

"AKKADIAN HYMNS AND PRAYERS TO THE GODDESS ISHTAR:  
THEIR LANGUAGE AND ITS PARALLELS IN BIBLICAL IDIOM"

BY

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A P P R O V A L

This dissertation, entitled  
"Akkadian Hymns and Prayers to the  
Goddess Ishtar"

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has been read and approved by

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LIST OF ABBREVIATIONS

- AB Anat and Baal Cycle (Ugaritic)
- ABL R. F. Harper, Assyrian and Babylonian Letters.
- ABRT J. A. Craig, Assyrian and Babylonian Religious Texts.
- AFO Archiv für Orientforschung.
- AGH E. Ebeling, Die akkadische Gebetsserie Handerhebung.
- AH von Soden, Akkadisches Handwörterbuch.
- AK Archiv für Keilschriftforschung.
- AKA E. A. W. Budge and L. W. King, The Annals of the Kings of Assyria.
- AL T. Bauer, Akkadische Lesestücke.
- AMT R. C. Thompson, Assyrian Medical Texts.
- ANEP J. Pritchard, Ancient Near East in Pictures.
- ANET J. Pritchard, Ancient Near Eastern Texts.
- AOS American Oriental Series.
- AS Assyriological Studies.
- Asb. Ashurbanipal, Das Inschriftenwerk Assurbanipals.
- Azit. Azitawadda (Phoenician)
- BA Beiträge zur Assyriologie
- BAG Bezold, Babylonisch-assyrisches Glossar.

- BBR Zimmern, Beiträge zur Kenntnis der  
babylonischen Religion.
- BBSt L. W. King, Babylonian Boundary Stones.
- BDB Brown, Driver, & Briggs, Hebrew and  
English Lexicon of the Old  
Testament.
- BMS L. W. King, Babylonian Magic and  
Sorcery.
- Borger Esarh. R. Borger, Die Inschriften Asarhaddons.  
Königs von Assyrien.
- BuA B. Meissner, Babylonien und Assyrien.
- BWL W. G. Lambert, Babylonian Wisdom  
Literature.
- CAD The Assyrian Dictionary, Chicago.
- CH E. Bergman, Codex Hammurabi.
- CML G. R. Driver, Canaanite Myths and  
Legends.
- CT Cuneiform Texts from Babylonian Tablets  
in the British Museum.
- Dahood Dahood, Psalm I.
- Danel Danel Epic (Ugaritic).
- Descent The Descent of Ishtar into the  
Netherworld.
- En. El. Enuma Elish.
- Fauna B. Landsberger, Die Fauna Mesopotamiae.
- GAG von Soden, Grundriss der akkadischen  
Grammatik.

Gilg.	Gilgamesh Epic.
Gössmann Era	P. F. Gossmann, <u>Das Era Epos.</u>
Hadad	Hadad (Ugaritic)
Hehn	Joh. Hehn, <u>Hymnen und Gebete an</u> <u>Marduk.</u>
HS	Tablets of the Hilprecht collection.
JAOS	<u>Journal of American Oriental Society.</u>
JBL	<u>Journal of Biblical Literature.</u>
JCS	<u>Journal of Cuneiform Studies.</u>
JNES	<u>Journal of Near Eastern Studies.</u>
JQR	<u>Jewish Quarterly Review.</u>
JRAS	<u>Journal of the Royal Asiatic Society.</u>
K	Keret (Ugaritic)
KAH	<u>Keilschrifttexte aus Assur historischen</u> <u>Inhalts.</u>
KAR	<u>Keilschrifttexte aus Assur religiösen</u> <u>Inhalts.</u>
KAV	<u>Keilschrifttexte aus Assur verschiedenen.</u>
King	Note BMS and STC.
Kraus Texte	F. R. Kraus, <u>Texte zur babylonischen</u> <u>Physiognomatik</u>
Labat	R. Labat, <u>Manuel D'Epigraphie</u> <u>Akkadienne.</u>
LIH	L. W. King, <u>Letters and Inscriptions</u> <u>of Hammurabi.</u>
LKA	E. Ebeling, <u>Literarische</u> <u>Keilschrifttexte aus Assur.</u>

LXX	Septuagint.
Ludlul	Ludlul Bel Nemeqi.
MAOG	<u>Mitteilungen des Altorientalischen</u> <u>Gesellschaft.</u>
Maqlu	Maqlu.
MDP	<u>Memoirer de la Delgation en Perse.</u>
Mullo Weir	C. J. Mullo Weir, <u>A Lexicon of</u> <u>Accadian Prayers.</u>
OECT	<u>Oxford Editions of Cuneiform Texts.</u>
OIP	<u>Oriental Institute Publications.</u>
OLZ	<u>Orientalistische Literaturzeitung.</u>
PSBA	<u>Proceedings of the Society of</u> <u>Biblical Archaeology.</u>
R	H. C. Rawlinson, <u>The Cuneiform</u> <u>Inscriptions of Western Asia.</u>
RA	<u>Revue d'Assyriologie.</u>
RAcc	F. Thureau-Dangin, <u>Rituels accadiens.</u>
RBA	A. Ungnad, <u>Die Religion der</u> <u>Babylonier und Assyrer.</u>
RCT	R. C. Thompson, <u>The Epic of Gilgamesh.</u>
RSV	Revised Standard Version (Bible)
SAHG	A. Falkenstein and W. von Soden, <u>Sumerische und Akkadische Hymnen</u> <u>und Gebete.</u>
✓ Samas ✓	Shamash.
SBH	G. Reisner, <u>Sumerisch-babylonische</u> <u>Hymnen.</u>

Scholl.	A. Schollmeyer, <u>Sumerisch-babylonische Hymnen und Gebete an Samas</u> .
Sin	E. G. Perry, <u>Hymnen und Gebete an Sin</u> .
SS	Shachar and Shalim (Ugaritic)
STC	L. W. King, <u>Seven Tablets of Creation</u> .
Streck Asb.	M. Streck, <u>Assurbanipal</u> .
STT	O. R. Gurney and J. J. Finkelstein, <u>The Sultantepe Tablets, I</u> .
Surpu	E. Reiner, <u>Surpu</u> .
SynL.	jb. akkadische Synonymenlisten.
Synb. Koschaker	Symbolae P. Koschaker dedicatae.
Syr. Gr.	C. Brockelmann, <u>Syrische Grammatik</u> .
Tallqvist	K. Tallqvist, <u>Götterepitheta</u> .
TCL	<u>Textes Cuneiformes, Musee du Louvre</u> .
Thayer	J. H. Thayer, <u>A Greek-English Lexicon of the New Testament</u> .
TuL	E. Ebeling, <u>Tod und Leben</u> .
UM	C. Gordon, <u>Ugaritic Manuel</u> .
VAB	<u>Vorderasiatische Bibliothek</u>
VAS	<u>Vorderasiatische Schriftdenkmäler</u> .
YOS	<u>Yale Oriental Series</u> .
ZA	<u>Zeitschrift für Assyriologie</u> .
ZDMG	<u>Zeitschrift der Deutschen Morgenländischen Gesellschaft</u> .

## PREFACE

The writer would like to be able to thank everyone who helped him through the years, but this is impossible. However, he does wish to express his appreciation to Dr. Arnold C. Schulz, who first recommended Dropsie College to him as an institution of higher learning, to Professor Moshe Held, who introduced the writer to the charms of Akkadian, to Dr. Jay Falk, who became the writer's mentor and gave many hours to the correction of countless mistakes in the manuscript, to Professor Theodor H. Gaster, who gave inspiration and helpful recommendations during a very crucial time in the writer's life, and to Joan, a beloved wife, who with<sup>in</sup> the home gave words of encouragement in seeing in the writer more scholarship than he could every possess. To these the work, "Akkadian Hymns and Prayers to the Goddess Ishtar," has been humbly dedicated.



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INTRODUCTION

## PURPOSE

It is the purpose of the writer to put under one cover the prayers of the "lifting up of the hand" which are specially dedicated to the goddess Ishtar. Included in this work with background material will be the transliteration, translation, and commentary. To date there has been no such work presented that goes into this much detail. In recent years there has been a great deal brought to the field of Assyriology by the lexigraphical works, such as The Assyrian Dictionary<sup>1</sup> and the Akkadisches Handwörterbuch.<sup>2</sup> The writer will attempt to use recent material in formulating a translation of the prayers. Within the commentary there will be occasion given for parallels from the Hebrew Bible and elsewhere where religious terminology seems to be identical or nearly so. It is the writer's hope to show that a study of these Akkadian prayers gives direct help in understanding some of the language of the Biblical prayers. By seeing the comparisons and contrasts, he hopes to show the influence of Akkadian style, grammar, expressions, cliches and the like on the Hebrew Bible. The search will not be restricted to Biblical psalms for there are many more places wherein

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<sup>1</sup>A. Leo Oppenheim, editor, The Assyrian Dictionary, (Chicago, 1956).

<sup>2</sup>Wolfram von Soden, editor, Akkadisches Handwörterbuch, (Wiesbaden, 1959).

we shall see that Akkadian religious literature and Biblical literature have much in common. It is the writer's further desire to show the particular influence of the prayers of the "lifting up of the hand," and in particular those dedicated to the goddess Ishtar, upon Biblical literature.

#### MATERIAL COVERED

The material of this thesis comprises the hymns and prayers to Ishtar as found in Ebeling's "Handerhebung."<sup>1</sup> Within this thesis the tablets are listed as A (STC II, #26187, plates LXXV ff.), B (BMS #30), C (BMS #31), D (BMS #32), E (BMS #39), and F (BMS #1, BMS #5, BMS #8, KAR 250, and K. 6169 which have been joined with 82-5-22, 496). The tablets come from the royal library of Ashurbanipal, king of Assyria, 669-625 B.C.E.<sup>2</sup> The first tablet translated in this thesis closes with the colophon stating it was placed in the temple of Esagila at Babylon having been previously copied from an original at Borsippa. However, it was removed from that temple before it was destroyed.<sup>3</sup>

#### PREVIOUS TRANSLATIONS

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<sup>1</sup>Erich Ebeling, Die akkadische Gebetsserie "Handerhebung," (Berlin, 1953).

<sup>2</sup>Leonard W. King, Babylonian Magic and Sorcery, (Leiden, 1952), p. v.

<sup>3</sup>Ebeling, op.cit., p. 2 f.

Tablet A is the most widely translated of those included in this work probably because it is the longest and best preserved. Leonard W. King was the first to translate it and did so in the first volume of his two-volume classic that appeared in 1902 in English.<sup>1</sup> This proved to be the only English translation for years. In 1905, the translation of Heinrich Zimmern was published in German making it the first of a long line of German translations to be made available.<sup>2</sup> Paul Dhorme's French translation was published in 1907 as the only French contribution to the existing published translations.<sup>3</sup> Then came a succession of German translations beginning with Peter Jensen's in 1915,<sup>4</sup> Arthur Ungnad's in 1921,<sup>5</sup> and Erich Ebeling's in 1926.<sup>6</sup> With the publication of Ferris Stephen's English translation in 1950<sup>7</sup> came a break in this procession that

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<sup>1</sup>Leonard W. King, Seven Tablets of Creation, I, (London, 1902), p. 223 ff.

<sup>2</sup>Heinrich Zimmern, Babylonische Hymnen und Gebete (AO VII, 3), (Leipzig, 1905), p. 19 ff.

<sup>3</sup>Paul Dhorme, Choix de Textes Religieux Assyro-Babyloniens, (Paris, 1907), p. 356 ff.

<sup>4</sup>Peter Jensen, Assyrische-babylonische Mythen und Epen (KB, VI, 2), (Berlin, 1915), p. 124 ff.

<sup>5</sup>Arthur Ungnad, Die Religion der Babylonier und Assyrer, (Jena, 1921), p. 217 ff.

<sup>6</sup>Hugo Gressman, editor, Altorientalische Texte zum Alten Testament, (Berlin, 1926), p. 257 ff.

<sup>7</sup>James Pritchard, editor, Ancient Near Eastern Texts, (Princeton, 1950), p. 384 ff.

was resumed by two German works appearing in 1953, Ebeling's second translation of the material,<sup>1</sup> and Wolfram von Soden's offering.<sup>2</sup>

Tablets B, C, D, and E have been translated in full by Ebeling<sup>3</sup> and in part by King.<sup>4</sup> These tablets are smaller and, in some cases, fragmentary. Tablet F also has been translated by Ebeling, who accompanies his rendering by a complete transliteration of the cuneiform text.<sup>5</sup> Ebeling's work is the only treatment of the prayer after all of the fragments have been rejoined. King has given the text, transliteration and translation of some of the text.<sup>6</sup> Morris Jastrow gave a German translation of BMS #8 which is a part of the prayer that first appeared in 1905.<sup>7</sup> Much of this text remained disjointed until recent years when it was discovered by chance that some of the tablets in the Kouyunjik collection

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<sup>1</sup>Ebeling, op.cit., p. 130 ff.

<sup>2</sup>Adam Falkenstein and Wolfram von Soden, Sumerische und Akkadische Hymnen und Gebete, (Zurich, 1953), p. 328 ff.

<sup>3</sup>Ebeling, op.cit., pp. 121, 123, 127.

<sup>4</sup>King, BMS, op.cit.

<sup>5</sup>Ebeling, op.cit., p. 61.

<sup>6</sup>King, BMS, op.cit., p. 61.

<sup>7</sup>Morris Jastrow, Die Religion Babyloniens und Assyriens, I, (Giessen, 1905), p. 528.

could be joined.<sup>1</sup> There are isolated translations of individual lines by various authors. These will be noted in the commentary when deemed necessary. Note will also be made of the translations referred to above within the body of the commentary.

#### THE INANNA-ISHTAR CULT

The name Inanna, which is derived from NIN(IN<sub>6</sub>). AN.NA, "lady of heaven," is the name most given to the Sumerian counterpart of the Babylonian Ishtar.<sup>2</sup> It is Gelb, who feels that the above etymology is "false and unwarranted"<sup>3</sup> and prefers Innina, but still agrees that Innina and Ishtar belong to the same circle. Other names by which she appears are: Innin, Innini, Irnini, Irnina, Ninni, and Nin. To some it appears that Ishtar is simply a continuation of the Inanna cult.<sup>4</sup> There is hardly any doubt that the goddesses are clearly identifiable as one regardless of the manner of evolution or synthesis of their cults.<sup>5</sup> In fact, the same ideogram

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<sup>1</sup>Erle Leichty, Bibliography of the Kouyunjik Collection, (London, 1964).

<sup>2</sup>William F. Albright, From the Stone Age to Christianity, (New York, 1957), p. 193.

<sup>3</sup>Ignace J. Gelb, "The Name of the Goddess Innin," Journal of Near Eastern Studies, XIX (April, 1960), 72.

<sup>4</sup>G. Contenau, Le Deluge Babylonia, (Paris, 1941), p. 152.

<sup>5</sup>Joseph Plessis, Ishtar=Astarte, (Paris, 1941), p. 33.

represents both.<sup>1</sup> It was in Erech (Uruk) around the temple Eanna, temple of the god Anu, that the blending of the two goddesses, Ishtar and Inanna, took place.<sup>2</sup> Bottero correctly notes this as an example of syncretism of the religions of the Sumerians and the Semitic Akkadians.<sup>3</sup> For instance, the star is the symbol of both Inanna<sup>4</sup> and Ishtar,<sup>5</sup> even though this aspect of the goddess had little influence on the Canaanites.<sup>6</sup> Worship of Inanna-Ishtar is traceable to the Warkian period, before 3000 B.C.E., by means of the temple in her honor at Erech and on cylinder seals to the dynasty of Akkad.<sup>7</sup> She is represented at times with the feather-crown which also indicates that she was adored in early Sumerian times.<sup>8</sup> The association of Inanna-Ishtar as the planet Venus<sup>9</sup> is widespread as is the usage of the epithets,

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<sup>1</sup>Edouard Dhorme, Les Religions de Babylonia et D'Assyrie, (Paris, 1945), p. 67.

<sup>2</sup>ibid., p. 72.

<sup>3</sup>J. Bottero, La Religion Babylonienne, (Paris, 1952),

<sup>4</sup>F. Thureau-Dangin, Die Sumerischen und Akkadischen Konigsinschriften, (Leipzig, 1907), p. 104.

<sup>5</sup>Antonius Deimel, Pantheon Babylonicum, (Romae, 1914), p. 151.

<sup>6</sup>Plessis, op.cit., p. 266.

<sup>7</sup>Henri Frankfort, Cylinder Seals, (London, 1939), plate XX.

<sup>8</sup>William F. Albright, The Archaeology of Palestine and the Bible, (New York, 1932), p. 97.

<sup>9</sup>Frankfort, op.cit., plate XXIII.



"mistress of heaven,"<sup>1</sup> and "queen of heaven."<sup>2</sup> Nevertheless, by whatever name she was known, she became the dominant figure in the Babylonian pantheon as is seen by the many cultic centers dedicated to her in places like Erech,<sup>3</sup> Susa,<sup>4</sup> Uru,<sup>5</sup> Hallab,<sup>6</sup> Ninni-es,<sup>7</sup> Kish,<sup>8</sup> Babylon,<sup>9</sup> Nineveh,<sup>10</sup> and Arbela.<sup>11</sup> Her influence even spread back to Israel as the "queen of heaven"<sup>12</sup> after making complete the transformation from a rather localized deity to one who was worshipped throughout most of the near east brought on largely through the expansion

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<sup>1</sup>Albright, FSAC, op.cit., p. 144.

<sup>2</sup>Samuel N. Kramer, Sumerian Mythology, (Philadelphia, 1944), p. 14.

<sup>3</sup>Thureau-Dangin, op.cit., p. 186; Albright, FSAC, op.cit., p. 99; and Henri Frankfort, Kingship and the Gods, (Chicago, 1948), p. 245.

<sup>4</sup>Thureau-Dangin, op.cit., p. 178.

<sup>5</sup>ibid., p. 60.

<sup>6</sup>ibid., p. 214.

<sup>7</sup>ibid., p. 226.

<sup>8</sup>Knut Tallqvist, Akkadische Gotterepitheta, (Heilsingforsiae, 1938), p. 332.

<sup>9</sup>George Reisner, Sumerische-babylonische Hymnen, (Berlin, 1896), p. 97.

<sup>10</sup>Albright, FSAC, op.cit., p. 107; Frankfort, op.cit., p. 310; and Deimel, op.cit., p. 150.

<sup>11</sup>Frankfort, Kingship, op.cit., p. 310.

<sup>12</sup>Albright, FSAC, op.cit., p. 238.

of the Babylonian and Assyrian empires.<sup>1</sup> In order to see more clearly this syncretism of the Innana-Ishtar cult, we will find it necessary to proceed to her epithets.

#### THE EPITHETS OF ISHTAR

It is vital that we observe the epithets of Ishtar within the context of the prayers dealt with in this work but also within the greater context of the religion of the Sumerians, Babylonians, and Assyrians.

The Family of the Goddess. In the Epic of Gilgamesh, after Ishtar is angered by the words of the hero, she appears in the heavenly court, illikma <sup>d</sup>Istar ana pān <sup>d</sup>Anim [abīsa] ana pān Antum ummīsa, "Ishtar went forth before Anum, [her father], before Antum, her mother" (Gilg. VI, 82, 83). Antum, in time, was ousted by Ishtar, her daughter, who then married Anu, god of heaven.<sup>2</sup> Anu and Ishtar became the chief deities of Erech,<sup>3</sup> where was found the temple Eanna, subat <sup>d</sup>Istar, "the dwelling of Ishtar" (Gilg. I, i, 14), mušabi ša Anim, "the abode of Anu" (Gilg. II, ii, 18), and mu [ša] <sup>d</sup>Anim u <sup>d</sup>Istar, "the abode of Anu and Ishtar" (Gilg. I, iv, 37). Erech became the city whose name was almost

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<sup>1</sup>Dhorme, Religions, op.cit., p. 77.

<sup>2</sup>ibid., p. 72.

<sup>3</sup>Albright, FSAC, op.cit., p. 140.

synonymous with Eanna (Gilg. X, iv, 9 Old Babylonian version).<sup>1</sup> The city became known as the "city of the courtisans, the daughters of joy and of prostitutes,"<sup>2</sup> in which the sacred prostitutes were called istaritu. It was at Erech that "pure Inanna"<sup>3</sup> was given exceptionally great importance so that she became known as the "lady of the people," "queen of heaven and earth," and the "chief of the gods."<sup>4</sup>

However, at Hallab, Inanna appeared as the "daughter of Sin."<sup>5</sup> Arad-Sin, king of Larsa, referred to her as DUMU.SAL <sup>d</sup>EN.ZU.NA <sup>d</sup>NINNI.ZA NINNI.UNU(G)<sup>k1</sup>, "daughter of Sin, Inanna of Hallab" (SAK 214 f:2; 218 e). In the SU.IL.LA prayers she appears as kanut il [ati], "the pet of the god[desses]" (F1), seemingly as an extension of her role in Erech, which must be considered "goddess of love," whereas in her role of "daughter of Sin," she is the "goddess of war."<sup>6</sup> We find her as bukrat <sup>d</sup>Sin, "the first born of Sin" (C11, F3, and B30), or as simply marat <sup>d</sup>Sin, "the daughter of Sin" (A5 and A105),

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<sup>1</sup>Pritchard, ANET, op.cit., p. 90, n. 165.

<sup>2</sup>Dhorme, Religions, op.cit., p. 73.

<sup>3</sup>Kramer, op.cit., p. 64.

<sup>4</sup>Bottero, op.cit., p. 38.

<sup>5</sup>Dhorme, Religions, op.cit., p. 68.

<sup>6</sup>Bottero, op.cit., p. 37.

which indicates that the syncretism was complete. She was, indeed, considered the daughter of Sin, but with the qualities of the daughter of Anu.

Others within her family are Ningal and Shamash as Ishtar is referred to as ilitti <sup>d</sup>Ningal, "the offspring of Ningal" (F3), and [tu]mat...<sup>d</sup>Šamaš, "[twin]-sister... of Shamash" (F4). Ereshkigal, the goddess of the dead, was her sister according to the Descent of Ishtar into the Netherworld. It was as the planet Venus, goddess of twilight and dawn, that she acts as liaison between the realm of darkness ruled over by Ereshkigal and the realm of light ruled over by Shamash.<sup>1</sup>

Beside this family relationship among the gods, there is also the lordship that she enjoys over all, or maybe we should say among all, of the gods of the pantheon by virtue of her position alongside Anu, seen in anātīma, "You are like Anu" (F5). She bears the title "lady" in bēlet bēlēti, "lady of ladies" (A1), bēlet šamē u ersetim, "lady of heaven and earth" (A27), [belet] šamē, "[lady] of heaven" (C7), and bēltūma šarrat, "As for the lady (she is) queen" (A104). This use of "queen" is parallel to <sup>d</sup>Istarma šarrat, "As for Ishtar (she is) queen" (A103). Her relationship with other goddesses is described as ilat ilāti, "goddess of

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<sup>1</sup>Dhorme, Religions, op.cit., p. 69.

goddesses" (A1) and d<sup>v</sup>Ištar garitti ilā[ti], "valiant Ishtar of the goddesses" (D6). a definite reference to her as goddess of war. A continuation of the mention of royalty among the gods is evident in gašrāti malkāti sumūki sīrū, "Among the strong princesses your names are exalted" (A4) and lē<sup>v</sup>āt kalīsunu malkū, "ablest of the princes" (A32). Her power and position among the gods in general is seen in the following: d<sup>v</sup>Ištar lē<sup>v</sup>āt, "Ishtar the able one" (D14); iltu d<sup>v</sup>Igigi, "goddess of the Igigi" (B30), d<sup>v</sup>Irnini mutallati rabāt d<sup>v</sup>Igigi, "Irnini of the exalted ones, great one of the Igigi" (A3); labbat d<sup>v</sup>Igigi mukannisat illī sabsūti, "lioness of the Igigi, subduer of the angry gods" (A31); eli kala illī sīrū, "(Your greatness) is exalted over all of the gods" (A8); and mupahhirat puhri, "who gathers the assembly" (A38).

Goddess of Love. As has been noted above, Erech was the city wherein Inanna became equal to Anu and influential in matters of love. It was here that she was chiefly celebrated as the goddess of love.<sup>1</sup> As the star of the evening, Venus,<sup>2</sup> she was represented with all the traits of the goddess of love,<sup>3</sup> "lady of love," and "queen of pleasure."<sup>4</sup> Surely within this role is

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<sup>1</sup>Dhorme, Religions, op.cit., p. 72.

<sup>2</sup>ibid., p. 68.

<sup>3</sup>Bottero, op.cit., p. 37.

<sup>4</sup>Dhorme, Religions, op.cit., p. 73.

to be found the reason for references by the kings like Eannatum, king of Lagash, who referred to himself as the "beloved husband of Inanna" (SAK 18, 6, 9), or like Uminurtu, king of Isin, who called himself "the spouse of pure Inanna" (SAK 204, 12-13). Little is said of Ishtar as the goddess of love in our material. However, there are two significant lines that can be brought to bear on the case. One is pētāt pusummē sa kalīšina ardāti, "the opener of the veils of all the maidens" (A33), and the other is d<sup>v</sup>Istar sinniṣāti, "Ishtar of the women" (A39). The characteristic of the goddess of love was never totally displaced but absorbed. We will return to this in more detail later.

Goddess of War. It was the Semites of Akkad who imported the name Ishtar.<sup>1</sup> As such, she was the goddess of war. By the time of Hammurabi, she is known mainly for her characteristic of battle, d<sup>v</sup>NINNI bēlet tāhāzim u gablim, "Inanna, lady of battle and combat" (CH. Epilogue, XXVII, 92-93). It is in the later Assyrian time that the more masculine characteristics are noted.<sup>2</sup> Especially is she known as ilat gabli bēlet tāhāzi, "goddess of battle, lady of war," at Arbela, being so named, for instance, by Ashurbanipal (AS No. 5, 64, 37). It was at Nineveh and Arbela that Ishtar's ability in

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<sup>1</sup>Dhorme, *Religions*, op.cit., p. 67.

<sup>2</sup>Bottero, op.cit., p. 38.

war was propagated.<sup>1</sup> In this capacity we note her as "valiant" in d<sup>v</sup>Istar qaritti ilā[ti], "valiant Ishtar of the go[ds]" (D6), in garittu d<sup>v</sup>Istar, "valiant Ishtar" (F1), and in garitti d<sup>v</sup>Istar rabū gurdiki, "Valiant Ishtar, great is your power" (A34). She receives the epithet muttabbilat <sup>1</sup>s<sup>v</sup>kakki <sup>v</sup>sākinat tuqunti, "The continual bearer of arms, the setter of battle" (A6) and is called bēlet tāhāzi kalīsunu tamhāri, "lady of warfare, of all battles" (A30). There are the two parallel lines (A11 and A12) in which we find itburti bēlet tūsari muttakkipat <sup>v</sup>sadiya, d<sup>v</sup>Gusea <sup>v</sup>sa tuqunta halpat lābišat hurbāsa, "Strong one, O lady of the battlefield, the one who throws down the mountain people, O Gushea, the one who is equipped for battle, clothed with shuddering." There is also one more parallel (A36 and A37) that reads ezzet qablu lā mahār ālilat tamhāri, akukūtum <sup>v</sup>sa ana ayābi naphat <sup>v</sup>sākinat <sup>v</sup>shluoti ekdūti, "Furious in war, irresistible in battle, Firebrand, who kindled fire for the enemy, the setter of the destruction of the fierce foes." Besides this, there is one line that seems to be in the same general classification, muštamhišat ahhe mitgurūti, "the one who causes agreeable brothers to fight with one another" (A9).

Astral association. A name under which Ishtar is

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<sup>1</sup>Dhorme, Religions, op.cit., p. 68.

known is DIL.BAT, the name for the planet Venus.<sup>1</sup> Deities were often associated in the minds of the people with the planets, for instance Jupiter--Marduk, Mars--Nergal, Mercury--Nabu, and Venus--Ishtar.<sup>2</sup> Ishtar, however, has been thought of as Sirius,<sup>3</sup> Virgo,<sup>4</sup> and Venus.<sup>5</sup> Bottero feels that Ishtar's association with Venus is Semitic,<sup>6</sup> but certainly it goes back to earlier time<sup>7</sup> during which she was symbolized as a star in a circle. It is at this point that the worship of Ishtar and the worship of Inanna come together--in the planet Venus. As the star of the evening, she is the goddess of love. As the star of the morning, she is the goddess of war.<sup>8</sup> In our prayers she is called a "torch," as in dipār samê, "torch of heaven" (E8) and

<sup>1</sup>E. Schrader, Cuneiform Inscriptions and the Old Testament, I, (London, 1885), 167, and Deimel, op.cit., p. 151.

<sup>2</sup>Morris Jastrow, The Religion of Babylonia and Assyria, (Boston, 1898), p. 371 f and 571.

<sup>3</sup>Stephen Langdon, Tammuz and Ishtar, (Oxford, 1914), p. 168 f.

<sup>4</sup>Stephen Langdon, Sumerian and Babylonian Psalms, (Pairs, 1909), p. xvii.

<sup>5</sup>Albright, FSAC, op.cit., p. 339, and Frankfort, Kingship, op.cit., p. 280. If one desires to pursue the subject, a further source would be Stephen Langdon and J. K. Fotheringham, The Venus Tablets of Ammizadurga, (London, 1928).

<sup>6</sup>Bottero, op.cit., p. 37.

<sup>7</sup>Dhomre, Religions, op.cit., p. 56.

<sup>8</sup>ibid., p. 68.



dipār samē u eršetim, "torch of heaven and earth" (A35). There is also the appearance of dipāru, "torch" (E11), in a context that is describing the attributes of Ishtar although the line itself is fragmentary. We also find the parallel of dipār samē u eršetim, "torch of heaven and earth," and sarur kibrāti, "brightness of the whole earth" (F2). Using different forms of namāru, she is termed nannarat samē u eršetim, "light of heaven and earth" (A5), munammirat kibrāti, "illuminator of the world" (A111), and musnamirat, "illuminator" (E10) maybe with eklēti, "darkness." She is also called nūr mā[tā-tu], "light of the la[nds]" (E9), mumiltum, "the bright one" (A38), kakkab tanuḡati, "star of lamentation" (A9), and [naba]t kakkabi ilat ser[ti], "brilliant one of the stars, goddess of the morn[ing]" (E6). As has been noted, the overwhelming characteristic of Ishtar within these prayers is that she is the goddess of war. This seems to be in relation to the fact that she is thought of as Venus, the star of the morning, and not Sirius, even though this bright star was referred to as the "firebrand,"<sup>1</sup> because of her appearance at the time of the fiercest summer heat.

References to the animal world. The very earliest dominant aspect of her character was that she was the mother-goddess bringing forth and caring for the animal

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<sup>1</sup>Langdon, Tammuz, op.cit., p. 106.

world. This side of her is largely, if not entirely, lost by the time of our prayers. However, the dominating character of the goddess is emphasized in using the lion, her favorite animal, as a symbol of her power. The goddess is often pictured as standing on the back of a lion or may herself be pictured as a lion as at Mari.<sup>1</sup> We have two references in which she is called by the names of animals, labbu nadru, "raging lion" (A51) and rīmu sabbasū, "angry wild ox" (A52). Both, by the way, are masculine words.

Relationship to mankind. With the expansion of empires went the spread of the cult of Inanna-Ishtar. Nearly every city is mentioned with its own Ishtar.<sup>2</sup> A favorite expression joins bēlet with the names of cities when referring to Ishtar as in bēlet Akkadī, "lady of Akkad" (KAV 73, 3), bēlet Babilī,<sup>3</sup> bēlet Elamī (SAK 180 g), and bēlet eridī,<sup>4</sup> to mention but a few. We also find bēlet used with her temple Eanna at Erech, in bēlet Eanna, "lady of Eanna," and bēlet Eanna quddusu, "lady of holy Eanna" (A28). Eanna, "house of Anum," became the center of the Ishtar cult,<sup>5</sup> within which she is

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<sup>1</sup>Dhorme, Religions, op.cit., p. 70 f.

<sup>2</sup>Bottero, op.cit., p. 37.

<sup>3</sup>Tallqvist, op.cit., p. 332.

<sup>4</sup>loc.cit.

<sup>5</sup>Dhorme, Religions, op.cit., p. 75.

said to have dwelled, āsibat...sa Eanna, and āsibat at-māni hurāsi, "inhabitant of the gold temple."<sup>1</sup> Ishtar was also āsibat Eulmas, the temple in Akkad, built by Sargon<sup>2</sup> and revered by Hammurabi.<sup>3</sup> Other temples dedicated to Ishtar were Emashdari (Akkad),<sup>4</sup> Emete-ursag (Kish),<sup>5</sup> Hursagkamma (Kish),<sup>6</sup> Enigingarra (Shurruapak),<sup>7</sup> Emishmish (Nineveh),<sup>8</sup> Emushkamma (Badtibira), Giguna (Zabalam), Esharra (Adab), Baratushgarra (Nippur), and Eulmash (Agade).<sup>9</sup> The favorite epithet seems to have been āsibat, "inhabitant," but at Arbela she could be āsibat Egasankamma (ABRT I 5, 17), or "Ishtar of Arbela" in Kidmuri, the temple built by Ashur-nasir-apli.<sup>10</sup> In her temple at Babylon, Etur-kamma, built by Apil-Sin, she was known as "queen,"<sup>11</sup> as she was at Nineveh in the temple built by Manishtusu, son of Sargon.<sup>12</sup>

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<sup>1</sup>Tallqvist, op.cit., p. 332.

<sup>2</sup>Dhorme, Religions, op.cit., p. 75.

<sup>3</sup>Pritchard, op.cit., p. 165.

<sup>4</sup>Tallqvist, op.cit., p. 332.

<sup>5</sup>Dhorme, Religions, op.cit., p. 76.

<sup>6</sup>Pritchard, op.cit., p. 165.

<sup>7</sup>Tallqvist, op.cit., p. 332.

<sup>8</sup>Pritchard, op.cit., p. 165.

<sup>9</sup>ibid., p. 53.

<sup>10</sup>Dhorme, Religions, op.cit., p. 77.

<sup>11</sup>ibid., p. 76.

<sup>12</sup>Albright, FSAC, op.cit., p. 150.

This epithet, "queen," is found in sarrat kullat dadmē, "queen of all people" (A2). At Nippur she was known as ilat Ebardurgarra (KA 4413, 21), which reminds us of ilat zikarī, "goddess of men" (A39). Whether as "queen" or "goddess," she was considered involved in the affairs of men by guiding, mustēsirat tenēsēti, "who guides all mankind" (A2), by restraining, sābitat serret sarrī, "the one holding the reins of kings" (A32), and by decreeing, hāminat gimir parsi āpirat agē bēlūti, "the gatherer of all the decrees, the one who sets up the crown of lordship" (A7). Her role of overseer of the affairs of men is stressed in the epithet rē'at nīsē apāti, "shepherdess of the people" (A27).

#### ETYMOLOGY OF THE NAME

The name, Ishtar, is definitely Semitic in origin.<sup>1</sup> She was a Semitic goddess<sup>2</sup> and came into Babylonia in regions where the dominant element was Semitic.<sup>3</sup> As the Semitic people gained power, their gods, one of whom was Ishtar, gained prestige. The etymology of the name, Ishtar, has been traced to عثر, which has to do with ground that is irrigated and rendered fertile naturally, and to عثر,<sup>4</sup> which has to do with that which

<sup>1</sup>Albright, FSAC, op.cit., p. 196; Bottero, op.cit., 37.

<sup>2</sup>Plessis, op.cit., pp. 15 and 265.

<sup>3</sup>ibid., p. 17.

<sup>4</sup>ibid., p. 11.

is covered by rich vegetation. Barton traces the etymology to South Arabia,<sup>1</sup> and in particular, to Athtar, the god of date-palm irrigation,<sup>2</sup> believing that it means "self-waterer," a reflexive form of str with metathesis of the t with the second radical of the root.<sup>3</sup> He further notes the fact that in South Arabic Athtar is both masculine and feminine, a god and a goddess, stating that we would expect to find this "carried to other countries."<sup>4</sup>

In Ugaritic she appears as sttrt, III AB, A, 28, bsm.tg'rm.sttrt, "By name Ashtarte rebuked him." Her beauty is referred to in I K, 146 and 292-293, km.tsm sttrt.tsmh, "Like the beauty of Ashtarte is her beauty." In II K, 55-57 and III AB, B, 7-8, ytbr.hrm risk sttrt.sm.b'1 qdqd, "May Horon break your head, Ashtarte, name of Baal, your pate," declares her power. Unless there is need of emendation, b'lt, and this seems very unlikely, this is an example of a goddess either partially transformed into a god<sup>5</sup> or taking the place of one in power. Another example of her might is found in

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<sup>1</sup>George Aaron Barton, Semitic and Hamitic Origins, (Philadelphia, 1934), p. 29.

<sup>2</sup>ibid., p. 204.

<sup>3</sup>ibid., p. 137.

<sup>4</sup>ibid., p. 238.

<sup>5</sup>ibid., p. 297.

III AB, B, 40, [ymh ttr]t.tuhd.smah.tuhd.ttrt. "[His right hand Ashtar]te seizes, Ashtarte seizes his left hand." Note can also be made of gt ttrt, UM 170, 6, fragmentary ritual texts, UM 19, 16 and UM 23, 3, 4, and also UM 5, 1; 17, 3; and 22, 6, which are too fragmentary to decipher.

