹ 10) and *ta-pa-aš* (BAM 494 ii 40 with parallels in Bácskay and Simkó 2017: 13).

657 The verb here is most likely *tābu* 'to be good', with the Assyrian subjunctive ending, yielding *ša ʔābiāni*, which lines up nicely with *šumma ḫadiāta* 'if you wish' in line 232'. Maul (2019: 281 and 283), however, derives this form from *ʔebû* 'to sink' and translates 'Das, was (in der Flüssigkeit) nach unten gesunken ist'.

658 The D-stem of *qerebu* normally means 'to bring near' or 'to present' but is also used in the sense of 'to serve (a meal to a god or king)' (CAD Q 236). Here, the meaning seems to be extended slightly to describe the use of *buṭnānu* as a kind of garnish. This usage is explained in more detail in line 233', where the crushed seeds of the *buṭnānu* plant are set next to the mixture. Both CAD B 358 and Q 194–195 as well as Maul 2019: 281 ln. 40 take this verb to mean roughly 'to add'.

659 For a recent discussion of *qātu* in this passage, see Chalendar 2020: 66 with earlier literature.

660 The meaning of the verb *lapātu* in the Š-stem is somewhat unclear but may further specify the way in which the *buṭnānu* plant comes into contact with the mixture, as described in the preceding line. Both here and in CRAN 1: 11 (BAM 480+ i 11), the suggested translation of the verb as 'to sprinkle' (CAD L 93) does not seem to be justified.

- 234' A_{iv}42 MU^d *gu-la u^d nin-maḥ ta-zak-kar ta-ḫi-as-su*
 [. . .] *gu-la u^d MAḤ* / [. . . *ta-ḫi]-as-su* (BAM 49 rev. 20–21)
 MU^d *gu-la u^d MAḤ MU-ar₂ ta-ḫi-a[s-su]* (BAM 50 rev. 21)
-
- 235' A_{iv}43 *maš-qi-tu an-ni-tu URU₃-ti LUGAL-ti šaq-lu-tu*
 [. . . *an-n]a-^rti¹* / [. . . LUGAL-*t]i šaq-[lu-tu]* (BAM 49 rev. 22–23)
maš-qi-a-ti an-na-a-t[i] / *ni-šir-ti LUGAL-u-^rti¹* [x x x] (BAM 50 rev. 22–23)
-
- 236' A_{iv}44 DIŠ 'NA SAG ŠA₃-šu₂ na¹-ši MURUB₄.MEŠ-šu₂ mi-na-tu-šu₂ GU₇.MEŠ-šu₂
 [DIŠ NA] 'SAG' ŠA₃-šu₂ na-ši MURUB₄.MEŠ-šu₂ mi-na-^rtu-šu₂¹ GU₇.MEŠ-šu₂ NA 'BI' [x x] (AMT 43/6 i 1)
- 237' A_{iv}45 'DUB.5¹*.[KAM₂ DIŠ NA su-a-la]m GIG ana ki-is ŠA₃ GUR-šu
 238' A_{iv}46 E₂.[GAL^m AN.ŠAR₂-DU₃-A MAN ŠU₂ MAN KUR AN.ŠAR₂^{ki}] 'ša¹ dAG u^r^d[taš]-^rme¹-tu₄ GEŠTU.MIN ra-pa-aš₂-tu₄
 iš-ru-ku-u[š]
 239' A_{iv}47 'e¹-[ḫu-uz-zu IGI.MIN na-m]ir-tu₄ ni-siq tup*-šar-ru-t[i]
 240' A_{iv}48 [ša ina LUGAL.MEŠ-ni a-lik maḥ-r]i-ia mam₂-ma šip-ru šu-a-tu la e-ḫu-uz-z[u]

‡

234' you invoke the name of Gula and Ninmaḥ, (and) you measure out (the doses) for him.

235' This potion,⁶⁶¹ a royal secret, (with) weighed (ingredients).⁶⁶²

236' (Catchline:) 'If someone's epigastrium (*rēš libbi*) heaves, his hips, (and) his limbs constantly cause him pain (*itanakkalšu*)'.

237' (Tablet designation:) Fifth tablet of 'If someone suffers (*maruṣ*) from phlegm (*suālu*), which has turned into (*itūršu*) gastric constriction (*kīs libbi*)'.

238' (Colophon:) Palace of Assurbanipal, ruler of everything, king of the land of Assur, on whom Nabú and Tašmētu have bestowed wisdom (lit. wide ears),

239' He acquired for himself shining eyes, the pinnacle of scholarship,

240' Of the kings who came before me, none were able to comprehend this task.

⁶⁶¹ The label clearly defines this medicine as a healing potion, viz. *mašqītu* (plural *mašqīātu* in the parallel); however, a few lines earlier the drugs are summarised as a *markastu* (line 231'). This hapax derives from the verb *rakāsu* and presumably describes a kind of bandage (AHw 612, CAD M/1 282 and Maul 2019: 283).

⁶⁶² Weighing is a central theme in this text, as shown by the exact measurements and complex recipes that involve the verb *ḫiātu* 'to measure' (see line 59–65 and 225'–234'). The masculine plural adjective *šaqlūtu* 'weighed' does not modify any of the nouns in this line, so we assume with CAD Š/2 15 and Maul 2019: 281 that it agrees with the measured ingredients earlier in the prescription, summarised in line 231' with the masculine plural noun *šammū* 'ingredients'.

- 241' A_{iv49} *b[ul-ṭi TA muḥ-ḥi EN UMBIN liq]*-ṛti* BAR.MEŠ ta-ḥi-zu nak-l[a]*
 242' A_{iv50} *a-zu-gal-lu-ut^dṛnin-urta u^dgu-la¹ ma-la ba-a[š₂-mu]*
 243' A_{iv51} *ina ṭup-pa-a-ni aš₂-ṭur as-niq IGI.KAR₂-m[a]*
 244' A_{iv52} *a-na ta-mar-ti ši-ta-as-si-ia qe₂-reb E₂.GAL-ia u₂-[kin]*

†

- 241' Prescriptions (organized) from head to foot, gleanings from extraneous materials, technical lore
 242' (And) whatever pertains to the great medical expertise of Ninurta and Gula,
 243' I have written on tablets, checked and double-checked, and
 244' I deposited them in the middle of my palace for my reading and recitation.

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Index

All Akkadian words in the currently reconstructed form of the Stomach Treatise are indexed here. Adjectives and participial forms are listed under the corresponding verbal infinitive unless there is a specific lexical nuance that needs to be highlighted, viz. *aḫḫāzu* is listed separately from *aḫḫū* ('to take') because it distinctly refers to a type of jaundice. Bipartite phrases in which neither term occurs separately (or where the meaning of the phrase as a whole is distinct from its components) are listed as a single unit and alphabetised under the first term: *aban gabī*, *ana libbi*, *ana maḫri*, *ana muḫḫi*, *ana pāni*, *ayyar ili*, *balu patān*, *billat našpi*, *biššūr atāni*, *bišit libbi*, *bit zumbi labbini*, *erišti eqli*, *ḥaṭṭi rēṭ*, *ḥimiṭ šēti*, *ḥiḳ šikari*, *imbu' tām̄ti*, *ina libbi*, *ina maḫri*, *ina muḫḫi*, *ina pāni*, *iš pišri*, *išku ša gāridi*, *ištēt qati*, *karān šēlebi*, *kī pi*, *kirbān eqli*, *kis libbi*, *kišir libbi*, *kiširti libbi*, *lā patān*, *liblibbi gišimmari*, *lišān kalbi*, *naptan šēri*, *pappāsi buqli*, *pizalluru rabū*, *qadūt šikāni*, *qān šalāli*, *qanū ṭābu*, *qāt šēri*, *rēš libbi*, *ridūt irri*, *rikibti arkabi*, *sebet ūmī*, *sissinni libbi*, *šēta ḥamiṭ*, *šēta kašid*, *šinnaḫ tiri*, *šalāšat ūmī*, *šammi ašī*, *šammi balāti*, *šammu pešū*, *šibiṭ šāri*, *šihḫat širi*, *šikar sābi*, *šikaru rēštū*, *šinā ūmī*, *tē šipti*, *ṭābat amāni*, *ṭābat emesalli*, *ubānu rabītu*, *uḫūlu qarānānu*, *ummi mē*, *zē summati*, and *zīr karši*. Logograms for which the correct Akkadian reading is unclear, such as MIN or KI MIN, are listed under the logographic form; numerals are generally listed under the masculine singular absolute form; and complex prepositions are listed separately. Entirely Sumerian phrases, which seem to have been read in Sumerian, including STO 1: 5–7a and the monolingual Sumerian incantation in STO 3: 99–108, have not been included in the index. Occurrences of the logogram PA, which can correspond to a number of Akkadian words, are somewhat artificially collected under Akk. *artu*, while occurrences of PA.MEŠ are collected under Akk. *ḫašḫalātu*

Only one occurrence is listed if the same word occurs more than once in a line. Where multiple manuscripts are in play, only distinct orthographies or orthographies that are damaged in a different way are listed separately. Parallels are not included in any way.

Entries are listed in terms of orthographic completeness and complexity, with fully preserved forms of the standard logogram coming first, then increasingly damaged versions of the same orthography, and then syllabic and unusual orthographies at the end.

Words

1 ŠU₂ ('one-sixth of a shekel'): **1 ŠU₂** (STO 5: 216', 217', 218', 219'), **ʿ1 ŠU₂** (STO 5: 216')

1/2 ŠU₂ ('one-twelfth of a shekel'): **1/2 ŠU₂** (STO 5: 219', 220', 221')

abālu ('to bring'): **u₂-bil** (STO 1: 90), **ub-lak-ka** (STO 1: 173), **ub-bal** (STO 3: 253)

abālu ('to dry'): **ḪAD₂.A** (STO 1: 8, 97, 188; STO 2: 12, 50, 150, 161, 216, 226, 228, 231, 234, 236, 261; STO 3: 31, 45), **ʿḪAD₂.A** (STO 2: 221),

[ḪA]D₂.A (STO 2: 224), **ḪAD₂.DA** (STO 2: 98), **[ḪAD₂].DA** (STO 2: 44),

ḪAD₂.DU (STO 2: 46, 85; STO 3: 209; STO 4: 66'; STO 5: 2), **ʿḪAD₂.DU**

(STO 4: 63'), **e-ṭ[a-n]a-ba-la** (STO 1: 89), **ša₂-bu-la** (STO 1: 100), **tu-bal**

(STO 3: 225, 226), **[ṭ]u-bal** (STO 4: 14), **ʿtu¹-bal** (STO 4: 13)

aban gabī ('alum'): **IM.SAḪAR.NA₄.KUR.RA** (STO 2: 237; STO 3: 151, 211, 235, 245), **NA₄ ga-bi-ṛi** (STO 5: 42), **NA₄ ga-ṛi-i** (STO 5: 47), **ʿNA₄ ga-bi-ṛi** (STO 5: 36)

abattu ('river-gravel, particle, seed'): **a-bat-ti** (STO 5: 228'), **a-bat-ta-te** (STO 5: 233'),

abnu ('stone, pit'): **NA₄** (STO 2: 74; STO 3: 49; STO 4: 68')

abukkātu (a plant): **LI.TAR** (STO 3: 43, 50, 58, 64, 85, 86, 87, 91, 141, 210),

ʿLI.TAR (STO 3: 57), **ʿLI.TAR¹** (STO 3: 127), **LI.TAR** (STO 3: 83),

ʿLI.TAR (STO 3: 53), **[LI.TA]R** (STO 3: 51), **[LI.TAR]** (STO 5: 55),

LI.DUR¹ (STO 3: 55, STO 5: 48), **LI.TUR** (STO 5: 216'), **a-bu-kat₃** (STO

3: 18), **ʿa¹-bu-kat₃** (STO 4: 6), **ʿa-bu¹-ka-ti** (STO 3: 231), **a-bu-k[a-ti]**

(STO 2: 129)

abullu ('city gate'): **ABUL** (STO 3: 159), **ʿABUL¹** (STO 3: 240)

abunnatu ('umbilical cord, navel'): **LI.DUR** (STO 1: 123), **LI.DUR-šu₂** (STO 1: 183), **ʿLI¹.DUR-šu₂** (STO 1: 240), **[LI.D]UR-su** (STO 1: 239),

[LI.DU]R-su (STO 1: 245)

adi ('until'): **EN** (STO 1: 252; STO 2: 178, 244, 267; STO 3: 258, STO 4: 63',

66'), **[E]N** (STO 3: 43), **[E]N** (STO 4: 261', STO 5: 241')

aḫātu ('sister'): **a-ḫa-tu** (STO 1: 136)

aḫāzu ('to take'): **e-ḫu-uz-zu** (STO 1: 250; STO 2: 265; STO 3: 256),

ʿe¹-[ḫu-uz-zu] (STO 5: 239'), **[e-ḫu-uz-zu]** (STO 4: 260'), **e-ḫu-uz-zu**

(STO 2: 266), **e-ḫu-uz-ʿzu¹** (STO 1: 251), **e-ḫu-ʿuz¹-z[u]** (STO 3: 257),

e-ḫu-uz-z[u] (STO 5: 240')

aḫennā ('separately'): **a-ḫe-na-a** (STO 3: 143), **a-ḫe-en-n[a-a]** (STO 3: 81),

a-ḫe-en-[na-a] (STO 1: 22), **a-ḫe-nu-u₂** (STO 2: 109)

aḫḫāzu ('jaundice'): **aḫ-ḫa-za** (STO 3: 235, 237, 242), **[aḫ-ḫa]-ʿza¹** (STO 3:

70), **aḫ-ḫa-zu** (STO 3: 234, 250, 252), **ʿaḫ¹-ḫ[a-z]u** (STO 3: 233)

aḫu ('brother'): **ŠEŠ.MEŠ-ka** (STO 1: 187)

aḫu ('arm, side'): **a-ḫi** (STO 1: 201), **a-ḫi-šu₂** (STO 1: 214)

aḫū ('extraneous, non-canonical'): **BAR.MEŠ** (STO 1: 252; STO 2: 267; STO 3: 258, 5: 241, STO 5: 241'), **[BAR.MEŠ]** (STO 4: 261')

akalu ('bread, food'): **NINDA** (STO 1: 82, 94; STO 2: 25, 108, 113, 127, 130,

139, 141, 142, 147, 151, 172, 245, 250, 252; STO 3: 29, 38, 145, 251; STO

4: 5, 46', 62', 65', 67'; STO 5: 8, 25, 28), **ʿNINDA¹** (STO 2: 173, 251;

STO 4: 56'), **[NIND]A** (STO 2: 133), **[NINDA]** (STO 1: 26; STO 2: 256),

ʿNINDA¹.MEŠ (STO 2: 105), **NINDA.ʿMEŠ¹** (STO 1: 41), **ʿak-la¹** (STO 3:

113), **ʿak¹-li** (STO 3: 112)

akālu ('to eat, to be painful, to cause pain'): **GU₇** (STO 1: 49, 74, 76, 82, 95,

100; STO 2: STO 2: 25, 31, 54, 121, 172, 240; STO 3: 38; STO 4: 46', 60',

62', 65', 67'), **ʿGU₇¹** (STO 1: 73; STO 3: 32; STO 4: 50', 56'), **G[U₇]** (STO

2: 97), **GU₇-ma** (STO 3: 30), **GU₇.MEŠ** (STO 2: 23, 106, 119, 134, STO 3:

208), **GU₇.ʿMEŠ¹** (STO 1: 43), **GU₇.MEŠ-ma** (STO 3: 214, 215), **ʿGU₇¹.**

MEŠ-ma (STO 1: 45), **GU₇.MEŠ-šu₂** (STO 1: 70, 94; STO 2: 151, 166; STO

5: 236'), **GU₇.MIN-šu₂** (STO 3: 46), **GU₇-šu₂** (STO 1: 66, 67, 68; STO 2:

262; STO 3: 1), **G[U₇-šu₂]** (STO 2: 136), **[GU₇-š]u₂** (STO 1: 21), **GU₇** (STO

1: 95; STO 2: 107, 152), **[G]U₇-ia** (STO 1: 117), **a-ka-li₃** (STO 1: 174), **li-kul**

(STO 1: 118), **i-kal** (STO 1: 42), **ʿik¹-kal** (STO 3: 116), **tak-ka-la** (STO 3:

113), **ʿa-kī-lum** (STO 3: 112)

aktam (a plant): **^{u2}ak-tam** (STO 1: 104; STO 3: 13, 51, 87, 91, 210; STO 4: 47',

53'; STO 5: 31, 43, 47, 118', 218'), **^{u2}ak¹-tam** (STO 5: 49), **^{u2}ak¹-ṭ[am]**

(STO 5: 36), **[^{u2}a]k-tam** (STO 4: 60'), **^{u2}a[k-tam]** (STO 3: 57; STO 5:

116'), **^{u2}at-kam₂** (STO 1: 36)

alaktu ('way, course'): **ʿa¹-[ak-ta]** (STO 3: 110)

alāku ('to go'): **DU-ku** (STO 3: 27), **ʿDU¹** (STO 4: 40'), **a-lik** (STO 1: 251; STO

2: 266; STO 3: 257), **[a-lik]** (STO 4: 260'; STO 5: 240'), **it-ta-na-al-lak**

(STO 3: 110), **ta-lak** (STO 1: 231),

alālu ('to hang, to be suspended'): **ul-lu-lu** (STO 1: 214)

alapū ('algae'): **a-la-pa-a** (STO 1: 87)

- alātu* ('to swallow'): **u₂-al-lat** (STO 2: 22, 78, 86, 178), **u₂-^ral-[lat]** (STO 2: 96), **u₂-a^r[l-lat]** (STO 2: 100)
- allānu* ('oak, acorn, suppository'): **alla-nu** (STO 3: 49), **^{u2}al-la-nu** (STO 3: 23)
- alluḥaru* (a white mineral): **IM.SAḤAR.BABBAR.KUR.RA** (STO 3: 245), **^{u2}an-nu-ḥa-ra** (STO 3: 227), **an-^rnu-ḥa^r-[ra]** (STO 3: 219)
- alpu* ('ox'): **GUD** (STO 1: 118, 156; STO 2: 173; STO 3: 2, 114, 208), **GU[D]** (STO 2: 201), **[GU]D** (STO 2: 23),
- amāru* ('to look, to see'): **IGI** (STO 1: 229; STO 3: 208), **IGI-[ru]** (STO 2: 160), **IGI-mur** (STO 2: 171), **e-m[ur-m]a** (STO 1: 90), **e-mur-šu₂-ma** (STO 1: 209), **[l]i-mur** (STO 1: 115), **ta-mar** (STO 3: 8),
- amḥaru* (a plant): **^{u2}am-ḥa-ra** (STO 2: 185)
- amīlu* ('man'): **NA** (STO 1: 1, 4, 11, 19, 21, 26, 68, 75, 80, 82, 106, 248; STO 2: 1, 2, 14, 15, 17, 21, 87, 90, 92, 94, 96, 101, 108, 113, 115, 118, 120, 126, 127, 130, 133, 136, 139, 141, 142, 147, 156, 160, 162, 163, 165, 172, 174, 175, 177, 179, 182, 184, 186, 190, 191, 200, 201, 242, 262, 263; STO 3: 1, 14, 27, 30, 38, 46, 47, 50, 77, 79, 81, 84, 88, 90, 93, 137, 144, 145, 147, 165, 182, 223, 224, 237, 238, 242, 245, 246, 247, 250, 251, 252, 253, 254; STO 4: 1, 3, 5, 7, 9, 11, 15, 40', 65', 67'; STO 5: 1, 4, 6, 8, 13, 15, 20, 22, 25, 27, 30, 40, 46, 119', 149', 225'), **'NA'** (STO 1: 67, 70, 98, 247; STO 2: 105, 153, 245; STO 3: 50, 146, 244; STO 4: 39', 43', 46', 56', 62', 133', 219'; STO 5: 66, 236'), **[N]A** (STO 1: 42, 103; STO 2: 12, 37, 51, 251; STO 3: 212; STO 4: 39', 67'), **[NA]** (STO 1: 66, 94, 239, 245; STO 2: 25, 124, 151, 219, 256; STO 3: 70, 213, 219; STO 4: 15, 35', 49', 54', 218', 226'; STO 5: 237'), **LU₂** (STO 1: 172, 177, 197; STO 2: 138, 187; STO 5: 41)
- amīlānu* ('man-like' plant): **[^{u2}]^rINAM^r.LU₂.U₁₈.LU** (STO 3: 209)
- amīlūtu* ('humanity, mankind'): **NAM.LU₂.U₁₈.LU** (STO 1: 90), **a-me-lu-ti** (STO 1: 173)
- amurriqānu* ('jaundice'): **IGI.SIG₇.SIG₇** (STO 3: 165, 182, 212, 244), **IGI. 'SIG₇.SIG₇** (STO 3: 144), **'IGI^r.SIG₇.SIG₇** (STO 3: 146, 213), **[IGI.SIG₇.SI]G₇** (STO 3: 219), **a-mur-ri-qa-nu** (STO 3: 70, 147, 224)
- ana* ('to, for'): **ana** (STO 1: 1, 14, 15, 27, 71, 72, 81, 83, 84, 93, 110, 117, 173, 174, 175, 191, 192, 205, 210, 215, 236, 245, 248; STO 2: 32, 45, 49, 87, 90, 91, 93, 96, 97, 102, 103, 108, 110, 113, 114, 115, 128, 131, 144, 153, 160, 164, 171, 179, 181, 182, 184, 187, 192, 196, 242, 245, 251, 256, 263; STO 3: 2, 11, 18, 27, 30, 38, 44, 47, 48, 49, 50, 77, 83, 88, 89, 91, 118, 151, 240, 249, 250, 253, 254; STO 4: 1, 3, 5, 7, 8, 9, 43'; STO 5: 4, 10, 12, 16, 26, 27, 51, 54, 58, 59, 61, 147', 202', 203', 215', 225', 227', 231', 237'), **'ana'** (STO 1: 23, 98, 112; STO 2: 138, 148, 191; STO 3: 43; STO 4: 7, 50'), **[ana]** (STO 1: 149; STO 2: 25, 26, 34, 36, 42; STO 4: 9; STO 5: 41), **a-na** (STO 1: 161, 195, 200, 224, 224, 245; STO 2: 270; STO 3: 261; STO 4: 264'; STO 5: 11, 22, 34, 232', 244'), **a-^rna'** (STO 1: 142, 167), **'a^r-[na]** (STO 1: 141), **[a-na]** (STO 1: 140, 141)
- ana libbi* ('over, in, into'): **ana ŠA₃** (STO 1: 29, 66, 85, 163, 212; STO 2: 49, 81, 82, 85, 93, 95, 117, 126, 145, 154, 182, 259; STO 3: 18, 144, 212, 246; STO 5: 6, 14, 201', 213', 214', 229', 231'), **ana^rŠA₃^r** (STO 1: 36; STO 5: 53), **'ana ŠA₃^r** (STO 2: 252), **a[na ŠA₃]** (STO 2: 170), **[ana ŠA₃]** (STO 1: 110; 3: 125), **ana ŠA₃-bi** (STO 1: 81, 228)
- ana maḥri* ('before, in front of, under'): **ana IGI** (STO 1: 29, 150; STO 2: 189), **'ana IGI^r** (STO 2: 169), **ana maḥ-ri-ka** (STO 1: 203), **ina IGI** (STO 2: 257)
- ana muḥḥi* ('over, on top of'): **ana UGU** (STO 1: 13, 138, 183), **[ana UGU]U** (STO 1: 123, 131), **ana UGU-šu₂** (STO 1: 12), **ina UGU** (STO 1: 11, 13)
- ana pāni* ('over, in, into'): **ana IGI** (STO 2: 10, 144, 164; STO 3: 40; STO 5: 5, 146', 197', 211', 230'), **'ana IGI^r** (STO 1: 71), **ana I[GI]** (STO 3: 71; STO 5: 58), **[ana] IGI** (STO 3: 44), **ana IGI-šu** (STO 4: 10), **ana IGI-šu₂** (STO 3: 46), **ana pa-ni** (STO 1: 177)
- anāḥu* ('to become tired, to be dejected'): **e-na-aḥ-ma** (STO 2: 175), **'u₂^r-tan^r-ne₂-eḥ-šu₂^r** (STO 4: 35')
- anāku* ('I, me'): **a-na-ku** (STO 1: 196), **'a-na-ku'** (STO 1: 121)
- andaḥšu* (a plant): **an-dah-še** (STO 3: 61)
- anduhallatu* (a kind of lizard): **KUN.^rDAR^r.GURUN.NA** (STO 3: 239)
- ankinātu* (a plant): **^{u2}an-ki-nu-^rti'** (STO 4: 3)
- annanna* ('so-and-so'): **NENNI** (STO 1: 144, 160, 203), **N[ENNI]** (STO 1: 141), **[NEN]NI** (STO 1: 144), **[NENNI]I** (STO 1: 203), **[NENNI]** (STO 1: 141)
- annū* ('this, these'): **ŠEŠ** (STO 1: 2, 84, 105, 240; STO 2: 111, 156, 168, 185, 188, 239, 243, 249; STO 3: 31, 64; STO 5: 43, 127', 196', 210', 223'), **'ŠEŠ^r** (STO 2: 206; STO 3: 56, 80, 221'), **Š[EŠ]** (STO 3: 39), **[ŠE]Š** (STO 3: 66; STO 5: 62), **[ŠEŠ]** (STO 3: 52), **[Š]EŠ-ma** (STO 1: 241), **an-na-a** (STO 3: 44; STO 5: 54), **an-ne₂-e** (STO 2: 109), **an-ni-ta** (STO 1: 7), **an-ni-ta₅** (STO 1: 238), **an-ni-tu** (STO 5: 235'), **an-ni-tu₂** (STO 5: 65), **an-ni-tu₄** (STO 5: 64), **an-nu-ti** (STO 5: 52), **an-nu-^rti'** (STO 1: 40), **[a]n-nu-ti** (STO 5: 57), **[an-nu-^rti]** (STO 3: 61), **an-nu-ti₃-ma** (STO 5: 231'), **an-nu-tu₄** (STO 5: 39)
- annuḥaru* (a white mineral) — see *alluḥaru*
- anšūtu* ('paralysis'): **an-šu₂-tu₄** (STO 2: 182)
- anunūtu* (a plant): **^{u2}a-nu-nu-ta₅** (STO 3: 157, 238)
- anzaḥḥu* ('frit'): **AN.ZAḤ** (STO 3: 223, 246), **'AN.ZAḤ^r** (STO 3: 153), **^{na4}AN.ZAḤ** (STO 2: 170)
- apkallu* ('sage'): **'ABGAL^r-m[a]** (STO 1: 195)
- aplu* ('heir'): **A** (STO 1: 160, 203), **[A]** (STO 1: 141, 144)
- appu* ('nose, tip'): **KIRI₄-šu₂** (STO 4: 39'), **[ap-p]i^r** (STO 1: 147)
- aprušu* (a plant): **^{u2}ap-ru₃-ša₂** (STO 4: 7), **^{u2}ap-ru₃-ša₂** (STO 4: 11), **^{u2}a[p-ru₃-ša₂]** (STO 4: 11), **^{u2}ap₂-ru-ša₂** (STO 4: 224'), **^{u2}ap₂^r-ru^r-šu₂^r** (STO 4: 3)
- apsū* ('cosmic subterranean fresh water'): **ABZU** (STO 1: 209), **[ap-si]** (STO 1: 167)
- aptu* ('window, opening'): **a-pa-tu₂-ma** (STO 1: 221)
- arādu* ('to go down'): **'E₁₁^r-šu₂-ma** (STO 1: 4), **u₂-še-ri-dam-[ma]** (STO 1: 154)
- arāku* ('to lengthen, to prolong'): **'GID₂.DA^r** (STO 4: 224')
- arāqu* ('to be green, yellow, fresh'): **SIG₇** (STO 1: 74; STO 2: 21, 230; STO 3: 9, 110, 116, 147, 223, 233), **SIG₇.MEŠ** (STO 3: 116, 144, 250), **ar-qa₂-at** (STO 3: 115), **ar-ra-qa** (STO 1: 213), **a-ruq** (STO 3: 115), **a-^rruq^r** (STO 3: 115), **a-ruq-ti** (STO 3: 116)
- arariānu* (a plant): **^{u2}a-ra-ri-a-nu** (STO 3: 33, 134), **^{u2}a-ra-ri-ia₂-^rnu^r** (STO 2: 145)
- ardatu* ('young woman'): **KI.SIKIL** (STO 1: 117, 159, 215, 216)
- argannu* (a conifer): **⁹¹⁵ar-ga-nu** (STO 2: 258), **⁹¹⁵ar₂-ga-nu** (STO 5: 143'), **[⁹¹⁵ar₂-ga-nu]** (STO 2: 179), **[⁹¹⁵a]r₂-^rgan^r-na** (STO 1: 35)
- arḥu* ('month'): **ITI** (STO 5: 64), **ITL.MEŠ** (STO 2: 244)
- ariḥu* (a plant): **^{u2}a-ri-ḥu** (STO 3: 72)
- arkānu* ('later on, afterwards'): **EGIR-nu** (STO 4: 221')
- arkatu* ('backside'): **[EGI]R-šu₂** (STO 1: 194)
- arki* ('behind, afterwards'): **EGIR** (STO 2: 109), **EGIR-šu₂** (STO 1: 30; STO 2: 140, 252, 258; STO 3: 12, 44), **[EGI]R-šu₂** (STO 2: 131)
- arqūtu* ('greenness, freshness, yellow effluvia'): **SIG₇** (STO 3: 29), **SIG₇-su** (STO 1: 75; STO 2: 78, 89), **SIG₇-su-^rnu^r** (STO 3: 31),
- artu* ('branch, sprigs, leaves'): **PA** (STO 1: 24, 106; STO 2: 9, 12, 18, 29, 30, 33, 35, 45, 46, 49, 53, 60, 111, 116, 123, 126, 128, 132, 149, 168, 195, 199, 225, 238, 239, 259, 261; STO 3: 23, 164, 212; STO 4: 42', 51', 58'; STO 5: 1, 6), **'PA'** (STO 2: 32, 225; STO 3: 62; STO 4: 45'), **[PA]** (STO 2: 33), **[P]A^r** (STO 2: 50), **[PA]** (STO 2: 35, 123)
- arū* ('to vomit'): **BURU₈** (STO 3: 52, 54, 57, 58, 59, 61, 63, 64, 66, 85, 209; STO 5: 44, 45, 47, 48, 50), **a-re-e** (STO 5: 38), **i-ar₂-ru** (STO 2: 92, 222; STO 3: 18; STO 5: 55), **i-ar₂-ru₃** (STO 2: 28, 44, 47, 147, 177; STO 3: 90, 137, 138, 139, 140, 141, 142, 143), **i-^rar₂^r-ru₃** (STO 3: 138), **'i-^rar₂^r-ru₃** (STO 2: 58), **i-^rar₂^r-[ru₃]** (STO 4: 60'), **'i-^ra[r₂-ru₃]** (STO 3: 137), **[i-^rar₂-ru₃]** (STO 4: 48'), **i-ar₂-[ru₃-ma]** (STO 2: 154), **tu-ša₂-^r-raš^r-šu₂**

