

# CUNEIFORM TEXTS

FROM

# BABYLONIAN TABLETS, &c.,

IN THE

# BRITISH MUSEUM.

## PART XXIX.

(50 Plates.)

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;

AND AT

LONGMANS & Co., 39, PATERNOSTER ROW;

BERNARD QUARITCH, 11, GRAFTON STREET, NEW BOND STREET;

ASHER & Co., 14, BEDFORD STREET, COVENT GARDEN;

AND

HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER,  
LONDON.

---

1910.

[ALL RIGHTS RESERVED.]

LONDON :  
HARRISON AND SONS,  
PRINTERS IN ORDINARY TO HIS MAJESTY,  
ST. MARTIN'S LANE.



Part XXIX of "Cuneiform Texts from Babylonian Tablets, etc.," contains texts from sixty-five tablets from the Babylonian and Kouyunjik Collections, of which all except three are here published for the first time.

The greater number of the texts consist of old Babylonian letters, which date from the period of the First Dynasty of Babylon. Three of these are official despatches, sent by one high officer in the state to another. The writer of one of them is Sin-idinnam, the well-known governor of Larsa in the reign of Hammurabi, and he is mentioned in another of the despatches. The "lord" who is referred to in both these documents is probably Hammurabi himself. The other letters are from the correspondence of private people, and, although of no historical interest, they are of great value, both from a linguistic point of view and for the information they supply on the daily life and pursuits of the writers and their correspondents. It is interesting to note that, in two instances, the envelopes, as well as the letters themselves, have been preserved.

The remainder of the texts here published are of a religious character. The explanatory Lists of Gods are supplementary to the God-lists published in Parts XXIV and XXV. In addition to these there are here published an Assyrian copy of a list of portents, which its compiler believed were connected with some great misfortune to Akkad, or Northern Babylonia, and a new portion of the text of the Eighth Tablet of the *Maḫlû* Series of Incantations.

The descriptions of the texts and the copies are the work of Mr. L. W. King, M.A., F.S.A., Assistant in the Department.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,  
BRITISH MUSEUM.

*December 10th, 1910.*



## I.

## DESCRIPTION OF PLATES.

I. OLD BABYLONIAN LETTERS, ETC., OF THE PERIOD OF THE FIRST DYNASTY OF  
BABYLON. (PLATES 1-43.)

The fifty-seven texts published on Plates 1-41 are letters of the period of the First Dynasty of Babylon, and the large majority of them are from the correspondence of private people. Though of no historical interest, they are of great value, both from a linguistic point of view and for the information they supply on the economic conditions of the period. There are three exceptions, which, although the name of any king is absent from them, may be definitely classed as official despatches. One of these, No. 28435 (pl. 16), is written to Nabium-malik by a certain Sin-idinnam, whom we may with some confidence identify with Hammurabi's correspondent in Larsa. Nabium-malik is doubtless the high official attached to Sin-idinnam's service, who is referred to in two of Hammurabi's letters (*see* King, *L.I.H.*, Nos. 15 and 38); and Sin-idinnam's "lord," before whom in the present letter he orders the defaulting officials and their subordinates and servants to be sent, is clearly Hammurabi himself. A second letter which we may regard as an official despatch is No. 12819 (pl. 17). This is written by Apil-iluka to "my lord," and we may probably infer that it was addressed to Hammurabi, since it contains an appeal from an official decision of Sin-idinnam. The letter concerns the clearing out of the Ningirsu-khegallu Canal. Since its channel had become choked with soil, "my lord," that is to say Hammurabi, had given orders for it to be dug out. But a dispute had arisen, since the city of Khalbi, which was situated on the bank of the canal, and was therefore obliged to furnish labour for the digging, had refused to carry out the work. Apil-iluka had reported the matter to Sin-idinnam, but he would not listen to him, and so he now appeals to his "lord" to write to Sin-idinnam and give the necessary instructions. The third letter, which may be classified as an official despatch, is No. 40037 (pl. 22), written by Nidnat-Sin to Adad-sharrum. Nidnat-Sin was clearly Adad-sharrum's official superior, since he writes to him about a complaint made against him by the people of the city of Kar-Shamash, to the effect that he had misappropriated certain taxes. Adad-sharrum is told to restore the money, and is summoned before Nidnat-Sin to give an account of his conduct. It is possible, though not probable, that the Adad-sharrum of this letter is to be identified with the writer of No. 80612 (pl. 23).

The letters from private persons, which are published in this Part, deal with events of a character such as we should expect to encounter in the daily life of a people engaged in agricultural and commercial pursuits. Some relate to the ownership of land, or to details concerning its irrigation; others deal with the disposal of oxen, sheep, etc.; others again demand the payment of corn or money, the despatch of money already paid, the guaranteeing of sums due, etc. The contents of some refer to matters of a legal character, such as No. 97040 (pl. 10), which forbids any litigation with regard to the house of a certain fisherman; or No. 28436 (pl. 7), which settles a dispute concerning an adoption. Of the letters containing place-names, mention may be made of No. 96629 (pl. 10) as of interest. On this tablet Ili-ikisham writes to his agent concerning a robbery of the men of Idamaras (*cf.* l. 6, *aš-šum e-kim (awil)I-da-ma-ra-as*). The occurrence of this place-name in the letter is of considerable interest; the place is mentioned in the date-formula for the tenth year of Samsu-iluna. Most of the letters are complete documents, and since, with two exceptions, they are without their envelopes, we may assume that they were sent and opened on their arrival at their destination. One letter, No. 28444 (pl. 10), which appears to be unfinished, may be regarded as an exception.

In the majority of cases the letters are separate documents, unconnected with each other, and they generally furnish little information with regard to the status of the writer or his correspondent. An exception is presented by the group of thirteen letters placed at the beginning of the Part (pll. 1-6). These were all written by the same man, a certain Akhum, to Awil-Bau, with whom Libit-Ishtar is sometimes associated, and, in one instance, Kîsh-Mama also. Since Awil-Bau is always mentioned last, it is clear that he was the least important of the three men, in spite of the fact that he is the most frequently mentioned. From the contents of the letters it is clear that Awil-Bau was living in a city (*cf.* Nos. 28447 and 28557), and, from the character of the writing, we may set this city in Southern Babylonia. Several of the letters deal with purely agricultural matters, such as those concerning grain (Nos. 28476, 28559, 28531, pl. 4 f.), land (No. 28510, pl. 5), oxen (No. 28457, pl. 3), the despatch of an ass (No. 28558, pl. 2), etc.; another is of a domestic character concerning Awil-Bau's relatives (No. 28588, pl. 4). It is clear that Awil-Bau occupied a position of some authority, for he could give orders for a man's detention or imprisonment (*cf.* No. 28508, pl. 2, l. 11 f., *a-na ši-bi-tim šu-ri-ba-šu-nu-ti*). One of the most interesting of this group of letters was written by Akhum on the outbreak of a pestilence in his city (No. 28447, pl. 1). This misfortune he attributes to the god Nergal, and he gives directions to his two correspondents to appease the god by prayer, etc. In addition to the group of letters from Akhum, we have two letters written on the same subject<sup>1</sup> from Taturmatum to her "lord" (Nos. 80329 and 80723, pl. 11); two letters from Sin-akham-idinnam to Ilumka-Shamash (Nos. 80558 and 80685, pll. 13 f.); while the Nishi-inishu, to whom No. 80797 (pl. 18) is addressed, is probably to be identified with the writer of No. 80897 (pl. 19).

From the character of the writing of Akhum's letters it is clear that they are of Sumerian origin, and the same may be said of No. 28840 (pl. 6), which is published immediately after them. But the great majority of the letters are North Babylonian, having been written in the cities of Sippar and Babylon. In some cases an inference may be drawn as to the nationality of the writer of a letter, or of his correspondent, from the deities invoked in the blessing which generally follows the address-formula. Thus in No. 97050 (pl. 24) the writers call down blessings on their correspondent from Shamash, Marduk, and Ashur (written  $\rightarrow \text{𐎶} \text{𐎶} \text{𐎶}$ ), and Ashur also forms a component part of the name of one of them; we may, therefore, with some confidence, regard Ashur-asû and Sha-shibuti as Assyrians. Again, in No. 97816 (pl. 9) Sin-ishmeanni invokes on his two correspondents the blessings of Shamash and Adad, "your god" (*il-ku-nu*); it is thus clear that Sin-eribam and Adad-našir were Western Semites.<sup>2</sup> In this connection it is of interest to note that sometimes a writer would invoke a particular deity because that deity was his own, while on other occasions he selects for his invocation the god or goddess of his correspondent. Thus the writer of No. 78214 (pl. 33) invokes Shamash and Enlil, "my god" (*i-lî*), and in the same way the writer of No. 80897 (pl. 19) invokes "my lord and my lady" (*be-li u be-el-ti*); similarly the writer of No. 80947 (pl. 38) invokes Kadi along with Shamash, since she was his own goddess, as appears from his name Kadi-shitmar. On the other hand the writer of No. 80484 (pl. 12) invokes Shamash and "thy god" (*il-ka*), while in No. 80340 (pl. 25) the invocation is addressed simply to "thy lord" (*be-el-ki*). Sometimes Shamash alone is addressed (*cf.* Nos. 27780, 28436, 96604, 96608, and 97815, pll. 7 f., 37): but the commonest form of invocation was to Shamash and Marduk (*cf.* Nos. 25693, 28435, 28444, 80186, 80354, 80410, 80612, 80616, 80802, 80885, 96629, 97031, 97686, pll. 10, 15 f., 20 f., 23, 27 f., 31, 35, 41). Shamash and Aa, "the Bride," are invoked by Taturmatum when writing to her "lord" (Nos. 80329 and 80723, pl. 11), and in one instance Shamash and Ninsianna are coupled in the formula (No. 29655, pl. 30). In many instances no blessing follows the address-formula (*cf.* Akhum's letters in pll. 1-6, and Nos. 12819, 23357, 28840, 40037, 80558, 80685, 80787, 80840, 80878, 87395, 96793, 97040, 97675, 100117, pll. 6, 9 f., 13 f., 17 f., 22, 26, and 36); in some instances the omission would appear to be due to the formal and official character of the communication, while in others it would appear to have been dictated by a desire for brevity, the saving of time, etc. In one letter (No. 81095, pl. 39) there is no address-formula, and the letter opens with an invocation to Nabû, "my lord," while, in one instance only, are blessing and address-formula both wanting (No. 80816, pl. 40).

<sup>1</sup> It may be noted that in No. 80723, l. 10, the traces of the first sign in the line are those of *li*.

<sup>2</sup> It may be added that Kashshû, to whom No. 80802 (pl. 15) is addressed, was obviously a Kassite, or of Kassite descent.

In two instances the letters, when discovered, were still enclosed in their envelopes, which had not been broken, and it is clear that these, though addressed and ready for the post, had not been sent. The address on one of them (No. 29655*a*, pl. 29) reads: "To Nûr-Kabta, the son of Kashâba. The tablet of Shamash-liwir, the son of Kashâba, his brother." It is interesting to note that this address contains a more detailed description of the writer and his correspondent than is given in the address-formula of the letter itself (*see* pl. 30); and such may well have been the custom. The other envelope (No. 97815*a*, pl. 37) is addressed simply "To Taribusha," but it is sealed on the obverse, the reverse and the edges with the sender's seal, which gives full details as to the writer's identity. The inscription on the seal reads: "Adad-idinnam, the son of Adad-sharrum, the servant of Ammizaduga." To judge from his own name and that of his father, it would seem that the writer of the letter, who was clearly a high official at the court of the last king but one of the First Dynasty of Babylon, was proud of his West-Semitic origin. The following is a list of the letters, with their registration numbers, and with the names of the writers and their correspondents:—

	Registration Numbers.	Plate.
(1-13) Letters from Akhum (i) to Libit-Ishtar, Awil-Bau and Kish-Mama.	28475	I
"      "      (ii) to Libit-Ishtar and Awil-Bau.	28447, 28473, 28558, 28508, 23823	I-3
"      "      (iii) to Awil-Bau ... ..	28457, 28476, 28559, 28588, 28510, 28531, 28474	3-6
(14) Letter from [ . . . . . ] to Si[n(?)- . . . . . ]...	28840	6
(15) "      "      I[di]atum to [T]aribu[m] ... ..	28436	7
(16) "      "      Nidnat-[ . . . . . ] to Awil-[ . . . . . ] ...	27780	7
(17) "      "      Ilu-tanakh[i] to Abilum and Khatârum ...	96608	8
(18) "      "      Ili-idinnam to Shamash-iluk[a] ... ..	96604	8
(19) "      "      Ubarum, "thy brother," to Amat-Shamash	80878	9
(20) "      "      Sin-ishmeanni to Sin-eribam and Adad-našir.	97816	9
(21) "      "      Ili-ikisham to "my agent" ( <i>ša-bi-ri-ia</i> ) ...	96629	10
(22) "      "      Ili-awili to "my agent" ( <i>ša-bi-[r]i-i[a]</i> ) ...	28444	10
(23) "      "      Marduk-mushalim to Nabium-atpalam ...	97040	10
(24, 25) Letters from Taturmatum, "thy handmaid," to "my lord."	80329, 80723	11
(26) Letter from Shamash-našir, "thy brother," to Irib-Sin	80484	12
(27, 28) Letters from Sin - akham - idinnam to Ilumka-Shamash.	80685, 80558	13, 14
(29) Letter from Sin-našir to Kashshû ... ..	80802	15
(30) "      "      Sin-idinnam to Nabium-malik ... ..	28435	16
(31) "      "      Awil-iluka, "thy servant," to "my lord"...	12819	17
(32) "      "      Nannartum to Sin-uballitsu ... ..	23357	18
(33) "      "      Taram-Sag-ila to Nishi-inishu ... ..	80797	18
(34) "      "      Nishi-inishu to "my lord" ... ..	80897	19
(35) "      "      Sumu-Dagan to "my father" ... ..	97031	20
(36) "      "      Adad-lu-tabbu(?) to Ibî ... ..	80616	21
(37) "      "      Nidnat-Sin to Adad-sharrum ... ..	40037	22
(38) "      "      Adad-sharrum to Ashri-ilishu-ra'im-awilê	80612	23
(39) "      "      Ashur-asû and Sha-shibuti to Arad-Sin ...	97050	24
(40) "      "      Abil-Kittum to Arad-Kalatim ... ..	80340	25
(41) "      "      Iltani to Bêlisunu ... ..	80840	26
(42) "      "      Ibni-Amurru and Iršitim to "our father"...	80410	27

	Registration Numbers.	Plate.
(43) Letter from Sin-eribam to "my father whom Marduk blesseth" ( <i>a-bi-ia ša (ilu)Marduk u-ba-al-la-tu-šu</i> ).	80186	28, 29
(44) " " Shamash-liwir to Nûr-Kabta ... .. Envelope to letter addressed: "To Nûr-kabta, the son of Kashâba. Tablet of Shamash-liwir, the son of Kashâba, his brother."	29655 29655a	30 29
(45) " " Shabulum to "my father"... ..	80354	31
(46) " " Mini-Adad to Shîlibi and Ibi-Enlil ...	78214	33, 34
(47) " " BA(?)—SHA—Shamash to Kalumum... ..	25693	35
(48) " " Ili-ish[ . . . . . ] to Nan[nar(?)- . . . . . ] ...	97686	35
(49) " " Nannar-intukh to Shumma-Shamash ...	97675	36
(50) " " Adaiatum to Na[nna]r-intukh ... ..	97693	36
(51) " " Rabût-Sin to Ilima-a[b]i ... ..	87395	36
(52) " " Sag-ila-idinnam to Apil-ili... ..	100117	36
(53) " " Adad-idinnam to Taribusha ... .. Envelope to letter No. 97815, addressed: "To Taribusha" and sealed with Adad-idinnam's seal, the inscrip- tion on which reads: "Adad-idinnam, the son of Adad-Sharr[um], the servant of Ammizadug[a, the king]."	97815 97815a	37 37
(54) " " Kadi-shitmar, "thy brother," to Ilima- akhi-abia.	80947	38
(55, 56) Letters without address-formulae ... ..	81095, 80816	39, 40
(57) Letter from Akham-kallim to Arad-Sin ... ..	80885	41
(58) Tablet of the period of the First Dynasty of Babylon recording a legal-decision, the result of an appeal to the king after two previous decisions.	78184	41-43

## II. SOME MISCELLANEOUS RELIGIOUS TEXTS. (PLATES 44-50.)

In this group of texts are collected some fragments of explanatory lists of gods which are supplementary to the god-lists published in Parts XXIV and XXV; an Assyrian copy of a list of portents, which its compiler believed were connected with some great misfortune to Northern Babylonia; and a new portion of the text of the Eighth Tablet of the *Maklû* Series of Incantations. The tablets may be described as follows:—

(i) EXPLANATORY LISTS OF GODS.—The principal text of this class, published for the first time in a complete form on plates 44-47, is part of a Neo-Babylonian tablet, which was inscribed with a long and important list of divine names and explanations. The list is arranged in double columns, and at the beginning of each line, to the left of the left-hand column, a space was left by the scribe which he has filled with glosses referring to the name in the opposite line. The main contents of the left-hand column are the names of the deities to be explained. The glosses usually give the Sumerian pronunciation of the name; sometimes they give the name of the sign, or furnish an equation with another deity (*cf.* Col. III, ll. 7 and 22). In the right-hand column it was noted whether the pronunciation, or the name of the god, was the same in Semitic Babylonian as in Sumerian. It may be noted that among the values glossed to the left of the main column are several which are obviously Semitic, not Sumerian; *cf. e.g.*, Col. II, l. 14, *i-li-šar-rat*, l. 25 f. *nu-ur-i-li*, l. 27 f. *šu-ul-lat*, l. 29 *nak-bu*, and l. 30 f. *sa-bi-ku*. These must be taken as representing the pronunciation of the names both in Sumerian and Semitic. They were thus Semitic loan-names, and were probably collected by the compiler from Sumerian religious texts of a late period. In support of this suggestion we may note the occurrence of the West-Semitic pronunciation *Adad* as a gloss to 𐎶𐎵 𐎶𐎵 (Col. II, l. 23).



In its general character the text would exhibit a certain relationship to a Syllabary of the Third Class, if the glosses more frequently gave the names of sign-groups. The names glossed in Col. II, l. 5 f., should be read as *en-di-ib-dim* and *ga-di-ib-dim*, the third sign in each case being clearly *ib* not *zu*. A few glosses in the main column give the pronunciation (cf. Col. II, l. 12, Col. IV, l. 2) or name (cf. Col. II, l. 13) of separate characters. In Col. IV, l. 2, the gloss may be restored as [*u*]-*mu-un*. This may refer to < the first half of the sign; but we may probably take < here as a single character, in which case the gloss would give a value *umun* for the sign <, *udun*. The readings given in Obv., Col. II, and Rev., Col. III, have already been enumerated by Pinches, *J.R.A.S.*, 1905, pp. 144 ff. The small fragments of lists included on pl. 47 consist of part of a list of deities arranged in pairs (K. 7145); and a fragment of a list of the names of deities (K. 7646); Sm. 941 is a fragment from the right column of an explanatory list, the signs preserved giving the Semitic reading of a number of ideograms for different demons (pl. 44-47).

(ii) AN ASSYRIAN COPY OF A LIST OF PORTENTS.—According to the first line of its colophon (l. 34) the text gives a list of forty-seven evil portents which preceded "the casting down of Akkad" (*XLVII ittâti*(pl.) *a-ḥa-a-ti ša a-na nadē(e) (mātu) Akkadī(KI) izzizû*(pl.)-*nī*). The first line of the tablet gave a note on the period during which the events enumerated took place, but the beginning and end of the line, as well as the name of the king, are broken, so that it is not certain what particular conquest of Northern Babylonia is referred to. The text appears to have been compiled from religious chronicles of the period, the writer having selected and written out the various events which, in his opinion, foretold or were connected with the misfortune which had befallen his country. With the exception of passages referring to the month in which a particular event occurred (cf. ll. 10, 17 and 22), no dates are given. The text thus has no historical value, but it has considerable interest for the student of Babylonian augury. It will be noted that the phenomena from which the portents are derived may be classified under two headings: (a) natural occurrences of a rare or extraordinary character and (b) events which appeared to break some law of nature. Under the first of these headings we may set the destruction of beams in houses at Daban (l. 5); the outbreak of fire in sacred places (ll. 17 f., 22); the appearance of wild beasts and birds in Babylon (ll. 11 f., 16); a great flood at Borsippa, when the water came within the walls of Ezida (l. 27); and a flight of meteors or falling stars (l. 19). Under events which appeared to break or be contrary to some law of nature may be set the story of a decapitated head crying out (*kaḫkadu nak-su i-ši-ih*, l. 1); the occurrence of monstrosities, human and animal (ll. 3 f., 6, 23 ff.); cases of incest and unnatural matings of animals (l. 14 f.); fruitfulness of the male, in the cases of a dog (l. 19) and a male palm (l. 8); unnatural growths and appearance of date-palms (ll. 8 ff., 29 f., 32); and the occurrence of evil spirits or portents in sacred places (ll. 18, 31, 33). Under this head may also be set the appearance of honey on the ground at Nippur and of salt at Babylon, though these were doubtless natural secretions of the soil. In addition to Nippur, portents are related to have taken place at Daban (l. 5), Dilbat (l. 7), Dêr (l. 31), Kaldû or Southern Babylonia (ll. 19, 32), and Bît-Albadâ (l. 7); but in the case of the majority of the portents, where no city is referred to by name, it is implied that they took place in Babylon (cf. e.g., ll. 11, 12a, 16, 18, 20b). For an earlier publication of the tablet see Boissier, *Doc. Assyri.*, I, pp. 267 ff., and cf. *Choix*, I, pp. 253 ff.; and for the text of a chronicle similar to those which the compiler of the list consulted, see King, *Chronicles*, II, pp. 70 ff., 157 ff., and cf. I, pp. 212 ff.

(iii) A NEW PORTION OF THE INCANTATION SERIES *MAKLÛ*, TABLET VIII.—The fragment K. 2385, which has been rejoined to K. 7586, enables us to restore considerable portions of the text of the Eighth Tablet of the *Maklû* Series that have hitherto been missing. K. 7586 is from the upper part of the reverse of the tablet and is published by Tallqvist, *Maqlû*, II, p. 93. The upper part of the fourth column preserved by K. 7586 (see *Maqlû*, I, p. 108 f., ll. 76-95) is not affected by the join, and this portion of the text is therefore not repeated on pl. 50. But K. 2385 restores a considerable portion of the text at the beginning of the third column. For the place in the text of the Eighth Tablet, which the new fragment enables us to restore, see *Maqlû*, pp. 104 ff., ll. 35 ff. This portion of the text, now partially or wholly restored as shown on pl. 50, may be transliterated and translated as follows:—

## TRANSLITERATION.

1.	šiptu	kibir	(il)Nāri	ellitu(tu)	U	.	KUR	.	KUR	[. . . . .]
2.	kibir	(il)Nāri								[. . . . .]
3.	šiptu	(il)Nāru	kaḫkadi	- ia	kibir	(il)Nāri	p[a-da	- a	- ti]	<sup>1</sup>
4.	kibir	(il)Nāri	(šam)AN	- HUL	- LA	u	(šam)[			. . . . .]
5.	šiptu	(il)Nāru	a	- kul <sup>2</sup>	al	- ti	kibir	(il)[Nāri]		
6.	šiptu	e	(f.)kaššapti	- ia	e	- li	- ni	- ti	- ia	ZU E [. . . . .]
7.								kibir	(il)Nā[ri]	
8.	šiptu	at-ti	tābtu	ša	ina	aš-ri	elli	ib-ba-nu-u <sup>3</sup>	ana	eli ŠIT <sup>4</sup> tābi tamannu[(nu)-ma]
9.	ina	eli	ŠA	- NA	ša	ḫu	- ta	- ri <sup>5</sup>	ša	ina rēši (i)širši tašakkan(an)
10.	šiptu	e	(f.)kaššapti	- ia	lu	lah	- ḫat	- ia <sup>6</sup>		
11.	ana	eli	(šam)nu-luḫ-ḫa	tamannu(nu)-ma	ina	eli	ŠA-NA	ša	ina rēši (i)širši	tašakkan(an)
12.	(šubāt)u	- li	- in	- na	(i)širša				taltami(mi)	
13.	šiptu	e	(f.)kaššapti	- ia	lu	lah	- ḫat	- ia <sup>7</sup>	ana	eli XII (i)ša - ir - ri <sup>8</sup>
14.	tamannu(nu)	- ma	ina	eli	ŠA	- NA	ša	ina rēši (i)širši tašakkan(an)		
15.	šiptu	e	(f.)kaššapti	- ia	e	- li	- ni	- ti	- ia	ša alkāti(? pl.) - ki ka - lu mātātī(pl.) <sup>9</sup>
16.	a	- na	eli	II	erib	erinni	tamannu(nu)	- ma		
17.	ina	imitti	bābi	u	šumēli	bābi	kamī(i)	tašakkan(an)		
18.	šiptu	e	(f.)kaššapti	- ia	e	- li	- ni	- ti	- ia <sup>10</sup>	
19.	ana	eli	abni	šadī(i)	tamannu(nu)	- ma	ina	tarbaši	ta	- na - suk
20.	ḫu	- ta	- ri	ša	šiptu	(il)En	- lil	kaḫkadi	- ia <sup>11</sup>	
21.	ma	- la	a	- na	kīsrē(pl.)			šaṭ	- ru	
22.	ištēniš(niš)	tuballal	- ma	tu-ḫat	- tar-šu	šiptu	(il)En	- lil	kaḫkadi	- ia tamannu(nu)
23.	[. . . . .	- t]	i	AN	.	MAN	.	ZA	.	AD upuntu u billitu <sup>12</sup>
24.	[. . . . .		ki]	šir	(amēl)marši			tuballal	- ma	
25.	[. . . . .]		sip	- pi	- e	bābātī(pl.)		TAG(pl.)		

<sup>1</sup> Provisionally restored from *Maqlû* VI, l. 82.

<sup>2</sup> The sign upon K. 7586 is clearly written as  $\gg\langle\Delta$ , not  $\gg\Delta$ .

<sup>3</sup> *Maqlû* VI, ll. 93 ff.

<sup>4</sup> The ideogram  $\mathbb{E}\mathbb{V}\mathbb{V}$  cannot here be taken as *minātu*; the rendering *kirbannu* is adopted in the translation of the rubric, as it best suits the accompanying incantation (cf. VI, ll. 94-96).

<sup>5</sup> From ll. 20-22 (see note <sup>11</sup>), it is clear that *ḫutaru*, in addition to the meaning "fumigation," has also the concrete meaning, "object to be burnt"; it is in this concrete sense that the word occurs in IV R., 55, No. 1, Obv., l. 37, and Rev., l. 14 (cited by Meissner, *Suppl.*, p. 87), and in Zimmern, *Ritualtafel*, No. 26, l. 8, No. 27, l. 6; cf. especially IV R., 55, No. 1, *šiptu . . . . ina eli III ḫu-ta-ri tamannu(nu)-ma* *ina šumēli bābi ina ri-eš (i)širši u še-pi-ti (i)širši tašakkan(an)*. For the occurrence of *ŠA.NA* in directions for ceremonies, see King, *Magic*, *passim*. The *ŠA.NA ḫutari* was probably a shallow bowl or vessel; on it the various objects, over which the spells had been recited, were placed and then burnt.

<sup>6</sup> *Maqlû* VI, ll. 102 ff. The variant *lah-ḫat-ia*, in this line, proves that  $\mathbb{E}\mathbb{V}\mathbb{V}\langle\mathbb{V}\mathbb{V}\langle$  -ti-ia in *Maqlû* VI, ll. 102, 110, is not to be taken as *LAḪ-HA-ti-ia* = *pāšiš-ti-ia*, as suggested by Tallqvist, but as *lah-ḫa-ti-ia*. The word has obviously some such meaning as "witch," "sorceress," "enchantress."

<sup>7</sup> *Maqlû* VI, ll. 110 ff.

<sup>8</sup> This rubric clearly refers to *Maqlû* VI, l. 115, which should read  $[-]$   $\mathbb{E}\mathbb{V}\mathbb{V}\mathbb{E}$   $\mathbb{E}\mathbb{V}$   $\mathbb{E}\mathbb{V}\mathbb{E}$   $\mathbb{E}\mathbb{V}$   $\mathbb{E}\mathbb{V}\mathbb{E}$ , *[ina] rēši (i)širši-ia ašakkan(an) XII (i)ša-ir-ri*. "At the head of my bed will I place twelve pieces of *sha'irru*-wood." Of the character  $\mathbb{E}\mathbb{V}\mathbb{E}$  only slight traces are preserved on K. 2595, etc.

<sup>9</sup> *Maqlû* VI, ll. 118 ff.

<sup>10</sup> *Maqlû* VI, ll. 127 ff.

<sup>11</sup> This section of three lines (ll. 20-22), refers to the Sixth Tablet of the *Maqlû* Series as a whole; it is cited by its opening line. The *ḫutari*, which are here directed to be heaped together and burnt, are the various objects mentioned in the preceding rubrics referring to separate incantations on the Sixth Tablet.

<sup>12</sup> This line refers to the opening incantation of the Seventh Tablet of the *Maqlû* Series, and enables us partly to restore the first line of that Tablet. It is possible that the words *upuntu u billitu* are to be taken as the beginning of the rubric, and not as part of the first line of the incantation.

26. [*šiptu*    *a - ra - hi - ka r*] *a - ma - ni*    GAR    *šamni*<sup>1</sup>  
 27. [*šiptu*    *šamnu ellu šamnu ib*] - *bu*<sup>2</sup>    GAR    *šamni*  
 28. [. . . . .] *d* *i*    *la*    *a*    [. . . . .]  
 29. [. . . . .]

## TRANSLATION.

1. Incantation: The Bank of the bright (?) River-goddess . . . . . [ . . . . . ]
2. The Bank of the River-goddess [ . . . . . ]!
3. Incantation: "O River-goddess, thou art my head, Bank of the River-goddess thou art my deliverer!"
4. "The Bank of the River-goddess, the ANHULLA-plant and the [ . . . . . ]-plant!"
5. Incantation: "O River-goddess, I have eaten! I have drunk, O Bank of the [River-goddess]!"
6. Incantation: "Come, my sorceress, my witch. . . . . [ . . . . . ]"
7. "O Bank of the River-goddess!"
8. Incantation: "Thou art good, who in the pure place art born!" over a good offering shalt thou recite
9. and upon the fumigation-bowl which is at the head of the bed shalt thou place it.
10. Incantation: "Come, my sorceress or my enchantress (?)!"
11. over a *nulukhkh*a-plant shalt thou recite, and upon the (fumigation-)bowl which is at the head of the bed shalt thou place it;
12. with an upper-garment shalt thou envelope the bed.
13. Incantation: "Come, my sorceress or my enchantress!" over twelve pieces of *sha'irru*-wood
14. shalt thou recite and upon the (fumigation-)bowl at the head of the bed shalt thou place them.
15. Incantation: "Come, my sorceress, my witch, whose paths are over all the world!"
16. over two caged locusts (?) shalt thou recite
17. and to the right of the door and to the left of the door of the enchanted man shalt thou set them.
18. Incantation: "Come, my sorceress, my witch!"
19. over a stone from the mountain shalt thou recite and in the court (of the house) shalt thou lay it.