In Phoenician her name appears as אֲשֶׁת־רַת,<sup>1</sup> as also it is in Hebrew in אֲשֶׁת־רַת, "Ashtoreth, goddess of the Zidonians" (I Kings 11:5, 33), among whom she was known as "our lady."<sup>2</sup> According to Judges 10:6 the children of Israel served other gods, and one of the gods was "Ashtoreth." Compare also וַיַּזְבֹּחַ אֶת־יְהוָה וְשָׁמְרוּ אֲשֶׁת־רַת, "And they forsook Yahweh and served Baal and Ashtaroth" (Judges 2:13). Also we learn that the people put away Ashtoreth (ISamuel 7:14), Saul's body was placed in the house of Ashtoreth (I Samuel 31:10), and Solomon built a house to Ashtoreth (II Kings 23:13). There is an interesting contrast in the records of Samuel and Chronicles regarding the temple at Ashqelon. The record of the Chronicler reads, וַיִּשְׂמוּ אֶת־פָּלְיוֹ בַּיִת אֲשֶׁר־לְיָהוָה, "And they put his armor in the temple of their gods, and his head they fastened in the temple of Dagon" (I Chronicles 10:10).

<sup>1</sup>Zellig S. Harris, A Grammar of the Phoenician Language, (New Haven, 1936), p. 135.

<sup>2</sup>Samuel R. Driver, Notes on the Hebrew Text of the Books of Samuel, (Oxford, 1913), p. 230.

However, a different rendering is found in  $\text{וַיִּקְרְבוּ אֶת הַיָּרֵךְ הַיְמָנִי וְאֶת הַיָּרֵךְ הַשְּׂמָאלִי וְאֶת הַיָּרֵךְ הַקֶּדְמִי וְאֶת הַיָּרֵךְ הַאֲחֵרִי וְאֶת הַיָּרֵךְ הַיְמָנִי וְאֶת הַיָּרֵךְ הַשְּׂמָאלִי וְאֶת הַיָּרֵךְ הַקֶּדְמִי וְאֶת הַיָּרֵךְ הַאֲחֵרִי$   
 "And they put his armor in the temple of Ashtaroth and his body they fastened to the wall of Bethshan" (I Samuel 31:10). It appears that this is the temple that Herodotus calls  $\text{τῆς οὐρανίης Ἀφροδίτης τὸ ἱερόν}$ , "the temple of heavenly Aphrodite" that is, Venus (Herodotus 1, 105).<sup>1</sup> He further notes that the temple at Ashqelon is the most ancient of all the temples to to this goddess,<sup>2</sup> and then states that the temple in Cyprus was built in imitation of the one at Ashqelon. The placing of the armor and dead body of a conquered foe would certainly lead us to believe that she had the characteristics of a martial goddess.<sup>3</sup> The Aphrodite=Ashtarte equation is further strengthened by the writing of Sanchoniathon, which are found only in Eusebius. Sanchoniathon is quoted as saying that "the Phoenicians say that Ashtarte is Aphrodite."<sup>4</sup> Furthermore, she is named as the daughter of Ouranus, "heaven," which reminds us of the fact that Ishtar was, at one time, considered to be the daughter of Anu. The ideogram for Anu, the god, and samû, "heaven," are the same.

<sup>1</sup>George Rawlinson, trans., The History of Herodotus, (New York, 1928), p. 41.

<sup>2</sup>loc.cit.

<sup>3</sup>Driver, op.cit., p. 230.

<sup>4</sup>E. Richmond Hodges, Cory's Ancient Fragments, (London, 1876), p. 15.


There are four places in Deuteronomy (7:13; 28:4, 18, 51), where the word  $\text{לַיְלֵי אֲשֵׁרֶת}$  is found in the construct phrase  $\text{אֲשֵׁרֶת אֲשֵׁרֶת לַיְלֵי אֲשֵׁרֶת}$  in juxtaposition to  $\text{אֲשֵׁרֶת}$   $\text{אֲשֵׁרֶת}$ , "offspring of your cattle." Therefore, it would seem that  $\text{לַיְלֵי אֲשֵׁרֶת}$  must be translated as "young" or some such idea giving us a parallel of "offspring of cattle" and "young ones of sheep (i.e. lambs)." However, the Septuagint has  $\text{ποίμνιν}$ , "flocks," in each of the four cases,<sup>1</sup> and Gesenius felt that it meant "Astartes of the flock, Venuses, probably for females, ewes, as propagating the flock."<sup>2</sup> Although  $\text{sgr}$  appears in Ugaritic (I\*AB III, 16, 17), the text is too fragmentary to give us further light. The whole matter of the meaning of  $\text{אֲשֵׁרֶת}$  could well be changed some day to shed more light on the subject. In any case, the appearance of  $\text{לַיְלֵי אֲשֵׁרֶת}$  in this usage strongly urges for the fertility aspect of Ashtarte within the animal world whereas  $\text{عشرا / عثر}$  leads one to the thought of fertility in the plant life.


In Akkadian Ishtar, when written phonetically Ištar (A2), seems to be an attempt at giving the western Semitic word in cuneiform characters. There seems to be no significance to the ideograms used in such a case.

<sup>1</sup>The Septuagint Version, (London, n.d.)

<sup>2</sup>Edwards Robinson, trans., A Hebrew and English Lexicon of the Old Testament, by William Gesenius, (Boston, 1868), p. 828.



However, much has been written about the name when it appears in the form , but I fail to see the validity of the attempts at etymology.<sup>1</sup>

There are four names of the goddess that appear in our texts beside the name Ishtar. They are Gushea (A12), Irmini (A3 and A105), Irninitum (A51), and Innini (F5). The signs,  (A12), were read by King as gu-tir-a,<sup>2</sup> which later scholars have read gu-še-e-a.<sup>3</sup> Gushea has been related to gusati,<sup>4</sup> as in dGusea ga-i-šat gu-ša-a-ti, "The goddess Gusea who dances the whirl."<sup>5</sup> There is no indication in our prayer (A12) that dancing was expected from the goddess. In fact, there seems to be the grave seriousness about her sight at this time. She is "the one who is equipped for battle, clothed with shuddering."

The problem of Irmini has been explained as dissimilation<sup>6</sup> or simply as "a Sumerian name for Ishtar."<sup>7</sup> Gelb is very convincing arguing that one might expect a

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<sup>1</sup>Plessis, op.cit., p. 16 ff.

<sup>2</sup>King, STC, I, op.cit., p. 224.

<sup>3</sup>Ebeling, op.cit., p. 130. Further note can be made by consulting Deimel, op.cit., p. 150, n. 1617, I; or Oppenheim, CAD, 7, op.cit., p., p. 271.

<sup>4</sup>Stephen Langdon, Journal of the Royal Asiatic Society, (1921), p. 179 n. 3.

<sup>5</sup>Oppenheim, CAD, 5, op.cit., p. 143.

<sup>6</sup>Dhorme, Religions, op.cit., p. 67.

<sup>7</sup>C.J. Mullo-Weir, A Lexicon of Accadian Prayers, (London, 1934), p. 397.

change of rn to nn, but not nn to rn.<sup>1</sup> In turn, he favors the identification of Irmina, the goddess, with Irmina, the canal. He feels that as a river and an underworld goddess she may have passed into the Ishtar circle and become identified with her.<sup>2</sup> In Ugaritic there is the account of Ashtar being made king in the place of the dead Baal (I AB, I, 26 ff). The greater context tells of the death of Baal and the sorrow of Anat for him. After Baal dies, the earth becomes parched since he, the lord of the earth, does not send rain. As a solution to the problem Ashtar is made king. He goes to the heights of the throne of Baal to sit there, but he finds to his dismay p'nh.ltmgyn hdm, rišh.ltmgý apsh, "His feet do reach the footstool, His head does not reach its top," (I AB, I, 31-33). When Ashtar sees this, he determines not to reign there, and we read yrd. 'ttr. 'rz.yrd lkht.aliyn.b'1.wymlk.bars.il.klh, "Ashtar, the mighty one, went down, went down from the throne of Aliyn Baal, and reigned in the earth of El, all of it" (I AB, I, 35-37). It is significant that Ashtar is confined to the earth and cannot adequately take the place of Baal. Beautifully this pictures irrigation as not being adequate to make the ground

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<sup>1</sup>Gelb, op.cit., p. 79.

<sup>2</sup>loc.cit.

<sup>3</sup>Theodor Gaster, Thespis--Ritual, Myth and Drama in the Ancient Near East, (New York, 1950), p. 127.

fertile as the rain would be. We agree with Gaster that a "similar role is played by the Mesopotamian Ishtar."<sup>1</sup> The passage in Gilgamesh V, I, 6, ēmarū sadū <sup>1s</sup>erini musab ilāni parak <sup>d</sup>Irnini, "They beheld the cedar mountain, abode of the gods, throne of Irnini," has led some to relate Irnini with erēnu/erinnu, "cedar,"<sup>2</sup> but there is no reason for this. Irninitum could well be added to the list compiled by Gelb.<sup>3</sup>

The last name, Innini (F3), is so read in BMS #5, but in BMS #1 the reading is Innina. Gelb seems to favor the conclusion that Irnina passed into the circle of Ishtar "if and when the written Irnina came to be pronounced as Innina."<sup>4</sup> It is, indeed, a convincing argument. If we accept this view, strength is added to the point made in the previous paragraph.

#### THE THEOLOGY OF ISHTAR

In order to derive a theology of Ishtar, we have sought to trace the epithets of the goddess and to understand the etymology of her name. We are not going to attempt to cover all the possible ramifications of our work thus far, but we will set down some of the theology

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<sup>1</sup>Gaster, op.cit., p. 127, fn.

<sup>2</sup>Plessis, op.cit., p. 48.

<sup>3</sup>Gelb, op.cit., p. 72 ff.

<sup>4</sup>ibid., p. 79.

that has light to shed on our tablets.

The role of Ishtar as the "great mother-goddess,"<sup>1</sup> the "goddess of vegetation,"<sup>2</sup> or the goddess of nature<sup>3</sup> should not be underrated. The yearly cycle of the seasons proclaimed her power over the earth in bringing vegetation and life, in which Ishtar was venerated as a life-giving force. In her capacity of mother-goddess she mothered her brood of humans watching over them and caring for them. Probably the best illustration for this is her epithet rē'ât nîsē apāti, "shepherdess of the people" (A27). However, throughout her prayers there are ample examples of the belief of the worshipper in her attribute of caring for the supplicant.

As we noted earlier, Ishtar has been associated with Sirius, which is the brightest star in the heavens,<sup>4</sup> bearing also the name, Dog Star, as it is in the constellation Canis Major.<sup>5</sup> She was known as the "star of the bow,"<sup>6</sup> an indication of the warlike characteristic of

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<sup>1</sup>Morris Jastrow, Hebrew and Babylonian Traditions, (New York, 1914), p. 206 and W. Robertson Smith, Lectures on the Religion of the Semites, (New York, 1889), p. 56.

<sup>2</sup>Jastrow, Traditions, op.cit., p. 143.

<sup>3</sup>Deimel, op.cit., p. 152.

<sup>4</sup>Dinsmore Alter, Clarence H. Cleminshaw, and John G. Phillips, Pictorial Astronomy, (New York, 1963), p. 95.

<sup>5</sup>ibid., p. 174.

<sup>6</sup>Dhorme, Religions, op.cit., p. 71.

the goddess.<sup>1</sup> Nevertheless, the descent of Ishtar into the netherworld may well coincide with the disappearance of this star in her heliac setting and rising. During this period she joined Tammuz in the netherworld.<sup>2</sup> As the lover of Tammuz, she was adored as the goddess of pleasure.<sup>3</sup> Ishtar was also associated with Spica, the brightest star in the constellation Virgo,<sup>4</sup> and sometimes was called by the name Virgo. In this capacity she was adored as the goddess of agriculture. As such, she appears as Irmini.<sup>5</sup> However, it is in the third heavenly body, Venus, that she becomes the evening and morning star.<sup>6</sup> The latter is emphasized in one of our prayers in the words ilat ser[ti], "goddess of the morn-  
[ing]" (E6). Venus, the brightest of the planets,<sup>7</sup> certainly was the most significant heavenly body in the evening and morning skies with the exception of the moon, Sin, the father of Ishtar. It is under this consideration that we take a deeper look at the "complex

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<sup>1</sup>Langdon, Tammuz, op.cit., p. 104.

<sup>2</sup>ibid., p. 86.

<sup>3</sup>Plessis, op.cit., p. 78.

<sup>4</sup>Alter, Cleminshaw, and Phillips, op.cit., p. 171.

<sup>5</sup>Plessis, op.cit., p. 78.

<sup>6</sup>Deimel, op.cit., p. 152.

<sup>7</sup>Robert H. Baker, Astronomy, (New York, 1950), p. 194.

characteristics"<sup>1</sup> of this goddess of love who at the same time was the goddess of battle. Some have felt that this was not to be thought of as the same Ishtar,<sup>2</sup> while others have no difficulty at all in freely admitting that it is, indeed, one and the same goddess.<sup>3</sup> Even though we might admit that it is a bit complex, the solution can only be derived by seeing that within the same goddess are these seemingly opposite qualities found at the same time.<sup>4</sup> Great credit is given to Ishtar in our prayers for her might and her power. This characteristic appears to be quite masculine as opposed to her role of goddess of love in which she is very feminine.<sup>5</sup> So feminine, in fact, was she that she, under the name Innina, was considered the spouse of the king as has already been noted. It must have been the astral aspect of Ishtar that made her ultimately "queen of heaven" as well as queen of earthly locations.<sup>6</sup> The only difficulty in the theology of Ishtar at this point is the fact that she is described as a "torch" in the heavens and a "twin sister" of the god Shamash, for from our modern understanding of the planet Venus, we could

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<sup>1</sup>A. Leo Oppenheim, Ancient Mesopotamia, (Chicago, 1964), p. 197.

<sup>2</sup>Langdon, Tammuz, op.cit., p. 179.

<sup>3</sup>Jastrow, Religion, op.cit., pp. 82 and 204.

<sup>4</sup>Deimel, op.cit., p. 152.

<sup>5</sup>loc.cit.

<sup>6</sup>Jastrow, Religion, op.cit., p. 531.

not think of her as a "twin" of the sun.

As we have noted before, Ishtar is repeatedly said to be the one who is ruling over the affairs of mankind either by being their "goddess" or their "queen." However, no less than eight times we find "my lady" used in speaking to Ishtar in prayer. Seven of these appear in the first prayer, but not until forty-two lines of the prayer have been recited. The prayer begins with the general transcendence of Ishtar and proceeds to her immanence.

#### ŠIPTU AND AMĀTU

Two words find a great deal of prominence throughout the prayers--šiptu and amātu. The first, šiptu, EN, appears in lines A1, A111, B27, B30, B31, [D4], [D6], [E6], and F1. The other word, amātu, INIM.INIM.MA, is found in lines A106, B19, C7, [D2], [E4], and F39, once in each prayer. The words INIM.INIM.MA ŠU.IL.LÁ followed by the name of the god, which in our case is Ishtar, constitute a standard formula. Although both could mean "incantation," šiptu is the word that is used in the descriptive ritual telling the worshipper about the corresponding recitation. It might be better to translate amātu as "prayer."<sup>1</sup>

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<sup>1</sup>King, *Magic*, op.cit., p. 137.

## THE SU.IL.LÁ PRAYERS

The prayers that appear in this work are a part of the prayers which first appeared in the Cassite period<sup>1</sup> which follows the old Babylonian period, about 1600 B.C.E. The Akkadian SU.IL.LÁ prayers appear to have been developed from the Sumerian and were composed probably for the first time around 1400 B.C.E.<sup>2</sup> For the text of the prayers one can consult the work by Erich Ebeling<sup>3</sup> or the list of prayers found in the work by Walter Kunstmann.<sup>4</sup>

The etymology of SU.IL.LÁ, Akkadian niš gāti, indicates the characteristic gesture of prayer<sup>5</sup> that was used by the suppliant in the act of adoration of his god. This gesture is the "raising" or "lifting up of the hand," and in particular, the right hand.<sup>6</sup> The worshipper stood with his right hand so that it was par-

<sup>1</sup>Adam Falkenstein, "Zur Chronologie der sumerischen Literatur nach der Hammurabi-Zeit," Orientalia, XXII (1953), pp. 110-111.

<sup>2</sup>Wolfram von Soden, "Das Problem der zeitlichen Einordnung akkadischer Literaturwerke," Mitteilungen der deutschen Orient-Gesellschaft, LXXXV, (1953), p. 23.

<sup>3</sup>Ebeling, op.cit.

<sup>4</sup>Walter Kunstmann, Die Babylonische Gebetsbeschworung, (Leipzig, 1932), p. 83 ff.

<sup>5</sup>Falkenstein and von Soden, op.cit., p. 24.

<sup>6</sup>Stephen Langdon, "Gesture in Sumerian and Babylonian Prayer," Journal of the Royal Asiatic Society, (London, 1919), pp. 531-555; S. A. B. Mercer, "Liturgical Elements in Babylonian and Assyrian Seal Cylinders," Journal of the Society of Oriental Research, VI (Chicago, 1922), pp. 106-116.





However, it appears that the "prayers of the lifting up of the hand" were to be used by the individual.<sup>1</sup> The evidence for this lay in the examples wherein is found the formula anāku annanna apil annanna, "I, so and so, son of so and so" (B7 and E16). In one prayer there is even room for the name of the special god or goddess to be entered, but the text is fragmentary. We reconstruct the line as anāku annanna [apil annanna ša] ilūsu [annanna dIstarīsu annannitum], "I, so and so, [son of so and so, whose] god is [so and so, whose goddess is so and so]" (C4). The special prayers were used by the magicians or incantation priests in the fulfillment of their magical rites.<sup>2</sup>

In most cases, rituals accompany the prayers which are to be completed before the suppliant is to offer his petition.<sup>3</sup> Obviously, the worshipper must have instruction concerning the ritual that will bring the best results from the accompanying prayer. The burning of incense was the most common of all the instructions concerning the ritual,<sup>4</sup> (D3, E5, and F39). but in the first and best preserved the burning of incense is not required. There is a great deal of difficulty in translating some

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<sup>1</sup>King, *Magic*, op.cit., p. XXII.

<sup>2</sup>Kunstmann, op.cit., p. XXX.

<sup>3</sup>King, *Magic*, op.cit., p. XXIX.

<sup>4</sup>ibid., p. XXII.

of the instructions because the words are rare except in ritual texts. There are, however, such things as a libation, pure water, best beer, juniper, meal, flour, perfume, and other things used in kikittusu, "its ritual" (A107, B20, and B29), or sometimes epustusu, meaning the same. There are also occasionally instructions given as to the time when the ritual is to be performed. It might be in a certain period of the month, a certain time of the day, or simply "on a favorable day," ina umi nagri (B20). After the ritual was over, it was time to recite the prayer following the instructions salasu tamannu, "recite three times" (A110, B27, and D4).

The structure of the SU.IL.LA prayers has long been known to consist of three main divisions.<sup>1</sup> It was Kunstmann, however, who analyzed the SU.IL.LA prayers in greater detail even breaking down the main divisions into parts. In his view the three main parts are the address (imploring the gods with honorific titles and praising the gods), the main body of the prayer (the lamentation, transitional formula, and requests to the deity), and thanksgiving (expressions of gratitude and benediction).<sup>2</sup> This could well lead us to believe that we might find this structure strictly observed in all

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<sup>1</sup>King, Magic, op.cit., p. XXII.

<sup>2</sup>ibid., p. 9. Also note George Widengren, The Accadian and Hebrew Psalms of Lamentation as Religious Documents, (Stockholm, 1937).

our prayers. This is not the case. Even Kunstmann attributes lines of our prayers to varying segments of the above outline in such a way as to indicate the freedom with which the prayers are constructed. For instance, in the first of our prayers he characterizes lines as follows: honorific titles (A2 and A27), praise to the god (A40 and A41), lamentation (A67, A68, and A77), transitional formula (A42 and A79), prayer (A54, A81, A82, A95, A96, and A100), and the thanksgiving and benediction formula (A101, A102, and A103).<sup>1</sup> From this there would certainly be an overlapping of the various parts of the prayer as he outlines it. In the very broadest way we can give the outline of the first prayer (A) as the address (A1-A41), the prayer (A42-A102), and the closing (A103-A105). To break it down even further would be to have the following: the honorific titles (A1-A12), praise to the goddess (A13-A26), more honorific titles (A27-A39), more praise to the goddess (A40-A41), lamentation (A42-A50), entreaty (A51-A55), more lamentations (A56-A78), more entreaty (A79-A100), and benediction (A101-A105). At least, the various component parts have achieved "a fusion into a literary structure."<sup>2</sup>

While there is in the second prayer (B) some of the ingredients of the above formula, the order is unique

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<sup>1</sup>King, *Magic*, op.cit., p. 11 ff.

<sup>2</sup>Oppenheim, *Mesopotamia*, op.cit., p. 271.

clearly showing that the individual composing the prayer was free to use his own style.<sup>1</sup> We might divide the prayer as follows: fragmentary promises and requests (B1-B6), place for the name of the suppliant (B7), praise to the goddess (B8-B9), entreaty (B10-B18). Kunstmann looks at lines B15 through B18 as a part of the closing thanksgiving portion.<sup>2</sup> The third (C), the fourth (D), and the fifth (E), are so short that no conclusion can be rendered regarding the structure. The last (F), however, falls into a pattern as follows: honorific titles (F1-F4), praise to the goddess (F5-F21), the entreaty (F22-F37a), and the benediction (F37b-38b).

The various translators have had to come to grips with the problem of meter. They either disregard (t1) — entirely or tried, in some way, to indicate the manner in which the lines were to be divided. It was King, who gave a good treatment of the subject, and concludes that the  $\check{S}U.\check{I}L.\check{L}A$  prayers, while "occasionally running into regular metre, are not subject to the strict rules which apply to the poetry of the Babylonians."<sup>3</sup>

The  $\check{S}U.\check{I}L.\check{L}A$  prayers are particularly worthy of our consideration. The first tablet (A) is an example of the edifying literature found within the  $\check{S}U.\check{I}L.\check{L}A$

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<sup>1</sup>Falkenstein and von Soden, *Orientalia*, op.cit., p. 47.

<sup>2</sup>Kunstmann, op.cit., p. 40 f.

<sup>3</sup>King, *Magic*, op.cit., p. XXVII.

prayers that make some believe that this literature became known for its quality apart from its use within the cult.<sup>1</sup> It certainly was produced for use within the framework of cultic worship,<sup>2</sup> but apart from this consideration it has tremendous importance, as do other  $\checkmark$ SU.IL.LÁ prayers, within the Akkadian literature.

It is quite natural that our thought might go to the Hebrew Bible. One notable verse found in the Book of Psalms (141:2) has a reference to the lifting up of the hands as a gesture of prayer,  $\text{תָּהֵן כִּוֵּן תְּפִלָּתִי}$   
 $\text{קִטְרוֹתֵי תְּפִלָּתִי בַשָּׁמַיִם כִּפְיִי מִנְחַת-עֶרֶב}$  "Let my prayer be counted as incense before thee, and the lifting up of my hands as an evening sacrifice."

#### THE HYMNAL EPIC DIALECT

The classic treatment of the hymnal epic dialect by Wolfram von Soden<sup>3</sup> can be consulted for a complete discussion. Here, however, we are desirous of pointing out some of the characteristics of the hymnal epic dialect as found in our material.

A characteristic of the hymnal epic dialect is the use of  $\checkmark$ sa as a genitive particle as in ilū  $\checkmark$ sa tahazi,

*when the first word of a construct chain is not clearly construct in form as*

<sup>1</sup>Kunstmann, op.cit., p. p. 55.

<sup>2</sup>E. R. Dalglisch, Psalm Fifty-One, (Leiden, 1962), pp. 42 and 51.

<sup>3</sup>Wolfram von Soden, Der Hymnisch-Epische Dialekt Des Akkadischen, (Leipzig, 1932).

*Zeitschrift für Assyriologie*, 40 (1931) pp. 163-227,  
and 41 (1932) pp. 90-183.

*although not unusually frequent*

"the gods of battle" (En. El. IV, 92).<sup>1</sup> We can find examples of this in cases like pētāt pusummē ša kalī-  
sina ardāti, "The opener of the veils of all the maidens"  
(A33), and sanāti ša niziqtī, "years of vexation" (A72).  
There are several times when ša is used in a phrase re-  
garding parts of the body, upīsa lemnūti ša zumriya,  
"Drive out the evil machinations of my body" (A55),  
urus ša zumriya, "illness of my body" (B12), mungu ša  
damiya, "disease of my blood" (B12), adirātu ša libbiya,  
"fears of my heart" (B13), and the example that is the  
closest to the one in Enuma Elish, ilū ša kissati, "the  
gods of the world" (F38).

Another characteristic is the use of the interroga-  
tive pronoun minā,<sup>2</sup> as is seen in minā...mushallaq,  
"What...shall we destroy?" (En. El. I, 45). We note  
the only example in our material which is minā epus,  
"What have I done?" (A67). The use of mamman, "~~some-~~  
*in the negative sense of "no one"*  
~~body,~~" is another example as in ša lā ilammadū miliksu  
mamman, "whose scheme no one can learn" (A39).<sup>3</sup>

The loss of the vowels in the status constructus *of the genitive*  
in Old Babylonian is also characteristic.<sup>4</sup> ~~We can ob-~~

<sup>1</sup>Soden, Dialekt, op.cit., p. 196.

<sup>2</sup>ibid, p. 199.

<sup>3</sup>ibid. p. 200.

<sup>4</sup>ibid. p. 211.

~~serve amat igbu, "word which he spoke" (G. II. v, 62),  
which is close to amat agabbu, "the word I spoke" (F34).~~

We can see the loss of the vowels in tub libbi, "good of heart//joy" (F25), ina tub <sup>v</sup>seri, "in good health" (F35), and amat damiqtim, "word of favor//favorable word" (A95). The same phenomenon with the pronominal suffix is found in qibitki nuru, "Your command is light" (F21) and ekiam la <sup>v</sup>sumki (A15), "Where is not your name?"

The particle ki in hymnal epic dialect ~~displaces~~ *joins* kina with the same meaning.<sup>1</sup> There is one example of this in our prayers, ki la palih iliya u <sup>d</sup>istariya, "like one who does not fear my god and goddess" (A68).

The preposition ina, "in," within such phrases as ina <sup>v</sup>musi, "in the night" (C8) and ina <sup>v</sup>apsi, in the water" (F8), expresses well the idea of "in the midst," but in hymnal epic dialect ina gereb is used as in ina gereb <sup>v</sup>apsi, "in the midst of Apsu" (En. El. I, 81).<sup>2</sup> Within our material there is one example of this which is found in the duplication of the line ina gereb <sup>v</sup>same elluti, "in the midst of pure heaven" (D7 and D15).

The adverbial ending is is another characteristic of the hymnal epic dialect.<sup>3</sup> We have examples in such

<sup>1</sup>Soden, op.cit., p. 133.

<sup>2</sup>loc.cit.

<sup>3</sup>ibid., p. 90 ff.



words as kinis̄, "truly" (A44), sarpiš, "bitterly" (A65), namriš, "brightly" (A84), etelliš, "proudly" (A84), and ištenis̄, "at the same time" (B25).

There are also words that are peculiarly hymnal epic in character: dadmū, "mankind" (A2 and A35);<sup>1</sup> gimru, "all" (En. El. I, 4; II, 13, and A7); gimrātu, (A13 and En. El. I, 154); kullatu, "all" (A2); kissatu, "all" (En. El. IV, 4 and F38); apātu, "mankind" (En. El. VII, 18 and A27); ba'ulātu, "subjects" (En. El. VI, 114, A25, and D12);<sup>2</sup> tenēsētu, "mankind" (A2, A22, and A24); bukru, "first-born" (En. El. I, 15, 34, 56) and feminine bukurtu, "first-born daughter" (B30, C11, and F3);<sup>3</sup> and tamhāru, "battle" (En. El. I, 131, 151, and A30).<sup>4</sup>

In hymnal epic dialect the statives are often used as the preterite as in dalhūnimma, "They disturbed" (En. El. I, 23). Examples of this can be found in ša ana ayābi naphat, "who kindled fire for the enemy" (A37) and šaknūnimma, "came upon me" (A69). Also the use of the III<sub>II</sub> SD stem is found frequently as in uṣmalli, "He filled" (En. El. I, 86); lišrabbib, "May he humble" (En. El. VI, 124); and mustesir, "the one who directs"

<sup>1</sup>Soden, op.cit., p. 162.

<sup>2</sup>ibid., p. 163.

<sup>3</sup>ibid., p. 164.

<sup>4</sup>ibid., p. 170.

(En. El. VI, 6).<sup>1</sup> Comparison can be made with such forms as musteširat, "the one who guides" (A2); muštamhišat, "the one causing to fight" (A9); tusteššeri, "You cause them to prosper" (A26); uštābarrū, "It remains" (A50); and luštammar, "May I see" (F36). Also note can be made of šūpū, "It is magnificent" (A8; šūpū, "made known" (En. El. I, 7); uštāpu, "They were brought into being" (En. El. I, 10); and ušāpušū, "He made them" (En. El. IV, 124).<sup>2</sup>

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<sup>1</sup>Soden, op.cit., p. 155 f.

<sup>2</sup>ibid., p. 165.

TRANSLITERATION

Tablet A, STC II, #26187, plates LXXV ff.

1. EN ú-sal-li-ki be-let be-le-e-ti i-lat i-la-a-ti
2. <sup>d</sup>Is-tar sar-ra-ti kul-lat da-ád-me muš-te-ši-rat  
te-ne-se-ti
3. <sup>d</sup>Ir-ni-ni mut-tal-la-a-ti ra-bat <sup>d</sup>I-gi-gi
4. gaš-ra-a-ti ma-al-ka-a-ti šu-mu-ki ši-ru
5. at-ti-ma na-an-na-rat AN-e u KI-tim ma-rat <sup>d</sup>Sin  
qa-rit-ti
6. mut-tab-bi-la-at <sup>i</sup>STUKUL<sup>meš</sup> sa-ki-na-at tu-qu-un-ti
7. ha-mi-mat gi-mir par-ši a-pi-rat a-ge-e be-lu-ti
8. <sup>d</sup>GĀŠAN šu-pu-ú nar-bu-ki UGU ka-la DINGIR<sup>meš</sup> ši-ru
9. MULU ta-nu-qa-a-ti muš-tam-hi-ša-at <sup>SES</sup><sup>meš</sup>  
mit-gu-ru-ti
10. mut-ta-ad-di-na-at it-ba-ru
11. it-bur-ti be-let tu-ša-ri mut-tak-ki-pat sa-di-ya
12. <sup>d</sup>Gu-se-e-a šá tu-qu-un-ta hal-pat la-bi-šat  
hur-ba-šá
13. gam-ra-a-ti sip-ta u <sup>ES</sup>.BAR ur-ti KI-tim u sa-ma-ni
14. suk-ku es-re-e-ti ni-me-da u <sup>BARA</sup><sup>meš</sup> u-paq-qu  
ka-a-si
15. e-ki-a-am lā MU-ki e-ki-a-am la par-su-ki
16. e-ki-a-am la uš-šu-ra <sup>i</sup>S.GIS.HUR<sup>meš</sup>-ki e-ki-a-am  
<sup>SUB</sup><sup>meš</sup> <sup>BARA</sup><sup>meš</sup>
17. e-ki-a-am la ra-ba-a-ti e-ki-a-am la ši-ra-a-ti
18. <sup>d</sup>A-num <sup>d</sup>EN.LIL u <sup>d</sup>EA ul-lu-u-ki <sup>AS</sup> DINGIR<sup>meš</sup>  
u-sar-bu-u be-lu-ut-ki
19. u-sa-as-qu-ki <sup>AS</sup> nap-har <sup>d</sup>I-gi-gi u-sa-ti-ru

man-za-az-ki

20. a-na hi-is-sat<sup>v</sup> šu-me-ki AN-ki u KI-tim i-ru-ub-bu
21. DINGIR<sup>mes<sup>v</sup></sup> i-ru-bu i-nar-ru-tu<sup>d</sup> A-nun-na-ki
22. NU-ki ra-aš-bu iš-tam-ma-ra te-<sup>v</sup>ne-<sup>v</sup>še-e-ti
23. at-ti-ma ra-ba-a-ti u ši-ra-a-ti
24. nap-har šal-mat qaq-qa-di nam-maš-<sup>v</sup>šu-ú<sup>v</sup> te-<sup>v</sup>ne-<sup>v</sup>še-e-ti  
i-dal-la-lu qur-di-ki
25. di-in ba-hu-la-a-ti<sup>v</sup> AS kit-ti u mi-sa-ri<sup>v</sup> ta-din-ni  
at-ti
26. tap-pal-la-si hab-lu u šag-su tuš-te-eš-<sup>v</sup>še-ri  
u-da-kam
27. a-hu-lap-ki be-let AN-e u KI-tim re-<sup>v</sup>'é-a-at UKU<sup>mes<sup>v</sup></sup>  
a-pa-a-ti
28. a-hu-lap-ki be-let E-an-na quš-du-<sup>v</sup>sú su-tum-mu  
el-lu
29. a-hu-lap-ki<sup>d</sup> GASAN ul a-ni-ha GIR-ki la-si-ma  
bir-ka-a-ki
30. a-hu-lap-ki be-let ta-ha-zi ka-li-su-nu tam-ha-ri
31. šu-pu-ú-tum la-ab-bat<sup>d</sup> I-gi-gi mu-kan-ni-<sup>v</sup>šat  
DINGIR-me<sup>v</sup> sab-su-ti
32. li'a-a-at ka-li-<sup>v</sup>sú-nu ma-al-ku ša-bit-ta-at  
[erasure] šir-rit LU.GAL<sup>mes<sup>v</sup></sup>
33. pi-ta-a-at pu-su-um-me<sup>v</sup> ša ka-li-<sup>v</sup>ši-na KI.SIKIL<sup>mes<sup>v</sup></sup>
34. na-an-<sup>v</sup>še-a-at na-an-di-a-at qa-rit-ti<sup>d</sup> 15 ra-bu-u  
qur-di-ki
35. na-mir-tum di-par AN-e u KI-tim<sup>v</sup> sa-ru-ur kal  
da-ad-me

36. ez-ze-et qab-lu la ma-ḥar a-li-lat tam-ḥa-ri
37. a-ku-ku-ú-tum šá ana a-a-bi nap-ḥat šá-ki-na-at  
saḥ-lu-uq-ti ek-du-ti
38. mu-um-mil-tum dIš-tar mu-paḥ-ḥi-rat pu-uḥ-ri
39. i-lat NITAH<sup>meš</sup> dIš-tar MI<sup>meš</sup> šá la i-lam-ma-du  
mi-lik-sú ma-am-mam
40. a-šar tap-pal-la-si i-bal-luṭ LÚ,US i-te-eb-bi  
mar-su
41. iš-ši-ir la i-ša-ru a-mi-ru pa-ni-ki
42. ana-ku al-si-ki an-ḥu šu-nu-ḥu šum-ru-su IR-ki
43. a-mur-in-ni-ma dGAŠAN-ia<sub>5</sub> li-ḡe-e un-ni-ni-ia
44. ki-niš nap-li-sin-ni-ma ši-me-e tes-li-ti
45. a-ḥu-lap-ia ḡi-bi-ma ka-bat-ta-ki lip-pa-ás-ra
46. a-ḥu-lap KUS-ia na-as-si šá ma-lu-u e-ša-a-ti u  
dal-ḥa-a-ti
47. a-ḥu-lap lib-bi-ia šum-ru-su šá ma-lu-ú dim-ti u  
ta-ni-ḥi
48. a-ḥu-lap te-re-ti-ia na-as-sa-a-ti e-ša-a-ti u  
dal-ḥa-ti
49. a-ḥu-lap GÁ-ia šu-ud-lu-pu šá ú-na-as-sa-su IR<sup>meš</sup>
50. a-ḥu-lap kab-ta-ti-ia šá uš-ta-bar-ru-ú dim-ti u  
ta-ni-ḥi
51. dIr-ni-ni-i-tum la-ab-bu na-ad-ru lib-ba-ki  
li-nu-ḥa
52. ri-i-mu šab-ba-su-ú ka-bat-ta-ki lip-pa-ás-ra
53. SIG<sub>5</sub><sup>meš</sup> IGI<sup>meš</sup>-ki lib-sá-a e-li-ia
54. AŠ bu-ni-ki nam-ru-ti ki-niš nap-li-sin-ni ia-a-ši