- (STO 3: 16), *tu-ša₂-ra-šu-ma* (STO 3: 92), *tu-ša₂-[ra-šu₂]-ma¹* (STO 2: 240)
- arzallu* (a plant): ^{u2}*ar₂-zal-la* (STO 1: 44)
- asu* ('myrtle'): ^{sim}*GIR₂* (STO 1: 84; STO 2: 163; STO 3: 48; STO 5: 204), ^{gis}*a-sa* (STO 5: 193')
- asû* ('physician'): ^{lu2}*A.ZU* (STO 3: 253)
- asurrû* ('pigsty'): *a-sur-re-^{re}* (STO 1: 119) — see *erretu*
- ašû* ('to go out, appear'): *E₃-ma* (STO 1: 182), *a-ši-ma* (STO 1: 153, 164), *a-ši-ma¹* (STO 1: 139), *li-ša-a* (STO 1: 218), *li-šu-ni* (STO 1: 114), *li-še-ši* (STO 1: 92, 236), *lu-ši* (STO 1: 92), *šu-ši₂-i* (STO 5: 59), *ta-aš-ši* (STO 1: 175), *tu-ši-a-ma* (STO 1: 187), *u₂-še-ša-am-ma* (STO 2: 244)
- ašuşumtu* (a plant): ^{u2}*a-šu-šum-ta₅* (STO 3: 157), ^{u2}*ša-šu-un-ta₅* (STO 3: 73), ^{u2}*šu₂-še-em-ta₅* (STO 3: 238)
- ašûbu* ('to sit, to reside'): *tu-še-šab-šu₂* (STO 1: 11), *u₂-šab* (STO 1: 13), *aš₂-bu* (STO 1: 173), *nu-uš-ba-am-ma* (STO 1: 202)
- ašâgu* ('acacia'): ^{gis}*KIŠI₁₆* (STO 2: 35)
- ašâšu* ('to be anxious, to be distressed'): *e-ta-na-ša₂-aš-ma* (STO 2: 151), *[e-t]a-na-ša₂-aš₂* (STO 1: 94), *[i]t-ta-na-ša-aš* (STO 4: 54'), *[it-ta]-na-ša-aš¹* (STO 4: 49')
- aškâpu* ('leatherworker'): ^{lu2}*AŠGAB* (STO 3: 85), ^{lu2}*[AŠGAB]* (STO 5: 55)
- ašqulûlu* (a marine plant): ^{u2}*LAL* (STO 3: 221)
- ašru* ('place'): *KI* (STO 1: 151)
- aššum* ('because of, about'): *aš-šum* (STO 1: 192, 193)
- ašû* (a disease): *a-ša₂-a* (STO 3: 79, 83), *a-ši-a* (STO 3: 88)
- âšu* ('to be nauseated'): *î(IA)-aš₂* (STO 3: 47)
- ašûštu* ('anxiety'): *a-šu-uš-tu₂* (STO 4: 222), *a-šu-uš-tu₄* (STO 4: 54'), *a-šu-uš-tu₄* (STO 4: 49')
- atâišu* (a plant): ^{u2}*KUR.KUR* (STO 2: 47, 51, 167, 217; STO 3: 42, 58, 84, 87, 89, 91; STO 5: 36, 42, 46, 55, 195', 207'), ^{u2}*KUR.'KUR'* (STO 5: 49), ^{u2}*KUR.[KUR]* (STO 5: 157'), ^{u2}*rKUR'.KUR* (STO 3: 65), ^{u2}*rKUR.KUR* (STO 3: 52, 55, 70), ^{u2}*[KUR.KUR]* (STO 5: 121')
- atta* ('you'): *at-ta₅* (STO 1: 186, 187), *at¹-ta₅* (STO 1: 196)
- atappu* ('small canal'): *a-tap-pi* (STO 3: 116)
- awātu* ('word, matter'): *INIM.MEŠ-^{re}šu₂* (STO 2: 186), *a¹-mat* (STO 1: 172)
- ayâšu* ('weasel'): ^{u2}*NIN.KA₆.EDIN* (STO 3: 158)
- ayîšam* ('to where, whither'): *a-ia-ša₂* (STO 1: 231)
- ayyar ili* ('chameleon'): *a-a-ar DINGIR* (STO 1: 45), *a-ia-ri DINGIR* (STO 5: 219')
- azugallûtu* ('office of chief physician'): *a-zu-gal-lu-ut* (STO 1: 253; STO 2: 268; STO 5: 242'), *a-zu-gal-lu-ut* (STO 4: 262'), *a-zu-gal-lu-ti* (STO 3: 259)
- azupirânu* ('saffron-like' plant): ^{u2}*a-zu-ki-ra-ni* (STO 2: 79), ^{u2}*a-zu-ki-ra-a-ni* (STO 2: 97)
- azupîru* ('saffron'): ^{u2}*HUR.SAG^{sar}* (STO 5: 131', 219')
- bâbu* ('door'): *KA₂* (STO 1: 236), *K[A₂]* (STO 2: 240)
- baĥru* ('steaming hot'): *baĥ-ra* (STO 3: 32), *baĥ-ra¹* (STO 2: 92), *b[ah-ra]* (STO 3: 32), *lu ba-ĥir₂* (STO 1: 81; STO 2: 114, 154), *lu ba-ĥi-ir* (STO 1: 85), *lu ba¹-ĥir₂* (STO 2: 104)
- baĥrûtu* ('state of boiling, while steaming hot'): *NE-su* (STO 2: 181), *baĥ-ru-su* (STO 5: 215')
- balâlu* ('to mix'): *HI.HI* (STO 1: 20, 25, 45; STO 2: 8, 11, 18, 22, 46, 50, 57, 89, 129, 132, 141, 150, 155, 193, 195, 197, 261; STO 3: 49, 214, 215; STO 4: 13, 14; STO 5: 1, 18), *HI.'HI'* (STO 1: 78), *'HI.HI'* (STO 1: 240; STO 2: 85), *[HI].HI* (STO 3: 45), *HI[.HI]* (STO 2: 43; STO 4: 12)
- balâtu* ('to recover, to heal'): *TI* (STO 1: 7, 8, 9, 10, 12, 25, 31, 41, 45, 46, 47, 50, 79, 81, 96, 163, 212, 242, 246; STO 2: 13, 67, 68, 104, 107, 112, 114, 117, 124, 125, 126, 146, 162, 171, 210, 211, 214, 215, 218; STO 3: 10, 69, 92, 159; STO 4: 2, 4, 6; STO 5: 203'), *TI'* (STO 1: 48, 49, 77, 85; STO 2: 88, 91, 119; STO 5: 7), *[TI]* (STO 2: 89, 93, 157, 161; STO 4: 8),
- [TI]I* (STO 1: 20; STO 3: 251), *[TI]* (STO 1: 23, 34, 244; STO 2: 54, 84, 141, 150, 152, 155, 158, 159, 181; STO 3: 253; STO 4: 10, 12, 13, 14, 59'; STO 5: 10, 18), *TI.BI* (STO 3: 254; STO 4: 1), *[TI.B]I* (STO 4: 3), *[TI.BI]* (STO 4: 5), *TI.LA* (STO 1: 116), *TI-šu* (STO 5: 4), *TI-šu₂* (STO 1: 27, 83, 245; STO 2: 108, 113, 115, 153, 160, 179, 184, 187, 191, 242, 251, 256; STO 3: 2, 30, 38, 47, 50, 77, 88, 91; STO 4: 7; STO 5: 227'), *TI-^{re}šu₂* (STO 2: 87), *TI¹-šu₂* (STO 5: 41), *TI-š[u₂]* (STO 4: 9), *TI-š[u₂]* (STO 2: 245), *[TI]I-šu₂* (STO 4: 9), *[TI-š]u₂* (STO 4: 5), *TI¹-[šu₂]* (STO 4: 7), *TI-ut* (STO 1: 30, 42, 91; STO 5: 54, 215'), *TI-ut¹* (STO 1: 43), *TI-ut¹* (STO 3: 121), *TI¹-ut¹* (STO 2: 69), *[TI]I-ut¹* (STO 3: 41), *ba-la-ti* (STO 1: 90), *lib-luġ* (STO 1: 145, 172, 197), *[lib-luġ]* (STO 3: 123)
- ballukku* (an aromatic): ^{sim}*BAL* (STO 1: 83; STO 2: 153, 236; STO 3: 42; STO 5: 194', 205'), ^{sim}*BAL¹* (STO 5: 71), ^{sim}*BAL* (STO 5: 137'), *[B]AJL* (STO 5: 51), ^{sim}*MUG* (STO 1: 80; STO 2: 143; STO 3: 59, 71, STO 5: 113'), *[MUG]* (STO 5: 56)
- baltu* (a thornbush): ^{gis}*DIH₃* (STO 2: 35), ^{gis}*[DIH₃]* (STO 2: 52)
- balġutu* ('in a fresh state, taken fresh'): *TI-su-nu* (STO 3: 54, 91)
- balu patân* ('on an empty stomach, without eating'): *ba-lu pa-tan* (STO 1: 8, 9, 10, 105; STO 2: 13, 141, 252; STO 3: 52), *ba-lu pa-tan¹* (STO 1: 79), *ba¹-[lu pa-ta]n* (STO 5: 21), *b[a-lu] p[a-tan]* (STO 5: 45), *[ba-lu pa-tan¹]* (STO 2: 255) — see *lâ patân*
- baluĥĥu* ('galbanum'): ^{sim}*BULUH* (STO 2: 197, 205, 225, 235; STO 3: 6, 39, 53, 142; STO 4: 42'; STO 5: 5, 134', 216'), ^{sim}*BULUH¹* (STO 2: 243; STO 5: 118'), ^{sim}*BULUH* (STO 2: 43; STO 3: 78), *[B]ULUH* (STO 3: 53, 62), *[B]ULUH¹* (STO 3: 57), *[BULUH]* (STO 2: 158), ^{sim}*[BULUH]* (STO 5: 59), ^{sim}*[BULUH]* (STO 5: 125'), ^{sim}*BULUH.HI.A* (STO 5: 209')
- bappiru* ('beer-bread'): *pa-pi-ra* (STO 3: 120)
- barbaru* ('wolf'): *UR.BAR.RA* (STO 1: 190)
- barîrâtu* ('sagapenum'): ^{gis}*LUM.HA* (STO 5: 195', 208'), ^{gis}*LUM.HA* (STO 2: 259), ^{gis}*ba-ri-ra-ta₅* (STO 2: 180), ^{gis}*b[a-ri-ra-ta]* (STO 1: 35), ^{u2}*ba-ri-ra-ta₅* (STO 2: 235), ^{u2}*b[a-ri-ra-tu₂]* (STO 5: 143')
- barû* ('to check, to examine'): *IGI.KAR₂-ma* (STO 1: 254; STO 2: 269), *IGI.KAR₂-m[a]* (STO 3: 260; STO 5: 243'), *[IGI.KAR₂-ma]* (STO 4: 263')
- bašâlu* ('to bring to a boil'): *ŠEG₆-šal* (STO 1: 71, 81, 84, 110; STO 2: 9, 93, 110, 114, 131, 144, 148, 154, 164, 178, 182, 232, 239, 259; STO 3: 59, 71; STO 5: 145', 198', 230'), *ŠEG₆¹-šal* (STO 2: 106, 258), *ŠEG₆-šal¹* (STO 1: 23; STO 4: 4, 50', STO 5: 213'), *ŠEG₆¹-[šal]* (STO 4: 69'), *[ŠEG₆-šal]* (STO 2: 169; STO 3: 43, STO 5: 57), *ŠEG₆.GA₂* (STO 2: 48, 82, 94, 128; STO 5: 200'), *ŠEG₆.G[A₂]* (STO 2: 53), *[ŠE]G₆.GA₂* (STO 2: 29), *[ŠEG₆.GA₂]* (STO 2: 35)
- bašâmu* ('to establish, pertain to'): *ba-aš-mu* (STO 1: 253), *ba-aš₂-mu* (STO 2: 268), *ba-aš₂-m[u]* (STO 3: 259), *ba-a[š₂-mu]* (STO 5: 242'), *[ba-aš₂-mu]* (STO 4: 262')
- bêltu* ('lady, mistress'): *GAŠAN* (STO 1: 211), *EN* (STO 1: 227)
- bêlu* ('lord'): *EN-ia* (STO 1: 142), *[EN]* (STO 1: 167), *be-li₂-šu* (STO 1: 210)
- belû* ('to be extinguished, to soothe'): *bu-le-e* (STO 3: 11)
- bêru* ('to select, to pick out'): *te-^{re}be₂-er* (STO 3: 39)
- biâtu* ('to spend the night'): *tuš-bat* (STO 1: 3, 23, 29, 72, 79; STO 2: 17, 117, 126, 144, 169, 174, 189, 257; STO 3: 18, 63, 68, 92, 141, 142, 153, 166, 228, 229, 237; STO 5: 7, 12, 14, 230'), *t[uš-ba]t* (STO 5: 197'), *bu-ut-ta-ti* (STO 2: 19)
- bibiktu* (a disease) *bi-bik-ta₅* (STO 2: 172)
- billat našpi* (a kind of beerwort): *DIDA SIG* (STO 2: 247), *DIDA SIG.GA* (STO 1: 40), *'DIDA' SIG* (STO 3: 6)
- billatu* ('beerwort'): *DIDA* (STO 3: 214, 215), *DIDA₂* (STO 5: 57), *'DIDA₂'* (STO 5: 21) — see *billat našpi*
- billu* ('mixture'): *bil-li* (STO 3: 118)
- binu* ('tamarisk'): ^{gis}*ŠINIG* (STO 1: 106; STO 2: 141, 233; STO 3: 13; STO 5: 8, 19), ^{gis}*ŠINIG¹* (STO 1: 105), ^{gis}*bi-ni* (STO 2: 149, 243; STO 3: 154, 155, 247, 248; STO 4: 42'), ^{gis}*bi¹-ni* (STO 2: 223), ^{gis}*bi¹-ni¹* (STO 3: 247),

^{gīs}**ḥbī**-[**ni**] (STO 2: 184), ^{gīs}**b[ī-ni]** (STO 2: 168), ^{gīs}**bi-nu** (STO 2: 197), ^{gīs}**[ḥ]bi-nu** (STO 2: 210)
birīt ('between, among'): **bi-rit** (STO 1: 186)
biṣṣūr atāni ('donkey vulva' shell): ^{na4}**PEŠ**₄ **ḤANŠE**₁ (STO 1: 239)
bišīt libbi ('stuff in the belly' disease): **bi-šīt ŠA**₃ (STO 2: 191), **<bi>-šīt ŠA**₃-**bi** (STO 2: 201)
bitqu ('one-eighth of a shekel'): **bit-qi**₂ (STO 5: 208', 209'), **bit-qu** (STO 5: 208')
bīt zumbi labbini ('wasp's nest'): **E**₂ **NIM lab-bi-ni** (STO 2: 195)
bītu ('house, temple'): **E**₂ (STO 1: 90, 215)
bubu'tu ('pustule'): **U**₃**BU**₂**BU**₂**UL** (STO 3: 8, 9, 10, 11)
bulḥu ('cure, remedy, prescription'): **bul-ti** (STO 1: 252; STO 2: 267; STO 3: 258), **'bul-tī** (STO 4: 261'), **b[ul-tī]** (STO 5: 241'), **bul-tu** (STO 5: 39)
buppānī ('face down, flat on the face'): **bu-up-pa-ni-ša**₂ (STO 1: 217, 222)
buqlu ('malt'): **MUNU**₆ (STO 1: 38, 70; STO 2: 11, 118, 143, 247; STO 5: 53, 56, 61)
burāšu (a kind of juniper): ^{sim}**LI** (STO 1: 24, 81, 97, 239; STO 2: 7, 10, 11, 27, 30, 43, 46, 48, 83, 99, 110, 128, 149, 153, 180, 193, 194, 197, 198, 223, 235, 243, 246; STO 3: 3, 22, 49, 51, 70, 75, 86, 87, 91, 120, 138, 148, 151, 211, 235, 244; STO 4: 9, 58'; STO 5: 62, 67, 194'), ^{sim}**LI**₁ (STO 5: 206'), ^{sim}**LI**₂ (STO 3: 31, 53; STO 4: 42', 44'), ^{sim}**LI**₃ (STO 5: 17), ^{sim}**[LI]** (STO 1: 109; STO 2: 167), ^{sim}**[LI]** (STO 2: 36, 132, 164; STO 5: 56), ^{sim}**[LI]** (STO 2: 222), ^{sim}**[LI]** (STO 2: 103), ^{sim}**[LI]** (STO 5: 41), ^{sim}**[LI]** (STO 2: 4; STO 4: 50'), ^{sim}**[LI]** (STO 1: 37), ^{gīs}**[LI]** (STO 2: 202), ^{gīs}**sim****LI** (STO 2: 50)
būrtu ('well, cistern'): **PU**₂ (STO 1: 201; STO 2: 173, 180, 220), **'PU**₂¹ (STO 1: 196; STO 4: 11)
būšānu ('smelly' plant): ^{u2}**HAB** (STO 1: 69, 101; STO 2: 86; STO 3: 51, 224; STO 5: 43), ^{u2}**HAB**¹ (STO 3: 74)
buṭnānu ('terebinth-like' plant): ^{u2}**bu-uṭ-na-nu** (STO 5: 232')

dabābu ('to speak, to talk'): **da-ba-bi-šu**₂ (STO 2: 190, 201)
dadānu (a spiny plant): **'KIŠI**₆ **HAB**¹ (STO 1: 48)
daqālu ('to look at'): **i-da-gal** (STO 3: 112)
dakāšu ('to bulge, to cause pressing pain'): **i-dak-ka-su** (STO 4: 40')
damāqu ('to be good, to be sweet, to improve'): **dam-qi**₂ (STO 1: 215), **da-me-eq-tu**₄ (STO 1: 215)
dāmu ('blood'): **MUD**₂ (STO 1: 213; STO 2: 219, 242; STO 3, 158, 239; STO 4: 43'), **[MU]D**₂ (STO 2: 116), **da-a-me** (STO 1: 230)
danānu ('to be strong'): **KALAG.GA** (STO 2: 144, 215; STO 3: 15, 31, 34, 67, 138), **da-an** (STO 1: 189, 213) **dan-na** (STO 5: 63), **dan-na-ti** (STO 5: 128')
daprānu ('juniper'): ^{gīs}**dap₂-ra-nu** (STO 5: 193', 204')
daqāqu ('to crush minutely, to dissolve'): **tu-daq-qaq** (STO 5: 228')
dekū ('to arise, to rouse, to move away'): **[te-d]e-ek-ki-šu-ḥma**¹ (STO 1: 206)
diglu ('vision, view'): **di-ig-la** (STO 2: 184)
dikšu ('bulge, pressing pain'): **di-ik-ša** (STO 4: 54'), **di-ik-ša**₂ (STO 2: 25), **di-ik-ši** (STO 2: 163), **di-ik-šu** (STO 2: 200)
diktu (a preparation made from dates): **di-ik-ta** (STO 2: 118), **dī-ik-ta** (STO 1: 33)
dimtu ('tear'): **'ER**₂¹ (STO 1: 171), **di-ma-ḥti**¹ (STO 1: 225)
diqāru ('tureen'): ^{u2}**UTUL**₇¹ (STO 4: 69'), **UTUL**₂ (STO 2: 145; STO 5: 231')
dišpu ('syrup'): **LAL**₃ (STO 1: 28, 46, 47, 85; STO 2: 12, 31, 85, 92, 93, 116, 120, 126, 128, 141, 154, 155, 257; STO 3: 18, 36, 37; STO 5: 8, 201', 214'), **'LAL**₃¹ (STO 2: 44), **L[AL]**₃ (STO 2: 97), **[LA]L**₃ (STO 2: 22), **LAL**₃, **MEŠ** (STO 2: 106)
durgiaqu ('rectal disease'): **DUR**₂, **GIG** (STO 5: 120', 226')
dūru ('wall'): **BAD**₃ (STO 3: 111)

ebētu ('to swell up, to cramp'): **eb-tu**₂ (STO 1: 27), **in-ḥne₂-bi-tu**₂ (STO 4: 67'), **in-ḥne₂-bi-tu**₂ (STO 4: 67'), **it-ta-ne₂-bi-tu** (STO 2: 87), **it-te-ne₂-bi-tu** (STO 2: 90, 92, 96), **it-te-nen-bi-tu**₃ (STO 2: 94)
edēhu ('to be covered with patches or a network'): **ud-du-ḥu** (STO 3: 144), **'ud-du-ḥa** (STO 3: 250)
edēpu ('to be inflated by wind'): **e-di-ip** (STO 1: 88), **e-dip-ma** (STO 2: 175)
ēdu ('single, sole'): **DIDLI-ta**₃ (STO 5: 233')
ēdu ('lone' plant): ^{u2}**DILI** (STO 1: 69, 243; STO 2: 184, 188, 230; STO 5: 217'), **DILI** (STO 3: 20)
e'ēlu ('to bind, to hang up'): **e-il**₃ (STO 3: 95)
egingīru ('rocket, arugula'): ^{u2}**NIG.GAN**₂, **GAN**₂ (STO 2: 188)
ekallu ('palace'): **E**₂, **GAL** (STO 1: 249; STO 2: 264; STO 3: 255), **E**₂, **[GAL]** (STO 5: 238'), **E**₂, **GAL-ia** (STO 1: 255; STO 5: 244'), **E**₂, **GAL-ia**¹ (STO 3: 261), **'E**₂¹, **GAL-ia** (STO 2: 270), **[E**₂, **GAL-ia]** (STO 4: 264')
ekēlu ('to be dark'): **e-ki-il** (STO 1: 220)
ekletu ('darkness'): **ek-le-ta** (STO 1: 87)
elēnu ('up, upwards'): **AN.TA-nu** (STO 1: 14)
eli ('on, above'): **UGU-šu**₂ (STO 3: 30)
elikulla (a plant): ^{u2}**eli-kul-la** (STO 2: 52, 188)
elkullu (a plant): ^{u2}**il₃-kul-la** (STO 4: 11)
ellu ('pure'): **KUG.GA** (STO 1: 247; STO 2: 1), **'KU**₃¹-**ti** (STO 3: 124), **SIKIL** (STO 1: 102), **el-lu** (STO 1: 173), **e[ḥ]-li** (STO 1: 173)
elū ('to go up, to heave'): **E**₁₁-**a** (STO 3: 144, 249), **E**₁₁-**ma** (STO 5: 129'), **'E**₁₁-**ma**¹ (STO 5: 53), **E**₁₁-**a-ma** (STO 3: 250), **e-te-ne₂-la-a** (STO 3: 27), **i-te-ne₂-el-la**¹ (STO 3: 47), **šu-li-i** (STO 5: 11)
ēma ('wherever, where'): **e-ma** (STO 1: 161)
emēdu ('to lean on, to stir in ingredients'): **tuš-te-mid** (STO 2: 257; STO 3: 68)
emēmu ('to be warm, to be feverish'): **KUM**₂ (STO 2: 101, 241; STO 3: 28, 90; STO 4: 3, 9; STO 5: 1, 4, 8, 11, 22, 25, 29, 30, 40, 46, 51, 59, 61), **KUM**₂-**am** (STO 2: 45), **[KU]M**₂-**am** (STO 2: 49), **KUM**₂-**im** (STO 5: 6, 15), **KUM**₂-**ti** (STO 1: 12), **KUM**₂-**ti**₃ (STO 2: 241), **KUM**₂, **KUM**₂ (STO 5: 13), **KUM**₂, **MEŠ** (STO 2: 167; STO 3: 50),
emēru ('to swell, to be bloated'): **[e-m]e-er** (STO 2: 120), **e[m-ru]** (STO 2: 127), **[em-r]u** (STO 2: 126), **in-nem-me-ru** (STO 4: 62', 65', 67'), **in-nem-me-ru**¹(**IR**) (STO 4: 56')
emšu ('sour'): **BIL**₂, **LA**₂ (STO 2: 89)
enū ('to change appearance'): **i-te-nen-nu-u** (STO 3: 29)
enūma ('when') — see *inūma*
enuru ('opening formula of incantation'): **E**₂, **NU.RU** (STO 1: 5)
enū ('to change'): **i-ta-na-nu-u**₂ (STO 2: 166)
enzu ('goat, the Goat Star'): **UZ**₃ (STO 3: 115), ^{mul}**UZ**₃ (STO 1: 29; STO 2: 257; STO 3: 40; STO 5: 197', 211', 230')
eperu ('dust, dirt'): **SAḤAR** (STO 1: 135; STO 2: 190, 200), **[SAḤAR]**² (STO 1: 148), **[SAḤAR]** (STO 2: 125), **'SAḤAR**¹.**HJ**.**'A**¹ (STO 1: 232)
epēšu ('to do'): **DU**₃-**uš** (STO 3: 49), **'e**¹-**peš** (STO 3: 50), **e-ta-ne₂-pa-aš**₂ (STO 2: 87), **li-pu-uš** (STO 1: 215),
epištu ('ritual'): **'DU**₃¹, **D[U**₃, **B]I** (STO 3: 120), **D[U**₃, **DU**₃, **B]I** (STO 2: 138)
eqū ('to daub'): **te-te-ne₂-qi**₂-**ma** (STO 3: 222)
erbe ('four'): **4** (STO 3: 8), **'4**¹ (STO 5: 117')
erbēšer ('fourteen'): **14** (STO 2: 22; STO 3: 66, 128; STO 5: 32, 43, 57)
erbēšerīšu ('fourteen times'): **14-šu**₂ (STO 1: 16)
erēnu ('cedar'): ^{gīs}**EREN** (STO 2: 143, 235; STO 3: 48), ^{gīs}**[EREN]** (STO 5: 142'), ^{gīs}**[EREN]** (STO 2: 163), ^{gīs}**[EREN]** (STO 1: 37), **EREN** (STO 2: 116), ^{gīs}**e-re-na** (STO 1: 83), ^{gīs}**e-re-nu** (STO 5: 70, 193'), ^{gīs}**e-ḥre-nu**¹ (STO 5: 204'), **e-re-ni** (STO 3: 153)
erēšu ('to desire, to wish'): **e-re-ši-šu-ma** (STO 1: 161)
erišti eqli ('sown in a field' plant): ^{u2}**eriš₆-ti A.ŠA**₃ (STO 1: 39), **'e**¹-**reš-ti A.ŠA**₃ (STO 3: 5), ^{u2}**eriš₆-ti GAN**₂ (STO 2: 248)
erpetu ('cloud'): **DUNGU.MEŠ** (STO 1: 156)