- 
20. The objects for burning in connection with the incantation "Enlil, my head,"
  21. all that are described as (potent) against bans,
  22. thou shalt heap together and thou shalt make it to go up in smoke. The incantation "Enlil, my head" shalt thou recite.
- 

23. [ . . . . . ] . . . . . flour and drink fermented from grain
24. [ . . . . . ] against the ba]n of the sick-man shalt thou heap together,
25. [ . . . . . ] the thresholds of doors . . . . .
26. [Incantation: "I hold thee dear, O myself!"]—a *gar* of oil.
27. [Incantation: "Bright oil, pure oil,"]—a *gar* of oil.
28. [ . . . . . ] . . . . . [ . . . . . ]
29. [ . . . . . ]

It will be noted that the portion of the text of the Eighth Tablet of the *Maqlû* Series, which is restored by K. 2385, consists of rubrics referring to the Sixth and Seventh Tablets of the series, and giving directions for the due recital of the separate incantations and the performance of accompanying rites. Generally the incantation has to be recited over some object or objects, which are referred to in its text. Thus the *nulukhkh*u-plant, over which the incantation quoted in l. 11 is to be recited, is referred to in the text of the incantation itself (cf. *Maqlû*, VI, l. 108 f.): similarly the twelve pieces of *sha'irru*-wood of the rubric in l. 13 are

<sup>1</sup> Line 26 is restored from *Maqlû* VII, l. 23, the first line of the incantation the rubric refers to. The rubrics in this and the following line are abbreviated, the verbs being omitted; in each case the incantation is to be recited over a *gar* of oil.

<sup>2</sup> *Maqlû* VII, ll. 31 ff.

referred to in the text (*cf.* VI, l. 115); the oil in the rubric in l. 27 is the subject of the accompanying formula (*cf.* VII, ll. 27 ff.); and the "offering" mentioned in the rubric in l. 8 is quite in keeping with the description of the being addressed in the incantation (*cf.* VI, ll. 94-96). The two caged locusts which, according to the rubric in l. 8, are to be placed to the right and left of the door are symbolical of the two gods Lugal-girra and Meslamtaea, whom the suppliant declares he has set to the right and left of his door, that they, as "the gods of the watch," may slay his sorceress (*cf.* VI, ll. 123 ff.). Doubtless "the stone from the mountain," which the rubric in l. 19 directs to be placed in the court of the house, was referred to in the missing portion of the accompanying text, Tablet VI, ll. 132 ff. The new fragment of text shows that on the Eighth Tablet of the *Makû* Series the different rubrics referring to the separate tablets were separated by lines ruled across the column; these are indeed preserved between those referring to I and II, and II and III. Of particular interest is the three-line rubric which refers to the Sixth Tablet as a whole. It proves that the objects over which separate incantations were recited were not intended to be burnt immediately after the recitation of the formula. In some cases at any rate the incantations are for consecutive recitation in groups, the different objects, when impregnated by the spells, being placed together on a single vessel; they were then heaped together and burnt at one time (Pl. 50).

---

## II.

## INDEX TO REGISTRATION NUMBERS.

Registration Number.	Plate.	Registration Number.	Plate.
K. 2385 + K. 7586 ...	50	80329 ...	11
K. 7145 ...	47	80340 ...	25
K. 7586, <i>see</i> K. 2385.		80354 ...	31, 32
K. 7646 ...	47	80410 ...	27
Sm. 941 ...	47	80484 ...	12
Rm. 155 ...	48, 49	80558 ...	14
12819 ...	17	80612 ...	23
23357 ...	18	80616 ...	21
23823 ...	3	80685 ...	13
25693 ...	35	80723 ...	11
27780 ...	7	80797 ...	18
28435 ...	16	80802 ...	15
28436 ...	7	80816 ...	40
28444 ...	10	80840 ...	26
28447 ...	1	80878 ...	9
28457 ...	3	80885 ...	41
28473 ...	2	80897 ...	19
28474 ...	6	80947 ...	38
28475 ...	1	81095 ...	39
28476 ...	4	87395 ...	36
28508 ...	2	86604 ...	8
28510 ...	5	96608 ...	8
28531 ...	5	96629 ...	10
28558 ...	2	97031 ...	20
28559 ...	4	97040 ...	10
28588 ...	4	97050 ...	24
28840 ...	6	97675 ...	36
29655 ...	30	97686 ...	35
29655 <sup>a</sup> ...	29	97693 ...	36
40037 ...	22	97815 ...	37
46559 ...	44-47	97815 <sup>a</sup> ...	37
78184 ...	41-43	97816 ...	9
78214 ...	33, 34	100117 ...	36
80186 ...	28, 29		

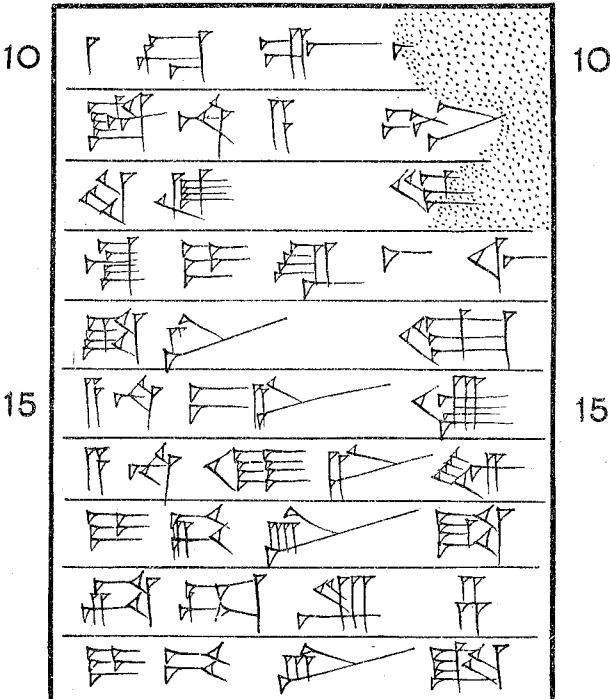
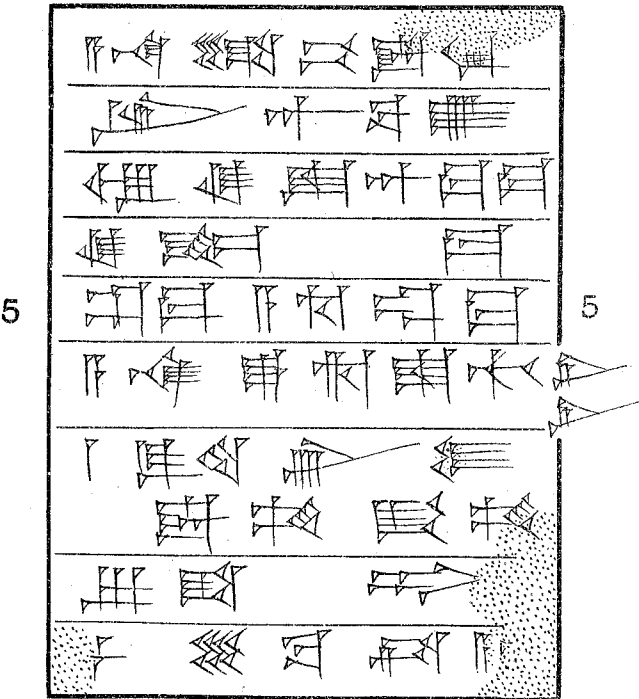


OLD BABYLONIAN LETTERS.

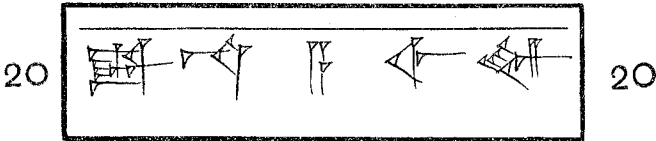
28475.

OBVERSE.

REVERSE.



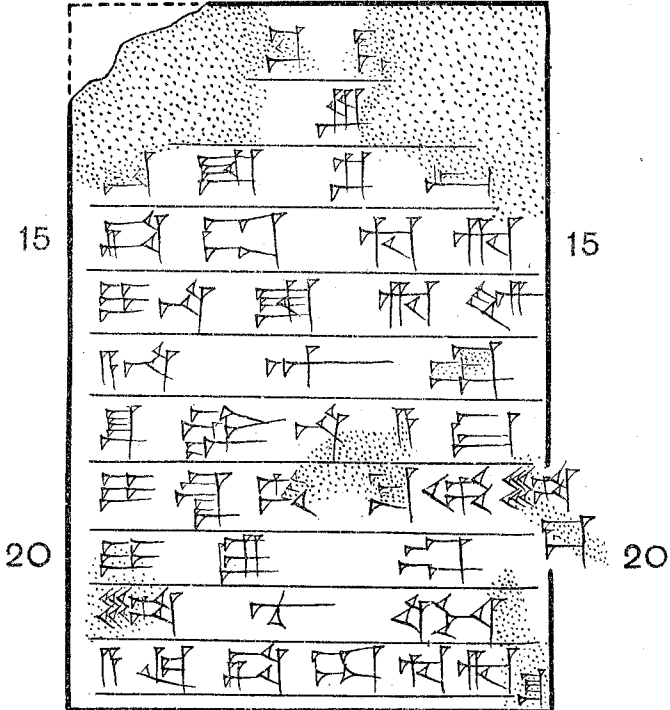
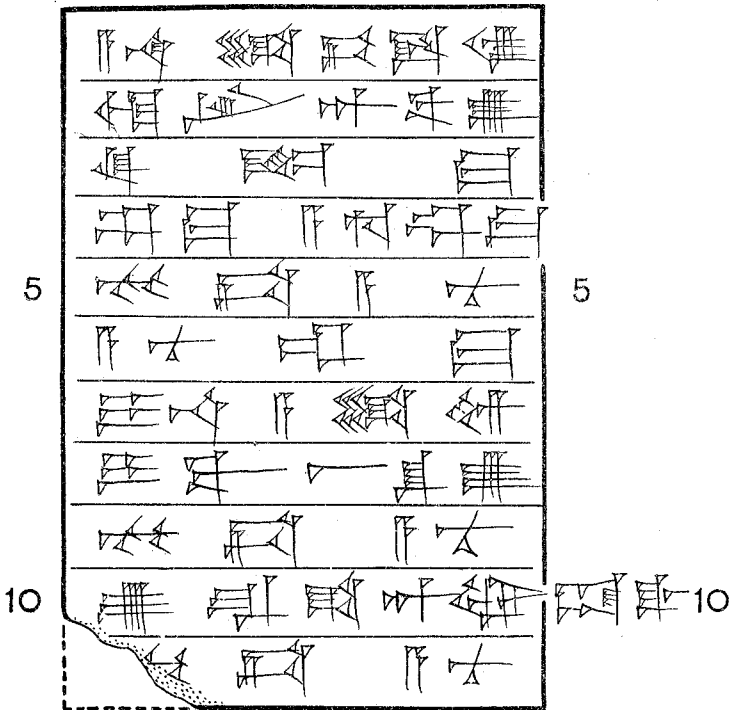
EDGE.



OBVERSE.

28447.

REVERSE.

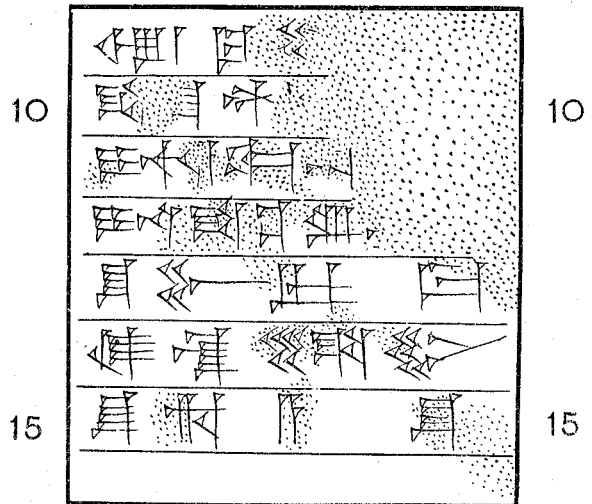
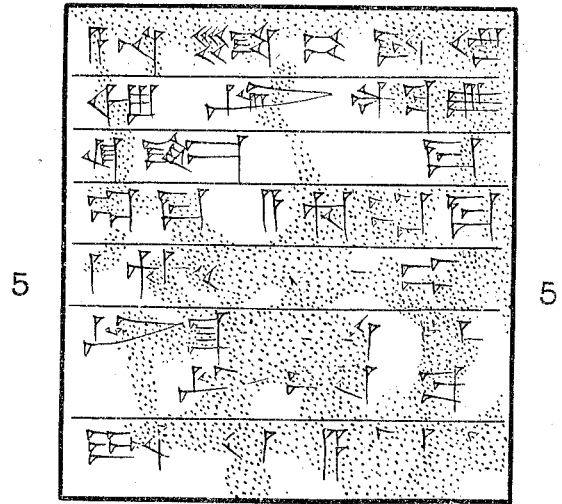


OLD BABYLONIAN LETTERS.

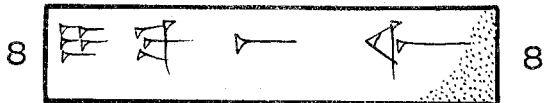
28473.

OBVERSE.

REVERSE.

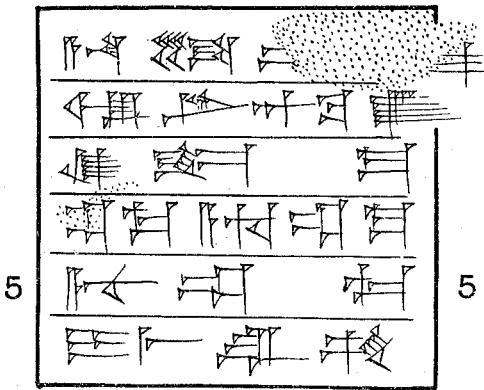


EDGE.

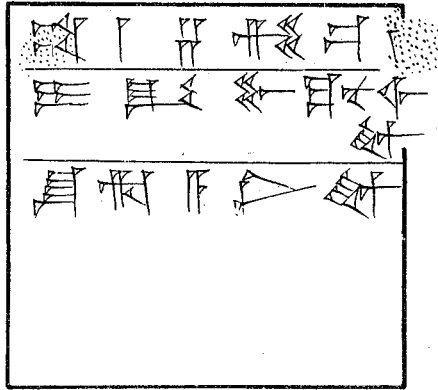


OBVERSE.

REVERSE.

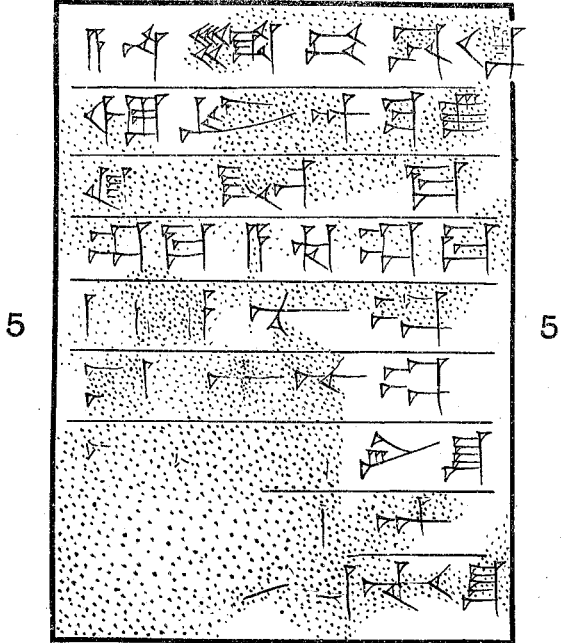


28558.

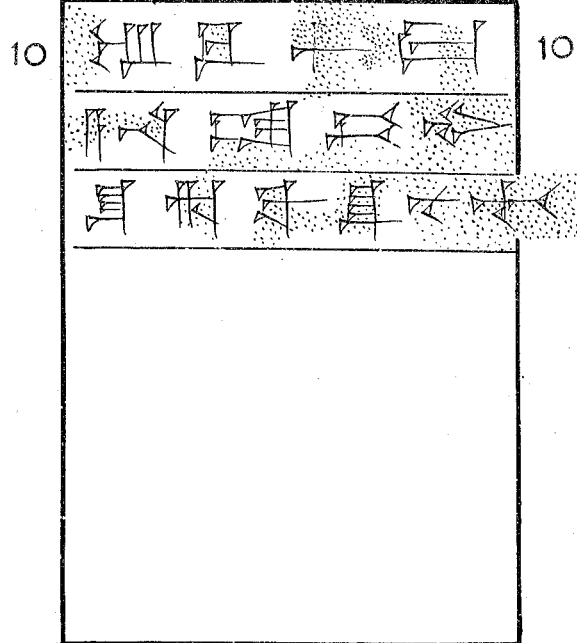


OBVERSE.

REVERSE.



28508.



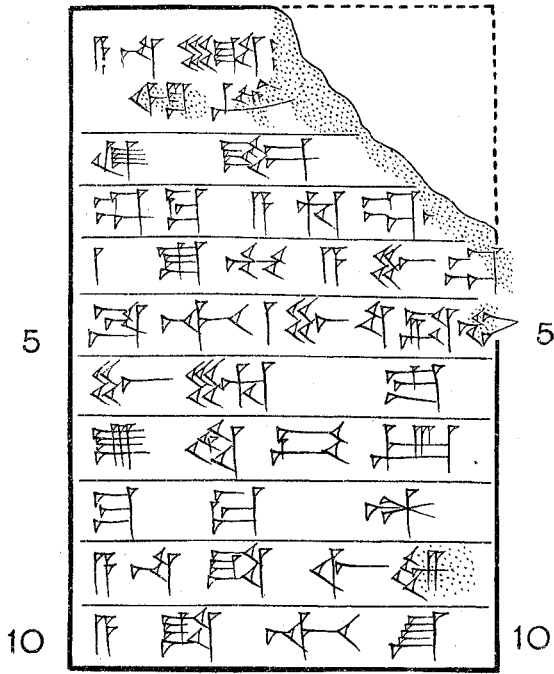


OLD BABYLONIAN LETTERS.

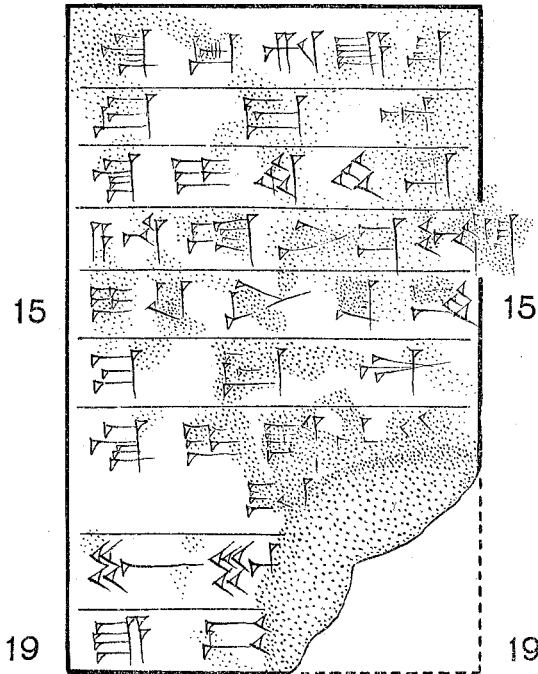
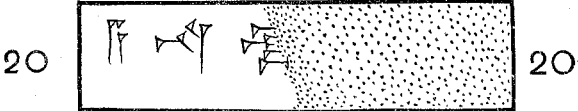
OBVERSE.

23823.

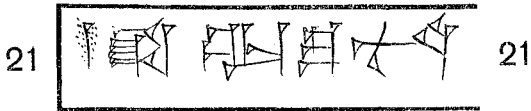
REVERSE.



EDGE.



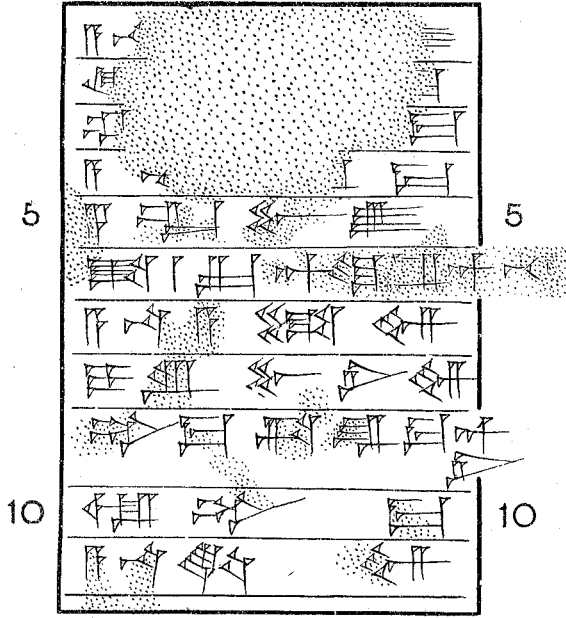
LEFT SIDE.



OBVERSE.

28457.

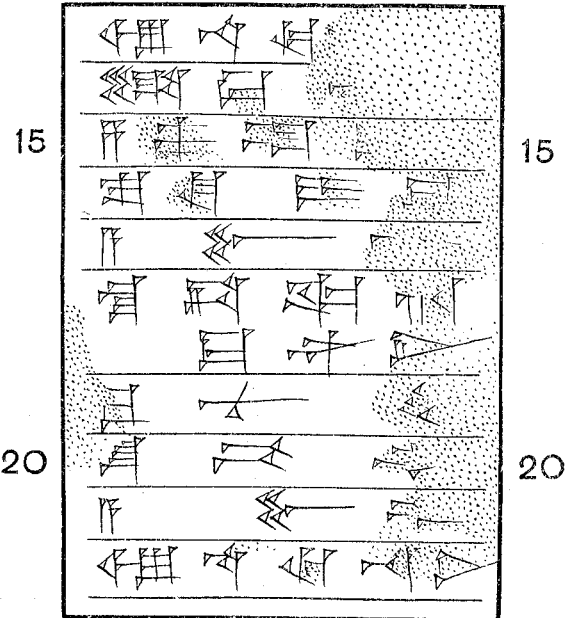
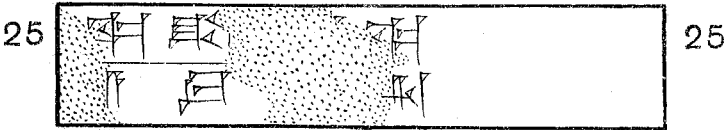
REVERSE.



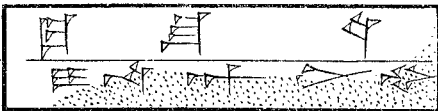
EDGE.



LEFT SIDE.



EDGE.

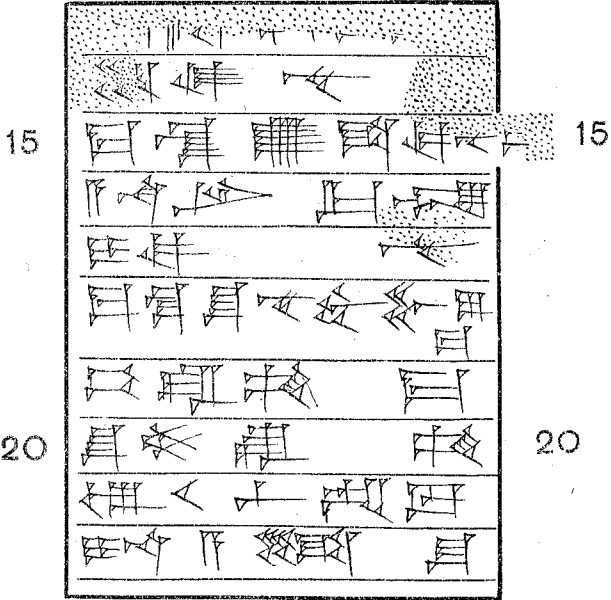
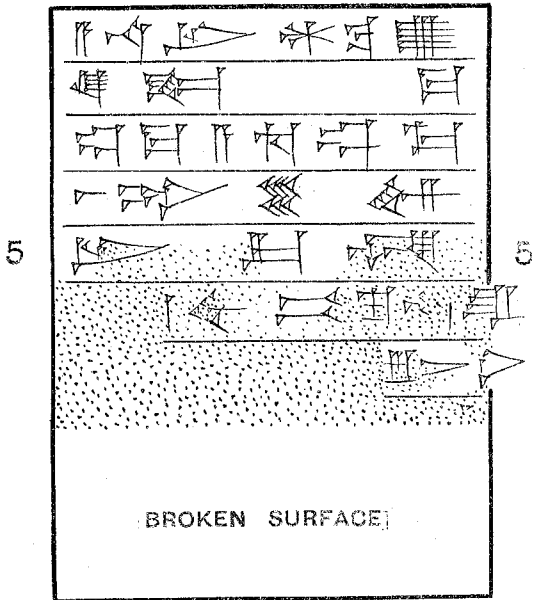


OLD BABYLONIAN LETTERS.

OBVERSE.

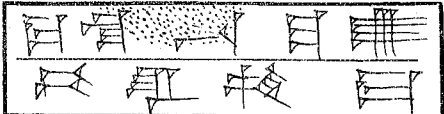
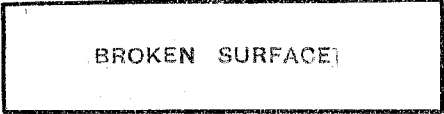
28476.

REVERSE.

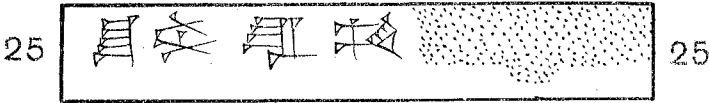


EDGE.

EDGE.



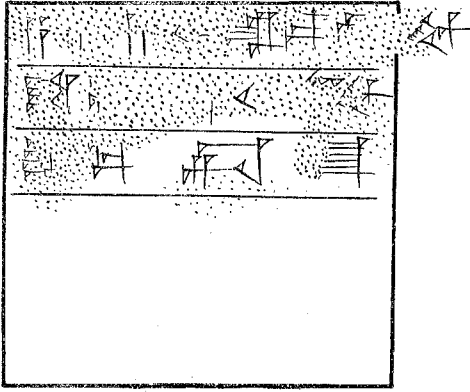
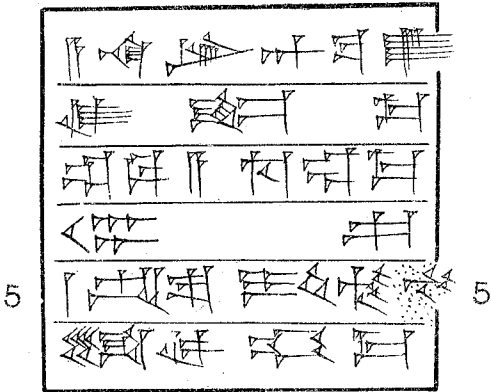
LEFT SIDE.



OBVERSE.

28559.

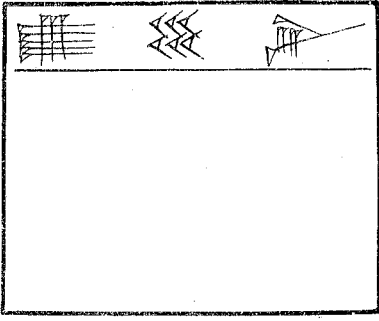
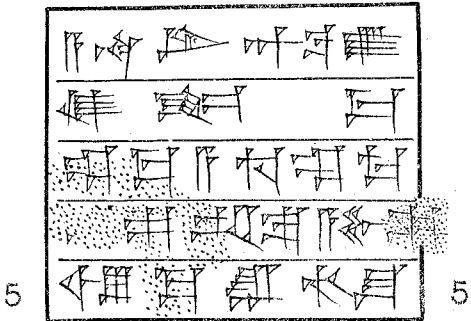
REVERSE.



OBVERSE.

28588.

REVERSE.



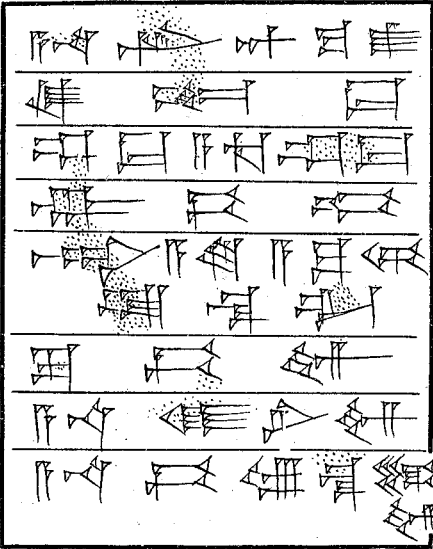
OLD BABYLONIAN LETTERS.

28510.

OBVERSE.

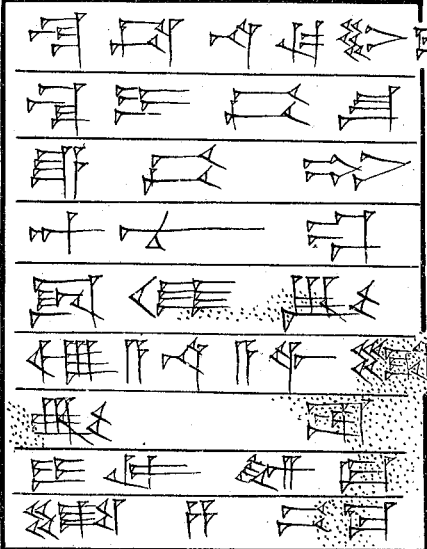
REVERSE.

5



5

10



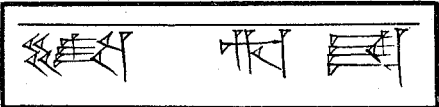
10

15

15

EDGE.

18



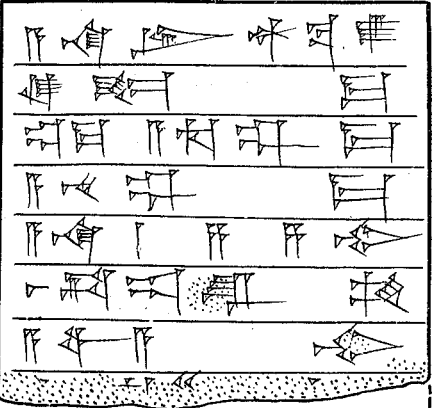
18

OBVERSE.

28531.

REVERSE.

