

From the *Electronic Babylonian Literature Lab 52-3*

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Abstract The article includes the following notes: 52. “More Fragments of *Ludlul bēl nēmeqi*”; 53. “*Bullussa-rabi’s Hymn to Gula: More of MS b*”.

Keywords Babylonian Literature. Cuneiform. *Ludlul*. *Bullussa-rabi*. Hymn. Wisdom literature.

Summary 52 More Fragments of *Ludlul bēl nēmeqi*. – 53 *Bullussa-rabi’s Hymn to Gula: More of MS b*.

52. “More Fragments of *Ludlul bēl nēmeqi*”, Aino Hättinen

53. “*Bullussa-rabi’s Hymn to Gula: More of MS b*”, Zsombor J. Földi

52 More Fragments of *Ludlul bēl nēmeqi*

This contribution presents editions and copies of seventeen new fragments for *Ludlul* I, II, III and IV, belonging to fifteen distinct, previously known or completely new manuscripts. These new pieces add considerably to the text by confirming previous reconstructions, providing reliable sources for debated readings, and including completely new – albeit fragmentary – lines of the text. The new content is marked with **bold** typeface in the editions below.

Table 1 Overview of the new *Ludlul* fragments

No.	Museum number	Lines in <i>Ludlul</i>	Place of origin	Tablet type	Joins to previously published MSS
1	2024,6004.183	I 15-20	Sippar?	Library	(+?)BM.66345
2	BM.55019	I 15-23	Sippar	School	–
3	K.22794	I 39-42	Nineveh	Library	+K.10503+
4	K.18929	I 44-50	Nineveh	Library?	(+)K.1757+
5	Bab.35834	I 58-62 II 51-5	Babylon	School	–
6	1880,0617.2642	I 93-7	Babylon	Library	(+?)BM.36320+



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No.	Museum number	Lines in <i>Ludlul</i>	Place of origin	Tablet type	Joins to previously published MSS
7	1880,0617.2549(+)BM.43144	II 42-50 II 87-97	Babylon	Library	+BM.38067
8	Rm-IV.729	II 47-50	Babylon	School	–
9	BM.48732(+)BM.49089	III 5-17 III 21-33 III 113-20	Babylon	Library	–
10	1880,1112.2566	III 31-8	Babylon	Library	(+?)BM.39523+(+)BM.55481
11	BM.46826	III 43-57	Babylon	Library	–
12	Rm-IV.776	III 54-9	Babylon	Library	–
13	2024,6004.283	III 84-8	Babylon	Library	–
14	BM.45732	III 100-11	Babylon	Library	–
15	BM.46282	IV a+13-21 IV 23	Babylon	School	–

1. 2024,6004.183 (*Ludlul* I 15-20)

2024,6004.183 is a small fragment with so-called ‘firing-holes’ [fig. 1]. In the case of *Ludlul* I, two such Babylonian MSS are known thus far: Birmingham.1982.A.3115¹ (BabaLB1 in the *eBL* edition)² and BM.66345³ (SipNB2a in the *eBL* edition). Out of these options, an indirect join to BM.66345 seems possible, but it remains conjectural.

Transliteration

- o 1'. [ikkelemmū-ma inessū lamassu u] šēdu^(r^dALAD¹) (l 15)
- o 2'. [ippallas-ma ana ša iskipūšu ilšu i-s]aḥ-ḥur-šú (l 16)
- o 3'. [akṣat ana surri ennettašu k]a-bit-tu₄ (l 17)
- o 4'. [ikkarriṭ-ma zamar-ma itâr] ‘a¹-lit-tuš (l 18)
- o 5'. [iddud-ma rīmāniš ū]-‘gan¹-nu (l 19)
- o 6'. [(u) kī araḥ būri ittanaṣḥara ár-kī]-‘šú¹ (l 20)

2024,6004.183

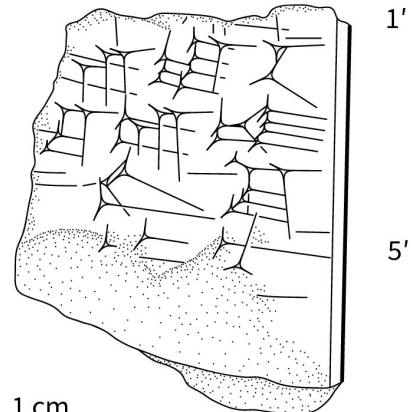


Figure 1
Copy of 2024,6004.183, by A. Hättinen

¹ Horowitz, Lambert 2002, 241.
² Hättinen 2022b.
³ George, Taniguchi 2019, no. 146.

2. BM.55019 (*Ludlul I* 15-23)

BM.55019 is a Late Babylonian school tablet fragment with eight excerpts. On the obverse, § 2 excerpts *Ludlul I* 15-23, and § 3 quotes *Nigdimdimmu*. In the lexical section, only § 7 can be securely identified as *Ura XII*; the rest of the excerpts remain unidentified [fig. 2].

Transliteration

§ 1': literary, unidentified

o 1'. [...] x [x (x x)]

§ 2': *Ludlul I* 15-23

o 2'. [ikkelemmū-ma inessū lamassu] ṛū⁷¹ šēdu(^{rd1}[ALAD])

o 3'. [ippallas-ma ana ša iskipūšu il(DINGIR)-š]ú² ṛ⁷²-saḥ⁷¹-ḥu[r²-šú]

o 4'. [akṣat ana surri en-net-t]a-šú ka-bi[t-ti]

o 5'. [ikkarriṭ-ma zamar-ma itâr a]-lit-[tuš]

o 6'. [iddud-ma ri-m]a²-ṛ⁷¹š⁷¹ ú-gan-n[a]

o 7'. [(u) kī araḥ būri it-t]a-na-as-ṛ⁷¹ha-ru¹ arkī(^{EGIR})-š[ú]

o 8'. [zaqtā niṭâtūšu usaḥḥalā z]u-ṛ⁷¹um¹-ri

o 9'. [pašḥū šindūšu ú-bal-la]-ṛ⁷¹u¹ ṛ⁷¹nam¹-tar

o 10'. [iqabbī-ma gillata uš-r]a-[á]š-^ox\šú^o

§ 3': *Nigdimdimmu*

o 11'. [Dīš ...]-ma² nu-^ox\ul^o-[l]a-a-ti pī(KA)-šú šu-ul-qu

o 12'. [Dīš (amēlu ina dabābīšu) lā šalāta idabbub amēlu šū(B)]i ṛ⁷¹ar-kī ṛ⁷¹ilī(^{DINGIR})-ṛ⁷¹šú¹ ṛ⁷¹iṣ¹-ša-bat

o 13'. [Dīš (amēlu ina dabābīšu) sarrāti idabbub ina kakki(^{EG}IS^{TUKUL}) iddâk(^{GAZ})

o 14'. [Dīš (amēlu ina dabābīšu) parāti idabbub ina kakki(^{EG}IS^{TUKUL}) iddâk(^{GAZ})

o 15'. [Dīš (amēlu ina dabābīšu) kimāti idabbub balāṭa(TI.L)A²] ur-rak

o 16'. [Dīš (amēlu ina dabābīšu) ūtabbak išarru iballaṭ M]u.ṛ⁷¹[KAM]

(one or two lines broken)

(end of obverse)

§ 4': unidentified

r 1'. [...] ṛ⁷¹a⁷¹ [x (x x)]

§ 5': lexical, unidentified

r 2'. [...] ṛ⁷¹ú¹

r 3'. [...] g]e²-en-ṛ⁷¹nu-ú¹

r 4'. [...] n]u-ṛ⁷¹um¹

§ 6': lexical, compare *Diri III* 62-6

r 5'. [...] neš⁷¹]-mu-ṛ⁷¹ú¹

r 6'. [...] ḥa⁷¹]-si-ṛ⁷¹su¹

r 7'. [...] neš⁷¹]-mu-ú

r 8'. [...] ḥa⁷¹]-ṛ⁷¹si¹-su-ṛ⁷¹um¹-ma

§ 7': *Ura XII*, Seg. 1: 114-16

r 9'. [šem^{še-em.zabar}₄ ḥal]-ḥal-la-tu₄

r 10'. [meze^{me-zé.zabar}₆ ma]-an-zu-ú

r 11'. [liliz^{li-li-š.zabar}₁₁ li]-li-su

§ 8': lexical, unidentified

r 12'. [...] si²-[l]i-²tu₄

r 13'. [...] s]e-ṛ⁷¹ke¹-ru šá mē(A^{meš}) : pa-šá-ḥu

r 14'. [...] ṛ⁷¹šú⁷¹ : e-de-pu

r 15'. [...] x x x

r 16'. [...] x

Notes

o 6' The traces in this line suggest [... *ri-m*]a-kiš instead of *ri-ma-niš*_x(MU) or *ri-ma-niš*(GIŠ) that are attested in other MSS. Thus, either the sign kiš is used here incorrectly, or it should have the otherwise unattested phonetic value /niš/.

o 11'-16' These lines duplicate BM.47462 o 20'-6' (eBL transliteration).

r 9'-11' The reconstruction is based on the DCCLT-edition of *Ura 12*, Seg. 1: 114-16 (access the website of the *Digital Corpus of Cuneiform Lexical Texts* at <https://oracc.museum.upenn.edu/dcclt/Q000087>). This section duplicates SpTU 3 111, o iii 9-11 where these three lines form a distinct section, separated from the previous and following lines by single rulings.

r 12'-13' Although *sekēru ša mē* is attested in various lexical texts (see CAD S, 210b s.v. “*sekēru*” lex.), no direct parallels for this excerpt can be found. Note that the verbs *sekēru* ‘to shut off, block up’ and *edēpu* ‘to blow (away)’ are given (as antonyms?) in the omen fragment Sm.962 o 10': [...] ? *se-ke-ru e-de-pu šá-niš e-le-pu bu-uq-qú²-ru* (eBL transliteration).

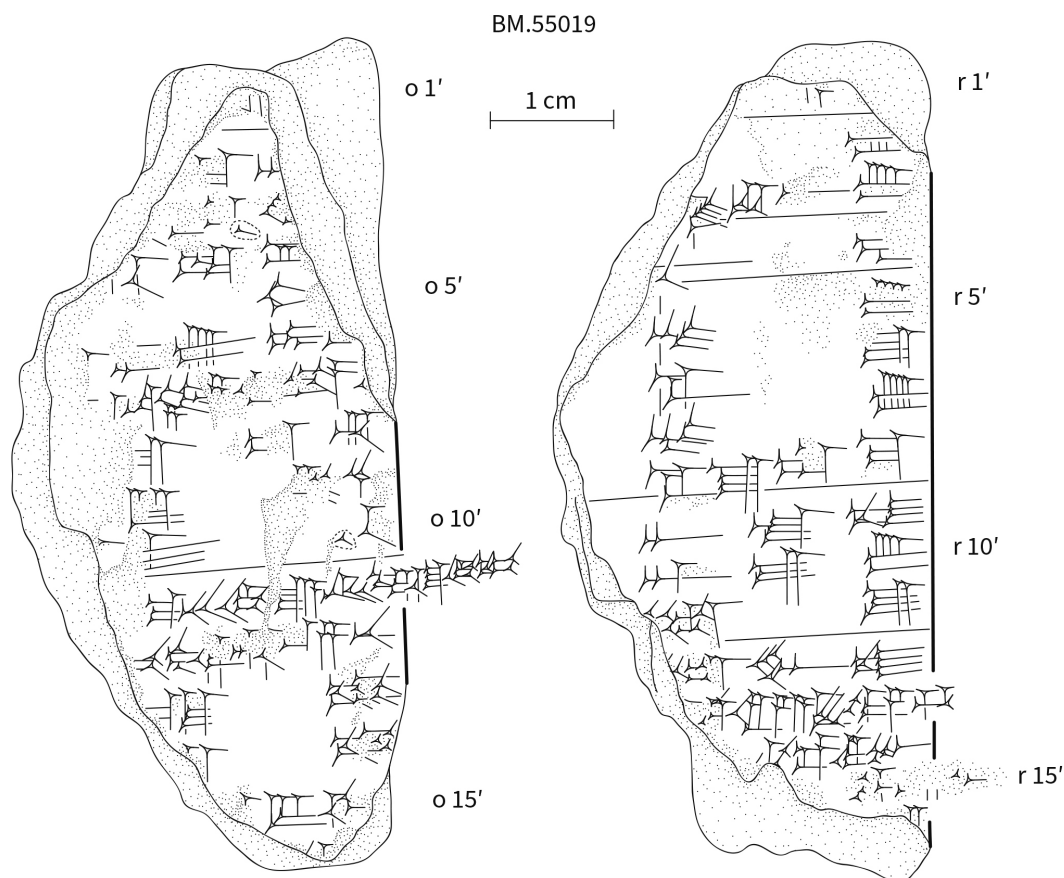


Figure 2 Copy of BM.55019, by A. Hättinen

3. (K.10503+K.22794 (*Ludlul* I 39-42)

Judging from the ‘firing-holes’ that form a distinctive shape, the small fragment K.22794 joins K.10503+Sm.2139 [fig. 3]. Note that there was only one set of *Ludlul* tablets with ‘firing-holes’ in Ashurbanipal’s library in Nineveh.⁴

⁴ Hättinen 2024.

