

LITERARY TEXTS FROM THE SIPPAR LIBRARY V: A HYMN IN PRAISE OF BABYLON AND THE BABYLONIANS

By ANMAR A. FADHIL AND ENRIQUE JIMÉNEZ 

The article presents a previously unknown hymn in praise of Marduk, the Esagil, Babylon and the Babylonians. It contains unparalleled descriptions of the healing powers of Marduk, the splendor of Babylon, the spring borne by the Euphrates to the city's fields and the generosity of the Babylonians themselves. The text survives in 20 manuscripts, from the 7th to the 2nd/1st centuries BCE, and it can be shown that it was a fixture in the school curriculum of the time. The author of this highly accomplished piece immortalized his devotion to his city, gods, and people in words that resonated until the final decades of cuneiform culture.

Introduction

Assyriology's main objective is, as it was once put, “the recovery and reconstruction of a lost heritage” (George 1997: 73a). Because of their profound impact on ancient literature and individuals, recovering the classics of ancient Babylonia – the texts that the literate population read, memorized, and cited – can significantly advance this goal: when a classic is recovered, not only is its text regained, but also the dense network of quotations, allusions and excerpts that show how the Babylonians responded to it.

The text published here for the first time can be added to the small cadre of compositions one may call “classics”: preserved in no fewer than 20 manuscripts, from the 7th to the 2nd/1st centuries BCE, it was a fixture in the school curriculum of the time.¹ Presumably literate Babylonians knew the text by heart, since school texts were wholly or partially committed to memory,² and indeed quotations of it can be found in other texts.³ It contains unparalleled descriptions of the healing powers of Marduk, the splendor of Babylon, the spring borne by the Euphrates to the city's fields and — most extraordinary of all — the generosity of the Babylonians themselves. The author of this highly accomplished piece immortalized his devotion to his city, gods, and people in words that resonated until the final decades of cuneiform culture.

1. Contents and Exegesis

About two-thirds of the original text, which may have been 250 lines long, have been completely or partially recovered.

§1. *Opening Hymn* (1–25). The poem opens with a hymn to Marduk, formulated in the third person, which lists epithets from the standard repertoire, along with some unique ones (such as “guardian spirit of Esagil,” l. 20), and ends with a stanza of the AA'B type (ll. 23–25).

§2. *Hymn of God to Marduk* (26–79). A formula introduces the speech of a god, who in all likelihood addresses Marduk. The speech in question is a long hymn, much more sophisticated than the previous one. Some of the lines of the text are reminiscent of the “great hymns” to Marduk, and indeed l. 39 appears verbatim in ‘Marduk 2’. The hymn traverses several realms in which Marduk's help is providential, such as financial loss (50f.) and provision of food and shelter through vegetation

¹ The eleven excerpts of the text that have been found so far put it on a par with texts such as ‘Enūma eliš’ (74 excerpts in the edition of Heinrich 2021), ‘Marduk 2’, ‘Marduk 1’, and the ‘Aluzinnu Text’ (24, 13, and 19 excerpts, respectively, in Jiménez's forthcoming edition), the ‘Hymn to Šamaš’ (21 in the edition of Rozzi 2021), ‘Ludlul’ (16 excerpts in the edition

of Hänen 2022), ‘Marduk's Address to the Demons’ (16 excerpts in the edition of Peterson 2020), and the ‘Counsels of Wisdom’ (13 excerpts in the edition of Földi 2022).

² See Jiménez 2022: 21–25.

³ See commentary on ll. 39 and 51.

(69–72). The final segment of the hymn presents the waters, whose dominion Marduk inherits from his father Ea, as the nourishers of all creatures; with these waters are mixed (*summuḫu*) fire and air (75f.). Why these three elements are mentioned only becomes somewhat clear later. Before, in an unparalleled passage, the “gods of the land” (i.e. the lower gods), are presented as standing as “their servants” (*dāgil pānīšunu*), i.e. as the servants of the waters or else of the three elements mentioned (l. 77). In the awesome presence of Marduk they do not dare to speak (l. 78f.); they “take counsel with each other” (l. 80f.). Then the action for which the assembly has been convened takes place: the three great gods (Anu, Enlil, and Ea) and their consorts “bless” (*ikarrabū*, note the present tense) Marduk. This event reveals the importance of the mention of the three elements water, fire, and air earlier: according to a Babylonian doctrine, these are the three primordial elements. In the syncretistic hymn to Marduk ‘Eriš šummi’, water and fire (“air” is mentioned earlier) “support” (*ukallū*) life, i.e., they make it possible.⁴ In the Babylonian view, the triad Anu-Enlil-Ea represents these three elements: thus, in the commentary 1881,0204.419 ll. 6’–8’ (eBL transliteration: Stadhouders):⁵

6’. <i>i-ša-at</i>	^d [<i>a-num</i> (...)]	Fire = [Anu]
7’. <i>ša-a-ru</i>	^d [<i>en-lil</i> (...)]	Wind = [Enlil]
8’. <i>mu-ú</i>	^d [<i>é-a</i> (...)]	Water = [Ea]

The three basic constituents of the universe (fire, air, and water) are, therefore, associated with Anu, Enlil, and Ea. The three elements, to which the “gods of the land” stand in service, are the cosmogonic counterparts of Anu, Enlil, and Ea.

§3. *Hymn to Esagil* (86–99). The blessing to Marduk is followed by a hymn to his temple, Esagil, which is “beautiful” (or “built,” *banû*, s. commentary). A number of epithets are showered on Esagil, some of them etymologically derived from the name of the temple and known in other treatises devoted to it. Esagil is “Eridu” (for that is the name of the neighborhood where it is located), it is the gateway to the Apsû and the underworld, and it is built with mysterious and subtle artistry.

§4. *Hymn to Babylon* (100–124). The literary caliber of the text increases when it reaches the section dedicated to Babylon, the city whose “ordinances are perfect” (l. 100). After identifying Eridu with Babylon (“It is called Eridu, Babylon is its name”), the city is described as a hoard of precious stones of all kinds (ll. 105–108). Babylon “flourishes in her charms” like a fruit garden (l. 109). After this description, the different components of the city are introduced. First, its star, the “star of Marduk” (i.e. Nēberu); then its “gate” and its wall, Imgur-Enlil; and, most arrestingly, its king, Alulu (l. 115). In Mesopotamian tradition, Alulu was the first king, and he reigned in the city of Eridu. That he should be described as king of Babylon in our text is not altogether surprising: according to Berossos, “Aloros (Ἀλωρος), a Chaldaean from Babylon, was the first king and he reigned for ten *saroi*” (De Breucker 2012: 232). Our text thus shows that the tradition recorded by Berossos is also present in cuneiform texts.

The next element of Babylon to which the poet directs his attention, its river, triggers a lyrical torrent describing the arrival of spring – a gift of the Euphrates – to the fields of Babylon (ll. 116–124). The water makes the fields bloom, the grain sprout, and the flocks graze on it.⁶ Mesopotamian literature is sparing in its descriptions of natural phenomena; in particular, only one other lengthy description of the coming of spring seems to exist, in the cosmogonic prologue to ‘Ox and Horse’ (s. below, *Genre*).

⁴ Fadhil/Jiménez 2022: 239, 245, 252f. l. 64.

⁵ Restored after the apparent quotation of these lines in Cutha.1 (‘Esoteric Babylonian Commentary’ l. 17f., ed. Biggs 1968: 54): ^d*gira* : ^d*ānu*(60) : *išātu*(zi) : *ul-la-nu* : ^d*ēa*(40) : *mu-ú* | TU₁₅^{tu}.HUR.SAG : ^d*+en-lil* : *ša-a-ri* : *šu-ut pī*(KA) *ša ša-a-tū e-du-tū*, “Gira = Anu = Fire; ‘Then’ = Ea = Water; ‘Mountain Wind’ = Enlil = Wind; prominent oral teachings of lexical lists.” Scurlock and al Rawi (2006: 371f.) suggest that the “Esoteric Babylonian Commentary” is a treatise that tries to find Mesopotamian equivalents to the Hellenistic four

elements, but the parallel in 1881,0204.419 means, on the one hand, that it speaks of three elements, not four; on the other, that it is a Mesopotamian tradition, not an attempt to fit Hellenistic philosophy into it.

⁶ The arrival of spring in the arid Babylonian lands has often surprised travelers as a sort of oasis in the middle of the desert. Compare the poetic description of the almost unexpected spring experienced by W. König in Babylon in 1931 (König 1940: 163f.)

§5. *Hymn to the Babylonians* (125–158). The poet now turns his attention to his fellow citizens, “the clan of Lugal-abzu,” the “progeny of Alalgar” (125, 127, Alalgar being the successor of Alulu as king of Eridu in the Mesopotamian tradition). The “free citizens” (*šābū kidinni*) of Babylon are, for the author of this hymn, in essence the priests of Babylon — an indication that its author probably was a member of this class. The Babylonians are fair, protect the orphan and the humble (ll. 136–138), follow the divine precepts and keep justice (l. 141); in particular they abide by “the original stele, the ancient law,” perhaps a reference to an actual stele, such as Hammurapi’s. They respect one another, please each other (ll. 146f.) and –strikingly– respect the foreigners who live among them. The concept of respecting the foreigners has, of course, Biblical connotations,⁷ although in our text the foreigners referred to are specifically the foreign priests living in Babylon.

After the Babylonian men, the text pays attention to the Babylonian women, whose quintessence are the Babylonian priestesses. The passage has great importance for understanding the roles played by the various classes of priestesses: *ugbakkātu*, *nadātu*, and *qašdātu*. The priestesses are particularly virtuous but, in contrast to the active role of men in protecting the helpless, the main virtue praised in women is devotion and discretion. The hymn to the Babylonians ends with the doxology: “These are the ones freed by Marduk” (*šunū-ma šubarrū ša marūtuk*, l. 159).

§6. Broken section (159–end). About one hundred lines of the ending are missing or mutilated; it is difficult to ascertain what they might have contained. Since the end of the third column (ll. 191–198) refers to goods granted to a multiplicity of persons, it is possible that the hymn to the Babylonians continued for some 40 more lines. The beginning of the fourth column (ll. 204–211), by contrast, seems to describe the awe-inspiring appearance of a warrior god, perhaps Marduk, and his steeds.

2. Genre

The incipit of the text, not yet fully recovered, reads: [...] *nagbi šamê u erš[eti marūtuk (?)]*. The title appears to be absent from catalogues and tablet inventories. It is possible, however, that this title appears in the catchline of the main manuscript of the ‘Hymn to Šamaš’, K.3182+ iv 34 (NinNA1 in Rozzi 2021): [o o o o o o o o o A]N-e u KI-[i o o o]. Although the phrase “heaven and earth” is, of course, very common, both the incipit of the present text and the catchline have *eršetu* as the penultimate word, which makes the identification plausible. At least some of the great hymns were linked to each other by means of catchlines, forming a series: thus, the catchline of several tablets of ‘Marduk 1’ links to the ‘Hymn to Šamaš’.⁸ If correctly identified, the sequence in the series would be ‘Marduk 1’ → ‘Hymn to Šamaš’ → our text.

In any case, the text is clearly hymnic in character, like the other “great hymns” with which it is perhaps linked. One feature of the text, however, is not typical of hymns: after the initial praise, the text contains a speech introduction formula (ll. 26f.: [...] *pāšu*] *īpuš-ma iqabbi* | [...] *šam*] *ê u eršeti amāta izakkar*), followed by a speech of one god, at the end of which the great gods bless Marduk. These introduction formulae are known almost exclusively in narrative poetry and in parodies thereof.⁹ They also appear, however, in the mythological sections of two Old Babylonian hymns.¹⁰ The occurrence of the formula suggests that the present text also represents a sort of hybrid between hymn and mythological narrative composition.

Other elements of the text suggest that the events that appear in it are situated not in the atemporal plane of the hymns, but rather *in illo tempore*, in the mythological time immediately prior to the beginning of history.¹¹ On the one hand, human kings appear, albeit they are the first two kings of the Mesopotamian tradition, Alulu and Alalgar (ll. 115 and 126). On the other, each of the sections begins with a reference to creation: Esagil is “created” (*banû*, l. 86, s. commentary *ad loc.*),

⁷ Lev. 19: 32f.: “And if a stranger sojourn with thee in your land, ye shall not vex him (*wēkī-yāgūr ‘itēkā gēr b’-‘aršēkem lō’ tōnū ‘ōtō*). | But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt” (KJV).

⁸ The catchline to the ‘Hymn to Šamaš’ appears in manuscripts of diverse provenance: Nineveh, Neo-Babylonian Sippar

and Late Babylonian Babylon. See provisionally Fadhl/Jiménez 2019: 171.

⁹ See Jiménez 2017: 92–94.

¹⁰ ‘Agušaya’ A r vi 14’-16’ and B r v 5-6 (Pohl 2022: 124-175), as well as in BM.93828 (CT 15, 3f. i 7, Pohl 2022: 96-101), the latter a hymn to Adad often classified as an epic.

¹¹ Some of these ideas were developed in conversation with A. Zgoll, to whom thanks are expressed.

and “was created” (*ibbanû*) in the city of Babylon (l. 100), alongside which the Babylonians were also “created” (*ibbanû*, l. 127). Thus, the text seems situated at the dawn of history, in the moments following creation. As in the historiola ‘The Founding of Eridu’,¹² the text seems to assume that the first entities to be created in the universe were Eridu/Babylon and Esagil. As in other Mesopotamian texts, the dawn of the story takes place at the dawn of the year, in the spring,¹³ brought to Babylon by the waters of the Euphrates.

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Hymns to cities and temples are, as noted by A. R. George (1992: 3), much less popular in Akkadian literature than they are in Sumerian. Although the number of manuscripts of the present text shows that at least this hymn gained considerable popularity, few other Akkadian texts are known which have such a detailed description of a city, its temples, and its gods. Perhaps the most notable parallel is constituted by a hymn to Borsippa known on two three-column tablets, which has certain parallels with the present text (see comments on ll. 52 and 136).¹⁴

3. Date

The precise dating of this text, as is often the case with literary works, remains elusive. The terminus ante quem is marked by the earliest surviving manuscript (AssSchNA1), a tablet from the Assur school devoid of precise archaeological context but datable to around the 7th century BCE. Moreover, its adoption as a school text implies a prior period of circulation preceding its incorporation into the curriculum. As for the terminus post quem, the lack of Old and Middle Babylonian manuscripts, if this silence is indeed indicative, hints at a composition date sometime after the first half of the second millennium BCE. The text resonates with the ideology characteristic of the “Rise of Marduk,” placing it potentially within the same timeframe as other works incorporated into the “Marduk Syllabus,”¹⁵ such as ‘Enūma eliš’ or ‘Ludlul’, i.e. in the second half of the second millennium BCE. Yet, the paucity of reliable chronological anchor points makes a precise dating of these texts no trivial task either.¹⁶

As stated above, the text is set at the beginning of history, so few elements can be extracted from it that would allow its dating. The fact that it mentions Nippurean and Susian priests living in Babylon (l. 134) could suggest that the text was composed in the Kassite period, during which time expatriates from both places are documented living in Babylon.¹⁷ The description of the kind treatment of Elamite expatriates by the Babylonians would seem unlikely after the beginning of the Elamite invasions of Babylon during the 13th century BCE.

4. The Manuscripts

Although none of the colophons of the manuscripts of this text are fully preserved and the provenance of most of them can be determined only approximately, two clear groups can be established on the basis of the paleography and orthography of the manuscripts: Neo-Babylonian and Late Babylonian manuscripts. The excerpts from the text on school tablets constitute a third group, more miscellaneous than the other two.

¹² Edited by Lambert 2013: 366–375. A new manuscript of the text from the Sippar Library (IM.132602), reported in al-Rawi/George 1990: 149 fn. 1, preserves some ten new lines of the text.

¹³ Creation and spring co-occur in the only other extensive description of spring known in Mesopotamian literature, the prologue of the disputation poem ‘Ox and Horse’, constituted by a cosmogony in which the waters “turned the wastelands into damp soil” (Jiménez 2021 A+17).

¹⁴ BM.61625+ and BM.65653. A draft transliteration can be found on the eBL Fragmentarium, based on the transliteration kindly made available for the project by A.R. George. BM.38779 // BM.43372 and BM.83029 may represent additional pieces of the text.

¹⁵ On the “Marduk Syllabus,” see provisionally Jiménez 2022: 6f.

¹⁶ See Jiménez 2024.

¹⁷ See below the comment on l. 134.

Group 1: Neo-Babylonian Manuscripts

The first group consists of tablets datable to the ‘long sixth century’, i.e. between the rise of the Neo-Babylonian dynasty in 626 BCE and the ‘End of Archives’ in 484 BCE. The Sippar tablets of this period compete in quality and reliability with the often-praised manuscripts from Nineveh. MSS SipNB1, SipNB2, SipNB3, and SipNB4 come from Sippar; they all divide the text into 2 columns per side. The most important manuscript of the text, that of the Sippar Library (MS SipNB1), consists of two fragments found, according to the excavation record, in two different niches: IM.132512, from niche 7 D (1), and IM.132667, from niche 6 D (1).¹⁸ The Sippar Library tablet divides the lines into two halves, which generally correspond to the two hemistiches of the verse: the vertical line thus marks the caesura.¹⁹ This “finesse of the scribal art” (Lambert 1960a: 66 fn. 1) is found only in a few Neo-Babylonian copies of literary texts.²⁰ The tablet also includes decimal markers every ten lines, and twice every five lines (ll. 85 and 95). MS SipNB2 and SipNB4, both belong to the British Museum’s “Sippar Collection” and derive in all likelihood from that city.²¹ SipNB2 seems to derive from the same archetype as SipNB1: the spellings are very similar, and very few variants exist. SipNB3, in the Istanbul Sippar collection, is similar to other fine two-column Neo-Babylonian literary manuscripts that derive from J.-V. Scheil’s excavations at Sippar, such as Si.15 (‘Hymn to Šamaš’, Lambert 1960a, pls. 33 and 36) and Si.851 (‘Marduk 2’, CTL 1, 100).

Of the Neo-Babylonian tablets from Babylon, BabNB1 is a two-column tablet written in a particularly small script. Slightly larger, but still relatively small is the script of BabNB2, a fragment that appears to belong to a single-column tablet, but whose surface has sustained extensive damaged. The obverse of the tablet, where only a few signs can be identified with certainty, does not seem to match the known text, its reverse ends abruptly at l. 123, followed by a ruling and by what appears to be a colophon: either the manuscript is part of an edition that divides the text into several tablets, or it is an excerpt on a school tablet. Even more damaged is the obverse of BabNB3, which seems to contain the beginning of the text, without this identification being certain. Its reverse, better preserved, cannot be matched with the known text, and the fact that its l. r 3’ mentions Ea, Šamaš, and ^dasar-lú (apparently not *-hi*) suggests that it may contain an entirely different composition. The consignment of BabNB1 and BabNB2 (80-11-12) comes almost entirely from Babylon, that of BabNB3 (81-7-1) contains many tablets from the same city (Reade *apud* Leichty 1986: xxx).

Group 2: Late Babylonian Manuscripts

Three tablets (BabLB1 to BabLB3) can be dated to the last centuries of cuneiform culture, perhaps specifically to the second or first centuries BCE. The criteria for dating the tablets to this period are, first, paleographic: the manuscripts exhibit the sign forms that are normally associated with the

¹⁸ The join was recorded by Hilgert 2004: 529 no. 247. As noted by Hilgert (2004: 234–241), the fact that both fragments were found in different niches is not uncommon: of the 19 joined manuscripts from the Sippar Library, only 3 are recorded in the excavation journal as having both their joining fragments found in the same niche. Hilgert assumes as a working hypothesis that the information in the excavation report is incorrect; but, as will be discussed in a future study, most of the excavation numbers recorded in the museum catalogue are confirmed by the partial catalogue that A.R. George made at the Sippar excavation house in the spring of 1989 at the invitation of Abdullillah Fadhl, which George has generously made available to the authors. It must be assumed, therefore, that most of the fragments that can be joined were found in separate niches, i.e. that the collection was disturbed in antiquity. An anonymous reviewer has noted that this observation is compatible with the archaeological evidence, since the room in which the tablets were found (355) was blocked in antiquity by “briques rangées en hâte et sans ordre pour fermer cette chambre” (al-Jadir 1998:

713), and since only about 15% of the capacity of the niches was utilized (Hilgert 2013: 143). This fact suggests that the room was robbed and then closed by a wall.

¹⁹ Manuscripts which mark scansion also use the ruling to divide between two verses written on a single line, as does MS SipNB1 in l. 51.

²⁰ It is uncertain whether this feature of the manuscripts is what is described as *šullupu*, “sliced,” in colophons, as advocated by Lambert (1960a: 66) and, following him, by Hunger (1968: 7) and Livingstone (2010: 593); of the two known occurrences of the term, one appears on a tablet with this format (BM.93016 [CT 13, pl. 14f.] = ‘Enūma eliš’ IV), while the other appears in a *tāmtu*-prayer (Rm.601 = Lambert 2007, pls. 47f.) that is neither metrically divided nor seems possible to so divide.

²¹ SipNB2 belongs to the 82-9-18 consignment, which comes mostly from Abu Habba (Reade *apud* Leichty 1986, xxxiii); SipNB4 to the 84-2-11 consignment, which contains pieces from Sippar, Babylon, and other northern Babylonian cities (Leichty/Finkelstein [e. a.] 1988: xiii).

terminal phase of cuneiform, such as KU, LU, LAGAB, and EZEN bereft of an upper horizontal wedge;²² LUL as DUMU+PAP (80 BabLB1); and AZ and UK with ZA and UD, respectively, added after the sign, rather than inscribed (38 and 46 BabLB2). The orthography of the manuscripts is also indicative of a late date: BabLB2 uses the sign *maK* ($MA_5 = KA \times \acute{E}\acute{S}$) syllabically, which is attested only in a handful of late manuscripts (Frazer 2020). The late period also develops some ligatures that are absent from earlier manuscripts, most relevantly those of DUMU×SAL (on which see Jiménez 2020: 242) and ZU×AB (in l. 88, MS BabLB1). In addition, BabLB1–3 are the only ones to use BĀD as determinative for the Imgur-Enlil wall in l. 114, a feature reminiscent of the use in Hellenistic and Parthian manuscripts of redundant logograms, such as ^{lú}ŠEŠ and ^{lú}IR (in earlier periods simply ŠEŠ and IR, see Jiménez 2017: 346). The consignment of the tablets is compatible with a late date, since both the Spartali collection (BabLB2 and BabLB3) and 81-7-1 and 81-7-6 (BabLB1) contain many tablets, especially astronomical ones, from the Hellenistic and Parthian periods, many of them from Esagil.²³ Interestingly, BabLB2 and 3 share the odd spelling KURUN.NAM instead of *gurrumu* in l. 121 (BabLB1 is broken here), suggesting that they derive from the same archetype.

