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NOTE:

THE UNIVERSITY OF CHICAGO

MAGICAL MEANS OF DEALING WITH GHOSTS IN ANCIENT MESOPOTAMIA

VOLUME ONE

A DISSERTATION SUBMITTED TO  
THE FACULTY OF THE DIVISION OF THE HUMANITIES  
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BY

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#### NOTE ON THE ABBREVIATIONS

Unpublished texts are cited in this dissertation by museum number. Published texts are cited in accordance with the place of publication of the copy. The abbreviations employed in this dissertation for text citations conform with those listed in W. von Soden, Akkadisches Handwörterbuch, 3 vols. (Wiesbaden: Otto Harrassowitz, 1965-1981), vol. 3: ix-xvi with the exception of Gray, Šamaš (for C. D. Gray, "The Šamaš Religious texts" [Ph.D. dissertation, University of Chicago, 1901]), OrNS (for Orientalia, Nova Series) and Durand, Doc. Cun. (for J. M. Durand, Documents cunéiformes de la iv<sup>e</sup> Section de l'école pratique des Hautes Études, Hautes Études Orientales 18 [Paris: Librairie Droz, 1982])). For secondary sources, the following abbreviations have been employed:

R. Borger, HKL:

R. Borger, Handbuch der Keilschriftliteratur, 3 vols. [Berlin: Walter de Gruyter & Co., 1967-75].

J. Bottéro, ZA 73:

J. Bottéro, "Les morts et l'au-delà dans les rituels en accadien contre l'action des 'revenants'," ZA 73 (1983): 153-203.

- G. Castellino, OrNS 24: G. Castellino, "Rituals and Prayers against 'Appearing Ghosts'," OrNS 24 (1955): 240-74.
- E. Ebeling, MVAG 23: E. Ebeling, Quellen zur Kenntnis der babylonischen Religion, MVAeG 23, No. 1 (Leipzig: J.C. Hinrichs, 1918).
- E. Ebeling, TuL: E. Ebeling, Tod und Leben nach den Vorstellungen der Babylonier (Berlin: Walter de Gruyter & Co., 1931).
- E. Ebeling, ZDMG 74: E. Ebeling, "Religiöse Texte aus Assur," ZDMG 74 (1920): 175-191.
- W. Farber, BID: W. Farber, Beschwörungsrituale an Ištar und Dumuzi, Akademie der Wissenschaften und der Literatur, Band 30 (Wiesbaden: Franz Steiner, 1977).
- I. Finkel, AfO 29/30: I. Finkel, "Necromancy in Ancient Mesopotamia," AfO 29/30 (1983-84): 1-17.
- F. Köcher, AfO 21: F. Köcher, "Die Ritualtafel der magisch-medizinischen Tafelserie 'Einreibung'," AfO 21 (1966): 13-20.

- F. Köcher, BAM: F. Köcher, Die babylonisch-assyrische Medizin in Texten und Untersuchungen, 6 vols. (Berlin: Walter de Gruyter, 1964-80).
- W. G. Lambert, AfO 18: W. G. Lambert, "A Part of the Ritual for the Substitute King," AfO 18 (1957-58): 109-12.
- B. Landsberger, WO 3: B. Landsberger, "Einige unerkannt gebliebene oder verkannte Nomina des Akkadischen 5. *ha'attu* = Ohnmacht; 6. *kurkû* = Gans," WO 3 (1964): 48-79, 246-60.
- V. Scheil, RA 18: V. Scheil, "Catalogue de la collection Eugène Tisserant," RA 18 (1921): 1-33.
- M. J. Seux, Hymnes: M. J. Seux, Hymnes et prières aux dieux de Babylonie et d'Assyrie, Littératures anciennes du Proche-Orient, no. 8 (Paris: Les éditions du Cerf, 1976).
- R. Campbell  
Thompson, AJSL 47: R. Campbell Thompson, "Assyrian Prescriptions for Treating Bruises or Swellings," AJSL 47: 1-25.



- A. Tsukimoto, kispum: A. Tsukimoto, Untersuchungen zur Totenpflege (kispum) im alten Mesopotamien, AOAT 216 (Neukirchen-Vluyn: Butzon & Bercker Kevelaer, 1985).
- W. von Soden, AHw: W. von Soden, Akkadisches Handwörterbuch, 3 vols. (Wiesbaden: Otto Harrassowitz, 1965-1981).
- W. von Soden, ZA 43: W. von Soden, "Bemerkungen zu den von Ebeling in 'Tod und Leben' Band I bearbeiteten Texten," ZA 43 (1936): 251-276.
- E. von Weiher, SptU 2: E. von Weiher, Spätbabylonische Texte aus Uruk 2, ADFU 10 (Berlin: Gebr. Mann, 1983).

## INTRODUCTION

Of all the encounters of ancient man with the supernatural perhaps one of the most disconcerting was coming into contact with a ghost. Whether it was the spirit of a close relative or a stranger, the ghost was no faceless demon but the remnant of what had once been a human being. Sometimes the encounter was helpful, even solicited, but usually it was traumatic and could even be the cause of serious illness.

The ancient Mesopotamians evolved what we would consider two separate strategies for dealing with ghost-induced illnesses. They could be treated medically, by means of salves, fumigations, potions, enemas, and the like, which could presumably be expected to cure the illness or at least to relieve the observed symptoms. Alternatively, these illnesses could be treated magically by means of rituals and incantations or charms which could presumably be expected to convince the patient that the ghost would leave him alone in future. The fact that the Mesopotamians did not keep these two strategies separate sometimes makes it difficult to make a clear-cut distinction in individual cases. Therefore, I have decided to restrict my study to those texts which can be classified as magical because they deal with the ghost

and not the medical symptoms, if any, which the ghost might have induced. Thus, all prescriptions designed to prevent a man from seeing a ghost or to avert the evil portended by hearing one are included regardless of the method employed by the exorcist in dealing with the problem. On the other hand, prescriptions which involve seizure by a ghost are included only if the method of treatment involves rituals and incantations directed against the ghost, not salves, potions, fumigations, enemas or other procedures which might conceivably have been of some medical value to the patient. Also included, because they are of obvious relevance to the problem of dealing with ghosts by magical means, are necromancy rituals and incantations designed to enlist the assistance of ghosts in dealing with other evils.

The core of the texts treated in this dissertation were edited in E. Ebeling, *MVAG* 23: 34-37 (=KAR 32), 43-45 (=BAM 323), E. Ebeling, *ZDMG* 74: 189-191 (=KAR 56) and E. Ebeling, *TuL*, pp. 76-86 (=BAM 323, KAR 22), and 122-156 (=AMT 97/1+, CT 23 15-22+, KAR 21, KAR 178, KAR 227+, KAR 267, LKA 84), with corrections by W. von Soden, *ZA* 43: 251-276. Unfortunately, most of these texts have not been re-edited, which means that advances made in Assyriology in the fifty or more intervening years are not reflected in any currently available text edition. One of the longer texts was re-edited in G. Castellino, *OrNS* 24: 240-74 (=CT 23 15-

22+), but even in this case the recent discovery of new joins and parallels of which Castellino was not aware necessitates a new edition. Of the texts not edited by Ebeling, some were recently edited in A. Tsukimoto, *kispum*, pp. 167-170 (=BBR 2 no. 52), 173-178 (=LKA 83) but even so, there remain a few texts which have long been recognized as containing ghost prescriptions, but which have never been edited (AMT 94/1, BAM 473-474, LKA 85, and LKA 86-88). The necromancy texts have been edited in I. Finkel, AfO 29/30: 8-17 (=AfO 29/30: 2-3 [fig. 1-1a], AfO 29/30: 4 [fig. 2]); F. Köcher, AfO 21: 13-20; (=BAM 215); V. Scheil, RA 18: 20-21 (his no. 16=Durand, Doc. Cun., n. 336); and E. von Weiher, SpTU 2, pp. 100-103 (=SpTU 2 no. 20). They have not, however, ever been studied as a group, nor has anyone tried, in more than a cursory way, to compare or contrast them with ghost prescriptions. Finally, the treatment of texts which deal with ghosts has, up to this point, taken the form of (often incomplete) collections and editions, without any attempt at a systematic study of ghost prescriptions as such.

The purpose of this dissertation will be to provide an in-depth study of magical texts dealing with ghosts, supported by an appendix consisting of an edition of these texts with philological commentary. My aim in this study will be to explore the following questions: when and where

the texts were written; what they contain; what their purpose was; what sorts of ritual acts were performed and by whom; what sorts of incantations were recited and how these incantations were embedded in the accompanying ritual; how the ancients classified these texts; and finally to what extent do the texts dealing with ghosts form a uniform corpus recognized as such by the ancient Mesopotamians, and to what extent they represent merely an ad hoc adaptation of general magical practices to the specific problems of dealing with ghosts. Only when these questions have been answered can we hope to come to an understanding of Mesopotamian attitudes towards and relations with ghosts which, in turn, may eventually give us greater insight into the religious concepts of ancient Mesopotamia.

The dissertation will be divided into seven short chapters. In Chapter 1, I will discuss the introductory formulas and labels used to indicate the purpose of individual prescriptions. In Chapters 2 and 3, I will discuss the rituals and, in Chapters 4 and 5, the incantations employed in prescriptions for unfriendly ghosts. In Chapter 6, I will deal with the necromancy texts and with spells in which ghosts play a positive role. In Chapter 7, I will discuss the relationship between texts dealing with ghosts and the rest of the magical corpus, with special emphasis on the problem of whether and to what

extent these texts are distinguishable from general magical material concerned with averting evil.

Mesopotamian literature abounds with references to ghosts. From virtually every period of Mesopotamian history and from peripheral areas as well as the centers of Mesopotamian civilization come numerous references to spirits of the dead. Nonetheless, magical prescriptions concerned with expelling or manipulating ghosts are relatively rare and restricted in time and space. Of the exemplars known to me, none dates before the Neo-Assyrian period. The majority of our texts are written in Assyrian script, and were found at Assur.<sup>1</sup> Those which have colophons preserved show them to stem from the activities of Nabû-zēr-Aššur-ukīn, son of Bēl-kundi-ilaya, scribe of the Aššur temple<sup>2</sup> and of Kišir-Aššur son of Nabû-bēssunu<sup>3</sup> and his nephew Kišir-Nabû son of Šamaš-ibni,<sup>4</sup> both exorcists attached to the Aššur temple. One of the texts<sup>5</sup> is dated to 658 B.C. by *limmu*-eponym and both Kišir-Aššur and Kišir-Nabû are known from other sources to have been active during the

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<sup>1</sup>These are: BAM 215, 230, 295, 323, 332; KAR 21, 22, 32, 56, 57, 178, 227+, 234, 267; LKA 69-70, 81, 83, 84, 85, 86-8, 89-90, and Durand, Doc. Cun., n. 336.

<sup>2</sup>BAM 215.

<sup>3</sup>KAR 21, 267; LKA 89.

<sup>4</sup>KAR 22, 56; LKA 70, 81.

<sup>5</sup>KAR 267.

reign of Aššurbanipal.<sup>6</sup> The next largest group of texts is also in Assyrian script, but was found at Nineveh.<sup>7</sup> There are also a few texts from Nineveh in Babylonian script.<sup>8</sup> Of the texts from Nineveh, only five have colophons preserved. Three of these<sup>9</sup> are from Aššurbanipal's library. The other two<sup>10</sup> were apparently privately owned,<sup>11</sup> but there is no reason not to date them to the Sargonid period as well. Of the texts known to me, there are only four which were not found in Assyria. Of these, two are from Sippar,<sup>12</sup> one is from Babylon<sup>13</sup> and the remaining one is from Uruk.<sup>14</sup> The Uruk text was found in a house dated by the excavators to

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<sup>6</sup>See G. Meier, "Kommentare aus dem Archiv der Tempelschule in Assur," Afo 12 (1937-39): 245-46 and H. Hunger, Babylonische und assyrische Kolophone, AOAT 2 (Neukirchen-Vluyn: Neukirchener Verlag, 1968), nn. 197-207.

<sup>7</sup>Afo 18 pl. 10; AMT 54/2, 97/1+; BAM 473, 474; BBR 2 no. 52; BID pl. 18; BMS 53; BID, pl. 7-14, CT 23 15-22+, K 2781, 3576, 9175, 9621, and Sm 1227.

<sup>8</sup>ABL 461; Gray, Šamaš, pls. 12, 20; and Afo 29/30: 4 (fig. 2).

<sup>9</sup>BID, pl. 7-14, BAM 473, and OrNS 39 tab. 5.

<sup>10</sup>K 9621 and Gray, Šamaš, pl. 20.

<sup>11</sup>Neither is marked as belonging to the library of Assurbanipal. Gray, Šamaš, pl. 20 notes only that the original was Assyrian; K 9621 gave the name of an exorcist of which only traces remain.

<sup>12</sup>BID, pl. 15-16 and Si 747.

<sup>13</sup>Afo 29/30: 2-3 (fig. 1-1a).

<sup>14</sup>SpTU 2 no. 20.

the fourth or third century B.C.

The preponderance of Assyrian find-spots and Assyrian script is also reflected in the colophons which reveal that a number of the texts (including one of the few in Babylonian script) were copied from Assyrian originals.<sup>15</sup>

The preserved texts are relatively restricted in subject matter. Most are concerned with expelling ghosts, but there is a small group of texts involved with necromancy<sup>16</sup> and another group in which ghosts are asked to help the patient rid himself of other evils.<sup>17</sup> Texts from Babylonia proper seem to be confined to the last two categories, and in every case to be paralleled by texts from Assyria.

Typical magical prescriptions<sup>18</sup> consist of three parts, each of which will be discussed in turn in the following chapters: an introductory section or label which states under what conditions the prescription will be of use (Chapter 1), a ritual section (Chapters 2-3), and one or

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<sup>15</sup>GABA.RI GIŠ.ZU Aš+šur<sup>ki</sup>-i (KAR 22 r. 15; LKA 87 r. 22; KAR 56 r. 15; cf. LKA 81 r. 1'); GABA.RI <sup>ku</sup>Aš+šur<sup>ki</sup> (Gray, Šamaš, pl. 20 r. 6); GABA.RI URU.NINA.KI (LKA 70 iv 19).

<sup>16</sup>AfO 29/30: 2-3 (fig. 1-1a), 4 (fig. 2); BAM 215; Durand, Doc. Cun., n. 336; and SpTU 2 no. 20.

<sup>17</sup>BBR 2 no. 52; KAR 178 vii 35-52; KAR 227+ and parallels; BID pl. 7-14 and parallels and BAM 332//BAM 231.

<sup>18</sup>For the correlation between prescriptions and texts, see the concordance of prescriptions.



more incantations (Chapters 4-5). Not all magical prescriptions are formatted in quite the same way, however. Many of them (Type A)<sup>19</sup> have a format: introductory section(//) ritual// incantation(// ritual// incantation, etc). Others (Type B)<sup>20</sup> have a format: incantation// (label//) ritual. A third type (Type C)<sup>21</sup> consists solely of incantations and a fourth type (Type D)<sup>22</sup> solely of rituals. This difference in format does not seem to affect the content of the texts. Not only are similar prescriptions sometimes cast in differing formats, but in one case the very same prescription is found in three different formats.<sup>23</sup>

It should be noted here that medical prescriptions and magical prescriptions can not be distinguished by their structure alone. Moreover, the ancients do not seem to have been concerned with keeping them separate, often including magical and medical prescriptions in the same collection.

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<sup>19</sup>Nos. 3, 20-26, 55-63, 65-68, 70, 72, 77-79, 84-88.

<sup>20</sup>Nos. 11, 13-19, 27, 29, 61 (LKA 85 and AMT 97/1+), 64, 69, 73-76, 80-82.

<sup>21</sup>Nos. 12, 61 (K 9621), 83.

<sup>22</sup>Nos. 1-2, 4-10, 28, 30-54.

<sup>23</sup>KAR 267: 1-30 (no.) is a Type A prescription but it has two Type B parallels: LKA 85 rev.//AMT 97/1+ and one Type C parallel: K 9621; cf. no. : CT 23 15-22+ i 4'-5' (Type A), and the very similar no. : CT 23 15-22+ iv 8-12 (Type B).

Thus, while the medical texts are not explicitly dealt with in this dissertation, it will be necessary from time to time to compare their content with that of the magical prescriptions. No attempt will be made, however, to be exhaustive; I intend to quote only a sample, drawn for the most part from TDP.<sup>24</sup>

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<sup>24</sup>R. Labat, Traité Akkadien de diagnostics et pronostics médicaux, Collection de travaux de l'Académie internationale d'histoire des sciences, no. 7 (Leiden: E.J. Brill, 1951).

**PART ONE:**

**ANALYSIS**

## CHAPTER 1

### THE STATED PURPOSE OF GHOST TEXTS

As has been mentioned, ghost prescriptions may be divided into three types: those concerned with expelling ghosts,<sup>25</sup> those concerned with necromancy,<sup>26</sup> and those which call on ghosts for general assistance against other evils.<sup>27</sup> The prescriptions which are concerned with expelling ghosts may be divided into three types in accordance with their labels or introductory sections: those dealing with apparitions,<sup>28</sup> those dealing with ghostly screams,<sup>29</sup> and those dealing with physical problems caused by a ghost.<sup>30</sup>

Apparitions usually took the form of an encounter between the patient seeking help and "dead persons."<sup>31</sup>

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<sup>25</sup>Prescriptions no. 1-71, 77-78.

<sup>26</sup>Prescriptions no. 72-76, 79-82.

<sup>27</sup>Prescriptions no. 83-88, cf. no. 68. For the last two categories of prescription, see below, Chapter 6.

<sup>28</sup>Prescriptions no. 1-55.

<sup>29</sup>Prescriptions no. 77-78.

<sup>30</sup>Prescriptions no. 56-70.

<sup>31</sup>Typical formulations are: "if a dead person mee[ts] with a living person" (CT 23 15-22+ ii 13', 18' = Prescriptions 20-21); "if dead persons meet with a man" (CT 23 15-22+ iii 29//KAR 234 r. 18 = Prescription 26); "if a man continually sees dead persons" (CT 23 15-22+ iii 12,

Sometimes, the labels or introductions are a bit more specific: "incantation (to be used) if a dead person meets with a living person for evil purposes."<sup>32</sup> The qualification in this case is necessitated by the fact that there were circumstances under which the living went to great lengths to meet with the dead, namely during the practice of necromancy. The prescriptions with which we are dealing at the moment are not concerned with this solicited form of apparition but with undesired encounters.

Another form of specification concerned the nature of the ghost: "if a man continual[ly] sees [dead persons], (either) one who is known to him or not kn[ow]n to him."<sup>33</sup> As we shall see, ghosts of relatives and strange ghosts belonged to different categories, so it was helpful to know

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17//KAR 234 27, r. 3 = Prescriptions 24-25; cf. CT 23 15-22+ ii 31'//KAR 234: 1 = Prescription 22; KAR 21 r. 11 = Prescription 55); and "incantation (to be used when) one continually sees dead persons" (CT 23 15-22+ i 36//LKA 81: 8 = Prescription 14; CT 23 15-22+ i 46//KAR 21: 13 = Prescription 15; CT 23 15-22+ i 52//KAR 21: 24//K 3576: 7 = Prescription 16; cf. CT 23 15-22+ i 30, iv 10 = Prescriptions 13, 29). Note also that one of the texts predicts: "that man, for as long as he lives, will not see a dead person" (CT 23 15-22+ ii 41'//KAR 234: 13 = Prescription 22; cf. CT 23 15-22+ i 12'//BAM 230: 27 = Prescription 9). For these and all other references quoted without the Akkadian text, see the Appendix.

<sup>32</sup>CT 23 15-22+ i 63' = Prescription 17.

<sup>33</sup>CT 23 15-22+ iii 1//KAR 234: 14 = Prescription 23.

that this particular prescription was generic. Another form of specification mentioned the god who was thought responsible: "(it is) the hand of Ištar."<sup>34</sup>

Some prescriptions specify that the ghost in question was seen while dreaming: "[if a man con]tinually sees dea[d persons i]n his dreams"<sup>35</sup> or "if a gh[ost has seized] a man so that he continually sees dead persons (when he is) in his bed"<sup>36</sup>

Whatever the nature of the ghost, apparition texts were basically designed to prevent any further encounters between the dead and the living. Typical formulations are: "to keep him away so that he does not see him";<sup>37</sup> "to keep the dead persons away";<sup>38</sup> or simply "to keep (them) away."<sup>39</sup>

The second category of ghost expulsion prescription could be applied "if a ghost cries out in a man's house."<sup>40</sup>

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<sup>34</sup>CT 23 15-22+ iii 12//KAR 234: 27 = Prescription 24.

<sup>35</sup>CT 23 15-22+ iv 13 = Prescription 30.

<sup>36</sup>CT 23 15-22+ iv 5 = Prescription 28.

<sup>37</sup>CT 23 15-22+ i 63' = Prescription 17.

<sup>38</sup>CT 23 15-22+ iii 12//KAR 234: 27 = Prescription 24.

<sup>39</sup>CT 23 15-22+ iii 1, 29//KAR 234: 14, r. 18 = Prescriptions 23, 26; cf. CT 23 15-22+ i 55', ii 12' = Prescriptions 16, 19.

<sup>40</sup>Afo 29/30: 4 (fig. 2): 19//OrNS 39 tab. 5: 1 = Prescription 78; cf. "in order to avert the evil (portended by) a ghost's cry" (Afo 29/30: 4 [fig. 2]: 10 = Prescription 77).

Given the rarity of prescriptions designed to combat the effects of hearing a ghost as compared to those to be used when seeing one, one might suppose that aural encounters were infrequent, or at least not very serious. This is not necessarily the case. We know from the omen series *Summa Ālu* that to see or hear a ghost was not merely traumatic for the individual but also portended disaster for him or his household. To avert this, it was necessary to perform an apotropaic ritual (NAM.BŪR.BI).

To judge from the number and frequency of references in *Summa Ālu*, however, hearing a ghost was much more to be dreaded than seeing one. For example, CT 38 26 contains twenty-five lines of omens relating to ghosts of which seventeen refer specifically to noises made by the ghost at various times and in various places,<sup>41</sup> another four<sup>42</sup> refer to ghosts entering people's ears, and of the remaining lines, two<sup>43</sup> refer to frightening, which might be caused by shrieks as well as by visions and only one unequivocally refers to seeing a ghost.<sup>44</sup>

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<sup>41</sup>CT 38 26: 25-26, 28-29, 31, 36-47

<sup>42</sup>CT 38 26: 32-35

<sup>43</sup>CT 38 26: 24, 27

<sup>44</sup>CT 38 26: 23. CT 38 26: 30 refers to the ghost

Our ghost prescriptions betray a similar concern for the ominous consequences of hearing ghosts. The one text which deals exclusively with the effects of hearing a ghost<sup>45</sup> is a NAM.BŪR.BI, whereas of all the prescriptions which mention apparitions, only one, which also mentions hearing the ghost, takes that form.<sup>46</sup> This is reflected in the phrasing of the labels or introductory sections--ghost prescriptions in NAM.BŪR.BI form are designed: "in order that this evil not approach the man and his house"<sup>47</sup> or "in order to avert the evil (portended by) a ghost's cry,"<sup>48</sup> whereas the concern of the ghost apparition prescriptions is, as we have seen, to keep away the ghosts themselves.<sup>49</sup>

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entering the man's house, but does not say how the man knew that this had happened.

<sup>45</sup>AfO 29/30: 4 (fig. 2): 19//OrNS 39 tab. 5: 1 = Prescription 78.

<sup>46</sup>"If a ghost cries out in a man's house, (there will be) death in the man's house. If an evil apparition appears in a man's house, in order that this evil not approach the man and his house" (AfO 29/30: 4 [fig. 2]: 19//OrNS 39 tab. 5: 1-3 = Prescription 78).

<sup>47</sup>AfO 29/30: 4 (fig. 2): 19//OrNS 39 tab. 5: 1 = Prescription 78.

<sup>48</sup>AfO 29/30: 4 (fig. 2): 10 = Prescription 77.

<sup>49</sup>See above, p. 13.



One is led to wonder from this whether there were any NAM.BÚR.BI's specifically concerned with seeing as opposed to hearing ghosts. One indication that there were not is to be found in the necromancy texts. There, the practice was to perform a NAM.BÚR.BI ritual if something went wrong: "if (the ghost) is silent and can not be loosed, [you perform] a NAM.BÚR.B[I]."50 Since the problem was that the ghost was being seen and not heard, one might expect the NAM.BÚR.BI in question to refer to the evil portended by seeing a silent ghost. On the contrary, the NAM.BÚR.BI's quoted in full in necromancy texts explicitly refer to the evil portended by a ghost screaming in a man's house!51

The other major concern of texts designed to expel ghosts was the physical problems ghosts were believed to cause. This is usually expressed as "seizure" by the ghost.52 Two prescriptions also refer to seizure by the

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50 Sptu 2 no. 20 r. 6 = Prescription 81; cf. Sptu 2 no. 20 r. 26-27 = Prescription 82.

51 "In order to avert the evil (portended by) a ghost's cry" (Afo 29/30: 4 [fig. 2]: 10 = Prescription 77); "if a ghost cries in a man's house" (Afo 29/30: 4 [fig. 2]: 19//OrNS 39 tab. 5: 1 = Prescription 78).

52 Typical formulations are: "if a ghost has seized a man" (KAR 22: 1 = Prescription 65; for similar passages in purely medical prescriptions see, for example, KAR 56: 1//LKA 84 r. 13 = Prescription 63a; KAR 56: 5//AMT 93/1: 2//BAM 9: 47 = Prescription 63c; and BAM 323: 65//BAM 471 ii 26'//BAM 385 i 23'//TDP 168: 3 = Prescription 57a) or "if a ghost has seized a man and s[ta]ys continuously in his body and can not [be dispelled]" (LKA 84: 1 = Prescription 63; cf. KAR 267: 1 = Prescription 61; KAR 267: 31 = Prescription

"hand" of a ghost, a problem frequently encountered in the medical literature.<sup>53</sup> More rarely, the ghost was said to "sting" his victim.<sup>54</sup> Medical texts also speak of the ghost "falling" on somebody<sup>55</sup> or "striking" him.<sup>56</sup>

Sometimes the labels or introductions are more specific about the nature of the ghost: "and he keeps on having spies or a ghost (bother him)"<sup>57</sup> or "a pursuing ghost continually follows that man"<sup>58</sup> or "a roving ghost has

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62; BAM 323: 39-40//Gray, Šamaš pl. 20 (Bu 91-5-9, 132): 1-4 = Prescription 57; KAR 32: 1 = Prescription 67) or "if a ghost has seized a man (and) continually follows him" (BAM 323: 1 = Prescription 56; cf. BAM 323: 39//Gray, Šamaš, pl. 20 [Bu 91-5-9, 132]: 1 = Prescription 57).

<sup>53</sup>BAM 473 iii 21' = Prescription 69; AMT 94/1: 1 = Prescription 70; for medical examples, see AMT 97/1+: 1//BAM 221 iii 19'//BAM 385 iv 14//BAM 471 iii 21' = Prescription 60a; BAM 323: 75//BAM 471 iii 17'//BAM 385 iv 4//BAM 221 iii 14'//BiOr 39: 598: 4 = Prescription 57b; and AMT 76/1:17, 24.

<sup>54</sup>KAR 56 r. 1 = Prescription 64.

<sup>55</sup>DIŠ NA GIDIM UGU NA AL.ŠUB (AMT 96/4: 9; AMT 99/3: 4).

<sup>56</sup>*mihīš eṭemmi maḥiṣ* (TDP 118: 14).

<sup>57</sup>KAR 267: 2 = Prescription 61; cf. "incantation to remove spy ghosts" (AMT 97/1: 37//LKA 85 r. 21).

<sup>58</sup>BAM 323: 92//BAM 228: 27//BAM 229: 20'-21' = Prescription 59; cf. "pursuing ghost, destroyer of the widespread people" as the name of a seizing ghost (KAR 32: 10 = Prescription 67).

seized that man"<sup>59</sup> or "if the ghost of a man's father or mother keeps seizing him."<sup>60</sup> Medical prescriptions distinguish between ghosts of the patient's relatives on the one hand<sup>61</sup> and strange or roving ghosts who have accosted him in the steppe lands on the other.<sup>62</sup> They occasionally refer to the precise way in which the ghost in question met his end: "(the ghost of one) who was killed with a weapon (and) abandoned in the steppe has seized him"<sup>63</sup> or "among his relatives, the ghost of (one who) died of thirst has seized him"<sup>64</sup> or "the ghost (of one) who died in water has

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<sup>59</sup>LKA 88: 8//LKA 87: 9' = Prescription 66; cf. "roving ghost who has no one to care for it" as the name of a seizing ghost (KAR 32: 11 = Prescription 67).

<sup>60</sup>BAM 323: 79//BID, pl. 18: 1 = Prescription 58.

<sup>61</sup>GIDIM IM.RI.A-šú DIB-su: "the ghost of a relative of his has seized him" (AMT 54/3 r. 9; cf. AMT 27/3:3) or GU<sub>4</sub> ŠEŠ u NIN DIB-su: "the ghost of (his) brother or sister has seized him" (TDP 114: 34').

<sup>62</sup>"a strange ghost has seized him in the wasteland" (BAM 323: 67//BAM 471 ii 28'//BAM 385 i 26' = Prescription 57a); GIDIM šu-ru-bat EDIN DIB-su: "a ghost, one brought into the steppe, has seized him" (TDP 70: 15); ŠU GU<sub>4</sub> mur-tap-pi-du ina EDIN DIB-su: "the hand of a ghost roving in the steppe has seized him" (TDP 76: 62; TDP 192: 36; cf. TDP 182: 47; [GID]IM mut-tag-gi-šú DIB-su: "a roaming ghost has seized him" (TDP 184: 3); DIB GU<sub>4</sub> EDIN: "seizure by a ghost of the steppe" (TDP 188: 7).

<sup>63</sup>ša ina GIŠ.TUKUL GAZ 'ina' na-me-e ŠUB.MEŠ DIB-su (AMT 103: 4).

<sup>64</sup>ina ni-šu-ti-šú GU<sub>4</sub> šá ina šu-um-m[a-mi ŪŠ DIB-su] (TDP 24: 64; cf. 26: 66).

seized him"<sup>65</sup> or "the ghost of someone burned to death has seized him"<sup>66</sup> or "hand of the ghost of a murderer,"<sup>67</sup> even "he (the patient) had a man strangled to death and the 'double' of the dead man has seized him."<sup>68</sup>

Sometimes, magical ghost prescriptions indicate the underlying cause for the "seizure": "if a man is chosen as a mate for a dead person and, as a result, a ghost has seized him"<sup>69</sup> or "hand of Mardu[k]."<sup>70</sup> Symptoms of seizure by a ghost<sup>71</sup> range from the merely annoying to the gruesome. It might be only a telltale rumbling of the insides that warned of the presence of a ghost,<sup>72</sup> but it was usually much more. A victim could be recognized by severe and persistent pains

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<sup>65</sup>GIDIM *šā ina A ÚŠ DIB-su* (TDP 78: 75; cf. 84: 33; 192: 31).

<sup>66</sup>GIDIM *qá-li-i DIB-su* (TDP 78: 76; cf. STT 91: 72).

<sup>67</sup>ŠU GIDIM *šag-ga-ši* (TDP 106: 35; 124: 27; 236: 46; cf. STT 91: 72).

<sup>68</sup>*ina šag-gaš-ti LÚ ú-šaḥ-niq-ma ár-da-na-an ÚŠ DIB-su* (TDP 88: 6; 92: 40; cf. 124: 26; 158: 17; 108: 20).

<sup>69</sup>BBR 2 no. 52: 1 = Prescription 68.

<sup>70</sup>LKA 88: 9 = Prescription 66.

<sup>71</sup>These are the "observed" effects of having a ghost seize a person; I do not mean to imply that only ghosts were believed to produce such symptoms.

<sup>72</sup>KAR 22: 1 = Prescription 65.

in the head or neck,<sup>73</sup> sometimes accompanied by problems with the eyes,<sup>74</sup> an aching body,<sup>75</sup> mental disturbance,<sup>76</sup> ringing in the ears,<sup>77</sup> dizziness,<sup>78</sup> nausea,<sup>79</sup> vomiting and inability to eat,<sup>80</sup> and internal pain,<sup>81</sup> sometimes accompanied by swelling.<sup>82</sup>

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<sup>73</sup>"If a man continually has headaches" (BAM 323: 89//BAM 228: 23//BAM 229: 17'//AMT 97/4: 30 = Prescription 59); "if the middle of a man's scalp (or of) his temples continually hurts h[im]" (LKA 88: 1 = Prescription 66); "his neck muscles continually hurt him" (BAM 323: 90//BAM 228: 24//BAM 229: 18' = Prescription 59).

<sup>74</sup>"His eyes become filmy" (BAM 323: 89//BAM 228: 24//BAM 229: 18'//AMT 97/4: 31 = Prescription 59).

<sup>75</sup>"His breasts keep bothering him" (LKA 88: 3 = Prescription 66).

<sup>76</sup>"Depression continually afflicts him" (LKA 88: 7//LKA 87: 6' = Prescription 66).

<sup>77</sup>LKA 88: 2 = Prescription 66; BAM 323: 89//BAM 228: 23//BAM 229: 17'//AMT 97/4: 30-31 = Prescription 59.

<sup>78</sup>"If a man continually has vertigo" (LKA 85: 1 = Prescription 60).

<sup>79</sup>"His stomach is upset" (BAM 323: 91//BAM 228: 26//BAM 229: 20' = Prescription 59).

<sup>80</sup>"He does not find relief (but) vomits day and night" (LKA 87: 8'); "he has an appetite and then cannot eat" (LKA 88: 7-8//LKA 87: 7' = Prescription 66); "he has no appetite for bread or beer" (LKA 85: 3 = Prescription 60).

<sup>81</sup>"He says: 'Oh, my heart!'" (LKA 85: 1 = Prescription 60); "he continually has abdominal pain" (LKA 88: 6//LKA 87: 5' = Prescription 66); "the small of his back gives hi[m] a piercing pain" (BAM 323: 90//BAM 228: 25//BAM 229: 19' = Prescription 59).

<sup>82</sup>"His insides discharge a putrid liquid (and) the tip

In addition, the victim of a ghost might be expected to show symptoms associated with fear such as a dry mouth,<sup>83</sup> hair standing on end,<sup>84</sup> difficulty in breathing,<sup>85</sup> hot and cold flashes,<sup>86</sup> and inability to move.<sup>87</sup> Without proper care by the exorcist, the condition could be fatal.<sup>88</sup> The goal of the exorcist was "to save him."<sup>89</sup> The texts predict that the patient will get well<sup>90</sup> and that the ghost will be

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of his belly continually protrudes" (LKA 85: 2-3 = Prescription 60).

<sup>83</sup>"His palate keeps getting d[ry]" (LKA 88: 2 = Prescription 66).

<sup>84</sup>LKA 88: 4//LKA 87: 2'. = Prescription 66

<sup>85</sup>"He is continually short of breath" (LKA 88: 4//LKA 87: 1' = Prescription 66).

<sup>86</sup>"Chills keep attacking him" (LKA 88: 5//LKA 87: 3' = Prescription 66).

<sup>87</sup>"He continually has limpness and paralysis" (LKA 88: 3 = Prescription 66); "his limbs cripple him" (LKA 88: 5//LKA 87: 4' = Prescription 66); "his arm(s) are continually paralyzed" (BAM 323: 90//BAM 229: 18'-19'//BAM 228: 25 = Prescription 59); "his feet are continually limp" (BAM 323: 91//BAM 228: 26//BAM 229: 20' = Prescription 59).

<sup>88</sup>"Before he lingers and dies, (you perform the ritual)" (LKA 85: 4 = Prescription 60).

<sup>89</sup>LKA 88: 9 = Prescription 66.

<sup>90</sup>KAR 267: 11//LKA 85 r. 32 = Prescription 61; cf. "he will get well within a month" (KAR 56 r. 9 = Prescription 64).

kept away<sup>91</sup> and not return to attack him.<sup>92</sup>

Prescriptions from the medical corpus paint a very similar picture, although they tend to be more explicit. Again, the victim could expect severe and persistent pains in his head, neck and body.<sup>93</sup> He could also expect mental disturbance including not only depression<sup>94</sup> but also disorientation,<sup>95</sup> chewing on lips or limbs,<sup>96</sup> rubbing and

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<sup>91</sup>LKA 84 r. 12. = Prescription 63

<sup>92</sup>LKA 85: 25 = Prescription 60; KAR 56 r. 9 = Prescription 64; BAM 323: 107? = Prescription 59.

<sup>93</sup>DIŠ TA MURUB<sub>4</sub> UGU-šú TAG-su-ma šu-ru-'-šú SAG.KI-šú IGI-šú ÚNU-šú GÚ-su GABA-su [...] / *kin-ša-a!-šú ki-šal-la-šú 1-niš KŪ.ME-šú u ina IGI MAŠ.MAŠ NU DU*: "if from the middle of his scalp it hurts him and his eyelids, his forehead, his face, his cheeks, his neck, his breast ... his shins (and) his ankles all hurt him continually and (the pain) does not let up despite (lit.: in the face of) the exorcist('s efforts)" (TDP 18-19: 13-14); DIŠ SAG.KI-šú DIB-su-ma TA 'UTU.È EN 'UTU.ŠŪ.A KŪ-šú : NU BŪR.BŪR: "if his temple afflicts him and from sunrise to sunset it hurts him and does not let up" (TDP 34: 13); DIŠ ina MURGU-šú SĪG-ma SUMUN-ma KI.GUB-šú NU È-a: "if he is afflicted in his back and it lasts a long time and it (the ghost) will not leave its resting place" (TDP 106: 35; cf. 236: 46). For similar passages in the magical prescriptions, see above, p. 19.

<sup>94</sup>DIŠ ZI.IR ŠUB.ŠUB-su *mim-ma šá im-ma-ru ú-šal-la*: "if depression continually afflicts him--whatever he sees he makes supplication to" (TDP 192: 29); cf. ZI.IR.MEŠ (TDP 24: 64). See above, p. 19.

<sup>95</sup>UŠ<sub>4</sub>-šú KŪR-šum-ma ina NU ZU-ú ú-*rap-paḍ* GIN<sub>7</sub> DIB-it GU<sub>4</sub>: "his mind becomes deranged so that he wanders about without knowing it as if he were seized by a ghost" (TDP 22: 37; cf. 184: 3).

<sup>96</sup>NUNDUN.MEŠ-[šú ú-na-aš-šak] (TDP 24: 63); Á<sup>11</sup>-šú ú-na-aš-šak (TDP 88: 6); [ŠU<sup>11</sup>-šú ú]-na-aš-šak (TDP 92: 40).

hitting his face and screaming,<sup>97</sup> babbling,<sup>98</sup> and hallucinations.<sup>99</sup> An annoying combination of desire and disinterest was an almost sure sign of seizure by a ghost: "he continually has a big appetite . . . (but) when they bring it (food) to him he looks at it and doesn't eat it";<sup>100</sup> "he continually has an appetite (but) when [he sees

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<sup>97</sup>DIŠ IGI.MEŠ-šú ū-maš-šad (TDP 78: 75); DIŠ IGI.MEŠ-šú SĪG.SĪG-aš u GÜ.DĒ.DĒ.ME-si (TDP 78: 76).

<sup>98</sup>DIŠ ina GIG-šú DU<sub>11</sub>.DU<sub>11</sub>-ub: "if during his sickness he talks continually" (TDP 158: 17).

<sup>99</sup>DIŠ ina ši-mi-tan lu LŪ.TI lu LŪ.ŪŠ . . . lu mam-ma lu mim-ma IGI-ma ḪULUḪ-uṭ . . . KA-šú DIB-ma šá i-ta-a-šú ṣ[al]-lu šā-sa-a NU ZU-e: "if in the evening, he sees either a living man or a dead man . . . or anybody or anything and becomes afraid . . . his mouth is seized so that he is unable to cry out to one who s[le]eps next to him" (TDP 166: 83-85); ina IGI<sup>11</sup>.MEŠ-šú GIN, [...] / lu-u GIN, NIM.GĪR x [...] lu-u GIN, [...] / lu-u GIN, ŪZ [...]: "in his eyes like ... or like lightning ... or like ... or like a goat ..." (BAM 209 r. 19'-21'); DIŠ GEŠTU<sup>11</sup>-šú it-ta-na-az-qa-pa: "if his ears are continually pricked" (TDP 70: 17); kal UZU-šú GIN, kal-ma-tum i-ba-šú-u i-nam-muš u ŠU-su ub-bal-ma NU i-ba-aš-šú : NU ig-gi-ig: "his whole body crawls as if there were lice but when he brings his hand up, there is nothing to scratch" (TDP 192: 33-34); uš-ṣu-ub A.MEŠ APIN.MEŠ-iš KŪM mit-ḫar: "he keeps asking for more and more water (but) his temperature remains the same" (TDP 190: 27; cf. 118: 13. See CAD M/2 136a s.v. mithāru mng. 1a 1'b'.); [DIŠ GĪR-šú šá] 15 ik-te-ner-ru: "if his right foot (seems to) keep getting shorter" (TDP 142: 6'. It is common for a fever patient to have "a sensation as if his limbs have become longer or shorter, heavier or lighter than usually, or that they have disappeared entirely or partly" [J.J.M. de Groot, The Religious System of China (Leiden: E.J. Brill, 1901), vol. 4: 164], quoting European and Chinese examples).

<sup>100</sup>bi-bil šā ma-dam-ma TUKU.MEŠ . . . U, ū-ba-lu-niš-šú IGI-ma NU i-lim (TDP 192: 30-31).



(food)], it does not seem good to him; he desires the woman of his heart and then when he sees the woman, his heart does not rise in him."<sup>101</sup> He might also have to put up with muscle spasms such as those accompanying a stroke<sup>102</sup> or epilepsy.<sup>103</sup> Seizure by a ghost was also accompanied by ringing in the ears;<sup>104</sup> dizziness;<sup>105</sup> disturbed insides<sup>106</sup>

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<sup>101</sup>*bi-bil ŠĀ TUKU.MEŠ / [IGI.DU<sub>8</sub>]-ma UGU-ŠÚ NU DŪG.GA SAL ŠĀ-ŠÚ ħa-ših-ma SAL IGI.DU<sub>8</sub>-ma ŠĀ-ŠÚ NU ĪL-ŠÚ (AMT 76/1 5-6).* These particular symptoms seem usually to be associated with ghost seizure. Note ŠĀ-ŠÚ SAL ħa-ši[ħ-ma] / SAL IGI.BAR-ma ŠĀ-ŠÚ GUR / NA BI re-ħu-su KI LŪ.ŪŠ šu-[nu-lat] (Biggs, ŠĀ.ZI.GA, p. 69: 10'-12' // BAM 205: 8'-10'; cf. Biggs, ŠĀ.ZI.GA, p. 66 i 8-13).

<sup>102</sup>DIŠ *mi-šit-ti im-šid-su-ma . . . ŠU.SI.MEŠ-ŠÚ NIR.NIR-aš ŠU-su ū-šaq-qá u NIR-aš ĠĪR-ŠÚ i-kan-na-an u NIR-aš:* "if he has a stroke and . . . he continually stretches out his fingers and he lifts his hand and stretches it out and he curls his foot and stretches it out" (TDP 188: 5-7).

<sup>103</sup>DIŠ GIŠ.NĪG.GIDRU šá '30 GAR-su-ma ĠĪR-ŠÚ i-kap-pap u i-tar-ra-aš: "if the sceptre of Šin has been placed on him and he bends and stretches out his foot" (TDP 192: 35).

<sup>104</sup>GESTU<sup>11</sup>-ŠÚ i-šag-gu-ma (TDP 76: 60; 192: 32). See above, p. 19.

<sup>105</sup>DIŠ IGI.MEŠ-ŠÚ NIGIN.ME ina KI.NĀ-ŠÚ ZI-ma ŠUB-ut: "if he continually has vertigo; he gets up from his bed and then falls down (again)" (TDP 76: 63; cf. 33: 18, 76: 60, 61, 62). See above, p. 19.

<sup>106</sup>DIŠ SAG ŠĀ-ŠÚ GIG ZI-bi u TUŠ-ab: "if his epigastrium is affected (and) he gets up and sits down" (TDP 114: 34'; cf. the mention of stomach cramps in TDP 82: 19); DIŠ NA ŠĀ.MEŠ-ŠÚ MŪ.MEŠ-ħu ir-ru-ŠÚ GIN, ŠĀ MAR GAL GŪ.G[Ū]: "if a man's insides are bloated (and) his intestines continually make a noise like a . . ." (BAM 52: 66). See above, p. 19.

accompanied by vomiting;<sup>107</sup> and internal pain,<sup>108</sup>  
occasionally accompanied by swelling.<sup>109</sup> The victim might  
also have a case of pins and needles.<sup>110</sup>

Again, as with the magical prescriptions, the victim  
was expected to act frightened.<sup>111</sup> Symptoms associated with  
fear included a dry palate,<sup>112</sup> body hair standing on end,<sup>113</sup>

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<sup>107</sup>*ma-gal i, -â-ru* (TDP 32: 11). See above, p. 19.

<sup>108</sup>DIŠ ŠĀ ŠĀ GÛ.GÛ *it-bi-ma il-su-um*: "if he keeps  
crying out: 'my heart, my heart' (and) gets up and runs"  
(TDP 124: 26; cf. 32: 10; 124: 27; see also TDP 110: 11';  
112: 16' and above, p. 19); *i-ram-mu-um u ÚĤ ina KA-šú*  
DU-ak: "if he howls and spittle dribbles out of his mouth"  
(TDP 192: 36; cf. TDP 190: 27-28; 86: 8); GÛ-šú GIN, GÛ ÛZ:  
"if his cry is like the cry of a goat" (TDP 168: 3; cf. BAM  
323: 67//BAM 471 ii 27'//BAM 385 i 25' = Prescription 57a).

<sup>109</sup>DIŠ SAG ŠĀ-šú MÛ.MEŠ (TDP 112: 18'; cf. 112: 30').  
See above, p. 19.

<sup>110</sup>DIŠ NA *di-ik-šá TUKU-ma ki-ma šil-le-e ú-dāk-k[as-  
su]*: "if a man has a stinging pain and it stings him like  
needles" (BAM 216: 29'). See above, p. 19.

<sup>111</sup>"He is near panic, he gets no rest day or night"  
(BAM 323: 65-66//BAM 471 ii 26'-27'//BAM 385 i 23'-25' =  
Prescription 57a); DIŠ ŠĀ-šú MUD.MUD-ut SAG ŠĀ-šú GU<sub>4</sub>.UD.MEŠ  
IGI<sup>11</sup>-šú *ana e-ṭú-ti NIR.NIR-aš*: "if his heart quivers, his  
epigastrium jumps (and) he stretches out his eyes toward the  
darkness" (TDP 118: 15-16; cf. 88: 8).

<sup>112</sup>*liq KA-šú i-ta-nab-b[al]* (AMT 76/1: 4). See above,  
p. 21.

<sup>113</sup>SÍG SU-šú GUB.GUB-az (TDP 192: 32). See above, p.  
21.

shortness of breath,<sup>114</sup> hot and cold flashes accompanied by sweating,<sup>115</sup> and paralysis.<sup>116</sup> Again, the condition could be fatal,<sup>117</sup> although the texts predict that he can be cured with the proper treatment.<sup>118</sup>

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<sup>114</sup>DIŠ ZI-šú GIN<sub>7</sub> šá TA A E<sub>11</sub>-a LÚGUD.MEŠ: "if his breath is continually short like one who has come up from the water" (TDP 84: 32); ZI.ME-šú LÚGUD.ME ZI-šú GIN<sub>7</sub> šá A ša!-mu-ú i-te-ner-ru-ub: "his breath has become short (and) constantly enters his throat as if he were thirsting for water" (TDP 76: 62). See above, p. 21.

<sup>115</sup>ŠU<sup>11</sup>-šú u GÌR<sup>11</sup>-šú KÚM-ma u IR ŠED<sub>7</sub> ŠUB.ŠUB-su GIN<sub>7</sub> DIB-it GU<sub>4</sub>: "his hands and feet are hot and a cold sweat continually afflicts him like seizure by a ghost" (TDP 24: 49; cf. 26: 71); "he gets hot and cold flashes" (BAM 323: 65//BAM 385 i 23'//BAM 471 ii 26' = Prescription 57a; cf. TDP 33: 17); DIŠ SAG.KI-šú šá 15 ŠED<sub>7</sub>-át šá 2,30 KÚM-e-et: "if his right temple is cold and his left one is hot" (TDP 34: 22); DIŠ GEŠTU<sup>11</sup>-šú GIN<sub>7</sub> GEŠTU MÁŠ.TUR sa-al-ḥa: "if his ears are damp like the ears of a young goat" (TDP 70: 16); DIŠ GEŠTU<sup>11</sup>-šú u SIG<sub>4</sub> GÌR<sup>11</sup>-šú 1-niš (copy: 2,30) ŠED<sub>7</sub>.MEŠ: "if his ears and the soles of his feet are cold at the same time" (TDP 70: 15). See above, p. 21.

<sup>116</sup>šim-ma-tú (TDP 34: 19, 42: 39-40); cf. UB.NÍGIN.NA-šú DUB.DUB-ka (TDP 76: 60; see above, p. 21); DIŠ Ā<sup>11</sup>-šú bir-ka-šú i-ta-na-ḥa ina pi-qam ŠĀ-šú MUD.MUD-ut . . . pi-qam la pi-qam in-né-šil: "if his arms and knees continually become tired, all at once his heart flutters, . . . he becomes suddenly sluggish" (TDP 88: 8-9); DIŠ ip-ru-ur-ma uš-ḥa-ri-ir: "if he is helpless and silent" (TDP 190: 26). Curiously, the symptoms of ghost seizure as described in Chinese texts bear a certain similarity to those attested from Mesopotamia--see J.J.M. de Groot, The Religious System of China (Leiden: E.J. Brill, 1901), vol. 5: 688.

<sup>117</sup>As, for example, TDP 32: 7ff. See above, p. 21.

<sup>118</sup>BAM 209: 23', 216: 11', 30', 37', 57', 221 iii 11', 19', 31', to give only a few examples. See above, p. 21.

Prescriptions from the medical corpus also show that the choice of which ghost to blame for what symptoms was not necessarily arbitrary. Thus, for example, the physician knew that: "(if) he continually see[s] dead persons . . . (the ghost of one) who was killed with a weapon (and) abandoned in the steppe has seized him"<sup>119</sup> or "if his breath is continually short like one who has come up from the water, . . . (it is) the hand of a ghost (of a person) who [died] in water"<sup>120</sup> or "(if) his breath has become short (and) constantly enters his throat as if he were thirsting for water, the hand of a ghost roving in the (waterless) steppe has seized him"<sup>121</sup> or "if he continually hits his face and screams, the ghost of someone burned to death has seized him."<sup>122</sup> He also knew that: "if he is afflicted in his back and if it (the ghost) will not leave its resting place, (it is) the hand of the ghost of a murderer."<sup>123</sup> The

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<sup>119</sup>LÚ.ÚŠ.MEŠ IGI.IGI-*ma*[r] . . . *ša ina* GIŠ.TUKUL GAZ 'ina' *na-me-e* ŠUB.MEŠ DIB-*su* (AMT 103: 3-4).

<sup>120</sup>DIŠ ZI-šú GIN<sub>7</sub> šá TA A E<sub>11</sub>-*a* LÚGUD.MEŠ . . . ŠU  
GIDIM šá *ina* A [ÚŠ] (TDP 84: 32-33).

<sup>121</sup>ZI.ME-šú LÚGUD.ME ZI-šú GIN<sub>7</sub> šá A *ša!-mu-ú i-te-*  
*ner-ru-ub* ŠU GU<sub>4</sub> *mur-tap-pi-du ina* EDIN DIB-*su* (TDP 76: 62).

<sup>122</sup>DIŠ IGI.MEŠ-šú SÌG.SÌG-*aš* u GÛ.DÉ.DÉ.ME-*si* GIDIM  
*qá-li-i* DIB-*su* (TDP 78: 76; cf. STT 91: 72).

<sup>123</sup>DIŠ *ina* MURGU-šú SÌG-*ma* BE-*ma* KI.GUB-šú NU È-*a* ŠU  
GIDIM *šag-ga-ši* (TDP 106: 35; cf. 236: 46).

reference is presumably to a pain which feels to the patient as if he were being stabbed in the back. In cases where the patient chewed on his hands or arms, the physician seems to have suspected a guilty conscience--"he (the patient) had a man strangled to death and the 'double' of the dead man has seized him."<sup>124</sup>

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<sup>124</sup>DIS Á<sup>11</sup>-šú ú-na-aš-šak ina šag-gaš-ti LÚ ú-šaḥ-niq-ma ár-da-na-an ÚŠ DIB-su (TDP 88: 6); [DIS ŠU<sup>11</sup>-šú ú]-na-aš-šak ina šag-gaš-[ti LÚ ú-šaḥ-niq-ma ár-da-na-an ÚŠ DIB-su] (TDP 92: 40).

## CHAPTER 2

### THE RITUAL--GENERAL PRINCIPLES; PREPARATIONS; OFFERINGS TO THE GODS; FINAL DISSOCIATIVE ACTIONS

A typical ritual in a ghost expulsion prescription consisted of some form of preparation (including purification and offerings to the gods to be invoked), followed by a central rite (consisting of the manipulation of a substitute, propitiatory offerings, the tying and untying of magic knots, prophylactic charms, the preparation of magic ointments, or magic potions), followed, in many cases, by final dissociative actions.

One distinctive feature of the ghost expulsion prescriptions, including NAM.BŪR.BI's specifically designed to combat ghosts, is the amount of time they took to perform.<sup>125</sup> Although the shortest of them might take anywhere from a few minutes (assuming the basic ingredients were available) to a few hours, several of the prescriptions

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<sup>125</sup>Ghost prescriptions seem to require much more time to perform than the typical NAM.BŪR.BI, on the brevity of which see R.I. Caplice, "The Akkadian Text Genre *Namburbū*," Ph.D. Dissertation (Chicago: The University of Chicago, 1961), pp. 121-22 and Idem, The Akkadian Namburbi Texts: An Introduction, SANE 1/1 (Los Angeles: Undena, 1974), p. 9.

require an overnight wait<sup>126</sup> and, in some cases, at least three days were needed to perform the full ritual.<sup>127</sup> Even then, the prescription might take up to a month to work.<sup>128</sup>

Most ghost expulsion prescriptions give no indication as to what day might be appropriate for a

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<sup>126</sup>"When the sun goes down, you purify the clay pit ... (the next day), [at] sunrise, you pinch off some clay" (LKA 87: 11', 19'); "You purify the clay pit. ... In the morning, you say: 'For a representation of whatever is evil, the male and [female] witch, I will buy clay from the potter's pit.'. You pinc[h] off clay" (BBR 2 no. 52: 2-4 = Prescription 68); "When the sun goes down, you make a *merditu*-offering to Šamaš ... In the morning, you set up a reed altar before Šamaš" (LKA 84: 2-3 = Prescription 63); "In [...] water you put it out overnight [under the star]s. The next morning, he drinks that liquid and then [...]" (CT 23 15-22+ iv 7 = Prescription 28).

<sup>127</sup>"For three days, you put out nine dishes of barley gruel before it as its food ration" (BAM 323: 6; cf. 11 both = Prescription 56); "Before Šamaš and the stars, for three days, he repeatedly recites over it. ... On the third day" (BAM 323: 13, 17 = Prescription 56); "For three day[s], ... On the third day" (BAM 323: 58, 61 = Prescription 57); "Those figurines, for three days, you seat them at the head of the patient. ... On the third day" (BAM 323: 82-84//BID pl. 18: 10-12 = Prescription 58); "For three days, he makes funerary offerings to the ghost(s) of his relatives" (Afo 29/30: 4 [fig. 2]: 10; cf. 17 = Prescription 77); "For three days, you purify the clay pit. On the fourth day, ..." (CT 23 15-22+ ii 34'//K 2781: 5 = Prescription 22); "On the third day, [in the middle of the d]ay, before Šamaš you sweep the [ground]" (KAR 234: 16 = Prescription 23); "For three days, in the middle of the day, before Šamaš, you pour out water, beer (and) roasted grain as a libation to the ghosts of his relatives. On the third(!) day ..." (KAR 21 r. 12-14 = Prescription 55).

<sup>128</sup>"He will get well within a month" (KAR 56 r. 9 = Prescription 64).

performance.<sup>129</sup> One, however, specifies mid-month (the fifteenth).<sup>130</sup> The day was apparently chosen because, on that day, "Sin and Šamaš stand together,"<sup>131</sup> making it convenient to address prayers to both gods at once. The other propitious time for performing an expulsion, especially when the ghosts causing the trouble happened to be ghosts of the victim's family, was the period from the twenty-seventh to the twenty-ninth of Abu, or in the vicinity of the day when the dead return to receive food offerings.<sup>132</sup>

The place of performance is rarely indicated in the texts. A clearing for the ritual might be made in the

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<sup>129</sup>Presumably, it would usually be a propitious one (KAR 22: 2 = Prescription 65).

<sup>130</sup>BAM 323: 93//BAM 228: 28//BAM 229: 21' = Prescription 59.

<sup>131</sup>BAM 323:93//BAM 228: 28//BAM 229: 22' = Prescription 59. Possibly also of relevance is the fact that *kispu*-offerings were sometimes made at this time of the month--see A. Tsukimoto, *kispum*, pp. 62-65.

<sup>132</sup>"If the ghost of a man's father or mother keeps seizing him, on the twenty-seventh(!) of Abu ... on the third day, the twenty-ninth, when the ghosts are provided with food offerings" (BAM 323: 79, 84//BID pl. 18: 1-2 = Prescription 58). If, as Tzvi Abush contends ("Mesopotamian Anti-witchcraft Literature," JNES 33 (1974): 260), "the ultimate purpose of (*Maqlū*) is the transformation of the witch into a ghost and the expulsion of that ghost from the world of the living and its banishment to the world of the dead," then it is perhaps not surprising that *Maqlū* should also have been performed at the end of Abu (*ibid*: 261).



steppe, in a secluded place,<sup>133</sup> or at a canal bank.<sup>134</sup> Waste land was an obvious place to dispose of remains.<sup>135</sup> The roof of the patient's house<sup>136</sup> was a good location for longer rituals since it could thus be guaranteed that the ritual paraphernalia would not be disturbed. Once, the clay pit is said to be in the patient's house,<sup>137</sup> perhaps for similar reasons. When a pit needed to be dug for a burial, it would be in the steppe<sup>138</sup> or at a canal bank<sup>139</sup> or in the shade of a tree.<sup>140</sup> In one case, the figurines were sent down a river in a sailboat<sup>141</sup> and in another they were put

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<sup>133</sup>Afo 29/30 4 (fig. 2): 20//OrNS 39 tab. 5: 4-5 = Prescription 78; KAR 22: 3 = Prescription 65.

<sup>134</sup>CT 23 15-22+ ii 11' = Prescription 19.

<sup>135</sup>KAR 267: 11//LKA 85 r. 32 = Prescription 61.

<sup>136</sup>BAM 323: 7 = Prescription 56.

<sup>137</sup>LKA 87: 11'.

<sup>138</sup>"You dig a pit in the steppe and bury it" (BAM 323: 61 = Prescription 57); cf. "You bury it (the pot) in an abandoned waste" (BAM 323: 38 = Prescription 56).

<sup>139</sup>"You dig a pit on the canal bank" (LKA 88 r. 17//LKA 87 r. 16 = Prescription 66).

<sup>140</sup>"You bury those figurines in the shade of an acacia" (CT 23 15-22+ iii 9//KAR 234: 24 = Prescription 23); "[Either in] the shade of a camelthorn or in the shade of an acacia, you dig a pit and bury it" (CT 23 15-22+ ii 14'-15' = Prescription 20).

<sup>141</sup>"You make a sailboat ... You make them face downstream" (BAM 323: 84, 86 = Prescription 58). For a ritual using boats to get rid of witchcraft and slander see O.R. Gurney, "A Tablet of Incantations Against Slander," Iraq 22 (1960): 221-227. Interestingly, the recommended day

to rest in the family grave.<sup>142</sup> Finally, a libation could be poured out in a tavern as part of the dissociative actions at the end of a ritual.<sup>143</sup>

Usually, there were two participants: the exorcist (LÚ.MAŠ.MAŠ: *āšipu*) and the patient (LÚ.GIG: *maršu*). In one ritual,<sup>144</sup> which is exceptional also in its use of parts of a freshly slaughtered animal as magical substitutes, a post-menopausal woman (SAL šá Ū.TU KUD-tu) assisted the exorcist. Why her assistance was needed in this case is unclear, but the choice of a woman of this stage of life was probably dictated by the need for ritual purity<sup>145</sup> which is otherwise strongly emphasized by the texts.<sup>146</sup>

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for this ritual is the 27th of Abu, or the same day recommended in BAM 323: 79 = Prescription 58.

<sup>142</sup>"In his relatives' grave you lay them (the clay figurines)" (CT 23 15-22+ i 48'//KAR 21: 17 = Prescription 15).

<sup>143</sup>"You enter the house of a tavern keeper or a ... and you pour out beer to Ea, Šamaš, and Asalluḫi" (CT 23 15-22+ iii 10-11//KAR 234: 25-26 = Prescription 23).

<sup>144</sup>LKA 85: obverse = Prescription 60.

<sup>145</sup>In ancient Mesopotamia, as in many societies, postpartum or menstruating women were considered ritually polluting. For references, see CAD M/2 239-40 s.v. *musukku* usage b.

<sup>146</sup>Note the care with which even the site for the ritual was made clean; see below p. 39.

Due to the consistent use of logograms, it is not always clear which actions were to be performed by the patient and which by the exorcist. However, there are a few texts which are careful to distinguish between "you" (the exorcist) and "he" (the patient) or which explicitly specify the subject of the verb. From these texts, the following pattern emerges. Apart from the two NAM.BÚR.BI's, where the exorcist's role seems to have been limited to assisting in the preparations<sup>147</sup> and, presumably, to prompting the patient, the exorcist was the major agent in ghost prescriptions. Not only was he required to purify himself<sup>148</sup> and to make the initial preparations for the

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<sup>147</sup>"You crush a potsherd from an abandoned tell in water and he sprinkles the house (with it)" (AfO 29/30: 4 [fig. 2]: 10 = Prescription 77); "you plant an arrow (in the ground)" (AfO 29/30: 4 [fig. 2]: 21//OrNS 39 tab. 5: 9 = Prescription 78). The patient seems to perform the tasks normally reserved for the exorcist: "for three days he makes funerary offerings to the ghost(s) of his relatives" (AfO 29/30: 4 [fig. 2]: 10 = Prescription 77--compare: "you make a funerary offering to the ghost of his family" [LKA 84: 5 = Prescription 63]); "before Šamaš he scatters juniper (on) a censer" (AfO 29/30: 4 [fig. 2]: 11 = Prescription 77--compare: "the exorcist ... sets up a censer (burning) juniper before Šamaš" [BAM 323: 11 = Prescription 56]); "he makes *merditu* offerings to Šamaš" (AfO 29/30: 4 [fig. 2]: 20//OrNS 39 tab. 5: 4 = Prescription 78--compare: "you make a (*merditu*)-offering to Šamaš" [LKA 84: 2 = Prescription 63]).

<sup>148</sup>KAR 22: 2 = Prescription 65.

ritual,<sup>149</sup> including the offerings made to the gods<sup>150</sup> and to the ghosts of the patient's family,<sup>151</sup> but he usually also performed the central rite. He made the figurine,<sup>152</sup>

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<sup>149</sup>He purified the clay pit (CT 23 15-22+ ii 34'//KAR 234: 6//K 2781: 5 = Prescription 22; LKA 88: 10//LKA 87: 12' = Prescription 66; BBR 2 no. 52: 2 = Prescription 68), cleared the ground (KAR 22: 3 = Prescription 65; LKA 84: 2-3 = Prescription 63), and helped the patient with his preparations ("You make an incision in his temple with a flint knife and draw his blood" [BAM 323: 94-95//BAM 228: 30-31//BAM 229: 23' = Prescription 59]). He also laid out objects ("White wool, black wool, white goat hair, [black goat hair] you spread out" [KAR 32: 6-7 = Prescription 67]; cf. "[To] the other [gho]st(s) of relatives, hot br[oth] you lay out" BBR 2 no. 52: 16-17 = Prescription 68).

<sup>150</sup>He scattered grain (BBR 2 no. 52: 11 = Prescription 68; cf. KAR 32: 6 = Prescription 67), made the meat sacrifices ("You bring the shoulder, caul fat [and] roasted meat near (to the offering table)" [LKA 88: 22//LKA 86: 11' = Prescription 66; BBR 2 no. 52: 20 = Prescription 58]) and *merditu* offerings ("you make a *merditu*-offering to Šamaš" [LKA 84: 2 = Prescription 63]), arranging seats ("You stretch out a *mišhu*-cloth on it (the seat)" [BBR 2 no. 52: 8 = Prescription 68]) and censers ("the exorcist sets up ... a censer (burning) juniper before Šamaš" [BAM 323: 11 = Prescription 56]) and prostrated himself afterwards (LKA 88: 23//LKA 87 r. 7-8//LKA 86: 13' = Prescription 66; cf. KAR 234 r. 4 = Prescription 25).

<sup>151</sup>"You make a funerary offering to the ghost of his family" (LKA 84: 5 = Prescription 63); "You make funerary offerings to the ghosts of (his) relatives. You give them gifts. [You] exalt them; you honor them." (BBR 2 no. 52: 14-15, cf. 17-18 = Prescription 68).

<sup>152</sup>"You pinc[h] off clay" (BBR 2 no. 52: 4 = Prescription 68)

dressed or equipped it,<sup>153</sup> and manipulated it.<sup>154</sup> He also

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153 "A representation of an evil ghost made of clay, with a makeshift garment you (clothe it)" (ABL 461: 3-5 = Prescription 71); "A spindle, carpeting, (and) a pin you tie on its head" (KAR 22: 5-6 = Prescription 65); "You make [them] hold ..." (BBR 2 no. 52: 6 = Prescription 68); "You abundantly fit them (the figurines) out. You honor them, you treat them with care." (BAM 323: 81-2//BID, pl. 18: 7-9 = Prescription 58)

154 "You plant three cedar shavings around it" (BAM 323: 8 = Prescription 56); "An unbaked fermenting vessel you put over it as a cover" (BAM 323: 9-10 = Prescription 56); "You soak (it) before Šamaš" (CT 23 15-22+ ii 6' = Prescription 18); "You make a decoction(?)" (CT 23 15-22+ ii 7' = Prescription 18); "You [make] th[em] sleep with the patient" (KAR 234: 15 = Prescription 23); "Those figurines, for three days, you seat them at the head of the patient. You pour out hot broth for them" (BAM 323: 82-3//BID, pl. 18: 11-12 = Prescription 58; cf. KAR 32: 15 = Prescription 67); "You assign their travel provisions. You present them to Šamaš" (BAM 323: 85 = Prescription 58); "You cut off its hem. Provisions (consisting of) groats, malt, beerwort, (and) dried bread you provide it. You take that figurine and bind it to a tamarisk and you make it swear (the following oath)" (KAR 22: 18, 19, 20, 21 = Prescription 65); "You put it (the figurine) in a pot and then you make it swear" (BAM 323: 36 = Prescription 56; cf. 58 = Prescription 57); "You twist its feet" (CT 23 15-22+ ii 35'//KAR 234: 7//K 2781: 8 = Prescription 22); "You stick a straight tooth from a dog in its mouth" (CT 23 15-22+ ii 36'//KAR 234: 7-8 = Prescription 22); "You nail a peg of cornel cherry wood into its mouth" (BAM 323: 43//Gray, Šamaš, pl. 20: 9 = Prescription 57); "You rub it with [go]at [hair] and present it to Šamaš" (BAM 323: 44 = Prescription 57; cf. KAR 234: 18 = Prescription 23); "You cover their eyes with date palm bark. You melt? it (the wax figurine) with fire. In his relatives' grave you lay them" (KAR 21: 16-17//CT 23 15-22+ i 48' = Prescription 15); "(As for) the figurine of the dead person, you dig a grave and b[ur]y it. : You make it swear a ritual oath an[d ...]" (CT 23 15-22+ ii 5' = Prescription 18); "You bury it (the pot) in an abandoned waste" (BAM 323: 38 = Prescription 56; cf. 61 = Prescription 57); "You bury that figurine. You pour water ... over the (buried) figurine" (LKA 88 r. 18//LKA 87 r. 17 = Prescription 66); "[Either in] the shade of a camelthorn or in the shade of an acacia, you dig a pit and bury it" (CT 23 15-22+ ii 14'-15' = Prescription 20); "You bury those figurines in the shade

dealt with other substitutes,<sup>155</sup> prepared propitiatory libations,<sup>156</sup> tied magic knots,<sup>157</sup> and made the potions and salves.<sup>158</sup> The exorcist also helped in the final dissociative actions.<sup>159</sup> The patient's participation seems to have been limited to self purification,<sup>160</sup>

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of an acacia" (CT 23 15-22+ iii 9//KAR 234: 24 = Prescription 23).

155"While tearing out the heart of the chicken/goose and putting it over his, the exorcist lays his hand(s) on him (the patient)" (LKA 85: 6-8 = Prescription 60); "You divide that bread into halves. You place half of that bread on the head of that man" (KAR 21 r. 16-18 = Prescription 55).

156"You char [... with fire]. You stir (it) <into> that liquid" (CT 23 15-22+ i 38' = Prescription 14); "You scatter ashes on it" (KAR 234 r. 6 = Prescription 25).

157"You thread seven 'male' šû-stones (on it). You wind sulphur, yellow sulphur, coral (and) *sikillu*-plant into seven burls" (BAM 473 iii 22'- 23'//BAM 474: 6'-7' = Prescription 69).

158"In [...] water you put it out overnight [under the star]s." (CT 23 15-22+ iv 7 = Prescription 28); "You crush red salt (and) juniper" (CT 23 15-22+ i 3' = Prescription 2).

159"You move the censer and the torch past him, and you purify him with holy water" (LKA 88 r. 19//LKA 87 r. 18-19 = Prescription 66; cf. CT 23 15-22+ i 39' = Prescription 14); cf. "You prostrate yourself and then you throw the burnt material into the waste land and he will get well" (KAR 267: 11//LKA 85 r. 31 = Prescription 61).

160"(He) removes his garment" (BAM 323: 103 = Prescription 59); cf. "he (the patient) bathes in well water." (KAR 22: 2 = Prescription 65).

assistance in procuring ingredients<sup>161</sup> and the recitation of incantations as directed by the exorcist,<sup>162</sup> although the patient seems to have been the one who usually made the propitiatory libations<sup>163</sup> and who held up figurines to the gods.<sup>164</sup>

Preparations for the ritual typically began with the purification, either of the place where the ritual was to be performed, or of the human participants. The exorcist might purify himself,<sup>165</sup> whereas the patient might prepare himself

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<sup>161</sup>"You have (him the patient) collect(?) horse [u]rine" (BAM 323: 40//Gray, Šamaš, pl. 20: 5 = Prescription 57).

<sup>162</sup>See below, Chapter 4.

<sup>163</sup>"He pours out a libation of water and then prostrates himself" (LKA 84 r. 6-7 = Prescription 63); "[I]n the eveni[ng(?)], he pours (it out)" (CT 23 15-22+ iii 34 = Prescription 26). Note also that it is the patient who usually holds up the libation vessel: "You have the patient raise water before Šamaš in the skull of a dog" (LKA 84: r. 8-9 = Prescription 63); "The patient lifts it (the horn) in his left hand" (CT 23 15-22+ iii 20//KAR 234 r. 6-7 = Prescription 25); "The patient lifts (the vessel)" (CT 23 15-22+ iii 31//KAR 234 r. 20 = Prescription 26); cf. "... which he raised" (LKA 84: 9 = Prescription 63) but see: "You lift the horn in your right hand and a torch in your left" (KAR 234: 29 = Prescription 24).

<sup>164</sup>"Before Šamaš, the patient raises that figurine to his left" (KAR 267: 7-8//LKA 85 r. 27 = Prescription 61; cf. KAR 32: 16 = Prescription 67); "The patient raises the figurine" (BAM 323: 18 = Prescription 56).

<sup>165</sup>KAR 22: 2 = Prescription 65.

by washing his hands with soap and gypsum<sup>166</sup> or by putting on special clothes and being bled.<sup>167</sup> In one of the NAM.BÜR.BI's, the patient's house was to be purified by crushing potsherds collected on an abandoned tell in water and sprinkling the house with the resulting liquid.<sup>168</sup>

The place where the ritual was to take place was often prepared by sweeping it clean with a palm frond<sup>169</sup> and sprinkling pure water on it to settle the dust.<sup>170</sup> In one case, a proper framework for the ritual was created by setting up a reed hut and having the patient sit in the

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<sup>166</sup>CT 23 15-22+ i 53'//KAR 21 r. 1//K 3576: 8 = Prescription 16; cf. " He (the patient) bathes in well water" (KAR 22: 2 = Prescription 65).

<sup>167</sup>"You dress that man in a *šahhu*-garment. You make an incision in his temple with a flint knife and draw his blood" (BAM 323: 94-95//BAM 228: 29-30//BAM 229: 22'-23' = Prescription 59).

<sup>168</sup>"You crush a potsherd from an abandoned tell in water and he sprinkles the house (with it)" (Afo 29/30: 4 (fig. 2): 10 = Prescription 77).

<sup>169</sup>KAR 22: 3 = Prescription 65; cf. KAR 267: 3//AMT 97/1+: 38 = Prescription 61; KAR 267: 31 = Prescription 62; BBR 2 no. 52: 7 = Prescription 68; CT 23 15-22+ ii 11', iii 3//KAR 234 16 = Prescription 19, 23; KAR 234 r. 3 = Prescription 25; Afo 29/30: 4 (fig. 2): 20//OrNS 39 tab. 5: 5 = Prescription 78.

<sup>170</sup>KAR 267: 3//AMT 97/1+: 38 = Prescription 61; cf. KAR 267: 31 = Prescription 62; BBR 2 no. 52: 7 = Prescription 68; CT 23 15-22+ ii 11', iii 3//KAR 234: 16 = Prescription 19, 23; KAR 234 r. 3 = Prescription 25; KAR 32: 2 = Prescription 67; Afo 29/30: 4 (fig. 2): 20//OrNS 39 tab. 5: 5 = Prescription 78; cf. LKA 84: 2-3 = Prescription 63.



middle facing north with a censer burning juniper to the west and a censer burning cypress to the east.<sup>171</sup> In another, mention is made of drawing a curtain.<sup>172</sup>

Once the participants were purified and a place was prepared, offerings were usually made to the gods who were to be appealed to for help. Where no gods were appealed to, such offerings were apparently unnecessary.<sup>173</sup> It was typically the sungod Šamaš to whom offerings were made in

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<sup>171</sup>"You make him sit in a reed hut. You have him face north. To Šin, towards the setting sun, you set up a censer (burning) juniper. . . . Towards the rising sun, you set up a censer (burning) cypress" (BAM 323: 95-97//BAM 228: 31-3//BAM 229: 24'-26' = Prescription 59). A similar purpose was perhaps served by the erecting of an arrow in Afo 29/30: 4 (fig. 2): 21//OrNS 39 tab. 5: 9 = Prescription 78--note: "You plant three cedar shavings around it (the figurine)" (BAM 323: 8 = Prescription 56). For similar rites of sequestration in the NAM.BUR.BI's, see R. I. Caplice, "The Akkadian Text Genre Namburbū," Ph.D. dissertation, University of Chicago, 1961, pp. 128-30.

<sup>172</sup>KAR 32: 5 = Prescription 67. For a discussion of this practice, see R. Caplice, "Namburbū," pp. 126ff.

<sup>173</sup>As in LKA 85: 1-25 = Prescription 60; BAM 323: 79-88//BID pl. 18 = Prescription 58; CT 23 15-22+ i 13'-25'//BAM 230: 28-39//K 2415: 1-5//Sm. 1227: 2-11 = Prescriptions 10-12; CT 23 15-22+ i 26'-32' = Prescription 13; CT 23 15-22+ i 33'-39'//LKA 81: 1-11 = Prescription 14; CT 23 15-22+ iii 29-37//KAR 234 r. 18-26 = Prescription 26.

ghost prescriptions,<sup>174</sup> but the gods Ea and Asalluḫi,<sup>175</sup> Sin,<sup>176</sup> Ningēštinanna,<sup>177</sup> and the night stars<sup>178</sup> are also mentioned as recipients.

In some cases, *merditu*-offerings were made on the evening before the ritual was to take place,<sup>179</sup> but the typical practice was for the exorcist to set up an offering table<sup>180</sup> or a reed altar.<sup>181</sup> On this would be laid out food

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<sup>174</sup>LKA 88: 18//LKA 87 r. 1-2//LKA 86: 8' = Prescription 66; KAR 22: 2, 3, 5 = Prescription 65; LKA 84: 2, 3, 4-5 = Prescription 63; BBR 2 no. 52: 9, 19 = Prescription 68; BAM 323: 11, 17 = Prescription 56; KAR 56 r. 3 = Prescription 64; CT 23 15-22+ ii 11', 36'//K 2781: 10 = Prescription 19; CT 23 15-22+ iii 3//KAR 234: 16 = Prescription 23; CT 23 15-22+ iii 18//KAR 234 r. 4 = Prescription 25; CT 23 15-22+ iv 39 = Prescription 51; Afo 29/30: 4 (fig. 2): 11, 20//OrNS 39 tab. 5: 4-6 = Prescription 78.

<sup>175</sup>LKA 88: 18//LKA 87 r. 1-2//LKA 86: 8' = Prescription 66; BBR 2 no. 52: 9 = Prescription 68.

<sup>176</sup>BAM 323: 96//BAM 228: 31//BAM 229: 24' = Prescription 59

<sup>177</sup>CT 23 15-22+ iv 4 = Prescription 27.

<sup>178</sup>BAM 323: 12 = Prescription 56.

<sup>179</sup>"When the sun goes down, you make a *merditu*-offering to Šamaš ... In the morning ..." (LKA 84: 2-3 = Prescription 63); cf. Afo 29/30: 4 (fig. 2): 20//OrNS 39 tab. 5: 4 = Prescription 78.

<sup>180</sup>"You set up an offering table to Ea, Šamaš, (and) Marduk" (LKA 88: 18//LKA 87 r. 1-2//LKA 86: 8' = Prescription 66); cf. BAM 323: 17 = Prescription 56.

<sup>181</sup>"You set up a reed altar before Šamaš" (KAR 22: 7 = Prescription 65; LKA 84: 3 = Prescription 63; KAR 267: 32 = Prescription 62; BBR 2 no. 52: 8 = Prescription 68; CT 23 15-22+ ii 36'//K 2781: 10 = Prescription 22; CT 23 15-22+ iii 3//KAR 234: 16 = Prescription 23; KAR 32: 2 =

portions<sup>182</sup> consisting of small bread<sup>183</sup> or bread made from fine white flour.<sup>184</sup> The portions, which might themselves consist of a number of pieces of bread<sup>185</sup> came in lots of twelve,<sup>186</sup> four,<sup>187</sup> three,<sup>188</sup> or two<sup>189</sup> for each deity invoked.

It was also customary to scatter dates and *sasqu*

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Prescription 67; AfO 29/30: 4 (fig. 2): 20//OrNS 39 tab. 5: 5-6 = Prescription 78.

<sup>182</sup>"On the reed altar [he put]s three portions (of) two (breads) each" (AfO 29/30: 4 (fig. 2): 20-21//OrNS 39 tab. 5: 6 = Prescription 78); "On the reed altar you organize four food portions of fine white flour" (KAR 32: 3 = Prescription 67); "In three groups you p[ut out] food portions before Šamaš, Ea, and Asalluḫi" (BBR 2 no. 52: 9 = Prescription 68).

<sup>183</sup>"You put twelve small breads (on it)" (LKA 84: 3 = Prescription 63).

<sup>184</sup>"You put two portions of bread made from fine white flour on it" (KAR 267: 32 = Prescription 62); cf. "On the reed altar you organize four food portions of fine white flour" (KAR 32: 3 = Prescription 67).

<sup>185</sup>AfO 29/30: 4 (fig. 2): 20-21//OrNS 39 tab. 5: 6 = Prescription 78.

<sup>186</sup>LKA 84: 3 = Prescription 63.

<sup>187</sup>KAR 32: 3 = Prescription 67.

<sup>188</sup>BBR 2 no. 52: 9 = Prescription 68; AfO 29/30: 4 (fig. 2): 20-21//Rm. 99: 6 = Prescription 78.

<sup>189</sup>KAR 267: 32 = Prescription 62.

flour.<sup>190</sup> *Mersu*-confection made with ghee and honey might also be offered.<sup>191</sup> Occasionally, a magic heap of flour was laid down for the gods while invoking their names.<sup>192</sup> Flour or flour mixtures might also be scattered.<sup>193</sup> In addition to vegetable food, meat was sometimes provided. An animal would be slaughtered, and the god or gods were offered the shoulder, caul fat, and the roasted flesh.<sup>194</sup>

For the gods to drink, *Jaḥannu*-jars might be filled with water, milk, wine, or beer. There were either two or four of these at a time, and they would be filled with

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<sup>190</sup>LKA 88: 19//LKA 87 r. 2-3//LKA 86: 9' = Prescription 66; KAR 22: 7-8 = Prescription 65; LKA 84: 4 = Prescription 63; KAR 267: 33 = Prescription 62; BBR 2 no. 52: 10 = Prescription 68; CT 23 15-22+ ii 37'//KAR 234: 9 = Prescription 22; CT 23 15-22+ iii 3//KAR 234: 17 = Prescription 23; AfO 29/30: 4 (fig. 2): 21//OrNS 39 tab. 5: 7 = Prescription 78.

<sup>191</sup>KAR 32: 4 = Prescription 67; LKA 88: 20//LKA 87 r. 3-4//LKA 86: 10' = Prescription 66; AfO 29/30: 4 (fig. 2): 21//OrNS 39 tab. 5: 8 = Prescription 78; cf. KAR 32: 7-8 = Prescription 67.

<sup>192</sup>LKA 88: 23-24//LKA 87 r. 8-9//LKA 86: 13'-14', referring to Šamas, Ea, and Asalluḫi (LKA 88: 18//LKA 87 r. 1//LKA 86: 8' = Prescription 66); cf. KAR 32: 5 = Prescription 67.

<sup>193</sup>"You scat[ter] all manner of grain" (BBR 2 no. 52: 11 = Prescription 68); "By night he (the exorcist) scatters emmer flour before the stars of the night sky" (BAM 323: 12 = Prescription 56); cf. KAR 32: 6 = Prescription 67.

<sup>194</sup>LKA 88: 21-22//LKA 87 r. 5-6//LKA 86: 11'-12' = Prescription 66; BBR 2 no. 52: 19-20 = Prescription 68.

various liquids.<sup>195</sup> Often, beer,<sup>196</sup> wine,<sup>197</sup> or cow's milk<sup>198</sup> was poured out,<sup>199</sup> and an *adagurru*-vessel or *pursitu*-vessel might be set out to hold the libation.<sup>200</sup>

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<sup>195</sup>"You fill two *lahannu*-vessels, one with water and one with beer, and set (them) up" (KAR 267: 34 = Prescription 62); "You fill *lahannu*-vessels--two with water and two with beer, and you set (them) up" (CT 23 15-22+ ii 37'//KAR 234: 9 = Prescription 22); cf. "Two jugs ... you put out" (KAR 32: 3-4 = Prescription 67).