Transliteration

- o 1'. [lušalmid-ma nišī qit-ru]-¹ba¹ g[a-mal-šin] (l 39)
o 2'. [ḥissassu damiqtu lem]-¹na¹ lit-[bal] (l 40)
o 3'. [ištu ūm bēlu] ¹i¹-nu-na-[an-ni] (l 41)
o 4'. [u qarrādu marduk is-bu-s]u itti(κ[i]-ia?) (l 42)

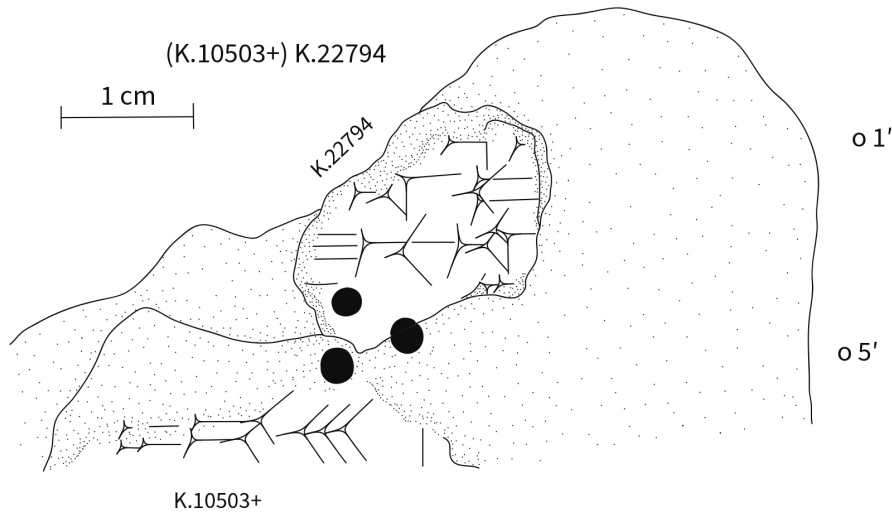


Figure 3
Copy of (K.10503+)
K.22794, by A.
Hättinen

4. K.18929 (*Ludlul* I 44-50)

This Nineveh fragment, written in a distinctive script, indirectly joins to K.1757+ [fig. 4]. The fragment K.17700⁵ may also belong to the same MS, but that indirect join remains uncertain.⁶

Transliteration

- o 1'. [ipparku ^di]š⁷-¹tar⁷¹ [ibēš aḥīta] (l 44)
o 2'. [islit šēd dum]-¹qī¹ [ša idiya] (l 45)
o 3'. [iprud la-mas-s]i-¹ma¹ 'šá¹-na[m-ma iše'e] (l 46)
o 4'. [inneṭir bal]-¹tī¹ ¹du¹-u-t[i⁷ ūtammil] (l 47)
o 5'. [simtī] ¹ip¹-pa-¹ri¹-is t[a-ra-ni išḥiṭ] (l 48)
o 6'. [iš-šak-n]a-¹nim-ma¹ i-¹da¹-[a-ti piritti] (l 49)
o 7'. [uštēši bitu'a] ¹ana⁷¹ ka-m[a-a-ti arpud] (l 50)

Notes

o 7' The single vertical wedge before *ka* is clear on the fragment. It is interpreted here to represent a textual variant with the preposition *ana*; note however that the idiom *kamāti rapādu* should not include it (see CAD R, 147-9 s.v. “rapādu”).

⁵ Hättinen 2022a, 139-40.

⁶ For proposed sets of *Ludlul* tablets in the royal tablet collection in Nineveh, see Hättinen 2024.

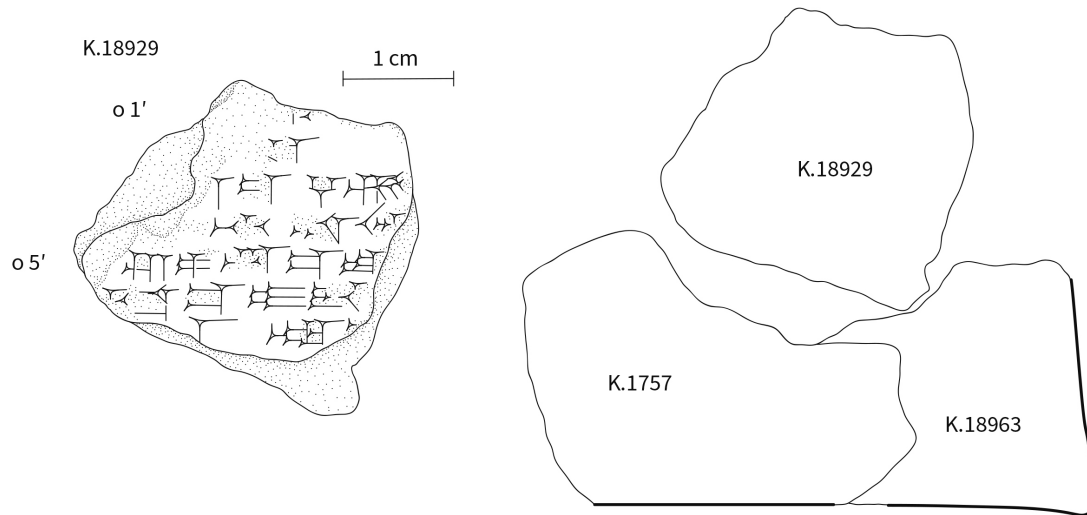


Figure 4 Copy of K.18929 and a join sketch of K.1757+(+)K.18929, by A. Hättinen

5. Bab.35834 = PhBab 1497-8 (*Ludlul* I 58-62, II 51-5)

Bab.35834 is a Neo-Babylonian school tablet from the archive/library N10 from Babylon, found at Merkes in Koldewey's excavations in May 1908.⁷ Only excavation photographs of the tablet are available (PhBab 1497-8), which is the reason for not presenting a copy of the tablet here.⁸ A copy of the lexical sections §§ 9-10, based on the excavation photo, has been published by L. Matouš.⁹ The full extent of this school tablet is preserved, with 30 lines on both the obverse and the reverse. Comprised of two joining fragments, there are parts missing in the section where the tablet had broken. Moreover, the obverse is extensively either damaged or covered in dirt. Out of the six excerpts of literary texts on the obverse, four cite major works of literature: *Enūma eliš* VI 61-5 (§ 1), *Aluzinnu* 96-100 (§ 2), and *Ludlul* I 58-62 & II 51-5 (§§ 5-6). While § 4 excerpts a prayer or hymn to a goddess (parallel to Rm-285//), § 3 remains unidentified. On the reverse, § 7 seems to include a list of shrine names, whereas no parallels can be found for § 8. The lexical sections excerpt *Ura* III 26-37 (§ 9) and *Ura* IV 20-7 (§ 10).¹⁰ The concluding section (§ 11) contains multiplications of the numbers 1, 5 and 8. See the transliteration of the other sections on the *eBL*.

Transliteration

§ 5: *Ludlul* I 58-62

- o 21. ¹*paḥ*¹-[*ru-ma ramānšunu ú-šá-aḥ-ḥa*]-¹*zu*¹ *nu-ul-la-tú*[?] (I 58)
o 22. [*šumma ištēn-ma na-pi*]*š*-¹*ta-šú*¹ ¹*ú*¹-*šat-bak* (I 59)
o 23. [*iqabbi šá-nu*]-¹*ú*¹ ¹*ú*¹-*šat-bi ter-tu*^š (I 60)
o 24. [*ša kīma šalši qip-ti*]*a-šú* [*a*]-*ta-am-muḥ* (I 61)
o 25. [*errub bītuššu re-b*]*u-ú i-ta-mi* (I 62)

§ 6: *Ludlul* II 51-5

- o 26. [*im-ḥu*]*l-lu i*^š-¹*tu*¹ *i-i*^š*id*¹ *šamê*(AN-e) *i-zi-qu*[?] (II 51)
o 27. ¹*i*^š-¹*tu*¹ ¹*i-rat*¹ *eršet*¹(¹*ki*¹) *i-ši-ḥu di-i* (II 52)

⁷ See Pedersén 2005, 198-202: N10, no. 170.

⁸ For the disappeared objects from the Babylon excavation, see Pedersén 2005, 6-7.

⁹ Matouš 1933, no. 63.

¹⁰ See Landsberger 1957, 94-6 and 152, respectively.

- o 28. 'š^ul-ú-í^lu^l lem-nu 'it^l-ta-ša-a ap-su-uš-šú (II 53)
o 29. ú-tuk-ku la ne-'ú ú-ša-a iš-tu é-kur (II 54)
o 30. 'la^l-maš-ti 'ur^l-du iš-tu qé-reb šadī(KUR-i) (II 55)
(end of obverse)

Notes

o 24 The spelling *a-ta-am-muḥ* for *atammaḥ* shows vowel indifference in CVC signs, attested from the Neo-Assyrian period onward.¹¹ This suggests that the partially preserved verbal form in BM.32208+ i 14' (BabLB1) should also be understood as [*a-ta*]m-muḥ (cf. the reconstructed variant [*lu-u*]t-muḥ).¹²

6. 1880,0617.2642 (*Ludlul* I 93-7)

The script in this small fragment suggests that it may be an indirect join to BM.36320+.¹³ Since both pieces were unavailable for collation in March 2024, this suggestion remains tentative [fig. 5].

Transliteration

- r 1'. ana 'qa^l-a-a[b damiqtīya petāssu ḥaštu] (I 93)
r 2'. mu-ta-mu [ṭapiltīya šakin ana rēši] (I 94)
r 3'. da-bi-ba [nullātīya ilu rēšūšu] (I 95)
r 4'. ana 'šá^l 'iq^l-b[u-u aḥulap ḥamussu mūtu] (I 96)
r 5'. ana [ša lā kâšim-ma iteme balāssu šēduš] (I 97)

1880,0617.2642

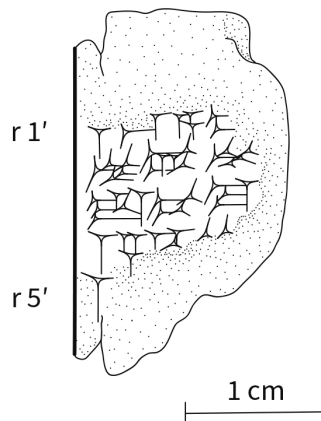


Figure 5
Copy of 1880,0617.2642, by A. Hättinen

7. 1880,0617.2549+BM.38067(+)BM.43144 (*Ludlul* II 42-50, 87-97)

1880,0617.2549 joins BM.38067, a Neo-Babylonian MS of *Ludlul* II.¹⁴ The joining new fragment solves the debate on the restoration of verb in II 48 and provides a clear attestation of *iqūpa* in II 49 (see also

¹¹ See Streck 2001, 81-2.

¹² In Hättinen 2022a.

¹³ Fincke 2021.

¹⁴ Published in Oshima 2014, pl. VIII and George, Taniguchi 2019, no. 152.

the edition of Rm-IV.729 below). It seems likely that the Neo-Babylonian fragment BM.43144 belongs to the same tablet as BM.38067+1880,0617.2549 [fig. 6].