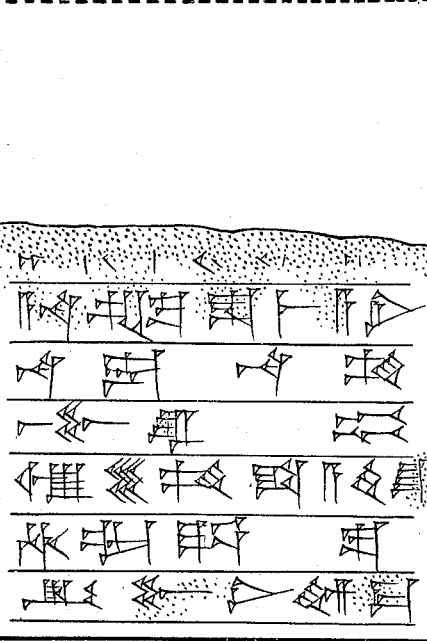
5



5

5

5

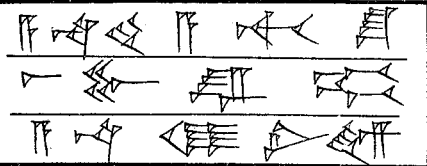


EDGE.

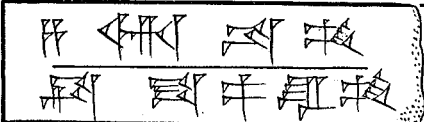
EDGE.

10

10



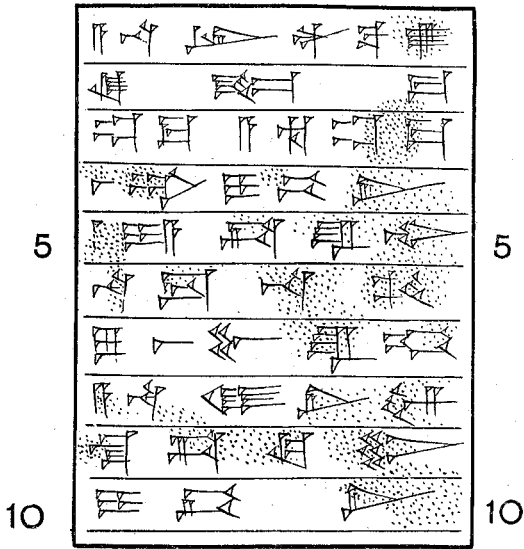
LEFT SIDE.



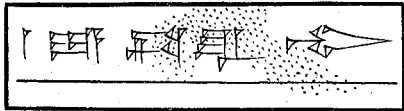
OLD BABYLONIAN LETTERS.

28474.

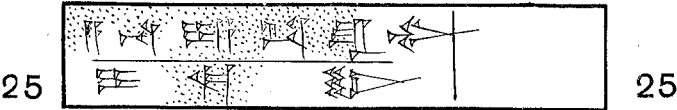
OBVERSE.



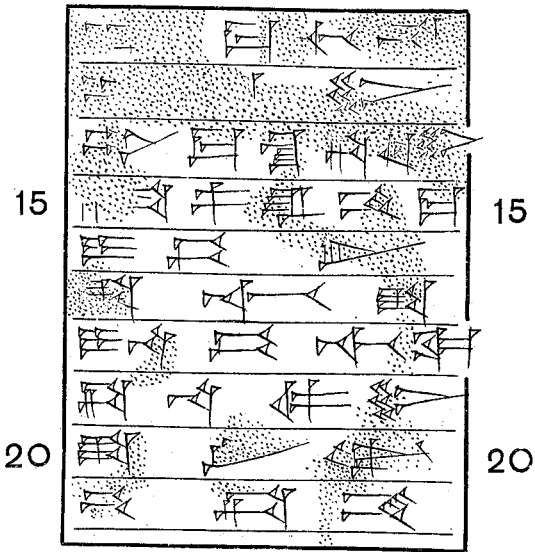
EDGE.



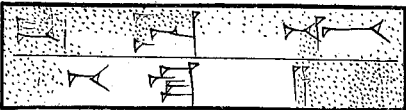
LEFT SIDE.



REVERSE.



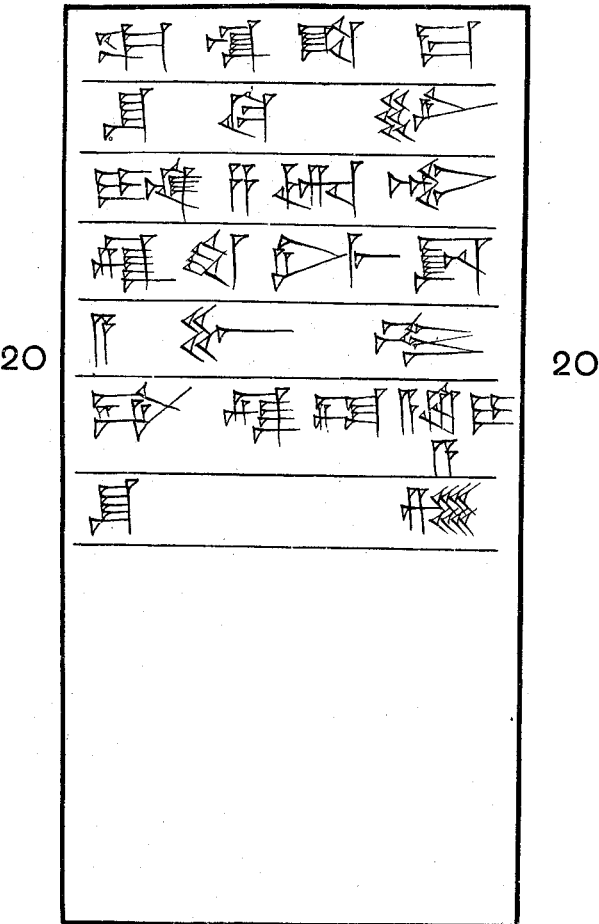
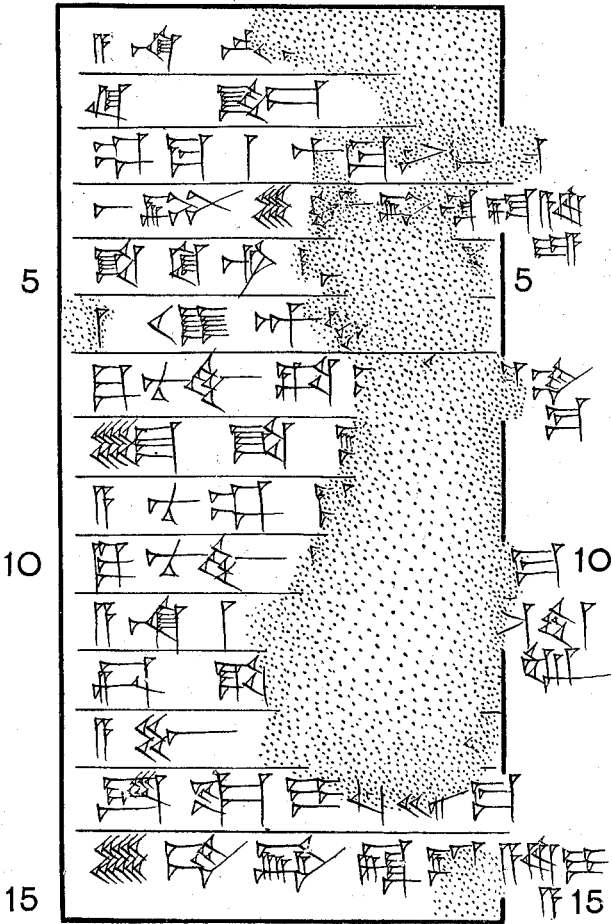
EDGE.



OBVERSE.

28840.

REVERSE.

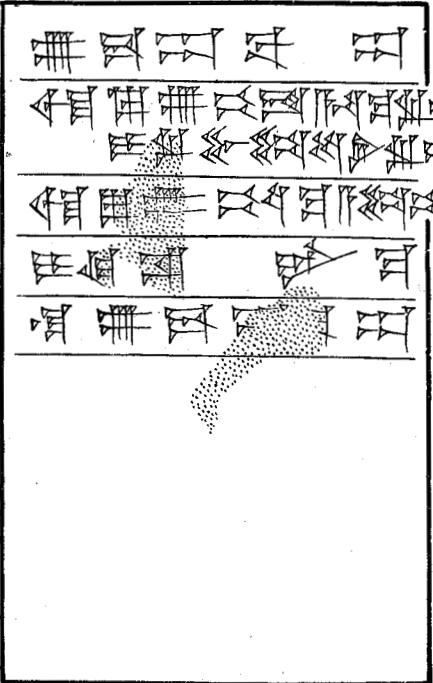
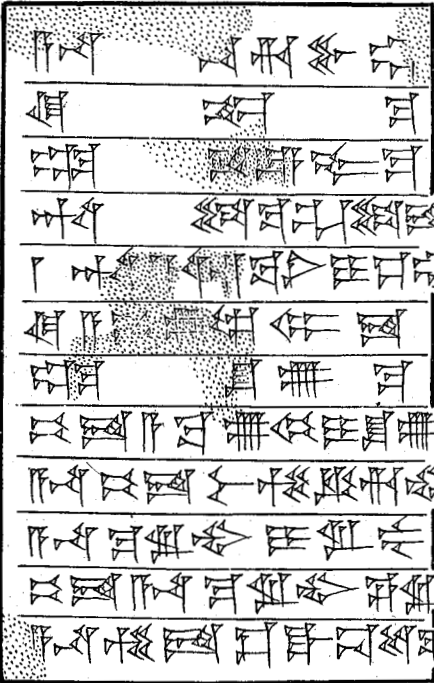


OLD BABYLONIAN LETTERS.

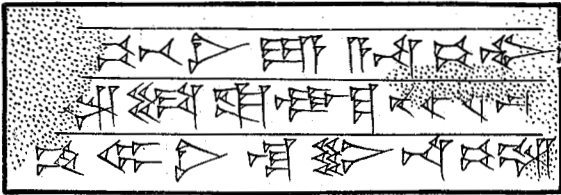
28436.

OBVERSE.

REVERSE.



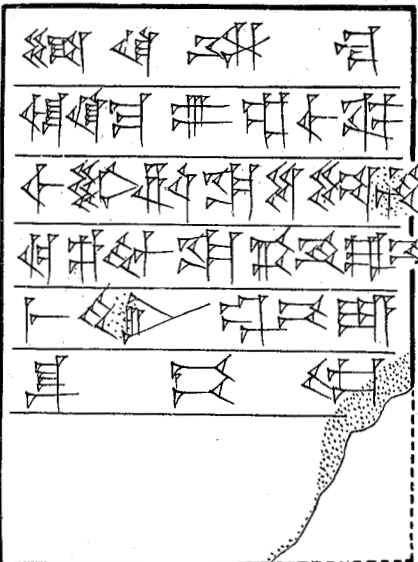
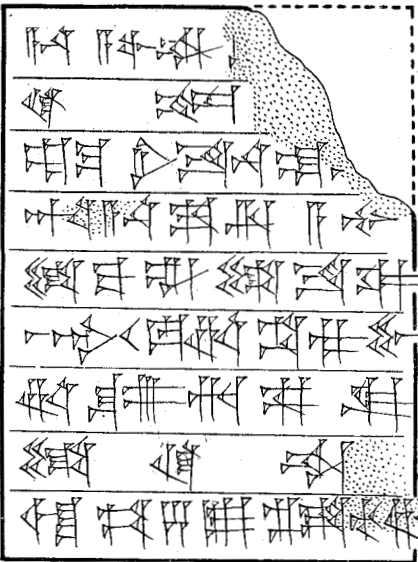
EDGE.



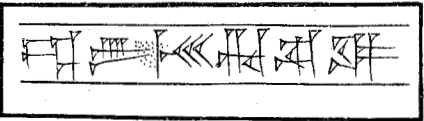
OBVERSE.

27780.

REVERSE.



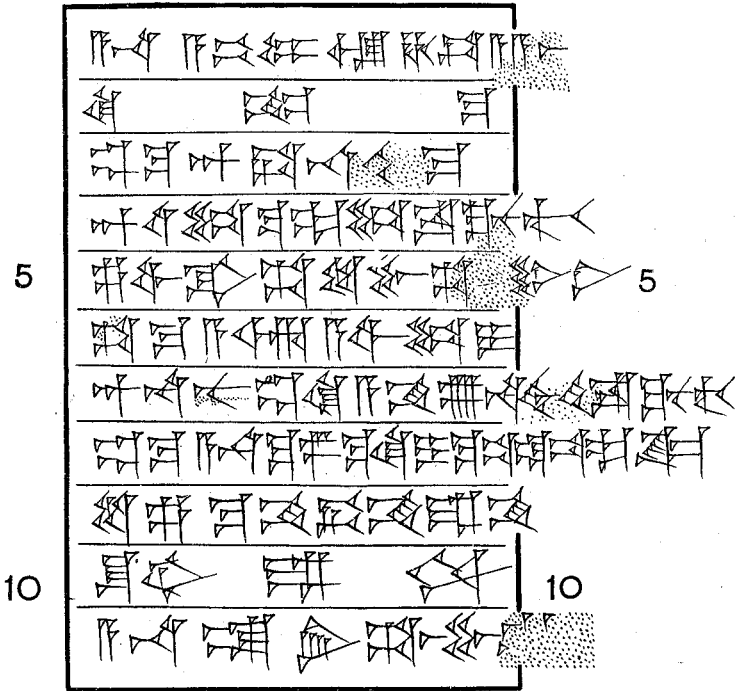
EDGE.



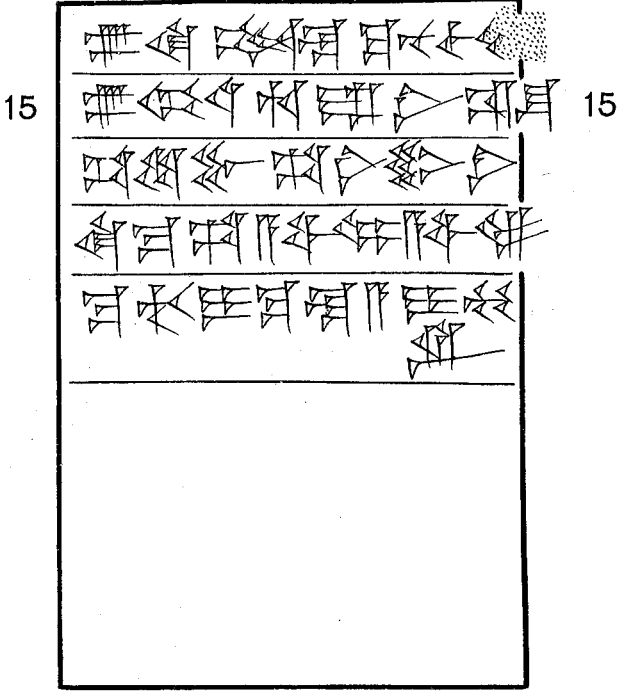
OLD BABYLONIAN LETTERS.

96608.

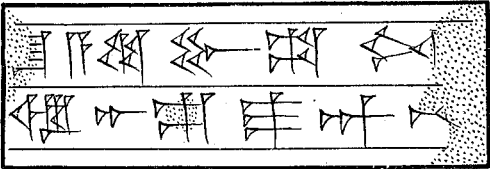
OBVERSE.



REVERSE.



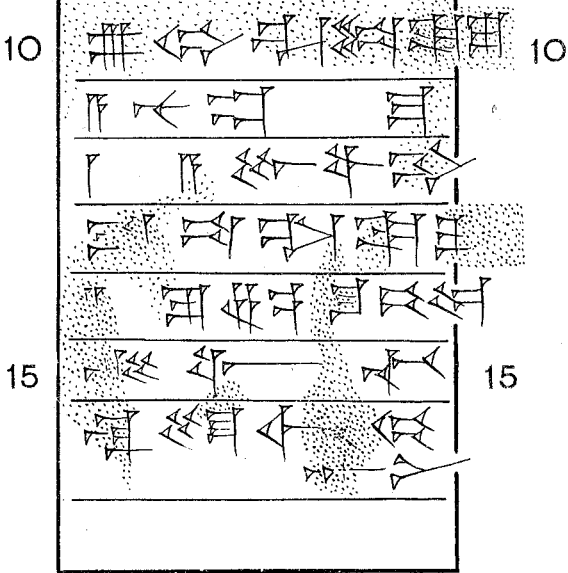
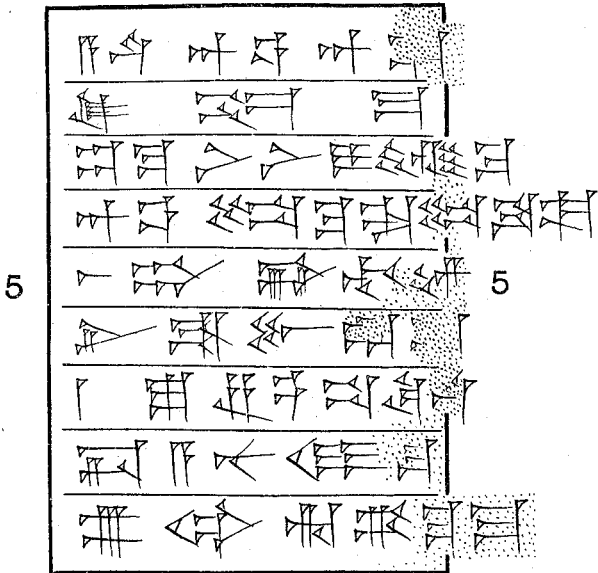
EDGE.



OBVERSE.

96604.

REVERSE.

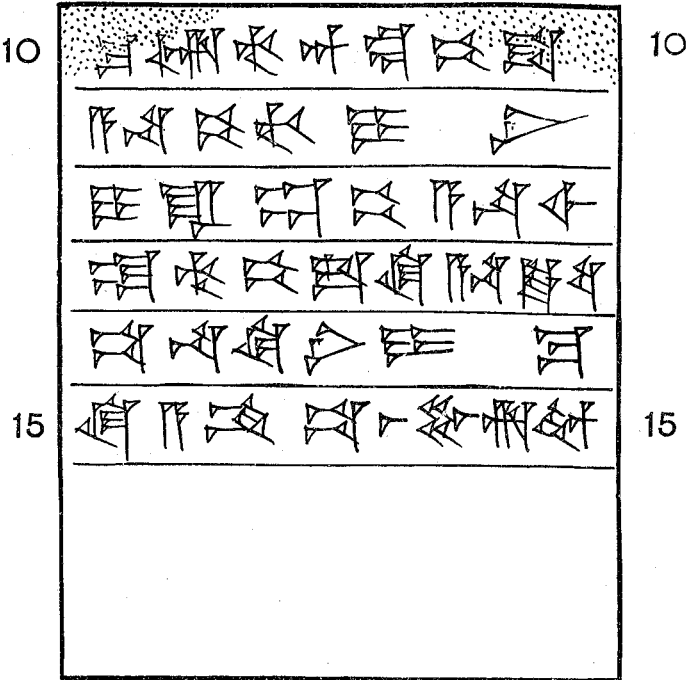
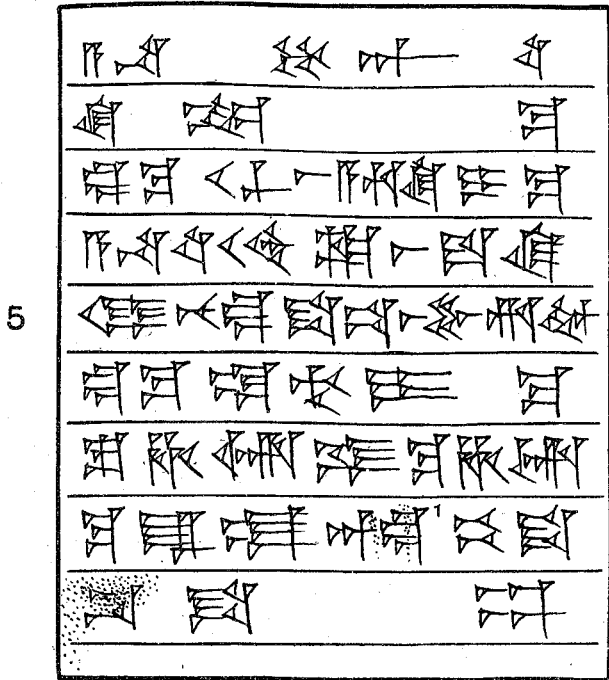


OLD BABYLONIAN LETTERS.

80878.

OBVERSE.

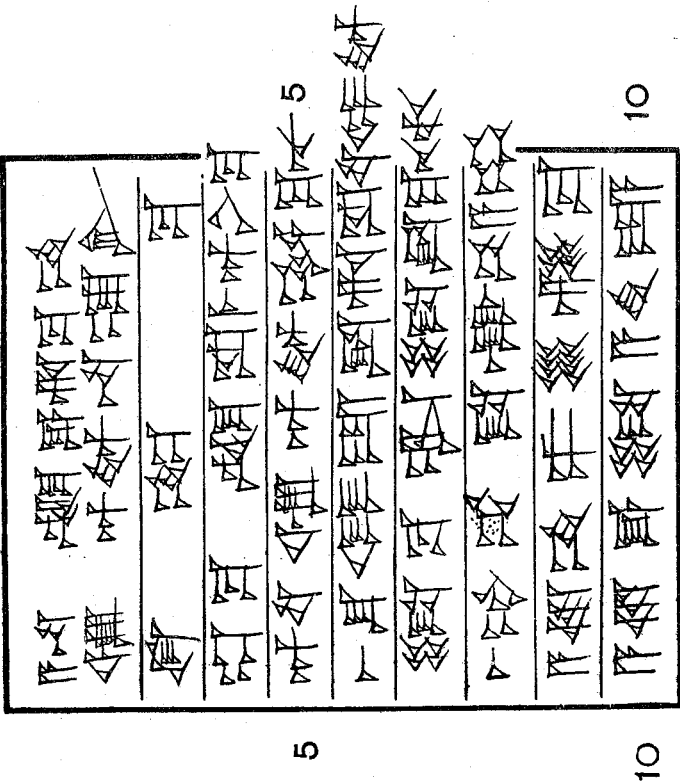
REVERSE.



1. Written over an erasure.

97816.

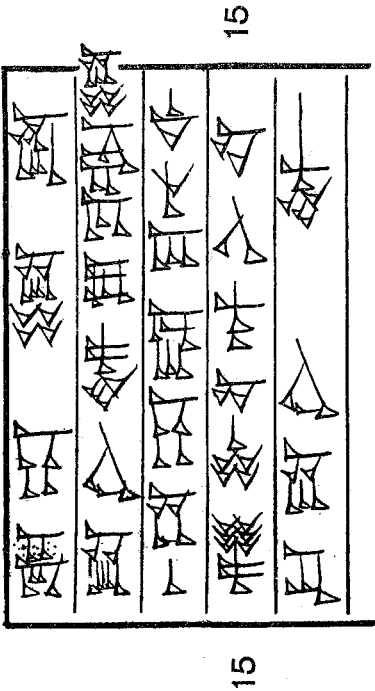
OBVERSE.



EDGE.



REVERSE.

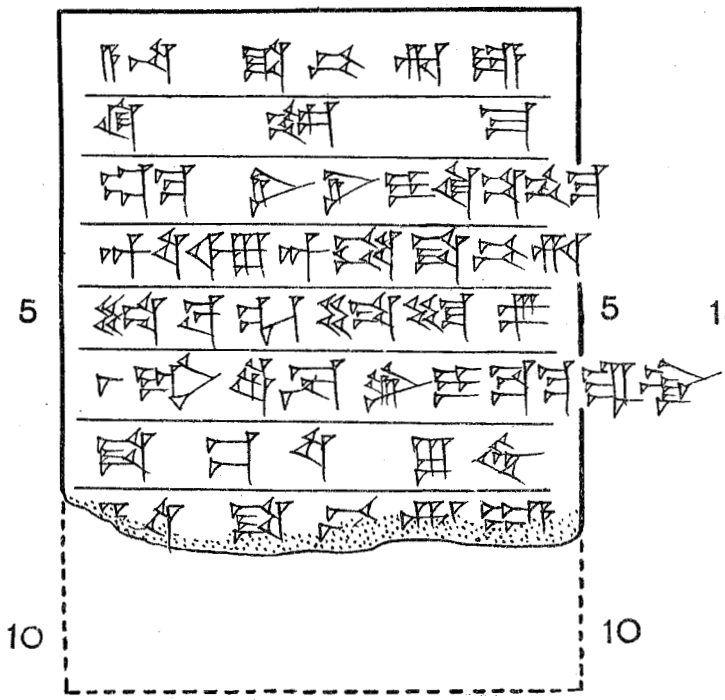


[The rest of the Reverse is uninscribed.]

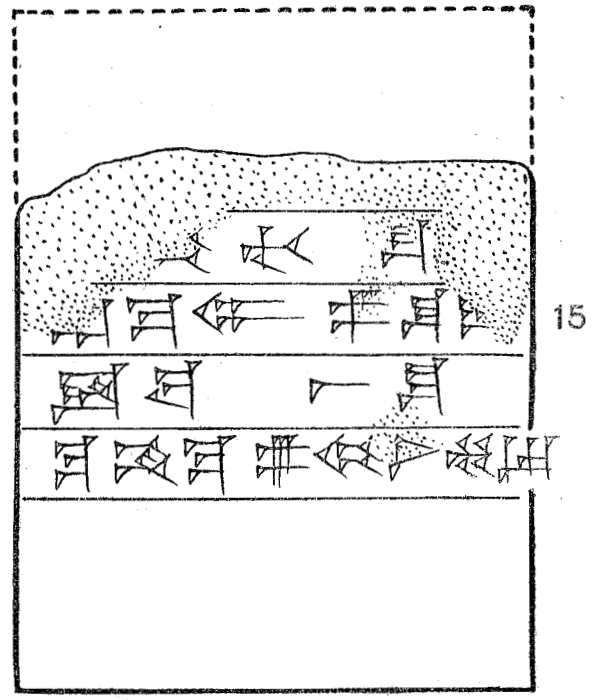
OLD BABYLONIAN LETTERS.

96629.

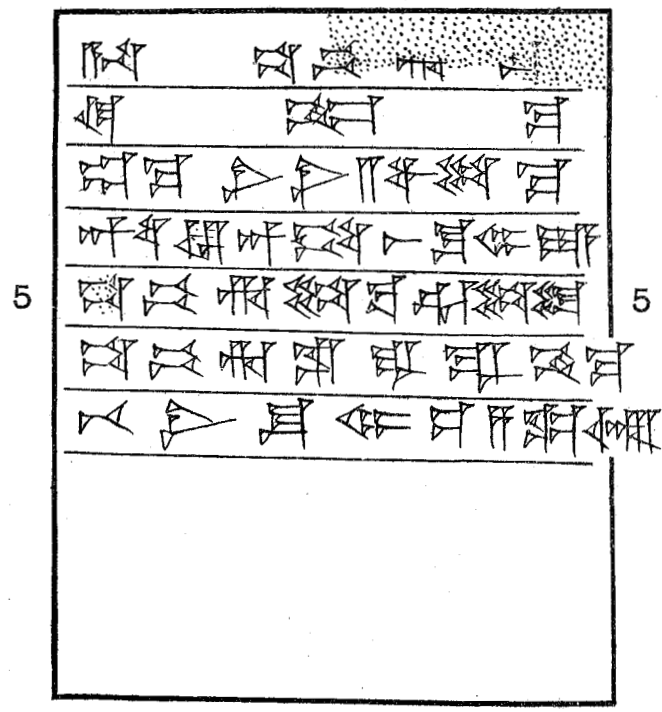
OBVERSE.



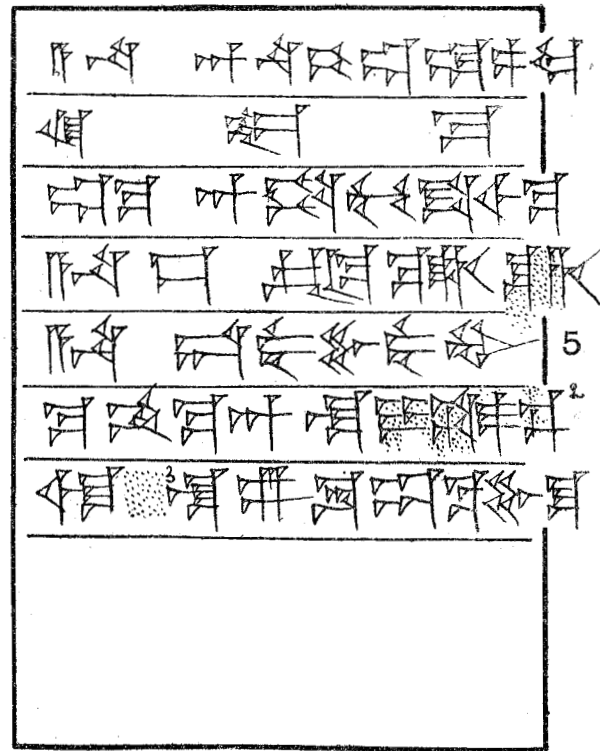
REVERSE.



28444,  
OBVERSE.<sup>1</sup>



97040  
OBVERSE.<sup>1</sup>



1. The Reverse of the tablet is uninscribed.  
2. The last word in the line is written over an erasure.  
3. Erasure by the scribe.



OLD BABYLONIAN LETTERS.

80329.

OBVERSE.

5 10 15

REVERSE.

15

[The rest of the Reverse is uninscribed.]  
1. Written over an erasure.

80723.

OBVERSE.

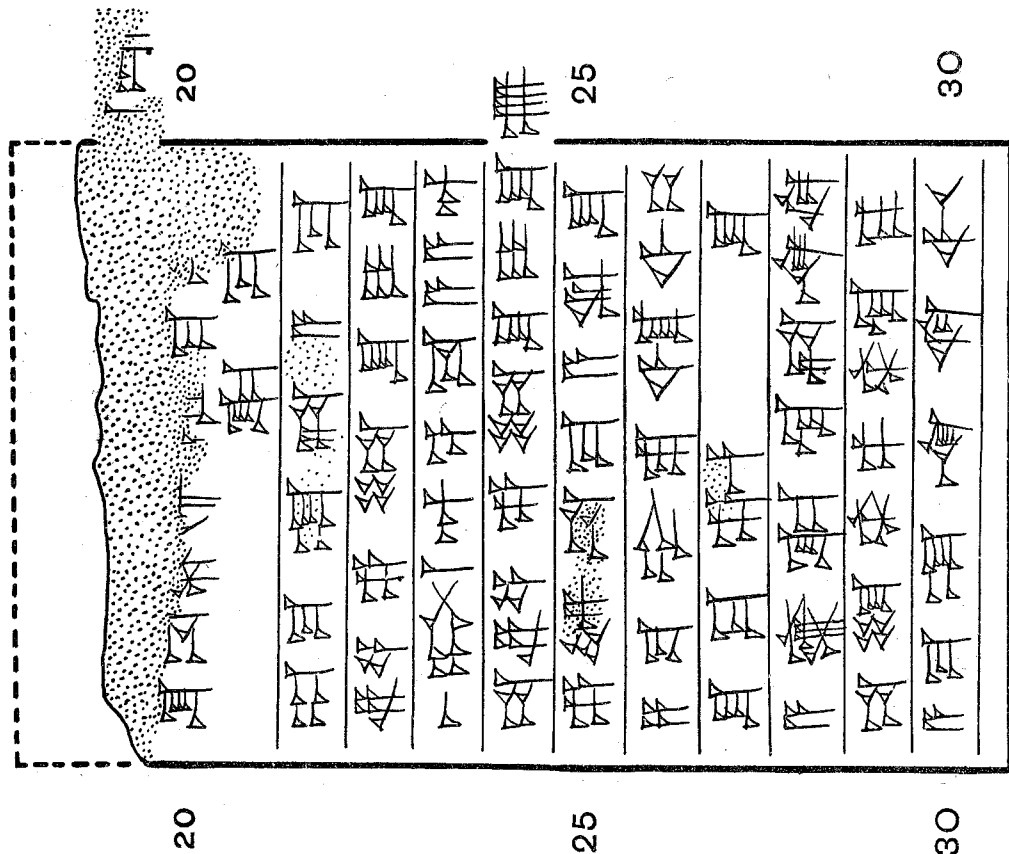
5 10

REVERSE.

