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FORERUNNERS TO UDUG-HUL

SUMERIAN EXORCISTIC INCANTATIONS

WITH 1 FIGURE AND 20 PLATES



FRANZ STEINER VERLAG WIESBADEN GMBH
STUTTGART 1985

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To my wife

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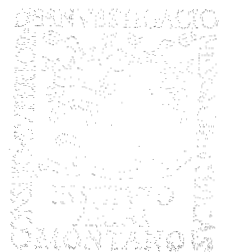
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LIST OF ABBREVIATIONS

The following abbreviations do not appear either in the *Chicago Assyrian Dictionary* or in R. Borger, *Handbuch der Keilschriftliteratur*:

BBVO = H. Nissen and J. Renger, *Mesopotamien und seine Nachbarn* (Berliner Beiträge zum Vorderen Orient 1982)

CA = J.S. Cooper, *The Curse of Agade* (Baltimore 1983)

EJN = A.A. Al-Fouadi, *Enki's journey to Nippur: the Journeys of the Gods* (University of Pennsylvania Dissertation, 1969)

Eridu = M.W. Green, *Eridu in Sumerian Literature* (University of Chicago Dissertation 1975)

EWO = C.A. Benito, "Enki and Ninmah" and "Enki and the World Order" (University of Pennsylvania Dissertation 1969)

ID = W. Sladek, *Innana's Descent to the Netherworld* (Johns Hopkins University Dissertation 1974)

Lugale = J. van Dijk, *LUGALE UD ME-LĀM-bi NIR-GĀL* (Leiden 1983)

Matouš Festschrift = *Festschrift Lubor Matouš*, edited B. Hruška and G. Komoróczy (Budapest 1978)

Mesop. = Mesopotamia, Copenhagen Studies in Assyriology

MEE = Materiali Epigrafici di Ebla

SBTU = Spätbabylonische Texte aus Uruk

St Pohl = Studia Pohl, Dissertationes Scientifcae de Rebus Orientis Antiqui

St Pohl SM = Studia Pohl, Series Maior

TIT = T. Jacobsen, *Toward the Image of Tammuz*, edited by W.L. Moran (Cambridge, Mass. 1970)

UH = The Udug-hul Series (*Utukkū Lemnūtu*)

UHF = Forerunners to Udug-hul

UnDiv. = *Unity and Diversity. Essays in the History, Literature, and Religion of the Ancient Near East* (ed. H. Goedicke and J.J.M. Roberts, Baltimore 1975)

PREFACE

The incantations included within this volume represent a harvest of new information concerning the languages, literature, and religion of Mesopotamia. Although the general picture of incantation literature from the second millennium is not substantially altered, many new details emerge. It should be emphasized that the present volume is only one part of a larger project, which is now in progress, to publish all the Udug-hul incantations, in which many of the problems posed by these literary masterpieces will be more generally discussed. The presentation of this book, however, presupposes a specialist knowledge of Sumerian and Akkadian, as well as of the intellectual context in which these texts were composed and transmitted.

Four scholars have made significant contributions to this volume, namely Thorkild Jacobsen, W.G. Lambert, D.O. Edzard, and I.L. Finkel, each of whom read the manuscript in its various stages and made many corrections and suggestions. I am grateful not only for their collaboration and advice, but also for the hospitality extended to me in Munich, Birmingham, and Bradford (N.H.). These scholars deserve credit for many of the insights into these texts, although the responsibility for errors is entirely my own.

Access to this material was originally given to me by Prof. B. Kienast, who sent me the photographs and his own transliterations of these texts, and I am grateful for his efforts as editor of the *Freiburger Altorientalische Studien*.

I am particularly grateful to Veysel Donbaz and Fatma Yıldız, and to the Director of the Istanbul Arkeoloji Müzeleri for many kindnesses and for permission to republish these tablets. I would also like to thank Dr. L. Jakob-Rost, Director, Vorderasiatisches Museum, Berlin, for permission to republish the VAT texts, and to Dr. E. Klengel and J. Marzahn for their assistance. Thanks are also due to Prof. Å. Sjöberg for permission to collate and reproduce the published copies of tablets in the Babylonian section of the University Museum, and to Prof. Erle Leichty for photographs, as well as to the Trustees of the British Museum for permission to republish their tablets. Profs. W.W. Hallo and J.J. van Dijk have kindly allowed a preview of relevant incantations in YOS 11.

Finally, I would like to acknowledge a grant from the Alexander von Humboldt-Stiftung to spend the 1980-81 academic year at the Institut für Assyriologie und Hethitologie in Munich, and for visits to Berlin and Istanbul during that year. Subventions towards the cost of producing this book have been generously provided by the Humboldt-Stiftung, the British Academy, and Mr. Walter Charles Blum of Stamford, Conn. The manuscript has been prepared and typeset by Imogen Bertin using the Oxford University Monotype Lasercomp. The advice and cooperation of University College London Computer Centre and Oxford University Computing Service has been greatly appreciated.

M.J. Geller
London, 1984

Introduction

The incantations known as Udug-hul-a-kam rank as one of the most important collections of incantations from Mesopotamian antiquity, with exemplars spanning from the Old Akkadian to the Seleucid periods. These incantations have long been recognised for their philological and literary interest, and passages have been extensively quoted in the Akkadian dictionaries and in the secondary literature. In the many years that have elapsed since Reginald Campbell Thompson produced copies of these incantations in CT 16 and 17 (1903), with an accompanying edition of these texts in his *Devils and Evil Spirits of Babylonia* (1903-4), Campbell Thompson's work has never been superseded or replaced, despite the wealth of new sources which have been identified since his day.

The present work is intended as a first step towards a scientific edition of the complete Udug-hul Series, known also by its Akkadian title, *Utukkū Lemnūtu*, which was compiled into a series consisting of sixteen tablets. The incantations edited in this volume comprise the Forerunners to Tablets III-VIII of the Udug-hul Series, the tablets of Udug-hul best documented from second millennium sources.¹ Many of the texts in this corpus were utilised by Adam Falkenstein in his analysis of the structure of Sumerian incantations, in his *Haupttypen der Sumerischen Beschwörung* (LSS NF 1, 1931), although Falkenstein worked from inadequate photographs, which obscured many of the details of these incantations. Thanks to Professor B. Kienast, the author was able to make provisional copies from Falkenstein's photographs, which were later collated and corrected from the original tablets to produce the plates in this volume. Remarkably, many of Falkenstein's conclusions are still valid, but the material can now be evaluated on a more sound basis, from direct study of the tablets.

It is somewhat unfair to the literary achievement of the Sumerian authors of these incantations to refer to them as "forerunners", with a retrospective arrogance which assumes that the literary pinnacle was the creation of a bilingual recension. No such slur is intended. The term "forerunner" serves merely as a convenient label, since the material is best known from Late Assyrian and Late Babylonian sources. On the contrary, studying the Forerunners to Udug-hul separately, rather than merely incorporating them into a *Partitur* of the Series, is intended to focus attention on the Sumerian of these incantations, and particularly the grammar and literary parallels, independent of the late duplicates.² Most of these incantations will of course be re-edited together with the late Series, but with an entirely different emphasis.

The Manuscripts

The manuscripts of the Udug-hul Forerunners require special scrutiny, since they provide important evidence for the literary composition of Sumerian incantations. When taken together, they are witnesses to the fact that compilations of incantations were already taking place in the Old Babylonian period, although no evidence yet

Manuscript Chart

Fig. 1



A - Ni 623+ 2320

B - Ni 631

C - Ni 2676+

E - CBS 591

F - CBS 1532

exists for a "Series" with a fixed order of tablets. The following general observations can be made:

Manuscripts G, H, I, and J in this corpus are all single-column tablets containing only one Udug-hul incantation. These tablets are all of similar appearance, and may in fact originate from the same literary archive, perhaps in Sippar. These manuscripts suggest that Udug-hul incantations existed individually prior to being collected under a general rubric (cf. Falkenstein, LSS NF1 8), since none of these incantations contains the rubric, ka-inim-ma udug-hul-a-kam. Similarly, Ms. L contains a single Udug-hul incantation on the obverse, but snake incantations on the reverse. The likelihood that these manuscripts were extracts from a collection of incantations is reduced by the fact that they lack Udug-hul rubrics.

The multi-column library manuscripts from the Khabaza Collection and Nippur archives (Mss. A, B, C, D, E and F) represent literary compilations of Udug-hul incantations which are comparable to manuscripts of the later Series. Although most of the incantations can be identified in the Udug-hul Series, the sequential arrangement of the Forerunner incantations differs considerably from the arrangement of the sixteen-tablet Series, since most multi-column Forerunner manuscripts contained incantations from more than one tablet of the late composition.

According to evidence produced by van Dijk, HSAO 238f., the process of serialisation of cultic and ritual texts was already known in the Old Babylonian period, with the clearest evidence from a scorpion incantation VAT 8379: šu-nigin 22 ka-inim-ma gir-tab eme-gi₇ "Total: 22 Scorpion incantations; Sumerian". Cf. also YOS 11 69, which reads at the bottom: 4 ka-inim-ma "four incantations", although in neither case is a fixed order of incantations implied. The only comparable evidence from the Udug-hul Forerunner corpus occurs at the end of Ms. A, which is lamentably fragmentary:

[ka-inim-ma udug-hul]-a-kam
[šu-nigin? 12? udug-hul]-a-kam
[.]-šUB

The second line may well have contained a reference to the number of Udug-hul incantations in this collection, corresponding to VAT 8379 above. A tantalising problem occurs in the third line: could this line be a catchline, ending in a verbal form -ru or -šub? Unfortunately, no known Udug-hul incipit corresponds to this suggestion, so the answer must remain obscure, and with it the only possible evidence for an Old Babylonian Udug-hul "Series".

The rubric ka-inim-ma udug-hul-a-kam does not appear to refer to any particular incipit, although the possibility cannot be ruled out, in the light of BAM 150 13: ÉN UDUG.HUL.A.MEŠ *tamannu* "recite the incantation (beginning) 'they are the evil Udug demons'". There is no Old Babylonian evidence, however, to indicate specifically what is meant by udug hul-a-kam in the rubrics. As for the rituals, the information provided in these forerunners is so sparse as to provide almost no notion about how, when, and where their incantations were applied, or against which ailments.

The chart (Figure 1) provides a survey of the contents of each of the multi-column manuscripts, using as a basis the sequence of incantations as they appear in the late

Series. Each incantation is thus labelled according to its position in the late Series, i.e. III a = the first incantation of Uduḡ-hul Tablet III.

1) Ms. A (Ni 623 + 2320) contains five incantations from Uduḡ-hul III, two incantations from Uduḡ-hul IV, at least four unidentified incantations, and one incantation which is completely erased (UHF 234-245). Only one Uduḡ-hul rubric appears on the manuscript, at the very end, while most of the other rubrics read ka-inim-ma e-sír-dib-bé-da-kam (except for UHF 54 and 72). The incantations are known from the following incipits:

UH III a (UET 6 391:1):	nam-tar-líl-lá an-na mu-un-nigin-[nigin]
UH III b (CT 16 1:23):	e-ne-ne-ne maškim hul-a-meš
UH III c (CT 17 47 106c):	den-ki e-ne nin-ki e-ne
UH III d (CT 16 4:128):	gá-e lú-mu ₇ -mu ₇ sanga-mah-a den-ki-ga me-en
UH III e (CT 16 5:170):	gá-e namma me-en gá-e den-ki-ga me-en
UH III f (CT 16 5:204):	gá-e lú den-ki-ga me-en
unidentified:	
unidentified:	gišma-nu dim an-n[a-ke ₄]
unidentified:	mul an-[gin ₇]
unidentified:	udug hul sila-a šu bar-ra-ām nam-tag-tag-dè-a
unidentified:	gá-e lú! sanga! den-ki-ga me-en
UH IV a (CT 16 9:1):	a an-né ri-a-meš dumu ki-in-du tu-da-meš

It is worth noting that this manuscript contains incantations from two tablets of the late Series, III and IV, in the same sequence in which they occur in the late recension. Since there is no doubt that Ms. A is Old Babylonian, the sequence of these particular incantations must have already become fixed at an early date, but combined with other incantations which did not survive or were not accepted in the late Uduḡ-hul Series.

2) Ms. B (Ni 631) contains two unidentified incantations (col. i-ii, vi), and nine incantations known from UH V-VII, which have the following incipits:

UH V e (CT 16 15 iv 40):	níg-è níg-è níg-nam-ma uš-bu
UH V f (CT 16 15 iv 60):	ur-sag imin-na a-rá[. .]-meš
UH V g (CT 16 15 v 28):	imin-na-meš imin-na-meš
unidentified:	imin-na-meš imin-na-meš
UH V h (CT 16 16 vi 1):	ki-sikil é-gal edin-na-ta udug hul mu-un-da-ru-uš (restored after von Weiher SBTU II 6 20).
UH VII b (CT 16 25:42):	udug hul a-lá hul lú ge ₆ -sá(var. bar)-a-šè sila-a gib-ba; duplicated in Mss. C and E.
UH VII c (not in CT 16):	udug hul a-lá hul gidim hul gal ₅ -lá hul kur-ta im-ta-è; duplicated in Ms. C.
UH VI i or j (?):	(incipit lost: cf. CT 16 33:199ff.)

UH VI c (CT 16 31:117):	udug hul gál šaga _x šè-ab-AK-AK
UH VII a (CT 16 24:1):	udug hul sila-ba á-úr-da DU-DU; duplicated in Mss. C, E, I, and J.

The tablet has been poorly joined, which makes matching up the lines difficult.

Two signs remaining from a colophon appear to be numerals indicating the total number of lines on the tablet, reading [šu-nigin x]44.

3) Ms. C (Ni 2676 + 2997 + 4017 + 4018) contains partial Akkadian glosses throughout. All of the incantations can be identified, except for the final incantation on the reverse, which is fragmentary. The incantations in this tablet are known with the following incipits:

UH VII a (CT 16 24:1):	udug hul sila-ba á-úr-da DU-DU; duplicated in Mss. B, E, I, and J.
UH VII b (CT 16 25:42):	udug hul a-lá hul lú ge ₆ -sá(var. bar)-a-šè sila-a gib-ba; duplicated in Mss. B and E.
UH VII c (not in CT 16):	udug hul a-lá hul gidim hul gal ₅ -lá hul kur-ta im-ta-è; duplicated in Ms. B.
UH VII d (CT 16 37:14):	udug hul an-edin-na DU-a; duplicated in Ms. F.
UH VII e (not in CT 16):	udug hul a-lá hul lú-ra ba-gub-ba
UH VII g (CT 16 26 iii 46):	udug hul edin-na-zu-šè
UH VIII a (CT 16 27:1):	hul-gál hé-me-en hul-gál hé-me-en
unidentified:	[. . . .] šu TUR-lá (this may only be a catchline).

Since Ms. C is the only bilingual (or rather, partially bilingual) tablet among the Forerunner sources, the age of C relative to the other manuscripts is a pertinent issue. Since all of the texts are undated, the question can only be tentatively answered on internal grounds, by comparing the palaeography, contents, and structure of C to the other Forerunners as well as to late textual traditions.

Although the script of Ms. C is not easy to identify chronologically, the sign forms most resemble Middle Babylonian signs from Nippur (cf. Clay BE 14 75ff.), particularly signs such as kù and sikil (cf. Fossey Manuel II No. 30436 and 33316). The orthography itself does not offer conclusive evidence for dating: the glosses use Diš for *ana* and Aš for *ina*, and both šá and ša for Akkadian /ša/, but one should take into consideration that glosses may have used unconventional writings (for Nippur at least) to save space. Ms. C. shows both lú-u₁₈-lu (779) and lú-ùlu (850) for "man", with the former being typically late and the latter being a characteristically Old Babylonian orthography. Certain older writings do appear in the glosses, such as the use of TA for *tá* (805).

More suggestive, however, is the fact that C includes lines of text which appear in the late recension of Uduḡ-hul, but not in other Forerunner sources: lines 653-654 appear in C and in CT 16 24:12 and 15, but not in Mss. B, E, or I, and similarly, lines 828-831, in which the closing formula in C is identical with that of the late duplicates, but quite

A) The use of the morpheme /ED/:

UHF
 i-bu-bu-dè-eš (18)
 šub-ba-dè (315)
 nam-ba-gá-gá-dè-en (341-2)
 im-ma-an-ku₄-ku₄-dè-dè (458)
 ku₄-ku₄-da (574)
 sur-ru-da (706)

CT 16-
 i-bú-bú-eš-àm (1:36)
 šub-ba (10 iv 47+)
 nam-ba-da-an-gá-gá (11 vi 5-9)
 im-ma-da-an-ku₄-ku₄ (16 vi 13)
 ku₄-ku₄-e-dè (31:103)
 sur-sur-re-e-[dè] (25:52)

B) Indications of person and number:

UHF
 mu-un-da-gá-gá-aš (31)
 ba-ni-dab₅-dab₅-bé-eš (33)
 nam-ba-sug-sug-ge-eš (51)
 i-du₁₂-du₁₂-dè-eš (368)
 hé-e-pà (53)
 nam-mu-da-te-ge₂₆-dè-en (108)
 (cf. also 109-11)
 nam-ta-bal-e-en (516)
 nam-ba-ab-gi₄-en (570)
 nam-ba₇zi-zi-in (572)
 nam-ba-nigin-e-dè-en (853)
 ba-ni-in-sù (651)
 mu-un-ne-e-gál (251)

CT 16-
 mu-un-da-gá-gá (2:57; CT 17 47)
 ba-ni-in-dab-dab-bé (2:59; CT 17 47)
 nam-ba-DU-DU-dè (CT 17 47:104)
 i-du₇-du₇-dè (12:24)
 hé-pà (CT 17 47:107a)
 nam-ba-te-ge₂₆-e-dè (6:214)
 (cf. also 6:216, 220)
 na-an-ta-bal-e (32:163)
 nam-bi-in-gi/gi₄ (30:51+)
 nam-ba-zi-zi (30:55+)
 nam-ba-nigin-e-dè (26 iv 27)
 ba-ni-in-sù-eš (24:10)
 mu-ni-i[n-gál] (9:10+)

C) Use of the ergative particle:

UHF
 ba-ni-dab₅-dab₅-bé-eš (33)
 mu-da-gál (106)
 i-sug-sug-bé-eš (393)
 nu-gi₄-meš (369)
 nu-tag₄-tag₄ (694)
 nu-un-tuku-tuku (713)
 nu-un-tuku-a (865)

CT 16-
 ba-ni-in-dab-dab-bé (2:59; CT 17 47)
 mu-un-da-an-gál (6:211)
 mu-un-sug-sug-ge-eš (15 v 16)
 nu-un-gi₄-a-meš (12:28)
 nu-un-tag₄-tag₄ (25:46)
 nu-tuku-tuku (24 ii 10+)
 nu-tuku-a (28:42)

D) Reduplication of roots and hamtu/marû distinctions:

UHF
 nam-ba-da-an-bal-e-dè (52)
 ba-an-gu₇ (321)
 hé-en-ši-in-gi₄ (357)
 hé-gaz-gaz (515)
 nu-un-bar-re (707)
 ba-ab-ùr-re / bí-ib-bu-re (676)
 dutu-è-da (846)

CT 16-
 nam-ba-bal-bal-e-dè (CT 17 47:106)
 ba-an-gu₇-e (unpublished)
 hé-en-ši-in-gi₄-gi₄ (11 vi 42)
 hé-en-ta-gaz (32:161)
 nu-bar-ra (25:54+)
 ba-ab-bu-ra (24:26)
 dutu-è-a (25 iv 13)

Variations of the verbal roots (or orthographic differences) may occur:

UHF
 nam-ba-sug-sug-ge-eš (51)
 i-sug-sug-bé-eš (393)
 ba-ra-duru-dè-en (112)
 mu-un-ši-du-en-na (382)
 mu-un-ši-in-ge-en (568)
 mu-un-ši-in-gi₄-en-àm (39)
 mu-un-si-si-ga (558)

CT 16-
 nam-ba-DU-DU-dè (CT 17 47:104)
 mu-un-sug-sug-ge-eš (15 v 16)
 ba-ra-an-da-dùr-ù-dè-en (6:222)
 mu-un-ši-in-gen-na (BAM 508 iv 23)
 mu-un-ši-in-gen-na (30:47+)
 mu-un-ši-in-gen-na (2:70)
 mu-un-sig-sig-ga (30:35+)

E) Variations in the form and use of the copula:

UHF
 i-bu-bu-dè-eš (18)
 mu-un-ši-in-gi₄-en-àm (39)
 è-meš (252)
 gù-dé-dé-meš (363)
 nu-gi₄-meš (369)
 kaskal-la (381)
 dingir-re-e-ne-meš (391)
 gub-bu-meš (392)
 nu-tuku-meš (407)
 imin-kam (415)
 mu-un-tar-re-eš (806)

CT 16-
 i-bú-bú-eš-àm (1:36)
 mu-un-ši-in-gen-na (2:70)
 im-te(var. ta)-è-a-meš (9 i 11 + UET 6
 391:8)
 gù-dé-dé-a-meš (12:14)
 nu-un-gi₄-a-meš (12:29)
 kaskal-àm (BAM 508 iv 22)
 dingir-re-e-ne-a-meš (15 v 13 [variant])
 gub-ba-meš (15 v 14)
 nu-tuku-a-meš (15 v 41)
 imin-na-meš (15 v 56)
 mu-un-tar-re-eš-àm (37:26)

These variations merit further study.

F) Variations in the verbal structure (preformatives, prefixes, etc.):

UHF
 i-gal (105)
 è-meš (252)
 i-sù-a (325)
 i-sug-sug-bé-eš (393)
 nam-mu-un-na-te-ge₂₆-dè (398)
 mu-ri-in-kéš (514)
 sù-a (554)
 ba-tún-tún (561)
 mu-un-si (672)
 ù-um-ma-dah-e (680)
 hé-e-pà (688)
 è-ib-ta (577)

CT 16-
 mu-un-da-an-gál (6:209)
 im-te(var. ta)-è-a-meš (9 i 11 + UET 6
 391:8)
 sù-ga (unpublished)
 mu-un-sug-sug-ge-eš (15 v 16)
 ba-ra-an-te-ge₂₆-da (15 v 23)
 kéš-da-ke₄ (32:159)
 ba-an-sù (30:27+)
 tún-tún (30:41+)
 u-me-ni-si (24:21)
 hu-mu-ra-ab-dah-e (24:32)
 u-me-ni-pà (25:38)
 ib-ta-è (31:108)

G) Variations in the use of postpositions:

UHF	CT 16-
urugal-la (251)	urugal-la-še(var. aš) (9 i 9+)
ušbar ₆ -ra-na-ka (373)	ušbar ₆ -a-ni-ta (12:40)
ur-sag den-lil-lá (393)	ur-sag kalag-ga den-lil-lá-ke ₄ (15 v 16)
silá si-ga (396)	silá-a sig-ga-ke ₄ (15 v 21)
abzu (402)	abzu-ta (15 v 30)
šu-ni-a (455)	šu-a-ni-še (16 vi 7)
kilib-ba (562)	kilib-bé (30 unpublished)
egir-gá (570)	egir-mu (30:51)
e-sir-ra (647)	e-sir-e (24:1)
dingir-ra-ni-še (689)	dingir-ra-na-še (25:40)
níg-na-me/níg-nam-e (694)	níg-nam-ma (25:46)
đutu-šu-a-še (847)	đutu-šu-a (25 iv 15)
gidim-e-ne-ke ₄ (848)	gidim-ma-ke ₄ (25 iv 19)
kúkku-zu-še (854)	kúkku-ga-zu-še (26:31)

These are only intended as a sample of the type of variations between grammatical forms occurring in the Forerunners and late recension, ignoring lexical differences between corresponding lines. A full treatment of the variations will have to take into account conflicting manuscript traditions in the late copies.

Finally, the third plural *marû* verbal suffix -NE is always rendered as -dè in this corpus, following Jacobsen's suggestion in AS 16 99¹⁹, for which supporting evidence is cited in the Commentary below.

The Role of Asalluhi in Forerunners to Uduḡ-hul

In Falkenstein's classic study of the literary patterns of Sumerian incantations, he assumed the roles of Enki and Asalluhi to be identical with those of Ea and Marduk, even referring to the ubiquitous dialogue between Enki and Asalluhi as the "Marduk-Ea-Typ" (LSS NF1 44ff.). Since no attempt was made to separate the Forerunners from later duplicates, Falkenstein's treatment begs the fundamental question as to whether Enki-Ea and Asalluhi-Marduk can be assumed to be identical gods in incantations from early periods.

The discussion has most recently been taken up by W. Sommerfeld (AOAT 213 16-18), who argues that Asalluhi and Marduk were identified in the Old Babylonian period, partially because "beide Götter sehr ähnliche Züge hatten" (*ibid.* 16), and because at least one Old Babylonian bilingual incantation, CT 4 8a, translates Asalluhi's name with that of Marduk. The problem with this focus on the identification of Asalluhi and Marduk is that it obscures some of Asalluhi's individual characteristics, partially because of Marduk's rise to prominence in the Old Babylonian period. The Forerunners to Uduḡ-hul offer some insights into Asalluhi, independent of his Marduk connections.

It must be noted, first of all, that no positive evidence has yet appeared to corroborate Asalluhi's role in incantations as an exorcist. In the Temple Hymns, for instance, Asalluhi of Ku'ar is referred to as *lú kal-kal* "the esteemed one" (Sjöberg TCS 3 25:140)⁵, in contrast to Ningublaga, Baba, and Ninisinna, who are called *maš-maš* or *a-zu-gal* (*ibid.* lines 150, 268, and 390). Similarly, the Old Babylonian hymn to Asalluhi of Ku'ar (UET 6 69) makes no specific reference to him as exorcist or healer. The silence of these sources may be entirely coincidental, since Asalluhi may have been "esteemed" (*kal*) as a healer, but thus far incantation texts comprise the only surviving sources on Asalluhi as an exorcist. Nevertheless, the possibility may be entertained that Asalluhi's role as exorcist may have stemmed from the proximity of Ku'ar to Eridu,⁶ which resulted in the merging of the Eridu and Ku'ar pantheons, with the two patron gods of each city, Enki and Asalluhi, becoming associated as father and son.⁷ Once Asalluhi of Ku'ar was known as a citizen (or son) of Eridu and chief son of Enki, he shared the tasks of exorcism with Enki, whose own participation in incantations and magic is unquestionably early.⁸

The above hypothesis contradicts a theory posited by van Dijk, that since Ku'ar was a city known as "non-Sumerian speaking"⁹ as well as the city of Asalluhi, "Grossexorzist von Eridu", it is tempting to identify Ku'ar as the home of the non-canonical incantations in Subarian-Elamite languages.¹⁰ Van Dijk's arguments, however, are partially based upon a miscopied sign in CT 16 6:239-240 (collated) which reads:

eriduki ku'ar(A.HA)ki-še mu-un-na-ri ḫé⁷-me-en

ša ina eri₄-du₁₀ u ku-ma-ri ḫe⁷-hu-ú ana-ku

The reading *ku-ma-ri* (= *kuwari*/Ku'ar) is supported by *ku-mar* (CT 51 105:21-22)¹¹, although van Dijk, following Gelb (Hurrians 94ff.) read *šu-ba-ru*, associating A.HA^{ki} with Subaru, and hence with the Subarian-Elamite incantations. Once this reference to Ku'ar as Subaru is removed, van Dijk's argument is weakened, since Ku'ar cannot be definitely associated with the incantations at all, nor can Asalluhi of Ku'ar be considered on *a priori* grounds a god of exorcism, before his adoption by Enki into the Eridu pantheon.

It is clear that by the Ur III period, Asalluhi appears prominently in incantations, together with Enki and Ningirimma, by virtue of his titles as "son of Enki" and "son of Eridu", but in a position which was relatively subordinate to the senior gods of exorcism. Falkenstein drew attention to an Ur III example of the Enki-Asalluhi dialogue, in which Asalluhi personally introduced the patient to Enki: *dasal-lú-hi-e den-ki-še lú mu-ši-in-gi₄-gi₄* "Asalluhi introduced the man to Enki",¹² while in a late incantation Enki himself noted the patient's discomfort, without benefit of Asalluhi as intermediary.¹³ These illustrations of Asalluhi's subordinate role are supported by evidence from the Uduḡ-hul Forerunners, in which Asalluhi's name is on several occasions omitted in an Old Babylonian manuscript, but his name is supplied by late duplicates. All three instances occur in the formulaic "Legitimationstyp" sequence (Falkenstein LSS NF1 23ff.):

UHF	Late
A) 4-6:	UET 691:2-4
[gá-e lú ^{de}]n-ki-ga me-en	gá-e lú ^{den} -ki-ga me-en
[gá-e lú ^d da]m-gal-nun-na me-en	gá-e lú ^d dam-gal-nun me-en
[gá-e lú kin-g]i ₄ -en-àm	gá-e lú kin-gi ₄ -a ^{dasal} -lú-hi me-en
B) 36-37	CT 16 2:65-67
[gá-e lú] den-ki-ga me-en	gá-e lú ^{den} -ki-ga me-en
[gá-e] lú kin-gi ₄ -a-ni me-en	gá-e lú ^d dam-gal-nun-na me-en
	gá-e lú kin-gi ₄ -a ^{dasal} -lú-hi me-en
C) 102	CT 16 6 206
[gá-e lú kin]-[gi ₄ -a ¹] [me-en]	gá-e lú kin-gi ₄ -a ^{dasal} -lú-hi me-en

Even where mentioned, a reference to Asalluhi in UHF may not correspond to the late duplicates, as in the following extract (UHF 59-60, duplicated in CT 17 48 e-g):

UHF	Late
[a]-[da-pà ¹] [abgal eriduk ⁱ]-ga me-en	a-da-pà abgal eriduk ⁱ -ga me-en
	gá-e lú mu ₇ -mu ₇ ^{den} -ki-ga me-en
[gá-e lú(?) ^{dasal}]al-lú-hi me-en	gá-e lú kin-gi ₄ -a ^{dasal} -lú-hi me-en

The late text transformed the passage into a traditional Legitimationstyp sequence, whereas the Forerunner associated Asalluhi with the legendary Adapa, who had no status within the hierarchy of divinities.

Finally, Asalluhi's name may even be omitted in the late Series, as in two unpublished duplicates to CT 16 37, with variants which read: [gá-e lú]^{dasal}-lú-hi (var. eriduki-ga) me-en.

Although Asalluhi's name does appear elsewhere in UHF in Legitimationstyp sequences (cf. UHF 160, 201, 212), it is nevertheless apparent that the Old Babylonian text perceived a slightly different role for Asalluhi to that which appears in the late Series. The decisive difference is that in the late Series the incantation priest claims to be the representative of Enki, Damgalnunna, and Asalluhi, while in the Forerunners the incantation priest identifies his own role with that of Asalluhi, as personal messenger of Enki and Damgalnunna. In UHF 6 and 36, for instance, the incantation priest recites that he is the man of Enki and Damgalnunna, or that he is the man of Enki ("I am *his* messenger"); for both passages the corresponding late duplicates read "I am the messenger of Asalluhi".¹⁴ In UHF, the incantation priest himself assumes Asalluhi's role as the messenger of Enki. Similarly, the oft-repeated line, "the great lord Enki has sent me" (UHF 38 *et passim*), expresses the incantation priest's claim to be sent directly by Enki, in the same way that Enki so frequently says, "go my son, Asalluhi. . ."¹⁵ Moreover, the Enki-Asalluhi dialogue itself is intended to identify the incantation priest with Asalluhi, particularly in its early form in which Asalluhi introduces the patient to Enki, much as the priest might do, or as the suppliant was

introduced to the deity in cylinder seal representations (e.g. von der Osten, OIP 22, plates 12-13, 15-16). Enki's polite question to Asalluhi in the dialogue, "what do I know that you do not already know?" was intended to enhance the prestige of Asalluhi and the incantation priest so as to inspire confidence in the patient, although in reality the correct remedy is transmitted directly from Enki himself. The Enki-Asalluhi dialogue in its original form was not a discussion between colleagues about diagnosis, but instructions from the divine exorcist to his servant/son. Thus Asalluhi's role in these incantations cannot be equated with that of Enki's. The evidence, in fact, from UHF suggests that Asalluhi originally acted as a functionary, able to apply Eridu incantations, but he lacked independent authority as an exorcist.

This view of Asalluhi which emerges from the Forerunners (but not the late Series) of Udug-hul has a bearing upon the question of the identification of Asalluhi and Marduk. There is unambiguous evidence from UHF that Asalluhi and Marduk are not identified, since they occur together in one passage in distinctly different postures. The passage (UHF 178-179) reads that although the patient was already on his way to the Netherworld, "Marduk cannot release him . . .", while just at this point Asalluhi noticed the patient's plight, and hastened to his father Enki (UHF 180-181). The juxtaposition of Marduk and Asalluhi here highlights the contrast between Marduk's powerlessness or refusal to assist the victim and Asalluhi's effectiveness in securing a remedy from Enki.¹⁶

Footnotes to the introduction

¹The present collection does not include all known forerunners to the whole of Udug-hul, since the isolated forerunners to other Udug-hul tablets do not constitute a single lengthy compilation, as do the Forerunners to Udug-hul III-VIII. It is not certain, moreover, that all of the sixteen tablets of the late Series had forerunners, since some tablets may contain later compositions added to the early core of incantations. Middle Assyrian forerunners to Udug-hul are known, namely KAR 24 and Iraq 42 44-45, and one unpublished Middle Babylonian forerunner, 12 N 228, will be published together with the late Series. Other examples are known of Old Babylonian tablets bearing the rubric ka-inim-ma udug-hul-a-kam, such as TCL 16 63, or YOS 11 70 and 72, but the content of these manuscripts is not sufficiently like other Forerunners to Udug-hul or like the late Series to be edited here; they are discussed in the commentary.

²When dealing with bilinguals, one is always tempted to explain the Sumerian on the basis of the Akkadian translation. The dilemma is how to use the Akkadian as valid ancient evidence for textual interpretation, but concomitantly to treat the Sumerian independently, as far as the limitations of our knowledge of Sumerian vocabulary and grammar allow.

³The fact that a tablet is bilingual cannot serve as a basis for dating, since at least two Old Babylonian incantations exist which contain complete interlinear translations (CT 4 8a, and PBS I/2 122). One can only use such information as a general guide, since glosses in a smaller script are a common feature of Old Babylonian Sumerian literary compositions, while complete translations are common in the late periods.

⁴Cf. Reiner, Šurpu 5-6 on the discrepancies in Kuyunjik sources for designations of tablet numbers. The problem is quite different for Udug-hul, since such discrepancies between tablet designations do not exist in Kuyunjik sources, and the combinations of incantations from different tablets on a single manuscript seem to be characteristic of the Forerunners only.

⁵Cf. the early reference to the god in Biggs OIP 99 47:33-34:

ku'ar(HA.A) nun ir
 ḏasar lú kal

⁶Cf. Jacobsen AS 11 70⁵, in which Ku'ar appears as a variant for Eridu, and TCS 3 25:135, in which Ku'ar is associated with the Abzu.

⁷W.G. Lambert, UnDiv. 193f. This assumes, of course, that at one time Eridu and Ku'ar were separate cities, each with its own pantheon.

⁸Enki and Ningirrimma are the two deities most frequently cited in Ebla incantations. Cf. Pettinato OA 18 349 No. 24:6ff.: nu-nu ḏnin-girimma ḏen-ki lugal abzu-ta tu_x(UD)-du₁₁-ga ḏnin-girimma.

⁹Cf. VAS 17 9, and van Dijk, *apud* H. Nissen and J. Renger BBVO 1, 97.

¹⁰Cf. the incantations in van Dijk, *apud* Nissen and Renger, *op. cit.* 97ff.

¹¹Reference from W.G. Lambert. Cf. also BA 515 No. 30:25f, [e]din A.HA^{ki}-ke₄ // [se-e]r ku-ug-a-ra.

¹²Falkenstein LSS NF1 57, Genouillac Trouvaille 1:8, and cf. Nougayrol ArOr 17 213ff. (Samana, to be re-edited with duplicates by I.L. Finkel). The sentence ḏasal-lú-hi-e ḏen-ki-šè lú mu-ši-in-gi₄-gi₄ may not however mean "Asalluhi introduced the man (as patient) to Enki", but merely "Asalluhi sent a man (i.e. messenger) to Enki". In any case, Asalluhi's subordinate role is suggested by the fact that he cannot act independently to heal the patient, but sends a messenger to consult Enki about the proper ritual.

¹³Falkenstein LSS NF1 69, citing CT 17 33:11, and cf. also BAM 574 ii 25.

¹⁴Cf. Maqlu I 62 that ḏasal-lú-hi EN a-ši-pu-ti iš-pur-an-ni "Asalluhi, the great lord of exorcism, sent me". The apparent contradiction between the statements "Enki sent me", and "I am the man/messenger of Asalluhi" or "Asalluhi sent me" may be alternative propositions, either that the incantation priest (like Asalluhi) is sent directly by Enki, or that he is sent by Enki's own messenger, Asalluhi.

The notion of the incantation priest being sent directly by the god(s) has a late parallel in a Syriac incantation bowl from Nippur, which reads:

mry' šmyš clk šlḥny syn' šdrny by pqdny nn'y 'mr ly wnbw
 tbyz kbnyh wnyryg yhb ly ḥ[y]l' d'zyl clh wcl rwh' byšt'

"Lord Šamaš dispatched me to you, Sin sent me, Bel appointed me, Nanay ordered me, and Nabu . . ., and Nergal gave me the power, that I might go against her (the demon), and against the evil spirit" (J.A. Montgomery, Aramaic Incantation Texts from Nippur 36:2-4, and pl. xxxii).

¹⁵An alternative scheme might be that the incantation priest views himself as the incarnation or embodiment of Asalluhi. The Sumerian is ambiguous, since one cannot distinguish between Asalluhi and Asalluhi(k), "(I am the messenger,) Asalluhi" or "(messenger) of Asalluhi". Although the Akkadian translation always reads "messenger of Asalluhi", the former notion could be understood in the statement "the great lord Enki sent me", i.e. the incantation priest in the identity of Asalluhi. Furthermore, in CT 16 6 237-244, the incantation priest clearly speaks as if in the person of Asalluhi:

"I am the incantation priest who is born in Eridu,
 I am he who was spawned in Eridu and Ku'ar.
 As I approach the sick man,
 may Enki, lord of the Abzu watch over me".

This description can only apply to Asalluhi, the incantation priest *par excellence*.

¹⁶The distinction between Asalluhi and Marduk may be implied in the late incantation (BAM 510 iv 38) which reads EN ḏasal-lú-hi EN ḏamar-utu EN ḏnin-gi-rim-ma EN EN.

MANUSCRIPTS

Nippur:				Plate
A = Ni 623 + 2320				1 and 2
i 1-40	iii 87-119	v 134-152	vii 209-261	
ii 41-86	iv 120-133	vi 153-208	viii 262-297	
B = Ni 631				3 and 4
i 377-427	iii 702-746, 767-772	v (broken)	vii 618-656	
ii 428-467	iv 780-796	vi 585-615	viii 658-689,	
691-697				
C = Ni 2676 + 2997 + 4017 + 4018 [joins MJG]				5 and 6
i 653-675	iii 739-746; 767-779	v 823-839	vii 857-871	
ii 704-727	iv 796-808	vi 840-856	viii 872-883	
D = Ni 630				7 and 8
See Appendix	i 1'-27'	iii 68'-100'	v 129'-165'	
	ii 28'-67'	iv 101'-128'	vi 166'-188'	

(Nippur tablets were copied from photos and collated)

Texts of Unknown Provenance:

E = CBS 591 (Khabaza Collection)				
i 646-665	iii 681-696	v 728-746		
ii 666-680	iv 696-727	vi 747-766		
Previous publication: PBS I/2 127				9
Collations				9a
Photo pl.				10
F = CB5 1532a (Khabaza Collection)				
i broken	iii 825-832; 511-524	v 549-573		
ii 796-822	iv 525-548	vi 574-584		
Previous publication: PBS I/2 128				11
Collations				11a
Photo				12
G = VAT 1343(+)3573(+)1376 + 3575 [join MJG]				13 and 14
single column: 468-510				
Previous publication: VAS 2 97, 100; VAS 10 185, 186				
H = BM 78185 (Bu. 88-5-12, 18) (Abu Habbah?)				15 and 16
single column; 298-357				
Previous publication: CT 44 31				
I = BM 92671 (Bu. 88-5-12, 209)				17
single column; 646-655				
J = BM 78375 (Bu. 88-5-12, 266)				18
single column: 670-683				
Previous publication: CT 44 29				
K = BM 92504 (Bu. 88-5-12, 7) Abu Habbah?				19 and 20
single column (text cited in Commentary only)				
Previous publication: CT 4 4				
L = IM 21180 Tell Harmal?				
single column: 358-376				
Publication: TIM 9 62				

Boghazköy:

M = KUB 37 100a rev. 39-46	
extract from multi-column: 377-382	
N = KUB 37 143	
small fragment: 674-682	

TEXT

The following text of the Forerunners to Uduh-hul III-VIII is arranged according to an arbitrary sequence of incantations, since it is difficult to establish a uniform sequence of incantations according to the UHF sources. The incantations follow, as far as is possible, the sequence from the late Series. The line numbering, therefore, is not intended to represent either a connected text of a single composition or the numbering of lines on any single manuscript, but merely a convenient designation for lines of the UHF text, and the line numbering is consequently provisional.

Missing text within a line is schematically indicated by dots between square brackets, without attempting to represent the exact number of missing signs.

The rulings setting off the ka-inim-ma rubrics do not in many instances reflect rulings on the manuscript, but merely represent the conventional manner in which many scribes designated the end of an incantation.

The restorations are based almost entirely upon a *Partitur* of all of the late duplicates, without any attempt to alter late grammatical forms to conform to the Forerunner texts. Any theoretical restorations are discussed in the Commentary. Many of the late duplicates are awaiting publication as part of the late Uduh-hul Series, so that references to CT 16 and published sources are often supplemented by unpublished duplicates, which are not specified in the Commentary. All published texts have been collated, wherever possible. Finally, since the present edition is intended to focus on the Forerunners only, gaps which can be restored from late duplicates are supplemented in the Commentary, but with few exceptions, lines are not restored in the edition itself when no traces of the line are preserved in Forerunner manuscripts.

Forerunners to Udug-hul Tablet III

01		[én é-nu-ru]
02		[nam-tar-líl-lá an-na mu-un-nigin-nigin-na]
03		[á-sàg mir-gin ₇ ki-a mu-un-du ₇ -du ₇ -a]
04		[udug hul-gál-e sila mu-un-gur ₁₀ -gur ₁₀ -ra]
1	A (i 1)	[dalàd hul-gál-e u ₁₈ -lu-gin ₇ mu-un]- ^r da ^l -dul-dul-la
2	A	[lú-ùlu pap-hal-la mu-un-da-ru-u]š lú-ùlu ^l -bi ba-an-gaz-eš
3	A	[sa nigin-na-bi nu-un-zu ki] tu-ra ba-nú
4	A	[gá-e lú de]n-ki-ga me-en
5	A (i 5)	[gá-e lú dda]m-gal-nun-na me-en
6	A	[en-gal den-ki-ke ₄ mu-un-ši-in-g]i ₄ -en-àm
7	A	[lú-tu-ra-šè mu-un-ši-in-te-g]e ₂₆ -en-na
8	A	[é-na mu-un-ši-in-k]u ₄ -re-en-na
9	A	[šu-mu sag-gá-na mu-un-ši-in-ga]r ^l -re-en-na
10	A (i 10)	[sa-á-šu-giri-bi mu-un-zu]-zu-un-na
11	A	[nam-šub eriduki-ga mu-un-ši-in-gá]l-en-na
12	A	[lú-tu-ra nam-šub mu-un-ši-in-sum-m]a-ta
Gap of 14 lines in the late text (see Commentary)		
13	A	[den-líl-lá lugal kur-kur-ra-ke ₄ e-ne-ne-ne] l[ú kin]-g[i ₄ -a-meš]
14	A	[udug hu]l edin-na lú-ra ba-a[n-gaz]
15	A (i 15)	[a-lá ^l (?) [hu]l-gál-e túg-gin ₇ ba-ni-i[n-dul-la]
16	A	[gidim hu]l gal ₅ -lá hul su ba-ni-dab ₅ -dab ₅ -ba
17	A	[d ^l [di]m-me ddim-a su-na ba-an-gig-ga
18	A	líl-lá tuš-edin-na ì-bu-bu-dè-eš
19	A	lú-ùlu pap-hal- ^r la ^l -aš bar-šè mu-un-na-te-eš
20	A (i 20)	á-sàg tu-ra su-na mi-ni-in-gar-re-eš
21	A	hul nam- ^r erim ^l -ma su-na gál-la-na
22	A	[ù ^l -mu-un hul-a-ni bar-ta im-mi-in-gar-re-eš
23	A	[na]m- ^r tar ^l hul-bi-ta su-na gál-la-na
24	A	[uš ₁₁ hu]l-bi-ta su-na gál-la-na
25	A (i 25)	[áš-hu]l(?) su-na <<ù>> gál-la-na
26	A	[hul nam]-tag-g[a su-na gál-la-na]
27	A	[uš ₁₁ na]m- ^r tag ^l -[ga ugu-na gál-la-na]
28	A	[hul-a mu]- ^r un-gá ^l -g[á]
29	A	[lú hul igi hu]l ka hul eme h[ul]
30	A (i 30)	[. . .] ^r x ^l hul u ₈ -a mi-ni-in-gar- ^r re ^l -e[š]
31	A	[kur-re dugsa]r-gin ₇ ^r ara ⁹ ^l mu-un-da-ab-gi ₄ -gi ₄
32	A	[nig-AK-a nig-h]ul-dim-ma ka mu-un-da-gá-gá-aš
33	A	[uš ₁₁ -dug ₄ hu]l-bi-ta eme ba-ni-dab ₅ -dab ₅ -bé-eš

Translation

01	[Enuru incantation].
02	[The Namtar spirit was wandering about in heaven],
03	[the Asag demon was prowling around like a storm on earth];
04	[the evil Udug demon was running amok in the street],
1	[while the evil Alad] envelops (him) [like the Ulu demon],
2	[(these demons) agitated the distraught man], and struck that man.
3	[He did not know his own anatomy, where] illness crouched.
4	[I] am Enki's [man],
5	[I] am Damgalnunna's [man],
6	[the great lord Enki has sent] me.
7	It [is I who was approaching the sick man],
8	when I [entered his house],
9	and it was I who [placed my hand upon his head],
10	[and was carefully] examining [the sinews of (his) limbs],
11	and I who [recreated the incantation of Eridu for him].
12	After I [have administered the incantation to the sick man],
Gap	
13	[They are the] messengers [of Enlil, lord of the lands].
14	[The evil Udug] of the steppe [killed] the victim,
15	as the [evil] Ala covered him like a garment.
16	While the [evil ghost] and evil Galla seized his body,
17	and while the [Dimme] and Dima infected his body,
18	the Lil demons, inhospitable winds of the steppe, swept along,
19	approached the distraught man's side,
20	and set the grievous <i>asag</i> -disease in his body.
21	Since his body contained the evil of the broken oath,
22	(the demons) injected his bad blood separately.
23	Since his body contained the Namtar demon with its evil,
24	or since his body contained its [venomous evil],
25	or since his body contained an [evil curse],
26	or [since his body contained the evil of punishment],
27	or [since the venom of misdeed hung over him],
28	[(thus)] hav[e (the demons) wrought evil].
29	[The evil man, evil eye], evil mouth, and [evil] tongue,
30	the evil [. . .] worked woe in him.
31	They roared at him from the mountain like [(wind in) a porous pot].
32	[The destructive] acts bound the mouth,
33	[and the spells through] their [evil] seized the tongue.

- 34 A [en-gal den-ki]-ka è-a dingir hul gál-e
 35 A (i 35) [kaskal dagal-l]a-¹ta¹ lú-ùlu-bi ba-an-ru-uš
 36 A [gá-e lú] den-ki-ga me-en
 37 A [gá-e] lú kin-gi₄-a-ni me-en
 38 A [nig-tu-ra(-a)-ni] lú til-la-ni-šè
 39 A [en-gal den-ki-ke₄ m]u-un-ši-in-gi₄-en-àm
 40 A [tu₆ kù-ga(-a)-ni tu₆]-gá gál-la-na

Gap of 3 lines in the late text (see Commentary)

- 41 A (ii 1) [zag-meš hé-em-ma-an-hul-a lú]-t[u-ra su-na gál-la-na]
 42 A tu₆ du₁₁-g[a inim den-ki-ka-ke₄]
 43 A e-ne-n[e-ne hul-a-meš hé-em-ma-an-bu-re-eš-àm]
 44 A gišma-nu gištukul-mah an-na-ke₄ šu-mu mu-un-da-an-gál]
 45 A (ii 5) d¹pisánsangá-[unugki nímgir kullabaki-ke₄] nam-ti silim-m[a-mu
 egir-mu DU-DU-dè]
 46 A udug sa₆-ga [á-zi-da-mu mu-un-da-an-gen-na]
 47 A d¹amma sa₆-ga [á-gùb-bu-mu mu-un-da-an-gen-na]
 48 A d¹geštin-an-na-ka d[ub-sar-mah aral]i-k[e₄] šir-kù nam-šub k[ù-ga
 mu-un]-¹da¹-an-šid
 49 A d¹nin-gir-su lugal gištukul-ke₄ hé-e-pà
 50 A (ii 12) e-ne-ne-ne hul-la-meš su-gá nam-ba-te-ge₂₆-e-dè
 51 A egir-gá nam-ba-sug-sug-ge-eš é-gá nam-ba-ku₄-ku₄-dè
 52 A ùr-gá ¹nam-ba¹-da-an-bal-¹e-dè¹ é-ki-tuš-gá n[am-ba]-gir₆-gir₆-
 dè
 53 A zi an-na hé-e-pà ¹zi ki¹-a hé-e-¹pà¹
 54 A [k]a-inim-¹ma¹ á¹²-sàg ka-ké[š t]u-ra l[ú? . . .]

- 55 A (ii 20) [én] é-[nu-r]u
 56 A [den-k]i e-ne [d¹nin-ki] ¹e-ne¹
 57 A [den]-¹kù¹m d¹nin-kù¹m¹
 58 A [.]-¹ke₄¹ e-ne
 59 A [a]-¹da-pà¹ [abgal eriduk]i-ga me-en
 60 A (ii 25) [gá-e lú(?) das]al-lú-hi me-en
 61 A [nig-tu-ra-ni lú til-la-n]i-šè
 62-3 A [en-gal den-ki-ke₄ mu-un-ši-in-g]en-àm

Gap of 6 lines in the late text (see Commentary)

- 64 A si[l₇-igi-mu-ta]
 65 A (ii 29) zi a[n-na hé-pà zi ki-a hé-pà (?)]
 66 A nam-tar ¹á¹-[sàg nig-gig nig-AK-a nig-hul-dím-ma]
 67 A su lú-ùl[u pap-hal-la-ke₄]

- 34 [As the great lord (of?) Enki left, there was the evil god.
 35 (The demons) plagued that man at the [main crossroad].
 36 [I] am Enki's [man],
 37 [I] am his messenger.
 38 To heal the man [in his illness],
 39 [the great lord Enki] sent me.
 40 Since he made [his holy incantation] into my [incantation],

Gap

- 41 [That which surely attacked the limbs is in the] sick [man's body].
 42 It is an effective incantation, [the word of Enki].
 43 They [were the evil ones who were indeed uprooted].
 44 [In my hand I raised] the *manu*-wood, the [exalted instrument of
 heaven].
 45 Pisangunu, [the herald of Kullaba, walks behind me while I] enjoy
 good health.
 46 As the good Udug [walked with him on my right side]
 47 and the good Lamma [walked with him on my left side]
 48 Geštin-anna, [the great scribe of the Netherworld], recited with
 [each of them] the liturgy of the [holy] incantation.
 49 Ningirsu, the lord of the weapon surely adjured you.
 50 May they who are the evil ones not approach my body,
 51 nor go behind me, nor enter my house
 52 nor climb my roof, nor slip into my dwelling.

Be you adjured by heaven, be you adjured by earth.

Incantation: the Asag, binding of [illness. . . .(?)]

- 55 Enuru [incantation]:
 56 [The Enki's, the Ninki's]
 57 [Enkum and Ninkum]
 58 [.]. . .
 59 I am Adapa, [sage of Eridu],
 60 [I am the man of (??)] Asalluhi.
 61 To [cure the man in his illness],
 62-3 [Enki the great lord sent] me.

Gap

- 64 Depart [from before me. . . .]
 65 [Be you adjured] by [heaven, be you adjured by earth].
 66 The Namtar and [Asag-demons, hardship, and destructive praxes]
 67 [will be uprooted from (?)] the body of the [distracted] man.