Transliteration

(BM.38067+1880,0617.2549 (<i>Ludlul</i> II 42-50)	
o 12'. [ina pīt purīdi ú]- ¹ šar ¹ -ra-pu lal-la-riš	(II 42)
o 13'. [kī petē u ka-t]a-mu [t]è-em-ši-na šīt-ni	(II 43)
o 14'. [immušā-ma] im-ma-a šā-lam-tīš	(II 44)
o 15'. [išebbā-ma i-š]ā-an-na- ¹ na ¹ i-la-ši-i[n]	(II 45)
o 16'. [ina ṭābi i]-tam-ma-a ¹ e ¹ -la-a šā-ma-m[i]	(II 46)
o 17'. [ūtaššašā-ma i-dab]-bu-bu a- ¹ ra ¹ -du ¹ er ¹ -[ka]l- ¹ [a]	(II 47)
o 18'. [ana an-na]- ¹ a ¹ uš-ta- ¹ di ¹ -ru ¹ qé ¹ -r[eb-ši-na lā altamda]	(II 48)
o 19'. [(u) yāti šu-nu-ḥ]u i- qu-pu [meḥū]	(II 49)
o 20'. [muršu munnišu eliya(u)gu- ¹ ia ¹] [innešra]	(II 50)

BM.43144 (<i>Ludlul</i> II 87-97)	
r 1'. [arkat] b[u-bu-ti ² katim ur'udī]	(II 87)
r 2'. [āš-na-a]n šu[m-ma daddariš ala"ut]	(II 88)
r 3'. [¹ šir]aš nap-ša[t nišī eliya imtarša]	(II 89)
r 4'. [ap-pu]-na-ma i- ¹ te ¹ -[ri-ik silītu]	(II 90)
r 5'. [ina lā m]a-ka- ¹ le ¹ -[e zīmū'a ittakrū]	(II 91)
r 6'. [ši-ri-i]š iš-taḥ-[ḥa dāmī izzūba]	(II 92)
r 7'. [e-še-e]n- ¹ ti ¹ us- ¹ su ¹ -[qat ₆ arimat maškī]	(II 93)
r 8'. [šer'anū'a] nu-up- ¹ pu ¹ -ḥ[u urīqta maḥšāku]	(II 94)
r 9'. [āḥuz] erša([GŠ.Ń]Ā) me-se-r[i mūšē tănēḥu]	(II 95)
r 10'. [ana ki-šuk-k]i-i[a itūra bītu]	(II 96)
r 11'. [illurti] širi([Uz]u ¹ meš ¹)- ¹ ia ¹ [nadā idāya]	(II 97)

Notes

o 18' The preserved signs in 1880,0617.2549 confirm that the verb in *Ludlul* II 48 is *uštādir* (from *šutāduru* 'to become harassed, worried'; see CAD A/2, 105b s.v. "adāru" A 6). The same verb is used in *Ludlul* II 40: *surriš uštādir zamar uḥtabbar* "For a moment one is downcast, in an instant full of cheer" (transl. B.R. Foster). The resulting translation for II 48 is 'I've become worried about these things, but I have made no sense of them'. Note that Lambert's translation of the incomplete verbal form *uš-ta-x* was very close to this ("I am *appalled* at these things; I do not understand their significance").¹⁵ In the beginning of the line, the plural pronoun *annāti* attested in other MSS seems to be replaced with a form in the singular, *annā* (see also Rm-IV.729 o 3' below).

o 19' The clearly preserved sign *qu* in this fragment allows the re-evaluation of the traces in the other two MSS preserving the verbal form in question. This results in *i-qu¹-pa* in STT 1 33, 49 (HuzNA1) and *i-qu-pa¹* in K.8396 o 6' (NinNA2b). Compare the previously proposed *i-ri¹-i[d-d]i*,¹⁶ *i-ri¹-id¹-di*,¹⁷ *i-red¹-di*,¹⁸ *i-n[a-s]ak*,¹⁹ and *i-re²-di²* (STT 1 33, 49) / *i²-rad²-[d]i²* (K.8396 o 6').²⁰ The verb *qāpu* 'to buckle, to cave in' is usually attested in relation to buildings, but it can also be used to describe a demonic attack; see CAD Q, 98 s.v. "qāpu" B lex. with reference to CT 16, 27: 4 f. = *Udughul* 8, 3: a-lá

¹⁵ Lambert 1960, 41. For the other previous suggestions on how to interpret the then incompletely preserved verbal form, see the note on II 48 in Hättinen 2022a and the discussions in Oshima 2014, 249; Lenzi 2023, 123.

¹⁶ Lambert, Gurney 1954, 84.

¹⁷ Lambert 1960, 40.

¹⁸ Annus, Lenzi 2010, 20.

¹⁹ Oshima 2014, 403.

²⁰ Hättinen 2022b.

ḥul é-gar₈ diri-ga-gin, lú-ra in-gu[l]-u₈-a ḥé-me-en | MIN šá ki-ma i-ga-ri i-qup-pu-ma UGU
L[ú in-n]a-ba-tu at-ta₅ "(Sum.) whether you are the evil *alû*-demon who collapses upon the man like a
buckling wall | (Akk.) whether you are the evil *alû*-demon who buckles like a wall and collapses upon
the man".²¹ Thus, after revision, *Ludlul* II 49 is: (u³) *yâti šûnu[h]a iqûpa meḥû* 'But as for me, in despair,
a whirlwind fell down on me'.

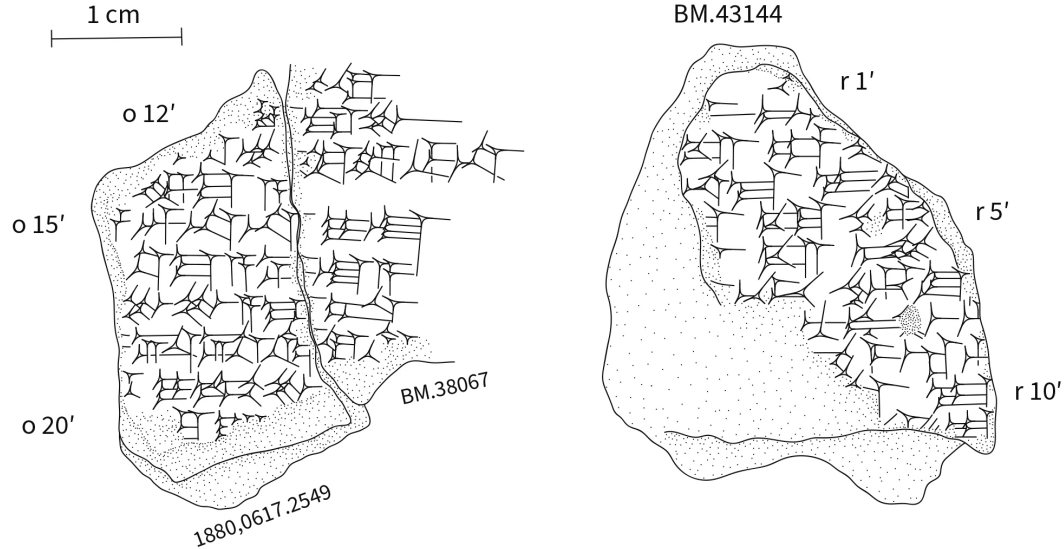


Figure 6 Copy of 1880,0617.2549+BM.38067(+BM.43144, by A. Hättinen

8. Rm-IV.729 (*Ludlul* II 47-50)

Rm-IV.729 is a fragment of a Neo-Babylonian school tablet whose § 2' excerpts *Ludlul* II 47-50. Like 1880,0617.2549+, edited above, this small fragment restores the problematic verb in *Ludlul* II 49 [fig. 7].

Transliteration

§ 1': unidentified

o 1'. [x x x (x x x)] 'sar²¹ x [x x x x (x x x)]

§ 2': *Ludlul* II 47-50

o 2'. [ūtaššašā-ma i-dab-bu-b]u a-ra-d[u erkalla] (II 47)

o 3'. [ana an-na]-'a¹ uš-ta-[di-ru qerebšina lā altamda] (II 48)

o 4'. [(u³) yâti šûnuḥa] i-qu-p[u meḥû] (II 49)

o 5'. [muršu munnišu elī(uḡ)u]-'ia¹ i[n-né-eš-ra] (II 50)

Notes

o 3'-4' See the notes on 1880,0617.2549+ o 18' and 19' above.

²¹ My translation after Geller 2016, 288-9.

Rm-IV.729

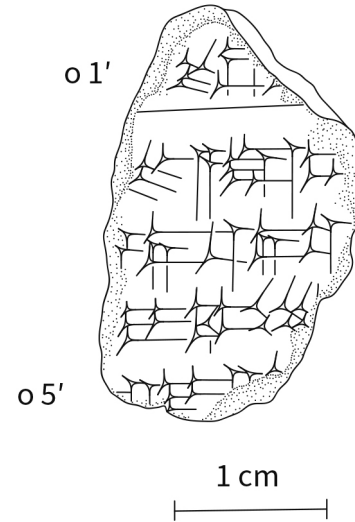


Figure 7
Copy of Rm-IV.729, by A. Hättinen

9. BM.48732(+)BM.49089 (*Ludlul* III 5-17, 21-33, 113-20)

The fragments BM.48732(+)BM.49089 belong to a Neo-Babylonian library tablet, and although small, they reveal information essential for the reconstruction of the poorly known section at the end of *Ludlul* III and the beginning of *Ludlul* IV. With BM.48732, the incipit of *Ludlul* IV can now be established. Moreover, that fragment also contains the endings for the previously completely unknown lines *Ludlul* III 113-20 [fig. 8].

Transliteration

(BM.48732)

o 1'. [dannu muršu kabtu ramānī lā x (x)] x	(III 5)
o 2'. [ērūtī mašâku ušarpadū šal-lu]- ti ¹	(III 6)
o 3'. [urra u mūša ištēniš a(n)-na-šâ]- ri	(III 7)
o 4'. [šuttu munattu malmališ šum-ru-ša ⁷]- nu	(III 8)
o 5'. [ištānu eṭlu atar ši-kit]-tu ₄	(III 9)
o 6'. [mināti šurruḥ lubušta ud-du]- uq ¹	(III 10)
o 7'. [aššu ina munatti idûšu gatta zu-uq-qu]-ur	(III 11)
o 8'. [melammī ḫalip labiš pu-ul-ḫa-a]-ti	(III 12)
o 9'. [irubam-ma ittaziz elī(uḡu)]-ia	(III 13)
o 10'. [āmursū-ma iḫḫamû šīrû(uzu)-ú]-a	(III 14)
o 11'. [šū ⁷ -ma bēlka iš-pur-an]-ni	(III 15)
o 12'. [(x) x x šumrušu liqa ⁷ a šu-lum]-šú	(III 16)
o 13'. [a ūram-ma atammâ ana mukil re-ši-i]a	(III 17)

(BM.49089)

o 1'. [āš-ni-m]a šunata(MÁ[Š.G ₆]) ¹ a-na ⁷¹ -a[ṭ-ṭal]	(III 21)
o 2'. [ina šunat aṭṭulu mu-š]i-[ti-ia]	(III 22)
o 3'. [ištānu ramku nāš mē š]ip-[ti]	(III 23)
o 4'. [bīna (u) mullila ta-m]e- ¹ eḫ ¹ rit-tuš-[šu]	(III 24)
o 5'. [laluralima āšip] nippuri(NIBRU ^[ki])	(III 25)
o 6'. [ana ubbubika iš-pu-ra]-an-[ni]	(III 26)
o 7'. [mê našû eliya i]d ⁷ -[di]	(III 27)

o 8'. [šipat balāṭi iddâ ú-maš-ši]-i ¹ zu-u[m-ri]	(III 28)
o 9'. [ašluš-ma šunata a-na-a]ṭ ² -[ṭal]	(III 29)
o 10'. [ina šunat aṭṭulu mu-ši-ti]-[ia]	(III 30)
o 11'. [ištêṭ ardatu banû zi-mu]-[šú]	(III 31)
o 12'. [nesiš lā ṭuḥḥât iliš maš]-[lat]	(III 32)
o 13'. [šarrat niši kabitti ma]-i ¹ -[ti]	(III 33)
(BM.48732)	
r 1'. [...]-k[a-x]-x	(III 113)
r 2'. [...]-gu im-[l]a ¹ i ¹ ḥu-zu ²¹	(III 114)
r 3'. [...]-x ^o az	(III 115)
r 4'. [...]-x-šur/pad	(III 116)
r 5'. [...]u iš áš	(III 117)
r 6'. [kīma nakimti šūš ¹ ušappira] šu-pur'(NÍG)-a-a	(IV c+1 → III 118)
r 7'. [...]-x-nu pi ³ -ia	(III 119)
r 8'. [...]i k ² -ri-iš	(III 120)
r 9'. [itbuk mānaḥṭašin ruššašin u]š-ṭi-ib	(IV d+1 → IV 1)
r 10'. [...] x (x)	