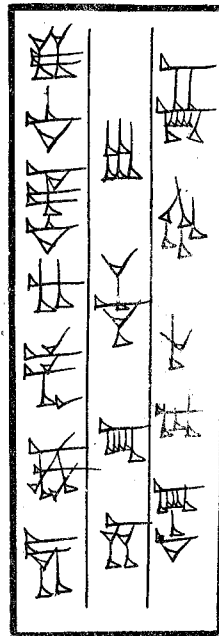
10

OLD BABYLONIAN LETTERS.

REVERSE.

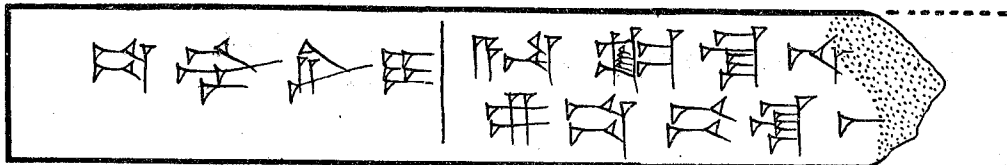


EDGE.

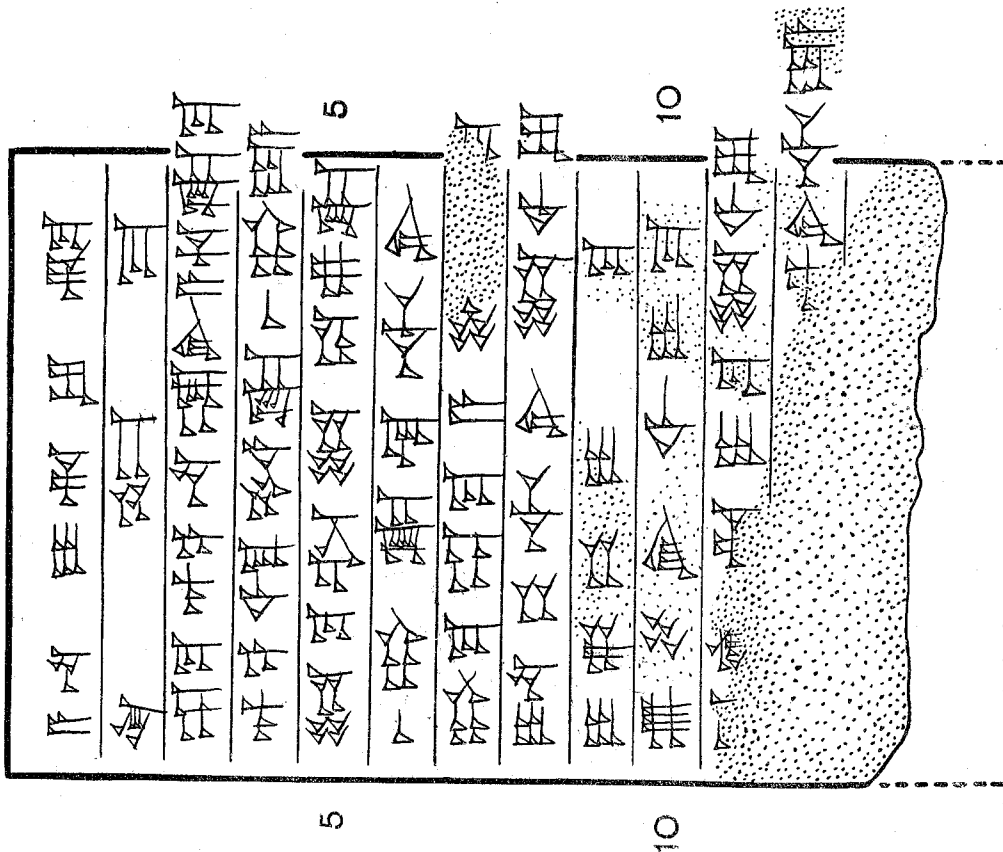


LEFT SIDE OF TABLET.

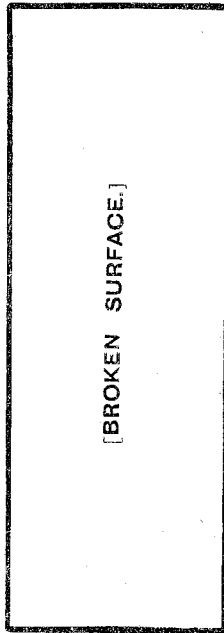
80484



OBVERSE.



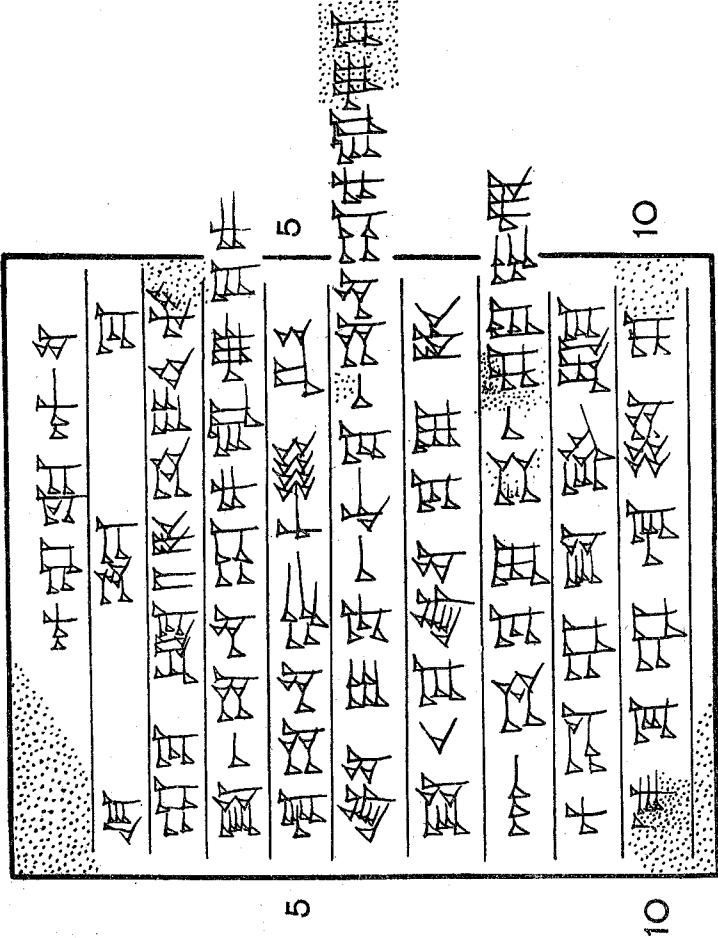
EDGE.



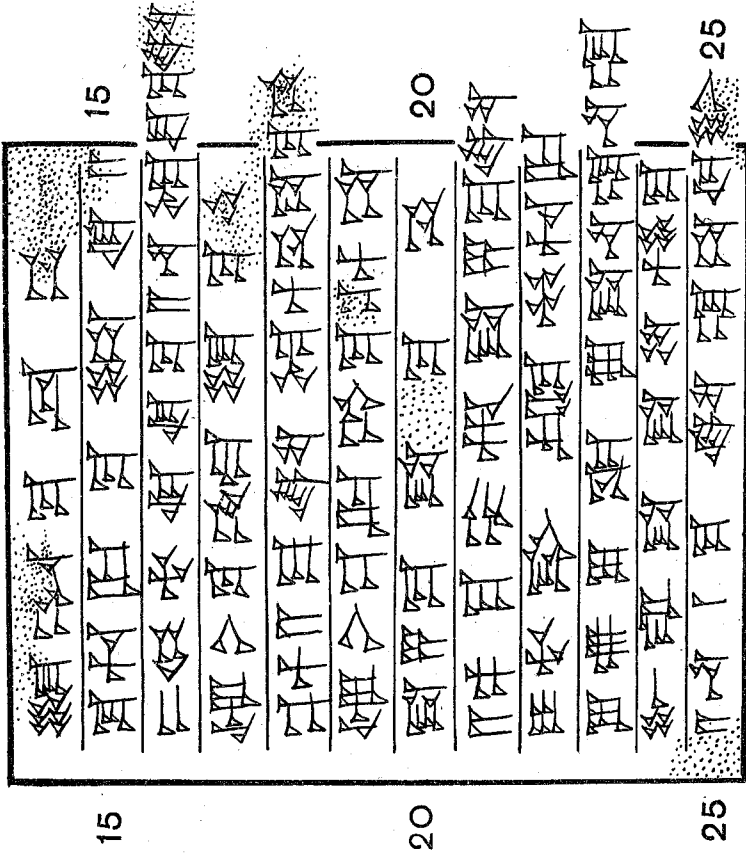
OLD BABYLONIAN LETTERS.

80685.

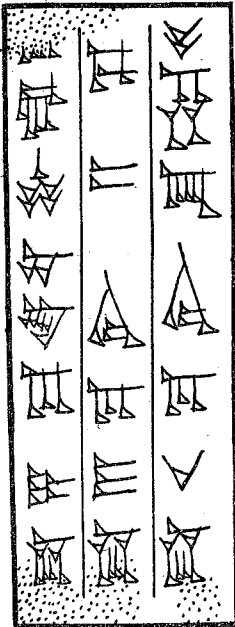
OBVERSE.



REVERSE.

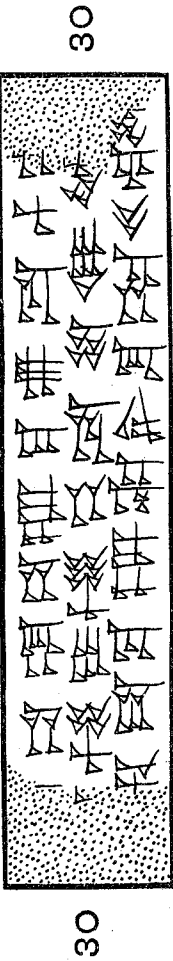
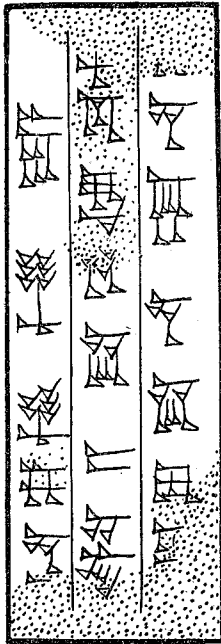


EDGE.



LEFT SIDE.

EDGE.



OLD BABYLONIAN LETTERS.

80558.

OBVERSE.

1. At the end of the line there is an erasure by the scribe.

5 10

5 10

REVERSE.

15 20

EDGE.

1. At the end of the line there is an erasure by the scribe.

EDGE.

25

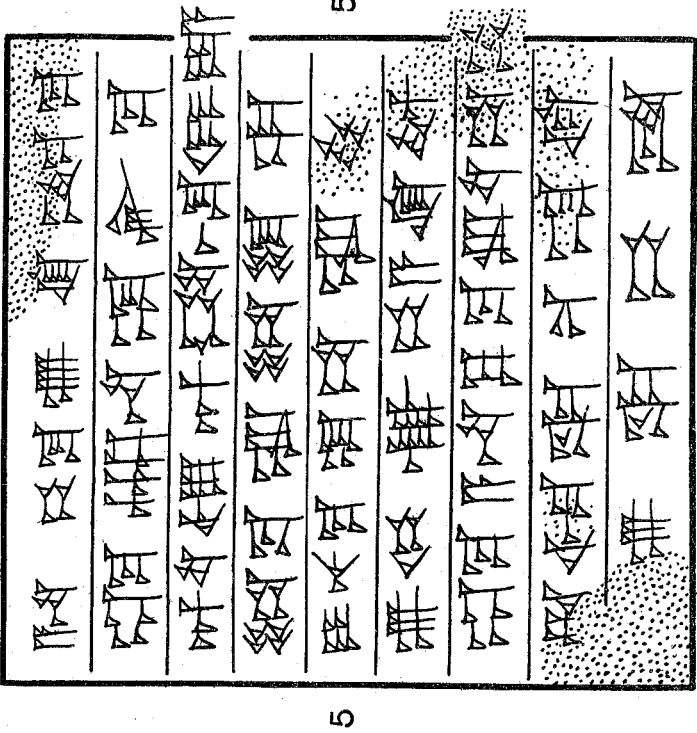
LEFT SIDE.

1. At the end of the line there is an erasure by the scribe.

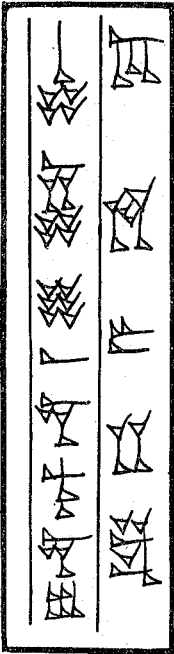
OLD BABYLONIAN LETTERS.

80802.

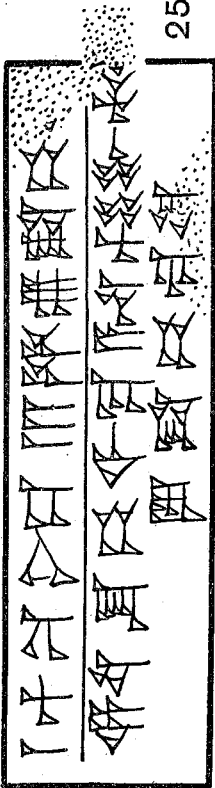
OBVERSE.



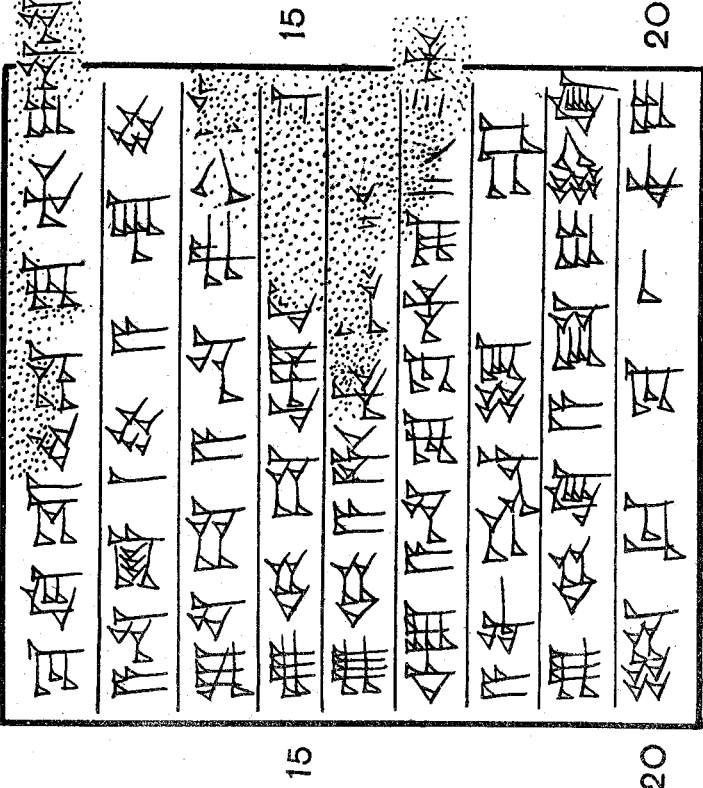
EDGE.



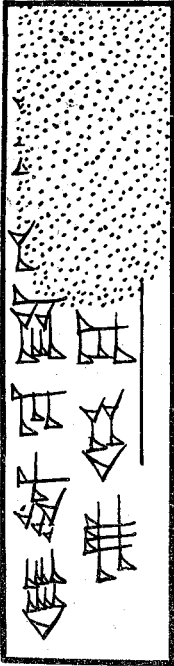
LEFT SIDE.



REVERSE.

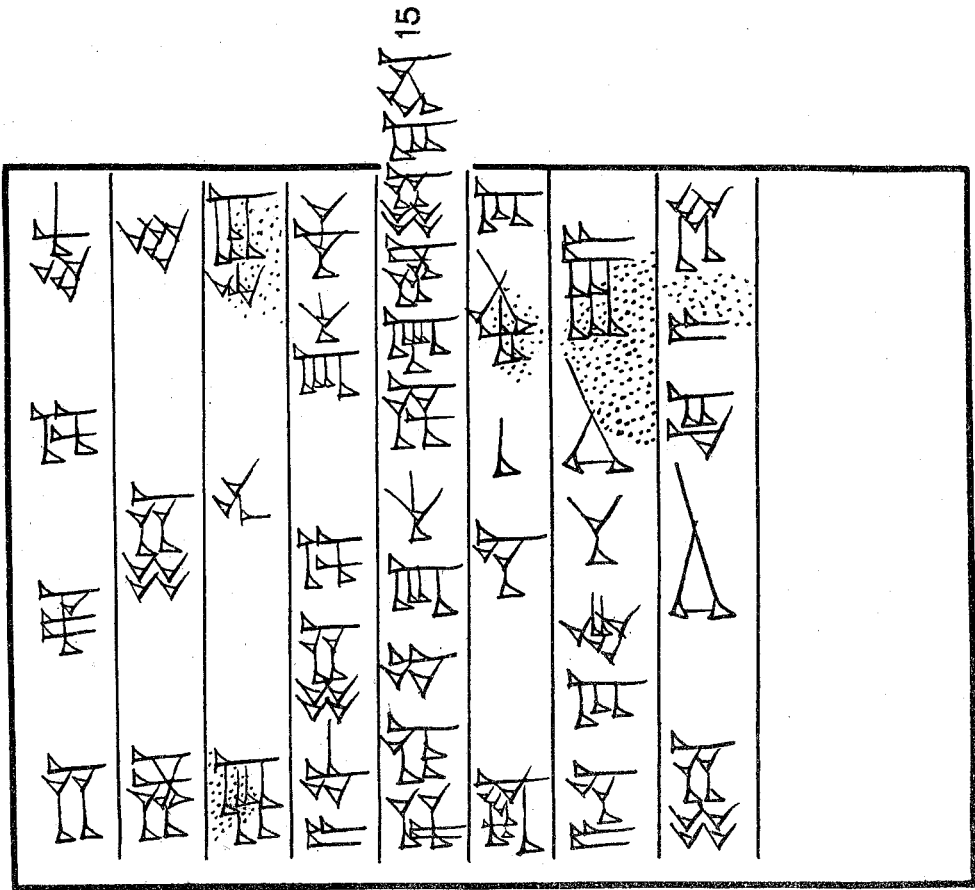


EDGE.

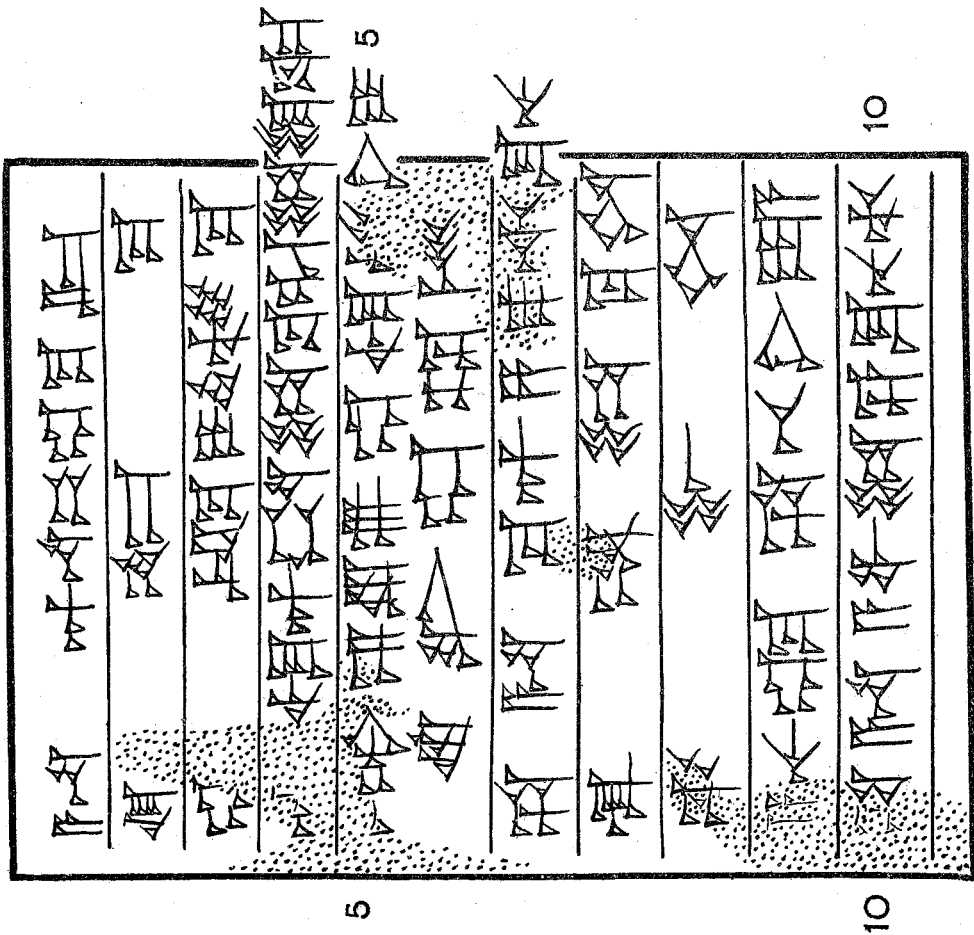


OLD BABYLONIAN LETTERS.

REVERSE.



OBVERSE.

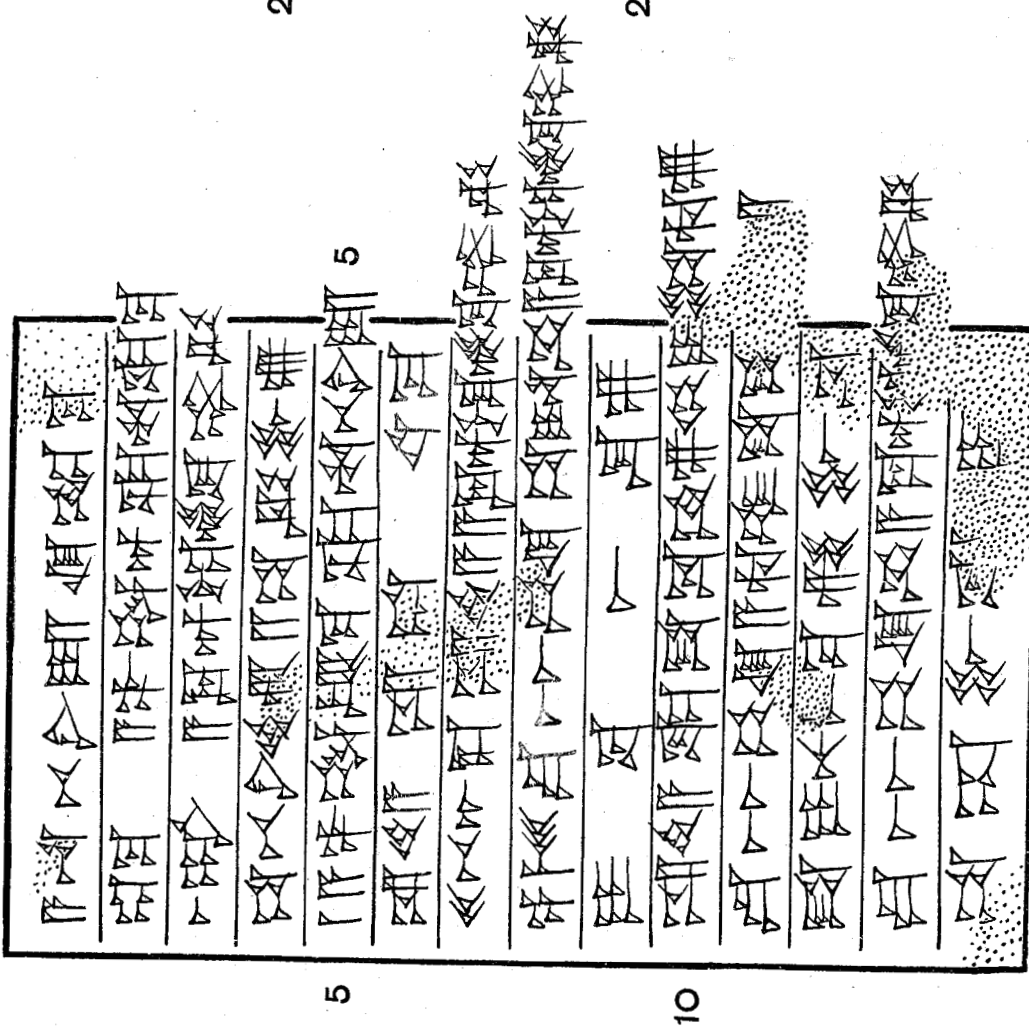


28435.

OLD BABYLONIAN LETTERS.

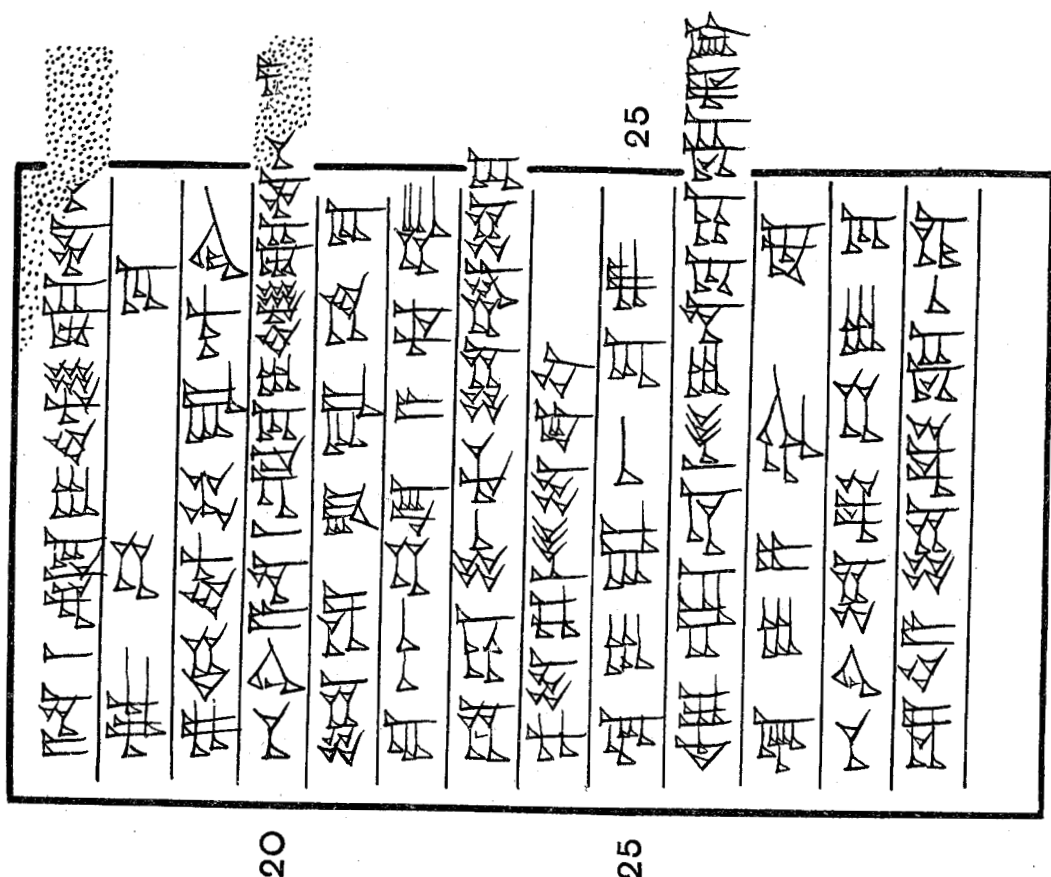
OBVERSE.

5 10 15 20 25



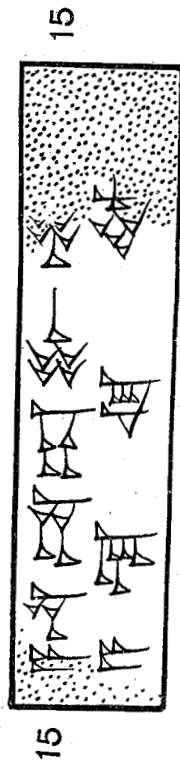
REVERSE.

20 25



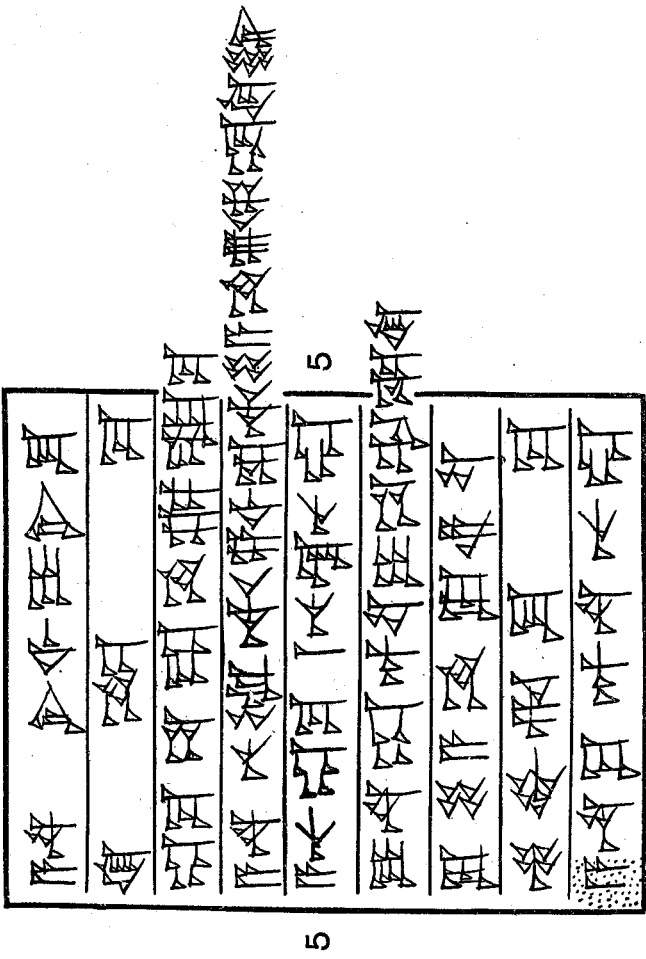
EDGE.