55. uk-ki-š<sup>v</sup>i ú-pi-sa<sup>v</sup> HUL<sup>mes<sup>v</sup></sup> sa<sup>v</sup> KUS-la<sub>5</sub> ZALAG-ki nam-ru  
lu-mur
56. a-di ma-ti<sup>d</sup> GASAN-1<sub>14</sub> EN<sup>mes<sup>v</sup></sup> da-ba-bi-ia  
né-kil-mu-in-ni<sup>v</sup>-ma
57. AŠ<sup>v</sup> sur-ra-a-ti u la ki-na-a-ti i-kap-pu-du-ni  
lem-né-e-ti
58. re-du-ú-a ha-du-ú-a iš-tam-ma-ru UGU-la<sub>5</sub>
59. a-di ma-ti<sup>d</sup> GASAN-1<sub>14</sub> lil-lu a-ku-ú i-ba-'a-an-ni
60. ib-na-an-ni muq-qu ar-ku-um-ma ana-ku am-mir-ki
61. en-š<sup>v</sup>u-ti id-ni-nu-ma ana-ku e-ni-iš<sup>v</sup>
62. a-š<sup>v</sup>ab-bu-i ki-ma a-gi-i š<sup>v</sup>a up-pa-qu IM(I) lem-na
63. i-š<sup>v</sup>a-'a it-ta-nap-raš<sup>v</sup> lib-bi ki-ma iš-š<sup>v</sup>ur š<sup>v</sup>a-ma-mi
64. a-dam-mu-um ki-ma su-um-ma-tum mu-š<sup>v</sup>i u ur-ra
65. na-an-gu-la-ku-ma a-bak-ki š<sup>v</sup>ar-piš<sup>v</sup>
66. AŠ<sup>v</sup> 'u-ú-a a-a š<sup>v</sup>um-ru-ša-at ka-bat-ti
67. mi-na-a e-pu-uš<sup>v</sup> DINGIR-1<sub>14</sub> u diš<sup>v</sup>-tar-1<sub>14</sub> a-na-ku
68. ki-i la pa-liḫ<sub>5</sub> DINGIR-ia<sub>5</sub> u diš<sup>v</sup>DAR-ia<sub>5</sub> ana-ku  
ep-š<sup>v</sup>e-ek
69. š<sup>v</sup>ak-nu-nim-ma mur-su ti-'i-i ḫ<sup>v</sup>u-lu-uq-qu-ú u  
š<sup>v</sup>ah<sup>v</sup>-lu-uq-ti
70. š<sup>v</sup>ak-na-ni pir-da-a-ti suḫ<sup>v</sup>-hur pa-ni u ma-le-e  
lib-ba-a-ti
71. us-zu ug-ga-ti š<sup>v</sup>ib-nat DINGIR<sup>mes<sup>v</sup></sup> u a-me-lu-ti
72. a-ta-mar<sup>d</sup> GASAN-1<sub>14</sub> UD<sup>mes<sup>v</sup></sup> uk-ku-lu-ti ITI/U<sup>mes<sup>v</sup></sup>  
na-an-du-ru-ti MU<sup>mes<sup>v</sup></sup> š<sup>v</sup>a ni-ziq-ti
73. a-ta-mar<sup>d</sup> GASAN-1<sub>14</sub> š<sup>v</sup>ip-ta i-š<sup>v</sup>i-ti u saḫ<sup>v</sup>-maš<sup>v</sup>-ti
74. ú-kal-la-an-ni mu-ú-tu u š<sup>v</sup>ap-š<sup>v</sup>a-qu

75. <sup>v</sup>su-har-ru-ur sa-ge-e-a <sup>v</sup>su-har-ru-rat a-<sup>v</sup>sir-ti
76. UGU É KÁ u qar-ba-a-ti-ia <sup>v</sup>sa-gu-un-ma-ti tab-kat
77. DINGIR-1<sub>14</sub> ana a-sar <sup>v</sup>sa-nim-ma <sup>v</sup>suh-hur-ru pa-nu-<sup>v</sup>su
78. sap-hat it-la-ti ta-bi-ni pur-ru-ur
79. ú-pa-qa a-na <sup>d</sup>GASAN-ia<sub>5</sub> ka-a-<sup>v</sup>si ib-<sup>v</sup>sa-ki <sup>v</sup>GESTU-a-a
80. ú-sal-li-ki ka-a-<sup>v</sup>si a-il-ti pu-ut-ri
81. pu-ut-ri ar-ni <sup>v</sup>ser-ti gil-la-ti u hi-ti-ti
82. me-e-<sup>v</sup>si gil-la-ti-ia li-ge-e un-ni-ni-ia
83. ru-um-mi-ia Ki-si-ia <sup>v</sup>su-bar-ra-a-a <sup>v</sup>suk-ni
84. <sup>v</sup>su-te-<sup>v</sup>si-ri kib-si nam-ris <sup>v</sup>e-tel-lis <sup>v</sup>it-ti <sup>lu</sup>TI  
lu-ba-<sup>v</sup>a SULU
85. qi-bi-ma AS <sup>v</sup>qi-bi-ti-ki DINGIR ze-nu-ú li-is-lim
86. <sup>d</sup>15 <sup>v</sup>sa is-bu-sa li-tu-ra
87. e-tu-ú qat-ru lim-me-er ki-nu-ni
88. be-li-ti li-in-na-pi-ih di-pa-ri
89. sa-pi-ih-tu il-la-ti lip-hur
90. TUR li-ir-pis <sup>v</sup>lis-tam-di-lu su-pu-ri
91. mug-ri li-be-en ap-pi-ia <sup>v</sup>si-me-e su-pe-e-a
92. ki-nis <sup>v</sup>nap-lisin-ni-ma [erased by the scribe]
93. a-di ma-ti <sup>d</sup>GASAN-1<sub>14</sub> ze-na-ti-ma <sup>v</sup>suh-hu-ru  
pa-nu-ki
94. a-di ma-ti <sup>d</sup>GASAN-1<sub>14</sub> ra-<sup>v</sup>a-ba-ti-ma uz-zu-za-at  
kab-ta-at-ki
95. tir-ri ki-<sup>v</sup>sad-ki <sup>v</sup>sa ta-ad-di-i a-[na] a-mat  
SIG<sub>5</sub>-tim
96. ki-ma A<sup>mes</sup> pa-<sup>v</sup>sir A-ENGUR/ID ka-bat-ta-ki  
lip-pa-<sup>v</sup>as-ra



97. ek-du-ti-ia ki-ma qa-q-a-ru lu-kab-bi-is
98. šab-su-ti-ia kun-ni-šim-ma šu-pal-si-ḫi AS šap-li-ia
99. su-pu-ú-a u su-lu-ú-a lil-li-ku UGU-ki
100. ta-a-a-ra-tu-ki rab-ba-a-ti lib-sa-a UGU-ia
101. a-mi-ru-ú-a AS SULU li-sar-bu-ú zi-kir-ki
102. u ana-ku ana šal-mat SANG.DU DINGIR-ut-ki u  
qur-di-ki lu-sa-pi
103. dIs-tar-ma ši-rat dIs-tar-ma šar-rat
104. dGASAN<sub>m</sub> ši-rat dGASAN<sub>m</sub>-ma šar-rat
105. dIr-ni-ni ma-rat d30 qa-rit-ti ma-ḫi-ri NU TUKU
- 
106. INIM.INIM.MA ŠU.IL.LÁ dISDAR-na-kam
- 
107. KI(D).KI(D).BI KI GIR TAR-at UR SAR A KU SUD 4  
SIG<sub>4</sub>-ḫi-a ša-ḫa-a ŠUB-di
108. lu-te-e <sup>1s</sup>A.TU.GAB.LIŠ te-še-en IZI ŠUB-di SEM-ḫi-a  
ZI.MAD.MAL GIŠ.LI
109. DUB.GAL mi-iḫ-ḫa BAL-qi-ma la tuš-kin mi-nu-tú  
an-ni-tu ana IGI dIs-tar
110. 3-šú ŠID-nu KI.ZA.ZA.MA ana EGIR-ka la IGI.BAR
- 
111. EN sa-qu-tum dIs-tar mu-nam-mi-rat kib-ra-a-ti
112. GABA-ri BAR.SIP-ki GIM TIL-šú <sup>m</sup>dU.GUR.DIN-šú  
iḳ-bi A <sup>m</sup>A-ta-rad-kal-me NA.ISIB
113. ana DIN-šú IN.SAR IGI.DUB.MA AS E.SAG.IL u-kin

Tablet B, BMS #30.

1. [ ]
  2. DUG GÚ.ZI GESTIN eb-bi-[ti aq-qi-ki]
  3. as-ruq-ki si-riq ri-[iq-qi-i ]
  4. [ ]-in-na e-[ ]
  5. a-ku-l[i ta-]a-ba si-[ ]
  6. GA.HUN-uh SAG-ki la-bit-ta-[ki lip-pa-as-ra]
  7. ana-ku NENNI A NENNI ŠANIG.GIG IGI-ma AS IGI-ki  
ka[m-se-ku]
  8. da-ia-na-ti di-ni di-n[i]
  9. muš-te-šī-ra-a-ti a-lak-ti ki-[in-ni]
  10. li-sah-ra i-li ša iz-nu-u KI-[ia]
  11. in-nin-ti DU<sub>8</sub> ka-si-ti li-[ir-mu]
  12. ZI(G)-ih GIG ša KUŠ-ia BE/BAD-si MUN.GU šá  
da-[mi-ia]
  13. lip-ta-ti-ru a-di-ra-tu ša lib-bi-ia
  14. šur-kim-ma MU u NUMUN lu ARHUŠ si-li-ti / lu-šá-pa  
zi-kir-ki
  15. TIL-ut lu-uš-lim-ma nar-bi-ki lu-šá-pi
  16. da-li-li-ki lud-lul
  17. a-mi-ru-u-a nar-bi-ki li-šá-pu-u
  18. a-na UKU<sup>meš</sup> DAGAL<sup>meš</sup>
- 
19. INIM.INIM.MA ŠU.IL.LA<sup>d</sup> [ISDAR-kam]
- 
20. KI(D).KI(D).BI AS UD SE.GA liq-te-diš ana IGI  
d<sup>v</sup>ISDAR.

21. A KU SUD GI.DU<sub>8</sub> GIN-an ZU.LUM.MA EŠA
22. NIG.I.DÉ.A LĀL I.NUN.NA GAR-an
23. <sup>karpāt</sup>a-da-gur<sub>4</sub> GIN-an KAS SAG BAL-qi
24. Šid-di GID-ad ZĪD.DUB.DUB.BU ŠUB-di
25. KU.KU GIŠ.ERIN GIŠ.MEZ Ú SIKIL.LA DIS-niš [ ]
26. AŠ I.GIŠ<sup>iš</sup> SUR.MAN MU.SAL<sup>iš</sup> KU te-sip AŠ TE  
KESDA [ ]
27. ÉN an-ni-tu EŠ-sú ŠID-ma [ ]
28. KA.KESDA DU<sub>8</sub>-ma ni-b/pi [ ]
29. an-nu-ú ki-[kiṭ]-tu<sup>d</sup> [IŠDAR ]
- 
30. ÉN il-ti<sup>d</sup> í-gi-gi bu-uk-rat [dSin te-li-tu]
31. DUB 1 100 EŠ LIMMU-kám ÉN [dISDAR ]
32. É.GAL<sup>pn</sup> dSAR.DU.DUMU [ ]

Tablet C, BMS #31.

1. [ ]
2. sa [ ]
3. sa [ ]
4. ana-ku NENNI [A NENNI <sup>v</sup>sa] DINGIR-<sup>v</sup>su [NENNI <sup>d</sup>ISDAR-<sup>v</sup>su  
annennitum]
5. a-na ka-a-<sup>v</sup>si at-[ta]-kal
6. AŠ PAP.<sub>8</sub>HAL u GEME.KALAG.GA <sup>v</sup>su-zi-bi-i[n-ni  
da-li-li]-ki lud-lul

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7. INIM.INIM.MA <sup>v</sup>SU.IL.LA <sup>d</sup>[GASAN] AN-e

---

8. AŠ GIG ana IGI <sup>d</sup>ISDAR UR ŠAR A KU SUD
9. GI.DU<sub>8</sub> GIN-an INIM-ta-a-an SUG<sup>mes</sup> tar-kas
10. [ ] <sup>v</sup>SIM.LI ta-sár-raq i-ti-ra u gi-mil-tam  
kun-ni

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11. [EN il-ti <sup>d</sup>I-]gi-gi bu-uk-rat <sup>d</sup>30 te-li-tu



Tablet E, BMS #39.

1. [ ]
2. [ ] a-na ka-[a-š ]
3. [ ] <sup>d</sup>ISDAR a[t-ta-kal ]
- 
4. [INIM.INIM].MA ŠU.IL.LA [<sup>d</sup>ISDAR-kam ]
- 
5. [DU.DU.BI] lu AŠ KESDA lu AŠ NIG.NA [DÜ-us ]
- 
6. [É' na-ba-a]t MUL<sup>mes</sup> i-lat ser-[ti]
7. [be-let be-le-]e-ti i-lat i-[la-a-a-ti]
8. [qa-rit-t]i DINGIR<sup>mes</sup> di-par AN-e
9. [it-ti SIG<sub>5</sub>-]tu <sup>d</sup>i.gi.gi nu-ur ma-[a-ti]
10. [<sup>d</sup>DIL.]BAT mus-na-mi-rat [iK-le-ti ]
11. [ ]-bu-u di-pa-ru
12. [AŠ nu-ri-k]i it-ta-na-an-bi-tu DURUN [<sup>mes</sup> ]
13. [as-hur-]ki be-el-ti AS ki-[ ]
14. [ana nis qa-t]i-ia qu-lim-ma š-[me-e qa-ba-a-a]
15. [su-zi-bi-i]n-ni-ma ma-mit [uk-ki-si]
16. [ana-ku NENNI] A NENNI sa sum-ru-[š ]
17. [ ]-ma mah-ra-tan-[ni]
18. [ ]AS? [ ]

Tablet F, BMS #1, #5, #8, KAR 250, K. 6179, and 82-5-22,  
496.

1. [EN qá-rit-tu d<sup>1</sup>Is<sup>v</sup>-tar ka-nu-ut i-[a-a-ti]
2. [di]-par AN-e u KI-tim šá<sup>v</sup>-ru-ur kib-ra-a-ti
3. [d]In-ni-ni bu-uk-rat d<sup>30</sup> i-lit-ti d<sup>1</sup>Nin-gal
4. [tu-]mat dár-ri šu-pe-e qu-ra-di d<sup>1</sup>AN-š<sup>v</sup>i
5. [d]Is<sup>v</sup>.tar a-na-ti-ma AN-e ta-bé-el-li
6. [itti] d<sup>1</sup>EN.LIL ma-li-ki ta-ti-im-me da-[ad-me]
7. [mu]-um-mu ba-an par-ši u šu-luḫ-ḫi
8. tak-lim-tum d<sup>1</sup>EA AŠ<sup>v</sup> ZÚ.AB tu-kal-li rik-si
9. e-ma ba-aš<sup>v</sup>-mu-u ma a-sur-ru-ú SUB-at SIG<sub>4</sub>
10. ša pa-a šak-nu ta-paq-qí-di ki-ma d<sup>1</sup>UTU-š<sup>v</sup>i
11. šum-ma i-na d<sup>1</sup>I-gi-gi a-[a]-u ma-ḫir-ki
12. šum-ma AŠ<sup>v</sup> d<sup>1</sup>A-nun-na-ki a-li ša-nin-ki
13. at-ti-ma AŠ<sup>v</sup> lib-bi PAD ni-š<sup>v</sup>i lu-ub-nu iš<sup>v</sup>-di-ḫa  
tu-kan-ni
14. tu-uš<sup>v</sup>-te-pel-li š<sup>v</sup>i-ma-tam-ma i-dam-mi-iq lem-nu
15. eš<sup>v</sup>-e-e-ma AŠ<sup>v</sup> DINGIR<sup>meš</sup> su-pe-e šar-ku-ki
- 15b. as-ḫur-ma AS d<sup>1</sup>ISDAR<sup>meš</sup> ka-š<sup>v</sup>i-ma ša ba-a-li
16. pa-nu-uk-ki d<sup>1</sup>ALAD ar-ka-tuk d<sup>1</sup>La-mas-su
17. im-nu-uk mi-šá<sup>v</sup>-ri šu-me-lu-uk-ki dum-qu
18. kun-nu AŠ<sup>v</sup> ri-š<sup>v</sup>i-ki taš<sup>v</sup>-mu-u ma-ga-ru sa-li-mu
19. i-ta-tu-ki šu-tas-hu-ra TI.IA šul-ma
20. ki-i ṭa-a-bu su-up-pu-u-ki ki-i ki-ru-ub  
niš<sup>v</sup>-mu-ki
21. nap-lu-us-ki taš<sup>v</sup>-mu-ú qí-bit-ki nu-ú-ru
22. ri-min-[ni]-ma d<sup>1</sup>Is<sup>v</sup>-tar qí-bi-i na-ḫa-š<sup>v</sup>i

23. ki-ni<sup>š</sup> nap-li-si-in-ni-ma li-qé-e un-ni-ni-ia
24. er-di us-ki i<sup>š</sup>-di-hu li-[ku-]na
25. sir-da-a-ki a-hu-zu lu-bé-el tu-ub lib-bi
26. ú-bil ab-šá-na-ki pa-šá-ha šuk-ni
27. ú-qé-<sup>3</sup>e riš-ki li-si-ra sa-li-mu
28. aš-šur šá-ru-ra-ki lu-ú taš-mu-ú u ma-ga-ru
29. eš-te-<sup>3</sup>u-ú nam-ri-ir-ri-ki lim-me-ru zi-mu-u-a
30. as-hur be-lut-ki lu-ú TI.LA u šul-mu
- 31a. lu-ur-š<sup>i</sup> <sup>d</sup>ALAD dam-qa ša pa-ni-ki
- 31b. šá ar-ki-ki a-li-kát <sup>d</sup>LAMMA lu-ur-š<sup>i</sup>
- 32a. šá im-nu-uk-ki meš-ra-a lu-uš-šip
- 32b. dum-qa lu-uk-š<sup>u</sup>-da ša š<sup>u</sup>-me-lu-[uk-ki]
33. qí-bi-ma liš-š<sup>e</sup>-mi zi-ik-ri
34. a-mat a-qab-bu-u ki-ma a-qab-bu-u lu-u ma-ag-rat
35. AŠ tu-ub UZU u hu-ud lib-bi i-tar-ri-in-ni  
UD<sup>meš</sup>-š<sup>am</sup>
- 36a. UD<sup>meš</sup>-ia ur-ri-ki ba-la-<sup>3</sup>ta šur-ki
- 36b. lu-úb-lu<sup>3</sup> lu-uš-lim-ma lu-uš-tam-mar DINGIR-[tu-ki]
- 37a. e-ma ú-<sup>3</sup>sa-am-ma-ru lu-uk-š<sup>u</sup>-ud
- 37b. AN-u HUL-ki ZU.AB li-reš-[ki]
- 38a. DINGIR<sup>meš</sup> ša kiš-š<sup>a</sup>-ti lik-ru-bu-ki
- 38b. DINGIR<sup>meš</sup> GAL<sup>meš</sup> lib-ba-ki li-tib-bu
- 
39. INIM.INIM.MA ŠU.IL.LÁ <sup>d</sup>ISDAR-kám ana IGI <sup>d</sup>15  
NIG.NA ŠEM.LI GAR-an
40. mi-ih-<sup>3</sup>ha BAL-qi-ma ŠU.IL.LÁ 3-š<sup>u</sup> [SID-nu]



**NORMALIZATION**

Tablet A, STC II, #26187, plates LXXV ff.

1.  $\checkmark$ šiptu|usallīki bēlet bēlēti|ilat ilāti
2.  $\checkmark$ dIstar  $\checkmark$ šarrat kullat dadmē| $\checkmark$ mustēširat tenēšēti
3.  $\checkmark$ dIrnini muttallāti|rabāt  $\checkmark$ dIgigi
4. gašrāti malkāti  $\checkmark$ šumūki  $\checkmark$ šīrū
5. attīma nannarat  $\checkmark$ šamē u eršetim mārāt  $\checkmark$ dSīn qaritti
- 6. muttabbilat  $\checkmark$ šakki| $\checkmark$ šākinat tuqunti
- 7.  $\checkmark$ hāmimat gimir parši| $\checkmark$ āpirat agē bēlūti
8.  $\checkmark$ d bēlet| $\checkmark$ šūpū narbūki|eli kala ilī  $\checkmark$ šīrū
9. kakkab tanūqāti| $\checkmark$ mustamhisat  $\checkmark$ ahhē mitgurūti
- 10. muttaddinat itbāru
- 11. itburti bēlet tūšari|muttakkipāt  $\checkmark$ šadiya
- 12.  $\checkmark$ dGušēa| $\checkmark$ ša tuqunta  $\checkmark$ halpat  $\checkmark$ lābisat  $\checkmark$ hurbāša
- 13. gamrāti  $\checkmark$ šipta u purussā|urti eršetim u  $\checkmark$ šamāmi
- 14. sukkū| $\checkmark$ esrēti nīmedu u parakkē|upaqqū kāsī
15. ēkiam lā  $\checkmark$ šumki|ēkiam lā paršūki
16. ēkiam lā  $\checkmark$ ušsurā  $\checkmark$ šusurātīki|ēkiam lā nadā  
parakkūki
17. ēkiam lā rabāti|ēkiam lā  $\checkmark$ šīrāti
18.  $\checkmark$ dAnum  $\checkmark$ dEnlil u  $\checkmark$ dEa ullūki|ina ilī  $\checkmark$ ušarbū bēlūtki
- 19.  $\checkmark$ uššūki|ina naphar  $\checkmark$ dIgigi  $\checkmark$ ušātīrū manzazki
20. ana  $\checkmark$ hissat  $\checkmark$ šumēki  $\checkmark$ šamē u eršetim irubbū
21. ilū irūbū|inarrutū  $\checkmark$ dAnunnaki
- 22.  $\checkmark$ šumki rašbu istammarā|tenēšēti
- 23. attīma rabāti u  $\checkmark$ šīrāti
24. naphar  $\checkmark$ šalmat qaqqadi nammašsu|tenēšēti idallalū

## qurdīki

25. dīn bahulāti ina kittu u mīsarī tadinnī attī
26. tappallasī hablu u šagsu tustesseri uddakam
27. aḥulapki bēlet šamē u eršetim rē'āt nišē apāti
28. aḥulapki bēlet Banna quddusu sutummu ellu
29. aḥulapki bēlet ul āniḥā šepāki lāsima birkāki
30. aḥulapki bēlet tēgāzi kalīsunu tamhāri
31. šupūtum labbat dIgigi mukannišat ili šabsūti
32. lē'āt kalīsunu malkū sābitat [erasure] serret  
sarrī
33. pētāt pusummē sa kalīsina ardāti
34. nanseat nandiat qaritti dIstar rabū qurdīki
35. namirtum dipār šamē u eršetim šerūr kal dadmē
36. ezzet qablu lā maḥār ālilat tamhāri
37. akukūtum sa ana ayābi naphat šākinat šaḥluḫti  
ekdūti
38. mummiltum dIstar mupahḫirat puhri
39. ilat zikarī dIstar sinnisāti sa lā ilammadū  
miliksu mamman
40. asar tappallasī iballut pagru itebbi maršu
41. issir lā isāru āmiru pānīki
42. anāku alsīki anḫu šunuḫu šumrušu aradki
43. amurinnīma bētu'a liqē unnīniya
44. kīniš napsinnīma šimē teslītī
45. aḥulapia qibīma kabattaki lippasra
46. aḥulap zumriya nassi sa malū esāti u dalḫāti

47. aḥulap libbīya ṣumruṣu ṣa malū dimti u tāniḥi  
48. aḥulap terētīya nassāti [ṣa malū] ešāti u dalḥāti  
49. aḥulap bītīya ṣudlupu ṣa unassasu bikītu  
50. aḥulap kabtatīya ṣa uštābarrū dimti u tāniḥi  
51. <sup>d</sup>Irninitum labbu nadru libbaki līnūḥa  
52. rīmu ṣabbasū kabattaki lippašra  
53. daṃqāti īnēki libsa elīya  
54. ina būnīki namrūti kīniš naplisinni iāsi  
55. ukkišī upīsa lemūti ṣa zumriya nūrki namru lūmur  
56. adi mati bēlti bēlū dabābiya nekelmūinnīma  
57. ina surrāti u lā kīnāti ikappudūni lemneti  
58. rēdūa ḥādūa istammarū elīya  
59. adi mati bēlti lillu akū iba'anni  
60. ibnānni muqqu arkumma anāku ammīrki  
61. enšūti idninūma anāku eniš  
62. ašabbu kīma agī ṣa uppaqqu šāru lemna  
63. isā' ittanapraš libbī kīma iṣṣūr šamāmi  
64. adamum kīma summatum mūsi u urra  
65. nangulākūma abakki šarpis  
66. ina 'ua aa ṣumruṣat kabattī  
67. minā ēpuš ilī u <sup>d</sup>istari anāku  
68. kī lā pāliḥ ilīya u <sup>d</sup>istariya anāku epšēk  
69. ṣaknūnimma murṣu ṭi'i ḥuluqqū u šaḥluḥti  
70. ṣakmāni pirdāti suḥḥur pāni u malē libbāti  
71. uzzu uggāti sībsat ilī u amēlūti  
72. ātamar bēlti umū ukkulūti arḥu nandurūti sanāti

sa niziqti

73. ātamar bēltī | sipta isīti u sahmašti  
 74. ukallanni mūtu u šapsaḡu  
 75. suharrur sagea | suharrurat asīrtī  
 76. eli bītīya bābīya | u qarbatīya | šaḡummati tabkat  
 77. ilī ana ašar | sanīmma suhḡurū pānūsū  
 78. saphat illatī tābīnī purrur  
 79. upaqqa ana d bēltīya kāsī | ibsāki uznāya  
 80. usallīki kāsī e' iltī putri  
 81. putri amī šērtī gillatī | u hiḡitī  
 82. mēsī gillatīya liḡē unnīniya  
 83. rummīya kīsīya | subarrāya šuknī  
 84. sutēsīrī kībsī | namriš etelliš itti lu' balāti lūbā'

sūqa

85. qībīma | ina qībītīki ilu zenū līslim  
 86. dīstar sa isbusa lītūra  
 87. eḡū qatru limmer kinūni  
 88. belītī linnapiḡ dipārī  
 89. sapiḡtu illatī lipḡur  
 90. tarbašī lirpiš lištamdilu supurī  
 91. mugrī liben appīya | šimē supēa  
 92. kīniš nāplisinnīma [liḡē teslīti/unnīniya]  
 93. adi mati d bēltī zenātīma | suhḡurū pānūki  
 94. adi mati d bēltī ra' abātīma | uzzuzat kabtatki  
 95. tirrī kīsadki sa taddī | a[na] amāt damīqtim pānīki

šuknī

96. kīma mē pāsīr nārī | kabattaki lippašra

97. ekdūtiya kīma qaqqaru lūkabbis
- ✓ 98. sabsūtiya kunnisimma | supalsihī ina sapliya
99. supūa u sulūa lillikū eliki
100. ta'arātūki rabbāti libśā eliya
101. āmirūa ina sūqi līsarbū zikirki
102. u anāku | ana šalmat qaqqadi ilūtki u qurdiki lūsāpi
103. dIstarna širat | dIstarna šarrat
104. dbēltūma širat | dbēltūma šarrat
105. dIrnini mārāt dSin qaritti māhiri lā tīsu
- 
106. amāt nis qāti dIstar
- 
107. kikittusu | asar sepu parsat | ūra tasabbat | mē ellūti  
tasallah | arba' u libnāti śahā tanaddi |
108. lutē<sup>1</sup> sšarbāti tešēn | isāta tanaddi | riqqī mašhata  
burāša
109. tasarraq | miħħa tanaqqīma | lē tuškin | minūtu annītu  
ana mahār dIstar
110. šalāsu tamannu | tuškinma ana arkīka lā tapallas
- 
111. sīptu | saqūtum dIstar | munammirat kibrāti
112. gabri Barsip<sup>ki</sup> kīma lābiri<sup>m</sup> dNergal balāssu  
iqbi | apil<sup>m</sup> Atarad-kalme<sup>m</sup> āsīpi
113. ana balātīsu istur | ibrīma | ina Esagili ukīn

Tablet B, BMS #30.

1. [ ]
  2. karpatkāsu karāni ebbi [ti aqqiki]
  3. asruqki siriq ri [qqi<sup>^</sup>]
  4. [ ] inna e [ ]
  5. akul [i tā] ba si [ ]
  6. līnūh libbaki kabitta [ki lippāsra]
  7. anāku annanna apil annanna ša ikkiba ihur/nnīma ina  
pānīki ka [msaku]
  8. dayyanāti dīnī dīn [ī]
  9. muštēširāti alakti ki [nni]
  10. līsaḥra ilī ša iznu itti [ya]
  11. innintī puṭrī kasitī lirmu
  12. linnasih <sup>mursu</sup> ~~mursu~~ sa zumriya linnesi mungu ša damiya
  13. liptaṭirū adirātu ša libbiya
  14. šurkimma šuma u zēra lū rēmu siliti/lusāpa zikirki
  15. lubluṭ lušlimma narbiki lūsāpi
  16. dalilīki ludlul
  17. āmirūa narbiki līsapū<sup>^v-^</sup>
  18. ana nišī rapši
- 
19. amāt niš qāti d Istar
- 
20. kikittusu ina ūmi magri liqtedis ana pān Istar
  21. mē ellūti tasallah pātira tukān suluppī šasqi
  22. miris dišpi himēti tašakkan
  23. karpataḍagura tukān šikara rēšta tanaqqi





Tablet C, BMS #31

1. [ ]
2. ša [ ]
3. ša [ ]
4. anāku annanna [apil annanna ša] ilūsu [annanna  
dIstarīsu annannitum]
5. ana kāsī at[ta]kal
6. ina pušqi u dannāti šūzibi[nni dalīli]ki ludlul

---

7. amāt niš qāti d[bēlet] šamē

---

8. ina mūsi ana pān dIstar ūra tasabbīt mē ellūti  
tasallah
9. pātira tukān sebūta kurummati tarkas
10. [ ] burāši tasarraq itira u gimiltam kunni

---

11. [šiptu ilti dI]gigi bukrat dSīn tēlitu

## Tablet D, BMS #32

1. [ ]
- 
2. [amāt nīš] qāti dIstar
- 
3. [epuštusu ana pān dIstar nikna] kka burāši tašakkan  
šikara rēšta tanaqqi
4. [šiptu annītu] salāšu tamannu i'iltāšu —
5. [ilūšu u d] ištarsu ittīšu isallimū
- 
6. [šiptu dInan] na dIstar qaritti ilā[ti]
7. [ušātirū] manzazki ina qereb šamê ellūti
8. [at]tīma kīma dŠamaš [ ]
9. [tabarrī] naqbē šadê u tāmti
10. [siknat na] pišti nemašti qaqqarri tabarrī [ginā]
11. [ ] nīšē sapiḫti tušteššerī [uddakam]
12. [ ] ni kīma kullassina baḫu[lāti]
- ? 13. [ ] ruki namaššu š[ ]
14. [at]tīma dIstar lē'ât [ ]
- ? 15. [sahr]ukīma bēltu ina qereb šamê [ellūti]



Tablet F, BMS #1, #5, #8, KAR 250, K. 6179, and 82-5-22,  
496.

1. šiptu qarittu d<sup>v</sup>Ištar kanūt il[ati]
2. dipār šamē u eršetim šarūr kibrāti
3. [d]Innini bukrat d<sup>v</sup>Sin ilitti d<sup>v</sup>Ningal
4. [tu]mat darri šupē qurādi d<sup>v</sup>Šamaš
5. [d]Ištar anātīma šamē tabellī
6. [itti] d<sup>v</sup>Enlil maliki taṭimmē da[admē]
7. [mu]ummu bān parsī u šu[luḫḫi]
8. taklīmtum d<sup>v</sup>Ea ina apsi tukallī riksi
9. ēma bašmūma asurrū nadāt [libittu]
10. ša pā šaknu tapaqqidī kīma d<sup>v</sup>Šamaš
11. šumma ina d<sup>v</sup>Igigi a'u mahirki
12. šumma ina d<sup>v</sup>Anunnaki ali šāninki
13. attīma ina libbi tarbaš nišī lubnu išdiḫa tukannī
14. tuštepellī šimātamma idammīq lemnu
15. ešēma ina ili supē šarkūki
- 15b. ašurma ina d<sup>v</sup>Ištarāti kāsima ša bāli
16. pānukki d<sup>v</sup>Šēdu arkatuk d<sup>v</sup>Lamassū
17. immuk mišari šumēlukki dumqu
18. kūnnu ina rešiki tašmū magāru sālīmu
19. itātūki šutašgurā balāta šulma
20. kī tābu suppūki kī kirub nišmūki
21. napluski tašmū qibītiki nūru
22. rīmin[ni]ma d<sup>v</sup>Ištar qibī nahāsi
23. kīniš naplisinnīma liqē umnīniya
24. erdi ūski išdiḫu li[kū]na

25. sirdāki āhuzu lūbil tūb libbi  
 26. ūbil absānāki pasāha sukni  
 27. uqē riski lāsira sālīmu  
 28. assur sarūraki lū tasnu u magāru  
 29. este' u namrirriki limmerū zīmūa  
 30. ashur bēlūtki lū balātu u sulmu  
 31a. lursi dšeda damqa sa pānīki  
 31b. sa arkiki ālikat dLamassa lursi  
 32a. sa imnukki mešra luššip  
 32b. dumqa luksuda sa sumēlukki  
 33. qibīma līssemi zikri  
 34. amāt aqabbū kīma aqabbū lū magrat  
 35. ina tūb sēri u hūd libbi itarrinni ūmēsam  
 36a. ūmiya urriki balāta surki  
 36b. lublut lušlimma lustammar ilū[tki]  
 37a. ēma ušammarū luksud  
 37b. samū lihduki apsū lirēski  
 38a. ilū sa kiššati likrubūki  
 38b. ilū rabūti libbaki litibbū

- 
39. amāt nīs qāti dIstar ana pān dIstar niknaqqu  
 burāsi tašakkan  
 40. miḥḥa tanaqqi nīs qāti šalāsu [tamannu]

TRANSLATION

Tablet A, STC II, #26187, plates LXXV ff.

1. Incantation: I continually pray to you,  
O lady of ladies, goddess of goddesses,
2. Ishtar, <sup>u</sup>deen of all people,  
the one who guides mankind,
3. Irnini of the exalted ones,  
great one of the Igigi,
4. Among the strong princesses  
your names are exalted.
5. As for you, the light of heaven and earth,  
valiant daughter of Sin,
6. The continual bearer of arms,  
the setter of battle,
7. The gatherer of all the decrees,  
the one who sets up the crown of lordship,
8. O Lady, your greatness is magnificent;  
it is exalted over all of the gods.
9. O star of lamentation,  
the one who causes agreeable brothers to  
fight with one another,
10. (Yet) who continually gives a comrade,
11. Strong one, O lady of the battlefield,  
the one who throws down the mountain people,
12. O Gushea, the one who is equipped for battle,  
clothed with shuddering,
13. You render final the judgment and decision,

command of earth and heaven.

14. Chapels, shrines, thrones, daises  
submitted to you.
15. Where is not your name?  
Where are not your laws?
16. Where are not your figures drawn?  
Where is not your footstool established?
17. Where are you not great?  
Where are you not exalted?
18. Anu, Enlil, and Ea have elevated you;  
Among the gods your lordship is made great.
19. They caused you to be raised among all the Igigi;  
They caused your position to surpass.
20. At the mention of your name  
heaven and earth quake.
21. The gods quake;  
the Anunnaki tremble.
22. Your fearful name  
mankind will venerate.
23. As for you,  
you are great and exalted.
24. The assembly of the black-headed people,  
creatures of mankind publicize your might.
25. Judgment of the people,  
you will judge in truth and justice.
26. You look upon the oppressed and the beaten;  
you cause them to prosper daily.



27. Your favor, O lady of heaven and earth,  
shepherdess of the people.
28. Your favor, O lady of holy Eanna,  
pure storehouse.
29. Your favor, O lady, not tired are your feet;  
fast are your knees.
30. Your favor, O lady of warfare,  
of all battles,
31. Glorious, lioness of the Igigi,  
subduer of the angry gods,
32. Ablest of all the princes,  
the one holding the reins of the kings,
33. The opener of the veils of all the maidens.
34. Raised up or seated valiant Ishtar  
great is your power.
35. Shining torch of heaven and earth,  
brightness of all people.
36. Furious in war,  
Irresistible in battle.
37. Firebrand, who kindled fire for the enemy,  
The setter of the destruction of the fierce  
foes.
38. Bright one, Ishtar,  
the one who gathers the assembly.
39. Goddess of men, Ishtar of women,  
whose scheme no one can learn.
40. Wherever you look, the dead one lives;

- the sick one stands up.
41. The unfortunate one becomes prosperous  
when he sees your face.
42. I myself called you,  
your tired, wearied, sickened servant,
43. Look upon me, my lady,  
and accept my supplication.
44. Truly look upon me,  
and hear my prayers.
45. Command my favor,  
and may your liver be unloosed.
46. Favor for my troubled body  
which is full of confusion and troubles.
47. Favor for my sickened heart  
which is full of weeping and sighing.
48. Favor for my troubled intestines  
(full of) confusion and troubles.
49. Favor for my sleepless house  
which is troubled by weeping.
50. Favor for my liver  
which remains (full of) weeping and sighing.
51. Irminitum, raging lion,  
may your heart be calm.
52. Angry wild ox,  
may your liver be loosed.
53. May the kindness of your eyes be upon me.
54. With your bright countenance

- truly look here upon me.
55. Drive away the evil machinations of my body;  
may I see your bright light.
56. How long, my lady,  
shall my enemies give me a black look?
57. By lies (and) untruths  
they plot evil against me.
58. My pursuer, my ill-wisher  
shall gloat over me.
59. How long, my lady,  
will the physically weak (and) cripple  
overtake me?
60. It made for me a long affliction  
so I appear to you.
61. The weak ones became strong,  
but I am weak.
62. I rush like the current  
which the evil wind makes boistrous.
63. It flies, my heart flies  
continually like a bird of heaven.
64. I mourn like a dove  
night and day.
65. I am downhearted  
and I weep bitterly.
66. With complaint and woe  
my liver is sick.
67. As for me, what have I done,

- my god and goddess?
68. I am treated as one  
who does not fear my god and goddess.
69. When sickness, headache, loss and ruin came upon  
me,
70. Fear, turning of the face  
and fullness of anger are set for me.
71. Anger of fury,  
wrath of the gods and mankind,
72. I see, my lady, days of darkness,  
months of obscurity, years of vexation.
73. I see, my lady,  
judgment of disorders and rebellions.
74. Death and trouble are holding me.
75. Dead still is my chapel;  
quiet is my sanctuary.
76. Over my house, my door, and my environs  
silence is poured out.
77. As for my god,  
to the shrine of another his face is turned.
78. My clan is scattered;  
my household is broken up.
79. For my benefit I have been firm to you, my lady,  
my attention has been turned toward you.
80. To you alone I continually pray,  
Cancel my debt.
81. Cancel my sin,

- my offense, my crime, and my fault.
82. Disregard my crime;  
accept my supplication.
83. Loosen for me my weights;  
secure for me my endurance.
84. Guide my conduct;  
brightly and proudly may I go on the road  
with the living.
85. Speak, and ~~my~~ the angry god  
be reconciled with your command.
86. May the goddess who is angry toward me  
return to me.
87. May my dark, smoky oven shine.
88. May my extinguished torch ignite.
89. May my scattered family be assembled.
90. May my fold be wide;  
May my stable be enlarged.
91. Be favorable to my humility;  
Hear my supplications for myself.
92. Truly look upon me.....
93. How long, my lady,  
will you be angry and your face be turned?
94. How long, my lady,  
will you rage and furious be your mood?
95. Turn back your neck which you turned away;  
for a favorable word set for me your face.
96. Like the waters of the loosing of a canal

- may your liver be loosed.
97. May I tread on my fierce (foes) like the ground.
98. Subdue for me my angry (ones),  
and bring them low under me.
99. May my supplications  
and my prayers come unto you.
100. May your great mercy be upon me.
101. May the ones seeing me in the street  
magnify your command.
102. As for me, may I glorify your divinity  
and power to mankind.
103. As for Ishtar, she is exalted;  
as for Ishtar, she is queen.
104. As for the lady, she is exalted;  
as for the lady, she is queen.
105. Irmini, valiant daughter of Sin,  
has no rival.
- 
106. An incantation and prayer to Ishtar.
- 
107. Its ritual: Where the foot is kept away,  
you sweep the roof;  
you sprinkle pure water;  
four bricks you pile up at an angle;
108. Cuttings of poplar you heap up;  
a fire you build;  
perfume, flour, and juniper

109. you scatter;  
a libation you pour out;  
but do not bow down.