Notes

o 2' The preserved *-ti* at the end of the line seems to confirm the suggestion *ú-šar-pa-du šal-[lu-ti]* in CAD R, 149b s.v. “rapādu” 5. It also rules out the previously proposed reconstructions:

ʿe¹-ru-ti ma-šá-ku ú-šar-pa-du-ni-[in-ni ...]
I (had) forgotten my *consciousness*, they made me wander [...]²²

ʿe¹-ru-ti ma-šá-ku ú-šar-pa-du-ni-[in-ni dalpiš²]
Je ne pouvais rester éveillé, ils m’ont fait errer [*sans sommeil*?]²³

In addition to the epigraphical evidence, the reconstruction with *šallūtu* ‘state of sleep’ fits the content, being the opposite of *ērūtu* ‘state of being awake’. This results in verse *ērūti mašāku ušarpadū šal[lū]tī* ‘I forgot my wakefulness, they made my sleep stray’, describing the protagonist’s delirious state both awake and sleeping. It is assumed here that the verbal form in the plural refers to the negative effects of Marduk’s wrath mentioned in the preceding lines.

o 3' The sign *ri* shows that the previous restoration *anassus*²⁴ does not hold. Following a suggestion by E. Jiménez, the verb is understood here as *annaššar* ‘I am diminished’ (see CAD N/2, 60-4 s.v. “našāru” A). The traces visible in VAT.9954 could be read *a-na-š[ar]*.

o 4' The preserved NU rules out the restoration *šum-r[u-ša-ku]*.²⁵ Moreover, it seems to confirm W. von Soden’s suggestion to read here *šumrušāni*,²⁶ provided that we understand the sign NU to be vowel indifferent (= /ni/) – a phenomenon that is well-attested in Neo-Babylonian and Late Babylonian cuneiform sources.²⁷

o 6' This line shows that the verb at the end of the verse is *udduq* (from *edēqu* ‘to dress, clothe’), presenting a variant to the recently reconstructed *udduḥ*²⁸ and reflecting the alternation of *ḥ* and *q* (GAG § 25d).

²² Oshima 2014, 94-5; followed in Lenzi 2023, 78-9: *ērūti mašāku ušarpadūni[inni]* “I forgot alertness, [I] became delirious”.

²³ Oshima 2023, 106-7.

²⁴ See Ebeling 1926, 277 and Lambert 1960, 48-9.

²⁵ See Lambert 1960, 48-9; Oshima 2014, 94-5; Oshima 2023, 106-7.

²⁶ von Soden 1990, 127.

²⁷ See Streck 2001, 81-2 and Jiménez 2017, 278.

²⁸ Fadhil, Jiménez 2019, 159.

r 6' This line proves that this verse, previously attested only in the commentary (K.3291 r 21-2), should be identified as *Ludlul* III 118. The preceding lines in BM.48732 do not contain any of the three verses attested in K.3291 r 16-20, which shows that that material belongs to the lacuna in *Ludlul* III 107-12.

r 9' This catchline suggests that this verse, previously attested only in the commentary (K.3291 r 23-4), should be identified as *Ludlul* IV 1.

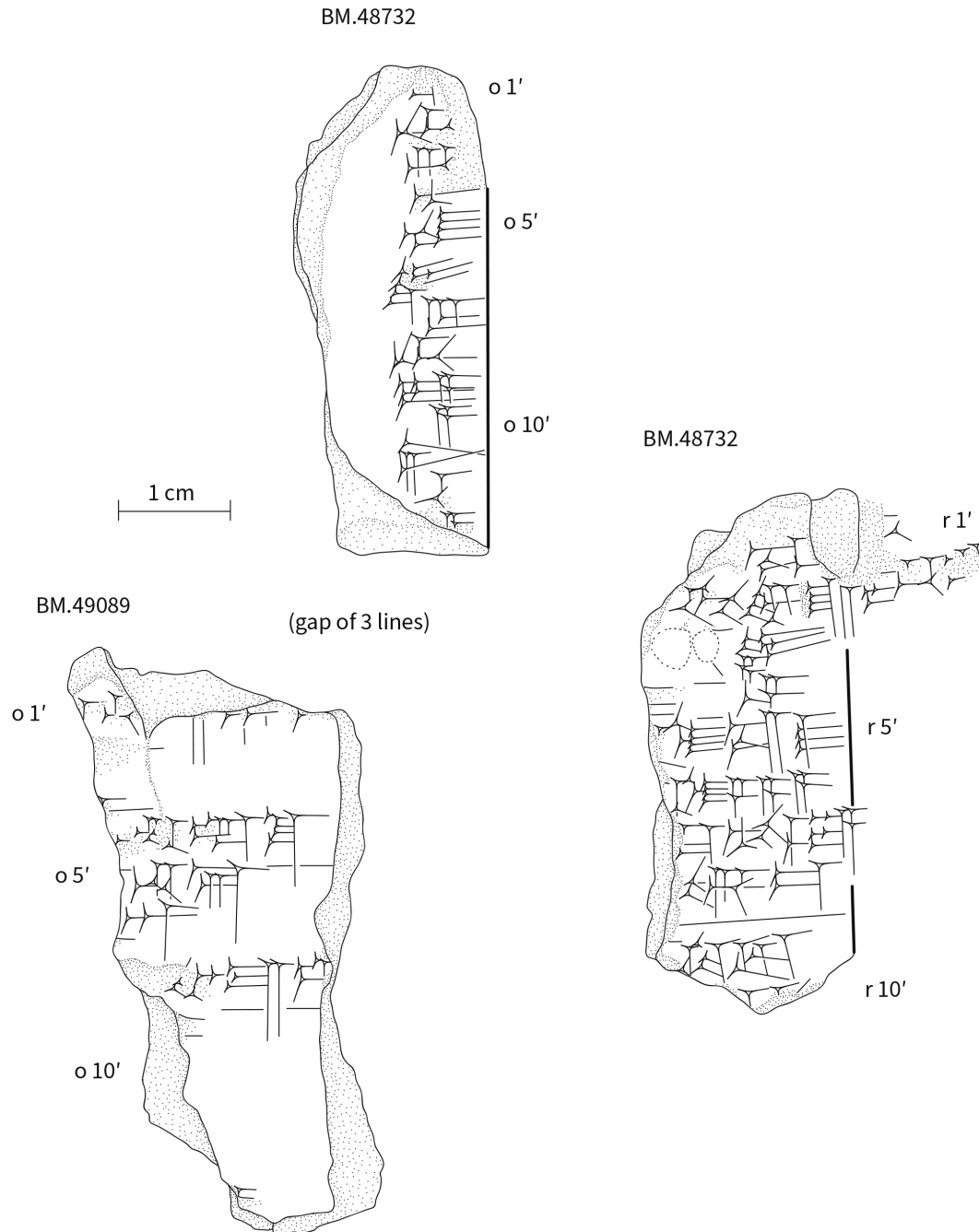


Figure 8 Copy of BM.48732(+)BM.49089, by A. Hättinen

10. 1880,1112.2566 (*Ludlul* III 31-8)

This small fragment may or may not belong to the same tablet as BM.39523+BM.39584 (BabNB1b)²⁹ and BM.55481 (BabNB1a). Since 1880,1112.2566 was unavailable for collation in March 2024, this suggestion remains tentative [fig. 9].

Transliteration

1'. 'iš-ta ¹ -[at ardatu banû zīmūša]	(III 31)
2'. né-siš [a tuḥḥat iliš mašlat]	(III 32)
3'. šar-ra[t niši kabitti māti]	(III 33)
4'. i-[ru-ba-am-ma ittašab ...]	(III 34)
5'. iq-'ba ¹ [aḥulap magal šūnuḥ-ma]	(III 35)
6'. la ta-[pal-laḥ iqbâ ušaškin ...]	(III 36)
7'. 'û ¹ ina [mimma šutti itṭul ...]	(III 37)
8'. [i]q-b[u-u aḥulap magal šumruš-ma]	(III 38)

1880,1112.2566

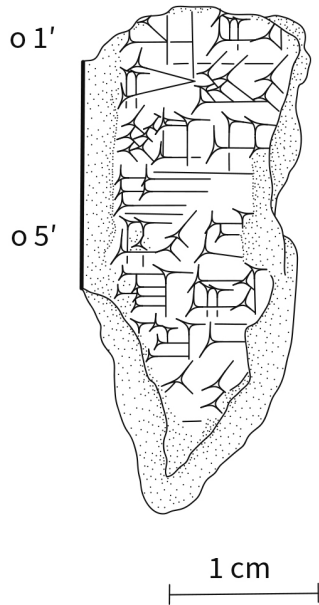


Figure 9
Copy of 1880,1112.2566, by A. Hättinen

11. BM.46826 (*Ludlul* III 43-57)

The large Neo-Babylonian fragment BM.46826 duplicates several lines of *Ludlul* III on its obverse [fig. 10]. It confirms the previously reconstructed word at the beginning of III 54 and disproves the proposed reconstruction for III 56. The few signs that are preserved on the reverse must belong to the poorly preserved section in III 63-8 [fig. 11].

²⁹ See Fadhil, Jiménez 2019, 160-1 and Hättinen 2022a, 146-8.

Transliteration

o 1'. [marduk-ma iš-p]u-[ra-an-ni]	(III 43)
o 2'. [ana šubši-me]š- ^r ra-a ¹ -[šakkan ubilla šimda]	(III 44)
o 3'. [ina qātīšu ellēti(κù) ^{rmeš1}] ú-bal-[la šimda]	(III 45)
o 4'. [ana mu]t-tab-bi-li-ia [qātuššu ipqid]	(III 46)
o 5'. [ina mu-n]a-at-ti iš-pu-[ra šipirta]	(III 47)
o 6'. [i]t-[t]u-uš damqata(sīg ₅ -tì) nīšī(UN ^m [eš-ia] uk-tal-lim)	(III 48)
o 7'. [i]- ^r na ¹ si-li-ti i-ri-k[u x x x x]	(III 49)
o 8'. muršiya([G]IG-MU) ár-ḫiṣ ig-ga-mir [iḫḫepi x x x]	(III 50)
o 9'. [u]l-tu šá be-lí-ia lib- ^r bi ¹ -š[ú inūḫu]	(III 51)
o 10'. [š]á marduk(^r d ¹ AMAR.UTU) re-mé-ni-i ka-bat-[ta-šú ippašru]	(III 52)
o 11'. [i]l- ^r qu ¹ -ú un- ^r nin-ni ¹ -ia ₅ [iršâ x x x x (x x)]	(III 53)
o 12'. ^r na-as ¹ -ḫur-šú ṭa-a-b[a ukallimanni [?]]	(III 54)
o 13'. ^r iq ¹ -ba-a a- ^r ḫu ¹ -[lap magal šūnuḫ-ma]	(III 55)
o 14'. [šē ² -r]et-su a-n[a šūpê igmil napišta]	(III 56)
o 15'. [nar]- ^r bi-šú ¹ [ana dulluli x x x x x x]	(III 57)

r 1'. [(x x)] x [...]
r 2'. [(x)] x-^rba²¹(-)[...]
r 3'. [(x) x-l]uḫ²-[...]

Notes

o 12' The preserved *na* in the beginning of the line proves that the reconstruction *nashuršu* suggested by R. Borger³⁰ was correct.

o 14' The clearly preserved MES as the second sign in the line shows that my suggestion³¹ to reconstruct [ilū]ssu ana šūpê 'To extol his divinity' in III 56 does not hold. Considering the very limited space for a single missing sign before MES, the only plausible reading here seems to be [šē-r]et-su, referring to the punishment meted out by Marduk that is the cause of the protagonist's suffering (see CAD Š/2, 324-6 s.v. "šērtu" B 2). For the reconstruction of the second half of III 56, see the edition of Rm-IV.776 below. Reading [šēr]essu ana šūpê igmil napišta 'He spared (my) life so that his punishment would be extolled' together with the second line in the couplet, possibly [nar]bīšu ana dulluli 'to acclaim his greatness', underlines the coexistence and dependency of punishment and salvation by Marduk.