<sup>196</sup>KAR 267: 4//AMT 97/1: 39//LKA 85 r. 23 = Prescription 61; LKA 88: 21//LKA 87 r. 5//LKA 86: 11' = Prescription 66; BBR 2 no. 52: 21 = Prescription 68 (restored); AMT 94/1: 4 = Prescription 70; BAM 323: 98//BAM 229: 29' = Prescription 59; CT 23 15-22+ ii 11', iii 4//KAR 234: 17 = Prescriptions 19, 23; AfO 29/30: 4 (fig. 2): 11, 22//OrNS 39 tab. 5: 10 = Prescriptions 77-78; cf. "You libate *mihhu*-beer" (KAR 56 r. 3 = Prescription 64).

<sup>197</sup>AMT 94/1: 4 = Prescription 70. Wine is a relatively uncommon libation in ghost texts. Apart from this reference, it appears only in one of the necromancy prescriptions where offerings to Pabilsag are involved (SPTU 2 no. 20: 25'-27', r. 1 = Prescription 81).

<sup>198</sup>BAM 323: 97//BAM 228: 32//BAM 229: 25' = Prescription 59. The reason for this unusual libation was presumably that Sin, the moon god, was the god being honored (BAM 323: 96//BAM 228: 32//BAM 229: 24' = Prescription 59). For the association of Sin with cows, see W. Röllig, "Der Mondgott und die Kuh: Ein Lehrstück zur Problematik der Textüberlieferung im alten Orient," OrNS 54 (1985): 260-273.

<sup>199</sup>"You pour out a libation before Šamaš" (CT 23 15-22+ ii 37'-38'//KAR 234: 10 = Prescription 22); "an unfired cup [...] and you pour out a libation" (CT 23 15-22+ iii 35-36//KAR 234 r. 25-26 = Prescription 26).

<sup>200</sup>*adagurru*: KAR 22: 9 = Prescription 65; BBR 2 no. 52: 10 = Prescription 68 (one for each deity); KAR 32: 4 = Prescription 67; AfO 29/30: 4 (fig. 2): 21//OrNS 39 tab. 5: 9 = Prescription 78; *pursitu*: KAR 267: 34 = Prescription 62.

During the proffered meal, aromatic substances were burned on censers. Typically, juniper was used.<sup>201</sup> Once, cypress as well as juniper was used,<sup>202</sup> and once only "aromatics" are specified.<sup>203</sup> Sometimes, the nature of the charcoal used is also specified.<sup>204</sup>

The god seems usually to have been expected to stand, but once a seat was provided, spread with a *mišhu*-cloth.<sup>205</sup> Once the preparations for the sacral meal were complete, the exorcist withdrew and prostrated himself.<sup>206</sup>

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<sup>201</sup>"You set up a censer (burning) juniper" (LKA 88: 21//LKA 87 r. 4//LKA 86: 11' = Prescription 66; KAR 22: 8 = Prescription 65; LKA 84: 4 = Prescription 63; KAR 267: 3-4//LKA 85 r. 22//AMT 97/1+: 39 = Prescription 61; BAM 323: 11, 97//BAM 228: 32//BAM 229: 25' = Prescriptions 56, 59; CT 23 15-22+ ii 11', iv 39 = Prescriptions 19, 51; KAR 234: 17 = Prescription 23; OrNS 39 tab. 5: 10; cf. "He scatters juniper (on) a censer" (AfO 29/30: 4 [fig. 2]: 11 = Prescription 77).

<sup>202</sup>"To Šin, towards the setting sun, you set up a censer (burning) juniper. ... Towards the rising sun, you set up a censer (burning) cypress." (BAM 323: 96-97//BAM 228: 32//BAM 229: 24'-26' = Prescription 59).

<sup>203</sup>BBR 2 no. 52: 11 = Prescription 68.

<sup>204</sup>"A censer (burning) juniper on camelthorn charcoal you set up before Šamaš" (CT 23 15-22+ iii 17-18//KAR 234 r. 3-4 = Prescription 25; KAR 267: 33-34 = Prescription 62; cf. "You scatter juniper on camelthorn charcoal (in) a censer before Šamaš" (KAR 56 r. 2-3 = Prescription 64).

<sup>205</sup>"[You put down] a pure seat for [Šamaš]. You stretch out a *mišhu*-cloth on it" (BBR 2 no. 52: 7-8 = Prescription 68).

<sup>206</sup>LKA 88: 23//LKA 87 r. 7//LKA 86: 13' = Prescription 66; KAR 234 r. 4 = Prescription 25.

Some texts recommend giving presents of silver and other valuables to Šamaš,<sup>207</sup> and a cedar and [...] stylus to Ningēštinanna,<sup>208</sup> an appropriate gift to the scribe of the gods "whose stylus is (made of) lapis (and) carnelian."<sup>209</sup>

Sometimes, funerary offerings were also made to the family ghosts.<sup>210</sup> To make them more effective, these might be repeated on three consecutive days.<sup>211</sup> Water or beer mixed with roasted grain seems to have been considered an appropriate libation.<sup>212</sup>

The initial rites of purification and separation are echoed in the dissociative rites at the end of many of the rituals. Having expelled the ghost or other evil, the patient could make sure it did not return by washing

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<sup>207</sup>"Silver (obtained) from [a silversmith] you set out for Šamaš" (LKA 84: 4-5 = Prescription 63; "He sets out a gift for Šamaš" (AfO 29/30: 4 [fig. 2]: 11 = Prescription 77).

<sup>208</sup>CT 23 15-22+ iv 4 = Prescription 27.

<sup>209</sup>CT 23 15-22+ i 35'//LKA 81: 7 = Prescription 14.

<sup>210</sup>LKA 84: 5 = Prescription 63; AfO 29/30: 4 (fig. 2): 10 = Prescription 77; KAR 21 r. 12-14 = Prescription 55; cf. W. Farber, BID, pp. 140: 27-29; 188: 15-17; BBR 2 no. 52: 16-17 = Prescription 68.

<sup>211</sup>AfO 29/30: 4 (fig. 2): 10 = Prescription 77; cf. KAR 21 r. 12-14 = Prescription 55.

<sup>212</sup>KAR 21 r. 14 = Prescription 55; AfO 29/30: 4 (fig. 2): 11 = Prescription 77.

himself<sup>213</sup> or changing his clothes<sup>214</sup> or anointing himself with oil<sup>215</sup> or being purified with reed torches and censers.<sup>216</sup> Any burnt material from the ritual would be dumped into an abandoned waste where it could do nobody any harm<sup>217</sup> and, apart from stopping in a tavern to pour a final libation for the gods,<sup>218</sup> and to touch the door and door bolt,<sup>219</sup> the patient went straight home<sup>220</sup> without looking

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213 "He washes his [hand]s" (AfO 29/30: 4 [fig. 2]: 18 = Prescription 77); "You w[ash] the figurine of the living person with pure water. You soak (it) before Šamaš. The patient washes his body (and) [his] hea[d]." (CT 23 15-22+ ii 6' = Prescription 18).

214 "He emerges from the reed hut, removes his garment (and) puts on a clean garment" (BAM 323: 103 = Prescription 59).

215 "He purifies himself(?) and rubs on oil" (AfO 29/30: 4 [fig. 2]: 18 = Prescription 77).

216 "You move the censer and the torch past him, and you purify him with holy water" - (~~LKA 88 r. 19 // LKA 87 r. 18, LKA 87 r. 19 = Prescription 66~~); cf. CT 23 15-22+ i 39' = Prescription 14. Note also the references to the lifting of torches (see below, Chapter 4). For incantations which could have been appropriate to recite while performing these final dissociative rites, see *Šurpu* IX 96-128.

217 KAR 267: 11 // LKA 85 r. 32 = Prescription 61.

218 CT 23 15-22+ iii 10-11 // KAR 234: 25-26. = Prescription 23.

219 KAR 234: 26 = Prescription 23.

220 LKA 87 r. 20 // LKA 88 r. 20 = Prescription 66; CT 23 15-22+ ii 7' = Prescription 18.



behind him<sup>221</sup> by a street other than the one he took to get  
to the ritual.<sup>222</sup>

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<sup>221</sup>LKA 87 r. 20.

<sup>222</sup>LKA 87 r. 19; CT 23 15-22+ ii 7' = Prescription 18.

## CHAPTER 3

### THE RITUAL--CENTRAL RITE

Ghost expulsion prescriptions can be subdivided into several categories in terms of the central rite performed in them. These are: figurine or other substitute, libation, knot, prophylactic, ointment, and potions.<sup>223</sup>

The central rite of many ghost expulsion

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<sup>223</sup>Within the broad category of ghost expulsion prescriptions (nos. 1-71, 77-78) there were, as we have seen, two sub-categories by introductory section: apparition (nos. 1-55, 77-78) and physical symptom prescriptions (nos. 56-70). Apart from the fact that NAM.BŪR.BI's are restricted to the apparition category (nos. 77-78), apparition and medical prescriptions are for the most part indistinguishable solely on the basis of the central rite. It is thus impossible to classify ABL 461 (no. 71) other than to say that the rite involved a figurine. There are, however, differences in emphasis. Leaving prophylactics, ointments and potions aside (as was explained in the introduction, physical symptom prescriptions which involve these processes have not been included in this study), there is a distinct preference among the physical symptom prescriptions for figurines (nos. 56-58, 61-62, 65-68, 70; 60 uses a substitute) as opposed to libations (no. 63) or knots (nos. 64, 69; 59 involves prayer alone) whereas the apparition prescriptions are approximately evenly divided between figurines (nos. 15, 18, 20-23; 55 uses a substitute) and libations (nos. 13-14, 16, 19, 24-26; 11 involves a magic circle; 17 is a knot prescription; 1-10, 12, 27-54 involve prophylactics or other quasi-medical procedures).

prescriptions involved the manipulation of a substitute.<sup>224</sup> Usually, the substitute was a figurine<sup>225</sup> made of clay. In many prescriptions, the source of this clay is not mentioned, but in several, a potter's pit is specified.<sup>226</sup> Once, this pit is said to be located in the patient's house.<sup>227</sup> Before it could be used for ritual purposes, the clay pit had to be purified.<sup>228</sup> Since this could take up to

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<sup>224</sup>Prescriptions no. 15, 18, 20-23, 55-58, 60-62, 65-68, 70. The importance of the correct manipulation of this substitute may be seen from the fact that in a few cases (CT 23 15-22+ i 47'-48', ii 13'-15', 18'-20' = Prescriptions 15, 20, 21) the instructions concentrate on it and omit reference to the offerings made to the gods even when Šamaš is directly asked for his help.

<sup>225</sup>"[You make] a substitute figurine of the man" (AMT 94/1: 2 = Prescription 70); cf. "This (masc.) is given as my substitute; this (fem.) is given in my stead" (CT 23 15-22+ iii 7//KAR 234: 21-22 referring to the figurines of iii 9 = Prescription 23).

<sup>226</sup>"You make a figurine of the sickness out of clay from a potter's pit" (KAR 22: 4 = Prescription 65); "You mix clay from a potter's pit, tallow, (and) wax together and then you make a figurine of the ghost or spy" (KAR 267: 4-5//LKA 85 r. 23-24//AMT 97/1+ 39-40 = Prescription 61); "You take clay from a potter's pit. You make a figurine of a man and a woman" (BAM 323: 80//BID pl. 18: 2-3 = Prescription 58).

<sup>227</sup>"In his house, when the sun goes down, you purify the clay pit" (LKA 87: 11'-12').

<sup>228</sup>CT 23 15-22+ ii 34'//KAR 234: 6//K 2781: 5 = Prescription 22; LKA 88: 10//LKA 87: 11'-12' = Prescription 66; BBR 2 no. 52: 2 = Prescription 67. This was standard procedure whenever figurines had to be made for magical purposes--see, for example, D.W. Myhrman, "Die 'Labartu'-Texte, babylonische Beschwörungsformeln gegen die Dämonin 'Labartu'," ZA 16 (1902): 160: 23; 194: 34 (hereafter cited as D.W. Myhrman, ZA 16) and F. Wiggermann, Figures, p. 20: 31-32; 22: 70, 77-78; 28: 145-46.

three days,<sup>229</sup> and seems to have required at least an overnight wait,<sup>230</sup> it was usual to take care of making the figurine first, even before setting up the offering arrangements.<sup>231</sup> In addition to purifying the clay pit, one could placate it with offerings. These took the form of small amounts of precious metals and semi-precious stones<sup>232</sup>

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229"For three days, you purify the clay pit. On the fourth day, at night, you pinch off clay" (CT 23 15-22+ ii 34'//KAR 234: 6//K 2781: 5 = Prescription 22).

230"When the sun goes down, you purify the clay pit ... In the morning, at sunrise, you pinch off some clay" (LKA 88: 10, 15-16//LKA 87: 11'-12', 19'//LKA 86: 5'-6' = Prescription 66); cf. "You purify the clay pit. ... In the morning, ... you pinc[h] off clay. ..." (BBR 2 no. 52: 2, 3-4 = Prescription 68); "At night, you pinch off clay ... You set up a reed altar before Šamaš" (CT 23 15-22+ ii 34', 36'//KAR 234: 6, 8//K 2781: 5, 10 = Prescription 22).

231LKA 88: 10-17, 18//LKA 87: 11'-21', r. 1-2//LKA 86: 1'-7', 8' = Prescription 66; KAR 22: 4-6, 7 = Prescription 65; BBR 2 no. 52: 2-6, 7 = Prescription 68; BAM 323: 3-10, 17 = Prescription 56; BAM 323: 40-44 = Prescription 57; CT 23 15-22+ ii 34'-36', iii 1-2, 3 = Prescriptions 22, 23; AMT 94/1: 2-3, 4 = Prescription 70; cf. KAR 178 vii 35-43, 44-46 = Prescription 84 but see KAR 267: 3-4, 4ff., 31-34, 35ff. = Prescriptions 61-62

232"Into the clay pit fifteen grains of silver, fifteen grains of gold, fifteen grains of copper, fifteen grains of tin, fifteen grains of bronze, lapis lazuli, carnelian, chalcedony(?), alabaster, (and) papparminu-stone you throw into the clay pit" (LKA 88: 10-14//LKA 87: 12'-17'//LKA 86: 2'-4' = Prescription 66); cf. "three shekels of lead, three shekels of copper, four grains of silver" (ABL 461: 8-9 = Prescription 71). Note F. Wiggermann, Figures, p. 28: 147-48 and other examples quoted on p. 51.

and/or *maṣḥatu*-flour<sup>233</sup> thrown into the pit while saying the patient's name.<sup>234</sup> These offerings were thought of as the "purchase price" for the clay which was taken for the ritual.<sup>235</sup> In one case, the source of the clay was not a potter's pit but dust collected from various places.<sup>236</sup> Sometimes, the clay was mixed with other ingredients: tallow and wax,<sup>237</sup> or ox blood.<sup>238</sup> In a few cases, the figurine

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<sup>233</sup>LKA 88: 15//LKA 87: 16'-17'//LKA 86: 5' = Prescription 66; BBR 2 no. 52: 2 = Prescription 68. Note F. Wiggermann, Figures, p. 20: 32.

<sup>234</sup>LKA 88: 14//LKA 87: 18'//LKA 86: 4' = Prescription 66.

<sup>235</sup>"You say: 'I will buy clay from the potter's pit, for a representation of whatever is evil, the male and [female] witch'" (BBR 2 no. 52: 3-4 = Prescription 68); cf. W. Farber, BID, p. 208. For the "purchase" of other items needed for rituals, see W. Farber, BID p. 64: 14 and Maqlū II 188-89.

<sup>236</sup>"Dirt from an abandoned town, dirt from an abandoned house, dirt from an abandoned temple, dirt from a sepulcher, dirt from foundati[ons(?)], dirt from an abandoned canal, dirt from a road--you take (these) together" (BAM 323: 3-4 = Prescription 56).

<sup>237</sup>KAR 267: 4//LKA 85 r. 23//AMT 97/1+: 39-40 = Prescription 61. Note the phrasing of the incantation of this text where it describes the manufacture of this figurine: "His self is like my self; his flesh is like [my] flesh. I have mixed clay from the pure mountains, tallow (and) wax. I have made a representation of him" (KAR 267: 17-19//LKA 85 r. 8-10//AMT 97/1+: 25-26 = Prescription 61). We know from Atraḥasis (I 210-11) that mankind was created from clay mixed with the flesh and blood of a slaughtered god. Is the composition of the figurine of a ghost which is "like" the patient related to this, the clay representing the clay part of man and the fat and wax the divine flesh and blood?

<sup>238</sup>BAM 323: 4 = Prescription 56. Note that in the

was made of flour mixed with urine<sup>239</sup> or straw mixed with excrement and urine<sup>240</sup> or wax.<sup>241</sup> When clay or clay mixtures were used, the clay was pinched off<sup>242</sup> and then shaped into a figurine. Just what this figurine was supposed to represent depended on the ritual. Usually it was the ghost<sup>243</sup> or dead person<sup>244</sup> or *namtaru*<sup>245</sup> or the

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Creation Epic (VI 33), mankind was fashioned from the blood of Kingu.

239 "You have (him the patient) collect horse urine. You mix it in fl[our (made from) i]nninnu-cereal" (BAM 323: 40-41//Gray, Šamaš, pl. 20: 5 = Prescription 57).

240 "A representation of a ghost made of excrement, straw, and donkey urine" (ABL 461: 10-11 = Prescription 71).

241 CT 23 15-22+ i 48'//KAR 21: 15 = Prescription 15; KAR 32: 8 = Prescription 67.

242 LKA 88: 16//LKA 87: 19'//LKA 86: 6' = Prescription 66; CT 23 15-22+ ii 34'//KAR 234: 5//K 2781: 5 = Prescription 22; KAR 267: [35] = Prescription 62; BBR 2 no. 52: 4 = Prescription 68.

243 As, for example: "You make a figurine of the ghost or spy. . . . You give it a human face" (KAR 267: 5//LKA 85 r. 24//AMT 97/1+: 40 = Prescription 61); cf. LKA 88: 16-17//LKA 87: 20'//LKA 86: 6'-7' = Prescription 66; KAR 32: 10-11 = Prescription 67; KAR 267: 35, r. 4 = Prescription 62; ABL 461: 3-4 = Prescription 71; BAM 323: 41//Gray, Šamaš, pl. 20: 6 = Prescription 57; BAM 323: 79, 80//BID, pl. 18: 1-2, 3 = Prescription 58; CT 23 15-22+ ii 35'//KAR 234: 6//K 2781: 6 = Prescription 22.

244 ABL 461: 1 = Prescription 71; CT 23 15-22+ ii 2', 4', 5' = Prescription 18; CT 23 15-22+ i 47'//KAR 21: 14 = Prescription 15; cf. KAR 234: 15 = Prescription 23; CT 23 15-22+ ii 13' = Prescription 20, cf. ii 18' = Prescription 21.

245 KAR 32: 12 = Prescription 67.

sickness<sup>246</sup> or "whatever evil thing (it is)."<sup>247</sup> Where witches induced the ghost seizure, the figurines represented the witch.<sup>248</sup> In one case, the figurine represented the living person.<sup>249</sup> It was common for the name of the figurine to be written on its left shoulder.<sup>250</sup>

Once the figurine was made, it was not uncommon to

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<sup>246</sup>CT 23 15-22+ i 48'//KAR 21: 15 = Prescription 15; KAR 22: 4 = Prescription 65; cf. KAR 267: 6-7//LKA 85 r. 25-26//AMT 97/1+: 41 = Prescription 61.

<sup>247</sup>BAM 323: 4 = Prescription 56; cf. BAM 323: 41//Gray, Šamaš, pl. 20: 6 = Prescription 57; BBR 2 no. 52: 3-4 = Prescription 68; KAR 32: 12-13 = Prescription 67.

<sup>248</sup>BBR 2 no. 52: 3, 5 = Prescription 68.

<sup>249</sup>CT 23 15-22+ ii 3', 4', 6' = Prescription 18.

<sup>250</sup>LKA 88: 17//LKA 87: 21'//LKA 86: 7' = Prescription 66; K 2781: 7 = Prescription 22; CT 23 15-22+ ii 13', 35' = Prescriptions 20, 22; KAR 32: 9 = Prescription 67; cf. BAM 323: 42//Gray, Šamaš, pl. 20: 7 = Prescription 57. Sometimes the name was invoked as well as written on the figurine: "You write their names on their left shoulders. ... before Šamaš you pronounce their names" (KAR 32: 9, 14 = Prescription 67). In a few cases, the "name" is specified: "On the left shoulder, its name: "'Figurine of the ghost, spy or evil sickness which has seized NN, son of NN' you write" (KAR 267: 6-7 // LKA 85 r. 25-26//AMT 97/1+: 41 = Prescription 61); "You write their names on their left shoulders. The first name: pursuing ghost, destroyer of the widespread people, the second name: roving ghost who has no one to care for it, the third name: *namtaru*, anything evil, *asakku*, roaming dead, the fourth name: *mukil rēši*-demon, evil *rābiš šaggašti*-demon," (KAR 32: 9-13 = Prescription 67).

dress it in some sort of clothing,<sup>251</sup> usually a makeshift garment,<sup>252</sup> or a red garment,<sup>253</sup> or white and black garments.<sup>254</sup> In one case, a lion skin was used for this purpose.<sup>255</sup> The figurine might be anointed with oil<sup>256</sup> and further fitted out with necklaces of carnelian on red wool<sup>257</sup> or might be given various objects<sup>258</sup>: spindle, carpeting, and pin,<sup>259</sup> a golden reed,<sup>260</sup> a golden

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<sup>251</sup>Note: "garments for him to clothe himself with, shoes for his feet, a girdle for his waist" (BMS 53: 16-17).

<sup>252</sup>BBR 2 no. 52: 6 = Prescription 68; KAR 22: 4-5 = Prescription 65; ABL 461: 4-5 = Prescription 71; cf. "You add to it a makeshift girdle" (AMT 94/1: 3 = Prescription 70). Perhaps what is meant is that it was not necessary to go to the trouble of manufacturing miniature clothing to fit the figurine, a makeshift garment being sufficient for the purposes of the ritual.

<sup>253</sup>ABL 461: 2-3 = Prescription 71.

<sup>254</sup>"[If it is a man, you clothe him with a white? garment]; [i]f it is a woman, you clothe her with a black garment" (CT 23 15-22+ ii 18'-19' = Prescription 21).

<sup>255</sup>BAM 323: 5 = Prescription 56.

<sup>256</sup>BBR 2 no. 52: 6 = Prescription 68.

<sup>257</sup>"You thread carnelian/lapis on red wool. You put it on her (the female figurine's) neck" (BAM 323: 81//BID, pl. 18: 6 = Prescription 58; cf. BAM 323: 5 = Prescription 56); cf. "You put a [c]opper chain on it" (BAM 323: 43//Gray, Šamaš, pl. 20: 8 = Prescription 57); cf. CT 23 15-22+ ii 19', 36' = Prescriptions 21, 22).

<sup>258</sup>Note BBR 2 no. 52: 6 = Prescription 68.

<sup>259</sup>"A spindle, carpeting, (and) a pin you tie on its head." (KAR 22: 5-6 = Prescription 65).

<sup>260</sup>"You put a reed (made) of gold on the male figurine." (BAM 323: 80//BID, pl. 18: 4 = Prescription 58).



staff,<sup>261</sup> a copper axe,<sup>262</sup> a lead water pipe such as was used to make libations to the dead,<sup>263</sup> or an ox horn.<sup>264</sup>

Once the figurine was ready, it could be used as a magic means of manipulating the ghost. Just as an unknown sorcerer could be gotten rid of by destroying a figurine of him, so could the exorcist and patient magically do to the ghost what they actually did to the figurine representing it.<sup>265</sup> Only rarely in these texts was the intent destructive--a wax figurine of the illness was once passed through a fire.<sup>266</sup> The reason for this restraint on the

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<sup>261</sup>"You put a [st]aff (made) of gold on the female figurine" (BAM 323: 80//BID, pl. 18: 5 = Prescription 58).

<sup>262</sup>ABL 461: 7 = Prescription 71.

<sup>263</sup>"Like [...] all of them carry a lead pipe" (CT 23 15-22+ i 47'//KAR 21: 15 = Prescription 15).

<sup>264</sup>KAR 267: 5//AMT 97/1+: 40 = Prescription 61. Ox horns or hoofs were used to pour propitiatory libations to ghosts. See below, p. 67.

<sup>265</sup>The sympathetic magic involved in this practice may most clearly be seen in CT 23 15-22+ ii 1'-7' = Prescription 18, where the figurine of the dead person is buried (ii 5'), whereas the figurine of the living person, after receiving a libation (ii 4') gets thoroughly washed along with his live counterpart as part of the dissociative rites at the end of the ritual ("You w[ash] the figurine of the living person with pure water. You soak (it) before Šamaš. The patient washes his body (and) [his] hea[d]." [ii 6']).

<sup>266</sup>"You make a wax figurine of the illness ... You melt? it (the wax figurine) with fire." (CT 23 15-22+ i 48'//KAR 21: 15, 16 = Prescription 15). KAR 267: 1-30 = Prescription 61 might be construed as a ritual burning (J. Bottéro, "Les morts et l'au-delà dans les rituels en accadien contre l'action des 'revenants'," ZA 73 [1983]: 177-78--hereafter cited as J. Bottéro, ZA 73) but it should

part of the practitioners of anti-ghost magic is presumably that such drastic measures were unnecessary. Ghosts were believed to torment their victims because they had not been properly buried or were not receiving their funerary offerings.<sup>267</sup> Reduced to eating garbage and drinking muddy water,<sup>268</sup> they were objects as much of pity as of dread. The logical solution to the problem of troublesome ghosts, therefore, was to give them burial magically, and this is what most of the ghost expulsion prescriptions involved with figurines instruct the exorcist to do.

Before a figurine was buried, it might be given food offerings or provisions for up to three days.<sup>269</sup> It might also be honored with a libation of roasted grain flour mixed

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be noted that the exorcist is instructed only to raise the torch, not to use it to light a fire, and that Girra is asked to remove, not to burn the ghost. Since torches could be used for purification as well as combustion, it would perhaps be rash to presume that the figurine was to be burned when the text does not make this explicit.

<sup>267</sup>See below, Chapter 4.

<sup>268</sup>For references, see CAD E 398 s.v. *eṭemmu* mngs. 1a-b.

<sup>269</sup>"You provide [it] with a waterskin and give it travel provisions. For three days, you put out nine dishes of barley gruel before it as its food ration" (BAM 323: 5-6 = Prescription 56); cf. CT 23 15-22+ ii 20', 29' = Prescription 21; ABL 461: 6 = Prescription 71.

with water and beer.<sup>270</sup> Its association with the man might be acknowledged by having him sleep with it.<sup>271</sup> In order to make sure that it stayed buried, the figurine might be magically maltreated: chained,<sup>272</sup> rubbed with goat hair,<sup>273</sup> blinded by having its eyes covered,<sup>274</sup> have a cornel cherry peg<sup>275</sup> or a dog's tooth stuck in its mouth,<sup>276</sup> its hands positioned over orifices<sup>277</sup> or its feet twisted.<sup>278</sup> This

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<sup>270</sup>"You stir flour made from roasted grain into water and beer and then you pour out a libation for it" (BAM 323: 7 = Prescription 56); cf. KAR 32: 16 = Prescription 67; CT 23 15-22+ ii 19' = Prescription 21.

<sup>271</sup>KAR 234: 15 = Prescription 23. This particular form of association may have to do with the fact that the figurines were supposed to serve as the man's substitute (CT 23 15-22+ iii 7//KAR 234: 21-22 = Prescription 23)--see LKA 79: 1-3.//KAR 245: 1-2.

<sup>272</sup>"You put a [c]opper chain on it" (BAM 323: 43//Gray, Šamaš, pl. 20: 8 = Prescription 57).

<sup>273</sup>BAM 323: 44 = Prescription 57.

<sup>274</sup>"You cover their (the clay figurines') eyes with date palm bark" (CT 23 15-22+ i 48'//KAR 21: 16 = Prescription 15).

<sup>275</sup>BAM 323: 43//Gray, Šamaš, pl. 20: 8-9 = Prescription 57.

<sup>276</sup>CT 23 15-22+ ii 36'//KAR 234: 7-8//K 2781: 9 = Prescription 22.

<sup>277</sup>"You have it hold its mouth with its right hand and its rear end with its left" (BAM 323: 42//Gray, Šamaš, pl. 20: 7 = Prescription 57).

<sup>278</sup>CT 23 15-22+ ii 35'//KAR 234: 7//K 2781: 8 = Prescription 22. Ghost figurines may have been slightly manhandled but they were spared the spiteful treatment which awaited witch figurines--Maqlû III 17-21, IX 40-41; III 102-3, IX 48; III 116-17, IX 50-51; III 123-26; III 165-68, IX

maltreatment are usually accompanied by threats<sup>279</sup> or forced oaths.<sup>280</sup> It might also be isolated by putting it out on the roof between cedar shavings planted in the ground, surrounding it with a magic circle, and covering it with an unbaked fermenting vessel to prevent escape by air.<sup>281</sup> This particular set of precautions may have been necessitated by the fact that the figurine and ritual paraphernalia were

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58; III 190-91; IX 60-65.

<sup>279</sup>BAM 323: 45-52 = Prescription 57.

<sup>280</sup>"I have made you swear by Šamaš at his setting. You must be distant from the body of NN son of NN; you must depart; you must go away, ' you say" (CT 23 15-22+ ii 39'-40'//KAR 234: 11-12 = Prescription 22); "You make it swear. You say: '[By earth may you swear]; by heav[en] may you swear; by Šamaš may you swear'" (BAM 323: 36-37 = Prescription 56); "You make it swear a ritual oath" (CT 23 15-22+ ii 5' = Prescription 18; BAM 323: 64//Gray, Šamaš, pl. 20 r. 4 = Prescription 57). As the Š-stem of *tamû* is rarely attested, the D-stem is the normal way of referring to the administration of oaths to fellow human beings (see W. von Soden, AHW, p. 1318a). Although the ghost can not, obviously, be made to swear directly like a living person, there seems to be no harm in translating the verb literally, as long as we keep in mind that the "oath" we are dealing with represents the magical imposition of the exorcist's terms upon the ghost. For a parallel to this practice, note the administration of oaths to assistant daimons in the Greek magical papyri from Egypt--"But you adjure him with this [oath] that he meet you and remain inseparable and that he not [keep silent or] disobey in any way. But when he has with certainty accepted this oath of yours ..." (PGM I ca. 80, apud H.D. Betz, The Greek Magical Papyri in Translation [Chicago: University of Chicago Press, 1986], p. 5).

<sup>281</sup>BAM 323: 7-10 = Prescription 56.

allowed to sit out unattended under the sun and stars for several days.<sup>282</sup>

Once these preparations were over, the figurine was ready for burial. But first it would be put into a coffin such as the dead man would have had if he had been properly buried: a jar.<sup>283</sup> For extra protection, it might first be put in a copper cup.<sup>284</sup> In one case, a gazelle horn was used for burial,<sup>285</sup> and in another the figurine was placed in a bowl (with no mention of burial).<sup>286</sup> It was a wise precaution to close up the mouth of the vessel,<sup>287</sup> or at

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<sup>282</sup>"Let Šamaš see the fermenting vessel by day; let the stars see it by night" (BAM 323: 10 = Prescription 56).

<sup>283</sup>BAM 323: 36 = Prescription 56; CT 23 15-22+ ii 4' = Prescription 18. Jar burials or, for the wealthier members of the community, family vaults with or without clay sarcophagi are well known from Neo-Assyrian sites--see, for example, M.E.L. Mallowan, Nimrud and Its Remains (London: Collins, 1966), vol. 1: 190; cf. 114; W. Andrae, Das wiedererstandene Assur (Munich: C.H. Beck, 1977 [1938]), pp. 35-41.

<sup>284</sup>"You put [that figurine into a] *tamgussu*-vessel of seven shekels' copper (weight) [You turn] its face [to its] left. At the head of the patient you make a [...] You make it (the figurine in the *tamgussu*-vessel) enter it (i.e. what you have made)" (BAM 323: 57-58 = Prescription 57); cf. "a *tamgussu*-vessel of seven shekel('s weight), a lid of copper" (ABL 461: 12-13 = Prescription 71).

<sup>285</sup>CT 23 15-22+ ii 14' = Prescription 20.

<sup>286</sup>KAR 267: 9//LKA 85 r. 29 = Prescription 61.

<sup>287</sup>BAM 323: 37 = Prescription 56.

least to scatter some *šigūšu*-flour over it.<sup>288</sup> The figurine was made to face left towards the setting sun.<sup>289</sup> (Burials of figurines typically took place in the late afternoon or at sundown.)<sup>290</sup> Figurines were buried in a pit<sup>291</sup> dug out in the steppe<sup>292</sup> or in a canal bank<sup>293</sup> or in the shade of a camelthorn or acacia<sup>294</sup> or in a hole on the west side,<sup>295</sup> or simply in the family tomb.<sup>296</sup> A final libation of water<sup>297</sup>

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<sup>288</sup>BAM 323: 60 = Prescription 57.

<sup>289</sup>BAM 323: 57, 62 = Prescription 57; cf. CT 23 15-22+ ii 14' = Prescription 20.

<sup>290</sup>"In the late afternoon, you set up an offering table before Šamaš" (BAM 323: 17//Gray, *Šamaš*, pl. 12: 2' = Prescription 56); "W[hen] the sun is [set]ting, you dig a pit in the steppe and bury it" (BAM 323: 61 = Prescription 57); "In late afternoon, you sweep the ground" (KAR 267: 3//AMT 97/1+: 38 = Prescription 61; cf. KAR 234: 16 = Prescription 23); note: "'I have made you swear by Šamaš at his setting'" (CT 23 15-22+ ii 39'//KAR 234: 11 = Prescription 22). Such burials are also typical of *Lamaštu*--D.W. Myhrman, ZA 16: 160: 25-26; 192: 25; 195: 36-37; cf. 166: 10; 194: 31.

<sup>291</sup>Occasionally this is referred to as a "grave"--CT 23 15-22+ ii 5' = Prescription 18.

<sup>292</sup>BAM 323: 61 = Prescription 57; cf. 38.

<sup>293</sup>LKA 88 r. 17-18//LKA 87 r. 16-17 = Prescription 66.

<sup>294</sup>CT 23 15-22+ ii 14'-15' = Prescription 20; cf. CT 23 15-22+ iii 9//KAR 234: 24 = Prescription 23.

<sup>295</sup>CT 23 15-22+ ii 40'//KAR 234: 13 = Prescription 22.

<sup>296</sup>CT 23 15-22+ i 48'//KAR 21: 17 = Prescription 15.

<sup>297</sup>LKA: 88 r. 18//LKA 87 r. 17 = Prescription 66.

or dove's blood<sup>298</sup> might then be poured over the buried figurine and, as a final precaution, the site might be surrounded with a magic circle of *šigūšu*-flour<sup>299</sup> or flour and cress mixed together.<sup>300</sup>

In addition to ghost expulsion prescriptions which involve the burial of a figurine, there are a few texts in which the figurine was sent off to the netherworld (or just away). Naturally these also involved provisioning or food offerings of some kind: seven and seven food portions<sup>301</sup> hot broth,<sup>302</sup> and provisions<sup>303</sup> of such things as groats, malt, beerwort, and dried bread.<sup>304</sup> Again, the association of

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<sup>298</sup>BAM 323: 63//Gray, Šamaš, pl. 20 r. 3 = Prescription 57.

<sup>299</sup>BAM 323: 62//Gray, Šamaš, pl. 20 r. 2 = Prescription 57.

<sup>300</sup>KAR 234: 25 = Prescription 25.

<sup>301</sup>KAR 22: 5 = Prescription 65.

<sup>302</sup>BAM 323: 83//BID pp. 211f: 13 = Prescription 58; KAR 32: 15 = Prescription 67. Hot broth is also offered to *Lamaštu*--D.W. Myhrman, ZA 16: 176: 41; cf. 156: 26, 164: 6, 192: 23.

<sup>303</sup>BAM 323: 85 = Prescription 58.

<sup>304</sup>KAR 22: 18-19 = Prescription 65; cf. "I have assigned him a waterskin (filled with) water for him to drink (and) malt flour. (Parallel adds: I have given him travel provisions)" (KAR 267 r. 11-12//BMS 53: 17-18 = Prescription 62).

ghost and man might be ritually recognized.<sup>305</sup> In one case, the figurine was given gifts of a spindle, carpeting and pin,<sup>306</sup> and then ritually divorced from the patient by having its hem cut off.<sup>307</sup> Again, the figurine was likely to be made to swear while being bound to a tamarisk<sup>308</sup> or having a golden thread tied to its nose<sup>309</sup> and its [hands] tied behind its back.<sup>310</sup> Such extreme methods were, however, used only with strange ghosts. Family ghosts got much better treatment. Their figurines were honored<sup>311</sup> and

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<sup>305</sup>"Those figurines, for three days, you seat them at the head of the patient" (BAM 323: 82-83//BID pl. 18: 10-12 = Prescription 58). Note the almost identical phrase in *Lamaštu*--D.W. Myhrman, ZA 16: 156: 25; 192: 24; cf. 160: 24; 194: 35.

<sup>306</sup>KAR 22: 5-6 = Prescription 65. Similar gifts were given to female demons--D.W. Myhrman, ZA 16: 162: 30; cf. RIA 6, p. 442 s.v. *Lamaštu* § 3bγ.

<sup>307</sup>KAR 22: 18 = Prescription 65. On this act as symbolic of divorce and separation, see CAD S 322-23 s.v. *sissiktu* mng. a.

<sup>308</sup>KAR 22: 20-21 = Prescription 65; cf. "Tamarisk and s[oapwart you put out]. You make [the figurine] stand [on i]t. He says as follows: ... Let him be put under your oath; let him be put under the oath of Ea and Asalluḫi." (KAR 267: 37-38, r. 16-17 = Prescription 62).

<sup>309</sup>KAR 267: 35 = Prescription 62. See J. Bottéro, ZA 73: 193.

<sup>310</sup>KAR 267: 37 = Prescription 62.

<sup>311</sup>BAM 323: 81-82//BID pl. 18: 7-9 = Prescription 58.



given a boat in which to travel downstream to the underworld.<sup>312</sup>

One prescription used a different sort of substitute altogether. The exorcist slaughtered a caged chicken/goose over the patient's heart.<sup>313</sup> He removed the chicken/goose's heart and put it over the patient's heart while laying his hands on him and reciting an incantation.<sup>314</sup> The object of this was to draw out the evil from one heart, as it were, to the other.<sup>315</sup> Then the exorcist removed the heart and put it on the ground for his assistant, a post-menopausal woman,

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<sup>312</sup>BAM 323: 84, 86 = Prescription 58. For other examples of the use of boats to get rid of evils, see *Lamaštu*--D.W. Myhrman, ZA 16: 170: 44-172: 46 where the demon is sent across the Uai to the sea in a sailboat; cf. *Maqlû* III 128-139; O.R. Gurney, "A Tablet of Incantations Against Slander," Iraq 22: 221ff. Similar practices are attested from Malaysia and Indonesia--see Mircea Eliade, Shamanism (New York: Bollingen Foundation, 1964), pp. 356-57.

<sup>313</sup>LKA 85: 5.

<sup>314</sup>LKA 85: 6-8 = Prescription 60.

<sup>315</sup>"Incantation: 'Remove the evil ghost; remove the evil ghost so that it does not approach the man's body. May it (the heart) chase away whatever is evil for him (the patient)'" (LKA 85: 9-11 = Prescription 60). An interesting parallel to this practice is to be found in China: "if anybody is hit by a spectre's blow, ... that same cock must be cut up, and the two halves folded over his breast below his heart, and when they have become cold, they must be thrown away on the roadside" (J.J.M. de Groot, The Religious System of China [Leiden: E.J. Brill, 1892-1910], vol. VI: 969).

to pick up without looking behind her.<sup>316</sup> The exorcist said something (incomprehensible) behind her.<sup>317</sup> Then he placed the heart in a hole on the east side; his assistant closed the hole with dough made from *šigūšu*-flour without looking behind her.<sup>318</sup> Another prescription in which bread was divided in half and laid on the patients' head may have been

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<sup>316</sup>LKA 85: 12-14 = Prescription 60.

<sup>317</sup>LKA 85: 15-16 = Prescription 60.

<sup>318</sup>LKA 85: 16-18 = Prescription 60. The prohibition on looking behind one occurs in a number of other occasions in ghost texts and elsewhere--"He must not look behind him. He goes straight to his house" (LKA 88 r. 20//LKA 87 r. 20 = Prescription 66); "[You mak]e it [sw]ear a ritual oath; you must not look behind you" (BAM 323: 64//Gray, Šamaš, pl. 20 r. 4-5 = Prescription 57). Not all circumstances are quite the same, however. In most cases (LKA 85: 14-18 = Prescription 60; BAM 323: 64//Gray, Šamaš, pl. 20 r. 4-5 = Prescription 57), the magically potent substance is in front of the person who is being warned not to look back, as if they were supposed, as it were, to keep an eye on it. In the remaining case (LKA 88 r. 20//LKA 87 r. 20 = Prescription 66), the magically potent substance is behind the person being warned. This prohibition on looking back is found also in Greek magic--see, for example for the first type: "[But] when you are dismissed, [go without shoes] and walk backwards and set yourself to the enjoyment of the food ... [coming] face to face as companion [to the god]" (PGM I ca. 40, apud H.D. Betz, The Greek Magical Papyri in Translation (Chicago: The University of Chicago Press, 1986), p. 4 with n. 11) and for the second: "Bring ashes, Amaryllis, and throw them over your head into the running brook, and don't look back!" Virgil, Eclogues apud G. Luck, Arcana Mundi (Baltimore: Johns Hopkins University Press, 1985), p. 78. Note also "whatever was on (him/her), [that] she (the Old Woman) puts behind her into the river" (KUB 12.58 iii 13-14 [A. Goetze, The Hittite Ritual of Tunawī, AOS 14 (New Haven: American Oriental Society, 1938), pp. 16-17]).

intended to serve a similar purpose.<sup>319</sup>

Another category of ghost expulsion rituals involved the offering of libations to the ghost<sup>320</sup> in hopes that he would go away.<sup>321</sup> Sometimes, libations were accompanied by small breads of grain made from roasted flour in lots of seven.<sup>322</sup> Typically, the libations consisted of various types of liquid--"groat water," river water, well water, and ditch water--sometimes mixed with beer and vinegar,<sup>323</sup> into which flour made from roasted *šigūšu*-grain<sup>324</sup> and/or

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<sup>319</sup>KAR 21 r. 15-18 = Prescription 55. Similar processes by which the evil was drawn off into some inanimate object which was then disposed of are known from other magical texts. See, for example, *Surpu* V/VI 144-171, VII 1ff.; R. Caplice, "Namburbū", pp. 147-51 and O.R. Gurney, "Babylonian Prophylactic Figures and Their Rituals," AAA 22: 86: 115-37.

<sup>320</sup>Prescriptions no. 13-14, 16, 19, 24-26, 63.

<sup>321</sup>"Three times, you pour out donkey urine from an ox hoof to the [dead person] who meets with the man and then dead persons will be kept away" (CT 23 15-22+ ii 12' = Prescription 19).

<sup>322</sup>CT 23 15-22+ i 31'-32' = Prescription 13.

<sup>323</sup>CT 23 15-22+ iii 29-30//KAR 234: 18-19 = Prescription 26; CT 23 15-22+ iii 18-19//KAR 234 r. 5 = Prescription 25; KAR 234: 27-28 = Prescription 24; cf. CT 23 15-22+ i 55'//KAR 21: 5 = Prescription 16; CT 23 15-22+ i 37'//LKA 81: 10-11 = Prescription 14; CT 23 15-22+ i 31' = Prescription 13; KAR 234: 2 = Prescription 22; LKA 84: r. 6 = Prescription 63; LKA 84: r. 8-9 = Prescription 63.

<sup>324</sup>CT 23 15-22+ i 37'//LKA 81: 11 = Prescription 14; CT 23 15-22+ i 32' = Prescription 13; CT 23 15-22+ i 55'//KAR 21: 5//K 3576: 11 = Prescription 16); KAR 234: 1-2 = Prescription 22.

ashes<sup>325</sup> were mixed with a reed.<sup>326</sup> In one case, grass was mixed in as well,<sup>327</sup> and once donkey urine was used as the liquid.<sup>328</sup> The libation vessel might be a *pursitu*,<sup>329</sup> but it was more likely to be an ox hoof<sup>330</sup> or an ox horn<sup>331</sup> or even the skull of a dog.<sup>332</sup> The mixture was poured out<sup>333</sup> as many as three times<sup>334</sup> either onto the ground or into a pit dug towards the setting sun with a copper spade.<sup>335</sup>

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<sup>325</sup>CT 23 15-22+ iii 30//KAR 234: 19-20 = Prescription 26); KAR 234 r. 6 = Prescription 25; cf. "You char [...] with fire]. You stir (it) <into> that liquid" (CT 23 15-22+ i 38' = Prescription 14).

<sup>326</sup>CT 23 15-22+ i 55'//KAR 21: 6 = Prescription 16.

<sup>327</sup>KAR 234: 1-2 = Prescription 22.

<sup>328</sup>CT 23 15-22+ ii 12' = Prescription 19.

<sup>329</sup>CT 23 15-22+ iii 30//KAR 234: 19 = Prescription 26.

<sup>330</sup>CT 23 15-22+ i 55'//KAR 21: 5 = Prescription 16; CT 23 15-22+ i 31', ii 12' = Prescriptions 13, 19.

<sup>331</sup>KAR 234: 28 = Prescription 24; CT 23 15-22+ iii 19//KAR 234 r. 6 = Prescription 25; CT 23 15-22+ i 37' = Prescription 14.

<sup>332</sup>"You have the patient raise water before Šamaš in the skull of a dog" (LKA 84 r. 8-9 = Prescription 63).

<sup>333</sup>LKA 84 r. 6-7, 12 = Prescription 63; KAR 234: 2 = Prescription 22; CT 23 15-22+ i 55'//KAR 21: 5//K 3576: 11 = Prescription 16; CT 23 15-22+ ii 12' = Prescription 19; CT 23 15-22+ i 32' = Prescription 13; KAR 234: 15 = Prescription 23.

<sup>334</sup>CT 23 15-22+ ii 12' = Prescription 19.

<sup>335</sup>CT 23 15-22+ i 37'//LKA 81: 9 = Prescription 14; CT 23 15-22+ i 38'-39' = Prescription 14

While the libation was being poured, the name of the dead person might be invoked.<sup>336</sup> Unlike the burial rituals, which seem to have taken place late in the day,<sup>337</sup> libations might be made either in the morning<sup>338</sup> or in the evening.<sup>339</sup> If they did not work the first time, they were simply repeated.<sup>340</sup>

Another type of ghost expulsion ritual involved the tying of magical knots.<sup>341</sup> First, a string would be spun from two contrasting substances such as human and animal hair<sup>342</sup> or white and red wool.<sup>343</sup> In one case, this was

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<sup>336</sup>CT 23 15-22+ iii 27//KAR 234: 16 = Prescription 25.

<sup>337</sup>See above, p. 61. Note also in other texts involving figurines: "at sunset" KAR 267: 31 = Prescription 62.

<sup>338</sup>CT 23 15-22+ ii 11' = Prescription 19.

<sup>339</sup>KAR 234 r. 3 = Prescription 25; LKA 84: 2 = Prescription 63; CT 23 15-22+ iii 35//KAR 234 r. 25 = Prescription 26; CT 23 15-22+ iii 34 = Prescription 26.

<sup>340</sup>"If the ghost who seized him cannot be loosed, you have him do it again three times" (LKA 84: r. 7 = Prescription 63).

<sup>341</sup>Prescriptions no. 17, 64, 69.

<sup>342</sup>"The hair of a virgin she-goat (and) the hair of a virgin you spin together (into) a thread" (KAR 56 r. 4-5 = Prescription 64).

<sup>343</sup>BAM 473 iii 22'//BAM 474: 5' = Prescription 69; CT 23 15-22+ i 64' = Prescription 17; note the presence of contrasting substances in other ghost prescriptions: "White wool, black wool, white goat hair, [black goat hair] you spread out" (KAR 32: 6-7 = Prescription 67).

strung with seven stones and seven burls of sulphur, yellow sulphur, coral and *sikillu*-plant.<sup>344</sup> This thread was then tied into knots in multiples of seven.<sup>345</sup> The knots might in turn be sprinkled with magic substances<sup>346</sup> and the dead man's name could be written on the string.<sup>347</sup> The knotted thread would then be tied onto the affected spot.<sup>348</sup> If this prescription did not work the first time, the knots could simply be undone and retied.<sup>349</sup> The tying and untying of magic knots also might accompany other rituals.<sup>350</sup>

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<sup>344</sup>BAM 473 iii 22'-23'//BAM 474 5'-7' = Prescription 69.

<sup>345</sup>BAM 473 iii 23'-24'//BAM 474: 7' = Prescription 69; CT 23 15-22+ i 64' = Prescription 17; KAR 56 r. 5-6 = Prescription 64.

<sup>346</sup>"Cedar oil, blood from a man's nose, flour made from *šigūšu*-grain, earth from an old grave, the tip of a needle, *šaššūgu*-wood, earth from the roots of a camelthorn, (and) earth from an anthill you mix together. You sprinkle (it on) the knots" (CT 23 15-22+ i 65'-66' = Prescription 17); cf. "Wherever (there are) burls, [you sprinkle] pure oil" (BAM 473 iii 24'-25'//BAM 474: 8' = Prescription 69).

<sup>347</sup>"If you know it, you write his name" (CT 23 15-22+ i 69' = Prescription 17).

<sup>348</sup>"You bind him (variant: loose) wherever it stings him" (KAR 56 r. 8 = Prescription 64); "You tie (it) [on] his side where it hurts him" (BAM 474: 9'); "[You bind (the knotted wool)] on [his] templ[e]" (CT 23 15-22+ i 66' = Prescription 17).

<sup>349</sup>KAR 56 r. 10 = Prescription 64.

<sup>350</sup>"To his right he ties a knot" (KAR 267: 8//LKA 85 r. 28 = Prescription 61); "You untie the knot before him" (KAR 267: 11//LKA 85 r. 31 = Prescription 61).

Another way of keeping ghosts at bay was the making of prophylactic charms<sup>351</sup> to be worn around the neck.<sup>352</sup> A collection of appropriate plants and stones was mixed with (cedar) oil<sup>353</sup> and enclosed in wool<sup>354</sup> or leather<sup>355</sup> of specified animals<sup>356</sup> laced up with a dormouse tendon.<sup>357</sup> In two cases, the mixtures were spun together with red and white wool<sup>358</sup> or red wool and tendon,<sup>359</sup> in a practice reminiscent of the knotting prescriptions.

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<sup>351</sup>Prescriptions no. 1, 3-8, 29-43.

<sup>352</sup>BAM 230: 10//BAM 295: 5' = Prescription 1; CT 23 15-22+ i 5' = Prescription 3; BAM 295: 11' = Prescription 4; CT 23 15-22+ iv 12, 14, 22 = Prescriptions 29, 30, 37.

<sup>353</sup>CT 23 15-22+ i 1'-2'//BAM 230: 8-9//BAM 295: 2'-4' = Prescription 1; CT 23 15-22+ iv 22 = Prescription 37.

<sup>354</sup>BAM 230: 10//BAM 295: 5' = Prescription 1.

<sup>355</sup>CT 23 15-22+ iv 22 = Prescription 37; CT 23 15-22+ i 8'//BAM 230: 20 = Prescriptions 5-6; BAM 230: 22-23//CT 23 15-22+ i 9' = Prescription 7; CT 23 15-22+ iv 17, 18, 19, 20, 21, 23, 24, 26, 27 = Prescriptions 32-36, 38-40, 42-43; cf. BAM 230: 21 = Prescription 6; CT 23 15-22+ i 10'//BAM 230: 24 = Prescription 8; CT 23 15-22+ iv 23 = Prescriptions 28-29.

<sup>356</sup>CT 23 15-22+ i 6'-7'//BAM 230: 17-18//BAM 295: 7'-10' = Prescription 4; CT 23 15-22+ iv 13-14 = Prescription 30; cf. CT 23 15-22+ iv 16 = Prescription 31.

<sup>357</sup>CT 23 15-22+ i 7'//BAM 230: 19//BAM 295: 10'-11' = Prescription 4; CT 23 15-22+ iv 14, 16 = Prescriptions 30-31.

<sup>358</sup>CT 23 15-22+ i 4'-5'//BAM 230: 13-14 = Prescription 3.

<sup>359</sup>CT 23 15-22+ iv 11-12 = Prescription 29.

Magic ointments<sup>360</sup> might also be prepared<sup>361</sup> and smeared on the soles of the patient's feet<sup>362</sup> or on his head<sup>363</sup> or body<sup>364</sup> or over his heart<sup>365</sup> to frighten off the ghosts. Similar preparations<sup>366</sup> were rubbed on doors or entrances to keep the ghost in<sup>367</sup> or out,<sup>368</sup> as the case

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<sup>360</sup>Prescriptions no. 1-2, 6, 8, 10, 12, 37, 39-41, 44-54.

<sup>361</sup>CT 23 15-22+ i 3'//BAM 230: 11 = Prescription 2; CT 23 15-22+ iv 30, 33-34, 37-38, 43-45 = Prescriptions 46, 49, 51, 54; cf. CT 23 15-22+ iv 28, 29, 32, 35 = Prescriptions 44, 45, 48, 50; BAM 295: 6' = Prescription 1.

<sup>362</sup>BAM 230: 12 = Prescription 2; CT 23 15-22+ iv 28, 29, 34, 36 = Prescriptions 44, 45, 49, 50.

<sup>363</sup>CT 23 15-22+ iv 30 = Prescription 46.

<sup>364</sup>CT 23 15-22+ iv 22, 40, 41-42 = Prescriptions 37, 52, 53; cf. BAM 295: 6' = Prescription 1.

<sup>365</sup>"You cook the blood of that chicken/goose, the "rind" of the gizzard, and its fat. You mix (it) with human semen and rub it onto his heart" (LKA 85: 19-21 = Prescription 60).

<sup>366</sup>CT 23 15-22+ i 13'//BAM 230: 28-29 = Prescription 10.

<sup>367</sup>"While taking the blood of that chicken/goose, you mix it with *šigūšu*-flour and then, while you mix earth from the Ištar temple and magnetite together, you smear (the mixture) on its (the hole's) opening (with) a virgin female [la]mb's [wool] and then (as a result) it (the ghost) will not return to attack him" (LKA 85: 22-25 = Prescription 60).

<sup>368</sup>"[The gate] of the house where he (the patient) lives, the door, the bolt, the sides of his bed, his [table] (and) his reed mat you repeatedly smear and then he will not see (any ghosts)." (CT 23 15-22+ i 14'//BAM 230: 29-30 = Prescription 10); cf. KAR 234: 26 = Prescription 23.



might be. The work of the magic ointment might be reinforced by a magic circle made of camelthorn and acacia sprinkled with fine oil and laid down without looking back.<sup>369</sup> Finally, some ghost expulsion prescriptions<sup>370</sup> made use of magic potions which, in order to work properly, might have to be left out overnight<sup>371</sup> or to be drunk first thing in the morning,<sup>372</sup> on an empty stomach,<sup>373</sup> or before the patient got out of bed.<sup>374</sup>

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<sup>369</sup>BAM 230: 37-39 = Prescription 11.

<sup>370</sup>Nos. 6, 8-9, 28, 37, 39-41.

<sup>371</sup>CT 23 15-22+ iv 6-7 = Prescription 28.

<sup>372</sup>CT 23 15-22+ iv 7 = Prescription 28.

<sup>373</sup>CT 23 15-22+ i 11'-12'//BAM 230: 25-27 = Prescription 9.

<sup>374</sup>"Before [he sets] foot on the gr[ound]" (CT 23 15-22+ iv 5 = Prescription 28). In some cases (Prescriptions no. 1, 6, 8, 37, 39-41), the same ingredients used for prophylactics could also be put in oil (and used as an ointment) or mixed with beer (and used as a potion)--see BAM 230: 21 = Prescription 6; CT 23 15-22+ i 10'//BAM 230: 24 = Prescription 8; CT 23 15-22+ iv 23, 24, 25 = Prescriptions 39-41; cf. CT 23 15-22+ iv 22 = Prescription 27.

## CHAPTER 4

### THE INCANTATION: PROLEGOMENA

It would be wrong to discount the importance of the incantation, although not all ghost texts contain them,<sup>375</sup> and some put the ritual sections first.<sup>376</sup> Not only are there collections of incantations without any accompanying rituals,<sup>377</sup> but many texts are formatted so as to give prominence to the incantation.<sup>378</sup> Moreover, there is one text which replaces the central ritual with a series of incantations.<sup>379</sup>

Typically, the incantation was recited three<sup>380</sup> or

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<sup>375</sup>See above, Introduction, Type D.

<sup>376</sup>See above, Introduction, Type B.

<sup>377</sup>See above, Introduction, Type C.

<sup>378</sup>See above, Introduction, Type B.

<sup>379</sup>BAM 323: 89-107 = Prescription 59.

<sup>380</sup>LKA 88 r. 17//LKA 87 r. 15 = Prescription 66; BID, pl. 7-14: 170//BID, p. 15-16: 7//LKA 69: 1 = Prescription 86; KAR 22: 17 = Prescription 65; KAR 267: 11 = Prescription 61; KAR 56 r. 7 = Prescription 64; KAR 32: 17 = Prescription 67; CT 23 15-22+ i 32', 38' = Prescriptions 13, 14; BBR 2 no. 52: 22 = Prescription 68; LKA 84 r. 6 = Prescription 63; KAR 267: 9//LKA 85 r. 29 = Prescription 61; BAM 323: 105, 107 = Prescription 59; CT 23 15-22+ ii 7' = Prescription 18; KAR 21 r. 18 = Prescription 55; AMT 94/1: 5 = Prescription 70; cf. "for three days, he repeatedly recites over it" (BAM 323: 13 = Prescription 56);. One presumes this means three times in immediate succession, but it should be noted that

seven times<sup>381</sup> at a specified point in the ritual.<sup>382</sup> Sometimes the reciter was the exorcist himself, and sometimes the patient. From the cases where it is clearly indicated which person was the reciter, it appears that the patient delivered personal appeals to the gods for help,<sup>383</sup> whereas the exorcist administered ritual oaths<sup>384</sup> and was also responsible for reciting the appeals which refer to the

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in *Lamaštu*, reciting the spell three times seems to have meant once at sunrise, once at midday, and once at dusk (D.W. Myhrman, *ZA* 16: 164:9 vs. 192: 24).

<sup>381</sup>LKA 85: 12, 16 = Prescription 60; BAM 323: 103 = Prescription 59; BAM 230: 15-16, 38 = Prescriptions 3, 11.

<sup>382</sup>It is a universal in magic that odd numbers be employed--see, for example, "To begin with, I shall twine around you three strands composed of three threads, each of a different color, and three times I shall carry your image around the altar; the divinity likes the odd number" (Virgil, *Eclogues*, apud G. Luck, *Arcana Mundi* [Baltimore: Johns Hopkins University Press, 1985], p. 77] and M. Eliade, *Shamanism* (New York: Bollingen Foundation, 1964), p. 111.

<sup>383</sup>LKA 88: 28 referring to ll. 29-r. 16//LKA 87 r. 14//LKA 86: 18', 19'-r. 19 = Prescription 66; cf. LKA 84: 9 referring to ll. 10-33 = Prescription 63; BAM 323: 18 referring to ll. 19-35//Gray, *Šamaš*, pl. 12: 3'-15' = Prescription 56; CT 23 15-22+ i 67' referring to ll. 67'-68' = Prescription 17); KAR 267: 8 referring to ll. 12-26//LKA 85 r. 28-29, r. 1-20//AMT 97/1+: 16-36//K 9621: 7' = Prescription 61); LKA 84 r. 6 referring to r. 1-6 = Prescription 63; BAM 323: 98 referring to ll. 99-102 = Prescription 59; CT 23 15-22+ iii 23 referring to ll. 21-22//KAR 21 r. 10, 8-9 = Prescription 25.

<sup>384</sup>KAR 22: 21 referring to ll. 22-r. 13 = Prescription 65; BAM 323: 36 referring to l. 37 = Prescription 56; CT 23 15-22+ ii 5' = Prescription 18.

patient in the third person.<sup>385</sup> Presumably, this pattern can also be applied to those cases in which the speaker is ambiguously marked.<sup>386</sup>

The main incantation was recited over the key element in the ritual.<sup>387</sup> For the figurine manipulation texts, this was the figurine, which was raised up<sup>388</sup> or presented to the gods<sup>389</sup> or set up in some way<sup>390</sup> while the

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<sup>385</sup>CT 23 15-22+ iii 27 referring to ll. 24-26//KAR 234 r. 15, 11-14 = Prescription 25; cf. CT 23 15-22+ iii 28//KAR 234 r. 16-17 = Prescription 25.

<sup>386</sup>That is, where the verb is given as a Sumerogram with no indication as to whether it is second or third person.

<sup>387</sup>In one case, the reciter is warned not to look behind him--BAM 323: 64//Gray, Šamaš, pl. 20 r. 5. = Prescription 57

<sup>388</sup>LKA 88: 25-26//LKA 87 r. 11-12//LKA 86: 15'-16' = Prescription 66; KAR 267: 7-9//LKA 85 r. 27-29 = Prescription 61; KAR 32: 16-17 = Prescription 67; BAM 323: 18 = Prescription 56.

<sup>389</sup>KAR 22: 9-10 = Prescription 65; cf. 21 = Prescription 65; BAM 323: 44//Gray, Šamaš, pl. 20: 10 = Prescription 57; BAM 323: 85-86 = Prescription 58; CT 23 15-22+ iii 4//KAR 234: 18 = Prescription 23.

<sup>390</sup>"You give her provisions. [...] Be[fore Šamaš] you say as follows" (CT 23 15-22+ ii 20' = Prescription 21); "Before Šamaš and the stars, for three days, he repeatedly recites over it" (BAM 323: 13 = Prescription 56); "You put it (the figurine) in a jar and then you make it swear" (BAM 323: 36 = Prescription 56; cf. *ibid.* 64//Gray, Šamaš, pl. 20 r. 4 = Prescription 57); "Tamarisk and s[oa]pwort you put out]. You make [the figurine] stand [on i]t. He says as follows" (KAR 267: 37-38 = Prescription 62); cf. "Half of that bread on the head of that man you place and you say three times as follows" (KAR 21 r. 17-18 = Prescription 55); "While tearing out the heart of the chicken/goose and putting it over his heart, the exorcist lays his hand(s) on

incantation was recited.<sup>391</sup> In some cases, a second incantation was recited over a reed torch<sup>392</sup> or over a libation.<sup>393</sup> In the knot-tying prescriptions, the incantation was repeated as each knot was tied.<sup>394</sup> In the libation prescriptions, the incantation was usually recited while lifting up the libation vessel.<sup>395</sup> A reed torch might

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him (the patient) and says as follows" (LKA 85: 6-8 = Prescription 60).

<sup>391</sup>Cf. CT 23 15-22+ ii 15', 38'//KAR 234: 10 = Prescriptions 20, 22).

<sup>392</sup>"You raise a reed torch and then the incantation: 'Girra you are mighty, you are furious,' you have him recite three times" (KAR 267: 10-11//LKA 85 r. 30-31 = Prescription 61).

<sup>393</sup>"You pour out [flour made from roasted] š-grain, ..., wild grass, (and) wat[er]. You say [as follows] befor[e] [Šamaš]" (KAR 234: 1-3 = Prescription 22).

<sup>394</sup>CT 23 15-22+ i 66' = prescription 17; BAM 473 iii 24'//BAM 474 7' = Prescription 69; KAR 56 r. 6-7 = Prescription 64.

<sup>395</sup>"You have the patient raise water before Šamaš in the skull of a dog and then he sa[ys] as follows" (LKA 84 r. 8-9 = Prescription 63); "You lift the horn in your right hand and a torch in your left and you have him say as follows" (KAR 234: 29 = Prescription 24); "The patient lifts it (the horn) in his left hand. He lifts a reed torch in his right hand (and) the [o]x ho[rn] in his left and says as follows" (CT 23 15-22+ iii 20//KAR 234 r. 6-7 = Prescription 25); "The patient lifts (the vessel) and holds it before Šamaš. He says as follows" (CT 23 15-22+ iii 31//KAR 234 r. 20 = Prescription 26); cf. "You put flour made from roasted šigūšu-grain into it. He recites this incantation three times" (CT 23 15-22+ i 32' = Prescription 13); "You stir (it) <into> that liquid. He recites the inc[antation] three t[imes]" (CT 23 15-22+ i 38' = Prescription 14).

also be lifted up at the same time<sup>396</sup> and, in one case, a second incantation was recited over it.<sup>397</sup> Supplemental incantations might also be recited over offerings to the gods,<sup>398</sup> or while performing preliminary purification rites.<sup>399</sup>

Prophylactic preparation prescriptions did not always contain incantations, but when they did, the incantation was recited over the prophylactic.<sup>400</sup> In one case, the incantation accompanied the preparation of a magic

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<sup>396</sup>See previous note (KAR 234: 29, r. 6-7//CT 23 15-22+ iii 20 = Prescription 25).

<sup>397</sup>"You [lift up] the reed torch [and say as follows]: ['F]rom this day on, head for (somewhere) else'" (CT 23 15-22+ iii 28//KAR 234 r. 16-17 = Prescription 25).

<sup>398</sup>"In the morning, you set up a reed altar before Šamaš. You put twelve small breads (on it). ... You pour out dates and *sasgū*-flour. You set up a censer (burning) *j[un]iper*. Silver (obtained) from [a silversmith] you set out for Šamaš. You make a funerary offering to the ghost of his family. He raises ... [in h]is(!) [ha]nd; and, before Šamaš, he says as follows:" (LKA 84: 3-6 = Prescription 63); cf. CT 23 15-22+ iii 35-36//KAR 234 r. 25-26 = Prescription 26.

<sup>399</sup>"He washes his hands with soap and gypsum and says as follows" (CT 23 15-22+ i 53'//KAR 21 r. 1-2//K 3576: 8 = Prescription 16).

<sup>400</sup>"You put it on his neck. Incantation: 'From (to)day, you are kept away; from (to)day, you are loosed,' (and) the incantation: '... '--these [incantations you recite] seven times" (CT 23 15-22+ i 5'//BAM 230: 14-16 = Prescription 3; cf. CT 23 15-22+ iv 8-12 = Prescription 29); "[You bind (the knotted wool)] on [his] templ[e]. You have him say as follows" (CT 23 15-22+ i 66'-67' = Prescription 17).

circle.<sup>401</sup> In the NAM.BŪR.BI's, the incantation accompanied the offerings.<sup>402</sup> Where the incantations supplanted the central rite, they were recited after offerings to the gods<sup>403</sup> and to accompany the final dissociative rites.<sup>404</sup>

With the exception of a few short recitations<sup>405</sup> and one nonsense spell,<sup>406</sup> all incantations were directed either to the ghost or to the gods. As a general rule, prayers to gods consisted of epithets, appeals for help or pity from

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<sup>401</sup>"You pour sweet oil over the camelthorn (and) acacia (for) the magic circle. He recites the incantation seven times. You [surround] (him) with the magic circle" (BAM 230: 37-39 = Prescription 11).

<sup>402</sup>"He pours out a libation of beer (made from) roasted grain. Before Šamaš, he scatters juniper (on) a censer. He pours out a libation of first quality beer. He sets out a gift for Šamaš. He says as follows" (AfO 29/30: 4 [fig. 2]: 11 = Prescription 77).

<sup>403</sup>"To Šin, towards the setting sun, you set up a censer (burning) juniper. You make a libation of cow's milk. Towards the rising sun, you set up a censer (burning) cypress. You pour out a libation of first quality beer. That man says as follows" (BAM 323: 96-98//BAM 228: 33//BAM 229: 24'-26' = Prescription 59).

<sup>404</sup>"He removes his garment (and) puts on a clean garment. To Šin, he says as follows: ... He says (this) three times and then, to Šamaš, he sa[ys] as follows" (BAM 323: 103-105 = Prescription 59).

<sup>405</sup>LKA 85: 9-11 = Prescription 60; CT 23 15-22+ i 67'-68'; ii 7' = Prescription 17-18.

<sup>406</sup>LKA 85: 15 = Prescription 60.

the god, requests for justice in the form of a solution to the problem at hand, and promises of gratitude.<sup>407</sup>

Most prayers were addressed to Šamaš, god of the sun, whose association with both sky and underworld made him an obvious ally against beings who had left their resting places under the earth to come up and trouble the living.<sup>408</sup> In many cases, this dual role of Šamaš was emphasized in the epithets<sup>409</sup> chosen to describe the god.<sup>410</sup> Also mentioned

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<sup>407</sup>This format is, of course, typical of prayers in general--see W. Mayer, Untersuchungen zur Formensprache der babylonischen "Gebetsbeschwörungen", Studia Pohl: Series Maior, no. 5 (Rome: Pontificio Instituto Biblico, 1976).

<sup>408</sup>See, for example, 'UTU ... EN e-*ṭém-me šá* A.MEŠ *dal-ḫu-te* NAG ū A.MEŠ *za-ku-te* NU NAG.MEŠ: "lord of the ghosts who drink muddy water and do not drink pure water" (O.R. Gurney, "The Cuthaeen Legend of Naram-Sin," Anatolian Studies 5 [1955]: 98: 25-27).

<sup>409</sup>There is nothing unconventional in the epithets used for Šamaš in ghost prescriptions (for comparison, see K.L. Tallqvist, Akkadische Götterepitheta, StOr 7 (Helsinki: Societas Orientalis Fennica, 1938), pp. 453-60). On the other hand, it is at least conceivable that the particular epithets used in these spells were chosen from the full range available on the basis of a perceived relevance to the context.

<sup>410</sup>"Šamaš, noblest of the Anunnaki, lordliest of the Igigi ... judge of heaven and earth, whose command is unalterable" (BAM 323: 19-20//Gray, Šamaš, pl. 12: 3'-4' = Prescription 56; cf. Afo 29/30: 4 [fig. 2]: 12 = Prescription 77); "Šamaš, you are the king of heaven and earth [who] makes the things above and the things below go aright" (CT 23 15-22+ i 40'//KAR 21: 1-2 = Prescription 15; cf. KAR 56: 12-15 = Prescription 64; AMT 94/1: 6-8 = Prescription 70); "Judge of the things above, who makes the things below go aright, king of heaven and earth ... you render a final verdict for the Anunnaki; you assign lots to the Igigi" (KAR 32: 21-22, 31-32//K 9175: 2'-4' = Prescription 67); "Šamaš, king of heaven and earth, judge of



is the sun god's relationship to the steppe, the haunt of roving ghosts.<sup>411</sup> Other epithets emphasize the sun god's compassion and justice.<sup>412</sup> Šamaš is also described as one

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the things above and those below, lord of the dead, leader of the living" (CT 23 15-22+ ii 8' = Prescription 19); "You are the one who keeps them (the ghosts) in check; Šamaš, judge, (you bring) the things above below; you bring the things below above" (AfO 29/30: 4 [fig. 2]: 13-14 = Prescription 77); "Šamaš, you are the one who makes the dead persons go aright, (both) those above and those below" (CT 23 15-22+ iii 5//KAR 234: 19 = Prescription 23); "Šamaš, king of the ghosts" (CT 23 15-22+ i 56'//KAR 21: 7 = Prescription 17). Note also the emphasis on Šamaš as bringer of light into the darkness: "Šamaš, who keeps the darkness in order (and) who establishes light for the people, Šamaš, at your setting, the light of mankind diminishes; Šamaš, at your rising, the regions brighten" (BAM 323: 21-22//Gray, Šamaš, pl. 12: 4'-5' = Prescription 56); "Light of the lands ... (from) the zenith to the horizon, your shining brilliance is let loose; you destroy the evil, the bad, the enemy; you rise and control all the lands from the sky and your net catches the evil ones; you open the gate of the widespread earth; you make the light shine ... Šamaš, your torch covers the lands; at your emergence, the universe lies ever silent and all people seek you out and ... you" (KAR 32: 18, 26-31, 33-35//K 9175: 1'-2', 4'-7' = Prescription 67); "light of the netherworld" (KAR 267 r. 1 = Prescription 62).

<sup>411</sup>"The wild animals, living creatures, beasts of the steppe, continually bring you their lives and limbs" (BAM 323: 25-26//Gray, Šamaš, pl. 12: 7' = Prescription 56).

<sup>412</sup>"Šamaš, judge who makes the teeming people go aright" (LKA 88: 30//LKA 86 r. 2 = Prescription 66); "Šamaš, saving is established before you" (KAR 267: 24//AMT 97/1+: 33//LKA 85 r. 17 = Prescription 61); "Šamaš the judge" (KAR 267 r. 1//BMS 53: 1 = Prescription 61); "Judge of truth, who makes the people go aright, who explores the (four) quarters, judge of the things above, who makes the things below go aright, unbribable judge, one who makes mankind go aright, your counsel is more pre-eminent than the Igigi; you keep an eye on the wicked and evil as they deserve" (KAR 32: 19-25 = Prescription 67); "Ruler of the people, judge of heaven and earth, whose command is unalterable, ... the homeless girl, the widow, the waif and the female

"who looses what is bound"<sup>413</sup> or as "the one who binds ... (and) alters things for the good."<sup>414</sup> Finally, he is praised as "hero"<sup>415</sup> and "august leader"<sup>416</sup> as well as "powerful, exalted lord ... foremost of the gods ... lord of the fates".<sup>417</sup>

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companion--all mankind warms itself at your emergence ... You decide the case of the wronged man and woman; you make their decisions go aright. ... Šamaš, you are the judge" (BAM 323: 19-20, 23-24, 27, 31//Gray, Šamaš, pl. 12: 3'-4', 6', 8', 12' = Prescription 56); "Šamaš, the king of justice" (BAM 323: 45//Gray, Šamaš, pl. 20: 11 = Prescription 57); "The father of the black headed ones, Šamaš, the judge, (Šin and Šamaš), both gods, fathers of the great gods, makers of decisions for the widespread people" (BAM 323: 99-100 = Prescription 59); "Šamaš, great judge, father of the black-headed ones" (BAM 323: 106 = Prescription 59); "Šamaš, judge of the lands ... Šamaš, you are the lord who makes (things) go aright" (KAR 56: 12, 15 = Prescription 64; cf. Afo 29/30: 4 [fig. 2]: 12 = Prescription 77); "Šamaš towards [... which] obstruct (me), your face is set" (CT 23 15-22+ ii 21' = Prescription 21).

<sup>413</sup>CT 23 15-22+ i 40'//KAR 21: 2 = Prescription 15; cf. CT 23 15-22+ i 57' = Prescription 17. This last text is, appropriately enough, a knotting prescription.

<sup>414</sup>CT 23 15-22+ i 58'-59' = Prescription 17.

<sup>415</sup>KAR 267: 29//K 9621: 3' = Prescription 61.

<sup>416</sup>BAM 323: 19 = Prescription 56.

<sup>417</sup>KAR 32: 18, 19, 22 = Prescription 67; cf. "Šamaš, foremost of the gods; Šamaš, mighty (and) resplendent one" (KAR 56: 12-13 = Prescription 64; cf. Afo 29/30: 4 [fig. 2]: 12 = Prescription 77); "great lord" (CT 23 15-22+ i 60' = Prescription 17).

The moon god Sin is mentioned only once in ghost expulsion texts and then in close association with Šamaš as fellow helper. He is there described quite conventionally as "Sin, moon crescent of the great heavens",<sup>418</sup> and "Sin, light of heaven and earth."<sup>419</sup>

After Šamaš, the most frequently invoked gods are Ea/Enki and Marduk/Asalluḫi, whose close association with white magic made them appropriate sources of assistance. Their epithets, when not mere praises,<sup>420</sup> emphasize their wisdom and magical capabilities.<sup>421</sup>

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<sup>418</sup>BAM 323: 99 = Prescription 59.

<sup>419</sup>BAM 323: 104 = Prescription 59. For comparison, see K. Tallqvist, Götterepitheta, pp. 443-48.

<sup>420</sup>"Ea, king who created mankind" (LKA 88: 27, 29//LKA 87 r. 13//LKA 86: 17', r. 1 = Prescription 66); "mighty [lord, Ea, one in whom] Eridu [trusts]" (KAR 267 r. 2//BMS 53: 2 = Prescription 62); "father Enki" (KAR 22: 11 = Prescription 65; BAM 473 iii 17' = Prescription 69); "Ea, stag of the Abzu, stag of the Abzu" (CT 23 15-22+ i 59' = Prescription 17) or "(Marduk) noble god" (LKA 86 r. 3//LKA 88: 31 = Prescription 66); "Marduk, the powerful, [lord of the Eengurra]" (KAR 267 r. 2-3//BMS 53: 3 = Prescription 62); "Asalluḫi, son of Eridu" (KAR 22: 12 = Prescription 65); "(Marduk), the seizer of heaven and earth, who gives birth to existing things" (KAR 22: 15 = Prescription 65); "[father] Asalluḫi" (BAM 473 iii 17' = Prescription 69; cf. BAM 473 iii 10' = Prescription 69); "Asalluḫ[i], you are the good king of the *muškēnu*" (BAM 473 iii 18' = Prescription 69).

<sup>421</sup>"(Ea) sagest in the universe" (KAR 267 r. 2//BMS 53: 3 = Prescription 62); "father Enki who reveals the spell of Asalluḫi" (KAR 22: 11-12 = Prescription 65) or "Marduk, exorcist of the gods" (LKA 88: 31//LKA 86 r. 3 = Prescription 66; cf. K 2415: 4//Sm 1227: 8); "the wisest of the gods, Marduk" (BAM 323: 46//Gray, Šamaš, pl. 20: 12 = Prescription 57). For comparison, see Tallqvist,

In one incantation, recited over a reed torch, the fire god Girra was invoked. He was described as an awesome deity,<sup>422</sup> and as a god of justice.<sup>423</sup> Other gods appealed to were the god of dreams,<sup>424</sup> and Nindinugga ("the lady who brings the dead to life").<sup>425</sup>

In oath formulas, a whole host of gods and natural forces were asked for assistance: "(By) the lord of gods have I made you swear, (by) Duri (and) Dari, (by) Laḥmu (and) Laḥamu, (by) Alala (and) Belili, (by) shade, (by) daylight, (by) magic heaps of flour, (by) blazing Girra, (by) pure Nusku, (by) Šin, lord of the crown, (by) Šamaš, judge of truth, I have made you swear by catch water and wadi; by mountains (and) rivers, are you made to swear.

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Götterepitheta, pp. 264-5, 287-90, 362-72.

<sup>422</sup>"Girra, you are mighty, you are furious" (KAR 267: 10, 27//LKA 85: 30-31, 33 = Prescription 61).

<sup>423</sup>"[You make] gods and *malku*-demons [go aright]. You decide the case of the wronged man and woman" (KAR 267: 28//K 9621: 1'-2' = Prescription 61). For comparison, see K. Tallqvist, Götterepitheta, pp. 313-15.

<sup>424</sup>"Zaqīqu who loosens what is bound" (CT 23 15-22+ i 25'//K 2415: 5//Sm 1227: 10 = Prescription 12); "Šamaš, together with Zaqīqu and Mamu, you are the one who binds ... Together with Zaqīqu and Mamu, you are the one who alters things for the good" (CT 23 15-22+ i 58'-59' = Prescription 17).

<sup>425</sup>"Nindinugga, king of the gods, Nindinugga, foremost of the gods, Nindinugg[a], son of Ninazu" (BAM 473 iii 14'-16' = Prescription 69).

(By) ..., (by) ... of the torch of the luminary Sin ...,  
(by) Šakkan ... desirous of plum trees(?), (by) Ebiḫ, bolt  
of the lands, are you made to swear. (By) the lord of gods  
have I made you swear";<sup>426</sup> "You are made to swear by Abatu  
the queen, by Ereškigal, ditto, by Ningestianna, the scribe  
of the gods, whose stylus is (made of) lapis (and)  
carnelian";<sup>427</sup> "(Šamaš), let him (the ghost) be put under  
your [o]ath; let him be put under the oath of Ea and  
Asalluḫi. Let him be put under the oath of the great gods  
of heaven and earth not to approach my body again."<sup>428</sup> The

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<sup>426</sup>KAR 22: 22-r. 12//AMT 54/2: 1-12 = Prescription 65.

<sup>427</sup>CT 23 15-22+ i 34'-35'//LKA 81: 5-7 = Prescription  
14.

<sup>428</sup>LKA 84 r. 4-5 = Prescription 63; cf. KAR 267 r. 16-  
17//BMS 53: 29-30 = Prescription 62; BAM 323: 88//LKA 89: 3  
= Prescription 58; LKA 88 r. 16--referring to Ea, Šamaš and  
Marduk--see ll. 29-31 = Prescription 66). Note the similar  
oath formulas in the assistance ghost texts as in KAR 227  
iii 44-49//LKA 89+90: 37-42 = Prescription 87 and BAM 332 iv  
12'-16' = Prescription 88--see below, Chapter 6; "By the  
oath of Anu, Antu, Šamaš (and) the Anunnak[i] gods of heaven  
and earth you are made to swear" (CT 23 15-22+ ii 33'-34'//K  
2781: 3-4//KAR 234: 5 = Prescription 22); "I have made you  
swear by Šamaš at his setting" (KAR 234: 11//CT 23 15-22+ ii  
39' = Prescription 22; cf. KAR 234: 22//CT 23 15-22+ iii 7-8  
= Prescription 23); "[By earth may you swear]; by heav[en]  
may you swear; by Šamaš may you swear" (BAM 323: 37 =  
Prescription 56; cf. KAR 234: 23//CT 23 15-22+ iii 8 =  
Prescription 23; CT 23 15-22+ i 24'//K 2415: 5//Sm 1227: 9 =  
Prescription 12; BAM 473: 20'//BAM 474: 3' = Prescription  
69; CT 23 15-22+ ii 5' = Prescription 18, BAM 323: 64 =  
Prescription 57). In a few cases, the swearing of an oath  
is mentioned without further comment--CT 23 15-22+ iii  
28//KAR 234 r. 16 = Prescription 25; cf. CT 23 15-22+ iii 37  
= Prescription 26.

object of these lists was apparently to get as many divine guarantors as possible. Similarly, when the patient wished to curse the ghost, he asked the assistance of many different gods in achieving his aim.<sup>429</sup>

Once the divinity's attention had been gained through invocation and praise, the petitioner tried to appeal to the god's mercy and sense of justice. Besides making specific complaints about the ghost or other tormentor, about which we will have more to say later, the patient sometimes emphasized his misery<sup>430</sup> or sense of desertion<sup>431</sup> or his ignorance of what was afflicting

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<sup>429</sup>"Let Šamaš, the king of justice, overthrow [you the gho]st. [Le]t the wisest of the gods, Marduk, lead (you) away. [Let] Ningēštinna, ... [May she not let you drink col]d water from a pipe (laid in) the earth. [Let] Ningizzida, chair bearer of the broad netherworld, ... [Let Usmū], *sukkallu*-official of Eridu, lead (you) away. .... [female] herald, foremost of the ...[Let ...] lord of the weapon--[cut] your throat" (BAM 323: 45-52//Gray, Šamaš, pl. 20: 11-12 = Prescription 57).

<sup>430</sup>"I am NN, son of NN; I kneel in exhaustion" (BAM 323: 27//Gray, Šamaš, pl. 12: 8' = Prescription 56); "I am truly grieved, confused, and troubled" (BAM 323: 102 = Prescription 59); "In the evil of the eclipse of the moon which took place in such-and-such a month (on) such-and-such a day, the evil of signs (and of) evil (and) unfavorable omens which have come about in my palace and my land" (BMS 53: 24-26 = Prescription 62); "for the sake of NN son of NN whose dreams are frightful (and) whose signs are bad, troubled and ..." (KAR 21 r. 19-20 = Prescription 55).