These three manuscripts testify to the popularity of the hymn in the waning decades of cuneiform, when Babylon, once a gem-laden mountain (ll. 105ff.), had faded into the semi-deserted city famously described by Pliny the Elder (*Naturalis Historia* VI 122). In this stark setting, Babylonians faithfully copied the hymn that spoke of the vanished glories of their city, the first of all creation.

Group 3: School Tablets

The only manuscript from Assyria (AššNASch1) is a school tablet with a selection of long excerpts from different texts (our text, ‘Hymn to Šamaš’, ‘Marduk Hymn 2’, ‘Erra Epic’). Although its first editor “saw nothing impossible in the inclusion of the four excerpts consecutively” in his edition of the ‘Erra Epic’ (Lambert 1980: 95), most subsequent scholars have noted that the first excerpt belonged to a text in honor of Babylon, and have described it as a text whose lines “praise the ideal of the *šubarrê ša Marduk* (= citizen of Babylon)” (Landsberger/Jacobsen 1955: 21 fn. 26), as a “Preislied auf Babylon” (Borger 1967: 102), as “a hymn in praise of Babylon, probably of Middle Babylonian origin” (Lambert 1992: 143), and a description of “die gerechten Babylonier” (Maul/Manasterska 2023, no. 33). The tablet’s high-quality writing suggests the work of an advanced scribe. The presence of a colophon, a rare feature in school tablets, further supports this interpretation.²⁴ The tablet contains, in this and the other excerpts, a few Assyrianisms,²⁵ and in the ‘Marduk 2’ excerpt in particular, quite a few corruptions.

School tablets with excerpts are, due to the trying character of their writing, more difficult to classify palaeographically than “library” manuscripts. Those from Babylonia are classified in the list of manuscripts according to the museum collection to which they belong, into Neo-Babylonian tablets from Sippar (SipNBSch1-3) and from Babylon (BabNBSch1-7); some of the latter, e.g. BabNBSch6, may also be Late Babylonian.

²² As first described by George 2000: 260; 2003: 408; Frame/George 2005: 266. Note PÚ in 108 (BabLB1 and BabLB3), BĀD in 114 (2× BabLB1), LAGAB in 20 (BabLB1), ŠAR in 110 (BabLB1), NAG in 1 and 15 (BabLB1) and MES in 95 (BabLB1). Although the absence of upper wedge is a diagnostic feature of the late period, its presence does not seem to have diagnostic value: thus, signs of this type in BabLB2 have an upper horizontal wedge (LU in 46 and 115, ENGUR in 116, MA₅ in 117), as also occurs in other tablets of the 2nd/1st century. Cuneiform paleography of this period is, however, in desperate need of further study.

²³ On the late tablets from the Spartali collection, see Britton 1991/1993: 71–73; George 2000: 260. To the 81-7-6 consignment belong the two latest dated non-astrological tablets known, BM.45746 (CTL 1, 85), dated to October 35 BCE; and BM.46070(+), dated February/March 22 BCE (Jiménez/Mitto 2024).

²⁴ See also Maul/Manasterska (2023: 20a), who include only this tablet as a product of the final rung of the education ladder.

²⁵ E.g. 146: plural masc. -ātur; 150: na-da-te; 151: tēlilte; o 13: mé-e-tu (mītu); r 3: -te (2×).

5. List of Manuscripts

SipNB1	IM.132512 (Sippar 8, 194/) + IM.132667 (Sippar 8, 349/), figs. 1–6 20.5 × 12.6 × 2.1 cm // i 10– 68 , ii 69–133 , iii 134–198 , iv 199–209
SipNB2	BM.65637 (82-9-18, 5625), fig. 7 // i 10–34, ii 67–93
SipNB3	Si.744 , fig. 7 // i 60–76
SipNB4	1884.0211.632 , fig. 7 // ii 107–116
BabNB1	BM.39394 (80-11-12, 1280), fig. 8 // iii unidentified, iv 203–212
BabNB2	BM.38707 (80-11-12, 591), ²⁶ fig. 8 // o unidentified, r 118– 123 , colophon (?)
BabNB3	BM.43843 (81-7-1, 1604), fig. 8 // o 1–9 (?), r unidentified, colophon
BabLB1	BM.42723 (81-7-1, 487) (±) BM.42741 (81-7-1, 505) ± BM.42870 (81-7-1, 634) (±) BM.42871 (81-7-1, 635) (±) BM.42786 (81-7-1, 550) (±) BM.45986 (81-7-6, 429) + BM.46063 (81-7-6, 510) + BM.46121 (81-7-6, 573) + BM.46166 (81-7-6, 627) ²⁷ fig. 9 // i 1–26 , ii 77–118 , iii 206–211
BabLB2	BM.34155 (Sp.260), fig. 10 // i 35–56, ii 111–121
BabLB3	BM.34161 (Sp.266) ± BM.99615 (83-1-21, 1977), ²⁸ fig. 11 // i 22–24 (?), ii 101–127
AššNASch1	VAT.10174 o 1–11 // 139–151 Collated June 2024. Copies: KAR 321; KAL 15, 33. Edited in Ebeling 1925: 8f.; Lambert 1992: 143; Ermidoro 2013; and Maul/Manasterska 2023: 112–120 no. 33; translation in Ebeling 1926: 215–216; Foster 2005 ³ : 878.
SipNBSch1	BM.54247 (82-5-22, 398), fig. 11 9'–13' // 68–72
SipNBSch2	BM.54935 (82-5-22, 1265), fig. 12 1'–9' // 144–150
SipNBSch3	BM.72071 (82-9-18, 12075), fig. 12 1–5 // 116–120
BabNBSch1	BM.36646 (80-6-17, 378) 4'–14' // 103–114 Copies: BTT pl. 52; CTL 1, 208 (ll. 1'–3'). Edited in George 1992: 230f. ²⁹
BabNBSch2	BM.37547 (80-6-17, 1304), fig. 10 3'–9' // 48–53
BabNBSch3	BM.38015 (80-6-17, 1844), fig. 10 6'–11' // 128–133
BabNBSch4	BM.38023 (80-6-17, 1852) 1'–8' // 191–198 Copy in Häntinen 2022: 146.
BabNBSch5	BM.38864 (80-11-12, 749) 1'–2' // 39– 40 Copy in Lambert 2013: 548 = pl. 14 and Gesche 2001: 323.
BabNBSch6	BM.48162 (81-11-3, 872), fig. 11 1'–5' // 87– 91
BabNBSch7	BM.93079 (82-9-18, 5555) 1'–4' // 71– 74 Copy in Lambert 2013: 542 = pl. 8 (obverse) and CT 14, 11 (reverse).

6. Fragments Potentially Belonging to Unrecovered Sections³⁰

[BM.38076](#), [BM.39161](#) +, [BM.39252](#), [BM.39269](#), [BM.40328](#), [BM.43372](#), [BM.46177](#),
[BM.46197](#), [BM.46823](#), [BM.72061](#) a, [BM.72135](#), [BM.76021](#), [BM.76244](#), [BM.76769](#), [BM.76996](#),
[BM.114741](#)

²⁶ BabNB1 and BabNB2 do not seem to be part of the same tablet, since the script in MS BabNB1 is considerably smaller.

²⁷ [BM.45986](#) + [BM.46063](#) + [BM.46121](#) + [BM.46166](#) were joined by I. L. Finkel in 1984. [BM.42720](#) (81-7-1, 484), [BM.42739](#) (81-7-1, 503), and [BM.43087](#) (81-7-1, 851) may be part of the same tablet, but no overlap with the known sections could be found. Not part of the same tablet, although thematically possibly related, are [BM.46101](#) and [BM.42865](#). The colophon fragment [BM.42856](#), dated 179 [SE/AE], i.e. 133/132 or 69/68 BCE, and [BM.46118](#), written in very late script, could be part of the tablet but it is very far from certain.

²⁸ Several fragments are suspected to be part of the same manuscript, but no overlap can be detected: [BM.40017](#) (unlikely), [BM.38736](#) (possible, but no overlap), and [BM.39420](#) (likely, but no overlap).

²⁹ BabNBSch1 was recognized as a duplicate of BabLB1 and published by George (1992: 230 no. 46); Foster (2005³: 878) compares it with KAR 321 (AššNASch1), which can now be shown to be part of this same text.

³⁰ Editions of all these texts, and photographs of most of them, can be found in the eBL Fragmentarium (<https://www.ebl.lmu.de/fragmentarium>). See also above fn. 27.

7. Edition

1. [(...) *mu*]štēšir (?) *pāt nagbi šamê u erš*[eti marūtuk (?)]
 BabNB3 o 1. [(o o o) o o o *pa-a*] *n[a]*-^l*gab*¹ [o o o o o o o (o o o)]
 BabNB3 r 7'. x [o] x [o *mu*]^š-^l*te*¹-[š]*ir*² *pa-a* *na-gab* AN-e u KI-^l*i* o o o (o o o)
 BabLB1 i 1. [(o o o) o o o o o] ^l*nag*¹-*bi*¹ AN-e u K[^l-*i* ⁴AMAR.UTU (?)]
2. [... *mūd*]ū *kalāmu*
 BabNB3 o 2. x [o o o (o o)] *m*[*u-d*]u-[ū o o o]
 BabLB1 i 2a. [... *mu-d*]u-ū *ka-la-mu* ∴ →
3. *nāšir* ... [...]
 BabNB3 o 3. [o o o o (o o)] ^l*na*¹-[o o o (o o o)]
 BabLB1 i 2b. *na*-^l*šir*¹ x [...]
4. [... *mušim*] *šimāti pāris puruss*[ē ...] ...
 BabNB3 o 4. [o o o (o o o) *ši-m*]*a*-^l*a*-*ta*¹ ^l*pa-ri-is*¹ ^l*pu-ru*¹-[*se-e* o o (o o)]
 BabLB1 i 3. [... *mu-šim*] NAM^{mes} *pa-ri-is pu-ru-us*-[*se-e* ...-*n*]ⁱ²
5. [...] *ša ana šit pīšu lā unak*[*karu*[†] ...] ...
 BabNB3 o 5. [o o (o o) o o š]*i*-^l*i*¹ ^l*pi-i*¹-šú ^l*la*¹ ^l*ut*¹-[*tak-kar* o o o (o o)]
 BabLB1 i 4. [...] *šā ana ši-i* *pi-i*-šú *la* ^l*u*-^l*nak*¹-[*kar* ...] x
6. [...] ... [...]
 BabNB3 o 6. [...] x x [o o o (o o)]
 BabLB1 i 5. [...] x-^l*e*¹ x x x (x) ^l*i*¹-[...] x
7. [...] ...
 BabNB3 o 7. [...] x x [o o o (o o)]
 BabLB1 i 6. [...] x
8. [...] ...
 BabNB3 o 8. [...] x x x (x) [o o (o o)]
 BabLB1 i 7. [...]
9. [...] ...
 BabNB3 o 9. [...] x [o o (o o)]
 BabLB1 i 8. [...] x
10. [...] ...
 SipNB1 i 10. [...] x
 SipNB2 i 1'. [...] x
 BabLB1 i 9. [...]
11. [...] ... *šumīšu*²
 SipNB1 i 11. [...] *šu*²-*m*]-*e*-šú
 SipNB2 i 2'. [...] x ^l*šu*³-*me*-šú
 BabLB1 i 10. [...]
12. [...] *nudimmud*
 SipNB1 i 12. [...] ⁴*nu*]-^l*dīm*¹-*mud*
 SipNB2 i 3'. [...] rd*nu*-*dīm*-*mud*
 BabLB1 i 11. [...] ⁴*nu*-*dī*]-*m*-*mud*
13. [...] *b*¹*a* ¹*ūlātu*
 SipNB1 i 13. [...] *ba*-¹*ū*]-*la*-*a*-*tú*
 SipNB2 i 4'. [...] *b*¹*a*-^l*ū*-*ū*-*la*-*a*-*tu*⁴
 BabLB1 i 12. [...] *ba*-¹]-^l*ū*¹-*la*-*a*-*tú*
14. [*ina kibrāt er*]betti *ištammarā* *ni*[š]ū *narbīšu*
 SipNB1 i 14. [o o o o o o o o UN^{me}]^s *nar-bi*-šú
 SipNB2 i 5'. [o o o o o o o o UN]^{mes}¹ x *nar-bi*-šú
 BabLB1 i 13. [*ina kib-rat er*]-^l*bet-tú*¹ ^l*iš-tam-mar*¹ ^lUN^l[^{mes} *na*]-*r*-*bi*-šú
15. [*nūr il*]ī (?) *kayyān šamê u eršet*i *bēl nagbi*
 SipNB1 i 15. [...] E]N *nag-bi*
 SipNB2 i 6'. [...] ⁴*+*^lEN¹ *nag-bi*
 BabLB1 i 14. [*nu-ur* DINGIR^{me}]^s (?) *ka-a-a-nu* AN-e u KI-^l*tī*¹ rd*+*EN *nag-bi*
16. [...] *kal*]išina[†] *dadme* [†]MS BabLB1 [*kal*]išunu
 SipNB1 i 16. [...] *ka-li*-š]-*i*-*na* *da-ád-me*
 SipNB2 i 7'. [...] *d*]-*a*-*ád-me*
 BabLB1 i 15a. [...] *ka*-*l*]-^l*šu*¹-*nu* *da-ád*^l(GfR.TAB)-*me* ∴ →

† MS BabNB3 *ut*[*takkar*]

(rest of side broken)

- (1) [(...)] *commander* of the entire extent of heaven and earth, [*Marduk!*]
 [...] all-wise,
 (3) Guardian of [...]
 [...] shaper of destinies, issues of decrees, [...]
 [...] at whose immutable command [...] ...
 (6-10) [...] ... [...]
 [...] his name
 (12) [...] Nudimmud,
 [...] humankind,
 [In the] four [quarters] people sing his feats,
 (15) [Light of the gods], mainstay of heaven and earth, lord of the source.
 [...] over] all settlements,

[...] مُنْظِمُ كُلِّ السَّمَاءِ وَالْأَرْضِ، [مردوخ!]	١
[...] العارف بِكُلِّ شَيْءٍ،	٢
حارس الـ [...]	٣
[...] مُقَدِّرُ الْمَصَائِرِ، مُقَرِّرُ الْقَرَارَاتِ، [...]	٤
[...] الَّذِي أَمْرُهُ لَا يَتَغَيَّرُ [...] ...	٥
[...] ... [...]	١٠-٦
[...] اسْمُهُ	١١
[...] نُودِيمُود،	١٢
[...] الْبَشَرِ،	١٣
[في الاقطاب] الاربعه يَتَغَنَّى النَّاسُ بِعَظَمَتِهِ،	١٤
[نور الالهة]، مُنْبِثُ السَّمَاءِ وَالْأَرْضِ، قَيِّمُ الزَّرَقِ.	١٥
[...] على] كُلِّ الْمُسْتَوْنَاتِ،	١٦

17. *nādin isqī u nindabē ana ilī aḥḥišu*
 SipNB1 i 17. [... DINGIR^m]^{es} ŠEŠ^{mes}-šú
 SipNB2 i 8'. [o o o o o o o o o o ŠE]^{mes}-šú
 BabLB1 i 15b-16b. ¹na¹-din is-qa u | :... nin-da-bé-e ana DINGIR^{mes} ŠEŠ^{mes}-šú
18. [... ša nashurš]u (?) *tābu*
 SipNB1 i 18. [... šá na-as-ḥur-š]ú (?) *ta-a-bu*
 SipNB2 i 9'. [... t]a-a-bi
 BabLB1 i 16a. [... t]a¹a¹-bi :. →
19. [...] ... *bēšū*
 SipNB1 i 19. [...] x EN-šú
 SipNB2 i 10'. [...] EN-šú
 BabLB1 i 17a. [...] :. →
20. [(...) *mu(š)nammir bābili lamassi esaggil*
 SipNB1 i 20. [...] *la-ma*]-s-si é-sag-¹il¹
 SipNB2 i 11'. [...] é-sa]-g-il
 BabLB1 i 17b. [(...) *mu(š)*]-nam-mir E^{ki} *la-maš-tu é-sag-gil*
21. [...] *bēlu rabū*
 SipNB1 i 21. [...] *ra-bu-ú*
 SipNB2 i 12'. [...] E]N *ra-bu-ú*
 BabLB1 i 18a. [...] :. →
22. [(...) *n]amru dipār ilī rabūti*
 SipNB1 i 22. [...] *d]i-pa-ri* DINGIR^{mes} GAL^{mes}
 SipNB2 i 13'. [...] D]INGIR^{mes} GAL^{mes}
 BabLB1 i 18b. [(...) *n]am-ri di-pa-ri* DINGIR^{mes} GAL^{mes}
 BabLB3 i 1'. [(...) o o o o o o o GAL^m]^{es}
23. [*ilu mušēzibū*] *bēl usāti*
 SipNB1 i 23. [...] *b]e-el ú-sa-tu*
 SipNB2 i 14'. [...] EN *ú-sa-a-tu*
 BabLB1 i 19a. [...] :. →
 BabLB3 i 2'a. [...] :. →
24. [*marū*] *tuk ilu mušēzibū bēl usāti*
 SipNB1 i 24. [...] *be-el ú-sa-tu*
 SipNB2 i 15'. [...] EN *ú-sa-a-tu*
 BabLB1 i 19b. [⁴AMAR.UT]U ¹DINGIR^{mes} *mu-še-zib be-¹lu¹ ¹ú¹-šá¹-a-ti¹*
 BabLB3 i 2'b. [o o o o o o o o *ú-sa*]-¹a¹-t[ú]
25. [...] *kalīšunu kidinna taškun*
 SipNB1 i 25. [...] *ka-li-šú-nu ki-di-nu taš-¹kun¹*
 SipNB2 i 16'. [...] *k]i-di-nu taš-kun*
 BabLB1 i 20. [...] *ki-din-n]a¹ ¹taš¹-[ø]-kun*
 BabLB3 i 3'. [...] o o o o o o o *taš-¹kun¹* (rest of column broken)
26. [...] *pāšū* *īpuš-ma iqabbī*
 SipNB1 i 26. [...] KA-šú] *i-pu-¹uš¹-ma i-qab-bi*
 SipNB2 i 17'. [...] *i-qab-bi*
 BabLB1 i 21. [...] *i-qab-b]i «x»*
27. [(...) *ana marūtuk (?) bēl (?) šam]ē u eršeti amāta izakkar*
 SipNB1 i 27. [...] EN AN]-¹e¹ *u KI-ti a-mat MU-ár*
 SipNB2 i 18'. [...] *a-ma]t i-zak-kar*
 BabLB1 i 22. [...] *i-zak-ka]r* (rest of column broken)
28. [...] *ša]r ḥengalli dārū bēl mātāti*
 SipNB1 i 28. [...] LUG]AL HÉ.GÁL *da-ru-ú* EN KUR.KUR
 SipNB2 i 19'. [...] *da-ru]-¹ú¹* EN KUR.KUR
29. [...] ... *mudeššú ništ kibrāti*
 SipNB1 i 29. [...] x *mu-deš-šú-ú* UN^{mes} *kib-ra-a-¹ti¹*
 SipNB2 i 20'. [...] UN^m]^{es} *kib-rat*
30. [...] *e]tpēšu bānū miṭrāti*
 SipNB1 i 30. [...] *e]t-pe-šú ba-nu-ú miṭ-ra-a-ti*
 SipNB2 i 21'. [...] *m]iṭ-¹ra¹-a-ti*
31. [...] *māši mala libbuš*
 SipNB1 i 31. [...] *ma-ši ma-la lib-bu-uš*
 SipNB2 i 22'. [...] *lib-b]u-uš*

- (18) Grantor of portions and food offerings to the gods his brethren,
[... *whose attention*] is sweet,
[...] ... his lord,
[(...)] illuminator of Babylon, guardian spirit of Esagil
(21) [...] great lord.
[(...)] Bright torch of the great gods,
[Delivering god,] lord of succor,
(24) [Marduk], delivering god, lord of succor,
Upon all [*lands*] you have placed (your) protection!
**
[...] prepared to speak,
(27) Saying [*to Marduk*, (...)] *the lord* of heaven] and earth:
“[...] eternal king of prosperity, lord of the lands,
“[...] who makes people flourish everywhere,
(30) “[...] skillful, builder of the watercourses,
“[...] who obtains his heart’s desire,

مانحُ الجِصَصِ وَطَعَامِ الْقَرَابِينِ لِأَخَوْتِهِ الْإِلَهَةِ،	١٧
[... الذي اهتمامُهُ] مُسْتَحَبٌّ،	١٨
[...] ... سَيِّدُهُ،	١٩
[(...)] مُنِيرُ مَدِينَةِ بَابِلَ (و) الرُّوحُ الْحَارِسَةُ لِلإِسَاجِيلِ	٢٠
[...] السَّيِّدُ الْعَظِيمُ.	٢١
[(...)] الشَّعْلَةُ الْمُضِيئَةُ لِلإِلَهَةِ الْعَظْمَاءِ،	٢٢
[الإلهُ الْمُنْقِذُ]، سَيِّدُ الْغَوْثِ،	٢٣
[مَرْدُوخُ] الإلهُ الْمُنْقِذُ، سَيِّدُ الْغَوْثِ،	٢٤
(لَقَدْ) أَنْزَلْتَ رِعَايَتَكَ عَلَى [البَابِلِيِّينَ] كُلِّهِمْ.	٢٥
**	
[...] فَتَحَ فَاهُ لِيَتَكَلَّمَ،	٢٦
مُخَاطِبًا [مَرْدُوخَ (...)] سَيِّدُ السَّمَاءِ وَالْأَرْضِ:	٢٧
[...] مَلِكُ الرِّخَاءِ الْأَبَدِيِّ، سَيِّدُ الْبُلْدَانِ،	٢٨
[...] مَنْ يَجْعَلُ النَّاسَ يَزْدَهَرُونَ بِكُلِّ مَكَانٍ،	٢٩
[...] الْبَارِعُ، بَانِي وُدْيَانَ الْمِيَاهِ،	٣٠
[...] الَّذِي يَنْالُ مُبْتَغَاهُ،	٣١