This recitation before Ishtar

110. three times you repeat;  
bow down, but do not look behind you.

-----  
111. An incantation raised (to) Ishtar,  
illuminator of the world.

112. A copy (from) Borsippa  
like its original of Nergal-balatisu-iqbi,  
son of Atarad-kalme, the conjurer.

113. For his long life he wrote (it)  
and catalogued (it)  
and placed (it) in Esagila.

Tablet B, BMS #30.

1. ....
2. A cup of pure wine  
    [I will pour for you].
3. I will pour out for you  
    a libation of perfume.
4. ....
5. My good bread.....
6. May your heart be calm;  
    may your liver be loosed.
7. I, so and so, son of so and so,  
    to whom misfortune is near,  
        am bent low before you.
8. You are a judge;  
    judge my cause.
9. You are a guide;  
    establish my way.
10. May my god, who was angry with me,  
    turn back to me.
11. Cancel my punishment;  
    may my fetters be loosened.
12. May the illness of my body be removed;  
    may the disease of my blood leave.
13. May the fears of my heart be loosened.
14. Give me name and seed;  
    may there be pity of my illness;  
        may they glorify your name.



15. May I live;  
       may I be whole;  
               may I praise your greatness.

16. May I proclaim your glory.

17. May the one seeing me  
       praise your greatness

18. unto the distant people.

---

19. An incantation and prayer to Ishtar.

---

20. Its ritual:

      In a favorable day be reverent before Ishtar

21. Sprinkle pure water;

      set the table;

              dates, meal,.....

22. Place a container of honey and butter.

23. You take a vessel;

      The best beer you pour out;

24. Draw the curtains;

      heap up the meal.

25. ....(of) cedar (and),

      at the same time.....

26. You mix in cypress oil in.....of boxwood;

      beside the rope.....

27. This incantation recite three times

      and.....

28. The spell you will unloose.....

29. This ceremony of [Ishtar].....

---

30. The incantation of the goddess of the Igigi,  
the first-born of [Sin, the exalted one].

31. Tablet 134 of the incantations of [Ishtar].

32. The palace of Ashurbanipal.....

Tablet C, BMS #31.

1. ....
  2. ....
  3. ....
  4. I, so and so, [son of so and so,  
whose] god is [so and so,  
whose goddess is so and so];
  5. In you I trust.....
  6. In affliction and hardship save me;  
may I proclaim your fame.
- 
7. An incantation and prayer  
to [the lady] of heaven.
- 
8. In the night sweep the roof before Ishtar;  
sprinkle pure water.
  9. Set the table;  
seven portions of food you shall bind.
  10. ....of juniper pour out.....
- 
11. [Incantation of the goddess of the I]gigi,  
the first-born of Sin, the exalted one.

Tablet D, BMS #32.

1. ....

---

2. An incantation and prayer to Ishtar.

---

3. [Its ritual:

Before] Ishtar an incense of juniper you  
set up;

The best beer you pour out.

4. [This incantation] recite three times;

Its spell.....

5. [His god and] his goddess

will be reconciled with it.

---

6. [An incantation of Inan]na,

valiant Ishtar of the goddesses.

7. [They caused] her position [to surpass]

in the midst of the pure heaven.

8. As for [yo]u, like Shamash.....

9. [You survey] fountains,

mountains, and seas.

10. [Creatures] of life [and]

beasts of the ground you observe [constantly]. —

11. ....the scattered people.

you cause to prosper [daily].

12. ....like all their people.

13. ....aimlessly.....

14. As for [yo]u, Ishtar, the able one.....

15. ....goddess in the midst of pure heaven.

Tablet E, BMS #39.

1. ....
  2. ....on you.....
  3. ....Ishtar I [trust]
- 
4. [An incantation] and prayer to [Ishtar].
- 
5. [Its ritual:]
 

You set up either an offering or an incense;

an.....
  6. [Incantation:]
 

[brilliant] one of the stars,

goddess of the morn[ing].
  7. [Lady of lad]ies,
 

goddess of [goddesses].
  8. [Valiant] of the gods,
 

torch of heaven.
  9. ....of the Igigi,
 

light of the la[nds].
  10. [Ish]tar, illuminator of the [darkness].
  11. ....torch.....
  12. [In your light] the dwellings
 

[of mankind] glow continually.
  13. [I will return to] you, my lady, in.....
  14. [To my prayer] give regard,
 

and [he]ar [my supplication].
  15. [Save] me, and the curse [drive away].

16. [I, so and so,] son of so and so,  
which am sick[ened].

17. ....is near me.

18. ....

Tablet F, BMS #1, #5, #8, KAR 250, K. 6179, and 82-5-22,  
496.

1. Incantation to valiant Ishtar,  
pet of the god[esses],
2. Torch of heaven and earth,  
brightness of all the world,
3. Innini, first-born of Sin,  
offspring of Ningal.
4. [Twin] sister of bearded,  
magnificent, hero Shamash.
5. Ishtar, you are like Anu;  
you rule the heavens.
6. [With] Enlil, the prince,  
you advise mankind.
7. [Mu]mmu, creator of the rules and ritual washings.
8. ....of Ea,  
you hold the reins in the water.
9. Whenever foundation-walls have been built,  
the foundation-brick erected,
10. What mouth is established,  
you take charge like Shamash.
11. Whether among the Igigi,  
who is your rival,
12. Or among the Anunnaki,  
where is your competitor?
13. As <sup>FOR</sup>you you,  
you will establish in the heart of the fold



- of the people,  
poverty and prosperity.
14. You rule the fates,  
and evil becomes good.
15. I sought among the gods,  
and my prayer was given to you.
- 15b. And I turn myself to the goddesses,  
and to you to whom to pray.
16. Before you is the protective god;  
after you is the protective goddess.
17. In your right hand is justice;  
in your left hand is kindness.
18. Trust is in your mind,  
attention, favor, reconciliation.
19. Your omens are turned around  
for life and health.
20. When supplication is pleasing to you,  
when prayer is blessed,
21. Your look is attention;  
your command is light.
22. Have mercy on me, O Ishtar,  
and command my wealth.
23. Truly look upon me,  
and accept my supplication.
24. I followed your way;  
may humility be with me.
25. I have held your reins;

- may I have joy.
26. I bore your yoke;  
secure for me relief.
27. I paid attention;  
may reconciliation be my portion.
28. I guarded your brightness;  
may there be attention and favor.
29. I sought your shining;  
may my countenance shine.
30. I turned to your lordship;  
may there be life and health.
- 31a. May I acquire the good protective god  
who is before you.
- 31b. May I acquire the protective goddess  
that walks behind you.
- 32a. May prosperity of your right hand multiply.
- 32b. May the good luck of your left hand come near.
33. Command, and may my word be heard.
34. May the word (that) I speak  
be favorable as I speak it.
35. In good health and joyful heart  
it returned to me daily.
- 36a. My days prolong;  
give life.
- 36b. May I live;  
may I be whole;  
may I see your divinity.

- 37a. Whenever I plan,  
          may I succeed.
- 37b. May heaven have joy in you;  
          may Apsu rejoice in you.
- 38a. May the gods of the world pay you homage.
- 38b. May the great gods bring you joy.
- 
39. An incantation and prayer to Ishtar.  
      Before Ishtar you shall place incense or  
          juniper.
40. A libation you pour out,  
      and the prayer [you recite] three times.

COMMENTARY

Tablet A, STC II, #26187, plates LXXV ff.

A1. šiptu. šiptu, "incantation" (GAG 54 j), from \*wasāpu (GAG 103 c), is a verbal abstract noun. For the magical element one can note ušāpi āšipu šikin mursiya, "The magician did not clarify the nature of my illness;" and the Hebrew  $\text{ד' שׁוֹפֵט}$ , which is possibly a loanword, "necromancer" (Daniel 1:20; 2:2); and the Aramaic  $\text{שׁוֹפֵט}$ , also possibly a loanword (Daniel 2:10; 5:7, etc.). usalliki occurs never as salū, but only in the II stem, sullūm (GAG 88 h), and durative in meaning. The -ki is an example of the suffix used as a dative. In this connection one can note lirīski, "Let him rejoice over thee" (Descent I, 40), while in Hebrew in speaking of prayer one usually finds  $\text{רָפָא}$  (I Kings 8:48; II Chronicles 6:34, 37; and Psalm 32:6). For the durative connotation in prayer see Dahood under Psalm 5:3 (The Anchor Bible). bēlet bēlēti is a combination indicating "lady par excellence," as in ellet dīstarāti, "holiest of the goddesses" (Craig, ABRT in CAD); and Ashurbanipal, bēlet bēlēti (AS No. 5, 64). bēlet is both construct and vocative, "O lady of ladies." For Ishtar as "lady" compare arki dīstar bēltum, "After Ishtar, the lady" (Descent I, 76), where bēlti is in the text, but bēltum is to be preferred. Note can also be made of bēltī, "my lady" (Descent I, 23), and of S. R. Driver's notes regarding the

Phoenician (Samuel), where Astarte is referred to as "our lady." ilat ilāti, as above, means "goddess par excellence." ilat is the construct of iltu (used elsewhere in B30), but also īstarāti (F15 and En. El. I, 85), "goddesses," is to be found and in Hebrew יְהוָה אֱלֹהֵינוּ (I Kings 11:5, 33).

A2. dIstar, the goddess Ishtar. There is a full discussion of Ishtar in the Introduction to this work. šarrat. Although šarrati is found in the text, we would expect šarrat kullat dadmē. For other places where Ishtar is referred to as queen, we might note šarrat kibrāti, "queen of the (four) corners of the earth" (AGH 126, 47); dIstar šarrati, "Ishtar, the queen" (OIP 2, 125, 52); ina mahar dIstar šarratim, "before Ishtar, the queen" (JCS 15, 6, 10) and šar-rutum Istar (JCS 15, 7, 7); zamar Istar šarrati azam-mur, "I am going to sing a song of Queen Ishtar" (KAR 158, 268, 6); and Istar šarrat nisi ra'umtu, "Ishtar, queen of the people, the beloved" (KAR 158, 276, 22). Note also can be made of the Hebrew Bible where she was said to be the "queen of heaven" (Jeremiah 7:18; 44:17, 18, 25). Yahweh was referred to as "king" (Psalm 145:1), and his place among the gods is declared in יְהוָה אֱלֹהֵינוּ יְהוָה יְיָ אֱלֹהֵינוּ יְהוָה יְיָ אֱלֹהֵינוּ יְהוָה יְיָ אֱלֹהֵינוּ, "For Yahweh is a great God, and a great king above all gods" (Psalm 95:3). Her sister NIN.KI.GAL, was the "queen of the netherworld"

(Descent I, 26). kullat dadmē. Literally it is "all of the dwellings." For the meaning of dadmē we may note dadmēšunu, "their dwellings" (OIP 2, 24, 17); "Ortschaften" (GAG 61 h); "Wohnstätten" (GAG 138 1); "Lende" (Ungnad); "Menschenwohnungen" (AGH). Here, however, the more personal idea of "all people" must be what is meant. We might compare dadmē šātunu akšud, "These settlements/dwelling places I conquered" (AS No. 9, 54, 76), where a similar idea of "people" is expressed. For the use of ešēru with dadmē we look to elāti ša dadmē kalīšina tustešir, "In the upper world you cause all the mankind (or human habitations) to prosper" (Šamaš I, 22). muš-tēširat. This is hymnal epic dialect use of the III<sub>II</sub> participle from ešēru, "to be in order." Hence, it becomes "a guide, leader, on who keeps in order." Sometimes ešēru has the sense of "to prosper," but I think not here. For a comparable example see ana šutēšur kal dadmē u šummuḫu tenēšēti, "to put all habitations aright and make mankind prosper" (CAD translation of VAB 4, 112, 1, 16). tenēšēti. This word is only found in the plural from the root n's (GAG 56 k).

A3. dIrmīni. Note the introduction for comments about this other name for Ishtar. muttallāti. It does not appear to be adequate to say that this is a I<sub>3</sub> participle plural feminine from elū, "to go up, to

extol," but IV<sub>3</sub> (compare GAG j, "die noch nicht sicher zu erklären sind"). The forms mu'talli'u, I<sub>3</sub>, and mutta'li'u, IV<sub>3</sub><sup>وهو</sup> close but not identical. rabât. In Ugaritic there is a similar reference to Asherah, rbt atrt ym, "great (lady/one), Atirat, of the sea" (II AB, V, 64). dIgigi, Sumerian, "gods." See as a common reference to "gods" many other appearances (as Šamaš I, 8). They are described as dIgigi ilūtim asibu šamē dAnim, "Igigi, high (gods) who dwell in the heavens of Anu" (Reiner, JNES XV, 135, 67).

A4. gasrāti malkāti. gasrati, adjective, "strong (ones)" may be compared with līt illī gasertum, "(Ishtar) the mighty among the strong gods" (RA 15, 176, ii, 12); and gasirtum, "the strong," spoken of Ishtar (Perry, Sin IV, 5). malkāti, "princesses," reminds us of malikat illī, "princesses of the gods" (AS No. 5, 64, 38). We translate sumūki, "your names," even though all existing translations consider this singular with the exception of one (CAD, 16, 211a). Note can be made of the names of this goddess, Ishtar, Irmini, as well as her many epithets. We cannot leave this without noting וְיִתְיָוִה יְהוָה נְתִיבָה, "Holy and reverend is his name" (Psalm 111:9) referring to Yahweh. sīrū, "exalted," could be an infinitive or a plural stative. The latter is the only possible choice since sumūki, and



not sunki is used. The reaction of Ninkigal to the name, Ishtar, might help us understand how elevated was this goddess's name (Descent I, 24-30). For the exaltation of the name of Yahweh note should be made of הוה יתגדל שמו בכל הארץ, "O Yahweh, our lord, how mighty is your name in all the earth" (Psalm 8:2) and גדלוהו יחד, "O magnify Yahweh with me, and let us magnify his name together" (Psalm 34:4).

- A5. attīma. To find another example of -ma meaning "as for," see attāma kabtāta, "As for thee, thou art important" (En. El. IV, 3). nannarat means "light," from namāru, wherein nanmaratum becomes nenaratum (cf. munemmirat kibrāti in A111). This epithet is also used for Sin in nannaru šamē u ersetim, "light of heaven and earth" (AGH 44, 36). For the idea of šamē u ersetim compare the Hebrew Bible (Genesis 1: 1). In Ugaritic the sun, sps, is said to light the heavens, smm, which is also plural (I AB, II, 25). nārat dSīn, and other relationships of the goddess are discussed in the introduction. See also Ištar nārat Sīn, "Ishtar, the daughter of Sin" (Descent I, 33). garitti comes from gardu, "heroic, valiant, strong." Compare the epithet in garitti Ištar kanūt ilāti, "valiant Ishtar, pet of the gods" (AGH 7, 29) and garitti ilī, "heroine of the gods" (AS

No. 5, 64, 44).

- A6. muttabbilat <sup>1</sup>skakkî. muttabilat is a I<sub>3</sub> participle of wabālu, "to carry," and is here a construct "continual bearer (not just bearer) of weapons." šākinat tuguntî, "den Kampf bewirkt" (Soden, SAHG).
- A7. hāminat is from hamāmu, "to pluck, to gather," and "gather to oneself (office, power, knowledge)" (CAD). gimir parsî, "all decrees," (note Descent I, 38, 44). āpirat comes from apāru, "to set up," and here denotes "religious duties, rites" (cf. Landsberger, AK 1, 731:75; AK 2, 64-65; Synb. Koschaker 222, 16:223). In agê bēlūtî, agê is a Sumerian loanword. agê bēlūtî is spoken of as belonging to Enlil (CT 15 39, 11 6). bēlūtî is simply an abstract noun (cf. LIH 59, ana bēlūtî epēšî).
- A8. <sup>d</sup>bēlet, is here only a vocative (as opposed to A1). šūpū narbūki (cf. gašru šūpū etil erid/g, KAR II, 25, 29; and KAR II, 59, 1). nannaru šūpū, "magnificent light" (AGH 6, 1 with AGH 50, 1, namru šūpū, also A102). For narbūki, not rabū, "greatness," plus -ki. With eli kalā, construct of kalūm, "all," compare Ugaritic kll/kl. ilī sirū is reminiscent of אֱלֹהִים יְהוָה יֵשׁוּבָה וְיֵשׁוּבָה וְיֵשׁוּבָה, "I know that greater is Yahweh than all gods" (Exodus 18:11, note also Psalm 135:5). Even more so do we find a parallel in אֱלֹהִים יְהוָה יֵשׁוּבָה וְיֵשׁוּבָה וְיֵשׁוּבָה, "You are exalted over all gods" (Psalm 97:9).

A10. Since lines A9 and A10 are obviously contradictory, in meaning, there must be some explanation for the omission of any word so indicating this, but I can find none. I have simply inserted "yet" in order to give a freer translation (cf. Stephens, ANET). mut-taddinat (not muttattinat as Ebeling), a I<sub>3</sub> participle from nadānu (cf. Soden, SAHG). itbāru means "friendly," a similar word to itpēsum (GAG 56 n), but an adjective here is difficult. Note can be made of CAD "a member of an association or persons of the same status or profession," therefore, "comrade, colleague, associate."

All. itburti in form is like ibāru (A10). For meter one would be tempted to read itburti with line A10, as does Ungnad (RBA). CAD makes one entry under \*itburu, this one, and reads "strong (Ishtar)." We read bēlet tūsari, although written be-lit (cf. A1), ~~since~~ there seems to be no sign for let, other than this one. tūsari is from wsr (GAG k), "lowlands," but in this line the sense is "battle," note Stephens, or "battlefield, note Ungnad or Ebeling. muttakkipat, as it stands, is a I<sub>3</sub> participle from nakāpu, "to push, throw," hence, "one who pushes," but this makes little sense, and the expanded meaning, "to throw down," must be employed. šadiya, "mountain," causes a problem, since the reason for the -ya is baffling to me. We could read it "my

mountain," but this surely makes no sense (Ebeling, "meine (?) berge") and must be taken for defective writing for sadda'u, "mountain people," unless we go with Heidel, and see something pertaining to the "plain" (JNES 8, 235). If this is done, tūsari must be reconsidered.

A12. Gusea is discussed at length in the introduction. sa tugunta halpat. tugunta (A6) is an adverbial accusative. halpat, subjunctive (with sa) is from halāpu, "to clothe, cover, equip." The word is used in uhallipsunuti, "I clothed them" (OIP 2, 82, 33) and the fragmentary line in pulhati [ha]lip, "[with garments] of terror he was clothed/equipped" (En. E1. IV, 57). Also note sa tugunti halpat (RA, 13, 107, 4). halpat is parallel to lābisat, but in translation we have tried to give the shades of meaning. It might be compared <sup>with</sup> cylinder seal, Louvre, number A011503, in which Ishtar of Arbela is seen standing on a moving lion which moves from left to right. She is clothed in a short mantle and crown with a star disc at the top. She is armed with a sword and quiver. Also see Pritchard, (ANEP #525), where Ishtar is seated on a dais armed with a mace, axe with a curved blade, and a pole with globes near the top. A libation is being offered. Two Biblical references that refer to Yahweh being clothed, as lābisat, from labāsu, are

וְגָדָהּ      אֶת־יָמֵיהָ      אֶת־בְּרָכָהּ      אֶת־הַחַיִּים

יְהוָה יִתְקַדֵּשׁ , "Yahweh reigns, he is  
 clothed with majesty; Yahweh is clothed with  
 strength" (Psalm 93:1) and  $\text{תְּהִי־לְךָ־יְהוָה־} \text{תִּירָה}$  .  
 "Thou art clothed with honor and majesty" (Psalm  
 104:1). With regard to the meaning of hurbāsu, note  
 can be made of [11] tīr hurbassa, "May her terror  
 turn" (Maqlu VIII, 42) and hurbāsu tāhāziya...zumur-  
sun ishup, "The shuddering of my battle...overwhelmed  
 their bodies" (OIP 2, 185, vi, 26).

A13. gamrāti, "terminated, settled, finished," is from  
gamāru. Here the stative displays its timeless  
 usage, and hence, "you render final" is good. sipta  
 is from šapātu, "to be right, to decide" (BAG) and  
 may be compared to the Hebrew  $\text{שֹׁפֵט}$  and the Ugaritic  
tpt. u purussā, "oracle, decision" (for the meaning  
 note GAG 56 o and JNES 19, 29 f). urti, "command,  
 order" (BAG) is a construct (note GAG 64 g). Here  
 we have the opposite order of eršetim u šamāmi as we  
 did before (A5).

A14. sukku, is plural and means "chapels" (BAG).  
ešrēti is the plural of eširtu, "shrine" as in u'addu  
ešrēti, "He determined shrines" (En. El. I, 76).  
nīmeda, "throne, chair," is from emēdu. With refer-  
 ence to parakkē, "dais," we note iddūsumma parak  
rubūti, "For him they erected a dais of princeliness"  
 (En. El. IV, 1) and parak ilīma, "dais of the gods"  
 (En. El. IV, 11). Also see Landsberger (ZA 41,

293 ff). With reference to upaggu, from pagu, the meaning is uncertain to me. Attempts have been made to translate it with kāsi, as "worship thee" (King), "harren auf dich" (Zimmern and Ebeling), "harren dein" (Ungnad), "esperent en toi" (Dhorme) and also "achten auf dich" (Soden). We will meet the word again (note A79).

A15. In ēkiam lā sumki, sumu, "name," has the meaning of "existence" as in saplis ammatum suma lā zakrat, "Below the firm earth had not been called by name/had not existed" (En. E1. I, 2). Also see יְהוָה לְעוֹלָם וָעֶד, "Yahweh, your name is forever" (Psalm 135:3 and a further reference in Psalm 72:17). The same notion of the omnipresence of deity is found in אֵיךְ אֶפְרָח מִפְּנֵי אֱלֹהֶיךָ אֵיךְ אֶפְרָח מִפְּנֵי אֱלֹהֶיךָ, "Where shall I go from your spirit, where shall I flee from your face?" (Psalm 139:7). ēkiam lā now appears with parsūki, "your rules." Her sister, Ereshkigal, had rules, kīam parsūsa, "Thus are her rules" (Descent I, 44 and repeated in lines 47 and 50 of the same text). Also note Landsberger's finds, "ritual and secular usage, rite, religious duty, divine power and function" (AK 1, 73, 75; AK 2, 64-65). In this regard we note taskunīsu ana paras Anūti, "You have installed him in the divine capacity/the rule of Anu" (En. E1. IV, 82).

A16. In the question, ēkiam lā ussurā, ussurā comes

from esēru, "to draw, to make a drawing." This is brought out in usurātūsunu ussurā, "Their symbols are drawn" (MDP 2 pl. 23, vii, 34), where we also have an example of our line wherein is found usurātiki, also from esēru. Also check usurtu, "figure, form" (En. El. I, 61). nadū has the meaning "to throw, to erect (i.e. to throw up)," as in iddusunna, "They erected for him" (En. El. IV, 1). To see the common use of parakkūki, note A14 and  $\begin{matrix} \text{Y} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \\ \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \\ \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \end{matrix}$   $\begin{matrix} \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \\ \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \end{matrix}$ , "The heavens are my throne, the earth the footstool of my feet" (Isaiah 66:1 and Acts 7:49).

A17. ēkiam lā rabāti. The Hebrew Bible uses similar complimentary references to the God of Israel in  $\begin{matrix} \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \\ \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \end{matrix}$ , "Great is Yahweh" (Psalm 48:2) and  $\begin{matrix} \text{Y} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \\ \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} & \text{N} \end{matrix}$ , "A great king over all the earth" (Psalm 47:3). ēkiam lā sirāti, for sīru see A4.

A18. <sup>d</sup>Anum <sup>d</sup>Enlil u <sup>d</sup>Ea, the three great gods in the Babylonian pantheon. In Enuma Elish, Marduk caused them to live in "their residences." Anu inhabited the sky (the upper part as distinguished from the air); Enlil, the storm god inhabited the surface of the earth and the air immediately above it; Ea continued to live in the water (En. El. IV, 146, and BG 43, n 97). elū means "to ~~lift~~<sup>go</sup> up," but in II, as in ullūki, it means "they made you high," hence,

"to raise, elevate, extol" (CAD). ina ilī, "among the gods," is another common expression for the pantheon (En. E1. IV, 3, 5, 10, etc.; line A8; and Psalm 97:9). The causal significance of usarbu is seen in the form (cf. Stephens, ANET), and therefore, means "they caused to be great." Note also ina puhur ilī usarbi, "In the assembly of the gods I made you great" (En. E1. II, 39). Also we note Ashurbanipal, usarbu sarruti, "They magnified my lordship" (AS. No. 5, 28, 10). For bēlūtki see A7.

A19. usasquki, from sagu, "They exalted/caused to be raised." This verb need not have the causal, III stem, to mean the same. For this we note <sup>d</sup>Istar sagut ilī, "Ishtar exalted of the gods" (AS No. 5, 66, 58). ina naphar dIgigi, since paharu means "to congregate, assemble," gives the idea of the "totality, assembly" (cf. GAG 56 h). We can compare the Ugaritic phr in phr ilm (UM text 17:7) and p[h]r.bn. ilm, "the assembly of the gods" (II AB III, 14) and phr m'd, "the assembled body" (III AB B, 14). puhru, indeed, means "assembly," but even puhru doesn't always mean that (see GAG 49 a, 56 b). Also note naphar salmat gacqadi (A24), where it certainly is not a political body, but stresses the totality of people. Therefore, we translate this "among all of the Igigi" rather than "in the assembly of the Igigi." usatirū is another example of the use of



the causative, in this case from watāru, "to surpass," hence, "They caused to surpass." manzakki, from uzuzu, "to stand," is possibly a IV participle (AS No. 9, 89 ff), "your station, position, place, standing," but more probably is nomen loci (GAG 107 d and 56 d).

A20. With ana hissat, from hasāsu, "to think, understand," and hence, "thought, mention," we compare the Ugaritic hss, "to remember," as in wthss.atrt ndrḥ, "And Asherah remembers her vows" (III K. 111, 25, 26). A close likeness of thought to sumēki is אֲנִי מְזַכְּרִים, "We will mention your name" (Isaiah 26:13) and also לֹא נִזְכֵּר שְׁמֵךְ יְהוָה, "For we will not make mention of the name of Yahweh" (Amos 6:10; and with other gods note Exodus 23:13 and Joshua 23:7). In samē u ersetim irubbū, irubbū comes from rābu (GAG 104 n, t), "they tremble, quake." A comparable notion is found in אֲרֶץ יִשְׂרָאֵל תִּרְדָּף, "Tremble, O earth, at the presence of the Lord" (Psalm 114:7); וְאֶרֶץ יִשְׂרָאֵל תִּרְדָּף, "The earth trembled and shook" (Psalm 77:19); and לִפְנֵי פְנֵי יְהוָה תִּרְדָּף אֶרֶץ וְשָׁמַיִם, "Before them the earth trembles, the heavens quake" (Joel 2:10); and וְאֶרֶץ יִשְׂרָאֵל וְשָׁמַיִם יִרְדָּפוּ, at the voice of the Lord "the heavens and earth will tremble" (Joel 4:16; see also Judges 5:4 and Psalm 68:9).

A21. ilū irūbū probably should be read ilū irubbū (cf. A20). One is reminded of τὰ δαίμονα ἢ πιστεύουσιν καὶ φρίσσουσιν, "The demons believe and tremble" (James 2:19). inarrutū, from narātu, means "to shiver, tremble, shake" (GAG 95 a). Annunaki is a Sumerian loanword (cf. Tul 54:28; 130 f., 12: 32; JNES XV, 135, 68 for a list of their duties).

A22. The mention of sumki in this context reminds us of יהוה יי יהוה יי יהוה יי, "Praise the name of Yahweh" (Psalm 113:1); יהוה יי יהוה יי יהוה יי, "May the name of Yahweh be blessed" (Psalm 113:2); and יהוה יי יהוה יי יהוה יי, "The name of Yahweh is to be praised" (Psalm 113:3). The text reads rašbu, from rasābu, meaning "awesome," but we would prefer rasba for the accusative as object of istammarā (but note GAG 63 e for the gradual loss of the case endings) or the adverbial accusative, "at your name" (Stephens, ANET). istammarā, from samaru, means "to praise" or "to venerate" (GAG 92 f). In tenēsēti also the loss of the case ending is seen where an original oblique case is used for the nominative tenēsētu (cf. A2).

A23. For attima see above (A5), rabāti u sirāti, as statives (see A17).

A24. naphar (cf. A19). salmat, from salāmu, "to be dark, black," is a verbal adjective with caqqadi, "head," but together with salmat, "black-headed

(people)" as in ginri salmat gaggadi, "all the black-headed people//all of mankind" (OIP 2, 1, 15). nam-<sup>vv^</sup>massu, "Getier" (GAG 56 o and Landsberger, JCS, IV, 33), obviously means something closer to "creature, reptile" (King). CAD translates naphar salmat gaggadi nammassu teneseti, "all mankind, teeming humanity" (CAD XVI, 76 a). Feminine nouns that refer to men can be used with a masculine verb (GAG 132 d) like idallalu, from dalalu, "to praise, glorify, proclaim," but really it goes further to mean "propagandize, publicize." In this connection compare nise salmat gaggadi idallala qurdika, "The black-headed people publicize your valor," which was spoken of Shamash (STT 60:9; AGH 48, 104); and ludlul bel nemeqi, "I will publicize the Lord of wisdom/the wise one" (BWL 32, I, 1). Note also dll in Ugaritic (II AB VII, 45), where Ginsburg puts the word "tribute" in italics (ANET, p. 135). idallalu stresses the adjectival use of namassu (GAG 56 o), and may modify teneseti//salmat gaggadi which is modified by naphar. The sense of the line is "All foreigners, all mankind are your publicity agents." qurdiki, "power, war might," or "heroic deeds," is a noun of action (GAG 55c and 55 d).

A22. din, from danu, "to judge," here a noun, "judgment, verdict, decision," can be viewed elsewhere in ana dini dani, "to judge my cause" (JNES XV, 143, 63).

bahulāti is late writing for ba'ulātu (CAD), "people, men, forces." See kullassina bahu[lāti], "all of them, the people" (D12). Also note re'ûm bahulāti, "shepherd of the people" (OIP 2, 85, 2). kitti comes from kānu, "to be true, right," and in this regard compare יְהוָה יָדוּן וְיִשְׂרָאֵל יִשְׁפָּט, "The judgments of Yahweh are true and righteous together" (Psalm 19:10) and יְהוָה יִשְׁפָּט וְיִשְׂרָאֵל יִדְּבָר, "You do judgment and righteousness in Jacob" (Psalm 99:4; also Psalm 103:6; Psalm 119:160; etc.). misari, from esēru (cf. A2), here means "justice" (AL, III, 4. See the discussion by E. A. Speiser, "Authority and Law in Mesopotamia," in Authority and Law in the Ancient Orient, JAOS Suppl. No. 17 (1954) pp. 12-14). tadinnī also is derived from dānu, and is used in dīni tenēsēti tadinnī attī nāru rabīti, "You, great river, render judgment for mankind" (CAD translation of VAS 16, 102:5). attī is used here for emphasis.

A26. tappallasī is a IV from \*palāsu, "to look upon, regard, consider." For the same thought note וַיִּשְׁפָּט יְהוָה אֶת-יִשְׂרָאֵל, "But he looked on/regarded their affliction" (Psalm 106:44). Note also וַיִּשְׁפָּט יְהוָה אֶת-יִשְׂרָאֵל, "he regards the lowly" (Psalm 138:6) and וְלֹא יִשְׁפָּט אֶת-יִשְׂרָאֵל אֵלֶּיךָ יְהוָה, "He does not regard any who are wise in their own conceits" (Job 37:24). hablu, from habālu, "to injure, wrong," means "op-

pressed, wronged, unjustly treated person." sagsu, from sagāsu, "to kill, murder, beat," means "beaten, mistreated person." For hablu and sagsu together see hablu sagsu (KAR 228:16). tustešseri, from ešeru, here hymnal epic dialect, should be noted in sa dadmē kalīsina tustešir, "You cause all the human inhabitants to prosper" (Samas I, 32). CAD translates this line, "You look upon and see every day that justice is done to him who has been wronged and mistreated" (CAD IV, 32 a). This is certainly the sense of Psalm 35:10 and a reminder of the promise in יְיָ יִשְׁעֵנִי בְּיָמַי וְיִשְׁעֵנִי בְּיָמַי וְיִשְׁעֵנִי בְּיָמַי, "For he delivers the needy when he calls, the poor and him who has no helper" (Psalm 72:12, RSV). uddakam, adverb with -kam, means "every day, daily."

A27. The translation of ahulapki is difficult (GAG 124 c, "genug (es ist genug)"). Ebeling reads it "Gnade" (AGH). Note in Ludlul (III, 34, 37), where Lambert translates "my deliverance" and "be delivered," and CAD, where it is translated "please" (CAD I, 1). Lambert's "favor" (BWL 286, n. 96) seems to be the best word to fulfill the demands of lines A27 to A30 as well as line A45. bēlet (cf. A11). samē u ersetim (cf. A5) is found in a similar idea in לְעֵלְיוֹתָי וְלְעֵלְיוֹתָי וְלְעֵלְיוֹתָי, "His splendor is above/over the earth and heaven" (Psalm 148:13). Concerning rē'at, "shepherdess," compare וְיִשְׁעֵנִי בְּיָמַי, "Yahweh

is my shepherd" (Psalm 23:1);  $\text{שׂוֹמֵר יִשְׂרָאֵל}$ ,  
 "the shepherd of Israel" (Psalm 80:2); and  $\text{כֹּהֵן יִשְׂרָאֵל}$   
 $\text{יִשְׂרָאֵל}$ , "He shall feed his flock like a  
 shepherd" (Isaiah 40:11; also note Ezekiel 34:23;  
 37:24; Psalm 74:1; and 100:3 for other similar pic-  
 tures). With  $\text{nišē}$ , "people," (Synl:  $\text{epāti/nišē}$ ;  
 A Ch. Ist.,  $\text{apāti nišē}$ , the reverse order of our  
 line, with  $\text{nišē apāti}$ , in RA 49, 38, 33). Compare  
 also Ugaritic  $\text{nš}$  and  $\text{nšm}$ .  $\text{apāti}$ , from  $\text{apū}$ , another  
 difficult word, "short-sighted" (Ebeling); "mortals?"  
 Landsberger (JCS, IV, 10); "dwelling, inhabitation"  
 (King); with  $\text{nišē}$ , "people" (AH).

A28.  $\text{bēlet}$  here is vocative (GAG 62 j).  $\text{Eanna}$ ,  $\text{E}$   
 ( $\text{bītu}$ ). AN ( $\text{samū}$ ).NA (genitive element), "house of  
 heaven" (or "house of Anu"), the name of the temple  
 in Uruk dedicated to Ishtar (ANET, p. 384, n. 5) and  
 described as  $\text{subat Istar}$ , "the dwelling of Ishtar"  
 (Gilg. I, 14).  $\text{guddusu}$ , from  $\text{gadāsu}$ , "furchtbar  
 sein (Götter)" (BAG), "to cleanse, to make holy, to  
 purify," is an adjective (note under  $\text{ellu}$  in CAD).  
 For  $\text{Eanna}$  used with  $\text{guddusu}$  note the epic of Gil-  
 gamesh again (Gilg. I, 10).  $\text{šutummu}$ , "storehouse"  
 (BAG), tempts one to relate this to the many times  
 "storehouse" is used in the Hebrew Bible.  $\text{ellu}$  is  
 simply an adjective from  $\text{elēlu}$ , "to be pure."