- 68 A ʽsu-gáʽ n[am-ba-te-ge₂₆-e-dè] bar-šè [hé-em-ta-gub]
 69 A egir-mu-šè [nam-ba-su₈-su₈-ge-eš]
 70 A (ii 35) zi dingir ga[l-gal-e-ne-ke₄ hé-e-pà]
 71 A na-an-[gub-bé-en ka-ké]š-ʽbiʽ h[é²-du₈]
 72 A ʽkaʽ -[inim-ma] ʽxʽ šà NE
 73 A [én é-nu]-ru
 74 A [gá-e lú-mu₇-mu₇ sanga-ma]h-a den-ki-ga me-en
 75 A (ii 40) [naga-tu₁₆ er]iduki-ga me-en
 76 A [tu₆ . . .]-sì tu₆-du₁₁ʽ-gá lú-mu₇-mu₇ me-en
 77 A [. . tu-ra-š]è² gen-na-mu-dè
 78 A g[išig é-a-k]e₄ šu-ús-sa-mu-dè
 79 A k[á²-n]a² gù ba-an-dé-en-na
 80 A (ii 45) ku[n₄ é-k]a² bal-da-mu-dè
 81 A é-t[a . . (?)] ku₄-ku₄-da-mu-dè
 82 A d^utu i[gi-mu] ʽdʽnanna a-ga-mu-šè
 83 A dⁿè-ir[i₁₁-gal] á-zi-da-mu-šè
 84 A dⁿin-urt[a] ʽáʽ-gùb-mu-šè
 85 A (ii 50) lú-tu-ra [t]e-ge₂₆-da-mu-dè sag lú-tu-ra [u]š-gar-ra-mu-dè
 86 A udug sa₆-ga d^lamma [sa₆-ga d]a-mu-a(!) hé-gub-bu
 Gap of 12 lines in the late text (see Commentary)
 87 A ʽxʽ [.]
 88 A z[i an-na hé-pà zi ki-a hé-pà]
 89 A ka-i[nim-ma.]
 90 A (iii 3) én ʽéʽ-[nu-ru]
 91 A gá-e dⁿam[ma me-en]
 92 A [gá-e den-ki-ga me-en]
 93 A šim-m[ú lú-ti-la kalam-ma-ke₄ me-en]
 94 A maš-maš [gal-gal-la uru-a DU-DU]
 Gap of 6 lines in the late text (see Commentary)
 95 A (iii 7) lú[-tu-ra hu-luh-ha-mu-dè]
 96 A t[e lú-tu-ra-šè ra-ra-da-mu-dè]
 97 A u[gu lú-tu-ra-ke₄ gù-dé-mu-dè]
 Gap of 4 lines (see Commentary)
 98 A [ka-inim-ma.]
 99 A [én é-nu-ru]

- 68 [May they not approach] my body, [let (evil) stand] aside,
 69 [nor may they follow] me.
 70 [I indeed adjure you] by the great gods.
 71 [I will] not [cease; may their bond be broken!]
 72 [Incantation. . . .]
 73 Enuru [incantation].
 74 [I] am the [incantation priest], the high priest of Enki.
 75 [I] am [the purification priest] of Eridu,
 76 [. . .] . [I] am the incantation priest.
 77 In my going [*to the sick man's house (?)*],
 78 in my pressing [on the door of the house],
 79 as I call out to him at [the gate],
 80 when I would cross the [threshold of the house],
 81 when I would enter the house . . . ,
 82 Utu is [before me], Nanna is behind me,
 83 Nergal is at my right side,
 84 and Ninurta at my left side.
 85 As I would approach the patient, as I prop up (?) the sick man's
 head,
 86 may the good Udug and [good] Lamma stand at my side.
 Gap
 87 . [.]
 88 [Be adured by heaven, be adjured by earth]
 89 Incantation[. . . .]
 90 [Enuru] incantation:
 91 I am Namma's,
 92 I am Enki's,
 93 [I am] the incantation priest [who is the life-restorer of the Land].
 94 [The chief] exorcist [walking about in the city],
 Gap
 95 [After I have frightened] the patient,
 96 [and struck the patient on the cheek],
 97 [and shouted over him],
 Gap
 98 [Incantation. . . .]
 99 [Enuru incantation].

- 100 A [gá-e lú den-ki-ga me-en]
 101 A [gá-e lú ddam-gal-nun-na me-en]
 102 A [gá-e lú-kin]-[gi₄-a¹ [me-en]
 103 A [t]u₆-mu tu₆ den-ki-[ga¹-k[e₄]
 104 A tu₆-tu₆-mu tu₆-tu₆ dasal-lú-hi-ke₄
 105 A (iii 13) [giš¹-hur eriduki-ga-ke₄ šu-gá i-gál
 106 A [gišma-nu g]ištukul kalag-ga šu-gá mu-da-gál
 107 A [x¹-gin₇ é-garza-gal mu-da-gál
 108 A su¹-mu-šè nam-[mu-da¹-te-ge₂₆-dè-en
 109 A igi-mu-šè nam-mu-da-[hul¹-dè-en
 110 A (iii 18) egir-mu-šè nam-mu-da-ús-e-en
 111 A ki-DU-DU-gá ba-ra-gub-bu-dè-en
 112 A ki-tuš-a-gá ba-ra-duru-dè-en
 113 A é-gá ba-ra-ku₄-ku₄-dè-en
 114 A ùr-gá ba-ra-an-ta-bal-dè-en
 115 A (iii 23) kun₄-gá giri nam-mu-[da¹-ús-e-en
 116 A za[g]²-ni gen-na-mu-šè da:na(!) mu-un-gub-a
 117 A (rasur) ku₄-ku₄-[da-šè nam¹-<mu>-un-da-[ku₄-ku₄?¹
 118 A zi an-[na¹ [hé-pà zi] [ki-a hé¹-[pà]
 119 A k[a inim-ma.] (?)

Large Gap

- 120 A (iv 1) [x¹ [.]
 121 A an-t[a.]
 122 A [udug hul¹ [.]
 123 A zi-an-n[a hé-pà zi-ki-a hé-pà?]
 124 A lú igi-mu-[šè.]
 125 A (iv 6) lú egir-mu-[šè.]
 126 A [lú á-gál¹-ni¹ [.]
 127 A tu₆¹ én [é¹-[nu-ru]
 128 A ka-inim-ma [e¹-[sír dib-bé-da-kam]
 129 A én é-[nu-ru]
 130 A (iv 11) gišma-nu dim an-n[a-ke₄ . . .]
 131 A [egir¹-bi har-ra-an-n[a . . .]
 132 A [u₄¹ kukku₅ zalág-zalág [. . .]
 133 A [x¹ [.]

Large gap

- 134 A m[u.]

Gap of 5 lines

- 100 [I am the man of Enki]
 101 [I am the man of Damgalnunna]
 102 [I am the messenger],
 103 My [incantation] is the incantation of Enki,
 104 (and) my incantations are the incantations of Asalluhi.
 105 The regulations of Eridu are in my hand,
 106 I have in my hand the *manu*-wood, a mighty instrument,
 107 The temple(?) of the 'great rite' was like
 108 May you not be about to approach my body,
 109 nor may you ever cause me harm in front of me,
 110 nor may you follow me behind my back.
 111 May you not be about to stand on my footpath,
 112 nor may you be about to inhabit my dwelling,
 113 nor may you be about to enter my house,
 114 nor may you be about to climb my roof.
 115 May you not set foot with me on my threshold.
 116 As for (the demon) who stood at his side while I went to his place,
 117 may he not be able to enter through the portals.
 118 [Be you indeed adjured] by heaven, [be you adjured by] earth.
 119 [Incantation. . .].

Gap

- 120 . [.]
 121 . [.]
 122 evil Udug [. . . .]
 123 [Be adjured] by heaven, [be adjured by earth].
 124 The one who [. . .] before me,
 125 the one who [. . .] behind me,
 126 the one whose strength [. . .]
 127 Incantation. Enuru.
 128 [It is] the incantation [for going down the street].
 129 Enuru incantation.
 130 *Manu*-wood, pillar of heaven [. . .]
 131 Behind it (*is*) the way [. . .]
 132 Brightening the dark day [. . .]
 133 . [.]

Gap

- 134 . [.]

Gap

- 135 A (v 2) ʾudug hul aʾ-[lá hul. . . .]
 136 A ʾkalagʾ-ga-ni-šè [. . . .]
 137 A zi an-[na hé-pà zi ki-a hé-pà]
 138 A ka-in[im-ma]
 139 A én [é-nu-ru]
 140 A (v 7) mul an-[gin₇]
 141 A mul[.]
 142 A z[i?]
 143 A ʾxʾ [.]
 Gap of 8 lines
 144 A lú dʾasalʾ-l[ú-hi]
 145 A (v 12) lú dʾnammaʾ[. . . .]
 146 A ka-ʾpirig me-enʾ[. . . .]
 147 A tu₆-g[ál? me]-en[. . . .]
 148 A udug h[ul a-lá hul gidim hul maškim hul]
 149 A su-mu-[šè nam-ba-te-ge₂₆]
 150 A (v 17) igi-m[u-šè nam-ba-dib-bé]
 151 A níg h[ul an-na níg nu-sa₆-ga-kam?]
 152 A ʾáʾ-[ùr-ra hé-en-dab₅-bé]
 Large gap
 153 A dʾasalʾ-lú-ʾhiʾ a-na ʾnu-e-zu a-naʾ
 154 A níg gá-e i-ʾzu-mu ù za-e in-ga-e-zuʾ
 155 A (vi 3) gen-na ʾdumu-muʾ dʾasal-lú-hi
 156 A gišʾtukulʾ gišma-nu túg?-zu-ka abzu-a ù-me-ni-si
 157 A zi den-ki-ʾka GAL-AN-ZIʾ ù-me-ni-pà
 158 A lú ge₆-sá-sá! ʾlú-ra eʾ-sír-biʾ? sila-a hé-ʾgenʾ
 159 A gá-e lú den-ki-[ga] ʾšuʾ silim-bi me-e[n]
 160 A (vi 8) lú ʾdasalʾ-lú-hi dumu eridu_{ki}-ga me-en
 161 A ʾlú xʾ ddam-gal-ʾnunʾ-na me-en
 162 A l[ú sili]m-ma sila-a gen-na-mu-d[è]
 163 A gišʾtukulʾ gišma-nu tu₆-tu₆-a ʾšu-gá iʾ-[gál]
 164 A udug hul a-lá hul ʾgidimʾ hul ʾmaškim hulʾ
 165 A (vi 13) su-mu-šè nam-ba-te-ge₂₆
 166 A ʾigiʾ-mu-šè nam-ba-dib-bé
 167 A níg hul an-na níg nu-sa₆-ga-kam? á-ùr-ra hé-en-dab₅-bé
 168 A ka-inim-ma e-sír-dib-bé-da-kam

- 135 Evil Udug, [evil Ala demon]
 136 To his power [. . . .]
 137 [Be adjured] by heaven, [be adjured by earth].
 138 Incantation. . . .
 139 [Enuru] incantation.
 140 A star [like] An [. . . .]
 141 A star [.]
 142 By? [.]
 143 . [.]
 Gap
 144 The man of Asalluhi [. . . .]
 145 The man of Namma (?) [. . . .]
 146 I am the exorcist [. . . .]
 147 I am the incantation priest [. . . .]
 148 Evil Udug, [evil Ala-demon, evil ghost, evil bailiff],
 149 [do not approach] my body,
 150 [do not pass] before me.
 151-2 May any evil [of heaven that is not benevolent hide well away].
 Gap
 153 Asalluhi, what do you not know? What <shall I add to it?>
 154 What I know you already know.
 155 Go my son Asalluhi,
 156 set the *manu*-wood instrument of your *attire* in the Abzu.
 157 Swear by Enki
 158 so that the one who walks in the night may meet a man on that
 street, in the thoroughfare.
 159 I am Enki's man — that 'healing hand',
 160 I am the man (of) Asalluhi, son of Eridu,
 161 I am the man . . . of Damgalnunna.
 162 When I, the unharmed man, go in the street,
 163 among the incantations in my possession [is] the *manu*-wood
 [instrument].
 164 May the evil Udug, evil Ala-demon, evil ghost, evil bailiff,
 165 not approach my body,
 166 nor pass before me.
 167 May the evil of heaven that is not benevolent hide well away.
 168 It is the incantation for going down the street.

- 169 A é-nu-ru
 170 A (vi 18) ʽudugʽ hul sila-a šu bar-ra-àm nam-tag-tag-ʽdèʽ-¹a
 171 A a-là hul sila-a šu bar-ra-àm lú-ra in-sù-sù-e
 172 A gidim hul sila-a šu bar-ra-àm lú-a ad₆-šè in-AK-e
 173 A gal₅-lá hul sila-a šu bar-ra-àm lú-a in-kar-kar-re
 174 A lú-ge₆-sá-ʽsáʽ lú sila gen-àm lú-šè ba-gi₄
 175 A (vi 23) lú-ùlu-bi igi-ni-šè nu-gen a-ga-ni-šè nu-gi₄
 176 A i[gi]-ʽni muʽ-¹un-íl dutu nu-gub
 177 A dzuen [nu-t]u-ud dnanna nu-è
 178 A dgibil₆ ʽkiʽ-nu-ʽgi₄-ta igi-ni-šè iʽʽ-ge[n]
 179 A damar-utu nu-un-du₈-ru ʽšuʽ-¹a ba-ʽanʽ-[dab₅?]
 180 A (vi 28) dʽasal-lú-hiʽ igi im-ʽma-anʽ-[si]
 181 A a-a-ni den-ʽki-raʽ é-a ba-ši-ku₄ gù m[u-un-na]-an-dé
 182 A a-a-mu udug hul sila-a šu bar-ra-àm lú nam-tag-tag-dè
 183 A * a-là hul sila-a šu bar-ra-àm lú-ra in-sù-sù-e
 184 A gidim hul sila-a šu bar-ra-àm lú-a ad₆ in-AK-e
 185 A (vi 33) gal₅-lá hul sila-a šu bar-ra-àm lú-a in-kar-kar-re
 186 A lú-ge₆-sá-sá lú sila gen-àm ʽdaʽʽ-ni-šè ba-gi₄
 187 A lú-ùlu-bi igi-ni-šè nu-gen a-ga-ni-šè nu-gi₄
 188 A igi-ni mu-un-íl dutu nu-gub
 189 A dzuen nu-tu-ud dnanna nu-ʽèʽ
 190 A (vi 38) dgibil₆ ki-nu-gi₄-t[a] igi-ni-šè i[nʽ-ge]n
 191 A damar-utu nu-un-du₈-ru šuʽ-¹a ʽbaʽ-[an-dab₅?]
 192 A a-na íb-AK-en-na-bi nu-ù-zu a-na ʽbaʽ-n[i-íb-gi₄-gi₄]
 193 A den-ki-ke₄ dumu-ni dʽasalʽ-lú-hi mu-na-ni-i[b-gi₄-gi₄]
 194 A dumu-mu a-na nu-ʽe-zu aʽ-na a-ra-ab-d[ah-e]
 195 A (vi 43) dasal-lú-hi a-na nu-e-zu a-na
 196 A níg gá-e i-zu-mu ù za-e in-ga-e-zu
 197 A gen-na dumu-mu dasal-lú-hi
 198 A lú-ʽùluʽ lú-didli lú-ge₆-sá-a sila-a gen-a-n[a]
 199 A gá-e lú-kin-gi₄-a den-ki-ga me-en hé-ʽebʽ-[bé]
 200 A (vi 48) gá-e lú-kin-gi₄-a ddam-gal-ʽnunʽ-na ʽmeʽ-e[n]

- 169 Enuru incantation.
 170 The evil Udug, which is let loose in the street, seeks contact.
 171 The evil Ala-demon, which is let loose in the street, envelops people.
 172 The evil ghost, which is let loose in the street, turns a man into a corpse.
 173 The evil Galla-demon, which is let loose in the street, snatches people away.
 174 The one who lurks at night, who walked the street, turned to the man.
 175 The victim did not go forwards, nor turn backwards.
 176 He raised his eyes, but Utu did not wait,
 177 Sin was not born, nor did Nanna emerge.
 178 Gibil went before him to the place from where there is no return.
 179 Marduk cannot release him, he is *held captive*.
 180 Asalluhi looked at it,
 181 he went into the temple, to his father Enki, calling,
 182 "My father, the evil Udug, which is set loose in the street, seeks contact with a victim.
 183 The evil Ala-demon, which is let loose in the street, envelops people.
 184 The evil ghost, which is let loose in the street, makes a man into a corpse.
 185 The evil Galla-demon, which is let loose in the street, snatches people away.
 186 The one who lurks at night, who walked the street, turned to his side.
 187 The victim did not go forwards, nor turn backwards.
 188 He raised his eyes, but Utu did not wait,
 189 Sin was not born, nor did Nanna emerge.
 190 Gibil went before him to the place from where there is no return.
 191 Marduk cannot release him, he is *held captive*.
 192 I do not know what I should do about it. By what will he [recover from it?]
 193 Enki [answered] his son Asalluhi,
 194 "My son, what you do not know? What can I add to it?
 195 Asalluhi, what do you not know? What can I add to it?
 196 What I know, you also know.
 197 Go my son Asalluhi."
 198 If a man, a lonely man, is one who walks at night in the street,
 199 then let him [say]: "I am Enki's messenger,
 200 I am Damgalnunna's messenger

201 I [am] the messenger, Asalluhi.”
202 Let [him say], “I am the man of Eridu.”
203 The evil Udug, obstructing the street, [is let loose(?).]
204 The evil Ala-demon [. . . .]
205 The evil ghost [. . . .]
206 The [evil] Galla [. . . .]
207 Whatever evil [. . . .]
Gap
208 [It is the incantation for going down the street.]
209 Enuru incantation.
210 I am the priest of Enki,
211 I am the purifier of Damgalnunna,
212 I am the of? Asalluhi,
213 I am the *man*? of Namma,
214 I am the *man* of Nanše,
215 I am the anointing (*gudu*)-priest, the knowledgeable *šangamah*.
216 I am the man of Asilal(?),
217 I am the incantation priest of Ku’ar, who indeed cleansed, and also
purified.
218 I am the anointing priest, the purification priest of Enki.
219 When I would pass along the street, in my going in the
thoroughfare,
220 the evil Udug, evil Ala demon, evil ghost,
221 evil Galla, evil bailiff, Dimme,
222 Dimme-lagab, Lil,
223 (female Lil), and maiden Lil demons,
224 the evil Namtar, the bitter *asag*-disease — his serious illness being
virulent —
225 may they not approach me.
226 I adjured you there, first I adjured you,
227 [I] adjured [you] by heaven, I adjured you by earth,
228 [I adjured you] by Hendursag, the [night] watchman,
229 [I adjured you] by the great gods.
230 When I deliver the spell,
231 [. . .]
232 Enuru incantation.
233 It is the incantation for going down the street.
Large gap

Forerunners to Udug-hul Tablet IV

246	A	én ʿé ¹ -nu-ru
247	A	a an-né ri-a-meš dumu ki-in-du tu-da-meš
248	A	um-me-da si-na ga ʿè ¹ -da-ʿa ¹ -meš
249	A	um-me-ga ʿsi-na ga ¹ s[ub ² -s]ub-a-meš
250	A (vii 47)	a-ra-li-a giri [mu]-ʿun-ne ¹ -e-gar
251	A	ʿurugal-la ¹ ká mu-ʿun ¹ -ne-ʿe ¹ -gál
252	A	abul dutu-šú-a-šè è-meš
253	A	na ^{4na} di ₄ -di ₄ -lá in-{in}-ni-zí-ir- < zí > -re-dè
254	A	na ₄ gal-gal-lá a-gin ₇ mu-un-dig-ʿdig-ge-dè ¹
255	A (vii 52)	ní mu-un-da-ri-eš su mu-un-na-gi ₄ -eš kalam-ma mu-un-da-ru-uš
256	A	gam-kur-ra sa-pàr-[gi] _{n7} mu-un-ne-gub-bu-uš
257	A	ʿkur ¹ -re dugšahar-[gi] _{n7} ʿara ₉ ¹ im-da-ab-ʿgi ₄ ¹ -gi ₄
258	A	kišib-ʿgál-x-a ¹ -meš ki-tuš sa-pàr-me[š]
259	A	nu-ʿx ¹ -[. .n]u-un-sig-ʿe ² ¹ -dè nu-ʿsig ¹ -g[e-dè]
260	A (vii 57)	u ₄ -ʿšú ² -uš ² ¹ [. . .] ʿx ¹ ki uš-sa-[meš ²]
261	A *	u ₄ an-[na ²k]i ² -a [. . .] ʿx ¹ [. . .]
262	A	[. . .]-ʿa ² ¹ mu-un-ʿda ¹ -sar-r[e-dè]
263	A	[d]ug ² -ʿbur ² ¹ -si-gal-gin ₇ mu-un-bu-re-dè
264	A	[. . .]-ʿx ¹ -si-gin ₇ im-gam-e-dè
265	A (viii 4)	[. . .]-ʿx ¹ -gin ₇ im-ʿx -dè ¹
266	A	[. . .]-ʿx ¹ -da ʿx x x -dè ¹
267	A	[. . .k]i ² -tuš-ka ʿx mu-un ¹ -dab ₅ -bé-eš
268	A	[. . . .] ʿx ¹ m[u-un-k]u ₄ -ku ₄ -dè
269	A	[. . .] ʿhul ² -gin ₇ ¹ [. . .]-ʿx x -nigin-ne ¹
270	A (viii 9)	[. . .] ʿx-gin ₇ ¹ [. . .]-ʿx ¹ [. . .]-bè-eš
271	A	[.] mu ² -un ² -d]a-ʿbu ² -bu ² ¹ -dè-eš
272	A	[.] d]a-gub-bé
273	A	[.] -gub-bé-eš
274	A	[.] -ʿx x ¹
275	A (viii 14)	[.] -ʿx ¹
276	A	[.] ʿx ¹ [.]
277	A	[buru ₅ á-búr-bi]-ʿta ba-ra ¹ -an-[e ₁₁ -dè]
278	A	[šimmušen gùd]-ʿbi-ta ba-an-ra ¹ -an-dal-dal-e-ʿdè ¹
279	A	[gu ₄ in]-ʿgi ₄ -gi ₄ -dè udu ¹ in-gi ₄ -ʿgi ₄ ¹ -dè
280	A (viii 19)	ʿu ₄ gal-gal-la-meš udug hul gi ₄ ² -gi ₄ ² -meš ¹
281	A	ʿsag-giš ¹ [kalam-ma mu-un]-ʿra-ra-e-dè ¹
282	A	ʿsig ₄ -erim-ma ¹ [. . .]-ʿbi ² ¹ nu-un-il-e

246	Enuru incantation.
247	They are spawned by An, they are born (as) a child of earth.
248	As for the nursemaid, they (the demons) draw milk from her fullness,
249	they suck the milk of the wetnurse in her fullness.
250	In the Netherworld, the path is laid out for them,
251	in Hades, the gate is open for them.
252	(The demons) left the main gate (of the Netherworld) toward sunset,
253	they were smashing small stones,
254	and they were softening large stones like liquid.
255	They roused fear in him, they struck his body and shook the land.
256	They placed him in the circle of mountains like a net,
257	the mountains roared at him like (wind in) a porous pot.
258	
259	
260	When [. . .]. they touched the earth,
261	when in heaven [. . .]. on earth?[. . .]
262	[. . .] they pursue him,
263	they break him like a
264	They bend over like a [. . .]
265	like [.]
266	[. . .]
267	[. . .] . . they seized him,
268	[. . .] . . they enter,
269	like a [. . .] . surrounding [. . .] .
270	like a [. . .] . they blocked(?) [. . .] .
271	[. . .] they wandered
272	[. . .] stands
273	[. . .] they stood.
274	[.]
275	[.]
276	[.] . [.]
277	[They drive the flock (of birds)] from [their hiding places],
278	they make the [swallow] fly away from its [nest],
279	they strike the [ox], they strike the sheep.
280	They are great storms, they are wandering evil Udug demons
281	committing murder [in the land].
282	They show [no regard for] the brickwork of the treasurehouse,

- 283 A dug[sáhar-gin₇ ara₉¹ [i]m-[d]a-¹ab-gi₄¹-[gi₄]-¹e¹-dè
 284 A dn[in]-¹geštin dub¹-[sar-ma]h a-ra¹-li nu-me-a
- 285 A (vii 25) giri [k]ur-¹ra-ke₄¹ nu-un-ku₄-ku₄
 286 A e-¹sír ki¹-k[e₄ n]a-¹an¹-ta-bal-e
 287 A ¹šà-sù¹? [.] ¹x x ¹-ba
 288 A TIN? [.]
- Gap of 10 lines
- 290 A (viii 29) [.]-¹x¹
 291 A [ki ku₄-ku₄-da-ke₄ ba-ra-an-da-ku₄-ku₄]-¹dè¹
 292 A [é-a ba-ra-an-da-ú]s-¹e¹
 293 A [peš₁₀ id-da-ke₄ ba-ra-an-da-a]n-búr¹-e
 294 A [lipiš a-ab-ba-ke₄ ba-ra-an-d]a-bal-bal-e
-
- 295 A (viii 35) [ka-inim-ma udug hul]-¹a¹-kam
 296 A [šu-nigin x¹ udug h]ul-a-kam
 297 A [. . .] RU
 298 H [én é]-nu-r[u]
 299 H [en-e an-gal-ta ki-dagal-šè] géštu-ga-ni na[m]-g[ub]
- 300 H [en-gal den-ki-ke₄ an-gal-ta ki-dagal-šè] ¹géštu-ga-ni¹ [nam-gub]
 301 H ding[ir gal an-gal-ta ki-dagal]-¹šè¹ géšt[u-g]a-¹ni nam-gub¹
 302 H a[bul] dutu-šú-š[è] géštu-¹ga-ni¹
 303 H ki-¹nú da¹-r[í] dingir-kam¹ ¹uruga[gal¹-ka-¹šè¹ géštu-ga-ni
- 304 H ¹ki¹ nu-gig ¹x x x¹ géštu-ga-ni MIN MIN
 305 H nu-gig¹-gal-e h[é] ¹x x¹ sag géštu-¹ga-ni¹ MIN MIN
 306 H šu úš-a-kam giri úš-a-kam ¹umbin¹ hu-rí-¹in¹mušen¹-ka
 307 H ¹dnin-ug dnin-maš dnin-hur-sag¹-gá-ke₄
 308 H ¹d¹ereš-ki-gal [d]am ¹dnin¹-[a-z]u-ke₄
 309 H ¹a¹ nam-¹mu-un-tu₅¹ ka nam-mu-un-s[ù]
 310 H dag ¹ki-gal-la K.I.E.NE¹.DI-ka é ki a mu-r[u¹??]
- 311 H gidim kur-ta ¹è-da¹ h[é]-me-en
 312 H líl-en-na ki-¹nú¹ nu-tuku h[é]-¹me-en¹
 313 H ¹ki¹?-siki¹?¹ šu ¹nu-du₇¹-a hé-[me-en]
 314 H ¹guruš á¹ nu-lá hé-¹me¹-en
 315 H lú edin-na ¹šub-ba-dè¹ hé-me-en
 316 H lú edin-na ¹ba-ug₅¹-ga hé-me-en

- 283 they roar like (wind in) a porous pot.
 284 Since Nin-geštinna the great scribe of the Netherworld is not available,
 285 he does not enter the foot of the 'mountain',
 286 nor will he cross over the path of the Netherworld.
 287
 288
- 289 Gap
 290 [.]
 291 [The demon must not enter the entry way with him],
 292 [nor must he follow him into the house],
 293 [nor must he] loosen [(his footing) on the bank of the canal],
 294 [nor must he] continually cross the [midst of the sea with him].
-
- 295 It is the [incantation of the evil Udug-demon].
 296 [Total ..a of Udug]-hul.
 297 [. . . .]
 298 Enuru [incantation]:
 299 [The lord turned] his mind [from the great heaven to the broad Netherworld].
 300 [The great lord Enki turned] his mind [from the great heaven to the broad Netherworld].
 301 [The great] god turned his mind [from the great heaven] to [the broad Netherworld].
 302 (he turned) his mind to the [great gate] of the west,
 303 (he turned) his mind to the eternal resting place [of the god], the grave.
 304 He turned his mind to the place where the hierodule? ,
 305 the great hierodule , he turned his mind.
 306 It is the hand of death and the foot of death, the eagle's talon.
 307 For Nin-ug, Nin-maš, Nin-hursag,
 308 and for Ereškigal, the wife of Ninazu,
 309 (who) did not bathe nor rinse (their) mouths,
 310 in the Netherworld dwelling, (their) 'playground', is the temple where he made an offering.
- 311 Whether you are the ghost coming from the Netherworld,
 312 whether you are the wraith that has no resting place,
 313 whether you are a *virgo intacta*,
 314 or whether you are the young man not at puberty,
 315 whether you are one who is cast on the steppe,
 316 whether you are the man who died in the steppe,

- 317 H ʾlúʾ edin-na ʾsahar nu-dulʾ hé-me-e[n]
 318 H ʾlúʾ gištukul-a ba-an-gaz hé-me-ʾenʾ
 319 H l[ú p]eš₁₀ ba-anʾ-gul-ʾlaʾ hé-me-en
 320 H l[ú] ʾur-eʾ ba-an-gaz hé-me-ʾenʾ
 321 H l[ú] ʾur-e baʾ-an-gu₇ hé-me-ʾenʾ
 322 H ʾlúʾ a-a b[a]-úš hé-me-ʾenʾ
 323 H lú ʾúr-ta ba-šubʾ hé-me-e[n]
 324 H lú gišʾgišimmar-ta ba-raʾʾ-ni-šub hé-me-en
 325 H ʾlúʾ gišmá-ni i-ʾsùʾ-a hé-me-en
 326 H l[ú] ʾlagʾ-a ba-ʾšubʾ hé-me-en
 327 H [. . ʾx xʾ [. . hé]-me-en
- Gap
- 328 H [u₄-šù-uš-e ga-ba-an-da-gu₇ hé-me-en]
 329 H [u₄-šú-u]š-[e ga-ba-an-da-nag hé-me-en]
 330 H [u₄-šú]-uš-ʾeʾ g[a-ba-an-da-šés hé-me-en]
- 331 H ʾu₄ʾ-[šú-u]š-e ga-ba-a[n-da-mu₄ hé-me-en]
 332 H ʾúhʾ-tagʾ-mu-šèʾ ga-ba-ʾanʾ-d[a-šés hé]-ʾme-enʾ
- 333 H šed₇-mu-dè úr-ra-na ʾgaʾ-ba-da-an-mu₄-ʾdèʾ
- 334 H su lú-ùlu dumu dingir-ra-n[a]
 335 H en-na ba-ra-an-ta-ʾriʾ-en-na-aš
 336 H en-na ba-ra-ʾanʾ-ta-zi-ge-en-na-aš
 337 H ʾúʾ ba-ra-ʾanʾ-da-gu₇-e a ba-ra-an-da-ʾnagʾ-en
 338 H ʾa-aʾ-ab-ba a du₁₀ a šés-a a idigna a ʾburanunʾ
 339 H a pú a íd-da ba-ra-ab-šú-šú-dè-ʾdè-enʾ
- 340 H lú-ùlu dumuʾ dingir- <ra > -na ba-ra-na- <gi₄-gi₄-dè > ba-ra-na-
 an-te-ge₂₆-ʾdèʾ-d[è-en]
 341 H ʾsag-zuʾ sag-gá-na nam-ba-gá-gá-ʾdèʾ-e[n]
 342 H ʾšúʾ-zu ʾšúʾ-na nam-ba-gá-gá-[dè-en]
 343 H ʾgú-zuʾ g[ú]-na nam-ba-ab-gíd-ʾiʾʾ-[dè-en]
 344 H igi-zu na-ab-íl-en egir-zu-ʾšèʾ igi n[a-an-ši-in-bar-re(-en)]
 345 H gù ʾbaʾ-ra-anʾ-na-ab-ʾdé-eʾʾ(-enʾ)
 346 H ʾé-aʾ-šè nam-mu-un-ku₄-ku₄-[dè-en]
 347 H ʾúr-šèʾ nam-mu-da-bal-dè-e[n]
 348 H ʾéʾ-ki-tuš-šè nam-muʾ-unʾ-ku₄-ku₄-ʾdè-enʾ
 349 H ʾkun₄ʾ-ba nam-mu-un-da-ku₄-ku₄-d[è-en]
 350 H ʾšàʾ-uru-šè nam-mu-un-da-gi₄-gi₄-d[è-en]
 351 H ʾziʾ-an-na hé-pàʾ-ašʾ zi-ʾki-a hé-pàʾʾ-[aš]

- 317 or whether you are the one in the steppe not covered by earth,
 318 whether you are the man killed with a weapon,
 319 whether you are the man whom a bank crushed,
 320 whether you are the one whom a lion killed,
 321 or whether you are the one whom a dog devoured,
 322 whether you are the man who died in water,
 323 whether you are the one who fell from the roof,
 324 or whether you are the one who fell down from the date palm,
 325 whether you are the one whose ship sank,
 326 whether you are the one at whom a clod was thrown (?),
 327 whether you are the one [. . .
- Gap
- 328 [Whether you are the one with whom I may have eaten daily],
 329 [or whether you are the one with whom I may have drunk daily],
 330 [or whether you are the one with whom I may have anointed
 myself daily],
 331 [or whether you are the one] with whom I may [have dressed daily],
 332 whether you are the one with whom I may have anointed myself
 when I was lousy,
 333 or whether you are the one in whose lap I may have donned a
 (cloak) when I was cold;
 334 as for the body of the man, son of his god,
 335 so long as you will not withdraw from him,
 336 so long as you will not remove yourself from him,
- 338 you may not eat with him, you may not drink with him.
 339 You may not taste sea water, sweet water, bitter water, Tigris or
 Euphrates water, well water, or river water.
 340 You may not return to the man son of his god, nor approach him
 there.
 341 You should not put your head upon his head,
 342 or your hand upon his hand,
 343 or stretch your neck onto his neck.
 344 You will not raise your eyes, nor [glance] behind you.
 345 You may not call to him.
 346 You will not enter the house,
 347 nor can you climb the roof,
 348 nor will you enter the dwelling,
 349 nor enter at the threshold together with (the victim),
 350 nor go with him inside the city.
 351 May they be adjured by heaven, may they be adjured by earth.

- 352 H inim dereš-ki-gal-la-ke₄ ʾlú-ùlu dumu¹ [di]ngir-r[a-na]
 353 H ù-me-ni-sikil ù-me-ʾni¹-dadag [ù-me]-ni-k[ù]
 354 H na₄bur-ʾšagan-gin₇ ù¹-me-ʾluh-luh¹
 355 H na-4bur-ʾi-nun¹-na-ʾgin₇ x x ù¹-me-ni-su-u[b]
 356 H dutu ʾsag-kal¹ dingir-ʾre¹-e-ne-ra šu-na ʾù¹-me-[ni]-si
 357 H dutu ʾsag-kal dingir¹-[re]-ʾe¹-ne-ka ʾšu sa₆-ga¹ dingir-ʾra¹-na-šè
 hé-e[n-ši]-ʾin-gi₄¹

Forerunners to Udug-hul Tablet V

- 358a L [én é-nu-ru]
 358b L [a]-ʾza-ad níg-šed₇-de¹ š[u]²-ʾnigin-nigin ba¹-[e]
 359 L ʾa du₁₀-ga an-na¹ dʾudug hul a-ru¹-a
 360 L ʾnam-tar dumu ki-ág den-líl¹-lá ʾù-tu-da¹ dereš-ʾki-gal¹
 361 L an-na ʾgur₅ bí-ib¹-búr ʾki kar¹ bí-ʾib-sig¹
 362 L e-ʾne-ne búr-ra¹-meš
 363 L an-ʾna gù-dé¹-dé¹-meš ki-ʾta² gù¹ bal-bal-meš
 364 L ʾuš₁₁-zé dingir¹-re-e-ne-meš
 365 L u₄-gal an-ʾta¹ šu bar-ra-meš
 366 L ʾninnamušen²¹ uru¹-ʾa ara₉¹ gi₄-gi₄-a-meš
 367 L [a] an-na ʾru¹-a-meš ʾdumu ki-in¹-da tu-ʾda-meš¹
 368 L ʾù¹ bad-ʾda ù¹ dagal¹-la-a[š] a-ʾge₆-gin₇ i-du₁₂¹-du₁₂¹-ʾdè-eš¹
 369 L e-ʾne¹-ne gišig ʾnu-gi₄¹-meš gišsuhu[b₄ nu-gi₄-meš]
 370 L gišig¹-e ʾmuš-gin₇¹ [mu-u]n-DU-DU-meš
 371 L ʾúr dam¹ lú-[k]a [b]a-ra-an-túm-ʾmu¹-[dè]
 372 L ʾdumu du₁₀-ub lú¹-k[a] ʾba¹-ra-an-ʾzi¹-[zi-dè]
 373 L ʾguruš¹ [é] ʾušbar₆¹-ra-n[a]-ka im-ma-ra-[-è-dè]
 374 L [e-ne-ne] ʾù-sá¹ níg-me-ʾgar¹ egir-ra [lú-ra ús-sa]
 375 L [dingir lú-ùlu sipa ú] ʾkin²-kin-ʾgá¹ lú-ùlu
 376 L [dumu¹-dingir-re-e-ne-šè šug-g]e ʾmu-un¹-[dab₅-bé-eš]
 Gap until the end of the incantation
 376a L [én é-nu-ru]
 377 B (i 1) [.]-ʾe¹ níg-nam úš-bi
 M níg-ʾè¹ níg-è níg-nam-mu uš-bi
 378 B [. b]i a an-na-ke₄
 M ki-a ʾdím¹-bi ú an-na-ke₄
 379 B [SIG₇-ALAM-bi níg an]-gin₇ šu nu-te-ge₂₆
 M za lim ʾx (x) ¹ an-gin₇ šu nu-te-ge₂₆

- 352 The command of Ereškigal: as for the man, son of his god,
 353 cleanse, brighten, and purify him,
 354 wash (him) like a porous pot,
 355 and scrub (him) like a butter-dish.
 356 Assign him to Utu, foremost of the gods,
 357 so that Utu, foremost of the gods, may return him to the
 benevolent hand of his personal god.
 358a [Enuru incantation]
 358b While cold and frost cut through everything,
 359 the evil Udug is spawned from An's good seed.
 360 Namtar, the favourite son of Enlil, born of Ereškigal,
 361 gnashed his teeth above, donned (a mourning garment) below.
 362 They are let loose,
 363 they screech above, they twitter below.
 364 They are the poisonous gall of the gods.
 365 They are a great storm released from heaven.
 366 They are the owl which hoots in the city.
 367 They are spawned in heaven, they are children born of earth.
 368 On high roofs and broad roofs, they whirl like a flood.
 369 They are not held back either by the door or bolt,
 370 but they slither through the door like a snake.
 371 They carry off the wife from the husband's lap,
 372 they remove the son from the father's knee,
 373 they take the bridegroom from his father-in-law's house.
 374 [They are] silence and stupor [which pursue a man] from behind.
 375 [For the personal god of the man, the shepherd] seeking [pasture
 for] the man,
 376 [son of his god], they [seized the food offering].
 Gap
 376a [Enuru incantation]
 377 The watchmen (demons) pursue anything
 378 created in the Netherworld, the seed of An.
 379 Their form is that which, like heaven, the hand cannot approach,

- 380 B (i 5) hur-sag-gin₇ gul-gul [. -b]i ʔzi⁷-ir-zí-re-da
M hur-sa[g]-gi[n₇] gul-gul-l[e] SIG₇-ALAM-[-. .] zi-ʔir-zí⁷-i[r. .]
381 B [.]-ʔra⁷-an-na níg udug kaskal-la
M níg udug¹ [har-ra-an] níg udug¹ [kaskal-àm]
382 B [níg-ní-zu] mu-un-ši-du-en-na [níg-ní-zu] mu-un-ši-du-en-na-a
M níg-n[i.]
383 B [dnin-urta lú] gištukul-a-ke₄ gaba-KA šu hé-bí-in-gá-gá
384 B [ka-inim-ma] udug-hul-a-kam
-
- 385 B (i 12) [én- é]-nu-[ru]
386 B [ur-sag] imin a-r[á¹-min-na-meš]
387 B [.] ʔx⁷ en-n[a. . .]
388 B [dam nu-tuku-meš dumu] nu-tu-ʔud⁷-d[a-meš]
389 B [anše-kur-ra hur-sag-t]a è-ʔa⁷-[meš]
390 B (i 17) [den-ki-ke₄ še]š-gal-ʔa⁷-[meš]
391 B [gu-za-lá] dingir-re-e-ne-m[eš]
392 B [e-sír-ra lù-lù-a] sila-a gub-bu-meš
- 393 B [igi dnè-iri₁₁-gal] ur-sag den-líl-lá i-sug-sug-bé-eš
394 B [zi an-na hé]-pà zi ki-a hé-pà-dè-e[š[?]]
395 B (i 23) [zi dzuen-na] ʔen⁷ daš-im-babbar-ra hé-pà
396 B [zi dhendur-sag-gá] nímgir sila si-ga hé-pà
397 B [su lù-ùlu] dumu dingir-ra-na
398 B [nam]-mu-un-na-te¹-ʔge₂₆-dè⁷ tu-ra mu-un-na-da-g[i₄-g]i₄-dè-en
-
- 399 B ka-inim-ma ʔudug⁷ hul-a-kam
-
- 400 B (i 29) ʔén é⁷-nu-r[u]
401 B ʔimin⁷-na-meš ʔimin⁷-na-meš
402 B idim ʔabzu imin⁷-na-meš
403 B [š]e-er-ʔka⁷-an-[d]u₁₁-ga-ʔni⁷ imin-na-meš
404 B [idim ab]zu-ʔta agrun-ta⁷ è-a-meš
405 B (i 34) [ù] ʔmunus⁷ [nu]-meš ʔù⁷ nita nu-meš
406 B [e-ne-n]e-ne bu-bu-meš
407 B [dam nu]-ʔtuku-meš⁷ dumu nu-tu-ud-ʔda⁷-me[š]
408 B [níg šu ki]d-ʔkid⁷-da nu-un-zu-me[š]
409 B [a-ra-zu sisk]ur-ʔra⁷ giš nu-un-tuku-meš
410 B (i 39) [dumu-dili-meš] DUMU-SAG-dili-meš
411 B [anše-kur-ra] ʔhur⁷-sag-ta ʔè⁷-a-meš
412 B [gu-z]a-lá dingir-ʔre-e-ne⁷-meš
413 B [[l]ù[?]-ʔlù[?]-a sila-a mir sù-meš
414 B ʔe-sír⁷-r[a] ʔnigin⁷-na-meš

- 380 and trying to obliterate their form is to destroy the likes of a mountain.
381 Whatever demon of the highway, whatever demon of the crossroad,
382 when you go towards him alone, as you go towards him [on your own],
383 may [Ninurta, man] of the weapon, confront (?) . . .
384 [It is the incantation] of the evil Udug-demon.
-
- 385 Enuru [incantation].
386 [Twice] seven are the [heroes].
387 [. . .] .[. . .].
388 [They have no spouse, they] bear no [child].
389 [They are the horses who] came out of the [mountain].
390 [They are Enki's] tutors,
391 [the 'chair-bearer'] of the gods are they.
392 [Causing a disturbance in the thoroughfare], they stand in the street.
393 They stroll [before Nergal], the hero of Enlil,
394 [By heaven] adjured, may they be adjured by earth,
395 adjured [by Sin], lord Ašimbabbar,
396 adjured [by Hendursag], watchman of the quiet street.
397 [As for the body of the man], son of his god,
398 you will [not] approach him, but you will keep illness away from him.
-
- 399 It is the incantation of the evil Udug-demon.
-
- 400 Enuru incantation:
401 They are the Seven, they are the Seven,
402 they are the Seven (in) the source of the Abzu,
403 the Seven are his[?] adornments.
404 They came out of the [source] of the Abzu, from the sanctuary.
405 [Neither] male nor female,
406 they flit about.
407 They have [no spouse], they bear no child.
408 They do not know [the result] of what they do,
409 nor do they listen to [prayer or supplication].
410 [They are sons of equal standing], they are heirs of equal standing.
411 They are [the horses] who came out of the mountain,
412 as 'chair-bearer' of the gods.
413 Causing disturbance, they stir up a storm in the street,
414 as they go around in the thoroughfare.

415 B (i 44) imin-¹na-meš imin¹-kam imin a-ra-imin-meš
 416 B ¹zi an-na hé-pà-dè¹{-dè}-eš zi ki-a hé-pà-dè-eš
 417 B ¹su¹ l[ú-ùlu] dumu dingir-ra-na-aš
 418 B n[am[?]]-¹mu-un¹-na-te-ge₂₆-¹dè-en¹ šu-ra mu-un-na-g[i₄]-¹gi₄¹-dè-en

419 B k[a-inim-ma udug hul-a]-kam

420 B (i 50) [én] ¹é¹-nu-[ru]
 421 B im[in-na-m]eš imin-¹na-meš¹
 422 B ¹x x x¹ imin-na-meš
 423 B [. .] ¹x x x¹ imin-¹na¹-meš
 424 B [. .] ¹x x¹ imin-na-ne-ne
 425 B (i 55) [. .ag]ru[n-t]a è-a-meš
 426 B [ù munus nu]-m[eš] ¹ù¹ nita nu-meš
 427 B [.] ¹x x¹

Gap of 3 lines

428 B [eš₅-kam-ma . . .]-ka ¹DU-DU¹
 429 B ¹limmu¹-[kam-ma . . .h]a kur a-gin₇ mu-un-gá-gá
 430 B (ii 3) ia₅-kam-ma giš-n[ú-da-na]-¹x¹ mu-ni-in-nú-e
 431 B aš-kam-ma lú-ù[lu pap]-¹hal¹-la mu-na-te gú-ni šà-ta mu-un-da-zi-zi
 432 B imin-kam-ma lú-ù[lu] pap-hal-la mu-un-na-te-gá-na
 geštug_x(TÚG.PI.PI)-a-ni ki mu-un-ši-in-ús
 433 B imin-na-ne-ne lil[?] a-ra-li-meš
 434 B a-ra-li-a zi-dug₄ mu-un-dè-za
 435 B (ii 9) udug hul a-lá hul gidim hul gal₅-lá hul
 436 B d¹dim-me d¹dim¹-a d¹dim-¹me-lagab¹
 437 B zi an-na hé-e-p[à z]i ¹ki-a hé-e¹-pà
 438 B ¹x x¹-[d]è[?]-en nam-m[u-u]n[?]-¹x¹[. .]
 439 B [. . . .d]è-en du₁₁-ga zi-da dab₅-bé
 440 B (ii 15) [lú-ùlu] dumu dingir-ra-na
 441 B [nam-m]u-un-na-te-ge₂₆-dè-en su-ra mu-un-na-¹gi₄-gi₄¹-dè-en¹
 442 B [š]u-¹ni-ta¹ šu-zu ba-ra-an-da-gá-gá-an
 443 B [m]u-¹bi¹-ta mu-zu ba-ra-an-da-gá-gá-an
 444 B [gi]šgu-za-na ba-ra-an-da-dúr-ù-dè-en
 445 B (ii 21) [g]iš-nú-da^(!)-na ba-ra-an-da-¹nú-ù-dè-en¹
 446 B [en-n]a ba-ra-an-ta-¹ri¹-en-na-aš
 447 B [en-n]a ba-ra-an-da-zi-¹ge¹-en-na-aš
 448 B [ú ba-ra-a]n-da-gu₇-e-en a ba-ra-an-¹da-nag-e¹
 449 B [gišbanšur a]-a-¹ugu¹-zu ¹šu¹-zu¹ ba-¹ra-ne-in-tùm[?]

415 They are seven of seven, they are seven times seven.
 416 May they be adjured by heaven, may they be adjured by earth.
 417 Towards the body of the [man], son of his god,
 418 you will [not] draw near, but you will *compensate* him (for his discomfort).

419 It is the [incantation of the evil Udug-demon].

420 Enuru [incantation].
 421 They are seven, they are seven,
 422 are seven.
 423 [. .] . . are seven.
 424 They are seven [. .] . .
 425 [. . . .] came out of the [sanctuary].
 426 Neither male [nor female],
 427 [. . . .] .

Gap

428 [the third one] goes? [. .] .
 429 The fourth [one . .] . . the mountain like water,
 430 the fifth one lays him there on his bed.
 431 As the sixth one approached the distraught man, he lifts his head from his belly.
 432 As the seventh one approaches the distraught man, (the patient) had already set his mind on the Netherworld.
 433 They are the seven of them, the . . of the Netherworld,
 434 in the Netherworld, they
 435 Evil Udug, evil Ala, evil ghost, evil Galla demon,
 436 Dimme, Dima, Dimme-Lagab demons
 437 be you adjured by heaven, be you adjured by earth.
 438 [. .]
 439 [You are . .] . ., grasping the right command(?):
 440 As for [the man], son of his god,
 441 may you [not] approach him, but keep far *from his body*.
 442 You will not set your hand near his hand,
 443 nor set your name together with their name,
 444 nor sit with him in his chair,
 445 nor sleep in his bed.
 446 [So long] as you do not depart,
 447 [so long] as you do not move away,
 448 you [will not] eat with him, nor will you drink with him;
 449 you will not lay your hand on the [table] of the father who engendered you.

- 450 B (ii 26) [ka-inim-m]a [udug] ḥul-a¹-[kam]
 451 B [én] ḥé¹-[nu]-ḥru¹
 452 B [ki-sik]il é-gal ḥedin-ta¹ [u]d[ug hul mu-un]-ḥda-ab²-x¹
 453 B [lú s]ag-gá-ta nu in-[sa₄-a im-ma-an]-ḥús¹
 454 B [lú] ḥsu¹-ta nu-ḥé-da im-ma-an-ús¹
 455 B [š]u-ni ḥin-ra ù šu-ni-a im¹-mi-in-ḥgar¹
 456 B [gir]i-ni in-[ra ù²] ḥgiri-ni-šè im¹-[mi-in-gar]
 457 B [sag-g]á-[ni in-ra ù²] sag-ḥgá-a-ni-šè¹ [im-m]i-ḥin¹-[gar]
 458 B [nam-bi-šè] gi₆-ḥpàr ki¹ kù-ga im-ma-an-ḥku₄-ku₄-dè-dè¹
 459 B [munus-e an] ḥmu-un¹-dúb ḥki mu¹-un-[sig]
 460 B (ii 36) [gaba-gál ḥinann]a an-na-ke₄ K[A]
 461 B ḥnam²-mu¹-[un]-da-ab-g[i₄-g]i₄
 462 B [.]-ḥin¹-[x]
 463 B [ká é-an-na-ke₄] sag-ba¹-[ba]
 464 B [udug] ḥhul¹ é-a ba-ra-an-k[u₄-ku₄-dè]
 465 B (ii 41) [udug hul dab₅-ba]-ni bar-šè hé-em-ta-g[ub]
 466 B [udug sig₅-ga ḥlamm]a ḥsig₅¹-a hé-en-da-su₈-su₈-g[e-eš]
 467 B * k[-a-inim-ma udu]g hul-a-kam

Gap

- 467a [én é-nu-ru]
 468 G ga[l₅-lá e-ne gal₅]-lá e-ne
 469 G ga[l₅-lá téš nu-zu] imin-meš
 470 G i[bila-dili-meš a]ma-dili-meš
 471 G l[ú-kin-gi₄-a ḥ]ereš-ki-gal-la-meš
 472 G a[n-ki-a nu-zu-meš] igi-kár-kár nu-tuku-meš
 473 G x [.g]ub-gub-bu-meš
 474 G x [.d]ab₅-dab₅-bé-mešeš
 475 G ú[r lú-ka d]am šu-ti-a-meš
 476 G ú[r.] x dumu šu-ti-a-meš
 477 G e²-[sír-ra(?) k]i-sikil šu-ti-a-meš
 478 G [.gur]uš ḥšu-ti¹-a-meš
 479 G [.n]i ḥba¹-an-sír-sír-sír-re-eš
 480 G [šul dingir nu-tuku gaba i]m-ma-ri-eš
 481 G [ú/ninda mu]-un-gu₇ a du₁₀-g[a] ḥmu-un¹-[nag]
 482 G [.giš-n]ú du₁₀-ga nú-ḥnú¹
 483 G ḥu₄²[.]-da-šè
 484 G lG¹[.] ḥx¹-e šeš²-sar²-g[in⁷]

- 450 [It is the incantation of the] evil [Uduḡ-demon].
 451 Enuru [incantation].
 452 The [evil Uduḡ-demon has] . . . the maiden from the 'steppe palace'.
 453 [The one who], from the beginning, was [nameless], followed her,
 454 [the one] who never appeared with a body, followed her.
 455 He (the demon) struck her [hand], and placed it in his hand,
 456 he [struck] her [foot], and [directed it] towards his foot,
 457 [he struck her head, and directed it] towards his head.
 458 [Thereupon], as (the demons) were entering the Gipar, a holy place,
 459 [the 'woman'] shook the [heaven] and made the earth [tremble],
 460-461 [the arrogant Inanna] of heaven cried out,
 462 [.].
 463 [At the gate of Eanna] she [took] an oath (?).
 464 The evil [Uduḡ-demon] will not enter the house.
 465 May the evil [Uduḡ who seized] her stand aside,
 466 and may the [good Uduḡ and] good [Lamma spirits] be present.
 467 [It is the incantation] of the evil [Uduḡ-demon].