<sup>431</sup>"(As for) (my) god and goddess who have been angry with me for some time" (LKA 88 r. 9//LKA 86 r. 13 = Prescription 66; cf. LKA 88: 32//LKA 86 r. 4 = Prescription 66; "My god, turn to me; my goddess, be relaxed towards me. Let [y]our angry heart become calm towards me" (CT 23 15-22+ iii 21-22//KAR 234 r. 8-9 = Prescription 25); "I whom, as a

him.<sup>432</sup> The petitioner might also underline the worthiness of his cause by citing a sort of divine recommendation: "Ea and Asalluḫi sent me to you."<sup>433</sup>

In any case, the petitioner was quick to emphasize his dependence on the gods' help.<sup>434</sup> What the gods were

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result of the anger of god and goddess, an obligation has bound" (BAM 323: 28//Gray, Šamaš, pl. 12: 9' = Prescription 56).

<sup>432</sup>"Šamaš, the evil ghost whom you know but (whom) I do not know" (CT 23 15-22+ i 53'-54'//KAR 21 r. 1-3//K 3576: 8-9 = Prescription 16; cf. "that unknown [ghost]" (LKA 86 r. 10//LKA 88 r. 6 = Prescription 66); "I, NN, son of NN, whose personal god is NN (and) whose personal goddess is NN, who is sick with illness; and you, oh god, know (what it is) but I do not know (it) and nobody (else) knows (it)" (KAR 32: 37-39//K 9175: 9'-11' = Prescription 67).

<sup>433</sup>KAR 267: 24-25//AMT 97/1+: 34//LKA 85 r. 18 = Prescription 61.

<sup>434</sup>"I have cried out to you, great gods--[yo]u, for your part, stand by me and hear what I have to say" (LKA 86 r. 11-12//LKA 88 r. 7-8 = Prescription 66; LKA 84: 10 = Prescription 63); "I have turned to you" (KAR 267 r. 24 = Prescription 62); "Šamaš, in your presence, I have sought [him] out (and) looked for him" (KAR 267: 16-17//LKA 85 r. 7//AMT 97/1+: 24 = Prescription 61; cf. BMS 53: 16 = Prescription 62); "Lord, in the midst of the pure heavens, look firmly upon me and accept my supplications" (KAR 32: 35-36//K 9175: 7'-8' = Prescription 67); "I have brought you my life. I kneel for judgment of the case concerning the sickness which has seized me. Judge my case; make a decision about me. Until you cause my case to be decided, you shall [n]ot give [a decision] for [any other] case" (BAM 323: 31-33//Gray, Šamaš, pl. 12: 12'-13' = Prescription 56; cf. KAR 234: 20 = Prescription 23); "Stand forth [at my case] and, like the hero Šamaš, [set]tle my case; make a decision about me" (KAR 267: 29//K 9621: 3'-4' = Prescription 61); "<I kneel(?)> for your judgment; save me so that I may not be wronged" (BAM 323: 102 = Prescription 59).

actually asked to do by way of help varied rather considerably, as we shall see, depending on the nature of the prescription, but sometimes an additional request was made that the gods give him a long life<sup>435</sup> or that all turn out well.<sup>436</sup> Finally, the patient often promised to praise the gods for their help.<sup>437</sup>

Incantations addressed directly to ghosts and specters tended to get to the point much more quickly, but here, too, the petitioner might pause for an appeal: "I do

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<sup>435</sup>"In your presence, let me have my fill of life" (LKA 84: 11 = Prescription 63); "I came for (you) to give (me) life. Give me my life. Pronounce my soul's life" (KAR 267: 25-26//LKA 85 r. 19-20//AMT 97/1+: 35-36 = Prescription 61); cf. "Give me life" (KAR 267 r. 24 = Prescription 62).

<sup>436</sup>"Ea, Šamaš, (and) Marduk--help me so that I may prosper with your assent" (KAR 267 r. 3-4//BMS 53: 4-5 = Prescription 62; cf. KAR 267 r. 22 = Prescription 62).

<sup>437</sup>"Now, in the presence of your great godship I will praise (you) day and night" (KAR 267: 22-23//LKA 85 r. 15-16//AMT 97/1+: 31-32 = Prescription 62); "(Help me) so that I might praise your great godship" (KAR 267: 30//K 9621: 6' = Prescription 61; cf. CT 23 15-22+ ii 17' = Prescription 20; BAM 323: 107 = Prescription 59); "(Help me) so that those who see me may praise you" (KAR 267 r. 23 = Prescription 62). Note also blessings invoked upon the god to whom the appeal is made: "After you have caused my case to be decided, (and after) my obligation has let me go (and) fled [from] my [bo]dy, wherever I put my trust, let (those) gods come to agree with what you say. [May the heavens be pleased with] you; may the earth rejoice in you" (BAM 323: 33-35 = Prescription 56).



not go to Kutha,<sup>438</sup> assembling place of ghosts; why do you  
keep coming after me?"<sup>439</sup>

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<sup>438</sup>This was the cult city of Nergal, god of the  
underworld.

<sup>439</sup>CT 23 15-22+ i 34'//LKA 81: 3-4 = Prescription 14.

## CHAPTER 5

### THE INCANTATION

Whether in Akkadian, Sumerian, or even nonsense syllables, the incantation was very closely tied to its introductory section and ritual. The incantations of ghost expulsion prescriptions consisted of a description of the problem and a request for specific help in resolving it.

Sometimes problems were described in vague or generic terms;<sup>440</sup> sometimes, however, the incantations provided more precise information about the nature of the difficulties which the ghost had caused, information which accords well with that provided by the introductory

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<sup>440</sup>"Whether he be an evil *utukku*-demon or an evil *alū*-demon or an evil ghost or an evil *gallū*-demon" (CT 23 15-22+ i 42'-43'//KAR 21: 5-6 = Prescription 15; cf. LKA 84 r. 1-2 = Prescription 63; BAM 323: 14 = Prescription 56; BAM 323: 29//Gray, Šamaš, pl. 12: 10' = Prescription 56); "anything evil which exists in my body, my flesh and my sinews" (KAR 267: 12-13//LKA 85 r. 1-2//AMT 97/1+: 16-18//K 9621: 7' = Prescription 61). A similar phrase appears in one of the assistance ghost prescriptions (KAR 227 iii 16//LKA 89: 11//Si 747: 5-6 = Prescription 85). Note also: "Wind from an evil mouth has been blown into me" (LKA 88 r. 1//LKA 86 r. 5 = Prescription 66); cf. "An evil wind has blown upon me and a pursuing ghost keeps following me" (BAM 323: 101 = Prescription 59); "Whether it be fright or an evil *rābiṣu*-demon or panic or terror which frightens [me] in the night" (CT 23 15-22+ iii 6//KAR 234: 20-21 = Prescription 23).

sections.<sup>441</sup> Thus, the prescriptions concerned with the problem of seeing or hearing ghosts often contained descriptions of the troublesome ghost in their incantations which made explicit reference to its apparition or noise making.<sup>442</sup> They were also complaints about the patient's being frightened or bothered.<sup>443</sup>

The prescriptions concerned with the physical problems caused by ghosts contained complaints about the persistence and troublesomeness of the ghost in their incan-

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<sup>441</sup>See above, Chapter 1.

<sup>442</sup>"You, dead person who meets with me" (CT 23 15-22+ i 15'//BAM 230: 31 = Prescription 11); "[ghos]t who meets with me" (CT 23 15-22+ i 21'//K 2415: 1 = Prescription 12); "Dead persons, why do you meet with me?" (CT 23 15-22+ i 33'//LKA 81: 1 = Prescription 14); "the many dead persons who meet with NN son of NN or a dead person known to him who meets with him" (CT 23 15-22+ iii 24-25//KAR 234 r. 11-12 = Prescription 25); "The dead persons whom I know (and) many dead persons whom I do not know meet with me [for evil (purposes)]" (CT 23 15-22+ iii 32-33//KAR 234 r. 21-22 = Prescription 26, compare KAR 234: 14 = Prescription 23); "the dead persons who were set on me and so are seen" (CT 23 15-22+ ii 9' = Prescription 19); "[... whom a gh]ost has seized so that while dreaming and awake it meet[s] with him [...]" (CT 23 15-22+ ii 22'-23' = Prescription 21; compare CT 23 15-22+ iv 5 = Prescription 28) or "the ghost which cried out in my house" (AfO 29/30: 4 [fig. 2]: 14 = Prescription 77).

<sup>443</sup>"A ghost (or) *mukil rēš lemutti* which was set on me and so continually pursues me--I am continually frightened and terrified (about him)--he continually sets about oppressing and murdering me" (CT 23 15-22+ i 41'-42'//KAR 21: 3-5 = Prescription 15; cf. CT 23 15-22+ ii 16' = Prescription 20); "ghost who was set on me and so follows me (and) beats(?) me day and night" (CT 23 15-22+ i 26' = Prescription 13).

tations.<sup>444</sup> However, unlike the incantations of seeing and hearing ghost prescriptions, specific mention is also made of the pain which the ghost had caused,<sup>445</sup> accompanied by descriptions of the sort of symptoms mentioned in the introductory sections--headaches,<sup>446</sup> dizziness,<sup>447</sup> dry

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<sup>444</sup>"A ghost keeps striking [me]. A ghost brings illness upon me. A ghost seizes me. A ghost keeps pursuing me. A ghost can not be dispelled from my body ... 'Th[ey]' stand continually by my head. ... 'They' hold hardship in store for me" (LKA 84: 11-13, 15-16 = Prescription 63); cf. "the ghost who seized me and cannot be dispel[led] from my body" (LKA 84 r. 10 = Prescription 63); compare: "If a ghost has seized a man and s[ta]ys continuously in his body and can not [be dispelled]" (LKA 84: 1 = Prescription 63; KAR 267: 1, 31 = Prescriptions 61-62); "the frightening ghost who has been fastened to my back for many days and cannot be dispelled, (which) continually pursues me all day, frightens me continually by night, continually sets about pursuing me" (KAR 267 r. 4-7//BMS 53 :6-9 = Prescription 62; cf. KAR 32: 40-41//K 9175: 12'-13' = Prescription 67); "(which) divides the right side and the left side of my body, goes continually after me, (and) sets about cutting my throat" (KAR 267: 15-16//LKA 85 r. 5-6//AMT 97/1+: 22-23 = Prescription 61); "Because he sought me out, looked around for me; (because) during the evening, midnight, and dawn watch, daily he searched for me, ... night and day he is set on me so that he keeps pursuing me" (KAR 267: 19-22//LKA 85 r. 10-13//AMT 97/1+: 27-30 = Prescription 61; cf. LKA 88 r. 2//LKA 86 r. 6 = Prescription 66).

<sup>445</sup>"'They' consume all my flesh for me. ... A ghost was set on me so as to consume me" (LKA 84: 14, 17; cf. 20 = Prescription 63); "Arthritis(?) ... have they weighed out for me" (BAM 323: 30//Gray, Šamaš, pl. 12: 11' = Prescription 56).

<sup>446</sup>"(He) struck the top of my head (so hard that) I bit my tongue" (LKA 88 r. 3//LKA 86 r. 7 = Prescription 66); "(which) presses my temple" (KAR 267 r. 8//BMS 53 : 10 = Prescription 62; cf. KAR 267: 13//LKA 85 r. 3//AMT 97/1+: 19 = Prescription 61).

<sup>447</sup>"(Which) continually gives me vertigo" (KAR 267: 14//LKA 85 r. 3//AMT 97/1+: 19 = Prescription 61; cf. BMS 53

palate,<sup>448</sup> hair standing on end,<sup>449</sup> paralysis,<sup>450</sup> and  
madness.<sup>451</sup>

The way in which the ghosts were described in the  
incantations of ghost expulsion prescriptions is also  
reminiscent of the introductory sections. The ghost might

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: 10 = Prescription 62; BAM 323: 29//Gray, Šamaš, pl. 12:  
10' = Prescription 56).

448"(Which) dries up my palate" (KAR 267: 14//LKA 85  
r. 4//AMT 97/1+: 20 = Prescription 61; KAR 267 r. 8//BMS 53  
: 11 = Prescription 62).

449"(Which) stands the hair of my head on end" (KAR  
267 r. 7//BMS 53 :9 = Prescription 62).

450"'They' paralyze the sinews of my limbs" (LKA 84:  
14-15 = Prescription 66); "he struck my legs; my arms were  
(magically) bound; he has fallen on me so that he has  
knocked me over" (LKA 88 r. 4-5//LKA 86 r. 8-9 =  
Prescription 66); "paralyzes my flesh, dries up my whole  
body" (BMS 53: 11-12 = Prescription 62; cf. KAR 267: 14//LKA  
85 r. 4//AMT 97/1+: 21 = Prescription 61); "paralysis,  
convulsions, limpness of the flesh" (BAM 323: 29//Gray,  
Šamaš, pl. 12: 10' = Prescription 56); cf. "(he) made me  
have convulsions, paralyzed me, and made me sick" (KAR 267:  
21//LKA 85 r.12-13//AMT 97/1+: 29-30 = Prescription 61);  
"daily they cause me to have convulsions" (BAM 323:  
30//Gray, Šamaš, pl. 12: 11' = Prescription 56); "(which)  
strikes my skull and so paralyzes my head, (which) strikes  
my cheek, seizes my mouth, makes my tongue bitter, (which)  
strikes me between my arms and so 'pours out' my arms,  
(which) paralyzes my knees, convulses my body with  
convulsions" (KAR 32: 42-44//K 9175: 14' = Prescription 67).

451BAM 323: 30//Gray, Šamaš, pl. 12: 11' =  
Prescription 56.

be that of a relative<sup>452</sup> or of a stranger,<sup>453</sup> someone from the distant past<sup>454</sup> who roamed the steppe lands<sup>455</sup> and had nobody to care for him.<sup>456</sup> The incantations also, like the introductory sections, occasionally described the way in which the ghost met his end. It might have been a natural

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<sup>452</sup>"Whether you be (my) father, or (my) mother, or (my) brother, or (my) sister, o[r] my [ki]th or my kin or my relations" (CT 23 15-22+ i 15'-16'//BAM 230: 31-32 = Prescription 11; cf. CT 23 15-22+ ii 9'-10' = Prescription 19; KAR 267 r. 9//BMS 53: 13 = Prescription 62; AfO 29/30: 4 [fig. 2]: 14 = Prescription 77; KAR 32: 39//K 9175: 11' = Prescription 67).

<sup>453</sup>"Whether you be a strange ghost, or a forgotten ghost, or a ghost who was not invoked by name" (CT 23 15-22+ i 26'-27'//K 2415: 1//Sm 1227: 2 = Prescription 13); cf. "or a strange ghost or a robber or murderer" (KAR 32: 40//K 9175: 12' = Prescription 67); "or the son of somebody or other" (AfO 29/30: 4 [fig. 2]: 15 = Prescription 77); "whether it be a strange ghost, whose name nobody knows" (LKA 84: 22 = Prescription 63).

<sup>454</sup>"Those whose cities are tells (and) they are (nothing but) bones" (CT 23 15-22+ i 33'//LKA 81: 2 = Prescription 14).

<sup>455</sup>"Or a roving ghost, or a roaming ghost" (LKA 84: 23 = Prescription 63; KAR 267 r. 10//BMS 53: 15 = Prescription 62; AfO 29/30: 4 [fig. 2]: 15 = Prescription 77; K 2415: 1 = Prescription 12); cf. "or a roving ghost from among his relatives" (CT 23 15-22+ i 44'//KAR 21: 10 = Prescription 15).

<sup>456</sup>"Or a ghost who has no one to care for him" (CT 23 15-22+ i 27' = Prescription 13; Sm 1227: 3//K 2415: 2 = Prescription 12; AfO 29/30: 4 [fig. 2]: 15 = Prescription 77; LKA 84: 32 = Prescription 63); "or a ghost who has no one to pour water out (for him)" (BAM 230: 34 = Prescription 11); "or a ghost who has no brother or sister, or a ghost who has no one to invoke his name" (CT 23 15-22+ i 43'-44'//KAR 21: 8-9 = Prescription 15).

death.<sup>457</sup> However, it was more likely to have been violent and irregular.<sup>458</sup>

The nature of requests for help was also dependent upon the nature of the prescription. In the ghost expulsion texts, the basic concern was for the ghost to go away and stop being seen by the man or causing him physical problems.

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<sup>457</sup>"Whether you be a buried (man's) ghost" (CT 23 15-22+ i 16'//BAM 230: 33 = Prescription 11; CT 23 15-22+ i 43'//KAR 21: 7 = Prescription 15); "[or a ghost who] died [when] his fate was completed" (K 2415: 2-3//Sm 1227: 5 = Prescription 12).

<sup>458</sup>"Whether you be ... the ghost (of someone) who was abandoned in the steppe, or the ghost (of someone) who died in the water, or the ghost (of someone) who died in a river, or the ghost (of someone) who [died] in a well, or the ghost (of someone) who died of hunger, or the ghost (of someone) who [died] of thi[rst], o[r the gh]ost (of someone) who was burned in a fire, or the ghost (of someone) who d[ie]d of a ch[i]ll, [or the ghost (of someone) who died as a result of a cr]ime against a god, or the ghost (of someone) who d[ie]d as a result of a crime against the k[ing], [or the ghost (of someone) who] was thrown [in a dike] or irrigation ditch, or the [gh]ost (of someone) who di[ed] while pursued" (LKA 84: 24-29 = Prescription 63); cf. "who died as a result of a sin against a god or an offense against the king" (CT 23 15-22+ i 28' = Prescription 13; CT 23 15-22+ i 22'//K 2415: 2//Sm 1227: 4 = Prescription 12; cf. BAM 230: 33-34 = Prescription 11); "or the ghost of one who was killed in a military defeat" (KAR 267 r. 9//BMS 53: 14 = Prescription 62); "[o]r a ghost who was killed with a weapon" (CT 23 15-22+ i 28' = Prescription 13); "or an unburied (man's) ghost" (CT 23 15-22+ i 16'//BAM 230: 33 = Prescription 11; CT 23 15-22+ i 43'//KAR 21: 7 = Prescription 15); "or a ghost (of one) who was abandoned in the steppe and thus his spirit was not blown away (and) his name was not invoked" (CT 23 15-22+ i 44'-45'//KAR 21: 11-12 = Prescription 15). Perhaps this spirit is the source of the "evil wind" mentioned in BAM 323: 101, 106 = Prescription 59 and LKA 88 r. 1//LKA 86 r. 5 = Prescription 66).

It was also important to cure the patient, of course, and this is reflected in occasional references such as: "Make the evil sinew healthy (for) that man, that man. Make the bound sinew healthy, its mouth, its mouth. Appeal to the lord; appeal to the lady. Make the bound sinew healthy (for) that man";<sup>459</sup> "carry off the [sick]ness of my body ... Remove the sickness of my body."<sup>460</sup> However, most of the incantations concentrated on the ghost.

Where specific gods were addressed, they were asked to keep the ghost at bay or drive him away.<sup>461</sup> Also,

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<sup>459</sup>BAM 473 iii 6'-9' = Prescription 69.

<sup>460</sup>KAR 267 r. 23, 24 = Prescription 62; cf. "Sin, light of heaven and earth, rem[ove] the unpleasant sickness from my body" (BAM 323: 104 = Prescription 59). Note that in one case, a figurine of the sickness is melted(?) as part of the ritual--"you make a wax figurine of the illness ... You melt? it (the wax figurine) with fire" (CT 23 15-22+ i 48'//KAR 21: 15, 16 = Prescription 15).

<sup>461</sup>"Ea, (it is) your magic; Šamaš, (it is) your magical practice; let it (the ghost) be kept away by your incantation" (LKA 88 r. 11-12//LKA 86 r. 15-16 = Prescription 66); "(Ea), warrior, by your august command, (and) Šamaš, judge, remove him from my body and so may he not return to seek me out. May he swear by y[o]ur oath to cross over (and be gone)" (LKA 88 r. 13-16//LKA 86 r. 17-19 = Prescription 66; cf. KAR 267: 30//K 9621: 5' = Prescription 61; KAR 267: 23//LKA 85 r. 16//AMT 97/1+: 32 = Prescription 61); "Šamaš, at your command (and) at the command of the sagest of the gods, Marduk, drive him away from my body, separate him [from] my [bo]dy, carry him away from my body. Let him be put under your oath; let him be put under the oath of Ea and Asa]lluḫi. (Parallel adds: Let him be put under [the oath of the great g]ods [of heaven and earth].) Let him not come near me; let him not come close to me; [let him not approach me]; let him not reach me. May he cross the river. May he go across the mountain. [May he withdraw 3,600 double] hours' distance; may he go up like



especially in knotting rituals, the gods were asked to bind or hold him.<sup>462</sup> Exceptionally, the appeal to the gods took

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smoke to heaven. [Like an] uprooted [tama]risk may he not return to his place" (KAR 267 r. 14-20//BMS 53: 23, 27-30 = Prescription 62); cf. "Let the evil wind that put it there(?) go up like smoke to heaven" (BAM 323: 106 = Prescription 56); "(Šamaš), let him (the ghost) be put under your [o]ath; let him be put under the oath of Ea and Asalluḫi. Let him be put under the oath of the great gods of heaven and earth not to approach my body again" (LKA 84 r. 4-6 = Prescription 63); "Because of it, the difficulty, because of it, the "seizer" of heaven and earth, who gives birth to existing things, makes (its) path distant (from) the man" (KAR 22: 14-16 = Prescription 65); "By yo[ur] oath make them swear. By heaven may they swear; by earth may they swear. [May they be loos]ed [from] my body" (CT 23 15-22+ iii 7-8//KAR 234: 22-23 = Prescription 23); cf. "Let it be loosed from my body; let it be expelled" (LKA 84: 20 = Prescription 63), "Šamaš, the evil ghost whom you know but (whom) I do not know shall not approach me; he shall not come near me, he shall not come close to me; keep him from coming" (CT 23 15-22+ i 53'-54'//KAR 21 r. 2-4//K 3576: 9-10 = Prescription 16); "The spell spoken by Ea, stag of the Abzu, stag of the Abzu, great lord Šamaš--let it change its place" (CT 23 15-22+ i 59'-60' = Prescription 17); "may Zaḳiḳu who looses what is bound remove and turn away your breast" (CT 23 15-22+ i 25'//K 2415: 5//Sm 1227: 10-11 = Prescription 12); "Ea, in order to make the evil creature leave; in order for Ea to make the evil creature leave; Ea, in order to make the evil creature leave mankind, at that command, let him come; at that command let him strike; l[et it return] to its place; let evil gossip stay away" (CT 23 15-22+ i 49'-51'//KAR 21: 18-23//K 3576: 1-6 = Prescription 16).

<sup>462</sup>"The oath sworn by the gods together with Zaḳiḳu and effusive Mamu, Ereškigal, (and) Ninazu--let it not release it. May Nergal bind it with a band" (CT 23 15-22+ i 60'-62' = Prescription 17); cf. "He has bound (it)" (CT 23 15-22+ i 25' = Prescription 12); "Asallu[ḫi], never release what must be seized. By heaven ma[y you swear; b]y earth may you swear" (BAM 473 iii 19'-20'//BAM 474: 2'-3' = Prescription 69).

on the character of a curse formula.<sup>463</sup>

Underworld deities were asked for more specific help: "May he be entrusted to Nedu, great doorkeeper of the underworld; may he (Nedu) seize the *šigaru* of their (the ghosts') *namzaqu*."<sup>464</sup> Those gods invoked in oath formulas were presumably asked to guarantee that the troublesome ghost went away and left the patient alone.<sup>465</sup> Incantations addressed directly to the malevolent ghosts also asked them to go away.<sup>466</sup> The incantations in the NAM.BÚR.BI's, on the

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<sup>463</sup>"Let Šamaš, king of justice, overthrow [you, the gho]st. [Le]t the wisest of the gods, Marduk, lead (you) away. [Let] Ningēštinna, ... [May she not let you drink col]d water from a pipe (laid in) the earth. [Let] Ningizzida, chair-bearer of the broad netherworld ... [Let Usmu], *sukkallu*-official of Eridu lead (you) away. ..., [female] herald, foremost(?) of the ... Let [...], lord of the weapon, [cut] your throat" (BAM 323: 45-52//Gray, Šamaš, pl. 20: 11-12 = Prescription 57).

<sup>464</sup>KAR 267 r. 13-14//BMS 53: 20-22 = Prescription 62; cf. "Entrust him to the ghosts of his relatives" (CT 23 15-22+ i 45'//KAR 21: 12 = Prescription 15). For suggested translations of the *namzaqu*, see E. Leichty, "Omens from Doorknobs," JCS 39 (1987): 191-192.

<sup>465</sup>As, for example, in LKA 84 r. 4-6 = Prescription 63, CT 23 15-22+ iii 7-8//KAR 234: 22-23 = Prescription 23 and LKA 88 r. 16//LKA 86 r. 19 = Prescription 66.

<sup>466</sup>"(By) the lord of gods have I made you swear ... May you be loosed; may you be removed; may you be removed" (KAR 22: 22, r. 13 = Prescription 65); "Ghost (or) whatever is evil--from this day forward, you are extracted from the body of NN son of NN; you are expelled; you are driven away and banished. The god who put you in place, the goddess who put you in place--they have removed you from the body of NN son of NN" (BAM 323: 14-16 = Prescription 56); cf. "You shall not come near my [bo]dy again. You are expelled (and) dr[iven out]" (LKA 84 r. 3 = Prescription 63); "I have made you swear by Šamaš at his setting. You must be distant from

other hand, did not ask for the ghost to go away but: "May the evil (portended by) his cry go off after him. May the [e]vil (portended by) his cry of evil not approach me."<sup>467</sup>

The close association of incantation and accompanying ritual might sometimes be reflected in appeals for help addressed to objects involved in the ritual: "May the tamarisk purify [me]. [May the soapwort re]lease me. May the earth receive (him) from me; may it give me its divine radiance and [car]ry off my sickness";<sup>468</sup> "may

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the body of NN son of NN; you must depart; you must go away" (CT 23 15-22+ ii 39'-40'//KAR 234: 11-12 = Prescription 22); "Do not approach, do not come near my bed. ... At the command of Ea, Šamaš, (and) the exorcist among the gods, Asalluḫi, by heaven may you swear, by earth may you swear. May it (the oath sworn by heaven and earth) never release (you)" (CT 23 15-22+ i 22'-24'//K 2415: 3-5//Sm 1227: 6-9 = Prescription 12); "[Fr]om this day on, head for (somewhere) else" (CT 23 15-22+ iii 28'//KAR 234 r. 17 = Prescription 25); "From the body of NN, son of NN, be 3,600 double hours distant, be far away, be far away, be distant, be distant. By the great gods are you made to swear" (BAM 323: 87-88//LKA 89 RsL 1-3 = Prescription 58); "You, like ... cl[o]uds, may you not return, may you not ditto ..." (CT 23 15-22+ i 18'//BAM 230: 36 = Prescription 11) or, more specifically: "You must not return and must not make the rounds (anywhere) i[n] the world. You must not return and in a dream with NN, son of NN you must not mee[t]. By the oath of Anu, Antu, Šamaš (and) the Anunnak[i] gods of heaven and earth you are made to swear" (CT 23 15-22+ ii 32'-34'//KAR 234: 3-5//K 2781: 1-4 = Prescription 22).

<sup>467</sup>AfO 29/30: 4 (fig. 2): 16-17 = Prescription 77.

<sup>468</sup>KAR 267 r. 20-21 = Prescription 62. This set of phrases is not uncommon in magical texts--for references see below under Prescription 63.

camelthorn hold you back, may [a]cacia hold you back, may the magic circle hold you back";<sup>469</sup> "may the wall hold you back, may the door of my gate turn back your breast";<sup>470</sup> "(Heart), remove the evil ghost; remove the evil ghost so that it does not approach the man's body. May it (the heart) chase away whatever is evil for him (the patient)." <sup>471</sup>

Moreover, the incantations of ghost prescriptions not infrequently made direct reference to the ritual acts being performed. Thus, the prescriptions in which figurines were made contain phrases such as: "Šamaš, this (is) the representation of the spy and ghost; this (is) the representation of anything evil which exists in my body, my flesh, and my sinews ... I have mixed clay from the pure mountains, tallow (and) wax. I have made a representation of him";<sup>472</sup> "this (masc.) is given as my substitute; this

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<sup>469</sup>BAM 230: 35 = Prescription 11.

<sup>470</sup>CT 23 15-22+ i 22'-23'//K 2415: 3//Sm 1227: 6 = Prescription 12.

<sup>471</sup>LKA 85: 9-11 = Prescription 60.

<sup>472</sup>KAR 267: 12-13, 18-19//LKA 85 r. 1-2, 9-10//AMT 97/1+: 16-18, 25-26//K 9621: 7' = Prescription 61; cf. "A figurine of the frightening ghost who has been fastened to my back for many days ... this is he; this is a representation of him" (KAR 267 r. 4-5, 10//BMS 53: 6-7, 15 = Prescription 62); "That unknown [ghost]--I have made a figurine of him" (LKA 88 r. 6-7//LKA 86 r. 10-11 = Prescription 66).

(fem.) is given in my stead."<sup>473</sup> The incantations also mentioned the provisions and other gifts given to figurines: "garments for him to clothe himself with, shoes for his feet, a girdle for his waist, a waterskin (filled with) water for him to drink (and) malt flour have I assigned him. I have given him travel provisions. May he go to where the sun sets".<sup>474</sup> Ghost expulsion prescriptions which involved propitiatory libations often made reference to these libations in their incantations: "I will pour out a libation of water to him from the skull of a dog";<sup>475</sup> "so that he may not return and meet with so-and-so, your servant, I will give him this. Let him receive (it) from me and so not

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<sup>473</sup>CT 23 15-22+ iii 7//KAR 234: 21-22 = Prescription 23.

<sup>474</sup>BMS 53: 16-19//KAR 267 r. 11-12 = Prescription 62; cf. "A funerary offering has been made for him; water has been libated for him" (AfO 29/30: 4 [fig. 2]: 16 = Prescription 77).

<sup>475</sup>LKA 84 r. 11 = Prescription 63; cf. "Let it be loosed from my body and [let me give] it [funerary] offering [bread to e]at; let me give it funerary offering water to drink; [le]t me [sh]ow [i]t show-offerings. The ghost (who) was put on me so as to consume me--let it be loosed from my body; let it be expelled a[nd] may it eat sweet(s); may it drink sweet (things). Let it eat small bread(s); let it drink cold (water)" (LKA 84: 17-22 = Prescription 63); "Let this be [their] food of[fering]; [l]et [this] be their food portion; let this be their drink" (CT 23 15-22+ iii 33//KAR 234 r. 22-23 = Prescription 26).

return and not meet with so-and-so, your servant".<sup>476</sup> In one knotting prescription in which red and white wool were bound together, the patient was asked to say: "Until the red co[m]es to look white (and) the white to look dyed red, may the ghost who meets with me not return and at the watch of the 29th no[t meet] with me."<sup>477</sup> In another text, even the position of the offering arrangements was mentioned in the incantation: "To my left is Sin, moon crescent of the great heavens. To my right is the father of the black headed ones, Šamaš, the judge."<sup>478</sup>

Finally, the incantations occasionally told the story of how the ritual or incantation came to be used for its current purpose. One prescription is alleged to have come about as a result of a conference between Marduk and his father Enki: "He (Marduk) saw him (the patient and said

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<sup>476</sup>CT 23 15-22+ iii 25-26//KAR 234 r. 12-14 = Prescription 25; cf. "Let them receive this and leave me alone" (CT 23 15-22+ ii 10' = Prescription 19; CT 23 15-22+ i 29' = Prescription 13).

<sup>477</sup>CT 23 15-22+ i 67'-68' = Prescription 17.

<sup>478</sup>BAM 323: 99 = Prescription 59. The description of the offering arrangements is as follows: "You have him face north. To Sin, towards the setting sun, you set up a censer (burning) juniper. . . . Towards the rising sun, you set up a censer (burning) cypress" (BAM 323: 96-97 = Prescription 59). With the patient facing north, Sin's censer would have been to his left and Šamaš's censer to his right. In order for the heavenly bodies themselves to correspond to this arrangement, this ritual would have had to take place at sunrise.

to Enki). 'My father, I myself, myself, saw him. ... I have performed a divination(?). I do not know what to do, with what he can be quieted.' Enki answered his son."<sup>479</sup>

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<sup>479</sup>BAM 473 iii 9'-13' = Prescription 69; cf. KAR 22: 11-13 = Prescription 65. This sort of pedigree is not uncommon in magical texts--what the gods themselves had invented could be depended upon to be effective.

CHAPTER 6  
NECROMANCY; GHOST ASSISTANCE AND GHOST SUBSTITUTE  
PRESCRIPTIONS

In addition to the ghost expulsion prescriptions, which regard the ghost as a malevolent influence to be gotten rid of, there are also a number of prescriptions in which the active presence of the ghost is desired by the practitioner. These fall into three categories: necromancy (the practice of calling up ghosts for purposes of divination), ghost assistance prescriptions (prescriptions in which appeals for assistance of a general nature are made to ghosts), and ghost substitute prescriptions (prescriptions in which a ghost is asked to act as substitute for the patient, taking ills or sins down to the underworld with him).

**Necromancy**

The purpose of the necromancy texts<sup>480</sup> was to get an

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<sup>480</sup>Prescriptions no. 72-76, 79-82. For general information on the subject of necromancy, see I. Finkel, AfO 29/30: 2-3, 13-17. Note that Finkel was not able to incorporate SPTU 2 no. 20 and parallels, and that he does not try to relate the necromancy material to the ghost expulsion texts in any systematic way.



interview with a ghost or a *namtaru*<sup>481</sup> and to get him to answer the questions put by the practitioner.<sup>482</sup> The rituals of necromancy prescriptions are in some ways similar to those of ghost expulsion prescriptions. Like ghost expulsion prescriptions, necromancy prescriptions took some time to prepare, and might involve the practitioner in an overnight wait.<sup>483</sup> The date of performance was usually not

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<sup>481</sup>For the *namtaru* (death or fate), see CAD N/1 247-49.

<sup>482</sup>This is reflected in the labels--"Incantation (to be used to enable) a man to see a ghost" (AfO 29/30: 4 [fig. 2]: 3//AfO 29/30: 2-3 [fig. 1-1a] ii 14'); "Incantation (to be used when you wish) to see a ghost in order to make a decision" (BAM 215: 59//SpTU 2 no. 20 r. 22 = Prescription 82); "Incantation (to be used) to get a man's *namtaru* to talk" (SpTU 2 no. 20: 15' = Prescription 80)--and in the predictions of the texts that, if the ritual is properly performed: "You can call (to him) and he will answer you" (AfO 29/30: 2-3 [fig. 1-1a] i 13'; cf. ii 10' [referring to the ghost or *namtaru*--see ii 9']); "You can look at the ghost and he will speak with you" (AfO 29/30: 4 [fig. 2]: 9//AfO 29/30: 2-3 [fig. 1-1a] ii 22'-23'); "Whatever and however much you ask him, he will tell you" (SpTU 2 no. 20: 11' = Prescription 79 [referring to the *namtaru*--see 10']; cf. 20' = Prescription 80 [referring also to the *namtaru*--see 15']); "The Anunnaki will talk with you; let them make a decision for you" (BAM 215: 62-63//SpTU 2 no. 20 r. 25-26 = Prescription 82. Note, however, that the label of this prescription describes it as: "Incantation (to be used when you wish) to see a ghost in order to make a decision" (BAM 215: 59//SpTU 2 no. 20 r. 22 = Prescription 82) See also: "Let the ghost ma[ke a] decision for you" (SpTU 2 no. 20 r. 5 = Prescription 81); "when you perform the ritual for the land of no return" (SpTU 2 no. 20: 21' = Prescription 81).

<sup>483</sup>"You mix (them) together; you leave (it) out overnight. In the morning, either (a figurine of) the ghost or the *nam*[*taru*] or a skull you rub (with it)" (AfO 29/30: 2-3 [fig. 1-1a] ii 9'-10'); cf. "let it stand out overnight(?) [b]efore the x star ..." (AfO 29/30: 2-3 [fig. 1-1a] i 5').

specified but when it was, the choice might fall on the twenty-ninth of Abu,<sup>484</sup> presumably since the day "when the ghosts are provided with food offerings"<sup>485</sup> was as convenient a time for this sort of activity as it was for expulsions.<sup>486</sup> As in ghost expulsion texts, reed altars were set up on which were laid out food offerings;<sup>487</sup> alternatively, food might be scattered on the ground.<sup>488</sup>

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<sup>484</sup>BAM 215: 61 = Prescription 82--omitted in the parallel.

<sup>485</sup>"The twenty-ninth, when the ghosts are provided with food offerings" (BAM 323: 84 = Prescription 58; cf. 79//BID pl. 18: 2 = Prescription 58) and note: "Until the red co[m]es] to look white (and) the white to look dyed red, may the ghost who meets with me not return and at the watch of the 29th no[t meet] with me" (CT 23 15-22+ i 67'-68' = prescription 17).

<sup>486</sup>See above, Chapter 2, n. 8.

<sup>487</sup>"You set up two reed altars before Šamaš and Pabilsag. You prepare twelve food portions each" (SpTU 2 no. 20: 22'-23' = Prescription 81). Twelve portions for each god are attested also for the ghost expulsion texts. See above, Chapter 2.

<sup>488</sup>"Barley (and) sifted clay you mix together. You repeatedly put down scatter offerings (and) magic h[ea]ps of flour]. You scatter (them) ..." (SpTU 2 no. 20: 27'-29' = Prescription 81); cf. "You pre[pare] six hundred food portions. You sca[tt]er] (them) for the Anunnaki... in the house." (SpTU 2 no. 20 r. 2-3 = Prescription 81). Since there were three hundred Anunnaki (see B. Kienast, "Iḡiḡū und Anunnaku nach den akkadischen Quellen," in Studies in Honor of Benno Landsberger, AS 16 [Chicago: University of Chicago Press, 1965], pp. 143-44), this works out to two portions each, a ratio also attested for offerings to the gods in the ghost expulsion texts. See above, Chapter 2.

The setting up of jars with drink for the gods is also attested,<sup>489</sup> as is the libation of beer and wine.<sup>490</sup>

In necromancy, however, unlike the ghost expulsion texts, there was usually only one participant, addressed as "you."<sup>491</sup> Also certain gods, such as the Anunnaki<sup>492</sup> and Pabilsag<sup>493</sup> are appealed to with offerings in necromancy texts, but not in ghost expulsion texts. As in ghost expulsion prescriptions, dates and *sasqû*-flour might be scattered, but figs, grapes, honey, ghee and pressed out oil

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<sup>489</sup>"You fill four *lahannu*-jar[s], two with wine, one with milk, (and) one with beer and you set (them) up be[fore] the offering arrangement" (SpTU 2 no. 20: 25'-27' = Prescription 81).

<sup>490</sup>SpTU 2 no. 20 r. 1 = Prescription 81; SpTU 2 no. 20: 29' = Prescription 81.

<sup>491</sup>The second person singular verbal form is clearly marked in SpTU 2 no. 20: 4', 11', 16', 20', 21', 23', r. 2 = Prescriptions 79-81; AfO 29/30: 2-3 (fig. 1-1a) i 13', ii 9', 10'; AfO 29/30: 4 (fig. 2): 9//AfO 29/30: 2-3 (fig. 1-1a) ii 22'-23', and indirectly indicated (by the relevant pronominal suffix) in SpTU 2 no. 20: 19'-20' = Prescription 80, r. 4, 5 = Prescription 81, 24-6//BAM 215: 62-3 = Prescription 82 and AfO 29/30: 2-3 (fig. 1-1a) i 12'-13', 18'-19'; AfO 29/30: 4 (fig. 2): 8. However, a third person singular form appears in AfO 29/30: 2-3 (fig. 1-1a) i 4' alongside second person singular forms in the same prescription--see i 12-13'.

<sup>492</sup>SpTU 2 no. 20 r. 2-3 = Prescription 81.

<sup>493</sup>SpTU 2 no. 20: 22' = Prescription 81. It should be noted, however, that he is here accompanied by Šamaš, who is a frequent recipient of offerings in ghost expulsion texts.

might also be included.<sup>494</sup> As yet attested only in necromancy texts is the custom of providing a water basin for hand washing for the gods' convenience.<sup>495</sup> Finally, censers burning juniper appear in necromancy texts as elsewhere, but with unusual additions.<sup>496</sup>

In necromancy texts, the central rite normally involved the preparation of magic ointments made with special plants or other ingredients<sup>497</sup> which were smeared on the necromancer's face in order to make the ghost visible to him so that he could converse with it.<sup>498</sup> Magical

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<sup>494</sup>SpTU 2 no. 20: 23'-25' = Prescription 81.

<sup>495</sup>SpTU 2 no. 20: 27' = Prescription 81.

<sup>496</sup>"You set up a [cens]er (burning) juniper. ... . (In another) [cen]ser, juniper on sulphur [you scatter]." (Afo 29/30: 2-3 [fig. 1-1a] i 7'-9'--q.v. for the restorations and translation).

<sup>497</sup>"You crush *asa foetida* seed, *kazallu*-plant seed, (and) *ankinūtu*-plant seed" (SpTU 2 no. 20: 18'-19' = Prescription 80); cf. SpTU 2 no. 20 r. 4 = Prescription 81 and BAM 215: 60//SpTU 2 no. 20 r. 23 = Prescription 82 (rue?); "You take new wood, fresh leaves(?) of the Euphrates poplar (soaked) in water, oil, beer (and) wine. You crush snake tallow, lion tallow, crab tallow, white honey, a frog(?) living among the pebbles, dog hair, cat hair, fox hair, chameleon bristle, (red) lizard bristle, a frog claw, the end of the intestines of a frog, the left wing of a cricket, (and) marrow from the long bone of a chicken/goose, you dry, crush, and sieve. You mix (it) in oil and strong fine beer and *amharu*-plant." (Afo 29/30: 4 [fig. 2]: 4-8//Afo 29/30: 2-3 [fig. 1-1a] ii 15'-21'--q.v.).

<sup>498</sup>"You rub (it) on your face and then you can look at the ghost and he will speak with you." (Afo 29/30: 4 [fig. 2]: 8-9//Afo 29/30: 2-3 [fig. 1-1a] ii 22'-23'); "[You rub (it) on] your face. You recite the incantation three times and then let the ghost ma[ke a] decision for you" (SpTU 2

salves<sup>499</sup> were also smeared on figurines of the ghost or *namtaru* or on the skull which housed him in order to keep him under control.<sup>500</sup> If the ointments failed in this rather dangerous pursuit, the solution was to perform a NAM.BÚR.BI.<sup>501</sup>

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no. 20 r. 4-5 = Prescription 81); "You rub your face (with it) and then you can question him (the *namtaru*) and he will speak with you" (SpTU 2 no. 20: 19'-20' = Prescription 80); "You rub (it) on your face and the Anunnaki will talk with you."--Text B has "Let them make a decision for you." (BAM 215: 62-63//SpTU 2 no. 20 r. 24-26 = Prescription 82.

<sup>499</sup>AfO 29/30: 2-3 (fig. 1-1a) ii 7'-9'; SpTU 2 no. 20: 1'-5' = Prescription 79.

<sup>500</sup>"Either (a figurine of) the ghost or the *nam[aru]* or a skull you rub (with it) and then you can call to him and he will answ[er you]" (AfO 29/30: 2-3 [fig. 1-1a] ii 9'-10'); "On the (figurine of the) *namtaru* you rub (it) and then whatever and however much you ask him, he will tell you" (SpTU 2 no. 20: 10'-11' = Prescription 79). See I. Finkel, AfO 29/30: 5. Another way of controlling the respondent was to invoke his name while pinching off the clay--"You go to the river bank. You pinch off clay and you say: 'Namtaru of NN son of NN'" (SpTU 2 no. 20: 16'-17' = Prescription 80). In no case is the figurine of the *namtaru* described in any detail (see SpTU 2 no. 20: 10'-11', 16'-17' = Prescriptions 79-80; AfO 29/30: 2-3 [fig. 1-1a] ii 9'). Are these passages merely elliptical, or was the *namtaru* figurine a shapeless lump in contrast to the ghost figurine of the ghost expulsion prescriptions which had a recognizable head and body with eyes, a mouth, hands, and feet (see above, Chapter 3)?

<sup>501</sup>If it is silent and cannot be loosed, [you perform] a NAM.BÚR.B[I]." (SpTU 2 no. 20 r. 6 = Prescription 81; SpTU 2 no. 20 r. 26-27 = Prescription 82: 63); note the NAM.BÚR.BIs quoted in AfO 29/30: 4 (fig. 2): 10-18, 19-1.e. 2. In view of the passages in the SpTU 2 text, I. Finkel's assertion (AfO 29/30: 7) that "the very process described in lines 1-9 of summoning a ghost with the deliberate intention of provoking speech from it could be fatally charged, unless steps were taken to remove the danger that would automatically (emphasis mine) be incurred" must be re-

Like the incantations of ghost expulsion texts, necromancy incantations were recited three or seven times over the most important part of the ritual paraphernalia--in this case the oil-based mixture before its use.<sup>502</sup> In some cases, these incantations were mere nonsense spells,<sup>503</sup> but in at least one an appeal is made to the principal god of

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examined. It would seem that the NAM.BŪR.BI's were, in fact, needed only if the ghost appeared but, ominously, refused either to speak or to go away. Thus, the connection between this and the normal corpus of NAM.BŪR.BI's directed against "ominous and uncontrolled phenomena" is much closer than Finkel thought and there is no need to worry that: "why a namburbi compilation should include magical procedures that virtually contradict the idea behind the whole activity is a question that is not easy to answer". Note that if the failure was merely a matter of not getting an answer, a simple incantation may have sufficed to solve the problem-- "[If the ...] will not answer you, [or the ... ] will [no]t answer you, ... [You recite the incantation: '... the great ones.' Ditto (you can call to him and he will answer you)]" (AfO 29/30: 2-3 [fig. 1-1a] i 18'-20').

<sup>502</sup>AfO 29/30: 4 (fig. 2): 8//AfO 29/30: 2-3 (fig. 1-1a) ii 22'; SpTU 2 no. 20: 10' = Prescription 79; SpTU 2 no. 20: 19'-20' = Prescription 80; BAM 215: 61-62//SpTU 2 no. 20 r. 24 = Prescription 81. In one case, the recitation is made after use of the ointment--SpTU 2 no. 20 r. 4-5 = Prescription 81, and in another, recitation is apparently made not only over the oil but over braziers as well: "... You set up a [cen]ser (burning) juniper. ... (In another) [cen]ser, juniper on sulphur (coals) [you scatter. ...] You recite this incantation [seven times. You say as follows: 'May this (fem.) ... be favora[b]le at your command,' [you say] and you recite this incantation seven times over that oil and (...) you rub (it) on your face before šamaš" (AfO 29/30: 2-3 [fig. 1-1a] i 7'-12').

<sup>503</sup>AfO 29/30: 4 (fig. 2): 1-2//AfO 29/30: 2-3 (fig. 1-1a) ii 11'-13'.

ghost expulsion prescriptions: "Šamaš, opener of the darknes[s]."504 Peculiar to these spells, however, are references to the primordial deities of the underworld.505 The "prince of the Egišnugal" is once mentioned as mythic discoverer of the magical properties of a plant used in necromancy.506 One can only speculate as to why he was present in the latter text--perhaps the magic plant was gathered at night. A certain amount of insecurity sometimes accompanies these incantations: "lord of the lands, angry king, king of justice--What have I done wrong that you have

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504AfO 29/30: 2-3 (fig. 1-1a) ii 6'.

505"Enmešarra, Ninmešarra, father and mother of all the gods; Endašurimma, Nindašurimma, brother and sister of all the gods" (BAM 215: 44-47//SpTU 2 no. 20 r. 7-9//Durand, Doc. Cun., no. 336: : 1' = Prescription 81); "Enkum, Ninkum, father and mother of all the gods" (SpTU 2 no. 20 r. 10 = Prescription 81 [only in the parallel]).

506"(Šin), [pri]nce of the Egišnugal, goes up the mountain, comes down the mountain. They tore out the rue(?) plant by its roots and he crushed (it) ... and rubbed (it on) his face, and the gods, his brothers, <saw him>. In response(?), they tell him (these) words: <'Assemble him (the ghost) with them (the Anunnaki) and he will tell u[s]:> "Bring me your [decision (to be made)]." <[Af]terwards, they assembled him (the ghost). [He rubbed] a sūtu-measure of oil over [his] fa[ce] ..." (BAM 215: 52-58//SpTU 2 no. 20 r. 16-21//Durand, Doc. Cun., no. 336: 4'-8' = Prescription 82).

turned (me) to clay?";<sup>507</sup> "You, see it, and calm this one, his heart."<sup>508</sup>

Less is said in necromancy incantations by way of introduction than is the case in ghost expulsion spells. The ghost being called up is usually not described in any detail, and then only in terms of the necromancer's desire to know what he has conjured up: "Who are you? Who are you? [You who s]urely seek out sweet life--[evi]l [utukku-demon] evil *šēdu*, evil ghost, evil *gallū*-demon."<sup>509</sup> As might be expected from the labels, the incantations of necromancy texts were concerned with having the ghost or *namtaru* become visible<sup>510</sup> and talk<sup>511</sup> without being able to harm the necromancer.<sup>512</sup>

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<sup>507</sup>BAM 215: 48-49//SpTU 2 no. 20 r. 11-13//Durand, Doc. Cun., no. 336: 2' = Prescription 82.

<sup>508</sup>BAM 215: 51//SpTU 2 no. 20 r. 15//Durand, Doc. Cun., no. 336: 3' = Prescription 82.

<sup>509</sup>Afo 29/30: 2-3 (fig. 1-1a) i 16'. I. Finkel, Afo 29/30: 3-5 regards this as a "safety precaution lest the magical potency of the prescribed incantations and rituals should accidentally summon the wrong entity."

<sup>510</sup>"Incantation (to be used to enable) a man to see a ghost" (Afo 29/30: 4 [fig. 2]: 3//Afo 29/30: 2-3 [fig. 1-1a] ii 14').

<sup>511</sup>"His *namtaru*, speak! His *namtaru*, speak! Rejoice, his *namtaru*, speak!..." (SpTU 2 no. 20: 12'-14' = Prescription 80); "May he who is within the skull answer [me]" (Afo 29/30: 2-3 [fig. 1-1a] ii 5').

<sup>512</sup>"Let the *namtaru* speak. (That) his *namtaru* is



The close association of incantation and accompanying ritual might sometimes be reflected in appeals for help addressed to objects involved in the ritual as in the ghost expulsion prescriptions: "dust of the earth ... let it (the dust) br[ing] up for me a ghost from the darkness. L[et] the tendons [bring] the dead [to life for me]. Skull of skulls, I cal[l to you]. May he who is within the skull answer [me], Šamaš, opener of the darknes[s]."513 On the other hand, the incantations do not explicitly describe the smearing on of the magic ointment.514

#### Ghost Assistance Prescriptions

In the ghost assistance prescriptions,515 ghosts seem to be called upon as appropriate allies against other ghosts who have turned to nefarious activities. Thus, prescription no. 68 asks ghosts for help against witch-induced ghost seizure and nos. 85-88 ask ghosts for help

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speaking; (that) his *namtaru* is paralyzed (i.e. harmless to the necromancer) together, the gods, with Namtar and Girra are the ones who make it so" (SpTU 2 no. 20: 6'-9' = Prescription 79).

513 AfO 29/30: 2-3 (fig. 1-1a) ii 2'-6'.

514 One of them has: "I ... have done this" (BAM 215: 50//SpTU 2 no. 20 r. 14 = Prescription 82).

515 Prescriptions nos. 69, 86-89.

against a variety of evils which include ghosts and which may also have been brought on by witchcraft.<sup>516</sup>

However, it should be noted that there is no general pattern of calling on ghosts for help either in cases of witch-induced association with the dead<sup>517</sup> or against generic evils. Another connection seems to be with the underworld. In prescriptions nos. 85-88, which contain appeals to friendly ghosts, deities with underworld associations such as Ištar and Dumuzi or Gilgameš and the Anunnaki are also invoked in contrast to other generic evil texts such as KAR 26, in which prayers are directed to Marduk.

Of the ghost assistance prescriptions, four (nos. 85-88) are part of generic evils texts. The remaining prescription (no. 68) is a ghost expulsion text which is perfectly conventional except for the fact that its offerings to the family ghosts considerably exceed those of

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<sup>516</sup>Note: "On account of magical practices, I want to be cleared in your name" (KAR 227 iii 22//LKA 89+90: 17//Si 747: 11 = Prescription 85); "[On account of magical] practices, I want to invoke [you]r [names]" (BID, pl. 7-14: 167//KAR 57+LKA 70: 1//BID, pl. 15-16: 4 = Prescription 86); "I have made a figurine of the male and female witch who to me, before Šamaš [...] (and) a figurine of the evil which has seized me" (KAR 227 iii 39-40//LKA 89+90 32-33 = Prescription 87; cf. BAM 332: 8'-9' = Prescription 88).

<sup>517</sup>Maqlû, which does not contain appeals to friendly ghosts, nevertheless deals with problems of this sort--see, for example, I 107-8; IV 17-22, 27-32.

normal ghost expulsion prescriptions, putting the ghosts to be appealed to for help almost on a par with Šamaš. The ghosts had seats next to his,<sup>518</sup> were given presents as well as funerary offerings, and were praised and honored.<sup>519</sup> The other ghosts got a libation of water,<sup>520</sup> and the family ghosts even got a portion of the meat sacrifice—the rib section.<sup>521</sup> This prescription is also unusual for a ghost expulsion text in that it involves the making of figurines of witches.<sup>522</sup> This is probably to be attributed to the fact that it was the witches who had induced the seizure by a ghost.<sup>523</sup>

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<sup>518</sup>"[You put down] a pure seat for [Šamaš]. You stretch out a *mišhu*-cloth on it. ... For the ghosts of his (the patient's) relatives, you put down a seat to the left of the offering arrangement. For the ghosts of his relatives, you put down a seat to the left of the (other) ghosts to the left (of the offering arrangement)" (BBR 2 no. 52: 7-8, 12-13 = Prescription 68).

<sup>519</sup>"You make funerary offerings to the ghosts of (his) relatives. You give them gifts. [You] exalt them; you honor them. [To] the other [gho]st(s) of relatives, hot broth you lay out. You give them a gift. [You ex]alt them; you honor them" (BBR 2 no. 52: 14-18 = Prescription 68).

<sup>520</sup>BBR 2 no. 52: 19 = Prescription 68.

<sup>521</sup>BBR 2 no. 52: 21 = Prescription 68.

<sup>522</sup>BBR 2 no. 52: 5 = Prescription 68.

<sup>523</sup>"If a man is chosen as a mate for a dead person and, as a result, a ghost has seized him [...]" (BBR 2 no. 52: 1 = Prescription 68). Picking a man as a mate for a dead man was a form of evil magic practiced by witches (see *Maqlû* I 73, 107 and IV 17, 28).

Unfortunately, the incantation of Prescription 68 is not preserved. However, the incantations of the other ghost assistance prescriptions are similar to the incantations of the ghost expulsion texts. In the incantations of ghost assistant prescriptions, phrases reminiscent of prayers to the gods found in ghost expulsion prescriptions are used when asking the ghosts for help: "Listen to m[e], to whatever I say";<sup>524</sup> "On this day, before Šamaš (and) Gilgameš stand forth and judge my case, make a decision about me";<sup>525</sup> "May I, your servant, live; may I get well";<sup>526</sup> "keep me alive so that I may praise you."<sup>527</sup> The incantations of ghost assistance prescriptions also resemble the incantations of ghost expulsion prescriptions in the way in which they relate to their introductory sections. That these ghost assistance prescriptions are directed against generic evils is reflected in such phrases as: "Whether he

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<sup>524</sup>KAR 227 iii 33//LKA 89+90: 26 = Prescription 87.

<sup>525</sup>KAR 227 iii 14-15//LKA 89+90: 9-10//Si 747: 3-5 = Prescription 85; cf. BID, pl. 7-14: 160-62//KAR 57+LKA 70 iii 23ff. = Prescription 86 (with Ištar and Dumuzi instead of Šamaš and Gilgameš).

<sup>526</sup>KAR 227 iii 21//LKA 89+90: 16//Si 747: 10 = Prescription 85; BID, pl. 7-14: 169//KAR 57+LKA 70 iv 1//BID, pl. 15-16 iv 3 = Prescription 86.

<sup>527</sup>KAR 227 iii 24//LKA 89 RsR: 17 = Prescription 85; BID, pl. 7-14: 169//KAR 57+LKA 70 iv 3//BM 76976 iv 6 = Prescription 86.

be an [evil] *utukku*-demon, or an evil *alû*-demon or an evil ghost, or *Lamaštu* or *Labāšu* or *Aḥ[ḥāzu]*, or a *lilû*-demon or a *lilitu*-demon or an *ardat li[li]*-demon, or any nameless evil which continually seizes me and pu[rsues me], (which) is bound on my body, my flesh (and) my sinews and cannot be loosed."<sup>528</sup> The incantations of ghost assistance prescriptions also, like those of the ghost expulsion texts, acknowledge the division of ghosts into two categories, in some cases addressing appeals to both types: "You (are) the ghosts of my relatives, creators of everything, my father, my father's father, my mother, my mother's mother, my brother, my sister, my kith, my kin and my relations, as many as lie in the earth";<sup>529</sup> "You are the ghost of nobody ... (whose) name nobody knows, (but whose) name *Šamaš*, who takes care of (you), knows";<sup>530</sup> "you who have no one to bury

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<sup>528</sup>KAR 227 iii 34-38//LKA 89+90: 27-31 = Prescription 87; cf. "the [evil s]py, the *mukil rēš [lemutti]*-demon [which has been fastened to my back and so] pursues me [f]or evil purposes" (BID, pl. 7-14: 162-63 = Prescription 86); "the evil which is in my body, my flesh (and) my sinews" (KAR 227 iii 16//LKA 89+90: 11//Si 747: 5-6 = Prescription 85). A similar phrase appears in KAR 267: 12-13//LKA 85 r. 1-2//AMT 97/1+: 16-18//K 9621: 7' = Prescription 61, a ghost expulsion prescription.

<sup>529</sup>KAR 227 iii 8-11//LKA 89+90: 3-6 = Prescription 85; BID, pl. 7-14: 154-57//KAR 57+LKA 70: 18-20 = Prescription 86.

<sup>530</sup>KAR 227 iii 27, 29//LKA 89+90: 20, 22 = Prescription 87.

(you) or to invoke (your name)";<sup>531</sup> "Whether you be a man who is like a (living) man or whether you be a woman who is like a (living) person."<sup>532</sup>

The incantations of ghost assistance prescriptions also ask for help against evils in terms similar to those of the ghost expulsion prescriptions: "I have entrusted th[em] (to you) before Šamaš, Gilgameš, (and) the Anunnaki. Seize them and do not release them; take them so that they may not retu[rn]. You are made to swear by the oath of Šamaš, who takes care of you. Yo[u] are made to swear by the oath of the great gods of heaven and earth. You are made to swear by the oath of the Igigi, the gods above. You are made to swear by the oath of the Anunnaki, the gods below. You are made to swear by the oath of Lugalgirra, Ninazu (and) Ningizzida. You are made to swear by the oath of Ereškigal, queen of the underworld. If you let them go (you will be punished)."<sup>533</sup>

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<sup>531</sup>KAR 227 iii 28//LKA 89+90: 21 = Prescription 87.

<sup>532</sup>KAR 227 iii 30//LKA 89+90: 23 = Prescription 87; compare: "His self is like my self; his flesh is like [my] flesh" (KAR 267: 17//LKA 85 r. 8//AMT 97/1+: 25 = Prescription 61).

<sup>533</sup>KAR 227 iii 41-50//LKA 89+90: 34-43 = Prescription 87; cf. "[Remove hi]m(?); take [him] away with you. [Do not release them. You are made to swear by [the oath of Šamaš, who tak]es care of you. (You are made to swear by) [the oath of the Igigi], the gods above, (You are made to swear by) [the oath of the Anunnak]i, the gods below. (You are

Moreover, the incantations of ghost assistance prescriptions, like those of ghost expulsion prescriptions, make direct reference to offerings: "I have made for you a funerary offering; I have poured you (a libation) of water. I have honored you; I have made you proud; I have honored you"<sup>534</sup> and to ritual acts being performed: "I have made a

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made to swear by) [the oath of Lugalgirra], Ninazu (and) Ningizzida. (You are made to swear by) [the oath of Ereškigal], que[en of the underworld]. [If you let them] go (you will be punished)" (BAM 332 iv 10'-17' = Prescription 88); "On account of magical practices, I want to be cleared in your name" (KAR 227 iii 22//LKA 89+90: 17//Si 747: 11 = Prescription 85); "Entrust it into the care of Namtar, the *sukkallu*-official of the netherworld. [Ma]y Ningizzida, chair-bearer of the "broad earth", strengthen the watch over them. [Ma]y Nedu, great door keeper of the netherworld [lock] (the gate) in their faces. Seize it and take it down to the 'land of no return'" (KAR 227 iii 17-20//LKA 89+90: 12-15//Si 747: 6-9 = Prescription 85); "[Seize him and take] him [down] to the grave. [May he not approach, may he not come near, may he not get close, may he not blow upon me and [spy on me]" (BID, pl. 7-14: 164-66//BID, pl. 15-16: 1-2 = Prescription 86).

<sup>534</sup>KAR 227 iii 11-13//LKA 89+90: 6-8//Si 747: 1-2 = Prescription 85; BID, pl. 7-14: 157-60//KAR 57+LKA 70: 20-23 = Prescription 86; cf. "Let me give (you) cold water to drink via your water pipe" (KAR 227 iii 23//LKA 89+90: 18//Si 747: 12 = Prescription 85); "Let me pour [c]old water [via] you[r] wate[r] plipe" (BID, pl. 7-14: 168//KAR 57+LKA 70: 2//BID, pl. 15-16: 5 = Prescription 86); "Before Šamaš, Gilgameš, the Anunnaki and the ghosts of relati[ves]), you have received a gift; you have been honored (with) a

figurine of the male and female witch who, to me, before Šamaš ... (and) a figurine of the evil which has seized me."<sup>535</sup>

### Ghost Substitute Prescriptions

In one of the ghost substitute prescriptions, no. 84, the ghost of the patient's father is called upon to take his sins upon himself and to carry them down to the underworld with him. This curious choice of substitute may have been dictated by the fact that the evil omen to be averted occurred on the 26th of Abu, shortly before the "day when ghosts are provided with food offerings" (the 29th of that month).<sup>536</sup> Since the ghost of the man's father might be expected to come up on that day looking for his food offerings, and since he would shortly thereafter return to the underworld, magically attaching the evil to the ghost would be an obvious and convenient way of getting rid of it. Prescription no. 83 seems, when used in the context of the *šar pūhi* ritual, to have also involved the use of a

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present" (KAR 227 iii 31-32//LKA 89+90: 24-25 = Prescription 87); "[Before] Šamaš, the judge, [you have] re[ceived a gift; yo]u [have been honored] (and) [a pre]sent has been give[n] to you" (BAM 332: 5'-6' = Prescription 88).

<sup>535</sup>KAR 227 iii 39-40//LKA 89+90: RsR 32-33 = Prescription 87; cf. BAM 332: 8'-9' = Prescription 88.

<sup>536</sup>See above, n. 485.



ficticiously related ghost as substitute to draw off evils portended by an eclipse. In this case, the reason for the use of a ghost as substitute is more obvious.

Unfortunately, the ritual which accompanied one of these prescriptions (no. 83) is lost. The other prescription (no. 84) has a ritual which is rather anomalous in a number of ways: as in the typical necromancy text, there was only one participant, addressed as "you."<sup>537</sup> The offering arrangements were also unusual--six *burzigallu*-bowls (three of them fired and three unfired) were loaded into a potstand and placed before Šamaš.<sup>538</sup> Moreover, although it is not unusual for a ghost figurine to be made as it was in this text,<sup>539</sup> the way in which this figurine was manipulated is unique. This is presumably due to the fact that this is the only ritual we have in which a figurine is used as a means of transferring evil from the patient to a ghost for removal to the underworld. In the course of the ritual, the figurine was made to go through a lamentation rite--its head was covered with a woman's garments while a *šigû*-prayer was recited, then uncovered

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<sup>537</sup>KAR 178 (see vii 37, 38, 40, 47; cf. 35, 36 = Prescription 84).

<sup>538</sup>(KAR 178 vii 44-46 = Prescription 84).

<sup>539</sup>KAR 178 vii 35 = Prescription 84.

afterwards, dressed in a clean garment, and anointed with oil.<sup>540</sup> The object of this was apparently to pretend that the dead father of the patient had committed the offense and needed to perform a ritual of atonement for it.<sup>541</sup> Even the offering made to the ghost in this text is unusual: seven and seven *burzigallu*-bowls filled with a decoction of dates.<sup>542</sup>

The placement of the incantations in this text is more conventional, with one recited over the figurine<sup>543</sup> and a second one over the offerings presented to the gods.<sup>544</sup> Moreover, Šamaš is addressed more or less as he would be in a ghost expulsion spell: "Šamaš, you know what I do not

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<sup>540</sup>KAR 178 vii 36-38, 40-42 = Prescription 84.

<sup>541</sup>As the patient is performing these acts, he is instructed: "You say as follows: '(My) god (and) goddess, my father has brought my sin hither; let him (also) take its punishment away (with him)'" (KAR 178 vii 38-39 = Prescription 84).

<sup>542</sup>KAR 178 vii 42-43 = Prescription 84.

<sup>543</sup>"The head of the figurine of your father you envelop in a woman's garment. You say as follows" (KAR 178 vii 37-38 = Prescription 84).

<sup>544</sup>"You put three *burzigallu*-vessels of fired clay, (and) three each of unfired clay, into a potstand and then you put (the potstand) before Šamaš. You say as follows:" (KAR 178 vii 44-47 = Prescription 84).

know";<sup>545</sup> "let it all turn out for the best."<sup>546</sup> The ghost in no. 83 is addressed somewhat oddly, however: "you are a human being";<sup>547</sup> "NN, your destroyer, your plunderer, to wrong you, to murder you, to get you, not to sa[ve you], not to have mercy on you, not to resc[ue you], to cut off your life has he sent me. Let me save [you]; let me have mercy on [y]ou; let me rescue you; let me give a substitute for you. Let me rescue your life and sh[ow] you the sunlight. You are obligated to give me a gift. Pronounce ... (for me)."<sup>548</sup>

Like the ghost expulsion texts, the incantations of ghost substitute prescriptions make mention of the problems which inspired them: "Your [om]ens [and your evil]s take [down w]ith you to the 'land of no return'";<sup>549</sup> "Šamaš, my sin belongs to my relatives. My negligence, my curse, my ... belong to ... Let the corpse receive the crime (and) the (broken) oath. ... Let it cross the river Ħubur with the

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<sup>545</sup>KAR 178 vii 50 = Prescription 84.

<sup>546</sup>KAR 178 vii 52 = Prescription 84.

<sup>547</sup>LKA 83: 3 = Prescription 83.

<sup>548</sup>LKA 83: 15-21//Afo 18 pl. 10: Col. D: 1-5 = Prescription 83.

<sup>549</sup>LKA 83: 13-14//Afo 18 pl. 10 B: 3-4 = Prescription 83.

figurine of my father."<sup>550</sup> In these texts, however, in contrast to the ghost expulsion texts, the emphasis seems to be on ghosts of persons who died a natural death: "NN who was dead on his dea[th] bed, [ghost] of NN, the dead person who lies in the grave";<sup>551</sup> or who were related to the patient.<sup>552</sup>

As might be expected, the incantations of ghost substitute prescriptions ask that the patient's sin be transferred to the father's ghost: "(My) god (and) goddess, my father has brought my sin hither; let him (also) take its punishment away (with him)";<sup>553</sup> "Šamaš, my sin belongs to my relatives. My negligence, my curse, my ... belong to ... Let the corpse receive the crime (and) the (broken) oath"<sup>554</sup> and that the ghost take it with him across the Ĥubur: "Šamaš, you know what I do not know; let it cross the river

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<sup>550</sup>KAR 178 vii 47-49, 51 = Prescription 84.

<sup>551</sup>LKA 83: 1-2 = Prescription 83.

<sup>552</sup>"You make a figurine of the ghost of your father" (KAR 178 vii 35 = Prescription 84).

<sup>553</sup>KAR 178 vii 39 = Prescription 84.

<sup>554</sup>KAR 178 vii 47-49 = Prescription 84.

Hubur with the figurine of my father; let it all turn out for the best."555

Like the ghost expulsion texts, the incantations mention the provisions and other gifts given to figurines: "NN, you[r] name, [I] have invoked. I have invoked your name with the ghosts. I have invoked your name (while making) a funerary offering. Before šamaš I have made you sit. I have invoked your name with the ghosts before [Ša]maš. In your house have I made you sit. While entering your house I have given [you] (something) to eat. [With] the ghosts of your family, [I have given you a] funerary [offering]."556

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555 KAR 178 vii 50-52 = Prescription 84; cf. "[May you swear by] Ningizzida, chair-bearer of [the nether world]. Take your [o]mens [and your evils] [down w]ith you to the land of no return" (LKA 83: 11-14//Afo 18 pl. 10 Col. B: 3-4 = Prescription 83).

556 LKA 83: 3-10 = Prescription 83; cf. "The [d]ead person to the family of the king ... His ghost with your ghost ... You invoke his name with the kings ... [You make(?) a funerary] offering. You in[voke his name(?) ...] (Afo 18 pl. 10 col. C: 1-8).

CHAPTER 7  
THE PLACE OF GHOST SPELLS IN THE CORPUS OF MESOPOTAMIAN  
MAGICAL TEXTS

The first question to be considered is: was there a canonical series of ghost spells? Unfortunately, many of the texts do not have colophons preserved and of those which do, some are little more than property marks. KAR 22, which was quickly excerpted for a specific performance,<sup>557</sup> seems to have been drawn from a tablet on which the following spell was that of LKA 86-88.<sup>558</sup> However, while LKA 88 and LKA 87 both indicate that they were quickly excerpted for a specific performance<sup>559</sup>, the catchlines indicate that the following spell on the original tablet was different in each case.<sup>560</sup> KAR 267 was also an excerpt from a larger tablet

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<sup>557</sup>a-na DIB DÛ-ši 'Ki-šir-'PA MAŠ.MAŠ / ḥa-an-ṭiš ZI-ḥa (KAR 22 r. 16-17).

<sup>558</sup>KAR 22 r. 14 is the same as LKA 88: 1.

<sup>559</sup>a-na ṣa-bat DÛ-ši za-m[ar ZI-ḥa] (LKA 88 r. 22); a-na ṣa-bat DÛ-[ši PN (4-6 signs)] x [(x)] / ḥa-an-[ṭiš ZI-ḥa] (LKA 87 r. 23-24).

<sup>560</sup>DIŠ NA ina DIB-it'GIDIM' x [(x)] x x 'IGI' 11-šú TAG.TAG.MEŠ-šú (LKA 88 r. 21) vs. DIŠ NA GIDIM DIB-su ŪS.ŪS-šú ina SU-šú NU 'DU<sub>8</sub>' (LKA 87 r. 21).

containing ghost spells<sup>561</sup> but whereas it shares a spell with AMT 97/1+, LKA 85, and K 9621,<sup>562</sup> it does not format this spell in the same way as they do and LKA 85 and AMT 97/1+ precede this shared spell with different prescriptions of their own. The original from which KAR 56 was excerpted<sup>563</sup> does not seem even to have been exclusively concerned with ghosts.<sup>564</sup> CT 23 15-22+ and parallels show much greater consistency in subject matter and the ordering of spells,<sup>565</sup> but even here we have no indication that there was ever more than one tablet.<sup>566</sup> In sum, most of the

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<sup>561</sup>DIŠ NA GIDIM, DIB-su lu-u SAG.ḪUL.ḪA.ZA DIB-su-ma GUB.[GUB] / GIN, SUMUN-šú SAR ba-ri ḫa-an-ṭiš na-a[s-ḫa] (KAR 267 r. 25-26).

<sup>562</sup>The colophons indicate that the entire spell was on the originals from which these texts were extracted: ÉN 'GIBIL, ga-áš-ra-ta na-an-du-ra-ta / EGIR-šú iš-šá-ṭar (LKA 85 r. 33-34); [(ÉN) 'UTU an-nu]-'ú' NU ḫa-a-a-[aṭ-ṭi] (K 9621: 7').

<sup>563</sup>ana DIB DÛ-ši \*Ki-ṣir-'PA MAŠ.MAŠ / [ḫa]-an-ṭiš 'ZI'-ḫa (KAR 56 r. 16-17).

<sup>564</sup>DIŠ NA lu AN.TA.ŠUB.BA lu-u 'LUGAL.ÛR.RA (KAR 56 r. 14).

<sup>565</sup>Both Nineveh and Assur exemplars preserve the same order of spells although KAR 21 contains a spell which covers the same subject matter but does not seem to be part of the sequence.

<sup>566</sup>Only KAR 21 and LKA 81 have colophons preserved, but neither reveals much more than that they were quickly excerpted for a specific performance: 'a-na' ṣa-bat DÛ-ši \*Ki-ṣir-Aš+šur ZI (KAR 21 r. 22); [ana DI]B DÛ-ši \*Ki-ṣir-[ 'PA] / [DUMU] \*'UTU-DÛ LÚ.MAŠ.[MAŠ] / 'ḫa'-an-ṭiš ZI-ḫ[a] (LKA 81 r. 2'-4').

tablets which we possess seem to have been extracts made for a specific performance but to have been drawn, not from any continuous series, but from miscellaneous collections of spells of roughly similar subject matter. This did not, of course, prevent ghost spells from being incorporated in other texts such as *bīt rimki* which were part of a canonical series.

The second question is: are ghost texts distinguishable from general magical material concerned with averting evils, particularly in view of the fact that included in the magical corpus are what one might call generic evils texts<sup>567</sup> which specifically mention ghosts as one of the evils to be averted?<sup>568</sup>

In some respects, neither the rituals nor the incantations of ghost spells can be said to be unique. Preparatory purifications<sup>569</sup> and final dissociative

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<sup>567</sup>As, for example, those published in W. Farber, BID, KAR 227+ and parallels, *šēp lemutti ina bīt amēli parāsu* (edited in F.A.M. Wiggermann, Figures, p. 18ff., and the series *utukkū lemnūtu*.

<sup>568</sup>W. Farber, BID, p. 64: 1; 140: 1; Wiggerman, Figures, p. 18: 9; CT 16 10ff. iv 47-v 14 (*utukkū lemnūti*) apud Tsukimoto, *kispum*, p. 149-50.

<sup>569</sup>Ghost spells take great care with these rites, but do not go to the lengths of some texts--compare the purification of the house in *šēp lemutti ina bīt amēli parāsu* (Wiggermann, Figures, pp. 34-36: 242-65) with the only example in the ghost material (Chapter 2, n. 44). Moreover, ghost texts never indicate that any special diet was in order as, for example, in W. Farber, BID, p. 154: 206-8 or Caplice, OrNS 36: 287: 10'; 39: 132: 8'.



actions<sup>570</sup> are well known elsewhere, and the offerings made to the gods in ghost texts can in some cases be matched word for word with those of other magical texts.<sup>571</sup> None of the central rites (with the exception of the necromancy rituals) are peculiar to ghost texts and the basic format of the ghost incantation with its appeals to the gods for justice, description of the problem and of the persecutor, references to the accompanying ritual, and requests for help are well attested elsewhere.<sup>572</sup> The ritual oaths are also readily paralleled, especially by the *Lamaštu* series.<sup>573</sup>

However, there are certain features which mark off the ghost texts as distinctive. Offerings to gods in ghost

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<sup>570</sup>As, for example, in W. Farber, *BID*, pp. 242-245: 75'-76'; see especially Caplice, *OrNS* 36: 7-8 od l. 21.

<sup>571</sup>Compare, for example, IGI 'UTU KI SAR A KŪ SUD [GI.DU<sub>8</sub> GIN-an] / UDU.NĪTA.SĪZKUR BAL-qi UZ[U.ZAG.UD]U UZU.'ME.ĤĒ' / UZU.KA.ŠEG<sub>6</sub> 'tu'-taḥ-ḥa / ZŪ.LUM.MA ZĪ.EŠA [DUB-aq] NINDA.Ī.DĒ.A / LĀL Ī.NUN.NA GAR-an [DUG.A.D]A.GURU<sub>5</sub> GIN-an / NĪG.NA ŠEM.LI GAR-an [KAŠ SAG] BAL-qi-ma tuš-ken (Wiggerman, *Figures*, p. 20: 33-38; cf. 22: 71-77; 28: 148-49; 32: 210-15; 34: 235-45) with examples from ghost spells quoted in Chapter 2, nn. 45-46, 67, 68, 71, 76, 77, 78, 83.

<sup>572</sup>As, for example, the appeals to Ištar in W. Farber, *BID* pp. 140-147: 33-92; 238-241: 3'-29', those to Šamaš in Laessøe, *Bit Rimki*, pp. 37-47, 57-65, and those to the gods of the night in *Maqlū* I 1-36. For a systematic study of these incantations, see W. Mayer, *Gebetsbeschwörungen*.

<sup>573</sup>Compare, for example, D.W. Myhrman, *ZA* 16: 158: 7-19; 172: 48-51, 55-60 with the oaths quoted in Chapter 4, nn. 52-55; cf. *Maqlū* V 166-84 and *utukkū lemnūtu* V ii 9-54.

texts tend to be rather generic; rarely is it possible to distinguish offerings specifically included to honor particular gods.<sup>574</sup> This sets ghost spells apart from texts such as those edited in W. Farber, BID where offerings, paraphernalia, and cult personnel considered appropriate to Ištar and Dumuzi play a prominent part in the ritual.<sup>575</sup> The incantations, in so far as they described the problems at hand and the supposed causers of damage necessarily introduced elements of specific relevance to ghosts into an otherwise conventional prayer format.<sup>576</sup> Moreover, there are certain types of rites, some of them relatively common in the corpus of magical texts as a whole, which seem never, or very rarely, to have been used against ghosts. One is

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<sup>574</sup>As, for example, the milk libation for Sin in BAM 323: 96-97 (= Prescription 59) and the gift of a cedar stylus to Ningēštinanna in CT 23 15-22+ iv 4 (= Prescription 27).

<sup>575</sup>Bread baked in ashes (W. Farber, BID, p. 64: 17; 66: 27, 35; 68: 50; 140: 17-19; 142: 55; 188: 9-11; 190: 35; 194: 10'; cf. 64: 14), the heart of a virgin she-goat (ibid. p. 64: 20; 66: 29-31; 72: 86), a vulva of lapis (ibid. p. 140: 8-9; 142: 60; 148: 117-18; 188: 4; 194: 15'), a golden star (ibid. p. 140: 8-9; 142: 60; 148: 117-18; 188: 4; 194: 15'), a dyeing vat and cord for Dumuzi's shepherd boy (ibid. p. 140: 11-13; 188: 6), a bowl and basket and musical instruments (ibid. p. 140: 21-23; 142: 61; 144: 66-67; 188: 11-12; 194: 16'; 196: 20'), scales for weighing the patient's hair and hem (ibid. p. 64: 18-19; 66: 32; 68: 50), an *assinnu* (ibid. p. 64: 19; 66: 36-37; 68: 50-51), and male and female *zabbu*'s and *mahhū*'s (ibid. p. 140: 31-32; 142: 59; 194: 14').

<sup>576</sup>See above, Chapters 4-5.

the practice of writing out one of the incantations to be used as a charm.<sup>577</sup> Another is the use of prophylactic figurines representing helpful divinities or guard dogs to keep away the evil.<sup>578</sup> A third is the transfer of evil from the patient to the figurine by polluting it with wash water from the patient's mouth or hands.<sup>579</sup> (Ghosts are rarely called upon to assume other evils and when they are, it is usually the ghosts of relatives of the patient of whom this is asked as a favor.)<sup>580</sup> Yet another is the burning of

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<sup>577</sup>As in *Lamaštu--Myhrman*, ZA 16: 154: 10; 172: 4-8.

<sup>578</sup>See especially *šēp lemutti ina bīt amēli parāsu* (edited in F.A.M. Wiggermann, *Figures*, pp. 18ff.) but also in *Lamaštu--Myhrman*, ZA 16: 174: 9-24; cf. 184: 5ff. and *šar pūḫi* (W.G. Lambert, AfO 18: 109-112 Col. B: 9-34; cf. W. Farber, BID, p. 236: 19-20, 34; 240: 31'-42'; 242: 63'-70'; Maqlû IX 93-98; VI 15-18, 124, 132, 136-50, IX 128-33.

<sup>579</sup>This is a very common treatment of witches. See, for example, W. Farber, BID, p. 242: 48'-63'; Laessøe, *Bīt Rimki*, p. 29: 9; 39-40: 29-55; Maqlû VII 58-VIII 80, IX 152-82 and *Caplice*, OrNS 39: 136: 4-6. It is also used in the series *bīt rimki* for enemies (Laessøe, *Bīt Rimki*, p. 29: 4), substitute figurines (*ibid.* p. 29: 13), crossed figures (*ibid.* p. 29: 19), and (broken) oaths (*ibid.* p. 59: 97-98) as well as in the NAM.BŪR.BIS--Caplice, OrNS 36: 280: 8'.

<sup>580</sup>As in KAR 178 vii 35-52 (= Prescription 84) and KAR 227+ iii 6-24//LKA 89+90: 1-18 (= Prescription 85); BID, pl. 7-14: 154-70//KAR 57+LKA 70 iii 18-iv 4//BID, pl. 15-16: 1-7 (= Prescription 86). Interestingly, even ghosts of strangers are not normally asked to carry away evils with them without getting a present first (KAR 227+ iii 32//LKA 89+90: 25 = Prescription 87; BAM 332 iv 5'-6' = Prescription 88; LKA 83: 5, 9-10 = Prescription 83; AfO 18 pl. 10 Col. C = Prescription 83; BMS 53: 16-18 = Prescription 62). An exception are the dead persons of CT 23 15-22+ iii 1-11//KAR 234: 14-26 (= Prescription 23) whose figurines were made to sleep with the patient and presented to Šamaš as his

substances which have been prepared for use in drawing off or combatting the evil.<sup>581</sup>

As has already been noted, most ghost texts involved the manipulation of a figurine.<sup>582</sup> It does not follow, however, that ghost texts are especially closely related to other magical texts using figurines. In the first place, ghost figurines were mostly of clay or straw and dung, never wood as in *šēp lemutti ina bīt amēli parāsu*, and very rarely of wax as in the witchcraft texts. The reason for this difference lies in the role the figurines were intended to play in the ritual. In the witchcraft texts, the figurines represented the evil witches whose illegitimate activities were frequently terminated by the destruction of the figurine<sup>583</sup>--hence the use of dough, wax, pitch, gypsum, and the like for the figurines of witches.<sup>584</sup> In *šēp lemutti*

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substitute by way of ensuring that they would keep away.

<sup>581</sup>Most notably *Šurpu* I 10-23, V/VI 50-143, but see also *Maqlû* V 1-165, IX 76-92; VI 1-135, IX 99-127, 134-37, 150-51.

<sup>582</sup>See above, Chapter 3.

<sup>583</sup>*Maqlû* I 135, II 146-47, III 132-34 (by burning); IX 183-87 (by feeding to dogs).