- erretu* ('pigsty'): **er-re-ti** (STO 1: 158) — see *asurrú*
- eršetu* ('earth, ground'): **KI** (STO 1: 140, 166, 169), **'KI'** (STO 1: 143), **[KI]** (STO 1: 140), **[KI]** (STO 1: 169), **KI-te** (STO 1: 207)
- eršu* ('bed'): ⁹¹⁵**NA₂-řšu₂** (STO 2: 241)
- erú* ('copper'): **URUDU** (STO 3: 80)
- ėru* (a tree): ⁹¹⁵**MA.NU** (STO 2: 49, 195, 233; STO 3: 156)
- esėlu* ('to inflate, to be constipated'): **e-sil** (STO 1: 181; STO 2: 136), **es-li** (STO 2: 138), **i-sil** (STO 1: 83)
- esėpu* ('to skim off'): **te-si-ip** (STO 1: 85; STO 5: 202)
- ešemtu* ('bone'): **GIR₃.PAD.DU-řu₂** (STO 2: 21)
- ešėnu* ('to smell'): **tu-uř-ře-en-řu₂** (STO 2: 125)
- eřer* ('ten'): **10** (STO 1: 19, 20, 28, 39, 228; STO 2: 80, 120, 126, 154, 163, 164, 181, 205, 248, 252; STO 3: 6, 67, 129, 131, 132, 133, 134, 135, 136; STO 5: 6, 70, 71, 121', 122', 123', 124', 125', 126', 130', 131', 132', 133', 134', 135', 136', 137', 138', 139', 141', 142', 201'), **'10'** (STO 3: 67), **[10]** (STO 3: 67, 68)
- iřtėřer* ('eleven'): **11** (STO 2: 188)
- eřėru* ('to be straight, to void, to go straight out'): **SI.SA₂** (STO 1: 30; STO 2: 53, 131), **SI.SA₂-ma** (STO 1: 31, 32, 69, 203', 215'; STO 2: 13, 146), **SI.SA₂-m[a]** (STO 1: 23), **[SI.SA₂-ma]** (STO 2: 181), **'SI.SA₂-ma'** (STO 3: 32), **SI.SA₂-am** (STO 3: 234), **[SI.SA₂-a]m** (STO 5: 58), **GIř-ma** (STO 2: 252), **liř-te-ři-ru-ma** (STO 1: 217), **'tuř¹-t[ę-ře-er-ma]** (STO 3: 32), **uř-te-eř-řir** (STO 3: 160), **'uř-te-eř-ře-er'** (STO 3: 241), **'i-ře¹-er** (STO 1: 174)
- eřrā (u) iřtėn* ('twenty-one'): **21** (STO 2: 206; STO 3: 129)
- eřrā (u) erbe* ('twenty-four'): **24** (STO 5: 210')
- eřrā (u) ĥamiř* ('twenty-five'): **25** (STO 5: 127')
- eřū* ('to be confused, to be disturbed'): **a-ři_{pi}-tu₄** (STO 1: 172)
- eřėmu* ('to bring together, to mix'): **tu-řa₂-at-tam-ma** (STO 2: 259)
- eřėqu* ('to go along, to pass'): **e-ti-řiq¹** (STO 3: 160), **ni-ti-qam-ma** (STO 1: 196)
- eřlu* ('young man'): **GURUř** (STO 1: 159, 215), **GURUř-ma** (STO 1: 215), **eř-lu** (STO 1: 90, 91), **eř-li** (STO 3: 94, 95), **'eř¹-li** (STO 3: 94)
- eřėbu* ('to abandon'): **e-zib** (STO 3: 97)
- gabú* — see *aban gabí*
- ganāĥu* ('to cough') — see *guĥĥu*
- garařgarař* ('sexual intercourse'): **ga-ra-ař-ga-ra-a[ř]** (STO 3: 96)
- gāridu* ('beaver') — see *iřku řa gāridi*
- gerru* ('pathway'): **ger₃-ra-am** (STO 3: 160), **'ge-er-ra'** (STO 3: 241)
- geřú* ('to belch'): **ge-řa-ma** (STO 1: 91), **ge-ři-řu** (STO 3: 1, 90), **ge-ři-řu₂** (STO 2: 262), **g[ę-ři-řu]** (STO 2: 200), **tu-ga-řa-a** (STO 3: 114)
- ginā* ('continually, constantly'): **gi-na-a** (STO 2: 151), **[g]i-na-a** (STO 1: 95)
- gisallu* ('reed-parapet'): **gi-sal-li** (STO 3: 111)
- giřimmaru* ('date palm'): **[GIřIM]MAR** (STO 2: 29)
- giřútu* ('belch'): **ge-řu-te** (STO 1: 224), **ge-řu-ti** (STO 1: 218), **gi-řa-tu** (STO 1: 92)
- gugallu* ('canal inspector'): **'gu-gal'** (STO 1: 112)
- guĥĥu* ('fits of coughing'): **gu-ĥa** (STO 2: 113), **ga-aĥ-ĥa** (STO 2: 147), **gan-ĥa** (STO 2: 98) — see *ganāĥu*
- gūru* ('foliage, leaves, leaf-blades'): **[g]u-ur** (STO 4: 52'), **[g]u-ur¹** (STO 4: 59')
- ĥabāřu* ('to crush'): **ĥi-bi-iř ĥi-bi-iř** (STO 2: 78)
- ĥabbūru* ('stalk'): **ĤENBUR₂** (STO 2: 169; STO 3: 36, 75, 76), **[ĤEN]BUR₂** (STO 3: 75)
- ĥabú* ('to draw water'): **iĥ-ba-a** (STO 1: 209), **ta-ĥab-bu** (STO 2: 222)
- ĥadú* ('to rejoice, to be content'): **ĥa-di-a-ta** (STO 5: 232')
- ĥaĥĥu* ('phlegm, mucus'): **ĥa-aĥ-ĥa** (STO 2: 153), **ĥa-řĥu¹** (STO 2: 156)
- ĥāliĥu* ('murmuring'): **[ĥa-li-lu-ti]** (STO 1: 196)
- ĥallāru* ('chickpea'): **GU₂.GAL** (STO 1: 38; STO 2: 5, 196), **G[U₂.GA]L** (STO 2: 247)
- ĥalřu* ('pressed, filtered'): **BARA₂.GA** (STO 4: 41', 48', 61'; STO 5: 23, 146'), **'BARA₂.GA'** (STO 2: 86), **BA[RA₂.GA]** (STO 2: 80), **ĥal-řa** (STO 1: 28, 85; STO 2: 110, 116, 131, 144, 155, 222, 257; STO 3: 18, 246; STO 5: 201', 214'), **ĥal-řa¹** (STO 2: 93), **ĥal-[řa]** (STO 5: 129'), **ĥal-ři** (STO 2: 12), **ĥal-ř¹** (STO 3: 36), **'ĥal-ř¹** (STO 3: 37)
- ĥaluppu* (a tree): ⁹¹⁵**ĤA.LU.UB₂** (STO 2: 238)
- ĥamāru* ('to become dry'): **ĥa-mar** (STO 5: 229')
- ĥamāřu* ('to burn up, to be feverish, to have a fever'): **i-ĥa-mař-su** (STO 4: 40'), **u₂-ĥa-mař-su** (STO 4: 43')
- ĥamiř* ('five'): **5** (STO 1: 84; STO 2: 81, 144, 156, 185; STO 3: 128, 153, 223; STO 5: 65, 115', 126'), **'5'** (STO 1: 240; STO 3: 86), **[5]** (STO 3: 126)
- ĥamiřřu* ('five times'): **5-řu₂** (STO 5: 64)
- ĥamiřřer* ('fifteen'): **15** (STO 3: 88, 89, 130, 246; STO 5: 62)
- ĥamřu* ('fifth'): **'DUB.5'.[KAM₂]** (STO 5: 237')
- ĥarmunu* (a plant): ^{u2}**ĤAR.LUM.BA.řIR** (STO 4: 38'), ^{u2}**ĤAR¹.[LU]M.BA.řIR** (STO 4: 64')
- ĥarūbu* ('carob'): **ĤARUB¹(AMAř)** (STO 2: 254), **ĥa-ru-be** (STO 1: 33)
- ĥařĥalātu* ('foliage' [pl. tantum]): **PA.MEř-řu₂** (STO 1: 46, 47, 48, 101)
- ĥassú* ('lettuce' [pl. tantum]): **ĤI.I[ř³]** (STO 1: 72)
- ĥařbu* ('shell'): **řIKA** (STO 2: 225; STO 3: 220)
- ĥařđalu* ('to crush'): **GAZ** (STO 1: 25, 40, 109; STO 2: 6, 12, 16, 18, 33, 50, 62, 82, 85, 93, 112, 129, 132, 150, 154, 209, 216, 220, 221, 223, 224, 225, 226, 228, 231, 234, 236, 239, 243, 249, 261; STO 3: 7, 12, 18, 45, 89, 221; STO 4: 45', 68'; STO 5: 2, 3, 201'), **'GAZ'** (STO 2: 43, 104, 257; STO 5: 52), **[GAZ]** (STO 2: 233; STO 5: 127'), **[GA]Z** (STO 2: 170), **[GAZ]** (STO 1: 22), **<GAZ>** (STO 2: 46), **ta-ĥař-đal** (STO 2: 228)
- ĥařđānu* ('thyme-like' plant): ^{u2}**ĥa-řa₂-na** (STO 5: 227')
- ĥařú* ('thyme'): ^{u2}**ĤAR.ĤAR** (STO 1: 44, 66, 67, 69, 84, 103; STO 2: 51, 142, 152, 153, 167, 187, 217; STO 3: 84, 86, 120, 142, 162; STO 4: 57'; STO 5: 49, 66, 195', 207'), ^{u2}**ĤAR.ĤAR** (STO 1: 80; STO 4: 37'; STO 5: 48), ^{u2}**ĤAR.ĤAR¹** (STO 3: 118; STO 5: 47), ^{u2}**ĤAR.ĤAR¹** (STO 1: 96; STO 2: 103; STO 5: 51), ^{u2}**ĤAR.Ĥ[AR]** (STO 5: 114'), ^{u2}**ĤAR.[ĤAR¹]** (STO 3: 242), ^{u2}**Ĥ[AR].ĤAR** (STO 5: 59), ^{u2}**[ĤA]R.ĤAR** (STO 3: 66), ^{u2}**[ĤAR.Ĥ]AR** (STO 3: 68), ^{u2}**[ĤAR].ĤAR¹** (STO 3: 55), ^{u2}**[ĤAR.ĤAR]** (STO 1: 36), ^{u2}**ĥa-ře-e** (STO 3: 236)
- ĥařú* ('lungs'): **MUR.MEř** (STO 4: 15)
- ĥattu* ('terror, panic'): **ĥa-tu** (STO 4: 9)
- ĥařri rėř* ('shepherd's crook' plant): ^{u2}**NIG.GIDRU** (STO 3: 161); ^{u2}**NIG₂** **'GIDRU'** (STO 2: 5)
- ĥařtu* ('crook, sceptre'): ⁹¹⁵**GIDRU** (STO 3: 117)
- ĥātu* ('to weigh out, to measure'): **ta-ĥař** (STO 5: 60, 63, 64), **'ta¹-ĥař** (STO 5: 65), **ta-ĥi-as-su** (STO 5: 234')
- ĥepú* ('to crush'): **GAZ-ia** (STO 1: 117), **ĥe-pi₂** (STO 5: 50, 52, 55, 56, 57, 58)
- ĥesú* ('to mince'): **tu-ĥa-sa** (STO 2: 14)
- ĥiđlu* ('to exude, to dissolve'): **[i-ĥi-la]** (STO 3: 50)
- ĥiđqu* ('to mix, to add liquid to'): **ta-ĥi-řaq¹** (STO 5: 229')
- ĥiĥu* ('resin'): **ILLU** (STO 2: 43, 129, 158, 197, 205, 225; STO 3: 6, 18, 53, 55, 57, 58, 78, 83, 85, 86, 87, 91, 127, 141, 210, 231; STO 4: 6, 42'; STO 5: 43, 48, 50, 216'), **'ILLU'** (STO 3: 64), **ILL[U]** (STO 5: 55), **[ILLU]** (STO 3: 51)
- ĥimėtu* ('ghee'): **I₃.NUN** (STO 2: 1, 116, 141, 244; STO 3: 222), **I₃.NUN.NA** (STO 1: 45, 73, 95, 247; STO 2: 106)
- ĥimiti řėř* (a kind of fever): **[TAB-iř] 'UD.DA'** (STO 4: 11), **ĥi-miř UD.'DA'** (STO 5: 119'), **ĥi-miř U[D.DA]** (STO 5: 147')
- ĥiĥu* ('watered-down beer'): **KAř.BIR₈** (STO 3: 16, 18), **ĥi-qa** (STO 3: 137, 138)
- ĥiĥ šikari* ('watered-down beer'): **ĥi-iq 'KAř'** (STO 4: 221'), **ĥi-řiq¹ K[Ař]** (STO 4: 220'), **ĥi-řiq¹ K[Ař]** (STO 4: 6), **ĥi-řiq¹ [KAř]** (STO 2: 178)

- ħirītu* ('ditch, canal'): **ħi-ri-ti** (STO 1: 87)
ħulū ('shrew'): **PEŠ₂.SILA₃.GAZ** (STO 1: 100)
ħumbabītu (a kind of lizard): **ħu-¹bi-bi-ta₃¹** (STO 3: 166)
ħurāšu ('gold'): **KUG.SIG₁₇** (STO 3: 211, 220)
ħūrātu ('madder'): **ħ[AB]** (STO 3: 52)
ħurbāšu ('frost, shivering'): **ħur-ba-¹šu₂** (STO 4: 7)
ħušahħu ('ravenous hunger'): **ħu-šah-ħu** (STO 2: 174)
- igirū* ('heron'): **IGIRA₂^{mušen₁}** (STO 3: 110)
ikku ('mood, temperament, irritability'): **ik-ka-¹šu₂** (STO 2: 190), **ik-ka-¹šu** (STO 2: 201)
iku ('canal-bank, dyke'): **e-ki** (STO 3: 116)
ilu ('god'): **DINGIR** (STO 1: 192, 203), **DINGIR.MEŠ** (STO 1: 186, 187)
imbaru ('fog, mist'): **im-ba-ri** (STO 3: 118)
imbū tāmtī ('algae'): **KA A.AB.BA** (STO 1: 39; STO 2: 188, 220, 248; STO 3: 6), **KA A.A[B.BA]** (STO 2: 205)
imēru ('ass, equid'): **ANŠE** (STO 1: 157)
imħur-ešrā ('faces twenty' plant): **^{u2}IGI.NIŠ** (STO 1: 2, 22, 43, 68, 78, 98, 104, 107; STO 2: 109, 130, 187; STO 3: 65, 155, 164, 243, 248; STO 5: 32), **^{u2}IGI.NIŠ¹** (STO 4: 36'), **^{u2}IGI¹.NIŠ** (STO 3: 135), **^{u2}IGI¹.NIŠ** (STO 1: 17), **^{u2}IGI.NIŠ¹** (STO 5: 42), **[^{u2}IGI.NIŠ** (STO 4: 57'), **[^{u2}IGI¹.NIŠ¹** (STO 1: 241), **^{u2}im-ħur-aš-na** (STO 1: 245), **^{u2}im-ħur-NIŠ** (STO 2: 52), **^{u2}im-ħur-NIŠ¹**] (STO 2: 2)
imħur-lim ('faces a thousand' plant): **^{u2}IGI-lim** (STO 1: 2, 17, 32, 42, 68, 74, 78, 98, 101, 107; STO 2: 17, 52, 108, 187; STO 3: 65, 78, 139, 150, 243; STO 4: 47', 55'; STO 5: 32, 42), **^{u2}IGI-lim** (STO 1: 104), **^{u2}IGI-lim¹** (STO 4: 60'), **[^{u2}IGI-lim** (STO 1: 244), **^{u2}IGI-lim** (STO 3: 130), **[^{u2}IGI-lim** (STO 4: 36'), **^{u2}IGI-lim**] (STO 4: 56')
imittu ('right'): **IM¹** (STO 1: 151), **[IM¹]** (STO 1: 152)
immeru ('sheep'): **UDU.NIT[A₁]** (STO 1: 157)
ina ('in, on, from'): **ina** (STO 1: 3, 4, 8, 9, 14, 15, 18, 23, 25, 26, 27, 29, 30, 31, 32, 33, 34, 41, 42, 43, 46, 49, 66, 67, 68, 69, 71, 72, 73, 75, 76, 77, 79, 90, 92, 96, 97, 99, 102, 105, 106, 108, 110, 118, 119, 131, 134, 138, 139, 151, 152, 153, 155, 156, 157, 158, 159, 163, 164, 170, 172, 173, 179, 180, 183, 185, 188, 199, 201, 207, 210, 214, 218, 229, 241, 244, 246, 251, 254; STO 2: 2, 3, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23, 24, 25, 26, 27, 28, 31, 34, 35, 44, 45, 46, 47, 48, 50, 53, 55, 57, 59, 62, 76, 77, 83, 84, 86, 88, 90, 91, 94, 95, 97, 99, 100, 101, 102, 104, 105, 106, 109, 112, 114, 117, 120, 122, 123, 126, 127, 128, 129, 131, 132, 133, 134, 141, 144, 146, 148, 150, 152, 157, 158, 159, 160, 162, 163, 164, 165, 167, 168, 169, 171, 173, 174, 176, 180, 182, 183, 185, 186, 189, 190, 191, 192, 193, 194, 196, 197, 198, 200, 201, 212, 213, 214, 215, 216, 218, 220, 221, 222, 223, 224, 226, 227, 228, 229, 231, 232, 233, 234, 236, 237, 239, 240, 241, 244, 245, 249, 251, 252, 253, 254, 256, 257, 260, 261, 262, 266, 269; STO 3: 1, 7, 8, 12, 13, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 29, 31, 33, 34, 35, 36, 37, 39, 43, 45, 46, 48, 49, 52, 54, 61, 63, 64, 66, 68, 71, 76, 82, 89, 90, 92, 111, 116, 123, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 161, 162, 163, 164, 166, 168, 208, 209, 210, 211, 212, 214, 216, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 234, 235, 236, 237, 238, 242, 243, 244, 245, 246, 247, 248, 249, 254, 257, 260; STO 4: 3, 4, 6, 13, 14, 41', 45', 50', 51', 52', 53', 55', 57', 59', 60', 61', 63', 64', 66', 132', 220', 263'; STO 5: 1, 2, 3, 4, 5, 7, 8, 12, 14, 16, 18, 19, 28, 33, 37, 44, 47, 48, 53, 57, 60, 61, 63, 64, 65, 68, 69, 129', 153', 197', 198', 200', 211', 212', 213', 228', 230', 243'), **ina¹** (STO 1: 22, 32, 76, 100, 240; STO 2: 43, 147, 239, 240; STO 3: 40, 49, 217, 219, 232; STO 4: 10, 12, 17, 50'; STO 5: 18, 20, 50, 200'), **in[a]** (STO 1: 18, 66; STO 3: 248), **[ina]** (STO 1: 156, 182, 240; STO 2: 48, 116, 154, 161; STO 4: 59'), **[ina]** (STO 1: 157; STO 2: 61), **[in]** (STO 5: 197'), **[ina]** (STO 1: 22, 41, 47, 96, 102, 135, 229; STO 2: 2, 26,
- 27, 29, 30, 31, 34, 36, 43, 46, 84, 100, 155, 211, 226, 241, 250, 258; STO 3: 39, 41, 57, 59, 63, 69, 208; STO 4: 61', 69', 260'; STO 5: 45, 55, 61, 63, 240'), **[i-n]a** (STO 1: 221)
ina libbi ('into'): **ina ŠA₃** (STO 2: 258, 260), **[ina ŠA₃]** (STO 1: 22), **ina ŠA₃-bi** (STO 1: 219), **ina ŠA₃-šu₂** (STO 5: 226')
ina mahri ('before, in front of, under'): **ina IGI** (STO 2: 257)
ina muħhi ('over, on top of'): **ina UGU** (STO 1: 11, 13)
ina pāni ('on the surface'): **ina pa-ni** (STO 5: 54)
inbu ('fruit'): **GURUN** (STO 2: 52, 228, 238; STO 3: 149, 161), **GURUN¹** (STO 4: 63'), **[GU]RUN** (STO 4: 66')
īnu ('eye'): **IGI.MIN** (STO 1: 250; STO 2: 265; STO 3: 256), **[IGI.MIN]** (STO 5: 239'), **IGI.MIN-šu₂** (STO 1: 213, 230; STO 2: 187; STO 3: 144, 212, 222, 250), **IGI¹.MIN-šu₂** (STO 3: 224), **[IGI.MIN-š]u₂** (STO 3: 213), **[IGI.MIN-šu₂]** (STO 3: 219), **IGI.MEŠ-šu₂** (STO 1: 88; STO 3: 144)
inūma ('when'): **UD-ma** (STO 1: 72; STO 3: 13)
irru ('intestines' [pl. tantum]): **ir-ru** (STO 1: 216), **[ir]-ru** (STO 1: 222), **ir-ri** (STO 1: 217) — see *ridūt irri*
irru sāħirātu ('convoluted intestines'): **ŠA₃ NIGIN** (STO 1: 86), **ir-ru sa-ħi-ru-ti** (STO 1: 214)
irru ('cucumber'): **UKUŠ₂.ĤAB** (STO 3: 210; STO 4: 63', 66'), **UKUŠ₂.ĤAB¹** (STO 2: 96; STO 3: 208), **[UK]UŠ₂.ĤAB** (STO 2: 22), **UKUŠ₂.Ĥ[AB]** (STO 5: 11), **U[UKUŠ₂.ĤAB]** (STO 2: 173; STO 3: 183), **^{u2}UKUŠ₂.ĤAB** (STO 1: 96, 97; STO 2: 53, 82, 85, 90, 152, 169; STO 3: 36, 45, 74, 76, 142), **^{u2}[UKUŠ₂.ĤAB]** (STO 3: 38), **^{u2}er-re-e** (STO 2: 12), **ir-ri[ī]** (STO 5: 199')
irtu ('chest'): **GABA-su** (STO 2: 105, 165, 190, 197; STO 3: 50; STO 5: 41), **GABA-šu₂** (STO 2: 200)
isqūqu (a type of groats): **ZI₃.KUM** (STO 1: 40; STO 2: 4, 16, 18, 106, 247; STO 3: 7; STO 5: 1), **ZI₃.KU[M]** (STO 3: 45)
iš pišri ('conjurer's tool' plant): **GIŠ BUR₂¹** (STO 1: 106)
iššūru ('bird'): **MUŠEN** (STO 2: 104)
išariš ('correctly, normally'): **[i-ša₂-ri]š** (STO 3: 87)
išaru ('penis'): **GIŠ₃-šu₂** (STO 3: 29)
išātu ('fire'): **IZI** (STO 1: 186), **IZI¹** (STO 4: 10; STO 5: 200'), **[IZ]I** (STO 3: 59)
išdu ('foundation, base, lower extremities'): **SUĤUŠ.MEŠ-šu₂** (STO 2: 184)
išku ša ġārīdī ('castoreum', lit. 'testicle of beaver'): **ŠIR ša₂ ġa-ri-di** (STO 5: 221)
iškūru ('wax'): **DUĤ.LAL₃** (STO 2: 112)
ištānu ('north wind, north'): **^{im}SI.SA₂** (STO 2: 77; STO 3: 39, 149), **^{im}SI¹.SA₂** (STO 3: 242), **[^{im}SI].SA₂¹** (STO 3: 167)
ištēn ('one'): **1** (STO 2: 9, 82, 99, 174; STO 3: 6, 68; STO 5: 61, 62, 63, 204', 205', 206', 209', 210'), **1¹** (STO 1: 109; STO 3: 7; STO 5: 204')
ištēniš ('together'): **TEŠ₂.BI** (STO 1: 2, 31, 32, 33, 84, 240; STO 2: 88, 93, 112, 119, 155, 168, 170, 212; STO 3: 7; STO 5: 18, 37), **TEŠ₂¹.BI** (STO 1: 40), **TEŠ₂.BI¹** (STO 1: 243), **TEŠ₂.B[BI]** (STO 2: 156), **[TEŠ₂.BI** (STO 1: 75), **DIŠ-niš** (STO 1: 25, 109, 163, 176; STO 2: 162, 189, 193, 195, 197, 243, 249, 253, 257, 261; STO 3: 66, 89, 120, 245; STO 5: 44, 52, 127'), **DIŠ¹-niš¹** (STO 1: 47), **DIŠ¹-niš** (STO 2: 185, 218; STO 3: 49), **DIŠ¹-niš¹** (STO 2: 113; STO 4: 225'), **DIŠ-n[īš]** (STO 5: 144'), **[DI]Š¹-niš¹** (STO 1: 50), **DIŠ¹-n[īš]** (STO 2: 206), **DIŠ¹-[niš]** (STO 3: 80), **[DIŠ¹]-niš¹** (STO 3: 52)
ištēt qati ('for each portion'): **1-et qa-ti** (STO 5: 232')
ištīšū ('once, one time, one unit'): **1-šu₂** (STO 5: 10), **1-[šū₂]** (STO 5: 146')
ištu ('from'): **TA** (STO 1: 149, 154, 252; STO 2: 267; STO 3: 258), **TA¹** (STO 1: 196), **T[A]** (STO 4: 261'), **[TA]** (STO 5: 241'), **iš-tu** (STO 1: 73; STO 2: 222)
išū ('to have'): **i-šu** (STO 1: 221)
itti ('with'): **KI** (STO 1: 45; STO 2: 89, 112, 242; STO 3: 45; STO 4: 43'; STO 5: 28, 222'), **KI¹** (STO 1: 25), **[KI]** (STO 2: 219), **it-ti** (STO 1: 187)
ittu ('sign'): **it-ta-šu** (STO 2: 172)

- kabāru* ('to become fat, to become thick'): **GUR**₄ (STO 2: 81), **GUR**₄.**RA** (STO 4: 60'), **GUR**₄.**RA** (STO 2: 23), **GUR**₄.**RA**¹ (STO 4: 50'), *kab-ra* (STO 2: 54; STO 3: 208; STO 5: 23), *kab-ru-ti* (STO 3: 15, 69), **[K]ab-ru-ti** (STO 3: 124), *it-ta-nak-bir* (STO 1: 89)
- kabattu* ('liver'): **ka-bat-ti** (STO 1: 192)
- kabātu* ('to become heavy, difficult'): **DUGUD** (STO 3: 50), **DUGUD**¹ (STO 4: 39'), **DUGUD-šu**₂ (STO 3: 254)
- kabātu* ('dung' [pl. tantum]): **ŠURUN** (STO 2: 173)
- ka'inimmakku* ('wording of a spell, invocation'): **KA.INIM.MA** (STO 2: 138), **[K]A.INIM.MA** (STO 3: 126), **K[A.INI]M.MA** (STO 1: 93), **KA.INIM**¹.**[MA]** (STO 1: 146), **K[A.INIM.MA]** (STO 3: 120), **[KA.INIM.M]A** (STO 1: 237; STO 3: 98)
- kakkabu* ('star'): **MUL** (STO 1: 3; STO 3: 228, 229), **MUL**₄ (STO 1: 23, 72, 79; STO 2: 17, 117, 126, 144, 169, 174; STO 3: 18, 68, 92, 141, 142, 153, 166, 237; STO 5: 7, 12), **[MU]L**₄ (STO 3: 63)
- kakkū* ('lentil'): **GU**₂.**TUR** (STO 1: 38; STO 2: 192), **G[U**₂.**TUR**] (STO 2: 5)
- kakkusakku* (a plant): **kak-ku-sa-kam**₂ (STO 1: 47), **kak-ku-sa-kam**₂¹ (STO 1: 46), ^{r^{u2}}**kak-ku-sak-ku** (STO 1: 101)
- kalbānu* (a plant): ^{u2}**MAŠ.HUŠ** (STO 2: 228)
- kalbu* ('dog'): **UR.GI**₁ (STO 1: 158) — see *lišān kalbi*
- kallašudi* (a plant): ^{u2}**ka-la-šu-di** (STO 5: 220')
- kalū* ('a yellow mineral, orpiment'): ^{im}**KAL.LA** (STO 3: 153, 247)
- kalū* ('all, totality'): **DU**₃ (STO 5: 226'), **DU**₃.**A.BI** (STO 2: 199; STO 3: 145), **DU**₃.**A.BI-ma** (STO 4: 11), **ka-l** (STO 2: 167), **ka-la** (STO 2: 240), **'ka-l**¹ (STO 1: 225), **'ka-la**¹ (STO 1: 229), **ka-la-šu**₂ (STO 3: 252), **ka-lu** (STO 3: 146), **<ka>-lu-šu**₂ (STO 2: 95)
- kamantu* (a plant): ^{u2}**AB**₂.**DUH** (STO 2: 156, 228; STO 3: 5), ^{u2}**AB**₂.**D[UH]** (STO 1: 38), **[^{u2}AB₂.DUH]** (STO 2: 247), ^{u2}**ka-man-[ta]** (STO 2: 204)
- kamāsu* ('to kneel'): **uk-tam-ma-as-ma** (STO 1: 13)
- kamkadu* (a plant): ^{u2}**kam-ka-du** (STO 2: 188)
- kamkammatu* ('ring'): **ḪAR** (STO 3: 211)
- kammu* ('fungus'): **kam-mi** (STO 5: 55), **kam-mu** (STO 3: 53), **kam**₂.**mu** (STO 3: 85)
- kamūnu* ('cumin'): **GAMUN**^{sar}₁ (STO 1: 72), ^{r^{u2}}**GAMUN**¹ (STO 3: 56)
- kanaktu* (an aromatic): ^{sim}**GIG** (STO 2: 180; STO 5: 56, 207'), ^{g^{is}}**GIG** (STO 2: 203)
- kanāku* ('to seal') **ta-kan-nak-ma** (STO 2: 57)
- kanānu* ('to twist, to roll up'): **qa₂-an-nu** (STO 2: 147)
- kannu* (a large vessel): ^{aug}**GAN** (STO 2: 221, 224, 226, 229, 231, 234, 236), ^{r^{aug}}**GAN**¹ (STO 2: 239), **[^{r^{aug}}GAN]** (STO 1: 210)
- kānu* ('to establish, to deposit in a library, to fix'): **GIN-an** (STO 5: 211'), **tu-ka-an** (STO 2: 116), **u₂-kin** (STO 1: 255; STO 2: 270), **u₂-kin**¹ (STO 3: 261), **u₂-[kin]** (STO 5: 244'), **[u₂-kin]** (STO 4: 264')
- kapātu* ('to make into a pill'): **la uk-tap-pi-tu** (STO 4: 63', 66')
- kappu* ('wing, feather'): **A**₂ (STO 2: 104, 171; STO 4: 6)
- karān šēlebi* ('fox-vine'): ^{g^{is}}**GEŠTIN KA₃.A** (STO 2: 156, 232, 260; STO 3: 42, 230; STO 4: 50'), ^{r^{g^{is}}}**GEŠTIN KA₃.A** (STO 2: 223), **[^{r^{g^{is}}GEŠTIN KA₃.A]}** (STO 4: 51'), ^{g^{is}}**[GEŠTIN K[A₃.A]** (STO 4: 58'), ^{u2}**GEŠTIN KA₃.A** (STO 2: 2; STO 3: 70; STO 5: 2), ^{r^{u2}}**GEŠTIN KA₃.A** (STO 2: 31)
- karānu* ('wine'): **GEŠTIN** (STO 1: 66, 69, 244, 246; STO 2: 100, 158, 168, 185; STO 3: 31, 34, 36, 37), **GEŠTIN**¹ (STO 2: 27), **GE[ŠTIN]** (STO 3: 76), **ka-ra-ni**₂ (STO 1: 175)
- karašu* ('leek'): **GA.RAŠ**^{sar} (STO 1: 95; STO 2: 19, 152, 173, 238; STO 3: 2), **'GA.RAŠ**^{sar}₁ (STO 2: 107)
- karšu* ('stomach'): **kar-šum** (STO 1: 217), **kar-šu**₂ (STO 1: 223) — see *zir karši*
- karū* ('to be short'): **ik-ta-ner-ru** (STO 2: 190), **ik-t[e-ne]r-ru** (STO 2: 201)
- kāru* ('to rub'): **ik-ta-na-ar**¹ (STO 1: 106), **ta-kar** (STO 2: 183)
- kasāmu* ('to chop up'): **ta-ka-sim** (STO 1: 84; STO 5: 211')
- kasāsu* ('to gnaw, to chew, to cause pain'): **i-ka-sa-su** (STO 5: 41)
- kasū* ('to bind'): **ka-si-šu**₂ (STO 1: 75), **ka-su-šu₂-ma** (STO 1: 135), **i-ka-su-šu₂** (STO 5: 225'), **ik-ta-na-su-šu₂** (STO 1: 42, 80), **ik-ta-na-su-šu₂**¹ (STO 1: 82),
- kasū* ('tamarind'): **GAZI**^{sar} (STO 1: 12, 28, 162, 176; STO 2: 9, 11, 29, 32, 48, 53, 80, 102, 114, 116, 131, 142, 157, 167, 176, 192, 194, 196, 198, 203, 223, 228, 234, 236, 239, 256, 259; STO 3: 4, 12, 15, 17, 21, 44, 45, 56, 59, 137; STO 5: 3, 5, 31, 54, 55, 67, 145', 150', 209'), **GAZI**^{sar}₁ (STO 1: 46, 179; STO 2: 10, 18; STO 5: 1, 2, 3), **'GAZI**^{sar} (STO 2: 252; STO 5: 9), **'GAZI**^{sar}₁ (STO 2: 139), **G[AZI]**^{sar} (STO 3: 222), **GA[ZI]**^{sar} (STO 2: 110), **GA[ZI]**^{sar}₁ (STO 1: 37; STO 5: 38, 43), **[GAZI]**^{sar} (STO 3: 68), **[GAZI]**^{sar}₁ (STO 2: 35), **ka-si-i** (STO 2: 246)
- kašāru* ('to tie, to knot'): **KE[ŠDA]** (STO 1: 194), **ku-uš-šu-ru-u₂**¹ (STO 1: 86)
- kašāšu* ('to grind teeth, to grate, to cause pain'): **i-kaš₃-ša-su** (STO 4: 46'), **i-kaš₃-ša-as-su** (STO 3: 90)
- kašū* ('to be cold'): **SED** (STO 1: 13; STO 2: 14, 114, 169, 258; STO 3: 28, 29, 249; STO 5: 53, 129'), **'SED**¹ (STO 2: 84), **[SED]** (STO 1: 22), **i-kaš₃-ša** (STO 3: 43), **tu-kaš₃-ša** (STO 1: 71; STO 2: 9, 148; STO 3: 156; STO 5: 58, 63),
- kašādu* ('to reach, to overwhelm'): **KUR** (STO 2: 98) — see *šeta kašid*
- KI MIN** ('ditto'): **KI MIN** (STO 1: 8, 9, 10, 13, 14, 17, 31, 32, 44, 45, 46, 47, 48, 72, 73, 74, 77, 78, 145; STO 2: 7, 9, 19, 44, 89, 122, 132, 158, 159, 194, 198, 216, 230, 233, 235, 238, 252; STO 3: 33, 34, 35, 36, 37, 137, 138, 139, 140, 141, 142, 143, 222; STO 4: 222'; STO 5: 9, 19, 21, 45, 48, 49, 69, 70), **KI 'MIN'** (STO 1: 44), **'KI' MIN** (STO 2: 34; STO 3: 221), **'KI MIN'** (STO 2: 41, 47; STO 3: 45), **'KI' [MIN]** (STO 3: 37), **K[I MIN]** (STO 1: 180; STO 2: 199; STO 3: 36), **[K]I MIN** (STO 1: 43; STO 2: 10, 11, 121, 122), **[K]I 'MIN'** (STO 1: 49), **[KI MIN]** (STO 2: 254; STO 4: 53'; STO 5: 20), **[KI MIN]** (STO 1: 33, 35, 50, 97, 178, 243, 244; STO 2: 28, 31, 123, 211, 212, 213, 214, 215, 216, 217, 225, 253; STO 3: 34, 35, 56; STO 4: 37', 38', 48', 51')
- kazīru* (a plant): ^{u2}**ka-zi-ri** (STO 3: 161)
- kī* ('like, as'): **ki-i** (STO 1: 87; STO 3: 113, 114)
- kī pī* ('proportion, ratio'): **ki pi-i** (STO 3: 40)
- kīam* ('thus'): **ki-a-am** (STO 1: 4)
- kibtu* ('wheat'): **GIB**₃ (STO 1: 39; STO 2: 11, 16, 223; STO 3: 6; STO 4: 52', 59'), **[G]IB**₃ (STO 2: 248), **GIB**₃.**BA** (STO 1: 70) — see *mundi kibti*
- kikkittū* ('ritual'): **KID**₃.**KID**₃.**BI** (STO 1: 162, 176, 185, 188, 194, 212, 219), **KID**₃.**KID**₃.**'BI'** (STO 1: 147), **KID**₃.**KID**₃.**B[I]** (STO 1: 170), **KID**₃.**'KID**₃.**BI'** (STO 1: 183), **'KID**₃.**[KID**₃.**B]I** (STO 1: 131), **[KID**₃.**KID**₃.**'BI'** (STO 1: 228), **[KID**₃.**KID**₃.**BI]** (STO 1: 134, 138, 205, 208, 238; STO 3: 124)
- kikkirānu* ('juniper seeds'): ^{sim}**ŠE.LI** (STO 1: 77; STO 2: 44, 103; STO 3: 148, 235, 243; STO 4: 55'; STO 5: 195', 207'), ^{r^{sim}}**ŠE.LI** (STO 3: 152), ^{r^{sim}}**ŠE.LI**¹ (STO 2: 43), ^{sim}**ŠE.L[I]** (STO 2: 153), ^{sim}**ŠE.L[I]** (STO 2: 30; STO 5: 86)
- kilallān* ('both'): **ki-lal-le-e** (STO 3: 159), **'ki-lal-le¹-en** (STO 3: 240)
- kīma* ('like, as'): **GIM** (STO 1: 48, 189, 218, 220; STO 2: 163, 172, 190, 200, 249; STO 3: 7, 110, 118; STO 4: 68'; STO 5: 225', 226'), **'GIM'** (STO 1: 218), **ki-ma** (STO 1: 89, 169, 175, 181, 190, 224), **ki-m[a]** (STO 1: 168), **'kī-[ma]** (STO 1: 137), **k[i-ma]** (STO 1: 181), **[ki-m]a** (STO 1: 224, 225)
- kimšu* ('shin'): **kim-ša-šu**₂ (STO 3: 28, 46)
- kirbān eqli* ('field clod' plant): ^{u2}**LAG A.ŠA₃** (STO 3: 11, 219), ^{u2}**LAG A.'ŠA₃**¹ (STO 3: 85), ^{u2}**LAG GAN**₂ (STO 2: 84, 230)
- kirbānu* ('clod, lump'): **LAG** (STO 1: 138, 219, 228; STO 3: 24), **kir-ba-na**₂ (STO 3: 117)
- kīs libbi* ('gastric constriction, colic'): **ki-is ŠA₃** (STO 1: 1, 4, 11, 21, 93, 98, 248; STO 2: 263; STO 5: 237'), **'ki-is' ŠA₃** (STO 1: 98), **ki-[i]s ŠA₃** (STO 1: 26), **ki-is ŠA₃-bi** (STO 1: 108)
- KISAL** (a measurement): **KISAL** (STO 1: 19, 20, 28; STO 2: 80, 120, 126, 154, 181, 205, 220, 248, 252; STO 3: 6), **'KISAL'** (STO 2: 248; STO 5: 6)
- kišir libbi* ('knotted-up belly'): **ki-šir ŠA₃-bi** (STO 2: 251), **ki-šir' ŠA₃** (STO 2: 245)