Gap

- 467a [Enuru incantation]
 468 [They], the Galla-demons, they, the [Galla]-demons,
 469 the Galla — [who know no shame] — are seven.
 470 [They are heirs of equal standing], they are mothers of equal standing.
 471 They are [the messengers] of Ereškigal,
 472 [they are not known in heaven and earth], nor do they have a *discerning eye*.
 473 They stand (?)
 474 they seize
 475 They take the wife (from) the lap [of her husband],
 476 they remove the children [from the lap]² [of their father]²,
 477 they take the young maiden [from the street]²,
 478 they take away the lad
 479 they held
 480 They accosted [the hero who has no personal god].
 481 He ate [food], he [drank] sweet water,
 482 . . . sleeping on a pleasant bed.
 483
 484

- 485 G giš[erín]i-ri-na-da²[. . .]x¹-e gišimmar-e
 486 G da[sal-lú-hi igi i]m-ma-an-si
 487 G a-a-n[i den-ki-ra é]-a¹ ba-an-ši-in-ku₄ gù mu-un-na-dé
 488 G a-a-m[u gal₅-lá e-ne g]al₅-lá e-ne
 489 G gal₅-lá té[š nu-zu] imin-me[š]
 490 G a-rá-mina-ra-mi-[kam-ma-aš ù-u]b-d[ug₄]
 490a G a-na a¹[n]a-ib[ib-[AK-en-na-bi nu-e-zu a-na ba-ni-ib-gi₄-gi₄]
 490b G den-ki-ke₄ [dumu-ni dasal-lú-hi mu-un-na-ni-ib-gi₄-gi₄]
 490c G dumu-mu a-n[a nu-e-zu a-na a-ra-ab-dah-e-en]

Gap of 3 lines (see Commentary)

- 491 G im abz[u-ta.] a x¹ [.]
 492 G alam x¹ [.]-a²
 493 G gál x¹ [.] x¹ [. h]é-a
 494 G a[lam. u-me-ni-ké]š(?)
 495 G z[i. h]é-pà¹
 496 G z[i. hé-pà]
 497 G z[i. hé-pà]
 498 G (left edge): [. . .] x¹ [. . .] x¹ x
 499 G z[i. hé-pà-a]š?
 500 G DIŠ x [.]
 501 G x [. l-x-na¹-te
 502 G ba-r[a². t]e?
 503 G ú ba-r[a-an-da-gu₇-dè a ba-ra-an]-da-na₈na-na₈-dè
 504 G gišgu-z[a-na ba-ra-an-d]úr-ù-dè
 505 G giš-n[ú-a ba-ra-an-da]-nú-dè
 506 G bur-š[agan-gin₇ ù-me-ni-hu-lu]h-luh-he
 507 G bu[r-i-nun-na-gin₇ ù-me-ni-su-ub-s]u-ub-bé
 508 G r¹[utu sag-kal dingir-re-ene-ke₄ šu-n]a mumi-e mi-si
 509 G d[utu sag-kal dingir-re-e-ne-ke₄ šu sa₆-ga dingir]-ra-ne-šè [hé-en-
 ši-in-g]i₄-gi₄-dè
 510 G ka-inim-ma udu^ú-tu¹hul-la-a-r¹ke₄¹

Forerunners to Udug-hul Tablet VI

- 511 F én é-nu-ru
 512 F udug hul-gál gidim dalla ed[in-na]
 513 F nam-tar níg hul-gál tag-ga-z[u(-dè)]
 514 F eme níg-hul-dím-ma lú mu-ri-in-K[ÉŠ]
 515 F (iii! 12) dug-gin₇ hé-gaz-gaz dugbánda-gin₇ hé¹-bar-bar-r¹re¹

- 485
 486 Asalluhi noticed it,
 487 he entered unto his father [Enki] in the [temple], saying,
 488 "My father, [the Galla-demons], the Galla-demons,
 489 the Galla — [who know no] shame — are seven."
 490 When he (Asalluhi) spoke a second time:
 490a "[I do not know] what [I should do about it; what can relieve him]?"
 490b Enki [answers his son Asalluhi]:
 490c "My son, what [do you not know, and what could I add to it]?"

- 503 They may not eat [with him, nor may] they drink with [him],
 504 [nor may] they sit in his chair,
 505 [nor] lie in his bed.
 506 Wash him [like a porous] pot,
 507 scrub him [like a butter] dish.
 508 [Utu, foremost of the gods] — placed you in [his hand].
 509 [May Utu, foremost of the gods, (holding) you in his benevolent
 hand] commend you to the gods.
 510 Incantation of the evil Udug-demon.

- 511 Enuru incantation.
 512 The Udug demon is a ghost appearing in the desert.
 513 O Namtar, when you touched upon something evil,
 514 the tongue in its malice bound a man directly to you.
 515 May you be smashed like a pot, like a ritual vessel may you be . . .

- 516 F gišgurum-ma giš-ká-na-ka sag nam-ta-bal-e-en
 517 F giši-DUB-ba nam-ta-bal-[e-en]
 518 F udug hul edin-zu-šè a-lá [hul edin-zu-šè]
 519 F udug <hul> é-a til-la šu [nu-gar-ra-zu-šè]
 520 F (iii 19) dingir lú-ùlu-[ke₄]
 521 F udug hul a-lá hul ^rdugbur¹-[zi-ga bahár-gin⁷] tilla₄ hé-em-mi-[gaz-gaz]

522 F ka-inim-ma udug h[ul-a-kam]

523 F [é]n é-nu-[ru]

524 F [.] ^rx gi⁷ [. . .]

Gap

- 525 F (iv¹ 2) ki lú na-me sah[ar[?]]
 526 F lú diš an-ta dal-dal-[e. . . .]
 527 F lú diš ki-ta ^rnu-bal¹-da [. . . .]
 528 F nin-ra sag me-^rda[?]-a⁷ x ad [. . . .]
 529 F sag-gig gig giš-gi-na [. . . .]
 530 F (iv₃ 7) ša gig-ga šu-^rx¹ [.]
 531 F lú ša gig-ga [.]
 532 F úh hul sag-da [.]
 533 F lú hul níg mu-[.]
 534 F dingir hul níg gidim-m[a[?]]
 535 F (iv 12) ka-inim-ma abzu-ke₄ a-ra-^rab-sum¹-mu-^rdè-en¹
 536 F lú-ùlu dumu dingir-ra-na
 537 F šu bíl-bíl-la-zu ba-ra-an-da-te- <ge₂₆> -dè-en
 538 F lú tab-tab-ba-zu ba-ra-an-da-nú-dè-en
 539 F ka hu-luh-ha-zu ba-ra-an-da-KA-dè-en
 540 F (iv 17) sag-ki-súr-ra-zu ba-ra-an-da-dúb-d[è-en]
 541 F igi-huš-a-zu ba-ra-an-da-šub-e-d[è-en]

542 F ní me{-me}-lám-zu ba-ra-an-da-dul-lu-d[è-en]

543 F ka-zu-ta níg na-an-ta-è-d[è-en]

544 F eme-zu-ta níg-hul ^rna-an-gá-gá¹-[dè-en]

545 F (iv 22) ša-zu níg nu-huš-^ra¹ [. . . .]

546 F zi an-na hé-p[à zi ki-a hé-pà]

547 F en-na ^rba¹-[ra-an-ta-ri-en-na-aš]

548 F ú na-a[n-da-ab-gu⁷-e a na-an-da-ab-nag-e]

Gap of 8 lines in the late text (see Commentary)

549 F [udug hul-gál kalam-ma bi-i]n-nigin-^re¹

550 F (v¹ 2) [udug hul-gál u]n zi-gál dib-dib-bé

- 516 You will not proceed across the area of the door-jam,
 517 nor will you cross over the *threshold*(?).
 518 Evil Udug, be off to your steppe, [evil] Ala, [be off to your steppe]!
 519 Evil Udug, living in the house, [return] to your meanness.
 520 O personal god [of] the man,
 521 may the evil Udug and evil Ala demons be [smashed] at the
 crossroad, [like 'the potter's] *bur-zi-ga-pot*.

522 [It is] the incantation of the evil Udug-demon.

523 Enuru incantation.

524 [. . .] . [. .]

Gap

- 525 The place where *dust*? [*covers*?] no one,
 526 one man *soaring* above [. . .]
 527 another does not cross over below [. . .]
 528 To the lady . . [. .]
 529 The headache affects the limbs [. . .]
 530 The sick 'heart' . [. . .]
 531 The one whose the sick 'heart' [. . .]
 532 The evil spittle . . [. .]
 533 The evil man . . [. .]
 534 The evil god who [. . .] whatever of a ghost.
 535 I will grant you the incantation of the Abzu.
 536 As for the man, son of his god,
 537 do not approach him with your soiled hands.
 538 You must not lie down with the man, made feverish by you,
 539 you must not *eat* with him, with your terrifying mouth.
 540 Despite your hot-headedness, [you] must not make him tremble,
 541 and (considering) your furious face, [you] must not be thrown
 together with him,
 542 nor must [you] blanket him with fear and awe.
 543 [You] may not emit anything from your mouth,
 544 nor may [you] cause anything evil with your tongue,
 545 in your mind, [you will not . . .] anything which is not furious.
 546 Be adjured by heaven, [be adjured by earth].
 547 So long as [you do not depart],
 548 [you will] not dine [nor drink with him].

Gap

549 [The evil Udug] roams [the land],

550 [the evil Udug] passes over the living people.

- 551 F [udug hul]-gál nam-tar šu-súr-ra
 552 F ʾudug¹ hul-gál kalam-ma illu-a
 553 F udug hul-gál a-ra-zu šu nu-gíd-i
 554 F udug hul-gál di₄-di₄-lá ku₆-gin₇ a-aba sù-a
 555 F (v 7) udug hul-gál gal-gal-e zu-gál mu-un-du-du-a
 556 F udug hul-gál um-ma ab-ba-bi sag mu-dar-dar
 557 F udug hul-gál sila dagal-la mu-un-dib-dib-bé
 558 F udug hul-gál edin dagal-la mu-un-si-si-ga
 559 F udug hul-gál kun₄ ba-gir₅-gir₅-re
 560 F (v 12) udug hul-gál dí-ma kalam-ma šub-šub-bu
 561 F udug hul-gál kalam-ma ba¹-tún-tún
 562 F udug hul-gál usu kilib-ba gen-a
 563 F udug hul-gál lú-ra ʾuš¹ nu-gu₇
 564 F udug hul-gál sikil mu-un-ʾšár¹-ra sir-sir
 565 F (v 17) udug hul-gál gù èn nu-tar-ra-bi
 566 F udug hul-gál kur-ra šu dag-dag-ge
 567 F gá-e lú-mu₇-mu₇ sanga_x mah den-ki-ga me-en
 568 F en-e mu-un-ši-in-ge-en
 569 F gá-e sukkal¹ engur-ra-ka mu-un-ši-in-ge-en
 570 F (v 22) egir-gá a-ra nam-ba-ab-gi¹-en
 571 F egir-gá gù nam-mu-un-ra-ra
 572 F lú hul-gál šu nam-ba-zi-zi-in
 572a F udug hul-gál šu nam-ba-zi-zi-in
 573 F zi an-na hé-pà zi ki-a hé-pà

Lengthy gap (see Commentary)

- 574 F [sila-a DU-DU ab-ba šú-šú g^{is}suhub₄ k]u₄-ku₄-da
 575 F (vi¹ 2-3) [lú hul] igi hul [ka hul em]e hul
 576 F [uš₁₁ hul uš₁₁-zu] uš₁₁-ri-a [nig-AK-a n]ig-hul-dim-ma
 577 F [ša é]-ʾa¹-ta è-ib-ta
 578 F [zi an-na] hé-e-pà [zi ki-a] hé-e-pà
 579 F [lú-ùlu dumu] dingir-ra-na [nam-mu-un]-na-te-ge₂₆-dè-en [ba-ra-an-gi₄-g]i₄-e-dè-en
 580 F (vi 12) [gišgu-za-na nam-ba]-dúr-ù-dè-en
 581 F [giš-nú-da-na nam-ba-n]ú-ù-dè-en
 582 F [ùr-šè nam-ba]-ʾe₁₁¹-dè-en
 583 F [é ki-tuš-a-na nam-ba-ku₄-k]u₄-dè-en
 584 F [zi an-na ki-bi-da-t]a [i-ri-pà ha-ba-ra-du-u]n

Gap

- 551 [The evil Udug], the Namtar, (is) a fierce hand.
 552 The evil Udug is a (seasonal) flood over the land.
 553 The evil Udug does not accept supplication.
 554 The evil Udug pierces the young ones like fish in the sea.
 555 The evil Udug heaps up the older ones into a pile of grain.
 556 The evil Udug splits the head of the old man and woman.
 557 The evil Udug stalks the broad street.
 558 The evil Udug silences the broad steppe.
 559 The evil Udug slips over the threshold.
 560 The evil Udug casts down the creatures of the land,
 561 the evil Udug strikes the land,
 562 the evil Udug strides in all its strength.
 563 The evil Udug spares no one.
 564 The evil Udug binds (the one) who enhanced purity.
 565 The evil Udug is indifferent to cries.
 566 The evil Udug roams in the mountain.
 567 I am the incantation priest, the *sangamah* of Enki.
 568-9 The lord (Enki) sent me to him (the victim), he sent to him me, the vizier of the Abzu.
 570 You shall not shriek behind me,
 571 nor shall you shout after me.
 572 O evil man, may you not lift your hand (against me).
 572a O evil demon, may you not lift your hand (against me).
 573 Be adjured by heaven, be adjured by earth.

Gap

- 574 [(As for the demons) walking about in the street, pouring through the window], entering [through the door bolt];
 575 [evil man], evil eye, [evil mouth, or] evil tongue,
 576 [evil spell, magic], enchantment, which [wreaks] evil,
 577 go out from [inside the house].
 578 Be you adjured [by heaven], be you adjured [by earth].
 579 [You may not] approach [nor must] you [return] to [the man, son] of his god.
 580 You may [not] sit [in his chair],
 581 [nor] lie [down in his bed],
 582 [nor] ascend [to the roof],
 583 [nor enter his dwelling].
 584 [I have adjured you by heaven and earth together, so may you depart].

Gap

- 585 B (vi 1) [. . .] 'x¹ [.]
 586 B [. . .] an-na 'x¹ [. . . .]
 587 B [. . .] 'x ub¹-ta 'gi⁴-g¹u². . .
 588 B 'x¹-a-bi DU [.]
 589 B ub-bé-'ta¹ ga-ba-r[a. . .]
 590 B (vi 6) a 'huš² x¹ ba-ra-dul-l[a. . .]
 591 B 'túg²!-gùn-gùn²!-a-šè dul[. . .]
 592 B ug⁴! zú-ku⁵-da 'dul²! [.]
 593 B giš-šub-ba agrun-'a² šub²! [. . .]
 594 B zi an-n[a hé-pà zi ki-a hé-pà]
-
- 595 B (vi 11) 'ka¹-[inim-ma udug hul-a-kam]

Gap of c. 12 lines, with only traces preserved.

- 596 B 'x x¹ [.]
 597 B gi[š-n]ú²-[da-na nam-ba]-'nú²!-[dè]
 598 B gišg[u-za-na nam-ba]-dúr-[ù-dè]
 599 B lú-ù[lu. . .] 'x¹-a [. . . .]
 600 B (vi 27) še[d⁷-dè² s]um-sum-ma im-ma-a[n-sug-sug]-'ge¹!-[eš]
 601 B 'giš-nú-a¹ [nú]-da-ba nu-zu-meš 'ù²! [nu-zu-meš]
- 602 B ú du₁₀ [nu-un-gu⁷-eš] a du₁₀ nu-[un-nag-nag-eš]
 603 B ng-AK-'a¹ [. . . .] 'x¹ nu-dub-ba 'in² x¹l[. . . .]
 604 B dam ú[r lú-ke⁴ ba-r]a-an-t[a²-gi⁴-gi⁴-dè] (vi 32)
 605 B [dumu] du₁₀-[ub] lú-'ke⁴ ba-ra¹-an-t[a-zi-zi-dè]
 606 B dumu lú 'é¹ [ur]um⁵-a-n[i-t]a ba-ra-'è¹!-[dè]
 607 B ní-ba 'x¹ muš-gin⁷ mu-'un¹-sur-sur-'e-dè¹
 608 B dⁿnin-'kilim-gin⁷ úr-é-gar⁵-ra-'ka¹ si-'im¹-si-im-bi [in-na-A]K-dè
 609 B 'ur-gi⁴!-gi⁴-da níg igi m[u-un-ši-i]n-'bar¹!-[e-dè]
 610 B (vi 38) lú 'hul¹ bal-bal [.]
 611 B zi an-'na hé-pà¹ [zi ki-a hé-pà]
 612 B en-na 'su¹ l[ú]dumu [dingir-ra-na] ba-ra-an-ta-r[i-en-na-aš] ba-ra-an-ta-zi-[ge-en-na-aš]
- 613 B ú ba-ra-an-da-ab-[gu⁷-e] a ba-ra-an-da-[ab-nag-e]
 614 B zi an-ki-bi-da i-[ri-pà] ha-ba-ra-du-[un]

615 B (vi 47) ka-inim-ma udug h[ul-a-kam]

- 616 B [én é-nu-ru]
 617 B [udug hul-gál šaga_x(LÚ + ŠÀ) šè-ab-AK-AK]
 618 B [maškim hul-gál ub-da gub-gub-bu]
 619 B 'gidim hul gal⁵-lá¹ h[ul ù nu-ku-ku-dè]

- 585 B (vi 1) [. . .] 'x¹ [.]
 586 [. . .] in heaven [. . .]
 587 [. . .] from the corner *returning*? [. . .]
 588 . . . [. . .]
 589 from that corner, let me [. . .]
 590 Do not cover *raging*? water
 591 *covering*? [. . . .] *multicoloured garment*?
 592 The *biting*? *lion*? . . [. . .]
 593 By the lot in the sanctuary being tossed [. . .] (?)
 594 [Be adjured] by heaven, [be adjured by earth].
-
- 595 [It is the] incantation [of the evil Udug-demon].

Gap

- 596 . . [.]
 597 [They will not lie down in his bed]
 598 [nor] sit [in his chair],
 599 the man [. .] [. .]
 600 [They (the demons) go about], submitting (the patient) to chills (?).
 601 They do not know how to [lie] down on a bed, [they know] no sleep.
 602 [They neither ate] good food, nor [drank] sweet water.
 603 Misdeed [. .] . . [. .]
 604 [They remove] the wife from the lap [of her husband],
 605 they [lift the son] from the man's knee,
 606 they take a man's son from his wedding house.
 607 They are crawling around like a snake,
 608 and they sniff at the base of the wall like a mongoose.
 609 Together with a murderous dog, they observe (every)thing.
 610 The evil man, . . [. .] . .
 611 Be adjured by heaven, [be adjured by earth].
 612 So long as you do not [withdraw or remove yourself] from the body of the man [son of his god],
 613 you must neither dine nor drink with him.
 614 I [have adjured you] by heaven and earth together, so that [you] will depart.

615 [It is the] incantation of the evil Udug-demon.

- 616 [Enuru incantation].
 617 [The evil Udug-demon is destructive],
 618 [the evil bailiff-demon stands near the corner],
 619 and the evil ghost and evil Galla-demon [do not sleep].

- 620 B (vii 2) e-ne-ne-ne ḥul-a¹-[meš uru-a nigin-na-meš]
 621 B gu⁴-ḥde² ē-tùr-ra [im-mi-in-gaz-e-dè]
 622 B udu¹ amaš-a im-NI-i[n-šum-e-dè]
 623 B é-dam-a-ni-ra nú-ḥa¹ [im-mi-in-dab₅-dab₅-e-dè]
 624 B úr¹ emeda¹ (UM.ME)-ta ḥdumu² š[u ti-a-meš]
 625 B (vii 7) ad-da dumu-bi-t[a giš-gaz im-mi-in-AK-e-dè]
 626 B ama dumu-bi-ta ku₆-g[in₇ a-aba(?) im]-ḥmi-ib-sù-sù¹

- 627 B e-ne-ne-ne sisku[r nu]-un-zu-meš a-ra-z[u nu-u]n-zu-meš
 628 B ḥga¹ hab-hab sila-a im-[mi-in-s]i-eš
 629 B nam-idim-ḥma¹-ni in-[ni-in]-ḥdul-la¹ igi-ni ba-ge₆-ge₆
 630 B (vii 13) lú-ra igi-ba [nu]-un-zu¹
 631 B ḥasa¹-lú-hi [na]m-š[ub b]a-an-si
 632 B su-ni ḥgig¹-[ga² im-mi]-in-s[i]
 633 B ḥnam¹-šub [.]
 634 B ḥx (x) x¹ [.]

Gap of 3 lines

- 634 B ḥx¹ [.]
 635 B (vii 22) ḥx¹ [.]
 636 B ḥx¹ [.]
 637 B x ḥx¹ [.]
 638 B lú [.]
 639 B ḥx¹ [. . .] ḥx¹ [.]
 640 B (vii 27) [. . .] ḥx¹ [.]
 641 B [. . .] un ḥx¹ [.]
 642 B ḥé¹ du₁₀-du₁₀-da ḥKA² x¹[. . . .]
 643 B udug hul a-lá hul ḥgidim hul¹ [maškim hul (?)]
 644 B zi an-na hé-pà zi ḥki¹-a hé-ḥpà¹
 645 B ka-inim-ma udug hul-a-kam

Forerunners to Udug-hul Tablet VII

- 646 E [é]n é-nu-ru
 I é¹n é-nu-ru
 B (vii 33) é¹n é-nu-ru
 647 E udug hul sila-si gig-ga á-úr-da DU-DU e-sír-ra šú-šú
 B udug hul sila-a si-ga á-úr-ḥda¹ DU-DU e-sír-ra šú-šú
 I udug hul sila-si-ga ḥgig¹-[. . .] á-úr-da ḥDU¹-DU e-sír-ra šú-šú //tar

- 620 They are evil, [wander about in the city],
 621 [and strike] the ox in the cattle pen,
 622 they [slaughter] the sheep in the fold,
 623 [and seize him lying] outside his wife's chamber.
 624 [They take] *the child* from the nursemaid's lap.
 625 [They murder] the father together with the child,
 626 and pierce the mother together with (her) young like fish [in the sea].
 627 They do [not] know prayer, they do [not] recognise supplication.
 628 They filled the street with reeking milk.
 629 His (the victim's) sluggishness envelops him, and darkens his eyes,
 630 and their visage is [not] recognisable to man.
 631 Asalluhi recited the [incantation]:
 632 They put illness in his (the victim's) body,
 633 the incantation [. . .].
 . . [. . .].

Gap

- 642 From the pleasant house (?) . . [. . .].
 643 Evil Udug, evil Ala, evil ghost, [evil bailiff-demon(?)],
 644 be adjured by heaven, be adjured by earth.
 645 It is the incantation of the evil Udug demon.

- 646 Enuru incantation.

- 647 The evil Udug-demon, infecting the quiet street, comes from a hidden place, overwhelming the thoroughfare.

- 648 E gal₅-lá hul-gál edin-na šu-bar-ra sa-gaz šu nu-gi
 B [. . . hu]l-gál edin-¹na¹ šu-bar-ra [. . .] ¹š¹u¹ nu-un-gi₄
 I gal₅-lá hul-gál edin-na šu-bar-ra sa-gaz šu nu-gi₄
- 649 E ddim-me ddim-a [l]ú-ra sù-sù
 B ¹ddim-me¹ ddim-a lú-ra sù-sù
 I ddim-me ddim-a ¹lú¹-ra sù-sù
- 650 E (i 11) [. . .] gig lipiš gig [. . .]a sag-gig [. . .]-ra dul-la
 B (vii 41) šà gig lipiš gig tu-ra sag-¹gig¹ u₁₈-lu ¹lú¹-ra ¹dul¹-la
 I šà gig lipiš gig tu-ra sag-gig u₁₈-lu lú-ra dul-la ¹bí¹-[ni]-¹in-x-la¹ (?)
- 651 E [.]-la [.]u-uš [.]
 B lú-ùlu pap-hal-la u₄-gin₇ mu-un-da-ru-uš zé-na ba-ni-in-ús
 I ¹lú-ùlu pap-hal-la u₄-gin₇ mu-un-da¹-ru-uš ¹zé-na ba-ni-in¹-sù
- 652 E lú-ùlu-¹bí¹ [. . .] ì-bal-bal-¹[. . .]
 B lú-ùlu-bi zi-ni-ta ì-bal-[b]al-e
 I lú-¹ùlu-bi zi¹-ni-ta ¹ì-bal-bal-e-en
- 653 C (i 1) [sag-zi-gin₇ mu-un-z]i-zi
 E om.
 B om.
 I om.
- 654 C ^{*} [ú nu-un-da-ab-g]u₇-e [a nu-un-d]a-ab¹-nag-e
 E om.
 B om.
 I om.
- 655 E (i 19) dasal-lú-hi igi im-ma-an-[s]i
 B (vii 48) da[sal. . . .] im-ma-an-sì
 I ¹dasal¹-lú-hi igi im-ma-an-sì
 C (i 4) [. . .]-lú-hi igi ba-an-sì
- 656 E a-a-ni den-ki-ra é-a ba-an-ši-ku₄ gù mu-un-na-an-dé-e
 B [.]-¹a¹ ba-ši-in-ku₄ [.]u¹n-¹na-dé-e¹
 C [. . .]e¹n-ki-ra é-a {a} ba-ši-in-ku₄ [. . .] na-an-dé-e
- 657 E a-a-mu udug hul ¹silá¹-si-gin₇ á-úr-da DU-DU e-sír-ra šú-šú
 B [.]
 C [.]hul sila-a si-ga [.] ¹x¹
- 658 B [gal₅-lá hul-gál edin]-¹na¹ šu-bar¹-r[a sa-gaz šu] ¹nu¹-un-gi₄
 E om.
 C [.]-u¹n-¹gi₄¹
- 659 B [d¹di]m-¹me d¹dim-a ¹lú¹-ra ¹sù-sù¹
 E om.
- 660 B (viii 4) [šà gi]g lipiš ¹gig tu-ra sag¹ gig [u₁₈-lu] lú-ra dul-la
 E om.
- 661 B [lú-ùlu pap]-¹hal-la u₄¹-gin₇ mu-un-da-ru-uš [zé-na] ¹ba¹-ni-in-ús
 E om.

- 648 The evil Galla-demon, released in the steppe, the unsparing robber,
- 649 the Dimme and Dima-demons who spatter the victim,
- 650 internal disease and stricture, sickness, headache, and the Ala-demon covering the patient,
- 651 (all) agitated the distraught man like a storm and sprinkled him with gall.
- 652 That patient will progressively lose his vitality,
- 653 undulating [like a wave],
- 654 [he will neither be able to] dine [nor] drink.
- 655 Asalluhi took note,
- 656 and entered the temple, to his father Ea, saying,
- 657 "My father, the evil Udug-demon, *as if* in a quiet street (sic) comes from a hidden place, overwhelming the thoroughfare.
- 658 [The evil Galla-demon], released in the [steppe], [the] unsparing [robber],
- 659 the Dimme and Dima-demons who spatter the victim,
- 660 [internal] disease and stricture, sickness, headache, and the [Ala-demon] covering the patient,
- 661 agitated the distraught man like a storm, and sprinkled him with gall,

- 662 B [lú-ùlu-bi zi-ni-t]a lú bal-bal-e
E om.
- 663 E a-rá-mín-kam-ma-aš ʾù-ub¹-duḡ₄
B [.]-aš ʾù¹-ub-duḡ₄
- 664 E [a-na ì-ib-A]K-en-na-bi nu-zu [. . . .]-ib-gi-gi
B [.]-zu a-na ba-ni-ib-gi₄-gi₄
- 665 E (i 30) [den-ki-ke₄ dum]u-ni [. . . .h]i [.]
B (viii 11) [. das]al-lú-hi mu-un-na-[an-n]i-gi₄-gi₄
C [. -h]i [. -g]i₄
- 666 E dumu-mu a-na nu-e-zu a-na a-ra-ab-dah-e-en
B [.] ʾa¹-ra-ab-dah-e
- 667 E dasal-lú-hi a-na nu-e-zu a-na a-ra-ab-dah-e-en
B om.
- 668 E níḡ gá-e ì-zu-a-mu ù za-e in-ga-e-zu
B [.]-mu ù za-e in-ga-ʾe-zu¹
- 669 E gen-na dumu-mu dasal-lú-hi
B [.] ʾdasal¹-lú-hi
- 670 E (ii 10) a an-za-am-ma ù-me-ni-dé
B (viii 16) [. . . .]-ma ʾù¹-me-ni-dé
J a an-za-am-ma ù-me-ni-dé
- 671 E giššinig úin-nu-uš šà-ba ù-me-ni-šub
B [. . . .] ʾin-nu-uš¹ šà-ba ù-me-ni-gar
J giššinig úin-nu-uš šà-ba ù-me-ni-šub
- 672 B [nam-šu]b ʾeridu^{ki}¹-ga mu-un-si
E om.
J om.
- 673 E lú-ba ù-me-ni-siḡ [.]-ʾna gi-izi-lá¹ [. . . .]
B [. . .b]a ʾù¹-me-ni-ʾsiḡ¹ [. . . .iz]i-ʾlá ù¹-me-ni-è
J lú-ba ù-me-ni-siḡ níḡ-nam gi-izi-lá ù-me-ni-ʾè¹
- 674 E ʾnam-tar su lú¹-k[a[?]] ʾi¹-gál-l[a] hé-em-ma-ra-an-z[i-z]i
B [.]-ʾgál[?]-la¹ hé-em-ma-ra-zi-z[i]
J nam-tar su lú-ka gál-la-àm hé-em-ma-ra-an-zi-zi
N [.] ʾka[?]¹-la [.]
C [.] z[i]
- 675 E (ii 19) urudu níḡ-kalag-ga ur-sag an-ʾna-ke₄¹
B (viii 22) [. . . .ka]lag-ʾga ur-sag¹ an-na-ke₄
J urudu níḡ-kalag-ga ur-sag an-ʾna-ke₄¹
N [.g]a ur-sag an-na-ke₄
C (i 12) [.k]e₄
- 676 E za-pa-ág hu-luh-ha-ni níḡ-hul ba-ab-ùr-re
B [.]-ʾpa-ág hu¹-luh-ʾha¹ [.]-ʾhul¹ bí-ib-bu-re
J za-pa-ág hu-luh-ha-ni níḡ-hul ba-ab-ùr-re

- 662 (the demon being) the one who continually makes [that man lose his vitality].”
- 663 When he (Asalluhi) spoke a second time:
- 664 “I do not kno[w what] I should do about it; what can relieve him?”
- 665 [Enki] answers his son Asalluhi:
- 666 “My son, what do you not know, and what could I add to it?
- 667 Asalluhi, what do you not know, and what could I add to it?
- 668 Whatever I know, you also know.
- 669 Go, my son, Asalluhi,
- 670 pour water in an *anzam*-cup,
- 671 and put in it tamarisk and the *innuṣ*-plant.”
- 672 (He recited the Eridu [incantation]).
- 673 Calm the patient, and bring out the censer and torch for him,
- 674 so that the Namtar demon existing in a man's body, may depart from it.
- 675-677 As for the copper drum — the ‘hero of heaven’ —
- 676 (its' terrifying noise drives away evil)

- N za-p[a.]
 677 E ki za-pa-ág sum-mu ù-me-sì sag-tu-uk-zu hé-a
 B 'ki za-pa-ág' sum-mu ù-me-ni-túm! [. . . .]-'zu' hé-a
 J ki za-pa-ág sum-mu ù-me-'sì' sag-tu-'uk-zu' hé-a
 N om.
 678 B [.] 'den-ki'-ga-ke₄
 J tu₆-du₁₁-ga inim den-ki-ga-ke₄
 N [. . . .g]a in[im.]
 E om.
 679 E urudu níg-kalag-'ga' ur-sag an-na-k[e₄]
 B [.] 'an-na-ke₄'
 J urudu níg-kalag-ga ur-sag an-'na-ke₄'
 N [.-g]a ur-sag an-na-k[e₄]
 680 E (ii 28) za-pa-ág me-lám-m[a] 'ù'-um-ma-da[h-. .]
 B (viii 29) [. . . .] 'me-lám'-ke₄'[. . . .da]h?-e
 J za-'pa-ág me-lám-ma' ù -[.]
 N [.]
 681 E udug hul a-lá hul ha-ba-ra-è
 B [.]
 J u[dug. .] 'a-lá hul' [. . .r]a-'è'
 N [. .hu]l a-l[á.]
 682 E gidim hul gal₅-lá hul ha-ba-ra-è
 B [.h]a- (*vacat*)
 J [. .hu]l gal₅-lá hul [. . . . b]a-ra-è
 N [. . . .] 'gal₅' [.]
 683 E dingir hul maškim hul ha-ba-ra-è
 B [.h]a- (*vacat*)
 J [. .] 'hul' maškim hul 'ha'-ba-ra-è
 684 E inim hul uš₁₁ hul-dím-ma ha-ba-ra-è
 B [.] ha- (*vacat*)
 685 E (iii 9) ddim-me ddim-a lú-ra sù-sù ha-ba-'ra'-è
 B om.
 686 E šà gig lip[iš] gi[g] tu-ra s[ag] gi[g]
 B [.t]u-'ra' sag gig
 687 E u₁₈-lu lú-r[a] 'dul'-l[a] ha-ba-ra-è
 B [.]-la ha- (*vacat*)
 688 E [zi dingi]r 'gal'-gal-e-ne-ke₄ [hé-e]-pà 'ha-ba'-[ra-du]-un (om.)
 B [. ha-ba]-'ra-du'-un hé-e-pà [ha-ba-ra-an-
 su₈-su₈-ge]-eš
 689 B [silim-ma-na šu si]g₅-ga dingir-ra-ni-'šè' [hé-en-ši-in-g]i₄-g[i₄]
 E om.
 690 E ka-inim-ma-u[dug hu]l-a-kam

- 677 set it where it gives off noise, so it can be your protector.

 679 When the copper drum — the 'hero of heaven' —

 678-680 adds its fearsome noise to the incantation, the word of Enki, (it is)

 681 so that the evil Udug-demon and evil Ala-demon may depart;

 682 so that the evil ghost and evil Galla-demon may depart;

 683 so that the evil god and evil bailiff-demon may depart;

 684 so that the evil word and spell-caster may depart;
 685 so that the Dimme and Dima-demons, who spatter the victim, may
 depart,
 686 and so that internal illness and stricture, sickness, headache,

 687 and the Ala-demon covering the victim, may depart.
 688 Be you adjured [by the] great gods, so that you depart. [And
 indeed], they [will have departed]!
 689 [In his well-being, may he] return to the benevolent [hand] of his
 personal god.
 690 It is the incantation of the evil Udug-demon.

- B [.]
 691 E (iii 20) én é-nu-ru
 B (ii 44) ʽén éʽ-ʽnu-ru
 692 E udug hul a-lá hul lú-ge₆-sá-a-šè sila-a gib-ba
 B u[dug . . .]á ʽhulʽ lú-ge₆-sá-a-šè sila-a gib-ba
 693 E gidim hul gal₅-lá hul lú-ge₆-sá-a-šè e-sír-ra gib-ba
 B gi[dim.] ʽhulʽ lú-ge₆-sá-a-šè e-sír-ra gib-ba
 694 E u₄ ka-ša-an-ša-ša níg-na-me nu-tag₄-tag₄
 B ʽu₄ʽ k[a.] ʽnigʽ-nam-e nu-tag₄-tag₄
 695 E (iii 30) [h]ul-gál lú igi huš-a ʽmeʽ-ʽlám-ma zà-ʽKÉŠʽ
 B (ii 48) [.]lá[m-ma zà-KÉŠ
 696 E [ug₄] ka-du₈-a še-ga nu-un-zu-a
 B [.]n-ʽzu-aʽ
 697 B [lú-ra hul-gál-ta mul-gin₇ sur-ru-d]a
 E om.
 698 B [lú šu-lá-e šu nu-un-bar-re]
 E om.
 699 B [lú-ge₆-sá-a é-a-ni-šè gen]-ʽaʽ
 E om.
 700 B [lú-ùlu ba-te šu-na i-in-tag]
 E om.
 700a B [egir-bi-šè mu-un-dù é-a-ni-šè ba-an-te-ge₂₆]
 E om.
 700b B [giš-ge-en-na-ni ba-an-da-ha-lam]
 E om.
 700c B [igi-ni i-bad-bad lú igi nu-un-bar-re]
 E om.
 700d B [géštu-ga-ni gál-tag₄ lú-ùlu-šè géštu nu-tuk-tuk]
 E om.
 700e B [lú-ùlu-bé šu nam-tar-ra-ka hul-lu-bé mu-un-kúš-ù]
 E om.
 700f B [á-sàg gig-ga mi-niʽ-inʽ-šú-šú]
 E om.
 701 B [udug hul a-lá hul lú-ge₆-sá-a-šè sila-a gib-ba]
 E om.
 702 B ʽgidimʽ hul gal₅-lá hul [lú-ge₆-sá-a-šè e-sír-ra gib-ba]
 E om.
 703 B u₄ ka-ša-an-ša-ša níg-[nam-e nu-tag₄-tag₄]
 E om.
 704 B hul-gál lú igi huš-a [me-lám-ma zà-KÉŠ]
 C hul[.] me-lá[m . . . KÉŠ]
 lem-[nu. . .]
 E om.

- 691 Enuru incantation.
 692 The evil Udug-demon or evil Ala-demon obstruct the man
 walking in the street at night
 693 and the evil ghost or evil Galla-demon block the man walking
 at night in the thoroughfare,
 694 an overpowering storm sparing nothing.
 695 The evil is one (whose) angry face is contorted with an awe-
 inspiring aura
 696 is a gaping-mouthed [lion] who knows no obedience.
 697 [It flashes, sinister and star-like, towards the victim,]
 698 [the one who ties (the victim's) hands, not releasing him].
 699 [As for the man walking home at night],
 700 [(the demon) approached the victim and touched his hand].
 700a [He (the demon) followed behind as (the man) approaches his
 house,]
 700b [and (the demon) then destroyed his limbs.]
 700c [Though his eyes are open, the man cannot see anybody,]
 700d [and although his ears are open he hears no one.]
 700e [That man suffers horribly from fate (lit. the 'hand of
 Namtar').]
 700f [The Asag-demon sorely overwhelms him.]
 701 [The evil Udug-demon or evil Ala-demon obstruct the man
 walking at night in the street],
 702 the evil ghost or evil Galla demon [block the man walking at night
 in the thoroughfare],
 703 an overpowering storm [sparing nothing].
 704 The evil is one whose angry face [is contorted with awe-inspiring
 aura]

- 705 B (iii 4) ug₄ ka-du₈-a š[e-ga nu-un-zu-a]
 C (ii 3) ug₄ ka-[. u]n-zu-a
 E om.
- 706 E lú-ra hul-gál-ta mul-gin₇ sur-ru-da
 B lú-ra hul-gál-ta mu[l.]
 C lú-ra h[ul. . . mu]l-⁷gin₇ sur-ru-da¹
- 707 E lú šu-lá-a šu nu-un-bar-re
 B lú šu-lá-e šu nu-[.]
 C lú šu-lá-[.]
⁷x¹[. . .]
- 708 E ⁷lú-ge₆¹-sá-a é-⁷a¹-ni-šè gen-a
 B lú-ge₆-sá-a é-a-[.]
 C lú-ge₆-s[á.]
- 709 E lú-[ù]u ba-te š[u-n]a i-in-tag
 B lú-zu ba-te šu-[.]
 C lú ba-[. .] šu-na [.]
 a-[me-lu] šu-⁷a¹-t[im i]t-he-⁷e¹
- 710 E (iv 10) [eg]ir-bi-šè mu-un-dù ⁷é¹-a-ni-šè ba-an-te-ge₂₆
 B (iii 9) egir-bi-šè mu-u[n.]
 C (ii 9-10) [e]gir-bi-šè mu-⁷un¹-d[ù] é-a-ni-šè ba-an-gen
 it-ta-lak
- 711 E giš-⁷ge-en¹-na-ni ba-⁷an-da¹-ha-⁷lam¹
 B giš-ge-en-ge-n[a.]
 C giš-ge-en-ge-na-na ba-an-da-ha-lam
 uh-tál-liq
- 712 E igi-ni bad-bad lú igi nu-un-bar-r[e]
 B igi-ni i-bad-b[ad.]
 C igi-ni i-bad-bad lú ⁷igi nu¹-un-bar-re
 pé-ta-ma ⁷ma¹-an-ma ul i-na-tal
- 713 E ⁷gés_{tu}¹-ga-ni gál[l] bí-[tag₄] lú-ù[lu-šè gés_{tu} n]u-t[uk[?]-tuk]
 B gés_{tu}-ga-ni gál-t[ag₄.]
 C [gés_t]u-ga-ni gál-tag₄-a [lú-a-šè gés_t]tu nu-un-tuk-tuk
 uz-⁷ní¹-ma [. . .] ma-an-ma ul i-ši-me
- 714 E lú-ùlu-⁷bé¹ š[u nam-ta]r-ra-ka hul-lu-bé [mu-un-kú]š-ù
 B lú-ùlu-bé šu nam-tar-r[a.]
 C [. .]-⁷ùlu¹-bí šu nam-tar-ra-ka-na [. . .] ⁷mu¹-un-kúš-ù
 [. . .]-⁷x¹
- 715 E (iv 19) á-sàg gig-g[a] mu-un-šú-šú
 B (iii 14) á-sàg gig-ga m[i.]
 C (ii 19) [. . .]-⁷ga¹ níg-gig mu-un-šú-šú
 mar-ší-iš is-sà-háp-šú

- 705 is a gaping-mouthed lion who knows [no] obedience.
- 706 It flashes, sinister and star-like, towards the victim,
- 707 the one who ties (the victim's) hands, not releasing him.
- 708 As for the man walking home at night,
- 709 (the demon) approached the victim and touched his hand.
- 710 He (the demon) followed behind as (the man) approaches his house,
- 711 and (the demon) then destroyed his limbs.
- 712 Though his eyes are open, the man cannot see anybody,
- 713 and although his ears are open he hears no one.
- 714 That man suffers horribly from fate (lit. the 'hand of Namtar').
- 715 The Asag demon sorely overwhelms him.

- 716 B a-^{ra}l-mìn-kam-ma-aš ^ul-[ub-dug₄]
E om.
C om.
- 717 B a-na íb-^{AK}l-en-na nu-ù-zu a-na b[a-ni-íb-gi₄-gi₄]
E om.
C om.
- 718 B ^{den}ki-ke₄ dumu-ni^l ^{dasal}lú-hi mu-na-ni-íb-gi₄-gi₄
E om.
C om.
- 719 B [dumu]-mu ^ana^l nu-e-zu a-na a-^{ra}l-ab-dah-e-en
E om.
C om.
- 720 B (iii 19) ^{dasal}lú-hi a-na nu-e-zu^l a-na (*vacat*)
E om.
C om.
- 721 E ^{dasal}lú-hi ^{igi}im-ma-an-si^l
C [. . .]ú-hi ^{igi}ba-an-si
B om.
- 722 E níg gá-e ì-zu-a-mu ù za-e in-ga-e-zu
B níg [g]á-e [.]zu-a-mu ù ^{ra}ze^l in-ga-e-zu
C [.]z[u-a-mu za-e in-ga-zu
- 723 E gen-na dumu-mu ^{dasal}lú-hi ^{dughu}š-sahár-ra ù-me-ni-si
B [.] ^{dasal}lú-hi [.]ⁿⁱl [.] ^{šu}l ù-me-^{ti}l
C ^{gen}na^l dumu-mu ^{dasal}lú-hi ^{dugsahár}ra šu ù-me-e-ti
- 724 E a-gúb-ba ^{den}ki-ke₄ ù-me-ni-túm
B [.]ke₄ ^ul-me-e-^{túm}l
C a-gúb-ba ^{den}ki-ke₄ ù-me-ni-túm
- 725 E (iv 27) nam-šub eriduki-ga ù-me-ni-si
B (iii 24) ^{nam}šub eriduki-ga ^ul-me-ⁿⁱl-si
C (ii 25) nam-šub eriduki-ga ù-me-ni-^{si}l
- 726 E lú-ùlu [dumu dingir]-ra-na giš-nú-k[a-na]-ba ù-me-ni-[s]ù-sù
B ^{lú}ùlu-bi dumu^l dingir-ra-na giš-nú-ka-na-ba a ù-me-ⁿⁱsù-sù^l
C [l]ú²-ùlu dumu dingir-ra-na giš-nú-da-ne-ne [.] ù-me-ni-sù
ana? i-lí-šú i + na?? er-ši-šu
- 727 E urudu níg-kalag-[.] ur-sag an-na-ke₄
B urudu níg-^{ra}kalag^l-ga ur-sag ^{an}na-ke₄
C [.]ⁿⁱg-ka[lag. . u]r-[sa]g-[an-na]-^{ke}4^l
- 728 E gišma-nu gištukul kalag-ga-ta
B gišma-nu gištukul ^{ra}kalag^l-ga-ta
- 729 E za-pa-ág me-lam-ma-ni hu-mu-ra-ab-dah-e-en
B za-pa-ág á ^ul-tah-^{re}l

- 716 When he (Asalluhi) spoke a second time:
- 717 “I do not know what I should do about it; what [can relieve him]?”
- 718 Enki answers his son Asalluhi:
- 719 “My [son], what do you not know, and what could I add to it?
- 720 Asalluhi, what do you not know and what (can I add to it)?”
- 721 Asalluhi took note.
- 722 “Whatever I know, you also know.
- 723 Go, my son, Asalluhi, fill/take a (*huš*)-*sahar* vessel,
- 724 bring the holy water(-basin) of Enki,
- 725 and recite the Eridu incantation.
- 726 As for the man, son of his god, sprinkle water on his (var. their) bed.
- 727 And as for the copper drum — the ‘hero of heaven’ —
- 728 with the *manu*-wood, the powerful instrument,
- 729 may you increase its fearsome noise.

- 730 E (v 4-5) zì-sur-ra en-nu-un kalag-ga ù-me-ni-sur
B (iii 29) zì-sur-ra en-nu-un kalag-ga ù-me-[. . .]
- 731 E ká-na bar₇-bar₇-a zì-sur-ra ù-me-ni-sur
B ká bar₇-bar₇-a zì-sur¹-ra ù¹-[. . . .su]r
- 732 E gišig é-e-ka gišsuhub₄ é-e-ka zì-dub-dub-bu ù-me-ni-dub-dub-bu
B gišig é-e gišsuhub₄ é-e zì-[. . . .]-bi (om.)
- 733 E [udu]g hul a-lá hul (om.) [lú]-ge₆-sá-a-šè sila-a gib-ba
B udug hul a-lá hul gidim [hul gal₅-l]á hul lú-ge₆-sá-a-šè e-s[ir-ra gi]b-ba
- 734 E [. . .] dingir-gal-gal-e-ne-ke₄ [. . .]-pà
B sag-ba-a dingir-gal-gal-e-n[e- .] e¹-ne-pà
- 735 E (v 16) [. . .]-gál-e é-a¹ na-an-gub-bé
B (iii 35) níg hul-gál-e é-[.] na¹-gub-bé
- 736 E níg hul-gál-e é-a na-an-KU-a
B [ní]g hul-gál-e é-[.] na-ús-e
- 737 E gišig é-e-ka nam-mu-un-da-an-ku₄-ku₄-dè
B [. .]ig-a nam-[. -u]n-ku₄-ku₄
- 738 B [giš]suhub₄-e [nam-mu-u]n-ku₄-ku₄
E om.
- 739 E da lú è-da-ta nam-mu-un-da-ku₄-ku₄-dè
B da lú¹ è-d[è na]m-ba-k[u₄-ku₄]
C [.] na¹-ba¹-k[u₄.]
- 740 E (v 22) gišgu-za-na nam-ba-dúr-ù-dè
B (iii 40) gišgu-za-na [. . .]-ù¹-dè
C (iii 2) gišgu-za-na nam-mu-[.]
- 741 E giš-nú-da¹-na nam-ba-<nú>-ù-dè
B giš-nú-da-n[a.]-dè
C giš-nú-da¹-na nam-ba-n[ú. . .]
- 742 E ùr-šè nam-[ba-ba]-le-dè
B ùr-šè [.d]è
C ùr-šè nam-ba-è-d[è]
- 743 E é-ki-tuš-a-na nam-ba-ku₄-ku₄-dè
B é-ki-tuš-šè¹ [.]
C é-ki-tuš-šè nam-ba-ku₄-ku₄-d[è]
- 744 E zì dingir gal-gal-e-ne¹-ke₄ i-re-pà ha-ba-ra-du-un¹
B om.
C [. .d]ingir gal-gal-e-ne-ke₄ [. .r]e-pà ha-ba-ra-du-un
- 745 E (v 29) zì an-na hé-pà zì ki-a hé¹-pà
B (iii 44) zì an-na hē-p[à.]
C (iii 6) [z]i an-na hé-pà zì ki-a hé-p[à]

- 730 Cast a magic circle of flour as a strong guard,
- 731 as it is kindled at the (var. his) gate, cast the magic circle of flour,
- 732 and pour out *zidubdub*-flour at both the door and door-bolt of the house.
- 733 As for the evil Udug or evil Ala-demon, [evil] ghost or evil [Galla-demon], who obstructs the man walking in the street at night,
- 734 the oath of the great gods has adjured them.
- 735 May whatever is evil not stand in the house,
- 736 may whatever is evil not follow (var. sit?) in(to) the house.
- 737 May it not enter the door of the house,
- 738 [nor] enter at the door-bolt;
- 739 may it not be entering beside him as he goes out,
- 740 nor be sitting in his chair,
- 741 nor may it lie on his bed,
- 742 nor be ascending the roof,
- 743 nor be entering his sitting room.
- 744 I have adjured you by the oath of the great gods, so that you depart.
- 745 Be adjured by heaven, be adjured by earth.

- 746 E ka-inim-ma u[dug hul-a-k]am
- B ka-inim-ma [.]
- C (ruling)
- 747 E [én é-nu-ru]
- 748 E [.] hul [.] ṛx¹ hul
- 749 E [.]-zu [. . .] ṛx¹ ṛé²-ta è
- 750 E (vi 6-7) [šu²]-ṛa²-ni² é-gal-ta ù-mi-in-gar
- 751 E urudu-gaba é-gal-ta è-a šu-a im-mi-in-gar
- 752 E ur gi₁₇-g[e] zú mu-ni-í[b-kud]
- 753 E ur babbar-r[a²] uzu mu-un-na-an-d[ul]
- E ur sa₅ ur-dib uz[u] zú in-ga-[kud]
- 755 E (vi 16) su an-na ṛx¹ an [. .]
- 756 E ṛx ni² igi ṛx x¹ [. .]
- 757 E [.]
- 758 E [.]i)n-be₆
- 759 E [.] ṛx¹-da
- 760 E (vi₂₁) [. .] ṛx x¹-a
- 761 E lú-ra lú šu nu-túm
- 762 E ṛx lú x le¹
- 763 E ṛx x x e²-ne²
- 764 E ṛx¹ dnanna NE² [. .] ṛnin¹-dagal-le-zu
- 765 E (vi 27) [. .] ṛx d¹ ni-IN-si-na [gal]-zu dingir-re-e-ne-ke₄ lú mu-un-ši-gi-gi
- 766 E dasal-lú-hi dumu eriduki-ga-ṛke₄¹ [t]u₆-tu₆-e abzu-[erid]uki-ga-ta
[nam]-mu-un-da-búr-re
- 767 B (iii 46) ṛén é¹-[. .]
- C (iii 9) [. .] é-nu-ru
- 768 B udug ṛhul a lá hul¹ [.] kur-ta [. . .]
- C [. . h]ul a-lá hul gidim hul gal₅-lá hul kur-ta im-ta-è
iš-tu er-ṛše-tim¹ ú-šú-ni
- 769 B du₆-kù kur-idim-[.]
- C du₆-kù kur-idim-ta šà ṛi-im-ta¹-è
- 770 B (iii 50) [a]n-na nu-u[n-]
- C (iii 13) an-na nu-u[n-z]u-meš ki-a nu-un-z[u-meš]
- 771 B [. .]-ba nu-[.]
- C gub-ba nu-un-ṛzu¹-m[eš] tuš-a nu-un-zu-meš
- 772 B [. .]-ṛx¹ nu-[.]
- C su₈-ba ki-tuš-ka mu-ni-in-ra-ṛaš¹
re-é-a a-šar ra-ṛba²-š² i-du¹-ku

- 746 It is the incantation [of the evil] Udug-demon.
- 747 [Enuru incantation].
- 748 The evil [. . .] evil . [. . .]
- 749 [. . .] .[. .] . going from the house,
- 750 [. .]
- 751 He grasped the while departing from the palace.
- 752 The black dog bit,
- 753 the white dog [concealed] the meat (?)
- 754 and the red dog, the 'lion', also [gnawed] the flesh.
- 761 No one laid a hand on the victim.
- 762
- 763
- 764 . . ^dNanna . [. .].Nindagalzu,
- 765 [. .] . ^dNinisinna, the wise one of the gods, introduces the patient.
- 766 Asalluhi, son of Eridu, [will see fit to] free him with the incantation
of the Abzu of [Eridu].
- Gap
- 767 Enuru incantation.
- 768 The evil Udug, evil Ala, evil ghost, and evil Galla-demons came
out of the Netherworld.
- 769 From the holy mound — the distant mountain — they emerged
(from its) midst.
- 770 In heaven they are not known, nor on earth [are they] known,
- 771 neither standing nor sitting are they recognised.
- 772 They struck down¹ the shepherd in (his) reclining-place,

- 773 C udul ki-udul-ka mu-ni-in-ra-aš
 774 C guruš ki-mè-ta mu-ni-i[n]-ra-aš
 775 C (iii 22) ki-sikil amaš-ni-ta mu-ni-¹in¹-ra-aš
 ina maš-ta-ki-šá
 776 C di₄-di₄-lá ki-¹ešemen¹-ta mu-ni-in-ra-aš
 777 C šul dingir nu-tuku-ra bar-šè mu-un-na-tag-meš
 ana la be-el DINGIR.M[EŠ] ana zum-ri-šu [x?] šu ti
 778 C níg-gig níg hul su-na mi-ni-in-gar-re-eš
 ma-ru-uš-tam ina zumri(SU)^{ri}-šú iš-šu-u
 779 C lú-u₁₈-lu nú-a-ba ¹ba²-an²-[d]a²-zi-zi
 [. . . in/i]-¹na-sa-hu¹
 Gap of approximately 10 lines
 780 B (iv 1) a-n[a íb-AK-en-na nu-ù-zu a-na ba-ni-íb-gi₄-gi₄]
 781 B den-[ki-ke₄ dumu-ni ⁴asal-lú-hi mu-na-ni-íb-gi₄-gi₄]
 782 B dumu-m[u a-na nu-e-zu a-na a-ra-ab-dah-e-en]
 Gap of 3 lines (see Commentary)
 783 B ge[n-na dumu-mu ⁴asal-lú-hi. . . .]
 784 B * a [huš-àm a ^{id}idigna a ^{id}buranun šà-bi . . .]
 785 B (iv 9) ¹giš¹[šinig ^uin-nu-uš šà-bi u-me-ni-šub]
 Gap
 786 B urudu ¹níg-kalag-ga¹ u[r-sag an-na-ke₄]
 787 B za-pa-ág m[e-lám-a-ni ù-um-ma-gar-gar]
 788 B udug hul a-lá hu[l gidim hul gal₅-lá hul su-na(var. bi) ha-ba-an-zi-zi]
 789 B zīše-muš₅-a [níg-gig gidim-ma-ke₄]
 790 B (iv 18) ki¹ giš-nú-da-n[a-ke₄ ù-me-ni-hur]
 791 B udug hul a-lá h[ul gidim hul gal₅-lá hul] lú-ra¹ [nam-ba-te-ge₂₆-en]
 792 B gištukul gišma-nu [sag-bi ù-me-ni-gar]
 793 B udug hul dib-b[a bar-šè hé-em-ta-gub]
 794 B níg-gig níg-[AK-a nam-ba-te-ge₂₆-e-dè]
 795 B ka-inim-m[a udug hul-a-kam]
 796 B (iv 25) ¹én é¹-[nu-ru]
 F (ii¹ 2) [én] ¹é¹-nu-ru]
 C (iv 1) én ¹é¹-[nu-ru]
 797 F [. . .] edin-na suš-a
 C udug hul edin-n[a. . . .]