32. [...] *ašarēd maḥri*
SipNB1 i 32. [...] *a-šā-red maḥ-ri*
SipNB2 i 23'. [...] *maḥ-ri*
33. [...] *šaḡū muttallu*
SipNB1 i 33. [...] x *ša-qu-ū mut-tal-¹lu¹*
SipNB2 i 24'. [...] *mut-tal-¹lu¹*
34. [...] *sāniḡšunu attāma*
SipNB1 i 34. [...] *¹sa¹-niḡ-šū-nu at-ta-ma*
SipNB2 i 25'. [...] *at-ta-ma* (rest of column broken)
35. [...] *[ana k]āši kamsūka*
SipNB1 i 35. [...] x *[ana k]a-a-ši kam^s-su-ka*
36. [...] *inaṭṭalā rūqēti*
SipNB1 i 36. [o o o (o o o o o) IG^{min}.k]a *¹ī¹-na-aṭ-ṭa-la ru-qé-e-ti*
BabLB2 i 1'. [o o o (o o o o o) o o o o o] *¹ru-qé-e¹-[ti]*
37. [...] *tašimmu ḥanṭiš*
SipNB1 i 37. [o o o o (o o o o o) K]I.KAL *¹ta¹-šim-mu ḥa-an-ṭiš*
BabLB2 i 2'a. [o o o o (o o o o o) o o o o o o o] →
38. [...] *bašā taḥassas*
SipNB1 i 38. [o o o o (o o o o o)] *ba-šā-a ¹ta¹-ḥa-as-sa-as*
BabLB2 i 2'b. [o o o o (o o o o o) o o o ta]-ḥa-as-sa-[as]
39. [...] *tere¹ i ulāla*
SipNB1 i 39. [ta-at-ta-na-āš-ši la le-¹a-am]-ma te-re-¹i ū-la-la
BabLB2 i 3'a. [o o o o o o o o o o o o o o o] →
BabNBSch5 o 1'. [o o o o o o o o o o] *¹te-re¹-[i o o o]*
40. [...] *ana patē tanaddin*
SipNB1 i 40. [o o o o (o o o o o)]-tu *a-na pa-te-e ta-nam-din*
BabLB2 i 3'b. [o o (o o o o o) o-b]u-¹tū¹ *ana pe-¹te-e¹ ṭ[a]-n[am-din]*
BabNBSch5 o 2'. [...] *ṭu a-na pa-te-e ṭ[a-nam-din]* (single ruling) (end of excerpt)
41. [...] *bušē makkūra*
SipNB1 i 41. [o o o (o o o o o) tu-ka]-an (?) *bu-še-¹e¹ ma-ak-ku-ru*
BabLB2 i 4'a. [o o o o (o o o o o) o o o o o o o] →
42. [...] *migir ilī tanabbi*
SipNB1 i 42. [o o o o (o o o o o) LU]GAL *mi-gir¹ ¹DINGIR^{mes1} ta-nam-bi*
BabLB2 i 4'b-5'c. [o o o o (o o o o o) š]ar-¹ri¹ *¹mi-gir¹ ¹DINGIR^{1m[cs]} | :.: ¹ta-nam-bi¹*
43. [...] *erbu u ṭātu*
SipNB1 i 43. [o o o o (o o o o o)] x *¹er¹-bu ū ṭa-a-tu^a*
BabLB2 i 5'a. [o o o o (o o o o o) o o o o o o o] →
44. [...] *kurummata tušraddi*
SipNB1 i 44. [o o o o (o o o o o)] *¹ku¹-ru-um-ma-tu^a ¹tuš¹-rad-di*
BabLB2 i 5'b. [o o o o (o o o o o) o o o o o tuš-r]ad-di
45. [...] *tušarši rēma*
SipNB1 i 45. [o o o o (o o o o o)] *tu-šar-ši re-e-mu*
BabLB2 i 6'a. [o o o o (o o o o o) o o o o o o o] →
46. [...] *gillata tapassas*
SipNB1 i 46. [o o o o (o o o o o)] *¹gīl-la¹-tu^a ta-pa-as-sa-as*
BabLB2 i 6'b. [o o o o (o o o o o) gīl]-lat ta-pa-as-¹sa-su¹
47. [...] *tusallam ilšu*
SipNB1 i 47. [o o o o (o o o o o)] x ze-mi-i *tu-sal-lam DINGIR-šū*
BabLB2 i 7'a. [o o o o (o o o o o) o o o o o o o o o] →
48. [...] *šūnuḥu amēlu*
SipNB1 i 48. [o o o o (o o o o o)] *šu-nu-ḥu a-me-¹lu¹*
BabLB2 i 7'b. [o o o o (o o o o o) šu-nu-ḥ]u *¹a¹-me-lu*
BabNBSch2 3'. [o (o)] x *šu-nu-ḥu* [o o o] (beginning of excerpt)
49. [...] *tuṭāb eli gabbī*
SipNB1 i 49. [o o o o o lā]-¹la¹-ri tu-ṭa-bi UGU *gab-bi*
BabLB2 i 8'. [o o o o o o o o o o o U]GU *gab-bi*
BabNBSch2 4'. [pi]-¹ī¹-šū ki-ma lal-la-ri ṭ[u-ṭa-bi o o o]

- (33) “[...] frontline leader,
 “[...] lofty, noble,
 “[...] you are their commander,
 “[...] they prostrate themselves before you
 (36) “[...] your [eyes] penetrate distant realms,
 “[You, who in] *hardship* decree [...] forthwith,
 “You are mindful of [teeming humankind, as many as they] be,
 (39) “[You always support the helpless,] you shepherd the weak,
 “[The blocked [...] ... you allow to open,
 “[... *you establish*] possessions and property,
 (42) “You appoint [...] the king, the favorite of the gods,
 “[...] a present and an offering,
 “[...] you added substance,
 (45) “[...] you took pity,
 “[...] you absolve the sin,
 “[...] ... you reconcile his angry god.
 (48) “[...], the afflicted man,
 “You sweeten his words before everyone like honey.

[...] الأَوَّلُ فِي الطَّلِيعَةِ،	٣٢
[...] الْمُبْجَلُ، النَّبِيلُ،	٣٣
[...] أَنْتَ قَائِدُهُمْ،	٣٤
[...] يَسْجُدُونَ أَمَامَكَ	٣٥
[...] نَظَرُ عَيْنَيْكَ يَصِلُ إِلَى الْأَقَاصِي.	٣٦
[أَنْتَ يَا مَنْ تُقَرِّرُ فِي] الْمَحَنَةِ [...] بِسُرْعَةٍ،	٣٧
(فَقَطْ) أَنْتَ (يُمْكِنُكَ) أَنْ تَسْتَوْعِبَ عَدَدَ الْبَشَرِ مَهْمَا كَانَ عَدْدُهُمْ،	٣٨
[أَنْتَ دَوْمًا تَنْصُرُ الْعَاجِزَ] (وَ) أَنْتَ مَنْ يَرَعَى الضَّعِيفَ،	٣٩
[الْمُعْلَقُ ...] ... أَنْتَ تَسْمَحُ بِفَتْحِهِ،	٤٠
[...] أَنْتَ تُثَبِّتُ الْمُقَتَّنِيَّاتِ وَالْأَمْلَاقَ (لِأَهْلِهَا)،	٤١
[...] أَنْتَ تُعَيِّنُ الْمَلِكَ الْمُفْضَلَ عِنْدَ الْإِلَهَةِ،	٤٢
[...] الْهَدِيَّةَ وَالْقُرْبَانَ،	٤٣
[...] أَنْتَ أَضَفْتَ الْحَصَصَ،	٤٤
[...] أَنْتَ أَنْزَلْتَ الرَّحْمَةَ،	٤٥
[...] أَنْتَ تَمْحُو الْخَطِيئَةَ،	٤٦
[...] أَنْتَ تُصَالِحُ إِلَهَهُ،	٤٧
[...] الرَّجُلَ الْمُبْتَلَى،	٤٨
أَنْتَ تَجْعَلُ وَقَعَ كَلَامِهِ كَالْعَسَلِ عَلَى الْمَالِ.	٤٩

50. [ana] *ša idāšu ḥalqā-ma išdihšu parsu*
 SipNB1 i 50. [o o i-da-a-š]u ¹ḥal¹-qa-ma iš-di-ih-šū par-¹su¹
 BabLB2 i 9'. [o o o o o o o o o o iš-di-i]ḥ-šū par-su
 BabNBSch2 5'. [ana] šā i-da-a-šū ḥal-qa-a-m[a o o o o o o]
51. [šāra] *ṭāba ... [... tašā]ḥšum-ma (?) ša šattu uhalliq irāb[†] ūmakkal* † MS BabLB2 *urāb*
 SipNB1 i 51. [o o o o ta-ša]ḥ²-šum¹-ma šā MU.1.KAM⁶ ū-ḥal-liq i-rab U₄.1.KAM⁶
 BabLB2 i 10'. [o o o o o o o o o o ū-ḥal-li]q ū-rab ua-mu-¹ak¹-kal
 BabNBSch2 6'–7'a. [IM] ¹ṭa-a¹-bi ta-BAD ta-x [o o o (o o o)] l [o] MU.AN.NA [o o o o o o o]
52. [...] *ana isqīšunu uqa 'ūka*
 SipNB1 i 52. [o o o o o (o o)] a-na is-qi-šū-nu ū-qa-ū-ka
 BabLB2 i 11'a. [...] →
 BabNBSch2 7'b. [...] →
53. [ana šikn] *āt napišti mīḥārīš tanaššar iprī*
 SipNB1 i 53. [o o o o o mī]t-ḥa-riš ta-na-āš-šar ip-ri
 BabLB2 i 11'b–12'b. [ana šik-n]a-¹at¹ ¹Zi-ti¹ mīt-ha-riš l [:... ta-na]-¹āš¹-[š]ar ip-¹ri¹
 BabNBSch2 8'. [ana šik-na-a]t Zi-ti [o o o o o o o o] (rest of side broken)
54. [...] *tumadda dīna*
 SipNB1 i 54. [o o o o (o o o o o)]t[u-ma-ad-da ¹dī¹-i-ni
 BabLB2 i 12'a. [o o o o (o o o o o)]o o o o o o o
 BabNBSch2 9'. [...] x [...]
55. [...] ...
 SipNB1 i 55. [o o o o o o o (o o o o o o o)] x-šā-as-su
 BabLB2 i 13'a. [o o o o o o o (o o o o o o o)]o o o o o :. →
56. [...] *tuš]aškan līta*
 SipNB1 i 56. [o o o o o (o o o o o)]tu-šā¹-āš¹-kan li-i-tū
 BabLB2 i 13'b. [o o o o o (o o o o o)]o o o o o ¹li¹-[i-tū] (rest of column broken)
57. [...] ... *bēl' ilī marūtuk*
 SipNB1 i 57. [o o o o o (o o o o o)] x ¹EN²⁷ ¹DINGIR¹.[DIN]GIR ⁴AMAR.UTU
58. [...] *d]unnūka*
 SipNB1 i 58. [o o o o o (o o o o o)]o o o (o o o) d]un-nu-ū-ka
59. [...] ... *kunnu*
 SipNB1 i 59. [o o o o o (o o o o o)]o o o (o o o)] x-šā-du kun-nu
 SipNB3 ii 1'. [...] x [o o o o (o o)]
60. [...] *m]ušašnīn nuḥši*
 SipNB1 i 60. [o o o o o (o o o o o)]mu-šā-az-n]in nu-uh-šū
 SipNB3 ii 2'. [o o o o o (o o o o o)]m]u-¹šā-az¹-[nīn o o]
61. [(...) *mušim šīmāt]i (?) bānū kalāmu*
 SipNB1 i 61. [o o o o o (o o o o o)]ba-mu]-¹ū¹ ka-la-mu
 SipNB3 ii 3'. [...-t]i ba-mu-ū k[a-la-mu]
62. [...] *r]i ṭa u mašqā tabarri*
 SipNB1 i 62. [o o o o o (o o o o o)]o o o (o) maš-q[a-a ta-bar-ri
 SipNB3 ii 4'. [...]r]i-¹i¹-tū u maš-qē-e ¹ta¹-[bar-ri]
63. [...] *qereb šadī bīrūti*
 SipNB1 i 63. [o o o o o (o o o o o)]o o KUR^{mes} bi-ru-tū
 SipNB3 ii 5'. [...] qē-reb KUR^{mes} bi-ru-[tū]
64. [...] *mīl]a tugappaš*
 SipNB1 i 64. [o o o o o (o o o o o)]o tu-g]ap-pa-āš
 SipNB3 ii 6'. [...] ILL]U tu-gap-pa-[āš]
65. [...] *nūn]ī iṣṣūrāti lišaddīn*
 SipNB1 i 65. [o o o o o (o o o o o)]o o o o o ¹li¹-šam-din
 SipNB3 ii 7'. [...] KU^{6m} ⁶u MUŠEN^{me} l[i-šam-din]
66. [...] ... *tušakkan (?)*
 SipNB1 i 66. [o o o o o (o o o o o)]o o o tu-š]a[k-kan
 SipNB3 ii 8'. [...]e-e tu-ša[k-kan]
67. [...] *t]ušaḥniš tāmta*
 SipNB1 i 67. [o o o o o (o o o o o)]o o o tam-t]i
 SipNB2 ii 1'. [o o o (o)] x [o o o o o (o o o)]
 SipNB3 ii 9'. [...]t]u-šak-¹niš¹ tam-t[i]

- (51) “[Over him] whose income has ceased, whose benefit was interrupted,
 “You ... [...] (and)] *raise* a fair [wind], which restores in a day what he lost in a year.
 “[All humans] await their portions from you,
 “To all creatures you bestow sustenance.
 (54) “[...] you recognise the trial,
 “[...]”
 “[...] you grant victory,
 (57) “[...] ... *lord* of the gods, Marduk!
 “[...] your might!
 “[...] firm ...
 (60) “[...] who makes prosperity rain down,
 “[(...) Decider of destinies,] architect of the universe,
 “[...] You control the pastures and watering holes,
 (63) “[...] in the midst of distant mountains
 “[...] you cause a massive flood,
 “May he [...] provide [fish] and birds!
 (66) “You *appoint* ... [...]”
 “[...] you subjugated the sea,

- الذي انقطع مصدر رزقه وركدت تجارتُهُ، ٥٠
 أنت [...] (و) [ترسلُ ريحًا طيبةً، تُعوِّضُهُ بيومٍ واحدٍ ما فقدَهُ بسنةٍ. ٥١
 [كُلُّ الْبَشَرِ] يَتَرَقَّبُونَ حَصَصَهُمْ مِنْكَ، ٥٢
 أنت تُقَسِّمُ الْقَوْتَ عَلَى كُلِّ الْكَائِنَاتِ بِالتَّسَاوِي. ٥٣
 [...] أنت تُرَاقِبُ الْمُحَاكَمَةَ، ٥٤
 [...] ٥٥
 [...] أنت تَمْنَحُ النِّصْرَ، ٥٦
 [...] ... سَيِّدُ الْإِلَهَةِ، مَرْدُوخ! ٥٧
 [...] قُوَّتُكَ! ٥٨
 [...] ... ثَابِتٌ ... ٥٩
 [...] مَنْ يَجْعَلُ الْوَفْرَةَ تَدْرُ (على بَنِي الْبَشَرِ)، ٦٠
 [...] (مُسَيِّرُ الْأَقْدَارِ، [مُهَنْدِسُ الْكَوْنِ، ٦١
 [...] أنت تَتَحَكَّمُ بِالْمَرَاعِي وَسَوَاقِي الْمِيَاهِ، ٦٢
 [...] وَسَطَ الْجِبَالِ الْبَعِيدَةِ، ٦٣
 [...] تَسْبِّبُتُ بِفَيْضَانٍ جَارِفٍ، ٦٤
 عَسَاهُ أَنْ [...] يُوَفِّرَ الْأَسْمَاكَ وَالطُّيُورَ! ٦٥
 أنت تَبَيِّتُ ... [...] ٦٦
 [...] أنت اخضعتَ الْبَحْرَ، ٦٧

68. *tušarsī mīthāriš* [mūl]ā u mušpāla
 SipNB1 i 68. [o o o o o o o o o o muš-pa-l]i (end of column)
 SipNB2 ii 2'. *tu-šar-si mit-ḥa-rīš*¹ [o o o o o o]
 SipNB3 ii 10'. [o o o o o o mu-l]u-ū u muš-p[a-l]
 SipNBSch1 o 9'. [o o o o o o mu]-li u muš-pa-lu (beginning of excerpt)
69. *tugammar ḥiṣba* magal tušabši nuḥša
 SipNB1 ii 1. [o o o ḥ]i-iš-bi ma-gal tu-šab-ši nu-uḥ-[šū]
 SipNB2 ii 3'. *tu-gam-mar ḥi-iš-bi ma-g*[al o o o o o]
 SipNB3 ii 11'. [o o o o o o tu-š]ab-šu nu-u[ḥ-šū]
 SipNBSch1 o 10'. [o o o o o o o b-ši nu-uḥ-ši]
70. *šammūka ša nešbē* iṣṣūka ša šuḥni
 SipNB1 ii 2. [¹⁰ šam-mu-k]a ša neš-bē-e iṣ-ṣu-ka ša šu-uḥ-[nī]
 SipNB2 ii 4'. *šam-mu-ka ša neš-bē-e iṣ-ṣ*[u-ka o o o o]
 SipNB3 ii 12'. [o o o o o o iṣ-ṣu-k]a ša ¹šū¹-uḥ-[nī]
 SipNBSch1 o 11'. [o o o o o o o o] ¹šā¹ šu-uḥ-nu
71. *ṭābū šammūka* berū iṣebbi
 SipNB1 ii 3. [ṭ]a-a-bi šam-mu-ka be-ra-a i-[ṣeb-bi]
 SipNB2 ii 5'. *ṭa-a-bi šam-mu-ka bē-ra-a* [o o o]
 SipNB3 ii 13'. [o o o o o o bē-ra]-a i-ṣeb-[bī]
 SipNBSch1 o 12'. [o o o o o o o o i]-ṣeb-bi
 BabNBSch7 o 1'. [o o o o o o o o i-ṣeb]-¹bi¹
72. *šahnat šetaka* kaṣū lištaḥḥan
 SipNB1 ii 4. [ša]ḥ-na-at še-ta-ka ka-ṣu-ū ¹liš¹-taḥ-¹ḥu¹-[un]
 SipNB2 ii 6'. *šah-na-at še-e-ta-ka ka-ṣ*[a-a o o o o]
 SipNB3 ii 14'. [o o o o o o ka-ṣ]u-ū liš-taḥ-ḥ[a-an]
 SipNBSch1 o 13'. [o o o o o o o o liš-ta]ḥ-ḥa¹-nu¹
 BabNBSch7 o 2'. [o o o o o o ka-ṣ]a¹-a ¹liš¹-taḥ-ḥa-an (rest of obverse broken)
73. *ina ṣillika ṭābi* liškunū tabīna
 SipNB1 ii 5. [i]na GISSU-ka ṭa-a-bi liš-ku-nu ta-bi-[nu]
 SipNB2 ii 7'. *i-na GISSU-ka ṭa-a-bi liš-ku-n*[u o o o]
 SipNB3 ii 15'. [o o o o o o liš-k]u-nu ta-b[i-nu]
 BabNBSch7 o 3'. [o o o o o o liš]-¹ku¹-nu ta-bi-nu
74. *ina supūrīka šumdulī* lišarbiṣū[†] būla
 SipNB1 ii 6. *i-na su-pu-ri-ka šum-du-lu li-šar-bi-ṣu bu-*[lu₄]
 SipNB2 ii 8'. *ina su-pu-ri-ka šum-du-lu* [li-šar-b[i-ṣu o o o o]
 SipNB3 ii 16'. [o o o o o o o o li-š]ar-bi-ṣu b[lu-ū-lu₄]
 BabNBSch7 o 4'. [o o o o o o šum-d]u-lu tu-šar-bi-ṣi bu-ū-lu₄ (single ruling) (end of excerpt)
75. *mē(ka) ana šiknāt napišti mīthāriš balāfi limīd(ū)*
 SipNB1 ii 7. [¹⁰] A^{mes} a-na šik-na-at na-piš-tu₄ mit-ḥa-rīš ba-lā¹-¹ṭi¹ lim-i-[du]
 SipNB2 ii 9'. ^{KUR} A^{mes} ka ana šik-na-at na-piš-tu₄ mit-ḥa-rīš [o o o o]
 SipNB3 ii 17'. [o o o o o o o o o] x [o o (o)] (rest of tablet broken)
76. *ittīšunu summuḥū* iṣātu u šār[u]
 SipNB1 ii 8. *it-ti-šū-nu su-um-mu-ḥu i-šā-ti u šā-a-r*[u]
 SipNB2 ii 10'. *it-ti-šū-nu su-um-mu-ḥu i-šā-¹a¹-*[tū o o o o]
77. *dāgil pānīšunu muttabbilū* ilū š[a m]āti
 SipNB1 ii 9. ¹da-gi-il pa-ni-šū¹-nu mut-tab-bi-lu DINGIR.DINGIR š[a KUR]
 SipNB2 ii 11'. *da-gil pa-ni-šū-nu mut-tab-bi-lu* ¹DINGIR¹. [DINGIR o o]
 BabLB1 ii 1. [d]a-gi-il pa-ni-šū¹-nu¹ [o o o o o o m]a-a-tū
78. *muštāmū tāmīta* ul ippušū balīka
 SipNB1 ii 10. *muš-ta-mu-ū ta-¹mi-tū¹ ul ip-pu-šū ba-¹li¹-*[ka]
 SipNB2 ii 12'. *muš-ta-mu-ū ta-mi-tu₄ ul ip-p*[u-šū o o o o]
 BabLB1 ii 2. ¹mu¹-ta-mu-ū ta-mi-t[lu₄] ¹u¹ [ip-pu-šū ba]-li-ka
79. *ṣīt pīka ul ittiqū* amātka kunnū
 SipNB1 ii 11. *ṣi-it pi-i-ka ul it-ti-¹qu¹ a-mat-ka ku-*[un-nu]
 SipNB2 ii 13'. *ṣi-it pi-i-ka ul it-ti-qu* [o o o o o o]
 BabLB1 ii 3. *ṣi-it-ti <KA>-ka u*[l] it-t[i-qu o o o] kun-nu
80. *paḥrū imtallikū[†]* ištana^{''} alū aḥāmiš
 SipNB1 ii 12. ¹⁰ paḥ-ru im-tal-li-ku iṣ-¹ta¹-na¹-¹a¹lu¹ ¹a¹-[ḥa-meš]
 SipNB2 ii 14'. *paḥ-ru im-tal-li-ku iṣ-ta-na-¹ṭ¹-*[a-lu o o o o]
 BabLB1 ii 4. *paḥ-ru-ū im-ta-[na-a]l-lik i*[ṣ-ta-na]-¹ṭ¹-a-lu a-ḥa-meš

[†] BabLB1 imta[na]llik(ū)

- “You captured equally the hill and the flatlands.
 (69) “You supply abundance, lavish fortune you procure,
 “Your plants satiate, your wood brings warmth,
 “Your plants are sweet — the famished grows satiated,
 (72) “Your glow is warming — let the shivering warm up.
 “In your sweet shade let there be shelters,
 “In your wide folds let the herd rest.³¹
 (75) “Let your waters be plentiful for the teeming creatures, all living things!
 “With them³² are mixed fire and air.
 “The gods of the land, as vassals, stand at their service.³³
 (78) “Those who give oracles do not so without you:
 “They never stray from your order, they are steadfast in your will.
 “Assembled, they take counsel with each other;

لَقَدْ قَبِضْتَ بالتساوي على الغلا والدنا،	٦٨
أَقْضَيْتَ الْغِنَى (و) أَوْجَدْتَ الثَّرَاءَ الْفَاجِشَ،	٦٩
نَبَاتُكَ يُشْبِعُ، حَطَبُكَ يُدْفِئُ،	٧٠
(مَحَاصِيلُ) زَرْعُكَ لَذِيذَةٌ - تُشْبِعُ الْجَائِعَ،	٧١
وَهَجُكَ الدَّافِئُ يُشْعِرُ الْبَرْدَانَ بِالْحَرِّ.	٧٢
لَتُبْنَى الْمَأْوَى تَحْتَ ظِلِّكَ الْوَارِفِ،	٧٣
(و) لِيَجْلِسَ الْقَطِيعُ فِي ثَنَائِكَ الْوَاسِعَةِ،	٧٤
(و) عَسَى أَنْ تَكُونَ مِياهِكَ وَفِيرَةٌ بالتساوي لِكُلِّ الْكَائِنَاتِ الْحَيَّةِ،	٧٥
يَخْتَلِطُ مَعَهَا النَّارُ وَالْهَوَاءُ.	٧٦
كَالتَّوَابِعِ تَقْفُ آلِهَةُ الْمَدِينَةِ لِحِدْمَتِهِمْ.	٧٧
الْعَرَّافُونَ لَا يُشْرَعُونَ (بِقِرَاءَةِ) الطَّالِعِ بِدُونِكَ:	٧٨
لَا يُحِيدُونَ عَنْ أَمْرِكَ، ثَابِتُونَ عَلَى مَرَادِكَ.	٧٩
يَتَشَاوَرُونَ فِيمَا بَيْنَهُمْ مُجْتَمِعِينَ يَسْأَلُونَ بَعْضُهُم الْبَعْضَ،	٨٠

³¹ MS BabNBSch7, a school tablet, reads: “you let the herd rest.”