- kişirti libbi* ('clots in the belly'): *ki-şir-te* ŠA₃ (STO 2: 219)
kişru ('knot'): **KA.KEŠDA** (STO 1: 194), **KA.KEŠDA.MEŠ-šu₂** (STO 1: 147)
kišādu ('neck'): **GU₂-su** (STO 3: 46)
kiššanu ('bitter vetch'): **GU₂.NIG₂.AR₃.RA** (STO 3: 4)
kiššatu ('world, totality'): **ŠU₂** (STO 1: 249; STO 2: 264; STO 3: 255), **[ŠU₂]** (STO 5: 238)
kīšū ('pain' [pl. tantum]): *ki-šīl-[ia]* (STO 1: 236)
kitū ('flax, linen'): **GADA** (STO 3: 3), **[GADA]** (STO 5: 62), ^{tuq}**GADA** (STO 2: 183)
kukru (an aromatic): ^{sim}**GUR₂.GUR₂** (STO 1: 24, 37; STO 2: 7, 10, 48, 50, 110, 143, 149, 180, 181, 194, 196, 198, 202, 220, 233, 235; STO 3: 3, 53, 84, 86, 87, 88, 91, 161; STO 4: 5, 9, 42', 44', 58'; STO 5: 35, 41, 50, 52, 154', 194', 206', 217', 227'), ^{sim}**rGUR₂¹.GUR₂** (STO 2: 243), ^{sim}**[r]GUR₂**, **GUR₂** (STO 3: 51), ^{sim}**[r]GUR₂.GUR₂** (STO 4: 8), ^{sim}**[r]GUR₂.GUR₂** (STO 2: 4), ^{sim}**rGUR₂.GUR₂** (STO 1: 44; STO 2: 11; STO 4: 12), ^{sim}**[r]GUR₂**, **GUR₂¹** (STO 2: 246), ^{sim}**rGUR₂¹[GUR₂]** (STO 3: 30), ^{sim}**rGUR₂¹.GUR₂** (STO 5: 124), ^{sim}**GU[R₂.GUR₂]** (STO 1: 75; STO 2: 30), ^{sim}**[GU[R₂.GUR₂]** (STO 2: 36), ^{sim}**GUR₂.GUR₂** (STO 1: 75; STO 2: 30), ^{sim}**[GUR₂.GUR₂]** (STO 1: 109), ^{sim}**[r]GUR₂.GUR₂** (STO 3: 65), ^{sim}**KU₇.KU₇** (STO 2: 128; STO 3: 236), ^{sim}**rKU₇¹.KU₇** (STO 2: 193),
kullatu ('totality, all of'): *kul-lat* (STO 1: 196)
kullu ('to hold, to retain'): *u₂-kal* (STO 3: 9; STO 5: 8), *r_u¹-[ka-al]* (STO 5: 40), *u₂-ka-al-ma* (STO 5: 25), *u₂-kil₂-š[u]* (STO 2: 167)
kunāšu ('emmer'): **ZIZ₂.A.AN** (STO 2: 230)
kupatinnu ('pill'): *ku-pa-tin-ni* (STO 2: 22)
kupsu ('sesame pomace'): **DUḫ.ŠE.GIŠ.I₃** (STO 2: 11; STO 4: 52), **DUḫ.ŠE.GIŠ.I₃** (STO 4: 59'), **DUḫ¹.ŠE.GIŠ.I₃** (STO 2: 243)
kurkânû (a plant): ^{u2}**KUR.GI.RIN₂.NA** (STO 3: 243), ^{u2}*kur-ka-na₇* (STO 3: 150)
kūru (a plant): **GI.ZU₂.LUM.MA** (STO 3: 19, 236), **rGI¹.ZU₂.LUM.MA** (STO 4: 45'), **rGI.ZU₂.LUM¹.MA** (STO 3: 229), **[GI].ZU₂.LUM.MA** (STO 3: 128), **GI.ZU₂.LUM.M[A]** (STO 4: 51), **rGIŠ¹.[GI.ZU₂.L]UM.MA** (STO 2: 45), **GIŠ.GI.ZU₂.LUM.MA** (STO 2: 15, 238),
kurunnu ('choice beer'): *ku-ru-un-ni* (STO 3: 112, 113)
kussû ('throne'): ^{9is}**GU.ZA-ka** (STO 1: 187)
kūšu ('coldness, chills, winter'): **[E]N.TE.NA** (STO 5: 57), *ku-šu₂* (STO 4: 7)
- lā* (negation): **NU** (STO 1: 26, 79, 95, 182; STO 2: 75, 107, 119, 152, 160, 251, 255, 256; STO 3: 2, 10, 149, 208, 253; STO 4: 5, 223', 224'; STO 5: 212')
rNU¹ (STO 2: 75; 175; STO 3: 124; STO 5: 212'), **[NJU]** (STO 2: 171), **[NU]** (STO 3: 251; STO 5: 25) *la* (STO 1: 94, 174, 251; STO 2: 139, 141, 151, 172, 173, 177, 179, 182, 187, 202, 245, 266; STO 3: 41, 257; STO 4: 63', 66', 260'; STO 5: 8, 240') *la¹* (STO 5: 15), *[la¹]* (STO 2: 241), *[la]* (STO 4: 260')
- lā patān* ('on an empty stomach'): **NU pa-tan** (STO 1: 3, 29, 31, 33, 34, 42, 43, 44, 49, 75, 102, 106; STO 2: 14, 17, 55, 81, 88, 89, 92, 94, 117, 126, 146, 154, 155, 157, 158, 159, 161, 162, 185, 191, 211, 227, 232; STO 3: 14, 17, 27, 34, 41, 63, 90, 92; STO 4: 41'; STO 5: 7, 10, 44), **NU pa-tan¹** (STO 1: 45; STO 2: 253; STO 3: 31), **rNU¹ pa-tan** (STO 1: 32; STO 3: 81), **rNU pa-tan** (STO 1: 47), **rNU pa-tan¹** (STO 1: 42, 46; STO 3: 33), **NU pa-t[an]** (STO 4: 57'), **NU rpa-t[an]** (STO 3: 246), **NU p[a-tan]** (STO 5: 12), **[NU p]a-tan¹** (STO 1: 50), **rNU¹ [pa-tan]** (STO 3: 244, 249), **[NU pa-t]an** (STO 2: 119), **[NU pa-tan]** (STO 1: 77), *la pa-tan* (STO 3: 121, 125) — see *balu patān*
labāku ('to soften'): *tu-la-bak* (STO 1: 23; STO 2: 14; STO 5: 212', 229'), **[tu-la-bak]** (STO 5: 197)
labāru ('to become old, to last a long time'): **SUMUN** (STO 3: 80), **SUMUN-ma** (STO 3: 146)
labtu ('roasted barley'): **ŠE.SA.A** (STO 1: 33; STO 2: 7, 10, 20, 22, 118), **rŠE.SA¹.A** (STO 2: 254)
- labû* ('to howl, to rumble'): *i-le-bu* (STO 2: 90), *i-le¹-[eb-bu]* (STO 2: 162)
laḥannu (a flask): ^{duq}**LA.rHA.AN¹** (STO 2: 94)
lakādu ('to run'): *la-ka-da* (STO 1: 190)
lallāru ('white honey'): **[LAL₃].HAD₂** (STO 2: 48)
lāma ('before'): *la-am* (STO 2: 170, 189), *lam* (STO 3: 254), *la¹-am* (STO 2: 189)
lamû ('to surround, to encircle, to draw a circle around'): **NIGIN** (STO 2: 183), **rNIGIN¹-mi** (STO 3: 40)
lapātu ('to touch, to afflict'): **TAG-at** (STO 1: 16), **TAG.GA.MEŠ-šu₂** (STO 3: 28), **TAG.TAG-su** (STO 4: 54'), **TAG.TAG-su-ma** (STO 2: 200), **r¹-lap-pat-su-ma¹** (STO 3: 41), *tu-šal-pat* (STO 5: 233'), **tal-[ta]p-pat** (STO 2: 244)
laptu ('turnip'): **LU.UB₂** (STO 1: 72), **LU.rUB₂^{sar¹}** (STO 1: 48)
lāsīmu ('runner'): **KAS₄** (STO 1: 230)
lāšu ('to knead'): **SILA₁₁-aš** (STO 1: 241; STO 2: 8, 20, 212, 215, 216; STO 4: 45'), **rSILA₁₁¹-aš** (STO 2: 10, 24), **SILA₁₁-r¹aš¹** (STO 4: 59'), **[SIL]A₁₁-aš** (STO 2: 16), **[SILA₁₁]-aš** (STO 2: 66), **[SILA₁₁-a]š** (STO 2: 213, 214; STO 5: 1, 2), *ta-la-aš* (STO 2: 11), *ta-la-aš₂* (STO 3: 12), *ta-la₃-aš* (STO 4: 52'; STO 5: 3),
lêku ('to lick'): *i-lek-ma* (STO 2: 124)
lêmu ('to eat, to consume'): *i-lem* (STO 2: 173), *i-le¹-em* (STO 4: 5)
leqû ('to take'): **TI-qe₂** (STO 1: 138, 212; STO 3: 31, 240, 242; STO 5: 128'), **TI-rqe₂¹** (STO 4: 2), **rTI-qe₂¹** (STO 1: 22), **[TI]-qe₂** (STO 5: 200'), **T[*I-q*]_{e₂}** (STO 5: 196'), **[T]I-rqe₂¹** (STO 3: 214), **TI-e** (STO 1: 116), **TI-r¹e¹** (STO 1: 122), **[I]e-qi₂-šu** (STO 1: 156),
lêtu ('cheek'): **TE-su** (STO 1: 15)
libbu ('belly, middle'): **ŠA₃** (STO 1: 15, 144, 153, 156, 157, 158, 159, 160, 165, 167, 184, 230, 230, 237; STO 2: 21; STO 3: 90, 144; STO 5: 11, 30, 34, 40, 46, 51, 59, 61, 66), **rŠA₃¹** (STO 1: 173, 232), **Š[A₃]** (STO 1: 166; STO 2: 138), **Š[A₃]** (STO 1: 131a), **ŠA₃-bi** (STO 1: 103, 117, 139, 140, 141, 164, 169, 210, 213), **rŠA₃¹-bi** (STO 1: 103), **ŠA₃-r¹bi¹** (STO 1: 143), **ŠA₃-bi** (STO 1: 140, 143, 168, 169), **Š[A₃-bi]** (STO 1: 118, 119, 139, 142), **[ŠA₃-bi]** (STO 1: 164), **Š[A₃-bi]** (STO 1: 142), **[ŠA₃-bi]** (STO 1: 168), **ŠA₃-bu** (STO 1: 189, 213, 214, 220, 230, 231), **rŠA₃¹-bu** (STO 1: 146, 231), **[ŠA₃-b]u** (STO 1: 231), **[ŠA₃-bu¹-ma]** (STO 1: 230), **[ŠA₃-ba-šu₂]** (STO 1: 135), **ŠA₃-šu₂** (STO 1: 19, 26, 42, 50, 67, 68, 75, 80, 82, 83, 106, 238, 247; STO 2: 1, 2, 12, 17, 21, 37, 51, 87, 90, 96, 127, 130, 133, 136, 139, 140, 141, 153, 162, 165, 172, 218, 219, 250, 251, 252, 256; STO 3: 8, 9, 27, 32, 47; STO 4: 60'; STO 5: 1, 6, 8, 13, 15, 40, 227'), **rŠA₃¹-šu₂¹** (STO 1: 41; STO 2: 14, 15), **ŠA₃-r¹šu₂¹** (STO 2: 120, 126), **rŠA₃¹-šu₂¹** (STO 2: 245; STO 3: 234), **[ŠA₃-šu₂]** (STO 2: 25, 151), **ŠA₃-š[u₂]** (STO 2: 160), **rŠA₃¹-š[u₂]** (STO 2: 101; STO 5: 18), **rŠA₃¹-[šu₂]** (STO 2: 163), **š[A₃-š]u₂** (STO 2: 127), **š[A₃-šu₂]** (STO 2: 21, 37), **[ŠA₃-š]u₂** (STO 1: 66), **[ŠA₃-šu₂]** (STO 2: 124, 172), **li-ib-bi** (STO 1: 192, 193), **lib-r¹bi¹** (STO 3: 122), **lib-bu-ma** (STO 1: 189), **lib-r¹bu¹-[ka]** (STO 1: 111), **r¹lib-bu¹-[ka]** (STO 1: 111, 112) — see *ana libbi, ina libbi, kis libbi, rēš libbi*
liblibbi gišimmarī ('offshoot of date palm'): ^{u2}**PEŠ.TUR.Z[*GIŠIM*]MAR** (STO 2: 47)
lilitu ('lilith'): *li-li* (STO 3: 95)
lipāru (a fruit tree): ^{9is}**GE₆.PAR₃** (STO 1: 24; STO 2: 111, 128, 132, 195, 199, 225, 261), ^{9is}**GE₆.rPAR₃¹** (STO 2: 149), ^{9is}**[GE₆.PA]R₇** (STO 2: 49)
lipû ('fat, tallow, pulp'): **I₃.UDU** (STO 1: 45; STO 2: 50, 82, 90, 96, 106, 129, 132, 150, 193, 197, 242, 261; STO 3: 49, 183, 208, 210; STO 5: 11, 18), **rI₃¹.UDU** (STO 2: 112), **rI₃.UDU¹** (STO 1: 25; STO 2: 43), **I₃.UD[U]** (STO 2: 22)
liqtu ('gleanings'): *liq-ti* (STO 1: 252; STO 2: 267; STO 3: 258), **[liq-ti]** (STO 5: 241'), **[liq-ti]** (STO 4: 261')
lišānu ('tongue'): **EME-šu₂** (STO 2: 55, 99, 155, 222; STO 3: 146, 233; STO 4: 48'), **E[ME-šu₂]** (STO 3: 252)

- lišān kalbi* ('dog's tongue' plant): ^{u2}EME UR.GI₁ (STO 1: 18, 188; STO 2: 28, 46, 160, 162, 191, 198, 260; STO 3: 226), ^{u2}rEME¹ UR.GI₁ (STO 3: 75), ^ru2EME¹ UR.GI₁ (STO 3: 163), [^{u2}EME UJR.GI₁] (STO 2: 162)
- lišū* ('dough'): NIG₂.SILA₁₁.GA₂ (STO 2: 85), [NIG₂.SILA₁₁.GA₂] (STO 1: 97)
- litu* ('cow, bovine'): AB₂ (STO 1: 247), ^{9ud}AB₂ (STO 2: 1; STO 5: 220')
- lū* ('or'): lu (STO 1: 18, 66, 67, 69, 76; STO 2: 124; STO 3: 140; STO 5: 23, 26), ^rlu¹ (STO 3: 70), [lu] (STO 1: 66, 76), [lu] (STO 3: 70)
- lubāru* ('garment, fabric'): TUG₂ (STO 2: 6, 16, 20, 27, 102, 221, 226, 229, 231, 239; STO 4: 52; STO 5: 5), ^rTUG₂¹ (STO 4: 10), [TUG₂] (STO 4: 59'), [TUG₂] (STO 2: 36), TUG₂.ĤIA (STO 2: 18, 157, 224, 234, 237; STO 3: 7)
- lubātu* (a disease): lu-ba-ṭi (STO 3: 83, 88), lu-ba-ṭi₅ (STO 3: 79), lu-ba-ṭa¹ (STO 3: 77)
- luppu* ('leather bag'): lu-up-pi (STO 1: 181)
- lurmu* ('ostrich'): GA₂.NU₁₁^{mušen} (STO 3: 227), GA.^rNU₁₁^{mušen} (STO 3: 220)
- lušū* ('grease'): I₃.SUMUN (STO 3: 159)
- mādīš* ('greatly, very') ma-'di-iš (STO 2: 175)
- mādu* ('to become many, much'): ma-a-'da¹ (STO 4: 54'), tu-šam-ad-ma (STO 3: 223)
- magal* ('a lot, extremely'): ma-gal (STO 1: 80; STO 2: 105; STO 3: 27, 29; STO 4: 56'), ^rma¹-gal (STO 4: 226'), ma-ga[l] (STO 1: 21), [ma-gal] (STO 4: 62')
- magru* ('favourable'): ŠE¹.GA (STO 3: 41)
- maḥḥū* ('to soak, to soften'): ta-maḥ-ḥa-aḥ (STO 2: 173), [t]u-maḥ-ḥa-aḥ (STO 5: 201')
- maḥāru* ('to face, to be opposite, to accept, to tolerate'): [IGI] (STO 5: 25), IGI-šū₂ (STO 2: 245, 251, 256), IGI-šū₂-ma (STO 2: 250), [IGI-ḥar¹] (STO 2: 172), IGI-ḥar-šū₂ (STO 1: 26), IGI-ḥar¹-šū₂-ma (STO 1: 41), i-maḥ-ḥar (STO 1: 94, 229; STO 2: 151; STO 5: 8), i-'maḥ¹-ḥar (STO 2: 139), i-maḥ-ḥar¹ (STO 2: 141), ta-maḥ-ḥar (STO 3: 158), uš-ta-maḥ-ḥar (STO 2: 202), uš-ta-maḥ-ḥar¹ (STO 3: 2)
- maḥāsu* ('to strike, to stir in a liquid'): SIG₃-aš (STO 1: 75; STO 2: 185), SIG₃-aš¹ (STO 1: 46, 47; STO 3: 120), [S]IG₃-aš (STO 1: 163), [S]IG₃-aš (STO 2: 13), SIG₃.SIG₃-ta (STO 1: 135), ta-ma-ḥaš (STO 1: 15)
- maḥru* ('before, in front of'): IGI (STO 2: 6, 10, 16, 18, 244; STO 3: 225, 242), [IGI¹] (STO 2: 102; STO 5: 5), maḥ-ri-ia (STO 1: 251; STO 2: 266; STO 3: 257), [maḥ-r]i-ia (STO 5: 240'), [maḥ-ri-ia] (STO 4: 260') — see *ana maḥri* and *ina maḥri*
- makūru* (a type of boat): ^{9is}MA₂.GUR₈ (STO 1: 4)
- mala* ('as much as'): ma-la (STO 1: 253; STO 2: 8, 268; STO 3: 259; STO 5: 196', 242'), ma-l[a] (STO 5: 200', 201'), [ma-la] (STO 4: 262'),
- malmališ* ('in equal amounts'): mal-ma-liš (STO 2: 146; STO 3: 40), ^rmal-ma-liš¹ (STO 1: 22), [mal-m]a-'liš¹ (STO 1: 78)
- malū* ('to fill'): DIRI (STO 1: 155; STO 2: 21, 153, 166, 258; STO 3: 165, 213, 219, 224, 235, 237, 238), DI[RI] (STO 3: 182), <DIRI> (STO 3: 212, 213), DIRI-ma (STO 1: 35), ma-la-a (STO 1: 88, 135), ma-li (STO 1: 220), ma-'lī¹ (STO 1: 189), ma-lu-u₂ (STO 1: 111), [ma-lu]-u₂¹ (STO 1: 111)
- māmītu* ('oath, curse'): NAM.ERIM₂ (STO 5: 225')
- mamma* ('someone, anyone'): mam₂-ma (STO 1: 251; STO 2: 266; STO 3: 257; STO 5: 240'), [mam₂-ma] (STO 4: 260'), ma-am-ma (STO 1: 221; STO 2: 189)
- mannu* ('who'): man-nu (STO 1: 173), [man-nu] (STO 1: 112)
- manū* ('to count, to recite'): ŠID-nu (STO 1: 4, 93, 123, 134, 163, 170, 188, 208, 219, 238; STO 3: 121), ^rŠID-nu¹ (STO 1: 150), [ŠID-nu] (STO 2: 138), ŠID-nu-ma (STO 1: 7, 177, 228), Š[ID] (STO 3: 125)
- manū* ('mina'): MA.NA (STO 2: 9)
- maqātu* ('to fall, to attack, to afflict'): ŠUB.ŠUB-su (STO 2: 130; STO 4: 9, 54'), ŠUB.ŠUB-s[u] (STO 4: 222'), ^rŠUB.ŠUB-su¹ (STO 4: 7), ^rŠUB.ŠUB¹-[su] (STO 4: 49'), [ŠUB.ŠUB-s]u (STO 4: 7), ŠUB.MEŠ-su (STO 2: 108), a-ma-qu₂-tak-ku-nu-šim-'ma¹ (STO 3: 114)
- marāqu* ('to pulverize'): ta-mar-raq (STO 1: 179, 198)
- marāšu* ('to be sick'): GIG (STO 1: 1, 4, 11, 21, 83, 98, 131a, 247, 248; STO 2: 1, 12, 14, 17, 172, 179, 191, 201, 219, 242, 245, 251, 262, 263; STO 3: 1, 14, 38, 50, 77, 79, 88, 91, 93, 145, 252, 254; STO 5: 224', 237'), ^rGIG¹ (STO 4: 219'), G[IG] (STO 4: 1), [GIG] (STO 1: 26), GIG-ma (STO 2: 15, 21, 25, 37, 190; STO 3: 144; STO 4: 15), GIG-ma¹(GIŠ) (STO 2: 51), ^rGIG¹-ma (STO 3: 146), [G]IG-ma (STO 1: 153), mar-ši (STO 1: 197), ^rmar-ši¹ (STO 1: 193), u₂-šam-ra-su-ma (STO 3: 10)
- marātu* ('to scratch'): ta-mar-raṭ (STO 1: 199), tu₂-mar-raṭ-ma (STO 1: 185)
- marḥašu* ('rinse, lotion'): mar-ḥa-ši (STO 2: 259)
- markastu* ('compress, poultice'): mar-kas₃-te (STO 5: 231')
- martu* ('bile'): ZE₂ (STO 2: 191, 201, 262; STO 3: 1, 14, 20, 21, 22, 23, 24, 25, 26, 30, 47, 50, 77, 81, 90, 93, 94, 137; STO 5: 220'), ^rZE₂¹ (STO 3: 38), [ZE₂] (STO 3: 70), ZE₂-A.KAM (STO 3: 126), mar-tu (STO 3: 109, 110, 118)
- mārtu* ('daughter'): DUMU.MUNUS (STO 1: 191, 192)
- māru* ('son, offspring'): [DU]MU (STO 1: 207), DUMU-ša (STO 3: 115)
- masdariš* ('regularly'): mal-da-riš (STO 3: 27)
- mašū* ('to correspond, to suffice'): tu-šam-ša (STO 2: 8)
- mašādu* ('to rub'): tu-ma-aš-<šad>-su-ma (STO 1: 15)
- mašku* ('leather, piece of leather'): KUŠ (STO 1: 85; STO 2: 50, 129, 132, 150, 193, 212, 213, 244; STO 3: 45, 162; STO 5: 18, 219'), KU[Š] (STO 5: 202'), [KU]Š (STO 2: 30, 46), [KUŠ] (STO 2: 43), KUŠ.EDIN (STO 1: 25; STO 2: 112, 261), ^rKUŠ¹.EDIN (STO 2: 250)
- mašqītu* ('potion'): maš-qi-tu (STO 5: 235'), maš-qi-a-ti (STO 5: 224'), maš-qe₂-ti (STO 1: 85), [maš-qi-te] (STO 5: 202'), [maš-qi¹] (STO 5: 44)
- maštakal* ('soapwort'): ^{u2}IN₆.UŠ₂ (STO 1: 107; STO 2: 33, 185, 210, 220, 238; STO 3: 13), ^{u2}IN₆.UŠ₂¹ (STO 4: 42'), ^{u2}IN₆.U[Š₂] (STO 1: 107), [^{u2}IN₆.UŠ₂] (STO 2: 28), ^{u2}IN.NU.UŠ (STO 1: 106), ^ru2IN.NU¹.UŠ (STO 1: 18, 105)
- maštū* ('drink, potion'): ma-aš-ti-i (STO 1: 177)
- māštu* ('against māštu disease' plant): MAŠ.TAB.BA (STO 5: 152')
- mašū* ('to forget'): im-ta-na-aš-ši (STO 2: 186)
- matqu* ('sweet'): KU, KU, (STO 3: 35), mat-qa (STO 2: 145), ma-at-qa (STO 3: 132), mat-'qu¹ (STO 2: 145)
- mātu* ('land'): KUR (STO 1: 249; STO 2: 264; STO 3: 255), [KUR] (STO 5: 238')
- mātu* ('to die'): BA.UŠ₂ (STO 3: 145, 146, 223), UŠ₂ (STO 3: 253), ^rUŠ₂¹ (STO 3: 251)
- maṭū* ('to have diminished appetite/vision'): LAL (STO 2: 108, 113; STO 3: 29), LAL-tu (STO 2: 142), ma-ṭu-u (STO 2: 166), ma-a-ṭi (STO 2: 184), muṭ-ṭu₂ (STO 2: 147)
- mātu* ('to vomit up'): im-ta-na-'a (STO 2: 262; STO 3: 1)
- mazāqu* ('to suck'): i-man-zaq-ma (STO 1: 212), u₂-man-zaq-ma (STO 1: 131, 134, 138), u₂-[man-zaq-ma] (STO 1: 170)
- mēlultu* ('game'): me-lul-ti (STO 1: 159)
- mergirānu* (a plant): ^{u2}me-er-gi-ra-nu (STO 3: 136), ^{u2}me-er-gi-ra-a-na (STO 3: 139), ^{u2}mer-gi-ra-a-nu (STO 2: 145), me-er-gi-ra-nu (STO 3: 21),
- mersu* ('honey cake'): NINDA.I₃.DE₂.A¹ (STO 1: 73)
- mesū* ('to rinse, to wash'): LUḥ-si (STO 3: 39), im-me-'sī¹ (STO 2: 140), im-me-'es¹-[sī] (STO 5: 24)
- mihḥatu* (a kind of beer): mi-ḥat (STO 5: 212')
- mimma* ('whatever'): mim₃-ma (STO 3: 30), mim-ma (STO 2: 51)
- MIN ('ditto'): MIN (STO 1: 5, 207, 214; STO 2: 194, 213; STO 3: 155, 208, 209, 210, 211, 225, 244, 245, 246, 247, 249; STO 4: 3, 5, 7, 9), [MI]N (STO 3: 211), [MI]N (STO 3: 210), ^rMIN¹ (STO 4: 11; STO 1: 51), [MIN] (STO 3: 208, 209)
- minātu* ('limbs'): mi-na-tu-šu₂ (STO 5: 236'), [mi-n]a-'tu-šu₂¹ (STO 5: 40)