- 773 they struck down the herdsman in (his) pen,
 774 they struck down the soldier on the battlefield,
 775 they struck down the young woman in her apartment,
 776 and struck down the children in the playground.
 777 They attacked the body of the hero who has no personal god,
 778 and set trouble and evil in his body.
 779 They made people get up as they were sleeping.
 Gap
 780 ["I do not know] what [I should do — what will relieve him?"]
 781 Enki [answered his son Asalluhi:]
 782 "My son, what do you not know? What can I add to it?"
 Gap
 783 Go, [my son Asalluhi, *take a ritual vessel*],
 784 [*pour into it* the red] water, [the water of the Tigris and Euphrates];
 785 [put in it the tamarisk and *innu*-plant],
 Gap
 786 When the strong copper drum — the ['Hero of Heaven'] —
 787 [may boom out its fearsome] noise
 788 (it is) so that the evil Udug or Ala-demon, [evil ghost or Galla-demon withdraw from his body/remove their body].
 789 With *šemuš*-flour, [which is unpleasant for a ghost],
 790 [encircle] the bed's location.
 791 O evil Udug or Ala-demon, [evil ghost, or Galla-demon, may you not approach] the man!
 792 [Place] the *manu* wood instrument [at the head (of the bed)],
 793 so that the passing evil Udug-demon [should stand aside].
 794 [May] sickness and [spell not approach].
 795 [It is the] incantation [of the evil Udug-demon].
 796 Enuru incantation.
 797 The evil Udug is standing in the desert,

- 798 F [. hu]l edin-na dūl-la
C a-lá hul edin-na[. . .]
- 799 F [. . .] nīg-gig edin-na lá-a
C á-sàg <gig>-ga edin-na l[á]
šá šá i-kas-s[u]
- 800 F (ii' 6) ʾan mah-e den-líl še-er-zi-da
C (iv 5) an mah-e den-líl [.]
- 801 F den-ki den-líl-bàn-da-bi
C den-líl den-ki-bà[n-. . .] (sic!)
dne-eš-ši-kum-ma
- 802 F da-ʾnun-na-ke₄-ne úrugalg_{al}-la ri-a
C da-nun-na-ke₄-e[ne] urugal-la a-ri-[a]
ra-hu-u
- 803 F úrugalg_{al}-la¹ ki-tuš mah-a-ba¹
C urugal-la ki-tuš mah-a-[. . .]
ina ab'-rum šub-tum
- 804 F [úrugal?]-la [. . .]-zu dúb-bu
C om.
- 805 F (ii' 11) k[i. . . .] te-ge₂₆-da-ba
C (iv 10) ki ní-dúb ní t[e.]
a-šar a-ni-hi u-ſ[á-hu]
- 806 F [. b]a-ne-ne-e mu-un-tar-re-eš
C nam-ba-ne-ne mu-un-tar-re-[eš]
ši-ma-ti-šú i-š[i-mu]
- 807 F [. .]-un-tag-tag-ge-eš úr-ra mu-ni-in-ús
C mu-un-tag-ta[g-. . .] ur-ra mu-[. . .]
zumra(SU) ir-bi-šu/ ina la-[pa-ti]
- 808 F [d]asal-lú-hi igi im-ma-an-si
C gen-na dumu-[mu]
- 809 F [a-a-ni] den-ki-ra é-a ba-an-ši-ku₄ gù mu-un-na-an-dé-e
- 810 F (ii' 16) [ud]ug hul edin-na suḡ-a
- 811 F [a-lá hu]l edin-na dūl-la
- 812 F [á-sàg nīg-g]ig edin-na lá-a
- 813 F [an mah-e d]en-líl še-er-zi-da
- 814 F [den-ki den-líl]-bàn-da-bi
- 815 F (ii' 21) [da-nun-na-ke₄-ne úru]galgal-la ri-a
- 816 F [úrugalg_{al}-la ki]-tuš mah-a
- 817 F [úrugal?]-la . . . -zu dúb]-bu
- 818 F [ki ní-dúb ní-te-gá]-da-ba
- 819 F [nam-ba-ne-ne]-ʾe¹ mu-un-ʾta²-re¹-eš
- 820 F (ii' 26) [mu-un-tag-tag-ge]-eš úr-ra mu-ʾun²-in¹-[ús]
- 821 F [a-rá-min-kám-ma-aš] ù-bi-dug₄

- 798 the evil Ala-demon is covering (its victim) in the steppe,
- 799 the virulent Asag-demon is pouncing in the wilderness.
- 800 As for the exalted An, Enlil the radiant one,
- 801 and Enki, the divine prince –
- 802 the Anunna, spawned in the Netherworld,
- 803 whose august dwelling is in the Netherworld,
- 804 in [the Netherworld]. . . . trembling.
- 805 While (the gods) withdraw themselves to a resting place,
- 806 (the Anunna) passed their judgement:
- 807 ‘They (the demons) have already attacked, and reached the groin’.
- 808 Asalluhi took notice;
- 809 he entered the temple, [to his father] Enki, saying,
- 810 “the evil Uduḡ-demon is standing in the desert,
- 811 the evil [Ala]-demon is covering (its victim) in the steppe,
- 812 the virulent [Asag-demon] is pouncing in the wilderness.
- 813 As for Enlil, [the august god], the radiant one,
- 814 [and Enki, the divine] prince –
- 815 [the Anunna] were spawned in the Netherworld,
- 816 [in the Netherworld] is (their) exalted habitation,
- 817 [in the Netherworld trembling].
- 818 While (the gods) [withdraw themselves to a resting place]
- 819 (the Anunna) passed their [judgement]:
- 820 ‘[(The demons) have already attacked, and reached] the groin’.
- 821 When he (Asalluhi) spoke [a second time]:

- 822 F [a-na i-ib]-「AK-en-na-bi」[nu-zu]
Gap of 12 lines in the late text (see Commentary)
- 823 C [gá-e tu₆²-tu₆-gál abzu-ke₄ mu-un]-kù-g[e-eš-àm]
824 C [dnin]-mah-e 「d」[nin-hur-sag-gá-ke₄]
825 F (iii! 1) a-a 「d」[en-ki nam-šub kù-ga mu-un-na-an-si]
C (v 3) [. . .]en-ki nam-šub [.]
826 C [. . .-r]a gig-ga [mu-un-ti-la]
F om.
827 F nam-tar sig-g[a-ni á-sàg sig-ga-a-ni] bar-šè hé-[em-ta-gub]
C [. . . si]g-ga-ni 「á」-[. h]é-em-t[a- . . .]
828 F á-<sàg> hul-gál è-a[. . . .]
C [nig hul-gál]-「e」[sil₇ igi-mu-ta]
829 F udug hul a-lá hul bar-šè h[é-em-ta-gub]
C [udug hul a-lá hul gidim hul gal₅-lá hul é-ta ha-ba-ra-è]
830 F (iii! 6) udug sig₅-ga dlamma sig₅-ga hé-em-[ta-gub]
C [bar-ta-bi-šè ha-ba-ra-an-gub-ba]
- 831 C ù-b[i-zu/zi hul-dúb] zi an-n[a hé-pà zi ki-a hé-pà]
F om.
-
- 832 F ka-inim-ma udug hul-a-[kam]
C (ruling)
833 C én é-[nu-ru]
834 C udug hu[l a-lá hul] lú-ra [ba-gub-ba]
šá ana [LÚ] iz¹-z[i-zu]
835 C (v 16) gidim hu[l lú-ra gar-ra]
šá ana [LÚ] iš-šak-nu]
836 C gá-e [lú-mu₇-mu₇] den-ki-[ga me-en]
837 C maš-maš-gal [dasal-lú-hi me-en]
838 C udug h[ul a-lá(?) hul] lú-r[a nam-ba-te-ge₂₆-e-dè]
839 C 「giš」m[a-nu gištukul mah dingir gal-gal-e-ne-ke₄ šu mu-un-da-an-
du₈」]
- 840 C (vi 1) [. . .] 「x x」[.]
(ruling marking end of the incantation)
841 C én é-nu-[ru]
842 C [ud]ug hul e[din-zu-šè] a-lá hul 「edin」-zu-š[è]
ana še-ri-ka
843 C gidim hul edin-zu-「šè」 gal₅-lá hul edin-zu-šè

- 822 “[I do not know what] I must do about it”
Gap
- 823 “[since they made me the] purifying [Abzu exorcist]
824 (namely) [Nin]-mah and Ninhursag.”
825 Father Enki [cast the holy] incantation [over him],
826 [(and) healed] the ill [. . . .](?)”
827 May the Namtar [or Asag-demons who] struck [him stand] aside.
828 O evil Asag-demon, going out, [depart from before me],
829 may the evil Udug or Ala-demon [stand] aside,
830 may the good Udug or good Lamma spirit [be present].
(variant: [As for whatever is evil, departing from before me
that the evil Udug or Ala, ghost or Galla-demon may
depart, that he stand away from them,])
831 [eradicate the Huldub demon, be adjured] by heaven, [be adjured
by earth].
-
- 832 [It is] the incantation of the evil Udug-demon.
-
- 833 Enuru incantation.
834 The evil Udug [and evil Ala-demons stood opposite] a man,
835 and the evil ghost [is set against a man].
836 I [am the incantation priest of] Enki,
837 and chief exorcist [of Asalluhi].
838 May the evil Udug [and evil Ala²-demons not approach] the victim.
839 [He held² the manu]-wood, [the mighty instrument of the gods].
- 840 Gap
-
- 841 Enuru incantation.
842 Evil Udug [to your steppe], evil Ala-demon to your steppe!
843 Evil ghost to your steppe, evil Galla-demon to your steppe!

- 844 C kuša-[n]a-de-e-ka-gá-lá-zu šu h[é]-bí-in-ti
KUŠna-ru-uq ʾle-qí-ma
- 845 C (vi 9) šuku-i-zu šu hé-ʾbí-in-ti
- 846 C ki-gub-ba-ʾzu¹ dutu-è-da nu-me-ʾa¹
ma-an-za-az-ka ul ši-it šam-ši
- 847 C ki-gub-ba- <zu>¹ dutu-šú-a-šè nu-me-a
e-reb^d <UTU>
- 848 C ú-gu⁷-zu ú-gu⁷ gidim-e-ne-ke⁴
ma-kal-ka ma-kal e-ṭi-[m]i
- 849 C a-nag-zu a-nag g[idi]m-e-ne-ke⁴
maš-qit-ka maš-[ṭ]i-it e-ṭim-mi
- 850 C (vi 18) lú-ʾúlu¹ dumu dingir-ra-na
- 851 C ub-ta ba-ra-an-da-gub-gub-bu-dè
ina tu-ub-qí la ta-az-za-zu
- 852 C da-ta ba-ra-an-da-dúr-e-dè
- 853 C ša-uru-ka nam-ba-nigin-e-dè-en
- 854 C ki-ùr kur-ra-ka-ke⁴ kúkku-zu-šè gen-ba
- 855 C (vi 24) zi dingir-gal-gal-e-ne-ke⁴ i-re-pà ha-ʾba-ra¹-du-un
(ruling)
- 856 C ʾén é-nu¹-[ru]

Forerunners to Udug-hul Tablet VIII

Gap of 13 lines in the late text (see Commentary)

- 857 C [a-lá hul] ʾsiskur¹ [nu-un-zu-a^{zim}]a-ad-gá n[u-tuku-a hé-]
[šá ni-qa-a la [i-du-ú] ma-aš-ha-tú la ʾi¹-[šu-u at-ta]
- 858 C [a-lá] hul lú-ra gišmá-[gin⁷ . . . hé-]
šá LÚ ki-ma e-te-bi-i[r . . . (?)]
- 859 C [a]-lá hul lú-ra giš-nú-[da-gin⁷]
LÚ ki-ma er-ši-[. . .]
- 860 C (vii 5-6) ʾa¹-lá hul lú-ra ma-m[ú-da-gin⁷ šu bí-in]-ra-ra-e-a h[é-]
šu-ut-ti nen-[mu]-du (?)
- 861 C [a-lá hul] su-din^{mušen} ki-in-dar-gin⁷ [ge⁶-a] ʾi¹-in-dal-dal-le-e-da
hé-
su-ut-ti-in-ni ina ni-gi⁵-ša-ti [ina mu-ší] it-ta-nap-ra-šu
- 862 C a-lá ʾhul mušen²-ge⁶?-a-ʾgin⁷ igi-kúkku-[ga i]-in-dal-dal-e-a
ʾhé-¹
ina ik-[e-ti ki-ma iṣ-š]u-ri it <-ta-nap-ra-šu>
- 863 C a-lá hul l[ú-ra] sa-dul-gin⁷ ab-dul-lu-a hé-
ina ʾe¹-ba-ʾa¹ ša i-ka-at-ta-mu

- 844 Indeed, your leather bag is taken (away),
- 845 and your food offering is taken away.
- 846 Your place is not in the East,
- 847 your station is not in the West,
- 848 but your food is the food of ghosts,
- 849 and your drink is the drink of wraiths.
- 850 As for the man, son of his god,
- 851 you will not stand with him in the corner,
- 852 nor must you sit by the side;
- 853 you may not go around there in the midst of the city.
- 854 Go to the base of the Netherworld, to your darkness.
- 855 I have indeed adjured you by the great gods, so that you may
depart.
-
- 856 Enuru incantation.

Gap

- 857 [Whether you be the evil Ala-demon, knowing neither] offering
nor *madga*-flour,
- 858 [or whether you be like] the evil [Ala-demon who, like] a ship,
[crosses over (water) (?)] towards a victim,
- 859 [or whether you be] the evil Ala-demon who, [as in] bed, [. . .] a
victim,
- 860 or whether you be the evil Ala-demon who, [as in a] dream, strikes
a victim,
- 861 or whether you be the evil [Ala-demon] who can fly [in the dark]
like a bat in the cleft,
- 862 or whether you be the evil Ala-demon who flies like a *night bird* in
the dark,
- 863 or whether you be the evil Ala-demon who covers a man like a net,

- 864 C a-lá hul lú-ra sa-al-háb-gin₇ ab-šú-šú-a hé-
ša ki-ma al-lu-ha-pi ša' ú-sà-ha-pu
- 865 C (vii 15) a-lá hul ge₆-ù-na-gin₇ igi¹ (copy a)-du₈-a nu-un-tuku-a
šá ki-ma x x¹ ni-iṭ-la la i-šú-ú
- 866 C a-lá hul ka₅-a uru-si-ga-gin₇ ge₆-a i-du₉-du₉-e-da hé-
ša ki-ma¹ še-lib a-lim¹ (copy pi) šá-qum-mi [ina] mu-ši i-du-lu
- 867 C [gá-e š]im-mú sangá-mah [me kù-g]a eriduki-ga me-en
[a]-ši-pu ša- <an-gam-ma-hu> šá pár-si [el]-lu-ti šá eri₄-du₁₀
- 868 C lú-[kin-g]i₄-a igištu-¹ra¹ den-[k]i-¹ga¹ me-en
[mar] ši-ip-ri a-ša-¹re¹-du [ša dé]-a ana-ku
- 869 C ¹asa[l-lú-hi m]aš-maš kù-zu dumu-s[ag ¹didim] me-en lú-[kin-g]i₄-a
 me-en
mar šip-ri-šú
- 870 C (vii 26) ka-t[u₆-gál] eriduki-ga me-en [nam-šub gala]m-ma-ni me-en
- 871 C [a-lá hul z]i-¹ga¹-[zu-šè gaba-zu zi-zi-ga-dè]
 Gap of 17 lines in the late text (see Commentary)
- 872 C [.]-¹a²¹ [.]
- 873 C [da-da-ta ga-ba-g]ub [nam-ba-ab-b]é-en
- 874 C [udug hul è]-ba-ra [ki-bad-rá-š]è
- 875 C (viii 7) [a-lá hul gen]-ba [a-ri-a]-šè
[ana ni-sa]-a-tim
- 876 C [ki-gub]-ba [ki sag k]u₅-[d]a
- 877 C [ki-tuš-a]-z[u é šub-ba a]-ri-a
- 878 C [sil₇] igi-mu-ta [hul-dú]b ù-bí-túm
- 879 C [zi an-n]a hé-pà [zi kí]-a hé-pà
-
- 880 C (viii 17) [ka-inim-ma. .] ¹x¹ ru ¹á¹-zi-zi-da
-
- 881 C [én é]-nu-ru
- 882 C [.] ¹x¹ šu TUR-lá
- 883 C [.]-¹ta¹

- 864 or whether you be the evil Ala-demon who envelops a man like a
salhab-net,
- 865 or whether you be the evil Ala-demon who has no vision, as at
 night,
- 866 or whether you be the evil Ala-demon who can prowl at night like
 the fox in the quiet city.
- 867 [I] am the chief incantation priest of [the pure] Eridu [rite],
- 868 and I am the messenger, herald of Enki.
- 869 I am Asalluhi, the wise *mašmaš*-priest, chief son of [Enki]; I am the
 messenger.
- 870 I am the incantation [priest] of Eridu, and I am his [clever
 incantation].
- 871 [To uproot you, evil Ala-demon, to turn you back],
 Gap
- 872 [.] . . . [. . . .]
- 873 Do [not say, "let me] stand [at the side]."
- 874 [Go] out, [evil Udug-demon,] to [a distant place],
- 875 [go] away, [evil Ala-demon], to [the desert].
- 876 [The place where (you) stand is a] separate [place],
- 877 [and your dwelling is] desolate, [a deserted house].
- 878 [Depart] from before me, carry off the [Huldub demon (?)].
- 879 Be adjured [by heaven], be adjured [by earth].
- 880 [Incantation] of
- 881 Enuru [incantation].
- 882
- 883

COMMENTARY

- 01-12 For the late duplicates, cf. CT 16 1:1-20, and UET 6 391:1-7; 392:1-7. The opening lines of the incantation can only be restored from the late Babylonian duplicate UET 6 392:1-3, which reads:

én nam-tar-líl-lá an-na mu-un-nigin-[nigin-na]
 á-sàg mir-gin₇ ki-a mu-un-d[u₇-du₇-a]
 udug hul-gál-e sila-a mu-un-gur₁₀-g[ur₁₀-r]a?

- 2 The tablet reads lú-RA-bi, which is an error for lú-ùlu-bi, as in the late duplicate UET 6 392:6 lú-u₁₈-lu-bi.
 The verbal root and suffix -ru-uš are phonetic for /ur₄-eš/. Similar instances of ru alternating with ùr indicating an /aru/ or /uru/ syllable are known: Sjöberg Mondgott 115, 118²² (kuš₁b-ba-ru and kuš₁b-ùr/kuš₁e-bu-ùr), and Waetzold Textilindustrie 60²¹⁶ (síg-ru and síg-ùr).
- 3 The late duplicate (UET 6 391:1) translates the second clause as *a-šar mar-ši ir-tab-šu* "where he lay down ill".
- 4-7 Cf. Falkenstein, LSS NF1, 24 (Legitimationstyp). Line 6 is restored after UHF 39, noting that in this familiar sequence Asalluhi's name is omitted in the Old Babylonian text, but is supplied in the standard sequence in the corresponding late duplicate (UET 6 391:4): gá-e lú-kin-gi₄-a ḏasal-lú-hi me-en.
- 8 The sign [k]u₄ appears on the photo, but is no longer preserved on the tablet.
- 9 The verbal form /mu-n-ši-n-gar(-e)-en-a/ is problematical, particularly within the context of the surrounding verbs, which are all restored after UET 6 391:6-7 and CT 16 1:2-4:

mu-un-ši-in-te-ge₂₆-en-na
 mu-un-ši-in-ku₄-re-en-na
 mu-un-ši-in-gar-re-en-na
 mu-un-zu-zu-un-na
 mu-un-ši-in-gál-en-na

Of the above roots, ku₄(r) is hamṭu intransitive (cf. Farber-Flügge St Pohl 10 68³³ and Edzard ZA 61 208^{12a}), while te(g) and zu-zu are transitive marû stems. The roots gar and gál, however, both appear to be hamṭu transitive (vs. marû gá-gá) with suffix /(e+)en/. That gál and gar function identically can be seen from the Emesal Vocab. (MSL 4 34:76-77):

ma-ma gá-gá = ša-ka-nu ma-ru-u
 ṛma¹-al gál = MIN ha-am-ṭu

Yoshikawa proposes to analyse such forms as *gar* and *gál* above as *hamṭu*-root + /e/, representing an alternative *marû* category (cf. MSL 4 87). According to Yoshikawa (Or NS 43 18-21), the *marû* can be expressed either through reduplicating the *hamṭu*-root (mu-R-R-Ø), or through *hamṭu*-root + /e/ (mu-R-e), so that in this instance /gá-gá/ and /gál-e/ or /gar-e/ would all be alternative *marû* forms. No explanation is offered, however, to explain the difference between these forms.

Particularly interesting variant verbal forms with *gar* appear in Gilgamesh and Agga 8 and 14 (cf. Römer AOAT 209/1 24-25):

- | | | |
|-----|---|---|
| 8) | nam-ba(-an)-gá-gá-an-dè-en,
(nam-)ba-an-gar-re-en-dè-en,
nam-ba-an-gar-re-en-zé-en, | ga-àm-sig'-sig-ge-en-dè-en!
nam-ba-an-sig-ge-en-dè-en
[missing] |
| 14) | nam-ba-gá-gá-an-dè-en,
ba-an-gar-re-en-{en}-dè-en,
ga-àm-gá-gá-an-dè-en, | ga-àm-sig'-sig-ge-en-dè-en
nam-ba-an-sig-ge-en-dè-en
nam-ba-sig-ge-en-dè-en |

The difficulties with *gar* (and *sig*) not only appear in the alternative forms *gá-gá* and *gar* + /e/, but also in the use of cohortative *ga-* with *marû*-roots *gá-gá-* and *sig-sig-*, which theoretically should not occur (cf. Jacobsen AS 16 73). There seems to be a syntactical relationship expressed here which does not conform to our standard grammar.

One possible solution to the problem of the verbal forms in our UHF text is that consistency is not intended in the Sumerian text, but rather that a sequence of events is introduced by verbs in the “punctive” aspect, and then resumed by “durative” verbal forms (cf. Jacobsen AS 16 98b for a similar case). The punctive/*hamṭu* forms would thus serve as a “future-perfect” form, i.e. “as I approach . . . when I (will have) enter(ed) . . . after I (will have) place(d) my hand . . . then I will know . . .” The use of *gar* + /e/ as a type of “future-perfect” was not understood by later scribes, since no such distinction in verbal aspect could be indicated in the Akkadian translation, and duplicates recorded the verbal form simply as *mu-un-ši-in-gar-ra* (UET 6 391:7 and duplicates).

- 12 The verbal form appears to be *nam-šub-sum* rather than *nam-šub-si*, despite the Akkadian translation *ina nadêja* (CT 16 1:7). Similarly cf. KAR 31:23-4: *tu₆ kù-ga-bi ba-ra-ab-sum-mu-uš // šipassunu elletu iddinūnimma*, indicating *sum* = *nadānu*. Cf. also UHF 230 (*tu₆-sum*).

The large gap can be restored from CT 16 1 8-25:

- | | |
|------|---|
| (8) | d ^l amma sig ₅ -ga da-mu hé-gub |
| (10) | d ⁿ nin-gir-su lugal g ^{is} tukul-ke ₄ hé-pà |
| (12) | udug hul a-lá hul gidim hul gal ₅ -lá hul dingir hu[l maškim hu] |
| (13) | e-ne-ne-ne hul-a-meš |
| (14) | su-mu n[am-ba-t]e-ge ₂₆ -e-dè |

- | | |
|------|---|
| (15) | igi-mu n[am-b]a-hul-e-dè |
| (16) | egir-mu [na]m-ba-DU-DU-dè |
| (17) | é-mu nam-ba-ku ₄ -ku ₄ -dè |
| (18) | ùr-mu nam-bal-bal-e-dè |
| (19) | é-ki-tuš-a-mu nam-ba-ku ₄ -ku ₄ -dè |
| (20) | zi an-na hé-pà [zi k]i-a hé-pà |
| (22) | ka-inim-ma udug hul-a-meš |
| (23) | én e-ne-ne-ne maškim hul-a-meš |
| (25) | é-a é-kur-ta é-a-meš |

- 13 This line raises interesting questions regarding the function of *Maškim* demons as Enlil's messengers; cf. also Lambert's comments in *Atrahasis*, p. 147. The *Maškim* demon, as counterpart to the *maškim* “court bailiff”, may represent the misuse of authority to terrorize innocent victims.

- 13-53 Restored from CT 16 1:26-3:107(+ CT 17 47).

- 16 For a hint to the character of the Galla demon, cf. AfO 7 274:21 *gal₅-lá* = *sahāšu*, which appears to be synonymous with *ba'āru* “to catch (people or animals)” (cf. AHW 1008), explaining the role of the Galla demons as the Netherworld gendarmes [Jacobsen].

The verbal form *ba-ni-dab₅-dab₅-ba* indicates either plurality of the subject or repetition of action in the *hamṭu* mode (cf. Edzard ZA 61 228, Jacobsen AS 16 96), in contrast to the form in late duplicates, *ba-ni-ib-dab-dab-bé* // *ikammû* (CT 16 1:32), which is *marû* (durative).

- 17 For a reading of ^dDÌM.ME as ^dgabašku, cf. Toniatti Or NS 48 308.

- 18 For the use of /ED/ in the “Normalform”, cf. Edzard ZA 62 2 and ZA 66 46. The difficulty is that if /ED/ indicates a *marû* form, the verb /bu-bu-ed-eš/ in this context occurs in a sequence of verbs in *hamṭu* plural mode:

- | |
|------------------------------|
| mu-un-na-te-eš (19) |
| mi-ni-in-gar-re-eš (20) |
| im-mi-in-gar-re-eš (22) etc. |

Jacobsen's explanation (AS 16 98) of a prospective or “pre-actional” /ED/ might fit our context, i.e. the ghost, “about to roam about in the desert”, approached the victim. The verbal form *i-bu-bu-dè-eš* appears differently in later texts: *al-bù-bù*(var. *bu-bu*)-dè-dè // *ittanašrabbīū* (CT 17 4:10/STT 192:5), which may indicate an alternative “Normalform” third plural ending in /dè/ as well as /eš/ (so Jacobsen AS 16 99a). In bilinguals, the distinction between forms with and without /ED/ cannot be indicated in the Akkadian translation; cf. for example, *lil-gin₇ i-bu-bu* // *ittanašrabbīū* (CT 17 29:5).

- 19 For an explanation of *lú pap-hal-la* (= *muttalliku*) which differs from the dictionary definitions (AHW 689b, CAD M² 306), cf. J. Prosecký in the

Matouš Festschrift II 254, who treats this word as “beweglich”, also “der Bewegung fähig”, “gesund”. One hesitates to rule out Prosecký’s observation, but the problem still arises that these incantations seem to be directed toward the afflicted rather than healthy individual, as in the statement nam-ti-la lú-u₁₈-lu pap-hal-la-ke₄ // [an]a bullu₇ amēlu muttaliki “in order to heal the . . .” (cf. Borger JCS 21 5:42).

22 The word umun can refer, as well as to blood, to the *šūlu*-demon; cf. CT 17 13:19-20, Krecher SKly 172, and BWL 40:53, in which the *šūlu lemmu*, “evil cough”, emanates from the Apsū. Both meanings are possible in this context.

23-24 Note the use of /bi-ta/ for /bi-da/ (Poebel GSG §37 and §401.), although another possibility is suggested by the Akkadian translation of hul-bi-ta as *lemnu* (CT 16 2:46-47), taking hul-bi-ta literally as “from their bad ones”, i.e. “the worst”.

25 The OB copy has no room for bar-ra-na, which appears in CT 16 2:48. Cf. also Šurpu V/VI 1: āš hul gal₅-lá-gin₇ lú-ra ba-ni-in-gar, and Wilcke Lugalb. 182.

26 The translations of “guilt” and “misdeed” for nam-tag-ga are based upon the Akkadian meaning of both *arnu* and *šērtu* (CT 16 2:49-50).

31 For the reading ara₉, cf. the note to l. 570 below. The lack of a plural ending is not significant, since it appears that in sequences of plural verbs, -eš is not obligatory in every line. Cf. notes to UHF 629-630, and 651 below.

32 The compound expression ka-gá-gá, although translated in CT 16 2:58 (cf. CT 17 47:57-58) as *pā ukassū*, “they bind the mouth” could also be inim-gá-gá “roared” (// *ragāmu*, cf. AHW 941b). The verbal form mu-un-da-gá-gá-aš (hamṭu plural) is problematical, since the paradigm for gar should be:

hamṭu sing.	gar	marū sing.	gá-gá
pl.	gar(-gar)	pl.	gá-gá

(cf. Edzard ZA 61 226, 229 and ZA 66 47). The verbal form gá-gá could perhaps represent the hamṭu plural form of another root, which may appear in PBS I/2 122:23, zá-šē im-GAM-GAM // *ahāšu kuss[ā]*.

34 The -ka of den-ki-ka is difficult to explain; the late duplicate reads den-ki-ke₄ (CT 16 2:61 and dupl.).

35 The late duplicate reads ba-an-si-eš, “they went straight for (the victim)” (CT 16 2:63).

37 The Old Babylonian source makes no mention of Asalluhi, although the later duplicate reads gá-e lú-kin-gi₄-a *dasal-lú-hi me-en* (CT 16 2:67); cf. note to UHF 4-7 above.

40 The gap can be restored as follows (CT 16 2:74-78):

ka kù-ga(-a)-ni ka-mu gál-la-na
uš₁₁ kù-ga(-a)-ni uš₁₁-mu gál-la-na

šu₁₂ kù-ga(-a)-ni šu₁₂-mu gál-la-na

Causing his pure mouth to be my pure mouth,
his pure spell to be my pure spell,
his pure prayer to be my pure prayer.

41 In the late duplicates, two manuscripts translate zag-meš as *eš-re-e-ti*, (cf. CT 16 3:81), although a third manuscript reads *meš-re-ti* (CT 16 50:81). This latter reading is attested in another Udug-hul text, BIN 2 22:190 zag-[me]š // *meš-re-ti-šū* [collation confirmed by two duplicates, restored incorrectly in CAD M² 40a], and in BiOr 30 164:9-10. “Limbs” rather than “sanctuaries” makes better sense in our context.

45 The duplicate reads *dpísansag-unugki* (CT 16 3:88), which is the same orthography as appears in KAR 142 ii 5, and KAV 63 i 47, although older traditions give *dpísansanga-unugki* (Fara II No. 1 vii 15, and Biggs JNES 32 29 iv 8). Van Dijk, in SGL II 52, drew attention to the phonetic rendering of the name as pi-sa-an-gu-nu-kum (KAV 46 i 13, AfK 2 13:15). Collations reported by Biggs in OIP 99 54:78-79 that PI is to be read as ME are incorrect [re-collated by Lambert and Güterbock], so that this god name in the Salabikh zá-mí hymns is to be read *dpísansangaunugki* (OIP 99 48 79).

The Akkadian translation renders nam-ti silim-ma-mu as *ana ba-la-ti-ia u šá-la-mi-ia* (CT 16 3:90), which assumes a Sumerian infinitive form silim-ma-mu-dè. One should perhaps translate the Sumerian literally as “my life of well-being”.

48 The duplicate reads *dnin-geštin-an-na* (CT 16 3 95 coll.) and *dnin-geštin* appears in UHF 284, which supports Edzard, RLA 3 299f., that Geštinanna, Ningēštinanna, and Amageštinanna are all identical. For Geštinanna’s role as scribe of the Netherworld, cf. Ebeling “Gattung II”: [zi dnin-geš-tin-an-na dub-sar mah arali-ke₄ hé- <pà> (ArOr 21 388:66), and in “Totengeist” incantations (Castellino Or NS 24 246, reading *mīDUB.[SAR]*, and AHW 1194b s.v. *šassukkatu*). This tradition may be reflected in Sumerian literature, since Geštinanna offers herself as her brother Dumuzi’s substitute in the Netherworld (cf. Falkenstein BiOr 22 281). For Sargonic traditions regarding Geštinanna, cf. Carroué Or NS 50 121-136. The -ka genetival ending of *dgeštin-an-na-ka* may imply an ergative form, “recited by Geštinanna”.

49 The verbal form hé-e-pà (hé + hamṭu) may be either affirmative or precative, depending upon whether the verb is transitive or intransitive (so Edzard ZA 61 213-216). In UHF 49, the verb pad appears to be transitive, following the subject marked with e-agentive (*gištukul-ke₄*), suggesting an affirmative verbal form “has indeed called/adjured you”. More usual examples in this corpus of zi. . . hé-pà are intransitive, hence precative (Edzard *ibid.* 213), corresponding to Akkadian *lū tamāta*.

- 50 The verbal form should be compared with the late duplicate and similar forms:

nam-ba-te-ge ₂₆ -e-DĒ	UHF 50
nam-ba-te-ge ₂₆ -e-da(var.dē)	CT 16 3:102 and CT 17 47:102 (= UHF 50)
nam-ba-te-ge ₂₆ -e-da-ām	UHF 225
nam-ba-te-ge ₂₆ -da (/ aj iṭhūni)	CT 16 14:49
ba-ab-te-ge ₂₆ -e-dam!	UET 5 401:13 (= ZA 66 52)
[ba]-a[b-t]e-ge ₂₆ -DĒ (/ ileqqū)	MSL 1 22:14 (= ZA 66 52)

These are only a brief selection of possible examples which support Jacobsen's argument for /dē/ as a plural ending (AS 16 99¹⁹), since all of the above examples appear to be marû plurals without /ED/. For additional evidence, cf. Kutscher, YNER 6 141:292:

mu-un-sar-re-dam
mu-un-sar-re-dē // uš-tah-mi-tú

- 54 For the reading ka-inim-ma, cf. Schramm, RA 75 90.
- 56 The incantation can be found in CT 16 3:108-125, and CT 17 47f. The incipit den-ki e-ne dnin-ki e-ne also occurs in the beginning of UH XV (CT 16 18), and in a cultic gi-izi-lá incantation (VAS 17 19), as well as in *qutāru* and *muššu'u* incantations (Köcher AfO 21 17:34 = BAM 215:34); cf. possibly in the incantation catalogue, Wilcke AfO 24 14:7. These gods likewise appear in the god lists as ancestors of Enlil (Deimel Pantheon 19), although in CT 24 3:29-30 (An-Anum) simply as den-ki dnin-ki, but in the similar list in CT 16 13 ii 11-12 as den-ki e-ne dnin-ki e-ne. The Akkadian translation of UHF 56 (= CT 17 47:107c) reads šá dMIN šū-nu šá dMIN šū-nu "they are of Enki, they are of Ninki", with e-ne corrupt for e-ne-ne.
- 57 The divine pair are associated with Asalluhi in the Asalluhi Hymn (UET 6 69 rev. 8) probably because of their servile relationship to Enki (Farber-Flügge St Pohl 10 11f., and Benito EWO 76), which parallels Asalluhi's own role vis-à-vis Enki. Cf. also Al-Fouadi EJN 119¹.
- 58 This may only be the continuation of the previous line, i.e. den-kūm dnin-kūm-[ma-k]e₄-e-ne.
- 60 The reference to Asalluhi is noteworthy, since in two previous lines (UHF 6 and 36) Asalluhi's name appears only in the late duplicates to the Old Babylonian text. Even here, the later text is more elaborate than the forerunner (cf. CT 16 3 and CT 17 48:f-g):

gá-e lú-mu₇-mu₇ den-ki-ga me-en
gá-e lú-kin-gi₄-a asal-lú-hi me-en

- 62-63 The later text transforms the passage into a traditional "Legitimationstyp" sequence (cf. Falkenstein LSS NF1 24), which may not have been the intention of the Old Babylonian forerunner. Cf. note to UHF 160 below. Cf. UHF 39, which writes -gi₄-en instead of gen. The meaning of this line may differ, i.e. "the great lord caused me to go to him", or alternatively may suggest that ge₄-en is phonetic for /gen/, rather than the root /gi₄/ + the relatively rare 1st person singular suffix /en/ (Jacobsen AS 16 99¹⁹). Cf. also UHF 568-569 (-ge-en).

The gap can be restored from CT 16 3:108-113 and dupl. (cf. *ibid.* 2:72-78, and Falkenstein LSS NF1 26):

(108)	tu ₆ ṛkū ¹ -ga-a-ni tu ₆ -mu gál-la-na
(109)	ka kù-ga-a-[ni k]a-mu gál-la-na
(110)	uš ₁₁ kù-ga-[a-ni uš ₁₁ -mu gál-la-na
(111)	ṛšū ₁₂ kù-ga-a-ni ṛšū ₁₂ -mu gál-la-na
(112)	ṛudug hul ¹ a-lá [hul. . . .]
(113)	ṛx ¹ -ga mašk[im hul. . . .]

Cf. also above, note to UHF 40.

- 65 Another possible restoration would be zi din[gir gal-gal-e-ne. . .
- 66-71 Restored after CT 16 3:116-125 and CT 17 48. In UHF 70, hé-e-pà is restored after the pattern of UHF 688, although i-re-pà, as in UHF 744, is another possible restoration.
- 73 The incantation can be found in CT 16 4:128-5:168, and CT 17 48.
- 76 The corresponding duplicate, which is broken, reads tu₆ bí-in-[da²-a]b²-sig t[u₆. . .], which confirms the reading in our line of tu₆-si, in contrast to UHF 230 (tu₆-sum, and cf. note to UHF 12).
- 77 The restoration is supported by [m]ar-ṛsu¹ in CT 16 4:134(coll.).
- 78-79 Cf. Sladek ID 74-75:

gišig kur-ra-ka šu hul ba-an-ús
abul kur-ra-ka gù hul ba-an-dé

"She knocked malevolently at the door of the Netherworld,
she called out malevolently at the gate of the Netherworld."

and similarly Alster Mesop 2 105 (Damu hymn):

gišig kur-ra gù ba-an-dé-e ki-ba ba-da-gur
gišig kur-ra šu ba-da-an-ús ki-ba ba-[da]-gur

- 80 The late duplicate (CT 16 4:139 and dupl.) reads kun₄ ṛé¹-[a-k]e₄ bal-bal-e-d[ē] // as-kup-pat É ina nu-bal-ki-[ti (!)].
- For the verbal form with /ED/ (i.e. /bal-ed-a-mu-de/), cf. similar forms ku₄-ku₄-da-mu-dē (81), [t]e-ge₂₆-da-mu-dē (85), [di]b-bé-da-mu-da (219), in contrast to forms without /ED/: gen-na-mu-dē (77, 219), šu-ús-sa-mu-dē

(78), and [u]š-gar-ra-mu-dè (85). For these forms, cf. Poebel § GSG 364, Edzard ZA 62 14ff., and Farber-Flügge St Pohl 10 71f. The difficulty is that although the distinction between forms without and with /ED/ is ascribed to a hamtu-marû distinction, two sets of examples cited above occur in the same line: te-ge₂₆-da-mu-dè . . . uš-gar-ra-mu-dè (85), and dib-bè-da-mu-da . . . gen-na-mu-dè (219). Since in both cases the form with /ED/ occurs before the form without /ED/, the difference between forms may not represent marû-hamtu or present-preterite, but something more akin to Jacobsen's "pre-actional aspect" (AS 16 98). Cf. below, note to UHF 339.

85 The later duplicate (CT 16 4:151) reads šu uš-gar-ra-mu-dè, perhaps a conflation of roots šu-ús and šu-gar. The word šu, however, has not been erroneously omitted from the Old Babylonian text, since sag lú-tu-ra(k) lacks a locative-terminative postposition, in contrast to the late text sag lú-tu-ra-šè/ke₄ (CT 16 *ibid.*). Hence, instead of setting the hand on the patient's head (late), the priest is "setting (the position of) the patient's head" (OB).

87 The gap can be restored from CT 16 4:154-167(coll.):

- (154) udug hul a-lá hul gidim hul gal₅-lá hul dingir hul maškim hul
(155) tu-ra nam-ug₅ líl-lá-en-na ki-sikil-líl-lá-en-na á-sàg nam-tar hul
hé-a
(157) sil₇ igi-mu-ta é-ta ba-ra-è
(159) gá-e lú-mu₇-mu₇ den-ki-ga me-e[n]
(160) gá-e lú-tu-ra-šè tu₆-mu mu-¹un-na-an-sum¹
(162) udug hul a-lá hul gidim hul gal₅-lá ¹hul dingir¹ [hul maškim hul]

(163) tu-ra nam-ug₅ líl-lá-en-na ki-sikil-[líl-lá-en-na]
(164) á-sàg ¹nam¹-t[ar hul hé-a]
(165) sil₇ igi-mu-ta zi an-na ¹hé¹-[pá zi ki-a hé-pá]
(166) lú-u₁₈-lu dumu dingir-ra-na ba-ra-[an-te-ge₂₆-e-dè]
(167) ba-ra-an-d[a-gi₄-gi₄-dè]

90 The incantation can be found in CT 16 5:170-202.

91-92 Although the duplicates are fragmentary (cf. CT 16 5:170: . . . gá-e de[n. . .]), Enki's name can nevertheless be restored, based upon *An-Anum* I 27-28 (= CT 24 20:17): [d]namma ama den-ki-ga-ke₄.

93 The incantation priest refers to himself by the epithet šim-mú, the reading of which is based upon Lu IV 151 (MSL 12 133): ŠIM-muSAR = *a-ši-pu*. The term ŠIM.SAR can also correspond to *raqqu* "presser of oil" (MSL 12 137:257), which may be related to the same type of pharmaceutical work implied in the term šim-mú, "grower of plants/drugs", i.e. pharmacist or herbalist. This etymology fits well with the descriptions of Ninisinna as

both šim-mú and a-zu-gal-kalam-ma "chief physician of Sumer" (cf. note 765 below). Although šim-mú might be thought to correspond more closely to Akkadian *asû* than *āšipu*, the original function of šim-mú may have been more pharmaceutical than exorcistic.

94 The gap can be restored from CT 16 5:176-185 and unpublished duplicates:

- (176) ka-pirig ka šu-luh-ha eridu^{ki}-ga x[
(178) lú-tu-ra nam-tar mu-un-dib-ba á-sàg u[g]u²-na an-ta ¹dul²-la¹
(180) lú-tu-ra-šè te-ge₂₆-da-mu-dè
(181) sa lú-tu-ra-šè zu-zu-da-mu-dè
(183) á-šu-giri-bi pád-pád-da igi pá-da-mu-dè
(185) a den-ki-ke₄ lú-tu-ra sù-sù-da-mu-dè

(176) The exorcist of Eridu, whose mouth is cleansed. . . .
(178) Namtar has seized the victim, while the Asag demon *covers* his forehead from above.
(180) As I am about to approach the patient,
(181) as I am about to study the patient's sinews,
(183) when I check (his) limbs,
(185) as I am about to sprinkle Enki's water on the patient,

Cf. Oppenheim, Or NS 31 31, for a discussion of this passage.

97 The gap in the Old Babylonian text is only four lines in length, while the duplicate text in CT 16 5:193-202(coll.) is considerably longer:

- (193) ¹nam¹-šub eridu^{ki}-ga sum-mu-da-mu-dè
(194) udug sig₅-ga ¹damma sig₅-ga da-gá hé-gub
(195) udug hul a-lá hul gidim hul gal₅-lá hul dingir hul mašk[im hul]
(196) ¹dīm-me ¹dīm(-me)-a ¹dīm-lagab
(197) lú-líl-lá ki-sikil-líl-lá ki-sikil-ud-da-kar-ra
(198) nam-tar hul-gál á-sàg nig-gig nig-AK-a nig-hul-dīm-ma
(199) [šur] aš-ru a-ha-an-tum u₄-šú-uš-ru-gin₇
(200) ¹lú¹ hul igi hul ¹ka hul eme¹ hul
(201) uš₁₁ hul uš₁₁-zu uš₁₁-ri-a nig-AK-a nig-hul-dīm-ma
(202) sil₇-lá igi-mu-ta zi an-na hé-pá zi ki-a hé-pá

(193) When I am about to offer the Eridu incantation,
(194) may the good Udug spirit and good Lamma stand at my side.
As for the [list of demons and diseases]
(202) depart from before me — be adjured by heaven, be adjured by earth.

99 The incantation can be found in CT 16 5:204-6:228.

102 The duplicate (CT 16 6:206) again supplies Asalluhi's name: gá-e lú-kin-gi₄-a ¹asal-lú-hi me-en.

105 The distinction between the verbal prefixes i-gál (105) and mu-da-gál (106) is not preserved in the later duplicates, which read for both lines mu-un-da-an-gál (CT 16 6:209, 211).

107 Later duplicates differ substantially: gišpa-gišimmar garza gal-gal-la šu-mu mu-un-da-an-gál (CT 16 6:212), which might suggest reading giš-garza-gal

in the UHF line. A *bīt parši*, however, is known from an inscription of Tukulti-Ninurta I (King Tn. I 7 39).

108ff. The verbal patterns are interesting:

nam-mu-da-te-ge₂₆-dè-en (108)
 nam-mu-da-hul-dè-en (109)
 nam-mu-da-ús-e-en (110)
 ba-ra-gub-bu-dè-en (111)
 ba-ra-duru-dè-en (112)
 ba-ra-ku₄-ku₄-dè-en (113)
 ba-ra-an-ta-bal-dè-en (114)
 nam-mu-da-ús-e-en (115)

The verbal forms with /ús/ (110,115) indicate unambiguously that all forms are 2nd person marû singular with either /e/ or /ED/ following the verbal base. In these examples, therefore, in which the marû can be adequately expressed either with or without /ED/, the particle /ED/ does not itself indicate the marû, but is used in conjunction with the marû base.

111 For ki-DU, cf. Lugale 91, ki-DU-ba / ki-DU-bi (= *ašar illaka*). Late duplicates to our line read ki-gub-ba-mu (dupl. ki-gub-bu-dè) // *ašar azzizzu* (CT 16 6:220) and ki al-DU-a // *ašar illakū* (CT 16 6:224), illustrating the ambiguity of the Sumerian phrase.

116-117 The textual problems are not solved by the corresponding late text (CT 16 6:224-226):

ki al-DU-a ba-ra-al-DU-a
 ki ku₄-ku₄-da²-mu²-šè² ba-ra-an-ku₄-ku₄-dè

The duplicate suggests that ki could be restored in the erasure in l. 117. UHF 116 is unduplicated in the late sources.

120 The incantation is lacking in CT 16.

127 The text reads KAXBAD for tu₆ which is interesting in view of the fact that KAXBAD (uš₁₁) and KAXLI (tu₆) occasionally appear to be interchangeable (cf. Wilcke AfO 24 10:7-9; 15; 29; 32).

128 This rubric, which occurs several times in UHF (168, 208, 233), also appears in BiOr 30 169. The reading /dib/ can be assumed from bilinguals which translate with *bā'u* (cf. CAD B 178f.).

130 The incantation is lacking in CT 16. This incipit appears in two short duplicating incantations inscribed on single column tablets: gišma-nu dim an-na gišma-nu [dim-ni²] an-na [rubric: ka-inim-ma gišma-nu-kam] (VAS 17 18:1) and ma-nu di-ma-na ma-nu-[x] (phonetic Sumerian, VAS 10 192:1), and in an incantation catalogue (Wilcke AfO 24 14:6). These incantations do not duplicate our text.

132 Cf. Inninšagurra 49: u₄ zalag kúkku an-bir₉ mul-sig₇-šè mu-un-dù-x "(Inanna) darkens the bright daylight, turns the midday light into darkness" (Sjöberg ZA 65 182).

140 Cf. the incipit in CT 17 14 (K 8386):1: én sag-gig mul-an-gin₇ an-edin-na gurud-da nu-ub-zu. The incantation is lacking in CT 16.

148-152 Restored after UHF 164-167 below.

153 The line is not completed, because of the formulaic character of the dialogue (cf. Falkenstein LSS NF1 54).

156-158 The verbal pattern in these lines is ù-me-ni-si. . ù-me-ni-pà. . hé-gen, that is verbs with preformative ù- (futurum exactum) followed by a verb with hé + hamtu. The pattern is discussed below in the note to UHF 673.

158 The reading ge₆-sá(-sá) is preferred to the alternative possibility ge₆-di-di (literally "night walking") because of variants ge₆-zal/sa₉ = *šumšû* (cf. AHW 1274), and one lexical entry zal = *mašû* (CAD M¹ 401a). One might argue, however, for ge₆-di(-di) after CT 16 27:22-23 ge₆-a DU-DU // *mut-tal-lik mu-ši*, since di-di can correspond to *alāku* (Izi C iv 28), as a variant to DU-DU (cf. CAD A¹ 302a top, and CAD M² 292a).

160 Note that in this first "Legitimationstyp" sequence in which his name is mentioned, Asalluhi appears between Enki and his spouse Damgalnunna. Cf. UHF 199-201, in which the usual sequential order is Enki, Damgalnunna, and Asalluhi. It is possible that in the Old Babylonian period, these formulaic sequences were not as fixed as in later bilingual texts.

167 The verbal form is treated as an orthographic variant á-úr-dab₅ for á-úr-dab₅, corresponding to Akkadian *puzra ahāzu* (cf. JCS 20 1193), as it appears in Angim 127: da-nun-na-ke₄-e-ne pēš-gin₇ á-úr-bi im-da[b₅-bé-dè] (Cooper AnOr 52 76).

169 The incantation is lacking in CT 16.

170 Cf. UHF 182, the repetition of the incipit, which confirms the -dè suffix on the verbal base. The parallel verbal forms in the sequence all have pre-radical /n/ with suffix /e/:

in-sù-sù-e (171,183)
 in-AK-e (172,184)
 in-kar-kar-re (173,185)

followed by hamtu forms ba-gi₄ (174), nu-gi₄ (175), etc. The sequence appears to be marû base + /ED/ + /e/ (i.e. /na-m-tag-tag-ed-e-a/), followed by three verbs with 3rd person singular marû base + /e/ (without /ED/). This raises the question about the distinction between /ED/ and /e/ in parallel verbal forms (cf. note to UHF 108 above), since the syntax of all of the sentences (UHF 170-173) appears identical. Note, however, that only l. 170 is nominalised (nam-tag-tag-dè-a, but not in 182), which may indicate

subordination in relation to the succeeding sentences, i.e. "when the evil Udug is about to make contact. . ." This notion may also be suggested by the use of the so-called "presumptive volitive" na- prefix (Jacobsen AS 16 734).

174 Cf. UHF 186, the repetition of this line, which differs slightly. The sudden switch to hamtu (punctive) in UHF 174f. begins the actual narrative of what occurred when the demons attacked.

The lú-ge₆-sá(-sá) is treated here as a type of demon, not as the lú-ge₆-bar (= *mušamšū*) who appears as the victim in CT 16 25 i 42: udug hul a-lá hul lú-ge₆-bar-a-še sila-a gib-ba // *utukku lemnu alū lemnu ša ana mušamšī ina sūqa parku*, "the Udug and Ala demons who obstruct the street for the man walking at night".