<sup>584</sup>See, for example, *Maqlû* II; W. Farber, *BID*, p. 236: 29-31; Caplice, *OrNS* 39: 135: 32; Lambert, *AfO* 18: 292: 26-27; 296-97: 4-11. In only one case in ghost texts does a figurine seem to be made of wax so that it could be destroyed--this figurine represented the illness and was melted(?) to make it go away. See above, Chapter 3, n. 44.

*ina bīt amēli parāsu* on the other hand, the figurines represented friendly spirits whose help was being enlisted to keep the evil away and who were buried at specific places in the house in order to protect it.<sup>585</sup> For this purpose, wood, and in particular the "bone of divinity" (tamarisk) was apparently considered appropriate.<sup>586</sup>

The prophylactic figurines were presented to Šamaš in a totally different way than the figurines intended to represent ghosts. Whereas the figurines of ghosts were typically taken out at sundown and placed facing the west,<sup>587</sup> the figurines in *šēp lemutti ina bīt amēli parāsu* were taken out at night and placed facing east to catch the sunrise.<sup>588</sup> Moreover, since they were to be left in the man's house, they had to be very carefully purified,<sup>589</sup> and since they were being asked to help the patient, they were given offerings and appealed to with incantations.<sup>590</sup>

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<sup>585</sup>Wiggermann, Figures, p. 24: 83; 26: 122-23; 28: 159-61, 165-67; 32: 195-205; 36-43: 277-351); KAR 298: 20, 25, 28 and passim.

<sup>586</sup>On this point, see Wiggermann, Figures, pp. 118-19.

<sup>587</sup>See Chapter 3, nn. 67-68.

<sup>588</sup>Wiggermann, Figures, p. 32: 207-10.

<sup>589</sup>Note Wiggermann, Figures, pp. 32-33: 216-34; 36: 266-67.

<sup>590</sup>Wiggermann, Figures, pp. 36-43: 268-351.

Furthermore, although the practice of writing the names of figurines on their left shoulders<sup>591</sup> and dressing them in "one day garments" and the like<sup>592</sup> is attested from other rituals, some of the objects the figurines were made to carry in ghost spells--the lead water pipe and the ox horn in particular--were clearly chosen for their appropriateness to ghosts.<sup>593</sup> Some of the offerings presented to ghosts or to figurines of ghosts<sup>594</sup> may have been designed for this purpose--water mixed with roasted grain flour, an otherwise unusual libation, appears with great frequency in

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<sup>591</sup>As, for example, Myhrman, ZA 16: 174: 13; Lambert, AfO 18: 109ff. Col. B: 11, 18, 22, 26, 32; Wiggermann, Figures, p. 20: 48; 26: 121-23; 32: 195; Caplice, OrNS 39: 135: 33. Compare Chapter 3, n. 28.

<sup>592</sup>As in Myhrman, ZA 16: 192: 26-27. Compare Chapter 3, n. 30.

<sup>593</sup>Ghosts were given water offerings by means of lead pipes and the "ox" sign (GU<sub>4</sub>) is often used as an ideogram for "ghost". For references, see Chapter 3, nn. 41-42. Similarly, *Lamaštu's* figurine is given a dog--Myhrman, ZA 16: 156: 24; 172: 45; 188: 53; 190: 60; 192: 22 and prophylactic figurines intended to guard the gates are given weapons to carry--see, for example, Wiggermann, Figures, p. 20: 44-47; 24: 88-96, 97-105; 24-26: 106-114; 26: 115-23, 124-33.

<sup>594</sup>The travel provisions given to ghosts are more conventional. Compare, for example, Chapter 3, nn. 47, 79-82 with *Lamaštu*--Myhrman, ZA 16: 162: 25-6, 32-36; 192: 23, 28-29. But here, too, there are minor differences. Ghosts seem usually to have been expected to carry their provisions, whereas *Lamaštu* got a clay pack animal to carry hers--Myhrman, ZA 16: 164: 4; 192: 30.

ghost texts.<sup>595</sup> Moreover, although other magical texts used forced oaths<sup>596</sup> and burials<sup>597</sup> to get rid of demons, burials in ghost texts are relatively elaborate.<sup>598</sup>

It should also be noted that the second most common method of dealing with ghosts, the propitiatory libation,<sup>599</sup> is relatively uncommon outside of ghost spells except in the series *Lamaštu*.<sup>600</sup> Even the knotting, salves, and prophylactics of ghost prescriptions seem to have been specifically designed. Thus, while the practice of tying knots and burls into charms was not rare, ghost

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<sup>595</sup>See above, Chapter 3, nn. 48, 101-04.

<sup>596</sup>Figurines of *Lamaštu* are bound and made to swear--Myhrman, *ZA* 16: 156: 17-20, 22; 172: 47-60; 192: 20; 194: 32-33. So too with witches--see W. Farber, *BID*, p. 236: 32; 244: 77'; Laessøe, *Bīt Rimki*, p. 30: 32. Compare Chapter 3, nn. 50-58, 86-88.

<sup>597</sup>As, for example, *Lamaštu*--Myhrman, *ZA* 16: 160: 26-27; 192: 25; 194: 37-38; W. Farber, *BID*, p. 242-245: 71'-77'; Laessøe, *Bīt Rimki*, p. 30: 26, 35 and Caplice, *OrNS* 39: 136: 4.

<sup>598</sup>See above, Chapter 3, nn. 61-64. By contrast, *Lamaštu* was unceremoniously deposited in a hole in the wall--Myhrman, *ZA* 16: 160: 26; 192: 25; 194: 37; cf. the oath figurine in Laessøe, *Bīt Rimki*, p. 30: 26. Witch figurines might get wrapped into a sealed packet before burial--see W. Farber, *BID*, p. 242: 71'-72'; Laessøe, *Bīt Rimki*, p. 30: 33-34.

<sup>599</sup>See above, Chapter 3, n. 98.

<sup>600</sup>See Myhrman, *ZA* 16: 156: 24; 164: 7; 192: 22. Even here, the propitiatory libations appear as part of another ritual, not alone as in the ghost texts.

prescriptions are unusual among the magical texts in using two contrasting materials for the band in which the knot was tied.<sup>601</sup> To judge from the wording of the accompanying incantations, these contrasting materials may have been intended to represent the living and the dead the separation of which was the object of the ritual.<sup>602</sup> Moreover, although this is difficult to tell from our material, it may be that the choice of ingredients for salves, potions, and prophylactics was to some extent determined by what they were intended to be used against.<sup>603</sup> Certainly the

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<sup>601</sup>See Chapter 3, nn. 120-21, 137-38. It does not necessarily follow that every text with red and white wool knotted together was intended against ghosts. It is at least possible, however, that some unmarked prescriptions were. Note that CT 23 10 13-25, a medical prescription designed to combat *sagallu*-paralysis, uses not only a band of red and white wool threaded with *šû*-stones, knotted into seven knots, and provided with seven burls in very close parallel to BAM 473 iii 22'-24' (= Prescription 69) but also flour made from roasted grain, a common ingredient in ghost expulsion prescriptions. Given that paralysis is a common symptom of ghost seizure (see above, Chapter 1), it is reasonable to suppose that the prophylactic prepared to combat *sagallu* was, in fact, designed to keep unfriendly ghosts at bay.

<sup>602</sup>See Chapter 5, n. 38.

<sup>603</sup>The magic salves of *Lamaštu* included the fat of the pig (Myhrman, ZA 16: 170: 31; 188: 50, 52), as the prophylactics included pig bristle (*ibid.* 176: 56; 186: 27) or pig dung (*ibid.* 186: 32); the fumigants contained unsifted flour (*ibid.* 170: 32; 188: 56) of the sort offered to her as a present (*ibid.* 156: 23, 192: 21). Much of the first tablet of Hauptritual A of *attī Ištar ša ḫarmaša Dumuzi* (W. Farber, BID, pp. 55-98) is occupied with the preparation of the skin of a virgin she-goat "appropriate to (Ištar's) godship" (*ibid.* p. 66: 29-30) for use as a curative charm (*ibid.* p. 68: 46-49, 54; cf. 244: 89'-93').



ingredients in our salves were the sorts of plants used in medical texts to combat ghost seizure, and one of the necromancy rituals is explicit about the appropriateness of rue(?) for use in divination by *namtaru*.<sup>604</sup>

Thus, the answer to the question: are ghost texts distinguishable from general magical material concerned with averting evils, is a qualified yes. The rituals do, it is true, use procedures well known from other magical texts, and the incantations can be readily paralleled elsewhere. However, it is clear from what we have seen in this chapter that both ritual and incantations have been adapted to fit the specific problems presented by ghosts.

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<sup>604</sup>The incantation of BAM 215: 44-58//SpTU 2 no. 20 r. 7-21//Durand, Doc. Cun., no. 336: 1'-10' (= Prescription 82) gives the story of how this plant came to be used for this purpose. The reason for its appearance in these texts as the crucial ingredient for the necromantic ointment is unclear--perhaps it is the name (*anamiru*), suggestive of *nanmuru*, "to meet" (an expression frequently used of encounters with ghosts in the ghost expulsion texts).

THE UNIVERSITY OF CHICAGO

MAGICAL MEANS OF DEALING WITH GHOSTS IN ANCIENT MESOPOTAMIA

VOLUME TWO

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BY

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PART TWO:

THE TEXTS

## INTRODUCTION

The texts are presented in accordance with the following scheme. Texts containing apparition prescriptions are presented first, followed by those with physical symptom prescriptions, necromancy, substitute, and assistance prescriptions, in that order. All of the apparition prescriptions are to be found in CT 23 15-22+ and its various parallels. For the physical symptom prescriptions, there is, however, more than one group of texts. The maximum number of prescriptions is to be found in BAM 323 and its parallels, which is therefore presented first, followed by the other texts or text groups in descending order as determined by the number of prescriptions preserved in them. A similar procedure has been followed for the necromancy texts, as well as for those texts containing substitute and assistance prescriptions. For the convenience of the reader, each text has been assigned its own siglum which is used consistently throughout the text editions. However, the texts themselves are divided up in such a way that the individual prescriptions contained in them may be studied as separate entities. To avoid confusion, the line numbering of the main text has been used in all cases.

CONCORDANCE OF SIGLA

<u>Sigl.</u>	<u>Prov.</u>	<u>Text</u>	<u>(Publ. Copy)</u>	<u>Prescr.</u>
A	Kuyunjik	K 2175+2431+ 14738(+)+2352 (+)+11321+8777 10429+11677+ 10710+10454+ 13962	<u>CT</u> 23 15-22+ <u>AMT</u> 29/1+ <u>AMT</u> 89/3+ <u>KMI</u> 74+ <u>AMT</u> 38/6+unpubl.	1-54
B	Assur	A 230	<u>BAM</u> 230	1-11
C	Assur	VAT 14004	<u>BAM</u> 295	1, 4
D	Kuyunjik	K 2415	unpubl.	12
E	Kuyunjik	Sm 1227	unpubl.	12
F	Assur	VAT 13745	<u>LKA</u> 81	14
G	Assur	VAT 8252	<u>KAR</u> 21	15-16, 55
H	Kuyunjik	K 3576	unpubl.	16
I	Assur	VAT 8244	<u>KAR</u> 234	22-26
J	Kuyunjik	K 2781	unpubl.	22
K	Assur	VAT 8242	<u>BAM</u> 323	56-59
L	Kuyunjik	K 2132	Gray, <u>Samaš</u> , pl. 12	56
M	Kuyunjik	Bu 91-5-9, 132	Gray, <u>Samaš</u> , pl. 20	57
N	Kuyunjik	K 2477+2539+ 9150+9685+ 10350+10461 10833+13429	<u>BAM</u> 471 ii 26'-34'; iii 17'-20'; 21'-24'; 25'-28'	57a+b, 60a+b
O	Babylon	VAT 17580	<u>BAM</u> 385 i 23'-26'; iv 4-13; 14-19; 20-26	57a+b, 60a+b
P	Assur	O. 195	<u>BAM</u> 221 iii 14'-18'; 19'-24'; 25'-31'	57b, 60a+b
Q	?	Amulet Ryder	<u>BiOr</u> 39: 598: 4-8	57b
R	Kuyunjik	K 4508+6648	<u>BID</u> , pl. 18	58
S	Assur	A 237	<u>BAM</u> 228: 23-32	59
T	Assur	VAT 13777	<u>BAM</u> 229: 17'-26'	59
U	Assur	VAT 8229	<u>LKA</u> 85	60-61
V	Kuyunjik	K 2359, K 6015+ 14166+7186+3398	<u>AMT</u> 97/1+unpubl.	60a+b, 61
W	Assur	VAT 8237	<u>KAR</u> 267	61-62
X	Kuyunjik	K 9621	unpubl.	61
Y	Kuyunjik	K 3859+Sm 363	<u>BMS</u> 53	62
Z	Assur	Assur-Photo 4128, 4133	<u>LKA</u> 84	63, 63a+b

AA	Assur	VAT 8249	<u>KAR</u> 56	63a+c, 64, 64a
BB	Kuyunjik	68-5-23, 2, K 2492	<u>AMT</u> 93/1: 2'-4'	63c
CC	Assur	VAT 13785	<u>BAM</u> 9: 47-50	63c
DD	Assur	VAT 8614	<u>KAR</u> 22	65
EE	Kuyunjik	K 4040	<u>AMT</u> 54/2	65
FF	Assur	Assur-Photo 4123	<u>LKA</u> 88	66
GG	Assur	Assur-Photo 4133	<u>LKA</u> 87	66
HH	Assur	VAT 13622	<u>LKA</u> 86	66
II	Assur	VAT 8264	<u>KAR</u> 32	67
JJ	Kuyunjik	K 9175	unpubl.	67
KK	Kuyunjik	Sm 104	<u>BBR</u> 2 no. 52	68
LL	Kuyunjik	K 2448+2615+ 6836	<u>BAM</u> 473 iii 6'-24'	69
MM	Kuyunjik	K 10419	<u>BAM</u> 474	69
NN	Kuyunjik	82-3-23, 48	<u>AMT</u> 94/1	70
OO	Kuyunjik	K 1293	<u>ABL</u> 461	71
PP	Babylon	BM 36703	<u>Afo</u> 29/30: 2-3 (fig. 1-1a)	72-76
QQ	Kuyunjik	K 2279	<u>Afo</u> 29/30: 4 (fig. 2)	75, 77-78
RR	Kuyunjik	Rm 99	<u>OrNS</u> 39 tab. 5 (photo)	78
SS	Uruk	W 22758/2	<u>SpTU</u> 2 no. 20	79-82
TT	Assur	VAT 13653	<u>BAM</u> 215: 44-63	82
UU	Assur		Durand, <u>Doc.Cun.</u> , n. 336	82
VV	Assur	VAT 8268	<u>LKA</u> 83	83
WW	Kuyunjik	K 9512+2600+	<u>Afo</u> 18 pl. 10, B:1-4; D:0-5	83
XX	Assur	VAT 10564	<u>KAR</u> 178 vii 35-52	84
YY	Assur	VAT 8910	<u>KAR</u> 227 iii 6-50	85, 87
ZZ	Assur	VAT 13656+ VAT 13657	<u>LKA</u> 89+90	85, 87, cf. 58
AAA	Sippar	Si 747	unpubl.	85
BBB	Kuyunjik	K 20001+2273+ 2604+2716+6199+ 6475+9102+9465+ 10720+11804+ 13374+13415+ 16708+16710+ 82-3-23, 118+ 82-5-22, 545	<u>BID</u> , pl. 7-14: 154-170	86
CCC	Assur	VAT 8261+A 81	<u>KAR</u> 57+ <u>LKA</u> 70 iii 18-24, iv 1-4	86

DDD	Sippar	BM 76976	<u>BID</u> , pl. 15-16 iv 1-7	86
EEE	Assur	A 165	<u>LKA</u> 69: 1	86
FFF	Assur	VAT 13697	<u>BAM</u> 332 iv 5'-17'	88

CONCORDANCE OF TEXTS

A 81.....see under KAR 57+LKA 70  
A 165.....see under LKA 69  
A 230.....see under BAM 230  
A 237.....see under BAM 228  
Afo 18 pl. 10, B:1-4; D:0-5.....prescription 83  
Afo 29/30: 2-3 (fig. 1-1a).....prescriptions 72-76  
Afo 29/30: 4 (fig. 2).....prescriptions 75, 77-78  
ABL 461.....prescription 71  
AMT 29/1.....see under CT 23 15-22+  
AMT 89/3.....see under CT 23 15-22+  
AMT 38/6.....see under CT 23 15-22+  
AMT 54/2.....prescription 65  
AMT 93/1: 2'-4'.....prescription 63c  
AMT 94/1.....prescription 70  
AMT 97/1+.....prescriptions 60a+b, 61  
AMT 101/2+.....see under Afo 18 pl. 10  
Amulet Ryder.....see under BiOr 39: 598  
Assur-Photo 4123.....see under LKA 88  
Assur-Photo 4128.....see under LKA 84  
Assur-Photo 4133.....see under LKA 87  
BAM 9: 47-50.....prescription 63c  
BAM 215: 44-63.....prescription 82  
BAM 221 iii 14'-18'; 19'-24'; 25'-31'....prescriptions 57b, 60a+b  
BAM 228: 23-32.....prescription 59  
BAM 229: 17'-26'.....prescription 59  
BAM 230.....prescriptions 1-11  
BAM 295.....prescriptions 1, 4  
BAM 323.....prescriptions 56-59  
BAM 332 iv 5'-17'.....prescription 88  
BAM 385 i 23'-26'; iv 4-13;  
14-19; 20-26.....prescriptions 57a+b, 60a+b  
BAM 471 ii 26'-34'; iii 17'-20';  
21'-24'; 25'-28'.....prescriptions 57a+b, 60a+b  
BAM 473 iii 6'-24'.....prescription 69  
BAM 474.....prescription 69  
BBR 2 no. 52.....prescription 68  
BID, pl. 7-14: 154-170.....prescription 86  
BID, pl. 15-16 iv 1-7.....prescription 86  
BID, pl. 18.....prescription 58



BiOr 39: 598: 4-8.....prescription 57b  
BM 36703.....see under AfO 29/30: 2-3 (fig. 1-1a)  
BM 76976.....see under BID, pl. 15-16  
BMS 53.....prescription 62  
Bu 91-5-9, 132.....see under Gray, Šamaš, pl. 20 (Bu 91-5-9, 32)  
CT 23 15-22+.....prescriptions 1-54  
Durand, Doc.Cun., n. 336.....prescription 82  
Gray, Šamaš, pl. 12 (K 2132).....prescription 56  
Gray, Šamaš, pl. 20 (Bu 91-5-9, 32).....prescription 57  
K 1293.....see under ABL 461  
K 2132.....see under Gray, Šamaš, pl. 12 (K 2132)  
K 2175.....see under CT 23 15-22+  
K 2279.....see under AfO 29/30: 4 (fig. 2)  
K 2352.....see under CT 23 15-22+  
K 2359.....see under AMT 97/1+  
K 2415.....prescription 12  
K 2431.....see under CT 23 15-22+  
K 2448+.....see under BAM 473  
K 2469.....see under CT 23 15-22+  
K 2475.....see under CT 23 15-22+  
K 2477+.....see under BAM 471  
K 2480.....see under CT 23 15-22+  
K 2492.....see under AMT 93/1  
K 2600.....see under AfO 18 pl. 10  
K 2781.....prescription 22  
K 3398.....see under AMT 97/1+  
K 3576.....prescription 16  
K 3859.....see under BMS 53  
K 4040.....see under AMT 54/2  
K 4508.....see under BID, pl. 18  
K 6015.....see under AMT 97/1+  
K 6648.....see under BID, pl. 18  
K 7186.....see under AMT 97/1+  
K 7814.....see under CT 23 15-22+  
K 8777.....see under CT 23 15-22+  
K 9175.....prescription 67  
K 9512.....see under AfO 18 pl. 10  
K 9621.....prescription 61  
K 10216.....see under AfO 18 pl. 10  
K 10419.....see under BAM 474  
K 10429.....see under CT 23 15-22+  
K 10454.....see under CT 23 15-22+  
K 10710.....see under CT 23 15-22+  
K 11321.....see under CT 23 15-22+  
K 11677.....see under CT 23 15-22+  
K 13962.....see under CT 23 15-22+

K 14166.....see under AMT 97/1+  
K 14738.....see under CT 23 15-22+  
K 20001+.....see under BID, pl. 7-14  
KAR 21.....prescriptions 15-16, 55  
KAR 22.....prescription 65  
KAR 32.....prescription 67  
KAR 56.....prescriptions 63a+c, 64, 64a  
KAR 57+LKA 70 iii 18-24, iv 1-4.....prescription 86  
KAR 178 vii 35-52.....prescription 84  
KAR 227 iii 6-24.....prescriptions 85, 87  
KAR 234.....prescriptions 22-26  
KAR 267.....prescriptions 61-62  
KMI 74.....see under CT 23 15-22+  
LKA 69: 1.....prescription 86  
LKA 70.....see under KAR 57+LKA 70  
LKA 81.....prescription 14  
LKA 83.....prescription 83  
LKA 84.....prescriptions 63, 63a+b  
LKA 85.....prescriptions 60-61  
LKA 86.....prescription 66  
LKA 87.....prescription 66  
LKA 88.....prescription 66  
LKA 89+90.....prescriptions 85, 87, cf. 58  
O. 195.....see under BAM 221  
OrNS 39 tab. 5.....prescription 78  
Rm 99.....see under OrNS 39 tab. 5  
Si 747.....prescription 85  
Sm 104.....see under BBR 2 no. 52  
Sm 383.....see under BMS 53  
Sm 1227.....prescription 12  
SPTU 2 no. 20.....prescriptions 79-82  
VAT 8229.....see under LKA 85  
VAT 8242.....see under BAM 323  
VAT 8237.....see under KAR 267  
VAT 8244.....see under KAR 234  
VAT 8249.....see under KAR 56  
VAT 8252.....see under KAR 21  
VAT 8261.....see under KAR 57+LKA 70  
VAT 8264.....see under KAR 32  
VAT 8268.....see under LKA 83  
VAT 8614.....see under KAR 22  
VAT 8910.....see under KAR 227  
VAT 10564.....see under KAR 178  
VAT 13622.....see under LKA 86  
VAT 13653.....see under BAM 215  
VAT 13656.....see under LKA 89+90

VAT 13657.....see under LKA 89+90  
VAT 13697.....see under BAM 332  
VAT 13745.....see under LKA 81  
VAT 13777.....see under BAM 229  
VAT 13785.....see under BAM 9  
VAT 14004.....see under BAM 295  
VAT 17580.....see under BAM 385  
W 22758/2.....see under SPTU 2 no. 20  
68-5-23, 2.....see under AMT 93/1  
82-3-23, 48.....see under AMT 94/1

CONCORDANCE OF PRESCRIPTIONS<sup>1</sup>

<u>No.</u>	<u>Text</u>	<u>Type</u>
1	<u>CT</u> 23 15-22+ i 1'-2' <u>//BAM</u> 230: 8-10// <u>BAM</u> 295: 2'-6'	apparition; alternatives
2	<u>CT</u> 23 15-22+ i 3' <u>//BAM</u> 230: 11-12	apparition; ointment
3	<u>CT</u> 23 15-22+ i 4'-5' <u>//BAM</u> 230: 13-16	apparition; prophylactic
4	<u>CT</u> 23 15-22+ i 6'-7' <u>//BAM</u> 230: 17-19// <u>BAM</u> 295: 7'-11'	apparition; prophylactic
5	<u>CT</u> 23 15-22+ i 8' <u>//BAM</u> 230: 20	apparition; prophylactic
6	<u>CT</u> 23 15-22+ i 8' <u>//BAM</u> 230: 21	apparition; alternatives
7	<u>CT</u> 23 15-22+ i 9' <u>//BAM</u> 230: 22-23	apparition; prophylactic
8	<u>CT</u> 23 15-22+ i 10' <u>//BAM</u> 230: 24	apparition; alternatives
9	<u>CT</u> 23 15-22+ i 11'-12' <u>//BAM</u> 230: 25-27	apparition; potion
10	<u>CT</u> 23 15-22+ i 13'-14' <u>//BAM</u> 230: 28-30	apparition; ointment
11	<u>CT</u> 23 15-22+ i 15'-20' <u>//BAM</u> 230: 31-39	apparition; magic circle
12	<u>CT</u> 23 15-22+ i 21'-25' <u>//K</u> 2415: 1-5// <u>Sm</u> 1227: 2-11	apparition; ointment
13	<u>CT</u> 23 15-22+ i 26'-32'	apparition; libation
14	<u>CT</u> 23 15-22+ i 33'-39' <u>//LKA</u> 81: 1-11	apparition; libation
15	<u>CT</u> 23 15-22+ i 40'-48' <u>//KAR</u> 21: 1-17	apparition; figurine
16	<u>CT</u> 23 15-22+ i 49'-55' <u>//KAR</u> 21: 18-r. 6// <u>K</u> 3576: 1-12	apparition; libation

<sup>1</sup>A number of medical prescriptions have been included in the edition. These will be designated by small letters (a, b, etc.) following the previous prescription number.

17	<u>CT</u> 23 15-22+ i 56'-69'	
	<u>//KAR</u> 21: r. 7	apparition; knot
18	<u>CT</u> 23 15-22+ ii 1'-7'	apparition; figurine
19	<u>CT</u> 23 15-22+ ii 8'-12'	apparition; libation
20	<u>CT</u> 23 15-22+ ii 13'-17'	apparition; figurine
21	<u>CT</u> 23 15-22+ ii 18'-30'	apparition; figurine
22	<u>CT</u> 23 15-22+ ii 31'-41'	
	<u>//KAR</u> 234: 1-13//K 2781: 1-10	apparition; figurine
23	<u>CT</u> 23 15-22+ iii 1-11	
	<u>//KAR</u> 234: 14-26	apparition; figurine
24	<u>CT</u> 23 15-22+ iii 12-16	
	<u>//KAR</u> 234: 27-r. 2	apparition; libation
25	<u>CT</u> 23 15-22+ iii 17-28	
	<u>//KAR</u> 234: r. 3-17	apparition; libation
26	<u>CT</u> 23 15-22+ iii 29-37	
	<u>//KAR</u> 234: r. 18-26	apparition; libation
27	<u>CT</u> 23 15-22+ iv 1-4	apparition; ?
28	<u>CT</u> 23 15-22+ iv 5-7	apparition; potion
29	<u>CT</u> 23 15-22+ iv 8-12	apparition; prophylactic
30	<u>CT</u> 23 15-22+ iv 13-14	apparition; prophylactic
31	<u>CT</u> 23 15-22+ iv 15-16	apparition; prophylactic
32	<u>CT</u> 23 15-22+ iv 17	apparition; prophylactic
33	<u>CT</u> 23 15-22+ iv 18	apparition; prophylactic
34	<u>CT</u> 23 15-22+ iv 19	apparition; prophylactic
35	<u>CT</u> 23 15-22+ iv 20	apparition; prophylactic
36	<u>CT</u> 23 15-22+ iv 21	apparition; prophylactic
37	<u>CT</u> 23 15-22+ iv 22	apparition; alternatives
38	<u>CT</u> 23 15-22+ iv 23	apparition; prophylactic
39	<u>CT</u> 23 15-22+ iv 23	apparition; alternatives
40	<u>CT</u> 23 15-22+ iv 24	apparition; alternatives
41	<u>CT</u> 23 15-22+ iv 25	apparition; alternatives
42	<u>CT</u> 23 15-22+ iv 26	apparition; prophylactic
43	<u>CT</u> 23 15-22+ iv 27	apparition; prophylactic
44	<u>CT</u> 23 15-22+ iv 28	apparition; ointment
45	<u>CT</u> 23 15-22+ iv 29	apparition; ointment
46	<u>CT</u> 23 15-22+ iv 30	apparition; ointment
47	<u>CT</u> 23 15-22+ iv 31	apparition; ointment
48	<u>CT</u> 23 15-22+ iv 32	apparition; ?
49	<u>CT</u> 23 15-22+ iv 33-34	apparition; ointment
50	<u>CT</u> 23 15-22+ iv 35-36	apparition; ?
51	<u>CT</u> 23 15-22+ iv 37-39	apparition; ointment?
52	<u>CT</u> 23 15-22+ iv 40	apparition; ointment
53	<u>CT</u> 23 15-22+ iv 41-42	apparition; ointment
54	<u>CT</u> 23 15-22+ iv 43-45	apparition; ointment?
55	<u>KAR</u> 21 r. 11-20	apparition; substitute

- 56 BAM 323: 1-38//Gray, Šamaš,  
pl. 12 (K 2132): 2'-15' physical symptom; figurine
- 57 BAM 323: 39-64//Gray, Šamaš,  
pl. 20 (Bu 91-5-9, 32): 1-r.5 physical symptom; figurine
- 57a BAM 323: 65-74//BAM 471 ii  
26'-34'//BAM 385 i 23'-26' (medical remedy)
- 57b BAM 323: 75-78//BAM 471 iii  
17'-20'//BAM 385 iv 4-13//BAM 221  
iii 14'-18'//BiOr 39: 598: 4-8 (medical remedy)
- 58 BAM 323: 79-88  
//BID, pl. 18: 1-13 physical symptom; figurine
- 59 BAM 323: 89-107//BAM 228:  
23-32//BAM 229: 17'-26' physical symptom; prayer  
(medical remedy)
- 59a BAM 323: 108-09
- 60 LKA 85: 1-25 physical symptom; substitute
- 60a AMT 97/1+: 1-7//BAM 471  
iii 21'-24'//BAM 385 iv 14-19//  
BAM 221 iii 19'-24' (medical remedy)
- 60b AMT 97/1+: 8-15//BAM 471  
iii 25'-28'//BAM 385 iv 20-26//  
BAM 221 iii 25'-31' (medical remedy)
- 61 KAR 267: 1-30//LKA 85 r. 1-33  
//AMT 97/1+: 16-41//K 9621: 1'-7' physical symptom; figurine
- 62 KAR 267: 31-r. 24  
//BMS 53: 1-31 physical symptom; figurine
- 63 LKA 84: 1-r.12 physical symptom; libation
- 63a LKA 84: r. 13-15  
//KAR 56: 1-4 (medical remedy)
- 63b LKA 84: r. 16 (medical remedy)
- 63c KAR 56: 5-11  
//AMT 93/1: 2-4//BAM 9: 47-50 (medical remedy)
- 64 KAR 56: 12-r. 10 physical symptom; knot
- 64a KAR 56 r. 11-13 (medical remedy)
- 65 KAR 22: 1-r. 13  
//AMT 54/2: 1-r.2 physical symptom; figurine
- 66 LKA 88: 1-r.20//LKA 87:  
1'-r.20//LKA 86: 1'-r.19 physical symptom; figurine
- 67 KAR 32: 1-44  
//K 9175: 1'-14' physical symptom; figurine
- 68 BBR 2 no. 52: 1-23 physical symptom; figurine
- 69 BAM 473 iii 6'-24'  
//BAM 474: 1'-10' physical symptom; knot
- 70 AMT 94/1: 1-9 physical symptom; figurine
- 71 ABL 461: 1-13 ?; figurine
- 72 Afo 29/30: 2-3 (fig. 1-1a) i 1'-13' necromancy
- 73 Afo 29/30: 2-3 (fig. 1-1a) i 14'ff necromancy

74	<u>Afo</u> 29/30: 2-3 (fig. 1-1a) ii 1'-10'	necromancy
75	<u>Afo</u> 29/30: 4 (fig. 2): 1-9	
	// <u>Afo</u> 29/30: 2-3 (fig. 1-1a) ii 11'-23'	necromancy
76	<u>Afo</u> 29/30: 2-3 (fig. 1-1a) ii 24'-26'	necromancy
77	<u>Afo</u> 29/30: 4 (fig. 2): 10-18	NAM.BÚR.BI
78	<u>Afo</u> 29/30: 4 (fig. 2): 19-1.e. 2'	
	// <u>OrNS</u> 39 tab. v: 1-12	NAM.BÚR.BI
79	<u>SptU</u> 2 no. 20: 1'-11'	necromancy
80	<u>SptU</u> 2 no. 20: 12'-20'	necromancy
81	<u>SptU</u> 2 no. 20: 21'-r. 6	necromancy
82	<u>BAM</u> 215: 44-63// <u>SptU</u> 2 no. 20 r. 7- 27// <u>Durand</u> , <u>Doc. Cun.</u> , no. 336: 1'-10'	necromancy
83	<u>LKA</u> 83: 1-22// <u>Afo</u> 18 pl. 10, B: 1-4, D:0-5	ghost as substitute ghost as substitute
84	<u>KAR</u> 178 vii 35-52	
85	<u>KAR</u> 227+ iii 6-24	
	// <u>LKA</u> 89+90: 1-18// <u>Si</u> 747: 1-12	ghosts for help
86	<u>BID</u> , pl. 7-14: 154-170// <u>KAR</u> 57+ <u>LKA</u> 70 iii 18-24, iv 1-4// <u>BID</u> , pl. 15-16 iv 1-7// <u>LKA</u> 69: 1	ghosts for help
87	<u>KAR</u> 227+ iii 25-50	
	// <u>LKA</u> 89+90: 19-43	ghosts for help
88	<u>BAM</u> 332 iv 5'-17'	ghosts for help

## APPARITION PRESCRIPTIONS

### CT 23 15-22+

CT 23 15-22(K 2175+K 2469+K 2475+K 2480+K 7814)+  
K 2431(unpub.)+K 14738(unpub.)(+)K 2352(unpub.)(+)  
K 11321(unpub.)+AMT 29/1(K 8777)+AMT 89/3(K 10429+  
K 11677)+KMI 74(K 10710)+K 10454(unpub.)+AMT 38/6  
(K 13962)

### Bibliography

CT 23 15-22+ was edited by E. Ebeling in his TuL, pp. 146-154 (no. 30F) and corrected by W. von Soden, ZA 43: 270-272 (on the basis of the parallels and joins to the text made by R.C. Thompson [PRSM 19: 73 no. 72 apud W. von Soden, ZA 43: 270]--AMT 29/1+89/3, AMT 38/6). It was re-edited by G. Castellino in OrNS 24: 240-274, who argued, on stylistic grounds, that CT 23-15-22+ was not a single text but should be divided into two separate texts (CT 23 15-18 and CT 23 19-22). In this division of CT 23 15-22+ into two separate texts, Castellino is followed by J. Bottéro, ZA 73: 153-203 (his nos. 10 and 11). However, from the photograph (including all the joins mentioned in R. Borger, HKL, vols. 1: 554 and 2: 292), it is now quite clear that CT 23 15-18 and CT 23 19-22 are, in fact, as Thompson thought, part of the same tablet. K 2352 and K 11321 (noted by G. Castellino, OrNS 24: 240 as duplicates to KAR 234) are known to me only from copies made by F.W. Geers for the Oriental Institute, but they can be tentatively identified as part of this text by comparison with the parallel KAR 234. Although they do not join directly, there is apparently nothing to prevent their having been part of this text (personal communication of Mr. C.B.F. Walker). One of the incantations from this text (i 40'-45') is translated in M. J. Seux, Hymnes, pp. 423-424. The original editor of CT 23 15-22+ (E. Ebeling, TuL, pp. 146-54 [30 F]) noted that it was duplicated by KAR 21. He also noted that AMT 89/3 was a duplicate to KAR 234 (edited in E. Ebeling, TuL, pp. 133-138 [30 B]), but he failed to realize that AMT 89/3 joined CT 23 15-22+ and therefore did not notice that KAR 234 was a parallel of this



text (see W. von Soden, ZA 43: 270ff.). Castellino, who re-edited CT 23 15-22+ and KAR 234 (G. Castellino, OrNS 24: 240-274), noted the parallel texts K 2415 and Sm 1227. J. Nougayrol, "Review of Cuneiform Texts from Babylonian Tablets in the British Museum 23, by R.C. Thompson," RA 61 (1967): 187 was the first to notice the parallel with LKA 81. The parallels K 2781 and K 3576 are noted in R. Borger, HKL, vol. 2 pp. 57, 292. F. Köcher, BAM, vol. 3 p. xvii noted that the almost totally effaced reverse of BAM 230 appeared to parallel CT 23 15-22+ but, being unaware of the contents of the unpublished joins, he did not realize that the obverse of this text was also parallel. BAM 295 was first identified as a parallel by M. Stol. (I am indebted to W. Farber for this information).

### Concordance of Fragments

<u>Line no.</u>	<u>Text</u>
i 1'-18'	K 2431
i 21'-41'	K 2175(+K 2469+K 2475+K 2480+K 7814)
i 42'-49'	K 14738+K 2175(+K 2469+K 2475+K 2480+K 7814)
i 50'-ii 31'	K 2175(+K 2469+K 2475+K 2480+K 7814)
ii 32'-41'	K 2352
iii 3-10	K 11321
iii 18-19	K 8777+K 10429
iii 20-22	K 8777+K 10429+K 2175(+K 2469+K 2475+K 2480+K 7814)
iii 23-26	K 11677+K 10429+K 2175(+K 2469+K 2475+K 2480+K 7814)
iii 27-33	K 11677+K 2175(+K 2469+K 2475+K 2480+K 7814)
iii 34-iv 2	K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 3-8	K 10710+K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 9	K 10454+K 10710+K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 10-11	K 10454+K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 12-15	K 10454
iv 16-17	K 8777+K 10454
iv 18-22	K 8777
iv 23	K 11677+K 8777
iv 24-26	K 11677+K 8777+K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 27-32	K 11677+K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 33-36	K 2175(+K 2469+K 2475+K 2480+K 7814)
iv 37-45	K 13962+K 2175(+K 2469+K 2475+K 2480+K 7814)

### General Commentary

CT 23 15-22+ consists of a collection of prescriptions designed to keep a patient from being haunted by ghosts. Unlike



[  
 NIGIN-*mi* ina GÚ-šú GAR-an [  
 NIGIN-me ina G[Ú ]/ĤE.ĤE ŠĚŠ-[su-ma NU IGI]

---

**Translation**

- i 1'. If ditto, *mūšu*-stone, frit, cor[al, male] and female  
 ..., sulphur, tamarisk seed, juni[per]
- i 2'. (and) fennel root, you mix in cedar oil. You wrap it [in]  
 a tuft of wool. You put it around his neck.  
 (Alternatively) you mix (it). You rub it on [him and he  
 will not see (them)].
- 

**Line Commentary**

- i 2': Ū.KU<sub>6</sub> ("fennel")--for the reading and translation, see  
 W. von Soden, AHw, p. 1238 s.v. *šimru*.

**Prescription 2**

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ i 3'	i 3'
B	<u>BAM</u> 230: 11-12	"
A:i 3'. DIŠ MIN MUN <i>a-ma-nim</i> SEM.LI <i>ta-sāk</i> ina 'Ī'. [GIŠ ERIN]		
B:11-12. KI.MIN MUN <i>a-ma-nim</i> SEM.LI [		]
[		]
[ĤE.ĤE]/KI.TA GĪR <sup>11</sup> -šú <i>la-am</i> KI <i>k[a-ba-si</i> EŠ.MEŠ]		

---

**Translation**

- i 3'. If ditto, you crush red salt (and) juniper. [You mix

(it)] in [cedar] oil. [You repeatedly rub (it)] on the bottom of his feet before he s[ets foot] on the ground.

---

Prescription 3

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 4'-5'	i 4'-5'
B	<u>BAM</u> 230: 13-16	"
A:i 4'. B:13-14.	DIŠ MIN NA <sub>4</sub> .MUŠ.GĪR NITA " " " " mu-ša NITA " " " " [(4-8 signs)] KI.MIN NA <sub>4</sub> .MUŠ.GĪR NĪTA mu-ša NĪTA [ ]/	
	SĪG BABBAR SĪG SA <sub>5</sub> NU.NU [ ] SĪG BABBAR SĪG SA <sub>5</sub> NU.NU x [(long gap)]	
A:i 5'. B:14-16.	È-ak ina GŪ-šú GAR-an ÉN U <sub>4</sub> .DA TAR U <sub>4</sub> .D[A ] [ ]/ÉN U <sub>4</sub> .DA TAR! U <sub>4</sub> .DU DU <sub>6</sub>	
	[ ] ÉN x [(long gap) ÉN.MEŠ]/an-na-a-te 7.TA.ĀM [ŠID-nu]	
	[ ] [(long gap)]	

---

Translation

- i 4'. If ditto, male *muššaru*-stone, male *mūšu*-stone, [...] -stone  
 [...] You twine white wool (and) red wool. [...]
- i 5'. you thread. You put it around his neck. The incantation:  
 "From today, you are kept away; From today, you are  
 loosed," (and) the incantation: "..."--these  
 [incantations you recite] seven times. [...]
-

Line Commentary

- i 4': NU.NU=*ṭamû*: "to twine"--the translation follows A.L. Oppenheim as quoted (with additional references) in W. Farber, *BID*, pp. 159-60.  
 i 5': *Ēn U<sub>4</sub>.DA TAR* etc.--a more complete version of this incantation is given in iv 8-9 (prescription 29).

Prescription 4

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 6'-7'	i 6'-7'
B	BAM 230: 17-19	"
C	BAM 295: 7'-11'	"
A:i 6'. DIŠ MIN Ū.ḤAR.ḤAR Ū.KUR.KUR NUMUN GIŠ.LAGAB		
B:17-18. KI.MIN Ū.ḤAR.ḤAR Ū.KUR.[ ]		
C:7'-9'. [ ]MIN Ū.ḤAR.ḤAR Ū.[ ]/		
KI.A. 'ĪD [ ]		
[ ]/TŪG.NĪG.DĀRA.ŠU.LĀL GĪR.PAD.D[U ]		
KI.A. 'ĪD TŪG.NĪG.DĀRA.[ ]/GĪR.PAD.DU NAM.LŪ.U <sub>19</sub> .[LU ]		
A:i 7'. ina KUŠ U <sub>8</sub> RI.RI.GA ina SA PĒŠ.ŪR.RA D[Ū.DŪ]		
B:18-19. [ ] /ina SA PĒŠ.ŪR.R[A ]		
C:9'-11'. [ ]/[ ]G]A ina SA PĒŠ.Ū[R ]/[ ]		
[ ]		
[ ]		
[ina GŪ-š]ú GAR-an [(x x x)]		

Translation

- i 6'. If ditto, thyme, white hellebore, seed of tanner's sumach, sulphur, a soiled rag, hum[an] bone  
 i 7'. in the hide of a dead ewe you l[ace it up] with doormouse tendon. You put (it) [around hi]s [neck].

Prescription 5

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT 23 15-22+ i 8'</u>	<u>i 8'a</u>
B	<u>BAM 230: 20</u>	"
A:i 8'. DIŠ MIN °IGI- <i>lim</i> °IGI-20 GĪR.PAD.DU NAM.LÚ.U <sub>18</sub> .LU		
B: 20. KI.MIN °IGI- <i>lim</i> [ ]		
<i>ina</i> KUŠ		
[        ]		

Translation

i 8'a. If ditto, "cures a thousand (ills)", "cures twenty", (and) human bone in a leather (bag).

Prescription 6

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT 23 15-22+ i 8'</u>	<u>i 8'b</u>
B	<u>BAM 230: 21</u>	"
A:i 8'. 'DIŠ' 'MIN' [ ]		
B: 21. KI.MIN SUḪUŠ 'i'š <sub>u</sub> -š <sub>i</sub> <i>ina</i> [(KAŠ <i>ina</i> Ī.GIŠ <i>ina</i> ) KUŠ]		

Translation

i 8'b. If ditto, licorice root in [(beer, in oil, or in) a leather (bag)].

Line Commentary

i 8'b: *ina* KAŠ *ina* Ī.GIŠ *ina* KUŠ--this and similar passages (CT 23 15-22 i 10', iv 22-25; cf. i 1'-2') probably refer to alternative methods of employment--i.e. one was supposed to put the listed ingredients in beer (for a potion) or in oil (for an ointment) or in a leather bag (to be used as a prophylactic).

Prescription 7

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 9'	i 9'
B	BAM 230: 22-23	"

A: i 9'. DIŠ MIN 0 tar-muš KI.A. 'ÍD ÚH. 'ÍD NUMUN 'i'bi-'ni'  
B: 22-23. KI.MIN 0 tar-muš KI.A. 'ÍD' [ ÍD NUMUN 'i'b[i ]/  
GĪR.[ ]  
GĪR.PAD.DU NAM.[LÚ.U<sub>1</sub>].LU ina [KUŠ]

---

Translation

i 9'. If ditto, lupine, sulphur, yellow sulphur, tamarisk seed,  
hu[man bone in a leather (bag)].

---

Prescription 8

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 10'	i 10'
B	BAM 230: 24	"

A: i 10'. DIŠ MIN NUMUN GIŠ.ŠINIG ina KAŠ ina ĩ.GIŠ [ina KUŠ]  
B: 24. KI.MIN NUMUN 'i'bi-ni in[a KA]Š ina ĩ [ ]

---

Translation

i 10'. If ditto, tamarisk seed in beer, in oil [(or) in a leather  
(bag)].

---

Prescription 9

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 11'-12'	i 11'-12'
B	BAM 230: 25-27	"
A:i 11'. DIŠ MIN °IGI- <i>lim</i> °IGI-20 ° <i>tar-muš</i> Ú.ĤAR.ĤAR		
B: 25-26. KI.MIN °IGI- <i>lim</i> °IGI [ ° <i>t</i> ]ar- <i>muš</i> , Ú.ĤAR.ĤAR		
[ 'SUĤUS'? [ ]		
[ 'Ú' x x (x)/Ú.NU.LUĤ.ĤA ]		
A:i 12'. ° <i>úr-ni-e</i> 7 Ú.ĤI.A <i>an-nu-ti ina</i> KAŠ NU p[a ]		
B: 26-27. ° <i>úr-ni-e</i> ' 7 Ú.ĤI.A 'SES'.MES <i>ina</i> KAŠ SAG/NU <i>pa-tan</i>		
[ ]		
[ 'NAG'- <i>ma</i> NU IGI ]		

---

Translation

i 11'. If ditto, "cures a thousand (ills)", "cures twenty",  
 lupine, thyme, [...] root, asa foetida,  
 i 12'. (and) mint; he drinks these seven plants in beer<sup>4</sup> without  
 having eaten and then he will not see (any ghosts).

---

Prescription 10

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 13'-14'	i 13'-14'
B	BAM 230: 28-30	"
A:i 13'. DIŠ MIN ÚĤ. 'ÍD KA <i>tam-tim</i> GIŠ.GAN U <sub>5</sub> ° <i>eli-kul-l[a</i>		
B: 28-29. KI.MIN ÚĤ. 'ÍD 'KA' <i>tam-tim</i> GIŠ.GAN U <sub>5</sub> ° <i>eli-kul-la/</i>		
[ ]		
[ A.ÉSIR <i>ina</i> ĩ.GIŠ ERIN ĤE.ĤE ]		

---

<sup>4</sup>Text B has "first quality beer."



A: i 14'. [KĀ] šá Ē áš-bu GIŠ.IG GIŠ.SAG.KUL i-da-at  
B: 29-30. [ ] 'šá' 'Ē' áš-bu GIŠ.IG GIŠ.SAG.KUL/i-ta-at

GIŠ.'NĀ'-[ ]  
GIŠ.NĀ-šú [GIŠ.BANŠ]UR-šú ki-su TAG.MEŠ-ma NU IGI

---

### Translation

i 13'. If ditto, yellow sulphur, coral, a slip(?) from the male blossom (of a date palm?), *elkulla*-plant (and) crude bitumen you mix in cedar oil.

i 14'. [The gate] of the house where he (the patient) lives, the door, the bolt, the sides of his bed, his [table] (and) his reed mat you repeatedly smear and then he will not see (any ghosts).

---

### Line Commentary

i 13': GIŠ.GAN U<sub>5</sub>--this is possibly to be interpreted as GIŠ.GAN=kannu (presumably "slip, stalk, shoot" rather than "wooden rack" or "fetter, band, rope") plus U<sub>5</sub>=rikbu: "male blossom (of a date palm)?" (see W. von Soden, *AHW*, p. 983 s.v. rikbu mng. 3a)

i 14': ki-su--considering that this appears in a list of furniture, it is probably to be interpreted as kīt-su: "his reed mat."

Prescription 11

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 15'-20'	i 15'-20'
B	BAM 230: 31-39	"
A:i 15'. [ L]Ú.ÚŠ šá KI-ya IGI.IGI-ru lu AD lu AMA		
B: 31-32. DIŠ at-ta LÚ.ÚŠ ša KI-[y]a I[GI].IGI-ru lu AD lu AMA/		
	l[u ]	
	lu ŠEŠ lu NIN l[u k]im-ti	
A:i 16'. [ ]	GID]IM [qe]b-ru lu GIDIM	
B: 32-33. lu ni-šu-ti lu sa-la-ti/lu GIDIM qeb-ru lu GI[DI]M		
	la qeb-'ru' [ ]	
	la qeb-ru lu šá ina še-ret DINGIR	
A:i 17'. [ ]	[x x x x] x x x	
B: 34-35. lu ina še-ret LUGAL Ú[Š] lu GIDIM šá BAL A NU TUKU-u/		
	[ ]	
	GIŠ.DÎḪ lik-la-'ka' [GIŠ].Ú.GÍR	
A:i 18'. [ ]		
B: 35-36. lik-la-ka ZÎ.SUR.RA lik-la-ka/at-ta ki-ma		
	[ DI]RI.DIRI 'qer'-[ ]	
	IM.[ DI]RI qer-bi-ti e GUR-ra 'e' KI.MIN x x	
A:i 19'. [ ]		
B: 37-38. ana EGIR-ka KI.[MIN x (x)] GIŠ.DÎḪ GIŠ.Ú.GÍR		
	[ ]	
	ZÎ.SUR-ri 'î' DÛG.GA /ana UGU-šú-nu 'DUB'-ak	
A:i 20'. [ ]		
B: 38-39. ÈN '7'-šú ŠID-nu ZÎ.SUR.RA/[NIGIN]-mi ana EGIR-ka NU		
	[ ]	
	[IGI]	

---

Translation

- i 15'. [Incantation]: "You, dead person who meets with me,  
whether you be (my) father, or (my) mother, or (my)  
brother, or (my) sister, o[r] my [ki]th
- i 16'. or my kin or my relations; whether you be a buried  
(man's) ghost or an unburied (man's) ghost or one who  
(died) as a result of an offense against a god,
- i 17'. or one who di[ed] as a result of an offense against the  
king ...<sup>5</sup> may camelthorn hold you back, may acacia
- i 18'. hold you back, may the magic circle hold you back. You,  
like ... cl[o]uds, may you not return, may you not  
ditto ...
- i 19'. behind you di[tto ...] You pour sweet oil over the  
camelthorn (and) acacia (and) the magic circle.
- i 20'. He<sup>6</sup> recites the incantation seven times. You surround  
(him) with a magic circle. You must not look behind  
you.
- 

Line Commentary

- i 18': *ger-bi-ti*--presumably this is from *gerēbu*, but what it  
means in this context is not clear.
- 

<sup>5</sup>At this point, Text B has "or a ghost who has no one to  
pour water for him."

<sup>6</sup>Since the incantation refers to the patient in the first  
person, it was presumably meant to be recited by him. See  
Chapter 4, p. 2.

Prescription 12

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 21'-25'	i 21'-25'
D	K 2415: 1-5 <sup>7</sup>	"
E	Sm 1227: 2-11 <sup>8</sup>	"
A: i 21'.	[ĒN GID]IM 'šá' 'KI-ya' 'IGI' .IGI-'ru' 'lu' [ ]	
D: 1-2.	[ ]-ru lu GIDIM a-hu-u	
E: 2-3.	[ ]	h]u-u
	[ ]	
	lu GIDIM ma-šu-u lu-u GIDIM mur-[tap-pi-du]/	
	lu-u GIDIM m[a ]/[ ]	
	[ ]	
	[ ]-da la i-šu-u	
	šá pa-qi-<da> NU TUKU-ú	
A: i 22'.	lu GIDIM šá ina a-ra-an DINGIR ú še-'ret' L[UGAL]	
D: 2-3.	lu-u GIDIM šá ina ár-ni DINGIR u še-ret LUGAL	
E: 4-6.	[ ] 'ret' LUGAL	
	[ ]	
	mi-[ ]/[šá ina] šuk-lul-ti NAM-šú	
	mi-tu <sub>4</sub> /[lu GIDIM ]-šú	
	[ ]	
	mi-tu <sub>4</sub> ana KI.NÁ-ya NU TE-a NU DIM <sub>4</sub> -qá BĀD [ ] <sup>9</sup>	
	mi-tu <sub>4</sub> /[ ] 'qá' BĀD	
	[ ]	
	lik!-la!-[ ]	
	lik-la-ka	

<sup>7</sup>The rest of the text deals with other matters--see Castellino, OrNS 24: 243.

<sup>8</sup>Sm 1227: 1 reads [ki]-a-am tu-[šad-bab-šu] ("You [have him say as] follows").

<sup>9</sup>See next note.

A:i 23'. GIS.IG KĀ-ya li-tir GABA-ka ina DUG<sub>4</sub>.G[A ]  
D: 4. [ ] li-ni-' GABA-ka ina qi-bit 'DIS 'UTU ]  
E: 7-8. [ ] GABA-ka/[ ]

[ ]  
MAŠ.MAŠ DINGIR.MEŠ 'Asal-lū-*bi*  
[ ] DINGIR.MEŠ 'Asal-lū-*bi*

A:i 24'. ZI.AN.NA HĒ.PĀ ZI.KI.A H[É.PĀ  
D: 4-5. <  
E: 9. [ ] Z]I.KI.A HĒ.PĀ >

[ ] <  
NAM.MU.UN.DA.AN.BÚR.RE/[ZI.AN.NA ZI.KI.A PĀ].E.DĒ >  
< >

A:i 25'. AN.ZA.GĀR ŠI.LÁ ŠI.BÍ.IN.DU.RU GABA.ZU H[É.BAD HĒ.GUR]  
D: 5. AN.ZA.GĀR ŠI.BÍ.IN.DU<sub>8</sub>.RU BAD-*ma* GUR-*ma* ]  
E: 10-11. [ ] [ ]N.DU<sub>8</sub>.RI/[ ]

ŠI.BÍ.IN.LÁ  
< > ÉN  
< > ÉN

Translation

i 21'. [Incantation: "Ghos]t who meets with me, whether you be a  
strange ghost, or a forgotten ghost, or a ro[ving] ghost  
who has no one to care for him,

i 22'. whether you be a ghost who died as a result of a sin  
against a god or an offense against the king [or a ghost]  
[who] died [when] his fate was completed<sup>10</sup>--may the wall  
hold you back,

<sup>10</sup>Texts D-E have "do not approach, do not come close to my  
bed" at this point. There does not, however, appear to be enough  
room in Text A for this phrase.

- i 23'. may the door of my gate turn back your breast. At the  
command of Ea, Šamaš, (and) the exorcist among the gods,  
Asalluḫi,  
i 24'. by heaven may you swear, by earth may you swear.<sup>11</sup> May it  
(the oath) never release (you).<sup>12</sup>  
i 25'. May Zaḳīqu who looses what is bound remove and turn  
away your breast. He has bound (it).<sup>13</sup>
- 

#### Line Commentary

- i 22': [šá ina] šuk-lul-ti etc.--the restoration of this phrase  
is based on BM 128118: 3' which reads [...] -ka šá ina  
šuk-lul-t[i NAM-šú mi-tu<sub>4</sub>]. (BM 128118: 1'-4' roughly  
parallels CT 23 15-22+ i 21'-22'). This text was called  
to my attention by M. Roth (based on a personal  
communication of W.G. Lambert).  
i 25': .BAD-ma--for nesû G-stem with the transitive meaning "to  
remove", see CAD N/2 188 s.v. nesû mng. 2.

#### Prescription 13

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 26'-32'	i 26'-32'
A:i 26'. ÉN GIDIM šá šak-nam-ma ÚS.ÚS-an-ni ur-ra 'u'GI <sub>6</sub> ' x 'uḫ-ta?-na-ta?-an?-ni'?! 'lu'GIDIM' a-ḫu-u		
A:i 27'. lu-u GIDIM ma-šu-u lu-u GIDIM šá šu-ma la na-bu-ú		

---

<sup>11</sup>Text D puts this formula after, rather than before, "May  
it (the oath) never release (you)."

<sup>12</sup>Text E omits.

<sup>13</sup>Texts D-E omit.

*lu-u* GIDIM *šá pa-qi-da la i-šu-ú*

A:i 28'. *lu-u* GIDIM *šá [x x x x x x lu]-u* 'GIDIM' *šá ina*  
GIŠ.TUKUL *dí-ku lu-u* GIDIM *šá ina a-ra-an* DINGIR u  
*še-ret* LUGAL ÚŠ

A:i 29'. [(half a line missing)] x *an-na-a lim-ḥur-ma ya-a-ši*  
*li-maš-ši-ra-an-ni*

---

A:i 30'. [KA.INIM.MA ÚŠ.MEŠ] IGI.MEŠ

---

A:i 31'. DÛ.DÛ.BI 7 NINDA.TUR.TUR *šá 'ZÌ''ŠE'*. [SA.A GAR-an A PÚ  
A ÍD (A NÍG.ĀR.RA)] 'A' *ḥi-ri-te* UMBIN GU<sub>4</sub> DIRI

A:i 32'. ZÌ ŠE.SA.A *šá ŠE.MUŠ<sub>5</sub>*, ana IGI SUB ĒN 'an-ni-ta<sub>5</sub>' '3-šú'  
'ŠID-nu' [ca. 11 signs missing] BAL-qi

---

#### Translation

i 26'. Incantation: "Ghost who was set on me and so follows me  
(and) beats me(?) day and night, whether you be a strange  
ghost,

i 27'. or a forgotten ghost, or a ghost who was not invoked by  
name or a ghost who has no one to care for him,

i 28'. or a ghost who [... o]r a ghost who was killed with a  
weapon or a ghost who died as a result of a sin against a  
god or an offense against the king,

i 29'. [...] let him receive this [...] and leave me alone.

---

i 30'. [Incantation (to be used when)] one continually sees [dead persons].

---

i 31'. Its ritual: [You put out] seven small breads made of flour made from roas[ted grain]. You fill an ox hoof with [well water, canal water, ("groat water")] (and) ditch water.

i 32'. You put flour made from roasted *šigūšu*-grain into it. He<sup>14</sup> recites this incantation three times. You make a libation of [...].

---

#### Line Commentary

- i 28': G. Castellino, OrNS 24: 244 suggests restoring: [za-kir MU NU TUKU-u].
- i 29': Castellino (*ibid.*) attempts to restore this after i 45'. However, that phrase belongs to a burial, whereas this is a propitiatory libation.
- i 30': "continually sees"--IGI.MEŠ could indicate either the Gtn or the N stem of *amāru*. Since, however, the N stem in the meaning "to meet" takes either *itti* or a double subject (see CAD A/2 26-27 s.v. *amāru* mng. 8), and since this text is usually consistent in using IGI.IGI, construed with *itti*, for the N stem form, it is more likely that the Gtn is meant here and in similar passages (viz. i 36', 46', 52'; ii 31'; iii 1, 12, 17; iv 5, 10, 13).
- i 31': ZĪ ŠE.SA.A--both dictionaries interpret this ingredient as flour made from roasted grain (CAD L 97a s.v. *laptu* B mng. b 2'; CAD Q 59b s.v. *galītu* mng. b; W. von Soden, AHW, p. 526a s.v. *lābtu*).
- 

<sup>14</sup>Since the incantation refers to the patient in the first person, it was presumably meant to be recited by him. See Chapter 4, p. 2.



i 32': "flour made from roasted *šigūšu*-grain"--for this ingredient see also i' 37' and ii 31' (there written with *ša* instead of *šá*). G. Castellino, *OrNS* 24: 246 suggests reading '*ina pa-an*' [... *mi-tu*]-*ti*. at the end of the line.

Prescription 14

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 33'-39'	i 33'-39'
F	LKA 81: 1-1115	i 33'-37'
A:i 33'. F: 1-2.	ÉN UN.MEŠ <i>mi-ta-tu</i> , <i>am-me-ni</i> IGI.IGI KI- <i>ya</i> <i>šá</i> ÉN UN.MEŠ <i>me-ta-tu</i> , <i>am-me-ni</i> IGI.[ ]/ <i>šá</i>	
	URU.MEŠ- <i>ši-na</i> DU <sub>6</sub> .MEŠ [ <i>š</i> ] <i>i-na eš-me-e-tu</i> , URU.MEŠ- <i>ši-na</i> DU <sub>6</sub> .MEŠ <i>ši-na eš-me-</i> [ ]	
A:i 34'. F: 3-5.	<i>ana-ku ul al-lak ana</i> GŪ.DU <sub>8</sub> .A.KI <i>pu-ḥur</i> GIDIM <i>ana-ku ul al-lak ana</i> GŪ.DU <sub>8</sub> .A.KI UKKIN GIDI[M]/	
	<i>at-tu-nu am-me-ni</i> [DU.M]EŠ- <i>ka ár-ki-ya tùm-ma-tu-nu</i> <i>at-tu-nu am-me-ni</i> DU.DU EG[IR- <i>ya</i> ]/[ ] <i>t</i> u-nu	
A:i 35'. F: 5-7.	'A- <i>ba-tú</i> DAM.LUGAL 'Ereš- <i>ki-gal</i> MIN 'A- <i>ba-</i> [ ] <i>šar-&lt;ra&gt;-tú</i> 'Er[ <i>eš</i> ]//	
	'Nin- <i>geštin-an-na</i> SAL.DUB.[ ] <i>šá</i> DINGIR.MEŠ [ ] <i>gešti</i> n-an-na 'SAL.DUB'.SAR <i>šá</i> D[INGIR ]//	
	<i>šá qa-an-ṭup-pa-šá</i> NA <sub>4</sub> .ZA.GÎN NA <sub>4</sub> .GUG [ ] <i>a-šá</i> NA <sub>4</sub> .ZA.GÎN NA <sub>4</sub> .G[UG]	
A:i 36'. F: 8.	KA.INIM.MA ŪŠ.MEŠ IGI.MEŠ [KA.INIM.MA] ŪŠ.MEŠ IGI.[MEŠ]	
A:i 37'. F: 9-11.	'DŪ'. [DŪ.BI <i>ina</i> MAR]'UD.KA.BAR' 'PŪ' <i>ana</i> 'UTU.ŠŪ.A [ ] K]A.BAR PŪ <i>ana</i> 'UTU.ŠŪ'. [ ]	

<sup>15</sup>On the reverse, ll. 1'-4', LKA 81 has a colophon which reads: [GABA.RI GIŠ]. 'ZU' [Aš+šur<sup>1</sup>-i] / [ana DI]B DŪ-*ši* 'Ki-šir- [PA] / [DUMU] 'UTU-DŪ LŪ.MAŠ.[MAŠ] / 'ḥa'-an-*tiš* ZI-ḥ[a] ("[Copy of an Assyrian writing board. [For the execution of a performance, quickly excerpt[ed] by Kišir-[Nabû son] of Šamaš-ibni the exorci[st]").

BAD-te ana ŠĀ SI GU<sub>4</sub> A ħi-'ri-tú' ZĪ ŠE.SA.A šá  
[ ]/[ ] A [ ]/[ ]

ŠE.MUŠ<sub>5</sub> SUB-di  
[Š]E.'MU'[Š<sub>5</sub> ]

A:i 38'. [(ca. 5 signs missing) ina IZI] 'tu-kab'-bab <ina> A

šú-nu-ti SĪG-aš ÉN 3-šú ŠID-nu A šú-nu-ti ana PŪ

A:i 39'. [SUB-di LŪ.G]IG NĪG.NA GI.IZ[I.L]Á tuš-ba-'-šu

---

### Translation

i 33'. Incantation: "Dead persons, why do you meet with me--those  
whose cities are tells (and) they are (nothing but) bones?

i 34'. I do not go to Kutha<sup>16</sup>, assembling-place of ghosts; why do  
you keep coming after me? You are made to swear

i 35'. by Abatu the queen, by Ereškigal, ditto, by Ningeštinanna,  
the scribe of the gods, whose stylus is (made of) lapis  
(and) carnelian.

---

i 36'. Incantation (to be used when) one continually sees dead  
persons.

---

i 37'. [Its] rit[ual]: You dig<sup>17</sup> a pit towards the setting sun  
with a copper [spade]. You put ditch water and flour made

---

<sup>16</sup>This was the cult city of Nergal, god of the underworld.

<sup>17</sup>Literally: "open."

from roasted *šigūšu*-grain into an ox horn.

i 38'. You char [... with fire]. You stir (it) <into> that liquid. He<sup>18</sup> recites the inc[antation three t]imes. That liquid

i 39'. [you pour down] into the pit.<sup>19</sup> You move the censer and to[rc]h past the [pat]ient.

Line Commentary

i 38': SĪG-aš--for the meaning "to stir (powder) into a liquid," see CAD M/1 78-79 s.v. *maḫāšu* mng. 3e.

Prescription 15

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ i 40'-48'	i 40'-48'
G	KAR 21: 1-17	i 40'-48'
A:i 40'. [ mu]š-te-šer AN.TA.MEŠ.		
G: 1-2.	[ÉN] 'UTU MAN AN-e u KI-tim ru-bu-u AN.TA.MEŠ/	
	u KI.TA.[ p]a-ṭir ka-se-e at-ta-ma	
	u KI.TA.MEŠ pa-ṭir ka-si-i at-ta-ma	
A:i 41'. [ ]'nam'-ma ŪS.ŪS-an-ni		
G: 3-4.	GIDIM, mu-kil SAG ḪUL-tim šá GAR-nam-ma ŪS.MEŠ-ni/	
	ḫat-t[a] pu-luḫ-tú ar-ta-na-aš-šu-ú	
	ḫat-ta pu-luḫ-ta TUKU.MEŠ	
A:i 42'. [ li]m 'u''šá'-[ga-ši ] UDUG		
H: 4-6.	u ana ḫa-ba-li /u šag-ga-ši GUB.GUB-za lu-u UDUG	

<sup>18</sup>Since the incantation refers to the patient in the first person, it was presumably meant to be recited by him. See Chapter 4, p. 2.

<sup>19</sup>The end of this sentence is in line 38' in the Akkadian.

lem-nu l[u ] A.LÁ lem-nu lu-u GIDIM lem-nu  
lem-nu/lu-u A.LÁ lem-nu lu-u GIDIM lem-nu

A:i 43'. [ ]lem-nu lu-u G[IDIM ]  
G: 6-8. lu-u GAL<sub>5</sub>.LÁ lem-nu/ lu-u GIDIM<sub>4</sub> qeb-ru lu-u GIDIM<sub>4</sub>

la qeb-'ru' [ ] GIDIM šá ŠEŠ u NIN NU TUKU<sup>20</sup>  
la qeb-ru /lu-u GIDIM<sub>4</sub> šá ŠEŠ u NIN NU TUKU-u

A:i 44'. [ ]'šá' za-kir MU NU [ ]  
G: 9-11. lu-u GIDIM<sub>4</sub> šá za-kir MU NU TUKU-u/lu-u GIDIM<sub>4</sub> šá

[ ]'RI.A' 'mur'[ d]u lu-u GIDIM šá ina EDIN  
IM.RI.A-šu mur-tap-pi-du /lu-u GIDIM<sub>4</sub> šá ina EDIN

na-du-ma  
na-du-ma

A:i 45'. [ e]d-pu MU-šú la [ GI]'DIM'  
G: 11-12. IM-šú la eđ-pu /MU-šú la zak-ru ana GIDIM<sub>4</sub>

[ R]I.A-šú pi-qid-su  
IM.RI.A-šú pi-qid-su

---

A:i 46'. [ ]MA Ú[Š ] IGI.MEŠ  
G: 13. KA.INIM.MA ÚŠ.MEŠ IGI.MEŠ

---

A:i 47'. [ ] 4 NU.MEŠ šá IM D[Û ]  
G: 14-15. 'DÛ'.DÛ.BI 4! NU!.MEŠ<sup>21</sup> šá IM DÛ-uš GIN, x (x)

[ ] 'raṭ' A.BĀR in-na-aš-šu-ú  
NIGIN.MEŠ-šú-nu /raṭ A.BĀR in-na-šu-u

A:i 48'. [ GI]G šá DUḤ.LĀL DÛ TÚG [ ]  
G: 15-17. NU GIG šá DUḤ.LĀL DÛ-uš/TÚG GIŠ.GIŠIMMAR IGI.MEŠ-šú-nu

---

<sup>20</sup>The copy has NIN lem-nu but the photo clearly shows NIN NU TUKU.

<sup>21</sup>The copy has DIŠ ÚŠ.MEŠ.

[ K]I.MAḤ IM.RI.A-šú  
ta-rim ina IZI tu-ḥar-šú/ina KI.MAḤ IM.RI.A-šú  
tuš-ta-na-al-šū-nu-ti  
tuš-na-al-šū-nu-ti

---

Translation

- i 40'. [Incantation]: "Šamaš, you are the king of heaven and earth [who] makes the things above and the things below go aright,<sup>22</sup> who looses what is bound.
- i 41'. a ghost (or) *mukīl rēš lemutti* which was set on me and so continually pursues me--I am continually frightened and terrified (about him)--
- i 42'. he continually sets about oppressing and murdering me, whether he be an evil *utukku*-demon or an evil *alū*-demon or an evil ghost
- i 43'. or an evil *gallū*-demon, whether he be a buried (man's) ghost or an unburied (man's) ghost or a ghost who has no brother or sister,
- i 44'. or a ghost who has no one to invoke his name or a roving ghost from among his relatives, or a ghost (of one) who was abandoned in the steppe and thus
- i 45'. his spirit was not blown away (and) his name was not

---

<sup>22</sup>Text G has "prince of the things above and below."

invoked, entrust him to the ghosts of his relatives.

---

i 46'. Incantation (to be used when) one continually sees dead persons.

---

i 47'. Its ritual: You make four figurines of clay. Like [...] all of them carry a lead pipe.

i 48'. You make a wax figurine of the illness. You cover their (the clay figurines')<sup>23</sup> eyes with date palm bark. You melt(?) it (the wax figurine) with fire. In his relatives' grave you lay them (the clay figurines).

---

**Line Commentary**

- i 45': *edpu*--see CAD E 28-29 s.v. *edēpu* mng. 2.  
 i 47': *in-na-aš-šu-ú*: The N stem of *našú* is not invariably passive; in some cases it acts as an ingressive form. See CAD N/2 111-12 s.v. *našú* mng. 9.  
 i 48': TÚG GIŠ.GIŠIMMAR--For other references to date palm bark, see CAD § 225b s.v. *šubātu* mng. 2. For the verbs, see G. Castellino, OrNS 24: 249, 251. What seems to be happening here is that the ghosts are being separated from the sickness which they have inflicted by means of the melting(?) of a sickness figurine and the separate burial of figurines representing dead persons.

**Prescription 16**

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ i 49'-55'	i 49'-55'
G	<u>KAR</u> 21: 18-r. 6	"
H	<u>K</u> 3576: 1-12	"

A: i 49'. [ D]ÍM.MA.K[E<sub>4</sub> ]  
 G: 18-19. ĒN 'EN.KI HUL.DÍM.MA.KE<sub>4</sub> Ē.DĒ/ 'EN.KI.KE<sub>4</sub>  
 H: 1-2. [ ].DÍM.MA.KE<sub>4</sub> Ē.DĒ/[ ]

<sup>23</sup>See below.

[ D]ĪM.MA.KE<sub>4</sub> È.DÈ  
 HUL.DĪM.MA.KE<sub>4</sub> È.[ ]  
 [ ]

A:i 50'. [ ]  
 G: 20-21. 'EN.KI NAM.LŪ.U<sub>19</sub>.LU HUL.DĪM.MA.K[E<sub>4</sub> ]/  
 H: 3-4. [ ] .U<sub>1</sub>.LU HUL.DĪM.MA.KE<sub>4</sub> È.DÈ/

[ ] .EN.SI.IN.GIN.NA  
 DUG<sub>4</sub>.BI.SÈ HÈ.EN.SI.IN.GIN.[ ]  
 [ ] HÈ.EN.SI.IN.GIN.NA

A:i 51'. [ ]  
 G: 22-23. DUG<sub>4</sub>.BI.SÈ HÈ.EN.NA.RA KI.BI H[É.GUR]/EME.HUL.GÁL ]  
 H: 5-6. [ ] HÈ.EN.NA.RA / [ GÁL ]

[B]AR.SÈ HÈ.EM.TA.GUB  
 BAR.SÈ HÈ.EM.TA.G[UB]  
 BAR.SÈ HÈ.EM.TA.GUB

A:i 52'. [ ] [ ] IGI.MES  
 G: 24. KA.INIM.MA ŪŠ.MES IGI.MES  
 H: 7. [ ] ŪŠ.MES IGI.MES

A:i 53'. [ NAG]A 'gaš-ša' 'ŠU<sup>11</sup>-šú' LUH u 'UR<sub>5</sub>.GIN<sub>7</sub>'  
 G: r.1-3. DŪ.DŪ.BI 'NAGA' gaš-ša ŠU<sup>11</sup>-šú LUH-s[i ]/UR<sub>5</sub>.GIN<sub>7</sub>  
 H: 8-9. [ gaš-ša ŠU<sup>11</sup>-šú LUH-si ū UR<sub>5</sub>.GIN<sub>7</sub>

DUG<sub>4</sub>.GA 'UTU GIDIM HUL šá at-ta ZU-ma  
 DUG<sub>4</sub>.GA 'UTU GIDIM<sub>4</sub> lem-[nu]/šá at-ta ZU-ma  
 DUG<sub>4</sub>.GA/[ a]t-ta ZU-ma

A:i 54'. ana-'ku''NU' ZU-u NU TE-a NU i-gar-ri-ba la DIM<sub>4</sub>-qá!  
 G: 3-4. ana-ku NU ZU-u NU TE-a NU KU.NU /NU DIM<sub>4</sub>-qa  
 H: 9-11. ana-ku NU ZU-ú/[ N]U 'DIM<sub>4</sub>!-qá'

a-lak-ta-šú TAR-us DUG<sub>4</sub>.GA-ma  
 a-lak-ta-šú-nu TAR-us DUG<sub>4</sub>. [ ]  
 a-lak-ta-šú TAR-us/[ ]

A:i 55'. UMBIN GU<sub>4</sub> A DIRI ZÌ ŠE.MUŠ<sub>5</sub> ana ŠĀ SUB-di ina  
 G: 5-6. UMBIN GU<sub>4</sub> A DIRI ZÌ ŠE.MUŠ<sub>5</sub> ana ŠĀ Š[UB ]/ina  
 H: 11-12. [ ] 'ZÌ ŠE.MUŠ<sub>5</sub>!' ana ŠĀ Š[UB ]/[ ]

Ú.A.NÚMUN ana IGI 20 SĪG-aš BAL-qi-ma ÚŠ.MEŠ TAR.MEŠ  
NÚMUN IGI 'UTU [ ] BAL-qi-ma ÚŠ.MEŠ TAR.MEŠ  
[ ] 'qi-ma' ÚŠ.MEŠ [ ]

---

**Translation**

- i 49'. Incantation: "Ea, in order to make the evil creature  
leave; in order for Ea to make the evil creature leave;
- i 50'. Ea, in order to make the evil creature leave mankind, at  
that command, let him come;
- i 51'. at that command let him strike; le[t it return] to its  
place; let evil gossip stay away.
- 
- i 52'. Incantation (to be used when) one continually sees dead  
persons.
- 
- i 53'. Its ritual: he washes his hands with soap and gypsum and  
says as follows. "Šamaš, the evil ghost whom you know  
but (whom)
- i 54'. I do not know shall not approach me; he shall not come  
near me, he shall not come close to me; keep him from  
coming." He<sup>24</sup> says (this) and then
- i 55'. you fill an ox hoof with water. You put flour made from  
šigūšu-grain into it. You stir (it into it) with a reed

---

<sup>24</sup>See Chapter 4, p. 2.



before Šamaš. You pour it out as a libation and then dead persons will be kept away.

---

**Line Commentary**

i 54': "keep him from coming"--from the context, one might expect this sentence to end with a precative with the ghost as referrent. However, *alaktu* + pronoun suffix with *parāsu* seems always to refer to the action of blocking someone else's path (see CAD A/1 299a s.v. *alaktu* mng. 3 b), and I have therefore taken the verb as an imperative with the god Šamaš as the referrent.

**Prescription 17**

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ i 56'-69'	i 56'-69'
G	<u>KAR</u> 21: r. 725	i 56'
A:i 56'. ÉN 'UTU MAN GIDIM.GIDIM.E.NE.KE <sub>4</sub> : GIDIM IM.ŠÚ		
G: 7. ÉN 'UTU MAN GIDIM <sub>4</sub> .GIDIM <sub>4</sub> .E.NE DU x (rest erased)		
	U <sub>4</sub> .UL.DÛ.A	
	(erased)	
A:i 57'. KA ŠI.BÍ.IN.DU <sub>8</sub> .RU ŠI.LÁ.E : KA ŠI.BÍ.IN.DU <sub>8</sub> .RU ME!.EN		
	(text: LÁ)	
A:i 58'. 'UTU AN.ZA.GĀR 'MA.MÚ.DA LÁ.E GI A NU U <sub>6</sub> ME.EN		
	AN.ZA.GĀR 'MA.MÚ.DA	
A:i 59'. NÍG.ZAG ŠU.BAL.BAL.E.NE ME.EN : TU <sub>6</sub> DUG <sub>4</sub> .GA 'EN.KI DĀRA		
	ZU.AB DĀRA ZU.AB.KE <sub>4</sub>	
A:i 60'. EN.GAL 'UTU KI.BI ĤÉ.EN.BAL.E : MU PĀ.DA DINGIR.RE.E.NE		

---

<sup>25</sup>The scribe apparently started to copy this prescription (r. 7-10), then changed his mind and erased it, substituting another prescription (r. 11-20--see below, no. 55).

- A:i 61'. AN.ZA.GÂR 'MA.MÚ.DA <A>.RI.A : 'ERES.KI.GAL  
'NIN.A.ZU.KE<sub>4</sub>
- A:i 62'. NAM.MU.UN.DA.AN.BŪR.RE 'NĒ.ERI<sub>11</sub>.<GAL> DUR KA BI  
ĤĒ.BÍ.IN.KĒS.KĒS
- 
- A:i 63'. KA.INIM.MA DIŠ LŪ.ŪŠ KI LŪ.TI *ana* SAL.ĤUL IGI.IGI *ana*  
TAR-*im-ma* NU IGI-'šú'
- 
- A:i 64'. DŪ.DŪ.BI SĪG.GA.RĪG.AK.A SĪG.ĤĒ.ME.DA 1-*niš* NU.NU 7  
KA.KEŠDA KEŠ[DA]
- A:i 65'. Ī.GIŠ ERIN ŪŠ KIRI<sub>4</sub> LŪ.U<sub>18</sub>.LU ZĪ ŠE.MUŠ<sub>5</sub> SAĤAR KI.MAĤ  
LIBIR.RA KIRI<sub>4</sub> *pu-lu-uk-ki* GIŠ.'MES'. [GÂM]
- A:i 66'. SAĤAR SUĤUŠ GIŠ.DĪĤ SAĤAR *kul-ba-bi* 1-*niš* ĤE.ĤE  
*ki-iš-ri* SUD *e-ma* KEŠDA ĒN ŠID *ina* SAG.K[I-šú KEŠDA]
- A:i 67'. *ki-a-am tu-šad-bab-šú a-di* SA<sub>5</sub> *pa-an pe-ši-e pe-šú-ú*  
*pa-an ši-rip* SA<sub>5</sub> *iš-š[ak-ka-nu]*
- A:i 68'. GIDIM šá KI-ya IGI.IGI *a-a i-tu-ram-ma ina ma-ša-rat*  
'U<sub>4</sub>.29.KAM''KI-ya''a'-[a IGI.IGI]
- A:i 69'. *šum-ma ZU-šú MU-šú SAR-ār šum-ma ina* GI<sub>6</sub> *lu ina kal*  
U<sub>4</sub>-m[e (long gap)]

Translation

- i 56'. Incantation: "Šamaš, king of the ghosts : ghost ...
- i 57'. who releases the mouth that is bound; : you are the one  
who releases the mouth.
- i 58'. Šamaš, together with Zaḳīqu and Mamu, you are the one who  
binds ... Together with Zaḳīqu and Mamu,

- i 59'. you are the one who alters things for the good. The  
spell spoken by Ea, stag of the Abzu, stag of the Abzu,
- i 60'. great lord Šamaš--let it change its place. The oath  
sworn by the gods
- i 61'. together with Zaqīqu and effusive Mamu, Ereškigal, (and)  
Ninazu--
- i 62'. let it not release it. May Nergal bind it with a band.
- 
- i 63'. Incantation (to be used) if a dead person meets with a  
living person for evil purposes, to keep him away so that  
he does not see him.
- 
- i 64'. Its ritual: You twine together carded wool and red-dyed  
wool. You ti[e] seven knots.
- i 65'. Cedar oil, blood from a man's nose, flour made from  
šigūšu-grain, earth from an old grave, the tip of a  
needle, šaš[šūgu]-wood,
- i 66'. earth from the roots of a camelthorn, (and) earth from an  
anthill you mix together. You sprinkle (it on) the knots.  
Whenever you tie (a knot), you recite the incantation.  
[You bind (the knotted wool)] on [his] templ[e].
- i 67'. You have him say as follows. "Until the red co[m]es] to  
look white (and) the white to look dyed red,
- i 68'. may the ghost who meets with me not return and at the  
watch of the 29th no[t meet] with me.

i 69'. If you know it, you write his name. If in the night or during the whole da[y ...]

Line Commentary

- i 61': A.RI.A is more commonly used to refer to sperm (*riḥūtu*), but it is attested in lexical lists as an equivalent of the verb *reḥū* as well (AfO 18: 83, 176-177, apud W. von Soden, AHW, p. 969a). As the verb *reḥū* is used to describe sleep (W. von Soden, AHW, p. 969b s.v. *reḥū* mng. 5 a), the active participle seems an appropriate epithet for Mamu, the god of dreams.
- i 63': In this text, IGI.IGI is usually construed with *itti* and therefore is presumably to be interpreted as the N-stem or Ntn-stem of *amāru* both here and in i 68'. For passages in which the verb should probably be interpreted as a Gtn form, see above (note to i 30').
- i 65': "needle"--see W. von Soden, AHW, p. 879a s.v. *pulukku* mng. 1.

Approximately the first thirty-two lines of column ii of CT 23 15-22+ are lost.

Prescription 18

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ ii 1'-7'	ii 1'-7'
A:ii 1'. x x [(long gap)]		
A:ii 2'. NU LÚ.ÚŠ ana ' '[UTU (long gap)]		
A:ii 3'. ana IGI-šú GAR-an NU LÚ.TI [(long gap)]		
A:ii 4'. NU LÚ.TI ina DUG.'A'. [DA.GUR BA]L-qí NU LÚ.ÚŠ ina ' ' ' ' la-ḥ[a-an-ni (9 signs min.)]		
A:ii 5'. NU LÚ.ÚŠ KI.MAḤ BAD-ma te-[qé-be]r-šú : zi-pā-dè-e tu-tam-ma-šu-m[a (ca. 6 signs)]		
A:ii 6'. NU LÚ.TI ina A KÙ.MEŠ L[UḤ-si] IGI 'UTU tara-sà-an LÚ.GIG SU-šú SAG.D[U-su LUḤ-si x] x x 'ni'		

A:ii 7'. tu-ra-bak ZUM 3-šú D[UG<sub>4</sub>.G]A ur-ru-ú GÛ-si SILA DIB NU  
DIB ana 'É'-šú SI.SÁ

---

Translation

- ii 1'. [...]
- ii 2'. The figurine of the dead person to [Šamaš ...]
- ii 3'. you put before him. The figurine of the living person  
[you ...]
- ii 4'. (As for) the figurine of the living person, [you p]our  
out a libation into an a[dagurru]-vessel. (As for) the  
figurine of the dead person, in a laḫ[annu]-vessel [you  
...].
- ii 5'. (As for) the figurine of the dead person, you dig a grave  
and b[ur]y it. You make it swear a ritual oath an[d ...]
- ii 6'. You w[ash] the figurine of the living person with pure  
water. You soak (it) before Šamaš. The patient washes  
his body (and) [his] hea[d . ...]
- ii 7'. you make a decoction(?). You [sa]y: "... " three  
times. He shouts: "... " He must  
not take (to get home) the street he took (to get there).  
He goes straight home.
- 

Line Commentary

- ii 6'f: For another example of this practice of purifying both  
the patient and his figurine, see W. Farber, BID p. 240:  
43 and 242: 75.

ii 7': *tu-ra-bak*--this verb usually appears in the G-stem but is twice attested in the D-stem in this meaning; see AHW 933.