- mīnu* ('what'): **mi-ni-i** (STO 1: 192), **'mī-na-a** (STO 1: 111), **[mi-na-a]** (STO 1: 111)
- mirišmarû* (a plant): ⁹¹⁸**MA₂.RI₂.IŠ.MA₂.RA** (STO 2: 123), ^{u2}**MA₂.ERIS₄.MA₂.LA₂ 1-e** (STO 1: 20)
- mīšlu* ('half'): **1/2** (STO 1: 28, 30, 37, 38, 39, 40, 70; STO 2: 3, 4, 5, 10, 11, 15, 16, 20, 80, 91, 101, 163, 202, 203, 204, 223, 230, 246, 247, 251, 256; STO 3: 3, 4, 5, 68, 130, 134; STO 5: 4, 26, 204', 206', 207', 208', 209', 212', 214'), **'1/2'** (STO 1: 37, 38, 70; STO 2: 23, 24, 245; STO 5: 26), **[1/2]** (STO 1: 37, 38, 39, 40; STO 2: 3, 4, 163, 202, 203, 223, 246, 247, 248, 252; STO 3: 68)
- mû* ('water, liquid, juice'): **A** (STO 1: 12, 13, 18, 28, 46, 67, 72, 75, 102, 196; STO 2: 9, 10, 11, 14, 18, 26, 29, 32, 45, 48, 53, 76, 81, 84, 98, 107, 110, 114, 116, 120, 121, 123, 127, 129, 130, 133, 139, 147, 148, 150, 152, 157, 173, 176, 178, 180, 192, 194, 196, 198, 220, 221, 223, 224, 228, 229, 231, 232, 234, 236, 239, 241, 251, 252, 255, 256, 258; STO 3: 12, 13, 14, 17, 26, 29, 39, 44, 45, 69, 127, 131, 132, 134, 135, 139, 140, 141, 151, 236, 249; STO 4: 41', 56'; STO 5: 1, 2, 3, 8, 9, 12, 16, 23, 54, 153'), **'A'** (STO 1: 35; STO 2: 35, 150, 196; STO 5: 25, 145'), **[A]** (STO 1: 22, 66, 96; STO 2: 29, 32, 35, 139, 226; STO 4: 62'), **<A>** (STO 2: 194), **A.BI** (STO 3: 221), **A.MEŠ** (STO 1: 8, 9, 34, 209; STO 2: 75, 119, 157; STO 3: 27, 116, 151, 156; STO 5: 229'), **A.'MEŠ'** (STO 5: 228'), **'A'.M[ĒŠ]** (STO 2: 75), **me-e** (STO 1: 87)
- muh̄hu* ('skull, top, over'): **muḥ-ḥi** (STO 1: 252; STO 2: 267; STO 3: 258), **[muḥ-ḥi]** (STO 4: 261'; STO 5: 241') — see *ana muḥḥi* and *ina muḥḥi*
- mundu* ('groats'): **NIG₂.AR₃.RA** (STO 1: 70), **NIG₂.'AR₃.RA'** (STO 5: 153')
- murrānu* ('myrrh-like' plant): ^{u2}**mur-ra-an** (STO 3: 149)
- MUR.GABA.RI-a-nu (a plant): ^{u2}**MUR'.GABA.RI-a-nu** (STO 3: 72)
- murru* ('myrrh'): ^{sim}**ŠEŠ** (STO 2: 248; STO 3: 55, 148, 152, 209, 211, 236; STO 5: 42, 208'), ^{sim}**'ŠEŠ'** (STO 5: 21), ^{sim}**Š[ĒŠ]** (STO 3: 244), **[šim]'ŠEŠ'** (STO 4: 16)
- muršu* ('illness'): **GIG** (STO 2: 51; STO 3: 38, 253), **GIG-su** (STO 3: 144), **GIG-šu₂** (STO 5: 225')
- mušerittu* ('gullet, esophagus'): **mu-še-er-r[īt-ta-šu₂]** (STO 1: 21)
- mušitu* ('nighttime'): **mu-ši-ti₃** (STO 1: 220)
- mūšu* ('night'): **GE₆** (STO 1: 29; STO 2: 53, 169, 221, 224, 227, 229, 232, 234, 237, 239, 240, 257; STO 5: 197')
- na'āsu* ('to chew'): **i-na-'is** (STO 2: 127)
- nādinu* ('provider'): **na-di-na-at** (STO 1: 90)
- nadû* ('to put, to abandon, to expectorate, to spit up'): **ŠUB** (STO 1: 72, 219; STO 2: 93, 95, 103, 144, 154, 164, 182, 259; STO 3: 18, 151, 153, 249; STO 5: 14, 231'), **'ŠUB'** (STO 2: 82, 126, 252), **ŠUB-di** (STO 1: 3, 29, 66, 81, 84, 131, 138, 185, 188; STO 3: 18, 44, 124, 240, 246; STO 5: 12, 53, 214'), **ŠUB-dī'** (STO 5: 16), **'ŠUB-dī'** (STO 1: 36, 71, 85, 110), **ŠUB-d[ī]** (STO 2: 117), **[ŠUB]-di** (STO 5: 58), **[šub]-dī'** (STO 5: 6), **'ŠUB-dī'-ma** (STO 5: 146'), **ŠUB-ma** (STO 1: 183, 212; STO 2: 81, 145), **ŠUB.MEŠ-a** (STO 2: 242), **ŠUB.MEŠ-su** (STO 1: 245; STO 3: 27), **ŠUB-šu₂-ma** (STO 1: 197), **ŠUB-u** (STO 5: 212'), **ŠUB-u₂** (STO 1: 205), **ŠUB.ŠUB** (STO 4: 43'), **ŠUB.ŠUB-a** (STO 2: 219), **a-nam-di** (STO 1: 191, 192)'**na'-di-a-at** (STO 1: 187), **na-di** (STO 1: 88), **na-du-u₂** (STO 1: 87), **i-di** (STO 1: 161), **na-di-ta₅** (STO 3: 160), **na-di-a-am** (STO 3: 241)
- nādu* ('waterskin'): **[na-dī]** (STO 1: 181)
- naḡlabu* ('shoulder blades, flanks'): **MAŠ.SILA₃** (STO 2: 6, 10, 16, 18, 244; STO 5: 5), **'MAŠ.SILA₃'** (STO 2: 102), **MAŠ.SILA₃.MEŠ-šu₂** (STO 2: 151, 165), **MAŠ.SILA₃.MIN-šu₂** (STO 1: 94; STO 4: 43'),
- naḡbû* (a brewing vessel): ^{urudu}**na-aḡ-'bī'** (STO 1: 149), **[urudu]'na-aḡ-bī'** (STO 1: 149)
- nāḡu* ('lard'): **I₃.ŠAH** (STO 1: 76; STO 2: 89), **'I₃.ŠAH'** (STO 2: 134)
- nakādu* ('to get frightened'): **ta-na-k[ud]** (STO 3: 41)
- nakāpu* ('to butt, to gore'): **nak-pa** (STO 1: 155)
- nakkaptu* ('temple, brow'): **SAG.KI** (STO 3: 254), **'SAG.KI'** (STO 4: 1), **SAG.KI.MEŠ-šu₂** (STO 2: 133)
- nakkapu* ('in-step'): **na-kap** (STO 1: 152)
- naklu* ('skilful, technical'): **nak-la** (STO 1: 252; STO 2: 267), **nak-[a]** (STO 5: 241'), **[nak-la]** (STO 3: 258, 261')
- nakmaru* (a storage container for liquid): **na-ku-a-ri** (STO 5: 228', 229')
- nālu* ('to lie down, to sleep'): **[NU₂]** (STO 2: 241)
- namāru* ('to shine, to brighten'): **im-me-ru** (STO 1: 154)
- namerimburrudû* ('ritual for removing a curse'): **[NAM.EJ]RIM₂.BUR₂.RU.DA.KE₄** (STO 5: 44)
- namirtu* ('shining'): **na-mir-tu₄** (STO 1: 250; STO 2: 265; STO 3: 256), **[na-m]ir-tu₄** (STO 5: 239')
- namirrû* ('awe-inspiring luminosity'): **nam-ri-ri** (STO 1: 220)
- namruqqu* (a plant): ^{u2}**nam-ruq-qa** (STO 3: 19, 150, 151, 152), ^{u2}**[na]b-'ruq'-qa** (STO 3: 129), **na[b-ru-qu]** (STO 3: 61)
- namzitu* ('fermenting vat'): **nam-zi-tu₄** (STO 1: 184), **[na]m-zi-tu₄** (STO 1: 172)
- napāḡu* ('to blow, to light up, to swell'): **MU₂.MU₂** (STO 1: 82; STO 2: 87, 90; STO 5: 4), **MU₂.M[U₂]** (STO 4: 46'), **MU₂.MU₂-ḡu** (STO 2: 92; STO 3: 28), **[M]U₂.MU₂-ḡu** (STO 1: 21; STO 2: 101), **MU₂.MU₂-ḡ[u]** (STO 2: 172), **[M]U₂.'MU₂-ḡu'** (STO 2: 127), **MU₂-aḡ** (STO 3: 212), **MU₂-ḡi** (STO 2: 189), **nap-ḡu** (STO 2: 105, 108; STO 4: 56', 62'), **nap-'ḡu'** (STO 2: 113, 115), **nap-ḡ[u]** (STO 1: 80), **[nap]-ḡu** (STO 2: 118), **na-pa-ḡi** (STO 2: 170), **na-pi-ḡ-ma** (STO 1: 181)
- napāqu* ('to be blocked up, to be constipated'): **u₂-nap-paq** (STO 3: 38)
- naparšudu* ('to flee, to escape'): **[li-par-ši-d]u-ma** (STO 1: 114)
- napāšu* ('to flop around'): **i-ta-na-pa-aš** (STO 1: 89)
- naḡḡaru* ('total'): **PAP** (STO 5: 39, 57), **'PAP'** (STO 5: 117')
- napīštu* ('life, breath, throat'): **ZI.MEŠ** (STO 1: 224), **na-piš-ti** (STO 1: 218), **nap-ša₂-ti** (STO 1: 92)
- napīšu* ('breath'): **na-piš** (STO 4: 39')
- naptan šēri* ('morning meal'): **KIN.NIM** (STO 1: 83)
- naptû* ('mountain oil, naphtha'): **[I₁].KUR.RA'** (STO 1: 102)
- napû* ('to sift'): **SIM** (STO 1: 40; STO 2: 12, 112, 209, 216, 231, 249, 261; STO 3: 7, 12, 45, 89; STO 5: 2, 52), **'SIM'** (STO 1: 25; STO 2: 46), **[SIM]** (STO 1: 22, 109)
- nāqidu* ('herd manager'): **na-qid-'sa'** (STO 3: 115)
- naqû* ('to pour a libation, to shed (tears)'): **i-ta-naq-qi₂** (STO 1: 88)
- nāru* ('canal, waterway'): **ID₂** (STO 2: 231), **ID₂.MEŠ** (STO 1: 113)
- nasāḡu* ('to tear out, to pull off'): **ZI-ḡi** (STO 5: 34, 51, 61, 83), **ZI-aḡ** (STO 3: 222), **ZI-ka** (STO 2: 160), **as-suḡ-šu-ma** (STO 1: 139), **as-suḡ-šu₂-ma** (STO 1: 164), **la-as-su-uḡ** (STO 1: 184), **[is-suḡ-šu]** (STO 1: 153)
- nasāku* ('to throw, to cast away, to remove'): **i-na-as-suk-ma** (STO 1: 152), **i-suk-ši** (STO 3: 117), **'i-suk-ši** (STO 3: 118)
- nasāqu* ('to prepare'): **tuš-ta-na-as-[sa₃-qam₂]** (STO 1: 242)
- našābu* ('to suck'): **u₂-na-šab** (STO 2: 89)
- našāru* ('to guard, to observe'): **'tu'-ta-na-šar-BI-ma** (STO 4: 4)
- našmattu* ('bandage'): **na-aš-ma-ti** (STO 2: 8), **'na'-[aš]-ma-ti** (STO 2: 102)
- našallulu* ('to slither'): **na-šal-li-la-ni** (STO 1: 225)
- našāqu* ('to kiss'): **iš-ši-qu-šu₂** (STO 2: 189)
- našāru* ('to deduct, to reduce, to weaken oneself'): **ut-ta-šar** (STO 2: 202)
- našpaktu* (a vessel): **na-aš-pak-ti** (STO 2: 95)
- našû* ('to lift, to carry, to heave'): **IL₂** (STO 3: 149), **na-ši** (STO 1: 137), **'na'-ši** (STO 5: 236'), **na-šu-u₂** (STO 3: 251), **'na'-šu-u** (STO 3: 145), **na-ši-ma** (STO 1: 213), **[liš-ša₂]-'a'** (STO 1: 113),
- natāku* ('to drip'): **tu-na-tak** (STO 1: 240; STO 2: 49, 95)
- nēšu* ('to get better, to improve'): **ina-eš** (STO 1: 3, 102, 106, 131, 134, 138, 170, 183, 185, 188, 219, 229; STO 2: 189, 197, 244, 250, 253, 255, 261; STO 3: 69, 125, 156, 214, 215, 216, 221, 224, 225, 226, 227, 235; STO 5:

- 58), *ina-^reš*¹ (STO 1: 194; STO 2: 185), *ina-[eš]* (STO 3: 239; STO 5: 5), *^rina¹-[eš]* (STO 1: 152), *^ri-ne-eš*¹ (STO 1: 206), *[ina-eš]* (STO 2: 183)
- nigkalagū* ('bronze bell'): [^{urudu}**NIG₂.KALJAG.GA**] (STO 2: 125)
- nikiptu* ('spurge'): ^{sim.d}**MAŠ** (STO 5: 194, 206), ^{sim}**MAŠ** (STO 1: 39)
- nīnū* ('mint'): ^{u2}**KUR.RA** (STO 1: 28, 38, 104, 162; STO 2: 51, 76, 93, 94, 113, 147, 148, 246, 252, 257; STO 3: 5, 53, 78, 80; STO 5: 31, 35, 56, 67, 122', 144'), ^{u2}**KUR.^rRA¹** (STO 3: 81), ^{r^{u2}}**KUR.RA** (STO 1: 99; STO 3: 60; STO 4: 64'; STO 5: 43, 64), ^{r^{u2}}**KUR¹.RA** (STO 3: 56; STO 5: 55), ^{r^{u2}}**[KUR].RA** (STO 5: 46), ^{u2}**^rKUR¹.[RA]** (STO 3: 84), ^{r^{u2}}**[KUR.RA]** (STO 5: 151')
- nipšu* ('odour, stench'): *ni-ip-še* (STO 2: 166)
- nisqu* ('choice, best quality'): *ni-siq* (STO 1: 250; STO 2: 265; STO 3: 256; STO 5: 239')
- niširtu* ('secret'): **URU₂-ti** (STO 5: 235'), *ni-šir-ti* (STO 5: 223', 224')
- nuḫurtu* ('asafoetida'): ^{u2}**NU.LUḪ.ḪA** (STO 1: 32, 73, 162, 212; STO 2: 34, 142, 188; STO 3: 39, 49, 54, 55, 85, 86, 230; STO 5: 52, 60, 130'), ^{u2}**NU.LUḪ.ḪA** (STO 3: 54), ^{u2}**NU¹.LUḪ.ḪA** (STO 3: 143), ^{r^{u2}}**NU¹.LUḪ.ḪA** (STO 1: 104), ^{u2}**NU¹.LUḪ.ḪA¹** (STO 5: 196'), [^{u2}**N]U.LUḪ.ḪA** (STO 2: 26), ^{u2}**[N]U.LUḪ.ḪA** (STO 3: 74), ^{r^{u2}}**[NU.LUḪ.ḪA]** (STO 5: 66), [^{u2}**NU.LUḪ.ḪA]** (STO 1: 198), **NU.LUḪ.ḪA** (STO 3: 22), ^{u2}**^rnu-ḫur¹-ta₃** (STO 1: 138),
- nūnu* ('fish'): **KU₆** (STO 2: 201; STO 5: 220'), **KU₆.MEŠ** (STO 1: 89)
- nurmū* ('pomegranate'): ^{g¹⁵}**NU.UR₂.MA** (STO 2: 60, 84, 98, 121, 196, 225, 238; STO 3: 162, 167, 212, 228, 249), ^{g¹⁵}**NU.UR₂.[MA]** (STO 3: 169), ^{g¹⁵}**NU.U[R₂.MA]** (STO 3: 164), ^{g¹⁵}**[N]U.U[R₂.MA]** (STO 3: 156), ^{g¹⁵}**[NU.U[R₂.MA]** (STO 2: 121), [^{g¹⁵}**NU.U[R₂.MA]** (STO 2: 123), ^{g¹⁵}**NU.UR₂.MA-a** (STO 2: 77)
- pa'āšu* ('to pulverise'): *ta-pa-aš* (STO 5: 26, 37, 44), *ta¹(TAB)-pa-aš₂* (STO 5: 233')
- pagru* ('corpse, trunk'): **ADDA-šu₂** (STO 3: 146)
- palāqu* ('to slaughter, to strike'): *pa-al-qa* (STO 2: 184)
- palāsu* ('to look at'): *ip-pa-lis-su-ma* (STO 1: 91)
- pānā* ('first'): *pa-na* (STO 3: 44)
- pānū/pānu* ('front, face'): **IGI-šu₂** (STO 3: 233), **IGI.MEŠ-šu₂** (STO 1: 87; STO 3: 38, 213), **[IGI].MEŠ-šu₂** (STO 3: 47), *pa-ni-ša* (STO 3: 117), *pa-ni-šu₂* (STO 1: 136), *pa-nu-šu₂* (STO 3: 252), *pa-nu-šu₂* (STO 3: 28, 146, 147), **p[a-n]u-šu₂** (STO 1: 154) — see *ana pāni* and *ina pāni*
- pappiru* — see *bappiru*
- pappasītu* (a mineral): **BA.BA.ZA.^dID₂** (STO 2: 204), *pa-^rpa-^si-^dID₂* (STO 3: 4), **[pa-pa-si-^dID₂]¹** (STO 1: 38), *pa-pa-si-^rID₂* (STO 2: 246)
- pappāsī buqli* ('malt porridge'): *pa-pa-si¹ MUNU₆*¹ (STO 3: 3)
- parasrab* ('five-sixths'): **3 5/6^(UR)** (STO 5: 64) — see *šalāš*
- parāsu* ('to stop, to cut off'): **KUD¹-si** (STO 1: 98)
- parū* ('to vomit'): *i-par-ru* (STO 2: 201; STO 3: 29), *i-par-ru-ma* (STO 2: 109), *ip-ta-na-ru* (STO 1: 27), *ip-te-nar-ru* (STO 2: 191), *ip-te-ne₂-ru* (STO 2: 251), *ip-ru* (STO 2: 179), *tu-šap-ra-šu₂* (STO 2: 171), *tu-šap-ra-šu₂-ma* (STO 4: 6), *tu-šap-ra-šu₂-ma* (STO 2: 104), *pa-re-e* (STO 2: 87; STO 3: 27, 47)
- pašātu* ('powder' [pl. tantum]): **EḪ₃** (STO 2: 227; STO 3: 153) — see *siktu*
- pašāḫu* ('to relax, to settle down'): *i-pa-^ršah¹* (STO 3: 8)
- pašāru* ('to loosen, to release'): *i-pa-šar* (STO 1: 235), *[i]t-^rta¹-nap-ša₂-ru* (STO 1: 86), *[ip-pa-ša₂]-ru¹* (STO 1: 168), *lip-pa-šir* (STO 1: 142, 143), *lip-pa-šir₃* (STO 1: 168), *lip-pa-šir¹* (STO 1: 144), *lip-šur* (STO 1: 236), *[lip-pa-šir₃]* (STO 1: 169), *[lip-pa-šir]* (STO 1: 142)
- pašāšu* ('to anoint'): **ŠEŠ₂** (STO 2: 173, 241), **ŠEŠ₂-su** (STO 4: 5), **[ŠEŠ₂]¹-su** (STO 4: 4), **ŠEŠ₂-^rsu¹** (STO 4: 7, 10), **[ŠE]Š₂-su** (STO 1: 37), **ŠEŠ₂-s[u]** (STO 2: 95), **ŠEŠ₂-[su]** (STO 4: 10), **ŠEŠ₂-su-ma** (STO 1: 188; STO 2: 181; STO 3: 239), **ŠEŠ₂-su-m[a]** (STO 4: 12), **[ŠEŠ₂]-^rsu-ma¹** (STO 4: 2), **ŠEŠ₂.MEŠ-su** (STO 4: 3), **ŠEŠ₂.MEŠ-s[u-ma]** (STO 4: 14), **ŠEŠ₂.^rMEŠ-su¹-[ma]** (STO 4: 13), **EŠ-aš** (STO 2: 260), **EŠ.MEŠ** (STO 1: 238; STO 3: 158, 159), **ta-ap-ta-^rna¹-[ša-aš]** (STO 3: 240), **pi-it¹(DA)-šu-ši** (STO 1: 174)
- pašātu* ('to erase'): **u₂-pa-aš₂-šaṭ** (STO 2: 186)
- pāšittu* (a disease): **pa-šit-tu₂** (STO 3: 84), **pa-šit-tu₄** (STO 3: 88), **pa-šit-ta₃** (STO 3: 79, 83), **pa-šit-ta₅¹** (STO 3: 90), **pa-šit-ti** (STO 3: 120), **^rpa-š[it-tu₂-ma]** (STO 3: 109)
- patānu* ('to eat, to dine') — see *balu patān* and *lā patān*
- patrānu* ('knife-like' plant): ^{u2}**GIR₂-a-nu** (STO 3: 72)
- patru* ('sword, dagger'): **GIR₂** (STO 2: 124), **pat-ri** (STO 1: 137)
- paṭāru* ('to loosen, to remove'): **D[U₈]** (STO 5: 39), **DU₈-at** (STO 1: 239), **DU₈-ma** (STO 3: 8), **DU₈-šu₂-ma** (STO 2: 221), **[I]ip-ṭur** (STO 3: 123), **up-ta-ṭa-<<TA>>-ra** (STO 2: 133),
- pelū* ('egg'): **NUNUZ** (STO 3: 220, 227)
- pešū* ('to be white'): **BABBAR** (STO 1: 77, 194; STO 2: 44; STO 3: 8, 235, 243; STO 4: 55'; STO 5: 195'), **[BABBAR]¹** (STO 5: 56), **[BABBAR]** (STO 2: 153) — see *šammu pešū*
- petū* ('to open'): **[I]i-pat-ta-a** (STO 1: 113), **[pe-ta-a]t** (STO 1: 136)
- pillū* ('mandrake'): ^{g¹⁵}**NAM.TAR** (STO 1: 1, 17, 22, 107; STO 2: 44, 130, 225; STO 3: 25, 149, 231, 242), ^{g¹⁵}**NAM¹.TAR** (STO 2: 127), ^{g¹⁵}**NAM.[TAR]** (STO 2: 109), ^{g¹⁵}**[NAM¹.T[AR]]** (STO 1: 78), **[^{u2}N]AM.TAL** (STO 2: 48)
- piqqannu* ('dung'): **A.GAR.GAR** (STO 2: 220; STO 4: 51', 58')
- pišru* ('release'): **pi-šir₃-^rsu¹** (STO 1: 235) — see *iš pišri*
- pizallurtu* ('gecko'): **MUŠ.DIM₂.GURUN.NA** (STO 3: 213, 234), **MUŠ.DIM₂.GURUN.^rNA¹** (STO 3: 184)
- pizalluru rabū* ('big gecko' plant): ^{u2}**MUŠ.DIM₂.GURUN.NA GAL** (STO 3: 232)
- pū* ('mouth'): **KA-šu₂** (STO 1: 26, 30, 31, 32, 131, 134, 138, 170; STO 2: 105, 122, 127, 133, 183, 192, 251; STO 3: 27, 50), **[KA¹-šu₂]** (STO 2: 245), **[KA-šu₂]** (STO 1: 182), **[KA-šu₂]** (STO 2: 244), **[KA-š]u₂** (STO 3: 69), **KA.NA** (STO 1: 182)
- puluḫtu* ('fear, terror'): **pu-luḫ-^rta₃¹** (STO 1: 189)
- pursītu* (a bowl): **pur-si-it** (STO 1: 213), **pur-sit₂** (STO 1: 230)
- qablītu* ('centre, hips, waist'): **MURUB₄.MEŠ-šu₂** (STO 3: 28, 46; STO 5: 236'), **qab-li-ti** (STO 1: 221)
- qablu* ('middle, in between'): **MURUB₄** (STO 2: 122, 183), **[MURUB₄]** (STO 4: 43')
- qabū* ('to say, to speak'): **DU₁₁.GA** (STO 1: 15), **DU₁₁.GA-ma** (STO 1: 140, 141), **[DU]₁₁.GA-ma** (STO 1: 140), **[DU]₁₁.GA¹-ma** (STO 1: 141), **DU₁₁.-šu₂** (STO 2: 186), **aq-bi-ma** (STO 1: 142), **[aq¹-bi-ma]** (STO 1: 165), **[aq-bi-^rma¹]** (STO 1: 166), **[aq-bi-m]a** (STO 1: 167), **[iq-b]u-^rnim-ma¹** (STO 1: 121), **qi₂-b[i-ma]** (STO 1: 195)
- qadūt šikani* ('river sediment'): **IM.GU₂ EN.NA** (STO 2: 4; STO 4: 51', 61'), **IM.GU₂ EN.<NA>** (STO 4: 45'), **[IM].GU¹ EN.NA** (STO 4: 58')
- qadūtu* ('silt, dregs'): **IM.GU₂** (STO 3: 11)
- qalāpu* ('to peel, to skin'): **ta-qal-lap** (STO 3: 218), **[^rtu-qal¹-lap]** (STO 3: 214)
- qalū* ('to roast'): **[BI]_L** (STO 3: 38), **ŠE.SA.A** (STO 3: 215), **ta-qal₃-lu** (STO 5: 218'), **[a-qal₃]-lu** (STO 5: 199')
- qanānu* ('to nest'): **liq-nun** (STO 1: 216)
- qanānu* ('to twist, to roll up') — see *kanānu*
- qān šalālī* (a type of reed): ^{g¹⁵}**GI.ŠUL.ḪI** (STO 4: 59'), **GI.ŠUL.ḪI** (STO 2: 115; STO 4: 52')
- qanū tābu* ('sweet reed'): **GI DU₁₀** (STO 2: 153; STO 3: 48; STO 5: 113', 126'), **GI DU₁₀.GA** (STO 1: 80, 83; STO 3: 59; STO 5: 49, 136', 193', 205'), **GI DU₁₀.GA¹** (STO 5: 51), **GI [DU₁₀.G]A** (STO 3: 61), **[GI¹ [DU₁₀.G]A]** (STO 3: 62)
- qaqqadu* ('head'): **SAG.DU** (STO 2: 136), **SAG.DU-su** (STO 1: 14, 16; STO 2: 105, 151, 186; STO 3: 46, 146, 252), **[SAG.DU-su]** (STO 1: 95)
- qaqqaru* ('ground'): **qaq-qa-ra** (STO 1: 155), **[qaq¹-qa-ra]** (STO 1: 16), **[qaq¹-qa-ri]** (STO 1: 155)