A29. With  $\text{ul}$ , "not," we compare the Hebrew  $\text{אֵינִי}$ ,  
 a participle from  $\text{anāhu}$ , "to be tired, weary." An-



\*נָחַן, and not just to anāhu II (as in BDB). The word under discussion, נָחַן, is found only eleven times and the corresponding noun only twelve times. Of the occurrences of the verbs some certainly seem to refer to "sighing, groaning" (cf. Isaiah 24:7; Proverbs 29:2; Ezekiel 21:11, 13; and Ezekiel 9:4). The noun appears to mean "sighing" (cf. Psalm 6:7; Psalm 31:11; Psalm 102:6; Job 3:24; Job 23:2; Isaiah 21:2; Isaiah 35:10; and Isaiah 51:11). Although there is a critical problem in the לָמָּה נָחַן יִשְׂרָאֵל (Joel 1:18), if we accept the reading, we would find it harder to understand "groaning" within. It would be easier to think of this as "Why are they weak in themselves?" There are more convincing passages that need our attention. This verb is found five times in Lamentations (1:4, 8, 11, 21, and 22). The verses are as follows:

verse 4.

דַּרְכֵי יִשְׂרָאֵל עָזְבוּ מִצְוֹת מִצְוֹתָיִם מִצְוֹתָיִם  
 כִּי-שָׁחַרְיָהּ שׁוֹמְמִין כְּהֹנֵן יָהּ נִצְנְצְוּ מִמֶּנּוּ  
 בַּתִּצְוֹתֶיהָ נִגְזְלוּ דָהָהּ אֵל מֵרֶ-שָׁהּ

"The ways of Zion mourn because none come to the appointed feasts.

All her gates are desolate; her priests sigh/are weary.

Her virgins are afflicted/led off, and she has bitterness."



verse 8.

מִשָּׁחַ מִשָּׁחַ יִרְוֹטֶיךָ מֵלֶכֶד יִנְדָּה הִיא הִיא  
 כִּי-מִכְבֹּדֶיהָ הָיוּ יְלֹדָה כִּי-רָאָה אֶת-תְּהוֹמֶיהָ  
 גַּם-הִיא נִאֲנָחָה וַתִּשָּׁב אַחֲזָר

"Jerusalem has surely sinned, therefore she is astray.

All that honored her scorn her, because they saw her  
nakedness,

Also she sighed/is weak and turned back."

verse 11.

כָּל-מַעֲמָה נִאֲנָחָה מִבְּקִשִּׁים לָחֶם  
 נָתְנוּ מִמֶּלֶךְ-יָדֵיהֶם בְּאֶכָל לֶחֶם-שֵׁיב נִפְטָה  
 רָעָה יְהוּדָה וְהִבִּישָׁהּ כִּי הִיא יְהוּדָה זֹלָזָה

"All her people are sighing/are weakened, seeking  
bread.

They gave their desirable things for food to relieve  
the soul.

See, Yahweh, and consider for I am worthless."

verse 21.

שָׁמְעוּ כִּי נִאֲנָחָה אָנִי אֵיךְ מֵיָחֶם לִי  
 כִּי-אֵיבֵי שָׂמְעוּ בְּמִתִּי שָׂמְעוּ כִּי אֶתְהַלַּמְטָה  
 הִיא בָּאָה יוֹם-קִוְיָאָה וְהָיוּ יָדֵיהֶם כְּמִוְנִי

"They heard that I sighed/am weak, there is none  
sorry for me.

All my enemies heard of my trouble, they rejoice  
for you did it.

You will bring the day called, and they shall be  
like me."

verse 22.

וְיָבֹאוּ כָּל-רָעוּתָם מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 וְעָשִׂיתָ לָּם כְּכָל-רָעוּתָם אֲשֶׁר עָשִׂיתָ  
 לָנוּ וְלָאֲבוֹתָנוּ כִּי יָבֹאוּ עָלֵינוּ  
 וְעָשִׂיתָ לָּם כְּכָל-רָעוּתָם אֲשֶׁר עָשִׂיתָ

"May all their wickedness come before you and act severely to them.

As you acted severely to me for all my transgressions. For my sighs/weaknesses are many, and my heart faints,"

In verse 4 there is a difficult parallelism, and conclusive argument is wanting in deciding the meaning of the word in question. However, in verse 8, "she sighed" makes little sense at all. The description is made of her condition--astray, scorned, naked, turned back and, in my viewpoint, weak. It would be possible in verse 11 to say that the people sighed for bread since it is conceivable that this could be parallel to the strain of the soul, but it seems better to say the <sup>w</sup>weakness of the body caused the seeking of bread. In this condition even desirable things lose their glamor when one is weak from hunger. The parallel of ' וְיָבֹאוּ and וְעָשִׂיתָ surely argues for translating וְעָשִׂיתָ as "I am weak" in verse 21, but this becomes even more evident in verse 22. The last line of the verse, "For my weaknesses are many//and my heart faints," is much stronger than the idea of sighing. There are yet two verses that cause some question in my mind. In



question of Psalm 18:32, the psalmist answers, among other things  $\text{לְמַלְחָמָה} \text{לְיַדְּי} \text{לְמַלְחָמָה}$ , "Teaching my hand to war" (verse 35), but the opposite is also true in  $\text{לְמַלְחָמָה} \text{לְיַדְּי} \text{לְמַלְחָמָה}$ , "Causing wars to stop unto the end of the earth" (Psalm 46:10). kalisunu (cf. A8). Here in poetic order tamhāri, "battles, combat" is found with kali-sunu (cf. also OIP 2, 164, I, 23).

A31. sūpūtum, from wapū, III adjective, which may mean "glorious," or "clearly visible, manifest" with which we can compare supū zikarka, "your manifest utterance" (BWL 128, 64; note also BWL 286, n. 89). labbat brings to our minds  $\text{לַבַּבַּת} \text{לְיַדְּי} \text{לְיַדְּי}$ , "What is your mother, a lioness?" (Ezekiel 19:2). Note should also be made of  $\text{לַבַּבַּת} \text{לְיַדְּי} \text{לְיַדְּי}$ ,  $\text{לַבַּבַּת} \text{לְיַדְּי} \text{לְיַדְּי}$ , "They shall walk after Yahweh; He shall roar like a lion" (Hosea 11:10). In Ugaritic the word lbit is found (I\*AB, 1, 14), but Ginsberg refrains from translating lines 14-17. Driver (CML, p. 103) and Gordon (UM, p. 283) believe it to be "lioness." <sup>ability</sup> līgigi (note above). Ishtar's disposition is described as šabsūtī, from šabāsu, "to be angry." *muhannīsal ilī šabsūtī*

A32. lē'āt, from leū, "to be able," apparently is related to l'y in Ugaritic meaning "to prevail," and especially in Aliyn B'1. For a similar thought see lē'u lē'ūti (we would expect lē'i lē'ūti) "the most

able one," and especially Ištar lē<sup>^</sup>at Anunnaki (AKA 207 1 3). Before (A4) she was strong among the princesses, but now her position among the princes is described as able kalīsunu malkū (we would expect malkī). sābitat means "the one holding/who holds" with which we can compare Ištar rittussa sirit nisi ukial, "Ishtar holds in her hands the 'halter' of mankind" (CAD translation of VAS 10, 214, 11, 10). With regard to serret, "nose-rings, reins," note (Pritchard, ANEP, #524), at Zohab in the Zagros Mountains, the cylinder seal pictures the goddess in a long garment, horned crown and beaded collar. In her hand she holds a rope with a ring through the nose of the captive. In our case the nose-rings are in the noses sarri, "of the kings," as representatives of the people they rule.

A33. pētāt, participle, from petū, "to open," with pusummē, "veils," from pasāmu, "to veil" (Landsberger, ZA 41, 220, n. 2). When the respectable matron went on the street, she was covered by a veil. Even the hierodule, when married, walked the streets covered. If the prostitute or slave was found on the street with a veil, she was severely punished (cf. Meissner, Bu A, for a full discussion). Note also Genesis 24: 65 and 38:14. sa kalī<sup>^</sup>sina ardāti, ardātum, KI (ašru, "place") <sup>S</sup>KIKIL (ebēbu, "pure"), here is in the plural from wardu (Note Descent I, 78).

- A34. nanseat, from nasû, "to lift up" (cf. GAG 102 c) means "is raised." This is the only place in these hymns where nasû is so used, but it is certainly parallel to A35, in which she is declared established as the "torch of heaven." There must be a similar meaning for mandiat, from nadû (note GAG 102 c, and Stephens, ANET, p. 384, "who are exalted and firmly fixed"). garitti <sup>d</sup>Istar rabû gurdiki. rabû, a stative, gurdiki is an example of the lack of distinction between the cases in this late period.
- A35. namirtum is from namaru (cf. A5), but for the masculine use note namriri <sup>v</sup>Asur u <sup>v</sup>Istar, "brightness of Ashur and Ishtar" (AS No. 5, 32, 80). For the use of diparu, "torch," (cf. A88), note <sup>d</sup>Anunnaki <sup>v</sup>issu <sup>v</sup>diparati, "The Anunnaki raised the torches," (Gilg. XI, 103); <sup>d</sup>Samas <sup>v</sup>diparka katim matati, "Shamash, your torch covers the lands" (KAR 32:33); and of Marduk diparu namru, "bright torch" (Craig ABRT 1 30:34). <sup>v</sup>sarur kal dadne, <sup>v</sup>sarur, "brightness" (GAG 55 i), from <sup>v</sup>sarurum.
- A36. ezzet, from ezezu, "to be furious, fierce, angry," describes the emotion of the gods in imur elippama iteziz <sup>d</sup>Enlil, "When he saw the boat, Enlil became furious" (Gilg. XI, 171) and izuzma iltasi eli hamirisa, "She raged and rebuked her spouse" (En. El. I, 42). Here it is the stative, "furious, fierce," with which we can note  $\text{𒌦 𒌦}$   $\text{𒌦 𒌦}$

יְהוָה יָבִיר , "Yahweh fierce and mighty" (Psalm 24:8).

This is related to Ugaritic ʿz and to Phoenician

ג ד א' ז מ ג , "mighty of power" (Azitawadda III,

4, 6). In this regard see מִי יָדַע אֶת עֲצָתְךָ יְהוָה ,

"Who knows the fierceness of your anger?" (Psalm 90:

11). gablu, "battle, war," here has the locative

ending instead of ina gabli. For the shades of mean-

ing and growth in meaning of gablu note ina gabal

tamhāri, "in the middle of the battle" (OIP 2, I,

23), but with the extention "in battle" (AH) and

ilat gabli, "goddess of war" (AS No. 5, 64, 37),

where we would expect gabli. There is the parallel

of gabli and tāhāzi (AS No. 9, 24) and tāhāzi and

tamhāri (A30). lā mahar, from mahāru, "to be equal,"

and with lā, means "without equal, irresistible."

ālilat tamhāri, in the masculine, is said of Marduk

(Craig ABRT 1 30:32). Concerning the God of Israel

we find יְהוָה אִתִּי כְּגִבּוֹר יָבִיר , "And

Yahweh is with me as a mighty terrible one" (Jere-

miah 20:11) and יְהוָה יָבִיר כִּמְחַמָּה , "Yah-

weh, mighty in battle" (Psalm 24:8; cf. Landsberger,

JNES, XIV, No. 1).

A37. akukūtum, "firebrand" (AH) is also used to describe

Ishtar in akukūtu ša qablat samē u erseti terāt,

"(Ishtar) firebrand which envelopes all of heaven

and earth" (KAR 57 i 9; CAD translates this line

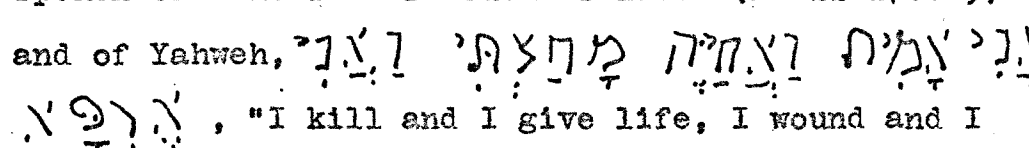
"fire that blazes against the enemy"). šā ana ābi,

"enemy," is common Semitic. naphat, from napāhu, "to kindle a fire" (cf. A88). sākinat (cf. A6). sahlucti, from halāgu, "to perish, disappear, become missing," is formed from the III stem, "to cause to perish," i.e. "to ruin," etc., (GAG 56 i). Compare the Ugaritic (I AB, i, 42; I AB, iii-iv, 1; and I\*AB, vi, 10), where we see hlq parallel to mt. In Hebrew לָקַח consistently means "divide, share," but one has trouble seeing this meaning in לָקַחְתָּ אֶתְךָ אֶתְּנִי וְאֶתְּנִי וְאֶתְּנִי וְאֶתְּנִי, where the last phrase is "he will no more regard/behold" (Lamentations 4:16). The word "divide" hardly seems adequate, but "scatter," (BDB) could be parallel to "perish. In Genesis it is parallel to יָצַח, "to scatter" (Genesis 49:7; note also A69 and Dahood, Psalms I, p. 35). ekdūti, from ekdu, "fierce" reminiscent of anāku kīma rīmi ekdi pānūssu<sup>v</sup> asbat, "I like a fierce ox went before them" (OIP 2, 36, iv, 2), but here it refers to enemies (also note A97).

A38. mumiltum <sup>d</sup>Istar, from namāru (cf. A5 and A35; see also GAG 35 c and 30 g). mupahhirat, II participle, and puhri, "assembly," both are from pahāru, "to gather together, assemble" (GAG 56 d). Here special attention seems to be given to the fact that she ruled things in the assembly of the gods (cf. Phoenician 𐤎𐤍𐤏𐤍, AOS 8; Ugaritic phr ilm, UM; and mphrt bn il, UM 2:17, 34; 107:3).



A39. ilat zikari and <sup>d</sup>Istar sinnisati are interesting epithets showing her important place in the hearts of men. <sup>v</sup>sa la ilammadu, the subjunctive from lamadu, "to learn," must be compared with a'u tem ili...ilammad, "Who can understand the will of the gods" (BWL 40, 36) and "How unsearchable are his judgments and his ways past finding out" (Romans 11:33; with which we can also note Isaiah 6:9, 10). Instead of miliksu, we would expect miliksa from malaku, "to advise," giving the meaning "advice," but also "plan, design, scheme." Since "advice" would be contrary to the thought of other texts as in <sup>v</sup>sa <sup>d</sup>Istar <sup>v</sup>usabrusu, "which Ishtar revealed to him," (AS No. 5, 66, 51), it is probably better to use "scheme" (cf. Stephens, ANET). naimman stands for manman (GAG 48 b), "somebody, anybody."

A40. <sup>v</sup>asar tappallasī (cf. A26). With iballut, from balātu, "to live, to get well," compare balatum pisa, spoken of Ishtar "her mouth is life" (RA 22 170: 9) and of Yahweh, , "I kill and I give life, I wound and I heal" (Deuteronomy 32:39). Note <sup>v</sup>sa la <sup>d</sup>Marduk mannu mitutasu uballit, "Who but Marduk restores his dead to life?" (BWL 58, 33) and <sup>d</sup>Marduk ina gabri bulluta ile'i, "Marduk can restore to life from the grave" (BWL 8, 35). A similar idea to itebbi, from tebu, "to stand up," is a passage speaking of Hezekiah,

יָשַׁב מִן־מַרְאֵסוֹ וְיָשַׁב מִן־מַרְאֵסוֹ, "When he was sick, he was restored/lived from his sickness" (Isaiah 38:9).

mar̄su here is a verbal adjective from marāsu.

A41. issir is another form of ešeru, "to go straight"

(cf. A2 and A26). Since this line is parallel to A40, there seems to be a physical/material thought rather than a moral issue. Note also

וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח, which is parallel to וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח, "He shall not prosper//his riches shall not stand" (Hosea

12:8). In this regard see וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח (Jeremiah 5:27)

and וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח (Jeremiah 5:28; cf. Proverbs 21:17).

lā is̄aru, from ešeru (GAG 55 e), is an adjective.

For the parallel thought of "prospering" and "seeing the face of a deity," āmīru, note the Hebrew Bible in

וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח, "They looked upon him and they beamed, and their

faces were not ashamed" (Psalm 13:2 and 34:6) and

וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח, "You hid your face, they are dismayed" (Psalm 104:29). pānīki is

plural in form.

A42. In anāku alsīki the pronoun, anāku, is for emphasis.

alsīki comes from šasū for which note issīma (El.El. I, 30, 43) and ilsī (GAG 30 f). One cannot

miss the striking likeness in attitude of וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח

וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּבַּח, "This poor man cried" (Psalm 34:7; note

also Psalm 3:5; 30:9; and 141:1). For anhu, from

anāhu (cf. A29), verbal adjective, note anhu šunuha,

"weary," (AGH 8, 4), but since sunuhu follows, we should probably say "tired." sunuhu and sumrasu, from marāsu, are verbal adjectives. For the meaning of marāsu see alkassunu lu sumrusatma, "Their conduct indeed was sickening" (En. El. I, 46). The expression, aradki, from ardu with a suffix, in referring to the worshipper, reminds us of לֹא תִפְּנֶה פְּנֶיךָ מִפְּנֵי עַבְדִּי, "Do not turn your face from your servant, for I am in trouble" (Psalm 69:18).

A43. amurinnīma, from amāru, "to see," (cf. A41), here has a ventive ending which means literally "to me." It is much like בִּינֵנוּ וְרַחֵם עָלַי, "Look upon me and be merciful to me" (Psalm 119:132; as well as I Samuel 1:11 and Psalm 25:18). In bēltu'a, from bēltum, the final sign can be read ia<sub>5</sub> (Labat) or i<sub>14</sub> (AL). Here it could be bēlti as in erbi bēlti or bēltu as in poetry (GAG 65 c). erbi bēlti, "Enter, my lady," is found referring to Ishtar (Descent I, 44, etc.). The idea of "my lady" has a parallel in Istar bēltiya, "Istar, my lady" (AS No. 5, 66, 79) and in Phoenician of Ashtarte (Driver, Samuel, p. 62 f.). liqé, from lequ, "to take, accept." For a similar thought note יְהוָה שָׁמַע בְּקוֹלִי וְיְהוָה קִבְּלָה עָלַי, "Yahweh heard my supplication, Yahweh accepted my prayer" (Psalm 6:10). See also שְׁמַע יְהוָה קוֹלִי וְקַבֵּל מִפִּי, "Hear, my son, and receive my words" (Proverbs 4:10) and קַבֵּל מִפִּי

יִבֹּן וְקִבֵּץ, "I looked (and) I received" (Proverbs 24:32). For unniniya, from enēnu, "supplication, entreaty," (Landsberger, MAOG 4, 306), note Hebrew נָתַן וְקִבֵּץ, "favor, supplication," from קָבַץ, "to show favor, which undoubtedly is a cognate." Check also Ugaritic in [w]yqrb b'1 bhnth, "And Baal draws near with his pleas" (I Danel I, 17) and I Kings 8:52, where the idea of seeing the supplication is found.

A44. kinis, "truly," is from kanu with the adverbial ending affixed to kin, which is hymnal epic dialect, (GAG 113 1). naplisinnima (cf. A26) is here with a ventive ending (cf. A43). In the clause, šimē teslītī, teslītī is derived from sullū, "to pray." Worthy of note is the verb שָׁפַץ found in the Aramaic portions (Ezra 6:10 and Daniel 6:11), to mean "to pray." Compare also יְהוָה שָׁפַץ לִי וְשָׁמַע בְּתַפְלִי, "Be gracious to me and hear my prayer" (Psalm 4:2) which is much like our line in meaning. See also יְהוָה שָׁפַץ לִי וְשָׁמַע בְּתַפְלִי, (Psalm 39:13 and 54:4). The word יְהוָה שָׁפַץ is parallel to יְהוָה שָׁמַע (Psalm 55:2; for further study note Psalm 86:6; Psalm 143:1; Daniel 9:3 and lines A43 and A44).

A45. Instead of ahulapia, we would expect ahulapī as in A27-A30. For gibima, from gabū, "to speak," but in the sense of "command," note abātu u banū gibī, "Command annihilation or creation" (En. El. IV, 22).

kabbataki, from kabittu, "liver," is found often with the same idea of the place where the emotion of anger is centered ("Gemüt, SAHG). The removal of anger is the quieting of the liver. Compare ul ipsahsu ezzetu kabatti aggu libbi ul inuhma remu ul arsisuma (Borger Esarh. p. 104, i, 34) for the parallel of libbu and kabattu. Likewise it is seen in ultu libbasu inuhhu, "when her heart is calmed," which is parallel to kabtassa ippereddu, "her liver cheered" (Descent II, 16). Ishtar regained her composure after having lost her temper. A description of this composure is found in <sup>d</sup>Mummu sukkallu mutibba kabattiya, "Mummu, my vizier, who makes sweet my liver" (En. El. I, 31). Then, too, a similar thought is found in Ugaritic (I Danel 25 and UM 75:1:13). The meaning of lippasra, from pasaru, "to untie," IV preterite and precative is like that of lipsur, "May he undo, absolve" (JNES XV, p. 129 ff., and A80).

A46. ahulap zumriya nassi, from nasasu, "to tremble, be troubled (BAG). With sa malu, verbal adjective, from malu, "to be full," we note nearly the same idea, but not the same expression, in  $\text{נַפְשִׁי מְלֵאָה בְּצָרָה}$ , "For my soul is full of troubles" (Psalm 88:4). esati, from esu, "to confuse, entangle," is here a pluralis tantum. u dalhati, from dalahu, "to trouble, stir up," can be understood by such references as summa nigê ilisu useti

dalhāti, "trouble if he misses the sacrifice due his his god" (CT 40, 11, 68).

A47. ahulap libbiya (cf. A46) reminds us of the complaints about לְבַבִּי לְבַבִּי, "troubles of my heart" (Psalm 25:1) and לְבַבִּי לְבַבִּי לְבַבִּי, "My heart is in anguish within me" (Psalm 55:5). Instead of sumrusu (cf. A42), a III verbal adjective, we would expect sumrusi. ša malû dimti, "tear, weeping," from dimtu, is in Hebrew דִּמְתָּ, also a collective noun. For u tanihi, from anahu, "to sigh," we can note a similar idea in לְבַבִּי לְבַבִּי, "sorrow and sighing" (Isaiah 35:10); the parallels, לְבַבִּי לְבַבִּי and לְבַבִּי (Psalm 31:11); and also לְבַבִּי לְבַבִּי לְבַבִּי, "The men that sigh and cry" (Ezekiel 9:4).

A48. ahulap terētiya, from tertu, "bowels, intestines, entrails" (Zimmern, as opposed to King "omens and Ebeling "Opfervorzeichen"). esati u dalhāti (cf. A46).

A49. ahulap bitiya sudlupu, III verbal adjective from dalāpu, "to be sleepless," but maybe here in the meaning of "harass" (CAD III, 48 b) or "aufgescheuchtes" (SAHG). ša unassasu (note A46). bikītu, ER/IR, "weeping," has the three readings: dimtu, "tear;" takribtu, "lamentation;" and bikītu, "weeping." For a parallel of bikītu and anahu, "to sigh," see ina bikīti lemutti ina tanihi lemni, "In bitter weeping, in bitter sigh-

ing" (4 R 26 No. 8, 54).

A50. ahulan kabtatīya ša ustabarrū, note bitrū/sutabrū, "to last, remain," III<sub>2</sub>, hymnal epic dialect discussion in the introduction. dintu u tanihu (cf. A47 and A49).

A51. dIrninitum, a name for Ishtar, discussed in the introduction. labbu, "lion," used of deity, we find לָבִיב, "as a lion" (Isaiah 38:13; and A86 where Ishtar is referred to by a masculine. For the same idea as nadru, from nadāru, "to rage," verbal adjective, "furious, raging, ferocious," compare לָבִיב לָבִיב, "the roaring of the lion" (Job 4:10) and also לָבִיב, "a roaring lion" (Psalm 22:14 and Ezekiel 22:25). It is not used to refer to a deity. libbaki (cf. A47) with linūha, from nāhu, "to be calm," gives much the same picture as the Phoenician לִבְלִיב לִבְלִיב, "peace of mind" (Azitawadda 13). See also libbi Asur aggu inūhsunūti, "The heart of angry Ashur was not quiet toward them" (AS No. 5, 60, 69); ina libbiša aggin ina uzzatīsa rabi'ātim sarrussu līrur, "With her angry heart, with a great fury may she curse his royal rule" (CH xliii, 100); and uzzasū inūhu, "His anger ceased" (En. El. II, 7).

A52. For rīmu, "wild bull," \*ri'mum (GAG 55 c) note Psalm 22:22 for a parallel of "lion" and "wild oxen." In Ugaritic r'm ("buffalo," Ginsberg) is found in ynghn krumm, "They gore like.....," (I AB VI,

17, 18), but rumm (II AB I, 44) Ginsberg translates "wild oxen" (ANET, p. 132). See also šb'm rumm.kgmm, "seventy.....she slaughters" (I AB obv. 19) and adr gdm lrumm, "mighty sinews of the....." (II Danel, VI, 21). In Hebrew we note וְיָמֵי חֵזְקוֹ כְּחֵזֶק הַבָּקָר, "His strength is as a wild ox" spoken of Israel (Numbers 23:22 and 24:8), but in the passage, וְיָמֵי חֵזְקוֹ כְּחֵזֶק הַבָּקָר (Psalm 95:4), it refers to God owning, either as a physical characteristic or phenomenon, the strength of the wild oxen. šabbasū (cf. A31), "angry" (BAG). kabattaki lippasra (cf. A45).

A53. damgati inēki, plural of damigtu, "favor, goodness," has a parallel in damgati IGI-su, "his kindly eyes" (BBSt, No. 36, iv, 45). See A54 which is parallel to A53. For the same word in Ugaritic note dmqt. The same expression in Hebrew indicates one who shares his bread with the poor, וְיָמֵי חֵזְקוֹ (Proverbs 22:9). libsa, from basu, "to be" (CAD 2, 144 a), is a precative. For the eye of deity on individuals, eliya, "upon me," see וְיָמֵי חֵזְקוֹ כְּחֵזֶק הַבָּקָר, "The eye of Yahweh is upon the righteous" (Psalm 33:18).

A54. For ina buniki and namruti (a form of namāru, cf. A5 and A35), note buniki namruti (KAV 171, 11; VAB 7, 364, 11); bunū namruti, "smiling face" (BWL, 308, n. 235); bunūsu namruti (BWL, 102, 91); and ina bunisu namrutu, "looked favorably upon him" (VAS 1,



37, 111.41; for treatment of "face" note Landsberger, ZA 42, 163; 163, 3). kīnī<sup>V</sup> naplisinni<sup>⊖</sup> (cf. A44). iāsi<sup>AV</sup>, dative pronoun, "to me," gives emphasis, but naplisinni<sup>⊖</sup> is already in the ventive.

A55. ukki<sup>V</sup>si, II, from akāsu, "to go," denotes the concept "to drive away" (GAG 97 e and CAD I, part 1, 264). upīsa<sup>V</sup> lemnūti here is the accusative plural "evil/magic machinations," and in particular sa<sup>V</sup> zumriya. This seems to be the same curse as dangā-tisu<sup>V</sup> ana limnētīm līter<sup>⊖</sup>, "May she turn his good into evil" (CH, Epil. xLi11, 104-106), although in our case the curse already is in effect. In nūrki namru lumur<sup>⊖</sup>, nūrki, from nūru, can be associated with the Ugaritic nyr, as in nyr<sup>V</sup> smm (UM 77:16, 31).

A56. adi mati, when taken together, means "how long," as אֵיךְ־תָּיָד (Psalm 4:3). Instead of bēlū dabābiya, we would expect maybe bēl dabābi, with which we can compare the Syriac ܒܝܠܐܕܒܝܝܐ (Syr. Gr.) and [a]na pān bēl dabābiya ludgul, "I will give way to my persecution" literally a "man of (evil) speech" (BWL 144, 35; and also CAD for various usages).

Note for a somewhat similar idea but with a different word, כִּי־יִשְׁפֹּטֵנִי, "Who is my adversary," that is, "owner/man of judgment" (Isaiah 50:8).

dabābiya, from dabābu, "to speak," has the meaning "speech," also "rave" (note Landsberger, ZA 43, 74).

The "evil report" brought by the spies is אֵיךְ־תָּיָד

(Numbers 14:36). Compare that brought by fools (Proverbs 10:18) and by Joseph (Genesis 37:2; see also Psalm 27:12). nekelmūinnīma, from klm<sup>2</sup>, is a IV stative, which tempts us to see lines A56 and A57 as a single unit with the verb in line A57, ikappudūni, yet we have translated them as parallel but separate, and joined by -ma. The nekelmūm (note GAG 110 1) having the ventive ending makes the sense much like our English "black look."

A57. For ina surrāti u lā kināti, "~~truths~~" compare sarrātu u lā kinātu išrukūsi santakku, "With lies and untruths they endowed them forever" (BWL 88, 280).

ikappudūni, from kapādu, appears in Enuma Elish, where kapādu alone conveys the thought of plotting evil,

Tiamat ikpudu, "Tiamat plotted evil" (En. El. II, 10).

lemnēti is a plural noun as in ilu ša lemnēti ihuzi,

"the god who learned evil" (En. El. IV, 18).

A58. rēdūā, the participle, "the one who follows," and hādūā, "the one who rejoices," have obviously an evil connotation within this context. For this sense elsewhere note hādūā ša istammarū eliya, "my ill-wisher who gloats over me" (OECT 6 pl 13:13 in CAD). Self-praise seems to be the idea of istammarū (cf. astammar, GAG 92 f). The Hebrew use of  $\text{רָאָה}$  is more than just "to see," as in speaking of the ones who watched Samson (Judges 16:27);  $\text{וַיִּרְאוּ אֶת־עֲצָמוֹתָיו}$  (Ezekiel 28:17); and  $\text{וַיִּרְאוּ אֶת־עֵינָיו}$ , "And my eyes have

- have looked upon/gloated over my enemies" (Psalm 54: 9). A very striking parallel is found in  $\text{לֹא־שָׂאֵן בְּיַדְךָ וְלֹא־תִשְׂמַח בְּיַדְךָ בְּיֹם אֶבְרָתְךָ$ , "But you should not have gloated in the day of your brother, in the day of his becoming a stranger, and you should not have rejoiced over the children of Judah in the day of their ruin" (Obadiah 12; for other possible comparisons note Psalm 112:8 and Psalm 118:7). For the parallelism of  $\text{לֹא־שָׂאֵן}$  and  $\text{תִּשְׂמַח}$  compare hadû and šamāru, eliya (cf. A53).
- A59. adi mati bēlti (cf. A56). For lillu, "impotent, physically weak" note Lambert (BWL 18 n. 1; the "Blode" of SAHG and Ungnad seems inadequate). akû, "cripple," is a Sumerian loanword, A.KU<sub>5</sub> (idu, "arm, power," and nakāsu, "to cut"). For the parallel of lillū and akû note ugarrad lillū akû..., "I will make the weak strong, the cripple....," (BWL 166, K. 8413: 5). iba'anni, from bā'u, means "to come, overtake." For other uses of bā'u see iba'u šamē, "...reaches heaven" (Gilg. XI, 105) and hashāsu petān birki iba'a, "The cripple will overtake the runner" (Gössman Era IV, 11).
- A60. ibnānni, from banû, to build, create," also "to devise a plan" instead of ipnanni (Ebeling, AGH). The meaning and spelling of the word muggu/mukku are uncertain to me. King saw it as "affliction;" Mullo-Weir as "sackcloth" ("Harren," SAHG). arkumma (cf.



107:25). The concept of šaru lemna appears to be personified as in ibni imhulla IM[I] lemna, "He created Imhullu, the evil wind" (En. E1. IV, 45) and šaru lemnu, "evil wind" (AS No. 5, 64, 46). Note the Hebrew wherein two words are traceable to šaru. They are שָׂרָא (as in Isaiah 28:2) and שָׂרָא (as in Psalm 55:9).

A63. isa', from šē'u, "to fly" (GAG 106 w), is used of demons (ZA 43, 377, 27f.). ittanapras', from parāsu, is a more common word for "to fly," here a IV<sub>3</sub> present. Note ipparsu, "fly away" used of the enemy (OIP 2, I, 19). With regard to libbī, we can compare the many references to "heart," as in GIG libbī, "illness of the heart" (Descent I, 73; also A47). See also the same thought with a different word in נְפֹשׁוֹתֵינוּ כְּצִפְרֵי יוֹרְדָן, "Our soul escaped like a bird" (Psalm 124:7; also note can be made of Psalm 11:1). kīma issūr can be compared to the Biblical references above and to kīma sudinni issūr, "like a.....bird" (OIP 2, I, 18). It is interesting to see two comparisons to Psalm 55 in two companion lines. In this line we note the obvious association to the thought of כִּי אִם-לֹא-יָדָעְתִּי כְּדֹב, "Oh, that I had wings like a dove" with וְנִשְׁפָּטְתִּי וְאֶשְׁבֵּט, "I would fly away and be at rest" (Psalm 55:7). The same form, sanāmi, is found earlier (A13; cf. also Šamas, 1 and 3). The identi-



A67. In minā<sup>^</sup> ēpuš...anāku, the pronoun anāku seems to be for emphasis and meter. minā<sup>^</sup> may be compared to Ugaritic mn. illi u d<sup>^</sup>Ištari (note below)ⓐ has the late word for "goddess" (Jastrow, RBA, p. 532), however note King (L. Ham. 3, 6, 9; 10, 4).

A68. palāhu, "to become afraid," here in ki lā pālih, can be compared to iplahū, "They became afraid," (En. El. IV, 108). iliya u d<sup>^</sup>Ištariya (cf. A67), can be seen in the same sense in DINGIR.MU//d<sup>^</sup>Ištari (BWL 32:43). In Hebrew thought the fear of deity or lack of it is expressed in אֵין יְרֵאָה לַאֱלֹהִים, "There was no fear of God" (Psalm 36:1). There is the reference made to the rebellious<sup>one</sup> who doesn't fear his god and is described in the words ki ša tamqitum ana ili lā uktinnu, "Like one who did not offer a libation gift to a god" (Ludlul II, 12; BWL, p. 39). With regard to anāku epšēk, note kīma aham u girbam lā isū<sup>^</sup> epšēku, "I am treated like one who has neither kith nor kin" (CAD translation of TCL 17: 21:32) and ki lā pālih ili u ištari anāku epšā<sup>^</sup>[ku], "I am treated like one who does not fear god or goddess" (Streck Asb. 252:14 f).

A69. saknūnimma, is a stative, showing a case of the hymnal epic dialect, with mursi, an abstract noun, "illness, sickness, disease." For complaint about ti'u, "head sickness, headache," comparable to our line note isiha ti'i, "Headache has sprung up" (BWL

41, 52; and also GIG SANG.DU in Descent I, 74).

huluqqu, from halāqu, "to disappear, to perish," and ṣahluṣti (A37) are also found together in [hul] uqqu u saḥ[luṣ]tu, "losses and ruin" (AMT 72, 1 r. 5).

A70. My translation of ṣaknāni emphasizes the ventive. pirḏāti is the plural of pirittu, "fear, dread," and suhḥur is derived from sahāru, "to turn." In Hebrew the turning of the face is also associated with anger and trouble. See  $\text{לֹא תִסְתֵּר פְּנֵיךָ מִי וְלֹא תִסְתֵּר עַדְיֶיךָ מִי}$ , "Do not hid your face from me; do not put away your servant in anger" (Psalm 27:9). u malé libbāti is understood best in light of previous lines (A46 and A47) and by noting the fact that malé is parallel to karru, "clad" (Descent II, 2). Another case of the same picture is labbāti intali, "He filled with anger" (Gilg. XI, 171). See also Ugaritic ṣb<sup>c</sup>.snt.ii.mala [.....], "Seven years El was full of [anger]" (Hadad II, 45; 43 in Driver, CML).

A71. uzzu, from ezēzu (cf. A36) is here of the noun type (GAG 55 d). It is found parallel to agāgu many times as in the parallel of īzuzma to ugguṣat (En. El. I, 42, 43). The difference is that "the former refers basically to an inherent quality (akin to strength and ferocity, cf. Heb. ʿoz) and the latter to a passing emotion" (CAD). Maybe uggāti, the genitive, "fury, rage," should be uggātu in the series



with uzzu. With šibsat illī (cf. A31) note šibsat  
 DINGIR u LÚ-ti, "divine and human wrath" (BMS 12, 57).  
 u anēlūti, later form of awilūtum, "mankind."

A72. For ātamar bēlti with ūmū ukkulūti, "dark days,"  
 we can compare ūmi eti, "dark days" (CT 40, 27 and  
 CT 41, 26, 4). Ezekiel gives us a picture of calam-  
 ity in beginning with 𐤀𐤓𐤏𐤍 𐤏𐤓𐤏𐤍, "a dark day,"  
 and continuing with the description of the broken  
 yoke of Egypt and her captivity (Ezekiel 30:18).  
 Note also: 𐤏𐤓𐤏𐤍 - 𐤀𐤓𐤏𐤍 (Job 15:23) referring to  
 calamity. Earlier Job sighs and prays that the day  
 of his birth be darkness 𐤏𐤓𐤏𐤍 𐤏𐤓𐤏𐤍 𐤏𐤓𐤏𐤍 𐤏𐤓𐤏𐤍  
 (Job 3:4; and also Isaiah 5:30 and the parallel in  
 Lamentations 3:1 and 2). We cannot miss the problem  
 of Ugaritic in mtdtt glm ym (I K I, 19, 20), which  
 puzzled us as to whether one sixth were covered by  
 water, ym (with Gordon) or "one sixth calamity" (with  
 Ginsberg in the second edition of ANET). In the first  
 edition he had translated it "sea." Special note  
 should be made of II K 1-11, 50-53.

[t]k mgyh mglm "When he arrived, it grew dark,  
ahth šib ysat His sister goes out to draw water,  
mrhh tlt ysb His spear he stands against.....  
pnh tgr ysu Its face lights up the gate."