15

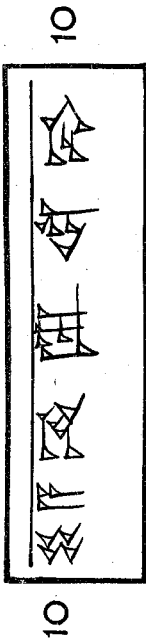


OLD BABYLONIAN LETTERS.

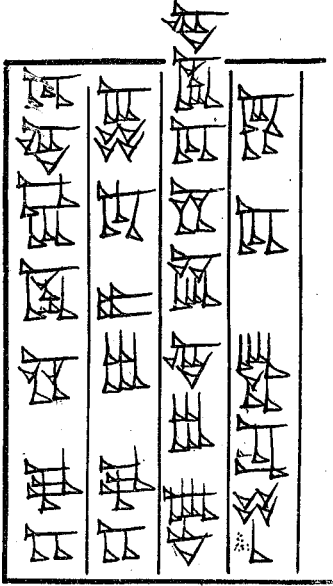
80797,  
OBVERSE.



EDGE.

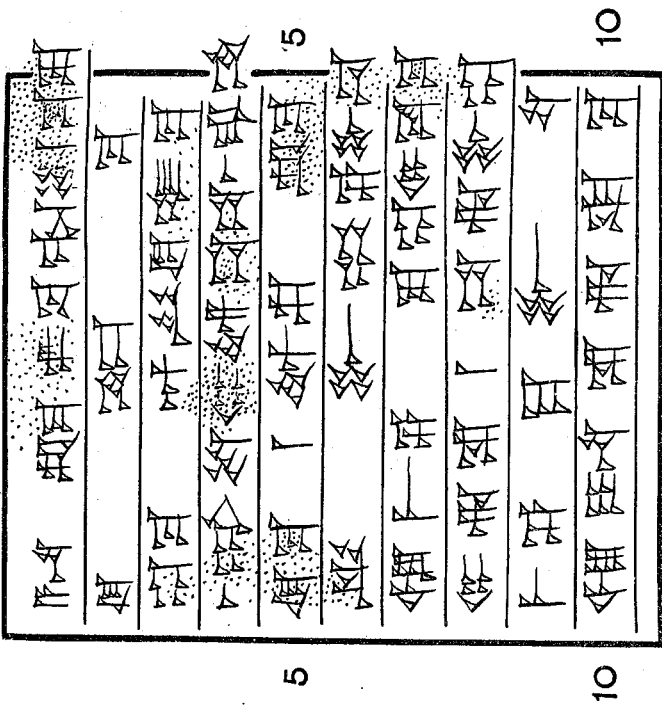


REVERSE.

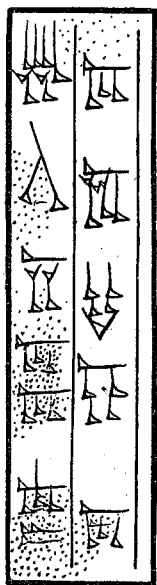


[The rest of the Reverse is uninscribed.]

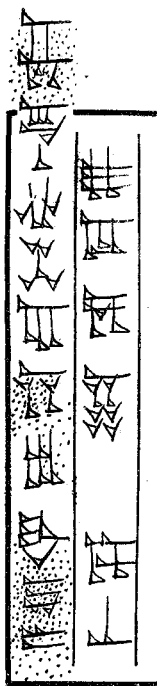
23357,  
OBVERSE.



EDGE.



REVERSE.

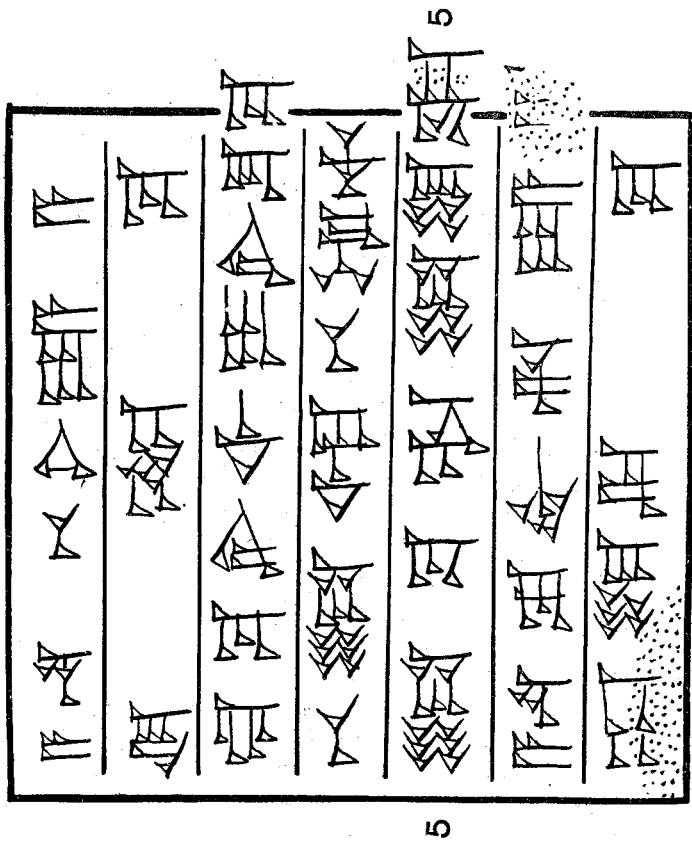


[The rest of the Reverse is uninscribed.]



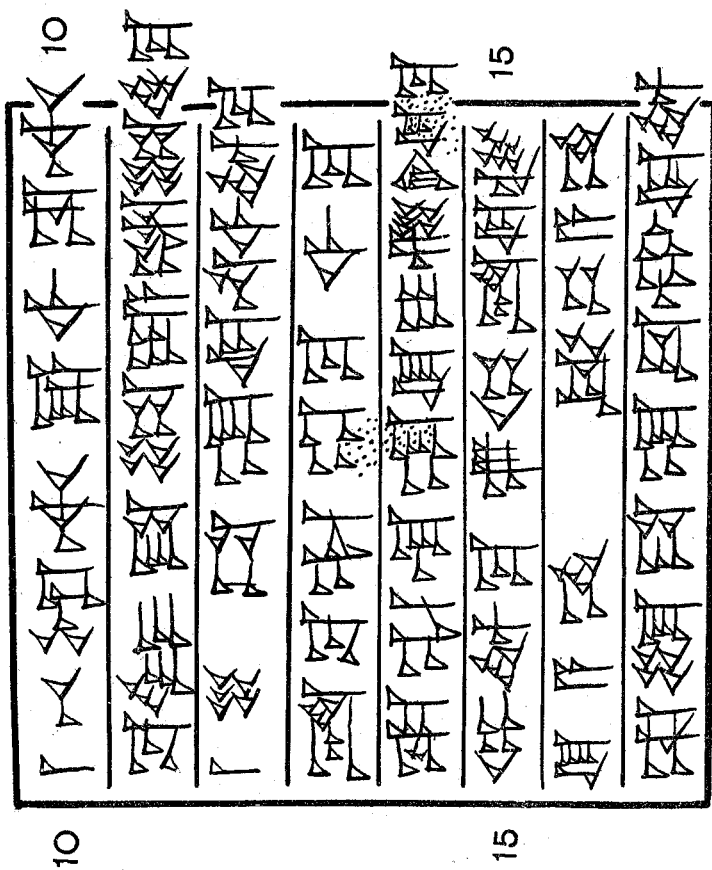
OLD BABYLONIAN LETTERS.

OBVERSE.



5

REVERSE.

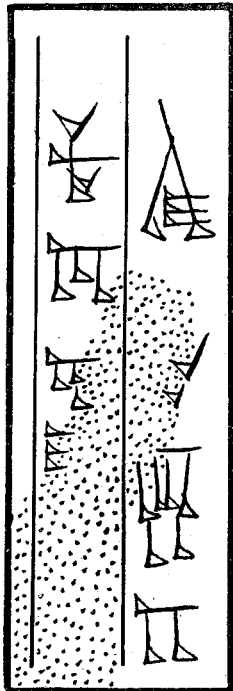


10

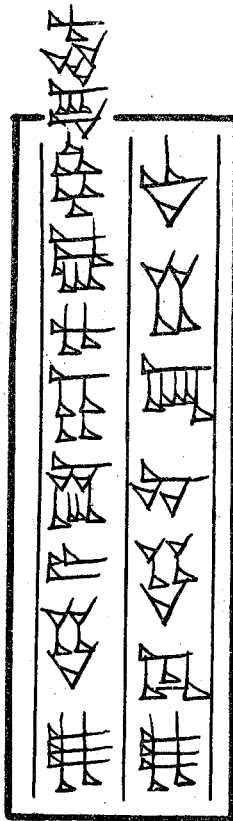
15

15

EDGE.



EDGE.



1. The wedges at the end of the line are probably not to be taken as a character.

OLD BABYLONIAN LETTERS.

REVERSE.

15 20 25

15 20 25

EDGE.

OBVERSE.

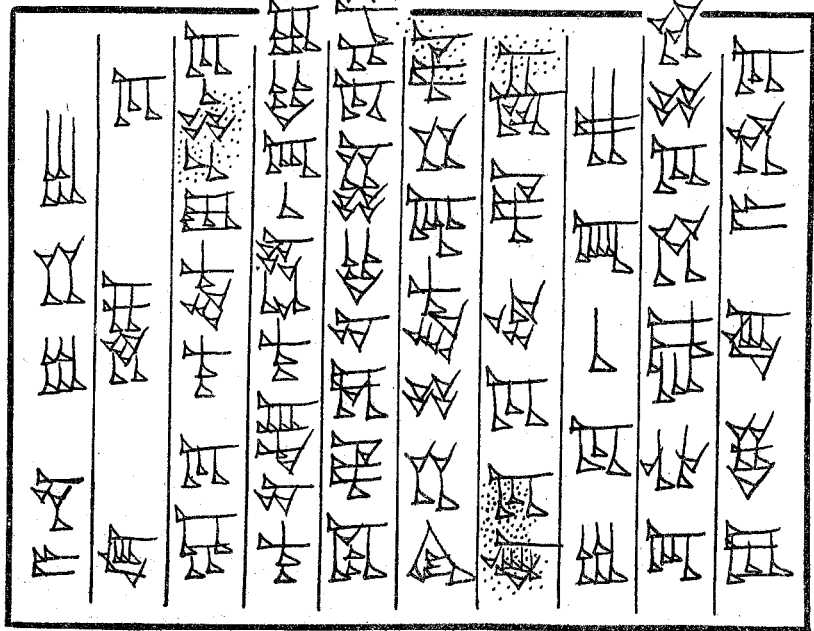
5 10

15 20 25

OLD BABYLONIAN LETTERS.

80616.

OBVERSE.



5

10

EDGE.

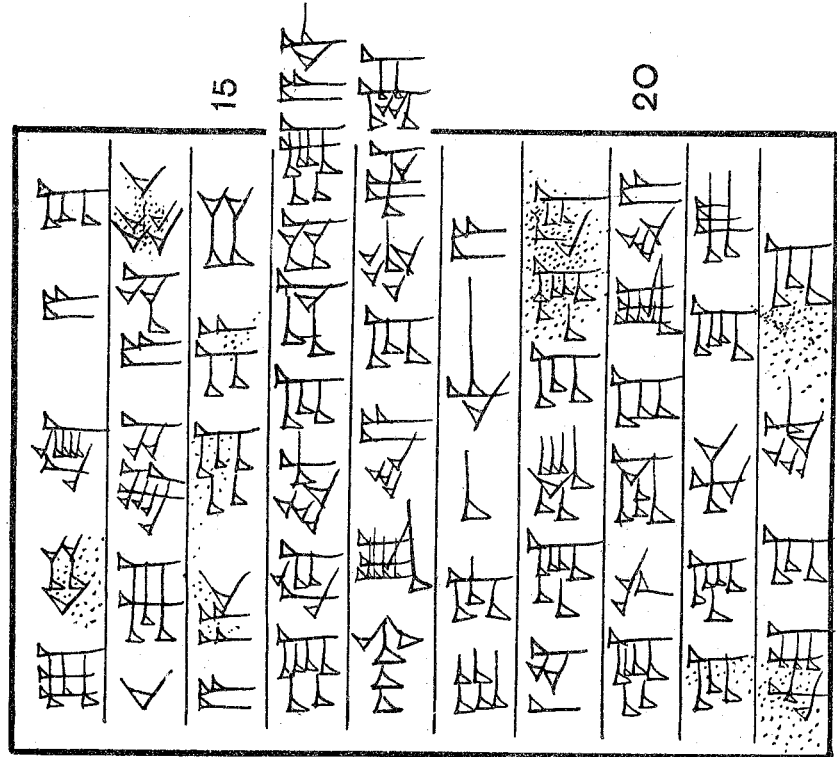


LEFT SIDE.



25

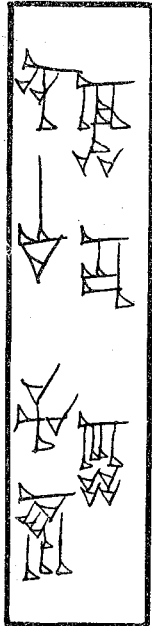
REVERSE.



15

20

EDGE.

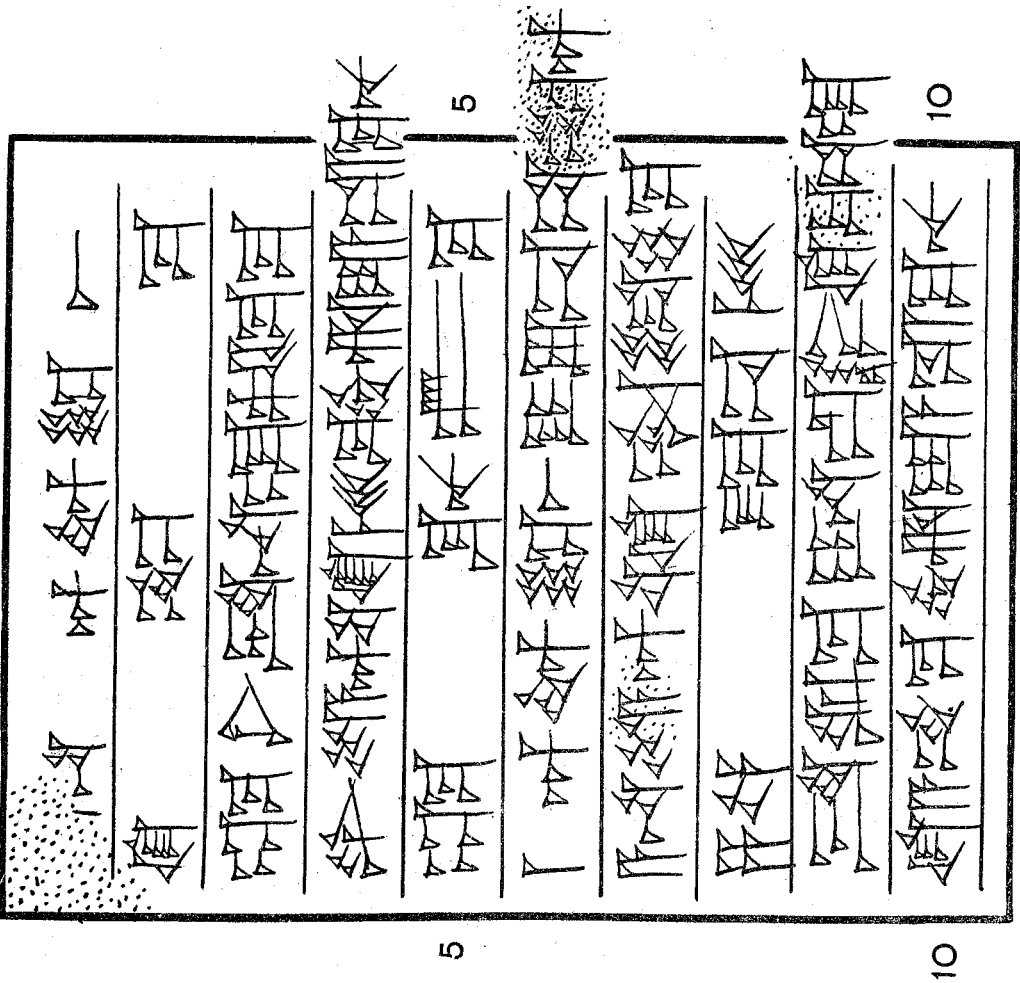


25

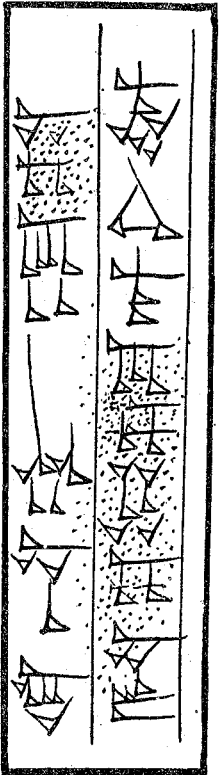
OLD BABYLONIAN LETTERS.

40037.

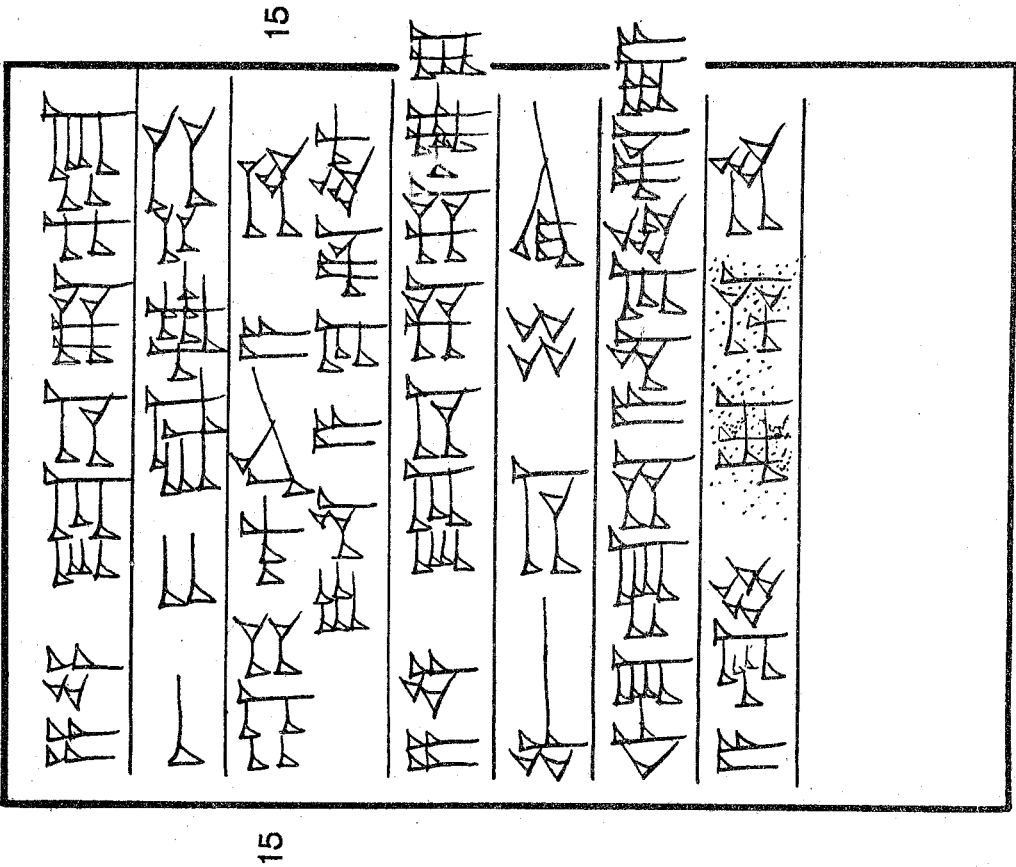
OBVERSE.



EDGE.



REVERSE.



OLD BABYLONIAN LETTERS.

80612.

**OBVERSE.**

10  
 5  
 10  
 5

**EDGE.**

**REVERSE.**

15

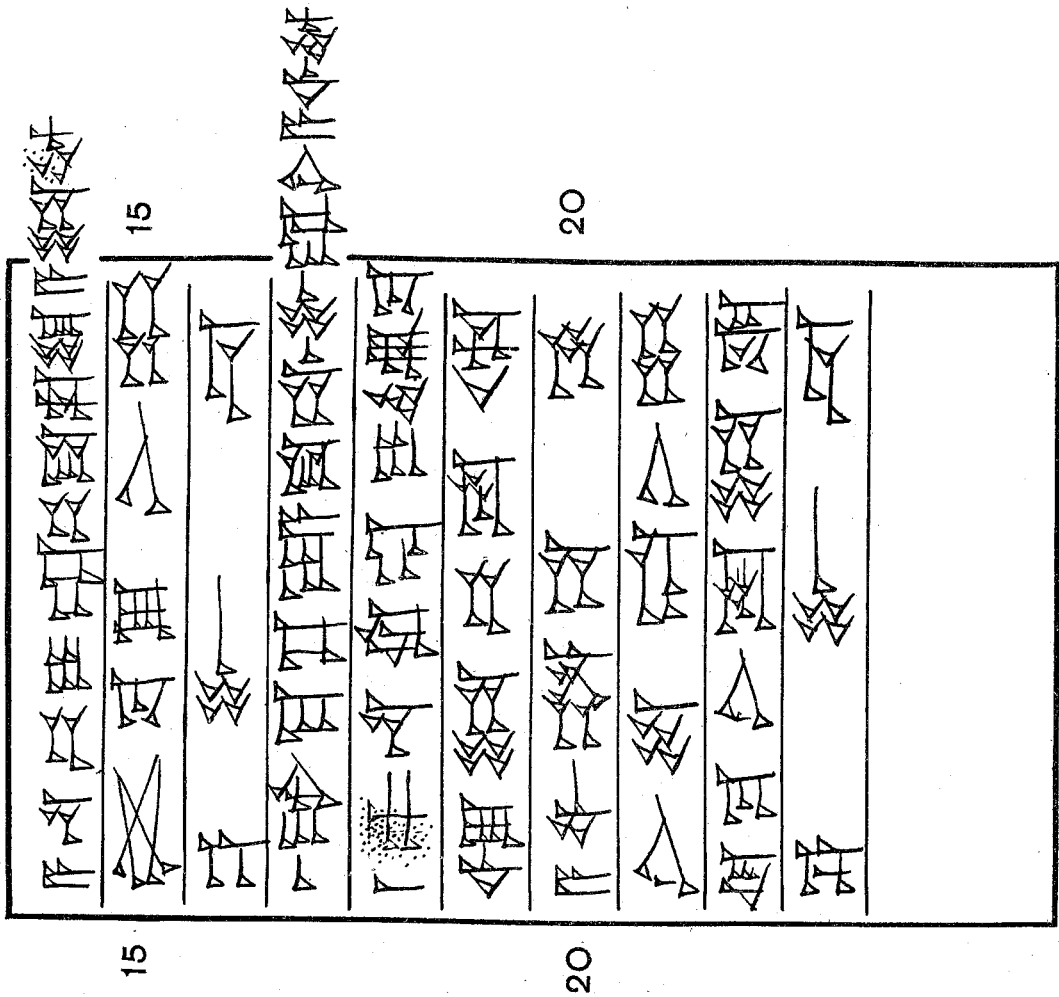
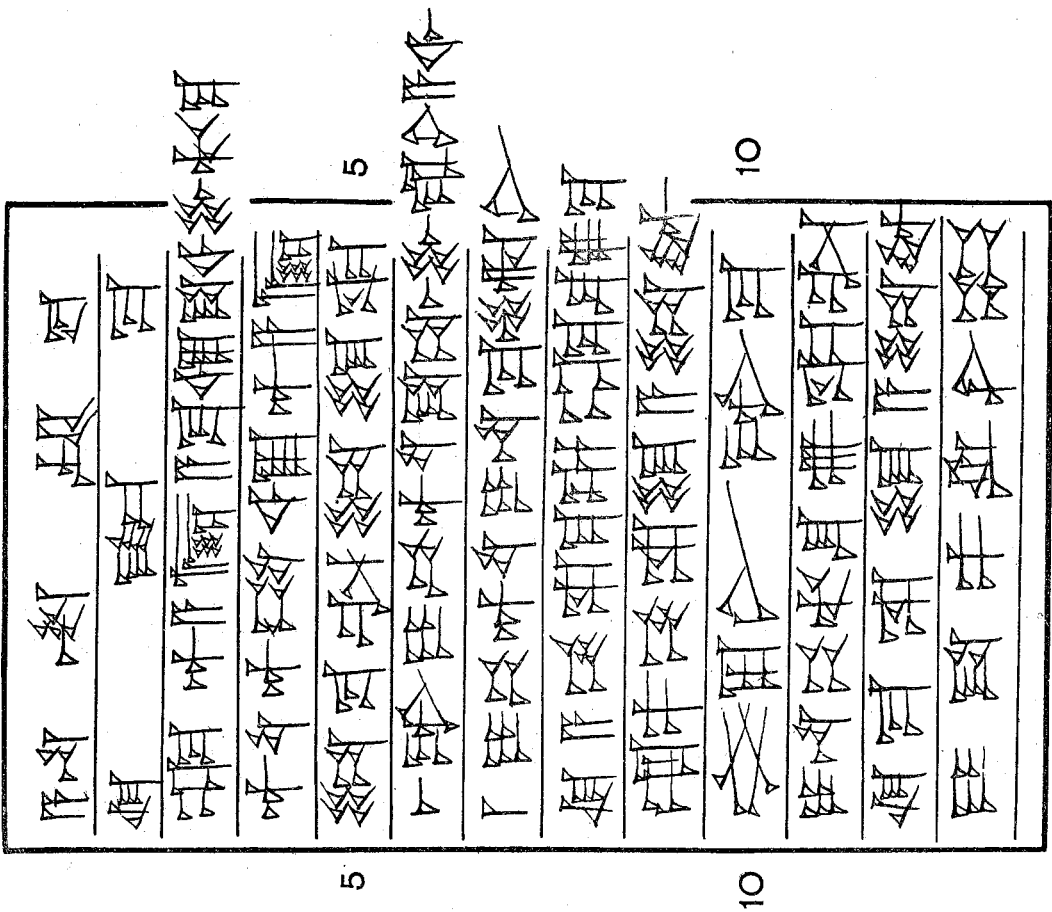
15

20

20

OLD BABYLONIAN LETTERS.

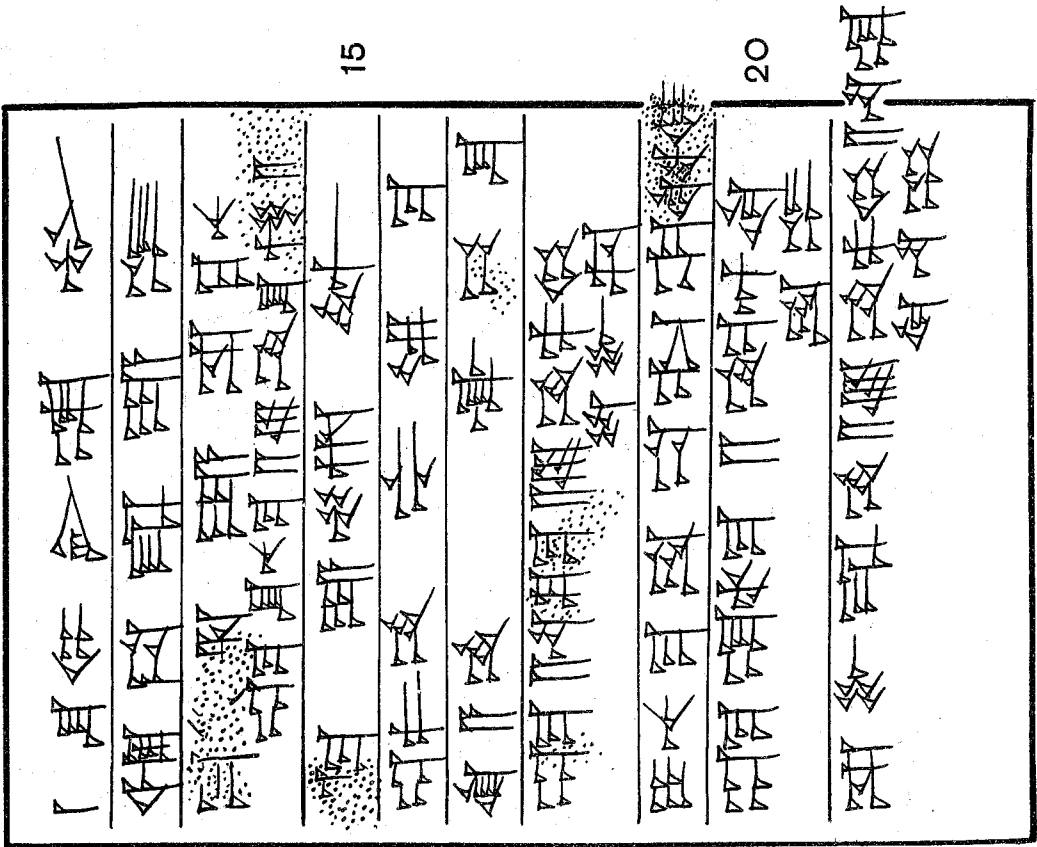
OBVERSE.



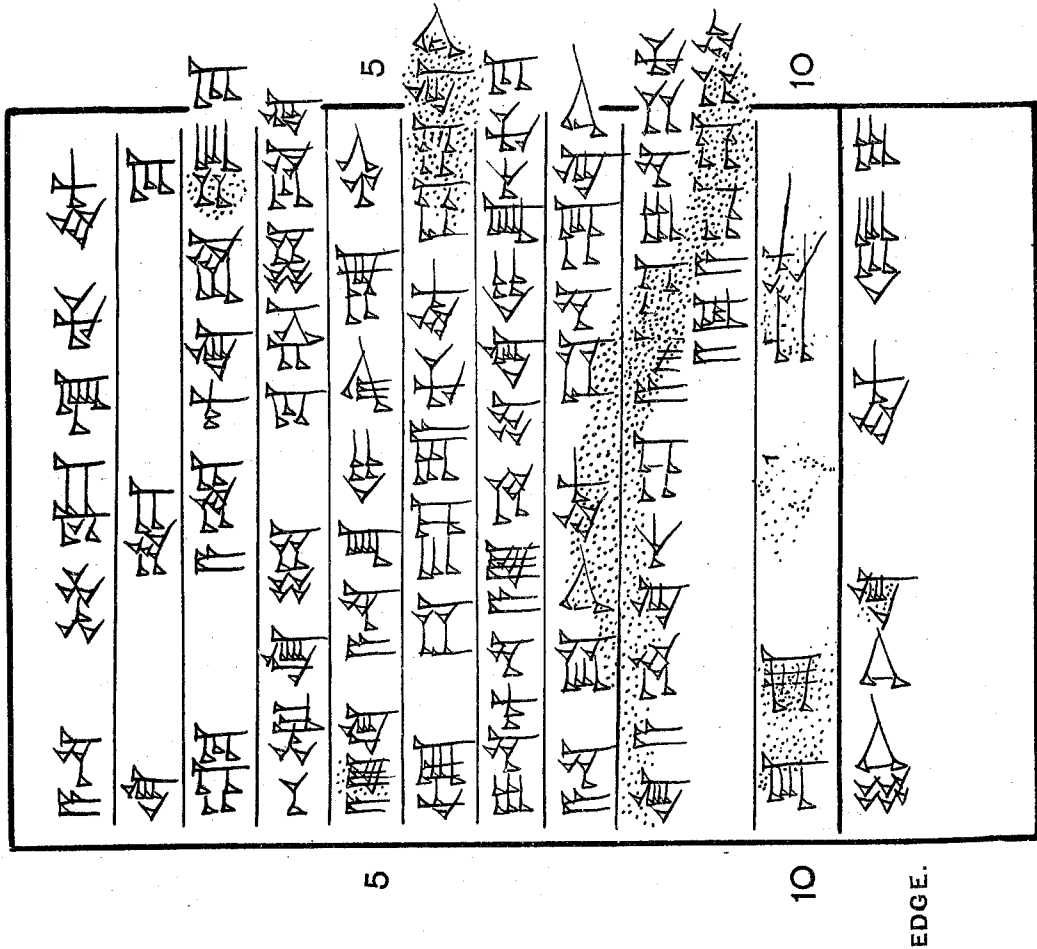
97050.