- qarāru* ('to sprinkle, to let drip'): **tu-qar-ra-ar₂** (STO 1: 13)
qarnu ('horn'): **SI.MEŠ-šu₂** (STO 1: 155)
qarrādu ('hero'): **qar-rad** (STO 1: 189, 213, 230)
qāt šēri ('hand of the steppe'): **ŠU EDIN** (STO 1: 88)
qatāru ('to smoke, to burn incense, to fumigate'): **tu-qat-tar-šu** (STO 3: 157), **tu-qat-tar-š₂** (STO 3: 238)
qātu ('hand, portion'): **ŠU** (STO 1: 163), **ŠU-šu₂** (STO 3: 211), **ŠU-su** (STO 3: 253), **ŠU-ka** (STO 1: 199), **ŠU.MIN-šu₂** (STO 3: 220), **qa₂-ti-šu** (STO 1: 210), **qa-a-ta** (STO 5: 233'), [**q**]**a₂-ti** (STO 1: 197)
qatunu ('thin' plant): ^{u2}**SIG.MEŠ** (STO 3: 37) — see *qatānu* 'to be thin'
qēmu ('flour, powder'): **ZI₃** (STO 1: 33, 38, 39; STO 2: 5, 11, 22, 118, 223, 230, 247, 254; STO 3: 6, 54; STO 4: 52', 59'), **ZI₃** (STO 1: 38; STO 2: 16, 192, 254; STO 5: 128'), [**ZI₃**] (STO 2: 248), [**ZI₃**] (STO 1: 33), **ZI₃.M[ĒŠ]** (STO 5: 145') — see *siktu* and *pašātu*
qerbēnu ('inside, the interior of the body'): **qer-be₂-na₂** (STO 2: 219; STO 5: 224'), **qer-be₂-na** (STO 2: 262), **qer-be₂-na¹** (STO 3: 1)
qerbu ('centre, inside'): **qe₂-reb** (STO 1: 255; STO 5: 244'), **qe₂-reb¹** (STO 3: 261), [**qe₂-reb**] (STO 2: 270; STO 4: 264')
qerbū ('internal organs [pl. tantum]'): **ŠA₃.MEŠ-šu₂** (STO 1: 21, 27, 70, 80, 82; STO 2: 87, 90, 92, 94, 105, 108, 113, 115, 181; STO 3: 28, 251), **ŠA₃.MEŠ-š₂** (STO 3: 145), **ŠA₃.MEŠ-š₂** (STO 4: 65'), **ŠA₃.MEŠ-š[u₂]** (STO 2: 118), [**ŠA₃.MEŠ**] (STO 1: 86), **ŠA₃-šu₂** (STO 2: 147; STO 4: 46, 56', 62', 67'; STO 5: 4)
qerēbu ('to draw near, to present'): **tu-qar-rab** (STO 5: 232')
qibītu ('speech, command'): **qi₂-bit** (STO 3: 123), **qi₂-bit¹** (STO 1: 172)
qidḥu (a disease): **qid-ḥa** (STO 3: 77)
qilpu ('skin, rind'): **BAR** (STO 2: 77; STO 3: 23, 169), **qi₂-lip₂** (STO 2: 254)
qinnatu ('buttocks'): **GU.DU-su** (STO 1: 16)
qinnu ('nest'): **qin¹-na** (STO 1: 216)
qištu ('gift, payment'): **qiš-ta₅** (STO 1: 116)
qitmu ('a black mineral'): **IM.SAḤAR.GE₅.KUR.RA** (STO 3: 245)
qū ('litre'): **SILA₃** (STO 1: 28, 30, 37, 38, 39, 40, 70, 71; STO 2: 3, 4, 5, 7, 10, 11, 15, 16, 20, 80, 82, 99, 101, 139, 174, 202, 203, 204, 223, 227, 228, 230, 242, 243, 245, 246, 247, 248, 251, 252, 256; STO 3: 3, 4, 5, 6, 7, 43, 71, 130; STO 5: 4, 9, 26, 61, 63, 65, 201', 212', 213', 214'), **SILA₃** (STO 1: 37, 38; STO 2: 16, 139, 243), [**SILA₃**] (STO 2: 246, 248), [**SILA₃**] (STO 1: 39, 40; STO 2: 24, 246, 252), [**SILA₃**] (STO 2: 23), [**SILA₃**] (STO 1: 37, 38; STO 2: 3, 4, 202, 247; STO 5: 26), **SILA₃.TA.AM₃** (STO 2: 91)
qū ('thread, net'): **GU.MEŠ** (STO 3: 144, 250)
qutrātu ('smoke' plant): ^{u2}**qut-ra-ti** (STO 3: 4), ^{u2}**qut-ra-te** (STO 5: 3), ^{u2}[**qut-ra-ti**] (STO 2: 203)
qutrēnu ('censer, incense offering'): **qut-ri-ni** (STO 3: 238), **qut-rin-ni** (STO 3: 157)
qutru (a plant): ^{u2}**KI.ŠKUR** (STO 2: 118, 149, 220, 246; STO 5: 144'), ^{u2}**KI.ŠKUR-ri** (STO 2: 233), **qut-ri₃** (STO 3: 164), [^{u2}**qut-ri**] (STO 1: 37)
qu"ū ('to await, to wait for'): **u₂-q[a-a]** (STO 5: 222')
- ra'ābu* ('to tremble, to rumble, to churn'): **uš-tar-'ab** (STO 2: 165; STO 5: 226')
rabāku ('to stir into a paste'): **tara-bak** (STO 1: 241; STO 2: 6, 18, 27, 150, 220, 221, 223, 224, 226, 228, 229, 231, 234, 236, 249; STO 3: 45, 48; STO 5: 5), **tara¹-bak** (STO 2: 157), **tara¹-bak¹** (STO 2: 236; STO 4: 68'), **tara-bak¹** (STO 2: 239), [**tara-bak**] (STO 2: 26, 34, 36), **ta-rab-bak** (STO 3: 7), **ta-r[ab-bak]** (STO 2: 101) — see *rabīku*
rabiat ('one-quarter'): **IGI.4.GAL₂.LA** (STO 2: 145; STO 3: 135, 136), **IGI.4¹.GAL₂.LA** (STO 2: 145), **IGI.4.GAL₂.LA¹** (STO 3: 133), **IGI.4.GAL₂.LA** (STO 3: 132), **IGI.4.GAL₂.LA** (STO 3: 127), **LUM** (STO 5: 207')
rabīku ('paste'): **UTUL₂.ZI₃.DA** (STO 4: 68'), **ra-bi-ki** (STO 1: 41; STO 2: 249; STO 3: 7), **ra-bi-ik** (STO 2: 106)
rabū ('big'): **GAL-ta** (STO 3: 234), **GAL-ti** (STO 1: 183, 185)
- raḥāšu* ('to wash, to bathe'): **RA-ma** (STO 2: 210), **RA.MEŠ** (STO 2: 152, 192), **RA.MEŠ-aš** (STO 1: 96), **RA-su** (STO 2: 260), **RA-su-ma** (STO 2: 196), **ir-ta-na-ḥaš** (STO 2: 129, 176; STO 3: 13), **ir-ta-na-ḥaš-ma** (STO 2: 150), **tara-ḥaš-su** (STO 2: 29, 45, 48, 239), **tara¹-ḥaš-su¹** (STO 2: 232), [**tara-ḥaš-su**] (STO 2: 35)
rakābu ('to ride, to mount, to mate'): **U₅-šu₂** (STO 1: 4), **ri-it-ku-ba-ti** (STO 3: 213)
rakāsu ('to bind, to tie'): **KEŠDA** (STO 3: 220), **KEŠDA-ma** (STO 1: 194)
ramāku ('to bathe, to wash'): **TU₅-šu₂** (STO 2: 241), [**TU₅**].**MEŠ¹-šu₂-ma** (STO 2: 67), **TU₅-ma** (STO 2: 107), **tara-muk** (STO 2: 144; STO 3: 40, 92, 141, 237; STO 5: 53, 60), **tara¹-muk¹** (STO 2: 17), [**tara-muk**] (STO 5: 61)
ramānu ('self'): **NI₂-šu₂** (STO 1: 208)
ramū ('to slacken, to go limp'): **ir-ta-nam-mu** (STO 2: 256), [**ir**]-**ta¹-nam-mu-u₂** (STO 1: 27)
rapāšu ('to become wide, to expand'): **DAGAL.MEŠ** (STO 1: 46, 47, 48, 101), **DAGAL-tu₄** (STO 1: 249), **ra-pa-aš₂-tu₄** (STO 2: 264; STO 3: 255; STO 5: 238')
raqāqu ('to be thin'): **SAL.LA** (STO 3: 82)
rasānu ('to soak, to steep'): **tara₃-sa-an** (STO 1: 79), **tara₃-sa₃-an** (STO 3: 225, 226), **ta-ra-sa-an** (STO 2: 168), **tara-SUD** (STO 3: 245, 246)
rašū ('to have, to get'): **TUKU** (STO 2: 147; STO 3: 88, 147; STO 4: 67'; STO 5: 46), **TUKU¹** (STO 4: 3), **TUKU-ma** (STO 5: 40), **TUKU.MEŠ** (STO 3: 90; STO 5: 66), **TUKU.MEŠ-ši** (STO 2: 113, 115, 147; STO 3: 28), **TUKU-ši** (STO 2: 25; STO 5: 22), [**TUKU-šī**] (STO 5: 20), **TUKU.TUKU** (STO 2: 84, 98, 130), **TUKU.TUKU¹** (STO 4: 226'), **TUKU.TUKU¹** (STO 4: 9), **TUKU.TUKU-ši** (STO 2: 108; STO 5: 30), **TUKU.TUKU¹-ši** (STO 2: 190), **TUKU.TUKU¹-šī** (STO 4: 223'), **ra-ši** (STO 1: 203)
reḏū ('to pursue, to chase'): **i-re-du-šu** (STO 1: 146), **u₂-šar-da** (STO 2: 182)
rēmēnū ('merciful, compassionate'): **re-me₂-nu-u** (STO 1: 91)
rēš libbi ('epigastrium'): **SAG ŠA₃-šu₂** (STO 1: 25, 34, 41; STO 2: 101, 115, 119, 157, 214, 215, 221, 250, 255, 262; STO 3: 1, 90; STO 4: 39', 40', 46'; STO 5: 4, 20, 22, 25, 27, 29, 225'), **SAG ŠA₃¹-šu₂** (STO 3: 32), **SAG ŠA₃-šu₂¹** (STO 5: 236'), [**SAG ŠA₃-šu₂**] (STO 5: 22), [**SAG ŠA₃-šu₂**] (STO 5: 23, 27)
rēšu ('head'): **SAG-šu₂** (STO 1: 13), **SAG-ka** (STO 5: 222'), **re-šī-šu₂** (STO 1: 136), **re-šī-ša** (STO 3: 117)
rē'ū ('shepherd'): ^{lu2}**SIPA-ša** (STO 3: 115) — see *ḥattu rē'*
riḏūt irri ('diarrhoea'): **ri-du-ut ir-ri** (STO 4: 67')
rikibti arkabi ('bat guano'): **U₅ ARGAB^{mušen}** (STO 2: 115, 230; STO 3: 24, 52, 57, 222)
riqītu ('large intestine'): **ri-qi₂-tu₂** (STO 1: 217, 223), **ri-qi₂-tu₄** (STO 1: 218), **ri-qi₂-tu** (STO 1: 222)
riqqu ('aromatic plant'): **ŠIM.ḤI.A** (STO 2: 43, 199; STO 5: 127', 200', 210', 221')
rittu ('hand'): **rit-ta-šu₂** (STO 1: 135)
rupuštu ('phlegm'): **UH₂** (STO 2: 84, 98, 108, 113, 147; STO 3: 27), **UH₂-šu₂** (STO 4: 43', 54'), **UH₂¹-šu₂** (STO 2: 219), **UH₂-šu₂¹** (STO 2: 242), **ru-pu-ul-ta** (STO 2: 115), **ru-pu-uš-tu** (STO 4: 223'), **ru¹-pu-uš-ta** (STO 2: 25)
rūqu ('distant, unfathomable'): **ru-uq-šu₂** (STO 5: 227')
rusū ('to be sullied, to be dirty'): **ru-¹us¹-sa₃-a** (STO 3: 160), **ru¹-us-sa₃-a-am** (STO 3: 241)
rušū ('reddish'): **ḤUŠ.A** (STO 3: 211)
rūšu ('dirt'): **ru-uš-šu** (STO 4: 2), **ru-uš-ša** (STO 3: 254), **ru-ša¹-am** (STO 3: 240)
ru'tu ('spittle'): **UH₂-su** (STO 4: 40')
ru'tītu (a mineral): **UH₂¹.ID₂¹** (STO 3: 55)
- sābītu* ('female brewer, alewife'): **sa-¹bi¹-tu₄** (STO 1: 171)

- sābū* ('innkeeper, beer producer'): ^{lu2}**KURUN₂.NA** (STO 3: 2, 209; STO 5: 212)
- sagkidabbū* (a disease): **SAG.KI.DAB.BA** (STO 3: 88)
- saḫālu* ('to pierce, to prick'): **u₂-sa-ḫal-šu₂** (STO 1: 26), **ʾi^l-sa-ʾḫal-šu₂** (STO 2: 245)
- saḫāpu* ('to overwhelm, to cover, to lie flat'): **saḫ-pat** (STO 1: 217, 222), **saḫ-pa-su** (STO 3: 30), **tu-sa-ḫap** (STO 5: 222')
- saḫāru* ('to turn, to circulate'): **NIGIN** (STO 1: 27), **NIGIN-ur** (STO 2: 90), **NIGIN-ur₂** (STO 2: 256), **[NIGIN-ḫ]ar** (STO 2: 160), **is-ḫur** (STO 1: 210), **suḫ₄-ḫu-ru** (STO 1: 216), **su-ḫu-ru** (STO 1: 222) — see *irru* *saḫirūtu*
- saḫlū* ('cress'): **ZA₃.ḪI.LI** (STO 2: 10, 20, 24, 233; STO 3: 3; STO 4: 44', 58'; STO 5: 28, 33), **[Z]A₃.ḪI.LI** (STO 2: 23, 202), **saḫ-le₂-e** (STO 1: 37, 104; STO 2: 7, 15, 107, 148, 167, 245; STO 3: 12, 56; STO 5: 46, 68, 69, 150'), **saḫ-le₂-e^re** (STO 2: 113; STO 3: 75), **ʾsaḫ^l-le₂-e** (STO 3: 215), **[saḫ^l-le₂-e** (STO 3: 53), **ʾsaḫ^l-le₂-[e]** (STO 3: 170), **s[saḫ^l-le₂-e]** (STO 2: 3), **saḫ-lu-u** (STO 5: 43), ^{u2}**saḫ-le₂-e** (STO 5: 45)
- saḫlānu* ('cress-like' plant): ^{u2}**saḫ-la-a-nu** (STO 3: 34), ^{u2}**saḫ-la-na** (STO 3: 76), **[ʾsaḫ^l-la^a-nu^l** (STO 3: 67)
- saḫunu* (a foodstuff): **sa-ḫu-ni** (STO 5: 222')
- sāku* ('to pound'): **SUD₂** (STO 1: 2, 9, 10, 18, 20, 29, 31, 33, 43, 46, 49, 50, 66, 72, 73, 74, 75, 77, 96, 97, 99, 101, 106, 163, 176, 188, 240, 244; STO 2: 9, 10, 11, 17, 23, 26, 34, 46, 53, 76, 79, 83, 84, 86, 88, 89, 91, 93, 97, 99, 100, 109, 122, 123, 141, 146, 147, 148, 157, 158, 159, 161, 162, 168, 170, 185, 189, 197, 212, 218, 222, 252, 253, 254, 260; STO 3: 14, 17, 19, 25, 26, 31, 33, 34, 35, 36, 66, 76, 128, 137, 138, 139, 140, 141, 143, 148, 149, 150, 151, 152, 153, 154, 155, 161, 162, 163, 164, 209, 211, 212, 214, 219, 220, 222, 224, 223, 227, 228, 229, 230, 231, 235, 236, 243, 246, 247, 248; STO 4: 50', 51', 53', 55', 57', 60', 61', 64'; STO 5: 5, 8, 14, 18, 33, 61, 63), **ʾSUD₂¹** (STO 1: 32, 72, 243; STO 2: 2, 3, 15, 55, 113; STO 3: 127, 150, 248; STO 4: 59', 60'; STO 5: 45), **[SUD₂]** (STO 1: 47; STO 2: 119, 131; STO 3: 208), **[SU]D₂** (STO 1: 242; STO 3: 220, 244; STO 4: 60'), **[SUD₂]** (STO 2: 2, 156; STO 3: 219), **ta-sak₃** (STO 1: 42; STO 2: 19, 48; STO 3: 225, 226, 231, 232, 234, 237; STO 4: 4, 13, 14, 52', 66'), **ʾta^l-sak₃** (STO 4: 6), **[ʾ]a^l-ʾsak₃¹** (STO 4: 17), **[ʾa^l-sa^lk₃]** (STO 4: 63') — see *sukku*
- salāu* ('to get infected, to become critical'): **is-sal-la-ʾ** (STO 3: 41)
- salāhu* ('to sprinkle'): **SUD** (STO 3: 49), **ʾSUD¹** (STO 2: 22), **tu-sa-laḫ₂-ma** (STO 2: 119, 255), **ʾtu^l-s[ʾa-laḫ₂-ma]** (STO 1: 34)
- salāqu* ('to boil'): **ʾta^l-sa-laq** (STO 1: 48)
- salātu* ('to slice, to split'): **tu-sal-lat** (STO 3: 39)
- samāhu* ('to mix'): **tu-sa-maḫ** (STO 2: 112)
- samāne* ('eight'): **8** (STO 2: 243), **ʾ8¹** (STO 3: 87)
- samāššer* ('eighteen'): **18** (STO 5: 221')
- sāmu* ('to be red'): **SA₃** (STO 3: 9, 161, 221), **ʾSA₃¹** (STO 3: 220)
- sanāqu* ('to check'): **as-niq** (STO 1: 254; STO 2: 269; STO 3: 260; STO 5: 243'), **[as-niq]** (STO 4: 263')
- sarāmu* ('to cut, to make an incision'): **ta-sa-rim** (STO 1: 151)
- sebe* ('seven'): **7** (STO 1: 2, 32, 147, 194, 219; STO 2: 96, 111, 169, 170; STO 3: 52, 64, 80, 213), **ʾ7¹** (STO 1: 108)
- sebet ūmī* ('for seven days'): **UD.7.KAM₂** (STO 1: 95; STO 2: 58, 173), **U[D.7.KA]M₂** (STO 2: 152)
- sebišū* ('seven times'): **7-šu₂** (STO 1: 148, 183, 219), **ʾ7^l-šu₂** (STO 1: 134), **ʾ7^l-[šu₂]** (STO 1: 150), **[7-š]u₂** (STO 1: 170), **7.TA.AM₃** (STO 1: 228)
- sebešer* ('seventeen'): **1[7]** (STO 3: 56)
- sekēru* ('to heat (in an oven), oven-heated'): **UŠ₂-er** (STO 3: 48, 156, 249; STO 5: 53), **[UŠ₂-er]** (STO 5: 16, 63), **ʾUŠ₂¹-er** (STO 5: 212), **sek-ru-ti** (STO 1: 12)
- sēpū* ('knacker'): ^{lu2}**se-ʾpi-ʾi** (STO 4: 8)
- sēru* ('to smear, to rub down'): **tu-ser-šu₂-ma** (STO 1: 30, 31)
- sīhu* ('wormwood'): ^{gis}**si-ḫu** (STO 5: 126', 135', 208'), ^{gis}**si-ḫu¹** (STO 5: 143'), ^{gis}**s[ʾ]-[ḫu]** (STO 2: 179), ^{gis}**si-ḫa** (STO 2: 23, 258; STO 5: 195'), ^{gis}**s[ʾ]-[ḫa]** (STO 1: 35)
- sīktu* ('powder'): **si-ka-a-ti** (STO 5: 33) — see *pa'šātu*
- sikillu* ('pure' plant): ^{u2}**SIKIL** (STO 1: 239; STO 2: 5, 42, 52, 89, 156, 184, 188, 197, 238), ^{u2}**SIKIL** (STO 2: 32; STO 1: 74)
- simmu* ('wound, sore'): **[GI]G.MEŠ** (STO 2: 21)
- siparru* ('bronze'): **ZABAR** (STO 2: 124)
- sippu* ('doorjamb'): **sip-pi₂** (STO 3: 159), **si-ip-pi** (STO 3: 240), **sip-[p]i** (STO 3: 254), **ʾsip-pi^l** (STO 4: 2)
- sissinni libbi* ('date-spadix of the belly' plant): ^{u2}**si-sin-ni ŠA₃** (STO 2: 146), ^{u2}**si-si-ni ŠA₃-bi** (STO 3: 73), ^{u2}**[sis-sin-ni]i ŠA₃-bi** (STO 3: 131)
- suādu* ('sedge-tuber'): ^{sim}**EN.DI** (STO 5: 199', 206'), ^{gis}**EN.DI** (STO 2: 180, 203; STO 5: 222'), ^{gis}**ʾEN.DI¹** (STO 5: 217'), ^{sim}**IM.MAN.DU** (STO 3: 60; STO 5: 51), ^{sim}**ʾIM¹.[MAN.DU]** (STO 3: 48), ^{sim}**IM.DI** (STO 3: 3), ^{sim}**MAN.DU** (STO 2: 143; STO 5: 125', 133'), ^{sim}**su-a-di** (STO 2: 14)
- suālu* ('phlegm'): **su-a-lam** (STO 1: 1, 248; STO 2: 263), **[su-a-la]m** (STO 5: 237')
- sugullu* ('herd'): **su-gul-li** (STO 1: 157)
- sulupū* ('dates' [pl. tantum]): **ZU₂.LUM** (STO 2: 86, 118, 193, 224), **ZU₂.LUM.MA** (STO 1: 28, 33, 40, 70, 76; STO 2: 46, 143, 221, 223, 229, 231, 234, 236, 247, 251, 254, 256; STO 3: 6, 49, 62; STO 4: 68'; STO 5: 9), **ZU₂.LUM.ʾMA¹** (STO 2: 242), **ZU₂.ʾLUM.MA¹** (STO 2: 139), **[Z]U₂.LUM.MA** (STO 2: 226; STO 5: 52), **[ZU₂].LUM.MA** (STO 2: 150), **[Z]U₂.LUM.MA** (STO 2: 74), ^{gis}**ZU₂.LUM.MA** (STO 2: 173)
- supālu* (a kind of juniper): ^{u2}**NIGIN^{sar}** (STO 2: 156)
- supantu* ('powder') — see *pa'šātu* and *sīktu*
- supūru* ('sheepfold'): **su-pu-ri** (STO 1: 157)
- sukku* ('to retch'): **u₂-sak₆-k[ʾ]** (STO 2: 56) — see *sāku*
- šabāru* ('to flit, to move quickly'): **ta-ša-bur** (STO 1: 231)
- šabātu* ('to seize'): **DAB** (STO 5: 1), **[DAB]** (STO 3: 252), **DAB-bat** (STO 2: 99, 155, 222; STO 4: 48'), **DAB-[bat]** (STO 2: 55), **DAB-su** (STO 2: 156, 174; STO 3: 47, 81, 84, 137, 242), **ʾDAB¹-[su]** (STO 3: 70), **DAB-šu₂** (STO 1: 237), **DAB-[šū₂]** (STO 1: 50), **DAB.MEŠ-su** (STO 1: 82), **DAB.DAB-at** (STO 4: 65'), **DAB.DAB-su** (STO 2: 186), **iš-bat** (STO 1: 156, 157, 158, 159, 160), **iš-bat-su-ma** (STO 2: 182), **iš-ša-bat** (STO 1: 139, 140, 141, 164, 165, 166), **[iš-š]a-bat** (STO 1: 167), **ša-bit** (STO 2: 187), **ša-bat** (STO 1: 197), **ša-bit** (STO 3: 146)
- šabitū* ('gazelle'): **MAŠ.DA₃** (STO 2: 220; STO 4: 51', 58')
- šādu* ('to spin, to suffer from vertigo'): **NIGIN.MEŠ-du** (STO 3: 38), **iš-ša-nu-du** (STO 3: 28), **iš-ša-nu-du-šu₂** (STO 3: 47)
- šaḫātu* ('to press, to squeeze out'): **SUR** (STO 1: 242; STO 2: 27, 98), **ʾSUR¹** (STO 1: 244), **SUR.RA** (STO 2: 158), **ta-ša-ḫat** (STO 3: 221)
- šalāmu* ('to be black'): **GE₆** (STO 3: 10, 208, 233)
- šamādu* ('to bind on, to bandage'): **LAL** (STO 1: 95; STO 2: 10, 16, 18, 20, 24, 27, 30, 33, 43, 46, 129, 132, 150, 151, 193, 224, 239, 250; STO 3: 3, 7, 45), **ʾLAL¹** (STO 2: 50), **L[LAL]** (STO 4: 52'), **[LA]L** (STO 2: 234), **[LAL]** (STO 2: 36, 102), **LAL-id** (STO 1: 41; STO 2: 6, 8, 9, 11, 102, 212, 221, 227, 229, 232, 237; STO 3: 12), **ʾLAL-id¹** (STO 3: 32), **LAL-ma** (STO 2: 197, 214, 215), **LA[L-m]a** (STO 5: 5), **[LAL-ma]** (STO 5: 18), **LAL-su** (STO 3: 215), **[LAL-su-ma]** (STO 4: 59'), **ʾLAL₂¹** (STO 5: 3), **LAL₂-id** (STO 2: 105, 157), **LAL₂-ma** (STO 1: 25), **LAL₂-du** (STO 5: 1), **ʾLAL₂¹-du** (STO 5: 2), **LAL₂-su** (STO 2: 222), **LAL₂-su-ma** (STO 2: 112, 244, 261)
- šanāḫu* ('to excrete liquid'): **iš-nu-uḫ** (STO 2: 179)
- šapū* ('to drench, to coat with'): **ta-šap-pu** (STO 2: 183)
- šarāpu* ('to burn, to cause a burning pain'): **u₂-sar-rap-šu₂** (STO 4: 39')
- šarbatu* ('poplar'): ^{gis}**ASAL₂** (STO 2: 239)
- šašuntu* — see *ašusuntu*
- šeḫru* ('small, young'): **TUR** (STO 2: 145)