³² *Scil.*, with the waters (not “the creatures”).

³³ *Scil.*, of the waters, or else of water, fire, and air.

81. *ana rūqī ḥitmuṭū† tēnšunu ibbabbalū pānī* † SipNB1: *šu<h>muṭu*
(single ruling)
(single ruling)
 SipNB1 ii 13. ^{o10o} *a-na ru-ū-qu šu-uh-^omu-^otu* [†]*ḥē-en-šū-nu i-bab-b[a-lu IGI]*
 SipNB2 ii 15'. *a-na ru-ū-qu ḥi-it-mu-tu ḥē-en-šū-nu* [o o o o]
 BabLB1 ii 5. *ana ru-ū-qa <ḥi>-it-mu-[l]u[†] ḥē-en-šū[†]-[nu i]-bab-bal pa-nu*
82. *ānu u antu* *ikarrabū ana marūtuk*
 SipNB1 ii 14. ^d*a-num u an-tu₄ i-kar-ra-bi ana* ^dA[MAR.UTU]
 SipNB2 ii 16'. ^d*a-num u an-tu₄ i-ka[r]-ra-bi* [o o o o]
 BabLB1 ii 6. ^d*a-num u an-tu₄ i-ka[r-r]a-bi* [o] ^dAMAR.UTU
83. *enlil u ninlil* *ikarrabū ana marūtuk*
 SipNB1 ii 15. ^d*en-lil u ^dnin-lil i-kar-ra-bi ana* ^d[AMAR.UTU]
 SipNB2 ii 17'. ^d*en-lil u ^dnin-lil i-ka[r]-ra-bu* [o o o o]
 BabLB1 ii 7. ^d*en-lil u ^dnin-lil* [†]*i[†]-kar-ra-b* [†]*[i an]* ^dAMAR.UTU
84. *ea u damkianna* *ikarrabū ana marūtuk*
 SipNB1 ii 16. ^d*é-a u ^ddam-ki-an-na i-kar-ra-bi ana* ^d[AMAR.UTU]
 SipNB2 ii 18'. ^d*é-a[†] u ^ddam-ki-an-na [†]i[†]-ka[r]-ra-bi* [o o o o]
 BabLB1 ii 8. ^dIDIM *u ^ddam[†]-ki-an-n[a] i-kar-r[a-bi an]* ^dAMAR.UTU
85. *šamū u eršetu* *ikarrabū ana marūtuk*
 SipNB1 ii 17. ¹⁰ *AN-e u KI-ti i-kar-ra-bi ana* ^dAMAR.[UTU]
 SipNB2 ii 19'. *AN-e u KI-ti [†]i[†]-ka[r]-ra-bi* [o o o o]
 BabLB1. om. (single ruling)
(single ruling)
86. *banū bīssu* *simat lalēšu*
 SipNB1 ii 18. *ba-nu-ū é-su* *si-mat la-le-e-šū*
 SipNB2 ii 20'. *ba-nu-ū é-su si-mat* [o o o o]
 BabLB1 ii 9a. *ba-nu-ū é-<su> ši-mat la-[†][e]-[†]e[†]-<šū>* [†]*ḥi[†] →*
87. *esagil (w)itāt šamē u eršetī* *narām libbī[šū]*
 SipNB1 ii 19. *é-sag-il wi-ta-at AN-e u [†]KI[†]-ti na-ram lib-bi-šū*
 SipNB2 ii 21'. *é-sag-il wi-ta-at AN-e u KI-[†][ti]* [o o o o o]
 BabLB1 ii 9b–10b. *é-[†]sag[†]-[gil e[†]-t]a-tū AN-e u [†]KI-[†]ti[†] | [::.. na-ra]m [†]lib[†]-bi-šū*
 BabNBSch6 o 1'. [o o o o o o AN][†]e[†] [o o o o o o o]
88. *tamšīlātu ša apsi* *maṭlātu ša erīd[u]*
 SipNB1 ii 20. *tam-ši-la-a-ti šá ABZU* *ma-aṭ-[†]lata[†] šá NUN[†][i] (o)*
 SipNB2 ii 22'. *tam-ši-la-a-tu₄ šá [†]ABZU[†] ma-aṭ-la-a-[tu₄]* [o o o o]
 BabLB1 ii 10a. *tam-ši-la-a-tú šá ABZU maṭ-[†][a]-[†]a[†]-tú šá eri-d[u₁₀]*
 BabNBSch6 o 2'. [o o o o o a]p-si-[†]i[†] ma-aṭ-[†]t-lat [o o o o]
89. *mehret ēšarra* *šalummata namrīrr[ī]*
 SipNB1 ii 21. GABA.RI *é-šár-ra šá-lum-mat [n]am-ri-ir-r[ī]*
 SipNB2 ii 23'. GABA.RI *é-šár-ra šá-lum-ma-tu₄* [o o o o]
 BabLB1 ii 11a. GABA.RI *é-šár-ra šá-lum-mat na[m-r]i-[†]i[†]-r[ī] :* →
 BabNBSch6 o 3'. [o o é-šár-r]a šá-lum-mat na[m-ri-ir-rī]
90. *šurbi šūtur* *ina šipir nikilti šūpu[š]*
 SipNB1 ii 22. ¹⁰ *šu-ur-bi šu-tur ina ši-[†]pir[†] ni-[†]kil-tú[†] šu-pu-u[š]*
 SipNB2 ii 24'. *šu-ur-bi šu-tu-ur ina ši-pir n[ī]-kil-tú* [o o o]
 BabLB1 ii 11b. [o o o šu-tu]r *ina ši-[†]pir[†] [†]nī[†]-kil-tú* [o o o]
 BabNBSch6 o 4'. [o o o šu][†]tur[†] *ina ši-pir ni-kil-ti* [o o o]
91. *ina kibráti(i) erbetti* *šanina ul iṣ[i]*
 SipNB1 ii 23. *ina kib-ra-a-ti er-bet-[†]i[†]* [†]*[š]á-ni-ni ul i-š[i]*
 SipNB2 ii 25'. *ina kib-rat er-[†]bet-tu[†]* [o o o o o]
 BabLB1 ii 12a. [†]*ina[†] [†]kib-rat[†] er-bet-tú šá-ni-<nu> ul i-ši :* →
 BabNBSch6 o 5'. [o o o] [†]*er[†]-bet-tu[†] šá-ni-n* [†]*[a o o o]* (single ruling) (end of excerpt)
92. *ina naph̄ar dadmē kalīšunu* *ušarbi šumš[u]*
 SipNB1 ii 24. *ina nap-ḥar da-ád-me [†]ka-li[†]-šú-nu [†]ú-šar[†]-bi* MU-š[ú]
 SipNB2 ii 26'. *ina [n]ap-ḥar da-ád-me[†] [†]ka[†]-[li-šú-nu]* [o o o o o]
 BabLB1 ii 12b–13b. [o o o da-á]d(GÍR.TAB)-*me ka-li-šú-[nu | ::.. ú-šar-b]i šu-un[†]-[šú]*
93. *erīdu bāb apsi* *bīt pirišt[i]*
 SipNB1 ii 25. NUN[†] KÁ ABZU *é [†]pi-riš[†]-[i]*
 SipNB2 ii 27'. *[er]i-du₁₀ [†]KÁ[†]* [o o o o o]
 BabLB1 ii 13a. *eri-du₁₀ [†]KÁ[†] ABZU é [†]pi[†]-[riš-ti]* (rest of column broken)
94. *abul arallī* *markas šamē rabūt[i]*
 SipNB1 ii 26. ABUL *a-ra-[†]a[†]-le-e* [†]*mar[†]-ka-[†]su[†] AN-e [†]GAL[†]m[†][eš]*
 BabLB1 ii 14. ABUL *a-[†]ra-a[†]-[le-e o o o AN]-[†]e[†]* GAL[†][m[†]eš]

- (81) “Guided by distant thoughts, with favorable intent.”

Anu and Antu bless Marduk,
Enlil and Ninlil bless Marduk,

- (84) Ea and Damkianna bless Marduk,
Heaven and Earth bless Marduk.

His well-wrought house, fit for his splendor,
(87) Esagil, elect of heaven and earth, beloved of [his] heart,
A likeness of Apsû, a mirror of Eridu,
An equal to Ešarra in splendor and aura.

- (90) Exalted, august, made with artful craft,
In the four quarters it has no rival,
In every settlement he³⁴ has exalted its name.

- (93) Eridu, the gate of the Apsû, the secret chamber,
The entrance of the netherworld, the bond of the great heavens;

ملهمون بأفكارهم الواسعة (و) نواياهم حسنة. ٨١

أنو وأنتو يُباركون مردوخ، ٨٢

إنليل وننليل يُباركون مردوخ، ٨٣

أيا ودامكيانا يُباركون مردوخ، ٨٤

السَّمَاءُ وَالْأَرْضُ يُباركون مردوخ. ٨٥

بناءً بِنْيِهِ بَلِيقٌ بِعَظَمَتِهِ، ٨٦

إِساجِيل، اخْتِيَارُ السَّمَاءِ وَالْأَرْضِ، (الْمَقَرُّ) الْمَحْبُوبُ لِقَلْبِهِ، ٨٧

هَيْئَةُ الْأَيْسُو، مَرَأَةٌ أَرِيدُو، ٨٨

مُنَاطِرٌ لِلْإِشَارَةِ بِالْعَظَمَةِ وَالْهَالَةِ. ٨٩

فَخْمٌ، مُهَيَّبٌ، مَبْنِيٌّ بِحِرْفَةٍ عَالِيَةٍ، ٩٠

لَا مِثْلَ لَهُ فِي أَقْطَابِ الْعَالَمِ الْأَرْبَعَةِ، ٩١

فِي كُلِّ الْمُسْتَوَاطِنَاتِ قَامَ (مَرْدُوخُ) بِتَعْظِيمِ اسْمِهِ. ٩٢

أَرِيدُو، بَوَائِيَةُ الْأَيْسُو، بَيْتُ الْخَفَايَا، ٩٣

مَدْخَلُ الْعَالَمِ الْأَسْفَلِ، مِثْقَالُ السَّمَاءِ الْعَظِيمَةِ، ٩٤

³⁴ *Scil.* Marduk.

95. *têret ilî milik šamê u eršeti ...*
 SipNB1 ii 27. ^{o100} *te-ret* DINGIR.DINGIR *mi-lik* AN-e u KI-ti ^rul^{r1}-x (x)-[t^u]
 BabLB1 ii 15a. *te-^rret^{r1}* DINGIR^{mes1} *m*[i-lik o o o o o (o) o o] →
96. *manzâz ilî kalîšunu durušu el[lu[?]]*
 SipNB1 ii 28. *man-za-az* DINGIR.DINGIR *ka-li-šu-nu du-ru-uš-šu* ^rel^{r1}-[lu[?]]
 BabLB1 ii 15b–16b. [*man-za-a*]-[^rDINGIR^{mes1} *ka*-[i-šu-nu l :... o o o o o o]
97. *ešret billudê tāmîti išpikkî piriš[ti]*
 SipNB1 ii 29. *eš-ret pel-lu-de-e ta-miti* *iš-pik-ku pi-^rriš^{r1}-[ti]*
 BabLB1 ii 16a. ^reš-^rret^{r1} ^rpel-lu^{r1}-d[e-e o o o o o o o o]
98. *uṣṣrāti šīmāti kullat nēmeqî niširt[i]*
 SipNB1 ii 30. GIS.ḪUR^{mes1} *ši-ma-a-ti* *kul-lat né-me-qî ni-^ršir^{r1}-[i]*
 BabLB1 ii 17. GIS.^rḪUR^{mes1} N[AM^{mes1} o o o o o o o o]
99. *mimma šumšu tabnūt apsî šipir nikil[ti]*
 SipNB1 ii 31. *mim-ma šum-šu tab-nit* ABZU *ši-pir ni-kil-[ti]*
 BabLB1 ii 18a. *mim-ma šum-^ršu^{r1} tab^{r1}-[nit o o o o o :.] →*
100. *ašar šū ibhanū šuklulū par[šū(šu)]*
 SipNB1 ii 32. ¹⁰ *a-šar šu-ū ib-^rba^{r1}-nu-^rū^{r1}* *šuk-lu-lu par-[šu-(šū)]*
 BabLB1 ii 18b. [o o o o o o o o o o o o o o]
101. *erīdu šumšu bābilu nibiš[su]*
 SipNB1 ii 33. *eri-du^{o10}ki* MU-^rū KÁ.DINGIR.RA^{ki} *ni-bit-[su]*
 BabLB1 ii 19a. *eri-du^{o10} MU-^rū E^{r1}[^r o o o] →*
 BabLB3 ii 1'a. [*eri-d*]_{U10} MU-^ršū^{r1} ^rE^{r1}[^rki ...] →
102. *šubat apkal ilî mār ea bēl nag[bi]*
 SipNB1 ii 34. *šub-bat* ABGAL DINGIR^{mes1} DUMU ^{dé-a} EN ^rnag^{r1}-[bi]
 BabLB1 ii 19b. [o o o o o o o o o o o o]
 BabLB3 ii 1'b. [o o o o o o o o o o o o]
103. *āl kidinni dārū tiriš qātî ša e[nzag] (?)*
 SipNB1 ii 35. URU *ki-di-nu da-^rru^{r1}-ū* *tī-ri-iš qa-tī šá^{r1}+e[n-zag[?]]*
 BabLB1 ii 20. URU *ki-din-nu d[a-ru-ū o o o o o o o o]*
 BabLB3 ii 2'. [U]RU *ki^{r1}-din-nu d[a-ru-ū o o o o o o o o]*
 BabNBSch1 4'. URU *ki-din-nu da-ru-^rū^{r1}* [o o o o o o o o] (beginning of excerpt)
104. *bīt niširti šumdu lu urukugū ša lu[gal-abzu] (?)*
 SipNB1 ii 36. *É ni-šir-tu⁴ šum-du-lu* URU.KÙ.GA-^uá *šá^{d1}lu[gal^r-abzu[?]]*
 BabLB1 ii 21a. *É ni-šir-tú¹ šum^{r1}-[du-lu o o o o o o o o o] →*
 BabLB3 ii 3'. *É ni-šir-^rtu^{r1} š[um-du-lu o o o o o o o o o]*
 BabNBSch1 5'. *É ni-šir-tu⁴ šum-d[lu-lu o o o o o o o o o]*
105. *sikkūr sāmti dālat [...]*
 SipNB1 ii 37. *sik-kur* ^{na}GUG *da-lat* [o]
 BabLB1 ii e. I. SAG.KUL ^{na}GUG <^{g13}>IG (x) [(o)]
 BabLB3 ii 4'a. ^{g13}SAG.KUL ^{rna1}GU[G o o (o) o] →
 BabNBSch1 6'. ^{g13}SAG.KUL ^{na}GUG x [...] →
106. *semer tamli pišanni [...]*
 SipNB1 ii 38. *si-mir tam-le-e* *pi-šá-an-ni* [o (o)]
 BabLB1 ii 22a. *ši-me-ri tam-le-^re¹* [o o o o o (o) :.] →
 BabLB3 ii 4'b. [o o o o o o o o o (o)]
 BabNBSch1 7'. [o o o o o o o o o (o)]
107. *šurru uqnū pappardilū šadū ša [...]*
 SipNB1 ii 39. ^{na}ZÚ ^{na}ZA.GIN ^{na}BABBAR.DILI *KUR-ū šá* [o (o)]
 SipNB4 ii 1'. [o o o o o o o o o] *šá^{r1}* [o (o)]
 BabLB1 ii 22b. [o o o o o o o o o o (o)]
 BabLB3 ii 5'. ^{na}ZÚ ^{na}fZA^{r1}.GIN [o o o o o o o (o)]
 BabNBSch1 8'. ^{na}ZÚ ^{na}ZA.GIN ^{na}BABBAR.DILI [o o o o (o)]
108. *ašpū šūquru aban šarrū[ti]*
 SipNB1 ii 40. ^{na}aš-^rpū-ū *šu-qu-ru* NA⁴ *šar^{r1}-ru-[ti]*
 SipNB4 ii 2'. [o o o o o o o o] *ar-ru-f[i]*
 BabLB1 ii 23a. ^{na}aš-^rpū-ū ^ršu^{r1}-[q]u-[ru o o o o] ^r:.^{r1} →
 BabLB3 ii 6'. [^{na}]aš-^rpū^{r1}-u ^ršu^{r1}-q[u]-^rru^{r1} [o o o o]
 BabNBSch1 9'. ^{na}aš-^rpū-ū *šu-qu-ru* x [o o o]

- (96) Decision of the gods, ... counsel of heaven and earth,
 Station of all gods, *pure* foundation,
 Sanctuary of rituals (and) oracles, storehouse of secrets,
 (Of) designs, destinies, all hidden wisdom,
 (99) All of it scion of Apsû, of artful craft.

**

- The place where this was created, perfect are [its] ordinances,
 It is called Eridu, Babylon is its name.
 (102) The abode of the gods' sage, son of Ea, lord aquatic.
 Eternal charter city, beloved of [*Enzag*].
 Vast secret house, Sacred City of [*Lugal-abzu*]!
 (105) Bolt of carnelian, gate of [...],
 Inlaid ring, treasure chest of [...],
 Obsidian, lapis lazuli, agate, and mountains of [...],
 (108) (And) precious jasper – gem of sovereignty.