OLD BABYLONIAN LETTERS.

REVERSE.



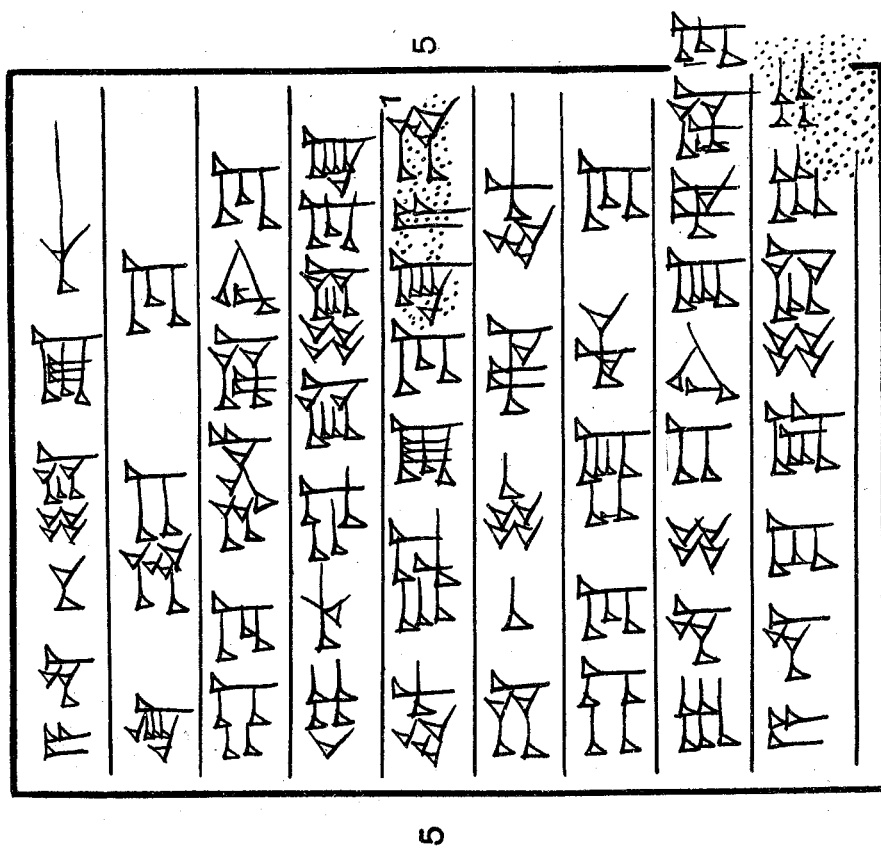
OBVERSE.



1. Erasure by the scribe.

80840.

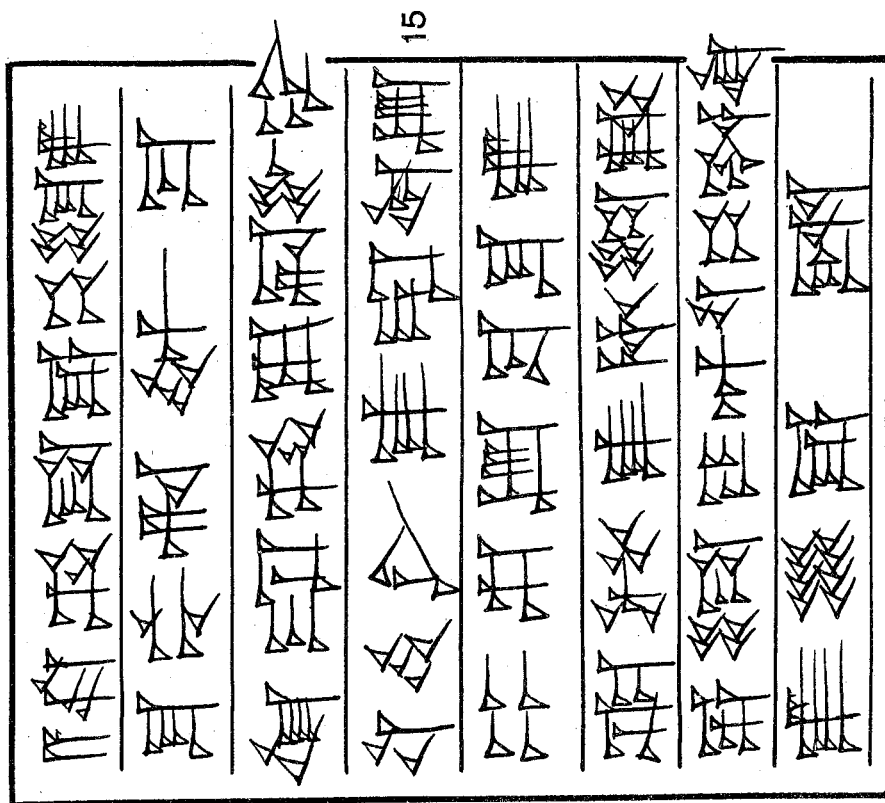
OBVERSE.



5

5

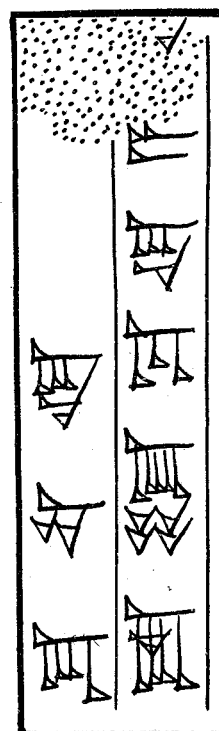
REVERSE.



15

15

EDGE.



10

10

1. The word *hi-a-am* is written over an erasure.

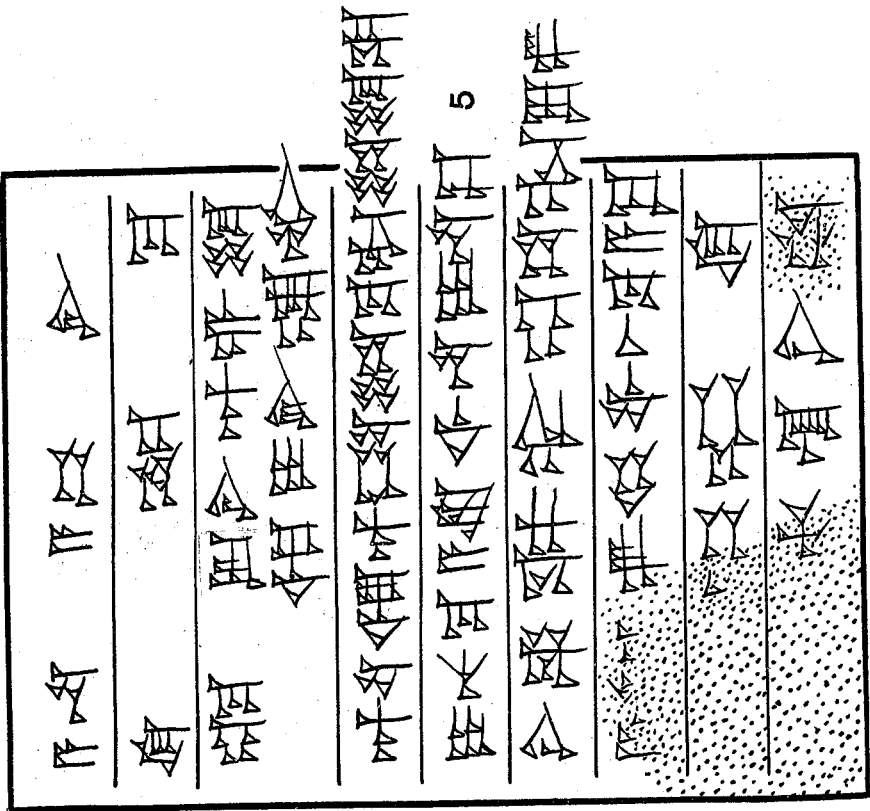
OLD BABYLONIAN LETTERS.



OLD BABYLONIAN LETTERS.

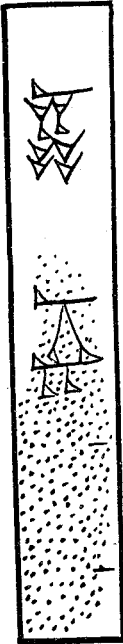
80410.

OBVERSE.



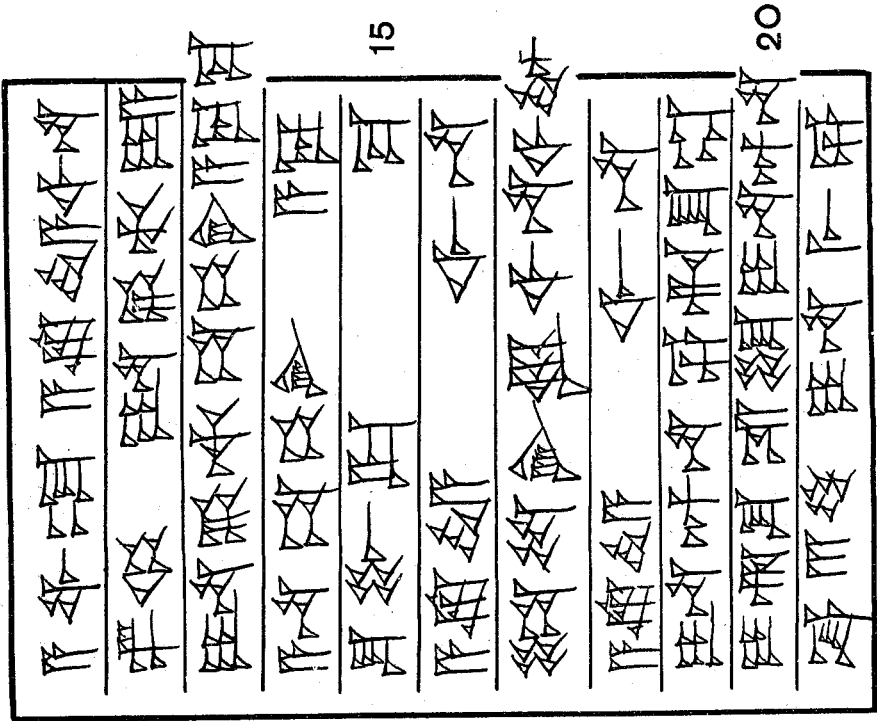
5

10



10

REVERSE.



15

20

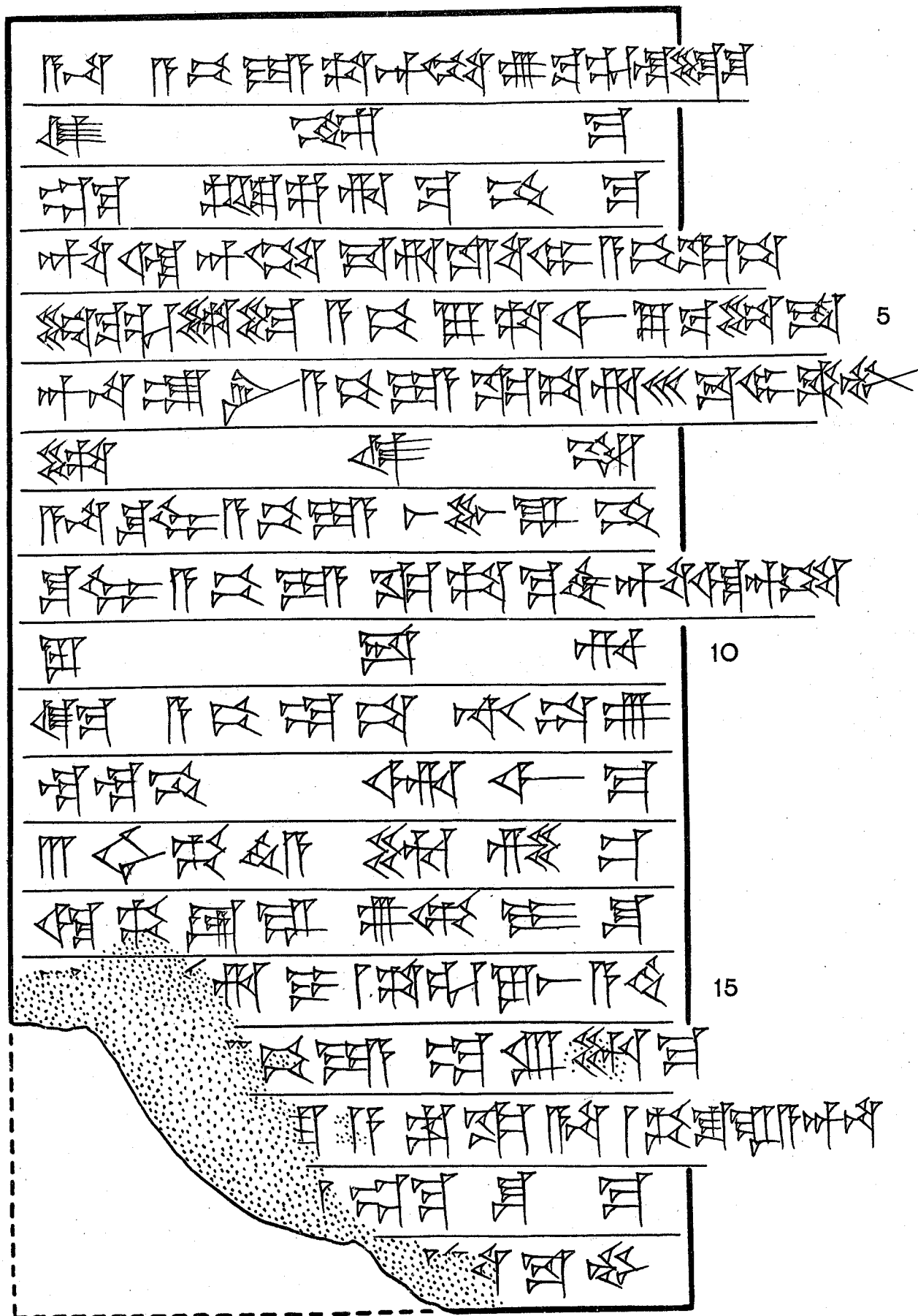


20

OLD BABYLONIAN LETTERS.

80186.

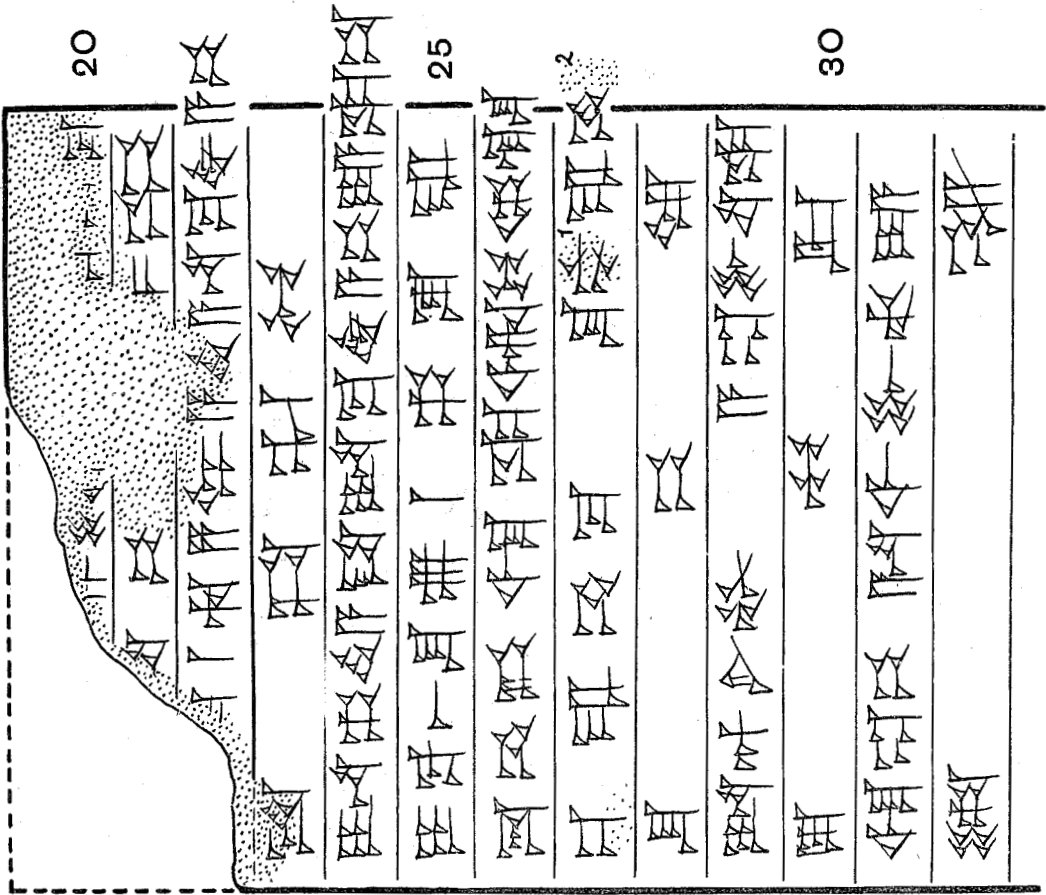
OBVERSE.



OLD BABYLONIAN LETTERS.

80186.

REVERSE.



20

25

30

20

25

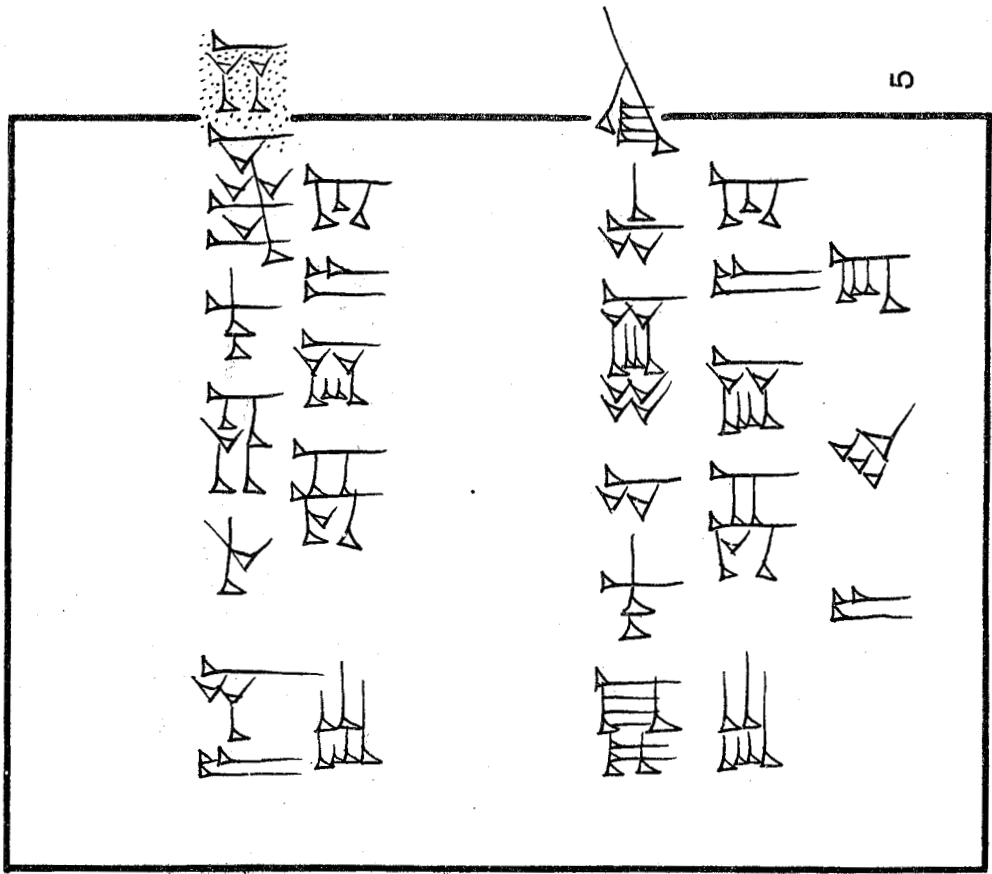
30

1. Written over an erasure.

2. One sign, probably *ma*, has been erased by the scribe at the end of the line.

29655a.

ENVELOPE OF LETTER No. 29655.1



5

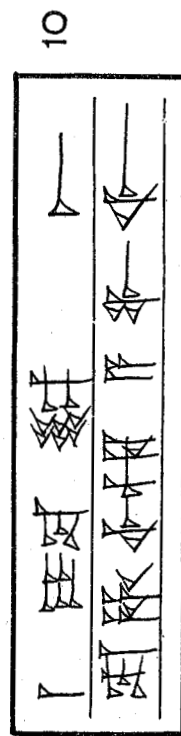
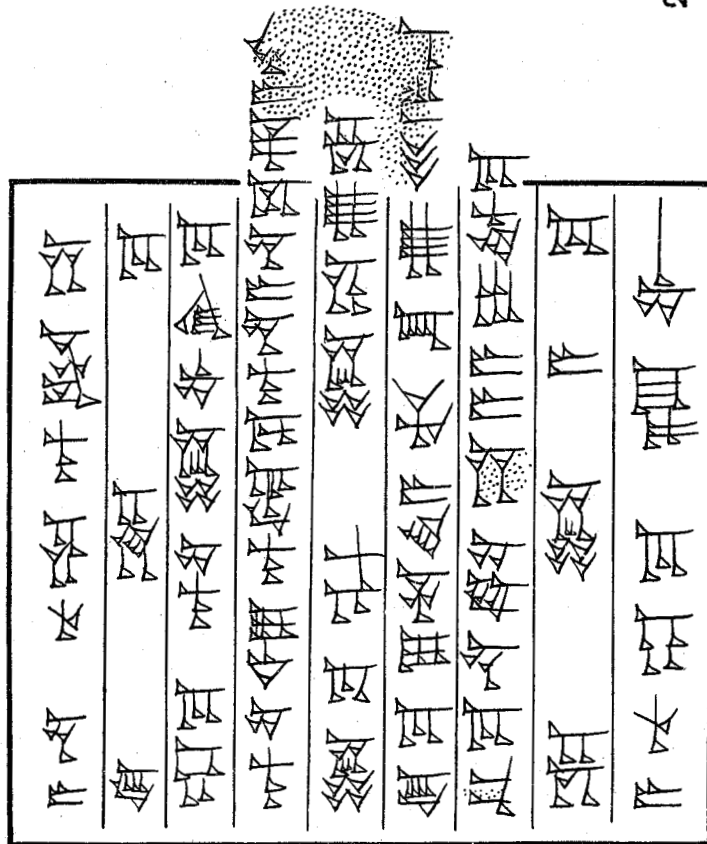
1. For the text of Letter No. 29655, see Plate 30.

5

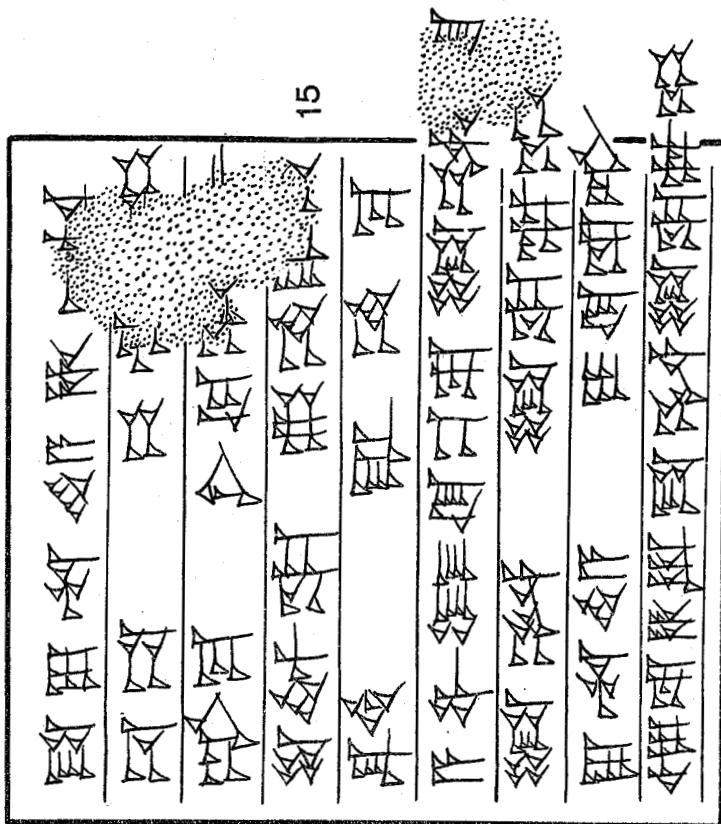
OLD BABYLONIAN LETTERS.

29655.1

OBVERSE.



REVERSE.



EDGE.

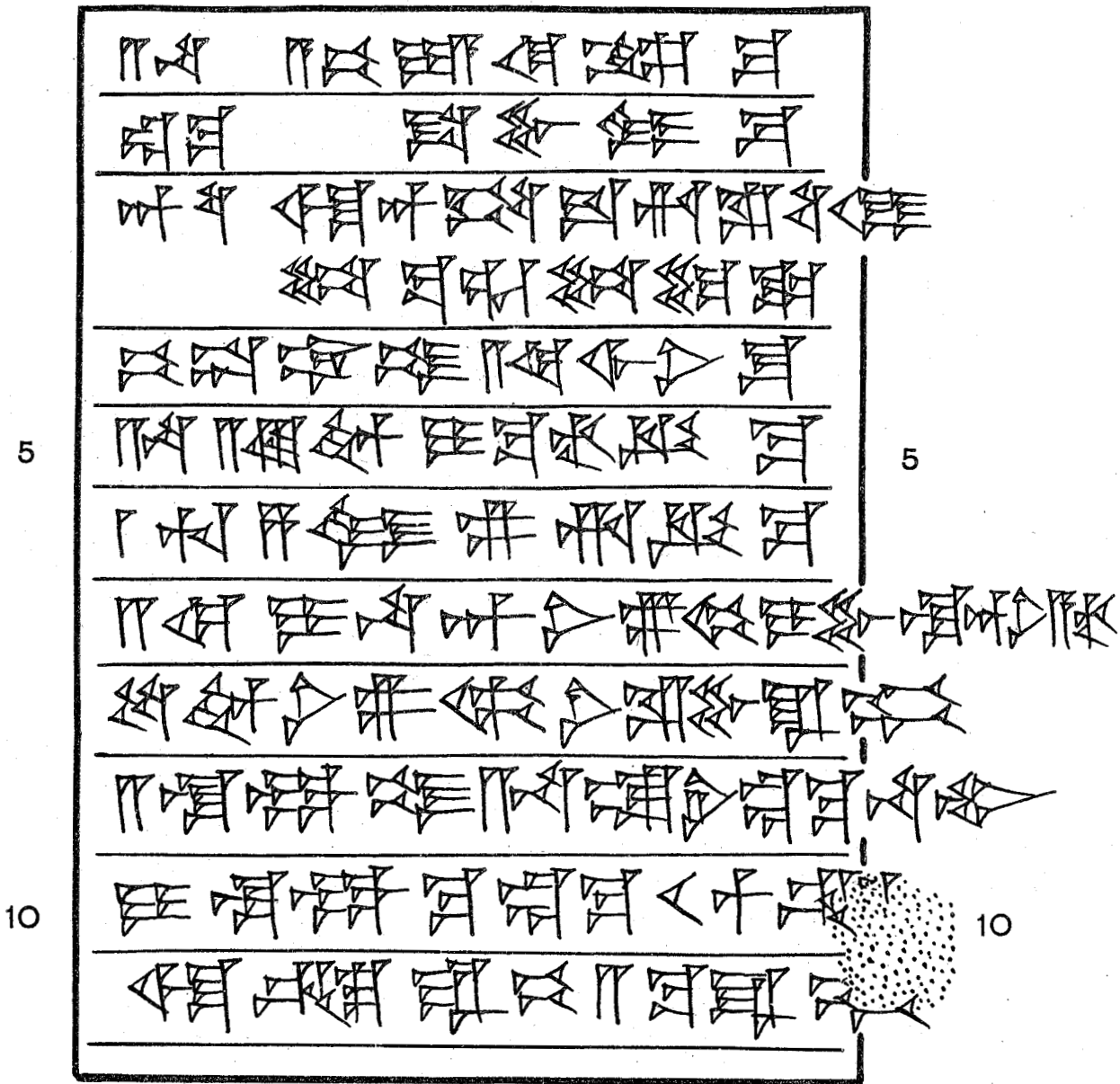


1. For the envelope of the letter, see Plate 29, No. 29655a.

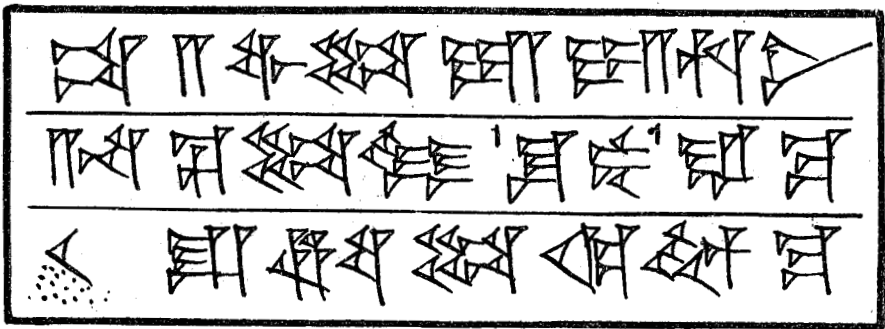
OLD BABYLONIAN LETTERS.

80354.

OBVERSE.



EDGE.



1. Written over an erasure.



OLD BABYLONIAN LETTERS.

78214.

OBVERSE.