Prescription 19

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ ii 8'-12'	ii 8'-12'
A:ii 8'. ÊN 'UTU LUGAL AN u KI DI.KU, AN.TA.MEŠ u KI.TA.MEŠ EN LÚ.ÚŠ <i>mur-te-du-u</i> LÚ.TI		
A:ii 9'. 'UTU ÚŠ.MEŠ <i>šá iš-šak-nu-nim-ma</i> IGI.IGI-ru lu GIDIM AD.MU u AMA.MU lu GIDIM ŠEŠ.MU		
A:ii 10'. u NIN.MU <i>an-nam lim-ḥu-ru-ma ya-a-ši</i> <i>li-maš-ši-ru-nin-ni</i>		
<hr/>		
A:ii 11'. DÛ.DÛ.BI <i>ina 'še-rim' ina</i> G[Ú ÍD] KI SAR A KÛ SUD IGI 'UTU NÍG.NA ŠEM.LI GAR-an KAŠ SAG BAL-qi		
A:ii 12'. KÂŠ ANŠE <i>ina</i> UMBIN GU, 'ana' [LÚ.ÚŠ] 'šá' 'KI' LÚ IGI.IGI 3-šú BAL-qi-ma LÚ.ÚŠ.MEŠ TAR.MEŠ		
<hr/>		

Translation

- ii 8'. Incantation: "Šamaš, king of heaven and earth, judge of the things above and those below, lord of the dead, leader of the living,
- ii 9'. Šamaš, the dead persons who were set on me and so are seen, whether they be the ghost of my father or mother, or the ghost of my brother
- ii 10'. or sister, let them receive this and leave me alone.
-

- ii 11'. Its ritual: In the morning, you sweep the ground at the [canal] ba[nk]. You sprinkle pure water. You set up a censer (burning) juniper before Šamaš. You pour out a libation of first quality beer.
- ii 12'. Three times, you pour out donkey urine from an ox hoof to the [dead person] who meets with the man and then dead persons will be kept away.
- 

Prescription 20

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ ii 13'-17'	ii 13'-17'
A:ii 13'. DIS LÚ.ÚŠ KI LÚ.TI IGI.[IGI (x x x) NU LÚ.ÚŠ] ŠÁ IM DÛ-uš MU-šú ina MAŠ.SĪLA 2,30-šú SAR		
A:ii 14'. ana ŠĀ SI MAŠ.DĀ GAR-šú-ma IGI-šú [ana 'UTU.ŠŪ.A GAR-an lu ina] 'GIŠ'.MI GIŠ.DĪḤ lu ina GIŠ.MI GIŠ.Ú.GĪR		
A:ii 15'. PŪ BAD-ma te-qeb-ber-šú i[na IGI 'UTU UR <sub>5</sub> .G]IN, DUG <sub>4</sub> .GA		
A:ii 16'. ÉN 'UTU GIDIM ŠÁ GAR-n[am-ma ÚŠ.ÚŠ-an-ni (long gap)]		
A:ii 17'. dā-lī-lī-ka lud-lul a[n-nam 3-šú DUG <sub>4</sub> .GA (long gap)]		

---

**Translation**

- ii 13'. If a dead person mee[ts] with a living person [...]. You make [a figurine of the dead person] of clay. You write its name on its left shoulder.
- ii 14'. You put it into a gazelle horn and [make it] fa[ce the

setting sun. Either in] the shade of a camelthorn or in  
the shade of an acacia,

ii 15'. you dig<sup>26</sup> a pit and bury it. Be[fore Šamaš] you have him  
say [as f]ollows.

---

ii 16'. Incantation: "Šamaš, the ghost who was s[et on me and so  
pursues me ...]

ii 17'. Let me praise you." [You have him say] t[his three  
times. ...]

---

Prescription 21

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ ii 18'-30'	ii 18'-30'
A:ii 18'. DIŠ LÚ.ÚŠ KI LÚ.TI [IGI.IGI NU LÚ.ÚŠ DÛ-uš <i>šum-ma</i> NITA TÚG BABBAR? MU <sub>4</sub> .MU <sub>4</sub> -su <i>šum</i> ]-'ma' SAL TÚG GI <sub>6</sub>		
A:ii 19'. MU <sub>4</sub> .MU <sub>4</sub> -si du-di-né-t[ú (long gap)] BAL-qi-ši		
A:ii 20'. šu-de-e SUM-ši [(ca. 6 signs) ana IGI 'UTU] 'UR <sub>5</sub> 'GIN <sub>7</sub> DUG <sub>4</sub> .GA		
<hr/>		
A:ii 21'. ÉN 'UTU ana [(long gap)] 'GIL'-a pa-nu-ka šak-nu		
A:ii 22'. KASKAL.GÍD MÁŠ/ku[n (long gap) šá GID]IM DIB-šu-ma <sup>27</sup> ina MÁŠ.GI <sub>6</sub> u mu-na-at-ti		

---

<sup>26</sup>Literally: "open."

<sup>27</sup>The šu is clear in the photo.



A:ii 23'. KI-šú IGI.I[GI (long gap) LÚ].GIG *ki-a-am*  
*tu-šad-bab-šú*

---

A:ii 24'. ĒN '[UTU] (traces) [(long gap)] (traces) [(long gap)]  
(Four lines completely broken off.)

---

A:ii 29'. *šu-[de-e (long gap)]*

A:ii 30'. *ni 'šu' [(long gap)]*

---

### Translation

ii 18'. If a dead person [meets] with a living person, [you make a figurine of the dead person. If it is a man, you clothe him with a white(?) garment; if it is a woman, you clothe her<sup>28</sup> with a black garment.

ii 19'. Broache[s ...] You pour out a libation of [...] for her.

ii 20'. You give her provisions. [...] Be[fore Šamaš] you say as follows.

---

ii 21'. Incantation: "Šamaš, towards [... which] obstruct (me), your face is set.

ii 22'. [... whom a gh]ost has seized so that while dreaming and awake

---

<sup>28</sup>In the Akkadian, the verb appears in ii 19'.

ii 23'. it meet[s] with him [...]. You have the [pat]ient say as follows.

---

ii 24'. Incantation: ["Šamaš ...]

(Four lines completely broken off.)

---

ii 29'. pro[visions(?) ...]

ii 30'. ...

---

### Line Commentary

- ii 19': *du-di-né-tú*: "broach"--see W. Farber, "Tamarisken-Fibeln-Skolopender," in Language Literature and History: Philological and Historical Studies Presented to Erica Reiner, AOS 67 (New Haven: American Oriental Society, 1987), pp. 96-98. The word had previously been translated "pectoral" by CAD D (1959): 168-170. W. von Soden, AHW (1981): 1365, s.v. *t/dutittu(m)* had simply translated "ein Brustschmuk für Frauen". A study of the word by H. Klein, "Tudittum," ZA 73 (1983): 255-280, suggested that the term meant "toggle-pin" in the 3rd and 2nd millennia, when this object was in use.
- ii 21': GIL-a--a feminine plural referrent such as "evil omens" is perhaps to be restored in the gap.

### Prescription 22

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ ii 31'-41'	ii 31'-41'
I	KAR 234: 1-13	"
J	K 2781: 1-10	ii 32'-36'

A:ii 31'. DIŠ NA [ÚS.MEŠ IGI.MEŠ ]  
 I: 1-3. [ ZĪ ŠE.SA.A] ša ŠE.MUŠ<sub>5</sub> [(xx)]/  
 [  
 [(long gap)] 'di-šu' A.[MEŠ] BAL-qi/[UR<sub>5</sub>.GIN<sub>7</sub>] DUG<sub>4</sub>.GA ]  
 [  
 ina IG[I] 'UTU ]

- A:ii 32'. i[na b]ur  
 I: 3-4. <ina> 'kib-ra-ti'/[ ]  
 J: 1-2. [ ] la GUR-ma la ta-saḫ-[ ]/  
 ina MÁŠ!.GI<sub>6</sub> KI NEN[NI!  
 [ ] 'KI' NENNI A NENNI 'NU' GUR-ma  
 ina MÁŠ.GI<sub>6</sub> KI NENNI A NENNI NU GUR-ma
- A:ii 33'. [ ] 'A'-nim 'An-ti! 'UTU DINGIR.MEŠ  
 I: 4-5. NU 'IGI'-ma[r]/[ ]  
 J: 2-4. [ ]/niš 'A-nim An-ti 'UTU DINGIR.[ ]  
 'A-nun-n[a ]  
 'A-nun-'na'-k[i ] AN u KI  
 [ ]/šá AN-e u KI-tim
- A:ii 34'. [ ] DUG<sub>4</sub>]. 'GA''ana''U<sub>4</sub>.3.KĀM' KI.GAR  
 I: 5-6. t[um<sub>4</sub> ]-nu/[ ]  
 J: 4-5. tum-ma-tú-[ ]/ina U<sub>4</sub>.3.KĀM KI.GAR  
 tu-qad-dáš ina U<sub>4</sub>.4.KĀM GI<sub>6</sub> IM KÍD-iš!  
 tu-qad-dáš! ina U<sub>4</sub>.4.'KĀM' [ ]iš  
 tu-qad-dáš ina U<sub>4</sub>.4.KĀM GI<sub>6</sub> I[M ]
- A:ii 35'. [ ] t]ú 'DÛ-uš' MU-šú ina MAŠ.SĪLA 2,30-šú  
 I: 6-7. NU G[IDIM u]š/[ ]  
 J: 6-8. NU GIDIM šu-a-tu<sub>4</sub> [ ]/MU-šú ina MAŠ.SĪLA GÛB-šu  
 SAR GĪR<sup>11</sup>-šú tu-za-ar  
 SAR!-ár GĪR<sup>11</sup>-šú tu-za-[ ]  
 [ ]/GĪR<sup>11</sup>-šú tu-za-ar
- A:ii 36'. [ ]-šu ŠUB-šu ZÛ UR.GI<sub>7</sub> NIR-tú ina KA-šú te-ret-ti  
 I: 7-8. [ ] ZÛ!/[ ] ina KA-šú te-ret-ti  
 J: 8-10. x [ ]/ZÛ UR.GI<sub>7</sub> NIR-t[ú ]/  
 ana IGI 'UTU GI.DU<sub>8</sub> GIN-an  
 IGI '[ ]  
 'ana''IGI' 'UTU GI.D[U<sub>8</sub> ]
- A:ii 37'. [Z]Û.LUM.MA ZĪ!.EŠA DUB <sup>006</sup>la-ha-an<sup>1111</sup> 2 šá A.MEŠ  
 I: 9-10. [ ] ZĪ.EŠA DUB-aq <sup>006</sup>la-ha-an '2' A.'MEŠ'  
 2 šá KAŠ DIRI-ma GAR BAL-tú  
 [ ] GAR-an/[ ]-tú

A:ii 38'. [ BA]L-qi 3-šú ana IGI 'UTU UR<sub>5</sub>.GIN<sub>7</sub>,  
I: 10. ana IGI 'UTU BAL-qi 3-šú ana IGI '[ ]GIN<sub>7</sub>,  
DUG<sub>4</sub>.GA  
DUG<sub>4</sub>.GA

---

A:ii 39'. [ ] 'UTU ina ra-bi-e-šú ina SU MIN  
I: 11-12. ú-tam-me-ka 'UTU 'ina' ra-bi!-šú! ina 'SU' NENNI

A MIN lu ta-re-eq lu te-ne-es-si  
[ NENN]I lu te-re-eq/lu te-[ ]-es!-si

A:ii 40'. [ a]t-lak DUG<sub>4</sub>.GA-ma NU šu-a-tú ina HABRUD  
I: 12-13. lu ta-ta-at-lak DUG<sub>4</sub>.GA ú NU šu-a-tu/ina H[ABRUD

šá 'UTU.ŠÚ.A BAD-ḫi-šu-ma  
[ UT]U.ŠÚ.A BAD-ḫi-'šu'

A:ii 41'. [ ] EN TI.LA LÚ.ÚŠ NU IGI  
I: 13. LÚ BI EN [i-lab]-bi-'ra' LÚ.ÚŠ NU [ ]

---

#### Translation

ii 31'. If a man [continually sees dead persons], you pour out  
[flour made from roasted] šigūšu-grain, ..., wild  
grass(?), (and) wat[er]. You say [as follows] befor[e]  
š[amaš].

ii 32'. "You must not return and must not make the rounds  
(anywhere) i[n] the world. You must not return and in a  
dream with NN, son of NN

ii 33'. you must not mee[t]. By the oath of Anu, Antu, Šamaš  
(and) the Anunnak[i] gods of heaven and earth

ii 34'. you are made to swear," [you s]ay. For three days you  
purify the clay pit. On the fourth day, at night, you  
pinch off clay.

- ii 35'. You make a figurine of that ghost. You write its name on its left shoulder. You twist its feet.
- ii 36'. You put its [...] down on it. You stick a straight tooth from a dog in its mouth. You set up a reed altar before Šamaš.
- ii 37'. You scatter [d]ates and *sasqû*-flour. You fill *laḥannu* -vessels--two with water and two with beer, and you set (them) up. You pour out<sup>29</sup> a libation
- ii 38'. before Šamaš. Three times, you say as follows before Šamaš
- 
- ii 39'. "I have made you swear by Šamaš at his setting. You must be distant from the body of NN son of NN<sup>30</sup>; you must depart;
- ii 40'. you must go away.", you say and you enclose that figurine in a hole to the west and then
- ii 41'. that man, for as long as he lives, will not see a dead person.
- 

#### Line Commentary

- ii 31': <sup>0</sup>*di-šu*: "wild grass"--this would be an unusual ingredient, but it seems to fit the traces.
- ii 32': The reading of KAR 234: 3 is based on collation by W. von Soden, ZA 43: 271

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<sup>29</sup>In the Akkadian, the verb is in ii 38'.

<sup>30</sup>Text A has: "ditto, son of ditto."

- ii 36': NIR-tū--the translation assumes that this is an adjective from tarāšu. GIN-an--see R. Borger, Assyrisch-babylonische Zeichenliste, AOAT 33 (Kevelaer: Butzon & Bercker, 1978), p. 108 (no. 206). The reading GIN for the DU-sign in the meaning kânu is supported by the texts quoted in CAD K 159-60 s.v. kânu A (lexical section).
- ii 39': 'ina' ra-bi!-šú!--with G. Castellino, OrNS 24: 258-59 against W. von Soden, ZA 43: 271 (q[u?]-ra-du[?]).
- ii 40': ta-ta-at-lak--apparently a 2nd sg. Gt perfect from alāku

Prescription 23

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iii 1-11	iii 1-11
I	<u>KAR</u> 234: 14-26	"

- A:iii 1. [ ]  
 I: 14-15. 'DIŠ!' 'NA!' [LÚ.ÚŠ.ME]Š mu-da-šu la mu-[d]a-'šu'  
 [ ]  
 [IGI.ME[Š] ana TAR-si/[NU.MEŠ LÚ.ÚŠ.MEŠ DÛ]-uš
- A:iii 2. [ ]  
 I: 15-16. KI LÚ.GIG t[uš]-ná-al-šu-n[u-ti]/ina U<sub>4</sub>.3.KÁM  
 [ ]  
 [ina qid-da-at U<sub>4</sub>]-me!
- A:iii 3. [ ] IGI 'UTU KI SAR A KÛ SUD GI.DU<sub>8</sub> GIN-an Z[Ú ]  
 I: 16-17. ana IGI 'UTU [ ] SAR A KÛ SUD GI.DU<sub>8</sub> GIN-an/ZÛ.LUM.MA  
 [ ]  
 [DUB-aq] NÍG.NA ŠEM.LI GAR-an
- A:iii 4. 'KAŠ' BAL-qi NU.MEŠ šú-nu-ti ana IGI 'UTU [ ]  
 I: 17-18. KAŠ SAG BAL-qi/NU.MEŠ šu-nu-ti [ ]UTU ta-dan!  
 [ ]  
 [UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA
- 
- A:iii 5. ÉN 'UTU muš-te-šir LÚ.ÚŠ.MEŠ šú-nu-ti A[ ]  
 I: 19-20. ÉN 'UTU muš-te-šir LÚ.ÚŠ.MEŠ šu-nu-ti AN.TA.MEŠ u  
 [ ]  
 [KI.TA.MEŠ at-ta-ma/di-ni EŠ.BAR šur-ši
- A:iii 6. lu gi-lit-tú lu MÁŠKIM lem-nu lu-u ḥa-a-a-at-t[ú]  
 I: 20-21. lu gi-lit-tu<sub>4</sub> lu-u MÁŠKIM lem-nu lu-u ḥa-a-a-at-tu<sub>4</sub>/

[  
lu-u pi-rit-tu, ša ina GI<sub>6</sub> ug-da-na-la!-t[an-ni]

A:iii 7. ana pu-ḫi-ya an-nu-u na-din ana di-na-ni-ya an-[ ]  
I: 21-22. [NU]-šú-nu a-nam-din /ana di-na-ni-ya an-ni-tu

[ ]  
SUM-at ni-iš-k[a]

A:iii 8. šu-ús-qir-šú-nu-ti ZI.AN.NA ḪÉ.PÀ ZI.K[I ]  
I: 22-23. [ ]-qir-šú-nu-ti/ZI.AN.NA ḪÉ.PÀ ZI.KI.A ḪÉ.PÀ [ina]

[ ]  
SU.MU [lu DU<sub>6</sub>]-ru

---

A:iii 9. [ ] 'GA'-ma NU.MEŠ šú-nu-ti ina GIŠ.MI  
I: 24-25. 3-šú DUG<sub>4</sub>.GA-ma NU.MEŠ šú-nu-ti ina GIŠ.[ ]

GIŠ.Ū.GÍR t[e ]  
GIŠ.Ū.GÍR te-qeb-ber/ZĪ.DA ù ZAG.ḪI.LI 1-niš ḪE.ḪE

A:iii 10. [ ] 'LŪ.KÚRUN u LŪ'.[x ]  
I: 25-26. 'NIGIN'-me-šu-nu-ti ana É LŪ.KÚRUN [K]U<sub>4</sub>-ma/

[KAŠ] ana '[ ]  
KAŠ! SAG ana 'DIŠ 'UTU u 'Asal-lú-ḫi

A:iii 11. [ ]  
I: 26. BAL-qí GIŠ.IG u GIŠ.SAG.KUL 'TAG'-ma

---

### Translation

- iii 1. If a man continual[ly] sees [dead person]s, (either) one who is known to him or not kn[ow]n to him--to keep (them) away, [you ma]ke [figurines of the dead persons].
- iii 2. You [have] th[em] sleep with the patient. On the third day, [in the late aftern]oon,
- iii 3. before šamaš you sweep the ground. You sprinkle pure water. You set up a reed altar. [You scatter] dates

[(and *sasqu*-flour)]. You set up a censer (burning) juniper.

iii 4. You pour out a libation of beer. You give those figurines before Šamaš. You have him say as follows.

---

iii 5. Incantation: "Šamaš, you are the one who makes the dead persons go aright, (both) those above and those below. Decide my case.<sup>31</sup>

iii 6. Whether it be fright or an evil *rābiṣu*-demon or panic or terror which frightens [me] in the night,

iii 7. this (masc.) is given as my substitute; this (fem.) is given in my stead. By yo[ur] oath

iii 8. make them swear. By heaven may they swear; by earth may they swear. [May they be loos]ed [from] my body.

---

iii 9. He says (this) three times and then you bury those figurines in the shade of an acacia. You mix together flour and cress.

iii 10. You surround them (with it). You enter the house of a tavern keeper or a ... and beer to Ea, Šamaš, and Asalluḫi

---

<sup>31</sup>Literally: "cause my case to have a decision."



iii 11. you pour out. You smear the door and bolt and ...

---

**Line Commentary**

- iii 4: My reading of KAR 234: 18 follows the collation of W. von Soden, ZA 43: 271.  
 iii 6: The reading of the end of the line follows W. von Soden, ZA 43: 271.  
 iii 7: The masculine and feminine "this" presumably refer to male and female figurines.

**Prescription 24**

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iii 12-16	iii 12-16
I	<u>KAR</u> 234: 27-r. 2	"

A:iii 12. [ ]  
 I: 27. DIŠ NA ÚŠ.MEŠ IGI.MEŠ ŠU 'INNIN a-na ÚŠ.MEŠ TAR-si

[ ]  
 A.MEŠ ÍD A.MEŠ PÚ A.NÍG.À[R.RA]

A:iii 13. [ ]  
 I: 28. A *hi-ri-ti a-ḫe-en-na-a a-n[a]* ŠÀ ḪE.ḪE SI GU<sub>4</sub>

[ ]  
 DIRI-'ma'

A:iii 14. [ ]  
 I: 29. SI *ina* ZAG-ka GI!.IZI.LÁ [*ina*] 'GÜB'-ka ÍL-ma kam

[ ]  
 DUG<sub>4</sub>.G[A]

---

A:iii 15. [ ]  
 I: r. 1. 'i-lf''na!' -a[s! -ḫi-ra] iš-t[a]-ri nap-'li! -si' ag-gu

[ ]  
 ŠĀ-ku-nu li-'nu'-[ḫa]

A:iii 16. [ ]  
 I: r. 2. [*lip-pa-áš-ra ka*]-bat-ta-ku-nu SILIM.MA šuk-na-ni

---

Translation

iii 12. If a man continually sees dead persons, (it is) the hand of Ištar; to keep the dead persons away, canal water, well water, "gro[at] water"

iii 13. (and) ditch water you mix in separately. You fill an ox horn and

iii 14. you lift the horn in your right hand and a torch [in] your left and he sa[ys]<sup>32</sup> as follows.

---

iii 15. "My god, t[urn to me]; my god[d]less, look at me. Let your angry heart become ca[lm towards me].

iii 16. [Let] your [sp]irits [be relaxed towards me]. Establish well-being for me."

---

Line Commentary

iii 15: The line is restored from iii 21. It may be, however, that iii 15-16 and iii 21-22 were more different than they now appear.

Prescription 25

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iii 17-28	iii 17-28
I	KAR 234: r. 3-17	"

A:iii 17. [ ]  
 I: r. 3. DIŠ NA ÚŠ.MEŠ IGI.MEŠ ina 'qid'-(d)a-at U<sub>4</sub>-me KI SAR A  
 [ ]  
 KÙ SUD NÍG.NA ŠEM.LI

---

<sup>32</sup>Since the incantation refers to the patient in the first person, it was presumably meant to be recited by him. See Chapter 4, p. 2.

A:iii 18. ina 'DĒ''GIŠ.Ū.GĪR''ana' IGI ''U[TU ]  
 I:r. 4-5. ina DĒ GIŠ.Ū.GĪR ana IGI ['U]TU GAR-an KAŠ SAG  
 [  
 BAL-qi-ma tuš-ken/A PŪ A ĪD A ħi-ri-'ti' [A] NĪG.ĀR.RA ]

A:iii 19. A.GE[ŠTIN.N]A ū KAŠ.BIR<sub>8</sub> 1-niš ĤE.ĤE ana ŠĀ SI GU<sub>4</sub>  
 I:r. 5-6. A.GEŠTIN.NA KAŠ.BIR<sub>8</sub> 1-niš ĤE.'ĤE'/ana ŠĀ SI GU<sub>4</sub>

D[UB ]  
 DUB di-ik-me-[na] ana IGI ta-šab-ba-aḥ

A:iii 20. L[Ū.GI]G ina GŪB-šú ĪL-šú GI.IZI.LĀ ina ZAG-šú S[I ]  
 I:r. 6-7. LŪ.GIG /ina GŪB-šú ĪL-ma GI.IZI.LĀ [ ] G]U<sub>4</sub>

[ ] G]A  
 ina GŪB-šú ĪL-ma UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA

A:iii 21. i-[ ]'as'-ħi-ra iš-ta-ri nap-ši-ri 'ag'[ ]  
 I: r. 8. i!-li na-as-ħi-ra 'iš-ta'-ri [ ] a]g-gu

[ ]n]u-ḥa  
 ŠĀ-[k]u-nu li-nu-ḥa

A:iii 22. [ ]'áš'-ra ka-bat-ta-ku-nu [ ]-ni  
 I: r. 9. lip-pa-áš-ra ka-bat-ta-[ ] SILIM.MA šuk-na-ni

A:iii 23. GIN<sub>7</sub> an-nam tuš-taq-bu-šú at-ta<sub>5</sub> ana IGI 'UT[U ]  
 I: r. 10. GIN<sub>7</sub> an-na-a tuš-taq-bu-šu a[t ] IGI 'UTU GUB-ma

[ ] DUG] <sub>4</sub>.GA  
 kám DUG <sub>4</sub>.GA

A:iii 24. LŪ.ŪŠ.MEŠ 'ma-''-du-tum šá KI MIN A MIN  
 I: r.11f. LŪ.ŪŠ.MEŠ ma-''-du-ti šá KI NENNI [A NENNI ĪR]-'ka'

IGI.IGI-ru [ ] 'šá' IGI.IGI  
 IGI.MEŠ lu-u LŪ.ŪŠ/mu-du-šu šá IGI.MEŠ

A:iii 25. KI-šú aš-šum 'la''GUR-ma''KI' NENNI ĪR-ka la  
 I: r.12f. KI-šu šum-ma [ ] NENNI A NENNI ĪR-ka/NU

IGI.IGI [ ] 'din'-šu  
 IGI.IGI-šu an-na-a a-nam-din-šú

A:iii 26. *lim-ḥu-ra-an-'ni'-m[a* K]I N[EN]NI  
I: r.13f. [ ]-ḥur-an-ni-ma /NU GUR-ma KI NENNI A NENNI

[Ī]R-k[a] [N]U IGI  
IR-ka NU IGI-mar

---

A:iii 27. GIN<sub>7</sub> an-nam at-ta t[aq ]  
I: r.15f. GIN<sub>7</sub> an-nam at-ta taq-bu-ú A.MEŠ šá ina SI GU<sub>4</sub> ina

[ ] Š MU-ár  
SU<sup>11</sup> L[Ú.GIG] BAL-qi/MU LÚ.ÚŠ MU-ár

A:iii 28. kam DUG<sub>4</sub>.GA tum<sub>4</sub>-ma-ta<sub>5</sub> at-ta<sub>5</sub> G[I ]  
I: r.16f. kám DUG<sub>4</sub>.GA tum<sub>4</sub>-ma-ta<sub>5</sub> at!<sup>33</sup>-ta<sub>5</sub> GI.IZI.LÁ [ĪL-ma kam]

[ ] ku]n  
[DUG<sub>4</sub>.GA]/[T]A U<sub>4</sub>-me an-ni-i <ašar> šá-nim-ma šu-kun

IGI-ka  
pa-ni-ka

---

#### Translation

- iii 17. If a man continually sees dead persons, in the la[t]e  
afternoon you sweep the ground. You sprinkle pure water.  
A censer (burning) juniper
- iii 18. on camelthorn coals you set up before Šamaš. You pour  
out a libation of beer and then you prostrate yourself.  
Well water, canal water, "groat [water]"
- iii 19. vinegar and<sup>34</sup> ḥīqu-beer you mix together. You pour it  
into an ox horn. You scatter ash[es] on (its) surface.
- iii 20. The patient lifts it (the horn) in his left  
hand. He lifts a reed torch in his right hand
- 

<sup>33</sup>The copy has *an*.

<sup>34</sup>Text I omits "and."

(and) the [o]x ho[rn] in his left and says as follows.

---

iii 21. "My god, turn to me; my goddess, be relaxed towards me.  
Let [y]our angry heart become calm towards me.

iii 22. Let your spirits be relaxed. Establish well-being  
for me."

---

iii 23. When you have had him say this, you stand before Šamaš  
and say as follows.

---

iii 24. The many dead persons who meet with NN son of NN<sup>35</sup>  
or a dead person known to him who meets

iii 25. with him--so that<sup>36</sup> he may not return and meet with NN,<sup>37</sup>  
your servant, I will give him this.

iii 26. Let him receive (it) from me and so not return and  
not meet with NN,<sup>38</sup> your servant.

---

iii 27. When you have said this, you pour out the liquid which is  
in the ox horn in the pa[tient's] hands . You invoke  
the name of the dead person.

iii 28. He says as follows: "You are made to swear."

You [lift up] the reed torch [and say as follows: "F]rom

---

<sup>35</sup>Text A has: "ditto son of ditto." Text I adds "your  
[servant]."

<sup>36</sup>Text I has "if."

<sup>37</sup>Text I adds "son of so-and-so."

<sup>38</sup>Text I adds "son of so-and-so."

this day on, head for (somewhere) else."

Line Commentary

iii 21: *nap-ši-ri*--this is presumably to be taken as a feminine imperative with ventive ending in parallel with the other verbs.

Prescription 26

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iii 29-37	iii 29-37
I	KAR 234: r. 18-26	iii 29-36
A:iii 29. DIS NA LÚ.ÚŠ.MEŠ KI-šú IGI.MEŠ 'ana' [ ]		
I: r.18f. [ N]A ÚŠ.MEŠ KI-šú IGI.MEŠ ana TAR-si		
	[ r]i-ti	
	Ā NĪG.ĀR.RA A ÍD A PÚ A <i>hi-ri-ti</i> /«[A <i>hi-r</i> ]i-ti»	
A:iii 30. A.GESTIN.NA ina KAŠ HE.HE DUG.BU[R ]		
I: r.19f. A.GESTIN.NA ina KAŠ HE.HE DUG.BUR.ZI DIRI ZĪ ŠE.MUŠ <sub>5</sub>		
	[ ]A SĪG-a[š]	
	<i>di-ik-me-na</i> /[ZĪ] ŠE.SA.A HE.HE	
A:iii 31. LÚ.GIG ÍL-ma [ DU]G <sub>4</sub> .G[A]		
I: r. 20. LÚ.GIG ÍL-ma ana IGI 'UTU <i>ú-kal kám</i> DUG <sub>4</sub> .GA		
A:iii 32. 'ÉN' ÚŠ.MEŠ šá ZU-šú-nu-[ ]		
I: r.21f. [ ].MEŠ šá <i>i-du-šu-nu-ti</i> 'ÚŠ.MEŠ' ma-' <i>du-ti</i> ša la		
	[ ana N]U DUG.GA.MEŠ	
	<i>i-du-[šu-nu-t]</i> i/[ G]A	
A:iii 33. [ ]'IGI.IGI''an'[ ]		
I: r.22f. KI.'MU' IGI.MEŠ <i>an-nu-ú lu-u ma-'ka'-[lu-šú-nu]</i> /		
	[ ]u-u NAG-su-nu	
	[ <i>an-nu-ú</i> ]u-u ŠUK-su-nu <i>an-nu-ú lu-u</i> 'NAG'[ ]	
A:iii 34. [ ]		
I: r. 24. [x x x x x]-su 7 u 7-šú x-kuš-šu-nu-'ti' 7-šú ]		

[ i-n]a ši-me-t[i] i-tab-bak  
DUG<sub>4</sub>. [GA ]

---

A:iii 35. [(long gap) GIN<sub>7</sub>] 'UTU'.ŠŪ.A DUG.GŪ.ZI la  
I: r. 25. [ ] .A 'DUG.BUR'. [ZI ]

ša-rip-tú  
[ ]

A:iii 36. [(long gap)]-ma BAL U[R<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.G]A  
I: r. 26. [ ] UR<sub>5</sub>. [ ]

---

A:iii 37. [(long gap) tum]-ma-ta<sub>5</sub> [(long gap)]

Translation

iii 29. If dead persons meet with a man, to keep (them) away,  
"groat water", canal water, well water, ditch water<sup>39</sup>

iii 30. (and) vinegar you mix into beer. You fill a *pursitu*-  
vessel (with it). You mi[x] in<sup>40</sup> flour made from  
*šigušu*-grain, ashes, and [flour made from] parched  
grain.

iii 31. The patient lifts (the vessel) and holds it before  
*Šamaš*. He says as follows.

---

iii 32. Incantation: "The dead persons whom I know (and) many  
dead persons whom I do not know

iii 33. meet with me [for evil (purposes)].<sup>41</sup> Let this be  
[their] food of[fering]; [l]et [this] be their food

---

<sup>39</sup>Text I repeats this ingredient.

<sup>40</sup>Text I has "you mix together."

<sup>41</sup>In the Akkadian, the last phrase is in line iii 32.

portion; let this be their drink."

iii 34. [...] Seven and seven times he/you ... them. He  
say[s] (it) seven times. [I]n the eveni[ng(?)] he pours  
(it out).

---

iii 35. [...] when] the sun sets, an unfired cup<sup>42</sup>

iii 36. [...] and you pour out a libation. [You say] as  
fol[lows].

---

iii 37. [...] you are [made to sw]ear [...]

#### Line Commentary

iii 34: *ši-me-t[i]*--for the form, see AHW 1253 s.v. *šiwītum*. The  
word is very rare, but seems to fit the traces.

The rest of column ii of CT 23 15-22+ is lost.

#### Prescription 27

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iv 1-4	iv 1-4
A:iv 1.	DÛ.DÛ.[BI (long gap)]	
A:iv 2.	IGI-šú [(long gap)]	
A:iv 3.	SAR ana I[GI x x x x (x)] (traces) [x x x] (traces)	
A:iv 4.	GI.DUB [šá x x u GIS].ERIN NÍG.BA ana	

---

<sup>42</sup>Text I has "a *pursitu*-vessel."



*Nin-geštin-an-na BA-ma [x x x (x)]*

---

Translation

- iv 1. [Its] ritual: [...]  
iv 2. its face(?) [...]  
iv 3. you write. Befo[re ...]  
iv 4. You give a stylus [of ... and c]edar as a gift to  
Ningeštinanna and [...].
- 

Prescription 28

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 5-7	iv 5-7
A:iv 5.	DIŠ NA GID[IM DIB-s]u-'ma' ina KI.NÁ-šú ÚŠ.MEŠ IGI.MEŠ la-am 'GĪR' ina K[I ka-ba-si]	
A:iv 6.	' <sup>1</sup> sa-'a' [AN.T]A u KI.TA šá KÛ.DĪM KÛ.BABBAR u KÛ.SIG <sub>1,7</sub> ina UGU-[šú GAR-an (...)]	
A:iv 7.	ina A x [x ina U]L tuš-bat ina šér-ti me-e šú-nu-ti NAG-ma x [x x x]	

---

Translation

- iv 5. If a gh[ost has seized] a man so that he continually sees  
dead persons (when he is) in his bed, before [he sets]  
foot on the gr[ound],  
iv 6. [you place?] silver and gold on the [up]per and lower sū-  
grindstone of a goldsmith, [(...)]  
iv 7. In [...] water you put it out overnight [under the

star]s. In the morning, he drinks that liquid and then  
[...].

---

Prescription 29

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 8-12	iv 8-12
A:iv 8.	ÉN 'U <sub>4</sub> '. [DA TAR U <sub>4</sub> . DA D]U <sub>8</sub> U <sub>4</sub> . DA BAD: <i>iš-tu U<sub>4</sub>-me</i> <i>par-sat TA U<sub>4</sub>-me paṭ-'rat'</i> [TA U <sub>4</sub> -me <i>ne-sat</i> ]	
A:iv 9.	x [x x] 'ina' 'SU' 'NENNI' [x x] x <i>te-ka at-lak</i> [x x x x]	
A:iv 10.	[KA.IN]IM.MA ÚŠ. [MEŠ IGI.MEŠ]	
A:iv 11.	[DÛ.DÛ.B]I NA <sub>4</sub> . MUŠ.GÍR NÍTA * <sup>4</sup> mu-ša NÍTA NA <sub>4</sub> x [(long gap)]	
A:iv 12.	[x NA <sub>4</sub> ]. MEŠ <i>an-nu-ti ina SÍG.ĤÉ.ME.DA SA MAŠ.DĀ N[U.NU</i> <i>ina GÛ-šû GAR-an]</i>	

---

Translation

- iv 8. Incantation: "From today you are kept away; from today  
you are loosed; from today you are distant.<sup>43</sup>
- iv 9. [...] from the body of NN, your [...] go out [...]
- 
- iv 10. [Incan]tation (to be used when) [one continually sees]  
dead [persons].
- 
- iv 11. [It]s [ritual]: male *muššaru*-stone; male *mūšu*-stone,  
[...] -stone, [...]
- 

<sup>43</sup>This is a bilingual incantation.

iv 12. These [so many st]ones you tw[ine] with red dyed wool  
(and) gazelle tendon. [You put it around his neck.]

---

Line Commentary

iv 8: See above, under i 5'.  
iv 12: N[U.NU]--the traces do not allow for the expected Ē-ak.

Prescription 30

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 13-14	iv 13-14
A:iv 13. [DIŠ NA in]a MÁŠ.GI <sub>6</sub> -šú Ú[Š.MEŠ I]GI.MEŠ Ú.ĤAR.'ĤAR' Ú.[(long gap)]		
A:iv 14. [ina] KUŠ ÁB RI.RI.GA ina 'SA' P[ÉS.ÛR.RA DÛ.DÛ ina GÛ-šú GAR-an]		

---

Translation

iv 13. [If a man con]tinually sees dea[d persons i]n his dreams,  
thyme ...  
iv 14. [you lace up in] the hide of a dead cow with do[rmouse]  
tendon. [You put it around his neck.]

---

Prescription 31

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 15-16	iv 15-16
A:iv 15. [DIŠ KI.M]IN 'GÏR'.PAD.DU NAM.LÛ.U[ <sub>18</sub> .LU (long gap)]		
A:iv 16. [x x x] KI.A. 'ÍD NA <sub>4</sub> . [x x ina KUŠ x RI.R]I.'GA''SA'		

P[ÉŠ.ÛR.RA DÛ.DÛ *ina* GÛ-šú GAR-an]

---

Translation

- iv 15. [If ditt]o, hum[an] bone [...]  
iv 16. [...] sulphur [...] -stone [you lace up in the hide of a  
de]ad [...] (with) do[rmouse] tendon. [You put it  
around his neck.]
- 

Prescription 32

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 17	iv 17

A:iv 17. [DIŠ KI.MIN x x] x NUMUN [x x x x] ku KA A.AB.BA NUMUN  
GIŠ.ŠE.NÁ.A SUĤUŠ 'Ú.KU<sub>6</sub>' *in*[a KUS]

---

Translation

- iv 17. [If ditto ...] seed [...] coral, chaste-tree<sup>44</sup> seed,  
(and) fennel root i[n a leather (bag)].
- 

Prescription 33

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 18	iv 18

A:iv 18. [DIŠ KI.MIN x x x x x] 'KI'.A. 'ÍD ÚĤ. 'ÍD

---

<sup>44</sup>Germ. "Keuschbaum"; Latin "Vitex."

TÚG.NÍG.DÁRA.SU.LÁL GÌR.PAD.DU LÚ *ina* KUŠ

---

**Translation**

iv 18. [If ditto ...] sulphur, yellow sulphur, a soiled rag,  
(and) human bone in a leather (bag).

---

Prescription 34

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 19	iv 19
A:iv 19. [DIŠ KI.MIN x x x x] °IGI- <i>lim</i> °IGI-20 GÌR.PAD.DU LÚ.U <sub>18</sub> .LU <i>ina</i> KUŠ		

---

**Translation**

iv 19. [If ditto ...] "cures a thousand (ills)", "cures twenty",  
(and) human bone in a leather (bag).

---

Prescription 35

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 20	iv 20
A:iv 20. [DIŠ KI.MIN x x x x] '°' tar- <i>muš</i> °IGI- <i>lim</i> <ŠEM>. 'MAS NÍTA NA <sub>4</sub> .ZALAG '°' mu- <i>ša</i> <i>ina</i> KUŠ		

---

**Translation**

iv 20. [If ditto ...] lupine, "cures a thousand (ills)", male  
*nikiptu*-plant, *zalāqu*-stone, (and) *mūšu*-stone in a  
leather (bag).

---

Prescription 36

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 21	iv 21

A:iv 21. [DIŠ KI.MIN x x x Ū].ḪAB KI.A. 'ĪD <sup>MA</sup>mu-ša ina KUŠ

---

Translation

iv 21. [If ditto ...] *bušānu*-plant, sulphur, (and) *mūšu*-stone in a leather (bag)

---

Prescription 37

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 22	iv 22

A:iv 22. [DIŠ KI.MIN x x x *dap*]-*ra-ni* ina Ī+GIŠ ERIN ḪE.ḪE ina KUŠ DŪ.DŪ-*pi* ina GŪ-šú GAR ina Ī EŠ-*su-ma* ina KUŠ

---

Translation

iv 22. [If ditto ...] of [Syr]ian juniper you mix in cedar oil. You lace it up in a leather (bag). You put it around his neck. You rub him with oil and then (use it) in a leather (bag).

---

Prescription 38

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 23	iv 23a

A:iv 23. [DIŠ KI.MIN GĪR.PAD.DU] LŪ.U<sub>18</sub>.LU ina KUŠ

Translation

iv 23a. [If ditto], human [bone] in a leather (bag).

Prescription 39

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iv 23	iv 23b

A:iv 23. DIŠ KI.MIN NUMUN <sup>611</sup>bi-ni ina KAŠ ina Ī.GIŠ ina KUŠ

---

Translation

iv 23a. If ditto, tamarisk seed in beer, in oil (or) in a leather (bag).

---

Prescription 40

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iv 24	iv 24

A:iv 24. DIŠ [KI.MIN x x x x] ina KAŠ ina Ī.GIŠ ina KUŠ

---

Translation

iv 24. If [ditto ...] in beer, in oil (or) in a leather (bag).

---

Prescription 41

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iv 25	iv 25

A:iv 25. DIŠ 'KI.MIN' [x x x x] ina KAŠ 'ina' Ī.GIŠ ina KUŠ

---

Translation

iv 25. If ditto [...] in beer, in oil (or) in a leather (bag).

---

Prescription 42

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 26	iv 26

A:iv 26. DIŠ 'KI.MIN' [x x x x °]eli-k[ul-la (x x) 'A4]mu-ša  
ina KUŠ

---

Translation

iv 26. If ditto [... e]lik[ulla-plant (and) m]ūṣu-stone in a  
leather (bag).

---

Prescription 43

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 27	iv 27

A:iv 27. DIŠ KI.MIN 'KI'. [A. 'ÍD x x x x x] 'SÍG' UGU.DUL<sub>6</sub>.BI  
ina KUŠ

---

Translation

iv 27. If ditto, su[lphur ...] (and) ape hair in a leather  
(bag).

---

Prescription 44

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 28	iv 28

A:iv 28. DIŠ KI.MIN ŠEM.L[I x x x KI.TA GÎR]-šú la-am KI  
ka-ba-si EŠ.MEŠ

---



Translation

iv 28. If ditto, junip[er ...] you repeatedly rub on [the  
bottom of] his [feet] before he sets foot on the ground.

---

Prescription 45

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 29	iv 29

A:iv 29. DIŠ KI.MIN ŠEM.L[I x x x x x] x KI.TA GÎR-šú *la-am* KI  
*ka-ba-si* EŠ.MEŠ

---

Translation

iv 29. If ditto, junip[er ...] you repeatedly rub on the bottom  
of his feet before he sets foot on the ground.

---

Prescription 46

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 30	iv 30

A:iv 30. 'DIŠ''KI.MIN' ŠEM.LI MUN *a-ma-'nim'* i[na ĩ.GIŠ (ERIN)  
ĤE.ĤE] GÎR-šú u SAG.DU-*su* EŠ.MEŠ

---

Translation

iv 30. If ditto, juniper (and) red salt [you mix] i[n (cedar)  
oil]. You repeatedly rub it on his foot and his head.

---

Prescription 47

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 31	iv 31

A:iv 31. [DIŠ KI.MIN ŠEM.ŠE]. 'LI' BABBAR MUN *a-ma-nim ina ĩ*.  
[GIŠ (ERIN) ƎE.ƎE KI.TA ĞĪR-šú *la-a*]m 'KI' *ka-ba-si*  
EŠ.MEŠ

---

Translation

iv 31. [If ditto pi]ne cone (and) red salt [you mix] in [(cedar)]  
oil. You repeatedly rub it on [the bottom of his feet  
befo]re he sets foot on the ground.

---

Prescription 48

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 32	iv 32

A:iv 32. [DIŠ KI.MIN ŠEM.LI M]UN *a-ma-nim ni-'kip'*-t[ú (long  
gap)]

---

Translation

iv 32. [If ditto, juniper, re]d salt, *nikipt*[u-plant ...]

---

Prescription 49

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 33-34	iv 33-34

A:iv 33. DIŠ KI.MIN ŠEM.LI SEM.ŠE.LI BABBAR [(long gap)]  
A:iv 34. *1-niš SÚD ina SEM ƎE.ƎE KI.T*[A ĞĪR-šú *la-am* KI  
*ka-ba-si* EŠ.MEŠ]

---

Translation

- iv 33. If ditto, juniper, pine cone [...]  
iv 34. you crush together. You mix (it) with aromatics. [You repeatedly rub it on] the bot[<sup>tom</sup> of his feet before he sets foot on the ground].
- 

Prescription 50

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 35-36	iv 35-36
A:iv 35.	DIŠ KI.MIN saḥ-li-e MUN a-ma-nim KI ŠEM.L[I (long gap)]	
A:iv 36.	la-am GĪR-šú ina KI GAR-nu [(long gap)]	

---

Translation

- iv 35. If ditto, cress (and) red salt with juni[per ...]  
iv 36. before he sets foot on the ground [...]
- 

Prescription 51

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 37-39	iv 37-39
A:iv 37.	DIŠ KI.MIN mu-ša NĪTA NA <sub>4</sub> .URUDU NĪTA [u SAL MUN] a-ma-n[im (long gap)]	
A:iv 38.	SAḤAR gul-gul LŪ.U <sub>18</sub> .LU ina Ī.G[IŠ (long gap)]	
A:iv 39.	NĪG.NA ŠEM.'LI' ana IGI 'U[TU] GAR-an G[IG (long gap)]	

---

Translation

- iv 37. If ditto, male *mūṣu*-stone, male [and female] "copper"-  
stone, re[d salt ...]
- iv 38. dust from a human skull in oi[1 ...]
- iv 39. You set up a censer (burning) juniper before Š[amaš].  
The pa[tient ...].
- 

Prescription 52

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 40	iv 40
A:iv 40.	DIŠ KI.MIN A.RI.A 'NAM.LÚ' Ī.KU <sub>6</sub> Ī.KUR.RA EŠ.MEŠ [(long gap)]	

---

Translation

- iv 40. If ditto, hum[an] semen, fish oil, (and) naphtha you  
repeatedly rub on [his ...]
- 

Prescription 53

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	CT 23 15-22+ iv 41-42	iv 41-42
A:iv 41.	DIŠ KI.MIN SAḪAR <i>gul-'gul-la'-ti</i> NUMUN 61:bi-ni [(long gap)]	
A:iv 42.	ina Ī.GIŠ ŠÉŠ [(long gap)]	

---

Translation

- iv 41. If ditto, dust from skulls, tamarisk seed [...]  
iv 42. you rub in oil. [...]
- 

Prescription 54

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
A	<u>CT</u> 23 15-22+ iv 43-45	iv 43-45
A:iv 43.	DIŠ KI.MIN Ū.ḤAR. 'ḤAR' A.ESIR.UD.DU KI.A. 'ÍD [(long gap)]	
A:iv 44.	<i>gul-gul</i> LÚ.U[ <sub>18</sub> .L]U NAGA.SI SÍG KUŠ UR.MAḤ [(long gap)]	
A:iv 45.	[ <i>ina</i> ] 'Ì.GIŠ' 'ERIN' [Ḥ]E.'ḤE' [(long gap)]	

---

Translation

- iv 43. If ditto, thyme, bitumen, sulphur [... dust from?]  
iv 44. h[um]an skull, salicornia, hair from a lion's hide [...]  
iv 45. [you] mix [in] cedar oil. [...]
- 

The rest of column iv of CT 23 15-22+ is lost.

Prescription 55

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
G	<u>KAR</u> 21 r. 11-20 <sup>45</sup>	r. 11-20
G:r. 11.	DIŠ NA ŪŠ.MEŠ IGI.MEŠ x x x x [x] x	
G:r. 12.	3 U <sub>4</sub> -mi ina qé-reb U <sub>4</sub> -me ina IGI 'UTU	
G:r. 13.	a-na GIDIM <sub>4</sub> IM.RI.A-šú «RI GIDIM <sub>4</sub> »	

---

<sup>45</sup>KAR 21 1-r. 10 are parallel to CT 23 15-22+ and have already been treated (see above under prescriptions 15-17).

G:r. 14. A.MEŠ KAŠ!<sup>46</sup> ŠE.SA.A BAL-*qí* ina U<sub>4</sub>.2.KAM

G:r. 15. ina *qé-reb* U<sub>4</sub>-*me* NINDA ZÍZ.ÀM TI-*qí*

G:r. 16. NINDA *šú-a-tú* ana *mut-ta-ti ta-za-az-ma*

G:r. 17. *mut-ta-at* NINDA *šú-a-tú* ina SAG.DU LÚ BI

G:r. 18. *tum<sub>4</sub>-ma-ad-ma 3-šú ki-a-am* DUG<sub>4</sub>.GA

---

G:r. 19. 'UTU *aš-šum* NENNI A NENNI *šá* MAŠ.GI<sub>6</sub>.MEŠ-*šú* *par-da*

G:r. 20. *i-da-tu-šú lem-na dal-ḥa-ma*

#### Translation

r. 11. If a man continually sees dead persons [...]

r. 12. For three days, in the middle of the day, before Šamaš

r. 13. to the ghosts of his relatives,

r. 14. water, beer (and) roasted grain you pour out as a  
libation. On the third(!)<sup>47</sup> day

r. 15. in the middle of the day, you take emmer bread.

r. 16. You divide that bread into halves.

r. 17. Half of that bread on the head of that man

r. 18. you place and you say three times as follows.

---

r. 19. "Šamaš, for the sake of NN son of NN whose dreams are  
frightful

r. 20. (and) whose signs are bad, troubled and ..."

---

<sup>46</sup>The copy has *ina*.

<sup>47</sup>The text has "second."

**Line Commentary**

- r. 13: The last two signs at the end of the line appear to be extraneous.
- r. 19f.: These two lines are actually part of the colophon, which continues [EGIR]-*šu šâ-ṭir / 'a-na' ṣa-bat DÛ-ši \*Ki-ṣir-Aš+šur* ZI: "(This incantation) was written [after] it. Excerpted for the execution of a specific performance by Kišir-Aššur." Lines r. 19 and 20 are included here because they give the beginning of the accompanying incantation.

PHYSICAL SYMPTOM PRESCRIPTIONS

BAM 323

Bibliography

BAM 323 (originally KAR 184) was first edited in E. Ebeling, MVAG 23, pp. 43-45 and E. Ebeling, TuL, pp. 78-86 (no. 21) with corrections by W. von Soden in ZA 43: 272-275 (who noted the duplicates from Gray, Samaš, as well as the parallel to AMT 94/2+ [BAM 471]). The remaining parallels (see below) were noted in W. Farber, "Review of Die Babylonisch-Assyrische Medizin in Texten und Untersuchungen, Bd. V und VI, Keilschrifttexte aus Ninive 1-2, by Franz Köcher," BiOr 39 (1982): 599, in W. Farber, BID, pp. 210, 217 and in F. Köcher, BAM, vol. 4: x. BAM 323 is discussed in J. Bottéro, ZA 73: 153-203 (his no. 8). Two of the incantations are translated in J.M. Seux, Hymnes, pp. 415 (ll. 92-102) and 426-27 (ll. 19-35).

Prescription 56

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
K	<u>BAM 323</u> : 1-38	1-38
L	Gray, <u>Samaš</u> , pl. 12: 2'-15'48	17-35

K: 1. DIŠ NA GIDIM DIB-su-ma UŠ.MEŠ-šú lu a l[u-u lu gal-lu-u]

K: 2. lu SAG.<HUL>.HA.ZA DIB-su lu mim+ma lem-nu DIB.DI[B]-su  
lu [xxx(x)]<sup>49</sup>

<sup>48</sup>Line 1' has: Ū.SU.SU.D[A (long gap)].

<sup>49</sup>In view of the presence of the *lu*, the end of the line presumably referred to other activities of the ghost.



- K: 3. SAḪAR URU ŠUB-*i* SAḪAR É ŠUB-*i* SAḪAR É DINGIR ŠUB-*i* SAḪAR  
KI.MAḪ SAḪAR uš-š[*i*]
- K: 4. SAḪAR ÍD ŠUB-*ti* SAḪAR KASKAL 1-*niš* TI-*qi* KI ÚŠ GU<sub>4</sub> ḪE.ḪE  
NU *mim+ma lem-nu DŪ-uš*
- K: 5. KUŠ UR.MAḪ MU<sub>4</sub>.MU<sub>4</sub>-*su* NA<sub>4</sub>.GUG È *ina* GŪ-šú GAR  
KUŠ.A.GÁ.LÁ DIB-[*su*]
- K: 6. u šú-*de-e* SUM-šú U<sub>4</sub>.3.KÁM 9 ŠUK-*su* UTUL šir-*pe-ti* *ana*  
IGI-šú GAR-*an*
- K: 7. *ina* ÛR É LÚ.GIG GUB-*su!*-*ma* ZÌ.ŠE.SA.A *ina* A u KAŠ  
SĪG-*aš-ma* BAL-*qi-šú*
- K: 8. 3 *sil-ti* GIŠ.ERIN.NA *i-ta-ti-šú tu-zaq-qap*
- K: 9. ZÌ.SUR.RA NIGIN-šú DUG.NÍG.DŪR.BŪR NU AL.ŠEG<sub>6</sub>.GÁ
- K: 10. UGU-šú *tu-kat-tam* *ina!* U<sub>4</sub>! DUG.NÍG.DŪR.BŪR! 'UTU  
*li-mur-šú* *ina* GI<sub>6</sub> MUL.MEŠ *li-mu-ru-šú*
- K: 11. U<sub>4</sub>.3.KÁM MAŠ.MAŠ U<sub>4</sub>-*mi* 22 ŠÁ x NÍG.NA SEM.LI  
*ana* IGI 'UTU GAR-*an*
- K: 12. *ina* GI<sub>6</sub> ZÌ.ZÍZ.ÀM *ana* IGI MUL.MEŠ GI<sub>6</sub>-*tim* DUB-*aq*
- K: 13. *ana* IGI 'UTU u MUL.MEŠ U<sub>4</sub>.3.KÁM *ana muḫ-ḫi* (eras.) *im-ta-*  
*<na>-an-nu*
- 
- K: 14. ÈN GIDIM *mim+ma lem-nu iš-tu* U<sub>4</sub>-*mi an-ni-i* *ina* SU! NENNI A  
NENNI ZI-*ta*<sub>5</sub> šu-*ša-a-ta*
- K: 15. ṭar-*da-ta* u kuš-*šu-da-ta* DINGIR šá-*kin-ka*
- K: 16. '15 šá-*kin-ta-ka* *ina* SU NENNI A NENNI GIG *is-su-ḫu-ka*
- 
- K: 17. *ina* U<sub>4</sub>.3.KÁM *ina* U<sub>4</sub>.GURUM.MA KEŠDA *ana* IGI 'UTU KEŠDA  
L: 2'. *i-na* U<sub>4</sub>.3.KÁM *ina* U<sub>4</sub>. [ ]

K: 18. LŪ.GIG NU ÍL-ma ana IGI 'UTU ki-a-am tu-šad-bab-šú  
L: 2'. [ ]

K: 19. ĒN 'UTU mu-tál 'A-nun-na-ki e-tel 'Í-gi-gi mas-su-ú  
L: 3'. ĒN 'UTU mu-tál 'A-'nun'-n[a ]

ši-ru mut-tar-ru-u te-ni-ši-e-ti  
[ ]

K: 20. da-a-a-an AN-e u KI-tim la e-nu-u qí-bi-tuš-šú  
L: 4'. da-a-a-nu AN-e u KI-tim la 'e'!-[ ]

K: 21. 'UTU muš-te-šir ek-le-ti šá-kin nu-ri a-na ni-ši  
L: 4'. ' '[ ]

K: 22. 'UTU ina e-re-bi-ka ZĀLAG ni-ši ú-ta-aṭ-ṭi 'UTU ina  
L: 5'. 'UTU ina e-re-bi-ka nu-úr ni-ši 'ú-ta-aṭ'-ṭi 'UTU ina

a-ši-ka i-nam-mi-ra kib-ra-a-ti  
a-'ši-ka' [ ]

K: 23. e-ku-tum al-mat-tum ki!-gul-la-tum 'ù'ru'-ut-tum  
L: 6'. e-ku-tum al-mat-tum ki-gul-la-tum ru-ut-tum :

K: 24. ši-'tuk'-[k]a uš-taḥ-ḥa-na ka-la ab-ra-a-tum  
L: 6'. ši!-it-ka iš-taḥ-ḥa-n[a ]

K: 25. [ a]t ZI-tim a-šu!(text:šu)-ú še-e-ri  
L: 7'. bu-lum šik-na-at ZI-tim šu-ú 'še'-e-ri

K: 26. [ l]a-ka nap-šat-si-na meš-re-ta  
L: 7'. it-ta-nab-ba-la-'ka' [ ]

K: 27. [ bi]l-ti ta-da-an EŠ.BAR-ši-na  
L: 8'. di-in ḥab-lim ù ḥa-bil-ti ta-da-ni EŠ.BAR-ši-na

tuš-te-šer ana-ku NENNI A NENNI šu-nu-ḥu kám-sa-ku  
tuš-te-eš-šer : ana-ku NENNI A NEN[NI ]

K: 28. [ '15 i'-il-tum i'-i-la-an-ni  
L: 9'. šá i-na šib-sat DINGIR u '15 i'-i-il-ti i'-i-la-an-[ ]

K: 29. [ ].LĀ ḥi-mi-tum di-mi-tum šim-mat UZU  
L:10'. UDUG MAŠKIM GIDIM LĪL.LĀ ḥi-mi-ti di-mi-tum šim-ma-tum

ši-da-nu  
ši-da!-[ ]



K:38. [x x x x] x x, (x) NUMUN? x *ina ħar-bi na-du-ti*  
*te-qé-ber-šú*

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Translation

1. If a ghost has seized a man (and) continually follows him or an *alû-de[mon or a gallû-demon]*
2. or a *mukil rēš lemutti-demon*<sup>51</sup> has seized him or anything evil continual[ly] seizes him or [pursues him?],
3. dirt from an abandoned town, dirt from an abandoned house, dirt from an abandoned temple, dirt from a sepulcher, dirt from foundati[ons?],
4. dirt from an abandoned canal, dirt from a road--you take (these) together. You mix (them) with ox blood. You make a figurine of whatever evil thing (it is).
5. You clothe it with the skin of a lion. You thread carnelian (and) put it on its neck. You provide [it] with a waterskin
6. and give it travel provisions. For three days, you put out nine dishes of barley gruel before it as its food ration.
7. You stand it up on the roof of the patient's house and then you stir flour made from roasted grain into water and beer and then you pour out a libation for it.
8. You plant three cedar shavings around it.
9. You surround it with a magic circle. An unbaked fermenting vessel

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<sup>51</sup>Possibly to be read *saghulħazû-demon*.

10. you put over it as a cover. Let Šamaš see the fermenting vessel by day; let the stars see it by night.
  11. For three days, (by) day, the exorcist ... (and) sets up a censer (burning) juniper before Šamaš;
  12. by night, he scatters emmer flour before the stars of the night,
  13. Before Šamaš and the stars, for three days, he repeatedly recites over it.
- 
14. Incantation: "Ghost (or) whatever is evil--from this day forward, you are extracted from the body of NN son of NN; you are expelled;
  15. you are driven away and banished. The god who put you in place,
  16. the goddess who put you in place--they have removed you from the body of NN, son of NN, the patient."
- 
17. On the third day, in the late afternoon, you set up an offering table before Šamaš.
  18. The patient raises the figurine and then you have him speak as follows before Šamaš.
- 
19. Incantation: "Šamaš, noblest of the Anunnaki, lordliest of the Igigi; august leader, ruler of the people,
  20. judge of heaven and earth, whose command is unalterable,
  21. Šamaš, who keeps the darkness in order (and) who establishes light for the people,

22. Šamaš, at your setting, the light of mankind diminishes;  
Šamaš, at your rising, the regions brighten;
23. the homeless girl, the widow, the waif and the female  
companion--
24. all mankind warms itself at your emergence;<sup>52</sup>
25. the wild animals, living creatures, beasts<sup>53</sup> of the steppe,
26. continually bring you their lives and limbs.
27. You decide the case of the wronged man and woman; you make  
their decisions go aright. I am NN, son of NN; I kneel in  
exhaustion.
28. I, who as a result of the anger of god and goddess, an  
obligation has bound;
29. An *utukku*-demon, a *rābiṣu*-demon, a ghost (and) a *lilû*-demon  
--paralysis, convulsions, limpness of the flesh, vertigo,
30. arthritis (and) insanity have they weighed out for me and  
daily they cause me to have convulsions.
31. Šamaš, you are the judge and I have brought you my life.  
I kneel for judgment of the case concerning the sickness<sup>54</sup>  
which has seized me.
32. Judge my case; make a decision about me. Until you cause my  
case to be decided,

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<sup>52</sup>See notes.

<sup>53</sup>Text L has "that of the steppe."

<sup>54</sup>Text K has "the sick person."

33. you shall [n]ot give [a decision] for [any other] case .  
After you have caused my case to be decided,
34. (and after) my obligation has let me go (and) fled [from]  
my [bo]dy, wherever I put my trust, let (those) gods  
come to agree with what you say.
35. [May the heavens be pleased with] you; may the earth rejoice  
in you."<sup>55</sup>
- 
36. [You] have him speak [thus]. You put it (the figurine) in a  
jar and then you make it swear.
37. You say: "[By earth may you swear]; by heav[en] may you  
swear; by šamaš may you swear." and then  
you close its (the pot's) mouth.<sup>56</sup>
38. ... You bury it (the pot) in an abandoned waste.
- 

#### Line Commentary

1-2: The opening of the text is similar to KAR 227 i 1-4, LKA 69: 1-2 and LKA 70: 1-2. SAG.ḪUL.ḪA.ZA may be read either *mukil rēš lemutti* or *sagḫulḫazū*--see CAD M/2 185 s.v. *mukil rēši* mng. 3b and CAD S 24 s.v. *sagḫulḫazū*. Considering the frequency with which the *mukil* and the *rēš* are unambiguously written out, the former reading seems more likely.

6: For the translation, see CAD § 208a s.v. *širpētu*.

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<sup>55</sup>At this point, text L breaks off. On the edge are two lines which read: "[... Nus]ku, ditto. You recite the incantation: 'Heroic lord'. [...] Tašmetu, ditto. You re[cite] the incantation: 'Tašmetu'." Presumably, the "ditto"s refer to some act, such as the making of offerings, which was repeated with a series of gods and goddesses.

<sup>56</sup>Literally: "doorway."

- 7: There is a tendency in this text for the ZU sign to be used where a SU is expected. See also 14, 87, and 104. Considering that ll. 5-6 and 8-10 clearly refer to the figurine, it is likely that the beginning of this line should also be taken as referring to the *šalmu*.
- 10: Readings are based on a collation by W. von Soden, ZA 43: 273, although they do not agree with Köcher's later copy.
- 13: E. Ebeling, TuL, p. 81 read the verb as [*li*]-*im*-*ta*-*an*-*nu* and took it as a Gtn precativ. However, since the effaced sign preceding the *im* looks much more like an erased *im* than a *li* in the copy, and since instructions referring to the patient as active agent are usually given in the present tense, I prefer to interpret this form as a defective Gtn present.
- 24: The main text uses the Dt stem of the verb with the locative adverbial. Text L: 6' uses the Gtn stem of the verb with a direct object. In either case, the meaning is more or less the same. See W. von Soden, AHw, p. 1128b s.v. *šahānu*.
- 25: For the emendation, see CAD A/2 477 s.v. *ašū*.
- 26: For a different reading and interpretation of this line (*nab-laṭ-si-na meš-ri-ta*), see W. von Soden apud J.M. Seux, Hymnes, p. 426.
- 27: *šūnuḫu*: "to fatigue, tire"--see W. von Soden, AHw, p. 49a.
- 29-30: With CAD D 80b s.v. *damū* mng. 2 against J.M. Seux, Hymnes, p. 427 (quoting Landsberger--*ṭamū*).
- 34: For the restoration of the beginning of the line, see J.M. Seux, Hymnes, p. 427. For "fly" (i.e. flee) used of abstracts and persons, see CAD N 314 s.v. *naprušu* mng. 1c-2. This is presumably the Nt, for which see W. von Soden, AHw, p. 740b. *pu-ka*--generally the Nom. and Acc. of *pū* ("mouth") with pronoun suffix is written *pī-šu* but, in literature, *pū-šu* is not uncommon (see W. von Soden, AHw, p. 872a).
- 38: "waste"--see CAD H 98b s.v. *ḫarbu* B.

Prescription 57

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
K	<u>BAM</u> 323: 39-64	39-64
M	Gray, <i>Šamaš</i> , pl. 20: 1-r.5	39-46, 62-64
K:39.	[DIS NA GI]DIM DIB-su-'ma' US.MEŠ-[šū ]u	
M:1-2.	[ GI]DIM DIB-su-[ ]/[ ]	
	LÍ]L.LÁ.EN.NA ]u KI.SIKIL.LÍL.LÁ.EN.NA	
	'LÍL'.LÁ.EN.NA ][u ]	



- K:40. [ ] .ŠUB.BA lu mim+ma lem-nu [ ]-ma ina  
M:3-5. lu AN.TA.ŠUB.BA [ ] / DIB-su-ma ina
- SU-[ K]ĀŠ ANŠE.KUR.RA tu-šam-ḫar-'šú'  
SU-šú [NU DU<sub>8</sub>-ar]/KĀŠ ANŠE tu-šam-ḫar
- K:41. [ina ZĪ I]N.NU.ḪA ḪE.ḪE NU GIDIM u mim+ma lem-nu  
M:5-6. ina Z[Ī ]/[ ] GIDIM mim+ma lem-nu
- šá DIB-š[ú] DÛ-uš  
[ ]
- K:42. MU-šú SAR-ár ZAG-šú KA-šú GÛB-šú GU.DU-'su' DIB-su  
M:7. MU-šú SAR ZAG-šú KA-š[ú ]
- K:43. [ ] .ŠĒR ŠUB-šú GAG GIŠ.MA.NU ina  
M:8-9. [U]RUDU.MÛRU.ŠĒR.ŠĒR Š[UB! ]/[ ]
- KA-šú te-ret-ti  
KA-šú te-ret-ti
- K:44. [SĪG Û]Z ta-kar-šu-ma ana IGI 'UTU ta-dan-šú  
M:9-10. [ ]/[ ] IGI 'UTU [ ]
- 
- K:45. ÉN 'UTU LUGAL mi-šá-ri [ka-ta GIDI]M? lis-kip  
M:11. [É]N 'UTU LUGAL mi-šá-r[ i ]
- K:46. ABGAL DINGIR.MEŠ 'AMAR.UTU [l]i-it-rù  
M:12. [ ] DINGIR.MEŠ ' '[ ]
- K:47. 'Nin-geštin-na! ú-suk-ka-tum [(long gap)] x
- K:48. i-na a-ru-ti KI-tim A.MEŠ k[a!-šu-ti a-a iš-qi-ka]
- K:49. ' 'Nin-'giš-zi-da GU.ZA.LÁ' (?) KI-tim 'DAGAL-tú'  
[(xxxxx)]
- K:50. ' '[Us-mu-u] 'SUKKAL' Eri-du<sub>10</sub> lit-ru [(xxxxx)]
- K:51. [ 'x x x (x)SAL].NIMGIR māḫ-rit da-[(xxxxx)]
- K:52. [ 'x x x x (x) ] 'EN' GIŠ.'TUKUL' GÛ-ka [lik-kis (xx)]
- K:53. [x x x x x (x)] x x (x) da? ru x [(xxxxx)]
- K:54. [(long gap)] ki a [(xxxxx)]

- K:55. [(long gap)] traces [(xxxxxx)]
- K:56. traces
- K:57. [ x x (x) NU BI ana ŠĀ URUDU].ŠEN.TUR šá 7 GÍN URUDU  
'SUB'-šú IGI-šú [ana] GÛB!-[šú GAR]
- K:58. [x x x x x x ] x ina SAG LÛ.GIG DÛ-uš ana ŠĀ KU<sub>4</sub>-šú  
U<sub>4</sub>.3.K[AM]
- K:59. [x x x x x x x (x)] ki-'ma' x (x) x ut x mi tú ŠID-tú  
šá ana IGI DINGIR tam-ta-[nu-u]
- K:60. [x] x x x [x x x x x x] x ZĪ ŠE.MUŠ<sub>5</sub> ana UGU-šú  
BIR-'ah'
- K:61. ina U<sub>4</sub>.3.KĀM U<sub>4</sub>-mi G[IN<sub>7</sub>] 'UTU.[ŠŪ].A [in]a! EDIN PŪ  
BAD-ma qé-te-ber-šú
- K:62. IGI-šú a-na 'UTU.ŠŪ.A GAR-a[n-ma l]a? GUR-ár  
M:r.1-2. [ ]/ -  
ZĪ.SUR.RA-a šá ZĪ ŠE.MUŠ<sub>5</sub> 'NIGIN'-[šú]  
[ ].SUR.RA-a 'šá' Z[Ī ]
- K:63. TU.MUŠEN KUD-is ŪŠ-'šú'[a-n]a UGU-šú BAL-qi  
M:r.3. [T]U.MUŠEN KUD-is ŪŠ-[ ]
- K:64. zi-pā-de-'e'[tu-ta]m-'ma'-šú ana EGIR-ka NU IGI.BAR  
M:r.4-5. zi-pā-de-e [ ]/ana EGIR!-ka [ ]

**Translation**

39. [If a gh]ost has seized [a man] and continually follows [him,  
or] a *lilû*-demon or an *ardat lilî*-demon,
40. or falling sickness<sup>57</sup> or anything evil has seized him and

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<sup>57</sup>A form of epilepsy.

[can not be loosened?] from his body, you have (him--the patient) collect(?) horse<sup>58</sup> urine.

41. You mix it in fl[our (made from) i]nninnu-cereal. You make a representation of the ghost or anything evil which has seized hi[m].
42. You write its name (on it). You have it hold its mouth with its right hand and its rear end with its left.
43. You put a [c]opper chain on it. You nail a peg of cornel cherry wood into its mouth.
44. You rub it with [go]at [hair] and present it to<sup>59</sup> Šamaš.

- 
45. Incantation: "Let Šamaš, the king of justice, overthrow [you, the gho]st.
  46. [Le]t the wisest of the gods, Marduk, lead (you) away.
  47. [Let] Ningeštinna, ... , [...]
  48. [May she not let you drink col]d water from a pipe (laid in) the earth.
  49. [Let] Ningizzida, chair bearer of the broad netherworld, [...]
  50. [Let Usmu], *sukkallu*-official of Eridu, lead (you) away. [...]
  51. [..., female] herald, foremost(?) of the [...]

---

<sup>58</sup>Text M has "donkey urine."

<sup>59</sup>Literally: "give it before."

52. [Let ...], lord of the weapon [cut] your throat. [...]
- 53-56. (untranslatable traces)
57. [...] You put [that figurine into a] *tamgussu*-vessel of seven shekels' copper (weight). [You turn] its face [to its] left.
58. At the head of the patient you make a [...] You make it (the figurine in the *tamgussu*-vessel) enter it (i.e. what you have made). For three day[s],
59. ... as soon as ... the recitation which you have re[cited] before the god,
60. ... *šigūšu*-flour you scatter over it.
61. On the third day, w[hen] the sun is [set]ting, you dig a pit in the steppe and bury it.
62. You make it fac[e] the setting sun [so that it will n]ot return(?). You surround [it] with a magic circle of *šigūšu*-flour.
63. You kill a dove. You pour its blood [o]ver it.
64. [You mak]e it [sw]ear a ritual oath; you must not look behind you.
- 

#### Line Commentary

- 40: See CAD M/1 70a s.v. *maḥāru* mng. 10e.
- 44: The restoration of the beginning of the line is tentative, but note the association of goat hair with ghosts in TDP, p. 4: 38.
- 48: See CAD A/2 324 s.v. *arūtu*.
- 50: The *sukkallu* of Eridu is presumably the same as the *sukkallu* of Enki. For the name of Enki's *sukkallu*, see RLA V, p. 179 s.v. *Isimu*.

- 51: "foremost"--see CAD M/1 108a s.v. *maḥrū* and M/2 177b s.v. *muḥrū*. Since the adjective is feminine, it presumably refers to a goddess who serves as (female) herald, which is why I have restored a SAL sign.
- 61: *ina U<sub>4</sub>.3.KĀM U<sub>4</sub>-mi* is presumably a writing for *ina šalši ūmi*. The verb has apparently suffered a metathesis of syllables--see already E. Ebeling, *TuL*, p. 83.

Prescription 57a

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
K	<u>BAM</u> 323: 65-74	65-74
N	<u>BAM</u> 471 ii 26'-34'60	65-71
O	<u>BAM</u> 385 i 23'-26'61	65-67
K:65. DIŠ NA GIDIM.MA [(xx) DI]B-su-'ma' [ KŪM ]		
N:26'.	DIŠ NA GIDIM DIB-su-ma i-mi-im	
O:23'.	[ ]'i'-mi-im	
	[ŠED],! ma-a-a-d?!	
	i-ka-a[š-ša ma-d]a-a-at	
	i-ka-aš-ša [ ]	
K:66. ḥa-a-a-at-t[a-šū] qer-bi-t[ú] U <sub>4</sub> u GI <sub>6</sub> NU HUN.HUN		
N:26'-27'.	ḥa-a-a-ta-šū qer-bet / U <sub>4</sub> u GI <sub>6</sub> la i-na-a-aḥ	
O:24'-25'.	[ a]t-ta-šū qer-bet U <sub>4</sub> u GI <sub>6</sub> /[ ]	
K:67. GŪ-šū GIN <sub>7</sub> [G]Ū ANSE GIDIM		
N:27'-28'.	GŪ-šū GIN <sub>7</sub> GŪ im-[me-ri] it-ta-SUB-di/ SU GIDIM	
O:25'-26'.	[ G]Ū ŪZ it-ta-SUB-d[i]/[ ]	
	a-ḥu-ū ina ḥar-ba-te iṣ-bat-su	
	a-ḥi-i ina ḥar-ba-te DIB-su ana TI-šū	
	[ ]	
K:68. UZU-šū ina KAŠ.Ū.SA tu-kar tu-kaš-ša Ū.GESTIN.KA <sub>5</sub> .A		
N:28'-29'.	SU-šū ina K[AŠ t]u-ka-ar tu-kaš-ša/Ū.GESTIN.KA <sub>5</sub> .A	

60 This text is a collection of prescriptions designed to treat "hand of ghost" sickness, four of which are also found on our texts--see also below, Prescriptions 57b and 60a-b.

61 BAM 385 is a Middle-Babylonian tablet containing prescriptions for "hand of ghost" sickness. BAM 385 i 1'-22' parallel BAM 471 ii 12'-22'. Columns ii and iii are lost. Column iv again parallels BAM 471 (see below under Prescription 57b, Prescription 60a, and Prescription 60b).

SŪD ina ĩ ŠĒŠ-su  
 HĀD.A SŪD ina ŪŠ GIŠ.ERIN (: ĩ BUR) HE.HE ŠĒŠ-su

K:69. N[A<sub>4</sub>.x].KŪ "ár-zal-lu ia<sub>4</sub>-artu  
 N:29'-30'. N[A<sub>4</sub> ] "ár-zal-l[u]/ia<sub>4</sub>-artu šá 7 GŪN.MEŠ-šá

NA<sub>4</sub>.GUG SA<sub>5</sub> NA<sub>4</sub>.ZŪ GI<sub>6</sub> "aš-pu-u  
 NA<sub>4</sub>.GUG SA<sub>5</sub> NA<sub>4</sub>.ZŪ GI<sub>6</sub> "[aš]-'pu'-u

N:30'-31'. "AN.[NE (ca. 5 signs)]/° tar-muš ina KUŠ ina GŪ-šú  
 GAR-an GIDIM šá D[IB-šú TAR-as]

K:70. ĒN UDUG HUN.GĀ A.LĀ HUN.GĀ GIDIM HUN.GĀ  
 N:32'-33'. 'ĒN' 'UDUG'.HUL HUN.GĀ A.LĀ.HUL HUN.GĀ GID[IM ]/

GAL<sub>5</sub>.LĀ HUN.GĀ DINGIR HUN.GĀ MAŠKIM HUN.GĀ  
 [ H]UL MIN MĀŠKIM.HUL MIN

K:71. 'DIM<sub>9</sub>.ME HUN.GĀ 'DIM<sub>9</sub>.ME.A MIN. 'DIM<sub>9</sub>.ME.LAGAB MIN  
 N:33'-34'. 'D[IM<sub>9</sub> ]

TU<sub>6</sub>.DUG<sub>4</sub>.GA 'EN.KI.GA.KE<sub>4</sub>  
 [TU]<sub>6</sub>!.DUG<sub>4</sub> 'EN.KI.G[A ]

K:72. UR.SAG 'Asal-lú-ĥi DUMU ERIDU'<sup>1</sup>.GA.KE<sub>4</sub> DUG<sub>4</sub>.GA  
 'NIN.GĪRIM NIN.TU<sub>6</sub>.TU<sub>6</sub>.KE<sub>4</sub>

K:73. ZI.AN.NA HĒ.PĀ ZI.KI.A HĒ.PĀ

K:74. ĒN an-ni-tú ana me-eli nap-šal-ti u maš-qa-ti ŠID-nu

### Translation

65. If<sup>62</sup> a ghost has seized a man and, as a result, he gets  
 hot and cold flashes, ...

66 he is near panic,<sup>63</sup> he gets no rest day or night.

<sup>62</sup>TDP 168:3-4 quotes the diagnosis from this remedy (ll. 65-67).

<sup>63</sup>Literally: "his panic is near."

67. (and) his cry is like<sup>64</sup> the cry of a donkey<sup>65</sup>, a strange ghost<sup>66</sup> has seized him in the wasteland.<sup>67</sup>
68. You rub his flesh<sup>68</sup> with mixed beer. You let (his flesh) cool. You crush fox grape.<sup>69</sup> With oil you smear him.<sup>70</sup>
69. ... *arzallu*-stone, cowrie,<sup>71</sup> red carnelian, black obsidian, jasper, saltpeter [...] (and) lupine you put in a leather (bag) on his neck. The ghost which se[ized him will be kept away].<sup>72</sup>
- 

70. Incantation: "*utukku*-demon,<sup>73</sup> relent; *alû*-demon, relent; ghost, relent; *gallû*-demon, relent; evil god, relent; *rābiṣu*-demon, relent;

71. *lamaštu*-demon, relent; *labāṣu*-demon, relent; *aḥḥāzu*-demon,

---

<sup>64</sup>Texts N-0 have "he continually emits his cry like the cry etc.

<sup>65</sup>Text 0 has "goat," as does TDP 168: 3.

<sup>66</sup>Text N has: "the hand of a strange ghost."

<sup>67</sup>Text N adds "To cure him." After this line, text 0 breaks off.

<sup>68</sup>Text N has "sinew(s)."

<sup>69</sup>Text N adds: "dried."

<sup>70</sup>Text N has: "you mix (it) in cedar resin/*pūru*-oil (and) smear him (with it)."

<sup>71</sup>Text N adds: "seven colored."

<sup>72</sup>Text K omits everything after "jasper".

<sup>73</sup>Text N adds "evil" to the names of the demons in this line.

- relent. By the spell pronounced by Enki<sup>74</sup>
72. (and) the hero, Marduk, son of Eridu, (and) at the command of  
Ningirim, mistress of spells,
73. by heaven are you made to swear; by earth are you made to  
swear."
- 
74. You recite this incantation on the poultice, ointment, and  
potions.
- 

#### Line Commentary

- 65: GIDIM.MA--Perhaps the scribe was thinking of the common phrase ŠU.GIDIM.MA. [KÚM ŠED],!--The restoration is based on the parallels. For the reading of BAM 471 ii 26', see W. von Soden, ZA 43: 274.
- 66: For the reading, see W. von Soden, ZA 43: 274.
- 67: For the use of the G and Gtn of *nadū* with *rigmu*, see CAD N/1 94 s.v. *nadū* mng. 6. BAM 385 i 25'-26' rules out an otherwise attractive suggestion of W. von Soden, ZA 43: 274 n. 2--GŪ-šú GIN, GŪ IM D[UGUD]-it-ta ŠUB-dī). The writing GIDIM a-ḥu-ū shows that this expression is to be understood as "a strange ghost," not "the ghost of a stranger."
- 69: *sāmtu sāmtu* ("red carnelian")--Note CAD S 121 s.v. *sāmtu* A mng. a1'--NA<sub>4</sub>.GUG.SA<sub>5</sub> = ḥa-as?-ḥu-x-tum (*ḥašḥurītu?*).

---

<sup>74</sup>At this point, text N breaks off.



Prescription 57b

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
K	<u>BAM</u> 323: 75-78	75-78
N	<u>BAM</u> 471 iii 17'-20'75	"
O	<u>BAM</u> 385 iv 4-1376	"
P	<u>BAM</u> 221 iii 14'-18'77	"
Q	<u>BiOr</u> 39: 598f.: 4-878	"

K:75. DIŠ NA ŠU GIDIM.MA DIB-su LÚ.MAŠ.MAŠ ZI-šú  
 N:17'-18'. DIŠ NA ŠU GIDIM.MA DIB-su-ma LÚ.MU<sub>7</sub>.MU<sub>7</sub> ZI-šú  
 O:4-5. [ s]u-ma LÚ.MU<sub>7</sub>.MU<sub>7</sub> ZI-šú/  
 P:14'-15'. DIŠ NA ŠU GIDIM.MA DIB-su-ma LÚ.MAŠ.MAŠ ZI-šú  
 Q:4-5. [ana KIN ŠU GIDIM.MA la-az-z]i ša LÚ.MAŠ.MAŠ ZI-šú

la i-le-'i Ú.LÁL °an-ki-nu-te  
 la i-le-'i Ú.[ ]/' °an-ki-nu-ti  
 [ ] Ú.LÁL °an-ki-nu-t[e]  
 la i-le-i /Ú.LÁL °an-ki-nu-te  
 la i-le-'-[ú]/[ ]

K:76. Ú.AŠ.TÁL.TÁL Ú.ḤUR.SAG SIG<sub>7</sub> GURUN GIŠ.MAŠ.ḤUŠ  
 N:18'-19'. Ú.AŠ Ú.AŠ.TÁL.TÁL Ú.ḤUR.SAG SIG<sub>7</sub> GURUN GIŠ.MAŠ.ḤUŠ  
 O:6-8. [ TÁL.TÁL Ú.ḤUR.SAG SI[G<sub>7</sub>]/[ GIŠ.M]AŠ.ḤUŠ  
 P:15'-16'. Ú.AŠ Ú.AŠ.TÁL.TÁL Ú.ḤUR.SAG SIG<sub>7</sub> /GURUN GIŠ.MAŠ.ḤUŠ  
 Q:5-6. [ ] Ú.AŠ.TÁL.TÁL Ú.ḤUR.SAG SIG<sub>7</sub> S[IG<sub>7</sub>]/

<sup>75</sup>See above under Prescription 57a.