- | | |
|--|-----|
| قرار الآلهة، مشورة السماء والأرض | ٩٥ |
| مقر كل الآلهة، الأساس الطاهر، | ٩٦ |
| مقام الطقوس (و) العرافة، مخزن الأسرار، | ٩٧ |
| المخططات، المصائر، كل الحكمة المخفية، | ٩٨ |
| كل ذلك خلق من قبل أبزو بحر فية عالية. | ٩٩ |
| ** | |
| الموضع الذي خلق فيه، محسومة (باتقان) قرارته، | ١٠٠ |
| تسمى أريدو (ولكن) بابل هو اسمها. | ١٠١ |
| مسكن حكيم الآلهة، ابن أيا، سيد مياه العالم الأسفل، | ١٠٢ |
| مدينة الحماية الأبدية، تحت رعاية [إنزالك]. | ١٠٣ |
| بيت الأسرار الواسع، مدينة [لوجال-أبزو] السامية، | ١٠٤ |
| ترباس العقيق، بوابة الـ [...] | ١٠٥ |
| الخاتم المرصع، صندوق كنز الـ [...] | ١٠٦ |
| حجر السنج، حجر اللازورد، حجر العقيق وجبل الـ [...] | ١٠٧ |
| (و) حجر النيشب الكريم – جوهرة السيادة. | ١٠٨ |

109. *kīma tāmti* *naši ḥiṣibšu*
 SipNB1 ii 41. *ki-ma* A.AB.BA *na-ši ḥi-ṣib-[šú]*
 SipNB4 ii 3'. [o o o o o o] *ḥi-ṣib-[šú]*
 BabLB1 ii 23b. [†]GIM¹ [o o o o o o o o]
 BabLB3 ii 7'a. [GI]M A.AB.<BA> [†]na¹-[ši] [†]ḥi-ṣib¹-šú[†] [†] →
 BabNBSch1 10'. GIM A.AB.BA *na-ši* [o o o]
110. *kīma kiri inbī* *lalīšu iḥannub*
 SipNB1 ii 42. ¹⁰ *ki-ma* ⁶⁵KIRI₆ *in-bi* *la-[†]li-šā¹ i-ḥa-an-[nu-ub]*
 SipNB4 ii 4'. [o o o o o o *i-ḥ*] *a-an-nu-[†]bu¹*
 BabLB1 ii 24a. GIM ⁶⁵KIRI₆ GURUN *la-l[i]-šā¹ i-ḥa¹-an-nu-bu* ∴ →
 BabLB3 ii 7'b. [o o o o o o o o o o o o]
 BabNBSch1 11'. *ki-ma* ⁶⁵KIRI₆ GURUN *la-li-š[ú] u o o o o o*
111. *kīma edē emūqā(tū)šu ittanabbalā* *dumuqšu kulla*
 SipNB1 ii 43. *ki-ma e-de-e e-mu-qa-tu-šú it-ta-nab-ba-lu du-m[uq-šá o o]*
 SipNB4 ii 5'. [o o o o o o o o o o o o o o o o] *du-muq-šá kul-lu*
 BabLB1 ii 24b. [o o o o o o o o o o o o o o o o]
 BabLB2 ii 1'. [†]GIM¹ [†]e¹-[de-e o o o o o o o o o o o o o o o o]
 BabLB3 ii 8'. [GI]M *e-de-[†]e¹ e-mu-qa-a¹-šú* [o o o o o o o o o o]
 BabNBSch1 12'. *ki-ma[†](BA) e-de-e e-mu-qa-tu-šú i[t-ta-nab-ba-lu o o o o o]*
112. *kakkab marūtuk ṣayyāḥu šamšu šūquru[†] damiqtu ittūš* [†]MS BabLB1 *šūturu*
 SipNB1 ii 44. MUL ⁴AMAR.UTU *ša-a-a-ḥu šam-šá šu-qu-ru* SIGs-[†][u₄ (o) o]
 SipNB4 ii 6'. [o o o o o o o o o o *šu-qu-r*] u[†] SIGs-ti *it-tuš*
 BabLB1 ii 25. MUL ⁴AMAR.UTU *ša-a-a-[ḥu ⁴u]TÚ(-)šá šu-tu-ru* [†]SIGs¹-r[u₄ (o o)]
 BabLB2 ii 2'. M[U]L ⁴[AMAR.UTU o o o o o o o o o o o o]
 BabLB3 ii 9'. [MU]L ⁴A[MA]R.UTU [†]ša-a-a¹-ḥu [†]šam¹-[šú o o o o o o (o) o]
 BabNBSch1 13'. MUL ⁴AMAR.UTU *ša-a-a-ḥu šam-šá* [šá o o o o o o o o]
113. *ēma šamši abullašu* *šamū rūqūtu*
 SipNB1 ii 45. *e-ma* ⁴UTU ABUL-šú AN-e ru-[†]qū¹-tu
 SipNB4 ii 7'. [o o o o o o o o o o] *ru-qu-tu*
 BabLB1 ii 26. *e-ma* ⁴UTU-ši AB[U]L-la-šú AN-e r[u-qu-tu]
 BabLB2 ii 3'. *e-ma¹* [†]r⁴u[TU o o o o o o o o]
 BabLB3 ii 10'. [e]-[†]ma¹ [†]r⁴u[UTU-ši ABUL-šú] [o o o o o]
 BabNBSch1 14'. *e-ma¹(BA)* ⁴UTU ABUL-šú [o o o o o]
114. *imgur-ellil dūršu rēšū* *šad(u) kīni*
 SipNB1 ii 46. *im-gur-^den-lil* BÂD-šú *reš-tu-[†]ú¹ šá-ad¹ ki-i-nu*
 SipNB4 ii 8'. [o o o o o o *reš-tu*]-[†]ú¹ *šá-du ki-i-ni*
 BabLB1 ii 27. ^{bâd}*im-gur-^d+e[n-lil]* BÂD *reš-tu-ú š[á-ad o o o]*
 BabLB2 ii 4'. ^{râd}*im¹-gur-^d+en-lil¹* [BÂ]D-šú r[*eš-tu-ú o o o o o*]
 BabLB3 ii 11'. [^{bâ}d[†] *im¹-gur¹(iŠ)-^d+en-[†]lil¹* B[ÂD-šú o o o o o o o o o]
 BabNBSch1 15'. *im-gur-^den-lil* x [o o o o o o o o o o]
 (rest of side broken)
115. *alūlu šarrašu* *abi ništ aḥrāti*
 SipNB1 ii 47. *a¹-lu-lu* [LUG]AL-šú [†]AD¹ [†]UN^{mes¹} [†]aḥ¹-ra-a-ti
 SipNB4 ii 9'. [o o o o o o o o] [†]aḥ¹-ra-a-[†]ti¹
 BabLB1 ii 28. *a-lu-lu¹* L[UGAL-šú] [†]a¹-bi UN^{mes¹} a[*ḥ-ra-a-ti*]
 BabLB2 ii 5'. *a-lu-[†]lu¹* LUGAL-šú [†]AD¹ [†]UN^{1m[^{es}]} [o o o o]
 BabLB3 ii 12'. [a-lu-l]u LUGAL-[†]šú¹ [†]AD¹ [†]UN^{mes¹} a[*ḥ-ra-a-ti*]
116. *purattu nāršu* *šiknat bēl nēmeqī nudimmud*
 SipNB1 ii 48. [^dBURANUN^{ki} o o (o) šik²-[†]na-tu¹ EN *nē-me-qī^d nu-dim-mud*
 SipNB4 ii 10'. [o o o o o (o) o o o *nē-me-q*] i[†] [†]n[u-dim-mud]
 BabLB1 ii 29. [o o o o o o *šik-n*] a-at ^d+EN *nē-me-[qī o o o o]*
 BabLB2 ii 6'. ^{id}[BURANUN¹ [^{ki} na-a]r-šú] [šik²-n[a-at o o o o o o o o o]
 BabLB3 ii 13'. [^dBU]RANUN^{ki} [†]ID-šú¹ [†]šik¹-[na-tu₄ o o o o o o o o o o]
 SipNBSch3 o 1. [o o o o o (o) o o o o o o o o o^d] u-dim^{ic}-[†]mud¹
 (beginning of excerpt)
117. *umakkar bamāti* *šuṣē iṣaqqu[†]* [†]MS SipNBSch3 *ušaš[qa]*
 SipNB1 ii 49. *u-ma-ak-kār ba-ma-a-ti šu-še-e i-ṣaq-qu*
 BabLB1 ii 30. [o o o o o o o o] u-[†]še¹-e [o o o]
 BabLB2 ii 7'. [†]u¹-mak-kar ba-m[a-a-ti] š[u-še-e o o o]
 BabLB3 ii 14'. [[†]u-ma(k)-ka]r [†]ba-ma-a-tú¹ š[u-še-e o o o]
 BabNB2 r 1'. [[†]u-ma-ak]-[†]kar¹ [†]ba-ma¹-[a]-[†]ti¹ [o o o i-šá]q-[qu]
 SipNBSch3 o 2. [o o o o o o o o] u-[†]še¹ [†]u-šá-áš-[qa]

- Like the sea, (Babylon) proffers her yield,
 Like a garden of fruit, she flourishes in her charms,
 (111) Like a wave, her swell brings her bounties rolling in.
 Marduk's star, delightful, precious sun, is her auspicious sign,
 Wherever the sun (is), is her gate,³⁵ the distant heavens.
 (114) Imgur-Enlil is her primeval wall – the mountain of the just,
 Alulu is her king – the father of all generations.
 The Euphrates is her river – established by wise lord Nudimmud –
 (117) It quenches the lea, saturates the canebrake,

مِثْلُ الْبَحْرِ تَحْمِلُ (بَابِلُ) عَطَائَهَا الْخَصِيبُ،	١٠٩
مِثْلُ الْحَدِيقَةِ الْمُثْمِرَةِ الَّتِي تَزْدَهَرُ بِوَفَرَتِهَا،	١١٠
مِثْلُ مَوْجَةٍ (الْبَحْرِ) الَّتِي تَأْتِي بِخَيْرَاتِهَا مُحَمَّلَةً عَلَى الدَّوَامِ.	١١١
نَجْمٌ مَرْدُوحٌ، الْمُبِيجُ، الشَّمْسُ الْوَقُورَةُ، إِنَّهُ عَلَامَتُهَا الْحَسَنَةُ،	١١٢
حَيْثُمَا تَكُونُ الشَّمْسُ، تَكُونُ بَوَابُهَا، السَّمَاءُ الشَّاسِعَةُ.	١١٣
إِمْجُور-إِنْلِيلُ هُوَ جِدَارُهَا الْأَسَاسُ – جَبَلُ الْغَدَالَةِ،	١١٤
أَلُولُو هُوَ مَلِكُهَا – أَبُ كُلِّ ذُرِّيَةِ الْبَشَرِ.	١١٥
الْفُرَاتُ هُوَ نَهْرُهَا – صَنْبِيعَةُ سَيِّدِ الْحِكْمَةِ الْإِلَهُ نُودِيمُود –	١١٦
يُرْوِي الضِّفَافَ (و) يَسْقِي السُّهُولَ،	١١٧

³⁵ Either the gate of Babylon or the celestial gate of Marduk's star: see commentary.

118. *ana ayabi u tâmati* *unaqqi[†] mēšu*
 SipNB1 ii 50. *a-na* [†]A¹.AB.BA *u ta-ma-tu⁴ ú-naq-qí* A^{mes}-šú
 BabLB1 ii 31. [o o o o o o o (o o o)] x (x) [o o o (o o o o)]
 BabLB2 ii 8'. *ana* A.AB.BA *u ta-ma-a¹-f[ua¹] ú¹-[naq-qí o o]*
 BabLB3 ii 15'. [o (o) A.A.]B.BA¹ *u ta¹-a¹-tu⁴ [o o o o o]*
 BabNB2 r 2'. [o A.][†]AB.BA¹ *ú¹ f[a¹]-ma-ti¹* [†]ú¹-[naq-qí A^{mes}]-fšú¹
 SipNBSch3 o 3. [o o o o o o o ú]-na-aq-qa me^{-†}e¹-[šú]
- † MS SipNBSch3 [u]naqqa
 (rest of column broken)
119. *qarbatūšu iptanarrā[†]* *dīša u šamma*
 SipNB1 ii 51. *qar-ba-tu-šú ip-ta-nar-ra-a di-ši u šam-mu*
 BabLB2 ii 9'. [qa]r^{-†}ba-ti-šú¹ ip^{-†}ta-ra-a¹ d[í¹]-ši o o o
 BabLB3 ii 16'. [qar]-[†]ba¹-ti-šú¹ ip^{-†}ta¹-r[a-a o o o o o]
 BabNB2 r 3'. [qar-ba]-[†]tu-šú¹ ip^{-†}ta-nar-ra¹-a [†]di-šam¹ [†]u¹ [†]šam-mu¹
 SipNBSch3 o 4. [o o o o o o o di]-šú ú šam-[mu]
- † MS BabLB2&BabLB3 iptarrā
120. *tamerātūšu šummurā[†]* *īhannub ašnan*
 SipNB1 ii 52. ¹⁰ *ta-me-ra-tu-šú šu¹-un-mu-ra i-ḥa-an-nu-ub aš-na-an*
 BabLB2 ii 10'. [ta]-[†]mē-ra¹-tu-šú [†]gu-um-mu¹-[ra o o o o o o]
 BabLB3 ii 17'. [ta]-[†]mer¹-ra-tu-šú [†]gu-u[m-mu-ra o o o o o o]
 BabNB2 r 4'. [ta-m]ē-ra^{-†}tu-šú¹ [†]ku-um-mu-lra¹ [†]i-ḥa¹-a[n-nu-bu] [†]aš-na-an¹
 SipNBSch3 o 5. [o o o o o o o i-ḥa]-an-nu-ub [†]āš¹-n[a-an]
- † MS BabLB2&3 gummu[rā], MS BabNB2 kummurā
121. *šapkū ina libbīšu* *gurrunū[†] karē nissaba*
 SipNB1 ii 53. *šap-ku ina šā-šú gu-ru-nu ka-re-e* [†]nissaba
 BabLB2 ii 11'. [o o o lib-b]i^{-†}šú¹ K[URUN¹.NAM o o o o o]
 BabLB3 ii 18'. [šap-k]u ina lib-bi-šú¹ [†]gu-ru-nu¹ [M o o o o o]
 BabNB2 r 5'. [šap]-[†]ka¹ ina [†]lib-bi¹-šú [†]gu-ru-nu¹ [†]ka-lre-e¹ [†]nissaba¹
- (end of excerpt)
 † MS BabLB2&3 kurunnu
122. *gipāru u laḥru* *aburriš rabšū*
 SipNB1 ii 54. *gi-pa-ri* [†]ū¹ [†]LAḤAR *a-bur-riš rab-šu*
 BabLB3 ii 19'. [gi-pa]-ri u laḥ-ri a-bu[r-riš o o]
 BabNB2 r 6'. [gi-p]a-[†]ru¹ [†]ū¹ [†]LAḤAR¹ a-[†]bur-riš¹ [†]rab¹-[š]u
- (rest of column broken)
123. *nuḥšu (u) mešrū* *simat ba'ūlāti*
 SipNB1 ii 55. *nu-uh-šú meš^{-†}ru¹-ú si-mat ba'-ú-la-a^{-†}ti¹*
 BabLB3 ii 20'. [o o m]eš-ru-[†]ū¹ si-mat [o o o o o]
 BabNB2 r 7'. [nu-uh-š]u u [†]meš^{-†}ru¹-ú [†]si¹-mat [†]ba'-ú-la-a-ti¹
- (single ruling) (end of side)
124. *duššū tuḥḥudū* *etelliš ešhū[?]*
 SipNB1 ii 56. *du-uš-šú-ú tuḥ-hu-du e-tel-liš èš^{-†}hu¹*
 BabLB3 ii 21'. [du-u]š^{-†}šú¹-ú tuḥ-h[u-du o o o o o]
125. *ummat lugal-abzu tukku¹* *nišūt nināzu*
 SipNB1 ii 57. *um-mat* [†]lugal-abzu tuk-ku-lu¹ ni-šu-tu⁴ [†]nin-a-zu
 BabLB3 ii 22'. [o o] [†]lugal-ab[zu o o o o o o o o]
126. *milik lugal-asal* *urukugū ša enzag*
 SipNB1 ii 58. *mi-lik* [†]lugal^{as}-asal URU.KÜ.GA-ú šá [†]en-zag
 BabLB3 ii 23'. [o o] [†]lugal¹-ás[al o o o o o o o o]
127. *itti āli ibbanū* *riḥūt alalgar*
 SipNB1 ii 59. *it-ti URU ib-ba-nu-ú ri-ḥu-tu⁴ a-lāl-gar*
 BabLB3 ii 24'. [o o] [†]URU¹ i[ḥ-ba-nu-ú o o o o o o]
- (rest of side broken)
128. *šābū kidinni ša bābili* *aburrūtu ša esaggil*
 SipNB1 ii 60. *ÉRIN^{mes} ki-di-nu šá TIN.TIR¹ a-bur-ru-tú šá è-sag-il*
 BabNBSch3 6'. *ÉRIN^{mes} kī¹-din-nu šá¹* [o o o o o o o o o]
- (beginning of excerpt)
129. *ina mīs pī zukkū* *ana marūtuk nadnū*
 SipNB1 ii 61. *ina mi-is pi-i zuk-ku-ú a-na* [†]AMAR.UTU *na-ad-nu*
 BabNBSch3 7'. *ina mi-is pi-i z[uk-ku-ú o o o o o o o]*
130. *kisalluḥū ša zarpanītu* *šarrati rabīti*
 SipNB1 ii 62. *ki-sal-luḥ-ḥa šá* [†]zar-pa-ni-tu⁴ šar-ra-ti ra-bi-tu⁴
 BabNBSch3 8'. *ki-sal-lu-ḥa šá* [o o o o o o o o o]
131. *ana nabū u [tašmēt]u* *ana širikti šarkū*
 SipNB1 ii 63. *a-na* [†]AG u [†][taš-me-t]u⁴ a-na šir-rik-tu⁴ šar-ki
 BabNBSch3 9'. [†]a¹-na [†]AG u [†][aš-me-tu⁴ o o o o o o]
132. *šarru ana šarri* *and[urā]ršumu išakkan*
 SipNB1 ii 64. [†]LUGAL¹ *ana* LUGAL *a[n-du-ra-a]r-šú-nu i-šak-kan*
 BabNBSch3 10'. [LU]GAL *ana* LUGAL *an-d[urā]r-ar-šú-nu o o o]*

- Disgorges its waters into lagoon and sea,
 Its fields burgeon with herbs and flowers,
 (120) Its meadows, in brilliant bloom,³⁶ sprout barley,
 From which, gathered, sheaves are stacked,³⁷
 Herds and flocks lie on verdant pastures,
 (123) Wealth and splendor – what befit mankind –
 Are bestowed, multiplied, and regally granted.
- **
- The clan of loyal Lugal-abzu (i.e. Ea), the tribe of Ninazu (i.e. Ninurta),
 (126) The advice of Lugal-asal, the Sacred City of Enzag (i.e. Nabû),
 With the city was created the progeny of Alagar,
 The free citizens of Babylon, the populace of Esagil.
 (129) Purified by the ablution, consecrated to Marduk.
 The courtyard sweepers of the great queen Zarpanitu,
 Dedicated as a present to Nabû and Tašmētu.
 (132) King after king will establish their freedom.

- يَصُبُّ مِيَاهَهُ إِلَى الْبُحِيرَةِ وَالْبَحْرِ، ١١٨
 تَزْدَهَرُ حُقُولُهُ بِالزَّهْرِ وَالْعُشْبِ، ١١٩
 تَتَلَأَلُ (فِي) مَرْوَجِهِ أَعْشَابُ الرَّبِيعِ وَ (سَنَابِلُ) الشَّعِيرِ، ١٢٠
 مُتَكَدِّسَةٌ فِي وَسْطِهِ أَكْوَامُ حُبُوبِ الْحَجَّةِ، ١٢١
 الْمَوَاشِي وَالْأَغْنَامُ تَجْلِسُ عَلَى الْمَرَاعِي الْخَضِرَاءِ، ١٢٢
 الْفَيْضُ وَالْغِنَى – مَا هُوَ حَقٌّ لِلنَّاسِ – ١٢٣
 تَنْتَضَاعَفُ، وَتَتَوَافَرُ وَتَنْتَهَاهِي بِغَزَارَةٍ. ١٢٤
- **
- أَتْبَاغُ لُوْجَال-أَبْزُو الْأَوْفِيَاءِ، عَشِيرَةُ نِنَازُو، ١٢٥
 نَصِيحَةُ لُوْجَال-أَسَال، مَدِينَةُ إِنْزَاكِ السَّامِيَّةِ، ١٢٦
 مَعَ الْمَدِينَةِ خُلِقَتْ ذُرِّيَّةُ الْأَجَارِ، ١٢٧
 مُوَاطِنُو بَابِلِ الْأَحْرَارِ، سُكَّانُ إِبِسَاجِيلِ. ١٢٨
 مُطَهَّرُونَ بِطُقُوسِ الطَّهَارَةِ الْمُخَصَّصَةِ لِلإِلَهِ مَرْدُوحِ، ١٢٩
 كَنَاسُو فَنَاءِ زَرْبَانِيْتُومِ، الْمَلِكَةِ الْعَظِيمَةِ، ١٣٠
 هِبَةٌ مَهْدَاةٌ إِلَى نَابُو وَتَشْمِيْتُو. ١٣١
 مَلِكٌ بَعْدَ مَلِكٍ سَيُرْسَخُ (لَهُمْ) حُرِّيَّتَهُمْ. ١٣٢

³⁶ MS BabNB2 reads “its (grain-)heaped meadows.”
 MSS BabLB2 and BabLB3 read “its prepared meadows.”

³⁷ MSS BabLB2 and BabLB3 read “Gathered (or: poured)
 thanks to it are the ale (and) the sheaves.”