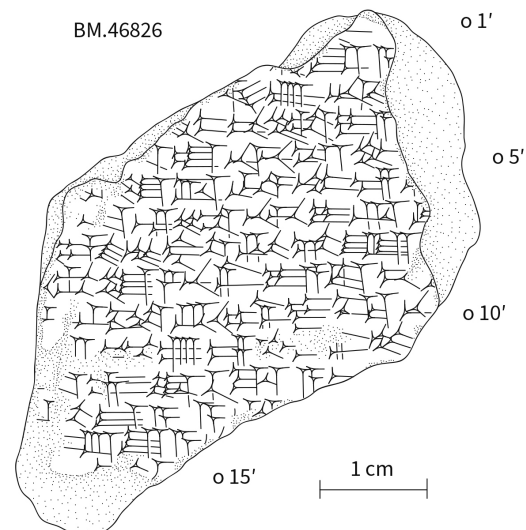


Figure 10
Copy of BM.46826, obverse, by A. Hättinen

30 Borger 1964, 52.

31 Hättinen 2022a, 148-9.

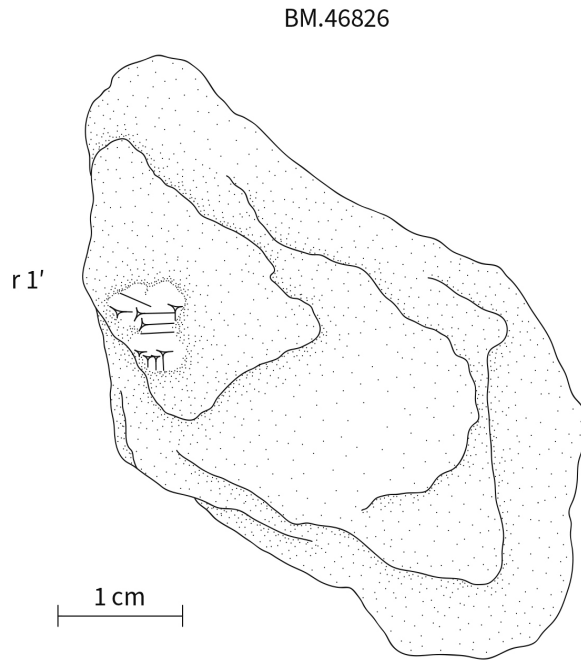


Figure 11
Copy of BM.46826, reverse, by A. Hättinen

12. Rm-IV.776 (*Ludlul* III 54-9)

Rm-IV.776 is a small fragment that helps to restore *Ludlul* III 56 [fig. 12].

Transliteration

o 1'. [našhuršu ʔa-a-b]iʔ ʔúʔ¹-[kal²-lim²-an²-niʔ]	(III 54)
o 2'. [iqbû aḥulap m]a-gal ʔšur¹-[nu-uḥ-ma]	(III 55)
o 3'. [šēressu ana šu]-pi-i ig-m[i-il napišta]	(III 56)
o 4'. [narbīšu ana du]l-lu-l[iʔ x x x x (x)]	(III 57)
o 5'. [imēš arnī (x)] x badʔ [x x x x (x)]	(III 58)
o 6'. [ukkiš en-net-t]aʔ [gillatī x x x (x)]	(III 59)

Notes

o 3' The traces after IG enable the reconstruction of *igmil* 'he spared'. The reading is supported by *ig-m[e-x]* in BM.77093³² o 15'. Moreover, the traces preserved at the end of VAT.9954 r 24' suggest that [na-pi]š-'te' should be restored in that MS.³³ Consequently, the full line *Ludlul* III 56 is [šē]ressu ana šūpē igm[i]l napišta 'He spa[red (my) li]fe so that his divinity would be extolled'. *gamālu* is commonly used in the plea section of Akkadian prayers. Based on Mayer's overview,³⁴ the verb *eṭēru* or *šūzubu* would be expected as the equivalent of *gamālu* in the second line of the couplet (*Ludlul* III 57). For the reconstructed [šē]ressu at the beginning of the line, see the edition of BM.46826 above.

³² George, Taniguchi 2019, no. 157.

³³ See the hand-copies KAR 175 and Lambert 1960, pl. 12.

³⁴ See Mayer 1976, 226-7.

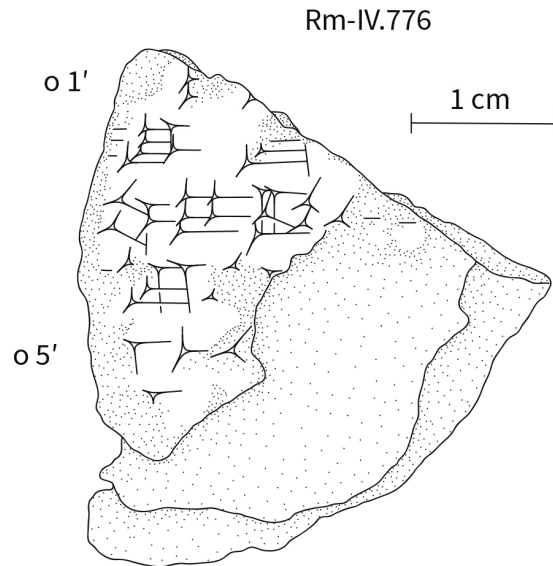


Figure 12
Copy of Rm-IV.776, by A. Hättinen

13. 2024,6004.283 (*Ludlul* III 84-8)

2024,6004.283 is a small fragment of *Ludlul* III that seems to belong to a MS in which the poetic caesura is indicated with an empty space in the middle of the tablet. Unfortunately, no indirect join to any of the *Ludlul* III fragments from the same collection edited here can be established [fig. 13].

Transliteration

r 1'. [uznāya ša uṭṭammimā ú-sa]k- ¹ ki ¹ -k[a ḥašikkiš]	(III 84)
r 2'. [itbal amīr(a)šin(a) i]p- ¹ te ¹ -ti [nešmāya]	(III 85)
r 3'. [appī ša ina rīdi um-m]i ú- ¹ nap ¹ -pi-q[u nipissu]	(III 86)
r 4'. [upaššiḥ miḥiṣtaš-u-m]a a-nap-pu-u[š surriš ⁷]	(III 87)
r 5'. [šaptāya ša il-lab-b]a ⁷ ¹ il-qa ¹ -[a x x x (x)]	(III 88)

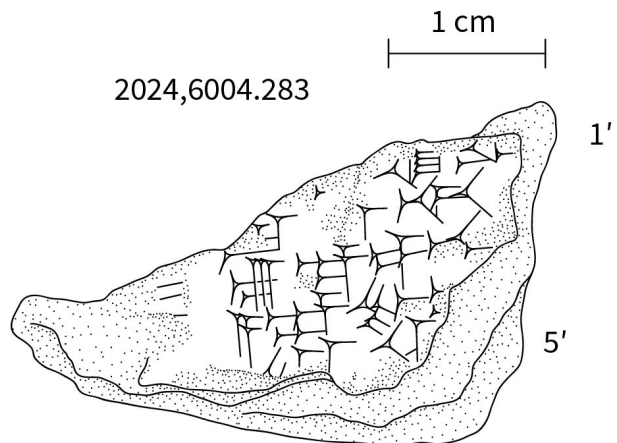


Figure 13
Copy of 2024,6004.283, by A. Hättinen

14. BM.45732 (*Ludlul* III 99-110)

BM.45732 is a Neo-Babylonian fragment with so-called ‘firing-holes’, resembling the fragments BM.55481 and BM.39523+ (BabNB1a and BabNB1b in the *eBL* edition,³⁵ respectively). However, it cannot belong to the same tablet since it preserves lines also present in BM.55481 (overlap of *Ludlul* III 100-8). Moreover, the lack of a caesura separating the two half-verses in BM.45732 speaks against an indirect join with BM.39523+. Although this fragment continues into the lacuna in *Ludlul* III 108 ff., the couple of new signs for III 109-10 do not allow for a better understanding of that section [fig. 14].

Transliteration

r 1'. [...] x [...]	(III 99)
r 2'. [...] x x x x [...]	(III 100)
r 3'. [... <i>kitmurta eliš</i>] 'ú-šap-pi'-i[k ...]	(III 101)
r 4'. [... ša ú-tam-mi-l]u' 'ḥa-ra'-ri-[iš ...]	(III 102)
r 5'. [... ša]-'ba-ru' [...]	(III 103)
r 6'. [šammāḥu ša ina un]-šu ut-'ta-ru-ú' [kīma pisanni irraksu]	(III 104)
r 7'. [... saḥ-ḥ]a-šú [...]	(III 105)
r 8'. [imaḥḥar iptenna] ú-'bal'-la [mašqīta]	(III 106)
r 9'. [... ú-za]-'i'-i-'zu' at-ḥ[u-ú-a ...]	(III 107)
r 10'. [...] l[u' ...]	(III 108)
r 11'. [... (x x)-e]n-na-'a' [...]	(III 109)
r 12'. [...] x [...]	(III 110)

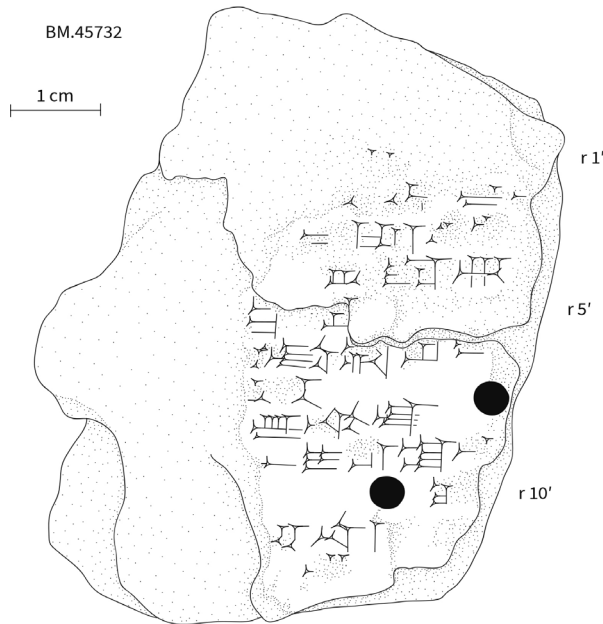


Figure 14
Copy of BM.45732, by A. Hättinen

15. BM.46282 (*Ludlul* IV a + 13-21, 23)

BM.46282 is a large school tablet fragment preserving two literary and four lexical excerpts. Only the lexical section on the reverse (§§ 4''-6'') has been previously copied³⁶ and edited.³⁷ The lexical section in § 3' (o 13'-23') contains a 'lexical god list' similar to CT 20, 45: 7-15.³⁸ Since there is no previous copy of the complete tablet, hand-copies of both obverse and reverse are published here [figs 15-16].

The line numbers for *Ludlul* IV presented here are based on Si.123, a new, still unpublished fragment from the Sippar Collection of the Istanbul Archaeological Museum,³⁹ which most likely is a direct join to the previously known fragment Si.728.⁴⁰ Thus, Si.728 would include lines IV a+1-12, and the new fragment Si.123 expands the section in 20 lines (a+13-33). The fragment BM.48732, which preserves the end of *Ludlul* III and the first line of *Ludlul* IV (see the edition above), also influences the new numbering: that fragment shows that the commentary line that previously was IV d+1 should be identified as *Ludlul* IV 1, after which comes section A (Si.728 and the unpublished join).

Transliteration

§ 1': unidentified

o 1'. [...] x (x) 'ur/ib' 'šú' x x x [...]

o 2'. [...] bi saĝ-ĝá x x [...]

§ 2': *Ludlul* IV a + 13-22, 23

o 3'-4'. (traces)

(IV a+13-14)

o 5'. [(x)] x x k[i-l]i še-e-[t]u₄ 'i²¹-x [x x (x x)]

(IV a+15)

o 6'. [e]k-le-[t]u₄ 'iš-ku¹-n[a a]-'na¹ [n]a-[mir²-ti²]

(IV a+16)

o 7'. [u]š-par-'di¹ e-'tū¹-ti [šamšī] 'i²¹-ri-[x (x)]

(IV a+17)

o 8'. ak-lu 'si¹-mat nišī(UN^{mes}) 'ú¹-[tib] eli('UGU¹) pī(ka)-i[a]

(IV a+18)

o 9'. ú-da-[á]š-šī-'ip¹ eli('UGU¹) 'šap-ti-ia¹ [lal-l]a-'riš¹ na-rat/hu-'an²¹

(IV a+19)

o 10'. [i]m-š[u-u]š 'ma-am¹-m[é-e ru-uš²]-šá-šu ú-'zak-ki¹¹

(IV f+1 → IV a+20)

o 11'. [ú-šá]-an-'biṭ¹ [šuḫtī] kīma('GIM¹) 'si-par¹-ri

(IV a+21)

o 12'. [(x) x] x [x (x)] x [u]b-'bi¹-i[b²-a]n-ni

(IV a+22)

Translation

§ 2': *Ludlul* IV a + 13-22, 23

o 3'-4'. (traces)

o 5'. [...] he [...] an exit (from²) the confinement,

o 6'. he turned darkness into light,

o 7'. he illuminated the darkness, he ... [the sun].

o 8'. He made bread, what befits people, pleasing to my mouth,

o 9'. he made ... sweet like honey to my lips.

o 10'. He wiped off the grime, he cleared up its redness,

o 11'. he made [patina] shine like bronze.

o 12'. [...] ..., he cleansed me.