<sup>76</sup>See above under Prescription 57a. BAM 385 iv 1-3 parallels BAM 471 iii 15'-16'. For the rest of the text, see below under Prescription 60a and Prescription 60b.

<sup>77</sup>This text contains a series of prescriptions designed to combat illnesses caused by ghosts. It begins to parallel BAM 471 in column iii. BAM 221 iii 5'-13' parallel BAM 471 iii 12'-16'. For the rest of the column, see below under Prescription 60a and Prescription 60b.

<sup>78</sup>The first three lines of this fragmentary text preserve a prescription for ear problems. Since ghosts are occasionally blamed for such difficulties--see R. C. Thompson, "Assyrian Prescriptions for Diseases of the Ears," JRAS 1931: 1-25, it is conceivable that this, too, was a remedy for ghost-induced illness.

GURUN GIŠ.DĪḪ °ár-zal-la  
 [ ]/ [°a]r-zal-la  
 NUNUZ GIŠ.DĪḪ (: NUNUZ GIŠ.Ū.GĪR) °ár-zal-[la]  
 NUNUZ GIŠ.DĪḪ NUNUZ GIŠ.Ū.GĪR °ár-zal-la  
 [ °kal-ba-ni °ár-zal-la

K:77. °tar-muš °eli-kul!-la NUMUN GIŠ.ŠINIG GĪR.PAD.DU  
 N:19'-20'. °tar-muš °el-kul-la NUMUN GIŠ.ŠINIG  
 O:9-11. [ ]-muš °el-kul-la NUMUN °bi'-[ ]/  
 P:16'-17'. °tar-muš /°el-kul-la NUMUN °bi-ni  
 Q:6-8. °tar-m[uš]/[ °bi-ni GĪR.PAD.DU

LŪ.U<sub>19</sub>.LU 1-niš ina Ī  
 Ū.[ ]/[ ] ina Ī(:Ī GIŠ.ERIN)  
 Ū.LŪ.U<sub>18</sub>.LU 1-niš SŪD ina Ī(:Ī.GIŠ) E[RIN]  
 Ū.LŪ.U<sub>18</sub>.LU 1-niš SŪD ina Ī  
 NAM.LŪ.U<sub>1</sub>.LU TĒS.[BI ]/[ ]

K:78. ŠĒŠ-su-ma ina KUŠ DŪ.DŪ ina GŪ-šú  
 N:20'. ŠĒŠ ina KUŠ DŪ.DŪ-pf ina GŪ-šú  
 O:12-13. [ ] /ina KUŠ(:KUŠ MAŠ.DĀ) DŪ.DŪ ina GŪ-šú  
 P:17'-18'. ŠĒŠ-aš /ina KUŠ DŪ.DŪ-pf ina GŪ-šú  
 Q:8. [ s]u ina KUŠ DŪ.DŪ-pf ina GŪ-šú

GAR-an TI-uṭ  
 GAR-an  
 G[AR ]  
 GAR-an  
 GAR-a[n]

### Translation

75. If the hand of a ghost has seized a man (and) the exorcist is not able to remove it,<sup>79</sup> *ašqulālu*-plant, *ankinūtu*-plant,  
 76. *šammu ēdu*-plant, *ardadillu*-plant, yellow saffron, fruit of the *kalbānu*-plant, fruit<sup>80</sup> of the thornbush,<sup>81</sup> *arzallu*-plant,

<sup>79</sup>Text Q has "[for a persistent]t [attack of 'hand of ghost'-disease which the exorcist etc."

<sup>80</sup>Texts O and P have "sprouts."

<sup>81</sup>Texts O (gloss) and P add: "sprouts of the acacia". Text Q reverses the order of this and the previous ingredient.

77. lupine, *elikulla*-plant, tamarisk seeds, (and) human bone together,<sup>82</sup> with oil<sup>83</sup>
78. you rub him and then you lace it in a bag<sup>84</sup> (and) put it on his neck (and) he will get well.<sup>85</sup>

Prescription 58

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
K	<u>BAM</u> 323: 79-88	79-88
R	<u>BID</u> , pl. 18: 1-13	79-83
K:79. R:1-2:	DIŠ NA! GIDIM AD-šú u AMA-šú DIB.DIB-su ina [ GI]D[IM? ] u AMA-[ ]/[ ]	
	ITI.NE U <sub>4</sub> .29.KAM ITI.N[E U] <sub>4</sub> .27.KÂM	
K:80. R:2-5:	IM KI.GAR TI-qi NU NITA u SAL DÛ-uš 'NU' NITA IM K[I ]/NU NITA u SAL [ ]/NU NITA	
	šu-ra šá KÛ.SIG <sub>17</sub> GAR-šu [ GIŠ].PA? KÛ.SIG <sub>17</sub> šu-ú-ra šá KÛ.SIG <sub>17</sub> [ ]/NU SAL GĚSTU <sup>11</sup> šá KÛ.SIG <sub>17</sub>	
	GAR-š <sub>1</sub> <sup>86</sup> [ ]	
K:81. R:6-7:	NA <sub>4</sub> .GUG ina SÍG.ĤĚ.ME.DA Ě ina GÛ-šá NA <sub>4</sub> .ZA.GÏN ina SÍG.ĤĚ!.ME.DA Ě-a[k]/ina GÛ-šá	

<sup>82</sup>Texts O and P add "you crush."

<sup>83</sup>Texts N-O specify cedar oil in glosses.

<sup>84</sup>Text O specifies gazelle hide for the leather in a gloss.

<sup>85</sup>So K; the other texts omit the prognosis.

<sup>86</sup>W. Farber, BID, pl. 18, notes a textual addition on the left margin overlooked by the copyists.

GAR tu-ṭaḥ-ḥad-su-nu-ti  
GAR-ši tu-ṭaḥ-ḥad-su-nu-ti

K:82. tu-kab-bat-su-nu-ti tu-kán-na-šu-nu-ti NU.MEŠ  
R:8-11. tu-kab-bat-su-nu-ti/[t]u-kán-na-šú-nu-ti/[N]U.MEŠ

šú-nu-ti 3 U<sub>4</sub>-mi  
šú-nu-ti/[ ] U<sub>4</sub>-me

K:83. ina SAG LÛ.GIG tu-še-eš-šeb-šu-nu-ti TU,  
R:11-13. ina SAG LÛ.GI[G]/[ š]e-eš-šeb-šú-nu-t[i]/[ ]

KÛM.MA ta-tab-bak-šu-nu-ti  
KÛ[M].M[A ]

K:84. ina U<sub>4</sub>.3.KĀM U<sub>4</sub>.29.KĀM e-nu-ma GIDIM uš-taš-še-ru  
GIŠ.MĀ.ŠĀ.ḤA DÛ-uš

K:85. šú-de-šú-nu te-es-siḥ ana IGI 'UTU ta-dan-šu-nu-ti

K:86. ana qid!-da-ti IGI-šú-nu GAR-an u kam DUG<sub>4</sub>.GA

---

K:87. ina SU! NENNI A NENNI ŠĀR KASKAL.GĪD i-si-a<sup>87</sup>

re-e-qá re-e-qá i-si-a i-si!-a!

K:88. ZI DINGIR.MEŠ GAL.MEŠ 'tùm'-ma-tu-nu<sup>88</sup>

---

### Translation

79. If the ghost of a man's father or mother keeps seizing him,  
on the twenty-seventh!<sup>89</sup> of Abu,

---

<sup>87</sup>LKA 89 RsL 1-2 (for which see below under Prescription 85 and Prescription 87) has a similar passage: [ina SU NENNI A NENNI ŠĀR] KASKAL.GĪD i-sa-a 'i-sa-a'/[re-e-q]á re-e-qá i-si-a i-si-a.

<sup>88</sup>LKA 89 RsL 3 has: [ZI] DINGIR.MEŠ GAL.MEŠ tùm-ma-tu-nu

<sup>89</sup>Text K has "the twenty-ninth."

80. you take clay from a potter's pit. You make a figurine of a man and a woman. You put a reed (made) of gold on the male figurine. You put a [st]aff<sup>90</sup> (made) of gold on the female figurine.
81. You thread carnelian<sup>91</sup> on red wool. You put it on her (the female figurine's) neck. You abundantly fit them (the figurines) out.
82. You honor them, you treat them with care. Those figurines, for three days,
83. you seat them at the head of the patient. You pour out hot broth for them.<sup>92</sup>
84. On the third day, the twenty-ninth, when the ghosts are provided with food offerings, you make a sailboat.
85. You assign their travel provisions. You present them to<sup>93</sup> Šamaš.
86. You make them face downstream and you say as follows:
- 
87. "From the body of NN, son of NN, be 3,600 double hours

---

<sup>90</sup>Text R has "ears."

<sup>91</sup>Text R has "lapis."

<sup>92</sup>Text R breaks off at this point.

<sup>93</sup>Literally: "give them before."

distant, be far away,<sup>94</sup> be distant, be distant.

88. By the great gods are you made to swear."

---

Line Commentary

- 80: Collated by Farber, BID, p. 211ff.  
 83: TU, KÚM.MA: *ummara baḥra*: "hot porridge"--see CAD B 29a and W. von Soden, AHW, p. 1414b (with a question mark).  
 84: For the translation and interpretation of this line, see Farber, BID, p. 216.

Prescription 59

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
K	<u>BAM</u> 323: 89-107	89-107
S	<u>BAM</u> 228: 23-32 <sup>95</sup>	89-97
T	<u>BAM</u> 229: 17'-26' <sup>96</sup>	89-98

K:89. DIŠ NA SAG.<KI>.DIB.BA TUKU.TUKU-š*i*! GEŠTU<sup>11</sup>-šú  
 S:23-24. DIŠ NA SAG.KI.DIB.BA TUKU.TUKU-š*i* GEŠTU<sup>11</sup>-šú  
 T:17'-18'. DIŠ NA SAG.KI.DIB.[B]A TUKU.TUKU-š*i* GEŠTU<sup>11</sup>-šú

<*i*>-š*a*'-gu-ma IGI<sup>11</sup>-šú *i*-bar-ru-ra  
*i*-š*a*g-gu-ma / IGI<sup>11</sup>-šú *i*-bar-ru-ra  
*i*-š*á*-gu-ma / IGI<sup>11</sup>-šú *i*-bar-ru-r[a]

K:90. SA.GŪ-šú KŪ.MEŠ-š*u* Á-šú š*im*-ma-ti  
 S:24-25. SA.GŪ-šú KŪ.MEŠ-š*u*/ Á<sup>11</sup>-šú š*im*-ma-tum  
 T:18'-19'. [S]A.GŪ-šú KŪ.MEŠ-š*u* Á<sup>11</sup>.MEŠ-šú/'š*im*'-ma-tú

---

<sup>94</sup>LKA 89 (for which see above n. 84) has "be [3,600] double hours distant, be distant, be far away, be far away etc."

<sup>95</sup>Lines 1-22 of this text consist of a multi-purpose remedy effective, inter alia, against "hand of a ghost"-illness.

<sup>96</sup>This text is a duplicate to BAM 228 (see preceding note).

TUKU.TUKU-ši ÉLLAG-su ú-maḥ-ḥa-s[u]  
TUKU.TUKU-ši ÉLLAG-su ú-maḥ-ḥa-as-[su]  
TUKU.TUKU-ši [ÉL]LAG-su ú-maḥ-ḥa-as-su

K:91. ŠĀ-šú da-li-ih ĠĪR<sup>11</sup>-šú ri-mu-tú TUKU.TUKU-ši  
S:26. ŠĀ-šú da-liḥ ĠĪR<sup>11</sup>-šú ri-mu-tú TUKU.TUKU-ši  
T:20'. [ ]-šú da-liḥ ĠĪR<sup>11</sup>-šú [ ]-mu-tú TUKU.TUKU-ši

K:92. NA BI GIDIM ri-da-ti UŠ.MEŠ-šú ana TI.LA-šu  
S:27. NA BI GIDIM<sub>4</sub> ri-da-a-ti UŠ.MEŠ-šú ana TI.LA-šu  
T:20'-21'. NA BI/[ r]i-da-a-ti [ ].MEŠ-šú ana TI.LA-šu

---

K:93. ina U<sub>4</sub>.15.KĀM U<sub>4</sub>-um '30 u 'UTU 1-niš GUB-zu  
S:28. ina U<sub>4</sub>.15.KAM U<sub>4</sub>-um '30 u 'UTU 1-niš GUB-zu  
T:21'-22'. ina U<sub>4</sub>.15.KAM/[ z]u

K:94. NA BI TÚG.ŠĀ.ḤA MU<sub>4</sub>.MU<sub>4</sub> ina NA<sub>4</sub>.ZÚ SAG.KI-šú  
S:29-30. NA BI TÚG.ŠĀ.ḤA MU<sub>4</sub>.MU<sub>4</sub>-aš/ina NA<sub>4</sub>.ZÚ SAG.KI-šú  
T:22'-23'. NA BI TÚG.ŠĀ.ḤA MU<sub>4</sub>.MU<sub>4</sub>/[ ]

te-eṣ-ši-ma  
te-eṣ-ši-ma  
[ ]-ma

K:95. UŠ-šu ta-tab-bak ina ŠĀ GI. 'ŪRI'.GAL TUŠ-ib-šu  
S:30-31. UŠ-šu ta-tab-bak/ina ŠĀ GI.ŪRI.GAL TUŠ-ib-šú  
T:23'-24'. UŠ-šu ta-tab-bak/[ ]

K:96. IGI-šu ana IM.SI.SĀ GAR-an ana '30 ana 'UTU.SÚ.A  
S:31-32. IGI-šu ana IM.SI.SĀ GAR-an/ana '30 ana 'UTU.SÚ.A  
T:24'-25'. [ ] ana IM.SI.SĀ GAR ana '30/[ ]

K:97. NĪG.NA ŠEM.LI GAR-an GA ĀB BAL-qi ana 'UTU.È  
S:32f. NĪG.NA ŠEM.LI GAR-an GA GU<sub>4</sub>.ĀB BA[L ]/[ ]  
T:25'-26'. [ a]n GA ĀB BAL-'qi'/[ ]

NĪG.NA GIŠ.ŠUR.MĪN GAR-an  
[ ]  
[ GA]R-an

K:98. KAŠ SAG BAL-qi NA BI UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA  
T:26'f. KAŠ SAG [ ]/[ ]

---

K: 99. ana GÛB-ya '30 U<sub>4</sub>.SAKAR AN-e GAL.MEŠ ana ZAG-ya a-bi  
ṣal-mat SAG.DU 'UTU DI.KU<sub>5</sub>

- K:100. DINGIR.MEŠ *ki-lal-la-an a-bi* DINGIR.MEŠ GAL.MEŠ TAR-su  
EŠ.BAR ana UN.MEŠ DAGAL.MEŠ
- K:101. IM ḪUL-tim *i-di-pan-ni-ma* GIDIM *ri-da-a-ti* UŠ.MEŠ-an-ni
- K:102. *lu <na>-as-sa-ku e-šá-ku u dal-ḫa-ku ana di-ni-ku-nu*  
*šu-zi-ba-ni-ma la aḫ-ḫa-bil*
- K:103. 7-šú DUG<sub>4</sub>.GA-ma *iš-tu* GI.ÛRI.GAL Ê-ma TÚG.BI *ú-na-kar* TÚG  
DADAG MU<sub>4</sub>.MU<sub>4</sub> ana '30 UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>
- 
- K:104. ÊN 'NANNA GIŠ.NU<sub>11</sub>.GAL.AN.KI.KE<sub>4</sub> TU.RA NU.DÛG.GA  
SU!.MU.TA BA.Z[I]
- K:105. 3-šú 'DUG<sub>4</sub>' .GA-ma ana 'UTU UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.G[A]
- 
- K:106. 'UTU DI.KU<sub>5</sub> 'GAL' 'A!' .A SAG.GI<sub>6</sub>.GA IM.ḪUL.GAR.RA.BA  
I.BÍ.GIN<sub>7</sub> AN.ŠÈ ḪÉ.È
- K:107. KA.TAR.ZU! GA.AN.SI.IL : 3-šú DUG<sub>4</sub>.GA-ma NU x [(x x)]
- 

#### Translation

89. If a man continually has headaches, his ears ring, his eyes  
become filmy,<sup>97</sup>
90. his neck muscles continually hurt him, his arm(s) are  
continually paralyzed, the small of his back gives him a  
piercing pain,
91. his stomach<sup>98</sup> is upset, his feet are continually limp,

---

<sup>97</sup>This line also appears in AMT 97/4: 30-31.

<sup>98</sup>Literally: "insides."



92. a pursuing ghost continually follows that man. To cure him,

---

93. On the fifteenth, the day when Sin and Šamaš stand together,

94. you dress that man in sackcloth. You make an incision in his temple with a flint knife and

95. draw his blood. You have him sit in a reed hut.

96. You have him face north. To Sin, towards the setting sun,

97. you set up a censer (burning) juniper. You make a libation of cow's milk.<sup>99</sup> Towards the rising sun, you set up a censer (burning) cypress.

98. You pour out a libation of first quality beer.<sup>100</sup> That man says as follows:

---

99. "To my left is Sin, moon crescent of the great heavens. To my right is the father of the black headed ones, Šamaš, the judge,

100. both gods, fathers of the great gods, makers of decisions for the widespread people,

101. an evil wind has blown upon me and a pursuing ghost keeps following me.

---

102. I am truly grieved, confused and troubled. <I kneel?> for your judgment; save me so that I may not be wronged."

103. He says (this) seven times and then he emerges from the reed

---

<sup>99</sup>At this point, text S breaks off.

<sup>100</sup>At this point, text T breaks off.

hut and removes his garment (and) puts on a clean garment.  
To Šin, he says as follows:

---

104. Incantation: "Šin, light of heaven and earth, rem[ove]  
the unpleasant sickness from my body."  
105. He says (this) three times and then, to Šamaš, he sa[ys] as  
follows:
- 
106. "Šamaš, great judge, father of the black-headed ones, let  
the evil wind that put it there(?) go up like smoke to  
heaven and  
107. let me praise you." : If he says this three times, it (the  
ghost) will not ...
- 

#### Line Commentary

- 90: The CAD (L 12a) and Von Soden (AHW 524b) translate *labānu* as "tendon of the neck." However, a tendon, as defined by Webster's Universal Dictionary of the English Language is: "a hard, insensible, cord or bundle of connective tissue by which a muscle is attached to the bone" (emphasis mine). Since these *labānus* are anything but "insensible," it seems likely that the neck muscles and not the neck tendons were meant.
- 94: TŪG.ŠĀ.ĤA=šahhū: "sackcloth"--for the translation, see W. Farber, BID, p. 182.
- 95, 103: *urigallu* also means "standard". See W. von Soden, AHW, pp. 1429-30 s.v. *urigallu*.
- 102: There seems to be something missing here--perhaps we should understand *ana di-ni-ku-nu (kām-sa-ku)* as in l. 31.

Prescription 59a

<u>Source</u>	<u>Line no.</u>
BAM 323: 108-09	108-09
K:108. ʰal-la-an-ka-niš ʰnu-ša-bu ʰʰ[x x x (x) ʰ]'eli-kul'-[la x x x x (x)]	
K:109. 'SUḪUŠ GIŠ'.[DĪ]Ḫ šá UGU KI.MAḪ NUMUN GIŠ.ŠINIG [...]	

---

Translation

108. Kaneš oak, anemone [...] *elikul[la]*-plant,  
109. root of a tho[rn] bush which (was growing) on a grave,  
tamarisk seeds [...]
- 

LKA 85

Bibliography

The obverse of this text has, to my knowledge, never been edited, although it has long been recognized as having to do with ghosts (E. Ebeling, LKA, p. xi; R. Borger, HKL, vol. 3: 88). For the reverse, see below.

Prescription 60

<u>Source</u>	<u>Line no.</u>
<u>LKA 85</u> : 1-25 <sup>101</sup>	1-25
1. DIŠ NA IGI.MEŠ-šú NIGIN-du ũ'-a ŠĀ-bi i-qab-bi	
2. ŠĀ.MEŠ-šú i-'a-ru-ru	

---

<sup>101</sup>For the rest of the text, see below under Remedy 62.

3. SAG ŠĀ-šú *it-ta-na-az-qar* NINDA u KAS LAL
  4. *la-am ú-za-bi-lu* «TU»-ma BA.ÚŠ
  5. KUR.GI.MUŠEN *bu-'u-ra ana* UGU «šú» ŠĀ-šú TAG-aḥ
  6. ŠĀ KUR.GI.MUŠEN *na-sa-ḥu-um-ma*
  7. *a-na* UGU ŠĀ-šú GAR-um-ma MAŠ.MAŠ ŠU<sup>11</sup>-su
  8. *a-na* UGU-šú *um-mad-ma* UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA
- 
9. ÉN GIDIM ḤUL ZI.ZI GIDIM ḤUL ZI.ZI
  10. SU.LÚ.RA NAM.BA.TE.GÁ.DÈ
  11. NÍG.NAM.ḤUL.A.NI ḤU.MU.UN.SAR.SAR.RE
- 
12. 7-šú DUG<sub>4</sub>.GA-ma ŠĀ MUŠEN KÚR-um-ma
  13. *ina qaḡ-<qa>-ri um-mu-du-um-ma*
  14. SAL šá Û.TU KUD-tu 'ÍL'-ma ana EGIR-šá NU IGI.BAR
  15. *a-ši(!)-pu* EGIR-šá e en ma mu PA tu u UD du kam
- 
16. 7-šú DUG<sub>4</sub>.GA-ma ŠĀ *ina ḤABRUD šá 'UTU.È* GAR-um-ma
  17. *ina* NÍG.SILAG.GÁ ZÌ ŠE.MUŠ<sub>5</sub> KĀ-šú BAD-ḥi-ma
  18. *a-na* EGIR-šá NU IGI.BAR
  19. ÚŠ KUR.GI.MUŠEN *šu-a-tú ḥa-ṣab pi-sur-ri*
  20. u Ì.UDU-šu ŠEG<sub>6</sub>-šal E.RI.A NAM.LÚ.U<sub>19</sub>.LU ḤE.ḤE-ma
  21. UGU ŠĀ-šú ŠÉS-[(aš)]
  22. ÚŠ KUR.GI.[MUŠEN] 'šu'-a-tú TI-um-ma
  23. KI ZÌ ŠE.MUŠ<sub>5</sub> ḤE.ḤE-ma SAḤAR É 'Iš-tar
  24. 'u' 'NA<sub>4</sub>'.KUR-ni DIB.'BA' KI *a-ḥa-meš* ḤE.ḤE-um-ma
  25. [SÍG SI]LA<sub>4</sub>.TUR SAL GĪŠ.NU.ZU KĀ-šú TAG-ma NU GUR-ma  
NU TAG-'su'

Translation

1. If a man continually has vertigo (and) says: "Oh, my heart!,"
2. his insides discharge a putrid liquid,<sup>102</sup>
3. the tip of his belly continually protrudes<sup>103</sup> (and) he has no appetite for bread or beer.
4. Before he lingers and dies,
5. you slaughter a caged chicken/goose over his heart.
6. While tearing out the heart of the chicken/goose and
7. putting it over his heart, the exorcist lays<sup>104</sup> his hands
8. on him (the patient) and says as follows:

---
9. Incantation: "Remove the evil ghost; remove the evil ghost
10. so that it does not approach the man's body.
11. May it (the heart) chase away whatever is evil for him (the patient)."

---
12. He says (this) seven times and while he removes the bird's heart
13. and lays it on the ground,

---

<sup>102</sup>Presumably the reference is to some sort of diarrhea.

<sup>103</sup>It is not clear exactly what is meant here, but swelling due to intestinal gas would be consistent both with heartburn and diarrhea.

<sup>104</sup>This is actually in line 8 in the Akkadian.

14. a woman who is past childbearing age picks (it) up and (does so) without looking behind her.
  15. The exorcist behind her: "...";
- 
16. he says (it) seven times and while he places the heart in a hole on the east (side),
  17. she closes its (the hole's) opening with dough made from *šigūšu*-flour and (does so)
  18. without looking behind her.
  19. The blood of that chicken/goose, the "rind" of the gizzard,
  20. and its fat, you cook. You mix (it) with human semen and
  21. rub it onto his heart.
  22. While taking the blood of that chicken/goose,
  23. you mix it with *šigūšu*-flour and then, while you mix<sup>105</sup> earth from the Ištar temple
  24. and magnetite together,
  25. you smear (the mixture) on its (the hole's) opening (with) a virgin female [la]mb's [wool] and then (as a result) it (the ghost) will not return to attack him.

#### Line Commentary

- 4: For the translation, see CAD Z 4 s.v. *zabālu* mng. 4a. This was presumably a warning to the exorcist not to delay. If the ritual was properly performed, r. 32 predicts that the patient will recover.

---

<sup>105</sup>The verb appears in the next line in the Akkadian.

- 5: W. von Soden, AHW, p. 510b and CAD B 365b translate *kurkū* as "chicken"; CAD K 563a translates it as "goose", following B. Landsberger, "Einige unerkannt gebliebene oder verkannte Nomina des Akkadischen 6. *kurkū* = Gans." WO 3 (1964): 246-60. Since there were chickens in the Near East by the Neo-Assyrian period (see M.E.L. Mallowan, Nimrud and its Remains, 3 vols. [London: Collins, 1966], vol. 1: 48-49), either translation is possible. It is interesting to note that caged chickens/geese were also slaughtered as part of the treatment for ghost-induced headaches (see, for example, AMT 102/1: 1-15//BAM 9 r. 42-46 and BAM 216 r. 37'-47').
- 6: This text is peculiar in its use of the locative adverbial *um* plus *ma* with the infinitive apparently as a means of designating (as in ll. 6-8 and 22-25) simultaneous action by a single person or (as in ll. 12-14 and 16-18) cooperative action by two persons working as a team.
- 19: "rind" of the gizzard--see CAD H 132b s.v. *ḥaṣbu* mng. 4 and CAD Q 251-52 s.v. *qilpu* mng. 3.
- 20: E.RI.A--perhaps a mistake for *ina* A.RI.A.

AMT 97/1+

Bibliography

The original fragment (K 2359//K 6015+K 14166=AMT 97/1+) was translated by Thompson, JRAS 1929, 809f, then edited by Ebeling, TuL, p. 142ff., no. 30 D with corrections by von Soden, ZA 43: 269-270 based on the partial duplicate BE 33794 (Ph. Bab. 1294f.). Since this edition, two fragments from the Geers collection (K 3398 and K 7186) have been joined to the main text. The complete text is discussed in Bottéro, ZA 73: 153ff. (his no. 2--note, however, that he confuses this text with K 2539+=BAM 471).

Prescription 60a

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
V	AMT 97/1+: 1-7	1-7
N	BAM 471 iii 21'-24'106	"
O	BAM 385 iv 14-19107	"
P	BAM 221 iii 19'-24'108	"
V:	1. DIŠ ŠU.GIDIM.MA ina SU LŪ il-ta-za-az-ma NU DU	
N:	21'. [ M]A ina SU LŪ il-ta-za-az-ma NU DU	
O:	14. DIŠ ŠU.GIDIM.MA ina SU 'LŪ' [i]l-ta-za-a[z ]	
P:	19'. DIŠ ŠU.GIDIM.MA ina SU LŪ il-ta-za-az-ma NU DU-ár	
V:	2. ana TI-šú NA <sub>4</sub> .TU KA A.AB.BA a-bat-ti ḫa-ru-bi	
N:	12-13. ana ZI-šu NA <sub>4</sub> .TU NA <sub>4</sub> .KA A.AB.BA/[ t]i ḫa-ru-bi	
O:	15. ana ZI-šu NA <sub>4</sub> .TU KA A.AB.BA a-bat-[ ]	
P:	19'-20'. ana ZI-šú/NA <sub>4</sub> .TU KA A.AB.BA a-bat-ti ḫa-ru-bi	
V:	3. ina IZI tur-ár ta-mar-raq ina ÚŠ GIŠ.ERIN ḫE.ḫE	
N:	22'. ina IZI tur-ár ta-mar-raq ina ÚŠ GIŠ.ERIN ḫE.ḫE	
O:	16-17. ina IZI tur-ár ta-[m]ar-raq ina ÚŠ GIŠ.ER[IN ]/	
P:	20'-21'. ina IZI tur-ár ta-mar-raq /ina ÚŠ GIŠ.ERIN ḫE.ḫE	
	É[N š]ú ŠID-nu	
	ÉN 7-šú ŠID-nu	
	ÉN 7-šú ŠID-nu	
	ÉN 7-šú ŠID-nu	
V:	4. ÉN ka-kip ka-kip LUGAL ka-kip	
N:	23'. [ ] ka-kip LUGAL ka-kip	
O:	17. ÉN ka-kip [ ]	
P:	22'. ÉN ka-kip ka-kip LUGAL ka-kip	
V:	5. LUGAL ka-na-kip LUGAL tu-um-ma-ta <sub>5</sub>	
N:	23'. LUGAL ka-na-ka-kip LUGAL tùm-ma-ta	
O:	18. LUGAL ka-na-kip [LU]GAL tùm-ma-[ ]	
P:	22'. LUGAL ka-na-kip LUGAL tùm-ma-ta <sub>5</sub>	
V:	5. LUGAL 'tu'-[um-ma-ta <sub>5</sub> ]	

<sup>106</sup>For a description of this text, see above under Prescription 57a.

<sup>107</sup>See previous note.

<sup>108</sup>See above, n. 101.



V: 6. EN *šá-qa-a* GAL-a LUGAL DINGIR.MEŠ 'AMAR.UTU *tùm-ma-ta*<sub>5</sub>  
N: 23'-24'. EN *šá-qa-a*/[ 'N]IN.IB *tùm-ma-ta*  
O: 18-19. [ ]/'NIN.IB *tùm-ma-ta*<sub>5</sub>  
P: 23'. EN *šá-qa-a* LUGAL DINGIR.MEŠ 'NIN.IB *tùm-ma-ta*<sub>5</sub>

V: 7. *pu-ṭur lem-nu* NU TE-a TU<sub>6</sub> ÉN  
N: 24'. *pu-ṭur lem-nu* NU TE-a TU<sub>6</sub> ÉN  
O: 19. *pu*-[ ]  
P: 24'. *pu-ṭur lem-nu* NU TE-e TU<sub>6</sub> ÉN

---

Translation

1. If "hand of a ghost" illness lingers in a man's body and will not let up,
2. to cure him,<sup>109</sup> TU-stone, coral, (and) carob kernels<sup>110</sup>
3. you dry with fire; you crush (them) (and) mix (them) in cedar resin. You recite (this) incantation seven times.
4. Incantation:<sup>111</sup> "Kakip, kakip, king, kakip,
5. king, kanakip. (By) the king, are you made to swear.  
(By) the king, are you made to swear.<sup>112</sup>
6. (By) the great exalted lord, king of the gods, Marduk,<sup>113</sup> are you made to swear.

---

<sup>109</sup>Texts N-P have "to remove it."

<sup>110</sup>BAM 197: 30-31 includes these same ingredients in a *nap-šal-ti* ŠU.GIDIM<sub>4</sub>.MA (salve for "hand of ghost").

<sup>111</sup>This incantation is quoted by itself in STT 214 ii 1-4 (Hulbazizi).

<sup>112</sup>So text V and STT 214 ii 2. Texts N-P omit.

<sup>113</sup>So text V and STT 214 ii 3. Texts N-P have Ninurta.

7. Release! Evil, you must not approach me!"

**Line Commentary**

- 2: TU-stone: Possibly a stone to facilitate childbirth (see CAD A/1 289b s.v. *alādu* mng. 1 a 1'). R. Labat, Manuel d'épigraphie Akkadienne, 5th ed. (Paris: Paul Geuthner, 1976), p. 61, no. 58 suggests reading NA<sub>4</sub>.TU as *iarahhu*: "iron sesquioxide." Another possibility is to read the TU as HUDUŠ = *ħuduššu* (a type of person--see W. von Soden, AHW, p. 353a and CAD H 224) and to take NA<sub>4</sub>.HUDUŠ as a writing for the homophonous *ħuduššu*: "frog-(shaped) stone".
- 3: For *tur-ār* see F. Köcher, "*Urruru*, '(Am Feuer) Dörren,'" in Fs. Landsberger, AS 16 (Chicago: University of Chicago Press, 1965), pp. 323-25.

**Prescription 60b**

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
V	<u>AMT</u> 97/1+	8-15
N	<u>BAM</u> 471 iii 25'-28'114	"
O	<u>BAM</u> 385 iv 20-26115	"
P	<u>BAM</u> 221 iii 25'-31'116	"

V: 8. ÉN *ez-ze-ta šam-ra-ta<sub>5</sub> na-ad-ra-ta<sub>5</sub>*  
 N: 25'. [ ]-ra-ta<sub>5</sub> na-ad-ra-a-ta<sub>5</sub>  
 O: 20-21. ÉN *ez-ze-ta<sub>5</sub> šam-ra-ta<sub>5</sub> na-ad-r[a ]/*  
 P: 25'. [ ]'ze'-ta<sub>5</sub> *šam-ra-ta<sub>5</sub> na-ad-ra-ta<sub>5</sub>*

*gaš-ša(!)-ta<sub>5</sub> gap-šá-ta<sub>5</sub>*  
*'gaš'-ša-ta<sub>5</sub> gap-šá-ta<sub>5</sub>*  
 [ ] /*gap-šá-ta<sub>5</sub>*  
*gaš-ša-ta<sub>5</sub> gap-šá-ta<sub>5</sub>*

V: 9. *dan-na-ta pa-aš-qa-ta lem-ne-ta a-a-ba-ta<sub>5</sub>*  
 N: 25'-26'. *dan-na-ta<sub>5</sub> pa-áš-qa-ta<sub>5</sub> lem-ne-ta<sub>5</sub>/[ ]*  
 O: 21. *dan-na-ta<sub>5</sub> pa-áš-qa-ta<sub>5</sub> lem-'ne'-[ ]*  
 P: 25'-26'. *dan-na-ta<sub>5</sub>/[ ] lem-ne-ta<sub>5</sub> a-a-ba-ta<sub>5</sub>*

114 For a description of this text, see above under Prescription 57a.

115 See previous note.

116 See above, n. 109.

V: 10. šá la 'É-a man-nu ú-na-aḥ-ka  
 N: 26'. [ ]  
 O: 22. šá la 'É-a man-nu ú-na-aḥ-k[a]  
 P: 26'. šá la 'É-a man-nu ú-na-aḥ-ka

V: 11. šá la 'Asal-lú-ḥi man-nu ú-šap-šaḥ-ka  
 N: 26'. [ 'As]al-lú-ḥi [ ]-nu ú-pa-šaḥ-ka  
 O: 22-23. [ ]/man-nu ú-'pa-šaḥ'-ka  
 P: 27'. [ 'As]al-lú-ḥi man-nu ú-šap-šaḥ-ka

V: 12. 'É-a li-niḥ-k[a]  
 N: 27'. [ ]  
 O: 23. 'É-a l[i ]  
 P: 28'. [ ]-niḥ-k[a]

V: 13. 'Asal-lú-ḥi li-peš-šiḥ-ka TU<sub>6</sub> [ ]  
 N: 27'. [ ]k]a TU<sub>6</sub> ÉN  
 O: 24. 'Asal'-lú-ḥi [l]i-šap-'šiḥ'-k[a ]  
 P: 29'. [ ]š]ap-šiḥ-ka TU<sub>6</sub> É[N]

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V: 14. ÉN an-ni-ta 7-šú ana UGU nap-šal-ti ŠID-nu-m[a]  
 N: 28'. [ ]  
 O: 25-26. ÉN an-na-a-tu '7'-šú ana [ ]/[Š]ID-nu-ma  
 P: 30'. [ ]U]GU nap-šal-ti ŠID-nu-ma

V: 15. e-ma TAG-šu ŠÉŠ-ma ina-a[ḥ]  
 N: 28'. [ ]ina-aḥ  
 O: 26. [ m]a TAG.MEŠ-[šú ]  
 P: 31'. [ ]Š]ÉŠ-ma ina-aḥ

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**Translation**

8. Incantation:117 "You are angry,118 you are fuming, you are terrifying, you are raging, you are mighty,119

117Maqlû V: 139-144, AMT 86/1 iii 5-9, and DT 186 (Wiggermann, Figures, pp. 70-71):"431-33" quote this incantation.

118Maqlû V: 139-144 consistently has plural referrents where the other texts have singular referrents.

119Maqlû V: 139-144 and AMT 86/1 iii 5-9 give these in a different order.

9. you are strong, you are difficult, you are evil, you are hostile.
  10. If not Ea, who can quiet you?
  11. If not Asalluḫi, who can pacify you?<sup>120</sup>
  12. May Ea quiet you.
  13. May Asalluḫi pacify you."<sup>121</sup>
- 
14. You recite this incantation seven times over the salve and then
  15. you rub it on wherever it hurts him and he will be quiet.
- 

#### KAR 267

#### Bibliography

KAR 267 was edited by E. Ebeling in TuL, pp. 138-42 (no. 30 C) who noted the parallel with BMS 53. He also edited AMT 97/1+ (q.v.), but as a separate text. W. von Soden, ZA 43: 268-69 made corrections to Ebeling's readings, and was the first to note the parallel text LKA 85 (then unpublished). The final parallel, (K 9621), known only from an unpublished Geers copy, was discovered by W. Farber (see R. Borger, HKL, vol. 2: 57). KAR 267 is discussed by J. Bottéro in ZA 73: 153-203 (his no. 7--AMT 97/1+ is separately listed as his no. 2); the incantations addressed to Šamaš (ll. 12-26, r. 1-24) are translated in J. M. Seux, Hymnes, pp. 416-20. For ll. 1-30, see W. Farber, "Ritual gegen den Totengeist," in TUAT 2/2 (Gerd Mohn: Gütersloher Verlagshaus, 1987), pp. 260-61.

#### General Commentary

KAR 267, LKA 85, AMT 97/1+ and K 9621 are not duplicates but, in so far as we can tell, separate collections of remedies

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<sup>120</sup>DT 186 (Wiggermann, Figures, p. 70-71): "431-33" omits.

<sup>121</sup>DT 186 (Wiggermann, Figures, p. 70-71): "431-33" omits.

which happen to contain one remedy in common. Thus, each of the well preserved texts contains a remedy which does not seem to have been included in the others (KAR 267: 31-r.24; LKA 85: 1-25; AMT 97/1+: 1-15). Moreover, the order in which the common remedy and its two incantations are given varies from text to text. KAR 267 was set up with a format: purpose // first incantation // ritual // second incantation, whereas LKA 85 and AMT 97/1+ were both apparently set up with the format: first incantation // purpose // ritual // second incantation. It is unknown what format K 9621 followed but it seems to have put the two incantations together and, curiously, to have given the second incantation before the first.

BMS 53 is a duplicate to KAR 267 r. 1-17 with the exception of BMS 53: 11-12, 16, 21, 23, 24-26, and 30. Generally, these extra lines represent merely an expanded version of the text. Lines 24-26, however, add a new element: concern about an eclipse portending evil for the palace and the land. As this text is clearly directed against ghosts (see especially ll. 6-22), this concern with eclipses seems a bit out of place, and presumably reflects the adaptation of this private ghost ritual for some other purpose.

Prescription 61

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
W	<u>KAR</u> 267: 1-30	1-30
U	<u>LKA</u> 85 r. 1-33 <sup>122</sup>	3-27
V	<u>AMT</u> 97/1+: 16-41 <sup>123</sup>	3-6, 12-26
X	K 9621: 1'-7' <sup>124</sup>	12, 28-30

W: 1. DIŠ NA GIDIM, DIB-su ina SU-<šú> il-ta-z[a<sup>-</sup>az-ma NU DU<sub>8</sub>-  
ār]

---

<sup>122</sup>For the obverse of this text, see above, Remedy 61.

<sup>123</sup>For lines 1-15, see above, Remedies 61a-b.

<sup>124</sup>This fragment consists of a piece of the reverse of a tablet.

W: 2. *ù ha-a-a-at-ti* GIDIM<sub>4</sub> TUKU.MEŠ [(4-6 signs min.)]<sup>125</sup>

---

W: 3. DÛ.DÛ.BI *ina* U<sub>4</sub>.GURUM.MA KI SAR A KÛ SUD NĪG.NA  
U: r.22. DÛ.DÛ.B[I ] NĪG.NA  
V:38-39. KĪD.KĪD.BI *ina qid-da-at* U<sub>4</sub>-mi KI SAR A KÛ 'SUD'/NĪG.NA

SEM.L[I]  
Š[EM.L]I  
SEM.LI

W: 4. GAR-an KAŠ SAG BAL-*qí* IM KI.GAR Ì.UDU DUḪ.LĀL 1-*niš*  
U:r.22f. GAR-an/KA[Š SA]G [ ]  
V:39-40. GAR-an KAŠ SAG BAL-*qí* IM KI.GAR Ì.UDU DUḪ.LĀL/1-*niš*

ḪE.ḪE-*ma*  
ḪE.ḪE  
ḪE.ḪE-*ma*

W: 5. NU GIDIM<sub>4</sub> *ha-a-a-at-ti* DÛ-uš SI GU<sub>4</sub> GAR-an-šú IGI LÚ  
U: r.24. NU [ L]Ú  
V:40-41. NU *ha-a-a-aṭ-ṭi* DÛ-uš SI GU<sub>4</sub> GAR-an-šú/[ ]

GAR-an  
GAR-an-šú  
[ ]

W: 6. MU-šú *ina* MAŠ.SĪLA GÛB NU GIDIM<sub>4</sub> *ha-a-a-aṭ-ṭi*  
U: r.25. š[um ]  
V: 41f. 'MU-šú' *ina* 'MAŠ'.SĪLA(!) GÛB-š<sub>u</sub> NU G[ID]IM/[ ]

GIG *lem-nu*  
[ ] *lem-ni*  
[ ]

W: 7. ša NENNI A NENNI *šab(!)-tu*<sub>4</sub> SAR-ár ana IGI 'UTU NU  
U:r.26f. š[a SA]R-ár/ana [ ]

š<sub>u</sub>-a-tu  
[ ]

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<sup>125</sup>Between the first incantation and the ritual, Texts U and V have:

U: r.21. KA.IN[IM ]  
V: 37. KA.INIM.MA *ha-a-a-at-ti* GIDIM ZI-*ḫi*

W: 8. LÚ.GIG ina GÙB-šú ÍL-ma ina ZAG-šú 'KEŠDA KEŠDA'-ár  
 U:r.27f. [ ÍL]-ma/ina ZAG-[šú ]

ÉN 'UTU an-nu-u  
 [ ]

W: 9. NU ḥa-a-a-at-ti 3-šú tu-šad-bab-šu-ma ina  
 U:r.28f. [ ḥ]a-a-a-aṭ-ṭi/3-šú t[u ]

DUG.BUR.ZI.GAL GAR-an-šú  
 [ GA]L GAR(!)-šú

W: 10. GI.IZI.LÁ ÍL-ma ÉN 'GIBIL<sub>6</sub> gaš-ra-ta  
 U:r.30f. GI.IZI.LÁ [ ga]š-ra-ta/

na-an-du-ra-ta  
 na-an-'du'-[ ]

W: 11. 3-šú ŠID-nu ma-ḥar-šú 'KEŠDA' DU<sub>8</sub>-ár tuš-ken-ma  
 U:r.31f. [ ]'KEŠDA' <DU<sub>8</sub>>-ár tuš-ken-ma/

qí-lu-tam ana ḥur-ba-ti ŠUB-ma TI  
 qí-lu-tam a-[na ] ŠUB-di-ma TI

W: 12. ÉN 'UTU an-nu-u NU ḥa-a-a-aṭ-ṭi an-nu-u NU  
 U: r.1. [ ' ]UTU an-nu-u NU ḥa-a-a-aṭ-ṭi an-nu-u NU  
 V:16-17. ÉN 'UTU an-nu-ú NU ḥa-a-a-[ ]/an-nu-ú NU  
 X: 7'. [ ]-'ú' NU ḥa-a-a-[ ]

mim+ma lem-nu  
 mim+ma lem-nu  
 mim+ma lem(!)-[ ]

W: 13. šá ina SU.MU UZU.MEŠ.MU u SA.MEŠ.MU GÁL-u  
 U:r.2-3. [ ] SU.MU UZU.MEŠ.MU u SA.MEŠ.MU GÁL-u /  
 V:18-19. šá ina SU.MU UZU.MEŠ.MU u SA.MEŠ.MU ba-šu-'ú' /

SAG.KI.MU iḥ-su-u  
 [SA]G.KI.MU iḥ-su-u  
 SAG.KI.MEŠ.MU i-ḥe-es-su-ú

W: 14. IGI.MEŠ.MU [ ]-na-du liq KA.MU ub-ba-lu  
 U:r.3-4. IGI.MEŠ.MU ú-ša-na-du/e-la-aq pi-ya ub-ba-lu  
 V:19-21. IGI.MEŠ.MU NIGIN-d[u]/ la-aq pi-ya ub-ba-[ ]/

UZU.MEŠ.MU i-šam-ma-mu  
 UZU.MEŠ.MU ú-šam-ma-mu  
 UZU.MEŠ.MU i-šam-ma-m[u]

W: 15. ZAG pag-ri-ya<sub>5</sub> u GÛB pag-ri-ya<sub>5</sub> i-zu-zu EGIR.MU  
 U:r.5-6. 15 LÛ.ÛŠ.MU u GÛB pag-ri-ya<sub>5</sub> i-zu-zu / EGIR.MU  
 V:22-23. ZAG pag-ri-ya<sub>5</sub> u GÛB pag-ri-ya<sub>5</sub> i-tab-ba-[lu]/ana EGIR.MU

DU.DU-'ku'  
 DU.DU-ku  
 DU.DU-ku

W: 16. ana na-kás ZI-'ti'-ya GUB-zu 'UTU ina IGI-ka  
 U:r.6-7. ana na-kás ZI-ti-ya<sub>5</sub> i-za-zu / 'UTU ina IGI-ka  
 V:23-24. ana na-kás ZI--ya GUB.GUB-[ ]/'UTU ina IGI-ka

eš-te-'i'-[ ]  
 eš-te-'i-šú  
 eš-te-'i-šú

W: 17. [ ]-sa-ḥur-šú NÍ-šú GIN<sub>7</sub> NÍ.MU UZU-šú GIN<sub>7</sub>  
 U:r.7-8. as-sa-ḥur-šú / NÍ-šú GIN<sub>7</sub> NÍ.MU UZU-<šú> GIN<sub>7</sub>  
 V:24-25. as-sa-ḥur-[ ]/'NÍ-šú' GIN<sub>7</sub> NÍ.<MU> UZU(!)-'šú' GIN<sub>7</sub>,

< > UZU.[MU]  
 nab-nit(it) UZU.[ ]  
 nab-ni-it UZU.<MU>

W: 18. [ti]-iṭ «UZU.MEŠ» šá-di-i [el]-lu-ti ì.UDU DUḥ.LĀL  
 U: r. 9. IM KUR KU.MEŠ < > iš-'ku-ra'  
 V:25-26. <IM> KUR [ ] /< > iš-ku-ra

TAG.TAG  
 ú-bal-lil-ma  
 ú-bal-lil

W: 19. [ ] DÛ-uš áš-šú yá-a-ši 'i'-še--an-ni  
 U:r.10f. NU-šú ab-ni 'UTU áš-[ ] 'ya'-a-ši iš-an-ni/  
 V:26-28. NU(!)-[ ]/'UTU áš-šú ya-ši i-še--an-ni

is-ḥu-ra-an-ni ina ba-ra-ri-ti  
 is-ḥu-ra-an-ni ina ba-ra-[ ]-ti  
 [ ]/ina ba-ra-ár-ti



W: 20. [qab-l]i-ti u šat ur-ri U<sub>4</sub>-me-šam-ma (erasure)  
 U:r.11f. MURUB<sub>4</sub>-ti u šá-túr-ri/  
 V: 28. MURUB<sub>4</sub>-ti u šá-[at ]

i-ḫi-ṭa-an-ni  
 i-ḫi-ṭa-an-ni  
 [ ]

W: 21. [ ]-ma-an-ni ḫu-'um'!-ma-an-ni ù!'šum-ru'-ša!-an-ni  
 U:r.12f. du-u[m-m]a-an-ni ḫu-um-ma-an-ni /ù šum-ru-ša-an-ni  
 V:29-30. 'du'-um-ma-an-ni ḫu-um-ma-an-ni [ ]

mu-šá u ur-ra  
 mu-[ ] u [u]r-[r]u  
 [ š]a u ur-'ra'

W: 22. [ n]am-ma ŪS.ŪS-an-ni ina-an-na ina IGI  
 U:r.13ff. šak-nam-ma ŪS.ŪS-an-ni/...<sup>126</sup>/ina-an-na 'i'-[na] IGI  
 V:30-31. šak-nam-ma 'ŪS'. [ ] / [ ] ma-ḫar

DINGIR-ti-ka GAL-ti  
 DINGIR-t[i ] ra-bi-ti  
 DINGIR-ti-ka GAL-[ ]

W: 23. [ d]a-lal U<sub>4</sub>-me u GI<sub>6</sub> 'a'-a [GU]R-'ma' a-a  
 U: r.16. 'a-da'-[ ] U<sub>4</sub>-me u 'GI<sub>6</sub>' [ m]a a-a  
 V: 32. [ ]-'lal' U<sub>4</sub>-mi u GI<sub>6</sub> a-a i-tu-ra-am-ma a-a

LAL-an-ni  
 LAL!-a-ni  
 i-ḫi-'ṭa'-a[n-ni]

W: 24. [ 'UTU ] [ina pa-n]i!-'i'-ka  
 U:r.17f. [ ] [ ]-'ni'-i-ka! (copy: kum)  
 V:33-34. [ 'UTU ina U<sub>4</sub>-mi an-né-e ina IGI-ka

šá-kin e-ṭe-ru 'DIS u 'Asal-lú-ḫi  
 [ i]n e-ṭe-ru /'Ē-a [ ]  
 GAR-in e-ṭe-'ru'/'Ē-a u 'Asal-lú-ḫi

W: 25. [ ]-'i'-ru-nin-ni ana ZI-tim!  
 U:r.18f. [ ]'ú'-ma-'i-ru-in-ni/a-na [n]a-pi[š- ]  
 V:34-35. ana ka-šá u-ma-'i-ru-nin-ni/ana na-piš-ti-ya

qa-a-ši al-li-ka  
 [ ]  
 qá-a-ši

<sup>126</sup>At this point, text B apparently had an extra line.

W: 26. [ZI-ti q]i-i-šá ba-laṭ ZI-ti-ya<sub>5</sub> qí-bi TU<sub>6</sub> ÉN  
 U:r.19f. [ZI] 'qí'-i-'šá' / ba-laṭ [ ] 'ÉN'  
 V:35-36. na-piš-ti qí-šam /ba-la-aṭ ZI-ya qí-bi

---

W: 27. [ 'GIB]IL<sub>6</sub> gaš-ra-a-ta na-an-du-ra-a-ta  
 U: r.33. ÉN 'GIBIL<sub>6</sub> ga-áš-ra-ta na-an-du-ra-ta

W: 28. [tuš-te-šer] DINGIR.MEŠ u mal!-ki ta-da-an de-e-nu šá  
 X:1'-2'. [...] AŠ x x [...] / [ ]-an di-in

ḥab-li <u> ḥa-bil-ti  
 ḥab-'li' u ḥa-b[il ]

W: 29. [ina di-ni-ya] GUB-za-ma GIN, 'UTU qu-ra-di  
 X:3'-4'. [ ] 'UTU qu-ra-d[i]/

di-ni di-[in] EŠ.BAR-a-a TAR-us  
 [ ] EŠ.BAR-a-a TAR-u[s]

W: 30. [GIDIM ḤUL] ina SU.MU ú-suḥ-ma dâ-lí-lí DINGIR-ti-ka  
 X:5'-6'. [ ] ú-suḥ-[ ]/[ ]-'ti-ka'

GAL-ti lud-lul  
 GAL-ti lud-l[ul]

---

#### Translation

1. If a ghost has seized a man, stays continu[ously] in (his) body [and can not be dispelled],
  2. and he keeps on having spies or a ghost (bother him). ...<sup>127</sup>
- 
3. Its ritual: In late afternoon, you sweep the ground.  
 You sprinkle pure water. A censer (burning) juniper
  4. you set up. You pour out a libation of first quality beer.

---

<sup>127</sup>Texts U and V replace this with "Incantation to remove spies or a ghost."

You mix clay from a potter's pit, tallow, (and) wax together and then

5. you make a figurine of the ghost or spy. You put an ox horn on it. You give it a human face.
6. On the left shoulder, its name: "Figurine of the ghost, spy (or) evil sickness
7. which has seized NN, son of NN," you write.  
Towards Šamaš, that figurine
8. the patient raises to his left and then to his right he ties a knot. The incantation: "Šamaš, this (is)
9. the representation of the spy" you have him say three times and then you put it (the figurine) in a *burzigallu*-vessel.
10. You raise a reed torch and then the incantation: "Girra you are mighty, you are furious"
11. you have him recite three times. You untie the knot before him. You prostrate yourself and then you throw the burnt material into waste land and he will get well.

- 
12. Incantation: "Šamaš, this is the representation of the spy and ghost; this is the representation of anything evil
  13. which exists in my body, my flesh, and my sinews, (which) presses my temples,<sup>128</sup>
  14. continually gives me vertigo, dries up my palate, cripples my flesh,

---

<sup>128</sup>Texts W and U have "(which) pressed my temple."

15. divides<sup>129</sup> the right side and the left side of my body, goes continually after me,
16. (and) sets about<sup>130</sup> cutting my throat--Šamaš, in your presence, have I sought him out
17. (and) looked for him. His self is like my self; his flesh is like [my] flesh.<sup>131</sup>
18. I have mixed<sup>132</sup> clay from the pure mountains, tallow<sup>133</sup> (and) wax.
19. I have made<sup>134</sup> a representation of him. Šamaš, because he sought me out,<sup>135</sup> looked for me; (because) during the evening,
20. midnight, and dawn watch, daily<sup>136</sup> he searched for me,
21. made me have convulsions, paralyzed me, and made me sick; night and day
22. he is set on me so that he keeps pursuing me. Now, in the presence of your great godship

---

<sup>129</sup>Text V has "carr[ies] off."

<sup>130</sup>Text V has "continually sets about."

<sup>131</sup>Texts U and V have "like the appearance of [my] flesh."

<sup>132</sup>So Texts U and V. Text W has: "smear".

<sup>133</sup>Texts U and V omit this ingredient.

<sup>134</sup>Text U has "I have manufactured."

<sup>135</sup>Texts W and V have "seeks me out."

<sup>136</sup>Text U omits.

23. I will praise (you) day and night. May he not return  
to seek me out.
24. Šamaš,<sup>137</sup> saving is established before you. Ea and  
Asalluḫi
25. sent me to you. I came for (you) to give (me) life.<sup>138</sup>
26. Give me my life. Pronounce my soul's life."<sup>139</sup>
- 
27. Incantation: "Girra, you are mighty, you are furious.
28. [You make] gods and *malku*-demons [go aright]. You decide  
the case of the wronged man and woman.
29. Stand forth [at my case] and, like the hero Šamaš, [set]tle  
my case; make a decision about me.
30. Remove [the evil ghost] from my body so that I may praise  
your great godship."
- 

#### Line Commentary

- 2: The alternation of spellings between *ḫa-a-a-at-ti* (W: 2, 5, 9; V: 37) and *ḫa-a-a-aṭ-ṭi* (W: 6, 12; U: 28, r. 1; V: 40) makes it likely that it is *ḫayyattu II* (spy) and not *ḫayyattu I* (panic) that is meant. On this point, see also W. von Soden, *AHW*, p. 309a and J.M. Seux, *Hymnes*, p. 419.

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<sup>137</sup>Text V adds "on this day" at this point.

<sup>138</sup>Text V has "sent me to you for (you) to give (me) my life."

<sup>139</sup>I.e. say that I will live.

- 4: KAŠ SAG--this is usually taken as simply "beer" (for a discussion of the reading, see R. Borger, Zeichenliste, p. 111 [no. 214]). In the texts dealing with ghosts, however, sometimes KAŠ appears alone and sometimes it is written KAŠ SAG. In order to preserve this distinction, I have chosen to translate the latter as "first quality beer."
- 15: The restoration and interpretation of C: 22 follows CAD I 121 s.v. *imittu* mng. 1b against W. von Soden, ZA 43: 270 (*i-tab-ba-[ku]*).
- 17: W. von Soden, ZA 43: 269 reads IM ("(soul's) wind").
- 21: The translation of the beginning of this line is based on CAD D 80b (s.v. *damū* mng. 2 with discussion) against W. von Soden, ZA 43: 269 ("reduced me to tears").
- 23: For the beginning of the line, see E. Ebeling, TuL, p. 139. The restoration of [GU]R-'ma', against J.M. Seux, Hymnes, p. 420, is based on V: 32.
- 25: The reading of the end of B: r.19 follows J.M. Seux, Hymnes, p. 420 against W. von Soden, ZA 43: 269.
- 27-29: A very similar appeal is made to Girra in Maqlū II 129-30 and W.G. Lambert, "Inscribed Pazuzu Heads from Babylon," FuB 12 (1970): 45: 11-17 (Pazuzu). See there for the restorations.

Prescription 62

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
W	<u>KAR</u> 267: 31-r. 25	31-r. 25
Y	<u>BMS</u> 53: 1-31	r. 1-17
W: 31. [DIŠ NA GIDIM] DIB-su-ma ina SU-šú NU DU, GIN, 'UTU.ŠÚ.A KI SAR A K[Û] SUD		
W: 32. [ana IGI 'UTU] GI.DU, GIN-an ina UGU 2 ŠUK.TA.ÂM NINDA ZÎ.KUM GAR-an		
W: 33. [ZÛ.LUM.MA] ZÎ.ÉŠA DUB-aq NÍG.NA ŠEM.LI ina DÈ GIŠ.Ú.GÍR		
W: 34. [GAR-an DUG.BUR.Z]I GIN-an 2 ' ' ' la-ḥa-ni 1 A.MEŠ 1 'KAŠ' 'DIRI'-ma GAR-an		
W: 35. [IM KÍD-iš] NU DÛ-uš qa ša KÛ.SIG <sub>1</sub> , ina KA-[šú KEŠDA]		
W: 36. [x x x x] x šá [x x x (x)] rik-su [x x x x]		
W: 37. [x x x x ŠU <sup>1</sup> ]-šú ina EGIR KEŠDA ' ' ' bi-nu Ū.[IN.NU.US]		

W: 38. [GAR-an NU ina mu]ḥ-ḥi GUB-az UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.[GA]

W: r. 1. [...] DAGAL.MEŠ ZĀLAG KI-tim 'UTU DI.KU<sub>5</sub>  
 Y: 1. [ ] '[ ]

W: r. 2. [ ]-ti Eri-du<sub>10</sub> ABGAL kiš-šá-ti  
 Y: 2-3. [EN] gaš-ru ['É-a TUKUL-ti Er]i-du<sub>10</sub>/ ABGAL kiš-šá-ti  
 'MES šal-ba-bu  
 'AMAR.UTU šal-'ba'-[ ]

W: r. 3. [ ] 'AMAR.UTU ana yá-a-ši  
 Y: 3-4. [E]N É.ENGUR.RA/'É-a 'UTU u 'AMAR.UTU ya-a-ši  
 ru-ša-nim-ma  
 'ru'-ša-nim-ma

W: r. 4. [ ] S]I.SĀ-tú lul-lik NU GIDIM<sub>4</sub>  
 Y: 5-6. ina an-ni-ku-nu i-šá-ru-tú lul-lik/'UTU GIDIM  
 mu-pal-li-ḥi! (copy: it)  
 mu-pal-li-ḥi

W: r. 5. [ ] 'U<sub>4</sub>-me' MEŠ-ti EGIR.MU rak-su-ma  
 Y: 6-7. ša iš-tu U<sub>4</sub>-me ma-'-du-ti/EGIR-ya rak-su-ma

W: r. 6. [ ] ŪS-an-ni ina GI<sub>6</sub>  
 Y: 7-8. NU DU<sub>8</sub>-ru/ina kâl U<sub>4</sub>-mi ŪS.ŪS-an-ni ina kâl GI<sub>6</sub>  
 up-ta-na-lâḥ-an-ni  
 up-ta-na-laḥ-an-ni

W: r. 7. [ ] .GUB-zu SĪG UGU.MU ū-za-qaḥ-an-ni  
 Y: 9. ri-du-su GUB.GUB-zu SĪG UGU.MU uz-za-na-qa-pu

W: r. 8. [ ] s]u-u IGI.MEŠ.MU ū-šan-da-ru liq KA.MU  
 Y:10-11. SAG.KI.MU i-ḥe-su-u IGI.MEŠ.MU uš-ša-na-du/liq KA.MU  
 ub-ba-lu  
 ub-ba-lu

Y:11-12. UZU.MEŠ.MU i-šam-ma-mu/kal pag-ri-ya ub-ba-lu

W: r. 9. [ ] sa-la-ti-ya<sub>5</sub> lu-u GIDIM<sub>4</sub>  
 Y:13-14. lu e-ṭém-mu kim-ti-ya u sa-la-ti-ya /lu-u e-ṭém-mu  
 šá ina di-ik-ti di-ku  
 šá ina di-ik-ti di-ku

- W: r.10. [ p]i-du an-nu-u šu-u an-nu-u  
Y: 15. lu GIDIM mur-tap-pi-du an-nu-ú šu-ú an-nu-u  
NU-šú  
'NU'-šú
- Y: 16. 'UTU ina IGI-ka eš-te-'i-šu-ma TÚG.ĤI.A ana  
lit-bu-ši-šú KUŠ.E.SĪR ana GĪR<sup>11</sup>-šú!
- W: r.11. [ ]-šú 'na-a-di A.MEŠ ana NAG-šú  
Y: 17. KUŠ.E.ĪB ana MURUB<sub>4</sub>-šú KUŠ.ÛMMU A.MEŠ ana NAG-šú
- W: r.12. [ ]-siĥ-šú ana ra-bé-e  
Y:18-19. ZĪ MUNU<sub>5</sub> e-siĥ-šú NINDA.KASKAL SUM-šú/ana e-reb  
'UTU-ši lil!-lik  
'UTU-ši lil-lik
- W: r.13. [ ].DU<sub>8</sub> GAL šá KI-tim lu-u pa-qid  
Y: 20. a-na 'NE.DU<sub>8</sub> Ī.DU<sub>8</sub> GAL šá KI-tim lu pa-qid.  
Y: 21. 'NE.DU<sub>8</sub> Ī.DU<sub>8</sub> GAL šá KI-tim EN.NUN-šú li-dan-nin
- W: r.14. [ ] nam-za-qi-šú-nu 'UTU ina  
Y:22-23. li-iš-bat GIŠ.SI.GAR nam-za-qi-šú-nu/ 'UTU ina  
qi-bit-ka  
qi-bi-ti-ka šir-ti šá <NU> KÚR-ru
- Y:24-26. ina ĤUL AN.MI '30 šá ina ITI NENNI U<sub>4</sub> NENNI GAR-na/ĤUL  
Ā.MEŠ GIZKIM.MEŠ ĤUL.MEŠ NU DÛG.GA.MEŠ/šá ina É.GAL.MU  
u KUR.MU GÁL-a
- W:r.14f. ina qi-bit/[ ] 'AMAR.UTU ina SU.MU  
Y: 27. [ ] qi-bit ABGAL DINGIR.MEŠ 'AMAR.UTU ina SU.MU  
uk-ki-su  
u[k]-kis-su
- W: r.16. [ina ]-su ina SU.MU ta-bal-šú ZI-ka lu  
Y:28-29. [ S]U.MU TAR-su ina SU.'MU' [ ]-bal-šú/[ k]a lu  
ta-me  
ta-me



- W: r.17. [ 'As]al-lú-ḫi lu-u ta-me  
Y: 29. ZI 'É-a [ ]-'ḫi' lu ta-me
- Y: 30. [ZI DING]IR.MEŠ [AN u KI] lu ta-me
- W:r.17f. a-a TE-a a-a KU.NU-ba/[a-a DIM<sub>4</sub>-qa] 'a'-a KUR-an-ni  
li-bir ÍD li-bal-kit 'KUR-a'
- W: r.19. [li-is-si ŠĀR KASK]AL.GÍD ina SU.MU GIN<sub>7</sub> gut-ri  
li-tel-li ana AN-e
- W: r.20. [GIN<sub>7</sub> bi]-ni ZI-ḫi ana KI-šú a-a GUR-ur-ma 'bi!-nu  
li-lil!-a[n!-ni]
- W: r.21. [Ú.IN.NU.ÚŠ B]ÚR-an-ni KI-tim lim-ḫur-an-ni lid-di-na  
ME.LĀM-šá-ma GIG.MU l[it]-bal
- W: r.22. ['É-a 'UTU] u 'AMAR.UTU ana yá-a-ši ru-ša-nim-ma
- W: r.23. [G]IG šá SU.MU tab-la-ma IGI.LĀ-u-a KA.TAR-ku-nu  
lid-lu-lu
- W: r.24. us-ḫa GIG šá SU.MU as-ḫur-ku-nu-ši TI.LA qí-šá-a-ni<sup>140</sup>
- 

### Translation

31. [If a ghost] has seized [a man] and cannot be loosed from his body, at sunset you sweep the ground. You sprinkle pu[re] water.
32. You set up a reed altar [before Šamaš]. You put two portions of bread made from fine white flour on it.
33. You scatter [dates] (and) sasqû-flour. A censer (burning) juniper on camelthorn charcoal
- 

<sup>140</sup>r. 25 has: DIŠ NA GIDIM<sub>4</sub> DIB-su lu-u SAG.ḪUL.ḪA.ZA DIB-su-ma GUB.[GUB].

34. [you set up]. You set up a [pursi]tu-vessel. You fill two laḥannu-vessels, one with water and one with beer, and set (them) up.
35. [You pinch off clay] (and) make a figurine. [You tie] a thread of gold to [its] nose.
36. ...
37. ... You tie its [hands] in back. Tamarisk and s[oapwort]
38. [you put out]. You make [the figurine] stand [on i]t.

He<sup>141</sup> says as follows:

---

- r.1. "[The ... of the] widespread [heavens(?)],  
light of the netherworld--Šamaš the judge;
2. mighty [lord, Ea, one in whom] Eridu [tr]usts; sagest in the universe, Marduk, the powerful,
3. [lor]d of the Eengurra; Ea, Šamaš, (and) Marduk--help me so that
4. I may prosper with your assent. A figurine of<sup>142</sup> the frightening ghost
5. who has been fastened to my back for many days and
6. cannot be dispelled, (which) continually pursues me all day, frightens me continually by night,<sup>143</sup>

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<sup>141</sup>See Chapter 4.

<sup>142</sup>Text Y has "Šamaš" instead of "a figurine."

<sup>143</sup>Text Y has "all night."

7. continually sets about pursuing me, stands<sup>144</sup> the hair of my head on end,
8. presses my temple, continually makes my face twitch,<sup>145</sup> dries up my palate,<sup>146</sup>
9. whether it be the ghost of my kith and kin, or the ghost of one who was killed in a military defeat,
10. or a roving ghost--this is he;  
this is a representation of him.<sup>147</sup>
11. A girdle for his waist, a waterskin (filled with) water for him to drink
12. (and) malt flour have I assigned him.<sup>148</sup> May he go to where the sun sets.
13. May he be entrusted to Nedu, great doorkeeper of the underworld;<sup>149</sup>
14. may he (Nedu) seize the *šigaru* of their (the ghosts')

---

<sup>144</sup>Text Y has "continually stands."

<sup>145</sup>Text Y has "gives me vertigo."

<sup>146</sup>Text Y adds "paralyzes my flesh, dries up my whole body."

<sup>147</sup>Text Y adds "Šamaš, in your presence have I sought him out and garments for him to clothe himself with, shoes for his feet."

<sup>148</sup>Text Y adds "I have given him travel provisions."

<sup>149</sup>Text Y adds "may Nedu, great doorkeeper of the underworld, strengthen the watch over him."

- namzaqu. Šamaš, at your command*<sup>150</sup> (and) at the command
15. of the sagest of the gods, Marduk, drive him away from my body,
  16. separate him [from] my [bo]dy, carry him away from my body.  
Let him be put under your oath;
  17. let him be put under the oath of Ea and Asalluḫi.<sup>151</sup>  
Let him not come near me; let him not come close to me;
  18. [let him not approach me]; let him not reach me. May he cross the river. May he go across the mountain.
  19. [May he withdraw 3,600 double] hours' distance from my body; may he go up like smoke to heaven.
  20. [Like an] uprooted [tama]risk may he not return to his place. May the tamarisk purify [me].
  21. [May the soapwort re]lease me. May the earth receive (him) from me; may it give me its divine radiance and [car]ry off my sickness.
  22. [Ea, Šamaš], and Marduk, help me and
  23. carry off the [sick]ness of my body so that those who see me may praise you.

---

<sup>150</sup>Text Y has "Šamaš, at your august command which cannot be altered, in the evil of the eclipse of the moon which took place in such-and-such a month (on) such-and-such a day, the evil of signs (and of) evil (and) unfavorable omens which have come about in my palace and my land."

<sup>151</sup>Text Y adds "Let him be put under [the oath of the gods] of heaven and earth." At this point, text Y breaks off.

24. Remove the sickness of my body; I have turned to you--give  
me life.<sup>152</sup>
- 

Line Commentary

- 33: For the reading DĒ: *pāntu* (live charcoal) in this and similar passages, see CAD A/2 409-10 s.v. *ašāgu* mng. b 2'.
- 34: The restoration GAR-*an* is based on K 2175+ iii 17-18 (q.v.), but DUB-*aq* (as in KAR 56 r. 2-3 [q.v.]) is also possible. To use a censer, one put charcoal in it, lit the charcoal, scattered the aromatics over the burning charcoal, and then put the censer where it was needed. Ghost rituals omit the first two steps, instructing the practitioner to scatter the aromatic over coals of a certain description or to set up an apparatus in which an aromatic is burned over specified coals.
- 37-38: The restoration of the end of the line is based on the fact that the tamarisk and *maštaka* plant seem to be appealed to in r. 20-21 to help get rid of the ghost. It would therefore be appropriate if these two items were put into contact with the figurine of the ghost in some way. The presence of the tamarisk, and the fact that something is being made to stand at or on top of something else is, in any case, clear from the preserved parts of the line.
- r. 1-2: For these lines, see now J.M. Seux, Hymnes, p. 416. I am indebted to W.G. Lambert for the suggested restoration (personal communication).
- r. 7: See W. von Soden, ZA 43: 269.
- r. 8: "twitch"--the version of Y: 10 ("gives me vertigo") is more what one would expect here--see J.M. Seux, Hymnes, p. 417 and note CAD § 59a s.v. *šādu* A mng. 3.
- r. 13: For *idugallu* as an epithet of Nedu, see W. Farber, "'Grosspfortner Nedu' und ein Problem neubabylonischer Schreibertradition," ZA 66 (1976): 261-75.

---

<sup>152</sup>Line 25 has: "If a ghost has seized a man or a *mukil rēš lemutti*-demon has seized him and sta[ys there]." This catch line is followed by the colophon (r. 26-28).

- r. 14: With or without the extra line of Y: 21, Nedu seems the obvious subject for *li-iš-bat*. J.M. Seux's suggestion ("let the *šigaru* seize its *namzaqu*"--Hymnes, p. 417f) requires not only an emendation of both texts («*nu*»), but a somewhat strained word order (verb, subject, object). Note CAD N/1 256b s.v. *namzaqu* mng. b. In any case, "seize" seems to yield better sense than "stand" (reading *li-iz-ziz*)
- r. 16-17: Note the parallel with the incantation of the third house of *bīt rimki*--R. Borger, "Weiteres Material zu V R 50-51 (JCS 21, S. 1-17)," ZA 61 (1971): 86: 111-13 from which Y: 30 is restored.
- r. 20-21: Emendations and restorations are based on W. von Soden, ZA 43: 269. His interpretation is supported by parallels to r. 18-21 such as J. Laessøe, Studies on the Assyrian Rital and Series bīt rimki (Copenhagen: Ejnar Munksgaard, 1955), p. 58ff.: 86-92A and OECT 6, p. 24 pl. 6: 10-13. Note also CAD M/1 391 s.v. *maštakal* mng. c, and F. Wiggermann, Figures, p. 39: 282-89, where an appeal very similar to KAR 267 r. 17-20 is addressed to a figurine one cubit high made of tamarisk wood.

LKA 84

Bibliography

This text was edited by E. Ebeling in TuL, pp. 122-23, 144-46 (no. 30 E), with corrections by W. von Soden, ZA 43: 267-68, and A. Tsukimoto, kispum, p. 170-172 (ll. 1-10 only). It is discussed in J. Bottéro, ZA 73: 153-203. (his no. 3). The incantation is translated in J.M. Seux, Hymnes, pp. 421-23.

Prescription 63

Source

LKA 84: 1-r. 12

Line No.  
1-r. 12

1. DIŠ NA GIDIM DIB-*su-ma ina* SU-šū i[ ]-'ta'-za-'az'-*ma* NU [DU<sub>8</sub>]
2. GIN<sub>7</sub> 'UTU.ŠÚ.A *ana* 'UTU *tu-red-di* GI[DIM] IM.RI.'A' 'u' *sa-la-ti* [MU(?) KI]
3. *tu-gad-dāš ina še-rim ana* IGI 'UTU GI.DU<sub>8</sub> GIN-an 12 NINDA.TUR GAR-an NINDA [...]

4. ZÚ.LUM.MA ZĪ.EŠA DUB-aq NĪG.NA Š[EM].LI GAR-an KŪ.BABBAR šá [KŪ.DIM]
  5. ana 'UTU GAR-an ana GIDIM kim-ti-šú KI.SĪ.GA ta-kás-sip x [... ] NĪG ZU [(...)]
  6. [ina Š]U-[š]u! ÍL-ma ana IGI 'UTU UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA 'UTU šá tu ka x a-ta
  7. [...]-[t]i
  8. [... ] KIN
  9. [x x] šá iš-šu-u [x x x (x)] UR<sub>5</sub>. 'GIN<sub>7</sub>' t[u-šad-bab]-šú
- 
10. ĒN 'UTU al-si-ka ši-man-ni [ya-a-ši]
  11. ina IGI-ka TI.LA lu-uš-bi GIDIM uḫ-ta-na-ta-[an-ni]
  12. GIDIM 'šum-ru-ša'-an-ni GIDIM 'kuš'-šu-da-an-ni
  13. GIDIM ŪS.ŪS-an-ni GIDIM ina SU.MU NU DU<sub>8</sub>-ar
  14. ka-'al' UZU.MEŠ.MU ik-ka-lu-nin-ni SA.MEŠ meš-re-ti-ya
  15. 'ú'-ka-'su'-u ina SAG.DU.MU GUB.GUB-z[u]
  16. [x.M]U it-te-né-eḫ-pu-u! nam-ra-ša kul-lu-u-ni
  17. GIDIM GAR-ma KŪ-an-ni ina SU.MU DU<sub>8</sub>-ir-ma
  18. [NINDA ki]-is-pi [lu-šá-ki]-'il'-šú A.MEŠ ki-is-pi lu-uš-qí-'šú'
  19. tak-li-ma-a-ti [l]u-u-[ka]l-'li-ma'-á[š-š]ú
  20. GIDIM GAR-ma KŪ-an-ni ina SU.MU DU-ir li-'na'-siḫ-m[a]
  21. ṭa-ba li-kul ṭa-ba liš-ti NINDA.TUR KŪ ka-šú-ti liš-ti
  22. A.MEŠ a gal šú lu-u GIDIM a-ḫu-u šá MU-šú mám+ma NU ZU-u
  23. lu-u GIDIM mur-tap-pi-du lu GIDIM mut-tag-gi-šu
  24. lu-u GIDIM šá ina EDIN ŠUB-u lu GIDIM šá ina A.MEŠ ŪS
  25. lu-u GIDIM šá ina ÍD ŪŠ lu GIDIM šá ina PŪ [Ū]Š

26. *lu-u* GIDIM *šá ina hu-šaḫ-ḫi* ÚŠ *lu* GIDIM *šá ina šu-ma-m*[*i-(ti)*] ÚŠ]
27. *lu-[u* GI]DIM *šá ina IZI qa-lu-u* *lu* GIDIM *šá ina ḫi-mi-i*[*t*]-*ti* Ú[Š]
28. [*lu-u* GIDIM *šá ina š*]e-ret DINGIR ÚŠ *lu* GIDIM *šá ina še-ret* LU[GAL] Ú[Š]
29. [*lu-u* GIDIM *šá ana E*] *u* PA<sub>5</sub> SUB-*u* 'lu' [GI]DIM *šá ina* 'ra'-de-e Ú[Š]
30. [*lu-u* GIDIM ...]x [*u*]-*u* [GIDIM *šag*]-ga-šá-a
31. [*lu-u* GIDIM *šá* BAL A].MEŠ NU.TUKU
32. [*lu-u* GIDIM *šá pa-q*]i-da NU.TUKU

ca. 13 lines missing

- r.1. [*lu*] GIDIM *lem-nu* *lu* GAL<sub>5</sub>.LÁ *lem-nu* [*lu* DINGIR *lem-nu*]
  2. *lu-u* MĀŠKIM *lem-nu* *lu mim+ma* *lem-nu m*[*a-la šu-ma na-bu-u?*]
  3. [*ana* S]U.MU NU GUR-*ma* NU DIM<sub>4</sub>.MĀ *na-as-ḫa-'ta'* ṭ[*a-ar-da-ta*]
  4. [*n*]i-iš-*ka* *lu ta-me niš* 'Ē-a *u* 'Asal-lú-ḫi *lu ta-me*
  5. *niš* DINGIR.MEŠ GAL.MEŠ *šá* AN-*e* *u* KI-*tim* *lu ta-mi*
  6. *ana* NU GUR-*ma* *ana* SU.MU NU TE-*e* 3-šú *i-dab-bu-ub* A BAL-*qí-ma*
  7. *uš-ken* *šum-ma* GIDIM *šá* DIB-*šu* NU DU<sub>8</sub> GUR-*ma* 3-šú *tu-še-pi-su*
  8. *ina* *šal-šá-a-ti* *ina* *gul-gul-lat* UR.GI, LÚ.GIG *ana* IGI 'UTU
  9. A.MEŠ *tu-šá-áš-<šá>*-*šu-ma* *ki-a-am* DUG<sub>4</sub>.G[A]
  10. GIDIM *šá* *šab-ta-an-ni-ma* *ina* SU.MU NU DU<sub>8</sub>-[*ru*]
  11. *ina* *gul-gul-lat* UR.GI, A.MEŠ *a-na-aq-qí-šú*
  12. A.MEŠ *šu-nu-ti* BAL-*ma* GIDIM *šu-u* [TAR]-*as*
-



Translation

1. If a ghost has seized a man and s[ta]ys continuously in his body and can not [be dispelled],
  2. when the sun goes down, you make a *merditu*-offering to Šamaš. [You invoke?] the gh[ost] of kith and kin. [The place (for the ritual)]
  3. you purify. In the morning, you set up a reed altar before Šamaš. You put twelve small breads (on it). ... bread ...
  4. You pour out dates and *sasqû*-flour. You set up a censer (burning) j[un]iper. Silver (obtained) from [a silver smith]
  5. you set out for Šamaš. You make a funerary offering to the ghost(s) of his family. ...
  6. he raises [in h]is(!) [ha]nd; and, before Šamaš, he says as follows: "Šamaš, who ...
  7. ...
  8. ...
  9. ... which he raised. Y[ou have] him [say] as follows:
- 
10. "Incantation: Šamaš, I have cried out to you; listen to [me].
  11. In your presence, let me have my fill of life. A ghost keeps striking [me].
  12. A ghost brings illness upon me. A ghost seizes me.
  13. A ghost keeps pursuing me. A ghost can not be dispelled from my body.

14. "They" consume all my flesh for me. The sinews of my limbs
15. "they" paralyze. "Th[ey]" stand continually by my head.
16. "They" continually ... my ... "They" hold hardship in store for me.
17. [(...)] A ghost was set on me so as to consume me. Let it be loosed from my body and
18. [let me give] it [funerary] offering [bread to e]at; let me give it funerary offering water to drink;
19. [le]t me [sh]ow [i]t show-offerings.
20. The ghost (who) was put on me so as to consume me--let it be loosed from my body; let it be expelled a[nd]
21. may it eat sweet(s); may it drink sweet (things). Let it eat small bread(s); let it drink cold (water).
22. ... Whether it be a strange ghost, whose name nobody knows,
23. or a roving ghost, or a roaming ghost,
24. or the ghost (of someone) who was abandoned in the steppe, or the ghost (of someone) who died in water,
25. or the ghost (of someone) who died in a river, or the ghost (of someone) who [died] in a well,
26. or the ghost (of someone) who died of hunger, or the ghost (of someone) who [died] of thi[rst],
27. o[r the gh]ost (of someone) who was burned in a fire, or the ghost (of someone) who d[ie]d of a ch[i]ll,
28. [or the ghost (of someone) who died as a result of a cr]ime against a god, or the ghost (of someone) who d[ie]d as a

result of a crime against the k[ing],

29. [or the ghost (of someone) who] was thrown [in a dike] or irrigation ditch, or the [gh]ost (of someone) who di[ed] while pursued.

30. [or a ... ghost] or [a mu]rderous [ghost],

31. [or a ghost who] has no [one to pour wate]r (for him).

32. [or a ghost who] has nobody [to ca]re for him.

ca 13 lines missing

r.1. [whether] you be an evil ghost, or an evil *gallû*-demon [or an evil god],

2. or an evil *rābiṣu*-demon, or anything evil as m[any as are given a name(?)],

3. you shall not come near my [bo]dy again. You are expelled (and) dr[iven out].

4. (Šamaš), let him (the ghost) be put under your [o]ath; let him be put under the oath of Ea and Asalluḫi.

5. Let him be put under the oath of the great gods of heaven and earth

6. not to approach my body again." He says (this) three times. He pours out a libation of water and then

7. prostrates himself. If the ghost who seized him cannot be loosed, you have him do it again three times.