133. [r]amkūl[(u) (ša) išt]arān ša šamaš ebbūtu
SipNB1 ii 65. [r]a-am-ku-^fu¹ (šá) ⁴KA.DI šá ⁴UTU eb-bu-tu
BabNBSch3 11'. [r]a-^fam-ku¹-[tu o (o) o o o o o o o]
(end of column)
(rest of side broken)
134. buhlú ša šušinak nippurú ša ellil
SipNB1 iii 1. bu-uh-lu-ú šá ^d+MÜŠ.^{oo} ŠÉS^{ki} NIBRU^{ki}-ú šá ^d+en-lil
135. aḫūti ša ittišunu ul ušbaššū
SipNB1 iii 2. a-^hu-ti šá it-ti-^šu-nu ul uš-ba-āš-šū
136. ḥaššá ḥatnū ābirīšumu kullū
SipNB1 iii 3. ḥa-āš-šá-a ḥa-at-nu a-bi-ri-šū-nu kul-lu
137. ina šillīšumu akū iballuṭ enšū
SipNB1 iii 4. ina GISSU-šū-nu a-ku-ú i-bal-luṭ en-šū
138. ana mār mīti usāta ippušū išakkanū gimilla
SipNB1 iii 5. a-na DUMU ŪŠ ú-sa-tu ip-pu-šū i-šak-ka-nu gi-mil-lu
139. šabta umaššarū kasā ipaṭṭarū (ana) ištēt bilat kaspi
SipNB1 iii 6. šab-tu ú-maš-šá-ru ka-sa-a i-paṭ-ṭa-ru a-na AŠ GUN kās-pi
AššNASch1 o 1. [šab]-tu ú-maš-šá-ru ka-sa-a i-paṭ-ṭ[a-r]u AŠ bi-lat kas-[pi]
(beginning of excerpt)
140. ša lā ašbu išakkanā ziitta
SipNB1 iii 7. šá la āš-bu i-šak-ka-nu zi-it-ti
AššNASch1 o 2a. [š]á* ^fla*¹ āš-pi i-^fšak¹-ka-na zi-it-tu :. →
141. kī ikki palḫi šušsurū^f iribbū dumqa
SipNB1 iii 8. kī-^fi¹ [o o (o)] pal-ḫu šu-uš-^šu-ru i-rib-bi du-un-qu
AššNASch1 o 2b. kī-i ik-^fke-e¹ pal-ḫi ik-tar-ra-ba i-^fl¹*-bu o o]
† MS AššNASch1 iktarrabā
142. upaqqu ana dīm(i) ilim-ma kitta našrū
SipNB1 iii 9. ú-pa-[qu a-n]a di-in DINGIR-ma kīt-tu⁴ na-aš-ru
AššNASch1 o 3a. ^fu¹-pa-qu ana di-nim DINGIR-ma u kīt-ti na-^faš¹-ru :. →
143. kudurru rēšū^f ušurtu maḥrītu
SipNB1 iii 10. NÍG.DU ^freš¹-tu-ú ú-šur-ti maḥ-ri-tu⁴
AššNASch1 o 3b. ku-dūr-ru ^freš¹-tu-u ú-šur-^ftu¹ maḥ-[ri-tu]
† MS AššNASch1 mešrū
144. emūqāt ningirsu mišari^f alāla ṭābi
SipNB1 iii 11. e-mu-qat ^dnin-gír-su mi-šá-ri a-la-la ṭa-a-bi
AššNASch1 o 4a. e-mu-qa-<at> ^dnin-gír-su meš-ra-a ^da-la-la DÜG.GA :. →
SipNBSch2 o 2'. [o o o o o o o o a-^fl¹a¹ ṭa-a-^fbi¹]
(beginning of excerpt)
145. ul idaššū idašunu šukbutū šušqu aḫāmeš
SipNB1 iii 12. ^ou¹ ^oda^o-aš-ši i-da-šū-nu ^ošuk^o-^fbu-tu¹ [š-u-^fš-qu-ú a-ḥa-meš
AššNASch1 o 4b. ul i-da-šū it-ti-šū-nu šu-uk-b[u]-du šu¹-u[š¹-qu-ú o o o]
SipNBSch2 o 3'. [o o o o o o o o šuk-bu-^ftu¹ šu-^fuš-qu-ú¹ [o o o]
146. rāšū asmū mālīkū muṭibbū libbi
SipNB1 iii 13. [r]a-^fšū¹-ú as-mu ma-li-ku mu-ṭib-^fbu¹ lib-bu
AššNASch1 o 5a. ra-šū-ú as-ma-tu ma-li-ku mu-ṭib-bu lib-bi :. →
SipNBSch2 o 4'. [o o o o o o o o m]u-^fṭib¹-bu ^flib-bi¹
147. mušpardū kabtāti ḥidūta^f rāmū
SipNB1 iii 14. [o o o (o) ka]b-^fta¹-a-tu⁴ ḥi-du-ti ra-a-mu
AššNASch1 o 5b. muš-par-du-ú ^fkab¹-ta-a-ti ḥi-^fda¹-tu ra-[a-mu]
SipNBSch2 o 5'. [o o o o o o o o ḥi-d]u-tu⁴ ra-a-[mu]
† MS AššNASch1 ḥidāti
148. sinništū ša ina šiprišina tašīmta aḫzā
SipNB1 iii 15. [o o o o o šip-ri]-^fšī¹-[n]a ^fta¹-šim-ti aḫ-zu
AššNASch1 o 6a. MUNUS^{mes} šá ina šip-ri-šī-na ta-šim-ta aḫ-zu :. →
SipNBSch2 o 6'. [o o o o o o ta-šī]m-tu⁴ aḫ-^fzu¹
149. ugbabātu ša ina ḥamerišina kitta našrā
SipNB1 iii 16. [o o o o o ḥa-me-re]-^fe¹-šī-na ^fki¹-ti ^ona^o-aš-ra
AššNASch1 o 6b. NIN.DINGIR.RA^{mes} šá ina ḥa-me-ri-šī-na kīt-tu n[a-aš-ra]
SipNBSch2 o 7'. [o o o o o o ḥa-me-ri-š]i-na kīt-tu⁴ na-^faš-ri¹
150. nadātu ša ina nēmeqi uballaṭā rēma
SipNB1 iii 17. [o o o o o o o o o r]e-e-mu
AššNASch1 o 7a. na-da-^fte¹LUKUR^{mes} šá ina nē-me-qi ú-bal-la-ṭa re-e-mu :. →
SipNBSch2 o 8'. [o o o o o o ú-bal-la-^fta re-e-m[u]
(single ruling) (end of excerpt)

- Bathed priests of Ištarān, pure priests of Šamaš,
Buhlû-priests of Šušinak, Nippureans of Enlil —
 (135) The foreigners among them they do not humiliate.
 The humble they protect, their weak they support,
 Under their care, the poor and destitute can thrive.
 (138) To the orphan they offer succor and favor,
 The prisoner they set free, the captive they release (even) at the cost of a silver talent,
 With the absent person they share the inheritance,
 (141) Piously observing,³⁸ they return kindness.
 They follow the gods's command, and justice they keep,
 The original stele, the ancient law.
 (144) The hosts of righteous Ningirsu, of sweet Alala,³⁹
 They abstain from insulting, honoring and praising each other.
 In acquisition they are appropriate, in reflection they bring delight,
 (147) They brighten up the mood, and revel in merriment.⁴⁰

**

- (Their) women who have become masters in their duties:
 High priestesses who keep (their) vow to their bridegrooms,
 (150) Cloistered women who, with their skill, nourish the womb with life,

كَهَنَةُ الطَّهَارَةِ التَّابِعِينَ إِلَى عِشْتَارَانَ، الْكَهَنَةُ الْأَنْقِيَاءِ لِلإلهِ شَمَشَ، ١٣٣
 كَاهِنُ الْبُخْلُو لِشُوشِينَاكَ، مُوَاطِنُو نَفَرِ التَّابِعِينَ لِلإلهِ إِنْلِيلِ — ١٣٤
 الْأَغْرَابُ بَيْنَهُمْ لَا يُذَلُّونَ. ١٣٥
 يَحْمُونَ الْمُتَوَاضِعَ وَيُسَاعِدُونَ ضَعِيفَهُمْ، ١٣٦
 تَحْتَ ظِلِّهِمْ يَنْعَمُ الضَّعِيفُ وَالْعَاجِزُ بِالْحَيَاةِ. ١٣٧
 يَعْمَلُونَ عَلَى مُسَاعَدَةِ الْيَتِيمِ (و) يُمِدُّوهُ بِالْعَوْنِ، ١٣٨
 يُطْلِقُونَ سَرَاحَ السَّجِينِ (و) يُحَرِّرُونَ الْأَسِيرَ بِوَزْنَةِ فِضَّةٍ وَاجِدَةٍ، ١٣٩
 يَمْنَحُونَ الْغَائِبَ اسْتِحْقَاقَهُ، ١٤٠
 يَرْكُضُونَ الْجَمِيلَ بِكُلِّ احْتِرَامٍ وَوَقَارٍ. ١٤١
 يَتَّبِعُونَ أَوْامِرَ الْأَلْهَةِ، مُنَاصِرُونَ لِلْحَقِّ، ١٤٢
 (مُسْتَنِدُونَ إِلَى) الْمَسَلَّةِ الْأَصْلِيَّةِ الْمَنْقُوشَةِ مُنْذُ الْأَزَلِ. ١٤٣
 (اِكْتَسَبُوا) قُوَّتَهُمْ مِنْ نِنْجِرْسُو (و) صَلَاحَهُمْ مِنَ الْأَلُو الطَّيِّبِ، ١٤٤
 يَمْتَنِعُونَ عَنْ إِهَانَةِ أَحَدٍ، يَقْدِرُونَ وَيَمْدَحُونَ بَعْضُهُمُ الْبَعْضَ، ١٤٥
 مُتَأَزِّزُونَ فِي تَكَاتُفِهِمْ، مُتَوَافِقُونَ فِي اسْتِشَارَاتِهِمْ، ١٤٦
 نَاشِرُونَ أَجْوَاءَ الْمَحَبَّةِ وَالْبَهْجَةِ. ١٤٧

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نِسَاؤُهُمُ اللَّوَاتِي غَدَوْنَ مُحْتَرَفَاتٍ فِي وَاجِبَاتِهِنَّ، ١٤٨
 الْكَاهِنَاتُ السَّامِيَّاتُ الْمُخْلِصَاتُ لِأَزْوَاجِهِنَّ، ١٤٩
 قِيَمَاتُ الْمَعْبِدِ اللَّوَاتِي بِالْخِبْرَةِ يُحْيِيْنَ رَحِمَ الْحَيَاةِ، ١٥٠

³⁸ MS AššNASch1 reads “they piously pray.”

⁴⁰ MS AššNASch1 reads “merriments.”

³⁹ MS AššNASch1 reads “(Their) strength is Ningirsu, (their) righteousness the sweet Alala”; see commentary.

151. *qašdātu ša ina mē tēlilti* *iš[ak]kanā šuhta*
 SipNB1 iii 18. [o o o o o o o o o o o o o o o o] *i-šak-ka-n[a] šu¹-uḫ-tú*
 AššNASch1 o 7b. ^{mmu}NU.GIG^{mes} *šá ina A^{mes} te-lil-te* *†i¹-š[ak]-ka-nu* [o o o o]
152. *anzilla šušsurā* *ukallā ikkiba*
 SipNB1 iii 19. [o o o o o o o o o o o o] *ik-k[i]-bi*
 AššNASch1 o 8a. *an-zil-lu šu-šu-ru ú-kal-la ik-ki-bu* :. →
153. *kamsā ikarrabā* *r[asā t]ēmēqī*
 SipNB1 iii 20. [o o o o o o o o o o o o] *te-me*]-*qī*
 AššNASch1 o 8b. *kam-sa i-kar-ra-ba r[a-šá-a t]e-me-†qī¹*
154. *nakdā pitqudā* *damiqta ḥassā*
 SipNB1 iii 21. [o o o o o o o o o o] x
 AššNASch1 o 9a. *nak-da pit-qu-du da-me-eq-ta ḥas-†sa¹* :. →
155. *ašrāt ilī ištane* *†ā* *ba[ā]ta sahrā*
 AššNASch1 o 9b. *aš-rat DINGIR^{mes} iš-ta-nē-†[a ba-l]a-tu saḫ-†ra¹*
156. *ṭubba itpēšā* *ile* *†ā asmā*
 AššNASch1 o 10a. *ṭu-ub-ba it-pe-šu i-le-†a-a as-ma* :. →
157. *[šinā arḫ]ātu (?) ša kullat babilī* *sukullāt ištār*
 AššNASch1 o 10b. *[ši-na (?) ar-ḫ]a²-te šá kul-lat* *†KÁ¹.DINGIR.RA^{ki} †su^{*1}-kul-lat* *†d¹[i]š^{*}-tar*
158. *šunū-ma šubarrū ša marūtuk*
 AššNASch1 o 11a. *šu-nu-ma šu-bar-re-e šá^d AMAR.UTU* :. →
159. *ḥub(ba)t(ašunu ul) iḥabbat* *batiqtašunu ul ibat[†]aq*
 AššNASch1 o 11b. *ḥu-ub-ba-t[a-šú-nu ul] †i¹-ḥab-bat* *†ba¹-ti-iq-ta-šú-nu ul i-†bat¹-[†]aq*

(single ruling) (end of excerpt)

(around half a column is broken away, an estimated 21 lines)

- 180–186. [...] ... [...]
 SipNB1 iii 47–53. [...] x [(o)]
187. [...] ... [...]
 SipNB1 iii 54. [...] -a-†[i]
188. [...] ... [...]
 SipNB1 iii 55. [...] x-†zu¹-x [(o)]
189. [...] ... [...]
 SipNB1 iii 56. [...] x †zu¹-†-ú-[o]
190. [...] ... [...]
 SipNB1 iii 57. [...] -lu-ú-†[u_a]
191. [...] *šulm*†i (?) *u naḫāš[i]*
 SipNB1 iii 58. [...] *šul-m*†i² *u na-ḫa-š[i]*
192. [...] *ušt*†abarrū *ḫegall[a]*
 SipNB1 iii 59. [...] -†ú¹ *ḫé-gál-†[a]*
 BabNBSch4 o 12'. [...] *ušt-†a-bar-ru-ú ḫ[é-gál-la]*
193. [...] *u*†ššibū *šanā[†i]*
 SipNB1 iii 60. [...] MU].AN.NA^[mes]
 BabNBSch4 o 13'. [...] *u*†š-†š¹-bu MU.AN.NA^[mes]
194. [...] *bitrū litt[ūta]*
 SipNB1 iii 61. [...] *lit-tu-†[tú]*
 BabNBSch4 o 14'. [...] -b]u²-ru bit-ru-ú lit-tu-†[tú]
195. [...] *urab[bi]* (?)
 SipNB1 iii 62. [...] †i¹-rab-†[bi]
196. [...] *uki[nnū]*
 SipNB1 iii 63. [...] †i¹-ki-†[nu]
197. [...] *ilī elišunu ba[šū]*[†]
 SipNB1 iii 64. [...] DINGIR^{mes} UGU-šú-nu ba-†[šú-ú]

† MS BabNBSch4 *ib[šū]*

- Holy women who cleanse with pure water.
 They keep the prohibitions and adhere to what is sacred,
 (153) Kneeling in prayer, armed with a supplication,
 Reverent and vigilant, mindful of good works,
 They visit the sanctuaries, seeking life.
 (156) Skilled in benevolence, they act with propriety.
- [*They (the women) are the cows*] of all Babylon, the herds of Ištar,
 They (the men) are the ones freed by Marduk.
 (159) He (*scil.* Marduk) will never permit them to be robbed, nor to be slandered.

(Around 30 lines are missing or are too damaged for translation)

- [... *peace*] and happiness,
 (192) [...] they granted permanent prosperity,
 [...] multiplied the years,
 [...] enduring until old age,
 (195) [...] increased,
 [...] established ...
 [...] the benevolence] of the gods is [placed] upon them,⁴¹

الكاهنات المُقَدَّسات اللواتي يَتَطَهَّرْنَ بِماءِ الطَّهارةِ.	١٥١
يَتَقَبَّدُونَ بِمَا هُوَ مَحْظُورٌ (و) يَلْتَزِمُونَ بِمَا هُوَ مُقَدَّسٌ،	١٥٢
راكعات في صلاتِهِنَّ، يَتَمَلَّكُهُنَّ الخُشوعُ،	١٥٣
حذراتٌ ومُتَبَقِّطاتٌ، متَأهباتٌ لِعَمَلِ الْخَيْرِ،	١٥٤
مُواظباتٌ على زيارَةِ مَعابِدِ الْإِلَهِةِ الْمُقَدَّسَةِ باجْتِثَاتٍ عَنِ الْحَيَاةِ.	١٥٥
ماهراتٌ في الإحسانِ، يَتَصَرَّفْنَ بِبَلَّاقَةٍ.	١٥٦
[إِنَّهِنَّ (=النِّسَاءُ) بَقَرَاتٌ] كُلُّ بِلَادِ بَابِلَ، قَطِيعُ الْإِلَهِةِ عِشْتَارَ،	١٥٧
وَهُمْ (=الرِّجَالُ) أَحْرَارُ الْإِلَهِ مَرْدُوحَ.	١٥٨
إِنَّهُ (=مَرْدُوحَ) سَوْفَ لَنْ يَسْمَحَ أَبَدًا أَنْ يُسَلَّبُوا (أو) أَنْ يُفْتَرَى عَلَيْهِمْ.	١٥٩

(يلي هذا السطر ٣٠ سطرًا مفقودًا أو نالغًا للغاية بحيثُ تتعذرُ ترجمَتُها)

[... السَّلامُ] وَالسَّعَادَةُ،	١٩١
[...] مَنَحُوا الرِّخَاءَ الدَّائِمَ،	١٩٢
[...] ضَاعَفُوا الْمِنِينَ،	١٩٣
[...] مُعَمِّرُونَ حَتَّى الشَّيْخُوخَةِ،	١٩٤
[...] يَزِيدُ،	١٩٥
[...] يُنْبِتُونَ ...	١٩٦
[... أَفْضَالَ] الْإِلَهِةِ تَنْزِلُ عَلَيْهِمْ،	١٩٧

⁴¹ MS BabNBSch4 reads: "was [placed] upon them."

198. [...] ... *balātu tūb l[ibbi]*
SipNB1 iii 65. [...] x *ba-la-tu tu-ub l[ib-bi]* (end of column)
BabNBSch4 o 18'. [...] D]N *tu-ub l[ib-bi]* (single ruling) (end of excerpt)
199. [...] ...
SipNB1 iv 1. [...]
200. [...] ...
SipNB1 iv 2. [...] x
201. [...] *ša]rru*
SipNB1 iv 3. [...] LU]GAL
202. [...] ...
SipNB1 iv 4. [...] *tu-šu*
203. [...] ...
SipNB1 iv 5. [...] *ra ša-LAGAB*
BabNB1 iv' 1'. [...] x x [o o (o o o)]
204. [...] ... *šūturū ša tībūšunu ezzū*
SipNB1 iv 6. [...] *t]i-bu-šu-nu ez-zu*
BabNB1 iv' 2'. [...] x x *šū-tu-ru¹ ša¹ [t]i-bu-šu-nu [o o]*
205. [...] ... *sis]ū šuklulūtu nagalmušū nadrū*
SipNB1 iv 7. [...] *na-gal-mu]-šū¹ na-ad-ru*
BabNB1 iv' 3'. [...] ANŠE².KUR².R]A^{2mes} *šuk-lu-lu-tū na-¹gal¹-mu-ša na-¹ad¹-ri*
206. [...] ... *a]giš šitpuru qablu šamru*
SipNB1 iv 8. [...] *qab-]u¹ šam-ru*
BabNB1 iv' 4'. [...] *a]-giš¹ šit-pu-ru qab-lu šam-ru*
BabLB1 iii 1'. [...] *šam-r]i*
207. [...] ... *ša lā] išu mānahtu ittanašrabbītu kīma šibbi*
SipNB1 iv 9–10. [...] *it]-¹ta¹-na-āš-rab-bi-tu | [...] GI]M² šib-bi*
BabNB1 iv' 5'. [...] *ša la] ¹i²šū-ū ma-na-aḥ-tū it-ta-na-āš-ra-bi-tu ¹GIM¹ x [(o)]*
BabLB1 iii 2'. [...] GI]M *še¹-eb-bu*
208. [...] ... *isappanū adi surriš nīzmassun(u) kašdū*
SipNB1 iv 11. [...] *n]i-is-mat-su-nu kaš-du*
BabNB1 iv' 6'. [...] x-¹su¹ *i-sap-pa-ni a-di sur-riš ni-iz-mat-¹su¹-[un o (o)]*
BabLB1 iii 3'. [...] *ni-iz-ma]-¹su¹-un kaš-du*
209. [...] ... *ittakkipū ubbatū [d]ūr abni*
SipNB1 iv 12. [...] B]AD² NA⁴
BabNB1 iv' 7'. [...] x *it-tak-ki-pu ub-ba-¹tu¹ [o o o (o o)]*
BabLB1 iii 4'. [...] BÀ]D *ab¹-nu*
210. [...] ... *š]uklulū bunnannē šūf[urū (...)] d]abrū*
SipNB1 iv 13. [...] x (rest of column broken)
BabNB1 iv' 8'. [...] *š]uk-¹lu¹-lu bu-un-na-an-né-¹e¹ ¹šū¹-[u-ru o o o (o o o)]*
BabLB1 iii 5'. [...] *d]a¹-¹ab¹-ru*
211. [...] ... *apsî ... [(...)] dap]inū (?)*
BabNB1 iv' 9'. [...] x ¹ABZU¹ *muš-taḥ-ḥi¹-x [o o o (o)]*
BabLB1 iii 6'. [...] *da²-p]i²-¹nu¹* (end of column)
212. [...] ... [...] (rest of column broken)
BabNB1 iv' 10'. [...] x^{1mes} x [o o o o o (o o)]

Colophons

BabNB2 r 8'. ¹ša² ¹mf¹šū-la-a² (x) [o (o)]
(end of side)

BabNB3 r 7'. x [o] x [o mu]² ¹re² ¹šir² *pa-aṭ na-gab šamē(AN-e) u eršeti(KI-¹f[i]) o o o (o o o)* (rubric)
BabNB3 r 8'. [ul(NU) *qatī(AL).¹TIL¹ (?) kīma([G]IM) labūrī(SUMUN)-šū šaṭīr(¹SAR¹)-ma bari(IGI.TAB) u[p²-pu-uš]*
BabNB3 r 9'. [*ruppi* ¹o o o (o o o)]-*līšir(SL.SÁ) marī(A)-šū ša^mba-la-tu mār(A) ¹u²o o o (o o o)]*
(end of tablet)

- (198) [...] life (and) health,
(Two lines are broken at the beginning of the fourth column of SipNB1)
- (201) [...] king,
[...] his ...
[...] ...
- (204) [...] ... surpassing, whose onset is fierce,
[...] the perfect [*steeds*] are lofty, indomitable,
[...] wears [on his head] like [a tiara], savage combat,
- (207) [...] who] know [no] fatigue, which thrash around like a viper,
[...] ... devastate ..., achieving their desire forthwith,
[...] ... they butt, smashing a stone wall,
- (210) [...] perfect in appearance, surpassing [...] and ferocious,
[...] ... of the Apsû, ... [...] they are [*valorous*],
(At most 50 lines are missing, containing the end of the text)

[...] الحَيَاة وَالصَّحَّةُ، ١٩٨

(سطران مفقودان في بداية العمود الرابع لنص سبار)

[...] مَلِكٌ،	٢٠١
[...] لَهُ،	٢٠٢
... [...]	٢٠٣
[...] الْمُفَيَّزُونَ، بِدَائِيَّتِهِمْ غَاضِبَةً،	٢٠٤
[...] الْجَيَادُ الرَّائِعَةُ، شَامِخَةٌ (و) هَانِجَةٌ،	٢٠٥
[...] يَعْتَمِرُ عَلَى رَأْسِهِ تَاجٌ، قِتَالٌ غَنِيْفٌ،	٢٠٦
[...] الَّذِي لَا يَعْرِفُ الْإِرْهَاقَ، يَسْتَمِرُّ بِالْمُطَارَدَةِ كَالثَّعْبَانِ،	٢٠٧
[...] يُذَمَّرُوا ... مُحَقِّقِينَ مَبْتَغَاهُمْ بِسُرْعَةٍ،	٢٠٨
[...] يَتَدَافَعُونَ، يُحْطَمُونَ جِدَارَ الْحَجَرِ،	٢٠٩
[...] مُكْتَمِلُو الْهَيْئَةِ، مُمَيَّزِينَ ... [...] وَغَنِيْفِينَ،	٢١٠
[...] ... لِلْأَبْزَوْ ... [...] إِنْهُمْ بَاسِلُونَ،	٢١١

(تليها تقريباً ٥٠ سطرًا مفقودًا، تتضمنُ نهاية النص)

8. Commentary

- As noted above (§4 The Manuscripts), the deteriorated condition of the surface of BabNB3 makes it difficult to confirm its association with this composition. If true, MS BabLB1 would contain a bound form in *-i* (*nagbi*, on these forms, see George 2003: 432f.), while BabNB3 would contain the normal form (*nagab*). It is unclear how many signs are missing after *eršet*, but it seems clear that there must be at least one word missing, since otherwise BM.42723 would join BM.45986 directly. Moreover, *érsetu* is not acceptable as the last word in a line of poetry, since it would produce a non-trochaic ending. The reconstruction of Marduk's name at the end is hypothetical;⁴² alternatively one could read [(d)]^fMES¹ at the beginning, which would exclude the adopted reconstruction at the end. As noted in the introduction, the title is perhaps the catchline that appears in the large Nineveh MS of the 'Hymn to Šamaš' (K. 3182+, MS NinNA1 in Rozzi 2021): [o o o o o A]N-e u KI-t[î o o].
- The restoration at the beginning is inspired by 'Maqlû' I 138 and 192 ((*girra*) *nūr ilī kayyānu*). If correctly restored, *kayyān* could be a nominalized adjective acting as the regens (as reflected in the translation), or else an adjective agreeing with *nūru* that interrupts the bound chain (**nūr ilī šamê u eršet* *kayyānu*).
- MS BabLB1 uses GİR.TAB for *ád* also in l. 92, so the suspicion arises that it may be a late convention rather than an error.