³⁶ See George, Taniguchi 2021, no. 466.

³⁷ See the sections *Ea* I 149-52 [§ 4'' r 1'-3'] in Civil 1979, 184; *Ea* II 111-25 [§ 5'' r 4'-14'] in Civil 1979, 252; *Ea* III 36-9 [§ 6'' r 15'-18'] in Civil 1979, 305.

³⁸ See George, Taniguchi 2021, 9.

³⁹ Courtesy of Selim F. Adalı, co-editor in the Istanbul Sippar Project's catalogue which will publish Si.123.

⁴⁰ George, Taniguchi 2019, no. 159; MS SipNB1 in Hättinen 2022b.

Notes

o 9' Compare the only other registered attestation of the adverb *lallāriš* in CAD L, 47: *lallāriš udašš[ap]* 'he makes sweet like honey' (*Great Prayer to Nabû* 178).⁴¹ The last word in the verse remains unclear, but it can be expected that it refers to either food or drink, or perhaps an object associated with them.

o 10'-11' The first line in this couplet duplicates the verse previously only known from the commentary tablet (K.3291 r 27). The second line continues with the theme of making a bronze object shiny again, employing the noun *šuhtu* (here restored from the unpublished fragment Si.123) that is given as a synonym of *mammû* in K.3291 r 28.

o 11'-12' Si.123, the new, unpublished join to the MS SipNB1 (see the discussion above) includes a further verse about purification between these two lines.

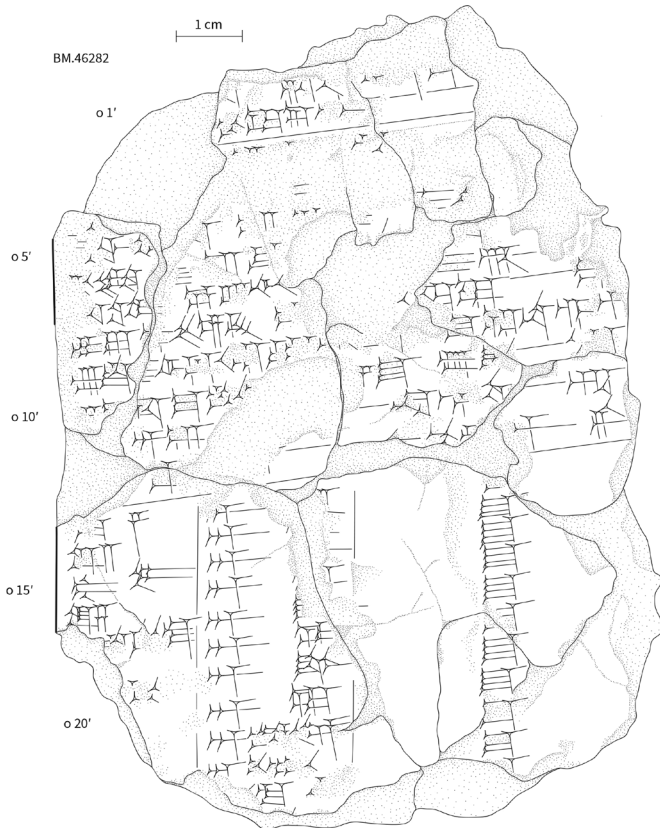


Figure 15 Copy of BM.46282, obverse, by A. Häinen

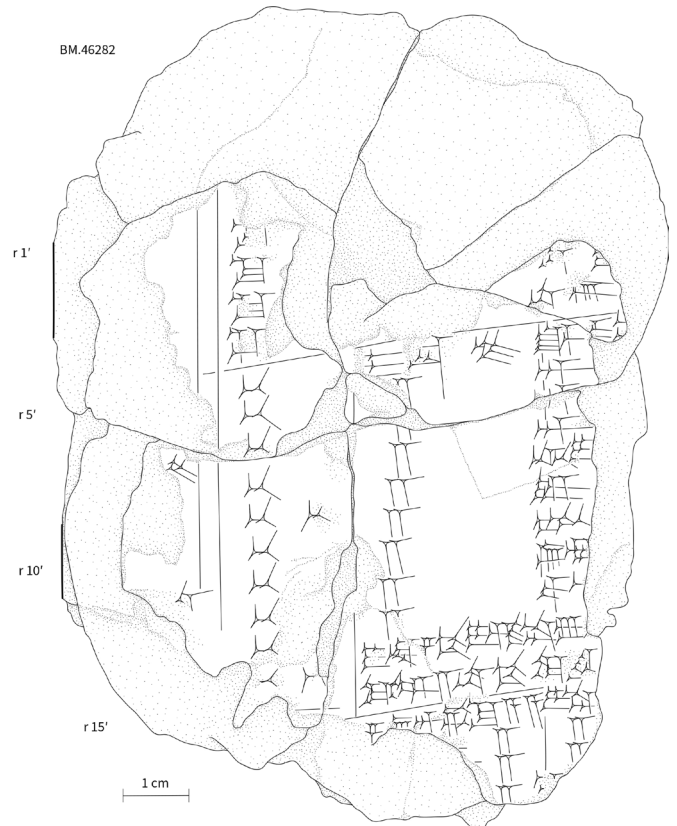


Figure 16 Copy of BM.46282, reverse, by A. Häinen

Aino Häinen

⁴¹ See the edition in Rozzi 2022.

53 *Bullussa-rabi's Hymn to Gula: More of MS b*

Two new fragments of *Bullussa-rabi's Hymn to Gula* have been identified since the last corresponding contribution in the *eBL* Lab series.

1. BM.33849⁴²+BM.49157⁴³+BM.47756

BM.47756 consists of four pieces. They were registered under one BM number, revealing that the joins between them go back to the early days of Assyriology. This circumstance finds further corroboration in their consistently greyish colour, suggesting that they were baked together. Some of them are in a rather poor state of preservation and in need of cleaning, which is why the copy below must be considered of preliminary nature.

BM.47756, described as “Prayer; prayer on upper edge” in the catalogue of the Babylon Collection,⁴⁴ preserves a large section of *Bullussa-rabi's Hymn to Gula*. It was joined by the author to two already published pieces, BM.33849⁴⁵ (MS b) and BM.49157.⁴⁶ The join with the latter fragment means that BM.49157 is not Neo-Babylonian (as claimed in the first edition⁴⁷) but Late Babylonian and further underscores the need for palaeographic research. While BM.33849 was registered as part of the Rm-IV collection, BM.47756 and BM.49157 belong to the 81-11-3 collection; both collections result from H. Rassam's activities in Babylonia.⁴⁸

The following edition of MS b is limited to the lines fully or partially preserved on the new fragment; newly recovered words and variants are set in **bold type** [figs 17-18].

0. *ina a-mat bēlī^d(+EN) u bēlī^d(GAŠAN)-ia liš-lim*

Column I

1. (1) *il-tu₄ le-¹a-at <ina> gi-mir ilī(DINGIR^{meš}) [āšib(at)] parakkī(BÁRA)*
 2. (2) *e-tel-le-^oek^a be-le-ki šu-pa-ki [u ši]-ra-ka*
 3. (3) *šī-ih¹-ḫa-ak na-an-za za sin-ni-šá-ki [bāltu] ṛi¹-ši*
 4. (4) *šu-tu-ra-ki i-na [i-la-a]-ti*
 5. (5) *ina šamē(AN-e) kak-ka-bi i-na eṣeti(ki-t[i] rabi z)ik-ri*
 6. (6) *ṭa-bat ḫi-is-sa-^oti^o šu-lum b[a-l]a^a-ṭu*
 7. (7) *lip-ti šul-mu uš-ta-nam-da-na [te-né-še]-ṛe¹-tu₄*
 8. (8) *šu-mu ra-bu-ú^an[in-tin-u]g₅-ga*

9. (9) *qar-ra-du ḫa-ṛ¹-[i-ri mār^d+e]n-líl gaš-ri*
 10. (10) *da-pi-nu mu-d[a-¹iš za]-ṛ¹-i-ri*
 11. (11) *ḫa-tu-ú a-a-b[i mušziz k]i-i-ni*
 12. (12) *ka-šid er-nit-<ti>^d+en-líl ṛum^{ṛ1}-m[a¹-x š]i¹-ra-a-tú*
 13. (13) *bēl(EN) a-ba-ri na-ṛ¹-[i-ri an]-zi-i*
 14. (14) *ṛḫa¹-mi-im pa-ra-aš^{ṛd1}+e[n-lí]l-tu*
 15. (15) *ṛtu¹-kul-tú^oé^o-ṛninnu¹ ṛbi-šit¹ ṛuz¹-[ni ša^dnin-lí]l*
 16. (16) *^dnin-ṛurta¹ ṛkun-nu¹-(ú)] i-lit-tu₄ šamē(AN-e¹)*
 17. (17) *ṛri-ḫu-tu¹ elletu([kù]-ṛtu₄¹) apil(ṛBILA¹) [é]-šár-ra*
 18. (18) *le-¹a-ku-ṛma¹ ^d+en-líl i-na ṛi¹-l[a-t]u₄ i-su-qa-an-ni*

⁴² Lambert 1967, pls 17-19.

⁴³ Földi 2019b, 90.

⁴⁴ Leichty, Finkel, Walker 2019, 670.

⁴⁵ Lambert 1967, pls 17-19.

⁴⁶ Földi 2019b, 90. The aforementioned four pieces of BM.47756 must be taken apart to make a physical join with the previously published pieces possible.

⁴⁷ Földi 2019b, 86.

⁴⁸ Leichty, Finkel, Walker 2019, 208 and 656, respectively.

19. (19) *ul-li re-šī¹-ia i-ra-man-ni*
20. (20) *a-na kal-lu-ti-šū¹ i-ḫi-r[a]-an-ni*
21. (21) *te-ret é-šár-ra¹ **pa-ra¹-a[s]-su¹** a-na [qa-ti]-ia¹ ú¹-man-ni*
22. (22) *al-ka-ka-tu⁴ *¹ é¹-[kur] šī-ra¹-t[i] uš-šip*
23. (23) *[a]-na¹ ilī(DINGIR^{1<meš>}) x x [(x)] ú-ma-ir¹-an-ni*
24. (24) *[ú-šar-b]i zik¹-[ri] i¹-na ištarāti(^diš⁸-tár^{meš1})*
25. (25) *[^dni]n²-má¹-diri-ga¹ šumī(M[u-ia²]) im¹-bi šá-ni-nu ul¹ [rīšī]*

26. (26) *[iš-ša]k-ku¹ rabû(GAL-ú¹) be¹-e[l] is-qé-e¹-[tī]*
27. (27) *[el²-l]u² kak¹-ka-bi na-b[u-ú] a-[la-la]*
28. (28) *[mu-še]-šīr¹ ú-ga-r[e]-e¹ a[r-bu-ti]*
29. (29) *[re]-du-ú re-e¹-me šá-qu¹-[ú rēšū]*
30. (30) *[ša-b]it el¹-lu ka²-[x] x-ḫa² p[a²-ši-du abnī mu'allid ašnan]*
31. (31) *[mu]-gar-ri-i[n binû¹ karê šākin isinni rabī ana enlil]*
32. (32) *[mu-ṭ]a²-ḫī¹-[id nišī apāti mušēšib tīlī nadûti]*

rest of column broken

(column II begins on BM.33849 with l. 52; column I must hence end with l. 51)