8-9. On the third time, you have the patient raise water before Šamaš in the skull of a dog and then he sa[ys] as follows:

10. "The ghost who seized me and can not be dispel[led] from my body--
  11. I will pour out a libation of water to him from the skull of a dog."
  12. He pours out a libation of that water and then that ghost [will be kept aw]ay."
- 

#### Line Commentary

- 1: The restoration of the end of the line follows W. von Soden, ZA 43: 267.
- 2: *tu-red-di* The reading and interpretation follow R. Caplice, "Namburbi Texts in the British Museum IV," OrNS 39 (1970): 141 n. 41: 4 and I.L. Finkel, "Necromancy in Ancient Mesopotamia," AfO 29/30 (1983/84): 12: 20 against A. Tsukimoto's *tu-šed-di* (kispum, pp. 170-71) and E. Ebeling's *terrub šid-di* (TuL, p. 144, now followed by J. Bottéro, ZA 73: 185 who takes this as a reference to a part of the house ["à la lettre: le 'côté long', *šiddu*] in which rites for the dead were to be performed). The restoration of KI at the end of the line was suggested by R. Caplice, "Namburbi Texts in the British Museum. V," OrNS 40 (1971): 150: 27'; for *zakāru* by itself in the meaning of "invoke" in the context of ghosts, see also KAR 227 iii 28//LKA 89 RsR 20 (q.v.).
- 3: For the end of the line, W. von Soden, ZA 43: 267 suggests GAR.GA[R]?
- 4-5: The restoration of the end of line 4 was suggested by RA 18 163 r. 26 (apud CAD K 609b s.v. *kutimmu* mng. d) where earrings and other jewelry obtained from smiths are offered to Lamaštu. For the presentation of silver to Šamaš, see also KAR 66:14 which reads--KÛ.BABBAR ana IGI 'UTU GAR-an: "You set out silver before Šamaš."
- 5: At the end of the line, A. Tsukimoto, kispum, pp. 170-71 suggests a reading NÍG.BA.
- 6: For the end of the line, W. von Soden, ZA 43: 267 suggests: *šá tu?-ka?-[lu? kib?]-ra?-a-ta*. As A. Tsukimoto, kispum, p. 172 has already noted, there does not seem to be enough room on the tablet to accommodate this restoration.

- 11: The reading of the end of the line follows W. von Soden, ZA 43: 267; W. von Soden, AHw, p. 336b, and CAD H 152a against B. Landsberger, WO 3: 59 (*ih-ta-na-aṭ!-[xx]*). See also J.M. Seux, Hymnes, p. 421.
- 12: The reading of the beginning of the line follows CAD H 152a against W. von Soden, ZA 43: 267 (*i'ʔ-ilʔ-an-ni*). See also J.M. Seux, Hymnes, p. 421. For *kuššudu* in the sense of "to make prisoner, to seize," see CAD K 281b s.v. *kašādu* mng. 5d.
- 13: DU<sub>8</sub>-ar. This expression is translated "weichen, weggehen" in W. von Soden, AHw, p. 851, but it is listed under the N-stem of *paṭāru*.
- 14: J.M. Seux, Hymnes, p. 421 takes the flesh as subject.
- 15: J.M. Seux, Hymnes, p. 421 restores an N-stem form.
- 16: *it-te-né-eḫ-pu-u*. This looks like an Ntn form of *ḫepū* but, in addition to the fact that this form is rarely attested, "they are continually smashed" does not seem to make sense in this context.
- 18-9: Restorations are based on W. von Soden, ZA 43: 268. See also J.M. Seux, Hymnes, p. 421.
- 19: For *taklimtu*, see W. von Soden, ZA 43: 268 and W. von Soden, AHw, p. 1307b.
- 20: See W. von Soden, ZA 43: 268.
- 22: The beginning of the line is difficult. E. Ebeling, TuL, p. 145 suggests emending it to A.EDIN!.LAL!: *mē nādi* (water from a waterskin).
- 27: My reading of the end of the line follows W. von Soden, ZA 43: 268 and W. von Soden, AHw, p. 346a rather than B. Landsberger, WO 3: 54 (*ḫi-mi-i[ṭ ṣe]-ti*).
- 28-9: See W. von Soden, ZA 43: 268.
- 32: The restoration is that suggested by J.M. Seux, Hymnes, p. 242.
- r. 3, 12: The restorations follow W. von Soden, ZA 43: 268.

Prescription 63a

<u>Text</u>	<u>Source</u>	<u>Line. No.</u>
Z	<u>LKA</u> 84	r.13-15
AA	<u>KAR</u> 56: 1-4153	"
Z: 13. DIŠ NA GIDIM DIB-su KA A.AB.BA KI.A. 'ĪD 'ŪḪ'. 'ĪD		
AA: 1-2. DIŠ NA GIDIM DIB-su-ma K[A ]/KI.A. 'ĪD ŪḪ. 'ĪD		

153For the rest of this text, see below under Prescription 63c.

Z: 14. ÚŠ GIS.ERIN Ú.LÚ.U<sub>18</sub>.LU 5 Ú.ĦI.A ina ÚŠ MUŠ.GI<sub>6</sub>  
AA: 2-4. ÚŠ GIS.E[RIN!]/Ú.LÚ.U<sub>18</sub>.LU Ú.ĦI.A SES ina ÚŠ MUŠ.GI<sub>6</sub>/

ĦE.ĦE-*ma*  
ĦE.ĦE

Z: 15. KI KÚ.MEŠ-šú TAG-*ma* 'TI'-uṭ  
AA: 4. a-šar ma-ka-li-šú TAG.MEŠ-*ma* ina-eš

---

#### Translation

- r. 13. If a ghost has seized a man,<sup>154</sup> coral, sulphur, yellow sulphur,
- r. 14. cedar resin (and) mandrake: five plants,<sup>155</sup> you mix in the blood of a black snake and then<sup>156</sup>
- r. 15. you smear<sup>157</sup> it on wherever it hurts him and he will get well.<sup>158</sup>
- 

#### Line Commentary

- r. 14: MUŠ.GI<sub>6</sub> is taken as a single word (reading *šallamtu*) in accordance with W. von Soden, *AHW*, p. 1077.
- 

<sup>154</sup>Text AA has a dangling *-ma*; for other medical recipies with apparently dangling *-ma* see, for example, BAM 9: 47 and BAM 195: 1.

<sup>155</sup>Text AA has: "these plants."

<sup>156</sup>Text AA omits the connective.

<sup>157</sup>Text AA has: "you continually smear."

<sup>158</sup>Text AA has: "he will recover."

Prescription 63b

Source  
LKA 84 r. 16

Line No.  
r. 16

r. 16. DIŠ NA GIDIM DIB-su-ma ÚS.ÚS-šú Ì.UDU 61:ma-gar-ri  
ta-kâd-da-ad

Translation

r. 16. If a ghost has seized a man and continually follows him,  
you rub on wheel grease.

Line Commentary

r. 16: The reading and interpretation of the end of the line  
follow W. von Soden, ZA 43: 268.

KAR 56

Bibliography

This text was edited by E. Ebeling in ZDMG 74: 189-91.  
The parallel between AMT 93/1 and BAM 9 was noted by F. Köcher in  
BAM, vol. 1: xiv who did not, however, notice the parallel with  
KAR 56: 5-11.

Prescription 63c

<u>Text</u>	<u>Source</u>	<u>Line. No.</u>
AA	<u>KAR</u> 56: 5-11159	5-11
BB	<u>AMT</u> 93/1: 2'-4'160	"
CC	<u>BAM</u> 9: 47-50161	"
AA: 5.	DIŠ NA GIDIM DIB-su ū-ra-an-na Ū.LAL	
BB: 2.	[ ] 'a'-na Ū.LAL	
CC: 47.	[ N]A GIDIM DIB-su-ma ū-ra-an-nu Ū.LAL	
AA: 6.	KA A.AB.BA ŠEM. 'MAŠ NITA u SAL	
BB: 2.	KA A.AB.BA ŠEM. 'MAŠ NĪTA u SAL	
CC: 47-48.	KA A.AB.BA ŠEM. '[ ]/[ SA]L!	
AA: 7.	GI.ŠUL.ĪI °ak-tam ħi-pi eš-šū ŪĪ. 'ĪD	
BB: 3.	[ ] x 'A, mu-ša ŪĪ. 'ĪD	
CC: 48.	GI.ŠUL.ĪI °ak-tam 'A, mu-ša ŪĪ. 'ĪD	
AA: 8.	Ū.LŪ.U <sub>18</sub> .LU ħi-pi eš-šū GIŠ.ŠINIG	
BB: 3.	Ū.LŪ.U <sub>18</sub> .LU NUMUN 'i'bi-ni	
CC: 48-49.	Ū.NAM.L[Ū ]/[ [NUM]UN 'i'bi-ni	
AA: 9.	SI GU, tur-ār ĤE.ĤE KI.A. 'ĪD	
BB: 4.	[ ] ĤE.ĤE KI.A. 'ĪD	
CC: 49.	SI GU, tur-ār ĤE.ĤE KI.A. 'ĪD	
AA: 10.	SUĤUŠ GIŠ.MA.NU ħi-pi eš-šū ina ŪŠ GIŠ.ERIN ĤE.ĤE	
BB: 4.	SUĤUŠ GIŠ.MA.NU 1-niš SŪD ina ŪŠ GIŠ.ERIN ĤE.ĤE	
CC: 49-50.	SUĤUŠ GIŠ.MA.NU 1-niš SŪD /[ ] ŪŠ GIŠ.ERIN ĤE.ĤE	
AA: 11.	ŠĒŠ-su-ma TI-uṭ	
BB: 4.	EŠ.MEŠ-su-ma TI	
CC: 50.	ŠĒŠ-su-ma TI-[ ]	

Translation

5. If a ghost has seized a man, fennel, ašgulālu-plant,

<sup>159</sup>For ll. 1-4, see above, Prescription 63a.

<sup>160</sup>This text consists of a collection of prescriptions against ghost-induced illness, one of which is also found in KAR 56.

<sup>161</sup>This text seems for the most part to have been copied from the series DIŠ NA UGU-šū KŪM ū-kal with the exception of three remedies (ll. 47-57) drawn from texts designed to combat ghost-induced illnesses.



6. coral, male and female *nikiptu*-plant,
  7. *šalālu*-reed, castor, *mūšu*-stone, yellow sulphur,
  8. mandrake, tamarisk seed,
  9. (and) ox horn you char (and) mix. Sulphur,
  10. (and) cornel root, you crush together. You mix in cedar resin.
  11. You rub him (with it) and he will get well.
- 

Prescription 64

Source

KAR 56: 12-r. 10

Line No.  
12-r. 10

12. ÉN 'UTU LUGAL.AN.KI.KE<sub>4</sub> 'UTU DI.KU<sub>5</sub>.KUR.KUR.RA.KE<sub>4</sub>
  13. 'UTU SAG.KAL.DINGIR.RE.E.NE.KE<sub>4</sub>
  14. 'UTU KALAG.GA PA.È
  15. 'UTU EN SI.SÁ ZA.E.ME.EN
  16. ḪUL U<sub>4</sub>-mi ITI u šat-ti 'LUGAL.ME.GAN
  17. 'LUGAL.ME.A 'LUGAL.ME.LAGAB
  18. 'LUGAL.ME.TAB *mim+ma lem-nu*
  19. [t]a-di-rat? NAM.LÚ.U<sub>18</sub>.LU
  20. [x x x (x x)] x la x x x
  21. [...]
  22. [x x] NE ḪUL [x x x]
  - r.1. KA.INIM.MA *ana si-ḫi-il-ti* 'GIDIM'
- 

2. DÛ.DÛ.BI NĪG.NA SEM.LI *ina* DÈ GIŠ.Ú.GÍR

3. ana IGI 'UTU DUB-aq mi-iḫ-ḫa BAL-qi
4. SÍG SAL.ÁŠ.GÀR GÌŠ.NU.ZU SÍG SAL GÌŠ.NU.ZU
5. 1-niš DUR NU.NU 3 KA.KEŠDA KEŠDA
6. 7.TA.ÂM KEŠDA.KEŠDA-ár e-ma KEŠDA
7. ÉN 3-šú ina IGI 'UTU ŠID-nu
8. e-ma si-ḫi-il-ti-šú KEŠDA-su: DU<sub>6</sub>
9. ina ITI i-bal-laṭ-ma ana NU TAG-šu
10. KEŠDA an-nu-ti DU<sub>6</sub>-ma šá-nu-tim-ma KEŠDA

Translation

12. Incantation: Šamaš, king of heaven and earth; Šamaš, judge of the lands;
  13. Šamaš, foremost of the gods;
  14. Šamaš, mighty (and) resplendent one;
  15. Šamaš, you are the lord who makes (things) go aright.
  16. The evil of day, month, and year; Lamaštu,
  17. Labaṣu, Aḫḫāzu,
  18. ...., anything evil,
  19. human [de]pression,
  20. ...
  21. ....
- r.1. Incantation for the sting of a ghost.

- 
2. Its ritual: (In) a censer, juniper on camelthorn charcoal
  3. before Šamaš you scatter. You libate miḫḫu-beer.
  4. The hair of a virgin she-goat (and) the hair of a virgin

5. you twine together (into) a thread. Three knots,
6. you tie seven times. Whenever you tie (them),
7. you recite (this) incantation three times before Šamaš.
8. You bind him (variant: loose) wherever it stings him.
9. He will get well within a month and then, to keep it from attacking him (again),
10. you loosen these knots and tie them again a second time.

#### Line Commentary

- 16-17: Note the curious way in which the demons' names are written ('LUGAL.ME.GAN for 'DIM<sub>9</sub>.ME, and 'LUGAL.ME.A and 'LUGAL.ME.LAGAB for 'DIM<sub>9</sub>.ME.A and 'DIM<sub>9</sub>.ME.LAGAB).
- 19: The restoration follows B. Landsberger, "Zu den Übersetzungen Ebeling's ZDMG 74, 175ff," ZDMG 74 (1920): 444.
- r.9: Note the Assyrianism (*iballaṭ* for *iballuṭ*).

#### Prescription 64a

<u>Source</u>	<u>Line No.</u>
KAR 56 r. 11-13	r. 11-13

r. 11. KI.MIN Ū.ḪAR.ḪAR Ū.KUR.KUR °IGI-*lim* °IGI-20

r. 12. *ina* Ī.MEŠ ŠĒŠ-*ma*

r. 13. *ina* KUŠ *ina* GŪ-šū GAR-*an*<sup>162</sup>

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#### Translation

r. 11. Ditto: Thyme, white hellebore, "cures a thousand (ills)"  
(and) "cures twenty"

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<sup>162</sup>r. 14 reads: DIŠ NA lu AN.TA.ŠUB.BA lu-u 'LUGAL.ŪR.RA.  
This catch line is followed by a colophon (r. 15-17).

- r. 12. you rub in oil, and then  
 r. 13. you put (it) around his neck in a leather bag.163
- 

KAR 22

Bibliography

KAR 22 was first edited by E. Ebeling in TuL, p. 17, no. 20. Corrections to his readings were made by W. von Soden, ZA 43: 275-76. The text is also discussed in J. Bottéro, ZA 73: 153-203 (his no. 4). As far as I know, AMT 54/2 has never been edited, nor has the parallel with KAR 22 been recognized.

Prescription 65

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
DD	<u>KAR 22</u> : 1-r. 13	1-r. 13
EE	<u>AMT</u> 54/2: 1-r.2	22-r. 8
DD: 1.	DIŠ NA GIDIM DIB-su ŠĀ-šú i-šag-gu-ma	
DD: 2.	ina U <sub>4</sub> ŠE.GA tuq-ta-da-áš A PŪ i-ra-muk	
DD: 3.	ana EDIN DU-ak ina GIŠ.AN.NA.GIŠIMMAR KI ta-šá-bit	
DD: 4.	NU LŪ.GIG šá IM KI.GAR DŪ-uš TŪG U <sub>4</sub> .1.KAM	
DD: 5.	MU <sub>4</sub> .MU <sub>4</sub> -su 7 u 7 ŠUK-su GAR-an GIŠ.BAL šid-du	
DD: 6.	ki-ri-is-su ina SAG-šú ta-sa-ni-ip	
DD: 7.	ana IGI 'UTU GI.DU <sub>8</sub> GIN-an ZŪ.LUM.MA	
DD: 8.	ZĪ.EŠA DUB-aq NÍG.NA ŠEM.LI GAR-an	
DD: 9.	DUG.A.DA.GUR <sub>4</sub> GIN-an NU BI ana IGI 'UTU GAR-an	
DD: 10.	UR <sub>5</sub> .GIN <sub>7</sub> DUG <sub>4</sub> .GA	
<hr/>		
DD: 11.	ÉN A.A 'EN.KI ŠA SI SI A.A 'EN.KI PA.Ē	

163r. 14 reads: "If a man, either epilepsy or Lugalurra  
 ...." See previous note.

DD: 12. TU<sub>6</sub> 'ASAL.LÚ.ĦI DUMU.ERIDU.KI.GA.KE<sub>4</sub>

DD: 13. 'ASAL.LÚ.ĦI IGI MA.AN.SÌ

DD: 14. E.NE.ŠÈ PAP.ĦAL E.NE.ŠÈ

DD: 15. AN.KI.DIB Û.TU.DA NÍG.NAM.GÁL.LA

DD: 16. LÚ A.RÁ IN.SUD.DU TU<sub>6</sub> ÉN

DD: 17. ÉN *an-ni-tú 3-šú ana muĥ-ĥi ŠID-nu*

DD: 18. TÚG.SÍG-šú *ta-bat-taq šú! (SU)-de-e NÍG.ÀR.RA*

DD: 19. MUNU<sub>5</sub> LÚNGA NINDA *ab-la tú-ša-da-šú*

DD: 20. NU BI *te-leq-qf-šú-ma*

DD: 21. *ina ' 'bi-ni KEŠDA-šú-ma tu-tam-ma-šú GAR-an*

DD: 22. ÉN EN DINGIR.MEŠ-*ni ú-tam-me-ka*  
EE: 1. [ ]-*mi-'ka'*

DD: 23. 'Du-*ri* 'Da-*ri*  
EE: 2. [ ] 'Da-*ri*

DD: 24. 'Laĥ-*mu* 'La-ĥa-*mu*  
EE: 3. [ ] 'La-ĥa-*ma*

DD: 25. 'A-la-*la* 'Be-li-*li*  
EE: 4. [ ] -li-*li*

DD:r. 1. [GI]Š.MI UD.DA ZÌ.DUB!.DUB!.BU.E.NE  
EE: 5. [ ] B]U.E.NE

DD: 2. 'BIL.GI a-*ri-ra*  
EE: 6. [ ]

DD: 3. 'PA.KU el-*la*  
EE: 6. [ ] el-*la*

DD: 4. '30 EN a-*ge-e*  
EE: 7. [ ] g]e-*e*

DD: 5. 'UTU DI.KU<sub>5</sub> ki-*na-te*  
EE: 8. [ ] n]a-*a-ti*

DD: 6. *ú-tam-me-ka kup-pu na-aḥ-li*  
EE: 9. [ *a]ḥ-la*

DD: 7. KUR.MEŠ ÍD.MEŠ *tùm-ma-at*  
EE: 10. [ *m]a-ta*

DD: 8. *'Ur-ga-at šil-taḥ ina UGU si-ya-a-ri*  
EE: 11f. [ *šil-'taḥ'/[ UG]U? si-[ ]*

DD: 9. *a-ḥat di-pa-ar na-an-na-ár '30 a-da-lál si-ir me-e?*

DD: 10. *'ŠÁKKAN šá-aḥ-ṭa-ma ḥa-ših ḥa-ḥi*

DD: 11. EN.TI SAG.KUL KUR.KUR.RA *tum<sub>4</sub>-ma-ta*

DD: 12. EN DINGIR.MEŠ-*ni ú-tam-me-ka*

DD: 13. *lu DU<sub>8</sub>-ru lu tu-tak-ka-ru lu tu-tak-ka-<ru> ÉN<sup>164</sup>*

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#### Translation

1. If a ghost has seized a man (and) his insides rumble,
2. you purify yourself on a favorable day; he (the patient) bathes in well water.
3. You go to the steppe; you sweep the ground with a palm frond.
4. You make a figurine of the sickness out of clay from a potter's pit; with a makeshift<sup>165</sup> garment
5. you clothe it. In groups of seven and seven, you put out a

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<sup>164</sup>After this line, both texts have a catch line:  
DD: 14. DIŠ NA MURUB<sub>4</sub> UGU-šú SAG.KI.MEŠ-šú TAG.TAG.MEŠ-šú  
EE:r. 2. DIŠ NA MURUB<sub>4</sub> UGU-šú SAG.KI.MEŠ-šú TAG.TAG-šú  
This is the first line of LKA 86-88 (q.v.). After this line, text DD has a colophon (r. 15-17).

<sup>165</sup>Literally: "one day."

- food portion for it. A spindle, carpeting,
6. (and) a pin you tie at its head.
  7. You set up a reed altar before Šamaš. Dates
  8. (and) *sasgū*-flour you pour out. You set up a censer  
(burning) juniper.
  9. You set up an *adagurru*-vessel. You put that figurine before  
Šamaš.
  10. You say as follows:

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  11. "Incantation: Father Enki ..., father Enki who reveals
  12. the spell of Asalluḫi, son of Eridu.
  13. Asalluḫi has seen it.
  14. Because of it, the difficulty, because of it,
  15. the seizer of heaven and earth, who gives birth to existing  
things,
  16. makes (its) path distant (from) the man."<sup>166</sup>

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  17. You recite this incantation three times over (it);
  18. you cut off its hem. Provisions (consisting of) groats,
  19. malt, beerwort, (and) dried bread you provide it.
  20. You take that figurine and

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<sup>166</sup>I.e. he makes sure that the man does not cross paths  
with it.

21. bind it to a tamarisk and you make it swear. ...
- 
22. Incantation: "(By) the lord of gods have I made you swear,  
23. (by) Duri (and) Dari,  
24. (by) Laḥmu (and) Laḥamu,  
25. (by) Alala (and) Belili,  
r.1. (by) shade, (by) daylight, (by) magic heaps of flour,  
2. (by) blazing Girra,  
3. (by) pure Nusku,  
4. (by) Šin, lord of the crown,  
5. (by) Šamaš, judge of truth,  
6. I have made you swear by catch water and wadi;  
7. by mountains (and) rivers, are you made to swear.  
8. (By) ....  
9. (by) ... of the torch of the luminary, Šin ....  
10. (by) Šakkan ... desirous of plum trees(?),  
11. (by) Ebiḥ, bolt of the lands, are you made to swear.  
12. (By) the lord of gods have I made you swear.  
13. May you be loosed; may you be removed; may you be  
removed."<sup>167</sup>
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#### Line Commentary

2-3: It seems odd that the patient should be supposed to wash himself at this point, especially since he takes no further part in the ritual. Perhaps the *i* is a mistake for *ta*. On this point, see also E. Ebeling, TuL p. 76 n. b.

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<sup>167</sup>After this, both texts give the catch line: "If the middle of a man's scalp (and) his temples continually hurt him."



- 3: See B. Landsberger, The Datepalm and its By-products According to the Cuneiform Sources, AfO Beiheft 17 (Graz: E. Weidner, 1967), pp. 18-19.
- 4: Judging from the fact that the figurine is later ritually divorced, given travel provisions, and made to swear to be "loosed" and "removed," it is unlikely to have represented the patient. Representations of sickness are to be found in other ghost spells--see CT 23 15-22 i 48'//KAR 21: 15 and KAR 267: 6-7//LKA 85 r. 25-26//AMT 97/1+: 41; note also LÚ.GIG written for GIG in BAM 323: 31//Gray, Šamaš, pl. 12 (K 2132): 12'. For ṭiṭ kullati, see W. Farber, BID p. 214.
- 5-6: For šiddu and kirissu, see W. Farber, "Tamarisken," pp. 96-100.
- 11: For the enigmatic ŠA SI SI, E. Ebeling suggests a translation "shining". See TuL, p. 77 n. a.
- 16: E. Ebeling, TuL, p. 77 n. c suggests interpreting LÚ.A.RÁ as the patient ("the restless man").
- 18: For another example of the hem of a figurine of sickness being cut off as part of the ritual, see KAR 66: 19 (apud CAD S: 322a s.v. sissiktu mng. a 2').
- 19: NINDA ab-la: dried bread--so W. von Soden, ZA 43: 276. For other references in ritual texts, see CAD A/1 54b s.v. ablu mng. b 2'; cf. J. Bottéro, ZA 73: 191.
- 21: The end of the line apparently has GAR-an which usually refers to the placing of objects for the ritual. Is this simply an instruction to put the figurine down and, if so, where was one supposed to put it?
- 23-5: On the significance of these divinities, see J. Bottéro, ZA 73: 199.
- 24: For a discussion of laḥmu, see F. Wiggerman, "Exit talim! Studies in Babylonian Demonology, 1," JEOL 27 (1981-82): 90-105 and F. Wiggermann, Figures, pp. 286-88.
- r. 1: This seems preferable to E. Ebeling's "bei dem ..., der Nacht auf den Tag sich ergiessen lässt" (TuL, p. 78).
- r. 8: 'Urgat. E. Ebeling, TuL, p. 78 n. a thought that this might be the same as 'Urkitu (i.e. Ištar of Uruk--see W. von Soden, AHW, p. 1431). šiltāḥu (arrow) appears as an epithet of the war god Ninurta (W. von Soden, AHW, p. 1237), and thus would not be out of place in connection with Ištar. The rest of the phrase, however, continues to defy translation.
- r. 9: aḫātu: "sister"? Properly speaking, Ištar should be the moon god's daughter, not his sister.
- r.10: šaḫṭu: "meek" comes to mind, but is attested only as a royal title. The translation of the end of the line follows W. von Soden, AHW, p. 308.
- r.11: For other references to Mount Ebiḫ, "bolt of the lands", see CAD S 258a s.v. sikkūru mng. 1e.

r.13: E. Ebeling, TuL, p. 78 read the beginning of the line *gab-ru*: "buried".

### LKA 86-88

#### Bibliography

These texts have not been previously edited, although they have long been recognized as containing a ghost spell (see E. Ebeling, LKA, p. xi and R. Borger, HKL, vol. 3: 88).

#### General Commentary

Texts FF and HH are duplicates. In all preserved parallel lines, there is only one difference--Text HH has BAL instead of BAL-*qí* in l. 21. Text GG, however, varies rather considerably from Text FF in several respects. Firstly, the lines are divided differently--there are typically two lines of Text GG for every one line of Text FF. Secondly, there are many graphic variants.

Thus, for example, Text GG has TE-*ba* instead of *tu-ṭaḥ-ḥa* in l. 22 and a-*me-lu-tu* for LÚ.MEŠ in l. 27. The two texts also vary slightly in wording in a number of places. Thus, text GG has "lead" instead of "bronze" in l. 12, "the ones mentioned" instead of "these" in l. 24, and omits the *kâm* in l. 28. This last difference in wording is presumably due to the fact that Text GG also omits the full text of the incantation.

Lastly, the two texts differ in arrangement and content. In ll. 13-15, Text GG has the stones in a different order than Text FF, and it has the exorcist say the patient's name after rather than before the *maṣḥatu*-flour is put into the clay pit. (Text GG has: "chalcedony(?), lapis lazuli, carnelian, alabaster, *papparmínu*-stone (and) *maṣḥatu*-flour you put into the clay pit. You say the patient's name," whereas Text FF has: "lapis lazuli, carnelian, chalcedony(?), alabaster, (and) *papparmínu*-stone you put into the clay pit. You say the man's name. You put *maṣḥatu*-flour into the clay pit.") In ll. 15-16, Text FF has the pinching off of the clay take place the next day at sunset, whereas Text GG places it at sunrise. Moreover, Text GG omits the text of the incantation (ll. 29-r. 16.) and the phrase "to cure him" in l. 9 while adding an extra symptom (l. 8), details as to the location of the ritual (l. 10), and further instructions for purifying the patient and getting him home safely (r. 19-20).

As the colophons indicate (FF: r. 22; GG: r. 22-24), both FF and GG were excerpted from some other text. The colophons also indicate something of the purpose for which they were

excerpted. Text FF's excerptor seems to have been collecting texts dealing with medical symptoms attributed to malevolent ghosts, to judge from the catch line (r. 21: "If, as a result of being seized by a ghost, a man's ... (and) his eyes continually hurt him"). Text GG's excerptor, on the other hand, seems to have been collecting remedies designed to get rid of persistent ghosts (r. 21: "If a ghost has seized a man, continually follows him, (and) cannot be loosed from his body"). As Text FF contains material not found in Text GG (notably the incantation in ll. 29-r. 16) and as Text GG contains material not found in Text FF (as, for example, ll. 8, 10), neither text is likely to have been copied from the other. It is less clear whether they were copied from the same original. In any case, something has to account for the divergences between the two texts. Upon close examination of the differences between Text FF and Text GG, a certain pattern does seem to emerge. There is, of course, no way of explaining purely graphic variants, minor differences in wording, or the order of stones in ll. 13-14. However, as a general rule, the excerptor of Text FF seems to have been less concerned than the excerptor of Text GG with incidental details such as the instructions for fully purifying the patient and getting him home safely (ll. 19-20) and more with the timing of ritual acts (ll. 13-16) and the exact wording of the accompanying incantation (ll. 29-r. 16). Can this pattern be related to the purpose for which these texts were excerpted?

Since both excerpts were made with a view to a performance of the ritual (FF: r. 22; GG: r. 23), it seems likely that they were intended as a sort of aide memoire. Thus, one would expect each excerptor to have emphasized those aspects of the ritual with which he was least familiar. Based on this criterion, the excerptor of text GG should have been the ghost expert (he did not need to write out the text of the incantation and was much less specific about the timing of ritual acts necessary to dispel ghosts), whereas the excerptor of text FF seems to have been more comfortable with general ritual details (ll. 19-20) and could safely shorten the list of medical symptoms (l. 8).

In fact, the colophons do seem to indicate that the excerptor of Text FF was familiar with or interested in medical material while the excerptor of Text GG was concerned primarily with ghosts. Therefore, it is at least possible that both texts were copied ultimately from the same source, and that the observed differences result from the divergent interests or needs of the excerptors.<sup>168</sup>

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<sup>168</sup>LKA 86-88 form part of the library found in House N4 in Assur (see Olof Pederson, Archives and Libraries in the City of Assur, *Studia Semitica Upsaliensia* 8 [Uppsala: Alquist & Wiksell, 1986], pp. 41-76). As this was the archive of a family of exorcists, not that of a single person, there is no problem with seeing more than one excerptor at work.

Prescription 66

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
FF	<u>LKA</u> 88: 1-r.20	1-r.20
GG	<u>LKA</u> 87: 1'-r.20	4-28, r.17-20
HH	<u>LKA</u> 86: 1'-r.19	11-r.15
FF:	1. DIŠ NA MURUB <sub>4</sub> UGU-šú 'SAG'.KI.MEŠ-šú TAG.TAG-s[u]	
FF:	2. GEŠTU <sup>1</sup> '-šú i-šag-gu-ma liq pi-šú i-ta-na-b[al]	
FF:	3. šim-ma-tú ri-mu-tú TUKU.TUKU-ši GABA.MEŠ-šú KÚ.MEŠ-'šú'	
FF:	4. ZI-šú ik-ta-nār-rù SÍG UGU-šú GUB.GUB-az	
GG:	1'-2'. [ i]k!-t[a ]/[ ]-šú GUB.[ ]-az	
FF:	5. ḥur-ba-šú SUB.SUB-su mi-na-'tu'-šú i-šam-ma-ma-šú	
GG:	3'-4'. [ ] SUB.SUB-su/mi-[ ]-tu-[š]u i-šam-ma-ma-šú	
FF:	6. ḥu-uš GAZ ŠĀ-b[i] TUKU.TUKU-ši	
GG:	5'. ḥu-uš [G]AZ ŠĀ-bi TUKU.TUKU-ši	
FF:	7. a-šu-uš-tum SUB.'SUB-su' [b]i-bil ŠĀ-bi	
GG:	6'-7'. a-š[u ] SUB.SUB-su / bi-[ ] 'ŠĀ'-[b]i TUKU-'ma' 'TUKU'.[TUKU-m]a	
FF:	8. NU KÚ < > LÚ BI	
GG:	7'-9'. NU KÚ/ 'la' ina-aḥ [ur-r]a u [GI <sub>6</sub> i]-ár-ru/ LÚ BI GID[IM mu]r-tap-pi-du DIB-su GID[IM mu]r-tap-pi-du DIB-su	
FF:	9. ú lu-ba-ṭú 'SU <sup>1</sup> ' 'AMAR.UT[U] ana KAR-šú	
GG:	10'-11'. ú lu-[ ṭ]ú SU 'AMAR.[ ]/ina É-šú	
FF:	10. ki-ma 'UTU.ŠÚ.A KI.GAR tu-ḡad-'dāš' 'a'-na KI.GAR	
GG:	11'-12'. GIN <sub>7</sub> 'UTU.ŠÚ.'A'/KI.GAR [t]u-ḡad-'dāš' a-na K[I ]	
FF:	11. 15 ŠE.BAR KŪ.BABBAR 15 ŠE.BAR KŪ.SIG <sub>17</sub>	
GG:	13'. 15 [ ] 15 ŠE KŪ.SIG <sub>17</sub>	
HH:	1'. traces	

FF: 12. 15 ŠE.BAR URUDU 15 SE.'BAR' AN.NA 15 ŠE.BAR  
 GG: 13'-14'. 15 ŠE UR[UDU]/'15 SE' [ N]A 15 ŠE  
 HH: 2'. [1]5 ŠE.BAR! [ ]

'UD.KA.BAR'  
 A.B[ÁR]  
 [ ]

FF: 13. NA<sub>4</sub>.ZA.GÎN NA<sub>4</sub>.GUG NA<sub>4</sub>.NÎR NA<sub>4</sub>.BABBAR.DIL  
 GG: 15'-16'. NA<sub>4</sub>.[NÎR] NA<sub>4</sub>.ZA.GÎN NA<sub>4</sub>.G[UG]/ NA<sub>4</sub>.BABBAR.DIL  
 HH: 3'. 'NA<sub>4</sub>'.ZA.GÎN 'NA<sub>4</sub>'.G[UG! NA<sub>4</sub>.NÎ]R N[A<sub>4</sub> ]

FF: 14-15. NA<sub>4</sub>.BABBAR.MIN<sub>5</sub> ana KI.GAR  
 GG: 16'-18'. NA<sub>4</sub>.BABBAR.M[I]N<sub>5</sub> ZÎ.MAD.[GÁ]/'a'-n[a] 'KI'.GAR  
 HH: 4'-5'. NA<sub>4</sub>.BABBAR.MIN<sub>5</sub> [ ] 'KI.GAR'

ŠUB-di MU LÚ MU-ár / ZÎ.MAD.GÁ ana KI.GAR  
 ŠUB-d[i]/[ ] LÚ.GIG 'MU'-á[r]  
 'ŠUB'-di MU 'LÚ' [ ] /ZÎ.[M]AD.GÁ ana KI.GAR

ŠUB-di

ŠUB-di

FF: 15-16. ina Á.GŪ.ZI.GA/ GIN, 'UTU.ŠŪ.A IM KÍD-iš  
 GG: 19'-20'. < > [ ] 'UTU.Ē IM KÍD-i[š]/  
 HH: 5'-6'. ina Á.GŪ.Z[I. ]/GIN, 'UTU.ŠŪ.A IM KÍD-iš

NU 'GIDIM' mur-tap-pi-du  
 [ GIDI]M mur-tap-pi-du  
 NU 'GIDIM' mur-tap-p[i ]

FF: 17. DŪ-šú MU-šú ina MAŠ.SÎLA GŪB-šú SAR-ár  
 GG: 20'-21'. DŪ-u[š]/[MU-(šú) i]na MAŠ.SÎLA GŪB-šú SAR-á[r]  
 HH: 7'. DŪ-šú MU-šú ina MAŠ.SÎLA GŪB-šú SAR-á[r]

FF: 18. ana 'Ē-a 'UTU 'Asal-lú-ḫi KEŠDA KEŠDA  
 GG: r. 1-2. [ ] 'Ē-a 'UTU 'Asal-l[ú ]/'KEŠDA' KEŠDA  
 HH: 8'. 'ana' 'Ē-a 'UTU 'Asal-lú-ḫi KEŠDA KEŠDA

FF: 19. ZŪ.LUM.MA ZÎ.EŠA DUB-aq  
 GG: r. 2-3. ZŪ.LUM.MA ZÎ.EŠ[A]/'DUB'-aq  
 HH: 9'. 'ZŪ'.LUM.MA ZÎ.EŠA DUB-aq

FF: 20. NINDA.Ī.D[É].ĀM LĀL Ī.NUN.NA GAR-an  
 GG: r. 3-4. NINDA.Ī.DĒ.ĀM LĀL Ī.[ ]/GAR-'an'  
 HH: 10'. [ D]Ē.ĀM LĀL Ī.NUN.NA GAR-an

FF: 21. NĪG.NA ŠEM.LI GAR-an UDU.SIZKUR BAL-qi KAŠ  
 GG: r. 4-5. NĪG.NA ŠEM.LI GAR-[ ]/UDU.S[I]ZKUR BAL-qi KAŠ.SAG  
 HH: 11'. [ L]I GAR-an UDU.SIZKUR BAL-qi KAŠ

'BAL-qi'  
 BAL-q[ f]  
 BAL

FF: 22. UZU.ZAG UZU.ME.ĤĒ UZU.KA.NE tu-'taḥ-ḥa'  
 GG: r. 6. UZU.[Z]AG UZU.ME.ĤĒ UZU.KA.NE TE-[ḥa]  
 HH: 11'. [ U]ZU.ME.ĤĒ UZU.KA.NE tu-taḥ-ḥa

FF: 23. te-re-qam-ma tuš-ken 3 ZĪ.DUB.DUB.BU  
 GG: r. 7-8. te-r[e]-qam-ma tuš-ke[n]/3 Z[Ī.DU]B.[DU]B.BU  
 HH: 13'. [ m]a tuš-ken 3 ZĪ.DUB.DUB.BU

Š[UB]. 'SUB-di'  
 SUB-di  
 ŠUB.SUB-di

FF: 24. MU 'DINGIR'.MEŠ an-nu-ti 'MU-ár'  
 GG: r. 9. 'MU'[ ME]Š šú-nu-ti MU-ár  
 HH: 14'. [ DING]IR!.MEŠ an-nu-ti MU-ár

FF: 25. ŠU'!!! LŪ.GIG DIB-ma 'ALAM' [Ī]L-ma  
 GG: r.10-11. ŠU L[Ū.GI]G DIB-bat-'ma'/ALAM ĪL-ma  
 HH: 15'. [ ].GIG DIB-ma ALAM ĪL-ma

FF: 26. ki-a-am tu-šad-[b]ab-šú  
 GG: r. 12. ki-a-am tu-šad-bab-'šú'  
 HH: 16'. [ ]-am tu-šad-bab-šú

FF: 27. ĒN 'Ē-a LUGAL ba-nu-u LŪ.MEŠ  
 GG: r. 13. 'Ē-a 'LUGAL' ba-nu-u a-me-lu-tu  
 HH: 17'. [ ']'Ē'-a LUGAL ba-nu-u LŪ.MEŠ

FF: 28. LŪ.GIG ŠU-su ĪL-ma kam tu-šad-bab-šú  
 GG: r. 14. LŪ.GIG ŠU-'su'ĪL-ma tu-šad-bab-šú  
 HH: 18'. [ GI]G ŠU-su ĪL-ma kam tu-šad-bab-šú

FF: 29. ĒN 'Ē-a MAN ba-'nu'-u a-me-lu-tu  
 HH: r. 1. [ ']'Ē'-a MAN ba-nu-u a-me-lu-tu

FF: 30. 'UTU DI.KU<sub>5</sub> muš-te-š[ir U]N.MEŠ a-pa-'a-te'  
 HH: r. 2. [ K]U<sub>5</sub> muš-te-šir UN.MEŠ a-pa-a-te

FF: 31. 'AMAR.UTU MAŠ.MAŠ DINGIR.MEŠ [ ] mu-tál-lu  
 HH: r. 3. [ UT]U MAŠ.MAŠ DINGIR.MEŠ DINGIR mu-tál-lu

- FF: 32. *šá 'iš'-tu U<sub>4</sub>-me pa-ni [ b]u-su UGU-'ya'*  
 HH: r. 4. [ i]š-'tu'U<sub>4</sub>-me pa-ni is-bu-su UGU-ya
- FF: r. 1. 'šá-ar' KA HUL i-di-p[an MAŠ]KIM HUL  
 HH: r. 5. [ a]r KA HUL i-di-pan-ni MAŠKIM HUL
- FF: r. 2. 'šá'GAR'-nam-ma ŪS.'ŪS'-an-ni  
 HH: r. 6. [ GA]R-nam-ma ŪS.ŪS-an-ni
- FF: r. 3. 'im'-ḥaṣ muḥ-ḥi a-ta-š[ak] li-šá-ni  
 HH: r. 7. [ ḥa]ṣ muḥ-ḥi a-ta-šak li-šá-ni
- FF: r. 4. pu-r[i!]-d[i]-[i]a i[m]-ḥ[aṣ ] 'Á''-a-a  
 HH: r. 8. [ d]i-ia im-ḥaṣ ku-sa-a Á''-a-a
- FF: r. 5. 'im'-qut-an-ni-ma i-[ ]-'-pan-ni  
 HH: r. 9. [ ]-an-ni-ma i-di-'-pan-ni
- FF: r. 6. [GIDIM] šu-a-tú la i-d[a]-a  
 HH: r. 10. [ ] šu-a-tú la i-da-a
- FF: r. 7. 'ša-lam'-šu ab-ni DINGIR.MEŠ GAL.MEŠ  
 HH: r. 11. [ ]-šu ab-ni DINGIR.MEŠ GAL.MEŠ
- [ s]i-ku-nu-'ši'  
 al-si-ku-nu-ši
- FF: r. 8. at-'tu'-nu-ma i-ziz-za-nim-ma še-[ ] 'qa'-ba-'a'  
 HH: r. 12. [ ]-nu-ma i-ziz-za-nim-ma še-ma-a qa-ba-a
- FF: r. 9. DINGIR u '15 šá iš-tú U<sub>4</sub>-me pa-'ni' is-bu-s[u  
 HH: r. 13. [ ] '15 šá iš-tú U<sub>4</sub>-me pa-ni is-bu-su
- [ ]-'ya'  
 UGU-ya
- FF: r. 10. ina U<sub>4</sub>-me an-né-e 'li-zi-zu'[ ]  
 HH: r. 14. ina U<sub>4</sub>-me an-né-e li-zi-zu ina maḥ-ri-ku-nu
- FF: r. 11. SILIM-mu KI-[y]a 'Ē-a ep-še-tu-'ka'  
 HH: r. 15. SILIM-mu KI-ya 'Ē-a ep-še-tu-ka
- 'UTU' up-šá'-[ ]  
 'UTU up-šá-šu-'ka'
- FF: r. 12. ina šip-'ti'-ka lip-pa-ri-is  
 HH: r. 16. 'ina' šip-ti-ka lip-pa-ri-is
- FF: r. 13. qu-ra-du ina DUG<sub>4</sub>.GA-ka šir-te  
 HH: r. 17. [ ]-'ra'-du ina DUG<sub>4</sub>.GA-ka šir-'te'

FF: r. 14. 'UTU 'DI'.KU<sub>5</sub> ina SU.MU us-ḫa-šu-'ma'  
 HH: r. 18. [ ] DI.KU<sub>5</sub> ina [S]U.MU us-ḫa-š[u ]  
 FF: r. 15. a-a GUR-ma a-a i-ḫi-'ta'-an-ni  
 HH: r. 19. [ G]UR-ma 'a'-a'i-ḫi'-[a ]  
 FF: r. 16. ni-iš-k[u]-nu 'BAL''-su' lu ta-me

FF: r. 17. GIN, an-[ š]ú ŠID-nu-ma ina GÚ ĪD PŪ  
 GG: r.15-16. ki-ma an-nam 3-šú tam-ta-nu-u/ina GÚ ĪD PŪ

BAD-te  
 BAD-te-ma

FF: r. 18. NU BI ta-tam-mir ina UGU NU A.MEŠ UŠ ta-rak  
 GG: r. 17. NU BI te-te-mi[r in]a UGU NU A.MEŠ UŠ ta-[ ]

FF: r. 19. NĪG.NA GI.IZI.LÁ tuš-ba-'-šú-ma  
 GG: r. 18. NĪG.NA G[I.IZ]I.LÁ tuš-ba-'-šú-ma

GG: r. 19. A.GŪB.BA túl-lal-šú SILA DIB-tum NU DIB-b[at]

FF: r. 20. < >ina É-'šu''SI.SĀ'169  
 GG: r. 20. a-na EGIR-šú NU 'IGI'.BAR ana É-šu SI.SĀ'170

### Translation

1. If the middle of a man's scalp (or of) his temples  
 continually hurts h[im],
2. his ears ring, his palate keeps getting d[ry],

169After this, text FF continues with the colophon:

r. 21. DIŠ NA ina DIB-it'GIDIM' x [(x)] x x 'IGI''-šú  
 TAG.TAG.MEŠ-šú

r. 22. a-na ṣa-bat DŪ-ši za-m[ar ZI-ḫa]

170Text GG continues with the colophon:

r. 21. DIŠ NA GIDIM DIB-su ŪS.ŪS-šú ina SU-šú NU 'DU'

r. 22. GABA.RI G[IŠ.ZU Aš]+šur''-i

r. 23. a-na ṣa-bat DŪ-[ši PN (4-6 signs)] x [(x)]

r. 24. ḫa-an-[tiš ZI-ḫa]



3. he continually has limpness and paralysis, his breasts keep bothering him,
  4. he is continually short of breath, the hair of his scalp constantly stands on end,
  5. chills keep attacking him, his limbs cripple him,
  6. he continually has abdominal pain,
  7. depression continually afflicts him, he has<sup>171</sup> an appetite and then
  8. cannot eat, without relief he [v]omits [da]y and [night],<sup>172</sup> a roving ghost has seized that man,
  9. or *lubāṭu*-disease, "hand of Mardu[k]"-sickness. To save him,<sup>173</sup>
- 
10. when the sun goes down, you purify the clay pit. Into the clay pit
  11. fifteen grains of silver, fifteen grains of gold,
  12. fifteen grains of copper, fifteen grains of tin, fifteen grains of bronze,<sup>174</sup>
  13. lapis lazuli, carnelian, chalcedony(?), alabaster,<sup>175</sup>

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<sup>171</sup>Text GG has "he cont[inually has]."

<sup>172</sup>Text GG omits the last symptom.

<sup>173</sup>Text GG has "in his house" in place of "to save him".

<sup>174</sup>Text GG has "lea[d]" instead of "bronze".

<sup>175</sup>Text GG has "c[halcedony?], lapis, car[nelian], alabaster."

14. (and) *papparmīnu*-stone you throw into the clay pit. You say the man's name.
15. You put *maṣḥatu*-flour into the clay pit.<sup>176</sup> In the morning,
16. at sunrise,<sup>177</sup> you pinch off some clay. A figurine of the roving ghost
17. you make. You write its name on its left shoulder.
18. You set up an offering (table) to Ea, Šamaš, (and) Asalluḫi.
19. You scatter dates (and) *sasqū*-flour.
20. You put *mersu* (made with) honey and ghee (on the offering table).
21. You set up a censer (burning) juniper. You make a sacrifice. You pour out a libation of beer.<sup>178</sup>
22. You bring the shoulder, caul fat (and) roasted meat near (to the offering table).
23. You come away (from the table)<sup>179</sup> and then prostrate yourself. You put down<sup>180</sup> three heaps of flour.
24. You invoke the name of these gods.

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<sup>176</sup>Text GG has: "You put *maṣḥa*[tu]-flour int[o] the clay pit. You say the patient's [name]."

<sup>177</sup>So Text GG; Texts FF and HH have "at sunset".

<sup>178</sup>So FF and HH; text GG has "first quality beer."

<sup>179</sup>Literally: "you distance yourself."

<sup>180</sup>Texts FF and HH have "you continually put down."

25. You take the patient's hand and then he lifts the figurine  
and then
26. you have him say as follows:
27. Incantation: "Ea, king who created mankind."
28. The patient raises his hand and then you have him say as  
follows:181
- 

29. Incantation: "Ea, king who created mankind,  
30. Šamaš, judge who makes the teeming people go aright,  
31. Marduk, exorcist of the gods, noble god,  
32. (as for) those who have been angry with me for some time,  
r. 1. wind from an evil mouth has been blown into me; an evil  
*rābišu*-demon,  
r. 2. which has been set on me so that it keeps pursuing me,  
r. 3. struck the top of my head (so hard that) I bit my tongue;  
r. 4. he struck my legs; my arms were (magically) bound;  
r. 5. he has fallen on me so that he has knocked me over.  
r. 6. That unknown [ghost]--  
r. 7. I have made a figurine of him. I have cried out to you,  
great gods--  
r. 8. you, for your part, stand by me and hear what I have to  
say.
- 

181Text GG has: "'Ea, king who created mankind'--the patient raises his hand and then you have him say (it)." It also omits the text of the incantation (ll. 29-r. 16).

- r. 9. (My) god and goddess who have been angry with me for some time;
- r.10. on this day, let them stand before you;
- r.11. let them come to be at peace with me. Ea, (it is) your magic; Šamaš, (it is) your magical practice;
- r.12. let it<sup>182</sup> be kept away by your incantation.
- r.13. (Ea),<sup>183</sup> warrior, by your august command, (and)
- r.14. Šamaš, judge, remove him from my body and so
- r.15. may he not return to seek me out.
- r.16. May he swear by y[o]ur oath to cross over (and be gone).
- 
- r.17. When you have recited<sup>184</sup> this three times, you dig<sup>185</sup> a pit on the canal bank.
- r.18. You bury that figurine. You pour water ... over the (buried) figurine.
- r.19. You move the censer and the torch past him, and you purify him with holy water.<sup>186</sup> He must not take (to get home) the street which he took (to get there).<sup>187</sup>

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<sup>182</sup>See notes.

<sup>183</sup>See notes.

<sup>184</sup>See notes.

<sup>185</sup>Literally: "open."

<sup>186</sup>Text FF omits this phrase.

<sup>187</sup>Text FF omits.

r.20. He must not look behind him.<sup>188</sup> He goes straight to<sup>189</sup> his house.

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Line Commentary

- 1: This is the catchline of KAR 22 (r. 14)//AMT 54/2 (r. 2) (q.v.).
- 9: *lubātu*--not much is known about this disease, but it does seem to have been characterized by attacks of sweating (*šumma ... zu'tu kīma lubāti imtanagqussu*: TDP 116: 4, 7, 9) which would be appropriate to someone who had been attacked by chills (l. 5).
- 10: For *kullatu*: "clay pit," see now W. Farber, BID p. 214.
- 22: The use of TE for the D-stem of *tehū* is attested in bilinguals--for references, see W. von Soden, AHW, p. 1385a.
- 25: Because the final verb (ÍL) is not written out in Akkadian, there is some question as to whether the exorcist or the patient is supposed to be raising the figurine. KAR 267: 6-9//LKA 85 r. 25-29 (q.v.) reads: MU-šú ina MAŠ.SĪLA GÛB .../... SAR-ár ana IGI 'UTU NU šu-a-tu/LÛ.GIG ina GÛB-šú ÍL-ma ... ĒN .../... 3-šú tu-šad-bab-šu-ma ...; BAM 323: 18 (q.v.) has: LÛ.GIG NU ÍL-ma ana IGI 'UTU ki-a-am tu-šad-bab-šú. In view of the parallel between these texts and our ll. 17, 25-26, we are probably safe in presuming that it is the patient who was supposed to raise the figurine.
- 28: Alternatively, one could translate: "You have the patient raise his hand and then you have him say as follows".
- 30: "teeming"--see CAD A/2 168-69 s.v. *apātu*.
- 31: For *ilu muttallu* as an epithet of Marduk, see CAD M/2 307a s.v. *muttallu* mng. a.
- 32: The *ša* seems to refer to the gods Ea, Šamaš and Marduk. However, if this were the case, then the incantation should be asking them to relent, which it does not. On the contrary, these gods are called on to provide help (see r. 11-14) which they could not have been expected to do if they were angry with the patient. Thus, it seems reasonable to suppose that the persons to whom the *ša* refers are the god and goddess "who have been angry with me for some time" mentioned in r. 9.
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<sup>188</sup>Text FF omits.

<sup>189</sup>Text FF has "in."

- r. 1: Alternatively, one could translate this as: "an evil nose wind has blown into me." "Wind" from the nose and mouth is attested in other contexts (see W. von Soden, AHw, 1192-1193a). A third possibility is: "your evil wind," taken as referring to the ghost.
- r. 5: *iddi'panni*--perhaps a perfect of a possible by-form of *da'āpu: de'ēpu* (from which the attested *dēpu* [W. von Soden, AHw, p. 167] would have been derived).
- r. 6: *lā idā*--perhaps a negated verbal adjective (and by-form of *edū*).
- r.11-12: As it stands, this sentence seems to have major agreement problems-- the verb and pronoun suffix of l. 12 are both singular even though there are ostensibly two subjects. For an appropriate singular subject for l. 12, we have to look back to r. 1 of the text, which yields: *šār pī lemni idipanni ... ina šiptika lipparis*: "wind from an evil mouth has blown into me ... let it be kept away by your incantation". The "your" is still singular, however, although it seems to refer both to Ea and to Šamaš. This problem is probably to be resolved by understanding the sentence in ll. 11-12 as an attempt to condense what were originally two similar sentences: *Ea epšētūka ina šiptika lipparis*: "Ea, (it is) your magic; let it (the wind) be kept away by your incantation" and *Šamaš upšašūka ina šiptika lipparis*: "Šamaš, (it is) your magical practice; let it (the wind) be kept away by your incantation."
- r.13-14: Here, there seems to be a singular subject with a plural verb. This can be remedied by understanding l. 13 as referring to Ea (for *Ea qurādu* see AfK 1 22 ii 14 apud CAD Q 313a s.v. *qurādu* mng. a 3').
- r. 16: Literally: "let his crossing over be sworn by your oath". For *nabalkutu* in this sense, see CAD N/1 12b s.v. *nabalkutu* mng. 1a.
- r. 17. The scribe seems to have made a mistake here, since it is clear from lines 26 and 28 that it was the patient, and not the exorcist who was supposed to recite this incantation.
- r. 18: It is not clear to me what UŠ means in this context.

#### KAR 32

#### Bibliography

This text was edited (without the parallel K 9175) in Ebeling, MVAG 23/1: 34-37. The ritual section was re-edited in

Tsukimoto, AOAT 216, pp. 151-152. The incantation is translated in Seux, Hymnes et prières, pp. 424-425. The parallel is noted in Borger, HKL 2, p. 55.

Prescription 67

<u>Source</u>	<u>Text</u>	<u>Lines</u>
II	<u>KAR</u> 32: 1-44	1-44
JJ	K 9175: 1'-14'	30-42
II: 1.	[DIŠ NA lu GIDIM lu NAM.TAR lu SAG.ḪUL.ḪA.ZA] iṣ-[bat-su-ma NU DU <sub>6</sub> ]	
II: 2.	ina šá-[at ur-ri KI SAR A KÙ] SUD GI.'DU <sub>6</sub> ' 'GIN-an'	
II: 3.	ina UGU 'GI.DU <sub>6</sub> ' 4 ŠUK.MEŠ ZÌ.KUM tara-kas 2 DUG.'MEŠ'	
II: 4.	NINDA.Ì.DÉ.A LĀL Ì.NUN.NA GAR-an DUG.A.DA.GUR <sub>4</sub> GIN-an	
II: 5.	'šid-di' GÍD-ad ZÌ.DUB.DUB.BU SUB.SUB-'di'	
II: 6.	[x x x] tu-sar-raḡ-šú SÍG BABBAR SÍG GI <sub>6</sub> SÍG ÛZ BABBAR	
II: 7.	[SÍG ÛZ GI <sub>6</sub> ] tu-mé-ša Ì+GIŠ DÙG.GA Ì+GIŠ GIŠ.ERIN.NA	
II: 8.	LĀL Ì.NUN.NA GAR-an 4 NU DUḪ.LĀL DÛ-uš	
II: 9.	MU.MEŠ-šú-nu ina Á GÛB-šú-nu SAR-ár	
II: 10.	MU 1-en GIDIM ri-da-a-ti mu-ḫal-liḡ UN.MEŠ DAGAL.MEŠ	
II: 11.	MU 2 GIDIM mur-tap-pi-du šá pa-qi-du NU TUKU-u	
II: 12.	MU 3 NAM.TAR mim+ma lem-nu Á.ZĀG ÚŠ mu-ut-tap-ri-ru	
II: 13.	MU 4 mu-kil SAG MÁŠKIM šá-ga-aš-ti lem-nu	
II: 14.	IGI 'UTU MU.MEŠ-šú-nu ta-nam-bi	
II: 15.	kis-pa ta-ka-sip-šú-nu-te bu-uḡ-ra ta-tab-bak-šú-nu-te	
II: 16.	KAŠ ŠE.SA.A BAL.MEŠ-šú-nu-ti NU šú-nu-ti LÚ.GIG ÍL-ma	
II: 17.	IGI 'UTU ÊN ga-aš-ru šur-bu-u ZĀLAG KUR.KUR 3-šú ŠID-nu	
II: 18.	ÊN ga-aš-ru šur-bu-u ZĀLAG KUR.KUR.MEŠ	
II: 19.	SAG.KAL DINGIR.MEŠ DI.KU <sub>5</sub> ki-na-a-ti	

- II: 20. *muš-te-šer* UN.MEŠ *ḥa-i-ṭu* UB.MEŠ
- II: 21. DI.KU<sub>5</sub> AN.TA.MEŠ *muš-te-šer* KI.TA.MEŠ
- II: 22. LUGAL AN-e KI-tim EN NAM.MEŠ DI.KU<sub>5</sub> *la ṭa-'-te*
- II: 23. *muš-te-eš-še-ru te-ni-še-e-te*
- II: 24. UGU 'I-gi<sub>4</sub>-gi<sub>4</sub> *a-tar mi-lik-ka*
- II: 25. *rag-ga ū še-na ta-bar-ri às-me-iš*
- II: 26. <TA> AN.PA AN-e *ana šap-la-an AN-e uš-šú-ru šá-ru-ru-ka*
- II: 27. *lem-na zap!(copy:kib)-ra a-a-ba tu-ḥal-laq*
- II: 28. 'UTU-šú *nap-ḥa-ta-ma ina AN-e kul-lat KUR.KUR gu-um-mu-ra-ta*
- II: 29. *ū šu-uš-kal-la-ka i-bar lem-nu-ti*
- II: 30. *te-pe-et-ti KÁ.GAL KI-ti DAGAL-ti*  
JJ:1'f. traces
- II: 31. *tuš-nam-mar nu-ra ana 'A-nun-na-ki tu-'gam-mar' di-nam*  
JJ:2'f. *tuš!-nam-mar! nu-r[a ]/[ n]am*
- II: 32. *a-na 'I-gi<sub>4</sub>-gi<sub>4</sub> i-siq-šú-nu tu-wa-ad!190-da*  
JJ:3'f. *a-na 'I-[ ]/[ ]*
- II: 33. 'UTU *di-par-ka ka-tim KUR.KUR.MEŠ*  
JJ: 4'. ' 'UTU *di-par-ka ka-t[im ]*
- II: 34. *ina È-ka nap-ḥar gi-na-a šu-qam-mu-[mu] u kul-lat UN!.MEŠ*  
JJ:5'f. [ *na]p-ḥar gi-na-a šu-qam-[ ]/[ ME]Š*
- i-še-'-a-kam-ma*  
*i-še-'-a-k[am ]*
- II: 35. x x *su-ka EN ina qé-reb AN-e KÙ.MEŠ*  
JJ: 7'. [ ] EN *ina qé-reb AN-e [ ]*
- II: 36. *ki-niš nap-li-is-ni-ma le-qé un-ni-ni-ya*  
JJ: 8'. [ *i]s-ni-ma le-qé un-ni-[ ]*

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190The copy has ta.



II: 37. a-na-ku NENNI A NENNI šá DINGIR-šú NENNI '15-šú  
JJ: 9'. [ DINGIR]-šú NENNI 'Iš-tar-šú

NENNI-tum  
[ ]

II: 38. šá GIG mar-ša-ku-ma DINGIR at-ta ZU-u a-na-ku NU ZU-u  
JJ:10'. [ a]t-ta ZU-ma ana-ku N[U ]

II: 39. ù mam-ma-an NU ZU-u áš-šú GIDIM kim-ti-ya šá šak-na  
JJ:11'. [ G]IDIM kim-ti-ya [ ]

II: 40. lu GIDIM a-ḥu-u lu ḥab-bi-lu lu šá-gi-šu ur-ra u GI<sub>6</sub>  
JJ:12'. [ ]u lu šag-g[i ]

II: 41. EGIR.MU KEŠDA-ma ÚŠ.ÚŠ-ni a-na ḤUL-tim i-ziz-za-am-ma  
JJ:13'. [ KEŠD]A-ma ÚŠ.Ú[Š! ]

NU DU-ru  
[ ]

II: 42. gúl-<gúl>-li im-ḥa-šu-ma qaḡ-aḡ-di ú-ra-mu-u li-ti  
JJ:14'. [ ]i im-[ ]

im-ḥa-šu  
[ ]

II: 43. pi-ya iš-bat EME ú-ma-ri-ru bir-ti a-ḥi-ya ŠIG-su-ma

II: 44. 'a-ḥi-ya iš-pu-ku bir-ki-ya ú-ra-mu-u SU! ú-da-ma!

di-mi-tú

Reverse of the text is lost.

II:Edge 1. LĀL Ī.NUN.NA GAR-an DUG.A.DA.GUR<sub>4</sub> GIN-an

#### Translation

1. [If either a ghost or a namtaru or a mukil rēš lemutti-demon]<sup>191</sup> has se[ized a man and can not be loosed],
2. in the ear[ly morning, you sweep off the ground]. You sprinkle [pure water]. You set up a reed altar.

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<sup>191</sup>Possibly to be read sagḥulḥazû-demon.

3. On the reed altar you organize four food portions of fine white flour. Two jugs (and),
  4. *mersu*-confection (made with) honey and ghee you put out. You set up an *adagurru*-vessel.
  5. You draw the curtain. You put down heaps of flour.
  6. You scatter ... for him. White wool, black wool, white goat hair,
  7. [black goat hair] you spread out. Fine oil, cedar oil,
  8. honey (and) ghee you put out. You make four figurine(s) of wax.
  9. You write their names on their left shoulders.
  10. The first name: pursuing ghost, destroyer of the widespread people,
  11. the second name: roving ghost who has no one to care for it,
  12. the third name: *namtaru*, anything evil, *asakku*, roaming dead,
  13. the fourth name: *mukil rēši*-demon, evil *rābiš šaggašti*-demon,
  14. before *šamaš* you pronounce their names.
  15. You make funerary offerings for them. You pour out hot broth for them.
  16. You pour out beer (mixed with) roasted grain for them. The patient raises those figurine(s) and
  17. recites before *šamaš* three times the incantation: "Powerful, exalted lord, light of the lands".
-

18. Incantation: "Powerful, exalted lord, light of the lands,
19. foremost of the gods, judge of truth,
20. who makes the people go aright, who explores the (four)  
quarters,
21. judge of the things above, who makes the things below go  
aright,
22. king of heaven and earth, lord of the fates, unbribable  
judge,
23. one who makes mankind go aright,
24. your counsel is more pre-eminent than the Igigi;
25. you keep an eye on the wicked and evil as they deserve;
26. (from) the zenith to the horizon, your shining brilliance is  
let loose;
27. you destroy the evil, the bad, the enemy;
28. you rise<sup>192</sup> and control all the lands from the sky
29. and your net catches the evil ones;
30. you open the gate of the widespread earth;
31. you make the light shine; you render a final verdict for the  
Anunnaki;
32. you assign lots to the Igigi;
33. Šamaš, your torch covers the lands;
34. at your emergence, the universe lies ever silent and all  
people seek you out and
35. ... you. Lord, in the midst of the pure heavens,

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<sup>192</sup>Literally: "are kindled."

36. look firmly upon me and accept my supplications.
37. I, NN, son of NN, whose personal god is NN (and) whose  
personal goddess is NN,
38. who is sick with illness; and you, oh god, know (what it is)  
but I do not know (it)
39. and nobody (else) knows (it). (It is) because of the ghost  
of my relatives which was set on me
40. or a strange ghost or a robber or murderer (which) day and  
night
41. is bound after me and continually pursues me and stands  
(against me) for evil and can not be dispelled,
42. (which) strikes my skull and so paralyzes my head, (which)  
strikes my cheek,
43. seizes my mouth, makes my tongue bitter, (which) strikes me  
between my arms and so
44. "pours out" my arms, (which) paralyzes my knees, convulses my  
body with convulsions ...

Reverse lost.

Edge 1. You put out honey and ghee. You set up an *adagurru*-  
vessel.

#### Line Commentary

- 1: The restoration of the assailants is based on the names of  
the figurines as given in lines 10-13.
- 2: The restorations are based on similar contexts in other ghost  
spells. See, for example, KAR 267: 3, 31 (q.v.).
- 6: A. Tsukimoto, *kispum*, p. 151 suggests restoring *sér-ga* at the  
beginning of the line.

- 7: *tu-mé-ša*--apparently from *muššû*: "to spread out." This verb is occasionally attested with an e-vocalization--note Old Babylonian *û-we-eš-šû-û* (RA 53: 36 a 14!, apud W. von Soden, AHW, p. 1498 s.v. *(w)uššû(m)* mng. 1a).
- 26: The interpretation of this line follows what has become an accepted emendation--see J.M. Seux, Hymnes, p. 424 and n. 4.
- 27: Reading and translation follow W. von Soden, AHW, p. 1511b.
- 32: Reading and interpretation follow W. von Soden, AHW, p. 1455b.
- 34: The translation of the beginning of the line follows CAD N/1 294a s.v. *napharu* mng. 2a.
- 42: The emendation follows J.M. Seux, Hymnes, p. 425 and n. 16.
- 43: The reading of the end of the line is based on similar passages in other ghost spells. See, for example, BAM 323: 29, KAR 267: 21, BAM 323: 30.

BBR 2 no. 52

Bibliography

The text is edited in H. Zimmern, Beiträge zur Kenntnis der babylonischen Religion, AB 12/2 (Leipzig: J.C. Hinrichs'sche, 1901), pp. 164-67 and A. Tsukimoto, kispum, pp. 167-68 and discussed by J. Bottéro, ZA 73: 153-203 (his no. 1).

Prescription 68

Source

BBR 2 no. 52: 1-23

Line No.  
1-23

1. DIŠ NA ana BA.ÚŠ *hi-ir-ma* GIDIM DIB-su [(ca. 6 signs)]
2. *kul-la-ta tu-gad-dáš* ZĪ.MAD.GÁ SUB.[SUB-di]
3. *ina še-e-ri ana NU mim+ma lem-ni e-pi-ši u* ['mul-te-pil-ti]
4. IM KI.GAR! ŠÁM DUG<sub>4</sub>.GA IM *ta-gar-ri-i*[š (ca. 6 signs)]
5. [(x)] NU.MEŠ *e-pi-ši u 'mul-te-pil-ti DÛ-uš* [(ca. 6 signs)]
6. [*tu*]-šá-ḫaz TÚG.ḪI.A U<sub>4</sub>.1.KAM MU<sub>4</sub>.MU<sub>4</sub>-*su-nu-ti Ì DÛG.GA* ŠÉ[Š-su-nu-ti]
7. [*ana IG*]I 'UTU KI SAR A KÛ SUD GIŠ.GU.ZA DADAG ana 'UTU SUB-di]

8. TÚG.ĤI.A *mi-iš-ḥa ina* UGU *ta-tar-ra-aš* GI.DU, *ana* IGI '[UTU GIN-an]
9. *ana* 3-šú ŠUK.MEŠ *ana* IGI 'UTU 'É-a u 'Asal-lú-ḥi G[AR-an]
10. ZÚ.LUM.MA ZÌ.EŠA DUB-aq 3 DUG.A.[DA.GUR, GIN-an]
11. 3 NÍG.NA ŠEM.ĤI.A GIN-an ŠE DÛ.A.BI *ta-sár-[raq]*
12. *ana* GIDIM.MEŠ IM.RI.A-šú *ina* GÛB KEŠDA GIS.GU.ZA SUB-[di]
13. *ana* GIDIM.MEŠ IM.RI.A-šú *ina* GÛB GIDIM.MEŠ *ina* GÛB GIS.GU.ZA SUB-[di]
14. *ana* GIDIM.MEŠ IM.RI.A *ki-is-pa ta-kas-sip!* NÍG.BA.MEŠ *ta-qa-su-nu-[ti]*
15. [tu]-šar-raḥ-šú-nu-ti *tu-kab-ba-su-nu-[ti]*
16. [ana GID]IM IM.RI.A MAN-*ma um-m[a-ri]*
17. [ba-aḥ]-ru-te *tu-ma-ša* NÍG.BA *ta-qa-su-nu-t[i]*
18. *tu-šar-ra-aḥ-šu-nu-ti tu-ka-ba-su-nu-t[i]*
19. [A.MEŠ] BAL-*qf-šú-nu-ti* *ana* IGI 'UTU UDU.SIZKUR DADAG DÛ-uš
20. [UZU.ZAG UZ]U.ME.ĤÉ UZU.KA.NE *tu-ṭaḥ-ḥa*
21. [KAŠ SAG B]AL-*qf* «1» UZU.TI <*ana*> GIDIM IM.RI.A-šú GA[R-an]
22. [ÉN (long gap)]-ú *mim-ma lem-nu* 3-šú ŠID-nu
23. [(long gap)] ÍL-*ma*

#### Translation

1. If a man is chosen as a mate for a dead person and, as a result, a ghost has seized him [...]
2. You purify the clay pit. You put *maṣḥatu*-flour into it.
3. In the morning, "For a representation of whatever is evil, the male and [female] witch,

4. I will buy clay from the potter's pit," you say. You pinc[h] off clay. [...]
5. You make [x] figurines of the male and female witch.
6. You make [them] hold ... You dress them in makeshift<sup>193</sup> garments. You an[oint them] with fine oil.
7. [Befo]re Šamaš, you sweep the ground. You sprinkle pure water (on it). [You put down] a pure seat for [Šamaš].
8. You stretch out a *mišḫu*-cloth on it. [You set up] a reed altar before [Šamaš].
9. In three groups you p[ut out] food portions before Šamaš, Ea, and Asalluḫi.
10. You scatter dates and *sasqū*-flour. [You set up] three a[*dagurru*]-vessels.
11. You set up three censers (burning) aromatics. You scat[ter] all manner of grain.
12. For the ghosts of his (the patient's) relatives, you put down a seat to the left of the offering arrangement.
13. For the ghosts of his relatives, you put down a seat to the left of the (other) ghosts to the left (of the offering arrangement).
14. You make funerary offerings to the ghosts of (his) relatives. You give them gifts.
15. [You] exalt them; you honor them.
16. [To] the other [gho]st(s) of relatives, hot br[oth]

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<sup>193</sup>Literally: "one day."

17. you lay out. You give them a gift.
18. [You ex]alt them; you honor them.
19. You pour out a libation of [water] for them. You make a pure sacrifice before Šamaš.
20. You bring the [shoulder], caul fat (and) roasted meat near (to the offering table).
21. You pour out a libation of [first quality beer]. You pu[t] aside a rib section for the ghost of his relatives.
22. You recite [the incantation: "...] anything evil" three times.
23. ... you/he raise(s) ... and then ...

#### Line Commentary

- 1: Picking a man as a mate for a dead man was a form of evil magic practiced by witches (see *Maqlû* I 73, 107 and IV 17, 28). For suggestions as to how to restore the end of the line, see A. Tsukimoto, *kispum*, p. 169.
- 3-4: The "purchase" of clay from the clay pit for ritual purposes is mentioned in other texts. For examples, see F.A.M. Wiggermann, *Figures* p. 28: 145-48 and p. 51 (notes) who suggests a similar emendation and interpretation of *BBR* 2 n. 52: 4.
- 5: A. Tsukimoto, *kispum*, p. 168 suggests restoring "3".
- 7: The restoration of the end of the line is patterned after lines 12 and 13 (against A. Tsukimoto, *kispum*, p. 168 [GUB-an]).
- 12-13: There seem to be two sets of ghosts involved here. For appeals to two sets of ghosts for help, see also *KAR* 227 iii 6-50//*LKA* 90 Rs.R: 32; 89 Rs.R. 1-36; 90 Rs.L. 1-4 (q.v.). Interestingly, the next spell in the latter text (*LKA* 89 Rs.L. 4) was *DIŠ NA NU.MEŠ-šu ana LÛ.ÛŠ paq-du*: "If figurines of a man are entrusted to a dead person."
- 17: A. Tsukimoto, *kispum*, pp. 168-70 suggests restoring [a]-ru-te (pipe for making libations to the dead).
- 21: The translation requires a slight emendation (with *CAD* § 126a s.v. *šēlu* mng. 1b 2', contra A. Tsukimoto, *kispum*, p. 168-69).



BAM 473

Bibliography

BAM 473=AMT 99/2(KMI 62)+AMT 1/4. For previous publication information, see F. Köcher, BAM, vol. 5: xxi-xxii who also noted the parallel with BAM 474. Apart from a translation of AMT 99/2+ made by R. Campbell Thompson, AJSL 47: 20-21, this text has not been edited.

Prescription 69

<u>Source</u>	<u>Text</u>	<u>Line no.</u>
LL	<u>BAM 473</u> iii 6'-24'194	6'-24'
MM	<u>BAM 474</u> : 1'-10'	18'-26'
LL: 6'	ÉN É.NU.RU SA.ḪUL LÚ.BI LÚ.BI SILIM	
LL: 7'	SA.KEŠDA KA.BI KA.BI SILIM	
LL: 8'	EN.NA KA.LA NIN.NA KA.LA	
LL: 9'	SA.KEŠDA LÚ.BI SILIM [SIL]IM IGI MU.UN.ŠI.IN.BAR	
LL: 10'	A.A.MU NÍ 'NÍ' IGI MU.UN.ŠI.IN.BAR	
LL: 11'	EN.NE ḪAL.MEŠ x TUKU DÛ.DÛ.EŠ	
LL: 12'	A.NA ÍB.AK.A.EN.NA.B[I] NU.UN.ZU A.NA BA.NI.ÍB.GI <sub>4</sub> .GI <sub>4</sub>	
LL: 13'	'EN.KI DUMU.A.NI BA.NI.ÍB.GI <sub>4</sub> .GI <sub>4</sub>	
LL: 14'	'NIN.DIN.UG <sub>5</sub> .GA LUGAL.DINGIR.RE.E.NE.KE <sub>4</sub>	
LL: 15'	'NIN.DIN.UG <sub>5</sub> .GA SAG.KAL.DINGIR.RE.E.NE.KE <sub>4</sub>	
LL: 16'	'NIN.DIN.UG <sub>5</sub> .G[A] DUMU 'NIN.A.ZU	
LL: 17'	A.A 'EN.KI [A.A(?)] 'ASAL.LÚ.ḪI	
LL: 18'	'ASAL.LÚ.Ḫ[I] LUGAL ŠAG <sub>5</sub> .GA KI.ZA.ZA.KÂM ME.EN	
MM: 1'	[ ] 'LUGAL ŠAG <sub>5</sub> .GA' [ ]	

<sup>194</sup>This text is part of a series dealing with ghost-induced illness.

LL: 19'. 'ASAL.LÚ[ ] 'DIB'.BI.DA NAM.MU.UN.DA.BÚR  
MM: 2'. [ ]'LÚ.ĤI' LÚ.BI.DA [ ]

LL: 20'. ZI.AN.NA Ĥ[É Z]I.KI.A ĤÉ.PÀ TU, ÉN É.NU.RU  
MM: 3'. [Z]I.AN.NA ĤÉ.PÀ [ ]

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LL: 21'. KA.INIM.MA ŠU GIDIM.MA  
MM: 4'. [K]A.INIM.MA [ ]

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LL: 22'. DŪ.DŪ.BI DUR [ ] N]U.NU  
MM: 5'. [D]Ū.DŪ.BI SÍG SA, SÍG BABBAR 1-*niš* NU.[ ]

7 NA, .ŠU.U NITA *ta-šá-kak*  
[ ]

LL: 23'. KI.A. 'ÍD' [ ] .AB.B]A Ú.SIKIL.LA 7 *lip-pi*  
MM: 6'-7'. [K]I.A. 'ÍD ĤĤ. 'ÍD K[A A ]/[ ]*lip-pi*

*ta-lap-pap* 7 u 7  
*tála-pap* 7 u 7

LL: 24'. [ ] 'e'-*ma* KESDA ÉN ŠID-*nu* < >  
MM: 7'-8'. KESDA KESDA 'e'-[ ]/[u] 'e'-*ma* ŠID-ú

*e-ma lip-pi* Ĥ *el-la*  
*e-ma lip-pi* Ĥ *el-[ ]*

LL: 25'. [ ]  
MM: 8'-9'. [SUD (...)]/[*ina*] 'Á'-šú *a-šar* KÚ-šú KESDA

LL: 26'. [ ]  
MM: 9-10'. É[N ...]/[3-šú *ina*] UGU Á-šú ŠID-*nu* [...]

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### Translation

- 6'. É.NU.RU incantation: "Make the evil sinew healthy (for) that man, that man
- 7'. Make the bound sinew healthy, its mouth its mouth.
- 8'. Appeal to the lord; appeal to the lady.
- 9'. Make the bound sinew healthy (for) that man. He (Marduk)

saw him (the patient and said to Enki).

- 10'. "My father, I myself, myself, saw him.  
11'. ... I have performed a divination(?).  
12'. I do not know what to do, with what he can be quieted."  
13'. Enki answered his son.  
14'. Nindinugga, king of the gods,  
15'. Nindinugga, foremost of the gods,  
16'. Nindinugg[a], son of Ninazu,  
17'. father Enki, [father(?)] Asaliuḫi,  
18'. Asalluḫ[i], you are the good king of the *muškēnu*;  
19'. Asallu[ḫi], never release what must be seized.<sup>195</sup>  
20'. By heaven ma[y you swear; b]y earth may you swear.": É.NU.RU  
incantation.
- 

21'. Incantation for "hand of ghost".

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- 22'. Its ritual: you twine red wool (and) white wool together  
(into) a thread. You thread seven "male" *šū*-stones (on it).  
23'. You wind sulphur, yellow sulphur, coral (and) *sikillu*-  
plant into seven burls. Seven and seven  
24'. knots you tie. Wherever you tie (them), you recite the  
incantation. Wherever (there are) burls, pure oil  
25'. [you sprinkle. ...] You tie (it) [on] his side where it  
hurts him.  
26'. You recite the inca[ntation three times o]ver his side.
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<sup>195</sup>Text MM has LÚ.BI.DA instead of LU.BI.DA=DIB.BI.DA.

Line Commentary

- 6': For this type of incantation, see R. Biggs, ŠĀ.ZI.GA: Ancient Mesopotamian Potency Incantations, TCS 1 (Locust Valley: J.J. Augustin, 1967), p. 24; A. Falkenstein, Die Haupttypen der sumerischen Beschwörung literarisch untercht, LSS NF 1 (Leipzig: J.C. Hinrichs'sche, 1931), pp. 4ff.
- 8': So R. Campbell Thompson, AJSL 47: 21.
- 12': The reading of the Sumerian and the translation of this line follow Šurpu V/VI 25-26.
- 22'-24': It is interesting to compare this text with CT 23 10: 23-25, which is directed against *sagallu*, a form of paralysis of the sort often blamed on ghosts. The text reads as follows: DÛ.DÛ.BI SĪG SA<sub>5</sub> SĪG BABBAR 1-niš  
 NU.NU 7 NA<sub>4</sub>.ŠU.U NITA Ē SAḤAR KI.ÛS NU.IGI.DU<sub>8</sub>/SAḤAR  
 KI.ÛS SAL NU.Û.TU SAḤAR KI.ÛS UR.GI, GI<sub>6</sub> NUMUN lap-ti  
 ZĪ ŠE.SA.A ina SĪG.SA<sub>5</sub>/7 lip-pi tála-pap 7 KA.KESDA  
 KEŠDA ĒN ŠID-nu-ma KEŠDA-su-ma ina-eš

AMT 94/1

Bibliography

Apart from a translation in R. Campbell Thompson, "Assyrian Prescriptions for the 'Hand of a Ghost'," JRAS 1929: 821, this text has never been edited.

Prescription 70

Source

AMT 94/1: 1-9

Line No.  
1-9

1. DIŠ NA ŠU GIDIM.MA ŠU NAM.[ERIM.MA DIB-su]

2. DÛ.DÛ.BI NU pu-*hi* LÚ [DÛ-uš ...]

3. TÚG.ÍB.LAL U<sub>4</sub>.1.KAM DAḪ-ṣib-'šú' [...]
  4. KAŠ SAG GEŠTIN BAL x [...]
  5. 3-šú ki-a-[am DUG<sub>4</sub>.GA]
- 

6. ÉN É.NU.RU '[UTU ...]
7. muš-te-šer [...]
8. [AN]-'e' KI-t[im ...]
9. [x] x x [...]

Rest lost.

#### Translation

1. If the hand of a ghost (or) the "hand" of an o[ath seizes] a man,  

---
  2. Its ritual: [You make] a substitute figurine of the man. ...
  3. You give it a makeshift<sup>196</sup> girdle in addition. ...
  4. You pour out first quality beer (and) wine as a libation. ...
  5. Three times, [you say] as foll[ows.]
- 

6. É.NU.RU incantation: [Šamaš, ...]
7. who makes ... go aright ...
8. of heaven (and) earth ...
9. ...

Rest lost.

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<sup>196</sup>Literally: "one day".

Line Commentary

3: DAḤ-ṣib-šū: The translation assumes a form of ašābu: "to add"; another possible reading would be taḥ(a)-sip from ḥasāpu: "to pluck out." Although the second alternative is preferable grammatically, it seems to make less sense in this context.

ABL 461

Bibliography

The text is edited in L. Waterman, Royal Correspondence of the Assyrian Empire, part 1 (Ann Arbor: University of Michigan Press, 1930), pp. 320-321.

Prescription 71

Source

ABL 461: 1-13

Line No.  
1-13

1. ṣa-lam LÚ.ÚŠ šá IM
  2. TÚG.SA<sub>5</sub> 10<sup>6</sup> til-le-e-šū
  3. MU<sub>4</sub>.MU<sub>4</sub>-su NU GIDIM lem-nu
  4. šá IM TÚG U<sub>4</sub>.1.KAM
  5. tu-[x x x]
  6. ṣu-de-'e'
  7. ḥa-ṣi-in URUDU
  8. 3 GÍN A.BÁR 3 GÍN URUDU
  9. 4 ŠE KŪ.BABBAR
- 
10. NU GIDIM šá ŠÈ SE.IN.NU
  11. u KĀŠ ANŠE
  12. URUDU.ŠEN.TUR šá 7 GÍN
  13. ka-tam-mi URUDU

### Translation

1. A representation of the dead man made of clay,
  2. with a red garment, its *tillu*
  3. you clothe it. A representation of an evil ghost
  4. made of clay, with a makeshift<sup>197</sup> garment
  5. you [clothe it(?)].
  6. Travel provisions,
  7. a copper axe,
  8. three shekels of lead, three shekels of copper,
  9. four grains of silver.
- 
10. A representation of a ghost made of excrement, straw,
  11. and donkey urine;
  12. a *tamgussu*-vessel of seven shekel(s' weight),
  13. a lid of copper.

### Line Commentary

- 4: For a discussion of the meaning of *tillu*, see F.A.M. Wiggermann, *Figures*, pp. 107-114.
- 5: Some form of *labāšu* is presumably to be restored, in view of the parallel structure of lines 1-3 and 3-5. Note also: NU «LÚ» GIG šá IM KI.GAR DÛ-uš TÚG U<sub>4</sub>.1.KAM / MU<sub>4</sub>.MU<sub>4</sub>-su (KAR 22: 4-5) and NU.MEŠ e-pi-ši u 'mul-te-píl-ti DÛ-uš ... / ... TÚG.ĦI.A U<sub>4</sub>.1.KAM MU<sub>4</sub>.MU<sub>4</sub>-su-nu-ti (BBR 2 n. 52: 5-6).