- šemēru* ('to swell up, to be distended'): **še-me-er** (STO 2: 177)
šēnu ('to load up with, to heap up'): **še-en** (STO 2: 124), **še-^reⁿ-en** (STO 5: 27)
- šēru* ('snake'): **MUŠ** (STO 1: 89), **še-er** (STO 1: 175)
šēru ('steppe'): **EDIN** (STO 3: 234), **[E]DIN** (STO 1: 88), **[EDIN]** (STO 1: 135)
šēta SA₂SA₂ (a type of fever): **UD.DA SA₂SA₂** (STO 2: 21, 219; STO 4: 55', 56', 62', 65', 68'; STO 5: 30), **'UD.DA^r SA₂SA₂** (STO 4: 41', 68'), **[U]D.DA SA₂SA₂** (STO 2: 209), **[UD]'DA^r SA₂SA₂** (STO 4: 47'), **[UD.DA SA₂S]A₂** (STO 4: 50'), **[UD.DA SA₂SA₂]** (STO 4: 39')
- šēta ḥamiṭ* (a kind of fever): **UD.DA ḥa-miṭ** (STO 5: 41)
šēta kašid (a kind of fever): **UD.DA KUR-id** (STO 3: 9, 254), **UD.DA KUR-^rid^r** (STO 4: 1)
- šētū* (a kind of fever): **UD.DA** (STO 3: 11), **UD.'DA^r** (STO 4: 43')
šibaru ('aloe'): ^{u2}**š^ri-bu-ru** (STO 3: 35), **[š^ri-bu-ra]** (STO 1: 243), **š^ri-ba-ru** (STO 3: 26)
- šibtu* ('seizure'): **š^ri-b[ir^r]** (STO 1: 175)
šibātu ('want, desire, need'): **š^ri-bu-te-ka** (STO 5: 196'), **[š^ri-bu-ti-ka]** (STO 5: 200', 201')
- šinnaḥ tiri* ('an intestinal disease, diarrhoea'): **š^ri-na-a[ḥ ti-ri]** (STO 4: 15)
širiḥtu ('inflammation'): **š^ri-ri-iḥ-ti** (STO 5: 34, 40)
šumlalū (an aromatic): ^{sim}**GAM.MA** (STO 1: 24; STO 2: 43, 111, 143, 149, 198, 235; STO 3: 31, 51; STO 4: 57'; STO 5: 207'), ^{sim}**GAM.'MA^r** (STO 2: 180; STO 5: 194'), ^{sim}**GAM.ME** (STO 3: 75)
- šupru* ('nail, claw, hoof'): **UMBIN** (STO 1: 252; STO 2: 267; STO 3: 258), **[UMBIN]** (STO 4: 261'; STO 5: 241')
- ša* ('of, who, which'): **ša** (STO 1: 16, 186, 230, 249, 251; STO 2: 54, 77, 85, 160, 264, 266; STO 3: 95, 111, 122, 158, 240, 254, 257; STO 4: 2; STO 5: 200', 220', 224', 225', 226', 228', 233'), **'ša^r** (STO 4: 260'; STO 5: 238'), **[ša]** (STO 3: 120), **[šā]** (STO 5: 240'), **ša₂** (STO 1: 46, 47, 48, 101, 147, 154, 173, 174, 183, 185, 201, 205, 213, 237; STO 2: 118, 140, 218; STO 3: 11, 37, 39, 85, 149, 234, 242; STO 4: 11; STO 5: 22, 29, 64, 212', 221', 231'), **ša₂(7)** (STO 2: 173), **'ša₂^r** (STO 3: 167, 234), **š[ā₂]** (STO 5: 23), **[ša₂]** (STO 1: 139, 164)
- šadādu* ('to suck up; to stretch toward'): **GID₂-ad** (STO 2: 192), **GID₂-ad-ma** (STO 2: 197), **iš-ta-na-'da^r-as-su** (STO 3: 46)
- šadū* ('mountain'): **KUR** (STO 1: 196), **[KUR.RA]** (STO 2: 44), **KUR-i** (STO 1: 31, 139, 154, 164, 173, 201; STO 2: 85, 128, 253, 257; STO 3: 149), **KUR-^ri** (STO 1: 153), **'KUR-^ri** (STO 4: 6), **[KUR]-^ri** (STO 2: 97), **KUR-e** (STO 3: 37)
- šahāhu* ('to dissolve'): **ša₂-ḥa-ḥi** (STO 3: 118), **ša₂-ḥu^r(SIG)** (STO 5: 226')
- šahālu* ('to filter'): **ta-ša₂-ḥal** (STO 1: 71, 81, 85; STO 2: 114, 117, 154, 258, 259; STO 3: 40, 71, 92, 249; STO 5: 53, 129', 213'), **[t]a-ša₂-ḥal** (STO 2: 169), **ta-š[ā₂-ḥ]al** (STO 5: 198'), **'ta-ša₂-ḥal^r** (STO 1: 23)
- šahānu* ('to heat, to warm'): **tu-ša₂-ḥa-an** (STO 3: 89)
šahātu ('to wash, to rub liquid on'): **i-š[ah]-ḥat** (STO 3: 44)
šahātu ('to remove, to tear off, to drain'): **iš-ša₂-ḥa-aṭ** (STO 5: 24), **iš-^rša₂-ḥa-aṭ^r** (STO 5: 29), **i-ša₂-ḥaṭ^{af}** (STO 2: 140), **ša₂-ḥa-ti** (STO 5: 22), **[šā₂-ḥa-ti]** (STO 5: 27), **ta-ša₂-ḥaṭ-ma** (STO 2: 218)
- šahū* ('pig'): **ŠAH** (STO 1: 119, 158; STO 2: 54; STO 3: 2; STO 5: 23), **Š[AH]** (STO 2: 177), **[ŠAH]** (STO 2: 201)
- šakānu* ('to put, to place'): **GAR** (STO 2: 57, 183; STO 3: 49), **GAR-an** (STO 1: 14; STO 2: 96; STO 3: 40, 211; STO 5: 53), **'GAR-^r[an]** (STO 2: 90), **G[AR-an]** (STO 2: 122), **iš-ku-nu** (STO 1: 161), **iš-kun-ma** (STO 1: 155)
- šakirū* (a plant): ^{u2}**ŠAKIRA** (STO 1: 2, 239; STO 2: 33, STO 2: 46), ^{u2}**ŠAKIRA** (STO 3: 221)
- šalāmu* ('to be well, to be in good health'): **liš-lim** (STO 1: 217)
šalāš ('three'): **3** (STO 1: 28, 41, 71; STO 2: 107, 244, 250, 257; STO 3: 31, 39, 43, 71; STO 4: 16; STO 5: 207', 224'), **3 5/6(UR)** (STO 5: 64) — see *parasrab*
- šalāšat ūmī* ('for three days'): **UD.3.KAM₂** (STO 2: 57, 241), **'UD.3^r.KAM** (STO 3: 32)
- šalāšišu* ('three times'): **3-š₂** (STO 1: 177, 212; STO 5: 10), **3-^rš₂^r** (STO 1: 238), **'3-š₂^r** (STO 2: 138)
- šalāššer* ('thirteen'): **13** (STO 5: 68)
- šallūru* ('plum tree'): ^{u5}**ŠENNUR** (STO 2: 49)
- šaluš* ('one-third'): **1/3** (STO 2: 7, 80, 139, 163, 227, 228, 242, 243, 248, 252; STO 3: 5; STO 5: 9, 201', 213', 214'), **'1/3^r** (STO 2: 139, 242, 243; STO 3: 5)
- šamāmu* ('to injure, to paralyse'): **u₂-šam-ma-[mu-š₂]** (STO 2: 166)
šamaškillu ('onion'): **SUM.SIKIL^{sar}** (STO 1: 95; STO 2: 106, 152), **SUM.SI[KIL^{sar}]** (STO 2: 134)
- šammi ašī* ('against ašū disease' plant): **U₂ a-š^ri-i** (STO 3: 5)
šammi balāṭi ('plant of life'): **U₂ NAM.TI.LA** (STO 3: 62), **'U₂^r NAM.TI.LA** (STO 3: 133), **'U₂ NAM.TI.LA^r** (STO 3: 56)
- šammu* ('plant, drug'): **U₂** (STO 1: 153; STO 2: 145, 177, 179; STO 3: 20, 21, 22, 23, 24, 25, 26, 51, 221; STO 5: 38, 152', 231'), **'U₂^r** (STO 1: 145; STO 3: 132; STO 5: 34, 54), **[U₂^r]** (STO 2: 239), **U₂.HI.A** (STO 1: 84, 240; STO 2: 111, 185, 188; STO 3: 31, 64; STO 4: 16; STO 5: 43, 52, 68, 127', 199', 210', 221', 223'), **U₂.^rHI.A** (STO 1: 2), **'U₂^r.HI.A** (STO 1: 108), **U₂.^rHI.A^r** (STO 2: 249; STO 3: 39), **'U₂.^rHI.A** (STO 5: 196'), **'U₂.HI.A^r** (STO 1: 105; STO 2: 206), **U₂.^r[HI].A^r** (STO 3: 80), **U₂.^r[HI.A]** (STO 5: 32), **'U₂^r.^r[HI.A]** (STO 2: 243; STO 3: 52, 66, 86; STO 5: 57, 117), **[U₂.^rHI].A^r** (STO 2: 168), **[U₂.^rHI.A]** (STO 1: 241; STO 3: 56, 61), **U₂.^r-^rHI.A^r** (STO 5: 115'), **U₂.MEŠ** (STO 1: 40; STO 2: 156; STO 3: 116), **'šam-mu^r** (STO 1: 164), **[šam-mu]** (STO 1: 139), **šam-ma** (STO 1: 154), **'šam-me^r** (STO 3: 87), **[šam-ma]-ka** (STO 1: 144) — see *šammu pešū*
- šammu pešū* ('white plant'): **U₂ BABBAR** (STO 2: 31, 47, 157, 194, 196, 222; STO 3: 57, 58, 59, 83, 210, 222; STO 5: 31, 218'), **'U₂^r BABBAR** (STO 5: 49), **'U₂ BABBAR^r** (STO 2: 26, 41), **[U₂ BABBAR]** (STO 2: 28), **[U₂ BABBAR]** (STO 2: 34) BABBAR (STO 3: 51)
- šammu* ('oil'): **I₃** (STO 1: 28, 85, 99, 102; STO 2: 12, 31, 93, 110, 116, 131, 144, 155, 222, 257, 260; STO 3: 18, 26, 36, 37, 89, 142, 153, 158, 159, 209, 211, 216, 223, 232, 235, 246, 247, 248; STO 4: 13, 14; STO 5: 129', 201', 214', 222'), **'I₃^r** (STO 2: 240, STO 3: 155, 164, 209, 210; STO 4: 12, 17), **[I₃]** (STO 1: 37), **I₃.GIŠ** (STO 1: 76, 180, 188; STO 2: 28, 45, 47, 49, 55, 57, 62, 80, 86, 91, 95, 97, 99, 100, 164, 178, 189, 194, 196, 226, 241; STO 3: 49, 71, 129, 130, 133, 240; STO 4: 5, 7, 9, 41'; STO 5: 23, 58, 146', 199'), **I₃.^rGIŠ^r** (STO 5: 19), **'I₃^r.GIŠ** (STO 2: 147; STO 4: 48'), **[I₃.GIŠ]** (STO 1: 238), **'I₃.GIŠ^r** (STO 1: 71, 177; STO 2: 83; STO 3: 128; STO 4: 3), **[I₃.GIŠ^r]** (STO 4: 61'), **'I₃^r.^r[GIŠ^r]** (STO 4: 3), **[I₃.GIŠ^r]** (STO 2: 26, 34), **ša₂-man-š₂** (STO 1, 174)
- šamū* ('sky, heavens'): **AN** (STO 1: 140, 169), **[A]N** (STO 1: 166), **[AN]** (STO 1: 140, 143, 169), **AN-e** (STO 1: 155, 207)
- šanā'u* ('to block'): **i-ša₂-an-na-'š₂** (STO 2: 200)
šanū ('to repeat, to do twice'): **'u₂^r-[ša₂-an-ni]** (STO 1: 121)
šanū ('second'): **DUB.2.KAM₂** (STO 2: 263)
- šapāku* ('to pour'): **DUB** (STO 1: 85; STO 2: 97, 114, 131, 192; STO 3: 89; STO 5: 213'), **D[UB]** (STO 5: 54), **[DUB]** (STO 2: 182; STO 4: 50'), **DUB-ma** (STO 1: 12, 81), **DUB-ak** (STO 1: 23, 71; STO 2: 26, 32, 36, 45, 49, 93, 128, 164, 171, 181; STO 3: 44, 48; STO 5: 215'), **DUB-^rak^r** (STO 2: 91, 95), **DUB-a[k]** (STO 2: 148; STO 5: 58), **D[UB-ak]** (STO 2: 144), **D[UB-ak]** (STO 1: 110), **[DUB-ak]** (STO 2: 34, 42), **[DUB]-^rak^r** (STO 2: 25), **[DUB-a]k** (STO 5: 203'), **DUB-ak-ma** (STO 2: 110, 196), **D[UB-a]k-ma** (STO 5: 54), **[D]UB-ak-m[a]** (STO 2: 84), **[DUB-ak-ma]** (STO 5: 10),
- šapāru* ('to send'): **iš-pur-an-ni** (STO 1: 200), **[lu-uš-pu]r** (STO 1: 112)
šaplānu ('down, downwards'): **šap-la-nu** (STO 1: 14)
šaptu ('lip'): **'ša-pa^r-tu-š₂** (STO 1: 89)
šaḳālu ('to weigh'): **šaḳ-lu-tu** (STO 5: 235'), **ta-ša₂-qal₃** (STO 5: 211')

- šaqû* ('to give to drink'): **NAG-šu₂** (STO 1: 29, 30, 31, 32, 75, 79, 145; STO 2: 13, 109, 110, 114, 154, 155, 170, 191, 196, 252, 255, 260; STO 3: 36, 37, 129, 130, 131, 132, 133, 134, 135, 217, 223, 228, 229, 230, 231, 232; STO 4: 6), **NAG-šu** (STO 3: 41), **NAG-š₂u₂**¹ (STO 3: 89, 128), **†NAG¹-šu₂** (STO 2: 92, 104; STO 3: 127, 218), **†NAG-š₂u₂**¹ (STO 3: 231), **†NAG¹-[šu₂]** (STO 3: 35), **N[AG-šu₂]** (STO 1: 79; STO 3: 31, 33, 34), **[NAG-š₂u₂]** (STO 2: 131; STO 3: 136), **NAG-š₂u₂-ma** (STO 1: 219), **N[AG-š₂u₂-ma]** (STO 2: 141), **NAG.NAG-š₂u₂** (STO 2: 222; STO 4: 41¹)
- šaqû* ('to lift'): **tu-ša₂-qa** (STO 1: 14), **u₂-šaq-qa-a** (STO 3: 117), **mu-še-qa-at** (STO 1: 136)
- šarāku* ('to bestow'): **iš-ru-ku-uš** (STO 2: 264), **iš-ru-ku¹-uš** (STO 1: 249), **iš-ru-ku-uš[š]** (STO 5: 238¹), **iš-ru¹-[ku-uš]** (STO 3: 255)
- šarāpu* ('to burn, to ignite'): **ta-šar₂-rap** (STO 4: 10)
- šarmadu* (a plant): **[^{u2}GUR₂UŠ** (STO 2: 35)
- šarru* ('king'): **LUGAL** (STO 1: 249), **LUGAL.MEŠ-ni** (STO 1: 251; STO 2: 266; STO 3: 257), **[LUGAL.MEŠ-ni]** (STO 4: 260¹; STO 5: 240¹), **MAN** (STO 1: 249; STO 2: 264; STO 3: 255), **[MAN]** (STO 5: 238¹)
- šarrātu* ('kingship'): **LUGAL-ti** (STO 5: 235¹), **LUGAL-†tī¹** (STO 5: 224¹), **LUGAL-†[tī]** (STO 5: 223¹)
- šartu* ('hair'): **SIG₂** (STO 2: 122, 183; STO 3: 220)
- šāru* ('wind, flatulence'): **IM** (STO 1: 27, 173, 174, 218; STO 2: 90, 130, 160, 162, 163, 165, 175, 256; STO 3: 87, 145; STO 5: 226¹), **†IM¹** (STO 1: 92, 237), **[IM]** (STO 2: 124), **[IM]¹** (STO 1: 175), **†ša¹-[ar]** (STO 1: 88), **ša-ru** (STO 1: 186), **ša₂-ru** (STO 1: 186), **ša₂-a-ri** (STO 1: 224), **ša₂-†a-ru¹** (STO 1: 235), **ša-ru-um-mi** (STO 1: 186)
- šarūru* ('tendrils'): **ša-ru-ra** (STO 2: 85)
- šasû* ('to speak out, to shout'): **GU₃.GU₃-si** (STO 1: 103), **iš-ta-na-si** (STO 2: 127)
- šašallu* ('heel'): **ša₂-šal-la-šu₂** (STO 3: 50)
- šaššāru* ('saw'): **ŠUM¹(DIM₃).GAM.ME** (STO 2: 124)
- šatû* ('to drink'): **NAG** (STO 1: 18, 50, 66, 67, 68, 72, 73, 97, 100, 102, 179, 180, 247; STO 2: 2, 3, 14, 15, 17, 19, 26, 27, 28, 31, 53, 59, 61, 81, 86, 89, 94, 97, 99, 100, 119, 122, 131, 148, 157, 158, 159, 161, 162, 198, 218, 222, 227, 232, 233, 240, 255, 258; STO 3: 12, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24, 25, 26, 29, 148, 149, 150, 151, 152, 153, 154, 155, 161, 162, 163, 164, 166, 208, 209, 210, 211, 219, 234, 235, 236, 237, 242, 243, 247, 248; STO 4: 50¹, 51¹, 56¹, 60¹, 61¹, 63¹, 64¹, 66¹; STO 5: 10), **†NAG¹** (STO 1: 72, 99; STO 2: 31, 34, 75, 99, 237, 240, 252; STO 3: 21, 82, 87, 149, 150, 155, 162; STO 4: 50¹, 53¹), **NA[G]** (STO 2: 123), **N[AG]** (STO 1: 49, 108; STO 2: 1, 120, 121; STO 4: 55¹, 61¹), **[NA]G** (STO 2: 2, 128; STO 3: 32, 161; STO 4: 62; STO 5: 12), **[NAG]** (STO 1: 22; STO 2: 25, 98, 99; STO 3: 244, 246; STO 4: 48¹, 57¹; STO 5: 18, 21), **NAG-ma** (STO 1: 8, 9, 10, 82, 96, 102, 106, 131, 163; STO 2: 44, 47, 117, 140, 146, 147, 172, 177, 179, 184, 185, 186, 189, 211, 253; STO 3: 18, 38, 41, 52, 59, 61, 63, 64, 66, 69, 82, 92, 121, 125, 137, 138, 139, 140, 141, 142, 143, 156, 209, 216, 221, 224, 225, 226, 227; STO 4: 46¹, 56¹, 62¹, 65¹, 67¹; STO 5: 44, 45, 47, 48, 50), **NAG-†ma¹** (STO 3: 137, 138), **†NAG¹-ma** (STO 1: 229; STO 2: 68; STO 3: 141, 235), **NAG-[ma]** (STO 5: 7), **[NA]G-ma** (STO 3: 57; STO 5: 55), **[NAG-m]a** (STO 3: 58), **N[AG-ma]** (STO 1: 244; STO 2: 152), **[NAG]-†ma¹** (STO 1: 77), **NAG.MEŠ** (STO 1: 34, 105; STO 2: 58, 88, 91), **†NAG¹.MEŠ** (STO 3: 249), **†NAG.MEŠ¹** (STO 1: 48), **[NA]G.†MEŠ¹** (STO 3: 248), **[NAG.MEŠ¹]** (STO 1: 34), **NAG.MEŠ-ma** (STO 1: 43, 246; STO 2: 126; STO 4: 8), **NAG.MEŠ-†ma¹** (STO 1: 47), **†NAG¹.MEŠ-ma** (STO 1: 3, 46), **†NAG.MEŠ-ma¹** (STO 1: 42), **NAG².NAG²** (STO 2: 25), **[NAG].NAG** (STO 4: 55¹), **[NAG].†NAG¹** (STO 2: 86), **NA[G.NA]G-†ma¹** (STO 5: 23), **NAG-u₂** (STO 1: 73; STO 2: 222; STO 3: 13), **i-šat-ti** (STO 3: 116), **†i-šat¹-[tī]** (STO 2: 173), **ta-ša-ta-a** (STO 3: 113), **ša₂-tu-u₂** (STO 3: 112)
- šaṭāru* ('to write'): **aš₂-ṭur** (STO 1: 254; STO 2: 269; STO 3: 260; STO 5: 243¹), **[aš₂-ṭur]** (STO 4: 263¹)
- ŠE.ĪAR (a tree): **ŠE.ĪAR** (STO 1: 24; STO 2: 9, 111; STO 5: 6)
- šebû* ('to become sated'): **i-še₂₀-bi** (STO 1: 82), **še₂₀-bi** (STO 3: 89), **še₂₀-bi-šu₂** (STO 2: 178), **i-še-eb-bi** (STO 2: 172)
- šeḫēqu* ('to sneeze'): **i-še₂₀-ḫi-iq-ma** (STO 2: 125)
- šeleppû* ('turtle'): **NIG₂.BUN₂.NA^{ku6}** (STO 2: 225)
- šēpu* ('foot'): **GIR₃** (STO 1: 151, 152), **GIR₃.MIN-šu₂** (STO 1: 11, 13, 14; STO 3: 46), **GIR₃-ka** (STO 1: 185), **†GIR₃-ka¹** (STO 1: 183), **še-pi-BI** (STO 2: 165)
- šertu* ('dawn'): **A₂.GU₂.ZI.GA** (STO 1: 3, 29; STO 2: 155; STO 3: 228, 229), **†A₂.GU₂¹.ZI.GA** (STO 2: 169), **†A₂¹.[GU₂.ZI.GA]** (STO 3: 40), **šer₃-ti** (STO 5: 213¹, 230¹)
- šēru* ('morning'): **še-ri₃** (STO 1: 23, 79; STO 2: 117, 126, 144, 189; STO 3: 18, 63, 68, 92; STO 5: 7, 14, 129¹), **†še¹-r[ī₃]** (STO 5: 63), **š[e-ri₃]** (STO 2: 174; STO 5: 198¹), **[š]e-ri₃** (STO 2: 241), **[še-r]i₃** (STO 2: 258)
- šēššer* ('sixteen'): **16** (STO 1: 40), **[16]** (STO 2: 249)
- šētu* ('to leave'): **e ta-šet** (STO 1: 214)
- še'û* ('to look for'): **mu-še** (STO 1: 83)
- šibburatu* ('rue'): **u²šib-bur-ra-tu₄** (STO 5: 123¹), **u²šib-[bu-ra-tu₂]** (STO 3: 60)
- šibirtu* ('lump, clump'): **LAGAB** (STO 1: 70; STO 2: 143; STO 5: 53, 56, 61)
- šibit šāri* ('blast of wind' disease): **šī-bit IM** (STO 5: 119¹, 147¹)
- šibtu* ('old woman'): **munuš^uŠU.GI** (STO 2: 122, 183)
- šigaru* ('door-bolt'): **šī-ga-ri** (STO 1: 158)
- šihḫat širi* ('wasting away of flesh' disease): **šī-ḫat UZU** (STO 3: 147)
- šikar sâbi* ('brewer's beer'): **KAŠ^{lu2}KURUN₂.NA** (STO 1: 97; STO 2: 146, 202)
- šikaru* ('beer'): **KAŠ** (STO 1: 3, 31, 33, 42, 43, 46, 49, 66, 67, 68, 69, 72, 73, 79, 82, 84, 94, 96, 97, 99, 102, 105, 106, 108, 110, 131, 184, 241, 246; STO 2: 2, 31, 34, 44, 46, 47, 50, 53, 89, 91, 92, 94, 97, 99, 100, 101, 103, 108, 109, 110, 113, 114, 120, 122, 126, 131, 139, 142, 144, 148, 152, 155, 162, 172, 173, 186, 189, 191, 198, 216, 218, 226, 227, 232, 233, 236, 237, 245, 249, 250, 252, 253, 254, 258, 260; STO 3: 2, 7, 12, 17, 19, 20, 21, 22, 23, 24, 25, 26, 29, 33, 38, 48, 52, 54, 61, 64, 66, 67, 71, 82, 89, 92, 128, 129, 130, 136, 137, 139, 140, 143, 145, 148, 149, 150, 153, 154, 155, 161, 162, 163, 164, 209, 210, 211, 216, 219, 220, 221, 223, 224, 225, 226, 227, 228, 229, 230, 231, 234, 235, 236, 237, 242, 243, 244, 245, 246, 247, 248, 251; STO 4: 4, 45¹, 46¹, 50¹, 51¹, 52¹, 53¹, 56¹, 57¹, 59¹, 60¹, 61¹, 62¹, 63¹, 64¹, 65¹, 66¹, 67¹; STO 5: 4, 14, 26, 44, 47, 48, 50, 53, 60, 63, 68, 145¹, 153¹, 200¹, 212¹), **†KAŠ¹** (STO 1: 35, 41, 100, 179; STO 2: 3, 251; STO 3: 43, 138, 149, 155, 161, 217, 230; STO 4: 5, 50¹, 55¹; STO 5: 197¹), **KA[Š]** (STO 1: 77, 163; STO 5: 6, 61), **K[AŠ]** (STO 1: 22; STO 2: 25; STO 3: 161; STO 4: 220¹; STO 5: 37), **[K]AŠ** (STO 2: 211, 256; STO 5: 45), **[KA]Š** (STO 1: 18, 26, 47, 51, 240; STO 3: 39, 208), **[KAŠ]** (STO 2: 2; STO 3: 57, 232, 248; STO 5: 55), **KAŠ.MEŠ** (STO 2: 105) — see *šikaru rēštû*, *šikar sâbi*
- šikaru rēštû* ('high-quality beer'): **KAŠ SAG** (STO 1: 71, 180; STO 2: 6, 8, 12, 15, 16, 17, 59, 61, 62, 86, 88, 116, 128, 131, 151, 159, 164, 168, 174, 182, 184, 212; STO 3: 89, 92; STO 4: 53¹; STO 5: 26, 145¹), **[K]AŠ SAG** (STO 2: 154), **[KA]Š SAG** (STO 3: 39), **[KA]Š 'SAG'** (STO 1: 41), **†KAŠ SAG¹** (STO 1: 32), **K[AŠ SAG]** (STO 2: 128), **[KAŠ SA]G** (STO 2: 161)
- šikkû* ('mongoose'): **†NIN.KILIM** (STO 1: 8)
- šiltāḫu* ('arrow'): **šil-ta-ḫi** (STO 1: 147)
- šimīššalû* ('box-tree'): **ŠIM.ŠAL** (STO 2: 102; STO 5: 62, 155¹, 193¹, 205¹), **†ŠIM¹.Š[AL]** (STO 2: 27)
- šinā* ('two'): **2** (STO 1: 28; STO 2: 91, 220, 254, 257; STO 3: 43; STO 5: 205¹, 207¹), **†2¹** (STO 1: 33), **[2]** (STO 1: 34; STO 2: 257)
- šinā ūmi* ('for two days'): **UD.2.KAM₂** (STO 1: 247; STO 2: 1)
- šinātu* ('urine' [pl. tantum]): **KAŠ₃-šu** (STO 1: 229), **KAŠ₃.†MEŠ¹-šu₂** (STO 4: 65¹), **šī-na-a-ti** (STO 1: 187)
- šinīšu* ('twice, two times'): **2-šu₂** (STO 5: 10)
- šini'tu* ('blockage, obstruction'): **šī-ne₂-e-ti** (STO 2: 190), **šī-ne₂-†-ti** (STO 2: 200)
- šinnu* ('tooth'): **ZU₂.MEŠ-†šu₂**¹ (STO 3: 50)
- šinšer* ('twelve'): **12** (STO 3: 52), **†12¹** (STO 1: 105)

- šipātu* ('wool'): **SIG**₂ (STO 1: 194)
- šipkātu* ('weakened state'): **šip-ku-ti** (STO 1: 14, 15)
- šipru* ('work, activity, affliction'): **šip-ru** (STO 1: 251; STO 3: 257; STO 5: 240), **šip-ru¹** (STO 2: 266), **[šip-ru]** (STO 4: 260), **ši-pir-šu₂** (STO 3: 146)
- šiptu* ('incantation'): **EN**₂ (STO 1: 5, 111, 115, 116, 138, 150, 153, 163, 171, 173, 177, 181, 183, 185, 186, 187, 188, 189, 190, 191, 195, 197, 205, 211, 212, 213, 218, 219, 226, 227, 228, 238; STO 3: 109, 114, 115, 119, 122), **'EN**₂¹ (STO 1: 131, 135, 164, 184, 190, 211, 220; STO 2: 138; STO 3: 94, 119, 121, 123, 125), **[EN]**₂ (STO 1: 226), **[EN]**₂ (STO 1: 86, 123, 134, 139, 170, 197, 200, 207, 209, 227, 230; STO 3: 99), **«EN₂»** (STO 1: 66) — see *tē šipti*
- šiqu* ('shekel'): **GIN**₂ (STO 1: 28, 39, 109; STO 2: 81, 144, 163, 164, 257; STO 3: 67, 68, 88, 89, 128, 129, 131, 132, 133, 134, 135, 136; STO 5: 62, 64, 70, 71, 121', 122', 123', 124', 125', 126', 130', 131', 132', 133', 134', 135', 136', 137', 142', 201', 204', 205', 206', 207', 209', 210'), **'GIN**₂¹ (STO 3: 67; STO 5: 131', 141'), **G[IN]**₂ (STO 5: 71, 130', 138'), **[GIN]**₂ (STO 2: 163, 257; STO 3: 67, 68; STO 5: 139')
- šiqqu* ('garum'): **AL.US**₂**.SA** (STO 2: 140, 252; STO 3: 15; STO 5: 10), **AL.U[S**₂**.SJA** (STO 3: 67), **ši-qa** (STO 1: 30)
- širu* ('flesh'): **UZU** (STO 1: 8; STO 2: 54, 81, 201; STO 3: 2, 69, 208; STO 4: 50', 60'; STO 5: 23), **U[ZU]** (STO 2: 23), **[UZU]** (STO 2: 201), **UZU-šu₂** (STO 1: 174), **UZU.MEŠ-šu** (STO 3: 30), **UZU.MEŠ-šu₂** (STO 2: 166, 256; STO 3: 213; STO 5: 226'), **[UZU.MEŠ-šu₂]** (STO 1: 27), **UZU.MIN-šu₂** (STO 2: 166)
- šišitu* ('film, membrane'): **ši-ši-tu₂**¹ (STO 3: 222), **'ši-ši-[ta₃]** (STO 3: 217)
- šitassū* ('recitation'): **ši-ta-si-ia** (STO 1: 255), **ši-ta-as-si-ia** (STO 3: 261; STO 5: 244'), **ši-ta-as-'si-[ia]** (STO 2: 270), **[ši-ta-as-si-ia]** (STO 4: 264) — see *šasū*
- šizbānu* ('milkweed'): **u²šiz-ba-na₂** (STO 2: 3; STO 4: 55')
- šizbu* ('milk'): **GA** (STO 1: 247; STO 2: 1, 19, 20, 99; STO 3: 35, 151, 152, 236; STO 5: 65)
- šū* ('that, this same'): **BI** (STO 1: 11; STO 2: 179, 187, 191, 201, 242, 262; STO 3: 1, 30, 38, 47, 50, 90, 145, 251, 253; STO 4: 15; STO 5: 41), **'BI**¹ (STO 4: 219'), **B[BI]** (STO 4: 39'), **ši-i** (STO 1: 217, 222), **šu-u₂** (STO 1: 182), **'šu-u₂**¹ (STO 1: 182), **ša-tu** (STO 1: 4), **šu-a-tu** (STO 1: 251; STO 2: 266; STO 3: 253, 257; STO 5: 240'), **[šu-a-tu]** (STO 4: 260'), **šu-nu-ti₃** (STO 3: 156), **ša-šu₂-nu** (STO 4: 16), **[ša-š]u₂-nu¹** (STO 3: 40)
- ŠU.BI.AŠ.AM₃ ('ditto'): **ŠU.BI.AŠ.AM**₃ (STO 2: 195)
- šuburru* ('anus'): **DUR**₂ (STO 1: 92), **DUR₂-šu₂** (STO 1: 27, 30, 31, 32, 71, 81, 85, 110; STO 2: 13, 26, 32, 45, 49, 53, 90, 93, 96, 97, 110, 114, 128, 131, 144, 164, 171, 181, 192, 196, 252, 256; STO 3: 29, 44, 48, 49, 69, 89; STO 5: 54, 58, 215'), **DUR₂-š₂**¹ (STO 2: 183), **'DUR₂-š₂** (STO 1: 23; STO 2: 91, 146, 148), **DUR₂-š[u₂]** (STO 5: 203'), **DUR₂-[šu₂]** (STO 5: 10), **'DUR₂-[šu₂]** (STO 4: 50'), **DU[R₂-šu₂]** (STO 2: 182), **[DU]R₂-šu₂** (STO 2: 36), **[DUR₂-šu₂]** (STO 2: 25, 34, 42, 84), **šu-bur-ri** (STO 1: 174, 224), **šu-bur-'ri** (STO 1: 218)
- šuduš* ('one-sixth'): **IGI.6.GAL**₂**.'LA**¹ (STO 3: 163)
- šugidimakkū* ('hand-of-ghost'): **ŠU.GIDIM.MA** (STO 5: 148')
- šulluštu* ('three-fold, group of three'): **šu-lu-uš-ti** (STO 3: 7)
- šumēlu* ('left'): **GUB**₃ (STO 1: 16, 183), **GUB₃-ka** (STO 2: 95), **GUB₃-šu** (STO 1: 229), **GUB₃-šu₂** (STO 1: 163), **[GUB₃-š]u₂** (STO 1: 199), **[GUB₃-ka]** (STO 1: 229), **2,30** (STO 1: 152, 185), **'2,30**¹ (STO 1: 151)
- šumma* ('if'): **DIŠ** (STO 1: 1, 4, 8, 9, 10, 11, 13, 14, 19, 21, 26, 31, 32, 45, 46, 47, 67, 68, 70, 72, 74, 75, 77, 78, 80, 82, 106, 180, 248; STO 2: 1, 2, 7, 14, 15, 17, 19, 21, 44, 87, 89, 90, 92, 94, 96, 101, 108, 113, 115, 118, 122, 126, 127, 130, 133, 136, 139, 141, 142, 147, 151, 153, 156, 158, 159, 160, 162, 163, 165, 172, 174, 175, 177, 179, 182, 184, 186, 190, 200, 230, 233, 235, 238, 242, 262, 263; STO 3: 1, 14, 27, 33, 34, 35, 36, 37, 38, 46, 50, 77, 79, 81, 84, 88, 90, 137, 138, 139, 140, 141, 142, 143, 144, 146, 147, 165, 182, 208, 209, 210, 211, 222, 223, 224, 225, 226, 227, 230, 231, 232, 233, 235, 237, 238, 242, 244, 245, 246, 247, 249, 250, 252, 254; STO 4: 1, 3, 5, 7, 9, 11, 67', 133', 222'; STO 5: 1, 4, 6, 8, 9, 13, 15, 20, 21, 22, 25, 27, 30, 40, 45, 46, 48, 49, 55, 56, 69, 70, 119', 149', 225', 236'), **'DIŠ**¹ (STO 1: 17, 48, 73, 94, 247; STO 2: 9, 41, 47, 105, 245; STO 3: 93, 221, 228, 229; STO 4: 40', 43', 46'; STO 5: 66), **D[DIŠ]** (STO 2: 25), **[DIŠ]** (STO 1: 98; STO 4: 65'), **[DIŠ]** (STO 1: 33, 35, 42, 43, 44, 49, 50, 66, 97, 103, 178, 239, 243, 244, 245; STO 2: 10, 11, 12, 28, 31, 34, 37, 51, 120, 121, 122, 123, 124, 211, 212, 213, 214, 215, 216, 217, 219, 225, 251, 253, 254, 256; STO 3: 45, 70, 208, 209, 210, 211, 212, 213, 219; STO 4: 15, 35', 37', 38', 39', 48', 49', 51', 53', 54', 56', 62', 67', 218', 226'; STO 5: 237'), **DIŠ-ma** (STO 2: 84, 98), **šum-ma** (STO 3: 168), **'šum¹-m[a]** (STO 2: 207), **šum₂-ma** (STO 1: 92; STO 3: 8, 9, 10), **šum₄-ma** (STO 2: 171; STO 5: 229', 232'), **[šum₂-ma]** (STO 5: 57)
- šumu* ('name'): **MU** (STO 5: 234'), **MU.NE** (STO 3: 233), **MU.NI** (STO 3: 147)
- šūmū* ('garlic'): **SUM**^{šar} (STO 1: 72, 75, 95; STO 2: 78, 88, 96, 97, 106, 134, 152, 201; STO 3: 2, 14, 25, 68, 120, 140, 143), **'SUM**^{šar} (STO 1: 72), **u²SUM**^{šar} (STO 2: 91)
- šumuttu* ('beetroot'): **u²SUMUN.DAR** (STO 2: 142; STO 3: 60), **u²SUMUN¹.DAR** (STO 3: 154)
- šunamerimmakku* ('hand-of-oath'): **ŠU.NAM.ERIM**₂ (STO 5: 120'), **ŠU.[NAM.ERIM₂]** (STO 5: 148')
- šunū* ('chaste tree'): **g^{is}ŠE.NU** (STO 1: 97; STO 2: 18, 30, 45, 49, 120, 129, 132, 150, 152, 192, 195; STO 3: 4), **[g^{is}ŠE.NU]** (STO 2: 4, 129), **[g^{is}ŠE.NU]** (STO 2: 32), **g^{is}ŠE.N[U]** (STO 2: 203), **g^{is}ŠE.[NU]** (STO 2: 143), **[g^{is}ŠE.NU]** (STO 1: 96; STO 2: 35), **g^{is}ŠE.NU₂.A** (STO 2: 111, 259; STO 5: 219'), **g^{is}ŠE-nu** (STO 3: 13), **g^{is}šu-nim** (STO 2: 126)
- šupuhru* ('old cedar'): **g^{is}EREN.SUMUN** (STO 2: 143, 163), **g^{is}SU.'HU.RA**¹ (STO 5: 217')
- šurmēnu* ('cypress'): **g^{is}ŠUR.MIN**₃ (STO 1: 83; STO 2: 163; STO 3: 48; STO 5: 193', 204'), **g^{is}ŠUR.[MIN₃]** (STO 2: 235)
- šurnū* (a plant): **u²šur-ne₂-e** (STO 1: 43)
- šurru* ('to lean out'): **u₂-šer₃-šu** (STO 1: 221)
- šuruš* ('root'): **SUHUŠ** (STO 1: 17, 22, 43, 49, 78, 107; STO 2: 44, 109, 127, 130, 160; STO 3: 25, 26, 146, 149, 155, 156, 163, 167, 225, 226, 231, 233, 236, 237, 242, 243, 248, 249, 252; STO 5: 219'), **'SUHUŠ**¹ (STO 1: 245; STO 3: 165, 228), **SU[HUŠ]** (STO 2: 81), **šu-ru-uš** (STO 1: 8), **šu-ru-'uš**¹ (STO 1: 1), **šu-'ru-uš**¹ (STO 1: 1), **šur-šu-šu** (STO 1: 155)
- šuršummu* ('sediment, dregs'): **šur-šum-me** (STO 2: 101), **š[ur-šu]m-me** (STO 5: 4)
- šūšu*: ('liquorice'): **g^{is}šu-še** (STO 1: 1; STO 2: 29, 45, 116, 199, 261; STO 3: 237; STO 5: 1, 6), **g^{is}šu-še¹** (STO 1: 49), **g^{is}šu₂-še** (STO 1: 8), **g^{is}šu-ši** (STO 1: 107; STO 3: 23, 26, 155, 165, 225, 248, 249), **g^{is}šu-šum** (STO 1: 17)
- tabāku* ('to pour out, to evacuate, to be flaccid'): **D[UB.DUB]** (STO 5: 40), **tab-ku** (STO 3: 30), **u₂-tab-ba-kam** (STO 3: 29)
- tabālu* ('to take away'): **ta-tab-bal** (STO 3: 183)
- tahittu* ('dose, batch'): **ta-ḫi-it-tu₄** (STO 5: 64, 65), **t[ā²ḫi-it-ti]** (STO 5: 64)
- tāḫīzu* ('teaching, lore'): **ta-ḫi-zu** (STO 1: 252; STO 2: 267; STO 3: 258; STO 5: 241'), **[ta-ḫi-zu]** (STO 4: 261')
- takaltu* ('stomach'): **TUN₃-šu₂** (STO 1: 26), **'TUN₃-šu₂**¹ (STO 2: 245)
- takkussu* ('reed tube, pipette'): **g^{is}SAG.KUD** (STO 2: 192; STO 3: 212)
- tāmartu* ('viewing, reading'): **ta-mar-ti** (STO 1: 255; STO 2: 270; STO 3: 261; STO 5: 244'), **ta-'mar-t[ī]** (STO 4: 264')
- tangussu* (a small copper pot): **uruduŠEN.TUR** (STO 1: 41; STO 2: 144, 249), **uruduŠEN.T[UR]** (STO 5: 57), **uruduŠEN¹.[TUR]** (STO 3: 43), **uruduŠ[EN.T]UR** (STO 2: 6), **[uruduŠE]N.TUR** (STO 2: 27), **[uruduŠEN.TUR]** (STO 1: 35; STO 2: 36), **ŠEN.TUR** (STO 2: 182; STO 3: 71)
- tarāku* ('to beat, to throb'): **DUB**₂ (STO 2: 15)