Here glm cannot be construed to mean anything like  
 "covering," or the like. In Hebrew there are many  
 references to the covering of waves of water, for

instance,  $\text{𐤓𐤕𐤕}$  with  $\text{𐤓𐤕𐤕 𐤓𐤕𐤕}$ , "abundance of waves" (Jeremiah 51:42), also observe the parallel of "sea" and  $\text{𐤓𐤕𐤕}$  (Exodus 15:4-5) along with  $\text{𐤓𐤕𐤕 𐤓𐤕𐤕}$ , "the sea covered them" (Exodus 15:10). Note can also be made of  $\text{𐤓𐤕𐤕 𐤓𐤕𐤕}$ , "the sea covered" (Joshua 24:7, which is parallel in thought to Psalm 106:11). Compare  $\text{𐤓𐤕𐤕 𐤓𐤕𐤕}$ , "Great waters will cover you" (Ezekiel 26:19) and  $\text{𐤓𐤕𐤕}$ , "the waters" (Exodus 14:28), later in the verse  $\text{𐤓𐤕𐤕}$ , "in the sea." There is no indication of  $\text{𐤓𐤕𐤕}$ , "to conceal," ever being parallel to  $\text{𐤓𐤕𐤕}$ , nor used with  $\text{𐤓𐤕𐤕}$ . Obviously the strength of the Ugaritic reference points only to the fact that a "dark day" was a day of calamity. (Note Gaster, JQR 37, 289-290). arhu nandurūti is a IV verbal adjective (cf. nadru, A51). arhu is from warhu and sattu goes back to santu with which we can compare the Ugaritic snt (I AB, V, 8, 9; I Danel 42 and 176; 177 for years of troubles). One is tempted to see an association between nazāqu, "to vex, agitate oneself," here ša niziqti, and  $\text{𐤓𐤕𐤕 𐤓𐤕𐤕}$ , "in the.....of the king" (Esther 7:4).

A73. atamar bēltī (cf. A74). šipta isiti, genitive plural of asītu, from esū (cf. A46). For more on the meaning note esū, "become confused" (En. El. IV, 67); nitilsun īsi, "Their vision became blurred" (En,

El. IV, 70, and hence, "confusion, disorder");  
alkata ašitu, "disorderly conduct" (En. El. I, 49);  
 and sa ina ešiti māti, "who during disorder/confusion  
 in the land" (OIP 2, 38, iv, 47). u saḥmašti means  
 "rebellion, revolt" (GAG 57 c) as is seen in išitam  
saḥmaštam liškunsum, "May (Ishtar) establish disorder  
 and rebellion for him" (CH XXVIII, 5-7). Ishtar is  
 referred to as dIstar rešti ilāni belet tēse, "Ish-  
 tar, chief of the gods, lady of troubles" (by Tiglath-  
 pileser I, see Budge and King, p. 27, 13; and p. 29,  
 13-14). Note should also be made of musebbi saḥmaša-  
tim, "who quells disturbances" (LIH I, 60, iv:11).

A74. ukallanni, from kālu, "to hold oneself," a II pre-  
 sent, but we would expect ukallaninni. Note ukallu  
 (En. El. IV, 61). The complaint is made of mūtu u  
šapsagu, "death and trouble" ("Bedrängnis," Ebeling).  
 After stating his lot, the psalmist says,  $\text{ךָ הַיְיָ אֱלֹהֵינוּ יִשְׁׁרְנוּ$   
 $\text{וְיִשְׁׁרְנוּ אֶת־לִבֵּנוּ מִכָּל־צָרָנוּ}$ , "In righteousness  
 bring up my soul from trouble" (Psalm 143:11).

A75. suharrur, a four-radical verb, "to become quiet,"  
 found only in the I (see GAG 57 d and šugammumu,  
 A76). It is used in ušharirma šagummiš ušbu, "She  
 was dead still and sat silently" (En. El. II, 6).  
sagea (cf. En. El. IV, 12, sagisunu, "their chapels").  
suharrurat could be a I stative or a verbal adjective,  
 but the latter would be better here. asirtī (cf.  
 A77).

A76. We write eli bitiya bābiya even though the -ya is not written in the text to agree with u garbatiya, from gerēbu, "to become near," hence, "environs." Instead of šacummati, from šacummum, we would expect šacummatum (cf. GAG 56 c). This line is parallel to A74 speaking of "death," but also note the same idea in "Unless Yah<sup>w</sup>eh had been my help לֹא־יָשַׁבְתִּי בְּחַשְׁמַיִם, "my soul had almost dwelt in darkness" (Psalm 94:17). Also seen clearer is לֹא־יְהַלְלוּ הַמֵּתִים, "The dead do not praise the Lord, neither do all those going down to darkness" (Psalm 115:17). There is the parallel of לֹא־יָשַׁבְתִּי to לֹא־יָשַׁבְתִּי, "to lay waste" (Isaiah 15:1, with which we also should note I Samuel 2:9). tabkat, from ṭabāku, "to pour out."

A77. ilī...-ma (above). The phrase, ana ašar, "place, holy place, sanctuary," has the same usage as ašrukka (for ašrunka), hymnal epic dialect for the locative adverbial phrase ina ašrika. It is like the Hebrew usage in וְיָבִיט יְהוָה מִמְּקוֹמֵהוּ, "the place which Yahweh shall choose" (Deuteronomy 12:5; and also Deuteronomy 12:14; 14:23, 25; 15:20; 16:2, 6; 17:8; 18:6) and also in the phrase וְיָשַׁב שְׁמִי שָׁמָּה, "My name will be there" (Joshua 9:27). Also see וְיָבִיט יְהוָה מִמְּקוֹמֵהוּ, "unto the place of the name of Yahweh of hosts, ~~the mountain of Zion~~" (Isaiah 18:7) and וְיָבִיט יְהוָה מִמְּקוֹמֵהוּ, "in a

holy place" (Psalm 24:3). This "shrine" is that which belongs to an individual although dedicated to a god and sanūma indicates the shrine belonging to another. The anthropomorphic characteristics of Ishtar are seen in suhhur pānūsu (cf. A70) and ēriq pānūsa, "Her face turned pale" (Descent I, 29).

A78. saphat, from sapāhu, "to scatter, disperse," is an example of the hymnal epic dialect. For use of the verb elsewhere note alkassunu lūsappih, "Their way let me scatter" (En. El. I, 39), and also nišīsunu saqhātīm, "their scattered people" (LIH 95, 33).

This concept is close to the idea in  $\text{𐎗𐎙} \quad \text{𐎗𐎙} \text{𐎗}$   
 $\text{𐎗} \text{𐎙} \quad \text{𐎗} \text{𐎙} \text{𐎗}$ , "that my people will not be scattered" (Ezekiel 46:18), even though no cognate is used. The parallel of this line must mean basically the same as the Ugaritic bt [m]lk [y]itdb, "The house (in the sense of dynasty) has perished" (I Danel II, 7, 8). illatī, meaning "army, host, troops," is used with parasu (note CAD, VII, 82). tābinī is from banū, "to build," but the form is difficult. It is translated "fold" ? (CAD); "roof" (Stephens, ANET); "force" (Dhorme); and "Sippe" (Ungnad, Ebeling, and SAHG). purrur, "to break up," is only found in the II stem and is used with illatī (above) in ina illatī kasirti sa uparrirū, "In the closely knit clan which he broke up" (Surpu II, 72). The Hebrew \*  $\text{𐤒} \text{𐤒}$ , while meaning "to break," is used only in reference to  $\text{𐤒} \text{𐤒}$ .

A79. upāqā (cf. A14). ana <sup>d</sup>bēltiya kāsī, with ibsāki,  
 from basū, "to be," (cf. A53), but here it is with  
 the dative. For uznāya in the sense of "understand-  
 ing, mind," compare GESTIN-1a (Descent I, 46) and  
palkū uzni, "wide of understanding" (En. El. I, 18).

A80. usallīki kāsī, "to you." This repetition gives  
 emphasis that it is to Ishtar alone to whom the  
 prayer is directed. e'ilti, may be like sins of  
 omission, as we compare patār i'ilte uzzu libbūtu u  
nikilti, "to cancel sin, wrath, anger and witch-  
 craft" (OECT 6 pl. 12:22). putrī, from patāru,  
 means "to free, loose, pardon, cancel" as in ellissina  
tapattar, "their transgression you pardon" (Samas III,  
 51) and lippatrunikku lippašrunikku, "Let it be re-  
 leased for you, let it be absolved for you" (JNES XV,  
 129). See also 𐎗𐎗𐎗, "to set free, remove, separ-  
 ate," and in particular 𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗,  
 "(Ones) in the chamber were free/released from ser-  
 vice" (I Chronicles 9:33, as well as II Chronicles  
 23:8).

A81. putrī arnī, "sin," may be like sins of commission  
 for which we compare aransū liptur, "May...release  
 his sin" (JNES XV, 136, 77). Note also arnī putur  
sērti pušur sūtīq gillatīma hitīti rummē, "Cancel my  
 sin, forgive my offense, pass over my crime, forgive  
 my fault (BMS 2, 39; also note JNES XV, 136, 76, 77,  
 78, for a similar parallel of sērtu, arnu, hitātu,

and gillatū, and JNES XV, 142, 50 for a parallel of last three). sartī (cf. above). gillatī, "crime, misdeed" (CAD), "infamy," a higher degree of crime than arnu (Landsberger, OLZ 26, 73). Note kī...gillatī...Elanti ihisamma, "Because of the crime he fled from Elam" (OIP 2, 180 v 27). Ebeling (AGH) and Bauer (AL, III, p. 28) read this word as gillatī while CAD and Landsberger read it gillatī. The same sign can be read gil or gil. For the use of hitīti, "damage, loss, crime, act of negligence, lapse," see summa nasratma hitam lā isū, "If she is chaste and has no fault" (CH CXLII, 67) and ša [hit]itasu lā ibsū, "who had no fault/sin" (OIP 2, 70, 26); and also lā bābil hitīti, "not guilty of wrong" (OIP 2, 32, iii, 12). Note can also be made to the Hebrew  $\text{בְּרַחֲמֵי}$  as in  $\text{וְיִשְׁׁרְךָ} - \text{וְיִשְׁׁרְךָ}$   $\text{וְיִשְׁׁרְךָ}$   $\text{וְיִשְׁׁרְךָ}$ , "Blessed is the one whose transgression is forgiven, whose sin is covered" (Psalm 32:1). A gloss is inserted, isiti (cf. A73), "disorders."

A82. For mēsī, from mēsu, "to disregard, slight, neglect," compare Hebrew  $\text{וְיִשְׁׁרְךָ}$ , "reject." For gillatīya (cf. A81) we would expect gillatī unless the gloss is to be read in this line, mēsī gillatī isitiya, but then we would expect gillat isitiya. liqê unnīniya (cf. A43).

A83. rummā, from ramū (cf. B11), "to loosen oneself,"

rummi plus ventive. The Hebrew, \*רַחֲמַי, רַחֲמַי, is certainly related. In this regard note - רַחֲמַי, "hand/palm of slackness," which is the opposite of יְדֵי דְלִי, "the hand of diligence" (Proverbs 10:4); and רַחֲמַי, which is parallel to יְדֵי דְלִי - דְלִי (Proverbs 12:24; see also Proverbs 12:27); and רַחֲמַי, "sluggishness," which is parallel to אִישׁ רַחֲמַי, "person/soul of slackness" (Proverbs 19:15). kisiya, from kisu, is a Sumerian loanword, "stone weight/bag," and hence, "weight, fetters," with which we can compare naš kisi, "bag of weights" (Šamas III, 27). One cannot overlook the parallelism in ὄγκον ἀποβέβηνοι πάντα, "Put aside every weight," with τρέχωμεν, "let us run" (Hebrews 12:1; also note the parallel of "weight" and ἁμαρτίαν, "sins"). šubarrāya (cf. A50). sukni (cf. A6) is here a ventive.

A84. For sutēširī (cf. A2) see a-lak-ti-MU šu-te-šir, "Direct me on the right way" (JNES XV, 144, 64), and a similar thought in Hebrew, אֲנִי אֶשְׁרָף בְּאֵשׁ יְהוָה וְאֵשׁ יְהוָה אֶשְׁרָף, "For you delivered my soul from death; Will you not (deliver) my feet from falling? To walk before God in the light of the living" (Psalm 56:14). kibsi means "step, conduct, way of life," but the characteristic of guide is also given to Shamash in kibissina natlāta, "Their way of life you observe"



(Samas I, 50). namris<sup>v</sup> (cf. A5) here with the adverbial ending. etellis<sup>v</sup>, "proudly," also is found in Ludlul (BWL 34, 77), and the idea is expressed in etel LUGAL, "proud king" (CH III, 70). itti lu<sup>u</sup> bal<sup>u</sup>tūti, "living ones" (The contrast of the dead and the living is found in Descent I, 19). luba<sup>a</sup> (cf. A59), here a precative, may be compared to the ul iba'ū padana, "They do not go on the road" (BWL 178, 6). The sūqu is also the expression in ardatum ina SULU, "maiden in the street" (Descent I, 78 and II, 8). There is also an interesting reference,  $\text{דָּבָרָא בְּרַחֲמֵי שָׁמַיִם}$ , "The mourners go about in the streets" (Ecclesiastes 12:5). The thought here is that the living can still walk about on the streets, but the dead cannot.

A85. gibina ina gibitiki brings to mind  $\text{בְּצִוְיֵי הַשָּׁמַיִם}$  (Psalm 147:15) and  $\text{בְּצִוְיֵי הַשָּׁמַיִם}$  (Psalm 103:20), in the sense of commandment. The concept of ilu zenū<sup>u</sup> is rather widespread as is noted in libbi iliya u istariya zenuti, "Hearts of my angry god and goddess" (Surpu V-VI, 193); ilu u istaru zenuti (BMS 27:23); and ana DINGIR zini, "to the angry god" (JNES XV, 134, 66). Another reference with salāmu, "to be reconciled," (SAHG) in our line lislīm, is lislīmū ittīsu<sup>v</sup>, "May they be reconciled with him" (JNES XV, 138, 108).

A86. dIstar sa isbusa<sup>v</sup>, from sabāsu (cf. A31, for the masculine (see A51). litura<sup>v</sup>, from taru, "to return, turn oneself," is a precative plus ventive (SAHG,

"zu mir zuruckkehr").

A87. etū, "to be dark," is also found in ana bit etē, "to the dark house" (Descent I, 4). gatrū, like ete, is a verbal adjective. limmer is a simple precative from namāru (above). kinūni, "oven" ("kohlenbecken" SAHG, Ebeling, and Ungnad), is a Sumerian loanword.

A88. For dipāru and balū, "to put out, extinguish (fire)," note dipārasunu ina mē uballū, "They will put out their torch in water" (BRM 4, 50, 20). With linnapih (cf. A37) we compare sunna ina É awīlim išātum innapihma, "If in the house of a freeman a fire breaks out" (CH XXV). See the use in Hebrew, ר'ו פ'ר'ו, "blown (in the sense of heat) pot" (Jeremiah 1:13), and also Ugaritic nphm, "bellows" (II AB I, 24).

A89. sapihtu illatī (cf. A78). We would expect sapihti. liphur (cf. A38) here is a precative.

A90. tarbasī, from rapāsu, "to lie down," with the meaning "a fold," may be compared to פ'ר'ו פ'ר'ו, "resting place for beasts" (Zephaniah 2:15) or פ'ר'ו פ'ר'ו, "for a resting place for sheep" (Ezekiel 25:5). There is the parallel of פ'ר'ו פ'ר'ו, "for a fold of sheep," with פ'ר'ו פ'ר'ו, "for a resting place of cattle" (Isaiah 65:10). lirpis, from rapāsu, "to be wide." The same idea as listamdilu supurī, from sadālu, "to be wide," is carried in the Hebrew ג'ר'ו, "to make wide, enlarge,

broaden," as in  $\text{וַיִּגְדַּלְךָ יְהוָה אֱלֹהֶיךָ אֶת-גְּבוּלְךָ}$ , (Exodus 34:24) and  $\text{וַיִּגְדַּלְךָ יְהוָה אֱלֹהֶיךָ אֶת-גְּבוּלְךָ}$ , "For Yahweh, your God, will enlarge your borders" (Deuteronomy 12:20; with Deuteronomy 19:8). Note can be made of  $\text{וַיִּגְדַּלְךָ יְהוָה אֱלֹהֶיךָ אֶת-גְּבוּלְךָ}$ , "Enlarge the place of your tent" (Isaiah 54:2). In Phenician the same word is used in  $\text{וַיִּגְדַּלְךָ יְהוָה אֱלֹהֶיךָ אֶת-גְּבוּלְךָ}$ , "I have made wide the land of the valley of Adana from the rising of the sun unto the setting" (Azitawadda I, 4-5).

A91. The meaning of mugri, from magaru, "to be favorable, agreeable," is understood by noting lā māgīru milik, "unfavorable was the counsel" (En. El. I, 48) and summa SIP<sup>A</sup>(D)...lā intagarna, "If a shepherd... does not affect an agreement" (CH LVII). labānu, "to throw oneself down flat" (here liben), is used with appu in labān appi, "self-humiliation, abasement, self-mortification" (Šamas III, 19), which is parallel to sukinna kitmusa lithusu, "prostration, kneeling, whispering." Humility is something that Hammurabi seemed not to possess when he said, migir<sup>d</sup> NINNI anāku, "The favorite of Ishtar am I" (CH, Prologue, V, 13). Although appiya comes from appu, "nose," a broader meaning seems evident in eli dūr appiya illakā dimā, "Tears flowed down my cheeks (wall of my nose)" (En. El. XI, 137). In the sense of countenance (i.e. nose representing the whole



obviously parallel to the first half of the line. For the meaning of anātu note isne[na]<sup>d</sup> Ea anatum suātim, "When Ea heard this matter" (En. E1 II, 5); litammika...anāt SIG<sub>5</sub>-tim, "May he put in for <sup>you</sup> ~~me~~ a good word" (AGH 50, 125); šubši anāt SIG<sub>5</sub>-ti ina libbiya, "Put good thoughts into my heart" (BMS 9, 14); and damiqtašū ana dAssur qibi<sup>^</sup>, "Say a good word to Ashur" (OIP 2, 139, 57).

A96. kīma mē pāsir nāri (cf. A45 for pāsāru). For nāri, "river, canal" compare ana dA.ENGUR illak, "To the river he shall go" (CH II) and ana mūtisa dA.ENGUR isalli, "For her husband she shall dive (into) the river (god)" (CH CXXXII). kabattaki lippašra (cf. A45 and A52).

A97. ekdūtiya (cf. A37). For a similar idea note וְלָטְטוּ מִמּוֹ מִן־קֶמֶחַ מִן־זֶרֶת, "And to tread them down like clay of the streets" (Isaiah 10:6). Another reference that is helpful in understanding lūkabbis is kisad Tiamat urruhiš takabbas attā, "The neck of Tiamat at once you shall tread upon" (En. E1. II, 113). The Biblical parallel would be וְהוּא הַיְהוָה הַיֵּשׁוּבֵנוּ, "And he is the one who shall tread on our adversaries" (Psalm 60: 14; and also Psalm 108:14) and וְהוּא הַיְהוָה הַיֵּשׁוּבֵנוּ, "I will tread on people in my anger" (Isaiah 63:6).

A98. sabsūtiya kunnisimma (cf. A31). supalsihī, from

plsh, "to lay oneself low," III imperative with ina  
šapliya.

A99. For the combination of supûa u sulûa compare suppâ  
sulâ, "prayer, supplication" (šamas III, 18). For  
the Biblical parallel of lillikû eliki see לִּלְיָיִךְ  
יְהוָה יְהוָה יְהוָה יְהוָה, "Let my prayer come before  
thee" (Psalm 88:2).

A100. ta'arātûki, from tarû, "to return" (cf. GAG 22 1).  
rabbâti (cf. CAD 2, 152 b). libsâ eliya (cf. A53).

A101. ānirûa (cf. A41). ina sūqi (cf. A84). lîsarbû  
(see A18). zikirki, from zikru, means "name, word,  
command" as in zikruka, "your command/word" (BWL  
128, 64); zikir šaptēsu, "word/command of his lips"  
(AGH 20, 31); and istamma/zikirka, "They honor your  
command" (šamas II, 53).

A102. u anāku joins lines A101 and A102 together in one  
continuous thought. ana salmat gaggadi (cf. A24).  
ilūtki is from ilūtu, "divine nature, divine power,  
deity," as in sa ilūssa lā issannanu, "Whose divine  
power cannot be equalled" (YOS 9, 35, 26) and ilūtī-  
sun, "their (i.e. Ashur and Ishtar) divinity" (AS  
No. 5, 78, 66). u gurdiki (cf. A24 and A34), "power."  
One cannot miss the simile in "For that which is in-  
visible of God is seen clearly, namely, δυνάμις καὶ  
θεότης, "power and deity" (Romans 1:20). lūsapi  
(cf. A8).

A103. dIstarma sirat dIstarma sarrat expresses the same



the verse,  $\text{לִשְׁבַח יְהוָה יָדֶיךָ יְהוָה בְּהַקְדִּישׁ הַמִּקְדָּשׁ}$ ,  
 "Lift up your hands in the sanctuary, and bless Yah-  
 weh" (Psalm 134:2) and in  $\text{וְשִׁבַחְתָּ יְהוָה בְּיָמֶיךָ וְרָמַדְתָּ בְּשֵׁם יְהוָה}$   
 $\text{וְשִׁבַחְתָּ יְהוָה בְּיָמֶיךָ וְרָמַדְתָּ בְּשֵׁם יְהוָה}$ , "Thus I will bless thee while I  
 live; I will lift up my hands in thy name" (Psalm  
 63:5).

A107. kikittusu, a Sumerian loanword, "ritual," may be  
 compared to the Hebrew in  $\text{לְכָל חֻקֵּי וְעֻמְדוֹת}$ , "accord-  
 ing to all the statutes/rites" (Numbers 9:3). The  
 use of asar sēpu parsat argues for the view that  
 this was a private ritual. ūra tasabbīt (cf. C8).  
 The place of the ūra, "roof, house-top, terrace,"  
 in this ritual reminds us of  $\text{וְעַל כָּל גְּבֻעֵי מוֹאָב}$   
 $\text{וְעַל כָּל גְּבֻעֵי מוֹאָב}$ , "Upon all the house-tops of Moab...lamen-  
 tation" (Jeremiah 48:38). Note can also be made of  
 $\text{וְעַל גְּבֻעֵי שָׁמַיִם וְעַל גְּבֻעֵי מוֹאָב}$ , "The  
 ones worshipping the hosts of heaven upon the house-  
 tops" (Zephaniah 1:5) and  $\text{ἀνέβη πέτρος ἐπὶ τὸ}$   
 $\text{δῶμα προσεύχεσθαι}$ , "Peter went up upon the  
 roof-top to pray" (Acts 10:9). tasabbīt, from sabātu,  
 "to sweep, scour," is possibly like  $\text{σαφόω}$  (Luke 11:  
 25 and 15:8). mē ellūti tasallah (cf. B21). For  
salāhu, "to sprinkle," compare  $\text{וְשִׁפְטוּ מַיִם מִן הַיָּרְדֵּן}$ ,  
 "sprinkle...waterof..." (Numbers 8:7) or  $\text{וְשִׁפְטוּ מַיִם מִן הַיָּרְדֵּן}$   
 $\text{וְשִׁפְטוּ מַיִם מִן הַיָּרְדֵּן}$ , "Sprinkle the water of separation" (Num-  
 bers 19:21). In Ugaritic slh appears once (UM, text  
 9:1) where it looks as though it could mean "sprinkle."





offering" (King) seems to be related to the Hebrew  
 מִן־חֶמֶד , but tanaggi demands something liquid (cf.

B23). There is an interesting verse in the Psalms

that must be mentioned. It is תִּפְלֵי לִי קִטְרֹת

לְפָנֶיךָ יְיָ , "Let  
 my prayer be counted as incense before thee, and the  
 lifting up of my hands as an evening sacrifice"

(Psalm 141:2). lā tuskin is a rather abrupt command.  
minūtu annītu ana mahar <sup>d</sup>Istar goes with salāsu taman-  
nu of the next line.

All0. salāsu tamannu, Ebeling tamanu, gives the speci-  
 fic number of times that the prayer was to be recited.  
 Before the recitation the suppliant was not permitted  
 to bow down, lā tuskin, but now he is permitted or  
 commanded to "bow down." ana arkika lā tapallas must  
 indicate the reverence with which the worshipper is  
 to make his vows, but the full import of the command  
 escapes me.

All1. sīptu (cf. A1) with saqutum, from saqu, "to  
 raise" (cf. A19) modifying sīptu. <sup>d</sup>Istar munammirat  
kibrāti (cf. F2). kibrātu means "corner, edge,  
 shore (GAG 55 c), and therefore, the "edge of the  
 world" (AL). With this we can compare the Hebrew  
 קַיִרָּוּת (Psalm 59:14). Mullo Weir connects  
kibrātu with kabāru, "to be vast," and likes the  
 meaning "region, world-region." We can compare this  
 with šar kibrāt erbittim, "king of the four corners/

edges of the world" (OIP 2, 23, 3) and ṣar kibrāti (Perry, Sin, p. 46, 3). Ishtar is described as ba-i-lat kibrāti, "mistress of the world" (RA 13, 108, 9) and dā'inat kibrāti, "judge of the world" (Perry, Sin, p. VI, 3). The comparable expression uses כַּף, "wing, extremity," as in כַּף אֶרֶץ, "from the four corners of the earth" (Isaiah 11:12, as well as Ezekiel 7:2). It probably means to indicate "as far as one can go."

All2. gabri, derived from gabāru, "to copy, duplicate," is also found in nara<sup>A</sup> ṣa abni<sup>V</sup> eṣsa<sup>V</sup> gabri lābirīsu<sup>V</sup> iṣtur, "He inscribed a new stela of stone, a copy of its original" (MDP 2 pl. 19 ii 4; and below under iṣtur, All3). Barsip is ancient Borsippa, the sacred city of Marduk, southwest of Babylon (cf. CT 41 31:37). Another example like ours is GABA.ri Bābili, "a copy at Babylon" (CT 15 31 r. 17; and also note gabri Uruk, "a copy at Uruk" (Racc. p. 67:27). kīma lābirīsu<sup>V</sup>, "old, original" (note below under ibri, All3). <sup>m d</sup>Nergal-balatsu-igbi is a personal name meaning "Nergal ordered his life/good life" (cf. ABL 716, 2 for <sup>m d</sup>AG-DIN-su-ig-bi, "Nabu has ordered his good life"). Nergal was the god of the underworld, as well as god of illness and god of war. It is interesting that Nergal is written U.GUR, which is namsuru, "sword," a fitting description of either war or illness. balatsu (cf. A40). apil<sup>m</sup> Atarad-

kalme is a combination of two words, warādu and ka-lāmu (cf. the Hebrew name קלם, in Genesis 5:16 ff). A masipi, from wasapu, was a "conjurer, exorcist" (BAG).

All3. With ana balātisu we compare ana balātisu ipus, "He made (it) for long life" (KAH 2 2:15). Regard-istur, from satāru, "to write, set down word" (Labat #152), note ina pūt tuppi sa GABA-ri Bābili satru, "written according to a tablet which is a copy from Babylon" (KAR 144 r. 17). ibrīma, from baru, "to collate a tablet" (CAD; King, "revised"). Note the occurrence with satāru in satirra barī (BA 5 643 r. 12). See also kīma lābirīsu satirra barī, "written like its original copy and collated" (Delitzsch, AL 136 r. 27) and kīma lābirīsu satirra barū (CT 34 50 iv 39). ina Esagili, the chief temple in all of Babylon, the temple of Marduk. The word Esagila, when broken down will render Ē (ikū, "mound") SA(N)G (rēsu, "head") and IL (nīsu, "elevation," or saqu, "to be high"). It seems a bit redundant. Further information on Esagila may be derived from sarru sa ina ūmē palīsu Marduk...ina Esagila E.GAL.su irmū subassu, "The king in whose reign Marduk set up his abode in his temple, in Esagila" (Borger. Esarh. 74, 19) and Esagila E.GAL ilāni u esrētisu...essīs usēpis usarbi, "I built and enlarged Esagila and its chapels, the palace of the gods" (Borger Esarh. I

Ep. 23, 16). ukin, with ibrima and istur, gives the  
threefold history of a tablet, written, catalogued,  
and shelved.

Tablet B, BMS #30.

B1. Since the first line is nearly entirely obliterated, there is not sufficient evidence from the signs or from cross references to interpret the line.

B2. karpat<sup>kāsu</sup> is common Semitic for "cup." For karpatu compare Ugaritic krpn in bkrpnm.yn.bk[s].hrs, "from cups wine, from goblets of gold," (II AB, IV, 37). krpn is usually a B word in parallels, but for meter here is an interchange with ks. Note can be made of the usual order in ytn.ks.bdh krpnm.bklat.ydh, "He gave a cup in his hand, a goblet in the goblet in the grasp of his hand" (V AB, I, 10-11). Note should also be made of the Hebrew כִּי־בַיָּד which appears to be metathesis (I Chronicles 28:17 and Ezra 1:10; 8:27; see also Mishnaic Hebrew כִּי־בַיָּד and בַּיָּד). karāni ebbiti, "pure wine," emphasizes the ceremonial purity in the sacrifices, for which we can compare ellūti ebbūti sirgīsina tantahhar, "You always receive their clean and pure incense offerings" (Scholl. No. 16 iii, 48). For the Ugaritic cognate note ib in ib igni, "pure lapis-lazuli" (I K 147, 294). aggīki (cf. A109).

B3. asrukki siriq, from sarāqu (cf. A109, while King read it asrukki). riggī (cf. A108).

B4. Ebeling reads a [q-qi-k]i in-ba(!) e[-ni-ib kire<sup>^</sup> taba<sup>^</sup>], but too much is left to speculation for the text is fragmentary.

- B5. akulī (cf. aklu, AGH, 42, 27, and aklī, AGH 14, 21). The remainder of the line, with the exception of tāba, is uncertain with only si showing. Ebeling reads it si [kara siti].
- B6. linuh libbaki (cf. A51, where the order is reversed). kabitta [ki lipasra] (read with A45).
- B7. anāku annanna apil annanna is the first of several examples that we will see of the opportunity for the prayer to be personalized by the insertion of the name of the suppliant. For the use of annana note annana umi annana (AGH 28, 17). sa ikkiba imhurin-nina (cf. CAD 7, 57; and Landsberger, ZA 41, 219 for ikkibu, "misfortune, abomination, ill deed"). For ina pānīki kansāku, from kamāsu, "to bend low," we can note the Ugaritic in wtkm3.hd//npl.b'1, "Hadad is laid low" (Hadad II, 55) is parallel to "Baal is fallen" (line 54). Maybe the problem passage יִשְׂרָאֵל לֹא נִסְתַּחֲרַת בְּאֵימֵנוּ, which has been translated "Is not this laid up in store with me, sealed up in my treasuries?" (RSV), receives some help from this word kamāsu.
- B8. dayanāti dīnī dīnī (cf. A25). Here "cause is better as in šamas dīnī dīnī, "Shamash, judge my cause" (BBR No. 11 r. 18) and dīnī u dīnki <sup>d</sup>šamas <sup>v</sup>līdīn, "Let Shamash render judgment in your cause or my cause" (VAS 16 102:5; note also AGH 138, 20 and En. El. V, 24). The common Semitic word, dīnu, is seen

in  $\text{in } \text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}}$ , "They do not judge justly the cause of the fatherless" (Jeremiah 5:28) and  $\text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}}$ , "He judged the cause of the poor and needy" (Jeremiah 22:16). See also in Ugaritic ltdn.dn.almnt, "You judge not the cause of the widow" (II K vi, 33) and ydn dn.almnt, "Judging the cause of the widow" (II Danel V, 7, 8).

B9. mustēsirāti (cf. A2). alakti (cf. GAG 55 h) is also found in alakti MU sūtēsir, "Direct me on the right way" (JNES XV, 144, 64). One can note the Biblical parallel thought to alakti kinnī in the Hebrew  $\text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}}$ , "He established my steps" (Psalm 40:3).

B10. līshāra, from sahāru, "to turn oneself," draws our attention to  $\text{m}^{\text{t}} \text{t}^{\text{t}}$ , which seems somewhat related. Note should be made of line A93, where zenū and sahāru come together. For  $\text{m}^{\text{t}} \text{t}^{\text{t}}$ , used with  $\text{m}^{\text{t}} \text{t}^{\text{t}}$ , compare  $\text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}}$ , "that Yahweh may turn from the fierceness of his anger" (Deuteronomy 13:18);  $\text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}}$ , "So Yahweh turned from the fierceness of his anger" (Joshua 7:26); and  $\text{m}^{\text{t}} \text{t}^{\text{t}} \text{ } \text{m}^{\text{t}} \text{t}^{\text{t}}$ , "that the fierce anger of Yahweh may be turned away from Israel" (Numbers 25:4). ilī sa iznū ittiya is similar to ilu u istaru ittīsu zenū, "The god and goddess are angry with him"



(KAR 26:4).

- B11. For inninti, from enēnu II, "to punish," also written emittu, see ilī ennitti putri, "O my god, remove my punishment" (OECT 6 pl. 20 K. 4812:11 f). Also compare enessu lippatir aransu linnasih, "May his punishment be removed, his sin eradicated" (4R 17, 57 f); and putur enniti, (KAR 297 r. 7 and KAR 256 r. 3). An alternate possibility to putri could be lippatir, "May (my punishment) be cancelled." One cannot leave the consideration of kasitu, "bands, fetters," from kasu (BAG), without noting the problem text of Ezekiel 13:18 (and verse 20), "Woe to the women sewing.....to the wrist." It looks to be something like an amulet, sacred band or magical charm. The word in Hebrew is קִטְוֹת. With regard to lirmu (cf. A83) note ennitti lippatir kasiti lirmu, (KAR 42 r. 28), and the thought in the Hebrew proper name יְהוָה הִתְקַלַּח, "Yahweh hath loosened."
- B12. linnasih (see GAG 9 g). sa zumriya (cf. Desent I, 69-75, and A46). For the same sense but different roots than linnesi, from nesu, "to remove oneself," compare [my] bilm ydy.mrs.grsm zbln, "[Who] among the gods will relieve the illness, drive away the disease?" (II K, V, 20-21). Note also linnesi mursu sa SU-ya, (BMS 33:28). mungu, Sumerian, but the exact meaning is unknown to me ("symptom" BAG; "stoppage" (Ebeling); and Mullo Weir "name of a disease;

lit. flabbiness, limpness from magāgu, "to be limp," Note Langdon, JRAS, 1925, p. 551 and 1926, 38, n. 8). sa damīya, "of my blood," tells something about it, but it is unfortunate that we don't know more about the disease.

B13. liptatirū (cf. A80 and A81). King translates adirātu, "grief," but it is more "fear," as in adirat nakrim ina libbi ummāniya nada, "The fear of the enemy will be in the heart of my army" (YOs 10, 46, iv, 39). sa libbiya (cf. A47).

B14. We read šurkimma, from šarēku, "to give" (cf. GAG 123 b), against šurgimma by Ebeling and šurdimma by King (CAD 21, 94). See also the Ugaritic šrk (III K, V, 17). šuma is here rendered "name" but in the sense of "sons" (cf. A15; and CAD), as 𐎗𐎍 (II Samuel 18:18 and Deuteronomy 25:7). For u zēra, with šumu, check šumšu NUMUN-šu ina mātišunu lukinnū, "May they establish he name/son and descendants in their country" (AKA 172:17). For the meaning of rēmu, "mercy," in lū rēmu silīti (cf. En. El. IV, 80) compare the Ugaritic rhm and the Hebrew רַחֵם. Also see iltu rimmitu, "merciful goddess" (Reisner, JNES, XIX, I, p. 1); rēmu arsisūma, "I took pity on him" (AS No. 5, 54, 95); and artaši rēmu, "I have had mercy on you," Ishtar speaking (AS No. 5, 66, 49). Note can also be made of the obscure text in Ugaritic where the word krhmt (II K, 33). lūsapa

zikirki (cf. A101 and A102).

B15. For the use of lublut (cf. F36) note lublut lus-  
lim (LAP 45 f.) and anaku lublut (Maqlu I, 19).

With luslimma, from salamu, "to be whole, intact,"

we compare the Hebrew אָשׁוּ and ana sulmim (JNES XIX,  
p. 30), when inquiring about one's health (Goetze,

JCS XI, 89 ff.) and ana sal sulmiya, "to ask my

health" (AS No. 5, 16, v, 2). The same meaning as

narbiki, "greatness," from rabu (cf. A34; and Ugaritic

rbt, in the sense of great one, "lady") is found in

אֶתְּךָ אֶגְדֹּל, "I will declare thy

greatness" (Psalm 145:6). For lusapi (cf. A102) with

narbiki elsewhere note narbiki lusapi, "Thy greatness

I will extol" (Gula 2, 94), which is in juxtaposition

to daliliki ludlul, "Thy praises let me sing" (as in

lines B15 and B16).

B16. daliliki ludlul (cf. B16 and A24) is like dalilika

ludlul (KAR 161 r. 17 f.; and also BA 5, 712, No.

66 r. 8 f.).

B17. amirua (cf. A101; King thought this might mean

"deafness?"). narbiki (cf. B15). lisapu (cf. A102

and B15, like lisarbu in A101).

B18. ana nisi (cf. A27). For a similar idea to rapsi,

from rapasu (cf. A90), note אֲשִׁרְיָ אֶלְּךָ, "Hear ye,

far off ones" (Isaiah 33:13) and אֶלְּךָ אֶלְּנָחַשׁ,

אֶלְּנָחַשׁ, "unto a far off nation" (Joel 4:8).

B19. For the entire line compare the notes under A106.