177 For a description of the new moon, cf. 4 R 9:22-23 gi-rin ní-ba mu-un-dím-ma // *inbu ša ina ramānīšu ibbanū*, "(Sin) is the fruit which is formed by itself" [W.G. Lambert]. A similar expression occurs in Lugale 166, describing the scene of battle between Ninurta and the Asag demon: ^dutu la-ba-gub ^dzuen ba-an-tud, "Utu did not wait, (but) Sin was born" i.e. the battle was waged by moonlight. For an alternative interpretation, cf. van Dijk Sumer 18 27.

178 Gibil's role as one who lights the way in the Netherworld appears in Šurpu IX 107-118, and Šurpu Appendix rev. 6-29.

179 It is clear from this passage, as well as from the repetition in l. 191, that Marduk (^damar-utu) and Asalluhi are not identified as one and the same deity. Marduk is not mentioned in connection with the Enki-Asalluhi dialogue, which is quoted in this same context, nor can the statement that "Marduk cannot release him" appropriately refer to the effective magic of Asalluhi. The juxtaposition of Marduk and Asalluhi is entirely coincidental, caused by the introduction of the Enki-Asalluhi dialogue.

180 The expression igi-si in this context is always translated as *ippalissu* (cf. Šurpu V/VI 17-18 *et passim*), although a common synonym igi-bar (= *palāsu*) frequently occurs (cf. CT 16 18:7-9; 33:179-180). The reading igi-si rather than igi-sum (as Falkenstein LSS NF1 54) is supported by the incantation in phonetic Sumerian which reads a-sa-a[l-lu-hi] i-gi im-ma-an-si (Wilcke AfO 24 11:13), and by a gloss in an Old Babylonian incantation: igi im-ma-an-si^{zi} (van Dijk Or NS 44 63 = VAS 17 33:14). Cf. also the Old Assyrian idiom *e-na-tum na-ad-a* "notice is taken" (Kienast ATHE 62:36).

182 This line, which repeats l. 170, adds lú before the verb. Similarly, l. 184 differs slightly from the earlier version in l. 172 above, and l. 186 differs from l. 174.

190 The text has ^d<BIL> .GI.

195 Cf. l. 153 above, which is similarly abbreviated.

209 The incantation is lacking in CT 16.

210 lú is written over an erased sanga sign. Cf. CT 16 28:46: lú(var. omits) sanga-mah me kù-ga.

214 The line is possibly corrupt, intending either to read lú ^dnanše or lú ninuaki, or perhaps a conflation of lú ^dnanše ninuaki (cf. Frankena AbB 2 29:19).

220 Although the first sign, [udu]g, seems too far from the beginning of the line, nevertheless udug is the expected first word in the well known sequence of demons. The spacing may have been caused by an erasure or corruption in the text, noticeable in the following lines (UHF 222-224).

223 The break should contain ki-sikil before ud-da-kar-ra, but there is insufficient room to allow for the restoration. It is surprising that such an oft-repeated formulaic passage should be badly corrupted. The number of erasures and peculiar writings indicate that the scribe had difficulty with the lengthy sentence extending between ll. 220-225, but his difficulties subsequently increased ll. 234-244, in which an entire incantation was erased. One wonders whether this tablet was intended as a draft or finished product.

224 For the restoration, cf. Sollberger, Iraq 24 pl. 26, No. B 2:3. This late tablet (BM 34816) with a Greek transliteration on the reverse duplicates UHF 222-224. Collation of the tablet reveals the correct reading of lines 3-4 as ^dnam-tar hul-gál á-<säg> gig tū-ur nu-[du]₁₀-ga. .] // ^dnam-tar¹ lem-nu a-sak-ku ^{mar}GIG la [ta-bu šēru], which is confirmed by the Greek transliteration of the line, which reads:

[ναμθ]αρ λεμν ασαχ μουργ
[λα] ταβ σειρ

The Greek text alone preserves the word *šēru* "angry", corresponding in late texts to dab₅ (cf. AHW 1219a), which appears to be the last sign in UHF 224. It is tempting, of course, to render the second clause in Greek as *lā tūb šīri* (cf. AHW 1393), but the Greek clearly indicates a reading of *tāb*, not *tūb*, and the dab₅-sign in UHF 224 cannot correspond to *šīru* "flesh" (AHW 1248b).

232 én é-nu-ru is written over an erasure.

246-295 This incantation is duplicated in CT 16 9-11.

247 For ki-in-du, cf. van Dijk, HSAO I 252; 254, and UHF 367 below, which reads ki-in-da.

248-249 The meaning of this clause follows closely upon the previous statement that demons are born like human children, and hence are nursed in the same way as humans. Later corresponding duplicates provide a slightly different interpretation, that the demons are progeny of the Netherworld who are suckled by the "nursemaid of evil" (cf. CT 16 9:1-6, UET 6 392:8-10, LKA 82:8-10). Our Old Babylonian tradition is closer to the idea expressed in Lugale 28, which refers to the Asag demon as dumu um-me (var. [um-me]-

ga, um-me-ga-lá) nu tuš-a nè ga gu₇-a “the son who, although not sitting on the (lap of the) nursemaid, imbibed the nourishment of the milk”. The Lugale example is of interest, moreover, for the orthography of our line, since the variants um-me-ga, um-me-ga-lá and um-me are the same variants which occur in duplicates to UHF 249. This notion may also be alluded to in zi-pà incantations: um-me-ga-lá um-me-ga-lá ga lál-e um-me-ga-lá ga sis-a // *mušēniqtu* MIN *ša tulûša řābu* MIN *ša tulûša marru* “O Nurse, Nurse, whose milk (Akkadian: breast) is sweet, Nurse, whose milk (Akkadian: breast) is bitter” (Borger, AOAT 1 5:35-37). Cf. also the photograph of the Old Babylonian incantation (not edited) in Genava 16 110 ll. 6-7, which reads [u]m-me-ga-lá ga nu-si-sá-meš um-me-da būlug si-sá nu-re₆ “the nursemaid’s breasts are not bitter, the nurse does not lead her charge correctly” [courtesy I.L. Finkel]. The first few lines of this incantation are also duplicated on an amulet which, if not itself Old Babylonian, might be based upon an Old Babylonian original. The first few lines of the amulet (Lambert Iraq 38 60) read:

én é-nu-ru
a-an-né ri-a / dumu ki-in-du tu-da
um-me-da šeš-e a-è-a
um-me šeš-e ga zi gu₇-a

The amulet text follows the late tradition in describing the nursemaid as šeš “evil” (late *lemutti* in CT 16 9:6). Moreover, Lambert suggests a-è as a phonetic writing of á-è “to rear” (Iraq 38 61), which cannot be confirmed by UHF 248, which reads ga řē¹-da-a-meš. The amulet, in fact, may be interpreted as “liquid is drawn out at the (tit of the) bitter nursemaid, true milk is ingested at the (tit of the) bitter nurse.” The amulet’s reading ga zi gu₇-a might serve as an alternative restoration for UHF 249, as um-me-ga řē¹-na ga¹ z[ī] gu₇-a-meš, although the sign KAXX, in l. 249, if correctly drawn on the copy, is not perfect for either sub or gu₇.

Finally, the nursemaid’s “si” in these lines may refer to a more concrete image than “fullness”; since si denotes a projection like “finger” or “horn”, it may refer here to the “nipple”, i.e. “they were drawing out milk from her nipple”.

- 250 The infix ne-e in the verbal form is treated as the third plural dative infix, as Poebel GSG §491.
- 252 Note the different forms è-meš “came out” here, and è-a-meš in UHF 404, 411, and 425, which may reflect two different verbal forms LAL(+e)+meš [marû] and LAL+a+meš [hamtû].
- 253 For the verbal form, cf. UHF 380, and duplicates UET 6 391:9 and PBS 12/1 6 rev. 11 im-zi-ir-zi-ir-re(var. e)-dè, corresponding here to *pasāsu* (AHw 838), which may suggest a translation of “they were grinding . . . to

bits”. The emendation to /zi-ir-zi-ir/ is further suggested by the reduplicated verbal form /dig-dig/ in the following line (UHF 254), in a parallel context.

- 254 The late duplicate UET 6 391:10 contains a gloss, mu-un-dig^{di}-di-ge^{dig}-e-dè, indicating /didig/ as the marû form.
- 255 Although kalam has a locative postposition, it is construed as the logical object of /ur₄/, as in UHF 2. Alternatively, one might translate as “they caused panic/paralysis in the land”.
- 258 The meaning of kišib-gál as “seal-bearer” referring to demons would correspond to similar “official” titles of the Maškim and Galla demons; cf. above, notes to UHF 12 and 16.
- 263 Since neither bur-zi-gal nor the Akkadian loanword *burzigallu* are elsewhere attested with s [CAD B 345b], the readings of this word and [dugbu]r-si (= *pursitu*) in the following line are conjectural. The verbal form appears to be phonetic [bu-re] for /búr-e/.
- 270 Presumably gi(-b) for /gib/ (= *parāku*).
- 271 Cf. UHF 18.
- 272-277 The corresponding duplicates (cf. CT 16 9:20-34 and duplicates) preserve the following lines which do not conform to the traces on Ms. A viii 1-15:

- (20) [nig-ur-límmu-ba dšakkan a]n-řna-ke₄¹ gú mi-in-ru-uš
(22) ugu-b[ī] du[g] geštin-na gaz-za-gin₇ hur-sag-gá bí-in-sur-re-eš
- (24) [m]a-da ma-da-bi mu-un-su₈-su₈-ge-eš
(26) ki-sikil ama-a-ni-ta ba-ra-e₁₁-dè
(28) guruš é ušbar₆-a-ni-ta ba-ra-è-dè
(30) dumu é ad-da-a-ni-ta ba-ra-è-dè
(32) tumušen ab-lá-bi-ta ba-ra-an-dab-dab-bé-dè
(34) buru₅ á-búr-bi-ta ba-ra-e₁₁-dè (= UHF 277)

- (20) They subjugated [the quadrupeds of Šakkan]-of-heaven,
(22) they broke their skulls on the mountain like a smashed wine jug,
(24) they went about in every country.
(26) They were bringing the maiden down from her apartment,
(28) and driving out the young man from his father-in-law’s house,
(30) and even driving the son away from his father’s house.
(32) They were ensnaring the dove in the inclining window,
(34) and were making the bird come down from its secluded nest.

- 277 There is some difficulty in the interpretation of á-búr which is translated as *iššūru ina abrišu ušellū* (CT 16 9 i 35). The attested *abru* “wing” (cf. AHw 7) is rejected by CAD A¹ 64 in favour of á-búr // *abru* “hiding place”, based upon this Udug-hul context and a similar passage in the “Curse over Agade” (cf. Falkenstein ZA 57 61:220-225, and Cooper CA 60:217-221):

ki-sikil-bé ama₅-na giš hul hé-en-da-ab-ra
ad-da-bé é-dam-ug₇-a-na gú gig-bi hé-em-me
tumušen-bé ab-lál-ba še hé-ni-in-sa₄

buru₅mušen-bé(var. gin₇) á-búr-ba níg hé-ni-ib-ra
tu₅mušen ni-te-a-gin₇ ur₅-da hé-AK-e

The weapon will have struck the maiden in her chamber,
so let the father groan bitterly in his dead wife's room.
The dove will have been moaning in its inclining window;
(like) the bird in its secluded nest, something will have struck it there —
so like the dove in its fear, let (the city) give heed.

Although the interpretation in CAD A¹ 64 has been provisionally adopted in UHF 277, the meaning of “wing” for á-búr // *abru* may in fact fit this context, literally “they cause the birds to rise with their wings”.

280 Late duplicates (CT 16 9:40) read *udug hul nigin-na-meš*, which does not fit the traces on Ms. A. Cf. however, UHF 350, in which *gi₄-gi₄* appears as a variant to *nigin* in the late duplicate (CT 16 11 vi 27).

281 Since the line is indented on Ms. A, it may have been intended as part of the preceding line.

282 The verb appears in the late Uruk duplicate W 23288 [courtesy von Weiher] as *nu-íl-la* // *ul i-pad-d[u]-u*.

284 The late duplicate W 23288 [courtesy von Weiher] reads É.KUR.BAD for *arali*, as in CT 16 3:95.

The sense of the passage in this and succeeding lines suddenly changes, asserting that despite the destructive abilities of the demons, their attempts to kill the victim are foiled. Thus, since Ningeštinna, the scribe of the Netherworld, is unavailable to record the patient's entry into the Netherworld, he is (temporarily) spared.

286 The use of *ki* for “Netherworld” is supported by the late duplicate reading (phonetically) *e-sir kur-ra-ke₄* // *sulī eršeti* (CT 16 9 ii 8).

291-295 Because the corresponding lines in the late duplicates are all broken at this point, the UHF text is restored from the closing lines of the following incantation in UH IV (= CT 16 10 iv 12-18). This procedure is justified by the repetitive nature of these successive incantations, and enough remains of the UHF text to regard the restoration as virtually certain.

296 The rubric is extremely important, since individual incantations on Ms. A have not been designated as “Udug-hul”, and hence this rubric is the only indication in a Forerunner text that these were incantations of the same type grouped together. This does not imply, however, that the incantations were thereby considered to constitute a “series”, particularly since not all are even duplicated in the later library editions of the UH Series, Tablets III and IV.

297 This lines could be a catchline, ending in . . .]-šub/ru.

299 The incipit and opening lines of this incantation closely resemble the opening passage of Inanna's Descent to the Netherworld, which repeats the phrase “. . . an-gal-ta ki-gal-še gēštu-ga-ni na-an-gub”. The UHF incipit,

restored after late duplicates, differs only slightly, reading *an-gal-ta ki-dagal-še*, although *ki-dagal* may well be a late corruption of *ki-gal*, since the two expressions are not synonymous: *ki-gal* refers to the Netherworld, while *ki-dagal* refers to the earth's surface, and our incantation is concerned primarily with the Netherworld and ghosts. The similarity between the incipits of the Udug-hul incantation and Inanna's Descent is noteworthy, particularly since the composition “Inanna's Descent” was known by its ancient title as “an-gal-ta ki-gal-še (UET 6 10 colophon, and Kramer PAPS 124 310). Moreover, similarities between the UHF incantation and the Sumerian version of Inanna's Descent may not be entirely coincidental. Both compositions deal with similar motifs, in particular the passage into the Netherworld and the re-emergence as a ghost, with Inanna serving as an epic ghost whose very presence threatens her former associates, and especially her husband Dumuzi. One might equally wish to extrapolate from Inanna's Descent by suggesting that, in Udug-hul IV, pernicious ghosts who haunted former companions or even casual acquaintances were seeking substitutes for themselves in the Netherworld. These thematic similarities between the two compositions may explain the literary parallels, which are noted in the commentary (cf. notes to UHF 300, 305, 352, 371-373, 475 and 800). Note also the similarities in the opening four lines of Nanna-Suen's Journey to Nippur (Ferrara St Pohl SM 2 44). The restorations are based upon CT 16 10 iv 25ff., CT 16 50, and W 23288 [courtesy von Weiher].

300 In this incantation it is Enki who “turns his attention from the great heaven to the broad Netherworld”, presumably to focus on the release of Inanna. The incantation, in fact, says that Enki turned his attention to the “hierodule”, namely Inanna herself (cf. note to UHF 305), which fits well with the mythological background. The main intention, however, of the incantation is to list the various types of ghosts who might oppress the victim (UHF 311-327), which completes the picture: Enki, who engineered the release of Inanna from the Netherworld, bears some responsibility for the danger which she subsequently posed as a ghost, although the terms of her release — that she find a substitute for herself in the Netherworld — were actually set by the Anunna (ID 289). The incantation therefore calls upon Enki, as the architect of Inanna's release, for protection against other ghosts who may emerge from the Netherworld, with a purpose similar to Inanna's.

305 Cf. Borger AOAT 1 4:11-12, in which *nu-gig* is an epithet of Ištar (*nu-gig an-na* // *ištarūt Anim*); cf. also Emesal Voc. II 80 (MSL 4 17) *nu-[gig] dīnanna = iš-ta-r[i-tu]*. The appearance in this incantation of an allusion to Inanna fits well with the other parallels to Inanna's Descent (cf. note to UHF 299). Interesting new evidence for *nu-gig* // *qadištu* “hierodule”

occurs in Ebla bilinguals, which read *níg-gig* = *qá-di-šum* (Pettinato MEE 4 207:100) suggesting a close philological link between *níg-gig* (= *ikkibu* "sacred, taboo") and *nu-gig*, cf. Kreberník ZA 73 4.

307 The god name *ḏnin-ug* appears in CT 24 31:76 = An-Anum III 129. Although the reading *ḏnin-pirig* is also possible, the name *ḏnin-ug* may serve as a pun on *ug₅* "to die", which is contextually suitable here [W.G. Lambert].

310 For the reading of KLE.NE.DI, cf. below, note to UHF 775-776. One hesitates, however, to find a "place of play" or merriment (cf. CAD M² 15 *mēlultu*) in the Netherworld. One might alternatively read *ki e-ne di-dug₄* "the place where he pronounced judgement", but the combination of signs most suggests *ki ešemen-ka*. The meaning, however, of *ki ešemen* in our context may be explained through a reference in an eršemma to Enlil, *ki ešemen líl-lá-àm e-si* "it is the ghost (who) filled (his) 'playground'" (4R 28* 4:67, cited CAD Z 59a, and cf. CT 15 12 bottom), where *ešemen* refers to the god's sphere of activity. Similarly, the metaphorical reference in Lugale 137 *ki ešemen ḏinanna-ka/ke₄ á-zu ba-ra-ni-zi* "do not raise your arm/might on the 'playground' of Inanna", i.e. the battlefield, refers to Inanna's traditional bellicosity. Hence, the phrase in UHF 310 *dag ki-gal-la ki ešemen-ka* describes the Netherworld shrine as the centre of (cultic) activities of Netherworld deities, such as Ereškigal and the others mentioned in the context.

The intention of the passage UHF 306-310 is to contrast Netherworld and earthly cultic practice, since presumably the rituals governing the washing and mouth-rinsing of statues would not apply in the Netherworld. Thus, an offering made in the Netherworld temple, perhaps a metaphor for the victim's death, would not be accompanied by the usual purification rituals. Hence the use of the -e postposition (*ḏnin-hursag-ak-e*, *ḏnin-azu-ak-e*) meaning "at" *Nin-hursag* or "at" *Ereškigal* (versus -ra "to, for") supports the idea of an offering made *at* the goddess' statue, suggesting a Netherworld cultic scene.

312 The usual orthography in bilinguals is *líl-lá-en-na* (cf. CAD L 190 s.v. *lílū*), although in this context the *líl(-lá)* appears to be a class of ghost, parallel with those who die a violent death, lack a permanent tomb, or are neglected. It may be noteworthy that the mythical figure of Martu, who is not buried when he dies, is referred to as the *lú-líl-lá hur-sag-gá tuš-a*, "'demon' dwelling in the mountain", since he knows neither house nor city (cf. Edzard ZZB 32).

313 Restored after Ms. D 77' (Appendix), *ki-sikil šu nu-du₇-a*. The signs in our line look like *ab-ta*, which seems inappropriate in the context. Cf. Farber-Flügge St Pohl 10 16 I i 16, in which Inanna says, regarding her vulva, *šu-du₇-a-mu-dē* "if I have made it perfect", as well as "beautiful", "shining",

"young", etc. in subsequent lines. The late duplicate to our text reads [*ki-sikil nu-un-zu-àm hé-me-en* "whether you are the maiden not yet known (sexually) (CT 16 50:19). The term *šu-du₇*, however, may mean "suitable" (= Akkadian *asāmu* / *šūsumu*) as well as "perfect" (= *šuklulu*), probably implying "ripeness" and the reaching of puberty.

314 Late texts translate *guruš á nu-lá* differently. The late duplicate to our line translates the term as *eṭ-lu muš-te-en-nu-ú* "a lad not yet changed (by puberty)" (CT 16 10 iv 46 and 50:21, cited CAD M² 288b), while another text translates the same phrase as *eṭlu la šu-um-[mu-du]* "a lad not yet yoked" (Falkenstein LSS NF1 382). The latter term *šummu_{du}* refers to the seeder plow in lexical texts (CAD S 247a), suggesting that the lad's sexual organ is not yet developed.

315 Cf. Edzard ZA 62 25-29, for the forms of *LAL-ada hamtu* participles. One might also translate *šub* as "fell" or "collapsed".

317 The scribe has written *GUL* for *dul*. Cf. UHF 319, where *gul* appears as expected.

318-321 Note by way of comparison the ergative constructions ("man killed by the lion/whom the lion killed") in Foxvog Or NS 44 413ff., especially: *gištukul-e gub-ba gištukul-e in-gaz* "he who was standing by the weapon was killed by the weapon" (First Ur Lament 225).

The meaning of *gaz* in UHF 318 may have another sense rather than "killed", but closer to the usage in Edzard SR 32a B + C 11'-12': *kak-bi KA.KA e-gaz* "der betreffende Nagel . . . gestossen".

319 Cf. ASKT 88:26-27 = Borger AOAT 1 7:99-100 *lú peš₁₀-í[d]-da ba-an-gul-lu¹-da ug₅-ga // ša kibir nāri ibutušuma imūtu* "the one upon whom the river bank collapsed, and he died" (*zi-pā* incantations, which provide a parallel list of victims of various calamities which are similar but not identical to the list in UH).

320 Although the text appears to have only enough room for the ambiguous *ur-e*, the duplicate W 23288 [courtesy von Weiher] reads *ur-mah // ne-e-šū*, followed by *ur-gir₁₅ // kal-bi* in the next line. Cf. also *ur = nēšu* (A VII/2 95 [MSL 14 463], Hh XIV 63 [MSL 8/2 11]).

321 The late duplicate (unpub.) reads *ur-gir₁₅* here.

324 If the infix -ra is correctly restored, it reflects the "neuter elative", described by Jacobsen in AS 16 92-93.

326 Cf. Zimmern ZA 31 116:25 *lag nam-ba-e-šub-e // kurbanna la tanassuk* "do not throw a clod".

328 Cf. Ms. D (Appendix): 111'f., for the restoration of this and subsequent lines describing possible points of contact between the patient and persons who later died and could haunt the victim.

The meaning of the *ga*-prefix in this context is not cohortative, but rather has the same meaning ascribed by Jacobsen to *hé-*, namely "potentialis", or

the “mere allowance for it as a possibility” (cf. AS 16 73, and Edzard ZA 61 222-5). The use of the first person verbal forms represents the incantation priest reciting formulae or making declarations, as if the patient himself were speaking. Alternatively, the verbal form may be treated literally as a description of the ghost, “whether you are a ‘let me eat with him’ (ghost)”, or “whether you are one (who thought) ‘let me eat with him’”, as if the ghost were a beggar asking to be fed, anointed, and clothed.

As for u_4 -šú-uš-e (probably to be analysed as /ušu-še/, the translation “daily” is based upon the Akkadian translation *ūma* (cf. AHW 1411b), although the meaning may in fact be “towards sunset” (cf. u_4 -šú = *ereb šamšī[m]* = OBG I 818), since the activities of eating, drinking, anointing and dressing may have all occurred at sunset [Jacobsen].

331 Cf. Ms. D (Appendix):109'-113', which adds several lines which do not appear in the UHF text, but do appear in later duplicates (cf. CT 16 11:42-49).

332 For uh-tag as “lousy”, one manuscript translates the late duplicate to our line (CT 16 11 v 50) as *lu-u šá ina up-^rli^r-ia šam-na it-ti-šú lu-up-pa-šiš* MIN “whether you be the one with whom I may be anointed with oil when I (have) lice”. Cf. also *kalmatu laptu* (CAD K 86-87).

333 The form of ga-ba-da-an- mu_4 -dè looks suspect, since theoretically the prefix ga- should be incompatible with /ED/ (cf. Jacobsen AS 16 73a), although Edzard (ZA 61 225) cites the problematical form ga-ba-ni-ib-gurru-dè. Since all of the forms in Ms. H for UHF 328-333 are restored, it may be that all the verbal forms in this sequence originally had ga- with /ED/, and that this form represents ga - potentialis. Cf. however, the variant in Ms. D (Appendix) 120' a-šed₇ tag-ga-mu-dè túg ga-ba-an-da-an- mu_4 hé-me-en, duplicated in CT 16 11 v 51 (+ dupl.), a-šed₇-dè tag-ga-mu-dè úr-ra-na túg ga-ba-da-an- mu_4 hé-me-en // *lu-u šá ina ^rku^r-ši-ia ina ut-li-šú šu-ba-tu* KI-šú *lul-ta-biš at-ta*, which may be rendered as “whether you are the one (thinking), ‘since I am cold, let me don with him the cloak on his lap’”. Cf. note to UHF 328 above.

337 Cf. Edzard ZA 61 218, for the point that the form ba-ra-an-da-ab-nag-e contains an “incorrect” form of marû, which should be /nag-nag/, confirmed by Ms. D (Appendix):167' and 180' [b]a-ra-an-da-ab-nag-nag-an. One possible explanation for nag in our line is analogy with gu_7 in the previous phrase (ba-ra-an-da- gu_7 -e). Note that the suffix -en applies both to gu_7 and nag.

339 Cf. Pinches JTVI 26 155 iv 13 (= Lackenbacher RA 65 128:13'), which reads, [ba-ra-ab]-šú-šú-dè-en // *telemme*, and [ba-ra-ab]-šú-šú-dè (CT 16 11:65), in contrast to the Old Babylonian verbal form ba-ra-ab-šú-šú-dè-dè-en, which appears to be the verbal base + /ED/ + first person plural suffix -e(n)den. Such a form is not only inconsistent with the second person

singular -zu suffix in ll. 341-344, but with the other verbs in the passage which fall into the following groups (omitting forms with restored endings):

- | | |
|---|--|
| A | ba-ra-an-da- gu_7 -e (337) |
| B | ba-ra-an-da-nag-en (337)
na-ab-il-en (344) |
| C | nam-ba-gá-gá-dè-en (341)
nam-mu-da-bal-dè-en (347)
nam-mu-un(-da)- ku_4 - ku_4 -dè-en (348-349)
nam-mu-un-da- gi_4 - gi_4 -dè-en (350 restored, but almost certain) |
| D | ba-ra-ab-šú-šú-dè-dè-en (339)
ba-ra-na-an-te-ge ₂₆ -dè-d[è-en] (340) |

Although the forms in group D are problematical, and may be corrupt, the remaining verbs are all marû base + /ED/ + second person singular suffix. It is instructive to compare the parallel verbal forms in Ms. D (Appendix), which appear as follows in an identical context:

ba-ra-an-da-ab- gu_7 -e-en (171', 184')
ba-ra-an-da-ab-nag-nag-an (172', 185')
na-ab-il-e-en (177')
ba-ra-an-da-ab-gá-gá-an (168'-170')
na-an-ši-in-bar-re-en (178')
na-ab-gid-i-dè-en (176')

These forms all confirm second person singular marû, noting - gu_7 -e-en and -il-e-en with durative /e/, but mostly lacking /ED/. These parallel verbal forms indicate the non-obligatory character of the /ED/ suffix in marû forms, the precise meaning of which remains unclear.

343 The expression gú gid-i, “to stretch the neck” (cf. Akkadian *elēpu*), has various analogous verbal forms, as can be seen from Ai II ii 5-8 (MSL 1 21): šu gid-i, šu gid-gid-i, šu in-da-an-gid, compared with gid-i (Lanu A 182) and gid/gid-gid (= *elēpu/alāpu*, in Antagal III 137-138). Presumably, these distinctions are between hamtu/marû, but a paradigm is nevertheless difficult to establish which takes into account all of the forms gid, gid-i, gid-gid, and gid-gid-i, especially since a root bu-i may be known (cf. A VI/1:192, Nabn. 32 iii 20' [MSL 14 439; 16 253]). In our line, for example, the verbal base gid-i represents the marû base, which is required with the NA-prohibitive (Edzard ZA 61 219), and supported by the form in Ms. D

(Appendix 176¹) na-ab-gíd-i-dè-en. Šulgi B 165, however, reads šu mu-un-gíd-gíd-i(var. dè) (Castellino, St Sem. 42 46).

344 Restored after CT 16 11:17.

349-350 Note the use of the comitative, which suggests that the demon accompanies the victim over the threshold, or into the city centre; the demon would have been denied access on his own, but would attempt to slip in by human company. One may perhaps read kun₄-ba as kun₄-šè.

351 The form hé-pà-aš, if correctly rendered on the tablet, is problematical, since one expects hé-pà-dè-eš.

352 The late duplicate reads inim den-ki-ke₄ (CT 16 11:31), instead of “word of Ereškigal”. The appearance of Ereškigal in this context, although unexpected, is not unsuitable, since it reflects the similarity between this incantation and Inanna’s Descent to the Netherworld cited in the notes to UHF 308-310 above. The central theme of this incantation is the identification of types of ghosts who may return from the Netherworld to interfere with humans, for which Inanna serves as the example *par excellence* in Sumerian literature.

354-355 Cf. duplicates in CT 16 11:34-36 u-me-ni-hu-luh-luh [not -hu-luh-ha as CAD M² 31a] and u-me-ni-su-ub-su-ub, similarly in Šurpu VII 82-83, which must be hamtu plural forms in Freie-Reduplikation (Edzard ZA 61 226-232), since futurum exactum prefix /u/ with a transitive verb requires the hamtu aspect (Poebel GSG §654, Falkenstein GSGL I §76, Jacobsen AS 16 77). Cf. however UHF 506-507 below.

356-357 These lines are duplicated in PBS I/2 122 rev.36-40, and 112:91-92 [with the rubric ka-inim-ma udug-hul-a-kam], as well as Šurpu VII 84-86. The reading si for SUM is based upon lexical evidence cited in MSL 3 73:7’ si = paqādu, which corresponds in turn to the bilingual duplicates to our line, which translate the verb as pi-qid-su (CT 16 11 vi 39, Šurpu VII 85).

358a For the late corresponding sources, cf. CT 16 12-16. The late source (*ibid.* 12:1) reads ba-nigin-na, which is attested in bilinguals in this passage only, although šu-nigin is attested lexically (Ea VI B 4, Nabn. 0 286 [MSL 14 432; 16 295]). Cf. CAD N¹ 292a. For a-za-ad as a malady, cf. Benito EWO 29:89-90 mur-gig-ga šà-gig-ga lipiš-gig-ga su-ni a-za-ad lá-lá ka-bi-šè ninda nu-gar. . . , “his lung was infected, his heart was infected, his viscera were infected, a-za-ad seizes his body, food could not be placed in his mouth . . .” Benito, in his notes (p.70), relates a-za-ad here to the disease mentioned in MSL 9 89 lú-šà-lá-lá = ša karša pehû, “the one who is blocked up at (lit. as to) the belly”. The word (uzu)a-za-ad in lexical texts, however, refers either to the head or nose (cf. MSL 9 6:3, 8a, 9), while the identification of a-za-ad with šuruppû “cold” appears to be attested only in this context (CT 16 12:1-2). The idea intended here may be that during the sterility of nature’s winter, evil remains fertile.

359 CT 16 12:2 reads a-ri-a, which shows the same variation discussed by Sjöberg in HSAO I 208-209.

361 The expression gur₅-uš-búr is discussed by Sjöberg in TCS 3 132. The meaning of kar-sig is attested in bilinguals from this incantation (CT 16 12:9-11, UET 6 392:16), and supported by lexical entries, such as túg mu-sír (Hh XIX 240 = MSL 10 134) and lú túg-lá (Lu IV 194 = MSL 12 135); cf. also [si-ig] [si] = nadû ša karrum (A III/4 218 = MSL 14 342, cf. CAD K 222a). The difficulty is in explaining why an aggressive demon should don a mourning garment, which seems uncharacteristic for demons. One possibility is that the demon *causes* the mourning garment to be worn, but the expression is too rarely used to inspire confidence.

Another difficulty is that the late text treats this line as plural, referring to demons in general, reading an-na gur₅-ru-uš bi-in-bu-ru-uš ki-ta kar-ra bi-in-sig-ga // eliš ikšuşūma šapliš karra iddû (CT 16 12:9-11). In UHF 361, the absence of plural suffixes suggests that Namtar is the subject of the sentence, followed by a general description of demons.

362 The meaning of búr is similar to that of šu-bar in UHF 365, but quite different from the meaning of the corresponding duplicate, which reads e-ne-ne-ne dim-ma é aral[i-m]eš “they are the creation of the Netherworld” (CT 16 12:12).

366 Since Ms. L lacks sufficient space to accomodate dnin-nennimušen of the duplicate (CT 16 12:20), one is forced to seek an alternative reading, such as nin-na LAGABXEŠ = eš-še-bu^{mu}šen (Ea I 98 = MSL 14 181).

367 Cf. UHF 247.

368 CT 16 12:24-25 reads i-du₇-du₇-dè // isurrû “they dance”, for which there is also lexical evidence (cf. AHw 1031b); du₁₂-du₁₂ can mean to make noise or music through percussion, which may mean here that demons “beat” the roof like a flood.

369 Note the lack of an agentive, locative, or instrumental postposition with gišig and gišsuhub₄ which might have clarified the ambiguous ergative verbal form.

370 The late duplicate reads mu-un-sur-s[ur-re]-e-dè¹ // it-ta-[na-áš]-la-lu (CT 16 12:32), which suggests reading the verbal form DU.DU as /lah-lah/, based upon Antagal G 232 DU.DU^{la}-ah MINDU.DU = i-taš-lu-[lu] (cited CAD N² 55b).

371-373 Cf. ID 303-305:

dam úr lú-ka ba-ra-an-si-il-si-il-le-eš
dumu lu du₁₀-ub-ta ba-ra-an-zí-ge-eš
é-ge₆-a ur₇ (var. ur)-ra-ka im-ta-an-é-eš-àm

For the order of the signs in our text (úr dam lú-ka compared with dam úr lú-ka in ID), a similar transposition occurs in the late duplicates which read

dam úr lú-ke₄ and dam lú úr-⁷ke₄ (cf. CT 16 12:36), translated as *aššata ina utli amēli itarrū* “they turn to the wife in the man’s lap”.

375-376 An interesting parallel occurs in the Instructions of Šuruppak 49: ú-nu-kin-gá-šè udu-zu ság(PA.GÁN) nam-me, “auf einer unbekannten Weide sollst du deine Schafe nicht auseinander laufen lassen” (Wilcke, ZA 68 204).

These lines can only be understood if taken together as a single sentence. The late duplicate (CT 16 12:44-46) is badly corrupted in the only complete manuscript (K 3121 coll.), with the confusion arising from the fact that the commonplace phrase lú-ùlu dumu dingir-ra-na has been divided between two lines.

The reverse of Ms. L contains snake incantations, unrelated to UHF. The gap should presumably contain the remainder of the incantation, (cf. CT 16 12:48-13 ii 64). Since the Old Babylonian evidence for UHF only resumes again for the fifth incantation of Udug-hul Tablet V (= CT 16 15 iv 40-59), it is not possible to ascertain whether all incantations in UH Tablet V had Old Babylonian forerunners, although it is likely that they did.

377 This short incantation is restored after CT 16 15:40-59, and BAM 508 iv 18-25, which is one of the few examples of an UH incantation duplicated in a medical text. One restores [én é-nu-ru] for the sake of consistency. The term níg-è níg-è is translated in the late duplicate as *hajiātu hajiātu* “watching watchman” (CT 16 15 iv 41), although níg-è actually means “(one) watching something”, judging from the lexical evidence è = *ha-a-tu* (Nabn. V 9 = MSL 16 95), and è = *hi-a-tu* (Proto-Diri 225, cited CAD H 159a). The term is another instance of demons forming the Netherworld police force, and the misuse of authority which that implies, similar to the Maškim and Galla demons. The reference in Lu II i 11 to lú-ge₆-a-DU-DU = *ha-i-tu* (MSL 12 116) is reminiscent of the lú-ge₆-sá demon encountered in UHF 158, and may designate in our context a “night watchman” demon.

379 The writing sa₇(SIG₇)-lim may be a unique phonetic writing for SIG₇-ALAM (= /zalam/, corresponding to Akkadian *šalmu*); cf. MSL 16 50:1-4, and especially Hh XIX 272 túg-gu-za-alam = *šá šal-me* (MSL 10:135).

380 Unpublished duplicates to this line translate it: *ki-ma KUR-i ia-ab-⁷ti⁷ bu-un-n[a-an-ni . . .]*, which fits well with other references to destroyed mountains (kur/hur-sag gul, cited CAD A¹ 42a).

383 For gaba-šu-gar, cf. Sjöberg Mondgott 37, although in our line the unusual orthography gaba-KA is baffling; one possibility might be to read gaba-šúr “angry breast”. The late duplicates add: hul-dúb zi an-na hé-p[à zi ki]-a hé-pà (CT 16 15 iv 58 and dupl.).

385-389 The incantation can be found in CT 16 15 iv 60ff. The corresponding late duplicates give a lengthier rendition of the opening lines of this incantation

(CT 16 15 iv 60 - v 10 coll.):

(60)	én ur-sag [imin]-na a- ⁷ rá ⁷ -[min-n]a-meš
(v 1)	a-ri-a dili-a-meš ⁷ a-ri ⁷ -a-na an-na-ke ₄ tu-ud-da-meš
(4)	e-ne-ne-ne líl-lá bú-bú-meš
(6)	dam nu-tuku-meš dumu nu-tu-ud-da-meš
(8)	bàn-da nu- ⁷ un-zu-meš ⁷
(10)	⁷ anše-kur-ra ⁷ hur-sag-ta è-a-meš etc.

390 For šeš-gal as a professional title, cf. Edzard SR 78a:13, as well as Falkenstein’s comments (ZA 56 59) on šeš-gal dingir-re-e-ne me-en “I am the tutor of the gods” (= Benito EWO 89:71). The late duplicate (CT 16 15 v 12) reads merely šeš-a-meš (= *lemnūtu šunu*), although the word order is the same, with den-ki-ke₄ as an anticipatory genitive.

391 Cf. Falkenstein ZA 55 18, on gu-za-lá an den-líl-lá “Sesselträger Ans (und) Enlils”, but in the incantation context it refers to Netherworld police.

392 The form gub-bu-meš (like gub-gub-bu-meš, UHF 473) contrasts with the late form gub-ba-meš in the duplicate (CT 16 15 v 14), which reflects the same distinction in non-finite verbal forms LAL-eda and LAL-ada (cf. Edzard ZA 62 25-31). It is difficult to predict when participles in our text take the form base + meš, base + a + meš, or base + e + meš.

393 The corresponding late duplicate reads mu-un-sug-sug-ge-eš (CT 16 15 v 16), considered by Krecher to be a confusion in late bilinguals between the roots su(-g) and su(-b) (WdO 4 7-9), although Civil suggests the possibility of [b] and [g] as allophones in Sumerian (JNES 32 57-61). Civil rejects sug(-g) and sug(-b) as examples of phonemic alteration (*ibid.* 5.2), since in earlier periods the roots mean “to go (plural)” and “to stand (plural)” respectively without being confused, although in later periods the two roots may have become conflated because of analogous cases of [b] ~ [g] in final position (*ibid.* 3.1).

396 A similar idea is reflected in the Hendursanga Hymn 44-45 (cf. Edzard and Wilcke AOAT 25 146):

mu dhen[dur]-sag-gá-ka um-mi-in-p[à]
[s]i-la si-[ga] ge₆-ù-na-ka si-sá-bi mi-ni-dib-[bé]

When one invoked Hendur-sag’s name,
he could walk along the safe quiet street at night.

This statement alludes to Hendur-sag’s epithets, nimgir sila si-ga and nimgir ge₆-ù-na, which appear in our text and in CT 16 49:304 (= Iraq 42 31:183’).

398 Cf. the similar lines:

tu-ra mu-un-na-da-gi₄-gi₄-dè-en (UHF 398)
 šu-ra mu-un-na-gi₄-gi₄-dè-en (UHF 418)
 su-ra mu-un-na-gi₄-gi₄-dè-en¹ (UHF 441)

These lines, although almost identical in form, differ considerably in meaning, suggesting perhaps scribal word-plays. Alternatively, UHF 418 and 441 may be corruptions of tu-ra gi₄-gi₄. For the meaning of gi₄-gi₄ as “fernhalten”, cf. Falkenstein ZA 56 55.

401 The incantation can be found in CT 16 15 v 28ff.

403 Cf. Sjöberg TCS 3 92, for the various spellings of šerkandu(g). The suffix on šerkandug-ani “in his adorning/adornment” is problematical contextually, as also evidenced by the late duplicate which reads še-er-ka-an-du₁₁-ga-na//zu-’-nu-tú ina AN-e “adorned in heaven” (CT 16 15 v 32 [two manuscripts]), suggesting a sandhi writing for /šerkandug an-a/. The interpretation of the late text is unlikely, not only because it is unsupported by the Old Babylonian text, but also because the Seven are associated with the Abyss in this incantation, and not with heaven. One possible solution to the Old Babylonian text is to assume the personification of the idim abzu, thus: “The Source of the Abzu (Idim Abzu) and the Seven are they, the Seven are his adornment, they are brought out from the (Netherworld) apartment by Idim Abzu” [Jacobsen].

404 A related description reads imin-bi kur-ta è-a-meš “the Seven of them came out of the Mountain” (CT 16 45:131). The cosmological connotations of the terms idim and kur are also reflected in the Keš Temple Hymn (l. 52), é an-še kur-ra-àm ki-še idim-ma-àm “at its height it is the mountain, at its bottom it is the abyss (Sjöberg TCS 3 170).

406 The reading /bu-bu/ is confirmed by the late variant bú-bú (CT 16 15 v 39).

408 The late duplicate translates this line with *eṭēra gamāla ul idū* “they know not how to spare (or) reciprocate” (CT 16 15 v 44), although the difficulty in matching the Akkadian and Sumerian wording may indicate that the Akkadian phraseology is idiomatic, rather than a literal translation. Cf. the rarely attested šu-AK-a = *azāru* “to help” CAD A2 527a. Another solution, however, is suggested by Inninšagurra 7 (ZA 65 178): níg kid-kid-da-ni ab-ši-kúr-ru gar-bi níg nu-zu “she changes her own action, no one knows how it will occur” [Sjöberg’s translation].

410 Restored after CT 16 13 iii 5 dumu-dili-a-meš ibila-dili-a-meš. The question is whether dumu-sag can be read /ibila/, since in lexical texts dumu-uš, dumu-arad, dumu-sag, and dumu-diš are all given as readings of ibila (Diri I 267ff. [cited CAD A2 173b], Nabn. IV 79-81 [MSL 16 79], and A VI/1 99-104 [MSL 14 438]).

413 For sù // *edēpu* “to blow”, cf. CAD E 28, and for the related *uddupu*, cf. MSL 12 108:162 an-sù-sù-da = *ša-mu-u ud-du-pu-tú* (AHw 1401a “winddurchblasen”). The late duplicate is quite different, reading e-sír-ra lù-lù-a sila-a gub-ba-meš, “they stand around in the street, disturbing the thoroughfare” (CT 16 15 v 53), which may suggest that a sign (indicating a street?) is to be read before lù-lù-a in the Old Babylonian text.

418 The verb šu gi₄-gi₄ occurs in Langdon PBS 10/4 No. 1 rev. ii 15 ám-kúr-re za-ar i-ri-ib-AK-e šu-bi bí-ib-gi₄-[gi₄] “he will repay what the adversary does to you”. The form of verb in our line, šu-ra gi₄-gi₄, may literally mean, “(re)turn out of the hand”; cf. the note to UHF 398 above.

420 This incantation is not duplicated in CT 16.

427 The gap should contain [min-kam-ma . . .]. The length of the gap of three lines can be calculated from the reverse of the tablet, Ms. B columns V-VI (ll. 616f. below).

428 The Hendursanga Hymn contains a similar sequence from two to seven; cf. Edzard and Wilcke AOAT 25 148, especially l. 85: imin-bi-ne dingir-munus nu-me-eš ù nita nu-me-eš “these Seven are neither goddess nor god”, which approximates UHF 426. The sequence of seven is a literary motif building up to a climax, since the approach of each demon increases the victim’s awareness of his plight, until at last he reconciles himself to his death.

441 Cf. the note to UHF 398 above.

445 The tablet reads giš-nú-na-na.

448 The verbal forms follow the pattern discussed in note 339 above, that fully suffixed forms need only appear in the initial verb of a sequence, as here, gu₇-e-en followed by -nag-e(-en).

449 Later texts (CT 16 11:61 and 13:58) identify Enlil as the engendering parent (gišbanšur-a-a-ugu-zu-den-líl-lá-ke₄ “on your parent Enlil’s table”), treated grammatically as one connected phrase.

451-466 The incantation can be restored after von Weiher SBTU II 6 20-35, as well as Lackenbacher RA 65 146:1 ff. (cf. photo fig. 13), and CT 16 16 vi 1-25. This incantation may have been incorporated into UH because of the udu-g-hul cited in the incipit, as well as the intriguing presence of Inanna adjuring the demons. This same incantation was included within the compilation of incantations against the *lilitu* demon (with the rubric ka-inim-ma ki-sikil-líl-lá-kam, SBTU II 6 19, 35, and RA 65 144:3), but in this latter case the ki-sikil mentioned in the incipit was the *victim* of the ki-sikil-líl-lá demon. The verbal form appears in the late duplicates as mu-un-da-ru-uš, which appears as a singular form in another incantation context, translated with *ih-me-šú* “. . . lamed him” (CT 17 19 i 13-14).

458 For gi₆-pār as the dwelling of the en-priest/priestess, cf. CAD G 83, and Hallo YNER 3 22:66, gi₆-pār kù-ga hu-mu-e-ši-in-ku₄-re-en “I entered towards you (Inanna) in the holy sanctuary” (to perform the rituals).

Likewise in our text the gipar appears to be Inanna's, since she is mentioned in the very next line, and the sanctuary seems to serve as a place of refuge, even from attacking demons.

459 A similar line occurs in an unpublished Ur III incantation: an mu-da-dúb ki mu-da-sìg (IM 61440, courtesy I.L. Finkel), with similar passages cited in CAD N¹ 348a.

460-461 The late duplicate (SBTU II 6 28-30) reads:

gaba-gál-a ^dinanna-ke₄ an-na gu mi-ni-in-[dé]
ki-a gu mi-ni-in-r[a]
bi-in-ra IZI im-ma-an-ZA[R]

'in arrogance, Inanna cried out in heaven, cried out on earth, struck out, and flashed fire.'

468 The [én é-nu-ru] rubric is added for the sake of consistency. The following incantation, although not duplicated in CT 16, is included here because of the thematic similarity between this incantation and other incantations in UH Tablet V, and because the tablet bears an "Udug-hul" rubric. The same incipit gal₅-lá-e-ne gal₅-lá-e-ne appears in three other Old Babylonian incantations, CT 4,4 (Bu 88-5-12, 7) [which has been recopied here as Ms. K, plates 19-20], TCL 16 63, and YOS 11 68, as well as the Late Assyrian duplicates copied and edited by Mrs. D. Linton (MA thesis, Univ. of Birmingham, 1975, unpublished), 277ff., although no Akkadian translation of this incantation has yet appeared. Three of the Old Babylonian incantations with this incipit (UHF Ms. G, YOS 11 68, and TCL 16 63) have rubrics identifying the incantation as Udug-hul. Nevertheless, these incantations are not duplicates, but only resemble each other, and only Ms. G is sufficiently similar to the later UH Series to be considered a likely Forerunner.

All of the Old Babylonian gal₅-lá-e-ne incantations begin with a similar description of the Galla demon, followed by a section in which each line ends with šu-ti-a-meš (except for TCL 16 63: kar-ra-meš), and incorporating a formulaic Asalluhi-Enki dialogue (Falkenstein LSS NF1 54). The details of each incantation, however, are so dissimilar that each must be edited separately, rather than in *Partitur* format. Although only Ms. G has been edited here as most likely to be a Forerunner to UH, relevant lines from the other Old Babylonian gal₅-lá-e-ne incantations are cited in the notes.

The incipit can be restored from Ms. K rev. 1 and TCL 16 63:9. YOS 11 68:7' has the unusual orthography GUDU₄-e-ne GUD[U₄-e-ne], which presumably is a writing for galla_x.

469 Restored after the following:

[gall]a_x-e téš-nu-z[u . . .]
[.]u imin-na-meš
gal₅-lá 'téš-nu'-zu' imin'-na'-meš¹
gal₅-lá téš-nu-zu imin-na-a-meš

YOS 11 68 ii 8'
Ms. K rev. 3
TCL 16 63:
CT 16 14:17

470 Restored after the following:

[ib]ila-dili-[meš ama-dili]-meš
[.]ama-dili-meš
dumu-dili-a-meš ibila-dili-a-meš

YOS 11 68 ii 9'
Ms. K rev. 4
(cf. CT 16 13 iii 5)

471 For the restoration, cf.:

lú-kin-gi₄-a dereš-ki'-gal-meš
[l]ú-kin-gi₄-[a dereš/-k]i'-gal-la-meš
[lú-kin]-'gi₄-a x x x¹-da-rí-a-meš

TCL 16 63:11
YOS 11 68 ii 10'-11'
Ms. K rev. 5

Note that in YOS 11 68 the text is peculiarly divided on two lines of the tablet.

472 Restored after the following:

an-ki nu-zu-me-en(!) igi-kár' nu-[tuku]-meš
[.] igi-kár nu [. . . .]
[an-ki]-a nu-zu-meš x x gin₇ 'x¹
n[u²-tuk]u²-meš

TCL 16 63:12
YOS 11 68 ii 11'-12'
Ms. K rev. 6

Cf. also e-ne-ne-ne an-ki-a nu-un-zu-meš me-lám dul-la-a-meš (CT 16 44:92, and KAR 24:9-11), and similar texts in CT 16 44:106, CT 17 41:5.

473 Perhaps to be restored after Ms. K rev. 7: [ir-si]-im nu-ur₅-ra x x -an-'gub¹-gub-meš "not smelling the (sweet) odour . . ."

475 Cf. ID 301 úr lú-ka dam šu-ti-a-meš, which resembles TCL 16 63:15 'úr¹ lú-'ka dam¹ kar-ra-meš, and Ms. K rev. 11 'úr¹ dam-a-ka nita šu-ti-a-meš "they take away the son from the wife's lap".

479 The reading of EZEN "to bind, hold back" is problematical, and no explanation thus far has managed to account for all of the evidence. The gloss in our line (siršár) argues for EZEN as sir rather than kēš or kēš-deš.

Excursus

The reading *kešda* is based primarily upon MSL 3 150:347, *ke-eš-da EZEN* = [*ra-ka-s*]u, which is supported by a broken passage in *Erimhuš*, K 4256 rev. 3-6 (CT 19 2):

[(. . .)] gán	= <i>ka-ša-r</i> [u]
[. . .]-da	= <i>ra-ka-s</i> [u]
[. . .] EZEN	= <i>ša-ma-d</i> [u]
[. . .]-da	= <i>ka-su-^rú</i>

and *ibid.* 10: [. . .]-da = *ra-ka-su*. The restoration, however, in MSL 3 150:347, as [*ra-ka-s*]u is probably incorrect, since the context, which is primarily a list of nominal forms, suggests [*ri-ik-s*]u as a likely restoration. The *Erimhuš* passage, moreover, is consistently restored by CAD and AHW as *keš(da)*, although *kad₅* and *giri₁₁* might serve as alternative possibilities. Hence, although lexical evidence for *kešda* as a nominal form seems certain, as a verbal form it is as yet inconclusive in lexical lists. Proto-Ea 760 (MSL 14 60) reads *ki-še EZEN*, although corresponding bilingual passages are unfortunately broken (Ea VIII 83, A VIII/2 27ff.? = MSL 14 478; 498). The reading *kēš*, however, can be identified with certainty in the following glosses:

hé-ke-eš-kēš (= *kīšsar*) A 29975 (unpub., cited CAD A² 111b)
nu-mu-ne-kešik-si (AOAT 25 216:15)
ka-keški-si-_{DU} (Or NS 44 62:4)
īi-kekešēš (Izbu Commentary 246)
su-ki-išSU₁₀-Kēš (// *tiqnu*) (ArOr 37 485:83)

Poebel argued for the root of this word as either **keš(d)* or **keš(š)* based upon the appearance of *Kēš* and *Kēš.DU* in texts of the Ur III period and earlier (AS 2 35-36). Nominal forms, for instance, are regularly *Kēš.DU*, corresponding to later */kešda/*: *giš-Kēš.DU* (SAKI 364:2) compared with *giš-kešda/keš-da* [or *giš-girid/giri₁₁-da*] (*Erimhuš* II 61 and 238; cf. Hh IX 316 [MSL 7 52]), and *gi-Kēš.DU* (JCS 20 37) compared with *gi-giš-keš-da* (Hh IX 318 [MSL 7 52, and 195:172]). Poebel (*op. cit.*), followed by Bauer (WdO 8 5), cited Old Sumerian verbal forms *ī-Kēš* and *ka e-da-Kēš*, as well as verbal forms in *Kēš.DU*: *ī-Kēš.DU*-a *e-ne-Kēš.DU-am₆*, *e-ta-Kēš.DU*, *nu-ta-Kēš.DU*. Particularly significant, however, are those forms in which *Kēš.DU* parallels *Kēš-dē*: cf. *sakan Kēš-dē* (Eames p. 155 No. 8*) and *sakan Kēš.DU* (UET 3 1767 rev. ii 13), as well as the form *Kēš-dē-dē* (UET 3 873:5).