- tarāšu* ('to extend, to stretch out'): *lit-ru-uš* (STO 1: 218, 223), [*lī*]-*it-ru-uš* (STO 1: 223)
- tarbašu* ('animal pen, stall'): **TUR**₃ (STO 5: 230'), *tar-ba-ši* (STO 1: 156)
- tarmuš* ('lupin'): ^{u2}*tar-muš* (STO 1: 2, 17, 69, 78, 98; STO 2: 187; STO 3: 65, 78; STO 4: 57'; STO 5: 42), ^{u2}*tar-'muš*¹ (STO 5: 218'), ^r^{u2}*tar-muš* (STO 1: 241), ^{u2}*tar-m[uš]* (STO 4: 47'; STO 5: 111'), ^{u2}*tar-muš*₈ (STO 1: 104, 107; STO 2: 52, 217; STO 3: 74), ^r^{u2}*tar-muš*₈¹ (STO 1: 98),
- tāru* ('to return, to do again, to turn into, to regurgitate'): **GUR** (STO 2: 127, 130, 263), **GUR-ma** (STO 2: 46, 50, 150, 226, 228, 231, 234, 236), [**GUR-m**]*a* (STO 2: 221), [**GUR-ma**] (STO 2: 224), **GUR.GUR** (STO 2: 245, 251), **GUR-šu** (STO 5: 237'), **GUR-<š**_{u2}[>] (STO 1: 1, 248), **GUR**.**'GUR**¹ (STO 5: 225'), **GUR.GUR-ra** (STO 1: 26; STO 2: 105, 133), **GUR**.**GUR-šu** (STO 3: 10), **GUR.GUR-š**_{um} (STO 2: 241), *e ta-tu-ra* (STO 1: 214), *i-tur-ru* (STO 3: 43), *u₂-tir-'ra*¹ (STO 3: 117), *u₂-tar-ra* (STO 3: 145, 251)
- tašniqu* (a disease): *ta-aš₂-ni-qa* (STO 2: 242)
- tē šipti* ('incantation-formula'): **TU**₆ **EN**₂ (STO 1: 7, 92, 137, 161, 172, 182, 184, 193, 204, 211, 227, 236; STO 3: 119), **'TU**₆ **EN**₂ (STO 1: 175) — see *tû* and *šiptu*
- tebû* ('to rise, to throb'): *ti-bi-š*_{u2} (STO 3: 46), *it-bi* (STO 3: 118), *'it-te¹-net-ba-aš-šum* (STO 1: 19)
- tibu* ('throbbing'): **ZI** (STO 3: 254), **'ZI**¹ (STO 4: 1)
- tigû* — see *nigkalagû*
- tinûru* ('oven'): **NINDU** (STO 3: 48, 249; STO 5: 53), **'NINDU**¹ (STO 3: 156; STO 5: 212'), **NIN[DU]** (STO 5: 16), [**NINDU**] (STO 5: 63)
- tiše* ('nine'): **9** (STO 3: 7), [**9**] (STO 2: 168)
- tišeā* ('ninety'): **90** (STO 2: 146; STO 3: 131)
- tišešer* ('nineteen'): [**19**] (STO 5: 196')
- tittu* ('fig'): ^{9th}**PEŠ**₃ (STO 1: 182)
- titurru* ('causeway, bridge'): *ti-tur-ra* (STO 3: 160, 241)
- tīyatu* (a plant): ^{u2}**DUR**₂.**NU.LUH.ĤA** (STO 5: 210'), **DUR**₂.**'NU**¹.**[LUH.ĤA]** (STO 2: 176), ^{u2}*ti-ia-tu* (STO 5: 121'), ^{u2}*ti-ia-ta*₅ (STO 1: 103, 162, 176, 198; STO 4: 57'), ^{u2}*ti-ia-ta*₅¹ (STO 5: 48), ^{u2}*ti-ia₂-ta*₅ (STO 2: 34, 142, 227), ^{u2}*ti-ia-a-ti* (STO 1: 68), [^{u2}*ti*]-*ia₂¹-ta*₅ (STO 4: 61'), *'ti-ia-ta*₅ (STO 1: 179),
- tû* ('incantation'): **TU**₆ (STO 1: 4, 7) — see *tē šipti*
- tugānu* ('an illness'): *tu-ga-na* (STO 3: 91)
- tugarû* (an interjection): *tu-ga-re-e* (STO 1: 160)
- tullal* ('you cleanse' plant): ^{u2}*tu-lal* (STO 1: 2; STO 2: 115)
- tumurû* (an interjection): *tu-'mu¹-re-e* (STO 1: 160)
- ṭābat amāni* (a kind of salt): **MUN a-ma-ni**₁ (STO 1: 10, 31; STO 2: 168, 253)
- ṭābat emesalli* (a kind of salt): **MUN eme-sal-li**₃ (STO 1: 109; STO 2: 164), **MUN 'eme¹-sal-li**₃ (STO 5: 50), [**MUN e**]*me-sal-li*₃ (STO 3: 48), **MUN e[me-sal]** (STO 2: 94)
- ṭābātu* ('vinegar' [pl. tantum]): **A.GEŠTIN.NA** (STO 1: 28; STO 2: 45, 80, 94, 110, 131, 140, 144, 215; STO 3: 15, 138; STO 5: 128', 213'), **A.GEŠTIN.N[A]** (STO 5: 68), **A.GEŠTIN.[NA]** (STO 2: 92), **'A¹.GEŠTIN.NA** (STO 5: 10), **'A.GEŠTIN.NA** (STO 3: 67), **A.'GEŠTIN.NA¹** (STO 2: 82), **'A¹.[GEŠTIN.NA]** (STO 5: 18, 69), [**A.GEŠTIN.NA**] (STO 2: 257)
- ṭābtu* ('salt'): **MUN** (STO 1: 9, 31, 47, 66, 102, 138, 176, 198, 212, 219, 228; STO 2: 80, 81, 93, 120, 143, 176, 182, 183; STO 3: 17, 24, 51, 65, 87, 91, 118, 120, 140; STO 5: 6, 35, 50, 132'), **'MUN**¹ (STO 1: 45; STO 3: 124), **M[UN]** (STO 3: 68), [**MUN**] (STO 2: 253), [**MUN**] (STO 3: 48) — see *ṭābat amāni*, *ṭābat emesalli*
- ṭābu* ('to be sweet; to feel good'): **DU**₁₀.**-ab** (STO 1: 15), **DU**₁₀.**GA** (STO 1: 246; STO 2: 168; STO 3: 30), **DU**₁₀.**G[A]** (STO 2: 171), **DU**₁₀.**GA-š**_{u2} (STO 2: 244), *ṭa-bi-u₂-ni* (STO 5: 233')
- ṭahû* (a culinary activity): *ṭe-ḥi* (STO 5: 231')
- ṭamû* ('to spin'): **NU.NU** (STO 1: 194)
- ṭēmu* ('thought, understanding'): *ṭe-en-š*_{u2} (STO 2: 187)
- ṭēnu* ('to grind up'): **ARA**₃.**ARA**₃ (STO 3: 49), **ARA**₃.**ti**₃ (STO 5: 69), *ṭe₄-ne₂-ti* (STO 5: 28), *ṭe₄-ne-ti*₃ (STO 2: 24)
- ṭerû* ('to smear'): **SUR** (STO 2: 16, 18, 20, 27, 46, 112, 157, 193, 226, 239, 244, 250, 261; STO 3: 45; STO 5: 5, 18), [**SUR**] (STO 2: 33), [**SUR**] (STO 2: 43), **SUR-ri** (STO 1: 25; STO 2: 212, 221, 224, 229, 231, 234; STO 3: 7; STO 5: 5), **'SUR¹-r[ī]** (STO 4: 59'), *te-ṭer₅-ri* (STO 2: 6, 30, 237; STO 4: 52'), *te-ṭer₅-rī*¹ (STO 2: 50), [*te-ṭer₅-rī*] (STO 2: 36), *te-<(ṭer-ri)>* (STO 2: 102, 129, 132, 150)
- ṭūbu* ('goodness, improvement'): **DU**₁₀.**GA** (STO 2: 240), **DU**₁₀.**G[A]** (STO 2: 171)
- ṭuppu* ('tablet'): **DUB.1.KAM**₂ (STO 1: 248), **DUB.2.KAM**₂ (STO 2: 263), **'DUB.5¹.[KAM₂]** (STO 5: 237'), *ṭup-pa-a-ni* (STO 1: 254; STO 2: 269; STO 3: 260; STO 5: 243'), *ṭup-pa-a-n[ī]* (STO 4: 263') — see *ištēn*, *šanû* and *ḥamšû*
- ṭupšarrātu* ('scribal lore, scholarship'): *ṭup-šar-ru-ti* (STO 2: 265), *ṭup-sar-ru-'tī*¹ (STO 1: 250); *ṭup-šar-ru-t[ī]* (STO 5: 239'), *ṭup-šar-'ru¹-t[ī]* (STO 3: 256)
- ṭurru* ('twine, thread'): **DUR** (STO 1: 194)
- ṭūru* ('opopanax'): ^{sim}**ĤAB** (STO 2: 101, 112, 127, 128, 193, 197, 235, 242; STO 5: 209', 216'), [^{sim}**ĤAB**] (STO 5: 11), [^{sim}**ĤAB**] (STO 2: 132), [^{sim}**ĤAB**¹] (STO 4: 50'), ^r^{sim}**ĤAB** (STO 1: 25; STO 2: 149; STO 5: 4)
- u* ('and'): **u** (STO 1: 16, 30, 31, 32, 45, 46, 47, 83, 85, 94, 99, 120, 140, 148, 166, 169, 176, 180, 185, 187, 196, 207, 211, 225, 226, 253; STO 2: 6, 10, 12, 16, 18, 62, 85, 93, 96, 106, 108, 110, 112, 113, 116, 120, 127, 133, 139, 141, 142, 147, 151, 155, 165, 168, 178, 189, 194, 202, 221, 224, 226, 227, 229, 232, 234, 236, 237, 239, 240, 244, 245, 250, 252, 258, 264, 268; STO 3: 26, 29, 36, 37, 38, 50, 69, 79, 83, 88, 118, 119, 124, 128, 129, 130, 145, 153, 164, 209, 210, 211, 215, 216, 223, 233, 235, 239, 247, 248, 251, 255, 259; STO 4: 5; STO 5: 5, 8, 25, 120', 128', 145', 146', 147', 199', 222', 234', 238'), **'u**¹ (STO 1: 41, 151; STO 2: 102, 173, 240, 251; STO 3: 155, 209, 232; STO 5: 242'), [**u**] (STO 1: 26, 35, 140, 143, 152, 169; STO 2: 166, 256; STO 4: 262'), **u**₃ (STO 1: 217, 222; STO 3: 252), **'u**₃¹ (STO 2: 191)
- ubānu* ('finger, toe'): **ŠU.SI** (STO 1: 183, 185; STO 2: 95), **ŠU.SI-ka** (STO 1: 185; STO 2: 183) — see *ubānu rabītu*
- ubānu rabītu* ('thumb'): **ŠU.SI-ka GAL-ti** (STO 1: 15)
- uḥūlu* ('alkali'): **NAGA** (STO 5: 210')
- uḥūlu qarnānû* ('horned alkali'): **NAGA SI** (STO 2: 15; STO 3: 48, 87, 91; STO 5: 35, 48, 49), **NAG[A S]I** (STO 5: 195'), [**NA**]**G[A 'SI**' (STO 3: 65), [**NAGA**] **SI** (STO 2: 3), [^{u2}**NAG**]**A SI** (STO 2: 212)
- ul* ('not'): **ul** (STO 1: 115, 136, 190, 202, 221, 226; STO 3: 30, 117), **'ul**¹ (STO 1: 211; STO 3: 119)
- ulḥah* (a kind of acacia): ^r^{9th.u2}**ul₄¹-ḥa-aḥ** (STO 4: 51')
- umāmu* ('animal, beast'): *u₂-ma-me* (STO 1: 141, 143), *u₂-ma-me*¹ (STO 1: 167), [*u₂-ma*]-**'mi**¹ (STO 1: 141)
- umma* ('thus, saying'): [**um-ma**] (STO 1: 195)
- ummi mē* ('mother of water' insect): **AMA A.A** (STO 3: 209)
- ummu* ('heat, fever'): **KUM**₂ (STO 2: 140; STO 3: 9; STO 5: 34), **'KUM**₂¹ (STO 5: 66), [**KJUM**]₂ (STO 2: 130), [**KUJUM**]₂ (STO 2: 108), *um-mi* (STO 2: 218), [*um-mi*] (STO 5: 27), *um-mu* (STO 5: 23), *um-ma-am* (STO 5: 22, 27), *um-m[a-am]* (STO 5: 20)
- ummu* ('mother'): [**um-mu**] (STO 1: 136)
- ūmu* 'day': **UD** (STO 1: 4; STO 2: 240), **'UD**¹ (STO 3: 41), **UD.MEŠ** (STO 2: 91), **UD-me** (STO 1: 41; STO 2: 107, 167, 250, 254; STO 3: 8), **'UD-me**¹ (STO 1: 34; STO 3: 7), **'UD¹-[me]** (STO 1: 33), **UD-um** (STO 1: 50), **UD.2.KAM**₂ (STO 1: 247; STO 2: 1), **UD.3.KAM**₂ (STO 2: 57, 241), **'UD.3¹.KAM** (STO 3: 32), **UD.7.KAM**₂ (STO 1: 95; STO 2: 58, 173), **UD[7.KA]M**₂ (STO 2: 152) — see *šinâ umî*, *šalāšat umî*, and *sebet umî*

upātu ('secretion, mucus, snot'): **u₂-pa-ti** (STO 1: 225) — see *ḥaḥḥu*
urānu ('anise'): ^{u2}**HA** (STO 3: 51; STO 5: 49), ^{u2}**HA**¹ (STO 2: 216), ^{u2}**TAL₂.TAL₂**
 (STO 2: 156)
urbatu ('rushes'): ^{u2}**NINNI₃** (STO 3: 158), ^{u2}**ur-ba-ti** (STO 2: 111),
^{u2}**ur-ba-ti** (STO 1: 24)
urmahḥu ('lion'): **UR.MAH** (STO 1: 189)
urnū (a kind of mint): ^{u2}**ur₂-ne₂-e** (STO 1: 103; STO 2: 148, 168; STO 4:
 37), ^{u2}**ur₂-ne₂-e**¹ (STO 2: 194), ^{u2}**ur₂¹-ne₂-e** (STO 1: 162; STO 2: 114),
^{u2}**ur₂-ne₂¹-e** (STO 2: 5), ^{u2}**ur₂¹-[ne₂-e]** (STO 5: 17), ^{u2}**u[r₂-n]e₂-e** (STO
 2: 107), ^{u2}**[ur₂]¹-[ne₂¹-e]** (STO 3: 70), ^{u2}**ur₂-nu-u** (STO 2: 142; STO 3: 88;
 STO 5: 47, 151), ^{u2}**ur₂¹-nu-u** (STO 3: 60), ^{u2}**[u]r₂-nu-u** (STO 3: 54), ^{u2}**[ur₂¹-ne₂-e**
 (STO 2: 52), ^{u2}**ur₂-n[u-u]** (STO 5: 156), ^{u2}**u[r₂-nu-u]** (STO 5:
 122), ^{u2}**ur₂-ne₂-e** (STO 2: 192), ^{u2}**[ur₂]¹-ne₂¹-e** (STO 2: 220), **[u]r₂-ne₂-e**
 (STO 3: 42)
urru ('daytime'): **ur-ra** (STO 2: 221, 232, 237, 239), **ur-ri** (STO 2: 224, 229,
 234), **ur-ri**¹ (STO 2: 227)
urū ('animal shed, barn'): **u₂-re-e** (STO 1: 118)
uršu ('mortar'): ^{na4}**NA.ZA₃.ḪI.LI** (STO 3: 214; STO 5: 63), [^{na4}**NA.ZA₃.ḪI.LI**]
 (STO 5: 61), [^{na4}**ur-ṣi**] (STO 3: 49)
uršū ('bedroom'): **ur-ṣi-ša₂** (STO 1: 159)
ūru ('genitalia, vulva, loins'): **GAL₄.LA** (STO 2: 122; 183), **u₂¹-ri** (STO 3: 95)
uṣurtu ('diagram, figure'): **GIŠ.ḪUR** (STO 3: 40)
uššuru ('to release'): **uš-šur** (STO 1: 190), **uš-šir₃** (STO 1: 215, 216)
uṭḫiru (a plant): **ut-ḫi-ra** (STO 3: 67)
utānu ('kiln'): **UDUN** (STO 4: 8)
uṭṭatu ('grain'): **ŠE** (STO 3: 130, 153, 223), **ŠE.MEŠ** (STO 1: 32; STO 2: 169,
 170; STO 3: 246)
uznu ('ear'): **GEŠTU.MIN** (STO 1: 249; STO 2: 264; STO 3: 255; STO 5: 238)
uzuzzu ('to stand'): **GUB-zu** (STO 3: 158), **GUB-za** (STO 2: 187), **[GU]B.GUB**
 (STO 2: 240), **it-ta-na-za-ʿaz¹** (STO 3: 111)
yāu ('mine'): **ia-tu-un** (STO 1: 115, 211), **ia-at-tu₂** (STO 1: 190), **ia-ut-tu** (STO
 1: 226; STO 3: 119)
zabālu ('to last, to linger, to suffer for a long period of time'):
u₂-za-bal-ma (STO 3: 145, 251)

Divine Names

Anu: ^d**a-nim** (STO 1: 191)
 Asalluḫi: ^d**asal-lu₂-ḫi** (STO 1: 90, 209, 211), [^d**a-sa**]-**luḫ** (STO 1: 120),
^d**asal-lu₂¹-ḫi** (STO 1: 226), ^d**asal-lu₂-ḫi**¹ (STO 3: 119)
 Damu: ^d**da-mu** (STO 1: 226), ^d**da¹-mu** (STO 3: 119)
 Ea: ^d**e₂-a** (STO 1: 191, 197, 210, 226), ^d**60** (STO 1: 211), ^d**e₂-a**¹ (STO 3: 119,
 123), ^d**[e₂-a]** (STO 1: 167), ^d**[e₂-a]** (STO 1: 142)
 Gula: ^d**gu-la** (STO 1: 90, 190, 211, 226, 253; STO 2: 189, 268; STO 3: 119, 259;
 STO 5: 230, 234), ^d**gu-la** (STO 1: 116), ^d**gu-[la]** (STO 1: 120), ^d**gu-la**¹
 (STO 5: 242), [^d**gu-la**] (STO 4: 262)
 Marduk: ^d**A[MAR.UT]U** (STO 1: 91), ^d**AMAR.UTU**¹ (STO 1: 172)
 Nabû: ^d**AG** (STO 1: 249; STO 2: 264; STO 3: 255; STO 5: 238)
 Ningirim: ^d**NIN.GIRIM**¹ (STO 1: 227)

Personal Names

Adapa: **[a-d]a-pa** (STO 1: 195)
 Assur-bāni-apli: ^m**AN.ŠAR₂-DU₃-A** (STO 1: 249; STO 2: 264; STO 3: 255),
^m**AN.ŠAR₂-DU₃-A** (STO 5: 238)
 Libūr-nādin: **li-bur-na-din** (STO 1: 200)
 Libūr-zāninu: **li-bur-za-ni-nu** (STO 1: 195)

zakāru ('to speak, to name, to swear'): **ta-zak-kar** (STO 5: 234)
zakû ('to be pure, to purify'): **tu-zak-ka** (STO 3: 246), **tu-zak¹-k[a]** (STO 3:
 245), **tu-ZAK** (STO 3: 151, 153, 156)
zappu ('tuft of hair, bristle'): **a-za-pi** (STO 2: 177)
zaqātu ('to sting'): **[GIR₂.GI]R₂-šu₂** (STO 2: 166)
zarû ('to scatter'): **ta-za-ru₃** (STO 1: 177; STO 2: 10), **ta-za¹-ru₃** (STO 5: 5),
ta-za-ru₃¹ (STO 2: 102)
zâru ('to turn, to twist'): **tu-zar-BI-ma** (STO 4: 10)
zē summati ('pigeon droppings'): **ŠE₁₀ TU**^{mušen} (STO 2: 248; STO 3: 5), **ŠE₁₀**
^{mušen} (STO 2: 7; STO 1: 39), **ŠE₁₀ TU**^{mušen}.**MEŠ** (STO 2: 227),
^{mušen} [**ŠE₁₀ T]U**^{mušen}.**MEŠ**] (STO 2: 85)
zēru ('seed'): **NUMUN** (STO 1: 24, 96, 97, 107; STO 2: 15, 79, 97, 111, 118,
 141, 152, 156, 162, 184, 185, 188, 203, 204, 220, 228, 230, 232, 233,
 238, 243, 259; STO 3: 3, 4, 5, 19, 154, 155, 211, 247, 248; STO 5: 3, 8,
 19, 217, 219), **NUMUN**¹ (STO 2: 223; STO 3: 229), **N[UMUN]** (STO 3:
 128), **[NUMUN]** (STO 3: 54; STO 5: 62)
zēzēnu (a disease): **ze-e-ze-na** (STO 2: 179)
zibānitu ('scale, balance'): ^{u2}**zi-ba-ni-ti** (STO 5: 211)
zibû ('black cumin'): ^{u2}**GAMUN.GE₆** (STO 1: 69; STO 2: 88, 97, 217),
^{u2}**GAM[UN.GE₆]** (STO 2: 51), ^{u2}**GAMUN.GE₆**^{sar} (STO 2: 100), ^{u2}**zi-ba-a**
 (STO 2: 91)
zikaru ('male'): **NITA₂** (STO 1: 17, 22, 107; STO 2: 44, 127, 130, 225; STO 3:
 25, 149, 242), **[NITA₂]** (STO 1: 78)
zīmû ('appearance, looks'): **MUŠ₂.MEŠ-šu₂** (STO 3: 29), **SAG.MEŠ-šu₂** (STO
 2: 166)
zīr karši ('twisting of the stomach'): **zi-ir kar-šum** (STO 1: 216, 222), **zi-ir**
¹**kar-šu₂** (STO 1: 86) — see *karšu*
zīru ('twisted'): **zi-ra** (STO 1: 230) — see *zīr karši*
zû ('excrement'): **ŠE₁₀** (STO 3: 208), **zu-u₂-šu₂¹** (STO 1: 114), **ze-e** (STO 1:
 186) — see *zē summati*
zumru ('body'): **SU-šu₂** (STO 1: 161, 225; STO 2: 260; STO 3: 147, 233, 252),
¹**SU-šu₂** (STO 3: 223)
zūtu ('sweat'): **IR**¹ (STO 3: 28), **zu-¹-ti** (STO 1: 225)

Ninmah: ^d**nin-mah** (STO 5: 234)
 Ninurta: ^d**nin-urta** (STO 1: 253; STO 2: 268; STO 3: 259), ^d**nin-urta**¹ (STO 5:
 242), [^d**nin-urta**] (STO 4: 262)
 Sîn: ^d**30** (STO 1: 153, 156)
 Šarpanitu: ^d**zar-pa-ni-tu₄** (STO 1: 5)
 Šakkan: [^d**ŠAKKAN**]₂ (STO 1: 135)
 Šamaš, the sun: ^d**UTU** (STO 1: 142, 150, 153, 154, 156, 165, 168, 207; STO 2:
 160, 170, 189; STO 3: 225), [^d**UTU**] (STO 1: 140), ^d**UTU**¹ (STO 1: 172),
^d**[UTU]** (STO 1: 140)
 Tašmētu: ^d**taš-me-tu₄** (STO 1: 249; STO 3: 255), ^d**[taš]-me¹-tu₄** (STO 5:
 238), ^d**taš-m[e-t]u₄** (STO 2: 264)

Geographical Names

Aššur: **AN.ŠAR₂^{ki}** (STO 1: 249; STO 2: 264; STO 3: 255), [**AN.ŠAR₂^{ki}**] (STO 5: 238')

Makkan: **ma₂-kan^{ki}** (STO 1: 153)