Column II

15. (66) *al-ti¹ ašarēdi(SAG.KAL) ^dpa-bil-sag*
16. (67) *^dgu-la¹ be-let mil-°ki° a-na-ku¹-ma*
17. (68) *šá-qu-ú mi-gir ilī(DINGIR^{meš}) mār(DUMU) ^da-nim*
18. (69) *ašarēdu(SAG.KAL) šu-tu-qu nap-ḫar¹ bēlī(EN^{meš})*
19. (70) *né-¹bu¹-ú gap²-šū² šá šamê(AN-e) rabûti(GAL^{meš}) uš-¹ta¹-nam-da-na ^df-gì-gì*
20. (71) *ra¹-bat-ta pul-ḫat-su¹ eli(UGU) ilī(DINGIR^{meš}) kul-lat ka-li-šú-nu ni-bit šá²-ah²-ṭu¹*
21. (72) *a-na¹ zik-ri-šú ú-taq-qu-[ú]*
22. (73) *qar²-rad² x x (x) šī-¹r¹-[ḫ]u e-tel-¹lu¹ zi-kar¹ na¹-[mīr (u) šūpu]*

rest of column broken

Column III

- 1'. (131) *n[am-ri-ir-ru-šú šurbû gimīr mātāti]*
2'. (132) *pul-ḫat-su šul¹-[bu-šat šadāni]*
3'. (133-4) *a-pir!(NA) šamê(AN-e) ki-¹ma¹ a-ge*¹ še*¹-[e-nu eršeta kīma šēni]*
4'. (135) *ša¹-bit ina qātī(šU^{min})-šú **te-né-še-e¹-ti** šá la i-du¹-[ú ilu² mamman²]*
5'. (136) *i¹-na ni-ši i-ni-šú la mi-°na° ip¹-[pa²-li²-is²]*
6'. (137) *e¹-ziz lu-¹ú²-tu¹ a¹-ru-uḫ du-uš-šú nu-¹uḫ-šú*¹*
7'. (138) ***ana gaš-ri ma-ri** da-¹-i-šú šá-qu-ú ^duta-u¹⁸-lu*
8'. (139) *ul-dan-nu an¹-tu⁴ ki-niš ú-kan-na-an-ni*
9'. (140) *ú¹-šá-ḫi-za-an¹-ni mil-ki dam-qa ú-za-i-na-an-ni ku-uz-bi*
10'. (141) *ul¹-šu šá ar-da-a-tú mim-ma šum-šú ul¹-taq-ta-a*

(column III ends on BM.33849 with l. 155; column IV must hence begin with l. 156)

Column IV

- 1'. (179) [mīta u]l-¹tu¹ eršetī(¹κ¹-t[ī]) utarra]
2'. (180) [ezḫēku tu-k]an-nu nag-la-b[i qup]-¹pa¹-[a atrāku]
3'. (181) [aḫât an]-¹ḫi¹ a-¹bar¹-ri mar-ša a-pét¹-ti s[i-im-mu]
4'. (182) [bēltu š]á ba-¹la-¹tu¹ [anākū-ma]
5'. (183) [asāku b]a-ra-¹ku¹ ¹a-šī¹-pa-ku **nikkassī**(**NIG.KA₉**) a-¹re-e¹ [ḫi]-¹ṭa-ku¹
6'. (184) [sa-an-tak-k]u/k¹i² mam-¹ma¹ ul uš-t[a]-¹pi¹
7'. (185) [kullat ka-li-š]u/¹šū¹-nu ú-paq-¹qu-ni¹
8'. (186) [ina² te²-e²]-¹a¹ bul-lu-¹tu i-¹ba¹-áš-¹šū¹
9'. (187) [iltu² reme-ni]-tu₄ ^dnin-líl ana-ku-¹ma¹
-
- 10'. (188) [x x x x x] ilū(DINGIR^{meš}) ki-la[l-l]a-an
11'. (189) [rēmā ar-d]u² pa-liḫ ilū(DINGIR)-ti-ku-nu rabīti(GAL-ti)
12'. (190) [x x x x x] x-**an² ilī**(DINGIR^{meš}) qu-¹lu¹ a-na ni-iš qātī(ŠU^{min})-š[ú-**m**]a iz-ziz-zu
13'. (191) ¹mu¹-[ug-ra un-ni-ni]-šú šī-¹ma¹-a ¹qa-ba¹-šú
14'. (192) tíš-¹ba¹-[šum-ma] ¹šu-te-še-ra¹ ^odi-i[n]^o-šú
15'. (193) dal-¹ḫu¹-[us]-¹su¹ ¹tu-qí¹-(x)-¹na¹ ¹nu¹-um-mi-<ra> ¹i-¹tu-us-su¹
16'. (194) liš-ḫu-uṭ ¹kar¹-ri li-in-¹na-dī¹-iq šu-bat-**su¹**
17'. (195) **li-iz-[q]up** ana šá iq-¹du-du¹ ki-¹šad-su¹
18'. (196) i-na a-ma-ti ilū(DINGIR)-ti-¹ku¹-nu rabūti(GAL-ti) šá la ¹ut¹-ta[k-k]a-ru ba-laṭ-¹su¹ [l]i-rik
19'. (197) ^dgu-la **ba|ma¹-ba-a-ti** šá ^dnin-urta [r]e-šu-šú
20'. (198) a-na gaš-ri šu-pu-¹ú¹ ¹ḫa¹-¹i-ri-ki a-[b]u-us-su šab-tu
21'. (199) aš-šum ¹bul-luṭ¹-su-ra-bi li-še-eš-šil!(¹su¹) né-e-šú
22'. (200) ud-da-¹kam¹ **šá-pal-ka¹** lu-ú kit-mu-us

catchline

- 23'. mu-kin-na-¹tú¹ šamê(AN) eršetī(κ¹) be-let ka-la i-¹lat¹ ¹nab¹-ni-tu₄

colophon

- 24'. kīma(GIM) labirī(SUMUN)-šú šatīr(SAR)-ma ba-ár up-pu-u[š tuppi(IM) ¹muš]allim(G¹)-bēl(^d+EN)
25'. DUMU+šá ¹iddin(MU)-bēl(^d+EN) DUMU ¹mu-še-zib qāt(ŠU^{min}) ¹bēl(^d+E[N]-apla(EDURU)-iddina(MU) DUMU+šá ¹muš]allim(G¹)-bēl(^d+EN)
26'. ¹DUMU¹ ¹mu-še-zib pa-liḫ bēl(^d+EN¹) u bēlti(^dGAŠAN)-ia in[a² ḫubti²(SAR-tú) lā(NU) inaš]šī²(ī¹)-šú
27'. ina mé-reš-tu₄ lā(NU) lib-bi lā(NU) šel-šu [ø ø]