B20. kikittu (cf. A107). ina ūmi magri, from magāru, (cf. A9), and ina arhi salme, "in a favorable month" (AS No. 5, 16, vi, 15) which is the same idea. See also גִּיט דִּי, "a good day" (I Samuel 25:8 and Esther 8:17), and גִּיטֵי אֲמִי, "in an acceptable time" (Isaiah 49:8). liqtediš is from gadāšu, "to be fearful" (BAG). Note its cognate in Hebrew in יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵי הַשָּׁמַיִם, "Reverence Him, Yahweh of hosts" (Isaiah 8:13) and יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵי הַשָּׁמַיִם יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵי הַשָּׁמַיִם, "They shall reverence my name, and reverence the Holy One of Jacob" (Isaiah 29:23; also Deuteronomy 32:51).

B21. mē ellūti tasallah (cf. A107). pātira, "table d'offrande" (Labat). See dptry in Ugaritic (UM text 71, 9) for a possible comparison. Although the text is fragmentary, dptry seems to be parallel with dbrh lšps, maybe "its place to the sun." If the Ugaritic dbr can be associated with the Hebrew דָּבָר, "shrine," there there is something to the parallel of ptr to dbr. tukān goes with pātira leaving a word missing at the end of the line governing suluppī, a Sumerian loanword, "dates," and sasqi/sasgi (BAG and Labat give both possibilities), "meal."

B22. miris, from mirsu, "container, dish" (CAD 6, 190 a). dišpu, honey" (see below) with himēti, "ghee" (CAD; YOS 3 89:6 & 8) can be compared with the Ugaritic hmat "butter," which is parallel to hlb "honey" (S.S.

14). See the ritual directions in I.GIS LAL sikara karana tanagqi, "You pour out oil, honey, beer and wine" (BBR No. 63:3). Elsewhere with tasakkan note LAL.I.GIS hineta GA.KU<sub>7</sub>.KU<sub>7</sub> tasakkan (BBR No. 26 11, 13).

B23. karpāt adagura tukan, corrected from a-da-gur<sub>4</sub>, is a better reading. For the Sumerian loanword adagur(r)u, "a vessel for offering," compare 7 u 7 karpāt adagura uktin, "Seven and seven vessels for offering I set up" (Gilg. XI, 157). sikaru is the regular word for "beer." resta, "first-rate" (cf. also D3). tanagqi (cf. A109).

B24. Both siddi tasaddad are derived from sada. zirqu, "meal, flour," (read with the first sign ZID by Ebeling, KU by King, and ZI by Labat), is given the meaning "feed, fodder (scattered for animals)" (CAD). tanaddi (cf. A107, A108).

B25. The first word Ebeling reads zi-bu (or tusku), and King KU.KU, but it remains a puzzle that I cannot seem to unravel. erinni, or erinna, is a Sumerian loanword, "cedar," but the ending is uncertain. mesi/a, another Sumerian loanword, is some member of tree family, but the meaning is uncertain. The exact meaning of arzalli/a, another tree, is also uncertain (see AH). istenis, "at the same time," gives further direction to the ritual.

B26. ina samni (cf. the discussion in CAD 4, 106 b).

surmeni is "cypress" (Labat, Bauer, and Falk, p. 146). musal (?) (read thus in CAD 4, p. 331 b, MU.SAL by King, and mu-rak/q by Ebeling) is a problem. It is too fragmentary here and difficult to interpret. taskarinni (King, "precious wood") means "boxwood" (Falk, p. 148 ff; note also Landsberger, WOI s. 368 ff.). For another example of tesip, "decant," from esēpu, see istenis tuballal ana DUG tesip, "You mix together (and) decant them into a pot" (AMT 83, 1:22). Note the questionable Ugaritic word, yhsp (I Danel I, 31). ina tih riksi is of uncertain meaning. One word obviously is missing, maybe tasakkan (with Ebeling).

- B27. siptu annitu salasu tamannuma (cf. A109). The missing part of the line may be ana ran dIstar.
- B28. riksa (cf. B26) with tapattarma (cf. B13) may be like lupattir riksašu, "I loose his bands/spells" (En. El. I, 67). The rest of the line is missing.
- B29. annu ki[kit]tu [Istar] (cf. A107) could be here with something like "queen of heaven," "queen of all people," or some such epithet.
- B30. siptu ilti dIgigi (same as A1 ff). bukrat and the following (note C11 and F3; for bukrat see the introduction to this work).
- B31. tuppu 134, the number of the tablet. siptu dIstar, is the obvious reconstruction necessary.
- B32. ekallu Assur-ban-apli, "the first-born son of

Ashur," king of Assyria about 669-626 B.C.E. (see the introduction).

Tablet C, BMS #31.

C1. This line is completely obliterated in the text.

C2. Only sa remains of this line.

C3. Again only sa remains. These first three lines are left untranslated.

C4. anāku annanna apil annanna (cf. B7). sa ilūsu annanna (note introduction). dīstarīsu annannitum, a case wherein īstar becomes the word "goddess" (cf. A67).

C5. ana kāsī (cf. E2). For the meaning of at[ta]kal, from takālu, "to stay, trust" (BAG), compare sa tak-lūka, "as for him who trusts in thee" (En. E1. IV, 17). It is comparable to the thought of the Hebrew

$\text{נָשָׂא} \text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ}$  with  $\text{אֶתְּ}$  in  $\text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ}$ ,  
 "In thee do I trust" (Psalm 56:4) and  $\text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ}$   
 $\text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ} \text{אֶתְּ}$ , "Save thy ser-  
 vant, O Thou my God, the one trusting in Thee" (Psalm 86:2).

C6. For ina pusqi (GAG 89 e), from \*pasāqu, "to burden," with u dannāti, "peril, hard times," note ina pusqi u dannāti (Kraus Texte 3b iii, 35; and also BMS 9: 35 and GAG 55 f). sūzibinni should either be under \*ezēbu (not to be confused with ezēbu, "to leave" (note CAD 5, 426, where sūzubu is discussed with the meaning "to save") or under the entry sūzubu in order to keep from confusing it with ezēbu. Note can be made of the Biblical Aramaic,  $\text{לָּבַט}$ , "deliver"



- (Daniel 3:28). For suzubu, "to save," compare LU.GIG sūzibu DUG<sub>4</sub>.GA, "Save the sick man" (LKA 69:10). For the reading [dalīlī] ki ludlul, note above (cf. B16).
- C7. anātu nis gāti (cf. A106). <sup>d</sup>[bālet] gamē, is the proposed reading (cf. A27).
- C8. ina mūsi (cf. A64). ana nān dIstar (cf. B20). ūra tasabbīt mē ellūti tasallah (cf. A107).
- C9. pātira tukān (cf. B21). sebūta (cf. GAG 70 b). kurummati, "portions of food," is probably from the Sumerian KURUM, "food, loaf" (See Mullo Weir and GAG 55 g). tarkas (cf. GAG 96 1).
- C10. burāsi tasarrag (cf. A18 and A109). For itira note CAD "i-HI-ra u gi-mil-tam kun-ni, (mng. obscure)" (CAD 5, 75), but also note etēra gamāla u sūzuba, "to preserve, to spare, and to save" (Gula 2, 76); ēterat gāmilat napištīya, "(Gula), who preserves and has mercy on my life" (VAV 4, 128 iv.38); and kunnā ul idū etēra ul idū, "They do not know security, they do not know preservation" (CT 6, 14 v 22 f). u gimiltan (cf. above) is found in ana bēl Bābili gimilta iškun, (CAD 5, 75 b) and again with itira in itira gamālu ul idū, "They do not know preservation, mercy" (CT 16, 15 v 43 f.). kunni appears to be a II infinitive from kānu. We have chosen to leave the translation blank until further study can be made.
- C11. [sīptu ilti dI] gigi bukrat dSīn tēlitu (for the entire line see B30).

Tablet D, BMS #32.

D1. The entire first line is obliterated except for the last sign which is pu or bu.

D2. [amātu nīs] gāti <sup>d</sup>istar (for the entire line compare A106).

D3. [epustusu ana pān <sup>d</sup>istar] is read with "ritual" with DU.DU.BI lū ina riksi lū ina ninkakki teppus, translated in CAD as "you may perform the pertinent ritual by means of a set table of offerings or by means of a censer" (BMS 21 r. 92). ninkakka, "table for offerings" (CAD 4, 244 b), is found with burāsi (cf. C10) in ana mahar <sup>sin</sup>NIG.NA.SIM.LI tasakkan (BBR No. iii, 52), where the offering is set before Sin. tasakkan (cf. B22). sikara resta tanagqi (cf. B23).

D4. siptu amītu salāsu tamannu (cf. B27). i'iltasu (cf. A80) means "debt, ban, spell" in the sense of obligation (GAG 55 c). In the missing section we would expect a form of patāru, but the sign is difficult to determine.

D5. [ilūs u <sup>d</sup>] istarsu (cf. A68). ittisu isallimū (cf. A85 for another form of salāmu).

D6. [siptu <sup>d</sup>Inna] na (cf. Ebeling and A105). <sup>d</sup>istar garitti is found in the equation with ilat rather than with mārat <sup>d</sup>sin garitti (A5 and A105).

D7. We read [usātīru] (with A19), but Ebeling prefers saqu, i.e., usasquki (also A19). manzakki (cf. A19). ina gereb, from gerēbu, means "in the midst" as in

ina gereb ZU.AB parallel to ina gereb ZU.AB.KU, i.e., "In the midst of Apsu" in parallel position to "in the midst of pure Apsu" (En. El. I, 81 and 82). For same<sup>^</sup> elluti, "pure heaven," note same<sup>^</sup> elluti (AS No. 9, p. 9), where Poebel translates it "shining heavens."

D8. [at]tīma kīma d<sup>v</sup>Samas<sup>v</sup> (cf. A5, A23, and the like).

By looking over the descriptive words for Ishtar already noted in this work, we could insert rabiti, "you are great" (A23); sirati, "you are exalted" (A23); namirtum dipar same<sup>^</sup> u ersetim, "shining torch of heaven and earth" (A35); dayyanati, "you are judge" (B8); and mustesirat, "you are guide" (B9), some of which would not fit in the remaining space. Ebeling prefers naphati, "you glow," which is certainly a good possibility, but nothing is certain.

D9. tabarri<sup>^</sup>, from baru<sup>^</sup>, is different in meaning here (from A113), for which we can compare erseti tabirri, "You survey the earth" (Samas<sup>v</sup> I, 21), which hinges beautifully on line 8 describing a characteristic of Shamash except that tabarri<sup>^</sup> appears below (D10; King prefers mustesirat<sup>v</sup>). For the remainder of the line, naqbē (against King who reads same<sup>^</sup>) sade<sup>^</sup> (which also has the reading matu since the sign is KUR) u tamti (GAG 55 j), note bēl naqbē sadi<sup>^</sup> u tamati, referring to Marduk (Hen, 350, 28), and bēl naqbī u tamate (ZDMG, 69, 96, 14). Also note mustesir naqbē narati

(Hehn 325, 7; and A2). tānti (GAG 55 j).

D10. We read sīmat napišti (with Ebeling) as in sīmat napišti (Ebel. I, 44, 25; KAR 355, 16; and also Hehn 325, 5). namāsti (cf. A24 and GAG 56 o). qagqari (cf. A97). For the idea of tabarri applied to people note GN bari māti (AGH 52 c, 6). With regard to [ginā], adverb, "constantly, regularly" note also tētenettiq ginā samāni, translated in CAD as "You (Šamas) regularly take your course across the sky" (Scholl, No. 16, 1, 27). Ebeling gives ginā in the footnote, but places kana in the text.

D11. In a similar passage earlier (A26) we find tappal-lasī, "You look upon," but I doubt if this can be inserted here. Ebeling suggests illat, but I am leaving this part of the line empty. nise sapihti (cf. A27 and A89). tustesseri [ukkakan] (cf. A26).

D12. The first part of this line is difficult. Ebeling reads sa (1), and suggests kamaskima unting, instead of separating, kima. For kullassina bahulāti (cf. A2 and A25). *ashubi?*

D13. [sah]rūki, from sahāru, is the suggestion of Ebeling, while Mullo Weir has [imah-ha]rūki. nammašsu, (cf. A24). sa [.....], is too difficult for certainty.

D14. [at]tīma <sup>d</sup>Istar lē'āt (cf. A32). The omitted text could be ilāni rabūti, "the great gods" (with Ebeling), or kalīsunu malkū, "all the princes" (with A32 where lē'āt appears).

*strikura*  
D15. [sahr]ukīma bēltu ina gereb samē [ellūti], (the  
*suggestion* of Ebeling) does not please me, but I have nothing  
better to offer.

Tablet E, BMS #39.

- E1. The first line is completely obliterated so that no conclusions may be drawn about its contents.
- E2. ana ka[s<sup>v</sup>i] is the segment of the line that is certain. The entire line is read by Ebeling as [napiš-ti] ana ka[s<sup>v</sup>i ublakki], but it would seem that the line is too fragmentary for such conclusions.
- E3. <sup>d</sup>Istar a [ttakal], is a possibility (cf. C5) and, if it is correct, could be compared with ša taklūka, "(As for him) who trusted in thee" (En. E1. IV, 17). At least, we would expect a form of takālu in one of these lines from what fragmentary evidence we have.
- E4. For the entire line, [amātu] nīš gāti [<sup>d</sup>Istar], compare A106.
- E5. [epuštušū] lū ina riksi lū ina nīknakki [teppuš] can be compared to KID.KID.BI šumma ina riksi ina nīknakki teppuš (KAR 25 11, 26) and the earlier discussion (D3).
- E6. [sīptu nabā]<sub>t</sub> kakkabi (Ebeling reads nabat) with which we compare "Venus" (BAG p. 189 b and GAG 102 b). Note can also be made of Labat #129 a, MUL with the same reading for kakkabu and nabātu, "to glitter, shine" (See AS No. 9, p. 7). One cannot miss the parallel of this line with εγω ειμω ... δ αστηρ δ λαμπρος δ πρωινος, "I am...the bright and morning star (Revelation 22:16), or seen in splendid et matutina, "bright (shining, brilliant, splendid)

and morning" (Novum Testamentum ex interpretatione Theodori Bezae). For ilat ser[ti] (cf. GAG 55 b) note the introduction to the work and <sup>d</sup>Istar ilat serēti anāku, "I am Ishtar, the morning goddess" (SBH p. 98:39 f) and ātanar seritka, "I see your morning light" (PSBA, 1912, 77, 34).

E7. For the entire line ([bēlet bēle]ti ilat i [lāti]) note the discussion in line A1.

E8. [garitt]i ilī (with Ebeling) although the form does not appear. Comparison can be made to garitti (cf. A5 and A105) or rabāt Igigi (cf. A3). It would seem that it is usually found with "goddesses," not gods. It might well be that the word should be sarrat as in sarrat kāl ilī (BMS #4, 9). For dipār samē (cf. A35).

E9. Ebeling suggests [ittu damiq]tu <sup>d</sup>Igigi. For [itti], (cf. Hebrew אֵיטָ), "omen," with damiqtu compare ittākunnu damiqtum libsišumma, "Make a favorable sign occur for him" (YOS 9 35:40) and ittum damiqtum sa kalu abrāti, "Good omen for all mortals" (Perry Sin pl 4:6), referring to Ishtar. Note also ittus damqatu, "his favorable sign" (BWL 50:47).

The idea expressed in nūr (cf. A55, Hebrew נֹר) is that "light" means "prosperity," as in לֹא יִכְרֹךְ אֵשׁ לְנֹר אֵלֹהֵינוּ, "that you do not quench the light/lamp (prosperity) of Israel" (II Samuel 21:17). Note also אֵשׁ יִכְרֹךְ אֵשׁ לְנֹר אֵלֹהֵינוּ





- one other sign, or part of a sign, could be read sa, in, ir, or ni, all with meaning, but none really is satisfying to me. Ebeling reads ni? bu, "glänzende."
- E12. It appears that this should be read [ina nurik]1, (Ebeling reads [ša ina nūrīš]a), but the last sign could be read ki, "your." ittananbitu is a IV<sub>3</sub> preterite from nabātu (cf. GAG 102 b). šubā[tu], and possibly tenēšēt1, complete the line.
- E13. [ashur]ki bēlti (cf. B10). ina [...], although the first sign after ina can be read ki, could be the beginning of a longer word than simply eršetu.
- E14. [ana nīš qāt]īya, (cf. A106). Here we read with Ebeling qūlimma, from qālu, "to be quiet, to pay attention" as opposed to King, who read si, arriving at qūsima. The last part should probably be read si[nē gabā] (cf. A44, or maybe supēa, A91, "my supplication"). Note A45 and A85 where the idea is stronger than "speak" (also see En. E1. IV, 22, 24, 25, 26, etc.). Here we have read gabā (GAG 16 g, k). Note the Hebrew parallel of קוֹשֵׁב and שָׁמַע in שְׁמַעוּ-זאת תִּכְתְּבוּ וְהִקְשִׁיבוּ בַּיַּת-יְהוָה  
"Hear this, ye priests; hearken, house of Israel" (Hosea 5:1). Also note הִקְשִׁיבוּ קוֹלִי וְשָׁמַעוּ קוֹלִי הַמִּצִּינִי וְשָׁמַעוּ קוֹלִי  
"Give ye ear, and hear my voice; hearken and hear my speech" (Isaiah 28:23).
- E15. We read [sūzibi]nnīma (cf. C6), but we could read putri arnīma, "wipe out my sins." māmīt is derived

from māmī<sup>v</sup>um (cf. GAG 56 c and 103 c; also JNES XV, p. 130; and JAOS, 80, 3, 200), and can be found in isi mānīt ukkiš<sup>v</sup> dEa sar apsi<sup>^</sup> (PSBA, 1912, 76, 17). For the use of ukkiš<sup>v</sup>, from akāsu<sup>v</sup> (cf. A55) see pus-sisa hitātisu [su]rica nis[s]u ukkiša mānī<sup>s</sup>su, "Wipe out his sins, remove his oath, drive out his curse" (JNES 15, 136, 71) and mānīt ukkiš<sup>v</sup>su, (of Marduk) "to remove the curse" (Šurpu IV, 23).

E16. Note line B7 for the reconstruction of [anāku annanna] apil annana. ša šumru[su] (cf. A47, and also A42, where we have šumrusu aradki). Maybe here we should add "your servant."

E17. There is only one word visible in this line. The word is mahratan[ni], which only states that something is near the one praying. Before this word a ma is visible, but this is no help. Ebeling reads there šunamrimma.

E18. Only one sign is visible in this line, a sign that could be ina, but this is not enough to offer a translation for the line.

Tablet F, BMS #1, #5, #8, KAR 250, K. 6179, and 82-5-22,  
496.

- F1. sip̄tu garittu <sup>d</sup>Istar (variant garittum). kanû,  
from kanû II (AL), "to pamper;" or "to do carefully,  
to care for" (Mullo Weir); "gehegteste" (Soden, ZA  
NF VIII, 222). We can compare Istar ilāni kanû  
bēlēti, "Ishtar of the gods, pet of the ladies"  
(CIWA, 55, No. 2, 25). Here it is il[ati].
- F2. dipār samê u ersetim (cf. E8). šarūr (cf. A35  
with kal dadmē, but here with kibrāti, A111).
- F3. [<sup>d</sup>] Innini, Sumerian form for Ishtar (variant In-  
nina), is discussed in the introduction to this  
work. bukrat <sup>d</sup>Sin (cf. B30). For ilitti, "off-  
spring" (GAG 55 c) see sarrat kibrāti ilit bēlēti,  
"Queen of the world, offspring of the mistresses"  
(BMS 33, 47). For the same relation to <sup>d</sup>Ningal,  
"Ningal," wife of Sin (cf. introduction), see bukrat  
Ningal (VAS 10 214, 1 3).
- F4. [<sup>tu</sup>] mat (read with BMS #1, variant tuanti), "twin  
sister" (GAG 71 e, tu'amum; and BAG, tu'antu). Com-  
pare the Hebrew  $\text{תִּימָת}$  (Songs 4:2; 6:6);  
 $\text{תִּימָת}$  (Genesis 25:24; 38:27; and Songs 4:5; 7:  
3) and also the Greek  $\text{Θυμκς}$ , another name for  
 $\text{διδυμος}$ , Didymos (John 20:24, Thayer). dar-  
ri... <sup>d</sup>Samas (cf. CAD 3, 115 and Tallqvist, Götter-  
epitheta, p. 84). šupē (cf. A8). We read qurādi.  
The final sign in BMS #5 can be du or di<sub>6</sub>, but di<sub>6</sub>

is better, or with BMS #d1.

- F5. [d]Istar anātina is read with BMS #5 (variant anu-  
tina) refers to Anu, the supreme god (Mullo Weir),  
and should be rendered "You are like Anu" (AH). For  
samē tabelli (Perry, Sin IV, p. 128) compare kibrat  
arba' i tebelli (AGH 9, and F14).
- F6. With regard to [itti] dEnlil maliki (cf. A18)  
malik maliki (spoken of Ashur, Tallqvist, Der Assyr-  
ische Gott, p. 54). For temu, "to advise" (in tatimms  
dadme) compare teme milki, "advise counsel" (Scholl,  
105, 21). KAR 250 begins with this line.
- F7. BMS #1 ends on this line. For Mummu we compare  
Enuma Elish, where Mummu, the vizier of Apsu, gives  
Apsu advice (En. El. I, 30 and I, 47). In reference  
to ban (cf. A60) see mummu ban binuti (PSBA 20, 156:  
14). parsī u suluhhi is translated by von Soden as  
"die Ordnungen und die Kulte" (ZA). suluhhi comes  
from salāhu/salāhu (BAG) for which we can note salāhu,  
"to sprinkle" (Descent II, 34, 38) in Istar mē balāti  
suluhsi, "Ishtar with the water of life sprinkle her."  
In Ugaritic it is possible that slh may mean "sprin-  
kle" (Um 9, 1), but we are not sure. Also compare  
Landsberger on suluhhu, "cleanliness, holiness" (AK  
2, 68).
- F8. The entire line is a difficult problem. taklimtu  
has been translated "exhibition, show" (GAG 31 g),  
while Ebeling says "at the direction of Ea." We



It is a little difficult to see how Venus, the planet, can be compared with the sun (see the introduction), but this may have to do with matters that are not immediately evident.

F11. summa means "if," but in this case might mean "who" (Ebeling "entweder"; von Soden "sei"), or "whether" as in  $\text{וְאִם אִם אִם אִם אִם}$ , "whether beast or man" (Exodus 19:13, B.D.B). ina <sup>d</sup>Igigi a'u mahirki (cf. A105) reminds us of  $\text{אִם אִם אִם אִם אִם}$   $\text{אִם אִם אִם אִם אִם}$ , "There is none like you among the gods, O Lord" (Psalm 86:8).

F12. summa is repeated, but rather than giving the "if" again, we simply use "or." ina <sup>d</sup>Anunnaki (cf. A21). With sāninki, "competitor, rival," from sānānu, we compare lā mahirti isnunanni, "(A woman) not my rival competed with me" (KAR 158, p. 273, 17); Anu apilšunu sāninu abbišu, "Anu was their offspring, the rival of his fathers" (En. El. I, 14); lā isī sānin ina illī, "He did not have a rival among the gods" (En. El. I, 20); and ina ūmi uggatīka ali mahirka, "Where is one who can face you (Irra) when you are in a rage?" (CAD I, 1, p. 338 b).

F13. We read lubnu (with Ebeling, AGH; and Geers, ZA), as opposed to lupnu (CAD), meaning "poverty" ("humiliation" Mullo Weir; "Armut" von Soden and Ebeling). isdiha, "prosperity" (Ebeling "Profit;" von Soden "Gewinn"), from sadāhu, "to proceed alone,"

i.e. "to be independent, secure, prosperous" (cf. F24, CAD 7, 234, and GAG 56 a). tukanni (cf. A25).

F14. tustepelli is derived from pēlu, and is III<sub>2</sub>, a dilectical variant of bēlu (note F5, where BMS 1, 33 has tepelli). Note can also be given to Mullo Weir, who translates this "alter," and calls to bear u sum Asur-bān-apli sa Šamas...us-pi-lu-ma, "And the name of Ashurbanipal, that Shamash...altered." Here, too, it could be "alter" (with von Soden and Ebeling) in the context to parallel the latter part of the line in which idammig lennu, "evil becomes good." The CAD translation for this line is "You change the fate(s), and the unlucky (person) becomes lucky" (CAD 3, p. 61).

F15. esēma (note ashurma F15b and F29). After ina ili we must insert "and," it would seem. A variant reading, instead of supē, is supū (cf. A91). For a similar idea to šarkūki, from šarāku, "to give," note Psalm 38:42 and Psalm 141:2.

F15b. This is an independent line in the view of Ebeling (AGH). For ashurma (cf. E13) with seū see esēki ashur, "I have sought thee, I have turned" (Gula) and ashurka aše'ka (MVG, 1916, 18, 27). ina ištārātī kāsīma sa bāli has a variant kašmu bāli, to which CAD seems to lean (CAD 2, 2 b). bāli is derived from ba'ālu, "to pray to, beseech" (AH).

F16. pānukki, for pānuski (cf. GAG 66 f; and also A93).

The <sup>d</sup>Sēdu was a "protective god, deity" (AL, and Landsberger, ZA 37, 218, 2) in the form of a bull for which we can compare sēdu dangū lamassu damiqtu, "the good protective god, the good protective goddess" (Eb, I, 2, 37); sēda dangā lamassa damiqtam šukna" (BMS 12, 110). Note can also be made of the Hebrew טו in וַיִּזְבְּחוּ לְאֱלֹהִים אֲשֶׁר לֹא אֱלֹהִים, "They sacrificed unto demons that were no gods" (Deuteronomy 32:17) and וַיִּזְבְּחוּ בָנָם וּבָתוּלָתָם לְאֱלֹהִים אֲשֶׁר לֹא אֱלֹהִים, "They sacrificed their sons and their daughters to demons" (Psalm 106:37).

arkatuk is derived from warki/arki, the preposition "after" with a suffix (cf. GAG 115 n and Landsberger, AFO 3, 164, 3, 4). <sup>d</sup>Lamassu, the "protective goddess," was represented in the form of a cow (cf. ZA 37, 218, 2:41; MAOG 4, 321; for sēdu and lamassu, see Borger Esarh. 64 vi 62; also as the name of Ish-tar note CH XXVII, 96).

F17. With regard to imnuk compare the Hebrew (cf. F32a and OECT VI, 84, 24). mī<sup>v</sup>sari (variant mē<sup>v</sup>sari) is from e<sup>v</sup>seru, "to be rich, prosperous" (cf. A41 and A25, where mī<sup>v</sup>sari seems to be best translated "truth"). Here even CAD has difficulty in deciding what is the meaning. In one place they translate it "justice" (CAD 3, 181 b), but in another they translate it "riches" (CAD 7, 137 a). For a comparison in Hebrew note שׁוּמְלֻכִּי. šumēlukki, "left



hand" (BAG and Hebrew שָׁמַל) may be seen in use with imnu in lizziz ina imnu misari lizziz ina sumelika, (to Shamash) "Let truth stand at your right hand/ side, justice at your left" (BA 10/1 65:17f.). It is the place of strenght in istarī lizziz ina sumeliya, "May my goddess stand at my left hand" (KAR 59:17). In Ugaritic the parallel of ymn and šmal is also found (S.S. 63, 64, and III AB B, 40). dumqu, "good, good luck, prosperity," also "grace" (CAD 3, 181). For dumqu with misari compare dumqi u mesari, "prosperous and correct" (BMS 1, 22). We see the same idea in אֶרְךָ יָמֶיךָ בְּיַמֶּיךָ בְּיַמֶּיךָ אֶרְךָ יָמֶיךָ, "Length of days is in her right hand; in her left hand are pleasures forever" (Proverbs 3:16) and יְמִינְךָ מְלֵא בְּצֶדֶק, "Your right hand is full of righteousness" (Psalm 48:10).

F18. kunnu ina risiki is literally "truth in your head," but we would like to see something like "in your ways." May<sup>be</sup> here "head" has the idea of "mind" (cf. F27). tasmu ("Erhörung," Bauer, Ebeling and von Soden, GAG 56 k). magaru means "favor" and may be comparable to אֶרְךָ יָמֶיךָ בְּיַמֶּיךָ, "grace and favor" (Esther 2:17). For sālimu (Bauer "alliance;" Ebeling "Freiden") I like "reconciliation" (A85). Note also ilu u istar lislīmū ittiya, "May my god and goddess be reconciled with me" (BMS 1, 44).

F19. itātūki, for ittātūki (cf. E). sutashurā (cf.

A70), greatly tempts me to read Proverbs 13:24 and Job 8:5 using the translation "turn around," instead of "seek diligently" for  $\text{בָּאֵרָצָה}$ . balāta, variants balti and balātam (cf. A40). ṣulma, variant u ṣulmu (cf. B15). Note the similarity to  $\tau\omicron\delta\delta\epsilon\ \phi\rho\omicron\nu\eta\mu\alpha$   
 $\tau\omicron\delta\ \pi\nu\epsilon\upsilon\mu\alpha\tau\omicron\varsigma\ \zeta\omega\eta\ \kappa\alpha\iota\ \epsilon\iota\rho\eta\upsilon\eta$ , "The mind of the spirit is life and health" (Romans 8:6).

F20. BMS #8 begins here in this line. For the meaning "when" for kī, note  $\text{כִּי\ } \text{כִּי\ } \text{כִּי}$ , "When you do well to yourself" (Psalm 49:19; see also A68). tābu (cf. A5) here refers to the attitude of deity. For the attitude of the worshipper see  $\text{כִּי\ } \text{כִּי}$   
 $\text{כִּי\ } \text{כִּי}$ , "For it is good to sing praises to our God" (Psalm 147:1). suppūki, variant supūki, in the sense of "importunity" (GAG 88 l and A91). kī kirub is derived from karābu for which we compare ihdū ikrubū, "They rejoiced (and) did homage" (En. E1. IV. 28). It is interesting that Akkadian karābu is parallel to the Hebrew  $\text{כִּי\ } \text{כִּי}$ , which is a metathesis of the consonants whereas birku, "knee," is parallel to  $\text{כִּי\ } \text{כִּי}$  (note also  $\text{כִּי\ } \text{כִּי}$ ; and see JBL 39, 163 ff.). We read nišmūki (with Geers and Ebeling), as opposed to King, who read niš ṣumiki (niš MU-ki) with Jastrow (RBA; note other forms as ništam'uni, GAG 105 j; našmu, "that which you hear," GAG 56 h; and nišmu, "hearing," Mullo Weir). With karābu note kirub nišmūki (JRAS, 1920, 569, 9).

F21. napluski (cf. A44). tas<sup>v</sup>mû (cf. F18) "hearing,"

but the significance is not that "look" parallels "hear," but that "look" parallels "attention."

gibitki (cf. A85) reminds us of יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ, "Your word is a lamp unto my  
 feet, and a light to my pathway" (Psalm 119:105).

nūru, variant nūra (cf. A55).

F22. rimin[nī]ma dīstar (cf. B14) reminds us of

"I have mercy" (Psalm 102:13). gibā nahāsī (cf. A45)

here "command" is with "wealth" ("Gedeihen," von  
 Soden, ZA). It is possibly related by pronunciation

to דָּבָר, "riches" (Joshua 22:8; II Chronicles  
 1:11, 12; Ecclesiastes 5:18 and 6:2). Albright con-

nects it with the Arabic نسي, "to drink one's  
 fill" (RA 16, 185).

F23. KAR 250 ends in this line. This line is an inter-

esting shortening of A43 and A44. In the former

kiniš naplisinnīma is found and in the latter liqē  
unniniya.

F24. The idea of erdi (A58) is found in יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ.

"I follow after good" (Psalm 38:20). Note the word

in another use in יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ.

"Surely goodness and mercy shall follow me" (Psalm

23:6). uski, UZ-ki (King), "se-pak-ki (doubtful)"

by Mullo Weir, is read with Geers (ZA), from usu/

us(s)u, "leading, path" (AL), "way" (BAG). usu is

an infinitive from wasū (GAG 106 m). isdihu (cf.

F13). li[ku]na, read with Ebeling (CAD, likunna).

F25. sirdāki, from sirdu "reins" (CAD 1, 1 177a and Mullo Weir). For āhuzu, variant āhuz, compare the Hebrew אָחֲזָה and the Ugaritic ʾhd. The picture here is of the reins of Ishtar being on the worshipper and not vice versa. Therefore, "hold," may have the meaning of "grasp" as a colloquialism for "understanding" (note CAD 1, 1, p. 177a). The result is a parallel to the line preceding and the line following. lūbel, written lu-be-el and lu-bel (cf. A6), would be better written lūbil. tūb libbi may be compared to lū bit tūb libbi, "Let it be a house of joy" (ZA 23, 373, 69); lā tūb libbi, "not good of heart" (Scholl 97, 15); and in the Hebrew Bible לֹא יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל, "Behold my servants shall sing from joy," i.e. from good of heart (Isaiah 65:14).

F26. ūbil absānāki is a Sumerian loanword, "vessel, yoke" (AH) or "rope (as a part of yoke)" (CAD), with which we can note libil absānam, "May he carry the yoke" (CT 6, 6, iii, 9 f) and iāti arad palihka kur-bannima lasuta absānka, "Be gracious toward me, your servant, and let me bear your yoke" (Streck Asb. 22 ll, 125). One cannot miss the parallel of ἀράτε τὸν ζυγὸν μου ἐφ' ἑμαῖς καὶ μαθετε ἀπ' ἐμοῦ, "Take my yoke upon you, and learn of me" (Matthew 11:29). Here the word ζυγός is used, as in the LXX for the

Hebrew שָׁח. With pasāha, variant pasāhu, "to calm down, to quiet" we compare urriš lū šupsuhat mūsīš lū salat, "By day may there be relief, and by night let there be rest" (En. El. I, 50) and musapsihat gimir nise, "who appeaseth all people" (Gula 11, 13).

F27. uġê, from waqû, "to esteem, regard," is by Mullo Weir translated "to wait for, pay heed" (note under riski). riski is read by King as qaggadu-ki (cf. F 18). We notice the expression about Marduk ušaġi risi, "He made my head high," i.e., "He restored me," which certainly means that in this state of being restored people paid attention to him as in וְעַתָּה יִשְׂבַּח אֱלֹהֵי יְהוּדָה וְיִשְׂבַּח אֱלֹהֵי יִשְׂרָאֵל, "And now shall my head be lifted up above my enemies round about me" (Psalm 27:6). In our line it is simply "I regard your head/face." Lambert has dealt with this (note BWL p. 288 n. 5) in particular when he concludes that the idea intended is "pay attention" (note BWL p. 331, n. 21. "The Hebrew r's 'quake,' and the Arabic r's 'tremble' may be related."). The concept of attention is noted in וְעַתָּה יִשְׂבַּח אֱלֹהֵי יְהוּדָה וְיִשְׂבַּח אֱלֹהֵי יִשְׂרָאֵל, "My glory and the lifter of my head," in the sense of being mindful of the psalmist (Psalm 3:3). lišāra, from esēru (cf. A41), is here "to thrive, prosper." The same meaning is found in ana ilāni rabūti utninma supliya ismūma useširu lipit gatiya, "I prayed to the great gods,

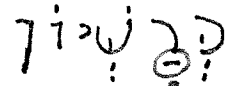
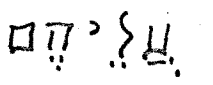
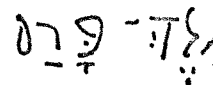
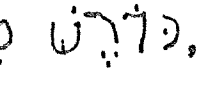
and they heard my prayers, and prospered the work of my hands" (OIP 2, 81, 30) and ina pānīka <sup>v</sup>sumī u pir'ī <sup>^v</sup>lisir, "May my son and offering prosper before you" (BMS 12 r. 75). sālimu, variant sālim (cf. F18).

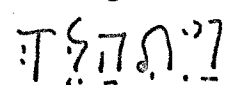
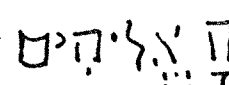
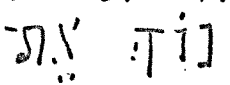
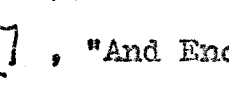
F28. assur, from nasāru, "to guard, protect," is the our first consideration, as in Nabu-kudurri-usur, "Nabu guard my boundaries" (Nebuchadrezzar is correct in Jeremiah 21:2 and elsewhere, נְבֻזַדְנַגְדִּי אֲשֶׁר), and as in the Ugaritic ngr, "a guard" (S. S. 68, 69, 70 and 73). However, nasāru can have the meaning "cherish" (cf. Mullo Weir) for which we note Marduk usur tēliti (ZDMG, 69, 99, 30). The meaning of šarūrāki, from šarāru, variant reading šarūrūki (cf. A35), may be a good argument for choosing the second of the two meaning above although I retained the first in my translation. lū tasmū u magāru (cf. F19), variant reading is magāri.

F29. este'u, variant ese, from seu (cf. GAG 106 t). namrirriki, variant namrirrūki (see GAG 55 r and 66 h). limmerū (cf. A87) with zimūa can be seen in ihdu libbī immerū zimūa, "My heart rejoiced, my countenance shone" (CT 34 39:6) and libbašu ihdīma immerū zimūsu, "His heart rejoiced and his countenance shone" (BBSt. No. 36 iv. 39). One would do well to note the experience of Moses meeting God וְלֹא יָדָע מֹשֶׁה כִּי בְּעוֹר פָּנָיו.  
 "And Moses did not know that the skin of his face

shone" (Exodus 34:29).

F30. ashur (cf. E13). bēlūtki (cf. A18). balātu u  
sulmu (cf. F19).