If all of these forms represent the same root, the obvious conclusion is a root ending in */d/*, which is only expressed under certain phonemic

conditions. The difference between forms *Kēš* and *Kēš.DU*, and the conditions under which */d/* is expressed, can only be explained by reading *Kēš.DU* as *kēš-rá*, as a nominalised form of **kešd/r*. A root **kešd/r* has already been proposed on other grounds (cf. Hallo YNER 3 81), but can be substantiated by this orthography, since conventionally *-rá* follows the trill consonant *d/r*, and hence the writing *kēš-rá* always represents a nominalised or non-finite verbal form, in contrast to *Kēš* or *Kēš-dē* (= *Kēš* + */ed/* + *e*). Krecher (ZA 58 54) bases the readings *keše_x-d* and *keše_x-r*, upon a restored passage, [*e ke/ka*]-*ša-ad-dá* = *bi-tù ra-ak-šu* (KUB 30 8:4), and upon *sag kēš-šē-ra-ab* = *ki-iš-sa-ar* (OBGT XII 5 = MSL 4 119), although this second example can be alternatively interpreted as an imperative form, *EZEN-šē-ra-ab*. Krecher himself remarks (*ibid.* n. 32): “Trotz dieses *kēš-šē-r* bleibt die Lesung vieler Stellen mit *Kēš-r* unklar, da auch *šir* und *giri₁₁* überliefert sind”.

The reading of **kešd/r* for *EZEN* is not exclusively used, even in Ur III texts. A “cordmaker”, for instance, is called a *lú-sa-sir-ra* (UET 3/2 124), related to a “bundle” *sa-sir-ra* (UET 3/2 147), and other Ur III and Old Babylonian forms suggest a reading of *sir/šir* for *EZEN*:

ba-an-sir-sár-sir-sár-re-eš (UHF 479)
la-ba-an-na-sir (var. *šir*) (Lambert JNES 33 292:8)
mu-é-sir-ra (UET 3 1575:3)
šuku sir-ra (UET 2 368 and 371)

with further evidence supplied by the late texts:

ba-an-sir (var. *sar*)-*re* (Borger JCS 21 5:37)
hu-mu-ra-ab-SAR-ra (CT 16 37:35) [= *ra-kāsu*]

The question is whether this supposed distinction between *EZEN-d* and *EZEN-r* (*kešd/r* versus *sir*) is merely orthographic rather than phonemic, since *re* can also have the value *de₅* (as rendered in CAD K 251a, e.g. *in-kēš-kēš-de₅* and *hé-ni-ib-kēš-de₅-e-dē*). The difficulty in reading *EZEN-d/r* can be demonstrated in the following rubrics in Old Babylonian incantations:

<i>ka-inim-ma idim ka-keš-da-kam</i>	(Finkel AfO 27 38:22)
<i>ka-inim-ma munus kēš-da-kam</i>	(<i>ibid.</i> 40:20)
<i>ka-inim-ma nim-ma-ka ka-sir-re-da-kam</i>	(YOS 11:6)

Similar ambiguities occur in the following examples:

<i>suh-sir-re</i> (YNER 3 14:3) vs. <i>su-ki-išSU₁₀-Kēš</i> (ArOr 37 485:84)	
<i>mu-un-na-sir-re-dē</i> , var. <i>-kēš-d[a-dē]</i>	(Alster Mesop. 1 74:184)
<i>sir-re-dē</i> , var. <i>kēš-da-gin₇</i>	(Wilcke Lugab. 113:246)

and similarly for ka-EZEN:

a-ša-ga ri-a ka-sir-re (Ur III)
a ša-ga ri-a ka-kéš-ki-si-rá (OB)
ša ka-KÉŠ-da é-a (late)
ka-gir (= *kalû ša mē*) [= phonetic
ka-giri₁₁]

Or Ns 44 55:21
ibid. 62:4 (dupl. to above)
MSL 1 65:20
MSL 16 122:250
MSL 16 122:250

Another candidate for EZEN is the reading giri₁₁, which was read as /giriḍ/ in the late period, based upon the following late forms: giri₁₁-daḡi-ri-tu-dè (/ *tu-ta-aḡ-gu-ni-ka*) (SBH 69:11), and ḡiš-ki-ri-id-giri₁₁ (Hh VI 7 = MSL 6 51). The final /d/ may well be trill d/r, since the actual reading of ḡiš-KÉŠ.DU/ḡiš-kešda may in fact be ḡiš-giri₁₁-rá/ḡiš-giri₁₁-da (cf. MSL 6 51 n. 15 for giriḍ/kiriḍ, adopted by van Dijk in Or NS 41 346²³, OR NS 44 57:48, and Sigrist Act. Sum. 2 158), although these passages denote a needle or pin (*kirissu*, CAD K 407 and Kramer JCS 21 114:110), which may not be identical to the ḡiš-kešda of the economic documents.

Two factors assist, nevertheless, in helping to distinguish between the readings kéš and sir. First, the later orthography kéš-da replaces earlier kéš-rá, suggesting that the final trill d/r consonant was no longer indicated in the script as seen in the examples discussed above. Cf. also Enlil and Ninlil 13 (Behrens St Pohl SM 8 18), na-mu-un-riḍi-riḍi, in which the value /di/ for ri was being forgotten and needed to be glossed as well as the following:

ti-u₄-sud-rá (OB), late var. [t]i-la u₄-sù-ud-da (Lugale 144)
an-bad-rá (OB), late var. an bad-bad-da (Lugale 145)
dili-bad-rá (OB), var. dal-bad-dè (OB) (Lugale 101)
ki-bad-rá-ke₄, var. ki-bé-da-ke₄ (Jacobsen TIT 325)

Moreover, the example from Ea II 296-297 [MSL 14 259], in which RI is read /di/ for *maqātu*, but /ri/ for *miqtu*, shows that the traditional reading of RI.RI-ga as /didiga/ was preserved for the verbal form *maqātu*, but no longer applied to the derived noun *miqtu*, since the value /di/ for RI was less commonly used, and perhaps even forgotten.

Second, it is clear from the lexical lists, both Proto-Ea and A VIII/2, that si-ir is the primary reading for EZEN meaning “to bind”. It is therefore unlikely, at least for Old Babylonian and later periods, that EZEN-re should be interpreted as either kešd/r-re or kéš-dè, since the gloss in UHF 479 (ba-an-sir^{sár}-sir^{sár}-re-eš) clearly indicates /sir/ as the reading of EZEN-re. Since the lexical difficulties remain, one notes some attempt in late periods at unambiguous writings, such as lú mu-ri-in-k[éš/sir] (UHF 514), which in the late duplicate reads lú kéš-da-ke₄ (CT 16 32:159), thereby avoiding the ambiguity.

480

Restored after the following:

šul dingir nu-tuku gaba mi^l-ni^l-in-ri-eš TCL 16 63:18
šul dingir nu-tuku gaba im-ma-an-ri ibid. pl. 159:20
šul dingir nu-tuku gaba rigg-ga YOS 11 68 ii 24'
[š]ul dingir-da nu-me-a gaba mi-ni-in-ri-eš Ms. K rev. 23'

481

It is possible to restore the line with negatives [nu]-un-gu₇ etc. (cf. note to UHF 602), although the positive statement is suggested by the following line (482) “lying on a pleasant bed”. The eating and drinking of proper food and sleeping in a soft bed are characteristic human comforts which are denied to ghosts (cf. UHF 601-2) or to the dead (ID 279-280).

491

Dr. F. Wiggermann kindly drew the author's attention to Zimmern's note in VAS 2 xviii, citing VAS 2 97 (VAT 1343) as part of this same tablet, and Mr. J. Marzahn has confirmed that there is no direct join. The gap of three lines at the top of the reverse of VAT 1343 should contain three lines of the “Marduk-Ea formula” (cf. LSS NF1 54-55, and UHF 195-198).

The juxtaposition of im abzu-ta with alam in ritual contexts can be found in STT II 173:50-53, CT 17 29:30-30:32, and *ibid.* 30 K 3518 rev. 2-3. Cf. also Lackenbacher RA 65 138 iii 9-14.

495

The position within the incantation of the zi-pà formulae corresponds to the brief list in TCL 16 63 40-43, even though the same gods may not have been invoked. Cf. similarly the series of zi-pà formulae in UH Tablet V *passim* (CT 16 13-15), as well as the long list in PBS I/2 112 (note Udug-hul rubric!), to be edited by W.G. Lambert.

506-507

Cf. above, UHF 354-355. These futurum exactum forms (not actually imperatives) are usually considered to be incompatible with suffix -e or /ED/ (cf. Jacobsen AS 16 77), which may suggest that the restoration based upon late duplicates is incorrect.

508

The gloss on the verbal form suggests /me'esi/ as the intended normalization of the verb.

510

The rubric is written in a unique manner, with udug rendered phonetically, cf. J. Klein, Three Šulgi Hymns (1981), 106²²¹. The same rubric appears at the end of TCL 16 63:56 (presumably read udug-hul^l-la^l-kam), and at the end of YOS 11 68. Although all of these texts have “Udug-hul” rubrics, this incantation does not seem to have been incorporated into the later UH Series.

511-645

Cf. CT 16 30-34 and duplicates, although the order of incantations differs. Cf. also Falkenstein, LSS NF1 83ff.

512

This line seems to equate the Udug demon with the Gidim as in Gilg. XII 80, in which Enkidu's ghost is referred to as an *utukku*. Note the syntax of the line, in which the verb is not in final position.

- 514 Collation disproves Falkenstein's suggestion in LSS NF1 87² that no sign appears at the end of the line after -in. The reading /kéš/ is suggested by the late duplicates, which read lú kéš-da-ke₄ (CT 16 32:159).
- 515 The second half of this line is not found in CT 16 32:162, which reads instead a-gin₇ hé-en-ta-dé. The meaning of bar-bar in our text is problematical; cf. Bergman ZA 56 6 (citing PBS 5 26:27): šen-tab-ba mu-na-an-bar-re-ia-ka "as he freed² the double axe".
- For the dugbanda, cf. Hh X 201-203 (MSL 7 86), giving three Akkadian equivalents, the *kupputu*, *sūtu*, and *adagurru*. The third type of dugbanda, the *adagurru*-vessel, was used exclusively for rituals (cf. CAD A¹ 94), which makes it more appropriate for our context.
- 516 The late duplicate (CT 16 32:163) omits sag, translating bal standardly as *ibbalkitūni*. The compound verb sag-bal may have another meaning, more akin to sag-gá-gá "advance" or sag-sum, "hasten". Cf. Römer SKI 170. gišgurum is treated here as the wooden frame encompassing the door-jam; cf. Akkadian *kippatu* (CAD K 397ff. "circumference").
- 517 Falkenstein's suggestion that the gišI-DUB is a phonetic variant of the gišI.DIB (LSS NF1 88) encounters the difficulty of the reading kun₄ for I-DIB. Could this door component be a gišI-kišib-ba, a type of joint?
- 521 Cf. TCL pl. 159:17: dugbur-zi bahár¹-ka tilla₄ 'hé¹-gaz-gaz¹.
- 524 This incantation is not duplicated in CT 16.
- 525-529 Since the ends of the lines are now missing on the tablet, it is not possible to collate Lutz's copy.
- 535 For ka-inim-sum, cf. note to UHF 12. The /e/ of abzu-ke₄ is difficult to explain here.
- 537 The meaning of šu-bíl-bíl is uncertain, and although bíl for bil may have been used to avoid ambiguity (versus šu-ne-ne), the ambiguity persists. Alternatively, the notion expressed in our context may be that demons use "fresh" hands against each victim; for the notion of "fresh" referring to a "different" part of the body, cf. TDP 222:37 *ana tulī ešši tunakkaršu* "you will change (the infant) to a fresh breast".
- 538 Alternatively, "you must not allow your companions to lie down with him".
- 539 The KA sign should not be dug₄ "to speak", which is incompatible with marū suffixes, but KA is read provisionally as gu₇¹ on the basis of context. Alternatively the line may mean, "although your mouth is cleansed . . ."
- 548 The gap can be restored partially from CT 16 30:1-12 and duplicates:

- 1 (én) udug hul-gál gidim idim kur-ra
- 2 udug hul-gál gidim idim kur-ra i-bú-bú
- 3 udug hul-gál kalam-ma zi-gin₇ mu₇-mu₇
- 4 udug hul-gál lú-ra gu huš-ra
- 5 udug hul-gál gal₅-lá giš nu-tuk

- 6 udug hul-gál 'gal₅¹-lá téš nu-tuku
- 7 udug hul-gál gal₅-lá šu hul sá-a
- 8 udug hul-gál 'kalam¹ zi-ir-zi-ir

- 1 The evil Udug-demon is a ghost at the source of the (cosmic) mountain,
- 2 the evil Udug roams about at the source of the (cosmic) mountain.
- 3 The evil Udug grinds the land like grain,
- 4 the evil Udug shouts furiously at the victim.
- 5 The evil Udug (is) a Galla-demon who hears not,
- 6 the evil Udug (is) a Galla who has no shame,
- 7 the evil Udug is a Galla whose evil hand . . .
- 8 The evil Udug distresses the land.

Cf. Falkenstein, LSS NF1 83f.

- 551 Cf. Erimhuš II 244f., šu-sūr, šu gid-i = *al-p[u]*, which is explained in CAD A¹ 364b as "to stretch out threateningly", and relates to the next clause (UHF 553), a-ra-zu šu nu-gid-i "does not accept supplication".
- 552 The late duplicates read . . . kalam-ma téš-a lù-lù-a (CT 16 30:23 and CT 17 36 [K 9272]:13), but the UHF reading is supported by a bilingual Nimrud incantation (Iraq 21 56:44 [cf. pl. XVII]): 'én d¹nam-tar a-mah illu // *namtaru mīlu šīru butuqtu* "the namtar demon is a tremendous flood — an inundation". Note illu-a for illu-àm.
- 554 The late sources (= CT 16 30:27, CT 17 36:15 and dupl.) read ku₆-gin₇ a ba-an-sù. For the reading aba, cf. Sjöberg Mondgott 116. Another simile comparing children with fish is to be found in TCL 16 40:229 (cf. Heimpel St Pohl 2 458).
- 555 The later duplicates read: zar/za-re-eš mu-un-dù-dù // *magrāniš ittanamdū* "they piled up (the great ones) into grain heaps" (= CT 16 30:29 and CT 17 36:16). The only other bilingual text of similar content is SBH No. 56 (p. 108) 27-34:

kur-kur-ra zur-re-^{re}ēš¹ [mu-un-du₈]-du₈¹ 'zar¹-re-eš mu-un-sal-[sal-la]
 ša-¹dī¹-i ma-ag-ra-niš at-ta-¹ad¹-dī¹ [sa-ri-iš]
 di₄-di₄-bi zur-re-eš mu-un-d[u₈-du₈]
 se-eh-he-ru-ti-šū [ma-ag-ra-niš at-ta-ad-di]
 gal-gal-bi zar-re-eš mu-un-sal-[sal-la]
 rab-bu-ti-šū sa-r[i-iš]

The parallel use of zu(r) and za(r) here corresponds to UHF zu versus zar in the late duplicates (CT 16 30:29 and dupl.). Note the variation of verbal forms used with za(r)/zu(r), namely dù (CT 16) and du₈ (SBH), compared with du in UHF, all of which may correspond to *kamāru* "heap up" (CAD K 112b). CAD M¹ 46a emends zu-gál in our Old Babylonian text to zu-re¹-eš¹, but the evidence for this emendation is inconclusive, since zu-gál may be

related to su_7 (LAGABxŠE) = *magrānu* and *maškanu* (CAD M¹ 46a, 369a). Cf. Römer SKI 170.

558-559 Cf. Krecher SKIy 176, reading gir_5 - gir_5 as /gigri/ (but cf. also Civil's remarks in Or NS 42 22). Likewise, the reduplicated form of si in our text is /sisig/ (cf. Inninšagurra 10: kaskal mu-un-si-si-ge), although the corresponding late text (CT 16 30:35 and dupl.) reads mu-un-sig-sig-ga.

560 Cf. CT 16 12 i 12: e-ne-ne-ne $dīm$ -ma arali-meš (/ *šunu binûṭ arallê šunu*), "they [the demons] are the creation of the Netherworld", in contrast to mankind, the creation of the kalam.

565 Cf. Falkenstein, BaM 3 35, for a convincing collection of attestations for en -tar as "sich kümmern".

567 /sanga/ is written as $īl$, rather than the more usual $šid$ or $īl.MĀ.DŪB$.

568 The late duplicate reads mu-un- $ši$ -in-gen-n[a] (CT 16 30:47 and dupl.), corresponding to UHF 62 (-gen- $ām$) and 39 (-ge₄-en- $ām$); cf. note to UHF 62 above.

569 The reading *sukkal* appears to be the most probable interpretation of the cursive sign, which appears similarly in PBS I/2 112:32 da -ra *sukkal* ab-sú-a [coll. W.G. Lambert].

570 Note the phonetic writing a-ra for KAXŠID. The reading is confirmed by collations of both the author and Dr. Sally Moren, despite the note in Wilcke Lugalb. 150 that the sign should be read as "šid".

Many examples of the related verb SIG_4 gi_4 (- gi_4) "to cry, shout" are cited by Falkenstein in GSGL I p. 30. Because a similar semantic range can be demonstrated for [KA x $šid$ /BALAG/LI] gi_4 - gi_4 (cf. Gordon SP 331), Falkenstein (GSGL I p. 30) assigned KAXLI the value SIG_{14} as synonymous with SIG_4 . This latter value was changed to $ši_x$, based upon the reading in Gelb MAD 2 No. 307a SIG_4 = / $ši_x$ /, which has won wide acceptance as part of the verbal form $ši_x$ gi_4 - gi_4 (cf. *inter alia* Sjöberg TCS 3 77). Heimpel, however, bases his reading $ši_x$ upon the following duplicates (cf. St Pohl 2 491):

še-eg al- gi_4 - gi_4
"KAXŠID al- gi_4 ¹-[gi_4]

UET 6 203:17
SBH 82:11

and cf. $pirig$ -e a-gal-a še e-ni-ib- gi_4 (Genouillac Trouvaille 1 3-4). Both of these examples are parallel to SIG_4 (šeg₁₂) gi_4 - gi_4 in form and meaning, and suggest a reading /še(g)/ for KAXŠID. Cf. also Lugalé 11 and 520.

This reading for KAXŠID clearly contradicts the phonetic writing a-ra in UHF, which has, however, some support in lexical texts. The sign KAXŠID is found in Nabnitu as a nominal form (Nabn. B 209-211 = MSL 16 261f.):

KAXŠID = (*rigmu*) *šá ir-ti*
KAXŠID-KAXŠID = MIN *šá ir-ti*
a-lá = MIN *šá ir-ti*

and MSL 16 260f.:

$gù$ -ra-a[h] = *rigmu* (ll. 149, 155, and 194)

This last form may be related to the verb $gù$ ra-ra "to shout", which is synonymous with KAXŠID gi_4 - gi_4 (cf. Cohen Enmerkar 122, Hallo YNER 3 18:29), and it is conceivable that both a-lá and *gurah* might represent allomorphs for /ara/. One possible solution to our problem is to consider SIG_4 gi_4 - gi_4 and KAXŠID gi_4 - gi_4 as separate but synonymous, related to the general notion of speech, as in *inim* gi_4 - gi_4 . As a clue to the difference between these two words, cf. the following examples:

$mùrgu$ (KAXNE)-ni $ù$ - $dùb$ "when her anger causes trembling" ZA 65 180:17

im - $dugud$ ^{mušen}- gin_7 SIG_4 gi_4 -a-bi-šè an im - $ši$ - $dùb$ - $dùb$
"like the Anzu-bird, when it cries, shakes the heaven" Gud Cyl A 9 14

Since SIG_4 has both the values *murgu* and *mur₇*, one might reconstruct the verb as mur_7 - gi_4 -a-bi-šè "like the Anzu-bird, when angry, it shakes the heaven". This reading of mur_7 is supported by lexical evidence:

[m]u- $úr$ MUR = *ri*[*gm*u] (MSL 3 221 ii 7')

and by words for "voice" in Ugu (MSL 9 55:112-115):

$gù$ -HAR-mu
 $gù$ -kiri₆-mu
za-pa- $ág$ -mu

The reading $gù$ -kiri₆ is clearly phonetic for $gù$ -kiri (KA), a "nasal voice", and by analogy, the previous line may be read $gù$ -mur-mu for "voice" of some type, perhaps related to shouting.

The evidence cited by Heimpel St Pohl 2 491 still remains unanswered, namely še-eg duplicated by KAXŠID in a late text. It is possible that /šeg gi - gi / represents yet another synonym for shouting or roaring, but there is at present some evidence against $ši_x$ gi_4 - gi_4 as the only reading for KAXŠID gi_4 - gi_4 .

573

The lengthy gap can be restored from CT 16 30:59-31:102 and duplicates:

$lú$ tu-ra-šè nam-ba-te-ge₂₆-e-dè
 $lú$ -tu-ra-šè nam-ba- gi_4 - gi_4 ¹-[e-dè]
zi dingir gal-gal-e-ne(-ke₄) i-ri-pa ha-b[a-ra-du-un]
ka-inim-ma uduḡ-h[ul-a-kám]
én uduḡ hul-gál nam-ba-te-ge₂₆-e-dè

(A list of demons follows, in which each demon is the subject of the verb, nam-ba-te-ge₂₆-e-dè. The demons mentioned are the a-lá hul-gál, gidim hul-gál, gal₅-lá hul-gál, dingir hul-gál, maškim hul-gál, ddim-me, ddim-me-a, ddim-me-lagab, lú-lil-lá, ki-sikil-lil-lá, ki-sikil-ud-da-kar-ra, dnam-tar hul-gál, á-ság gig-ga, and tu-ra nu-du₁₀-ga (“unpleasant illness”). The passage continues (cf. CT 16 31 top):

tu-ra sag-gig-ga šu-ur₄-ur₄-re¹ dugud-da sag dab-ba su-a nu-du₁₀-ga
sag gig zú gig šá gig lipiš gig igi gig á-ság sa-ma-ná
udug hul a-lá hul gidim hul gal₅-lá hul dingir hul maškim hul ddim-me ddim-
me-a ddim-me-lagab
lú-lil-lá ki-sikil-lil-lá ki-sikil-ud-da-kar-ra
nam-tar hul-gál á-ság gig-ga tu-ra nu-du₁₀-ga nig-gig nig-AK-a
nig-hul-dim-ma
šur aš-ru a-ha-an-tum u₄-šú-uš-ru-um dim-ma bar giš-ra

- 584 The gap cannot as yet be restored.
590 Cf. Jacobsen TIT 329: a-huš-gi₄-a “(flood)-water angry-red poured forth” [Jacobsen’s translation].
591 Cf. Landsberger JCS 21 140 (gùn-gùn = Akk. *burrumu*); a *tūgūn*-a appears in Farber-Flügge St Pohl 10 252, and cf. Waetzoldt Textilindustrie 52. The *tūg* sign in our text is uncertain, as is the context.
592 The first sign resembles ba or gal, but neither fits the context. One might expect a context resembling KAR 54:5 ur zú-ku₅-da den-ki-ga-ke₄ (// *kal-bu mu-na-šik-ku šá dé-a*) “the biting dog of Ea”, referring to Samana.
593 As well as “lot”, giš-šub-ba may mean “destiny” (cf. Römer SKI 70³²⁸). The translation is entirely provisional.
596 The incantation has fragmentary late duplicates in CT 16 33:199-34:230.
600-604 These lines are restored after CT 16 33:199-209, although only the end of the lines are so far attested in the late periods.
601 The verb nú-da-ba is restored conjecturally on the basis of context.
602 Cf. UHF 481 above, compared with the late duplicate . . . a du₁₀-g]a nu-un-nag-e (var. na₈-n]a₈-eš). The -eš endings are restored after the late duplicate.
603 The corresponding duplicate (CT 16 33:207 coll.) reads [n]u-gid-i, which is perhaps to be restored at the end of this line.
604 Restored after CT 16 33:209 [g]i-¹gi¹-dè. Cf. also CT 16 12:36 dam úr lú-ke₄ ba-ra-an-¹gi¹-dè.
606 The duplicate reads guruš é muru₁₁-a-ni-ta ba-ra-[è-dè] (CT 16 34:212). Our line clearly does not use the muru₁₁/ušbar sign, but shows the end of [ŠEŠ.UN]UG, read urum₅ (or múru?), phonetic for /urum/. Cf. A VII/2 144-6 (MSL 14 464):

mu-rum ŪRXÚ + RUM = *e-mu ra-bu-[u]*
ú-rum ŪRXÚ + RUM = MIN
uš-bar ŪRXÚ + RUM = *e-mi-t[u]*

and Proto-Ea 659: ú-šu-bu-ur ŪRXÚ + RUM (MSL 14 57). For further references, cf. Sjöberg HSAO 226-31, in which he suggests hypothetically that /(m)ur(um)/ could refer to the bride’s father, while /ušbar/ to the groom’s father. The lexical evidence from A VII/2 144 suggests /(m)urum/ as *emu rabû*, the bride’s brother (cf. CAD E 156), which is supported by readings murum₅/muru₅ for *emu rabû* (Wilcke WdO 4 156¹⁴), and from ID 370 dutu mí-u₄-ru₆-mu me-en “Utu, you are my brother-in-law”. It is unclear in our line whether the bride’s father or brother is intended, cf. Sjöberg *op. cit.* 229.

- 608 Although the duplicate reads ir-si-im AK (CT 16 34:215), si-im-AK is also well attested (cf. Civil Iraq 23 168, and Heimpel St Pohl 2 356).
609 This line differs considerably from the corresponding duplicate: ur-gir₁₅-gin₇ nigin-e igi mu-un-ši-in-bar-re-e-dè “they look around like a prowling hound” (CT 16 34:217).
617-618 The first two lines of the incantation have been completely restored after CT 16 31:117-119, since so little is missing from the beginning of the incantation in the UHF source. The remainder of the incantation is partially restored after CT 16 31:117-32:143.
617 Cf. the similar passage in CT 17 27:19 [LÚ + K]ÁR šè-ab-AK-AK-e (// *ihabbilū*), which independently supports the lexical evidence that LÚ + KÁR and LÚ + ŠA can be written for one and the same word (cf. CAD H 16b). LÚ + KÁR can have the following readings:

ša-gá LÚ + KÁR = *ha-ab-lum* OB Lu A 496 (MSL 12 172),
šè-e LÚ + KÁR = [.] Proto-Ea 628 (MSL 14 56)
Recip. Ea A iv 20 (MSL 14 527),
he-eš LÚ + KÁR = *hab-lu* Proto-Ea 627 (MSL 14 56)
Diri VI E 47 (cited CAD H 17a)

Since šà can also be read šag₄, LÚ + ŠAG₄ is simply another writing for /šaga/ (= LÚ + KÁR).

- 619 The reading ku-ku is attested in Proto-Ea 25, Proto-Aa 25:4, and Ea 159 (MSL 14 31; 90; 185), and Antagal A 206, while unreduplicated ku appears in Secondary Proto-Ea/Aa No. 19:3 (MSL 14 140). The compound verb ú-ku-ku is attested lexically only in Antagal G 74, and widely in bilinguals (CAD § 67b), being a compound composed of ú = *šittu* “sleep” (Diri II 116) and the verb ku-ku. The divergent traditions between lexical and bilingual texts is noteworthy.
622 The form of the verbal infix (im-NI-i[n-]) may be an error (cf. the duplicate im-mi-in-šum-e-dè CT 16 31:127).

624 For the reading emeda, cf. the following:

e-me-da UM.ME
e-me-da UM.ME *ta-ri-tum*

Proto-Ea 186 (MSL 14 39)
Proto-Aa 186:1 (MSL 14 96)

An alternative reading ummeda is known from the following:

um-me-da DUB.ME *ta-ri-tu₄*

Aa III/5:27 (CT 12 14:27 =
MSL 14 344)

Cf. also MSL 14 312, 315; the example from Aa III/5:27 looks like a scribal error for UM.ME, although quoted in a sequence of DUB entries.

626 The tablet is incorrectly joined, so that the beginning and end of several lines in this passage do not match on the tablet. This line is restored after UHF 554, and confirmed by CT 16 32:136 [*kīma nūni ina mē isahhalū*].

628 Although *ga-hab* can be read *kisim* (= *kisimmu* "soured milk") in Hh 24 101 (MSL 11 81), nevertheless the repetition of *hab* in our text virtually rules this reading out, especially since *hab* alone means "malodorous" (= *bīšu*, cf. CAD B 270b).

629-630 The verbal forms *ba-ge₆-ge₆* (CT 16 32:139 reads *ba-an-ge₆-ge₆*) and *nu-un-zu* are both treated as third person plural *hamtu* (punctive) forms with final *-eš/uš* not indicated, since the final *-eš* of the preceding clause (l. 628) is intended to apply to these lines as well. Cf. above, note to UHF 30. The literal meaning of *lū-ra igi-bi + a nu-un-zu(-uš)* would be "they are not recognizable in their faces to the man".

647 This incantation is found in CT 16 24:1-25:40. The meaning of Ms. B differs from the duplicates, reading simply "the evil Udu-g-demon is silent in the street. . ." Cf. UHF 396 (also Ms. B): [*zi dhendur-sag-gá*] *nimgir sila si-ga hé-pá*, i.e. a night watchman is required since demons lurk in quiet streets.

The variant *šú-šú // tar* in Ms. I appears to be a gloss providing an alternative or synonymous verbal root, since *šú* and *tar* both correspond to Akkadian *parāru*. Cf. van Dijk HSAO 262:49 (OB royal ritual): *igi-bi tilla-a dug-gin₇ hé-šú-šú* (*// kīma DUG lipparir*) "may it be smashed like a pot in the street", and for *tar* = *purruru*, cf. A III/5:130 (MSL 14 347). A similar case of alternative readings occurs in Lugale 74, in which one Old Babylonian manuscript reads *ba-e-e₁₁-dē // re₇^{re}-eš*.

648 One problem with this line is the precise meaning of *šu-gi₄*, which can correspond to Akkadian *habāšu* ("niederschlagen" AHW 303a) or *hamāšu* "to rob, strip" (AHW 315b, although both words are treated as phonetic variants in CAD H 60a). In this case the suggested meaning would be that the demon does not strip or rob the robber in the no-man's land of the steppe, but allows the thief to keep his ill-gotten gain. The alternative meaning adopted here is suggested by the fragmentary late duplicate,

which reads [*uš*] *nu-gu₇* (*// [lā ipaddū]*) "show(s) no pity. . ." (CT 16 24:4). Cf. *šu-gi₄* as Akkadian *šullumu* "to preserve" in MSL 13 118:139, SBH p. 141 215-216.

650 In all of the manuscripts, *lipiš* is written *ÁB+ŠÁ* rather than *ÁBxŠÁ*. Cf. however Stele of Vultures vii 4 (= Jacobsen AOAT 25 258) *ÁB+ŠÁ-ge dab₅-ba-ta nam-[m]a-da-gub*, literally "(he) may not stand with him because he is seized in (his) heart"; the *-ge* seems to rule out the reading *lipiš* for *ÁB+ŠÁ-ge*.

651 Cf. Šurpu VII 25 *zé-ta ba-an-sù-sù* (var. *-sù-ge*), which supports the reading of *zé-sù* in Ms. I to *zé-ús* in Ms. B. In both B and I, the plural */eš/* has been omitted in the second verb since it immediately follows a plural verb with */eš/* expressed (*mu-un-da-ru-uš*); cf. the late duplicate *ba-ni-in-sù-eš* (CT 16 24:10).

652 The verbal form in Ms. I *i-bal-bal-e-en* appears to be causative, "you push that man away from his vitality".

653-654 Although *sag* is missing from the corresponding line in CT 16 24:12, the noun *sag-zi* can nevertheless be restored after Hruška ArOr 37:519 (*sag-zi = agū*), and Antagal F 55-56 [*sa*] *g-zi = (a-gu-ú) gal-tu*, corresponding to the Akkadian translation of our line in CT 16 24:14 (*kīma agī*).

These two lines are only found in Ms. C and in the late duplicate (CT 16 24:12-15), which may perhaps suggest that text C is later than the other Forerunners. The issue is not clear cut, however, since the Late Babylonian duplicate includes an additional line which does not appear in Ms. C or any of the Forerunners, and the Late Babylonian text also abbreviates the Enki-Asalluhi dialogue (cf. CT 16 24:16-17), in contrast to all of the UHF sources.

657 Cf. above UHF 647, in which Ms. E reads *sila si gig-ga* "infecting the quiet street", while here further elaborating the fact that demons lurk *because* streets are silent. For this use of *gin₇*, cf. Wilcke Lugalb. 149, "gim nach nominalisierten Sätzen in der Bedeutung 'demgemäss, dass', 'weil'".

662 Cf. above UHF 652, in which Ms. B reads *i-bal-bal-e* instead of *lū bal-bal-e*.
664 Restored after Falkenstein LSS NF1 54.

667 The repetition of the line with the god's name in Ms. E (but not in B) is a typical pattern of Sumerian poetry, but this repetition is not universally employed in the Enki-Asalluhi dialogue of Old Babylonian incantations; cf. Ms. K (= CT 4,4):24-25 (*dumu-mu. . . dasal-lú-hi. . .*) versus CT 4,8:27 (only *dumu-mu. . .*).

668 The syntactical use of the *ù* in this passage requires further elucidation, since its usage here as a conjunction seems superfluous. Poebel, GSG §408-409 renders this form as "pleonastic *ù*" with either *bi-da/ta* or *n-ga*, citing this line from the Enki-Asalluhi dialogue as the only example of *ù* used in

this way. Occasionally in late texts ù in this context is omitted (cf. 4 R 22 rev. 7, and Šurpu V/VI 33 var. Ms. E). One would like to know, however, whether ù serves some specific syntactical function, perhaps related to the fact that it follows a subordinate clause containing a verb in the so-called “pronominal conjugation”, and introduces a main clause with a finite (hamṭu) verb. Cf. the Old Babylonian bilingual CT 4 8:29-30: níg-gá-e zu-mu ù za-e gá-zu // *ša a-na-ku i-du-ú ú at-ta ti-di*.

670 For further attestations to an-za-am, cf. Jacobsen TIT 337-338.

671 The first two incantations of Šurpu Tablet IX invoke the giššinig and ùinu-uš (IX 1,9), stressing the purifying value of these plants. Cf. giššinig in Ebla incantations, in Pettinato, OrAnt 18 339 ff. and M. Krebernik, *Die Beschwörungen aus Fara und Ebla* (1984), 96-102.

672 There is insufficient room in Ms. B to restore a-bi, which occurs in the late duplicate (CT 16 24:21).

673-680 These lines contain a sequence of verbs with ù-preformative (futurum exactum) followed by intransitive forms with hé-preformative:

ù-me-ni-sig . . . ù-me-ni-è	hé-em-ma-ra(-an)-zi-zi	(673-4)
ù-me(-ni)-si/túm	hé-a	(677)
ù-um-ma-dah-e	ha-ba-ra-è	(680)

The verbs with hé are all in the hamṭu mode (zi-zi is ingressive), while only the final verbal form with ù- is marû. Although the ù-preformative (ù-me-ni + root) is the typical form of ritual instructions, it is not actually an imperative (as translated by the Akkadian), but the futurum exactum “when . . . then . . .” (cf. Jacobsen AS 16 77, and Poebel GSG p. 268-270). The interesting pattern here is the futurum exactum followed by hé + hamṭu, since Jacobsen states that the form is “usually followed by a durative (pres./fut.) in -e” (AS 16 77). The possibility presents itself that hé + hamṭu may be neither affirmative nor optative, but a clause of result, implying “when (something) is done, so that (something else) may (potentially) happen”. Cf. UHF 156-158 and 785-788, and Lugale 473 and 478 for other examples of this same pattern, and Gragg JNES 32 131-133.

673 The ambiguity of sig in this context may have indirectly led to the more precise wording in the late duplicate, which reads lú-u₁₈-lu-bi a ù-me-ni-sù “sprinkle that man with water” (CT 16 24:22). The verb sig is treated here as synonymous with Akkadian *pašāhu*, which is supported by MSL 3 66:13, and CT 17 33:19 (hé-en-ib-sig-ga // *lipšah*), as well as Ea I 225 (MSL 14 188): si-ig SA₆ = *pašāhu*.

The variant níg-nam in Ms. J is probably intended as an orthographic variant to níg-na, since the writing níg-nam for *nignakku* occurs similarly in BAM 214 ii 1.

674 As in the previous line, the late source uses more concrete language, avoiding the ambiguous zi-zi of the UHF texts: a-gin₇ hé-em-ma-an-sur-sur-re // *kīma mē lišrur* “may it flow out like water” (CT 16 24:23). The writing ka-la of Ms. N may be phonetic for gál-la.

675-680 These lines have been discussed by Cooper AnOr 52 150-154.

675 Cooper’s reading gištukul before an-na-ke₄ (*ibid.* 1514) is incorrect.

676 za-pa-ág as “voice” occurs in Ugu (MSL 9 55:115), although in this context it represents a sound which frightens demons. Cf. Inninšagurra 11 (ZA 65 178): za-pa-ág dugud-da-ni-šè dingir kalam-ma-ke₄ úr àm-ma-ur₄-ru-dè “the gods of Sumer fear her enormous roar”, which is similar to van Dijk SGL 2 8:49: za-pa-ág-zu di[ngir na-me] s[ag nu]-mu-un-dè-gá-gá “no god is able to oppose your roar” (cf. also KAR 101 ii 7). Falkenstein, SGL 1 105, observes that in literary contexts za-pa-ág usually refers to noise made by gods.

As for the verbal form, the late source reads za-pa-ág me-lám-a-ni hu-luh-ha níg-hul ba-ab-bu-ra šu u-me-ti “take the (drum) which, through the terrifying noise of his radiance, drives away any evil” (CT 16 24:25-26). Cooper, AnOr 52 152⁵ proposes that the late verbal form ba-ab-bu-ra is merely an auditory error for ba-ab-úr-re, which is unlikely, however, in the light of UHF Ms. B which reads bí-ib-bu-re. Two separate verbal roots appear in this line, either bu(r) or úr. The first root bu(r) “to tear, rip out” (cf. Eridu Lam. 2:18 [Green JCS 30 134]) corresponds lexically to A VIII/2 173 (MSL 14 501): bu-úr BÚR = *nasāhu ša šurrum* “flaking of flint”. For úr, “sweep away”, cf. Sjöberg ZA 65 219 (citing Akkadian *mašāru* and *bā'u*), Gragg Infixes 94, and Römer SKI 46:121.

677 In Ms. B, DU is written over SUM (hence ù-me-ni-túm instead of ù-me-si in Mss. E and J), corresponding to ù-me-ni-dé (= *arû* “to lead”) in CT 16 24:29. Hence, the reading ù-me-ni-DU(var. dé) may point to a reading de₆(DU) for *arû*, although only the reading túm is attested lexically (CAD A2 313).

Cooper’s treatment of sag-tu-uk as the equivalent of *rābišu* (AnOr 52 152⁸) is adopted here, although in other contexts the word is written as sag-tuk(u) (cf. Sjöberg RA 60 91 and Falkenstein NSU ii 160:38 and iii 155). The late duplicate reads a-tah-zu (for á-tah-zu) “your helper” (CT 16 24:29).

680 The late source reads za-pa-ág me-lám-a-ni hu-mu-ra-ab-dah-e “let it increase for you his awe-inspiring noise” (CT 16 24:32). Cf. Cooper AnOr 52 152². The ù prefix of Ms. E is confirmed by collation.

685 Cf. CT 16 49:298 (Iraq 42 31:177): udug ddim-me uš₁₁ lú-ra sù-sù (“ . . . spattered the man with poison”). The late duplicate for our line reads ddim-me ddim-me-a egir lú-ra sù-sù (CT 16 25: 36), which may be corrupt for uš₁₁ lú-ra sù-sù.

- 689 Cf. UHF 357.
- 691-745 The incantation duplicates CT 16 25 i 42ff.; many broken passages can be restored because of the repetitive nature of the text.
- 694 CAD K 286 and M 188a interpret U₄ as *pirig* (= *ūmu* "lion" rather than *u₄* = *ūmu* "storm"), as a parallel to UHF 696 and 705. It is difficult, however, to determine on purely contextual grounds which homonym is "correct", since the ambiguity may have been intentional. The connotations of *ka-ša-an-ša-ša* "to overwhelm" (cf. Kienast Or NS 26 45-50, Sjöberg AfO 24 46, and as a compound verb Edzard and Wilcke AOAT 25 148:81) apply equally well to both "lion" and "storm".
- The writing *nig-nam-e* is phonetic for *nig-na-me* "nothing", in contrast to the use of *nig-nam* in UHF 377.
- 696 Cf. Falkenstein LSS NF1 485, and ZA NF 16 77 (citing the Šulgi Hymn SRT 14 2: *pirig ka-du₈ ha-me-en*).
- 709 *zu* in Ms. B may be an error for *ūlu* (cf. *lu-u₁₈-lu-b[i]* in CT 16 24 ii 2). The sequence of prefixes in ll. 709-710 is illustrative of the spacial relationships which they express: *ba-te*, *i-in-tag*, *mu-un-dū*, in which the sequence *ba*, *i*, and *mu* suggest progressive movement from the demon's station toward the victim, culminating in the demon being in the victim's presence (*mu-*). Cf. Jacobsen AS 16 79, 82. The sequence finally reverts to the initial verb in the *marū* (*ba-an-te-ge₂₆*).
- 713 The late duplicate reads *geštu-g[a-ni gál-tag₄-a] lu-a-še <giš?> nu-tuk-tuk* (not as Falkenstein LSS NF1 52), which helps restore the UHF text.
- 720 The scribe omits the formulaic repetition (*a-na*) *a-ra-ab-dah-e-en*.
- 723-724 Cf. van Dijk HSAO 261: *ḏasal-lu-hi a-gub-ba ma-ra-an-si a-bi sikil-e* "Asalluhi set up the holy water(-basin), purifying its water". For the futurum exactum verbal forms, cf. note to UHF 673 above.
- 726 Note the variant (occurring twice!) *giš-nú(k)* instead of the more usual *giš-nú(d)*; cf. CAD D 317b for examples. The writing */giš-nuk-ani-a + ba/* treats *giš-nuk* as a genitive compound, which supports the evidence of Emesal *mu-nú* indicating that *giš* is part of the word, and not a determinative (cf. Green Eridu 215). Corroborative evidence is also to be found in the Old Babylonian bilingual, VAS 10 179, which has the phonetic writing *ḡiṣṡ-nu // i[na ma-i]a-al*, with less decisive evidence in the synonym list CT 18 4 rev ii 16 *giš-nu-um* = *er-šu*, and Proto-Ea 843 (MSL 14 62) *geš-nu* = *NÁ*. The *-ba* of *giš-nú-ka-na-ba* is difficult to explain, and appears to be superfluous. One possible solution is to read *giš-nú ka-na-ba // <ne-ma> -ad er-ši-šu* (gloss Ms. C) "on his bedstead" [Jacobsen].
- 727-729 Cf. above UHF 679-681. The traces in C may correspond to UHF 672-673 above (cf. CT 16 24:21-22, and PBS I/2 116 rev 45). The variant *á-tah* in Ms. B "to help" seems disjointed here, and is probably corrupt.

- 732 For the reading *suhub₄/sáhab* for *ŠU.DE.EŠ*, cf. CAD M² 2b, citing lexical glosses *su-hu-ub* for *GIŠ.ŠU.DE.EŠ* (Proto-Diri 148-148a), but *sa-ha-ab/sa-hab/šá-hab* for (*GIŠ*).*ŠU.DIŠ* (Diri II 268, Antagal F 234, Hh V 267 [MSL 6 28]). Ms. B reads *GIŠ.ŠU. <DE> .EŠ*, while the late duplicate (CT 16 25 ii 39) reads *GIŠ.ŠU.DIŠ* (= *sáhab*).
- The Galla-demons who accompanied Inanna from the Netherworld were described as *zì-dub-dub-ba nu-gu₇(-ù)-me-eš* "they eat no *zidubdub* offering" (ID 298), hence were not susceptible to ritual appeasement, such as that offered in UH.
- 734 The late duplicates (CT 16 24 ii 31-32 and dupl.) read *sag-ba dingir gal-gal-l[a] // ma-mit DINGIR.MEŠ GAL.MEŠ*, with *sag-ba* as the subject of the sentence, in contrast to *sag-ba-a*, which assumes a translation of "by the oath of the great gods".
- 736 One might possibly read *na-an-KU-a* as *na-an-tus-a* for */na-n-t-us(-e)-a/*, to reconcile it with the variant *na-ús-e*.
- 742 The variant in Ms. C conforms to the late duplicates which read *nam-ba-e₁₁(-e)-dè* (= CT 16 25 ii 45 and dupl.).
- 744 The late duplicates (four unpublished manuscripts) all omit this line.
- 747 This incantation is not duplicated in CT 16.
- 751 An *urudu-gaba* (or *urudugaba*) appears to be unattested elsewhere, although a bronze breast strap(?) is mentioned in MDP 28 545:2 (*gaba zabar*).
- 754 For *ur-dib* = *girru* "lion", cf. Hh XIV 70 (MSL 8/2 12).
- 764 The goddess *Nindagalzu* is known from An-Anum III (CT 25 19:24; 21:17, Deimel Pantheon 204a), written phonetically in both cases as *ḏnin-da-gal-zu* (var. *di*), and coincidentally in both lists following *ḏnanna-balag-an-ki*. The phonetic writing, representing *nin-da gal-zu*, may be an epithet rather than a name [W.G. Lambert].
- 765 *Ninisinna*, the patron goddess of Isin, was an incantation personality in the Ur III period. Cf. Edzard ZZB 87:22' [*kù ḏni*]n-IN-si-na *dumu gal' an-[na šim]-mú kalam-[ma]* (= TCL 15 ii 22'), and ZZB n. 434, 813: *ḏnin-IN-si-na š[i]m-mú¹-kalam¹-m[a] a-zu-gal sag-gi₆-ga . . .* "Ninisinna, incantation priestess of Sumer, chief physician of the Black-Headed . . ." (UVB 1 53 No. 10 1-2, cf. Edzard Sumer 13 186-187). Cf. also Sjöberg TCS 3 40:392-3: *nin-zu a-zu gal kalam-ma nin-i-IN-si-na dumu an-na-ke₄*. Her temple name further alludes to healing or convalescence: *é-ú-nam-ti-la únu-kù-ga ki-ni-dúb-bu-da-ni* "the temple of the 'life-giving drug', the holy dwelling, her resting place" (SAK 214d rev. 12-14, cf. Edzard ZZB n. 961). Cf. also Bergman ZA 56 31, that the goddess *Nintinugga* "die als die in Nippur verehrte Ninisina galt", and especially Kraus JCS 3 66-73, in which he discusses the relationship between *Ninisinna* and *Nintinugga*, and the association of both goddesses with *Gula*, goddess of healing (cf. An-Anum

V 117-128, Macmillan BA 5 No. 11:1-2, and Lambert Or NS 36 116:8 [Gula Hymn]).

766 Cf. TCL 16 No. 89 rev. 2-3: *dasar-e abzu-a nam-mu-un-da-búr-e*, supplying Asare as an alternative name for Asalluhi, which is supported by VAS 17 29:4-7 (uhburuda): *dasar-re abzu mu₇-mu₇ eriduki-ga dasar-lú-hi dumu eriduki-ga-ke₄ nam-mu-da-an-búr-re*, and *ibid.* 30:8-9: *dasar-lú-hi dumu eriduki-ga-ke₄ é abzu-eriduki-ga nam-mu-da-an-búr-re*.

767 This incantation has unpublished late duplicates which belong to CT 16 25 ii.

769 One might alternatively read *ša i-im-ta-è*, which would be difficult, however, to distinguish grammatically from *im-ta-è* of the previous line. The personal singular suffix on *ša-ni* is also difficult to explain, unless it refers to the victim. The solution proposed here is that the demons leave the Netherworld and Duku only to reappear (*è* = *apū*) in the victim's body.

For *du₆-kù*, cf. Barton MBI No. 8 and Chiera SRT No. 25, in which the Duku is described as the home of the Anunna, and the birthplace of Lahar and Ašnan (cf. also CT 16 14 iv 30). The Duku also serves as an epithet of the Eridu temple, and a synonym for the Abzu (cf. Malku I 290, Green Eridu 209). Likewise, the *kur-idim* is translated in Bit Rimki as the *šad nāgbi* "mountain of the (primordial) source" i.e. the Abzu (JCS 21 3:2-3), and is also associated with Eridu (CT 18 29 ii 26 [group voc.], cf. CAD D 47b). Hence, the same irony applies to both the Abzu and Duku, both of which are described as the origins of fertility (both agricultural and animal) and as the birthplace of demons.

772 It is difficult to distinguish precisely between *sipa* and *udul* (UHF 773); cf. *zi dnin-dara udul ab-lu-lu-ú-a hé-pà* (CT 16 13:40), which is quoted in a medical commentary as *zi dnin-dar-a sipa ab-lu-lu-ú-a hé-pà* (Civil JNES 33 332:22).

775-776 These lines have close parallels in bilingual texts: *ki-sikil ama-a-ni-ta ba-ra-e₁₁-dè* // *ardatu ina maštakīša ušellū* "they remove the maiden from her chamber" (CT 16 9 i 26), and *di₄-di₄-lā KI-E-NE-DI-ta nam-ma-ra-ab-è-dè-en* // *šeḫrūtu ašar mēlulti lā tušeššā* "do not remove the young from the playground" (Smith Misc. Assy. Texts 24:24 [Nergal hymn]). In both instances, *e₁₁* (// *šulū*) and *è* (*šušū*) correspond to *ra* in our text, which raises the question whether the verbal root *ra* used together with postposition *-ta* could indicate "remove", literally "to strike away/off" the playground, battlefield, or bedroom, etc. Cf. Gragg AOATS 5 34, using *ra* with infix *ta* for "motion away": *a hé-em-ta-ra-ra* "throw (away) into the water". For the reading *ešemen*, cf. Diri IV 272f. (cited CAD M² 15b): *e-še-me-en KI-E-NE-DI* = *kip-pu-u, me-lul-tú*. Note, however, the following from VAS 2 79:20-21:

*ù-mu-un KI-E-NE-DI-da na-an-dè-ku₄-ku₄
di₄-di₄-lā mu-lu E-NE-DI nam-ba-ra-ab-è*

These lines, which duplicate Smith, *op. cit.*, suggest that the correct orthography of *ešemen* (or its synonym) is *E-NE-DI*, with *ki-E-NE-DI* as *ašar mēlulti* (cf. CT 17 27:34). Note, however, the problematical *KI-A-NE-DI-ba* in AOAT 25 146:39.

777 The Akkadian translation for TAG could be a form of *natû/naṭû* "kill, beat" (AHw 768, CAD N² 133), since the gloss may read [*i*]*t-tû¹-u*.

778 One might read the verb in the gloss as *iš-ku¹-nu¹*.

779 The writing *lú-u₁₈-lu* in Ms. C, rather than *lú-ûlu* (the more usual orthography in Old Babylonian sources) may represent a relatively late feature in this source.

780 Cf. Falkenstein LSS NF1 54. One can probably restore the preceding line as *a-rá-min-kam-ma-aš ù-ub-dug₄* "he spoke a second time".

782 The gap can probably be restored from LSS NF1 54-55 (cf. also the copy of Ms. B iii 19-20):

*dasar-lú-hi a-na nu-e-zu a-na a-ra-ab-dah-e-en
nig-gá-e i-zu-a-mu ù za-e in-ga-e-zu*

It is also possible to restore conjecturally UHF 783-784 after UHF 669-671 and 723 as follows:

*ge[n-na dumu-mu dasar-lú-hi dugx šu u-me-ti]
a [huš-ām a ididigna a idburanun ša-bi u-me-ni-dé]*

784 The meaning of a *huš-a* as "red water" is confirmed by an unpublished duplicate [K 166+], which reads A.MEŠ *nag-bi ru-uš-šú-ti* "red spring waters".

785 This line, and the gap which follows, can probably be restored from the unpublished fragments (= CT 16 25 ii [K 166+]), which duplicate the ritual instructions in CT 16 24:20-24:

(20) *giššinig úin-nu-uš ša-bi u-me-ni-šub*
(21) *a-bi nam-šub eriduki-ga u-me-ni-si*
(22) *lú-u₁₈-lu-bi a u-me-ni-¹sù¹*
(22) *nig-na gi-izi-lā u-me-ni-è*
(23) *nam-tar su lú-ka i-gál-la a-gin₇ hé¹-em-ma-an-sur-sur-re*

(20) Place the tamarisk and *imnuš* in their midst,
(21) put in place that water of the Eridu-incantation,
(22) (and) sprinkle that man.
(22) Take out the censer and torch,
(23) so that the Namtar-demon which is in the man's body flows out like water.

A more specific ritual instruction is given elsewhere as: a nam-šub ka-zu ba-an-si (/ / *mê šipti ana pika iddi*) "he placed the water of the incantation into your mouth" (4 R 25 iv 14) the idea being that the incantation is magically dissolved in water, and then administered. Cf. also above, UHF 671-676.

787 For the verbal form ù-um-ma-gar-gar (futurum exactum with an ingressive form of the hamtu), cf. above, note to UHF 673.

788 The late duplicates read alternatively su-na or su-bi ha-ba-an-zi-zi, meaning either "may they depart [intransitive] from his body", or "may they remove [transitive] their body".