end of column

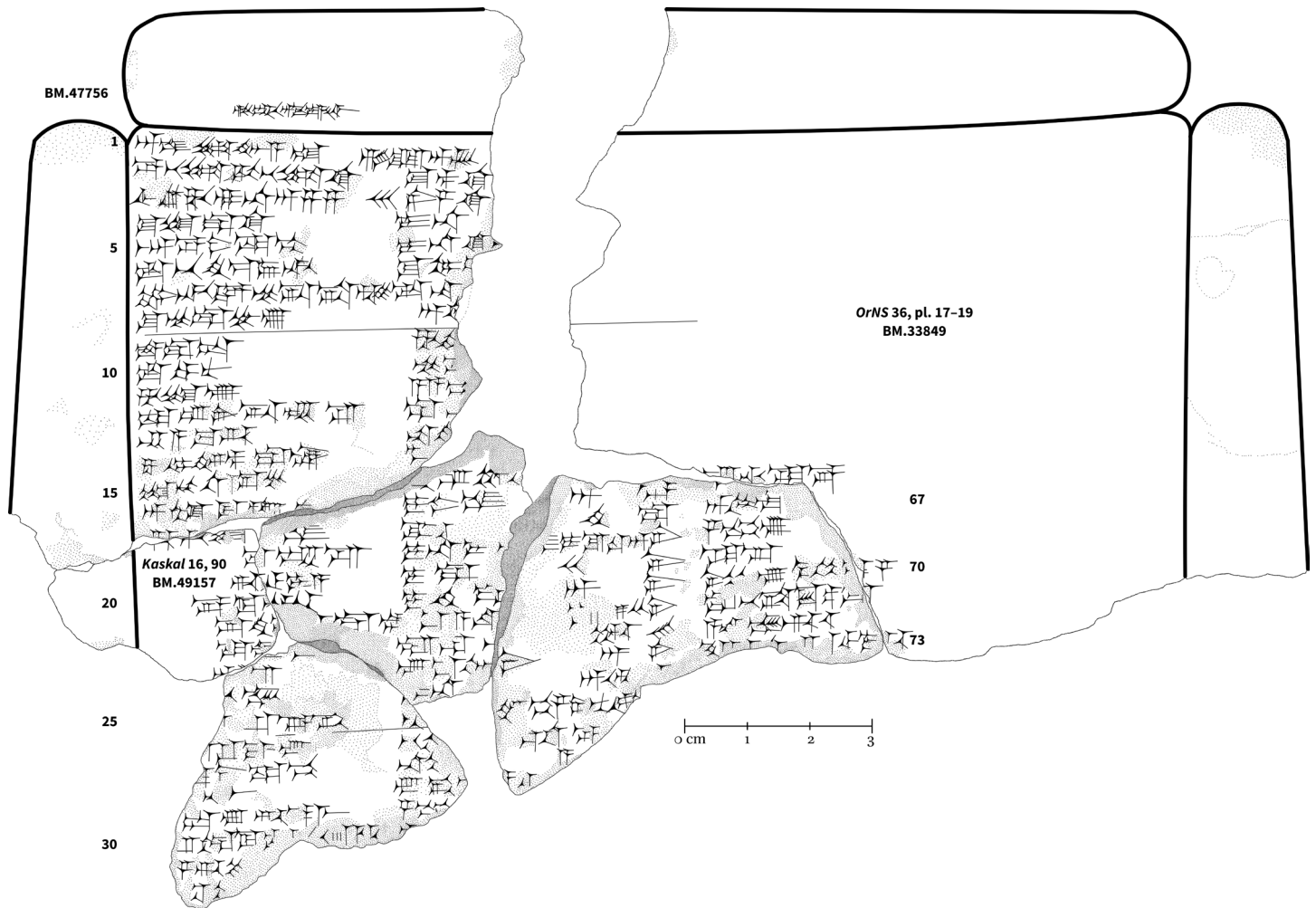


Figure 17 Copy of BM.47756, obverse, by Z.J. Földi

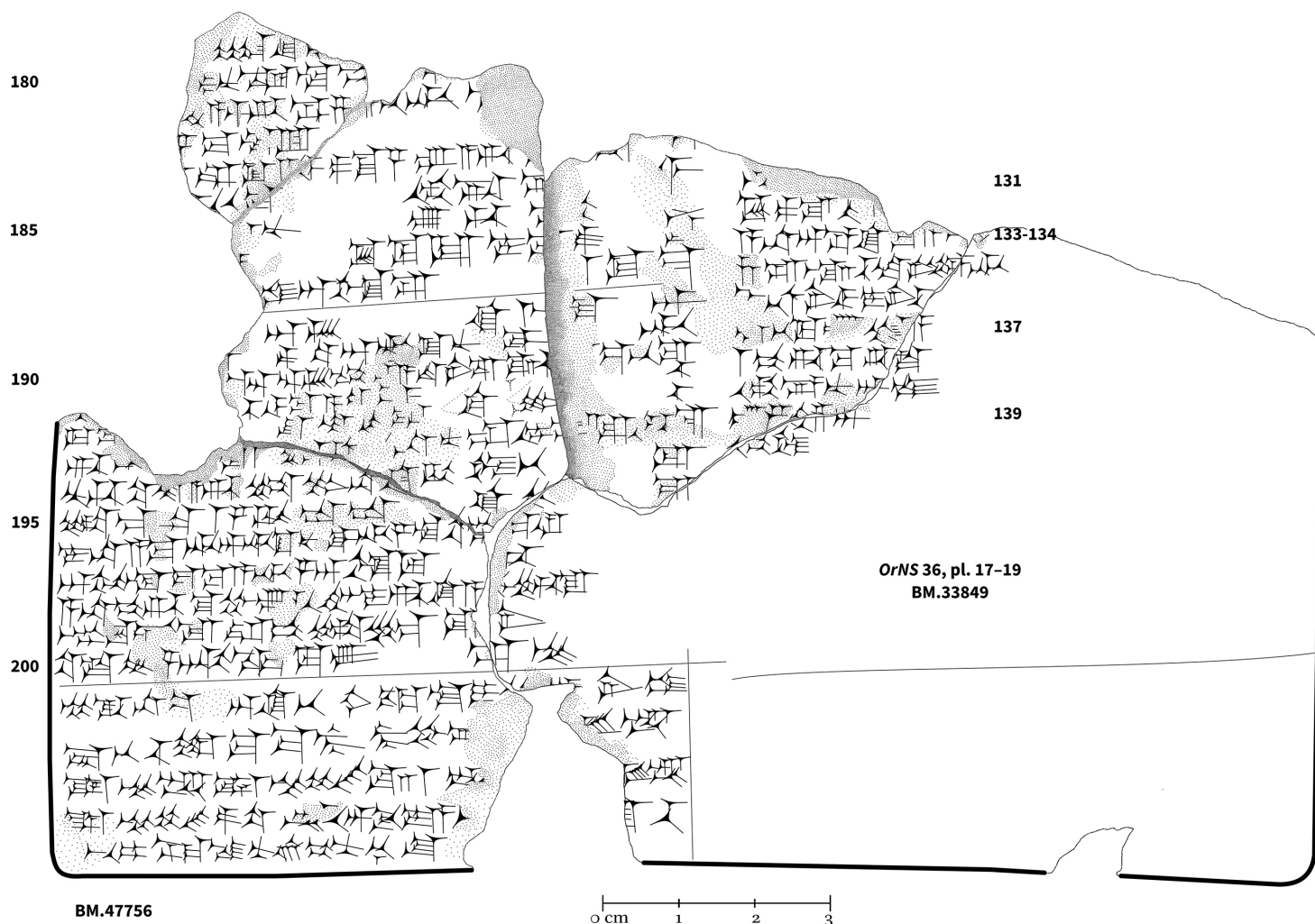


Figure 18 Copy of BM.47756, reverse, by Z.J. Földi

Notes

- 1 The omission of *ina* before *gimir* is thus not limited to MS a.
- 2 The erased traces suggest that the scribe first wrote *e-tel-le-ki* and changed it to *e-tel-le-ek*.
- 3 Note *šihhāk* for the expected *šihāk(u)*; cf. l. 63 where the same MS has *ši-ḫa-ak*.
- 6 According to the traces of an erased sign, the scribe possibly wrote *ḫi-is-sa-tú* first and modified its ending to *-ti*.
- 8 The new fragment confirms that a single ruling follows this line.⁴⁹ This is the first MS with *šu-mu* for the previously attested *šu-ú*, confirming Lambert's understanding as "name".⁵⁰
- 9, 11 One might expect the caesura after *ḫā'irī* and *ayyābi*, respectively.
- 12 BM.38078⁵¹ offers the same form *er-nit-<ti>*. For the penultimate word, MS a has *e-mu-qan* and CTL 1, 58 [*e-mu-qa*]-*an*, but the traces preserved on BM.47756 discourage reading *emūq(us[u'])* ...].

⁴⁹ Földi 2022b, 162.

⁵⁰ Lambert 1967, 130.

⁵¹ Földi 2022b, 166.

- 13** The new MS confirms the restoration to *bēl abāri* ‘possessor of might’, suggested by Lambert⁵² and paralleled since then by BM.43042 i 8’.
- 14-15** The new MS thus confirms the restorations of *ḥāmim* and *tukulti* (respectively)⁵³ in BM.38078.⁵⁴
- 16** BM.47756 thus supports reading *kunnû* rather than *rēmēnû*.⁵⁵
- 17** Note the lack of a ruling.
- 19** The new MS corrects MS a’s *rēšišu* to *rēšiya*. It confirms, furthermore, that there is no word between *rēšiya* and *irāmanni*.
- 20** The new MS confirms that there is no word between *kallūtīšu* and *īhiranni*.
- 21** The new MS provides the word *parassu* in the middle,⁵⁶ resulting in the following translation: ‘He entrusted the management of Esharra and its rites into my hands’.
- 23** At the beginning, space seems enough for [a]- but not for [i]- (compare F.50 below). The signs that follow DINGIR can hardly be reconciled with *gim⁷-ri²-[šú-nu]* (restored in MS a); the second one rather resembles SU or ZI.
- 24** The new MS discourages restoring any additional sign between *zikrī* and *ina*.
- 26** The new MS supports the reading *iššakku*, based on BM.37519.⁵⁷
- 27** Instead of the expected *nūr šamē*, this MS has *kakkabi*, like the related text BM.37519.⁵⁸
- 67** Note the lack of a ruling. This MS, unlike the other Babylonian ones, has Gula and not Ninkarrak.
- 70** It is unclear how to parse the second word, written in the other MSS as *gab-ša* or *gab-ši*, perhaps *gapšu*, ‘proud’?
- 71** Note *ra-bat-ta* for *rabātu*.
- 73** It is difficult to reconcile the traces with the expected *ašarēd qarrād*. The first word might nevertheless be *qarrādu*.
- 133-4** The emendation of *a-na* to *a-pir* is based on MS a and 1883,0118.470.⁵⁹ The join with BM.47756 reveals that the traces on BM.33849 must represent the end of l. 133 and the beginning of l. 134.
- 135** *tenēšēti* is in all likelihood a mistake for *têrēti*, attested in MS a and 1883,0118.470.⁶⁰
- 137** The new piece provides the variant *eziz* to *ezzu* in 1883,0118.470;⁶¹ note the parallel *eziz : aruḥ*. The traces of the second word in 1883,0118.470 can be reconciled with those on BM.47756 if one reads ‘*lu-ú-tu*’ and *lu-‘ú-tu*’ (respectively), but the meaning remains elusive. Collation shows the remains of -šú at the end of the line.
- 138** Unlike 1883,0118.470⁶² and MS a, MS b thus begins the line with *ana*. It also recovers *māru* ‘son’ as a further epithet between *gašru* and *dā’išu*.
- 183** BM.47756 allows an improved reading of a line formerly read, following MS a, as *ša ina a-a-re-e ḥi-ṭa-‘ku*⁶³ ‘I am expert with numbers’ to *nikkassī arē ḥiṭāku* ‘I am expert in doing calculations’, nicely paralleled in the healing goddess’s epithet *ēpišat nikkassī arē* ‘she who makes calculations’ attested in the *Synchretistic Hymn to Gula* l. 32⁶⁴ and the explanatory god list 1889,0426.129: 8’; the title *ēpišat nikkassī* occurs also in l. 42 of *Bullussa-rabi’s Hymn to Gula*. As for the further manuscripts, the preserved traces in MS c allow for restoring *nikkassī*(NÍ[G.Ķ]A₉*). Collation of MS F shows traces of ŠID and makes one prefer Lambert’s early copy over his posthumously published one.⁶⁵
- 185** BM.47756 thus confirms the reading [*ú-paq-qu-ú¹-ni* in 1883,0118.470;⁶⁶ in MS a read *ú-paq-qu^{*1}-nu*.⁶⁷

52 Lambert 1967, 116-17.

53 See Földi 2022b, 163.

54 Földi 2022b, 166.

55 See Földi 2022b, 163.

56 This reading is based on a suggestion by E. Jiménez (pers. comm.).

57 Földi 2022b, 166; see 165-6 and now F.50 below.

58 Földi 2022b, 166.

59 Földi 2022b, 158-62.

60 Földi 2022b, 158-62.

61 Földi 2022b, 158-62. The reading follows a suggestion of E. Jiménez (pers. comm.).

62 Földi 2022b, 158-62.

63 Lambert 1967, 128; Földi 2022b, 160. MS a can perhaps be read as NÍG.KA₉’.

64 See Bennett 2023.

65 Lambert 1967, pl. 16 and George, Taniguchi 2019, no. 59, respectively.

66 Földi 2022b, 158-62.

67 As suggested by G. Rozzi (pers. comm.).

190 The beginning of the line represents a new variant to *[an]a epēš pīšu qūlā* ‘pay heed to what he says’, attested in MSS a and E. Its last sign might also be UKKIN⁶⁸ or similar. The *-ma* particle following *nīš qātīšu* does not occur in other manuscripts either.

191 The uneven placement of the signs indicates that the scribe may have been uncertain about whether to combine two compositional lines into a single manuscript line.

194 The new MS confirms the restoration of *[liš]huṭ* by Lambert.⁶⁹ *šu-bat-^rsu¹* differs only slightly from MS a’s *šu-ba-tiš*.

195 Lambert restored the beginning of MS a as *[á]r-du* and understood this line as an introduction of the following one, translating them as follows: “Of the slave who bowed his neck / May his life be prolonged at the unalterable command of your great divinity”.⁷⁰ The presence of *lizqup* makes it clear that this line, like those preceding and following, expresses a wish with a precative, ‘Set him who bowed his neck upright’. MS a should be read accordingly as *[li]z-qup*.

197 MSS a and E offer *bēltu rabītu* as the goddess’s epithet. Emendations into *ru¹-ba-a-ti* or – with an unexpected spelling – *GAL¹-ba-a-ti* seem highly unlikely; derivations from *šubtu* ‘seat, dwelling’⁷¹ or *bābtu* ‘city quarter, district’ are not supported by further evidence. The epithet *labbatu, lābatu* ‘lioness’ is attested only as an epithet of Ištar.⁷²

198 BM.47756 suggests that the omission of *nara-me-ki*, attested also in MS a, is original to the text, while its inclusion in MS E represents a later addition.

199 The name *Bullussa-rabi* occurs here with the same spelling as in MS E,⁷³ but without a *Personenkeil*.

200 Note *šapalka* for the previously attested *šaplāki*.

Catchline The catchline contains the incipit of the *Syncretistic Hymn to Gula*;⁷⁴ see E. Bennett’s contribution in the present volume.

Colophon The colophon confirms most of what has already been expected;⁷⁵ the formulas⁷⁶ and the prosopographical evidence suggest a dating to the late Achaemenid or early Hellenistic periods. Note that the writing *ú-še-el-šú* for the expected *ušellēš(u)* is attested in BM.45634 l. 40 (CT 41, 42). The omission of *u-* probably represents a playful writing and not a mistake, as it occurs also in the formula NU (i)-paš_x(GÍN)-šit_i:⁷⁷ it may reflect the crasis of *lā + u-*.⁷⁸

2. F.50

F.50 is a tiny fragment of a Neo- or Late Babylonian tablet that preserves the beginning of ll. 18-26. It cannot be established which collection it originally belonged to [fig. 19].

- 1'. (18) ^rle⁷¹-[^ra-ku-ma enlil ina ilāti issuqanni]
- 2'. (19) ul-l[ⁱ rēšiya irāmanni]
- 3'. (20) a-na k[al²-lu-ti-šú iḫiranni]
- 4'. (21) te-re[^t ešarra parassu ana qātīya umanni]
- 5'. (22) al-[ka-ka-at ekur širāti uššipa]
- 6'. (23) i-n[a ilī gimrīšunu² uma²iranni]
- 7'. (24) ú-š[ar-bi zikrī ina ištarāti]
- 8'. (25) ^dnin-má-diri-ga šumī ibbi šānina ul iši]

⁶⁸ As suggested by T. Mitto (pers. comm.).

⁶⁹ Lambert 1967, 128.

⁷⁰ Lambert 1967, 128-9.

⁷¹ As suggested by A. Hättinen (pers. comm.).

⁷² CAD L (1973), 23a.

⁷³ On the different spellings attested so far see Földi 2019a, 83.

⁷⁴ Földi 2022b expected *ilat nabniti* to be an epithet of Zarpanitu.

⁷⁵ See Földi 2022a, 168 fn. 61. To the evidence discussed there add now BM.47930.

⁷⁶ See other occurrences collected in Jiménez 2016, 232-3.

⁷⁷ Jiménez 2016, 233 fn. 15.

⁷⁸ Suggested by E. Jiménez (pers. comm.).

9'. (26) iššakku(ʾPAʿ.[TE.SI] rabû bēl isqēti)
(rest of side broken)

Notes

- 23 F.50 has *ina* instead of the *a-na* preserved in MS a and restored in MS b (see above).
26 The traces corroborate the restoration of *iššiakku* at the beginning of this line.⁷⁹

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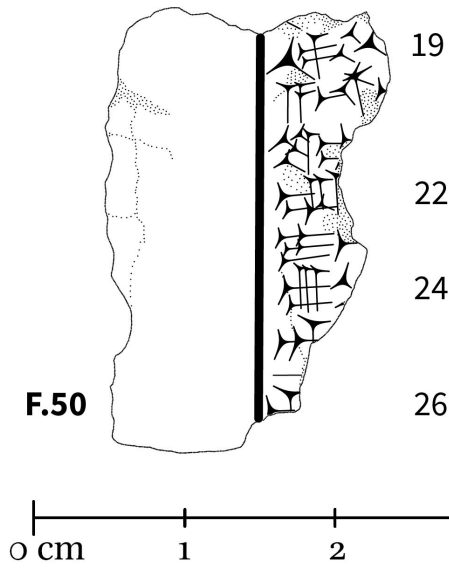


Figure 19
Copy of F.50, by Z.J. Földi

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⁷⁹ See Földi 2022b, 165-6 and now BM.47756 above.

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