5

5

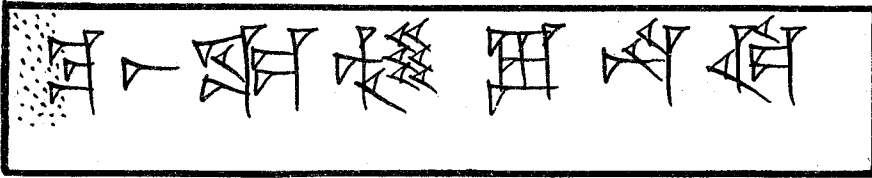
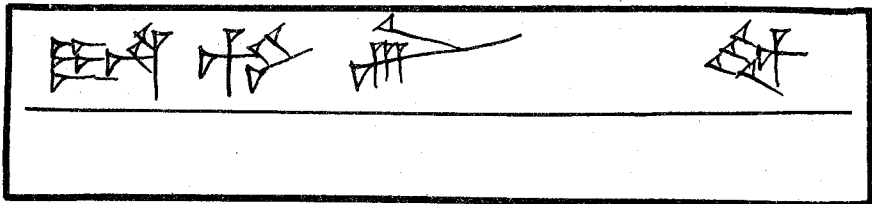
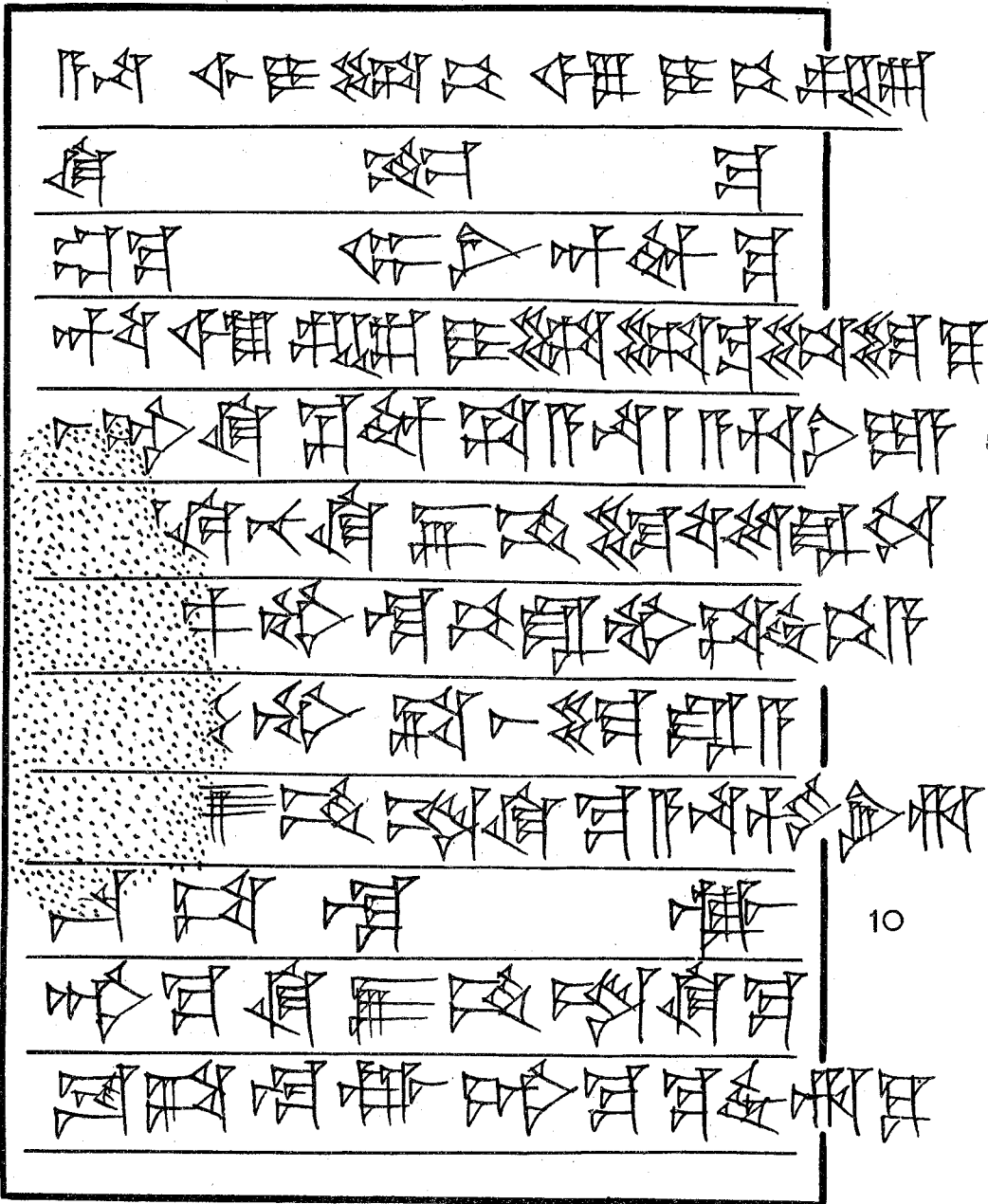
10

10

EDGE.

30

30



OLD BABYLONIAN LETTERS.

78214.

**REVERSE.**

15

15

20

20

25

25

**EDGE.**

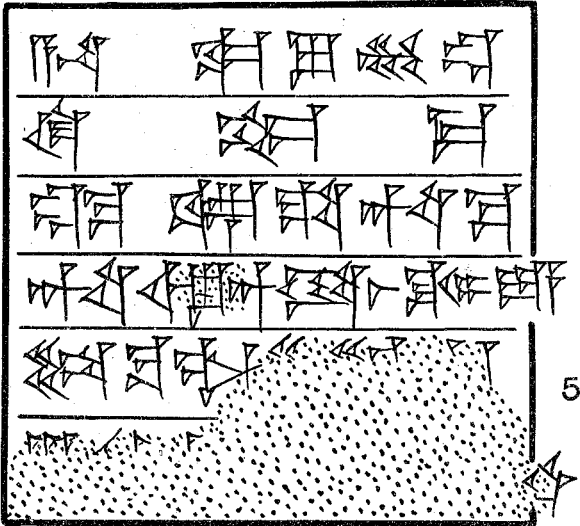


OLD BABYLONIAN LETTERS.

25693.

OBVERSE.

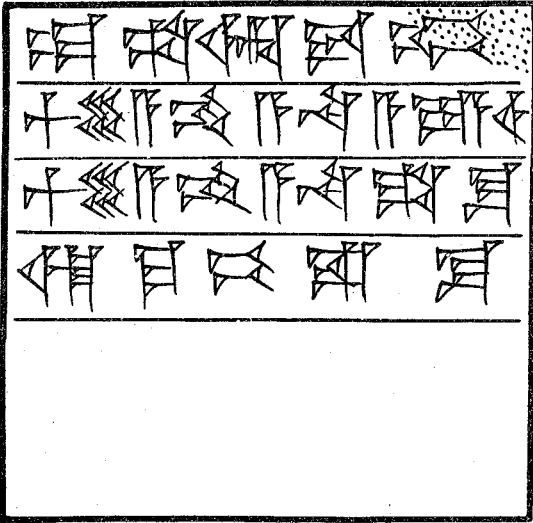
5



5

REVERSE.

10



10

97686.

LEFT SIDE OF TABLET.

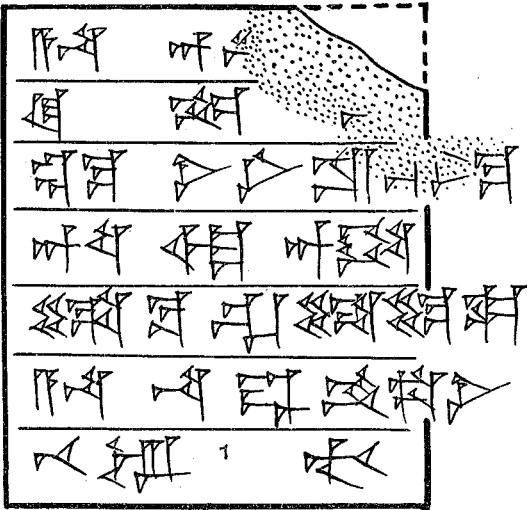


1. Erasure by the scribe.

97686.

OBVERSE.

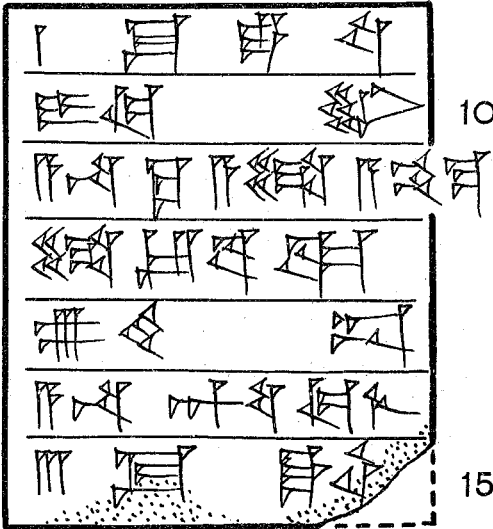
5



EDGE.

REVERSE.

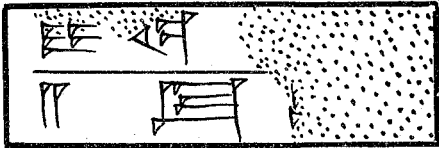
10



10

EDGE.

15

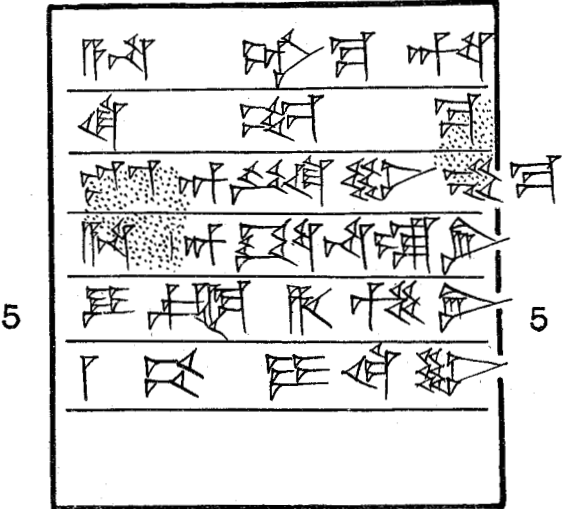


15

OLD BABYLONIAN LETTERS.

97675.

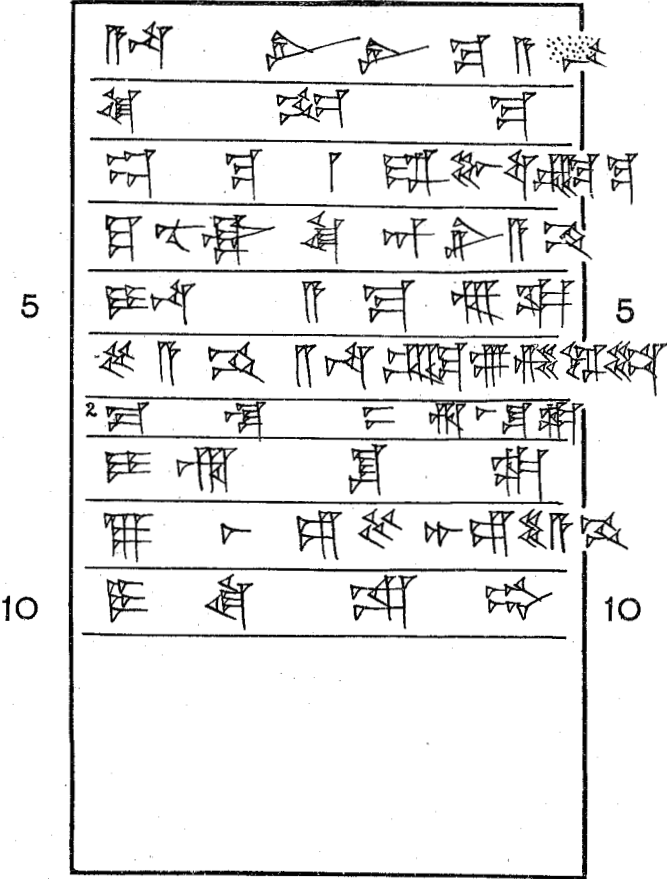
OBVERSE.<sup>1</sup>



1. The Reverse of each of the tablets Nos. 97675, 87395 and 100,117 is uninscribed.
2. Line 7 of No. 87395 has been added by the scribe after the rest of the letter was written.

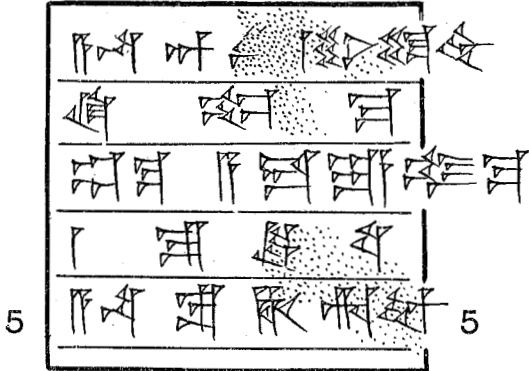
87395.

OBVERSE.<sup>1</sup>

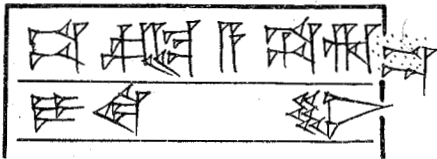


97693.

OBVERSE.



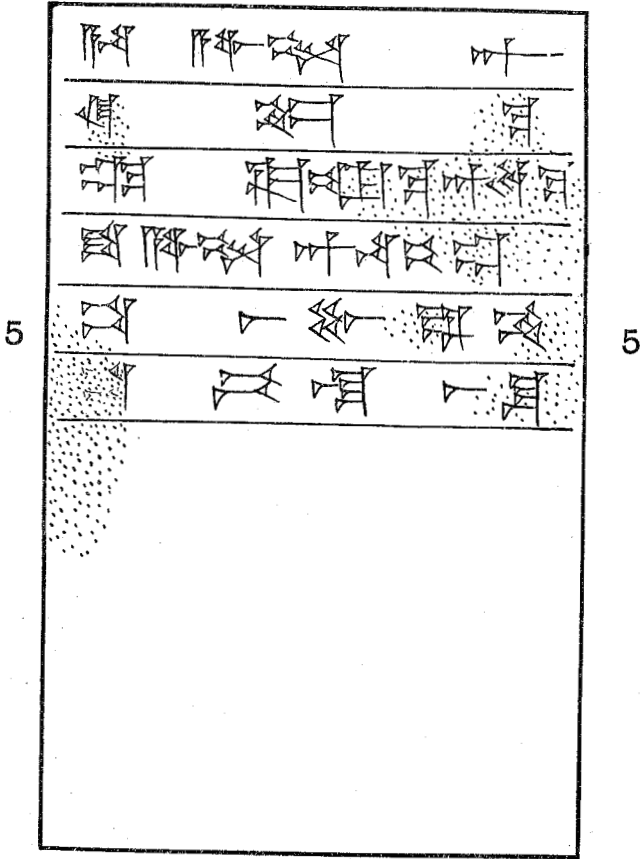
REVERSE.



[The rest of the Reverse is uninscribed.]

100,117.

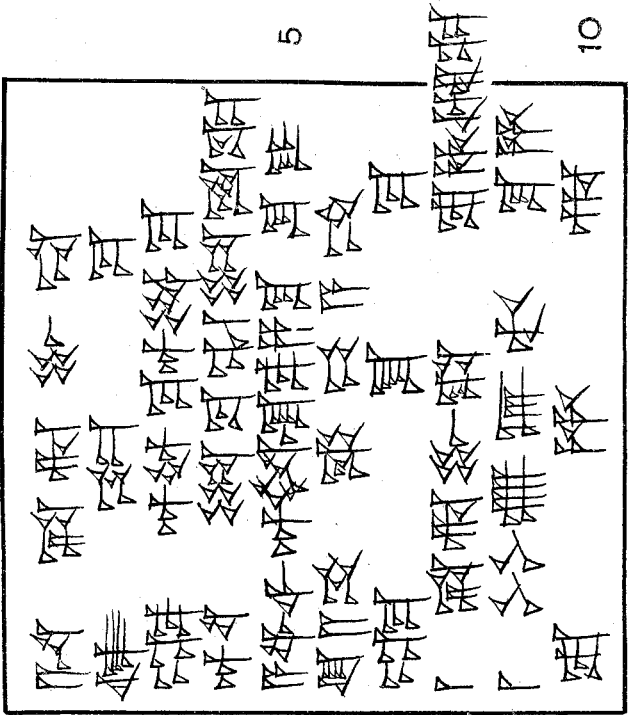
OBVERSE.<sup>1</sup>



OLD BABYLONIAN LETTERS.

97815.

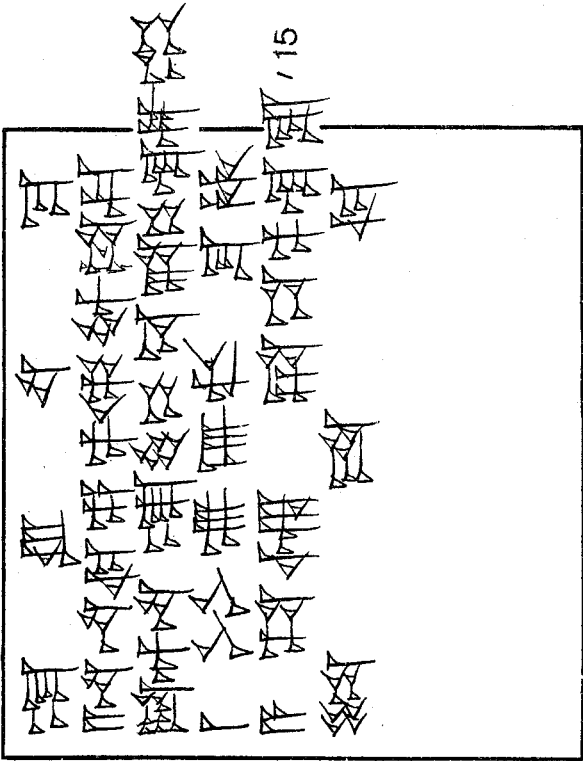
OBVERSE.



5

10

REVERSE.

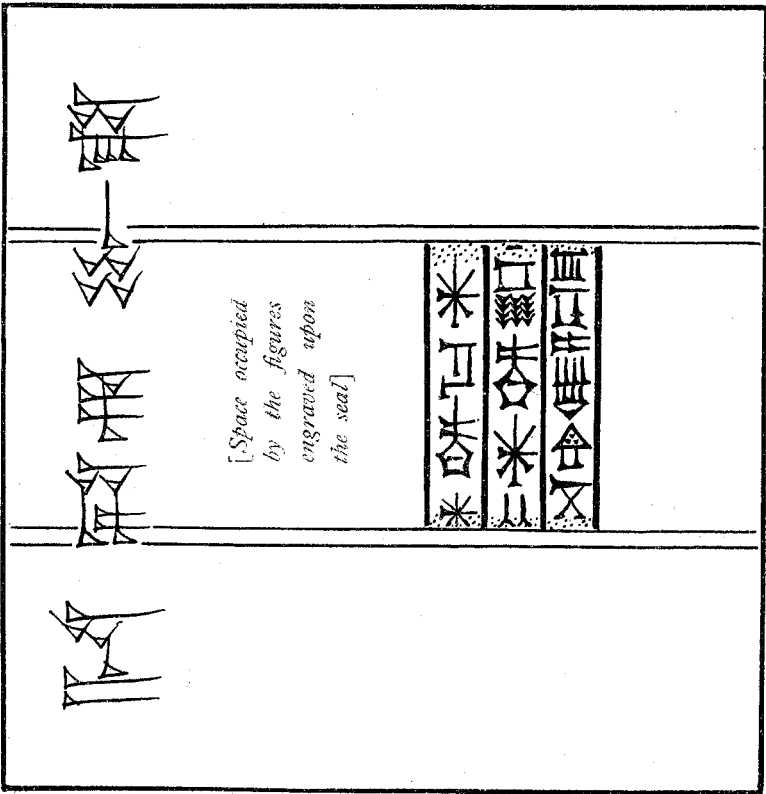


15

97815a.

ENVELOPE OF THE LETTER.

OBVERSE.<sup>1</sup>



1. The seal-impression is repeated on the reverse and upon the edges of the envelope.

OLD BABYLONIAN LETTERS.

80947.

OBVERSE.

5 10

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

EDGE.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

REVERSE.

15 20

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

EDGE.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

LEFT SIDE OF TABLET.

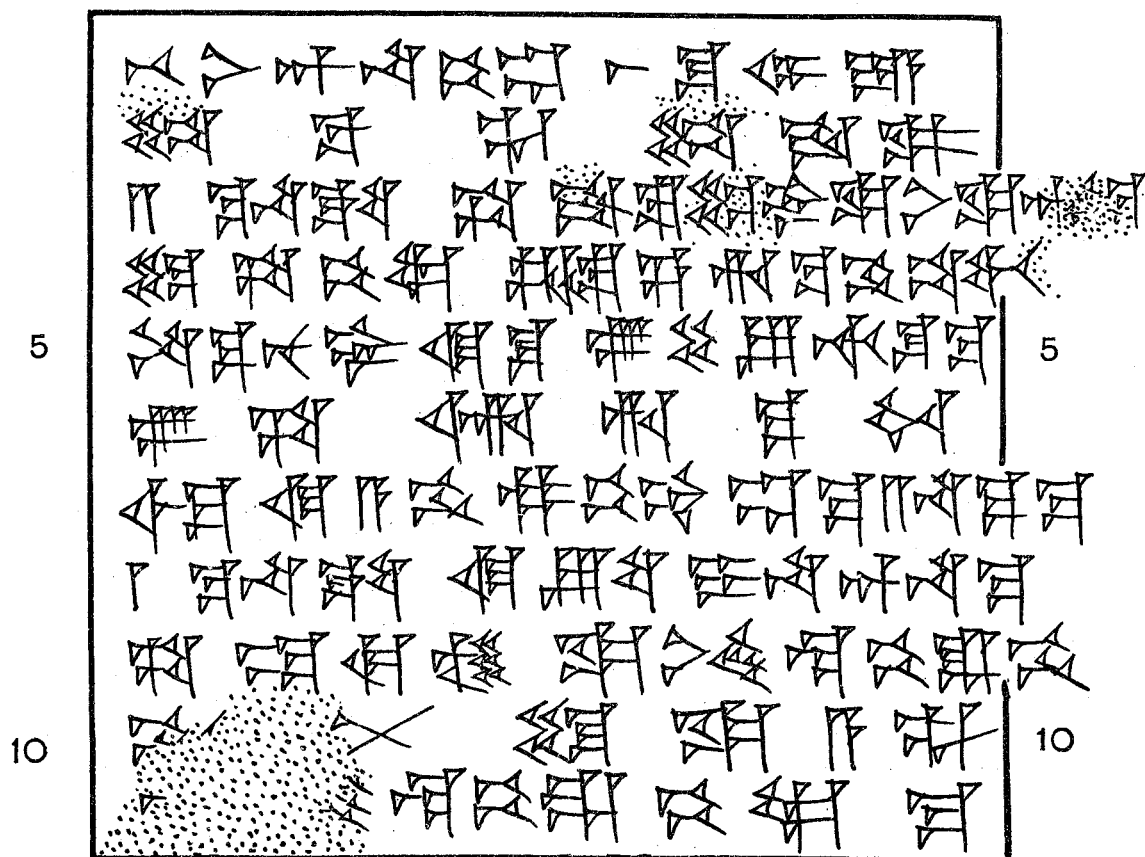
25 20 25

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

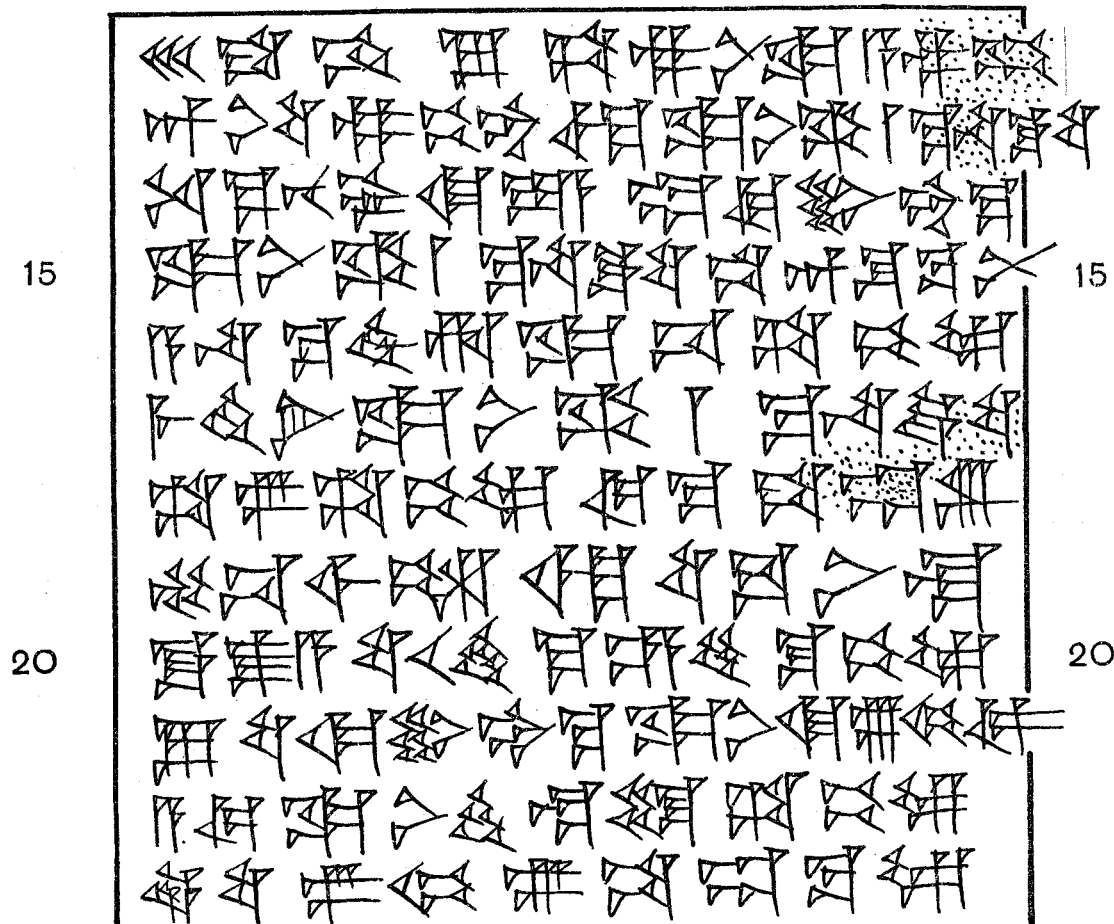
OLD BABYLONIAN LETTERS.

81095.

OBVERSE



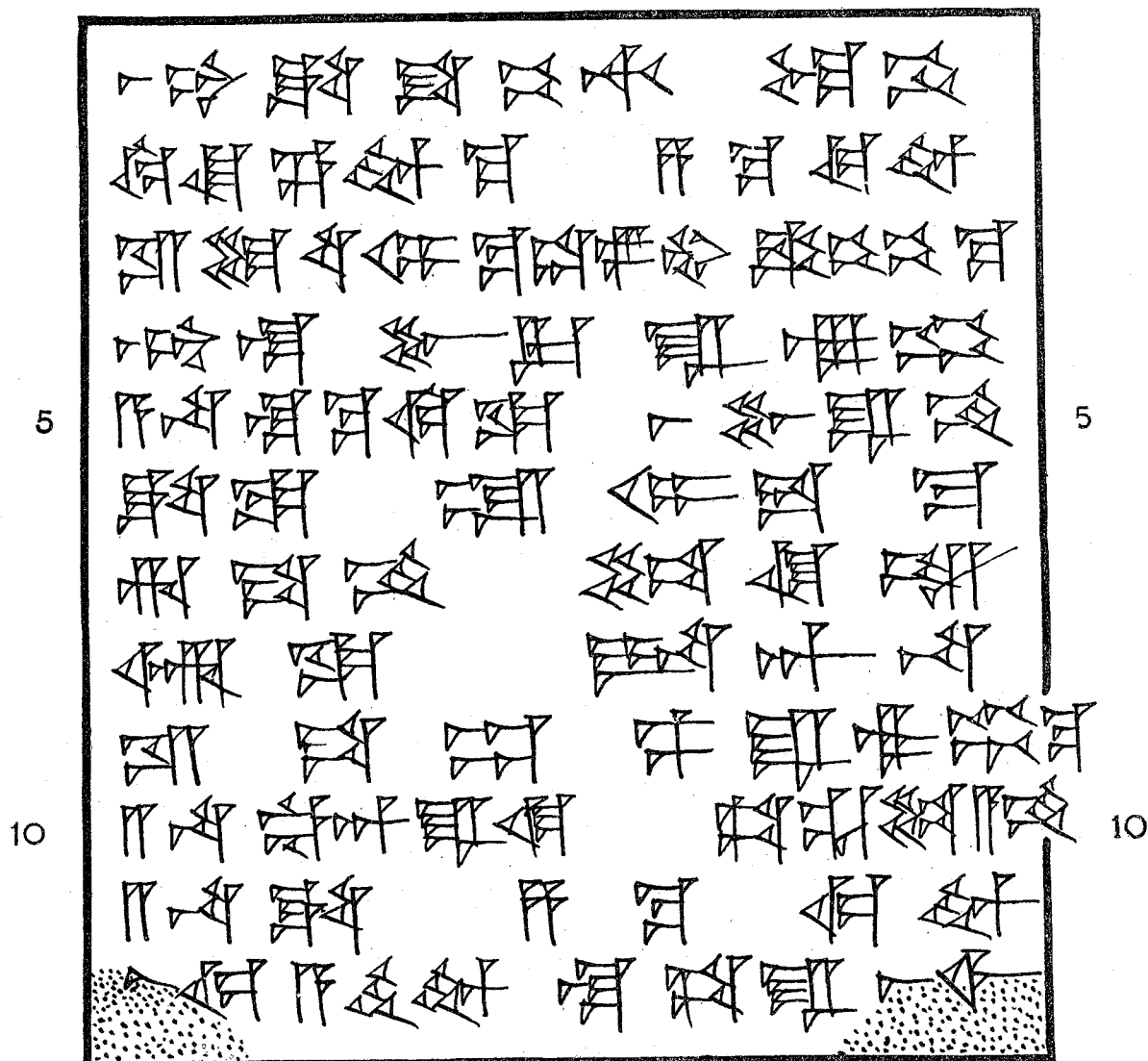
REVERSE AND EDGE.