789 The níg-gig, corresponding to *maruštu*, may describe this flour as "unpleasant to the ghost", in order to discourage the ghost from entering the magic circle.

The fuller version of this line occurs in the late duplicate (K 166+), which adds zigig-ba níg-gig dingir-ra-ke₄ (*qēm kibti ikkib ilāni*), which is interpreted in CAD I/J 55b as "wheat flour is forbidden (as an offering) to gods". No supporting evidence, however, is available for prohibited grain offering. In Šurpu, for instance, the culpable act described as *ikkib* (NÍG.GIG) *ilīšu ikulū* (II 5), or *ikkib*(NÍG.GIG) *ālīšu ūtakal* (II 95) is not eating what is taboo to his god but rather "he who ate what was reserved for his god", or "sacred in his city", i.e. he ate food which was already pledged or offered to a deity. Hence, the second type of flour mentioned in the late duplicate, namely flour "reserved for a god", is off-limits to the ghost, and again discourages the ghost from entering the magic circle.

793 The reading dib is based upon the Akkadian translation *šu-ti-ṭiq*¹ in the late duplicate [K 166+].

791-794 The late duplicate can be found in CT 16 37:2-8.

795 It is not possible to be certain whether the rubric in Ms. F (PBS I/2 128 ii 1) belongs to this incantation or not, since the first column containing the incantation is completely lost.

797 The incantation can be found in CT 16 37 14ff.

799 The writing *ša ša* in the gloss may be intended for *asakku ša murša ša ina šēri ikassū*, with only selected words rendered in the gloss, rather than the entire line. Moreover, the gloss *ikassū* shows that Ms. B interprets the verb *lá* as transitive, i.e. preserving illness in the steppe, whereas late duplicates translate *la₅-a* intransitively as *ittene'elū* "wander around" (CT 16 37:18-19).

800 The use of šerzid as an epithet of Enlil seems most inappropriate, since the term traditionally refers to the moon god, just as Akkadian *namru* or *namirtu* aptly describe Sin, Šamaš, or Ištar. Cf. Sjöberg OrS 19-20 146:8, ZA 63-29, and Mondgott 67, for še-er-zi "moonlight" as an epithet of

Ašimbabbar. Consequently, the original Vorlage for this passage may have cited Enlil, Nanna (šerzida), and Enki as the three gods who joined the Anunna in passing judgement, later changed to the more usual sequence of An, Enlil, and Enki. This hypothetical reconstruction of Enlil, Nanna, and Enki as the three gods intended here would fit well with parallels between Inanna's Descent and Uduh-hul, since these three gods were consulted about Inanna's fate in the Netherworld, although the unfavourable judgement of the Anunna was eventually altered by Enki's magical intervention (ID 288-290). Similarly, in this UHF passage the gods pass judgement, allowing the demons to attack, until Asalluhi takes note and secures Enki's magic.

801 For Enlilbanda, cf. Tallqvist, StOr 7 303, and Green Eridu 90f. The variant in Ms. C is presumably an error, since Enkibanda is unattested. The important gloss *niššiku* "prince" (cf. CAD N² 282b) refers to Enki, translating the epithet den-lil-ban-da quite literally: den-lil corresponds to Akkadian *illilu* "god of the highest rank" (CAD I/J 85b), while ban-da is "younger", "of the lesser rank", as in dam ban-da (cf. CAD S 179bff.). "Prince" thus serves as an appropriate epithet for Enki, as "junior god of the foremost rank". Cf. van Dijk MIO 12 62, and CAD D 189a (s.v. *duppussū*).

803 The reading of -ba (rather than -zu) is supported by the late duplicate, which has the suffix -bi (cf. CT 16 37:24). Cf. also UHF 816, the repetition of our line, in which -ba is omitted entirely (not as copied by Lutz PBS I/2 128 ii 22).

805 Cf. Sjöberg TCS 3 132, and especially Gud. Cyl. B XIV 21-22: é-ki-nú-a ki ní-te-ge₂₆-a-ba nú mu-ni-gub "in the bedroom, where they withdraw/refresh themselves, he set up a bed". Sjöberg's treatment of ní-teg as "cool off, refresh" (related to "fear") may not apply to this particular UHF context, since the bilingual evidence assumes ní for *ramānu* and teg for *tehū* (CT 16 37:25).

Note in the gloss the use of TA for tá, as in OA writings of this word (cf. AHw 1384f.). Moreover, the translation *ānihu* "weary" for ní-dúb is unusual, since the Sumerian equivalent to *ānihu/anāhu* is usually kúš-ù in bilingual texts, while ní-dúb corresponds to *tapšūtu*, "rest" or *napāšu* "to breathe freely"; cf. for example, Nabn. III 66 (MSL 16 64): ní-dúb-dúb-bu = (*napāšu*) *ša mānahti* "to relax from toil", which has the opposite meaning to *ānihu* in our line.

807 This line refers back to the Uduh, Ala and Asag demons referred to in UHF 797-799, since these demons carry out the divine judgement decided by An, Enlil, and Enki.

The gloss is problematical, since SU *ir-bi-šu* may be out of place, and actually refer to the following clause *úr-ra mu-ni-in-ús*, which may be

alternatively interpreted as a plural form, representing an original mu-ni-in <-nú>-uš, "they lay/crouched".

808 The repetition of this and following lines is not followed in Ms. C, which is another common feature between Ms. C and later duplicates. The variant in C, the traditional final line of the Enki-Asalluhi dialogue (gen-na dumumu), usually introduces a ritual (cf. Falkenstein LSS NF1 90).

819-822 These lines, no longer extant on the tablet, are preserved only in Lutz's copy (PBS I/2 128 ii 25-28).

At this point, corresponding to the gap in UHF, the late duplicates include a ritual, incorporating the incantation priest's declaration that he is the representative of various deities (cf. CT 16 37:30-44 and dupl.):

- (34-35) ʾx xʾ gišʾxʾ [. . .] šu u-me-ti
lú-u₁₈-lu ʾxʾ [. . .] su-bi u-me-ni-tag-tag
abgal abrig dū-a-bi sa-bi-ta sa kù-ga hu-mu-ra-ab-SAR-ra
gi-izi-lá á-darà máš hur-sag-gá-ke₄ umbin am-gul sa₁₁-a
na-izi-bi-ta na-izi hur-sag-gá-ta tūm-a
- (41) ù-mu-un-è da(-bi)-ta re₇-a
šir galam-ma šir densi-mah u-me-ni-ib-de₄?-si
a-a-zu lugal dingir-re-e-ne-ke₄ n[am²-erim²] ba-ni-ib-ta-è
gá-e lú den-ki-ga me-en
gá-e lú den-lil-lá me-en
[g]á-e lú lugal-úr-ra me-en
[gá-e lú] dasal-lú-hi (var. eriduki-ga) me-en

Take [. . .]
apply [. . .] to his¹ body, namely the patient,
so that all of the abgal and abrig priests may bind you with one
of their pure bindings.
He should bring out a censer, in which some of their mountain
incense is brought,
(decorated with) the ibex horn of the mountain goat with a wild
ox hoof, which has been led out from the corner.
He should recite together with this the spell of wisdom, the spell
of Ensimah.
Then your father, lord of the gods, will have removed [the oath].
I am the man of Enki,
I am the man of Enlil,
I am the man of Lugalurra,
I am the man of Asalluhi/Eridu.

Note that in one of the late manuscripts, Asalluhi's name is omitted.

823 Literally, "they caused me to purify him (the victim)". For the causative verbal form, cf. Jacobsen AS 16 94.

824 The restoration of [dnin]-mah-e is based upon the late Akkadian translation, *be-let DINGIR.MEŠ be-let ša-di-i* [unpub. duplicates].

826 The Akkadian translation in the late duplicates [unpub.] reads ʾxʾ-ri šá ina é mar-ši-ka uš-bū ". . . who stayed in the house of your sick person".

828-831 The late corresponding sources [unpub.], which resemble Ms. C, differ considerably from Ms. F. here:

níg hul-gál-e sil₇ igi-mu-ta
udug hul a[lá hul gidim hul gal₅-lá hul é-ta ha-ba-ra-è
bar-ta-bi-šè ha-ba-ra-an-gub-ba
ù-bí-zi hul-dúb zi an-na hé-pá zi ki-a hé-pá

These lines reflect the stereotyped formulae which occur at the end of incantations, calling upon the demon(s) to stand aside and be adjured by heaven and earth. The fact that the late textual tradition supplies a broadly different formulaic ending from that found in Ms. F is not surprising, since one formula can replace another; more significant is the fact that Ms. C resembles the late sources.

834 The incantation is known from unpublished duplicates, which fit CT 16 25 iii.

835 The late corresponding source [unpub.] reads g[idi]m hul g[al₅-lá hul lú-ra gar-ra, for which there is insufficient room in Ms. C. The gloss is theoretically restored after late duplicates [unpub.], which read ʾe¹-[tim-mu] lem-nu gal-lu-ú lem-nu šá a-na LÚ iš-šak-nu.

837 The late source (CT 16 25 iii 17) reads šir-kù-[ga] as a variant for maš-maš-gal, and the identification of the šir-kù(g) as an incantation priest is confirmed by the late duplicate [unpub.], which translates šir-kù-[ga] as [maš-maš-g]al-lu; cf. also UHF 94. The use of šir-kù(g) as incantation priest argues for the reading of šir corresponding to Akkadian *šiptu*; cf. CT 16 37:42-43 šir galam-ma šir densi-mah // *šipat nikilti šipat* dMIN (text cited in note to UHF 819-822 above).

839 The gap can be restored from late duplicates and from ASKT p. 79:26-29 (cf. Reiner Šurpu 53:26-29):

udug hul a-lá hul gidim hul gal₅-lá hul dingir hul maškim ʾhul¹
sil₇ igi-[mu-ta] zi an-na hé-pá zi ki-a hé-ʾpá¹
lú-u₁₈-lu dumu dingir-ra-na ba-r[a-an-te-ge₂₆-dè]
an-gin₇ hé-en-kù-ga ki-gin₇ hé-en-sikil-la šá-an-gin₇ hé-en-dadag-ga
eme hul-gál bar-šè hé-em-ta-gub
ka-inim-ma [udug hul-a-kam]

"(Demons) depart [from] before [me], be adjured by heaven, be adjured by earth.

May [you not approach] the man, son of his god.

May he be purified like heaven, cleansed like earth, and polished bright like the firmament, so that the evil tongue stands aside."

842-843 The beginning of the incantation is restored from a brief late incantation found in CT 17 8:12-21. The remainder of the incantation can be found in CT 16 25 iv 1ff.

844 For kuša-gá-la = *naruqu*, cf. Hh XI 79 [MSL 9 197], and MSL 7 216:59. Ms. C, however, follows the unusual procedure of both translating kuša-gá-la as *na-ru-uq*, and incorporating a second gloss *na-de-e-ka*, "your

waterskin" (cf. CAD N¹ 100). Although the orthography of *na-de-e-ka* with plene *e* is unexpected, nevertheless the reading of the signs as a gloss [Jacobsen's suggestion] is attractive, since *nādu* corresponds to *kušā-EDIN-lá*, which is similar to the *kušā-gá-lá*. It is conceivable that the scribe of Ms. C copied the standard translation of *kušā-gá-lá* as *naruqqu*, but inserted an alternative translation of *nādu*. As for the use of the *kušā-gá-lá* in our context, it is noteworthy that the leather bag is employed in conjunction with the *šuku* (food)-offering. Hg A [MSL 7 149] 148-154 lists various types of pouches, for gold, silver, salt, alkali, or a stylus, so that similarly the *kušā-gá-lá* may have contained herbs or spices which were pleasing to the spirit or demon, and thus appeased him. Cf. Lambert Or Ns 36 120:80-81 (Gula Hymn):

na-ša-ku ūhi.a kul-lat-su-nu ūl-né-es-si mur-šu
ez-he-ku tu-kan-nu šā šī-pat ba-la-tu

I (Gula) carry all drugs, I remove disease,
I gird myself with a leather bag of health-restoring incantations.

The *naruqqu* and Gula's *tukkannu* may have had similar functions, as containers of drugs.

The form of *šu hé-bi-in-ti* appears passive (with locative pre-radical -n, cf. Jacobsen AS 16 84b), translated by the stative *leqe* (contra CAD K 573b); the imperative *liqe* in ritual contexts usually corresponds to *šu ū-me-ti*. Alternatively, the Sumerian can be rendered "someone has taken away"

852 The late duplicate reads *ba-ra-an-dúr-ù-dè-en* // *tattanaššabšu* (cf. CT 16 26:25 and duplicates).

854 For *ki-ūr* as a cultic shrine, cf. Behrens St Pohl SM 8 145-148. Our translation, however, is based upon the definitions in Antagal G 21-22 *ki-ūr* = *du-ru-[uš-šu]*, *ki-ūr-ra* = *né-reb KI-tim* "base", "entrance to the Netherworld", as reflected in the Akkadian translation to our line: *ana ḫu-ru-uš KI-tim ana ik-le-ti-ka at-lak* (CT 16 26:32, and cf. *du-ru-uš* in CT 17 3:19, collated by W.G. Lambert). The superfluous genitive of *kur-ra-ka-ke₄* in UHF 854 could be a misunderstanding of a Vorlage which originally may have read, *ki-ūr kur-ra-ka é-kúkku(k)-zu-še gen-ba*, "go to your Netherworld entrance, the house of darkness".

856 The enuru rubric introduces another incantation which is no longer preserved on the tablet.

857 The beginning of the incantation can be restored from CT 16 27:1-25 (coll.):

- (1) *én hu[l-gá] hé-me-en hul-g[ál] hé-me-en*
- (3) *a-lá hul-gál hé-me-en*
- (4) *a-lá hul é-gar₈ diri-ga-gin₇ lú-ra in-gu[l]-ḫu₈-a hé-me-en*

- (6) *a-lá hul ka a ḫu₈ ?? šu[?] ib[?]-KÉŠ-KÉŠ-ḫ[?] hé-me-en*
- (8) *a-lá hul ka nu-tuku-[a] hé-me-en*
- (10) *a-lá hul me-dím nu-tuku-a hé-me-en*
- (12) *a-lá hul giš nu-[tu]k-a hé-me-en*
- (14) *a-lá hul igi kir₄ nu-tuku-a hé-me-en*
- (16) *[a-lá] hul ki-ḫu₈-kam ḫi na-an[?]-ḫu₈-ru-u₈-a hé-me-en*
- (18) *[a-lá hul] ki-nú ge₆-a lú-ū-sá-ta ḫi-in-ur[?]-ra-u₈-a hé-me-en*
- (20) *a-lá hul usán(var. ū-sá) kar-kar-re lú(-a) túm-mu-dè in-gub-gub-bu-u₈-a hé-me-en*
- (22) *a-lá hul dingir ge₆-a gen-gen šu pil-lá ní nu-t[e-u₈]-ḫ[?] hé-me-en*
- (24) *a-lá hul lú-ra nú-a anše-gin₇ i-ka[s₄]-ḫu₈-a hé-me-en*

- (1) Whether you be the evil one, whether you be the evil one,
- (2) whether you be the evil Ala-demon;
- (4) whether you be the evil Ala, who is like a collapsing wall which falls upon a man;
- (6) whether you be the evil Ala who . . . ;
- (8) whether you be the evil Ala who has no mouth;
- (19) whether you be the evil Ala who has no limbs;
- (12) whether you be the evil Ala who hears not;
- (14) whether you be the evil Ala who has no countenance;
- (16) whether you be the evil Ala who is not seen in daytime;
- (18) whether you be the evil Ala who, on the couch at night, spills (semen) from a man in (his) sleep;
- (20) whether you be the evil Ala who, as "sleep robber", always stands about in order to deprive a man (of sleep);
- (22) whether you be the evil Ala, an evil god who walks about without fear of the soiled hand;
- (24) whether you be the evil Ala, who, while riding a man, can trot like an ass.

858 The late duplicates are fragmentary, allowing only for the restoration of *gin₇* and *hé(-me-en)* with certainty. The verbal root may be hypothetically restored as [bal-bal-e] after the Akkadian gloss *e-te-bi-i[r]*, since *bal* corresponds to *ebēru* in a similar passage: *lipiš a-ab-ba-ke₄ ba-ra-an-da-bal-e* // *ina qereb tâmtim lā tebbiršu* (UHF 294 = CT 16 10 iv 18-19). The gloss has omitted *eleppi*, and should be reconstructed as *kīma eleppi itebir*, "crossed over like a ship".

860 The gloss is problematical, since the late duplicate reads *ú-šar-[pa-du]* (cf. CT 16 27:33), i.e. the Ala demon causes the victim to "wander about", like in a dream. In Ms. C, however, the gloss is divided between two lines on the tablet, leaving insufficient room to restore *[ú-šar-pa]-du*, as well as leaving NIN unexplained. The solution adopted here, therefore, is to assume that the scribe split the word *nen-[mu]-du* in an unorthodox fashion between two lines, with the gloss meaning "afflicted (as in) a dream".

862 The late duplicates (cf. CT 16 28:36) are restored in CAD I/J 60b as *[a-lá hul mušen-ge₆-a-gin₇]*. Note, however, that UHF reads *igi kúkku-[ga]* instead of *ki kúkku-ga* (// *ašar ikleti*) of the late sources.

863 The appearance of *e-ba-al* in the gloss (versus *katimti* in the late text, CT 16 28:39), corresponding to *sa-dul*, is a rare attestation of *ebēlu/habālu* (C), "to

ensnare (in a net)"; cf. AHW 181b, 302b, and CAD E 8a, H 7a. The difficulty is its use in the construct state.

864 The gloss seems to have an erased *i*- followed by *ú-sà-ha-pu* (or possibly *is-sà-ha-pu*), corresponding to *i-sah-ha-pu* in CT 16 28:41.

866 Although corresponding late sources have variants *du-du*, *du₇-du₇*, and *du₉-du₉* for the verbal form (cf. CT 16 28:44), the lexical lists give *du₉*(BÚR) as the authentic root (cf. MSL 14 501:163, and CAD D 58a citing Diri and Antagal), in contrast to other bilingual texts which employ *dālu* to translate either *di-di* or *du-du*.

867 For the reading *šim-mú*, cf. the note to UHF 93 above. The gloss appears to be more literal than the translation of late sources, which read *āšipu šangammāhu mullil parši ša Eridu anāku* (cf. CT 16 28:47).

868 The evidence for the pronunciation of IGI.DU comes from Proto-Diri and Diri (cited CAD A¹ 344f., A² 416, I/J 43b), which read IGI-DU phonetically as *i-gi-iš-tu*, *a-ša-ri-id*, *ma-ah-ra*, and *pa-li-il*.

Of the lexical equations, the latter three can be identified as Akkadian loanwords from *ašaredu*, *mahru*, and *pālihu*, whereas only the first entry, *igeštu*, can be identified in other lexical lists: cf. Emesal Voc. II 24 (MSL 4 14): *†[b]i-eš-du* IGI.DU = *a-lik mah-ra*, or Sb Voc. I 360 (MSL 3 127): *ge-eš-tu* = *a-ša-re-du*, which would fit well with an etymology of */igi-še-du/*, "going towards the face/front". The difficulty in our text is the *-ra* which resumes IGI.DU in UHF and all later corresponding duplicates (cf. CT 16 28:48), which might indicate in this instance a resumptive *[r]*, i.e. *igeštu(r)*, or a phonetic complement, i.e. *mahra^a*. The absence of corroborative evidence compels us to leave the matter undecided.

869 The restoration *[didim]* is based upon spacing, since there is insufficient room to accommodate *[den-ki-ke₄]* (cf. CT 16 28:50).

870 The writing *ka-tu₆-gál* is rendered in MSL 12 133:147 as *ka-mu₇-gál*, but without explanation.

872 The gap can be restored from CT 16 28:56-29:88 (coll.):

- (56) lú-ti-la a-ri-a a-ri-a-še gen-[na]
 (58) en gal den-ki-ke₄ á mu-da-an-[ág]
 (60) tu₆-du₁₁-ga-ni ka-mu bí-in-d[ug₄]
 (62) ní-g-na imin-na me sikil-la-ke₄ šu-mu bí-in-diri
 (64) ^ruga^{mušen} mušen nimgir dingir-re-e-ne-ke₄ á-zi-da-mu bí-in-tab
 (66) súr-dù^{mušen} mušen KA-zal-la igi hul-gál-zu-še á-gùb-bu-mu bí-in-ús
 (68) túggú-é sa₅ ní-te-na-ke₄ gú-gá bí-in-mu₄
 (70) túg sa₅ túg ni-gal-la-ke₄ bar kù-ga bí-in-mu₄¹
 (72) pēš-hul ^{giš}gan-du₇ ^{giš}ká-na-ke₄ bí-in-lá
 (74) ^{giš}isim^{sar} ^{giš}nim-dili-ám ^{giš}kak-ta bí-in-[lá]
 (76) kuš^{uš}an-ta anše-kur-ra-gin₇ su-zu bí-in-dúb-dúb
 (78) udu^g hul zji-ga-ab a-lá hul zi-ga-a[b]
 (80) su lú-u₁₈-lu dūmu dingir-ra-na a-lá hul zi-ga-ab

- (82) ZAG-DINGIR dingir é-a-ta nam-^rba-gub¹-bu-dē nam-ba-nigin-e-dē
 (84) é-a ub-ub-ta nam-ba-gub-bu-dē nam-ba-nigin-e-dē
 (86) é-a ga-ba-gub nam-ba-ab-bé-en
 (88) ub-ub-ta ga-ba-gub nam-ba-ab-bé-en

- (56) O healer of the desert, go to your desert!
 (58) The great lord Enki has given me instructions,
 (60) and my mouth recited his incantation.
 (62) The censer of the Seven of the pure rites filled my hand.
 (64) My right hand grasped the raven, the bird, the divine herald,
 (66) while my left hand held the falcon, the noble bird, to your evil face.
 (68) My neck is draped with a red cloak which is awe-inspiring,
 (70) and my pure body wears a red garment, a garment of terror.
 (72) A mouse is suspended from the lintel of the gate,
 (74) and a shoot — a single thornbush — hung from a nail.
 (76) Your body quakes from the whip like a straying donkey.
 (78) Evil Udug, depart! Evil Ala, get out!
 (80) Evil Ala in the body of the man, son of his god, get out!
 (82) Do not stand or wander about in a god's shrine or in a temple,
 (84) nor stand or wander in a house or (its) corners.
 (86) Do not say "let me stand in the house",
 (88) do not say "let me stand in the corners".

875 The gloss seems to translate *ki-bad-rá* of the preceding line (874) rather than *a-ri-a* = *namû*, which is not attested in a feminine plural form (cf. CT 16 29:95 *ana na-me-e*). Alternatively, one might restore the gloss as *[ana har-ba]-a-tim*, which also corresponds to Sumerian *a-ri-a*, as in UHF 877 (= CT 16 29:98-99) *a-ri-a* // *harbu*.

876-879 Restored after CT 16 29 96-100.

880 This rubric indicates that Ms. C, like other UHF sources, does not represent an extract of an Udug-hul series, and hence most probably antedates the compilation of these incantation into the unified composition known as Utukkū Lemnūtu.

Appendix Ni 630

- 1' [.] dím-ma
 2' [.] su²-ra
 3' [.] g]a-bi du₈-a¹
i-nu-ma i-mu-ru
 4' [.] d]m [.] g]i-da zu bú^r?
ina re-du-ut te₄-mi / ša šu a še-tù
 5' [.] d]m-ma [.] 'x mah²?-a ba buru₁₄ HA 'x¹
 6' [.] gi 'x x¹ [.] šêš²?-da
ba-ku-ú
 7' [.] n]a²-ni-dab₅ hé-me-en
 8' [.] a]-ra-zu-e i²-ib-dím-dè hé-
 9' [.] AK-a šà in-úš ki in-ra hé
 10' [.] n]a²-gur-gur-ra
la ik-bu-ús
 11' [.] n]a-gur-gur-ra
 12' [.] n]a²-gur-gur-ra
 13' [.] gig zé gig ka gig
 14' [.] g]g tu-ra nú-a
mar-ša-nu
 15' [.] -ha u-ni-tù^m šú-uš-ru
 16' [.] 'x¹ bar¹-bar giš-ra
 17' [.] D]U-DU
 18' [.] gu]b-bu
 19' [.] gu]b-bu
 20' [.] 'x¹-ge kar
te-kim
 21' [.] d]a-a ús-sa
še-ru-ú
 22' [.] 'x¹-gi kar BAD-a¹(copy za)-kam
 23' [.] 'x¹ šub-ba
ina SI.S[Á?].MEŠ
 24' [.] g]š-nú-a
 25' [.] sag²]-gá nu-dul-la
 26' [.] eriduki-da nu-'x x¹
 27' [.] kur-'ám¹ [.]
 Gap
 28' [lú] 'x¹ d[a-b]i (hé-me-en)
 29' [lú] u[g₅]-ga

- 30' 'lú x x¹-da KÉŠ-bi
ka-šir
 31' lú num-gin₇ gíd-gíd-^rda¹
 32' lú im-gin₇ za-la-[ah]-^re¹
 33' lú an-na nigin-e-da
 34' lú ki-a du₇-du₇-da
 35' lú sanga-gin₇ gur₄-gur₄-re-^rda¹
 36' lú za-ra-ta gir₅-re
 37' lú ab-ta du₁₂-du₁₂-d[a]
 38' lú-imma-ta úš-a-^rde₅²?
 39' lú nam-erí[m]
 40' lú é 'x x¹ [.]
 41' lú [.] ba]-an-esir
 42' l[ú] 'x¹ BAD-a-kam
 43' [lú.] B]AD-a-kam
 44' l[ú] 'x x x¹
 45' lú [.] g]e í[l²?]
ga-áš-ru iš-šu
 46' lú in-^rra¹ [lú] zu bal-la
 47' lú tur-ra 'lú¹ gu-la
 48' lú bân-da 'lú¹ mu nu-^rsa₄¹-za
 49' lú ad-da [n]u-un-tuku-a
 50' lú ama [n]u-un-tuku-a
 51' lú 'šeš¹ [n]u-un-tuku-a
 52' lú nin [n]u-un-tuku-a
 53' lú ibila [n]u-un-tuku-a
 54' lú á-è-^ra¹ nu-un-tuku-a
 55' lú dam bânda-[b]i nu-un-tuku-a
 56' lú im-ri-^ra¹ nu-un-tuku-a
 57' lú su-sa nu-un-tuku-a
 58' lú mú-m[ú-d]a nu-un-tuku-a
 59' lú igi 'mu¹-[un-du₈] nu-un-tuku-a
 60' lú gištukul-l[a mu-u]n-ni-gar nu-un-tuku-a
 61' lú mu-pà-^rda¹ nu-un-tuku-a
 62' lú a bal-^re¹ nu-un-tuku-a
 63' lú ninda ki-si¹-^rga¹ nu-un-tuku-a
 64' lú ki-gub 'gál¹-a nu-un-tuku-a
 65' lú uru ki 'na¹-[. . .]-^rx-eš¹ nu-un-tuku-a
 66' lú 'é²? [.] 'x¹ nu-^run-tuku-a¹
 67' lú 'x¹ [.] nu-un-tuku-a]
 Gap

- 68' [.] -「e」
 69' [.] 「x」-a
 70' [.n]i? nu-te-gá
 71' [. . .r]a nu-un-zu!(copy su)-a
 72' [. . .] 「x」 igi giššukur-ra
 IZI ina tum-「ri」
 73' 「sig」 si 「im」-gur-ra
 ma-li-a [d]um-qá
 74' gú nu-si suhuš? bar-ta tuš-a
 75' pá-har? a²-šib [i]š-di
 75' ki-sikil dam nu-un-tuku-a
 76' guruš dam nu-un-tuku-a
 77' ki-sikil 「šu」 nu-du₇-a
 78' guruš á nu-lá-a
 79' ki-sikil šeš-a AK-a
 80' guruš šeš-gal du₁₁-ga
 81' dag-dag-mu-「dè」 ki¹-tuš-a ga-ba-an-da-an-tuš
 82' a-šed₇ tag-ga-mu-dè
 83' [úr-a] 「túg」 ga-ba-an-da-mu₄
 a-[. . .]
 84' gišig-「e」 nu-un-gub-bu
 ik-šu[r]
 85' gišsuhub₄-「e」 nu-un-gub-bu
 86' giš ús-bi nu-「ri」-ri-ga
 ri-id-di
 87' tiru^{ru} uru₄ gal-「gal-le」²
 88' eriduki barag 「ki」 nu-gub-「gub」-b[u]
 89' 「é」 en-na di-d[i?]-a nu-un-tuku-a
 90' gidim kur-ta 「è」-da
 91' gidim lú kur NIM^{ki}-ma
 92' 「gidim」 lú kur su-「bir」^{ki}-a
 93' 「gidim」 lú kur MAR-「TU」-a
 94' 「gidim」 lú kur 「su」-ti-um^{ki}
 95' 「gidim」 lú kur gu-ti-um^{ki}
 96' gidim lú kur 「mar」-ha-šiki
 97' gidim lú ke-en-「gi」 ki-uri-a
 98' gidim lú kur-kur-ra
 99' gidim lú kur ki 「uru」² ús
 ina te₄-eh?
 100' 「gidim」 lú ku[r . . .] 「x」-a
 101' gidim lú šu nu-gar-ra igi hul-t[a?]
 la ga-mi-lu

- 102' gidim lú šu dag-dag-ge-da
 103' gidim lú šu-ni ra-ra-da
 104' gidim bíl-lá ki-a nu-dib-bé-da
 105' gidim ki gidim e-ne-da nu-šid-da
 106' i-dul nu-dul-la
 qé-eb-rù
 107' 「úrugal」 gal dutu-šú-a-šè
 108' lú-líl-lá dam nu-un-tuku-a
 109' ki-sikil-líl-lá dam nu-un-tuku-a dumu nu-un-tu-ud-da
 110' lú níg hul <-la> -ke₄ mu-sa₄-a
 111' u₄-šú-uš ga-ba-an-da-an-gu₇!(copy KA)
 112' u₄-šú-uš ga-ba-an-da-an-nag
 113' ga-àm-ku₄ ga-ba-an-da-an-「gu」¹
 114' ga-àm-ku₄ ga-ba-an-da-an-「nag」¹
 115' ga-àm-ku₄ ga-ba-an-da-an-šéš
 116' ga-àm-ku₄ ga-ba-an-da-an-mu₄
 117' šagar tuku-a-mu-dè ninda ga-ba-an-da-an-gu₇ hé-me-en
 118'3 imma tuku-a-mu-dè a ga-ba-an-nag hé-me-en
 119' uh tag-ga-mu-dè i ga-ba-an-da-an-šéš hé-me-en
 120' a-šed₇ tag-ga-mu-dè túg ga-ba-an-da-an-mu₄ hé-me-en
 121' nun-zu bar-ra edin-na mu-un-gar
 a-hu-ú!(copy ma)
 122' a-zu bar-ra edin-na mu-un-gar
 123' lú é-a ha-ba-ku₄-ku₄ nam-ba-ku₄-ku₄-dè-en
 124' lú é-a ha-ga-te-「ge」₂₆¹ nam-ba-te-ge₂₆-「dè」¹-en
 125' níg im-ku₄-ku₄ na-am-ku₄-ku₄-dè-en
 126' lú ku₄-ku₄-da na-àm-ku₄-ku₄-「dè」¹-en
 127' lú è-da na-àm-ku₄-ku₄-dè-en
 128' 「x x」 (empty)
 Gap
 129' 「x」 [.]
 130' MI? 「x」 [.]
 ana 「x」
 131' KAXSĠG?-ni-「šè」
 ki-ri
 132' ka-ni-šè
 「pu」
 133' nundum-ma-ni-šè
 134' géštu-ga-ni-šè
 135' te-ni-šè

- 136' gú-sa-ni-šè
šim-ti a-hi
- 137' gú-ni-šè
- 138' á-ni-šè
- 139' šu-ni-šè
- 140' á-zi-da-ni-šè
- 141' á-gùb-bu-ni-šè
- 142' gaba-ni-šè
- 143' giš-gaba-ni-šè
- 144' šà-ga-ni-šè
- 145' lipiš-a-ni-šè
- 146' sag lipiš-a-ni-šè
- 147' ka-KÊŠ lipiš-a-ni-šè
- 148' murgu-ni-šè
bu-ud-¹da¹
- 149' gú-murgu-ni-šè
- 150' ¹ka¹-KÊŠ gú-murgu-ni-šè
- 151' íb-ba-ni-šè
- 152' íb-gunû-ni-šè
- 153' suhuš gú-ni-šè
- 154' giri-ni-šè
- 155' á-šu-giri-ni-šè
- 156' kuš-a-ni-šè
- 157' giš-ge-en-gi-na-ni-šè
- 158' ki nú-a-ni-šè
- 159' gišgu-za-ni-šè
- 160' ki-nú-da-¹ni¹-šè nam-ba-te-g[e₂₆-dè-en]
- 161' na-an-gub-bé-e[n n]a-an-dúr-ù-d[è-en]
- 162' nam-ba-gi₄-gi₄-e[n] nam-ba-nigi[n-e-dè-en] ba-¹ra¹-è-d[è-en]
- 163' [zi an-ki-bi]-¹da¹ i-re-ni-pà ha-¹ba¹-r[a-du-un]
- 164' [.] ¹i-re-ni-pà ha¹-[ba-ra-du-un]
- 165' [.] ¹x¹ [. . . .]

Gap

- 166' [. . .] ¹x¹ mah ¹x¹ [. .] bí-in-tag-ge-en
- 167' [. . .]-e-ka bí-in-tag-ge-en
- 168' [sag-zu] sag-gá-na [ba-r]a-an-da-ab-gá-gá-an
- 169' [šu-zu] šu-na [ba-r]a-an-da-ab-gá-gá-an
- 170' [giri-zu] giri-na [ba-r]a-an-da-ab-gá-gá-an
- 171' [šagar]-a-zu-dè [ninda/ú b]a-ra-an-da-ab-gu₇-e-en
- 172' [imma]-a-zu-dè [a b]a-ra-an-da-ab-naḡ-naḡ-an
- 173' [uh tag-ga]-zu-dè [ba-r]a-an-da-ab-šéš-šéš-en

- 174' [a-šed₇ tag]-ga-zu-dè [túg]-na ba-ra-an-da-nú(sic!)-dè-en
- 175' [šu-zu] šu na¹(copy á)-ab-tag¹(copy bé)-en
- 176' [gú-zu gú] na-ab-gíd-i-dè-en
- 177' [igi-zu šu n]a-ab-¹il¹-e-en
- 178' [egir-zu igi n]a-an-¹ši¹-in-bar-re-en
- 179' [ugu-na-gù n]a-ab-ra-ra-an
- 180' [en su lú]-¹ùlu¹ dumu dingir-ra-na
- 181' [ba-ra-an-ta-r]e-en-na-aš
- 182' [. (?)] en-na [ba-ra-an-t]a-re-en-na-aš
- 183' [. (?) e]n-na [ba-ra-an-ta-zi-g]i₄-en-na-aš
- 184' [ú ba-ra-an-da-gu₇]-e-en
- 185' [a ba-ra-an-da]-naḡ-naḡ-an
- 186' [a ab-ba a du₁₀ a šéš-a] a ¹idigna¹ [a buran]un-na
- 187' [a pú-ta] a ¹id-da [ba-ra-ab-šú-šú]-dè-en
- 188' [an]-šè [ba-dal-en pa na]-¹an-du₁₂-du₁₂¹

Notes

- The first column is too broken for translation.
- 3' One might expect *igi-du₈* for *amāru* in the gloss.
- 4' *ús dima* might be a plausible restoration corresponding to *redūt tēmi* in the gloss, but the context is unclear.
- 15'-16' These lines might represent the disease names mentioned in CT 16 31:102:
šur aš-ru a-ha-an-tūm u₄-šú-uš-ru-um dīm-ma bar giš-ra.
- 21' Cf. CT 19 21 (K 4362) 17-26, for correspondences between *ús-sa* and *šerū*, *šurrū*.
- 28'ff. *hé-me-en* is to be understood following every entry of this column, since the text defines categories of people who died and became pernicious ghosts, similar to the descriptions of ghost in UH Tablets 3 and 4. Note *hé-me-en* in 11. 7'-9'.
- 29'-39' '[Whether you are the one] who died [. . .],
 whether you are the one bound with a . . . ,
 whether you are the one who wanders about like a fly,
 whether you are the one who blows like the wind;
 whether you are the one who roams in heaven,
 whether you are the one who prowls on earth;
 whether you are the one who is fat like a priest,
 whether you are the one who slips in through the door-socket;
 whether you are the one who sings(?) from the window;
 whether you are the one who dies(?) from thirst,
 whether you are the one who [. . .] from a curse.'
- 41' Cf. *sà-e-sir/e-si-ir* = *ša-rah lib-bi* (Igituh short version 174, cited CAD S 98b). The line may thus mean, '(whether you are) the one who [. . .] is feverish.'
- 42'-43' Cf. UHF 306 *šu úš-a-kam giri úš-a-kam*, and ID 168 *i-bí úš-a-kam*, the 'hand', 'foot', or 'look of death'.
- 45' Perhaps 'the one whom a strong man carried'?
- 46' 'Whether you are one struck down, or one . . . '
- 47'-66' 'Whether you are small or large,
 whether you are young, or not yet born (lit. your name is not yet called);
 whether you have no father, mother, brother, sister, heir, adopted child,
 young (or junior) wife, relations, family, or parent.
 Whether you are one who has no one who *takes notice*;
 whether you are one who has no one who sets up the (ritual) sceptre,

- whether you are one who has no one to utter his name (in rites at the grave),
 whether you are one who has no one to provide a drink offering, or funerary offering;
 whether you are one who has no existing resting place;
 whether you are one who has no city where [. . . .];
 whether you are one who has no house [. . . .]'
- 72' The *šukur* 'lance' does not seem to fit with the gloss, 'fire in an ash pit'.
- 74' *gú-si* is attested in bilinguals for *pahāru* (cf. Böllenrucher LSS I/6 44:33), perhaps suggesting a meaning of '(the ghost) residing on the foundation (ruin) outside is not gregarious'.
- 75'-76' '(Whether you are) the maid who has no husband, or the young man who has no wife'.
- 77'-78' Cf. UHF 313-314.
- 80' '(Whether you are) a lad ordered (to be) 'tutor'(?).'
- 81'-83' 'Since I roam about, let me sit in a dwelling, since I am affected by cold, let me don a garment [on my lap]'. Cf. UHF 333.
- 84'-86' The gloss seems to employ *kašāru* 'succeed' to translate *gub*, which is unattested elsewhere. The meaning seems to be that the lock and door are not successful in preventing ghosts from entering. Hence: 'The door will not block him [the ghost],
 the lock will not block him,
 the wood-(weapon) will not subdue their pursuers.'
- 90' Cf. UHF 311.
- 91'ff. The list of toponyms mentioned here, from where ghosts are likely to emerge, represent those lands which are neighboring to Mesopotamia, and conform to the order and content of similar lists in MSL 11 35:4ff., 43:7'ff., and 55:15ff. Cf. also Güterbock, ZA 42 29, the Lugalannemundu inscription which mentions the Cedar Land, Elam, Marhaši, Gutium, Subartu, Martu, and Sutium.
- 101'-110' '(Whether you are) the ghost not sparing, with (?) the evil eye,
 or the ghost who wanders,
 or the ghost struck down by his own hand,
 or the filthy ghost who cannot walk on earth,
 or the ghost who has not been counted with other ghosts, whom no grave has covered
 or a tomb in the west.
 (Whether you are) the Lil-demon having no spouse,
 or the female-Lil who has no husband, nor bears children (cf. UHF 388).

(Whether you are) the one called "an evil thing".

111'-120'

Cf. UHF 328-333.

121'-122'

NUN.ZU is probably a corruption of abgal (NUN.ME) or abrig (NUN.ME.DU), corresponding to a-zu in the following line. Hence: ' (Whether you are one whom a strange *priest*(?) placed in the steppe, or a strange physician placed in the steppe.'

123'-127'

'If you are one who might enter the house, may you not enter!
If you are one who might approach the house, may you not approach!

May you not cause anything — which can enter — to enter,
may you not cause any man — likely to enter — to enter,
nor may you cause anyone who can go out, to enter.'

130'-159'

These lines are all to be understood with the verb *nam-ba-te-ge₂₆-e-dè* (cf. l. 160'), 'do not approach his . . .'. Except for the last two entries, the list consists of parts of the body in the usual *de capite ad calcem* sequence, similar to the physionomical lists in MSL 9 6ff., 43ff. (Hh XV), and 52ff. (Ugu). '(May you not approach) his throat, mouth, lip, ear, cheek, neck muscles, neck, arm, hand, right or left (side), breast, pectorals(?), heart, abdomen, epigastrium, intestines, shoulder, spine, vertebrae, thorax, trunk(?), groin, foot, limbs, skin, or entire physique.'

158'-162'

The format of these lines is idiosyncratic, since the objects and verbs are collected into separate clauses, in contrast to the usual format which lists each injunction in its own clause, e.g. 'do not sit in his chair, do not lie in his bed' etc. (UHF 740ff.). This text, on the other hand, reads, 'to his (bodily parts), to the place where he rests, to his chair, to his bed, may you not approach, stand, reside, return, circumambulate, or go out. I have adjured you by both heaven and earth, so that you depart'.

167'-179'

Cf. UHF 341-345, although the structure of this text differs from the UHF text:

'[. . .] you attack/touch him, [. . .] you attack/touch him.

You [must] not place [your head] upon his head,

[nor] must you place [your hand] upon his hand,

[nor] must you place [your foot] upon his foot.

Although you are [hungry], you must not eat with him,

and although you are [thirsty], you must not drink with him.

Even though you are [parched], you must [not] anoint yourself with him,

and although you are [chilled], you must not dress! in his [garment].

You may not touch (his) hand with [your hand],

you may not stretch out [your neck to his neck],
nor may you raise [your eyes] to him,
nor glance [behind you] toward him,
nor shout [at his face].'

180'-188'

Cf. UHF 334-339, with the final line restored from CT 16 11 v 67, and Pinches JTVI 26 156.

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Numbers in italics represent lines in the Appendix but only selected words from the Appendix are included in this glossary

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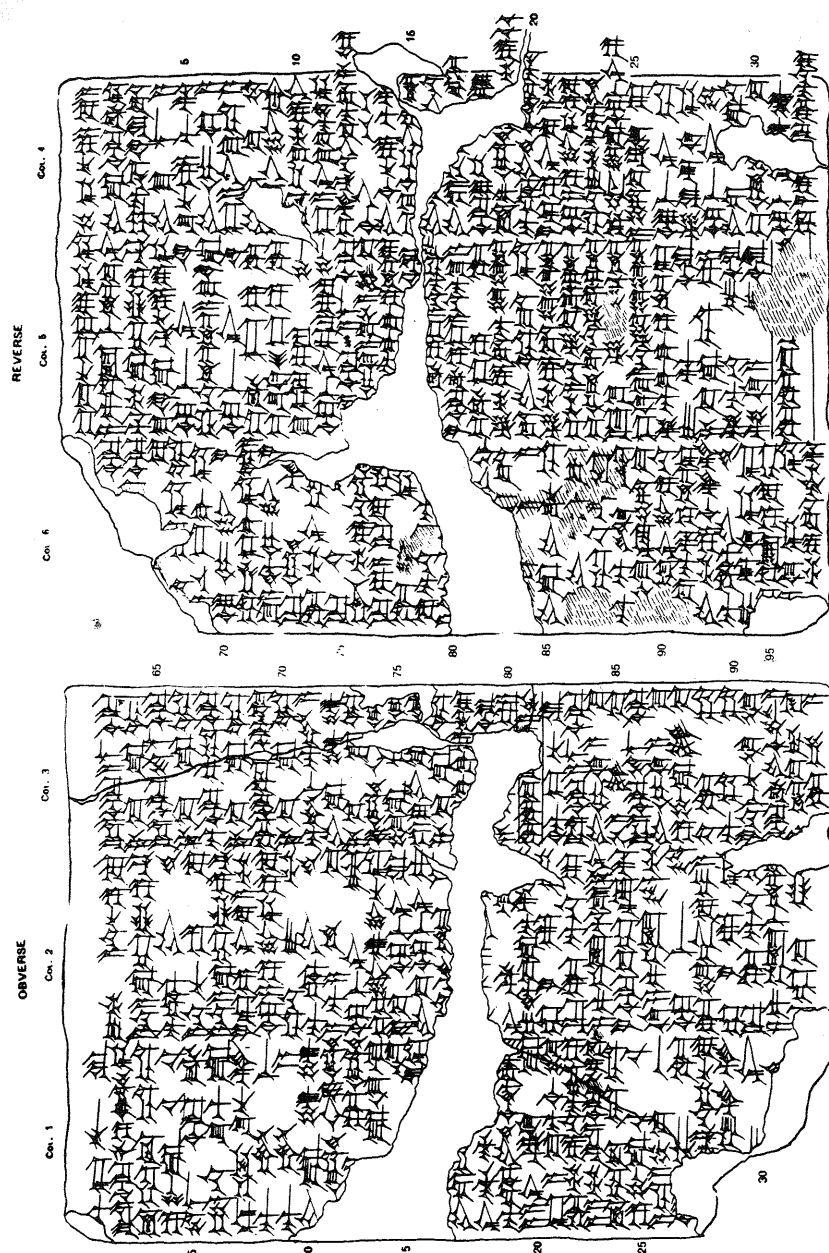
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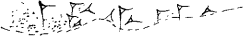
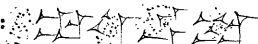
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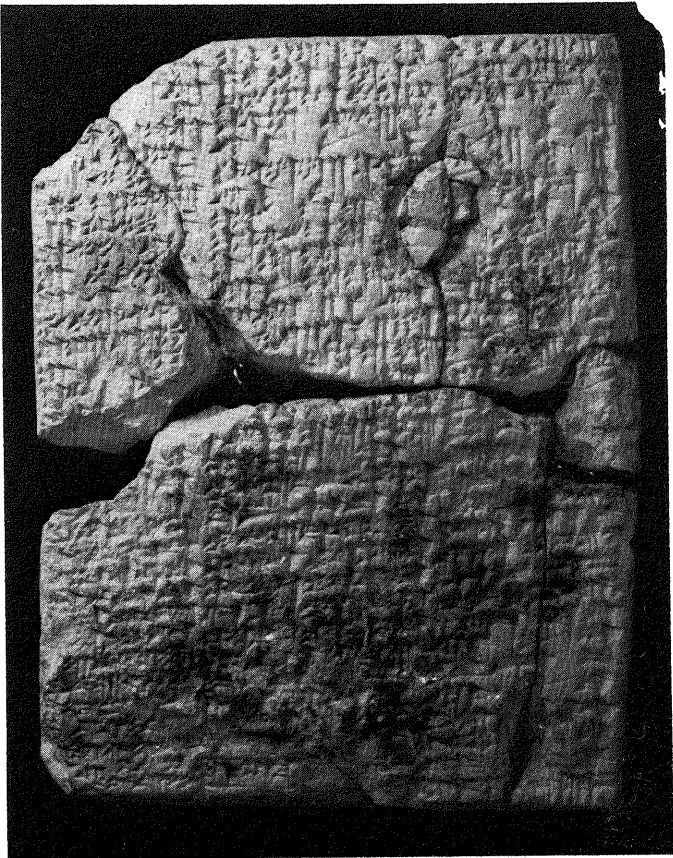
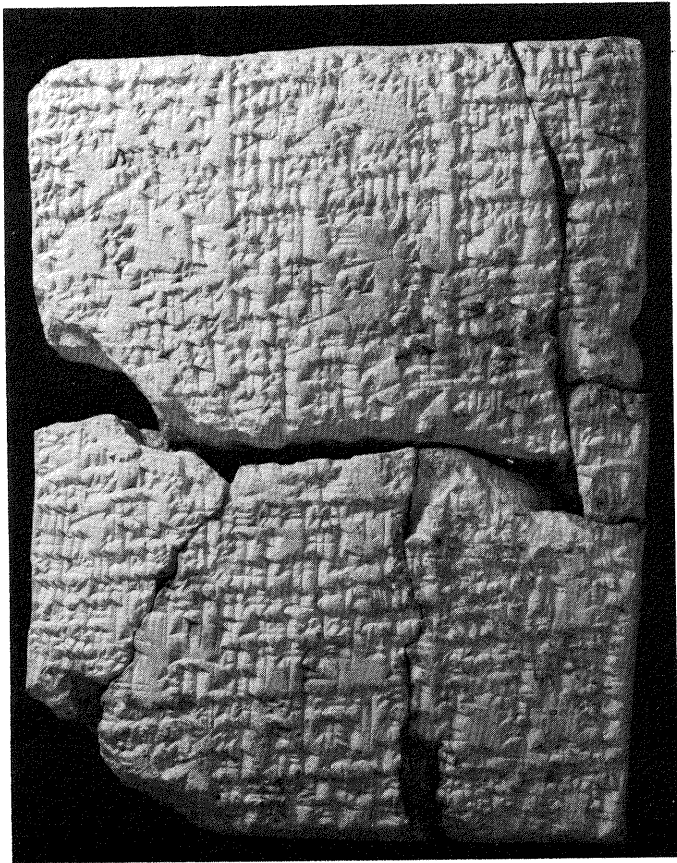
E

Collations

		UHF	tablet line
	la	651	i 14
read si-gin ₇		657	i 23
read sa (not ki)		692-693	iii 84, 87, and v 45
	tag ₄ -tag ₄	694	iii 91
read KES		695	iii 98
	[ta]r-ra	714	rev. iv 17
read be		735	v 48 end
	an (not ta)	753	vi 76
	uz[u]	754	vi 77
		756	vi 80
looks like: 		763	vi 87

CBS 591

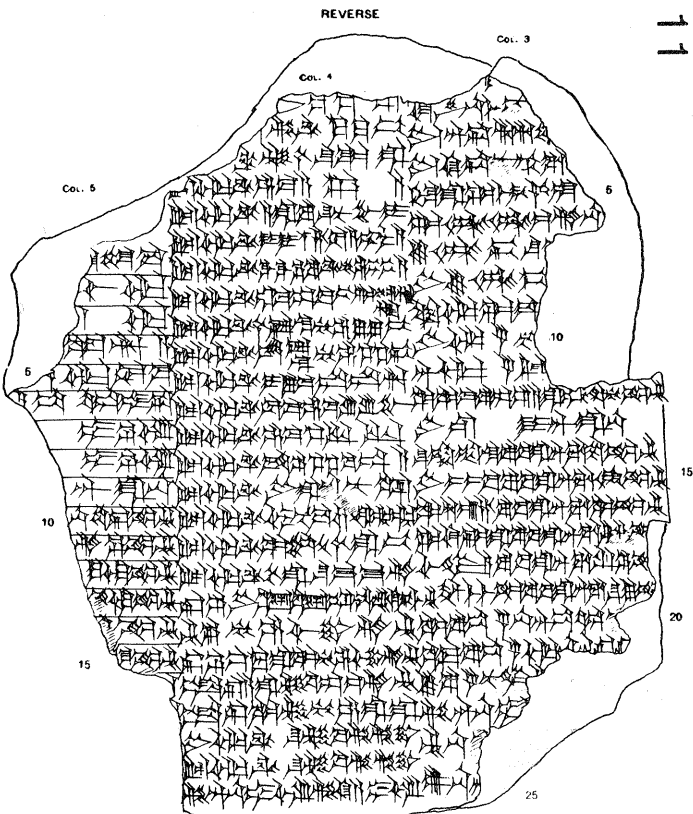
E



Pl. 10

CBS 1532 (PBS I/2 128)

F

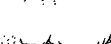
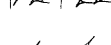


Pl. 11

CBS 1532

F

Collations

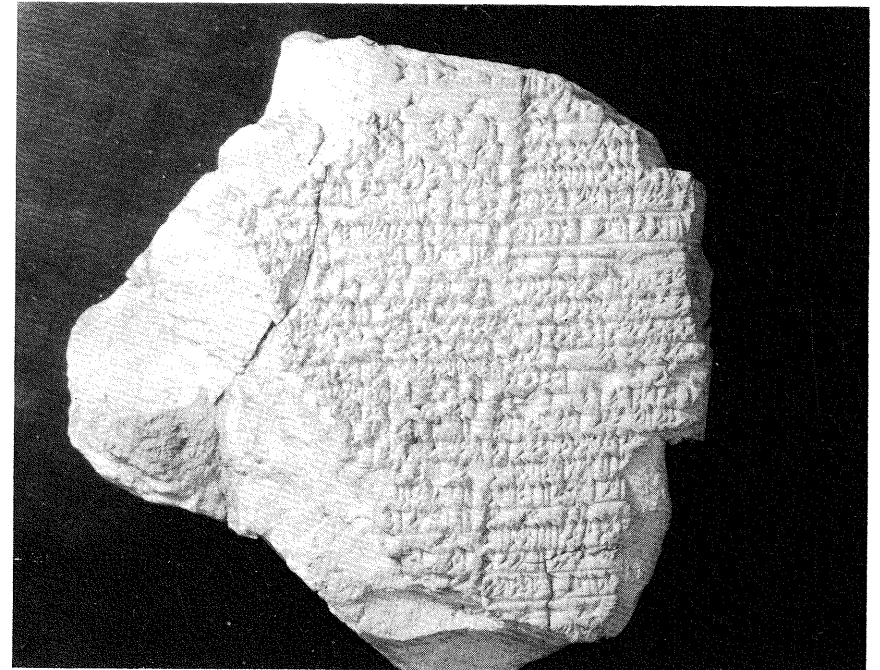
		UHF	Tablet* line
	k[éš]	514	iii 10 end
	[re]	515	iii 11 end
	[dug _{bur}]	521	iii 20 end
	[x gi [?]]	524	iii bottom
ends of the lines no longer extant on tablet		525-529	rev. iv 1-6
	gidim-m[a [?]]	534	iv 11 end
	dul-lu	542	iv 19
	aba sù-a	554	v 5 end
	du-du	555	v 6
omit un sign		556	v 7
read: 	mu-un-šár	564	v 16
	nu	565	v 17
	[an]	800	ii 6
	k[i]	805	ii 11 beginning
	[b]a-ne-ne-e	806	ii 12
	tag-tag	807	ii 13
read dē (not dē)		809	ii 15
omit zu		816	ii 22
beginning of lines no longer extant on tablet		819-822	ii 25-28

*N.B. Lutz col. i is actually col. ii, etc.