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<sup>197</sup>Literally: "one-day".

NECROMANCY TEXTS AND NAM.BŪR.BI'S

Afo 29/30: 2-3 (fig. 1-1a) and 4 (fig. 2)

Bibliography

Except where noted in the commentary, readings and interpretations follow those of the original publication (I. Finkel, Afo 29/30: 1-17).

Prescription 72

<u>Source</u>	<u>Line No.</u>
<u>Afo</u> 29/30: 2-3 (fig. 1-1a) i 1'-13'	i 1'-13'
i 1'. [...] x x	
i 2'. [...] x TI-qi	
i 3'. [...] mut-tap-ri-ir-ri	
i 4'. [...] x TUR i-ṭe <sub>4</sub> -en	
i 5'. [... a]na IGI MUL AB li-bit x x	
i 6'. [...] ṣ]u-pur šá BANSUR [x (x)] x	
i 7'. [...] NÍG.N]A 'SEM.LI''GAR'-an	
i 8'. [...] NÍG]. 'NA' SEM.LI ina KI.A. 'ÍD	
i 9'. [DUB-aq ... 7-š]ú ĒN an-ni-tú ŠID-nu ki-a-am DUG <sub>4</sub> .GA	
i 10'. [...] 'an'?-ni-tu ina qi-bi-ti-ka lu-ú mit-gu?-[r]at?	
i 11'. [DUG <sub>4</sub> .G]A?-ma 7-šú ĒN an-ni-ta ana ŠĀ Ī.GIS BI ŠID-ma	
i 12'. [(x x)] ana IGI 'UTU IGI.MEŠ-ka ŠĒŠ-ma	
i 13'. [(x x)] ta-ša-as-si-ma ip-pal-ka	



Translation

- i 1'. ...
- i 2'. ... you take.
- i 3'. ... roaming,
- i 4'. ... he grinds.
- i 5'. ... let it stand out overnight(?) [b]efore the x star ...
- i 6'. ... the "[c]law" of a table ...
- i 7'. ... You set up a [cen]ser (burning) juniper.
- i 8'. ... (In another) [cen]ser, juniper on sulphur (coals)
- i 9'. [you scatter. ...] You recite this incantation [seven  
tim]es. You say as follows:
- i 10'. 'May this(f.) ... be favora[b]le at your command.'
- i 11'. [you sa]y and you recite this incantation seven times  
over that oil and
- i 12'. (...) you rub (it) on your face before Šamaš and
- i 13'. (...) you can call (to him) and he will answer you.
- 

Line Commentary

- i 4': Perhaps this should be restored [L]Ú.TUR *i-ṭe<sub>4</sub>-en*: "a  
boy grinds".
- i 5': I. Finkel, AfO 29/30:8 suggests reading AB.SÍN (Virgo).  
Given the context, "let it stand out overnight" seems  
more likely than Finkel's "brick".
- i 6': The šá is clear on the copy.

- i 8'-9': The restorations and translation are based on KAR 56 r. 2-3 (q.v.) which reads: NĪG.NA ŠEM.LI *ina* DĒ GIŠ.Ū.GĪR/ana IGI 'UTU DUB-aq but GAR-an is also possible--NĪG.NA ŠEM.LI *ina* DĒ GIŠ.Ū.GĪR ana IGI ['U]TU GAR-an (KAR 234 r. 3-4//CT 23 15-22+ iii 17-18; KAR 267: 33-34). For other uses of the verb *sarāqu* with censers in rituals, see CAD S 172-73.
- i 10': As I. Finkel, AFO 29/30: 8 notes, this line should represent some sort of legomenon and not a set of ritual instructions, as in his translation.

Prescription 73

<u>Source</u>	<u>Line No.</u>
<u>AFO</u> 29/30: 2-3 (fig. 1-1a) i 14'-26'.	i 14'-26'
i 14'. [ÉN] 'A'.BA.ME.EN ZA.E.ME.EN A.BA.ME.EN ZA.E.ME.EN [ma]n-nu at-ta man-nu at-ta	
i 15'. [šá s]u-ur-ri su-ur-ri na-piš-ta ʔa-ab-ta téš-te-né-a-ū	
i 16'. [UDUG ʔUL.GÁ]L 'ALĀD ʔUL.GÁL GIDIM ʔUL.GÁL GAL <sub>5</sub> .LĀ ʔUL.GÁL	
i 17'. [...] x 'E'.NE GIDIM ʔUL.GÁL UL ZA GI GID[IM ʔU]L.GÁL	
<hr/>	
i 18'. [šum-ma ... ]x-'ti' la ip-pa-[lu/la]-ka	
i 19'. [lu-ū ... l]a? ip-pa-lu-ka ZI [x (x)] x KI	
i 20'. [ÉN? ... G]AL?.E.NE [ŠID-nu?] KI.MIN	
<hr/>	
i 21'. [DŪ.DŪ.BI ...] x [(x)] x ki!-am	
i 22'. [...] x gi AZ	
i 23'. [...] x ti	
i 24'. [...] -ti	
i 25'. [...] x GAR-an	
i 26'. [...] -k]a	

The rest of col. i is lost.

Translation

- i 14'. [Incantation]: "Who are you? Who are you?  
i 15'. [You who s]urely seek out sweet life--  
i 16'. [evil]l [utukku-demon], evil *šēdu*, evil ghost, evil *gallû*-  
demon,  
i 17'. ...s, evil ghost, ..., [e]vil gho[st]."
- 

- i 18'. [If the ...] will not answe[r] you,  
i 19'. [or the ... ] will [no]t answer you ...  
i 20'. [You recite the incantation: "... the gr]eat ones."  
Ditto.
- 

- i 21'. [Its ritual:] ...,  
i 22'. ...  
i 23'. ...  
i 24'. ...  
i 25'. ... you set up.  
i 26'. ...

The rest of col. i is lost.

Line Commentary

- i 15': For *surri*, see now CAD S 410-12. The meaning of this line is not entirely clear; perhaps it was thought that ghosts were attracted to the living.  
i 20': As I. Finkel, AfO 29/30: 8 points out, the "Ditto" probably refers to i 13'.

Prescription 74

<u>Source</u>	<u>Line No.</u>
<u>Afo</u> 29/30: 2-3 (fig. 1-1a) ii 1'-10'	ii 1'-10'
ii 1'. x [...] x mi i[š x x x (x x)]	
ii 2'. x [x x x (x)] x x x ga še SAḤAR qá-qá-r[i? x x (x x)]	
ii 3'. 'GIDIM' e-ṭú'-ti li-š[e-l]a-an-ni UZU.SA UG, l[i-bal-liṭ-an-ni]	
ii 4'. gul-gul gul-gul-la-at a-ša-as-[si-ka/ki]	
ii 5'. ša ŠĀ gul-gul-la-ta li-pu-'la'-[an-ni]	
ii 6'. 'UTU pe-tu-ú ek-le-t[i (ÉN)]	
<hr/>	
ii 7'. DÛ.DÛ.BI MUŠEN ḥur-ri NITA u SAL SAḤAR SILA.LÍMMU.BA SAḤAR ḥal-lul-l[a-a-a]	
ii 8'. šá-ḥi-ti šá EDIN ŠIKA SILA.LÍMMU.BA za-qip-tú ina Ì BUR [(SÛD?)]	
ii 9'. 1-niš tuš-te-med tuš-bat ina še-rim lu GIDIM lu NAM.[TAR]	
ii 10'. lu gul-gul-la ŠĒŠ-ma ta-šá-as-si-šu-ma ip-pa[l-ka]	

**Translation**

- ii 1'. ...
- ii 2'. ... dust of the earth/netherworld ...
- ii 3'. let it (the dust) br[ing] up a ghost to me from the  
darkness. L[et] the tendons [bring] the dead [to life  
for me].
- ii 4'. Skull of skulls, I cal[l to you].
- ii 5'. May he who is within the skull answer [me],
- ii 6'. Šamaš, opener of the darknes[s." (Incantation)]
-

- ii 7'. Its ritual: a male and a female shelduck, dust from  
crossroads, dust of a centip[ede],
- ii 8'. (wild) sow of the steppe, (and) an upturned  
potsherd from a crossroads, in *pūru*-oil [(you crush?)].
- ii 9'. You mix (them) together; you leave (it) out overnight.  
In the morning, either (a figurine of) the ghost or the  
*nam[ taru]*
- ii 10'. or a skull you rub (with it) and then you can call to  
him and he will answ[er you].
- 

#### Line Commentary

- ii 2'-3': I. Finkel, AfO 29/30: 5, 9 takes this as a request that Šamaš call up the ghost and put life into the sinews. However, given the placement of Šamaš in the text--after the appeal addressed to the skull in ii 6'--this seems less likely than that the dust and the tendons were being asked to perform this service directly (note that birds and various sorts of dust form part of the salve used in the ritual--see ii 7'-8'). For passages in ghost expelling texts in which objects are addressed for assistance, see KAR 267 r. 20-21; CT 23 15-22+ i 17'-18', 22'-23'; LKA 85: 9-11.
- ii 6': For other references to this epithet of the sun god, see I. Finkel, AfO 29/30: 9.
- ii 7': *ḫal-lul-la-a-a*. For the translation "centipede", see W. Farber, "Tamarisken," pp. 102-104.
- ii 8': In view of the line division and of the spelling *šá-ḫi-ti*, it seems likely that a sow, and not "jumping" is meant. Note that the centipede is referred to in lexical lists as the "hog of the earth" (*šaḫ qaqqari*) and the "sow of the field" (*ḫuzirtu ša eqli*)--see CAD H 46a s.v. *ḫallulaja* and 266a s.v. *ḫuzirtu*
- ii 9': I. Finkel, AfO 29/30: 5 suggested restoring NAM.[LÚ.U<sub>8</sub>.LU]; the correct restoration is now clear from SptU 2 n. 20: 10'-11' (q.v.), which has:  
NAM.TAR / ŠÉŠ-*ma mim-ma ma-la ta-šá-lu-šú i-qab-bi-ka*.

Prescription 75

Source	Text	Line no.
QQ	AfO 29/30: 4 (fig. 2): 1-9	1-9
PP	AfO 29/30: 2-3 (fig. 1-1a) ii 11'-23'	"
QQ: PP:11'-12'	1. ÉN Ī IR-ḫa-ab Ī IR-ḫa-ab. GIDIM Ī IR-ḫa-ab GIDIM ÉN Ī IR-ḫa-ab Ī IR-ḫa-ab GIDIM.E Ī IR-ḫa-[ ]/GIDIM  IGI.BAR Ī IR-ḫa-ab IGI.BAR Ī IR-ḫa-ab	
QQ: PP:12'-13'	2. GI.IR.GI.IA.AM.MA.KE <sub>4</sub> IGI.AN IGI.BAR GI.IR.GI.IA.AM.MA.[ ]/IGI.BAR IGI.BAR.BAR  GIDIM.AM.MA.KE <sub>4</sub> GIDIM.MA.[ (ÉN)]	
QQ: PP: 14'	3. KA.INIM.MA LÚ GIDIM IGI.BAR.RA.KE <sub>4</sub> KA.INIM.MA LÚ GIDIM IGI.BAR.RA.[ ]	
QQ: PP:15'-16'	4. DÙ.DÙ.BI GIŠ GIBIL ' ' ḫas-ḫal-ti GIŠ.ASÁL SIG <sub>7</sub> -su ina DÙ.DÙ.BI GIŠ GIBIL ḫas-ḫal-ti GIŠ.ASÁL [ ]/ina  A Ī KAŠ GESTIN TI Ī.UDU MUŠ SÚD A Ī KAŠ GESTIN < > Ī.UDU MUŠ < >	
QQ: PP:16'-17'	5. Ī.UDU UR.MAḫ Ī.UDU AL.LU <sub>5</sub> <sup>'u</sup> <sub>6</sub> DUḫ.LĀL! da-li-li Ī.UDU UR.MAḫ Ī.UDU AL.[ ]/LĀL.BABBAR da-li-la  šá ŠĀ NA <sub>4</sub> .PEŠ <sub>4</sub> zap <sub>1</sub> -pi <sub>1</sub> UR.GI <sub>7</sub> šá ŠĀ NA <sub>4</sub> .PEŠ <sub>4</sub> zap <sub>1</sub> -pi <sub>1</sub> UR.GI <sub>7</sub>	
QQ: PP:17'-18'	6. zap <sub>1</sub> -pi <sub>1</sub> SA.A zap <sub>1</sub> -pi <sub>1</sub> KA <sub>5</sub> .A zap <sub>1</sub> -pi <sub>1</sub> ḫur-ba-bil-li zap <sub>1</sub> -pi <sub>1</sub> [ ]/zap <sub>1</sub> -pi <sub>1</sub> KA <sub>5</sub> XA zap <sub>1</sub> -<pi> ḫur-ba-bil  zap <sub>1</sub> -pi <sub>1</sub> EME.ŠID GIŠ.UMBIN BIL.ZA.ZA ù zap <sub>1</sub> -<pi> EME.ŠID SA <sub>5</sub> GIŠ.U[ ]	
QQ: PP:19'-20'	7. ap-pi ir-ri BIL.ZA.ZA PA šar-ša-ri šá GÙB ap-pat«ap-pat» ir-ri BIL.ZA.ZA PA šar-'ša-ri' [ ]  Ī.UDU ĠĪR.PAD.DU ĠĪD.DA šá KUR.GI <sup>NUŠEN</sup> ḫĀD.DU [ ]/ĠĪR.PAD.DU ĠĪD.DA šá KUR.GI <sup>NUŠEN</sup> ḫĀD.'DU'  GAZ SIM [ ]	

QQ: 8. ina Ì KAŠ SAG KALAG.GA ° am-ḫa-ra ḪE.ḪE ÉN 3-šú ŠID-ma  
PP:21'-22'. < > GEŠTIN A GA ° am-ḫa-ra ḪE.ḪE/É[N . ]

IGI.MEŠ-ka ŠÉŠ-ma  
[ ]

QQ: 9. GIDIM < > ta-na-ṭal-ma  
PP:22'-23'. GIDIM ta-ba-ri it-ti-k[a ...]/ta-na-ṭal-ma

it-ti-ka i-da-ab-bu-ub  
it-t[i ]

---

### Translation

1-2. (Garbled Sumerian incantation).

---

3. Incantation (to be used to enable) a man to see a ghost.

---

4. Its ritual: new<sup>198</sup> wood, fresh leaves(?) of the Euphrates poplar (soaked) in water, oil, beer (and) wine you take. You crush snake tallow;

5. lion tallow, crab tallow, white honey,<sup>199</sup> a frog(?) living among the pebbles, dog hair,

6. cat hair, fox hair, chameleon bristle, (red) lizard bristle, a frog claw,

7. the end of the intestines of a frog, the left wing of a cricket, (and) marrow from the long bone of a chicken/goose, you dry, crush, and sieve.

8. You mix (it) in oil and strong fine beer<sup>200</sup> and amḫaru-plant.

---

<sup>198</sup>I. Finkel, AfO 29/30: 10 translates: "mouldy."

<sup>199</sup>So Text PP; Text QQ has: "wax."

<sup>200</sup>Text PP has "wine, water, and milk."

You recite the incantation three times and you rub (it) on  
your face and then

9. you can look at the ghost and he will speak with you.<sup>201</sup>
- 

**Line Commentary**

- 1-2: See I. Finkel, AfO 29/30: 12-13 for a discussion of this incantation.  
4-8: For the readings and interpretations of the ingredients of this mixture, see I. Finkel, AfO 29/30: 10. For some reason, Finkel follows the version of BM 36703 in reconstructing the text and not K 2779. Since the former omits some of the instructions (notably in line 4), this results in a certain amount of confusion in the translation. Note, in re I. Finkel, AfO 29/30: 10 n. 31, that TI, far from being "unexplained", is a perfectly normal instruction in medico-magical texts (for references, see CAD L 132 s.v. *legû mng. 1a 2'*), and that the "difference in word order" was introduced by Finkel himself when he inserted the SÛD before rather than after Ì.UDU MUŠ in BM 36703.  
9: In text PP, perhaps a form of *nanmuru*: "to meet" should be restored.

**Prescription 76**

<u>Source</u>	<u>Line No.</u>
<u>AfO</u> 29/30: 2-3 (fig. 1-1a) ii 24'ff.	ii 24'-26'
ii 24'. ĒN <i>i-ru-ru i-ru-r[u ...]</i>	
ii 25'. GIDIM <i>i-ri-ma ma-[...]</i>	
<hr/>	
ii 26'. KA.INIM.MA [...]	

The rest of col. ii is lost.

---

<sup>201</sup>Text PP adds "you can see the ghost (and) [he will meet?] with y[ou]."



Translation

ii 24'. Incantation: "They panicked/cursed; th[ey]

panicked/cursed ...

ii 25'. the ghost covered ...

---

ii 26'. Incantation (to be used when) ...

---

The rest of col. ii is lost.

Prescription 77

<u>Source</u>	<u>Line No.</u>
AfO 29/30: 4 (fig. 2): 10-18	10-18

10. ana ʘUL ši-si-it GIDIM TAR-si ŠIKA DU<sub>6</sub> ŠUB-i ina A ta-sāk-ma  
É i-sal-laḥ 3 U<sub>4</sub>-mi ki-is-pa ana GIDIM kim-ti-šú i-ka-sip
11. KAŠ ŠE.SA.A BAL-qi ana IGI 'UTU NÍG.NA ŠEM.LI i-sar-raḡ KAŠ  
SAG BAL-qi NÍG.BA <ana> 'UTU GAR-an UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA
- 
12. 'UTU DI.KU<sub>5</sub> AN.KI.A SAG.KAL 'A.NUN.NA.KE<sub>4</sub>.NE 'UTU DI.KU<sub>5</sub>  
KUR.KUR.RA.KE<sub>4</sub> 'UTU SAG.KAL PA.È.A
13. at-ta-ma la-iṭ-su-nu 'UTU DI.KU<sub>5</sub> šá e-la-a-ti ana šap-la-a-ti
14. šá šap-la-a-ti ana e-la-a-ti túb-bal GIDIM šá ina É.MU GÛ-ú  
lu-u AD AMA! lu-u ŠEŠ NIN
15. lu-u DUMU ma-am-ma-na-ma šu-ú lu-u GIDIM mut-tag-gi-šú šá pa-  
qi-da NU TUKU-ú
16. ki-is-pu ka-sip-šú 'mu-ú' na-'qu'-šú 'lu'-mu-'un'«nu» ši-si-  
šú EGIR-šú lil-lik
17. [l]u-mu-un ši-si-šú šá ʘUL-tim a-a TE-a 3 U<sub>4</sub>-mi an-na-a  
DÛ.DÛ-uš-ma an ḥu na? ḥi-pí
18. [ŠU']'-šú LUḥ-si ú-SIKIL.LE-ma ina Ī.: AL.TIL : GIS ŠEŠ
-

Translation

10. In order to avert the evil (portended by) a ghost's cry, you crush a potsherd from an abandoned tell in water and he sprinkles the house (with it). For three days, he makes funerary offerings to the ghost(s) of his relatives.
11. He pours out a libation of beer (made from) roasted grain. Before Šamaš, he scatters juniper (on) a censer. He pours out a libation of first quality beer. He sets out a gift for Šamaš. He says as follows:

---
12. Šamaš, judge of heaven and earth, foremost of the Anunnaki; Šamaš, judge of (all) lands; Šamaš, foremost, resplendent one,
13. you are the one who keeps them (the ghosts) in check; Šamaš, judge, (you bring) the things above below;
14. you bring the things below above. The ghost which cried out in my house, whether he be (the ghost of my) father (or) mother, or brother (or) sister
15. or the son of somebody or other or a roving ghost with no one to care for him,
16. a funerary offering has been made for him; water has been libated for him. May the evil (portended by) his cry go off after him.
17. May the [e]vil (portended by) his cry of evil not approach me." He keeps doing this for three days and then ...
18. He washes his [hand]s. He purifies himself(?) and rubs on

oil. It (the ritual) is finished.

---

Line Commentary

18: ũ-SIKIL.LE-*ma*. This is here taken as a form of *utallulu*: "to purify oneself" with *-ma*. This interpretation seems preferable to Finkel's ũ.SIKIL.LE-*ma ina ĩ* ... ŠĒŠ: "you anoint him with ũ.SIKIL ... in oil" (I. Finkel, *Afo* 29/30: 11) both on grounds of syntax and in view of the fact that the *sikillu*-plant ought properly to have been written ũ.SIKIL.LA.

Prescription 78

<u>Source</u>	<u>Text</u>	<u>Line no.</u>
QQ	<i>Afo</i> 29/30: 4 (fig. 2): 19-1.e. 2'	19-1.e. 2'
RR	<i>OrNS</i> 39 tab. 5 (Rm 99): 1-12	19-22

QQ: 19. [ GID]IM *ina É NA is-si UG<sub>7</sub> ina É NA UG<sub>7</sub>*  
 RR: 1-3. DIŠ GIDIM *ina É NA is-si UG<sub>7</sub>[ ]/*

BE-*ma* ZI.GA HUL-*tim ina É 'NA' 'È'?* HUL BI  
 BE-*ma* ZI.GA HUL-*tim [ ]/HUL BI*

ana LÚ u É-šú NU TE-e  
 a-na LÚ u É-š[ú ]

---

QQ: 20. [ ] 'a'-na 'UTU ú-red-di *ina še-rim*  
 RR: 4-6. *ina U<sub>4</sub>.GURUM.MA ana 'UTU ú-red-di i[na ]*

*ina EDIN KI 'GĪR' 'pár-sat' 'KI' 'SAR' 'A' K[Ū ana IGI]*  
 [ ]/KI GĪR *pár-sat KI SAR A KŪ.SUD < >*

[ 'UTU GI.DU<sub>8</sub> 'GIN'-[a]n < > 3 SUK.MES  
 < > G[I?] ]/ina UGU GI.DU<sub>8</sub> 3 SUK.MES

2 TA.ĀM  
 7 TA.Ā[M]

QQ: 21. [GAR]-an ZŪ.LUM.MA ZĪ.EŠA DUB NINDA. 'Ī'. [ ]  
 RR: 6-9. [ ]/ZŪ.LUM.MA ZĪ.EŠA [ ]/ NINDA.Ī.DĒ.A LĀL

[ ] 'GUR<sub>4</sub>' [ ]  
 Ī.N[UN.NA GAR-an]/[DUG.A.D]A.GUR<sub>5</sub> GIN-an

[ KAK]. 'U<sub>4</sub>'. TAG.GA ta-za-qap  
URUDU. [ ]

QQ: 22. [ ] x GAR-an KAŠ SAG 'BAL'!-q[ i ... ]  
RR: 10-12. [NÍG.NA ŠE]M.LI GAR-an K[AŠ? ]/

x [ ]  
[... ] x i-na x [... ]/traces

QQ: 23. [... ] x x [... ]

QQ: l.e. 1'. [... ] x tu ki ina U<sub>4</sub>.GURUM.MA

QQ: 2'. [(...) UR<sub>5</sub>].GIN<sub>7</sub> DUG<sub>4</sub>.GA

The rest of the text is lost.

#### Translation

19. If a ghost cries out in a man's house, (there will be) death in the man's house. If an evil apparition appears in a man's house, in order that this evil not approach the man and his house,
- 
20. in the late afternoon, he makes *merditu*-offerings to Šamaš. In the morning, in the steppe, in a secluded place, he sweeps the ground. He sprinkles pure water. He sets u[p] a reed altar [before] Šamaš.<sup>202</sup> On the reed altar,<sup>203</sup> three portions (of) two<sup>204</sup> (breads) each
21. [he p]uts. He scatters dates and *šasqû*-flour. [He puts] *mersu*-confection, honey and gh[ee (on it)]. He sets up an
- 

<sup>202</sup>Text RR omits the "before Šamaš."

<sup>203</sup>Text RR omits.

<sup>204</sup>Text RR has "seven."

[ad]agurru-vessel. You plant an arrow (in the ground).

22. He sets up [a censer (burning) jun]iper. He pour[s] out a libation of first quality beer. ...205

23. ...

l.e. 1'. ... in the late afternoon,

2'. (...) you say as [fo]llows:

The rest of the text is lost.

#### Line Commentary

19: "Apparition"--for this interpretation, see I. Finkel, AfO 29/30: 12.

20: The copy of K 2779 has what may be read as the expected EDIN.

#### SpTU 2 n. 20

#### Bibliography

The text is edited in E. von Weiher, SpTU 2, pp. 100-103. The parallel with BAM 215: 44-63 was first noted by E. von Weiher, SpTU 2, p. 100, although he did not attempt a combined edition. BAM 215 has been edited by F. Köcher, AfO 21: 13-20, who also noted the parallel between lines 44-63 of this text and V. Scheil, RA 18: 20-21 no. 16 (transliteration only--a copy has now appeared as Durand, Doc. Cun., no. 336).

#### Prescription 79

#### Source

SpTU 2 n. 20: 1'-11'

Line No.  
1'-11'

1'. 'SUḪUŠ' x [(ca. 4 signs) <sup>o</sup>ur]-ni-'i'

2'. <sup>o</sup>an-ki-nu-te 'GIŠ'.ZÍ.<NA> GIŠIMMAR SUḪUŠ

---

<sup>205</sup>At this point, text RR breaks off.

3'. GIŠ.MI.PĀR SUḪUŠ GIŠ.MA.NU SUḪUŠ 'al-la-nu  
4'. 7 Ū.ḪI.A an-nu-ti TĒŠ.BI ta-mar-ras  
5'. ana ŠĀ Ì GIŠ.SUR.MÌN SUB-di UR<sub>5</sub>.GIN<sub>7</sub> DUG<sub>4</sub>.GA

---

6'. ÉN NAM.TAR ḪÉ.EN.DUG<sub>4</sub>.GA  
7'. NAM.TAR BI DUG<sub>4</sub>.GA.ÀM NAM.TAR BI SU.ÛR.ÛR  
8'. TĒŠ.BI DINGIR.RE.E.NE.KE<sub>4</sub>  
9'. KI 'NAM.TAR 'BIL.GI DÛ.DÛ.MA te ÉN

---

10'. 7-šú ÉN an-nit ana ŠĀ Ì.GIŠ SUB-di NAM.TAR  
11'. ŠĒŠ-mā mim-ma ma-la ta-šá-lu-šú i-qab-bi-ka

Translation

1'. ... root, [m]int,  
2'. *ankinūtu*-plant, midrib(?) of a datepalm frond, root of  
3'. *lipāru*-shrub, cornel cherry root, oak root--  
4'. these seven plants you mix together (and)  
5'. put into cypress oil. You say as follows:

---

6'. Incantation: "Let the *namtaru* speak.  
7'. (that) his *namtaru* is speaking; (that) his *namtaru* is  
paralyzed (i.e. harmless to the necromancer)  
8'. together, the gods,  
9'. with Namtar and Girra are the ones who make it so."

---

10'. You recite this incantation seven times over the oil. On  
the (figurine of the) *namtaru*

11'. you rub (it) and then whatever and however much you ask him,  
he will tell you.

Line Commentary

- 2': GIS.ZÍ.NA=zinū: "midrib of the frond of a datepalm" (for references, see CAD Z 123-124.)
- 6': For the *namtaru* (death or fate), see CAD N/1 247-49. That one could be associated with specific individuals was already known from RA 65 124 i 3 (apud CAD N/1 248b), but appears here with unusual frequency: 7', 12', 13', 15', 17'. Since the *namtaru* is being asked to speak (see line 11'), I see no reason to translate the verb as passive, against E. von Weiher, SptU 2, p. 102.
- 7': ŠU.ÛR=mašādu: "to strike with palsy"; in the D-stem, the verb means also "to rub" (see CAD M/1 351-52)--is this why the necromancer rubs (ŠÉŠ) an ointment onto the *namtaru* (figurine) in lines 10'-11'?
- 10': The NAM.TAR is clear in the copy but omitted from the transliteration. The reference is presumably to a figurine--see Afo 29/30: 2-3 (fig. 1-1a) ii 9'-10' (q.v.) where figurines of a ghost and a *namtaru* are referred to in a similarly elliptical fashion.

Prescription 80

<u>Source</u>	<u>Line No.</u>
<u>SptU</u> 2 n. 20: 12'-20'	12'-20'
12'. ÊN NAM.TAR BI DUG <sub>4</sub> .GA NAM.TAR BI DUG <sub>4</sub> .GA	
13'. HÛL.LA NAM.TAR BI DUG <sub>4</sub> .GA	
14'. NAM.ĤI.LI TUKU.BI DINGIR.RA.DAM NAM.DU <sub>10</sub> .DAM	
<hr/>	
15'. KA.INIM.MA NAM.TAR LÛ šu-ud-bu-bi	
<hr/>	
16'. DÛ.DÛ.BI ina GÛ ÍD DU-ak IM ta-kar-ri-iš-ma	
17'. NAM.TAR šā NENNI A NENNI DUG <sub>4</sub> .GA	
18'. NUMUN Ū e-da NUMUN Ū.KA.ZAL NUMUN °an-ki-nu-te	
19'. SÛD ina Ī.GIS ĤE.ĤE ÊN 3-šū ana ŠÂ ŠID IGI.MEŠ-'ka'	

20'. ŠĒŠ.MEŠ-*ma ta-šá-al-šú!-ma it-ti-ka i-dab-bu-ub*

---

---

Translation

12'. Incantation: "His *namtaru*, speak! His *namtaru*, speak!

13'. Rejoice, his *namtaru*, speak!

14'. ...

---

15'. Incantation (to be used) to get a man's *namtaru* to talk.

---

16'. Its ritual: You go to the river bank. You pinch off clay  
and

17'. you say: "*Namtaru* of NN son of NN."

18'. *Asa foetida* seed, *kazallu*-plant seed, (and) *ankinūtu*-plant  
seed

19'. you crush. You mix (them) in oil. You recite the spell  
three times over (it). Your face

20'. you rub (with it) and then you can question  
him (the *namtaru*) and he will speak with you.

---

---

Line Commentary

19': Against E. von Weiher, *Sptu* 2, p. 103, the restored *bi* sign was not "vom Schreiber wohl vergessen worden". ÉN 3-šú is clear in the copy, in view of which the (*bi*)-rit should probably be read ŠID. One need not think, therefore, of the necromancer rubbing the salve on literally between the eyes.



Prescription 81

Source  
SptU 2 n. 20: 21'-r. 6

Line No.  
21'-r. 6

- 21'. e-nu-ma né-pe-šu KUR NU GI, te-ep-pu-šú
- 
- 22'. DÛ.DÛ.BI 2 GI.DU, ana IGI 'UTU u 'PA.BIL.SAG
- 23'. GIN-an 12.TA.ÂM ŠUK.MEŠ tara-kás ZÚ.LUM.MA
- 24'. ZÌ.EŠA.GIŠ.PÈŠ.ĦI.A GIŠ.GESTIN.ĦI.A LĀL Ī.NUN.N[A]
- 25'. Ī.GIŠ ZAG.GA DUB-aq 4 DUG.LA.ĦA.AN.M[EŠ]
- 26'. 2 GESTIN 1-et GA 1-et KAŠ DIRI-ma ina [IGI]
- 27'. KÈŠ GAR-an DUG.A.GÛB.BA GIN-an ŠE IM na-aḥ-1[u]
- 28'. UŠ-da sīr-qú ZÌ.DUB.[DUB.BU]
- 29'. ŠUB.ŠUB-di GĪD.DA DUB-aq KAŠ BAL-'qī' 'ĒN'
- r.1. ŠID-nu KAŠ u GESTIN BAL-qī an-nu-ú KÈŠ [x (x)]
- 
2. ki-i an-nu-ú te-te-ep-šú 6 me ŠUK.MEŠ K[EŠDA]
3. SAG KI ina Ē a-na 'A-nun-na-ki DU[B-aq]
- 
4. °an-na-me-ru ina Ī.GIŠ SÛD IGI-ka [SÈS]
5. ĒN 3-šú ana UGU ŠID-ni-ma GIDIM EŠ.BAR-ka TAR-[us]
6. šum-ma sâ-ki-it-ma la BÛR!<sup>206</sup> NAM.BÛR.B[I DÛ]
- 

**Translation**

- 21'. When you perform the ritual for the land of no return:
- 
- 22'. Its ritual: Two reed altars before Šamaš and Pabilsag
- 

<sup>206</sup>copy: KUN.

- 23'. you set up. You prepare twelve food portions each. Dates,  
24'. šasqu-flour, figs, grapes, honey, ghe[e]  
25'. pressed out(!) oil you scatter. Four Iaḥann[u]-jars  
26'. two with wine, one with milk, (and) one with beer you fill  
and be[fore]  
27'. the offering arrangement you set (them) up. You put up a  
water basin. Barley (and) sifted clay  
28'. you mix together. Scatter offerings (and) magic h[eaps of  
flour]  
29'. you repeatedly put down. You scatter (them) ...  
You pour out beer as a libation. The incantation  
r.1. you recite. You pour out beer and wine as a libation. This  
is the offering arrangement [for ...].
- 
2. When you have done this, you pr[epare] six hundred food  
portions.  
3. you sc[atter] (them) for the Anunnaki... in the  
house .
- 
4. You crush rue(?) in oil. [You rub (it) on] your face.  
5. You recite the incantation three times and then let the  
ghost ma[ke a] decision for you.  
6. If it is silent and can not be loosed, [you perform] a  
NAM.BŪR.B[I].
-

Line Commentary

- 25': On the ZAG.GA, see E. von Weiher, SptU 2, p. 103.
- 27': E. von Weiher, SptU 2, p. 100 reads *še-im*, but does not account for the genitive.
- 28': UŠ-*da*--this is taken as indicating the Št of *emēdu* in the meaning "to mix" (for references to this usage, see CAD E 145a s.v. *emēdu* mng. 6b). For the end of the line, note that the copy has *ku* signs, not *lu* signs as in von Weiher's transliteration.
- 29': GĪD.DA--E. von Weiher, SPTU 2, p. 103 interprets this as meaning something like "langsam." At the end of the line, the traces of an ÉN are visible the copy.
- r.2: Against E. von Weiher, SPTU 2, pp. 102-3, there is nothing here about six hundred men. The ÉRIN is a clear ŠUK in the copy. The restoration of the end of the line is suggested by the parallel line 23' which has: 12.TA.ĀM ŠUK.MEŠ *tara-kās*.
- r.3: SAG KI: E. von Weiher, SptU 2, p. 102 translates: "die Stirn(?)."
- r.4: <sup>0</sup>*an-na-me-ru*. This plant, usually spelled <sup>0</sup>*a-na-mi-ru/ra*, appears also in BAM 215: 54//SptU 2 no. 20 r. 17//Durand, Doc. Cun., n. 336 r. 5'; BAM 215: 60//SptU 2 no. 20 r. 23. The reason for its appearance in these texts as the crucial ingredient for the necromantic ointment is unclear--perhaps it is the name, suggestive of *nanmuru*, "to meet" (an expression frequently used of encounters with ghosts in the ghost expulsion texts).
- r.6: See E. von Weiher, SptU 2, p. 100.

Prescription 82

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
TT	<u>BAM</u> 215: 44-63207	44-63
SS	<u>SptU</u> 2 n. 20 r. 7-27	"
UU	Durand, <u>Doc. Cuneif.</u> , no. 336: 1'-10'	44-58
TT: 44.	ÉN 'EN.ME.ŠÁR.RA	'NIN.ME.ŠÁR.RA
SS:r.7.	ÉN EN.ME.ŠÁR.RA	'NIN.ME.ŠÁR.RA:
UU: 1'.	'EN.ME.ŠÁR.RA'.KUM?! 'NIN.ME'[ ]	
TT: 45.	AD u AMA šá DINGIR.MEŠ ka-la-ma	
SS:r.7-8.	AD [ ]/šá DINGIR.MEŠ ka-la-[ ]	

<sup>207</sup>This tablet consists of a collection of recipes for salves to be used for various purposes, usually medical. Our remedy is presumably included because it involves the manufacture of a salve.

- TT: 46. 'EN.DA.ŠURIM.MA 'NIN.DA.ŠURIM.MA  
 SS:r.9. 'EN.DA.ŠURIM.MA 'NIN.DA.ŠURIM.MA
- TT: 47. PAP!208 u NIN 'šá' 'DINGIR.MEŠ' ka-la-'ma'  
 SS:r.9. AD u AMA šá DINGIR.MEŠ ka-[ ]  
 UU: 2'. ŠEŠ u NIN šá DINGIR.M[EŠ ]
- SS:r.10. 'Enkum 'Ninkum : AD u AMA šá DINGIR.MEŠ ka-la-ma
- TT: 48. [EN KUR.KUR LUGAL]'ez'!-zu 'LUGAL''mi-šá'[ ]  
 SS:r.11. be-el KUR.KUR LUGAL ez-zu LUGAL mi-šá-ri
- TT: 49. [ aḥ]-ṭi-ma um-ma ṭi-iṭ-ṭi-iš tu-še-m[i]  
 SS:r.12. mi-na-a aḥ-ṭi iṭ!-ṭi-iṭ!-ṭi-iš<sup>209</sup> tu-še-me  
 UU: 3'. mi-na-a e-pu-uš-ma ṭi-iṭ-ṭi-iš [ ]
- SS:r.13. a-ḥi-ya tab-ku NIR.GÁL É.GIŠ.NU<sub>11</sub>.GAL
- TT: 50. [ ] an-'ni'-ti DINGIR.MEŠ-šu GAL.MEŠ e-pu-uš  
 SS:r.14. a-na-ku an-ni-ta DINGIR-šú GAL.MEŠ e-pu-uš
- TT: 51. [ ] ŠEŠ ŠÀ-bi-šu ni-i-ḥu  
 SS:r.15. at-ta <a>-mur!-«a»<sup>210</sup> lib-bi-šu<sub>1</sub>(BA) ni-«ḥi»-ḥa  
 UU: 4'. at-ta a-mur-ma lib-bi ḤÜN!.[GÁ]
- TT: 52. [( '30) NI]R.GÁL É.GIŠ.NU<sub>11</sub>. 'GAL'
- TT: 53. [ ]-a el-li šá-da-a u[r-ra]d  
 SS:r.16. ša-da-a il-li ša-da-a ur-rad  
 UU: 5'. [ ]-a e-li KUR-a ur![ ]
- TT: 54. [°]'a'-na-mi-ru šam-mu ul-tu šur-ši-šú iš-ru-ḥu-ma  
 SS:r.17. °a-na-mi-ra šam-mu iš-tu šur-ši-šú is-su-ḥu-ni  
 UU: 6'. °'ana?-'mir'?-ra ul-tú šur-ši-šú i[š ]
- TT: 55. [m]i-šá-ri[-iš] i-zu-uk-ma pa-ni-šú

208copy: BAD

209The copy has: iš di iš di iš.

210The copy has: ḥi a.

TT: 56. [i]p-šu-uš-ma DINGIR.MEŠ ŠEŠ.MEŠ-šú!-nu  
SS:r.18. DINGIR.MEŠ ŠEŠ.MEŠ-šu  
UU: 7'. [h*i*-p]i eš-šú ŠEŠ.MEŠ-šu

< >  
i-mur-uš  
i-mur-uš

TT: 57. [ ]-pal 'a'-ma-ti i-qab-bu-šú  
SS:r.18. TA-pal a-ma!211-ta i-<qab>-bi-šú  
UU: 7'. ina-pal a[ ]

SS:r.19. KI-ku-nu pu-ḥur-šu id-bu-bu  
UU: 8'. [it]-ti-šú-nu pu-ḥur-ma i-dab-bu-ub-an-'a'-[š*i*]

SS:r.19ff. mi-ša!-ru-tú/is-su-uk-ma ip-šu-uš pa-ni-šu/IGI.MEŠ-šu  
ip-šu-uš-ma

TT: 58. [ BA]R-ku-nu bi-la-a-ni TU<sub>6</sub> ĒN  
SS:r.21. EŠ.BAR-ku-nu bi-il-la-ni TU<sub>6</sub> ĒN

UU:9'-10'. [EG]IR-ma ip-ḥur-uš 1 BÂN Ī 'UGU' IG[I.MEŠ-(šú) ŠEŠ]/  
traces x<sup>11</sup>-šú [xx]

---

TT: 59. [ IN]IM.MA GIDIM (traces)  
SS:r.22. KA.INIM.MA GIDIM IGI.DU-ma EŠ.BAR TAR-si

---

TT: 60. [ ] .BI <sup>0</sup>a-na-mi-ru ina A.MEŠ u Ī GIS.ERIN [ ]  
SS:r.23. DŪ.DŪ.BI šam-mi a-na-mi-ra ina Ī.GIS SÚD

TT: 61. [ ] 3-šú ina UGU ŠID-nu U<sub>4</sub>.29.KÁM šá 'ITI'.NE  
SS:r.24. ĒN 3-šú ŠID-nu

TT: 62. [ n]i-ka ŠEŠ-ma 'A-nun-na-ki  
SS:r.24f. IGI-ni-ka ŠEŠ-ma/ 'A-nun-na-ki

TT: 63. [it-t]i-ka i-dab-b[u]-bu  
SS:r.25. KI-ka DU<sub>11</sub>.DU<sub>11</sub>-ub

SS:r.26. 'EŠ.BAR-ka' 'TAR-us' BE-ma sâ-ki-it-ma

SS:r.27. [la BÚR] 'NAM.BÚR'.BI DÛ-uš

---

**Translation**

44. Incantation: "Enmešarra, Ninmešarra,  
45. father and mother of all the gods;  
46. Endašurimma, Nindašurimma,  
47. brother and sister<sup>212</sup> of all the gods;<sup>213</sup>  
48. lord of lands, angry king, king of justice--  
49. What have I done wrong<sup>214</sup> that you have turned (me) to  
clay?<sup>215</sup>  
50. I, his great gods,<sup>216</sup> have done this.  
51. You, see it, and calm this one, his heart  
52. (Sin), [pri]nce of the Egišnugal,<sup>217</sup>  
53. goes up the mountain, comes down the mountain.  
54. They tore out the rue(?) plant by its roots and  
55. he crushed (it) ... and (on) his face,

---

<sup>212</sup>Text SS has "father and mother."

<sup>213</sup>Text SS adds "Enkum, Ninkum, father and mother of all the gods."

<sup>214</sup>Text UU has simply "what have I done etc."

<sup>215</sup>Text SS adds "My arms are paralyzed. (Sin), prince of the Egišnugal."

<sup>216</sup>Text SS has: "god" but leaves the adjective in the plural(!).

<sup>217</sup>Texts SS and UU omit.

56. he rubbed (it),<sup>218</sup> and the gods, his<sup>219</sup> brothers,  
<saw him>.<sup>220</sup>
57. In response(?), they tell him (these) words: <'Assemble him  
(the ghost) with them (the Anunnaki) and he will tell  
u[s]:><sup>221</sup>
58. "Bring me your decision (to be made)."<sup>222</sup> <[Af]terwards,  
they assembled him (the ghost). [He rubbed] a *sūtu*-measure  
of oil over [his] fa[ce] ...<sup>223</sup>
- 
59. Incantation (to be used when you wish) to see a ghost in  
order to make a decision.
- 
60. Its ritual: You crush rue(?) in water and (cedar) oil.
61. You recite the incantation three times over it. On the 29th  
of Abu<sup>224</sup>
62. you rub (it) on your face and the Anunnaki
63. will talk with you. Let them make a decision for you.<sup>225</sup> If

---

<sup>218</sup>Text SS puts this line after line 57 and adds: "he rubbed (it on) his face" in the middle of the line.

<sup>219</sup>Text TT has "their."

<sup>220</sup>So Texts SS and UU.

<sup>221</sup>So Text UU. See notes.

<sup>222</sup>Text UU omits.

<sup>223</sup>So text UU. At this point, text UU breaks off.

<sup>224</sup>Text SS omits.

<sup>225</sup>So text SS. Text TT omits this sentence.

it (the ghost) is silent and [can not be loosed], you perform  
a NAM.BŪR.BI.226

---

### General Commentary

This text is interesting in that it gives us a rare opportunity among the ghost spells corpus to compare texts from different sites which are widely separated in time. Texts TT and UU are both from Aššur and date to the Neo-Assyrian period. Text SS, on the other hand, is from Uruk and has been dated on the basis of its findspot to the fourth or third century B.C. Curiously, TT and UU seem no more closely related than TT and SS. UU differs in wording in a number of places from the other two texts (SS:r.9 vs. UU:2'; TT:49, SS:r.12 vs. UU:3'; TT:51 vs. UU:4'; note also that UU:9'-10' are not found in the other texts). Although SS seems to have been copied from a more complete source than TT (note the extra lines SS:r.10,13) it is the most difficult of the three, and requires the most emendations (see especially SS:r. 12,14,15,18) to bring it into line with the other texts.

### Line Commentary

- 50: The reference is presumably to the use of the rue(?) for necromancy.
- 56-58: Text TT has "the gods their brothers tell him an [an]swer(?) to (his) words: 'Bring me your (pl.) decision.'", which makes sense but has major agreement problems. Text SS has "the gods his brothers saw him. In response(?), he tells him a word: 'Assemble him with you all,' they said. 'Bring me your (pl.) decision.'" This is even worse. It seems therefore best to take Text UU's version, restoring it from the others where it is broken.
- 57: *ina-pal*--the translation assumes that this is somehow from *apālu*: "to answer, respond"
- 63: Note the apocopation of the plural marker in Text SS. EŠ.BAR-ka TAR-us--so the traces in the copy; note SptU 2 n. 20 r. 22. [*la BŪR*]--the restoration is based on SptU 2 n. 20 r. 6.

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<sup>226</sup>So text SS. Text TT omits this sentence.



## SUBSTITUTE AND ASSISTANCE PRESCRIPTIONS

### LKA 83

#### Bibliography

LKA 83 is edited in A. Tsukimoto, *kispum*, pp. 173-78. As he notes there (p. 173), the parallelism between this text and AMT 101/2+ (republished with a new copy in W. G. Lambert, AfO 18: 109-12) was already recognized by E. Ebeling, LKA, p. xi. Lambert gives the earlier history of AMT 101/2+, but overlooks the parallel with LKA 83. Only those parts of the AMT 101/2+ which are parallel to LKA 83 are treated here.

#### General Commentary

AMT 101/2+ is a part of the ritual for the substitute king. W.G. Lambert, AfO 18: 109 describes Columns C and D as follows: "Column C offers a fragment of a bilingual incantation, which seems to stress that the dead substitute was really a member of the royal family. The scrap of Column D is part of an Akkadian incantation." With the assistance of LKA 83, it is now possible to offer a more satisfactory account of the nature and purpose of this section of the *šar pūhi* text. LKA 83 consists of two incantations separated by a short recitation which evidently formed part of a burial ritual designed to ensure that the ghost of a recently deceased person went to the underworld, taking various evils with him, and that he did not stay behind to haunt the living. AMT 101/2+ Column C roughly parallels the first incantation (LKA 83: 1-12--see above, footnotes to ll. 3-5); Column B parallels the short recitation (LKA 83: 13-14) and Column D is a virtual duplicate of the second incantation (LKA 83: 15-21). That the persons performing the substitute king ritual should have been concerned about the king's being haunted by the ghost of the substitute seems natural enough under the circumstances.

Prescription 83

<u>Text</u>	<u>Source</u>	<u>Line No.</u>
VV	LKA 83: 1-22	1-22
WW	AfO 18 pl. x, B: 1-4, D:0-5	13-14, 15-19

VV: 1. NENNI šá mi-i-tú ina ma-a-a-al ši-ma-[ti-šú]

VV: 2. [GU<sub>4</sub>] NENNI mi-i-tú šá ina gab-ri šal-'lu'

VV: 3. 'a'-me-lu-ta at-ta-ma NENNI MU-k[a a]z-kur

VV: 4. 'MU'-ka it-ti e-ṭém-me az-kur<sup>227</sup>

VV: 5. MU-ka ina ki-is-pi az-kur<sup>228</sup>

VV: 6. a-'na'! IGI 'Šá-maš ú-še-šib-ka

VV: 7. MU-ka KI e-ṭém-me ina IGI '[U]TU az-kur.

VV: 8. ina É-ka 'ú'-še-šib-ka

---

<sup>227</sup>Text WW Column C has:

1. [...]šè lugal [...]

2. [m]i-tu a-na ki-im-te L[UGAL ...]

---

3. gidim.a.ni ki.gidim.ne.ta [...]

4. e-ṭe-ma-šú it-ti e-ṭém-me-ka x [...]

---

5. 'mu''ki'! lugal.e.ki mu.pà [...]

6. [šum-š]u [i]t-ti LUGAL.MEŠ ta-z[a-kar...]

---

See following note.

<sup>228</sup>Text WW Column C has:

7. [...] hē.en.mu.pà [...]

8. [ta-ka-sip ki-i]s-pa ta-z[a-kar...]

---

Although the parallel between LKA 83: 1-5 and Column C of AfO 18, pl. x is not terribly close, the same sort of activities seem to be involved in both cases.

- VV: 9. 'ina' e-reb É-ka 'ú'-šá-'kil'-[ka]  
VV:10. [KI] 'e'-tém-me kim-ti-ka ki-is-[pa ak-sip-ka]  
VV:11. [x l]i-ir-pi-du 'i'-[x x x]  
VV:12. [ZI] 'NIN.GIŠ.ZI.'DA' 'GU.ZA.LÁ' [KI-ti HÉ.PÀ]
- 

WW:B 1-2. [...] x x [...] / [x x] x-ma ki-a-am x [x x]

VV: 13. [G]IZKIM.MEŠ-ka [ú HUL]-ti-[ka]

WW: B 3. [it-ta]-ti-ka ú lem-né-ti-ka

VV: 14. [i]t-ti-ka ana 'KUR' NU 'GI'.A šu-r[id?]

WW:B 3-4. it-ti-[ka]/[x] x ana KUR NU GI<sub>4</sub>.A šu-ri-da

WW: B 4. ana IGI 'UTU DUG<sub>4</sub>.GA-ma

---

VV: 15. 'NENNI' TIL-ka šá-lil-ka 'ana''ha'-ba-li-ka

WW: D 0. [ ]

VV: 16. ana šá-ga-ši-ka ana KUR-di-'ka' ana la e-ṭe-[ri-ka]

WW:D 1-2. [ ] 'ka-šá-di-ka' / [ ]

VV: 17. ana la ga-ma-li-ka ana 'la''šu-zu'-[bi-ka]

WW:D 2-3. [ l]a ga-ma-li-ka / [ ]

VV: 18. ana na-kás ZI-'ti'-ka iš-'pur-an-ni''lu'-ṭ[ir<sub>5</sub>]-[ka]

WW:D 3-4. [ ZI-t]i-ka iš-pur-an-ni / [ ]

VV: 19. lu-ug-mil-[k]a lu-še-zib-ka pu-'uḥ'-ka 'lud-din'

WW:D 4-5. [ ] 'lu'-še-zib-ka/traces

VV: 20. lu-še-zib ZI-ta-ka-ma lu-kal-l[im] 'UTU-šú

VV: 21. ša qiš-ti-ya qa-ba-'ta' x x x qí-bi

---

### Translation

1. NN who was dead on his dea[th] bed,
2. [ghost] of NN, the dead person who lies in the grave,
3. you are a human being. NN, you[r] name, have [I] invoked.

4. I have invoked your name with the ghosts.<sup>229</sup>
  5. I have invoked your name (while making) a funerary offering.<sup>230</sup>
  6. Before Šamaš I have made you sit.
  7. I have invoked your name with the ghosts before [Ša]maš.
  8. In your house have I made you sit.
  9. While entering your house I have given [you] (something) to eat.
  10. [With] the ghosts of your family, [I have given you a] funerary [offering].
  11. ...
  12. [May you swear by] Ningizzida, chair-bearer of [the nether world].
- 
13. Your [o]mens [and your evil]s
  14. take [down w]ith you to the land of no return.<sup>231</sup>

---

<sup>229</sup>Text WW Column C has:

1-2. The [d]ead person to the family of the king ...

---

3-4. His ghost with your ghost ...

---

5-6. You invoke his name with the kings ...

---

<sup>230</sup>Text WW Column C 7-8 are roughly parallel to this line of Text A. They read:

7-8. [You make(?) a funerary] offering. You in[voke his name(?).]

---

<sup>231</sup>Text WW gives the context of this short section by preceding it with "... and then [you say] as follows" and following it with "you say (this) before Šamaš."

- 
15. NN, your destroyer, your plunderer, to wrong you,
  16. to murder you, to get you, not to sa[ve you],
  17. not to have mercy on you, not to resc[ue you],
  18. to cut off your life has he sent me. Let me save [you];
  19. let me have mercy on [y]ou; let me rescue you; let me give a substitute for you.
  20. Let me rescue your life and sh[ow] (you) the sunlight.
  21. You are obligated to give me a gift. Pronounce ... (for me).
- 

#### Line Commentary

- 1: For the reading of the end of the line, see CAD M/1 119b s.v. *majālu* mng. 1g. The use of this expression usually implies that the man died a natural death. But see J. Bottéro, "Le substitut royal et son sort en Mésopotamie ancienne," Akkadica 9 (September/October 1978): 17-18 on the meaning of "his fate" in the context of the *šar pūhi* (substitute king) ritual to which this text is parallel. Note also A. Tsukimoto, *kispum*, p. 175.
- 2: The restoration [GU<sub>4</sub>] at the beginning of the line is suggested by the context. (It would seem from the references to invocation and funerary offerings and in ll. 3-10 that a genuinely dead person is being addressed.) The restoration of [GU<sub>4</sub>] has the advantage of allowing the NENNI's of lines 1-3 to refer to the same person, in contrast to Tsukimoto's restoration of [A]: ["son"], which would require the NENNI's of lines 1 and 3 to refer to one person, and that of line 2 to another. For other references to the humanity of the ghost, see KAR 227 iii 30//LKA 89+90: 23 and KAR 267: 17//LKA 85 r. 8//AMT 97/1+: 25 (q.v.). Tsukimoto reads the end of the line as *ni-['i-i]u*. However, although dead persons can be made to lie in the grave, they are usually said to sleep in the earth rather than to lie there. For references, see CAD § 69 s.v. *šalālu* mng. 1b 1' and N/1 206 s.v. *nālu* mng. 4d.
- 8-9: For the ghost's house, see CAD B 292a s.v. *bītu* mng. 3e.
- 10: The restoration is suggested by the context.
- 11: For the beginning of the line, A. Tsukimoto, *kispum*, p. 175) suggests a form of *rapādu*, but does not attempt a reading, presumably because the stem vowel of this verb

- should be u in the G-stem, and the traces do not favor a Gtn or Š-stem.
- 15: TIL-ka--reading and interpretation of this expression follow A. Tsukimoto, *kispum*, pp. 173-75.
- 15-21: These lines are rather puzzling. Perhaps A. Tsukimoto, *kispum*, pp. 176-77) is right in attributing them to the ghost who is thus seen to offer himself as a substitute for the practitioner in return for demanded gifts.
- 18: Tsukimoto reads *lu-man*.
- 21: *ša qiš-ti-ya qa-ba-ta*--literally: "You are under the obligation of my gift." (For this meaning of the stative of *qabû*, see CAD Q 37-38 s.v. *qabû* mng. 4e.)

KAR 178

Bibliography

KAR 178 vii 35-52 was edited by E. Ebeling in his TuL, p. 155-156. (no. 31). KAR 178 was edited by R. Labat in his Hémérolgies et ménologies d'Assur (Paris: A. Maisonneuve, 1939), pp. 50ff. KAR 178 vii 35-52 is discussed by J. Bottéro in ZA 73: 153-203 (his no. 6).

Prescription 84

Source

KAR 178 vii 35-52

Line No.  
vii 35-52

- vii 35. KI.MIN *ša-lam e!-ṭi-im a-bi-'ka'* DÛ-uš
36. *ši-gu-u ana DINGIR-ka 'EŠ<sub>4</sub>.DAR-ka DĒ*
37. *ki!-ma! ta-šā-su-u SAG ša-lam a-bi-ka*
38. TÛG.ḪI.A SAL GIR<sub>6</sub> *ki-a-am ta-qab-bi*
39. DINGIR 'EŠ<sub>4</sub>.DAR *a-bi 'ár'-ni ub-la a-ra-an-šū lit-bal*
40. *an-ni-ta ta-qab-bi-ma ina U<sub>4</sub>-me BI SAG.BI DU<sub>8</sub>*
41. TÛG.ḪI.A *za-ka-a MU<sub>4</sub>.MU<sub>4</sub>-su*
42. Ì DÛG.GA *ana SAG NU!232 DUB-ak 7 u 7 BUR.ZI.GAL.MEŠ*

43. UTÚL.ZÌ.DA ZÚ.LUM.MA DIRI.MEŠ  
44. 3 BUR.ZI.GAL.MEŠ *ša-ar-pa-te*  
45. 3.TA.ĀM *la šar-pa-te*  
46. *kan-na* DIRI.DIRI-*ma ana* IGI 'UTU GAR-*an*  
47. *ki-am ta-qab-bi* 'UTU *ár-ni-ya šá ki-im-ti-ya*  
48. *i-gil!-te-ya i-zi-ir-ta<sub>5</sub>-ya<sub>5</sub> šap-ta-te-a-ya šá x (x)*  
49. *pag-rù gil!(copy: kul)-la-ta ma!-mit lim-ḥur*  
50. 'UTU *šá at-ta ti-di ana-ku la i-du-u*  
51. KI *ša-lam AD-ya 'ḥu-bur li-bir*  
52. 'EGIR'.MEŠ SIG<sub>5</sub>.MEŠ *li-par<sub>5</sub>-su*

Translation

- vii 35. Ditto. You make a figurine of the ghost of your father.  
36. You make a lamentation to your (personal) god and goddess.  
37. When you lament, the head of the figurine of your father  
38. you envelop in woman's clothing. You say as follows:  
39. "(My) god (and) goddess, my father has brought my sin hither; let him (also) take its punishment away (with him)."  
40. You say this (and) at the same time you uncover its head.  
41. You dress it in clean clothing.  
42. You pour fine oil on the head of the figurine. Seven and seven *burzigallu*-vessels  
43. you fill with a decoction of dates.  
44. Three *burzigallu*-vessels of fired clay,

45. three each of unfired clay,
46. you put into a potstand and then you put (it) before  
Šamaš.
47. You say as follows: "Šamaš, my sin belongs to my  
relatives.
48. My negligence, my curse, my ... belong to ...
49. Let the corpse receive the crime (and) the (broken) oath.
50. Šamaš, you know what I do not know;
51. let it cross the river Ḫubur with the figurine of my  
father;
52. let it all turn out for the best.

#### Line Commentary

- 35: This appears to be a sort of scapegoat ritual, the idea being that the figurine will take the patient's troubles onto itself and transport them with it to the netherworld. See J. Bottéro, ZA 73 (1983): 179-81.
- 37: The emendation follows a suggestion by E. Ebeling, TuL, p. 155, note b.
- 38: GIR<sub>6</sub>: *ḫalāpu*--see E. Ebeling, TuL, p. 155.
- 42: The rest of the text envisages only one practitioner. This instruction therefore was presumably meant to refer to the figurine.
- 48-49: Emendations and interpretation of these lines follow J. Bottéro, ZA 73: 180.
- 50: The placement of the *atta tīdi* is curious, but the use of *lā* for the negative and the subjunctive *īdū* would seem to indicate that it is the second clause and not the first which is meant to be construed with the *ša*.
- 52: Literally: "let good future (things) be decided."



KAR 227+, BID, pl. 7-14, and BAM 332

Bibliography

KAR 227+ and parallels were edited by E. Ebeling, TuL, p. 124-133 (no. 30A) and discussed by J. Bottéro in ZA 73: 153-203 (his no. 5). The incantations treated here are translated in J.M. Seux, Hymnes, pp. 431-434. Si. 747 is an unpublished duplicate to KAR 227+ which will be edited in full by Tzvi Abusch in his forthcoming treatment of KAR 227+. BID, pl. 7-14 (K 2001+) and parallels are edited in W. Farber, BID pp. 127-183. Unless otherwise noted, all restorations of K 2001+ are drawn from the edition. BAM 332 has, to my knowledge, never been edited. The similarity between this text and KAR 227+ was noted by F. Köcher in BAM, vol. 4: xi.

Prescription 85

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
YY	<u>KAR</u> 227 iii 6-24	6-24
ZZ	<u>LKA</u> 89+90: 1-18233	"
AAA	Si. 747: 1-12	12-23
YY: 6.	GIN <sub>7</sub> an-nam ana IGI 'A-nun-na-ki	ŠID-ū
ZZ: 1.	[	]-ū
	ana IGI [ ]	
	ana IGI ĠID[IM IM.RI.A]	
YY: 7.	'kām' 'DUG <sub>4</sub> .GA'	
ZZ: 2.	k[ām ]	
YY: 8.	at-tu-nu GIDIM kim-ti-ya ba-nu-ū gab-'bi'?! ZZ: 3. 'ĒN' at-tu-nu GIDIM kim-ti-ya b[a ]	
YY: 9.	AD.MU AD.AD.MU AMA.MU AMA.AMA.MU ŠEŠ.MU NIN.MU ZZ: 4. [A]D.MU AD.AD.MU AMA.MU AMA.AM[A ]	
YY: 10.	kim-ti-ya ni-šu-ti-ya u sa-la-ti-ya ZZ: 5. [k]im-ti-ya 'u' ni-šu-ti-ya [ ]	

<sup>233</sup>My "line 1"=LKA 90 RsR 32; "lines 2-18"=LKA 89 RsR 1-17.

YY: 11. ma-la ina KI-tim šal-lu ki-is-pa ak-sip-ku-nu-ši  
 ZZ: 6. [ ]-la ina KI-tim šal-lu ki-is-p[a ]

YY: 12. A.MEŠ aq-qi-ku-nu-ši ū-[ ]-ni!-ku-nu-ši  
 ZZ: 7. 'A'.MEŠ aq-qi-ku-nu-ši ū-kan-[ ]  
 AAA:1-2. traces / [ ]-ši

YY: 13. ū-[ ]-riḥ-ku-nu-ši ū-[ -b]it-ku-nu-ši  
 ZZ: 8. [ ]-riḥ!-ku-nu-ši ū-ka[b ]  
 AAA: 2. ū-ša[r ]

YY: 14. ina U<sub>4</sub>-mi an-né-e 'IGI' 'UTU 'GIŠ.GĪN.M[AS]  
 ZZ: 9. [ a]n-ni-i IGI 'UTU 'GIŠ.GĪN.MAS  
 AAA:3-4. [ ] IGI 'UTU 'G[IS ]/[ ]

i-ziz-za-nim-ma  
 [ ]  
 [ ]-ma

YY: 15. di-ni di-na EŠ.BAR-a-a TAR-sa  
 ZZ: 10. [ n]i di-na EŠ.BAR-'a'-a [ ]  
 AAA:4-5. di-ni di-na [ ]/[ ]

YY: 16. NĪG.ḪUL šá ina SU.MU UZU.MEŠ.MU SA.MEŠ.MU GĀL-'ú'  
 ZZ: 11. [ ḪU]L šá ina SU.MU 'UZU'.MEŠ.MU SA.M[EŠ ]  
 AAA:5-6. [ ḪU]L šá ina SU.MU UZU.MEŠ.M[U ]/[ ]

YY: 17. ana ŠU 'NAM.TAR SUKKAL KI-tim pi-iq-da-nim  
 ZZ: 12. ana 'ŠU' 'NAM.TAR SUKKAL KI-tim pi-i[q ]  
 AAA:6-7. [ N]AM.TAR SUKKAL KI-tim pi-iq-[ ]

YY: 18. 'NIN.GIŠ.ZI.DA GU.ZA.LĀ KI-tim DAGAL-tim  
 ZZ: 13. 'NIN.GIŠ.'ZI'.DA GU.'ZA'.LĀ KI-tim DAGAL-tim  
 AAA:7-8. [ ].GIŠ!.ZI.DA GU.ZA.LĀ KI-tim DAGAL-[ ]

EN.NUN-šú-nu [ ]i-dan-nin  
 EN.N[UN ]  
 [ ]/[ ]

YY: 19. 'NE.DU<sub>8</sub> Ī.DU<sub>8</sub>.GAL KI-tim pa-ni-šú-nu [li-dil]  
 ZZ: 14. 'NE.DU<sub>8</sub> [ ].'GAL' KI-tim pa-ni-šú-nu [ ]  
 AAA: 8. [ ].DU<sub>8</sub> Ī.DU<sub>8</sub>!.GAL KI-tim EGIR-šú-[ ]

YY: 20. DIB.MEŠ-šu-ma 'šu'-ri-da-šú ana KUR NU GI<sub>4</sub>.A  
 ZZ: 15. [ ]'šu'[ š]u-ri-da-šú ana KUR NU [ ]  
 AAA: 9. [ ]-šu-ma šu-ri-da-šú ana KUR N[U ]

YY: 21. ana-ku ĪR-ku-nu lu-'ub'-luṭ lu-uš-lim-ma  
 ZZ: 16. ana-'ku' ĪR-k[u ]u-ub-luṭ lu-uš-[ ]  
 AAA: 10. [ ]ĪR-ku-nu lu-ub-luṭ lu-uš-lim-ma

YY: 22. 'aš-šu' NĪG.AK.A.MEŠ [ ] MU-ku-nu lu-'uz-ki'  
ZZ: 17. aš-šu NĪG.AK.[ in]a MU-ku-nu lu-u[z ]  
AAA: 11. [ A]K.A.MEŠ ina MU-ku-nu [ ]

YY: 23. a-na 'a'-ru-ti-ku-nu A.MEŠ ka-šu-ti lu-uš-qi  
ZZ: 18. a-na a-ru-ti-ku-n[u k]a-šu-ti lu-uq-qi  
AAA: 12. traces

YY: 24. bul-liṭ-an-ni-ma dâ-li-li-ka lud-lul  
ZZ: 18. bul-liṭ-ṭa-an-'ni'[ ]

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### Translation

6. When you have recited this (the preceding incantation)  
before the Anunnaki, before the gho[st of your relatives],
  7. you say as follows:
- 
8. (Incantation): "You are the ghosts of my relatives,  
creators of everything,
  9. my father, my father's father, my mother, my mother's mother,  
my brother, my sister,
  10. my kith, my kin and my relations,
  11. as many as lie in the earth, I have made for you a funerary  
offering;
  12. I have poured you (a libation of) water. I have honored you;
  13. I have made you proud; I have shown you respect.
  14. On this day, before Šamaš (and) Gilgameš stand forth and
  15. judge my case, make a decision about me.
  16. The evil which is in my body, my flesh (and) my sinews,
  17. entrust it into the care of Namtar, the *sukkallu*-official of  
the netherworld.

18. [Ma]y Ningizzida, chair bearer of the "broad earth",  
strengthen the watch over them.
19. [May] Nedu, great door keeper of the netherworld [lock] (the  
gate) in their faces.<sup>234</sup>
20. Seize it and take it down to the "land of no return."
21. May I, your servant, live; may I get well and
22. on account of magical practices, I want to be cleared in your  
name.
23. Let me give (you) cold water to drink<sup>235</sup> via your water pipe.
24. Keep me alive so that I may praise you."

Line Commentary

19: For the restoration, see W. Farber, BID, pp. 174-75.

Prescription 86

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
BBB	<u>BID</u> , pl. 7-14: 154-170 <sup>236</sup>	154-170
CCC	<u>KAR 57+LKA</u> 70 iii 18-24, iv 1-4	154-161, 166-170
DDD	BM 76976 iv 1-7	164-170
EEE	<u>LKA</u> 69: 1	170

BBB: 154. at-tu-nu GIDIM kim-ti-ya ba-nu-u g[ab-bi]  
 CCC: 18. ÉN at-t[u ]

BBB: 155. AD.MU AD.AD.MU AMA.MU AMA.AMA.M[U]  
 CCC: 19. AD.MU A[D ]

<sup>234</sup>Literally: "before them." This is presumably to keep them in--Text AAA has "behind th[em]."

<sup>235</sup>So YY; the text ZZ has "let me pour cold water."

<sup>236</sup>Line numbering of this text follows that of the edition in Farber, BID, p. 127ff.



BBB: 170. [a]n-nam ana IGI GIDIM kim-t[i ] 3-šú ŠID-[ ]  
CCC: 4. [ ] ana IG[I] GI[DIM ]  
DDD: 7. [ š]ú DUG<sub>4</sub>.GA  
EEE: 1. an-nam ana IGI GIDIM [k]i[m-t]i-[š]ú 3-šú ŠID-nu

Translation

154. (Incantation): "You are the ghosts of my relatives,  
creators of ev[erything,]
155. my father, my father's father, my mother, m[y] mother's  
mother,
156. my brother, my [sis]ter, my kith, m[y] kin
157. and my relations, as many as li[e] in the earth,
158. I have [ma]de for you a funerary offering; I have poured  
yo[u] (a libation of) water.
159. I have honored [y]ou; I have made yo[u] proud;
160. I have show[n y]ou respec[t]. On this day,
161. before [Ištar and D]umuzi stand forth and [judge my] case,
162. [make a] de[cision about me]. The [evil s]py, the mukīl rēš  
[lemutti]-demon
163. [which has been fastened to my back and so] pursues me [f]or  
evil purposes,
164. [seize him and take] him [down] to the grave.
165. [May he not approach, may he not come near, may he not g]et  
close, may he not blow upon me and
166. spy on me. [May I, you]r [servant] live; may I get well and
167. [on account of magical] practices, I want to invoke [you]r  
[names].

168. Let me pour [c]old water [via] you[r] wate[r] pipe.

169. [Keep] me [al]ive so that I may [pr]aise you."

170. You recite this three times before the ghost(s) of [hi]s relatives.

Line Commentary

154: The restoration of the end of the line follows W. Farber, BID, p. 150 (for other suggestions, see p. 177) against J.M. Seux, Hymnes, p. 431 and von W. von Soden, ZA 43: 266 (qabri: "graves").

163: The restoration of EGIR is based on KAR 32: 41 and KAR 267 r. 5//BMS 53: 7 (q.v.)

Prescription 87

<u>Text</u>	<u>Source</u>	<u>Line no.</u>
YY	<u>KAR</u> 227 iii 25-50	25-50
ZZ	<u>LKA</u> 89+90: 19-43237	"
YY 25. GIN, an-nam ana IGI 'GIDIM' kim-ti		ŠID-ú
ZZ: 19. GIN, an-nam ana IGI GIDIM ki[m ]		ŠID-nu-ú
YY:25-26. ana IGI 'gul-gul'-li/kám DUG <sub>4</sub> .GA		
ZZ: 19. ana IGI gul-gul-[ ]		
YY: 27. ÉN at-ta GIDIM la ma-am-ma-na-ma		
ZZ: 20. ÉN at-ta GIDIM [l]a ma-am-m[a ]		
YY: 28. šá qé-bi-ra ù sa-ki-ra la te-šu-ú		
ZZ: 21. šá qé-bi-ra ù s[a r]a 'la' [ ]		
YY: 29. MU-ka ma-am-ma NU ZU-ú 'UTU mur-te-du-u MU-ka ZU-u		
ZZ: 22. MU-ka ma-am-ma la ZU-[ ]		
YY: 30. lu NITA at-ta šá GIN, NITA lu SAL at-ti šá GIN, NITA		
ZZ: 23. lu NITA at-ta šá GIN, NITA l[u ]		

<sup>237</sup>My "lines 19-37"=LKA 89 RsR 18-36; "lines 40-43"=LKA 90 RsL 1-4.

- YY: 31. *ina* IGI [ ] 'GIŠ.GIN.MAŠ 'A-nun-na-ki GIDIM *kim*-[ti]  
 ZZ: 24. *ina* IGI 'UTU 'GIŠ.GIN.MAŠ '[ ]
- YY: 32. NĪG.BA! [ ]-ra-ta kun-na-ta na-dun-nu-'ú'  
 ZZ: 25. NĪG.BA *maḥ-ra-ta kun-n*[a ]
- YY: 33. 'mim+ma' [ q]ab-bu-ú *ši-man*-[ni]  
 ZZ: 26. *mim+ma šá a-qab-bu-ú* [ ]
- YY: 34. *lu* UDUḠ [ ] *lu a-lu-ú lem-nu lu* GIDIM *lem-nu*  
 ZZ: 27. *lu* GIDIM *lem-nu lu a-lu-'ú*' [ ]
- YY: 35. *lu* 'DI[M<sub>9</sub>] [ ] *lu* 'DIM<sub>9</sub>.ME.A *lu* 'DI[M<sub>9</sub>.ME.LAGAB]  
 ZZ: 28. *lu* 'DIM<sub>9</sub>.ME *lu* 'DI[M<sub>9</sub>] [ ]
- YY: 36. *lu* LĪL.LĀ *lu* SAL.LĪL.LĀ *lu* SAL.KI.SIKIL.LĪL.[LĀ]  
 ZZ: 29. *lu* LĪL.LĀ *lu* SAL.LĪ[L ]
- YY: 37. *lu mim+ma lem-nu šá šu-ma la na-bu-ú šá* DIB.MEŠ-*ni-ma*  
 ZZ: 30. *lu mim+ma lem-nu šá šu-ma la na-b*[u ]
- Ú[S.ÚS-an-ni]  
 [ ]
- YY: 38. *ina* SU.MU UZU.MEŠ.MU SA.MEŠ.MU *rak-su-ma* NU DU  
 ZZ: 31. *ina* SU.MU UZU.MEŠ.MU SA.ME[Š ]
- YY: 39. NU «SAL».UŠ<sub>11</sub>.ZU *u* SAL.UŠ<sub>11</sub>.ZU *šá ana ya-a-ši*  
 ZZ: 32. NU UŠ<sub>11</sub>.ZU *u* SAL.UŠ<sub>11</sub>.ZU *šá ana ya*-[ ]
- ina* IGI 'UTU [x (x)]  
 [ ]
- YY: 40. NU NĪG.ḤUL *šá* DIB-*ni* DÛ-uš  
 ZZ: 33. NU NĪG.ḤUL *šá* DIB-*ni* [ ]
- YY: 41. *ina* IGI 'UTU 'GIŠ.GIN.MAŠ 'A-nun-na-ki *ap-qid*-[su-nu-ti]  
 ZZ: 34. *ina* IGI 'UTU 'GIŠ.GIN.MAŠ 'A-'nun'-[ ]
- YY: 42. DIB-su-nu-ti-*ma* 'la' [t]a-pa-šar-šú-nu-ti  
 ZZ: 35. DIB-su-nu-ti-*ma* [ ]
- YY: 43. *le-qé-šú-nu-ti-ma a-a is!-sah!-r*[u!-ni]  
 ZZ: 36. *le-qé-šú-nu-ti-ma* [ ]
- YY: 44. ZI 'UTU *mur-ti-di-ka tum<sub>4</sub>-ma*-[ta]  
 ZZ: 37. [Z]I 'UTU *mur-te*-[ ]
- YY: 45. ZI DINGIR.MEŠ GAL.MEŠ *šá AN-e u KI-tim tum<sub>4</sub>-ma-t*[a]  
 ZZ: 38. [ ]



YY: 46. ZI 'Ī-gi-gi DINGIR.MEŠ e-lu-ti tum<sub>4</sub>-ma-[ta]  
ZZ: 39. [ ]

YY: 47. ZI 'A-nun-na-ki DINGIR.MEŠ šap-lu-ti tum<sub>4</sub>[ ]  
ZZ: 40. [ ša]p-'lu'-ti tum<sub>4</sub>-ma-ta

YY: 48. ZI 'Lugal-gir-ra 'Nin-a-zu 'Nin-giš-zi-[ ]  
ZZ: 41. [ ]-zu! 'Nin-giš-zi-da tum<sub>4</sub>-ma-ta

YY: 49. ZI 'Ereš-ki-gal šár-rat KI-tim tu[m<sub>4</sub> ]  
ZZ: 42. [ r]at KI-tim tum<sub>4</sub>-ma-ta

YY: 50. šum-ma tu-maš-ša-ru-šu-nu-ti-ma  
ZZ: 43. [ r]u-šu-nu-ti-ma

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#### Translation

25. When you have recited this (three times) before the ghost(s)  
of relatives, before a skull,
26. you say as follows:
- 
27. Incantation: "You are the ghost of nobody,  
28. you who have no one to bury (you) or to invoke (your name),  
29. (whose) name nobody knows, (but) (whose) name šamaš, who  
takes care of (you), knows.  
30. Whether you be a man who is like a (living) man or whether  
you be a woman who is like a (living) person<sup>238</sup>,  
31. before šamaš, Gilgameš, the Anunnaki (and) the ghosts of  
relati[ves],
- 

<sup>238</sup>The text has "man"--presumably this is a mistake for  
"woman."

32. you have received a gift; you have been honored (with) a present.
33. Listen to m[e], to whatever I say.
34. Whether he be an [evil] *utukku*-demon, or an evil *alû*-demon or an evil ghost,<sup>239</sup>
35. or *Lamaštu* or *Labāšu* or *Aḫ[ḫāzu]*,
36. or *lilû*-demon or *lilitu*-demon or *ardat li[li]*-demon,
37. or any nameless evil which continually seizes me and pu[rsues me],
38. (which) is bound on my body, my flesh (and) my sinews and cannot be loosed--
39. a figurine of the male and female witch who, to me, before *Šamaš* [...]
40. (and) a figurine of the evil which has seized me have I made.
41. I have entrusted th[em] (to you) before *Šamaš*, *Gilgameš*, (and) the *Anunnaki*.
42. Seize them and do not release them;
43. take them so that they may not retu[rn].
44. You are made to swear by the oath of *Šamaš*, who takes care of you.
45. Yo[u] are made to swear by the oath of the great gods of heaven and earth.

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<sup>239</sup>Text ZZ has a slightly different order.

46. You are made to swear by the oath of the Igigi, the gods above.
47. You are made to swear by the oath of the Anunnaki, the gods below.
48. You are made to swear by the oath of Lugalgirra, Ninazu (and) Ningizzida.
49. You are made to swear by the oath of Ereškigal, queen of the underworld.
50. If you let them go (you will be punished).
- 

#### Line Commentary

- 39: This line is puzzling--Šamaš, being the god of sunlight and justice, was not a deity to whom witches were expected to appeal.
- 43: The reading of the end of the line is based on a collation by W. von Soden, ZA 43: 266.
- 50: The use of the subjunctive indicates that this is an oath formula; for a discussion of this and similar passages, see W. Farber, "Wehe, wenn," ZA 64 (1974): 177-79.

#### Prescription 88

<u>Source</u>	<u>Line No.</u>
<u>BAM</u> 332 iv 5'-17'	5'-17'
H: 5'. [ina IGI] 'UTU DI.KU <sub>5</sub> [NĪG.BA] m[ah-ra-ta kun-na-t]a	
H: 6'. [na-d]un-nu-u na-ad-[n]a-'ka'	
H: 7'. [x] x ma tú si-mat KI-tim x lu kur x	
H: 8'. [NU ka]š-šā-pi-ya u kaš-šap-t[i-y]a	
H: 9'. [(...) DÛ-uš] 'ana' ka-a-šā ap-qid-'su'	
H: 10'. [û-suh-š]û? û-ru-[šû] 'it'-ti-ka	
H: 11'. [la ta-pa]-šar-'šû'-nu-ti	

- H: 12'. [ZI 'UTU mur]-'te'-di-ka tum<sub>4</sub>-ma-ta  
H: 13'. [ZI 'Ī-gi-gi] 'DINGIR.MEŠ' e-la-ti MIN  
H: 14'. [ZI 'A-nun-na-k]i DINGIR.MEŠ šap-lu-ti MIN  
H: 15'. [ZI 'Lugal-gir-ra] ' 'Nin-a-zu ' 'Nin'-giš-zi-da MIN  
H: 16'. [ZI 'Ereš-ki-gal] šār-r[at KI-ti]m MIN  
H: 17'. [šum-ma tu-maš]-'šar'-[šu-nu-ti-ma]

Translation

- 5'. [Before] Šamaš, the judge, [you have] re[ceived a gift; yo]u  
[have been honored]  
6'. (and) [a pre]sent has been give[n] to you.  
7'. ... appropriate to the netherworld ...  
8'. [a figurine of] my [m]ale and femal[e] witch  
9'. [... have I made]. I have entrusted th[em] to you".  
10'. [Remove hi]m(?); take [him] away with you.  
11'. [Do not rel]ease them.  
12'. You are made to swear by [the oath of Šamaš, who tak]es care  
of you.  
13'. [By the oath of the Igigi], the gods above, etc.  
14'. [By the oath of the Anunnak]i, the gods below, etc.  
15'. [By the oath of Lugalgirra], Ninazu (and) Ningizzida, etc.  
16'. [By the oath of Ereškigal], que[en of the underwor]ld, etc.  
17'. [If you let them] go (you will be punished).
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Line Commentary

- 5'-6': Restorations are based on KAR 227 iii 31-32.
- 8'-9': Restorations are based on KAR 227 iii 39-40.
- 10': The line is restored from W. Farber, BID, p. 135: 132.
- 11': Restorations are based on KAR 227 iii 42.
- 12': Restorations are based on KAR 227 iii 44.
- 13'-17': Restorations are based on KAR 227 iii 46-50.

## CONCLUSION

We have now reached the point where an attempt can be made to answer the questions which we posed at the outset. As we have seen, none of the surviving ghost texts is older, and very few are later, than the Neo-Assyrian period, and most seem to have been written in Assyria in Assyrian script. Typical ghost prescriptions contain a ritual section, one or more incantations, and some sort of introductory section or label. Most of them are concerned with expelling ghosts, but there is a small group of texts involved with necromancy and another group in which ghosts are asked by means of incantations to help the patient rid himself of other evils.

The introductory sections of ghost expulsion prescriptions describe in some detail the sorts of problems caused by ghosts. In addition to haunting their victims and making ghostly noises in their houses, they made them dizzy, caused them pain and loss of appetite, and even drove them mad.

The ritual of a typical ghost expulsion prescription consisted of some form of preparation (including purification and offerings to the gods to be invoked),

followed by a central rite (consisting of the manipulation of a substitute, propitiatory offerings, the tying and untying of magic knots, prophylactic charms, the preparation of magic ointments, or magic potions) followed, in many cases, by final dissociative actions. The exorcist was the main officiant; the patient's participation seems to have been limited for the most part to self-purification, assistance in procuring ingredients and the recitation of incantations as directed by the exorcist, although the patient seems to have been the one who usually made the propitiatory libations and who held up figurines to the gods. The necromancy ritual was similar except that there was usually only one participant and the central rite usually consisted of the rubbing of magical salves onto the necromancer's face or onto the figurine of the spirit to be consulted.

Incantations took the form of prayers to the gods, addresses to the ghost, or appeals to objects involved in the ritual. As a general rule, prayers to gods in ghost texts consisted of epithets, appeals for help or pity from the god, requests for justice in the form of a solution to the problem at hand, sometimes accompanied by a desire for a

peaceful heart and long life, and promises of gratitude.<sup>240</sup> Objects used in the ritual were also asked for assistance. Incantations addressed directly to the malevolent ghosts told them to go away. The incantations were closely coordinated with the prescriptions to which they were attached--they gave descriptions of the problem to be solved, made specific requests for the solution of that problem, and often made reference to the ritual acts which were to be performed.

Although collections of ghost prescriptions were drawn up by ancient scribes, there does not seem to have been any canonical series of ghost prescriptions. Moreover, a comparison of ghost texts with other magical material from ancient Mesopotamia shows that, while neither the rituals nor the incantations of ghost prescriptions can be said to be unique, there are certain features which mark off the ghost texts as distinctive, features which can in at least some cases be related directly to the fact that a ghost is involved. This suggests that ghost prescriptions represent an ad hoc adaptation of general magical practices to the specific problems of dealing with ghosts.

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<sup>240</sup>This sort of prayer is typical in magical texts in general.



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