F31a. lursi, from rašū, "to gain, acquire, get," can  
be seen also in lursi ina sillika nimeki, "Let me  
possess wisdom in your protection" (Hehn 357, 10),  
and appears to be associated with ,  
  , "According to the  
grant of Cyrus, King of Persia, unto me" (Ezra 3:7).  
dSeda damga (cf. F16). ša pānīki is literally "of  
your face," but we would expect ša ina pānika, as  
translated.

F31b. ša arkiki (cf. F16). ālikat (cf. A99), we find  
spoken of Ishtar in ālikat pān būlim, "walking before  
the cattle" (RA 13, 107, 10). See also ,  
  , "And Enoch walked with  
God" without the idea of before or behind (Genesis  
5:24). In the New Testament there is the Greek word  
παρὰ κλητος, meaning "the one called alongside,"  
and in Romans the walk "after" the Spirit means re-  
ceiving direction in life (Romans 8:1). dLamassā  
lursi (cf. F16).

F32a. ša imnukki mesra (cf. F17). lussip, from esēpu,  
"to double, multiply," is a term used in mathematics  
(CAD), variant lu-as-šip.

F32b. dumga (cf. F17) again appears as munakkiru lumni  
sākinu dumqi, "Those who remove bad luck, who give

good luck" (JRAS 1929, 285, 10). For luksudu, from kasādu, "to arrive; come near," compare Istar ana bāb KUR.NU.GI<sub>4</sub>.A ina kasādīsa, "When Ishtar arrived at the gate of the Land of No Return" (Descent I, 12), and d<sup>v</sup>Samas<sup>v</sup> aktasadāka, "Shamash, I come near to you" (KAR 265, 13) and also F37a. sa<sup>v</sup> sunēlukki (cf. F17).  
 F33. qibina<sup>A</sup> lissemi<sup>v</sup> (cf. A44 and A45). zikrī (cf. A101).

F34. In amat aqabbu<sup>A</sup> kīma aqabbu<sup>A</sup> the variant for kīma is ēma, but here kīma is used as kīma issarhu, "As it is invoked" (ZA 23, 374, 75). The thought of lu magrat (cf. F18) is so much like יְהוָה לִי כֹחַ וְיְהוָה לִי מִגְדָּל, "Let the words of my mouth and the meditation of my heart be acceptable before you, Yahweh, my strength and my redeemer" (Psalm 19:15).

F35. ina tūb<sup>v</sup> sēri (cf. F25) literally means "in a sweet body," which means "in good health." See the Hebrew רָפְאוּ in Proverbs 11:17, where it is parallel to שָׁלוֹם; Psalm 78:20 where it is parallel to לֶחֶם; Proverbs 5:11 with רָפְאוּ; and Psalm 73:26 with לֶחֶם. Note also lā tūb<sup>v</sup> sēri (Scholl, 97, 17 and ZDMG, 69, 97, 39). For u hūd (cf. A58) note the Hebrew \*הִתְרַחַם, which appears only three times in the Bible, e.g., וַיִּתְרַחַם יְתֵרוֹ, "And Jethro rejoiced" (Exodus 18:9) and וַיִּתְרַחַם יְהוָה, "For you





וְאֵלֶיךָ יִשְׁׁרְךָ יְיָ אֱלֹהֵינוּ וְאֵלֶיךָ יִשְׁׁרְךָ יְיָ אֱלֹהֵינוּ, "And that ye may  
 prolong your days in the land which ye shall possess"  
 (Deuteronomy 5:33; also וְאֵלֶיךָ יִשְׁׁרְךָ יְיָ אֱלֹהֵינוּ of verse 16). For  
balāta (cf. F19) note Hebrew אֵלֶיךָ which is parallel  
 to אֵלֶיךָ, as in this line. šurki (see F15) with  
balātu is found in šurkamma balāta (KAR 59, R. 9),  
 and the idea is seen in וְאֵלֶיךָ יִשְׁׁרְךָ יְיָ אֱלֹהֵינוּ  
 יִלְּךָ, "Life he asked for you, give it him" (Psalm  
 21:4).

F36b. lublut lušlimma (cf. B15). luštammar, from amāru,  
 (cf. A41). ilū[tki] (cf. A102) maybe is here thought  
 of in the sense of "crown." Also note lištammarā  
ilūtkā (RA 13, 112, 9) and lustammarā ilūtkā (KAR  
 59, 11).

F37a. ēma usammarū is from šamāru, "to plot, strive for,"  
 for which we can note ana nakrika tusammarma takāššud,  
 "In your mind you plot and you will defeat (him)"  
 (KAR 428, r. 22) and ēma usammarū akāššadma šānini  
ul iši, "Whenever I strive and have no rival, I have  
 success" (VAB 4, 276, v. 11). luksud (cf. F32b)  
 means "to arrive, come near," which gives a transla-  
 tion very much like our expression "he arrived,"  
 meaning "he had success." I have chosen to use the  
 latter word, but call attention to an expression  
 used today that is three thousand years old.

F37b. samū lihduki has the dative ending -ki. Apsū  
 (cf. F8). lireški is from rāsu, "to rejoice" for

which we note iris<sup>v</sup> immir labbasu<sup>v</sup>, "His heart rejoiced and brightened" (En. El. I, 90); lublut<sup>v</sup> luslim<sup>v</sup> lurēš<sup>v</sup> (ZDMG 74, 186, 22); and Apsū<sup>v</sup> lirēška<sup>v</sup> (KAR 59, R. 10). For a parallel with hadū<sup>v</sup>, note Enlil<sup>v</sup> lihāka<sup>v</sup> Ea<sup>v</sup> (KAR 59, ob, 23; see also Mullo Weir).

F38a. ilu<sup>v</sup> sa<sup>v</sup> kissati<sup>v</sup> (cf. En. El. IV, 14) is here used by itself to mean "world." When used with likrubūki<sup>v</sup>, we note kissati<sup>v</sup> likrubūka<sup>v</sup> (OECT VI, 84, 31).

F38b. ilu rabūti<sup>v</sup> is the Babylonian pantheon. For libbāki<sup>v</sup> litibbu<sup>v</sup> (cf. F25) note Apsū<sup>v</sup> libbāki<sup>v</sup> litibbu<sup>v</sup> (KAR 357, R. 20) and libbāka<sup>v</sup> litibbu<sup>v</sup> (OECT VI, 84, 32).

F39. amāt nīs<sup>v</sup> qāti<sup>v</sup> Istar<sup>v</sup> (cf. A106). ana pān<sup>v</sup> Istar<sup>v</sup> (cf. A109). For niknaqqu<sup>v</sup> burāsi<sup>v</sup> tasakkan<sup>v</sup> (cf. D3) note also ina mūsi<sup>v</sup> ina pān<sup>v</sup> Istar<sup>v</sup> NIG.NA GIS.LI tasakkan<sup>v</sup>, "You place at night a censer with juniper before Ishtar" (AMT 87, 1, r. 14).

F40. For the entire line compare lines A109 and A110.

GLOSSARY AND CONCORDANCE

a'a, woe, A66.

a'u, who, F11.

âyābu, enemy, ayābi, A37.

adaguru, vessel (for offerings), adagura, B23.

× adi, how, with mati, how long, A56, A59, A93, A94. ×

adirtu, grief, adirātu, B13.

× aḡāgu, to be angry, uggati, A71.

agū, crown, agē, A7.

agū, current, waves, agi, A62.

ahāzu, to hold, seize, āhuzu, F25.

ahu, brother, ahhē, A9.

ahulap, favor, mercy, A46, A47, A48, A49, A50; ahulapki,

ahulapki, A27, A28, A29, A30; ahulapia, A45.

× akāsu, to go, ukkišī, A55, [E15].

aklu, bread, akul[1] B5.

akū, cripple, A59.

akukūtum, firebrand, A37.

alāku, to walk, go, alaktu, B9; ālikat, F31; illikū,

A99.

alālu, to praise, ālilat, A36.

ali, where, F12.

amāru, to see, āmiru, A41; āmīrūa, A101, B17; lūmur,

A55; amurinnīma, A43; amirki, A60; ātamar,

A72, A73; lustamar, F36.

amātu, word, amat, A95; F34; incantation, A106, B19,

C7, D2, E4, F39.

amēlu, man, amēlūti, mankind, A71.

ana, E2; to, A77, A79, A102, A109, A110, B18, E14; at, A20; for, A37, A95, A113; on, C5, with pān, B20, C8, D3, F39.

anāhu I, to sigh, tānihi, A47, A50.

anāhu II, to be weary, āniha, A29; anhu, A42; sunuhu, A42.

anāku, I, A42, A60, A61, A68, A102, B7, C4, E16, A67.

annanna, so and so, B7, B7, C4, [C4], [E16], E16; annannītum [C4].

annītu, this, A109, B27, [D4].

annū, this, B29.

Anu, the god Anu, A18; anātīma, F5.

Anunnaki, the gods, the Anunnaki, A21, F12.

apāru, to set up, āpirat, A7.

apātu, people, A27.

aplu, son, A112; in Aššur-bān-apli, B32; with annanna, B7, [C4], E16.

appu, nose, appīva, A91.

apsū, water, Apsū, F8, F37.

apsānu, note absānu.

arāku, to be long, arkunna, A60; urriki, F36.

arba'u, four, A107, B31.

ardātum, under wardu.

arhu, under warhu.

arnu, sin, arni, A81.

arzallu, a type of tree, arzalla, B25.

asurru, foundation-wall, F9.

asru, place, asar, where, A40, A107; asirti, sanctuary,  
A75; asar, shrine, A77; esreti, shrine, A14.

Assur, the god Ashur, B32.

attī, you, A25; attina, A5, A23, D8, D14, F13.

## B

bābu, door, gate, bēbiya, A76.

x bahulāti, people, men, forces, A25, D12.

bakū, to cry, weep; abakki, A65; also bikitu, A49.

balātu, to live, F30; balāta, F19, F36; balatšu, A112;

balātišu, A113; iballut, A40; lublut, B15,

F36; balūti, A84.

x bālu, to pray to, beseech, bāli, F15.

balū, to become extinguished, bēliti, A88.

banū, to build, create, ibānni, A60; tābinnī, A78; bān,

F7; in Assur-bān-apli, B32.

Barsip, Borsippa, A112.

barū, to see, behold, tabarri, D10; to collate a tablet,

ibrīna, A113.

x basāmu, to build, form, fashion, F9.

bašū, to be, libšā, A53, A100; ibšāki, A79.

bā'u, to come iba'anni, A59; lūbā', A84.

bēltu, lady, A104, A104, D15; bēlet, A1, A8, A11, A27,

A28, A29, A30, [C7], [E7]; bēltī, A56, A59,

A72, A73, A93, A94, E13; bēletī, A1, [E7];

bēltiya, A79; bēlūti, A7; bēlūtki, A18, F30;

bēltu<sup>ʿ</sup>a, A43.

bēlīti, from balū<sup>ʿ</sup>, to extinguish, A88.

bēlu, lord, A56; bēlu, to rule, F5.

bēlū, with dabābiya, black look, A56.

bikītu, from haku<sup>ʿ</sup>, weeping, A49.

birku, knee, birkāki, A29.

bitrū<sup>ʿ</sup>, šutabrū<sup>ʿ</sup>, to remain; ustabarrū<sup>ʿ</sup>, A50; šubarrāya,

A83.

bītu, house, bītiya, A49, A76.

bukurtu, daughter, first-born, bukrat, B30, C11, F3.

būnu, face; būnīki, A54.

burāšū, juniper, burāši, C10, D3, F39; burāši, A108.

#### D

da<sup>b</sup>ābu, to speak, dabābiya, A56.

dadmū, dwellings, people, dadmē, A2, A35, [F6].

dalāhu, to trouble, dalhāti, A46, A48.

dalālu, to praise, idallalū, A24; ludlul, B16, C6;

dalīlīki, B16, [C6].

dalāpu, to be sleepless, šudlupu, A49.

damāmu, to mourn, adammum, A64.

damāqu, to be good; damiqtu, kindness, E9; dumqu, F17;

damqa, F31; idammiq, F14; damqāti, A53; dumqa,

good luck, F32; damiqtim, A95.

damu, blood, damiya, B12.

danānu, to be strong, idninūma, A61; dannāti, hard times,

C6.



dānu, to judge, dīn, judgment, A25; dīnī, B8, [B8];  
tadinnī, [A25]; dayyanāti, B8.

darru, bearded, darri, F4.

dintu, tear, dinti, A47, A50.

dipāru, torch, E11; dipār, A35, E8, [F2]; dipāri, A88.

dišpu, honey, dišpi, B22.

duppu, under tuppu.

## E

Ea, god Ea, god of wisdom, A18, F8.

Eanna, temple of Ishtar, A28.

x e'iltu, debt, obligation, A80; i'iltasu, D4.

ebēbu, to become clean, ebbyti, pure, B2.

ekallu, palace, B32.

ekdu, fierce, ekdūti, A37; ekdūtiya, A97.

ekēlu, to be dark; eklētī, darkness, [E10]; ukkulūti,

A72.

ēkiam, how, A15, A15, A16, A16, A17, A17.

elēlu, to be pure; ellu, pure, A28; ellūti, A107, B21.

C8, D7, [D15].

eli, over, above, unto, A8, A53, A58, A76, A99, A100.

elū, to go up, ullūki, A18; mutallati, A3; tēlitu,

B30, C11.

ēma, wherever, F9, whenever, F37.

x emēdu, to lean against; nīmedu, throne, A14.

enēnu, to pray, ask for mercy, unniniya, A43, A82, F23.

enēsu, to become weak, enis, A61, ensūti, A61.

Enlil, the god Enlil, god-storm, A18, F6.

epēqu, to make solid, uppaqu, A62.

epēšu, to do, make, ēpuš, A67; epšēk, A68; upišā, A55;

epuštusu, D3, [E5]; teppuš, [E5].

erēnu/erinnu, cedar, B25.

ersetu, land, earth, ersetim, A5, A13, A20, A27, A35,

F2.

Esagila, the palace of Marduk, Esagili, A113.

esēpu, to gather up, collect, decant, tesip, B26.

esēpu, to multiply, double, lussip, F32.

esēru, to draw, make a drawing, ussura, A16.

esēru, to be in order, to prosper, išāru, A41; iššir,

A41; muštēširat, A2, [D9]; muštēširāti, B9;

mesra, F32; šutēšir, A84; tuštēšerī, A26,

D11; mīšari, A25, F17; lišira, F27.

esirtu, shrine, esrāti, A14.

esū, to confuse, esāti, A46, A48; isīti, A73.

etellu, lord, etellis, A84.

etū, to be dark, A87.

ezezu, to grow angry, ezzet, A36; uzzu, A71; uzzazat,

A94.

## G

gabru, copy, gabri, A112.

gamālu, to be obliging, to perform a kind act,

gimiltu, favor, C10.

gamāru, to become finished, gamrāti, A13; gimir, A7.

gašru, strong, gašrāti, A4.

gillatu, crime, gillatī, A81, A82.

ginā, constantly, [D10].

\* Guseā, name for Ishtar, A12.

## H

habālu, to injure, hablu, A26.

hadū, to rejoice, hādūā, A58; hūd, F35; lihūki, F37.

halāqu, to perish, huluqu, A69; šahluqtī, A37, A69.

hamāmu, to pluck, hāmimat, A7.

hasāsu, to think, hissat, A20.

hatū, to sin, hititī, A81.

himētu, ghee, curd, himēti, B22.

\* hurbāšu, shiver, shuddering, hurbāša, A12.

## I

iāsi, yasi, to me, A54.

Igigi, the gods, A3, A19, A31, B30, C11, E9, F11.

ikkibu, misfortune, ikkiba, B7.

ilittu, offspring, progeny, ilitti, F3.

illatu, clan, people, illatī, A78, A89.

iltu, goddess, ilti, B30, [C11]; ilat, A1, A39, E6, E7;  
ilātī, A1, D6, [E7], [F1].

ilu, god, A85, ilī, A8, A18, A31, A67, A71, A77, B10,  
[E8], F15; ilī, B10; ilū, A21, F38, F38;

ilūtki, A102, F36; iliya, A68; ilūtu, A102;

ilūsu, C4, [D5].

imnu, right hand, imnuk, F17; imukki, F32.

ina, in, A25, A98, A101, A113, B7, B20, B26, B26, C6,

C8, D7, D15, E5, E5, [E12], E13, F8, F13,

F35; for, A98, B20; among, A18, A19, F11,

F12, F15, F18; with, A54, A66, A85; by, A57.

Innana, name for Ishtar, [D6].

Innini, name for Ishtar, F3.

innintu, under enēnu, crime, inninti, B11.

inu, eye, inēki, A53.

Irnini, name for Ishtar, A3, A105, F3.

Irninitum, A51.

issūru, bird, issūr, A63.

isātu, fire, isāta, A108.

išdihu, under šadāhu.

išitu, under ešū.

Ištar, goddess, Ishtar, A2, A34, A38, A39, A86, A103,

A103, A106, A109, A111, [B19], B20, C8, D2,

[D3], D6, D14, E3, [E4], [E10], F1, F5, F22,

F39; goddess, ištari, A67; ištarišu, [C4],

ištariya, A68; ištarāti, F15; ištarsu, D5;

also note [B29] [B31].

ištēn, one, ištēniš, adverbial ending, at one time, B25.

isū, to have, tīšu, A105.

itbaru, friendly, A10.

itburtu, strong, itburti, A11.

itti, with, A84; ittišu, D5, [F6]; ittiya, B10.

ittu, omen, E9, itātūki, F19.

itira, C10.

## K

kabāsu, to tread, lukabbis, A97; kibsi, A84.

kabattu, liver, kabattaki, A45; A52, A96; kabittaki,  
B6; kabattī, A66; kabtatiya, A50; kabtatki,  
A94.

kabbabu, star, kabbab, A9; kabbabi, B6.

kakku, weapon, kakki, A6.

kalāmu, kalme, A112.

kālu, to hold, ukallanni, A74; tukalli, F8.

kalū, all, kal, A35; kalīšunu, A30, A32; kalīšina, A33;  
kala, A8; kullat, A2.

kaṁāsu, to bend low, kamsāku, B7.

kaṁāšu, to bend low, kunnišimma, A98; mukannīsat, A31.

kānu, to be true, kitti, A25; kinnī, B9; tukān, B21,  
B23, C9; tukanni, F13; kunni, C10; ukin,  
A113; kinātu, A57; kunnu, F18; kīniš, A44,  
A54, A92, F23.

kanū, to pamper, kanūt, F1.

kapādu, to plot, ikappudūni, A57.

karābu, to bless, to do homage, kirub, F20; likribuki,  
likribūki, F38.

karānu, wine, karāni, B2.

karpatu, vessel, B2, B23.

kašādu, to arrive, come near, luksūda, F32; luksūd, F37.

kāšī, to you, A14, A79, A80, C5, E2; kāšīma, F15.

kāsu, cup, B2.

kasū, to bind, kasiti, B11.

kī, like, as, A68; when, F20, F20.

kibru, corner, edge, i.e., of the world, kibrāti, A11,  
F2.

kikittu, ritual, kikittusu, B20, B29, A107.

kina, like, as, A62, A63, A64, A96, A97, A112, D8, D12,  
D15, F10; as, F34.

kināti, from kānu, A57.

kinūnu, oven, kinūni, A87.

kisu, stone weight/bag, kisiya, A83.

kisadu, neck, kisadki, A95.

kissatu, whole, entirety, world, kissati, F38.

kitti, judgement, A25.

kullātu, all, kullat, A2; kullāssina, D12.

kunnu, under kānu.

kurummātu, portions of food, kurummāti, C9.

## L

lā, not, A15, A15, A16, A16, A17, A17, A36, A39, A41,  
A57, A68, A105, A109, A110.

labānu, to throw oneself down flat, liben, A91; lubnu,  
F13.

labāru, to be old, lābirasu, original, A112.

labāsu, to clothe oneself, lābisat, A12.

labbu, lion, A51; labbat, A31.

lamādu, to learn, ilammadu, A39.

Lanassū, protective goddess, F16; Lanassa, F31

lasāmu, to run fast, lāsina, A29.

latû, to split, lutê, A108.

le'û, to be able, le'ât, A32, D14.

lemnu, evil, lemnu, F14; lemna, A62; lemnûti, A55;

lemnêti, A57.

leqû, to take, liqê, A43, A82, F23.

libittu, brike, foundation, libnâti, A107, [F9].

libbu, heart, libbiya, A47, B13; libbî, A63; libbaki,

A51, B6, F38; libbâti, A70; libbi, F13, F25,

F35.

lillu, physically weak, A59.

lû, let it be, E5, E5, F28, F30, F34; likunna or likuna,

F24, etc.; either, B14.

#### M

magâru, to be favorable, F18, F28; magrî, A91;

mitgurûti, A9; magri, B20; magrat, F34.

mahâru, to be equal, near, mahar, A36, A109; mâhiri,

A105, mahirki, F11; imhurinnîma, B7;

mahratanni, E17.

mahâsu, to beat, muštamhisat, A9.

malâku, to advise, malkû, A32; milikû, A39; maliki,

F6; malkâti, princes, A4.

malû, to fill, to be full, malû, A46, A47; malê, A70.

mâmîtu, from wamâ'um, curse, E15.

mannan, somebody, A39.

manû, to recite, tamannu, A110, D4, [F40]; tamannûma,

B27.

manzâzu, station, position, manzazki, A19, F7.

mārāsu, to be ill, mārsu, A40; šumrūsu, A42, A47, E16;

šumrīsat, A66; mūrsu, A69; mūrus, B12.

mārtu, daughter, mārat, A5, A105.

mashatu, flour, mashata, A108.

mātu, to die, mātu, A74.

mātu, land, E9.

matī, when, with adi, A56, A59, A93, A94.

mesu, a kind of tree, mēsi, B25.

mēsu, to disregard, slight, mēsi, A82.

me'u, one hundred, me'at, B31.

mihha, drink offering, oblation, A109, F40.

minā, what, A67.

minūtu, recitation, A109.

mirsu, container, dish, miris, B22.

nisari, from ešeru, justice, A25, F17; mešra, F32.

mū, water, mē, A96, B21, C8, A107.

Mummu, Mummu, vizier of Apsu, F7.

mungu, a disease, B12.

muggu, mourning, affliction, A60.

musal, MU.SAL, B16.

mūšu, night, mūši, A64, C8.

## N

nabātu, to glitter, nabat, E6; ittananbitū, E12.

nadānu, to give, muttaddinat, A10.

nadāru, to rage, nadru, A51; nandurūti, A72.

nadū, to throw, nadā, A16; taddī, A95; tanaddi, A107,



A108, B24; naḍāt, F9; nandiat, A34.

naḡālu, to be downhearted, naḡūlākūna, A65.

naḡāṣu, to become wealthy, naḡāṣi, F22.

nāhu, to be calm, līnūha, A51, B6.

nakāpu, to puch, throw, muttakkipat, A11.

namāru, to shine, be bright, nannarat, A5; namirtum,  
A35; mumiltum, A38; namrūtī, A54; namru, A55;  
namriṣ, A84; limmer, A87; limmerū, F29;  
lustammar, F36; muṣnamirat, E10; namrirriki,  
F29; munammirat, A111.

namāṣu, to wander, namāṣti, D10; namāṣṣu, D13, A24.

nammaṣṣu/namāṣṣu, creature, A24, D13; namāṣti, D10.

nandiat, from naḍū.

nansēat, from naṣū.

napāhum, to kindle, naphat, A37; linnapih, A88.

napistu, life, napīṣti, D10, E2 .

nāgu, to lament, tanūgāti, A9.

naqbu, fountain, deep, naqbē, D9.

naḡū, to pour out, aqḡiki, B2 ; tanagḡi, A109, B23,  
D3, F40.

narātu, to shiver, inarrutū, A21.

nāru, river, canal, nāri, A96.

nasāhu, to pull out, linnasih, B12.

nasāsu, to tremble, be troubled, nassi, A46; nassati,  
A48; unassasu, A49.

nasāru, to guard, protect, assur, F28.

naṣū, to lift up, nīṣ, with gāti, A106, B19, C7, [D2],

E4, [E14], F39, F40; nans̄eat, A34.

nazāgu, to vex, agitate, niziqtī, A72.

nekelm̄innīma, from klm̄, A56.

Nergal, in the name Nergal-balassu-iqbi, A112.

nesū, to remove oneself, linnesi, B12.

nikmakku/-ogu, table for offering, censer, D3, E5, F39.

nīmedu, from emēdu.

Ningal, Ningal, wife of Sin, F3.

nīsū, people, nīsē, A27, D11; nīsī, B18, F13.

nīsmū, hearing, nīsmūki, F20.

nūru, light, F21; nūrki, A55; nūr, E9; nūrīsa, [E12].

nūrīki, [E12].

P

pagru, corpse, A40.

pahāru, to gather, collect, naphar, A19, A24; puhri,

A38; mupahhirat, A38; liphur, A89.

palāhu, to fear, pālīh, A68.

palāsu, to look, tappallasī, A26, A40; naplisinnīma,

A44, A54, A92, F23; napluski, F21; tapallas,

A110.

pānu, face, pānīki, A41; A95, B7, F31; pānūki, A93;

pānūšu, A77; pānī, A70; pān, B20, C8, D3,

F39; pānukki, F16.

paqādu, to guard, protect, tapagqidi, F10.

paqū, to pay heed, upagqū, A14; ūpagqā, A79.

parādu, to be fearful, pidāti, A70.

parakkū<sup>^</sup>, dais, throne, parakkē<sup>^</sup>, A14; parakkūki<sup>^</sup>, A16.

parāru, rarely in I, to break up, purur, A78.

parāsu, to divide, parsat, A107; purussā<sup>^</sup>, A13.

parsu, law, parsi<sup>̄</sup>, A7, F7; parsūki, A15.

parāsu<sup>̄</sup>, to fly, ittanapras<sup>̄</sup>, A63.

pasāhu<sup>̄</sup>, to calm down, to quiet, pasāha/u<sup>̄</sup>, F26.

pasāgu<sup>̄</sup>, to burden, sapsāgu<sup>̄</sup>, A74; pušgu<sup>̄</sup>, C6.

pasāru<sup>̄</sup>, to loose, lipasra<sup>̄</sup>, A45, A52, A96, [B67];

pāsir<sup>̄</sup>, A96.

patāru<sup>̄</sup>, to free, loose, putrī<sup>̄</sup>, A80, A81, B11; pātira<sup>̄</sup>,

B21, C9; liptatirū<sup>̄</sup>, B13; tapattarma<sup>̄</sup>, B28.

pēlu<sup>̄</sup>, to rule, change, tuštepelli<sup>̄</sup>, F14.

petū<sup>̄</sup>, to open, pētāt<sup>̄</sup>, A33.

plsh<sup>̄</sup>, to lay oneself low, supalsihī<sup>̄</sup>, A98.

pū<sup>̄</sup>, mouth, pā<sup>̄</sup>, F10.

pusumū<sup>̄</sup>, veil, pusumē<sup>̄</sup>, A33.

## Q

qablu, middle, war, A36.

qabū<sup>̄</sup>, to speak, command, qibi<sup>̄</sup>, F22; qibīma<sup>̄</sup>, A45, A85,

F33; qibītiki<sup>̄</sup>, A85; qibitki<sup>̄</sup>, F21; qaba<sup>̄</sup>, [E14];

aqabbū<sup>̄</sup>, F34, F34; iqbi<sup>̄</sup>, A112.

qadāsu<sup>̄</sup>, to fear god, ligtediš<sup>̄</sup>, B20; quddusu<sup>̄</sup>, A28.

qālu<sup>̄</sup>, to be quiet, pay attention, qūlimma<sup>̄</sup>, E14.

qaggadu, head, qaggadi, A24, A102.

qaggāru, ground, soil, A97; qaggari, D10.

qarādu, warrior, qaritti, A5, A34, A105, D6, E8, F1;

gurdīki, A24, A34, A102; gurādi, F4.

gātru, smoky, A87.

gātu, hand, gāti, A106, B19, C7, D2, E4, [E14], F39,

F40.

gerēbu, to be near, gereb, D7, D15; garbatīya, A76.

## R

rābu, to rage, ra'abatīma, A94; irūbū, A21; irubbū, A20.

rabāsu, to lie down, tarbasī, fold, A90; tarbas, F13.

rabū, to be great, rabū, A34; rabāt, A3; rabātī, A17,

A23; rabbātī, A100; līsarbū, A101; ušarbū,

A18; narbūki, A8; rabūtī, F38; narbīki, B15,

B17.

rakāsu, to tie, bind, tarkas, C9; riksu, ?, B28; riksi,

E5, F8.

ramū, to loose oneself, rummiya, A83; lirmu, B11.

rapāsu, to be wide, lirpīs, A90; rapśī, B18.

rašbu, fearful, awesome, A22.

rāsu, to rejoice, lirēški, F37.

rašū, to gain, acquire, lursī, F31, F31.

rē'ū, shepherd, rē'āt, shepherdess, A27.

redū, to follow, erdi, F24; rēdūā, A58.

rēmu, to have pity, riminnīma, F22; rēmu, B14.

rēštu, first-rate, best, pure, rēšta, B23, D3.

rēšu, head, rēški, F18; rēski is a problem, F27.

rīmu, ox, A52.

riqqu, perfume, riqqī, A108, B3.

## S

sagû, chapel, sagea, A75.

sahāru, to turn oneself, līshāra, B10; suhhur, A70;  
suhhurū, A77, A93; sahraki, D13, D15; ashur,  
 F30; ashurki, E13; ashurma, F15; šutashurā,  
 F19.

sahmaštu, rebellion, revolt, sahmašti, A73.

salāhu, to sprinkle, tasallah, A107, B21, C8.

salāmu, to be reconciled, līslim, A85; isallimū, D5;  
sālimu, F18, F27.

sapāhu, to scatter, saphat, A78; sapihtu, A89; sapihti,  
 D11.

sarāqu, to pour out, tasarraq, A109, C10; asruqki,  
 B3; siriq, B3.

sarāru, to lie, surrāti, A57.

sebū, seven, sebūtam, C10.

silitu, illness, siliti, B14.

Sîn, moon god, Sin, A5, A105, [B30], C11, F3

sinništum, woman, sinnišāti, A39.

sirū, reins, sirdaki, F25.

sukkū, chapel, sukkū, A14.

suluppū, dates, suluppī, B21.

sullūm, to pray, usalliki, A1, A80; sulūa, A99.

summu, dove, pigeon, summatum, A64.

suppū, to pray, supēa, A91, supūa, A99; supē, F15;  
suppūki, F20.

supuru, stable, supurī, A90.

sūgu, street, sūgi, A101; sūga, A84.

## §

sabātu, to seize, sābitat, A32.

salāmu, to be dark, black, salmat, A24, A102.

sanāru, to plot, strive for, usannarū, F37.

sarbātu, a type of wood, sarbāti, A108.

sarpis, bitterly, A65.

sēnu, to load, heap, tesēn, A108.

serretu, nose-ring, serret, A32.

seru, back, seri, D13.

surru, to exalt, sīru, A4, A8; sīrat, A103, A104;

sīrati, A17, A23.

## ∨

sa, who, which, A12, A37, A39, A46, A47, A48, A49, A50,

A62, A86, A95, B7, B10, [C4], E16, F31, F31;

of; A33, A55, A72, B12, B12, B13, B13, F32,

F38; when, F10; to whom, F15.

sabāsu, to be angry, sabsūti, A31; sabsūtiya, A98;

sabbasū, A52; isbusa, A86; sibsāt, A71.

sabātu, to sweep, A107, C8.

sabū, to rush, asabbu, A62.

sadādu, to pull, draw, tasaddad, B24; siddi, B24.

sadāhu, to proceed alone, isdiha, F13, F24.

sadālu, to be wide, listamdilu, A90.

sadū, mountain, sadiya, A11; sadē, D9.

sagāšu, to kill, murder, sagšu, A26.

šahluḡti, from halāḡu, A37, A69.

šahmāstu, rebellion, revolt, A73.

šahû, šahâ, A107.

šakānu, to lay, set, šākinat, A6, A37, [D10]; šukni,  
A83, A95, F26; šaknu, F10; šalmāni, A70;  
šaknunimma, A69; tašakkan, B22, D3, F39;  
tuškin, A109, A110, šikmat, D10.

šalāmu, to be whole, intact, lušlimma, B15, F36;  
šulmu, F30; šulma, F19.

šalāšu, three, B27, B31, D4, F40, A110.

šamāru, to praise, ištammara, A22; ištammārū, A58.

šamnu, oil, šamni, B26.

šamšu, the sun god, Shamash, šamši, D8, F4, F10.

šamû, heaven, F37; šamê, A5, A20, A27, A35, C7, D7,  
D15, F2, F5, E8; šamāmi, A13, A63.

šanānu, to rival, šāninki, F12.

šanû, to be different, šānimma, A77.

šapāku, A109, with Ebeling.

šapātu, to decide, šipta, A13, A73.

šaplu, under, šapliya, A98.

šapsaḡu, from pašāḡu, A74.

šaḡû, to be exalted, ušaḡûki, A19; šaḡutum, A111.

šapû, under wapû.

šaḡummu, darkness, šaḡummati, A76.

šarāku, to give, šarkûki, F15; šurki, F36; šurkimma,  
B14.

šarru, king, šarrî, A32; šarrati, A2; šarrat, A103, A104.

sāru, wind, A62.

sarūrum, brightness, sarūr, A35, F2; sarūrāki, F28.

sasqu, dates, sasqi, B21.

sasū, to cry, alsiki, A42.

satāru, to write, istur, A113.

sattu, year, sanāti, A72.

Sēdu, protective god, F16; Sēda, F31.

semū, to hear, sinē, A44, A91, E14; tasmū, F18, F21,  
F28; lissēmi, F33.

sēpu, foot, A107; sēpāki, A29.

sērtu, offense, sērti, A81.

sērtu, morning, sērti, E6.

sēru, flesh, sēri, F35.

sē'u, to fly, isā', A63.

sēu, to seek, esēma, F15; este'u, F29.

šikaru, beer, šikara, B23, D3.

šiddu, curtain, šiddi, B24.

šintu, fate, šimatamma, F14.

šiptu, incantation, EN, A1, A111, B27, B30, B31,

[C11], [D4], [D6], E6, F1.

šubtu, dwelling šubātu, E12.

šuharruru, to become quiet, šuharrur, A75; šuharrurat,  
A75.

šuluhhu, ritual washing, šuluhhi, F7.

šumēlu, left (hand), šumēlukki, F17, F32.

šumma, whether, F11, F12.

šumu, name, šumūki, A4; šumki, A15, A22; šumēki, A20;



suma, B14.

supu, note wapu.

suputum, from supu, A31.

surmeni, cypress, surmeni, B26.

sutabru, A50, A83.

sutummu, storehouse, A28.

suzubu, to save, suzibinni, C6, E15.

## T

tabaku, to pour out, tabkat, A76.

tabinu, from banu, A78.

tahazu, warfare, tahazi, A30.

takalu, to trust, C5, [E3].

takintu, F8.

tamharu, battle, tamhari, A30, A36.

tantu, sea, tanti, D9.

tarbasu, fold, tarbas, A90.

taru, to return, litura, A86; tirri, A95; ta'aratuki

A100; itarrinni, F35.

taskarinnu, precious wood, B26.

tebu, to stand up, itebbi, A40.

telitu, under elu,

teneseti, mankind, A2, A22, A24, [E12].

tertu, bowel, intestine, teretiya, A48.

teslitu, prayer, tesliti, A44.

tuanti, twin sister, F4.

tuquntu, battle, tuqunti, A6; tuqunta, A12.

tūšari, lowlands, A11.

‡

tābu, to be good, sweet, tāba, B5; tābu, F20; tūb, F25,  
F35; litibbu, F38.

tēmu, to advise, tatime, F6.

ti'u, headache, ti'i, A69.

tihu, near, beside, tih, B26.

tuppu, tablet, B31.

U

u, and, A5, A13, A13, A14, A18, A20, A23, A25, A26, A27,  
A35, A46, A47, A48, A50, A57, A64, A67, A68,  
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A102, B14, B25, C10, [D5], D9, F2, F7, F28,  
F30; F35, C6.

ua, complaint, A66.

uddakam, daily, A26, [D11].

uggātu, from agāgu.

ukkulūtu, darkness, ukkulūti, A72.

ul, not, A29.

ūmu, day, ūmū, A72, ūmi, B20; ūmēšan, F35; ūmiya, F36.

unninum, note enēnu.

upiša, note epēšu.

urru, day, urrā, A64.

urtu, command, order, urti, A13.

uru, roof; housetop, ūra, A107, C8.

usū, way, ūski, F24.

usurtu, figure, form, usurātiki, A16.

uznu, ear, understanding, uznāya, A79.

uzzuzu, to stand, manzazki, A19.

## W

wabālu, to carry, muttabbilat, A6; lūbil, F25; ūbil,  
F26.

wapū, to show forth, lūsāpi, A102, B15; lūsāpa, B14;  
līsāpi, B17; šūpū, A8; šūpūtum, A31; šūpē,

A31. F4

wagū, to regard, esteem, uqe, F27.

warādu, ātarad in the name Atarad-kalme, A112.

wardu, servant, ardāti, A33; aradki, A42.

warhu, month, arhu, A72.

warka, after, behind, arkatuk, F16, arkiki, F31;

arkika, A110.

wasāpu, āsipu, conjurer, A112.

watāru, to surpass, usātirū, A19, [D7].

## Z

zenū, to be angry, zenū, A85; zenātīma, A93; iznū, B10.

zēru, seed, zēra, B14.

zikaru, man, zikarki, A39.

zikru, name, word, command, zikrī, F33; zikirki, A101;

B14.

zimū, countenance, look, appearance, zimūa, F29.

zirqu, meal, zirqa, B24.

zumru, body, zumriya, A46, A55, B12.

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