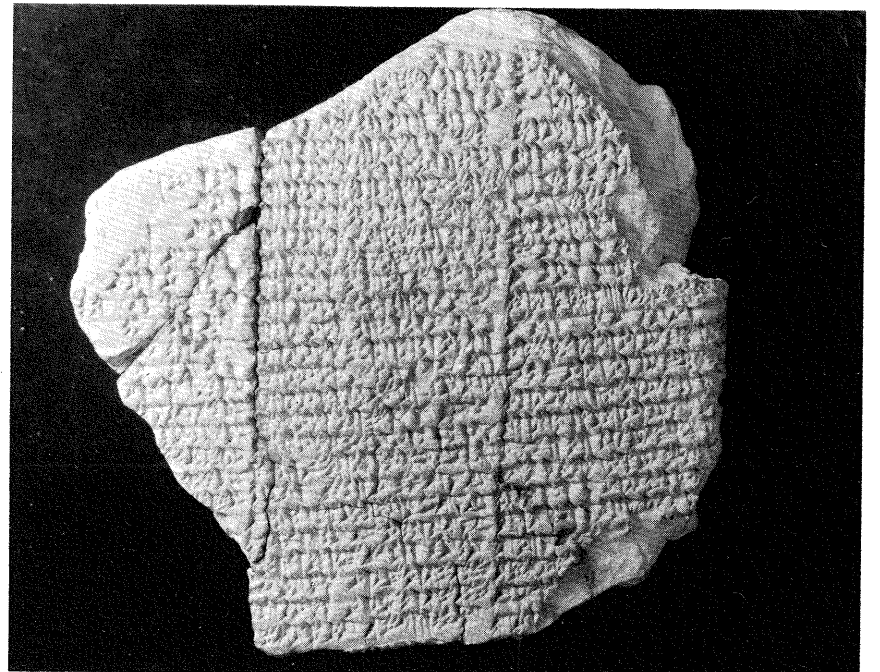
CBS 1532

F

obv.

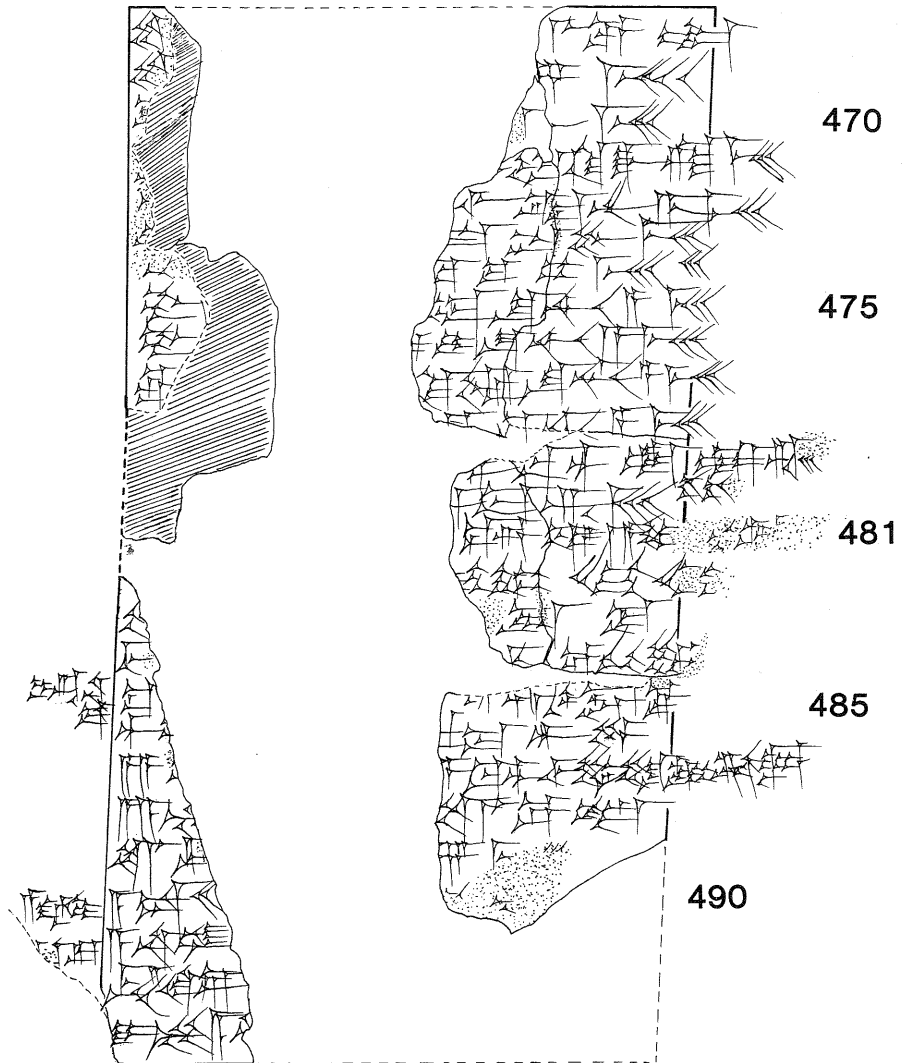


rev.



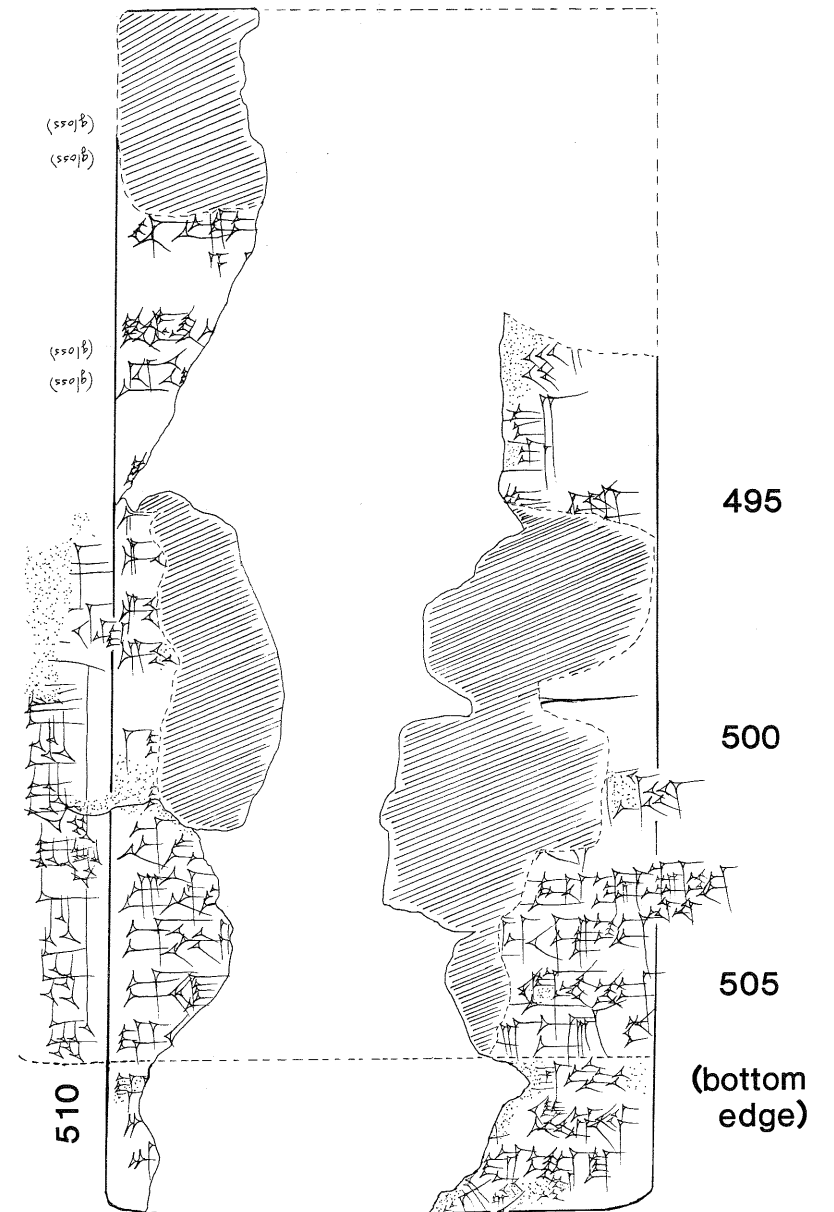
1343[.]3573[.]1376-3575

G
obverse

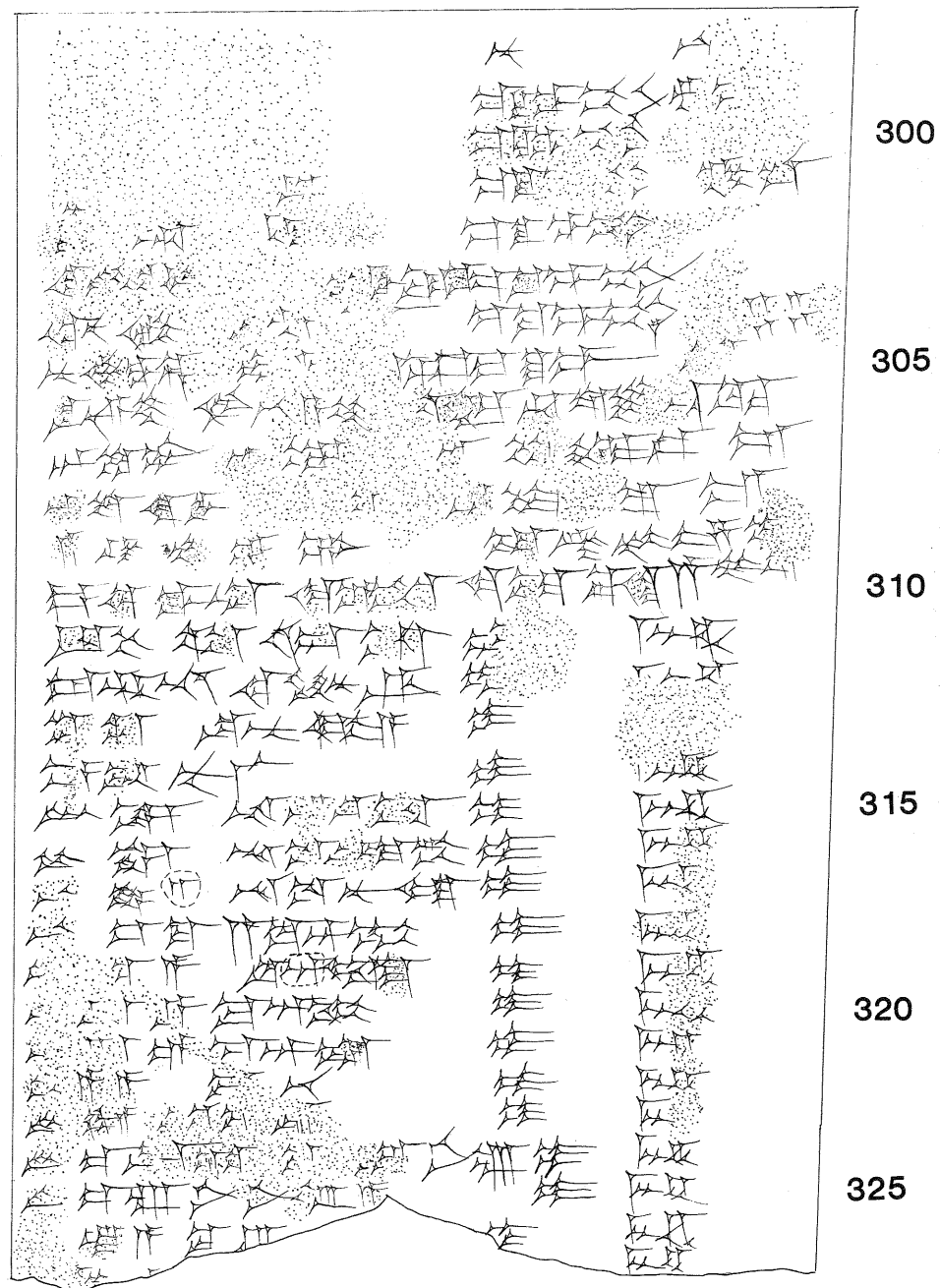


VAT 1343-3573[.]1376-3575

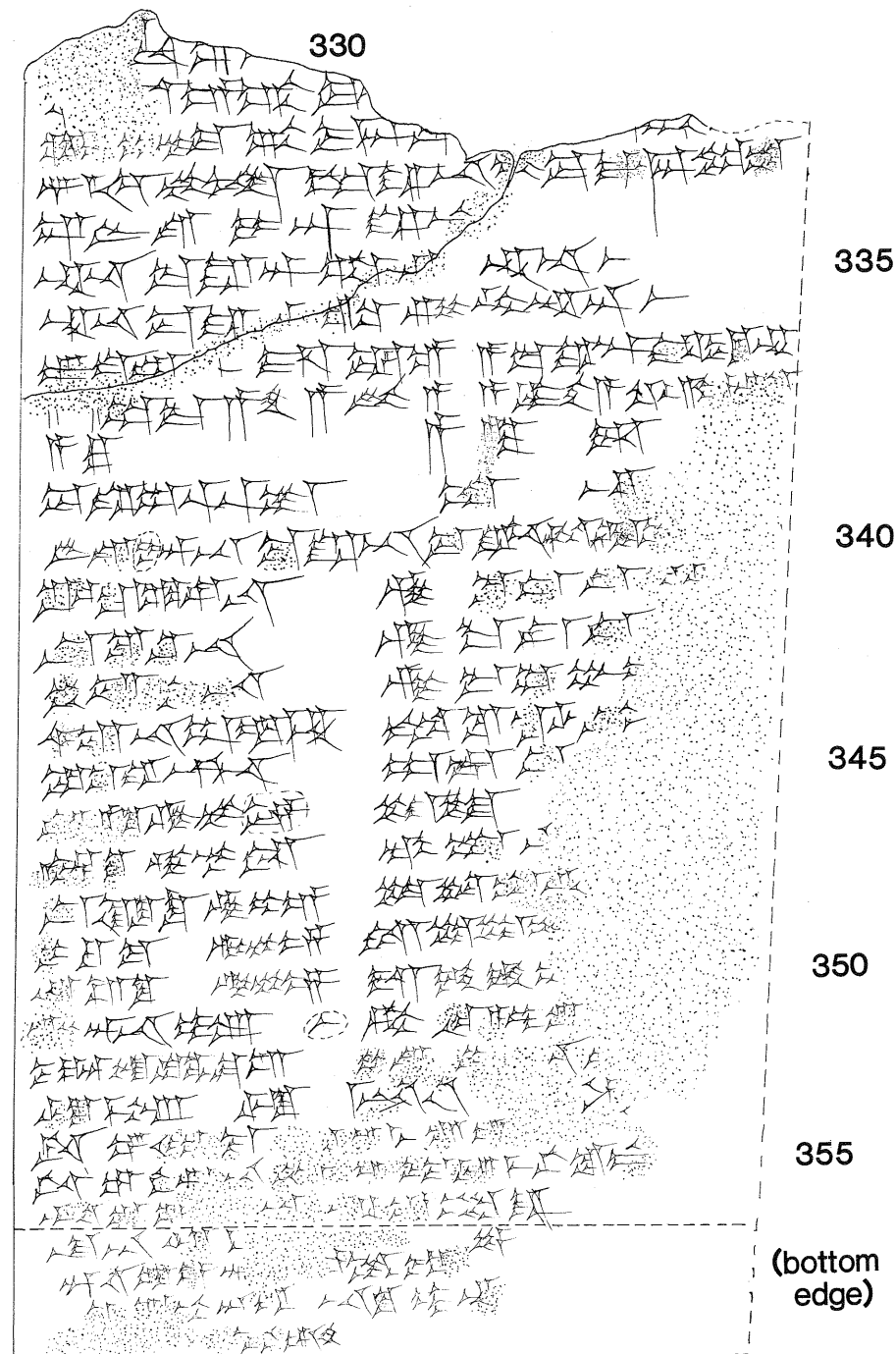
G
reverse



BM 78185

H
obverse

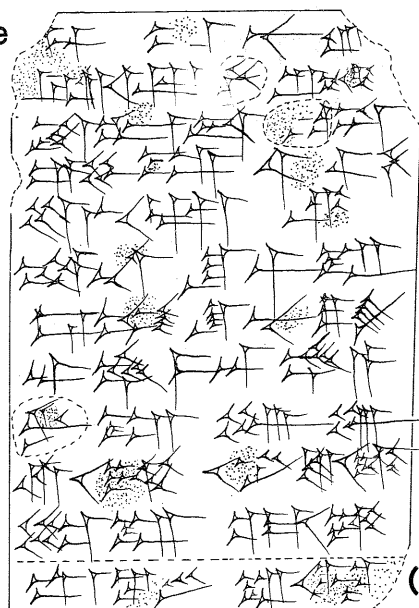
BM 78185

H
reverse

BM 92671

I

obverse

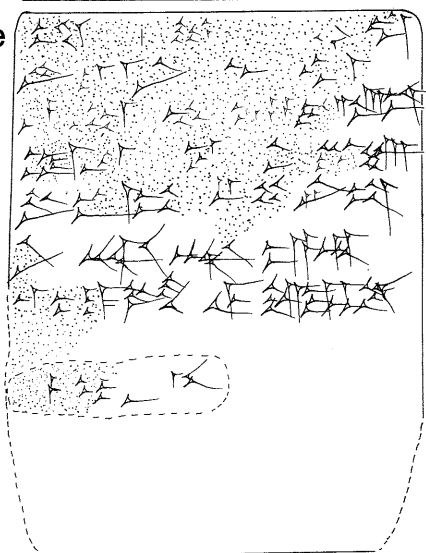


646

650

(bottom edge)

reverse

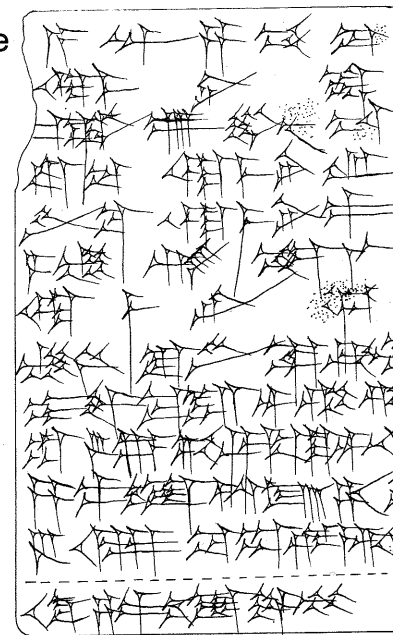


655

BM 78375

J

obverse

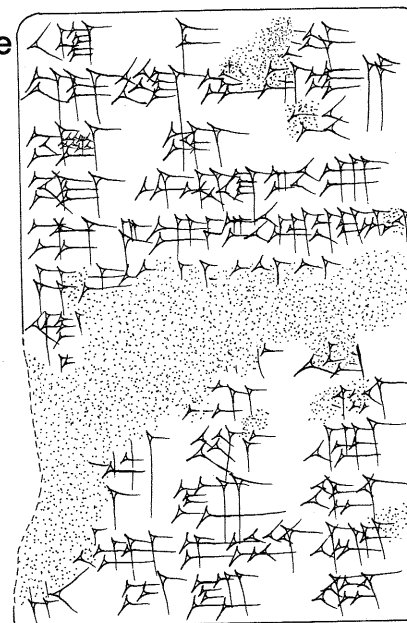


670

675

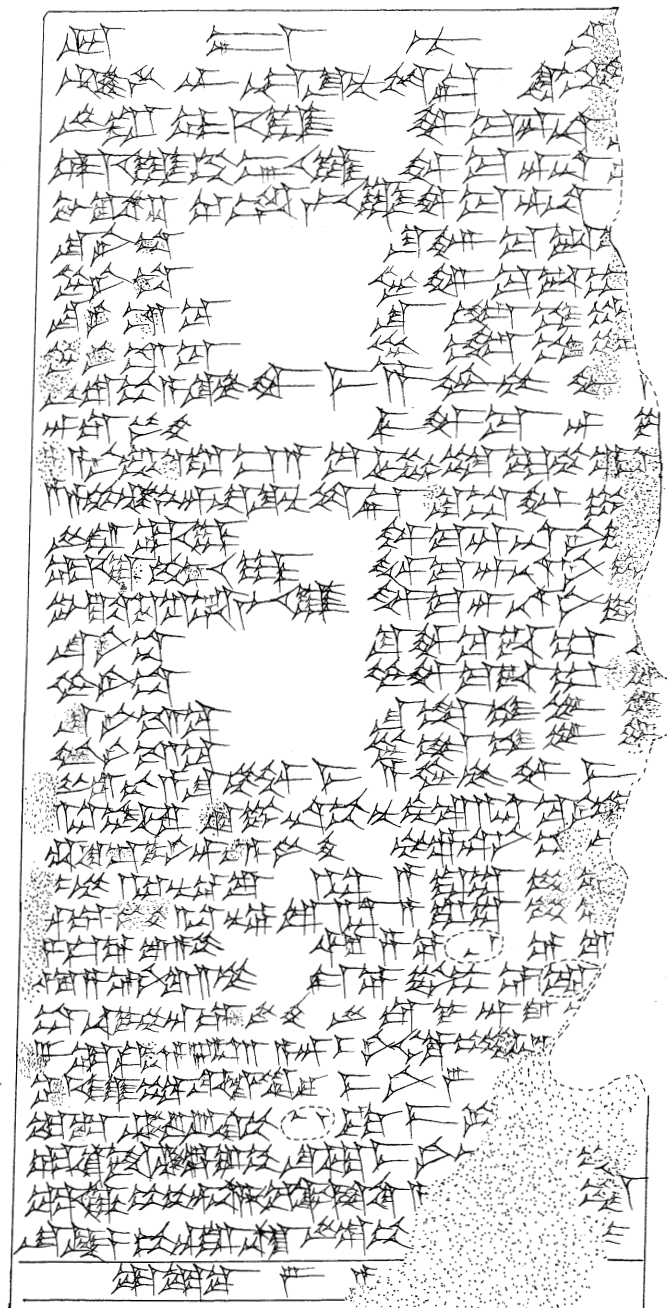
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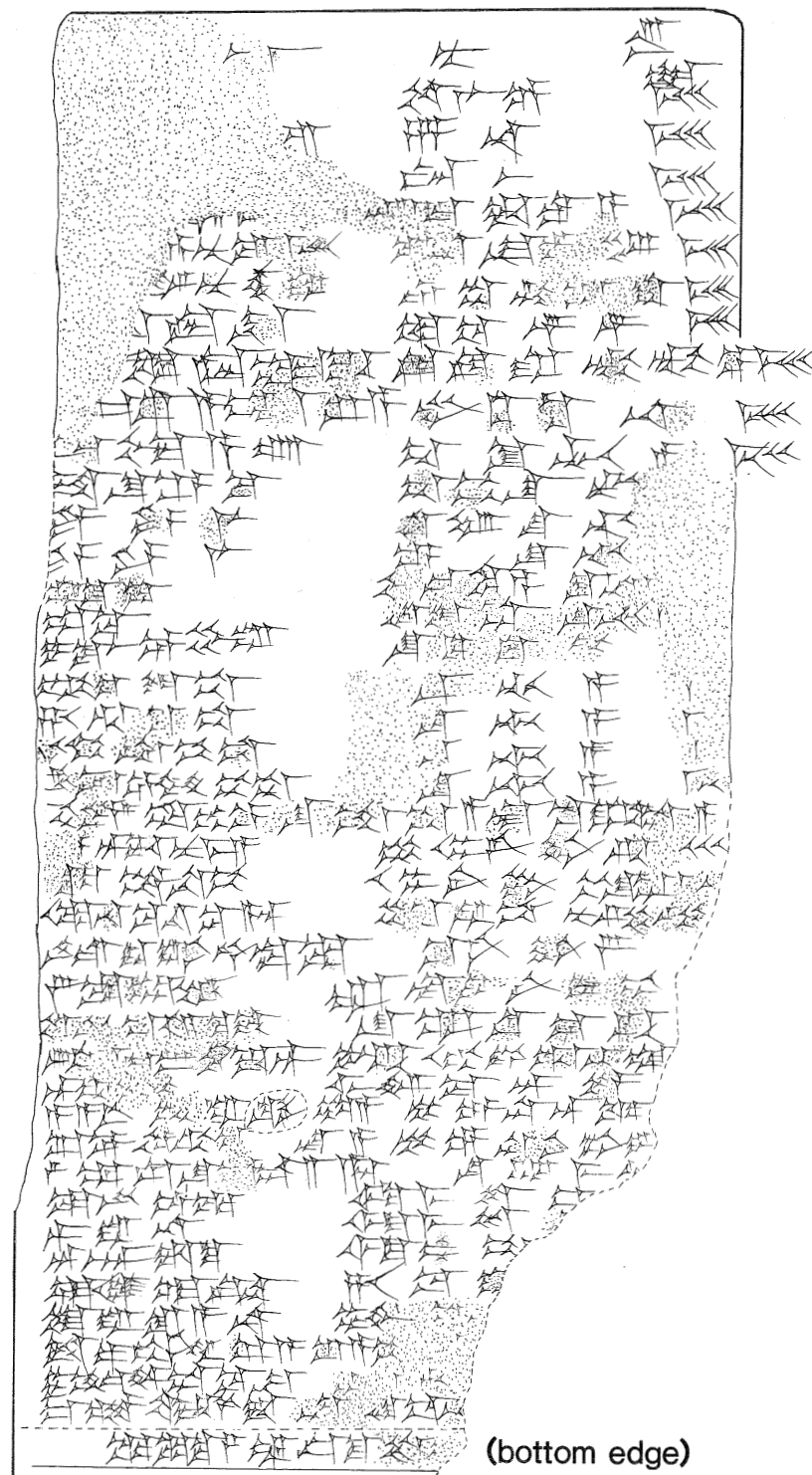


680

obverse



reverse

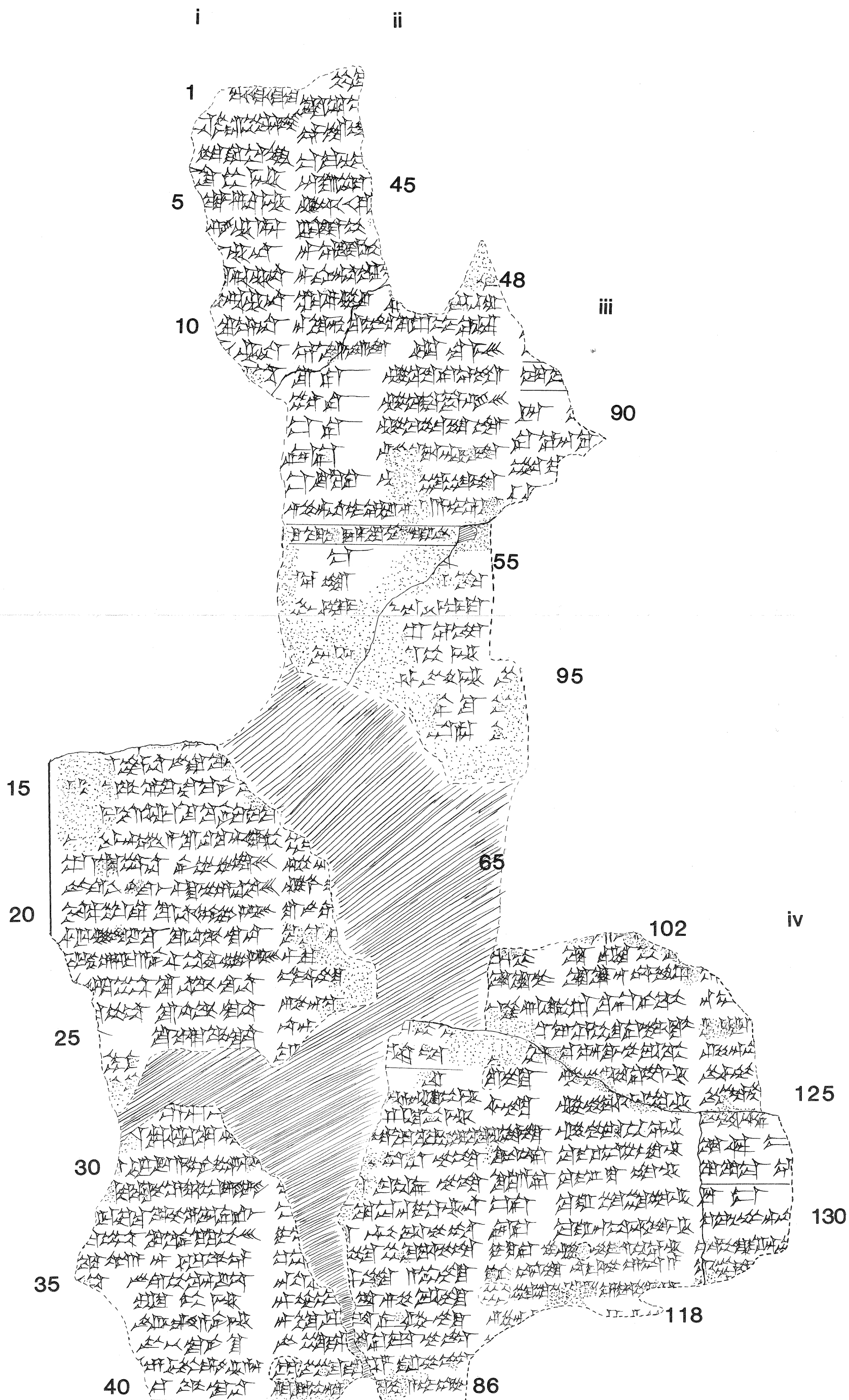


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Ni 623.2320

A

obverse



Ni 623.2320

A

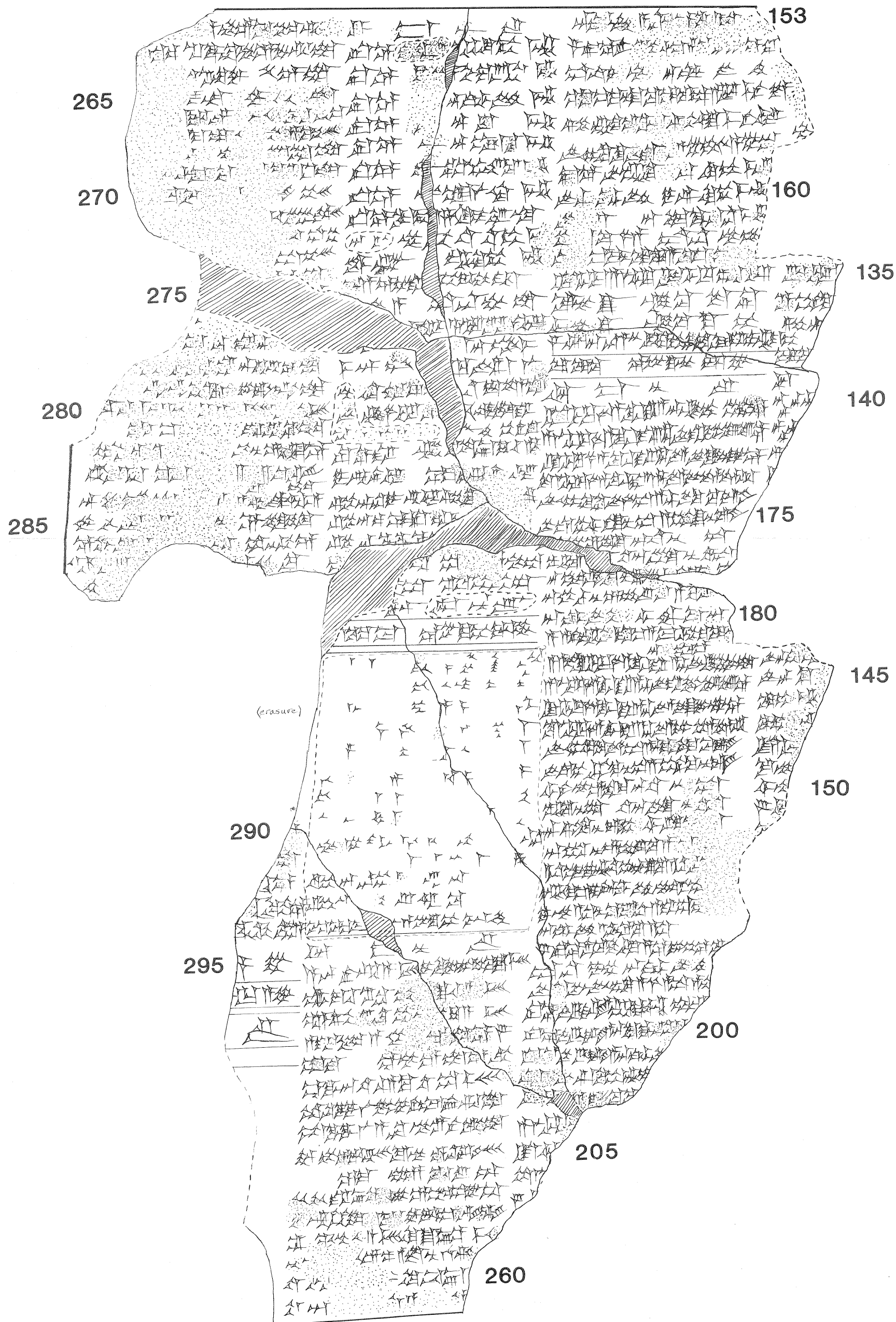
reverse

viii

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vi

v



Ni 631

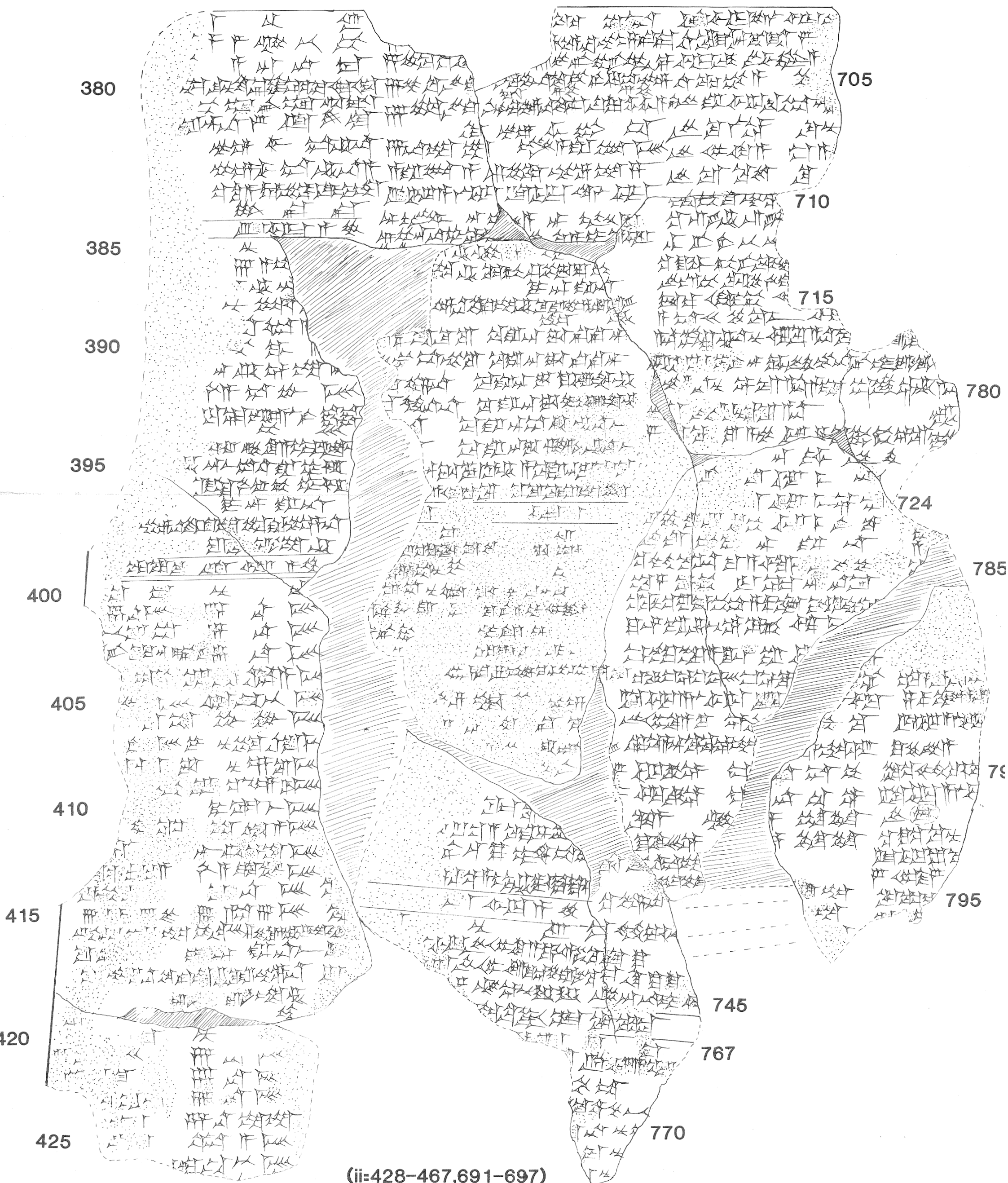
B

obverse

i

ii

iii



(ii=428-467,691-697)

Ni 631

B

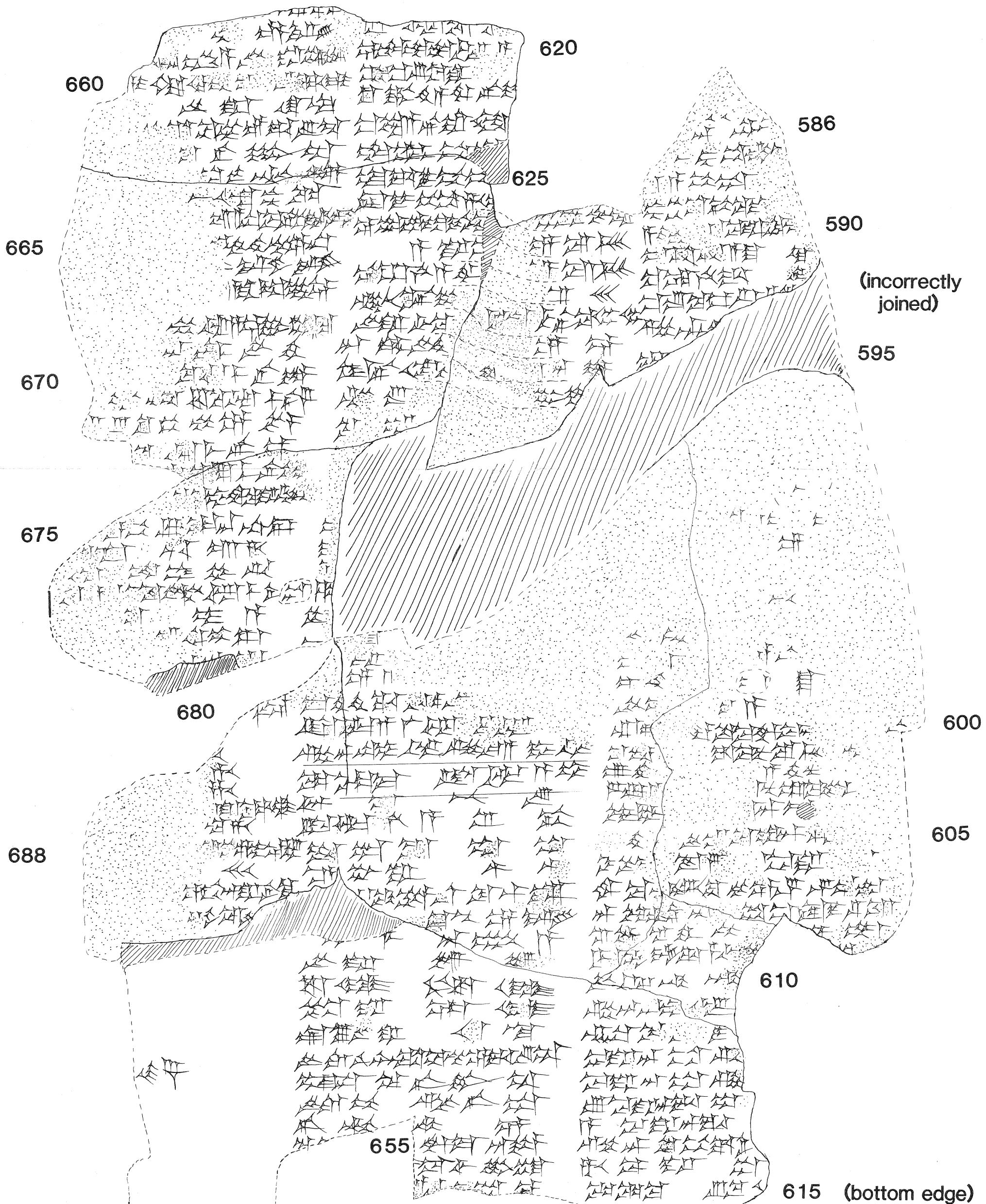
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vi

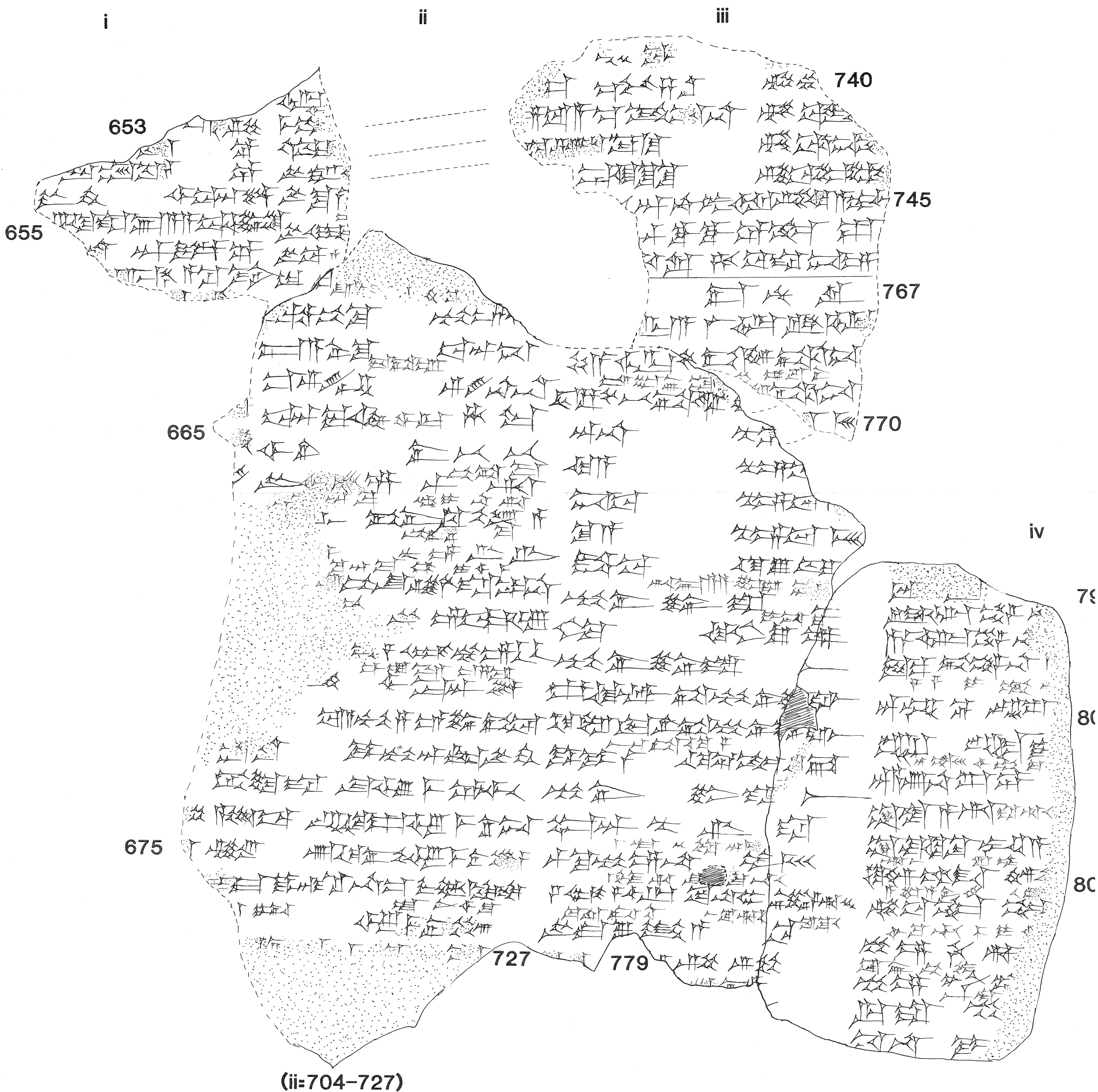
(v)



Ni 2676·2997·4017·4018

C

obverse



2676•2997•4017•4018

C

reverse

vii

857

vi

860

842

v

825

viii

875

847

831

835

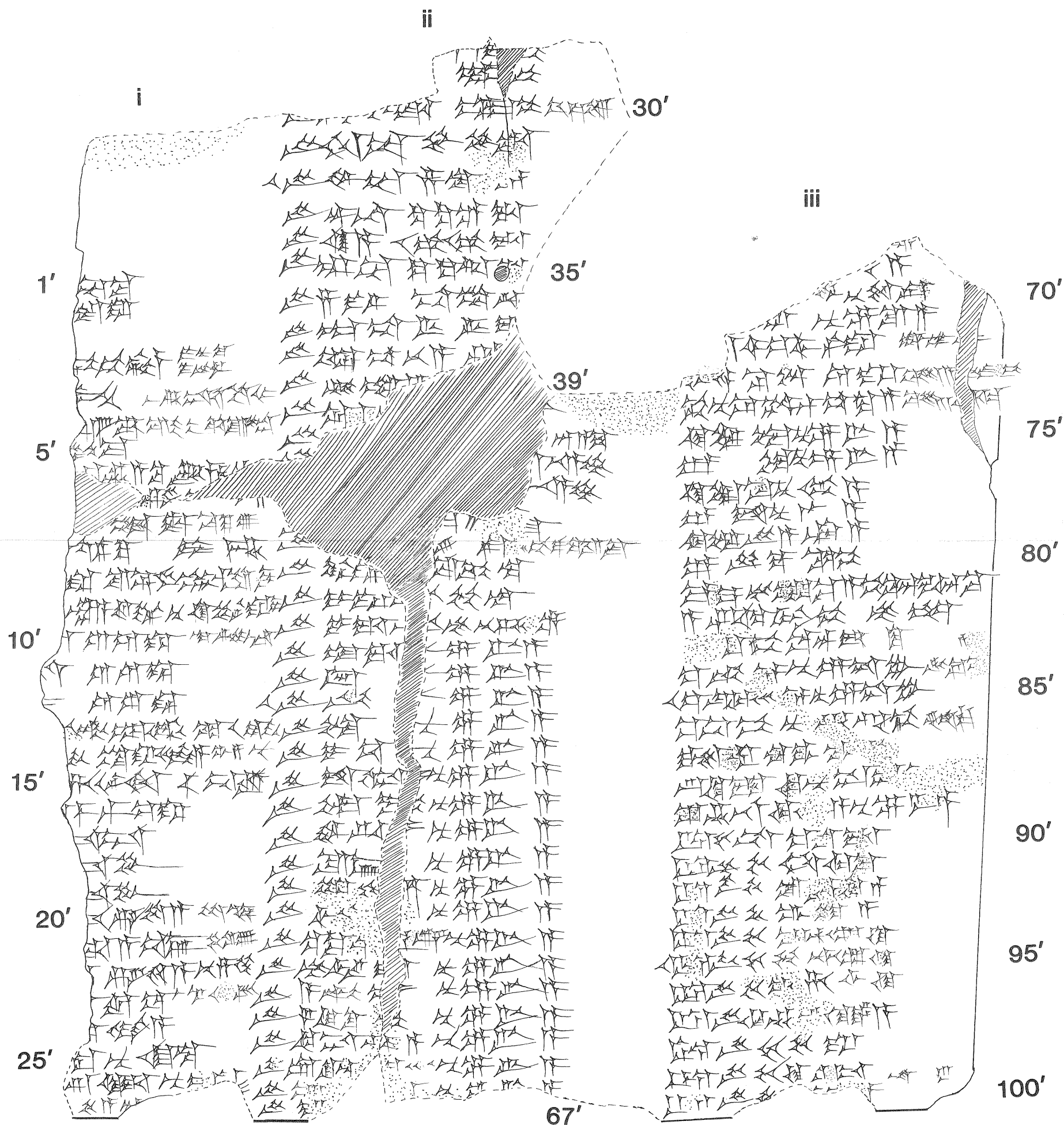
871



Ni 630

D

obverse



630

D

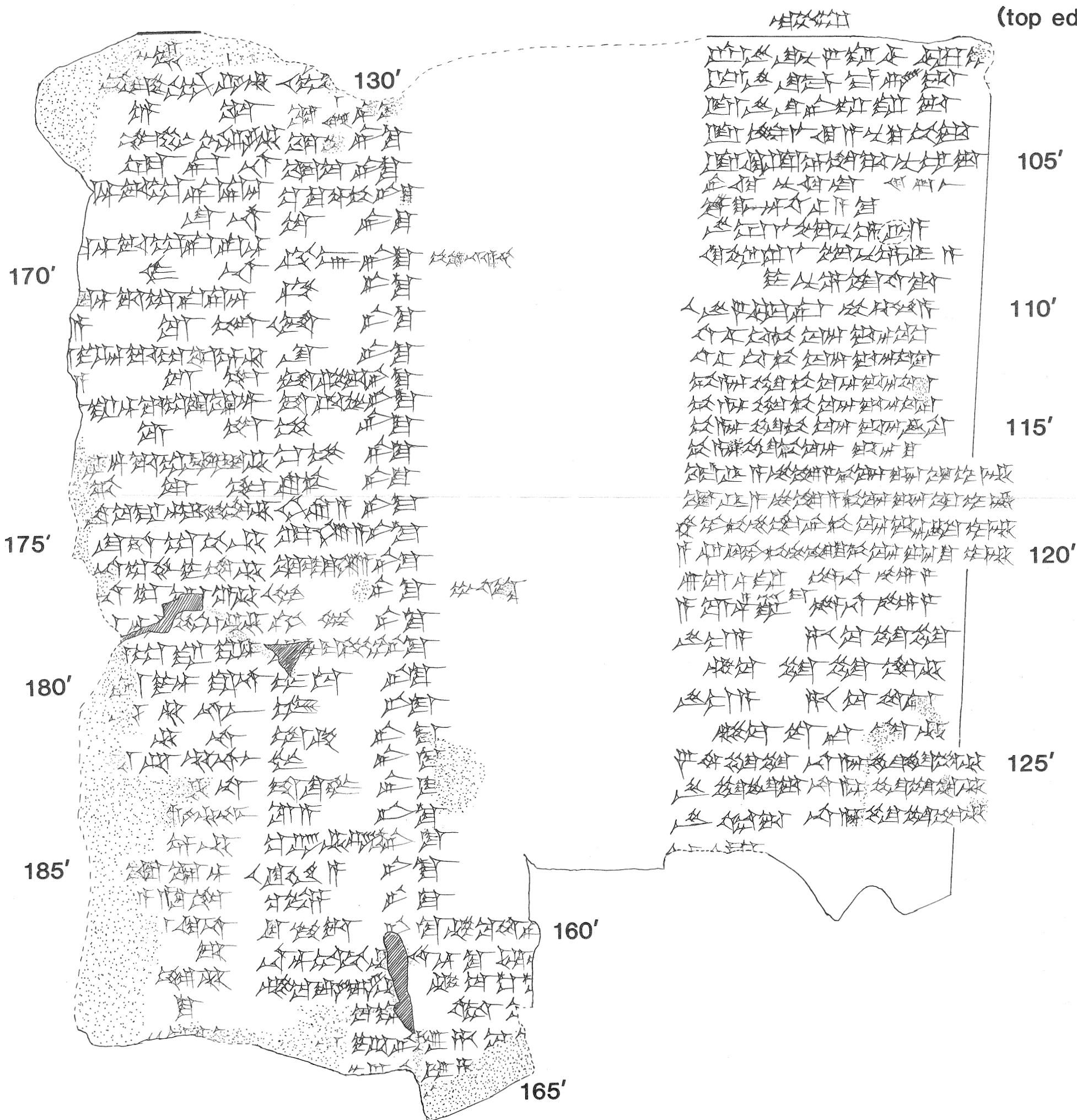
reverse

vi

v

iv

(top edge)



630

D

reverse

vi

v

iv

(top edge)