⁴² The tablet BM.39042 (eBL: J. Peterson) has a rubric (or catchline) ending [...-t]î^dAMAR.UTU, but seems to be otherwise irrelevant for the present text.

18. The restoration is inspired by ‘Marduk 1’ 10//12 (Fadhil/Jiménez 2019: 167): *ṭāb nashurka*, “your attention is sweet.”
20. The confusion of *lamassu* and *lamaš(t)u* (BabLB1) also occurs in a late manuscript of ‘Marduk 1’ l. 176: *lū atrat la-maš-ša-āš-šū* (other MSS: *la-mas-sa-šū*, ^dLAMMA-šū) *el[i] ša qadmī*, “May his good fortune surpass that of before!” This orthography, together with the *ušātu* of l. 24 and *šimat* in l. 86 in BabLB1, may perhaps reflect a shift in the phonetic status of the sibilants in the terminal phases of Akkadian.⁴³
- 23–24. The phrase *bēl usāti* is particularly common in Akkadian onomastics (Stamm 1939: 212). Outside of proper names, the phrase is attested only rarely, e.g. in the ‘Dialogue of Pessimism’ 78 (Fadhil 2022): *ayyu bēl lemuttim-ma ayyu bēl usāti*, “Which was the doer of evil, and which was the doer of good deeds?” As already noted by Montgomery (1908), the phrase also appears in Aramaic incantation bowls, as *mry* ‘sw’t’.
- 26ff. The addressee of the speech is probably Marduk. *bēl mātāti* (l. 28) is, of course, a traditional epithet of Enlil, but one that the god cedes to Marduk in ‘Enūma eliš’ VII 156. The restoration in l. 27 is inspired by the *šu’ila* ‘Marduk 1’ (Si.7+ // K.3505.B // K.17421+) l. 8: *bēl(EN) mātāti(KUR.KUR) šar(LUGAL) šamē(AN-e) u eršeti(KI-ti)*.
37. Words such as *dannatu* are usually not written logographically in library manuscripts of literary texts, so the decipherment may be incorrect.
38. The restoration at the beginning is based on ‘Ludlul’ V 82 (Hätinen 2022): *[ap]ātu mala bašā marduk dullā*, “[Tee]ming humankind, as many as they be, give praise to Marduk!”
39. The line appears verbatim in ‘Marduk 2’ (l. a+14; Lambert 1960b: 65): *tattanašši lā lē’ām-ma tere’i ulāl[a]*. Since ‘Marduk 2’ contains several verbatim quotations of other texts,⁴⁴ the present text is probably the lender and not the borrower.
43. ‘Ludlul’ V 56 (Hätinen 2022): *ušamḫir erba ṭa’ta igisē etandūti*, “An offering, a gift, sundry donations I presented.”
46. *ḡil’-la¹-tu₄* is a virtual emendation of the traces in MS SipNB1.
48. Compare the incantation in AO.17656 o 4 (Nougayrol 1947: 31): *an-ḫu dal-pu šu-nu-ḫu a-me-lu*.
49. Compare in the acrostic DT.83 r 3’ (eBL edition): *ṣiṣ-ṣiṣ-ṣiṣ ša[p*-ti-šū] ṣiṣ-ṣiṣ-ṣiṣ lāl-la-ri UGU ab-ra-a-ti li-šā-ṣiṣ*, “May he make his speech as pleasant as honey to humankind.” *gabbu* is normally not a literary word; in particular its use as a noun is very rare in literature (see AHW. 272a s.v. *gabbu* I 1).
51. Compare the line ‘Ninurta as Savior’ 52 (Mitto 2022b), a line that has in the various manuscripts, all of them school tablets, a slightly different shape: *manīt mīšari iddekkāššum-ma* (var. *tašāššum-ma*, var. *tadekkāššum-ma*) *ša ṭša* (var. *ina ṭši*, var. *šattu*) *uḫalliqu irābšu* (var. *urābšu*) *māda²(LAL)*, “That he will (var. ‘you will raise’ and ‘you will blow’) have a propitious breeze spring up for him and compensate him *amply* for every bit he had lost (var.: ‘for what he lost in a year’).” The difficulty of interpreting the line, particularly its last word, contrasts with the clarity of the opposition *šattu* : *ūmakkal* in the present hymn, and suggests considering our text as the lender and the Ninurta hymn (a Middle Babylonian composition, see Mitto 2022c) as the borrower.

The spacing in BabNBSch2 and in SipNB1 suggests that at least one word intervenes between *ṭābu* and *tašā[h]šum-ma* (?). MS BabNBSch2 could conceivably be emended to read *ta-ziq¹-qa¹*, and *šāru ṭābu* then taken as a predicative complement

⁴³ Greek transcriptions of Akkadian use a single sign (σ) for the three Akkadian sibilants *s*, *š*, and *ṣ*, which is explicable by the inability of the Greek alphabet to reflect all Akkadian sounds (Knudsen 1990: 152; Geller 1997: 65; Westenholz 2007: 279).

⁴⁴ ‘Marduk 2’ 55–57 = ‘Counsels of Wisdom’ A+99–A+101 (Földi 2022, probably a quotation from ‘Marduk 2’ in ‘Counsels’); ‘Marduk 2’ 80 and 82 = ‘Marduk 1’ 5 and 7 (see Fadhil/Jiménez 2019: 173); ‘Marduk 2’ a+9f. = ‘Ninurta as Savior’ 1f. (Mitto 2022b); ‘Marduk 2’ a+45 = ‘Hymn to Šamaš’ 198 (Rozzi 2021).

- instead of a direct object, but this solution is far from satisfactory. The sign after the second *ta* in BabNBSch2 could be *š[ah]*.
52. Compare in the Hymn to Borsippa [BM.61625](#)+ ii 30 (eBL transliteration): [o] x x x x (x) 'ana⁷¹ is-qi-šú-nu ú-x [o o (o)].
 53. *ipru* is, like *gabbu* in l. 49, a word of poor literary pedigree.
 54. 'kīl-i-ni looks less likely.
 59. Compare perhaps l. 114: *šad(u) kīni* (and commentary *ad loc.*).
 64. Compare in the 'Syncretistic Hymn to Gula' A+54: *tāmta ušraqqam ina nagbi mīlī ugappa[š]*, "The ocean she empties, in the deep she makes the floods huge" (Bennett 2023).
 66. The verb at the end appears to be *šakānu* D, which is very poorly attested.
 68. *tu-šar-si* is best interpreted as a hitherto unattested Š stem of the verb recorded in the dictionaries as *russû* (AHw. 996a: "etwa ,(durch Wasser) aufweichen"; CAD R 425b: "to sully"). The meaning of the Š stem is perhaps similar to its D. As argued by Schwemer (2007: 9f.; Abusch/Schwemer 2011: 385), "to bind" (a meaning that its frequent parallelism with *šuknušu* seems to allow) appears to be the most common meaning of *russû*, since it translates Sumerian *lá* in bilingual texts and appears together with verbs such as *kamû* and *kasû* in magic texts. On the merism "the hill and the flatlands" (i.e., "everywhere"), compare e.g. 'Erra' IV 87: *mûlâ u mušpâla kī aḥāmīš tagmur*, "You have destroyed the hill and the flatlands alike."
 70. "Your plants" and "your wood" probably refer to that which Marduk is said to supply in the preceding lines. *šuhnu*, "warmth," is here attested for the first time outside of the lexical corpus.
 71. In spite of the writing *-ra-a* of all Sippar MSS, *berû* must be the subject of *šebû* (an intransitive verb), like *kašû* in the following line.
 72. On the use of a morphological Gtn stem (*lištaḥḥan*) with the meaning of the Gt stem in the preterite and precative of certain verbs, see Mayer (1993: 337 ad 112; 1994: 115) and Streck (2003: 10–13).
 73. *mithāriš* seems to govern *balāṭi*, as in 'Theodicy' 18 (*nišī mithāriš apât[i]*, "the people, all mortals") and 258 (*lipit qāt aruru mithāriš napišti*, "all living creatures, the handiwork of the birth-goddess"). The line in SipNB2 begins with a KUR, a particle that sometimes marks textual problems.
 - 75f. As described in the introduction, these lines mention the Babylonian 'three elements': water, fire, and air.
 81. *hitmuṭū* appears to be stative Gt, a rare stem known mainly in the adverb *hitmuṭiṣ*: according to Kouwenberg 2010: 372f., *ḥamāṭu* Gt it is simply a literary use and has the same meaning of G and no detransitive value. It is possible that BabLB1, emended here, has a different verb (perhaps *itmuḍu* < *it'udu*, *na'ādu* Gt). The use of the form *bbl* for *wbl* is very rare: see GAG §103j, AHw. 92a, and CAD A/1 10b). An erased decimal marker appears at the beginning of SipNB1.
 - 82–85. Note the use of *-bi* for the plural *-bū* in MSS SipNB1 and BabLB1, perhaps resulting from contamination of nominal and verbal endings. See Mayer (1992: 38 fn. 18) for a collection of NB and LB texts in which *-i* is used instead of the expected *-ū/ā*.
 86. *ba-nu-ú* is best interpreted as a preposed adjective (*banû* I, "well-formed"), since it cannot be a participle (the expected form would be ***bānû bītišu*)⁴⁵ or a stative (***banī*). *banû* I, however, is apparently only here predicated of a building: it is normally used for people, words, or animals. Moreover, in the hymn several of the transitions between the sections have references to the "creation": see in particular l. 100 and 127 (*ibbanû*). It seems possible, therefore, to interpret the adjective as deriving

⁴⁵ Verbal rection of the participle (i.e., *bānû bīssu* with *bītu* in accusative) is in theory possible, but very rare: see the few examples collected in GAG §148c*, Groneberg 1987: I 87f. II 39, and Guichard 2014: 28 ad i 6. In any case, this

interpretation would result in an anacoluthon, since the object of the description in the following lines is not Marduk (the "builder") but Esagil.

from *banû* A = IV, “to build.” Perhaps both senses of the word are intended at the same time, as reflected in the translation. Compare the etymology of the name of Esagil as *bītu bānû naphar il[ī]*, “the house that built all the gods,” as [*sa*₇ = *ban*]*û*, *kil* = *napharu*, and *il* = *ilu* (VAT.17115 ll. 7f. = George 1992: 80 no. 5).

87. Since a reading *pi-ta-at* seems to yield no sense, it is assumed that the word written in the two Sippar manuscripts as *wa-ta-at* is the word booked in the dictionaries as *itûtu* A (CAD I/J 317a), *itûtu* I (AHw. 407b) and *utâlâtu* (AHw. 1443b). As noted in Jiménez 2016: 223, the MSS of ‘Bullussa-rabi’s Gula Hymn’ 93 (*itûtu kûn libbi ellil*) attest to the readings *‘e-ta’-[at]*, *i-tu-ut* (MSS Ashm-1937.620 and BM.62744) and *e-ta-at* (Sm.1036, see Földi 2021a), so the word is attested as (w)*elittûlûtu* (the variant with *u-* is an Assyrianism).⁴⁶ At the end, compare *âg* = *narâm* in VAT.17115 ll. 3f. (George 1992: 80 no. 5).
88. The description of Esagil as a “replica of Apsû” and “counterpart of Ešarra” (the cosmic abodes of Ea and Enlil, respectively) is also encountered in ‘Enûma eliš’ V 120 and VI 62 (see George 1992: 296f.). Compare also the similar line in an inscription of Esarhaddon: *é-sag-gil É.GAL DINGIR^{mes} | ma-at-lat ABZU ‘tam’-šil | é-šâr-ra mé-‘eh-ret’¹ | šu-bat^{dé-a} ‘tam-šil’¹ |^{mul}AŠ.IKU*, “Esagil, the palace of the gods, an image of the Apsû, a replica of Ešarra, a likeness of the abode of the god Ea, a replica of Pegasus” (RINAP 4 Esarhaddon 104 iii 47–51).

The line in MS BabLB1 is cited in CAD T 149a: according to it (ibid. 148a), this would be the only instance of a morphologically feminine plural form of *tamšiltu*. *maṭṭalātu* appears to be always a plural:⁴⁷ perhaps *tamšiltu* is built here analogically, or perhaps it is contaminated by *tašiltu*, “joy,” a word normally used in the plural.⁴⁸

89. It seems likely that the logogram GABA.RI, which normally stands for *gab(a)rû* or *meḥru*, but also for *māḥiru* and *maḥāru* (see Mayer apud Deller/Mayer 1984: 108) should stand in this line for *meḥertu*, “copy,” which is the word normally used as regens of temple names, most relevantly in ‘Enûma eliš’ V 120: *mé-‘eh-ret é-šâr-ra*. In ‘Tintir’ IV 2 (George 1992: 58f. 296f.), Etemenanki is the *meḥret ešarra*. There is no space at the end for a possessive suffix, so “the splendor of its aura” does not seem possible. The second half of the line is therefore perhaps best interpreted as an accusative of respect qualifying the first half, “an equal to Ešarra with respect to splendor an aura.” –*mat* in the three MSS that write *šâ-lum-mat* should probably be interpreted as –*mata*.
92. Note the spelling *šu-un-š[û]* in MS BabLB1: on the shift –*mš-* > –*nš-*, see GAG §31f.
93. Esagil is probably synecdochically called Eridu, as that is the name of the quarter in which it was located. According to ‘Tintir’ IV 3 (George 1992: 58f. 300–303), Ekarzagina, the sanctuary of Ea in Esagil complex, is the “Gate of Apsû” (*bāb apsû*; *abul arallî* in l. 94 seems to be a synonymous phrase). *bīti pirišti* is normally understood as the “sacristy,” i.e. a room to store the garments of priests and statues of gods (so Doty 1993); if taken literally, the phrase may refer to Ekarzagina in relation to

⁴⁶ The etymological *w-* is attested occasionally in the first millennium with the verb (w)*atû(m)* (see Jiménez 2016: 223; the word *a-na i-tu-ti-ia* in the Old Babylonian letter BM.80160 l. 7 [CT 45, 60], ascribed to *itûtu* in AHw. 1564b, is no doubt from *itû*, “neighbor”; cf. Charpin 1986: 130: “dans mon voisinage”). The variation between –*itu* and –*atu* is known in nouns derived from III-*w* roots, e.g. *šapû* I, whose feminine form is either *šapītu* or *šapûtu* (CAD Š/1 487b, AHw. 1177a), or *šūpû*, attested in feminine as *šūpûtu* and *šapītu* (on the latter, see Beaulieu 1995: 194 l. 6). The form with –*a-* is either a plural or a *pīrsat-* form.

⁴⁷ The word is booked as *maṭṭalātu* in CAD M/1 428a, following its occurrence in ‘Aa’ I/6 261 (MSL 14, 233) as *maṭ-ṭa-la-tua*. The spelling *maṭṭaltu* in AHw. 635b is probably motivated by Landsberger’s comparison of the word with

maṣṣartu (apud Moran 1959: 265), a word whose poetic bound form ends in –*at* (*maṣṣarat*), and which is apocopated as *maṣrat* in a MS of ‘Enûma eliš’ V 46 (with which compare *maṭlat* in the present text and in the Esarhaddon passage mentioned). The syncope of the second syllable in *maṭ(ta)lātu* is, though elsewhere attested, a rare phenomenon in Akkadian morphology (see GAG §12f).

⁴⁸ Contaminations between *tašiltu* and *tamšiltu* – more specifically, writings of *tašiltu* with *tam-* – are attested elsewhere. Compare in ‘Bullussa-rabi’s Gula Hymn’ 166: *ina ereḫtiya ta-ši-la-a-tua* (MA BabLB2) vs *tam-ši-la-a-ti* (MS BabLB1, Földi 2021a) and LKA 32 o 8 (SAA 3, 8): URU *tam-ši-la-a-ti*, “city of delights” (in parallelism with URU *nigûti* and URU *isinnâti*, among others).

- Esagil, or else to Esagil in relation to the Apsû. Alternatively, it may be another etymology of the name of Esagil, based on the common equation sag/zag = *pirištu*.
94. *markas šamê rabûti* is another etymology of the name of Esagil in VAT.17115 l. 25 (George 1992: 80 no. 5): [sa = *marka*]su, an = *šamû*, gîl = *rabû*.
 95. The line, whose meaning is less than satisfactory, probably contains an etymology of the name of Esagil. Note (â-)âg = *têrtu*, il = *ilu*, sa = *millku* (as in VAT.17115 l. 18 = George 1992: 80 no. 5).
 97. The line is probably an etymology of the name of Esagil, note: zag (i.e. sag) = *eširtu*, zag = *tāmîtu*, an (from (pa.)an) = *pelludû*, an = *išpikku* (attested in the commentary on ‘Enûma eliš VII 65, see Heinrich 2021; the origin of the equation is unknown), and sag/zag = *pirištu* (as in l. 93). The upper Winkelhaken of TA in MS SipNB1 (the only MS to preserve the word) is very weak, so one could conceivably read *uš-ziz(zu)*, “sanctuary that established the rites.”
 98. The couplet 97f. is “unbalanced,” i.e. its two halves are not grammatically independent (Jiménez 2017: 74). The three units *uṣrāti*, *šimāti*, and *kullat nēmeqi niširi[ī]* appear to be appositive nouns to *pirišti*.
 100. Compare ‘Tintir’ I 10 (George 1992: 38): uru me-bi kal-la^{ki} = KIMIN (scil. *bābilu*) *ālu ša parṣūšu šūqurū*.
 103. On the restoration at the end, see the note on the next line. ^{rd1}+E[N] is of course also possible, but there seems to be space for one more sign.
 104. *urukugû*, “pure city” is a byname of Babylon according to ‘Tintir’ I 49 (George 1992: 40f. 266), where it is explained as *ālu ellu* in the Akkadian column. The phonetic complement -û in the present text suggests normalizing it not as *ālu ellu*, as ‘Tintir’ does, but as *urukugû*. Note that Nebuchadnezzar’s bilingual ‘Seed of Kingship’ (Frame 1995: 29 B.2.4.9 ll. 9–11) also seems to contain the Akkadianized version: uru kù-ga || URU.KÙ.GA. In l. 126, *Urukugû* is assigned to Enzag, the god restored here in l. 125; the restoration of Lugal-abzu, very uncertain epigraphically, is inspired by l. 125.
 106. The phrase *semer tamlî* is known also in an inscription of Sargon II: HAR^{mes} *tam-le-e tulimānuš arkus-[ma]*, “I fastened inlaid bracelets on his two wrists” (e.g. in Frame 2020: 364 ‘Sargon II 84’ v 58’).
 107. The sequence is similar in inscriptions of Sargon II: na⁴ZÚ na⁴ZA.GIN na⁴BABBAR.DILI na⁴AŠ.GÌ.GÌ na⁴UGU.AŠ.GÌ.GÌ (e.g. in Frame 2020: 150 ‘Sargon II 7’ l. 142). Babylon is famously called “mountain of obsidian” (*šadû ša šurri*) in the Middle Babylonian ‘Games Text’ (HS.1893 o 1; Kilmer 1991; Zomer 2019, no. 4); but since *šurru* appears as the first word of the line, it is unlikely that it should also be restored as the last one.
 108. Jasper is called the “stone of kingship” also in the commentary BM.54312 l. 19 (George 2006: 181), as well as in an inscription of Nabonidus (cited by George 2006: 183f.).
 110. It is possible to take *inbî lalîša* as a genitive chain, but MS SipNB1 places the caesura between the two words. Therefore, *lalîša* is taken as relational accusative.
 111. The grammar of the line is difficult. The manuscripts seem to take *kîma* as a preposition, not a conjunction, since *edê* is a genitive; moreover, *emūqā(tū)šu* is in the nominative, and should therefore be the subject of (w)*abālu* (the masc. ending *it-ta-nab-ba-lu* in SipNB1, the only MS to preserve the verb, can be disregarded, since the use of -û for the fem. pl. in verbs is much more frequent than would be the use of -u before suffix in *emūqātū-šu* for the acc./gen. plural). The object of the verb can therefore only be *dumuqšu*, of which *kullu* would then be an attributive adjective. The meaning would be, “like a wave, (Babylon’s) strength brings (Babylon’s) goodness attached,” i.e. its strength is the cause of its beauty. Alternatively, as suggested by an anonymous reviewer, one would take *kul-lu* as a stative *kullā*, “Like a wave, her strength brings her goodness, provides (it).”
 112. The line is cited in an Ashurbanipal hymn found in Sippar (CBS.733+, eBL transliteration): MUL^dUTU.Ē.A ù^dUTU.ŠÚ.A *ša-a¹a¹-[a-h]u šam-šu <šu>-q[u-ru]*. As seen by T. Mitto (privatim), the awkward phrase *šayyāhu šamšu* is an etymological translation of the name of Marduk, where AMAR = ZUR = *šāhu* and UTU = *šamšu*. It is possible that

šūquru (i.e. KAL) is also part of the etymology, since another well-known etymology of Marduk, the “flood of a weapon” (*abūb kakki*, i.e. a-ma-ru tukul) also ends in -*vl* (on which see Lambert 2013: 165, who considers “doubtful whether the final *l* of tukul is amissable”).