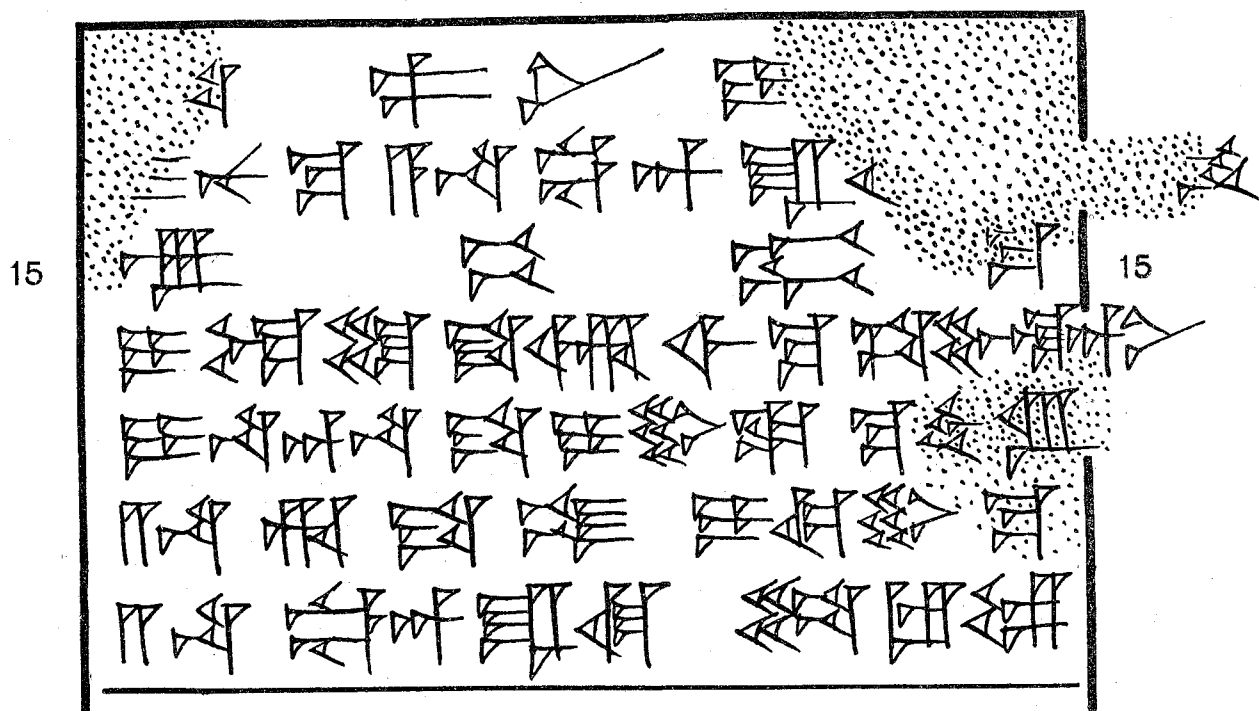
OLD BABYLONIAN LETTERS.

80816.

OBVERSE.



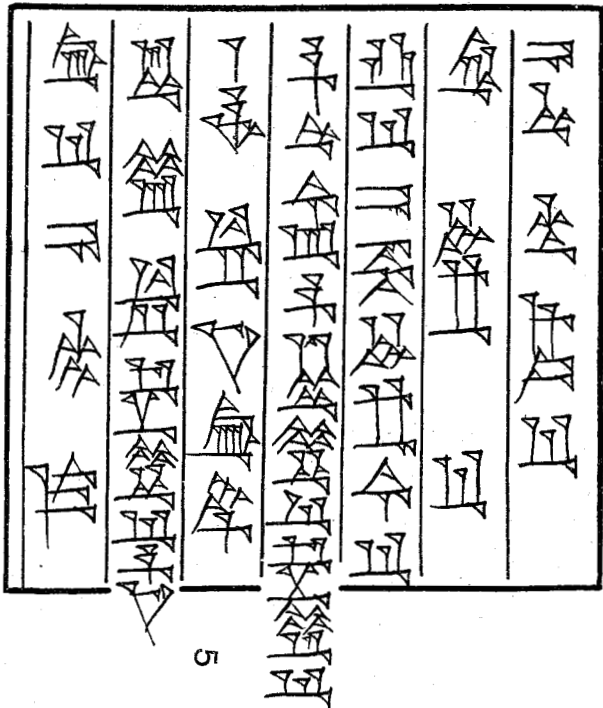
REVERSE.



[The rest of the Reverse is uninscribed.]

OLD BABYLONIAN LETTERS, ETC.

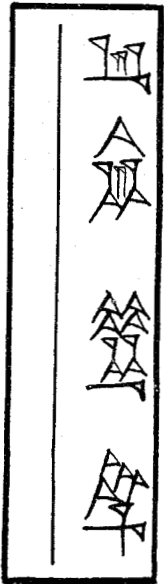
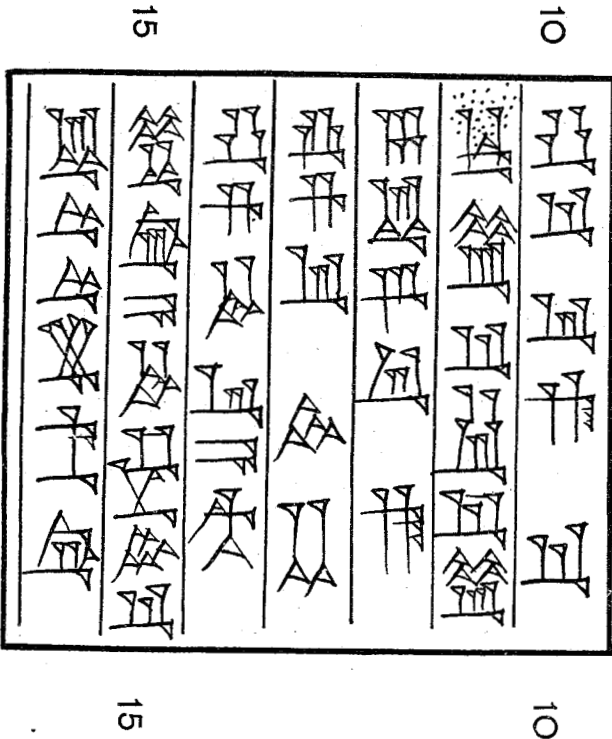
80886.  
OBSERVE.



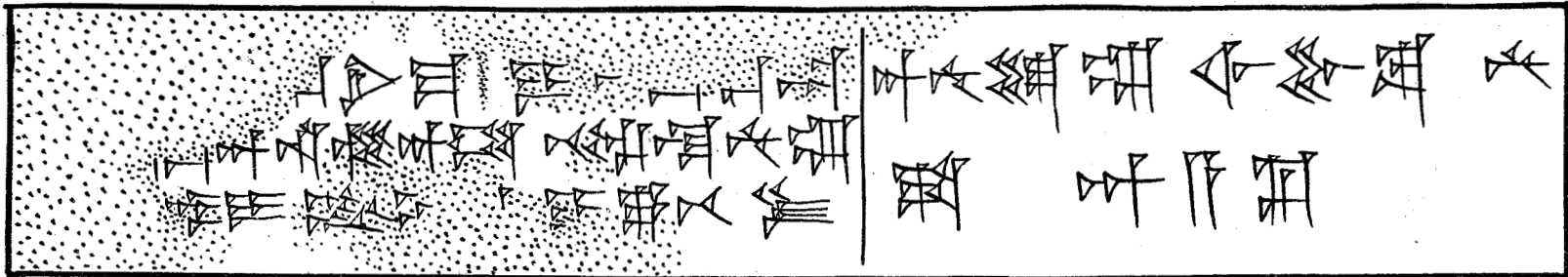
EDGE.



REVERSE.



78184.  
LEFT SIDE OF TABLET.1

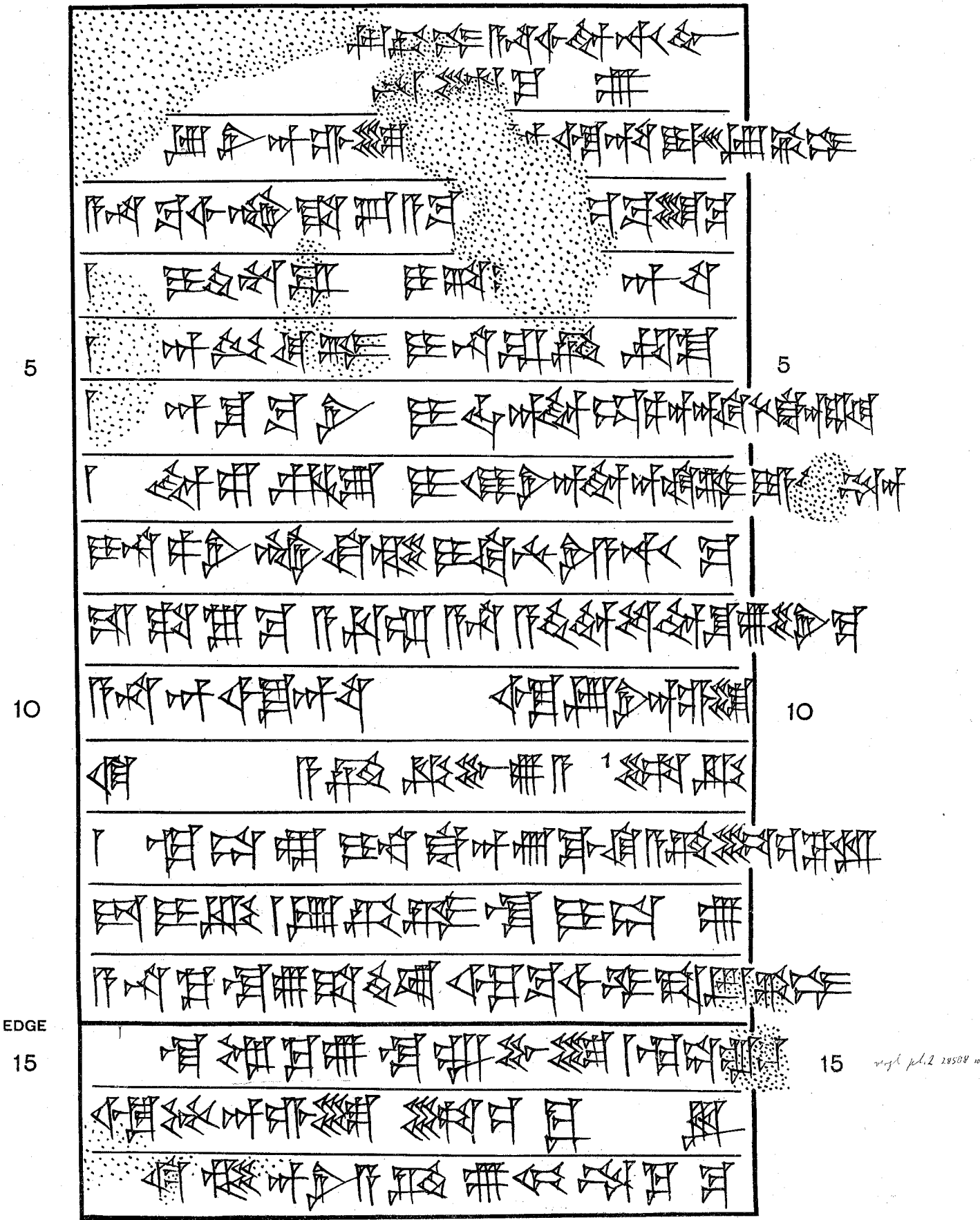


1. For the text upon the Obverse, Reverse, and edges of the tablet,  
see below, Plates 42 and 43.

OLD BABYLONIAN TABLET.

78184.

OBVERSE.



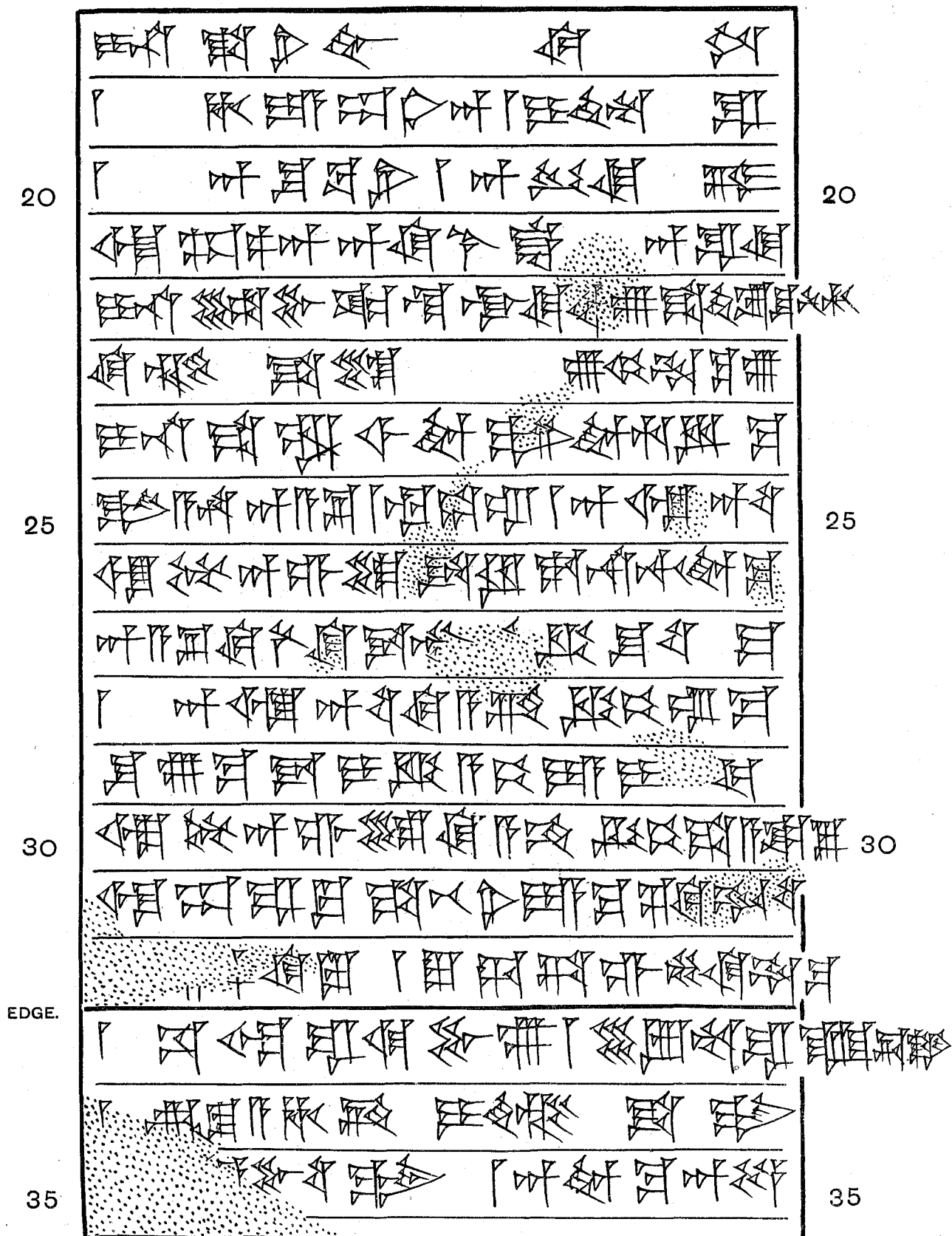
1. Erasure by the scribe.



OLD BABYLONIAN TABLET.

78184.

REVERSE.<sup>1</sup>

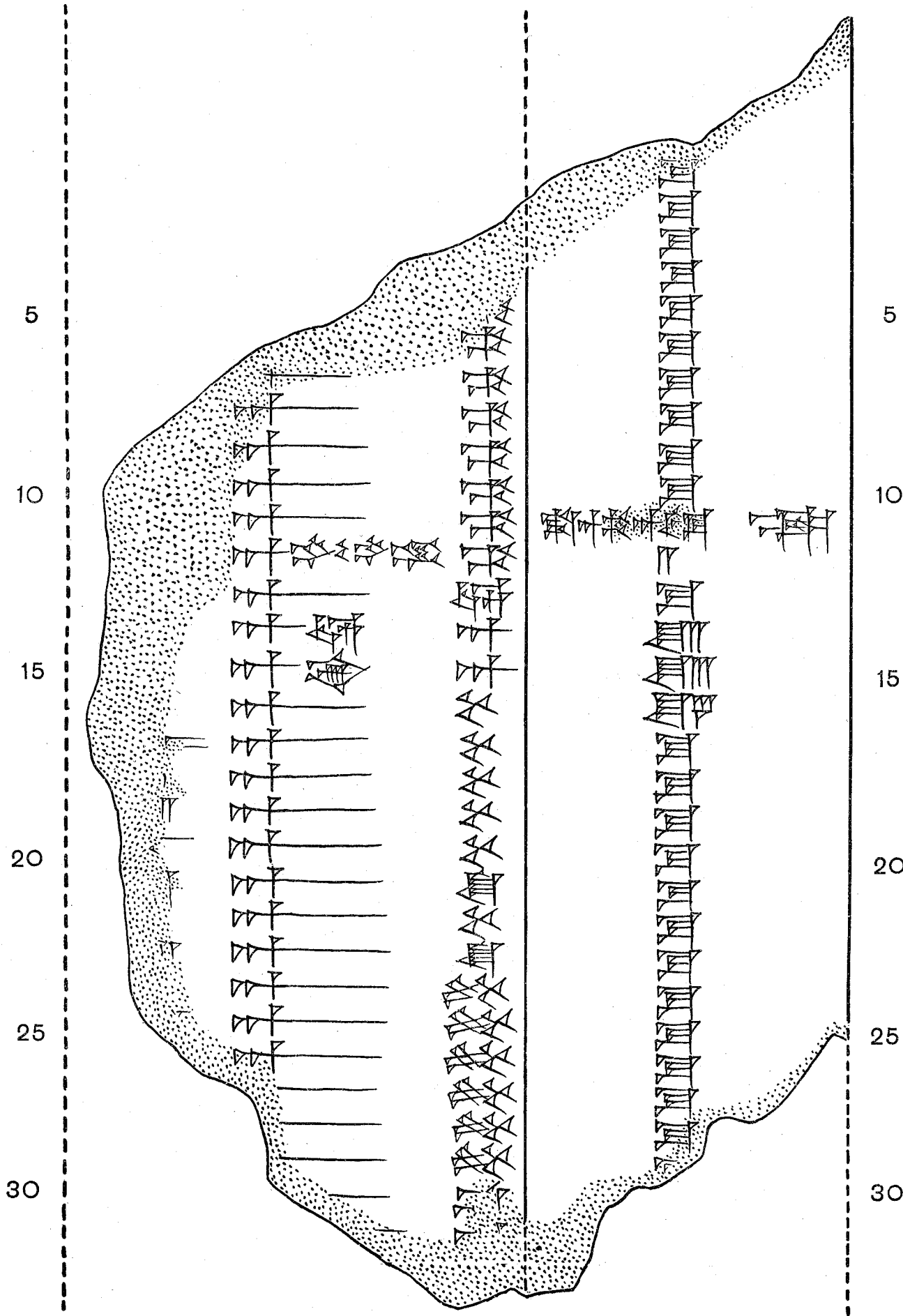


1. For the continuation of the text, upon the left side of the tablet, see Plate 41.

MISCELLANEOUS RELIGIOUS TEXTS.

46559.

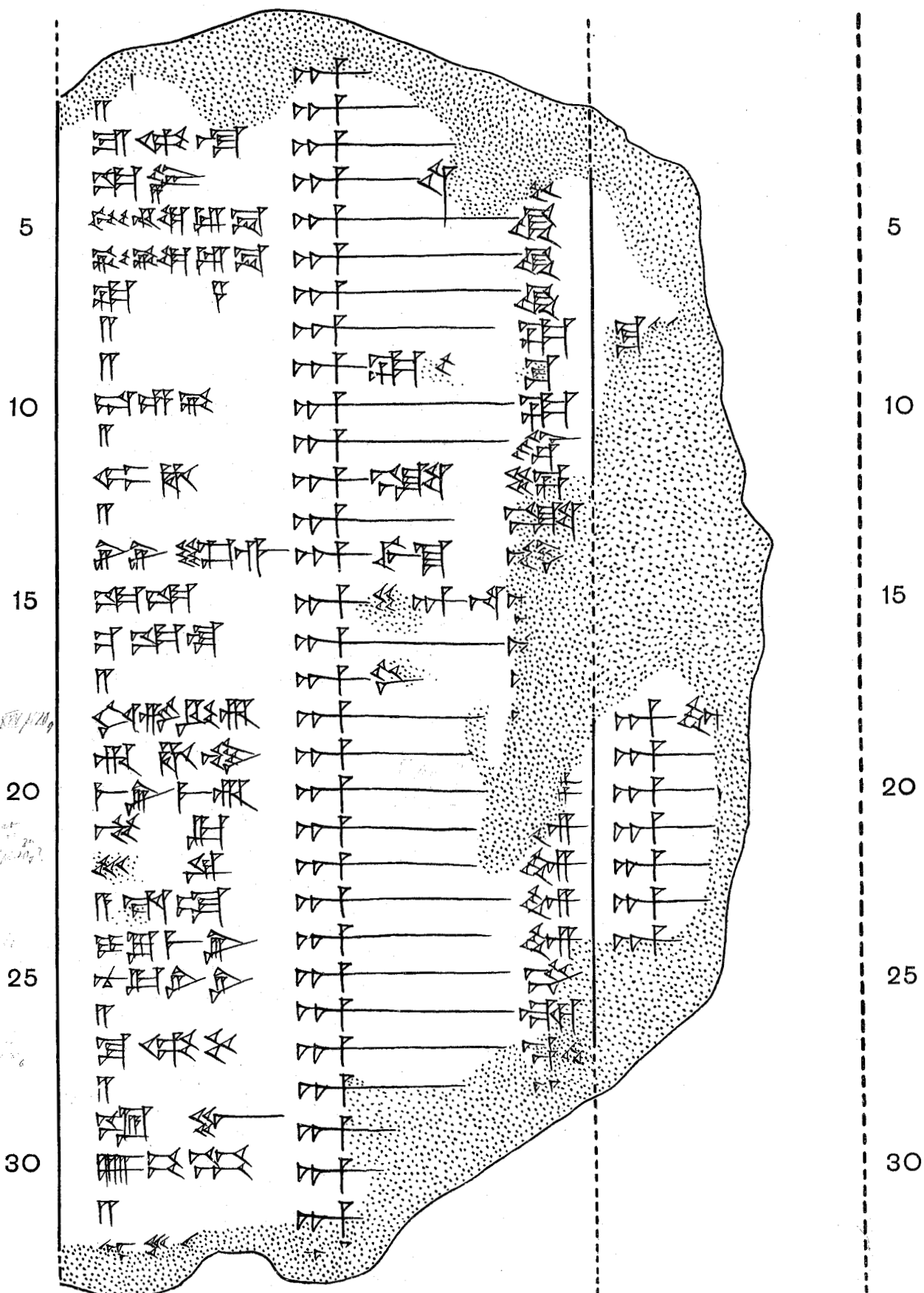
OBVERSE, COLUMN I.



**MISCELLANEOUS RELIGIOUS TEXTS.**

46559.

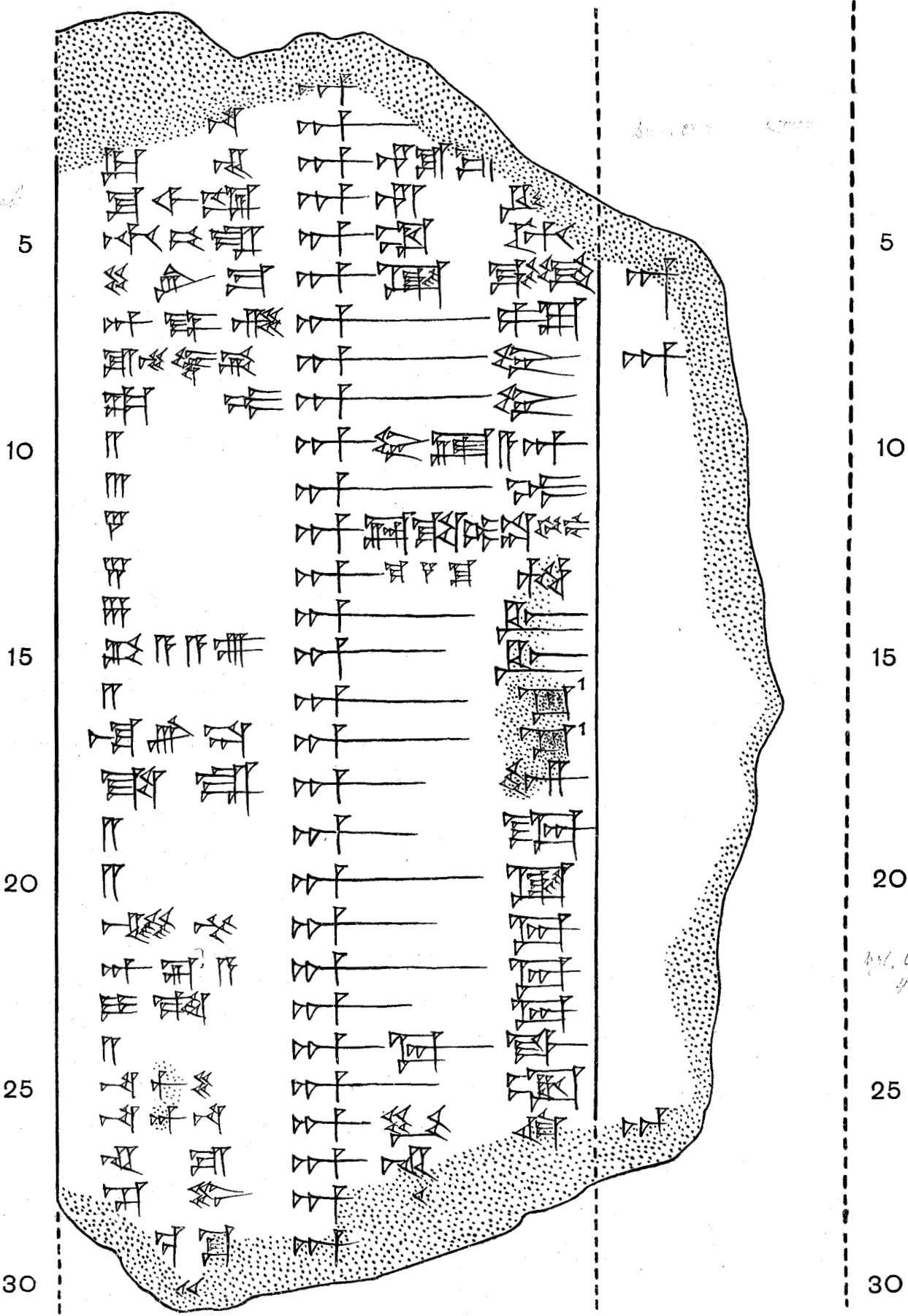
OBVERSE, COLUMN II.



MISCELLANEOUS RELIGIOUS TEXTS.

46559.

REVERSE, COLUMN III.

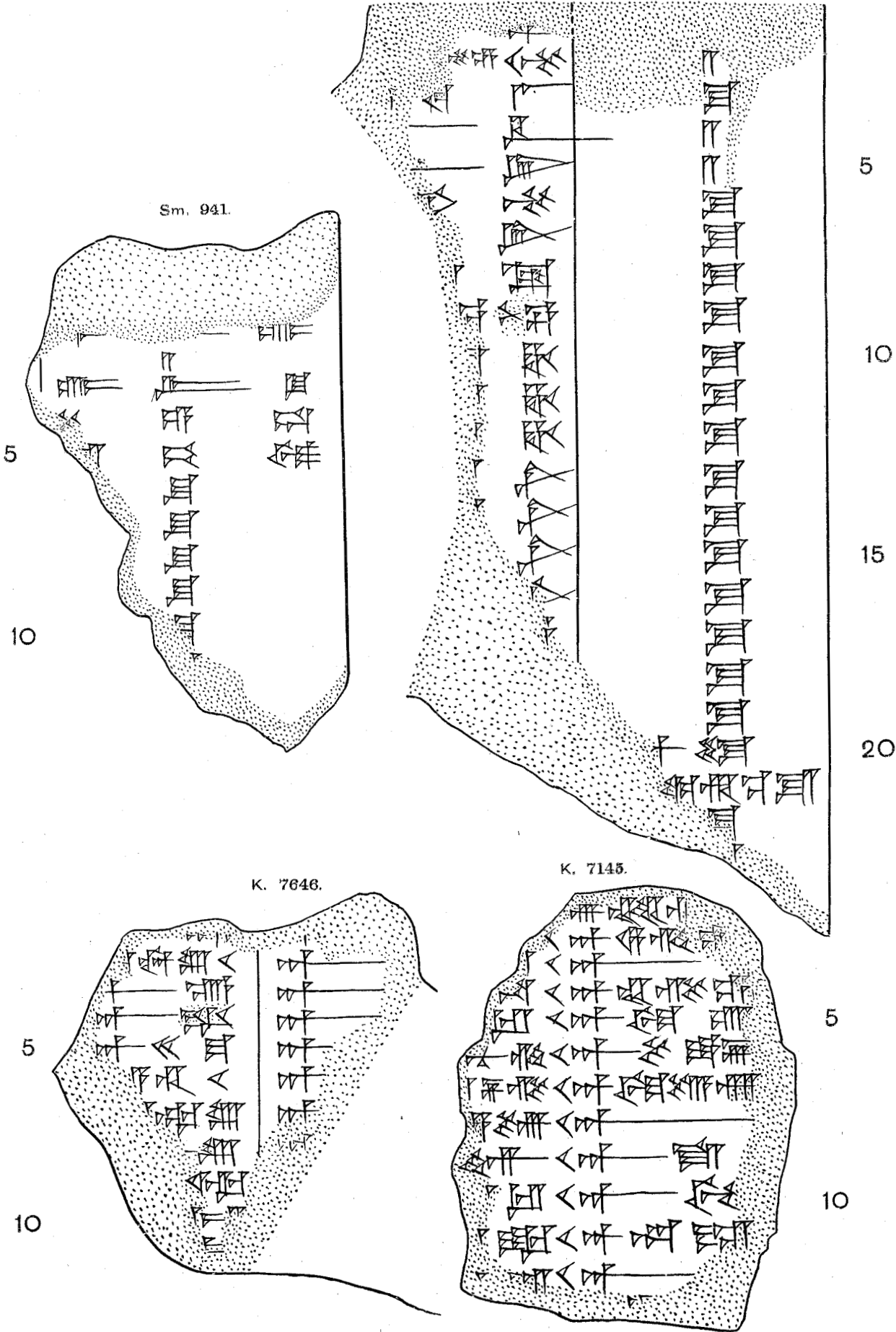


1. Written over an erasure.

MISCELLANEOUS RELIGIOUS TEXTS.

46559.

REVERSE COLUMN IV.



MISCELLANEOUS RELIGIOUS TEXTS.

Rm. 155.

OBVERSE

[BROKEN SURFACE.]

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾

MISCELLANEOUS RELIGIOUS TEXTS.

Rm. 155.

REVERSE.

[BROKEN SURFACE]

[BROKEN SURFACE]

25

30

35





Electronic publication prepared by

[Kelvin Smith Library](#)

Case Western Reserve University  
Cleveland, Ohio

for

ETANA Core Texts

<http://www.etana.org/coretexts.shtml>