113. The line may refer to the Šamaš Gate in Babylon. It would, however, be strange that only this gate should be mentioned; so, alternatively, it may refer to an archetypical gate in Babylon, whose size is such that they occupy “all that the sun (covers).” It is, however, strange that the gate should be mentioned before the wall makes its appearance (l. 114); so one may take the gate to refer instead to Marduk’s Star, Nēberu, mentioned in the previous line, whose “gate” would be located “where the sun (is).” Two manuscripts read AN-*e* in the oblique case, although the sentence appears to be nominal. Other cases of writing AN-*e* for the nominative are known in NB manuscripts, e.g. AN-*e* ù KI-tì *irūbū*, “heaven and earth shake,” in all MSS of ‘Eriš šummi’ 31 (Fadhil/Jiménez 2022: 235).
114. *šad(u) kīni* appears to be an etymology of the Imgur-Enlil, where Imgur < *magāru* = gin, and Enlil = *šadū*. Note the excerpt VAT.13234 (Bab.36574; Bartelmus 2016: 310):

ʿbād¹-bi im-gur-^d+en-lil-le m[u-pà]-ʿda^{ʔ1}-bi ^d+en-lil še-še-ga
 du-ur-šu im-gur-^d+ʿen-lilʿ ana zi-[kir^ʔ šu^ʔ-mi^ʔ]-ʿšu^{ʔ1} im-[t]a-na-ʿx x¹ ^d+en-lil
 lú til-la šā-ʿga¹-a-né ʿki-tuš¹ x x mi-[ni]-in-tuš-a
 ʿA^ʔ x (x) x x x x¹ MA^ʔ ʿx¹ [(x)] ʿx (x) x (x) x¹ AB [x (x)]
 lú kar^ʔ-ra sa₆-sa₆-ga-bi^ʔ dumu^ʔ ^dnu-dím-ʿmud¹
 ʿx (x) MI x x x (x) x¹ ma-ʿa^ʔ-ar^{ʔ1} [d]nu-di-mud

115. On the appearance of Alulu, see “§1 Contents and Exegesis.” The epithet he receives, *abi ništ ahrāti*, is etymological, since a = *abu* and (a-za-)lu-lu = *nišū*.
116. *šikittu* denotes here, as it normally does, “das Ergebnis des ‘Setzens’, nicht die Tätigkeit selbst” (Mayer 2017: 224). In other Akkadian texts it is Marduk who establishes Tigris and Euphrates, although the adscription to Ea is of course not surprising. On the mythological origins of Tigris and Euphrates, see in general Blaschke 2018: 227–231.
117. Note in MS BabLB2 the use of the sign *mak* (KA×ÊŠ), on which see Frazer 2020. *bamāti* was interpreted by Landsberger “wie *sušû* normaliter Weideland” (Landsberger 1949: 277 fn. 91), and specifically as the terrain between the river bed and the plateau, i.e. the river terraces (so also Leemans 1991: 119f.).
118. *tâmati* is interpreted as a singular form with anaptyctic vowel because of the parallelism with *ayabi* (on forms of the *napšatu* type, see Jiménez 2017: 77f., with further literature). The writing ʿta¹-a-ʿtua¹ of MS BabLB3, if not simply a mistake, could reflect the syncopation resulting from *tâmatu* > *tâwati* > *tâati* > *tâti*.
119. The poetic tone of the text does not seem to allow an interpretation of the verb as *parû*, “to vomit,” so it seems advisable to take the verb *iptanarrâ* (in the NB MSS) or *iptarrâ* (LB, “gnomic” preterite) as related to the verbs booked in the dictionaries as *parâ`u* II (“to sprout”; AHw. 833, CAD P 182, EDA P0382: *ulu*) and *parâhu* I (“to ferment”; AHw. 827, CAD P 145, EDA P0403: *aʔ*), which are usually understood as lexical variants of each other (e.g. Stol 2008: 351; EDA P0403). *dīša u šamma* would then be relational accusatives. Since both verbs have complementary distributions (*parâhu* I is only attested lexically and in OB; *parâ`u* II only in NA), and since *parû* “to vomit” (*ulu*), attested almost exclusively in medical texts, has no convincing etymology (EDA P0379),⁴⁹ one could perhaps understand that the three forms are variants of the same verb, whose etymological meaning (“to sprout”) would have acquired a more specific meaning (“to vomit”) in medical texts, perhaps by lexical transfer (compare German spritzen vs. sprießen) or euphemism.

⁴⁹ M. Krebernik (privatim), however, considers the possibility of comparing *parû*, “to vomit” to Ar. *frġ*, “to empty” (Biberstein-Kazimirski 1850, II 581a X.3: “Vomir,

avoir des vomissements”), and thus to regard it as a word with a different etymon from *parâhu* I and *parâ`u* II (EDA P0403).

120. Lit. “Having its meadows been made resplendent, barley sprouts.” The reading adopted in the reconstructed text, *šunmurā*, is preserved only in MS SipNB1 (the sign in question resembles ŠU rather than KU, and the -n- supports the reading *šunmurā* over *kunmurā*, as *šunmurā* is the regular morphographemic writing of *šunmurā*, whereas *kunmurā* would involve an unusual dissimilation from *kummurā*).
121. The strange variant of the two LB MSS, *kurunnu*, written KURUN.NAM, is probably a corruption of *gurrunu*, although one that makes sense in the context. Note that writing *gu-ru-nu* in MS SipNB1 could be interpreted as *q/gurunnu*, “heap,” a noun phonetically closer to *kurunnu* and which would then be in apposition to *karê* (the latter in bound form, < *karā*- < Sum. *ka ra*₆, see Attinger 2021: 657). MS BabNB2, however, does not admit this interpretation.
122. *gipāru* appears to be used here metonymically not for the “pastureland” (on this meaning of *gipāru*, see Held 1976: 232 fn. 14), but for the “cattle”; *gipāru u laḥru* would then be a poetic equivalent of the more prosaic *lātu*((AB.)GU₄^{hi-a}) *u šēnū*(U₈.UDU^{hi-a}), “herds and flocks.” *aburriš rabāšu* expresses “not primarily the idea of safety, but rather stresses exuberance and delight. Water-meadows, recently emerged from the river, will soon have been covered by young grass (...) which together with the immediate vicinity of water for drinking and bathing made (...) an ideal pasture for cattle, a proverbial pleasure resort” (Veenhof 1973: 374).
123. The phrase *simat ba’ulāti* is apparently only attested at the beginning of ‘Poor Man of Nippur’ (l. 5, Heinrich 2022a), probably an allusion to our text: *ul iši kaspā simat niššū | ḥurāša ul išā simat ba’ulāti*, “He had no silver, as befits his people, | He had no gold, as befits humankind.”
124. AB-¹ḥu¹ fits the traces in SipNB1 better than AB-¹r¹ (< *apāru*?). Several parsings of the signs AB-¹ḥu¹ seem possible, none of them without difficulties: (1) an irregular form of *ebēḥu*, “to girt” (for other examples of phonemic *a* written as *e* in NB texts, see Woodington 1982: 20); (2) a form of the rare verb (w)*abā’u*, “to be full of weeds, to grow wild” (CAD U/W 397b; but cf. AHW. 1454: “verunkrauten”), hitherto poorly attested in first-millennium texts, and otherwise written with w- and aleph; (3) a form of the verb *abāḥu* (AHW. 56a. 1544a: “behaftet sind”), which is apparently otherwise known only from a passage in an acrostic hymn to Nabû (K.8204): *šā šul-ḥa-a u mi-iq-ti AB-ḥu ú-qa-a-ú ka-a-[šā]*, “he who is AB-ḥu by ... and sickness expects you.” This last line is understood by AHW. 56a as “die mit ... behaftet sind (?)”; CAD N/1 270a and Š/3 240a read *ēz-ḥu*, from *ezēḥu*, “to gird on” (a verb of which no other metaphorical use appears to be known). It seems more likely that both the acrostic hymn to Nabû and the present text should be read as *ēs-ḥu* (< *esēḥu*, “to assign”), despite the fact that the reading *ēs* of AB is relatively rare.
125. *ummatu* means “descendant” (Finkel 1988: 149 fn. 57) or “(Angehöriger einer) Gruppe von Kultpersonal” (Jursa 2001/2002: 84a) in some contexts. Since both *ummatu* and *nišūtu* are feminines, *tukkulu* is interpreted as an epithet of Lugal-abzu (i.e. Ea, Krebernik 1987/1990a). Ninazu is usually identified with Ninurta, more rarely with Nergal (Wiggermann 1997: 33–35; 1998/2000: 333a).
126. On *urukugū*, see the comment on l. 104. URU.KÜ.GA-ú may also be taken as a substantivized nisbe form, “Urukageans,” i.e. “Babylonians.” Lugal-asal is usually identified with Nergal (Krebernik 1987/1990b), which in the context makes little sense. A diverging tradition makes Lugal-asal the father of Zarpanitu, i.e., Marduk’s father-in-law. Thus, a hymn to Zarpanitu reconstructed by T. Mitto:

*mu-de-e [... šamē(AN-e)] ¹u¹ eršetī(KI)-tì mi-lik dur-an-k[i]
 šī-i-ma ¹r¹-[lat] i-lá-a-ti mārāt(DUMU.MUNUS) šar(LUGAL) iḫ(DINGIR^{mes}) ^dlugal-gi^šása[l]
 šī-i-ma [be-ḫet be-le-e-ti kal-lat bēl(EN) iḫ(DINGIR^{mes}) ^dlugal-abzu
 [š]i-i-ma¹ šar-rat šar-ra-a-ti ḫi-rat šar(LUGAL) iḫ(DINGIR^{mes}) ^dasar-lú-ḫi
^diš-tar ^diš-tar^{mes} šī-i-ma um-mi e-tel iḫ(DINGIR^{mes}) ^den-zag*

Well versed in [... of heaven] and earth, the advice of Duranki, Cf. 126
 She is goddess among goddesses, daughter of the king of the gods, Lugal-asal, Cf. 126
 She is lady among ladies, daughter-in-law of the lord of the gods, Lugal-abzu, Cf. 104. 125
 She is queen among queens, wife of the king of the gods, Asalluhi, Cf. 103. 126
 Ištar among Ištars, she is the mother of the foremost of the gods, Enzag.

K.3031 o 11'-r 1 // Sm.1719 r 1-4 // BM.31749 r 1-2 // BM.35923 r 1-5 // BM.38468+ r 1-5

Enzag is a god of Dilmun, identified with Nabû in Mesopotamia (Pomponio 1978: 175–176; Nashef 1984: 8–10).

127. The line refers to the antediluvian king Alagar i.e. to the second ruler of Eridu after kingship came down from heaven according to the 'Sumerian King List'. The name of the king is written as e||á||a-lál-gar in the 'Sumerian King List' (s. Jacobsen 1939: 70; and George 2011: 199 no. 96 o 3. 201 no. 97 o 3. 202 no. 98 i 5), as ^ma-lá-al-gar in the 'Uruk List of Sages and Scholars' (IM.65056 o 2 = W.20030/7, BagM Beih. 2, 89) and as Ἀλάπαρος by Berossus (De Breucker 2012: 232).
128. *aburrūtu* is a hapax legomenon. The word is probably related to *abrātu*, a poetic designation for "people."⁵⁰ The Assyrian word (*a*)*gu(r)ratu*, "ewe," is probably irrelevant here.
130. Note the strange ending *-ha* in MSS SipNB1 and BabNBSch3 for what should be the masculine plural *-ū*. An emendation to a fem. pl. *-ha* < *tú* > in both MSS seems unlikely.
132. As interpreted here, *šarru ana šarri* is a distributive expression, like *šattu ana šatti* and *arhu ana arhi* (see the references to such expressions collected by Mayer 1989: 163 fn. 20). One may also consider restoring *ana* LUGAL DINGIR^m[^{reš} *šu-ba-a*]r-*šú-nu*, although the spelling *šubaršunu* instead of the regular *šubarrāšunu* (< Sum. *šu-bar-ra*) would be surprising.⁵¹ *ana* could also be interpreted as "in favor of," i.e. the king establishes their freedom so that they can devote themselves to the service of the king (of the gods).
133. *ramkūtu* is just as common as *ramkū* as the plural of *ramku* (CAD R 127a: see also Still 2019: 194 with cases in which *ramku* designates a "priest" in general, not a specific category). Alternatively, one may restore [... ^{uru}ak]-*ka-di* and assume that Akkad is here a poetic byname of Sippar, just like Eridu is of Babylon.⁵² No other occurrence of *ebbu* as a type of priest is known,⁵³ so the term may just be an adjective: "pure ones." The priests of Ištaran are presumably from Der, those of Šamaš probably from Sippar.
134. The word *b/puḫl(a)lū* was previously attested only in an inscription of Assurbanipal: *adi sangugêlšangê bu-uh-la-le-e ašlula ana māt aššur*, "(the Elamite gods) along with the *šangū*⁵⁴ and *buhlalū*-priests I took captive to Assyria" (RINAP Ashurbanipal 9 v 33. 11 vi 46. 96 r i' 2'). Vallat (2001) suggested that the word is a composite of *puḫu*, "child," and *lar/lal*, "priest," so the meaning would be "seminarist." Elamites resident in Babylonia during the Middle Babylonian period were generally of lower classes (Zadok 1987: 15; Sassmannshausen 2001: 133), but those mentioned in the text are priests of

⁵⁰ Although the etymology of *abrātu* is unknown, according to CAD T 30b, *tabrātu* would be a byform of *abrātu* (but cf. Kogan/Krebernik [e. a.] 2020: 206).

⁵¹ One may, however, compare in the 'Binning Tablet 1' 1. 13' (Walker/Kramer 1982: 70; Frame 1995: 158): *šur-bar-šú-nu* (or *šU.BAR-šú-nu*?) *iškun*. Note the loanword *kisurrū* (< Sum. *ki-sur-ra*), of which the bound form *kisur-* (wr. *ki-sur-šu* and *ki-su-ur-ur-šu*) is attested in MB and NB inscriptions (CAD K 434, AHw. 488a). Alternatively, one may read [*šu-b*]*ar-ri-šú-nu*, less convincing epigraphically, since the bound form *šubarrī-* (a plural?) is attested in the Nippur copy of 'Advice to a Prince' 1. 27 (IM.77087; Cole 1996: 268; Mitto 2022a): *šu-ba-ri-šú-nu* (DT 1: *šu-ba-ra-šú-nu*) *ukinnū*.

⁵² It has been noted that there is a close connection between Sippar and Akkad in the Middle and Neo-Babylonian periods

(McEwan 1982: 12f.; Sommerfeld 2014: 157f.), and some times both terms appear to be interchangeable, e.g. in the text BM.60381 (Nbn. 662; cited by McEwan 1982: 13a and Jursa 2010: 112 fn. 629), which mentions at the beginning garments from the temple of the "Lady of Sippar" (l. 2) while the summary at the end represents them as "from Akkad" (l. 16: TA *a-ka-d*^{ki}).

⁵³ The Old Babylonian profession *ebbu*, "controller" (on which see Földi 2021b: 206 with further literature) is probably irrelevant here. Compare also the title *ubbubūti*, "cleared ('of claims')," given to the Babylonians in the inscription Si.4+ (Frazer/Adalı 2021: 234. 244).

⁵⁴ One manuscript reads *sangugê*, which according to Borger 1996: 54 is the best reading.

- Šušinak (or: of Susa). Parallelism with *buhlû* would suggest taking NIBRU^{ki}-ú not as the gentilic (“Nippurean”) but rather as a designation of a group of priests (“priests of Enlil”?). The same usage may perhaps be attested in a late copy of an inscription of Kurigalzu II (MS 3210; George 2011, no. 61 // George 2012), according to which certain “Nippureans” (DUMU^{mes} NIBRU^{ki}) were massacred in the courtyard of the temple Ešagdîgîrene, the only known temple of such name being in Dūr-Kurigalzu; one of the possible explanations is that these were Nippureans living in Dūr-Kurigalzu (so Clayden 2017: 448 fn. 39); the place where they were massacred suggests perhaps that they were priests (so Bartelmus 2017: 254).
135. The verb *uš-ba-áš-šû* is interpreted as *ušbaššû*, i.e. as *bāšu* Š. Only a doubtful occurrence of the Š stem of *bāšu* is booked in the dictionaries (AHw. 1547b), in an Old Babylonian letter: *matīma anāku ana bīt rāmānīya uš-bi-iš*, “Have I ever made him ashamed of my own house?” in (Ashm-1923.342 = OECT 3, 74 = AbB 4, 152 l. 19).
136. Cf. BM.65653 vi 19' (eBL transliteration, Hymn to Borsippa): *ša a-bi-ri-i ha-áš-šû ha-at-nu la ma-gi-ri i-du-uš-šû ri-x [(o)]. haššā* is probably the same word written as *ha-aš-ša-a-ú* in OB Lu A (MSL 12, 160):

88. lú al-ḥu-nu-a = *en-šum*, “weak”
 89. lú al-ḥu-ḥu-nu = *ha-aš-ša-a-ú*
 90. lú al-ḥu-nu = *ra-mu-ú*, “languishing”

The word appears probably also in the ‘Hymn to Ninurta as Savior’ 38: *haš-šā-mu¹-ú ana emūqīšu u anāku akū adallal kāšu*, “the weak one for his strength, and I, the helpless, praise you!”⁵⁵ The existence of the word *ābirū*, of uncertain etymology and not booked in the dictionaries, was first detected by Lambert (1982: 282–283).

138. *mār mīti* for “orphan” or “heir” is attested only in Old Assyrian sources and in Nuzi (CAD M/2 140b), and literary manuscripts generally restrict the use of logograms to the most common words only; but no other parsing of DUMU ūš seems convincing.
139. As interpreted here, the Babylonians’ generosity to their captives is such that they would be willing to pay a talent of silver, an exorbitant amount, to set them free.
140. AššNASch1 *áš-pi* has been read as [ša] *našpi*, “they (the people of Babylon) distribute rations of *našpu*-beer” (CAD Z 144a) and [ša k] *a²-áš-pi*, “von (ihrem eigenen) Silber stellen sie einen Anteil bereit” (Maul/Manasterska 2023: 112). In view of MS SipNB1, it should probably be read as *lā (w)ášbu*: (Neo-Assyrian texts occasionally write /p/ with *b*-signs and vice versa; see GAG³ §27d*; Deller 1959: 234–242 §47; Parpola 1983: 255 fn. 457; Luukko 2004: 72f.; De Ridder 2018: 127–130). When the Babylonians divide an inheritance with someone who is absent, they perform a pious act toward someone who would not have noticed their lack of piety. In doing so, they defy the cynical wisdom of the proverb BM.38297+ ii 8–10 (partially Lambert 1960a: 268): lú al-ti-la áš;-a-na-ne (x) aš-ak-ab [l]ú nu ti-la «AB» [e]me-sig-šè dug₄-ga-ab | *ša áš-bi e-pu-uš ši-bu-ti ša la áš-[bi] a-¹ku¹ ¹kar*¹-[ši-šû]*, “of the present, fulfill his desires; of the absent, say slander.” The term *lā ášbu* may have a more concrete meaning in the context, perhaps similar to Old Assyrian *laššu’u*, “absent,” i.e. living in Aššur and not in the colony, as opposed to *wašbu*, “present” (Dercksen 2004: 127–130).
141. The signs *ik-¹ke-e¹* are relatively clear on the tablet. CAD K 351b parses the word as *ki-i-ik-ke-e palḫi<š>*, connecting it with the adverb *kīkī*, “how?” A rhetorical question or exclamation seems out of place in the context. Mayer 2009: 439 normalizes the word as *kī ikkē palḫi* and translates it as “in ehrfurchtig-gestimmter Weise.” This seems the best interpretation in view of the similar expressions *kī ikkim* “in launischer Weise, aus

⁵⁵ Mayer 1992: 25; Mitto 2022b. Mayer (1992: 40), following a suggestion by W. G. Lambert, parses the word as a byform of *hiššā’um*, *hiššamū*, and translates: “Der

Kraftvolle nach seiner Stärke, und auch ich, der Hilflöse, preise dich!”

- Laune,” and specially *kī ikki rīqi ū kimilti*, “in leichtfertiger Laune oder im Zorn” (Mayer 2009: 431, on the latter cf. also Paulus 2014: 438), albeit the additional *-e* seems difficult to justify.
144. MS SipNB1 could also be read *-qū¹*, but the writing would be very strange; moreover, as reflected in AššNASch1, the line “is hardly correct as it stands” (Landsberger/Jacobsen 1955: 21 fn. 26). *emūqāt*, “the hosts,” enables a more satisfactory understanding of the line. As interpreted here, *mīšaru* is a variant of *išaru*⁵⁶ (an interpretation as *mīšari*, “Ningirsu of righteousness,” i.e. “righteous Ningirsu,” is of course also possible, although poetry tends to avoid complex genitive chains). The variant *mešrā* for *mīšaru* is attested also in two parallel lines of the *šu’ila* prayer ‘Ištar 1’, the first of which has *innuk mī-šā-ri*, the second *šā innukki mešrā* (see also Mayer 1992: 40 fn. 22; Zgoll 2003: 194. 196 ll. 17. 32). The variant is reminiscent of the writing of the word *mīšaru* as *meš-šā-rv*, which is attested occasionally (Jiménez 2022: 64 *ad* 39) and may have originated as an erroneous parsing of it.
149. Since *ugbabātu*-priestesses were famously celibate—in ‘Atramḫasis’ III they are among the professions established to keep the population’s birth rate under control—the “partners” (*hāmerū*) mentioned in this line are in all likelihood their divine or spiritual spouses, i.e. the gods to which they are devoted (so also Stol 2000b: 461f.).
150. The line seems to imply that the *nadītu* plays a role as a midwife (see already Harris 1964: 135; Lambert 1992: 144; Stol 2000a: 172f.). The “midwife” (*šabsātu*) is elsewhere associated with the *qadištu* (von Soden 1957: 119f.; Stol 2000a: 173).
151. *qašdātu* are normally associated with wet-nursing: see Lambert 1992: 144f.; Stol 2000a: 186–188. The word *šuḫtu* is a hapax legomenon, it is a *purs*-form of *šahātu* IV, “to wash.”
- 152–155. These lines could refer to the women of Babylon alone, or to all Babylonians (the ending *-ā* in the verbs would then refer to “the people,” *nīšā*).
153. The reading *r[a-šā-a]* follows Maul/Manasterska 2023: 112; cf. Ebeling 1925: 8: *i²-[na t]e-me-qi*.
154. The word *nakdu* (on the reading with *-k-* instead of *-q-* see Stol 2010: 43f.) is equated with *palḫu* in the commentary on ‘Theodicy’ l. 22 (Heinrich 2022b): *nak-di : pa[l-ḫu]*.
157. The restoration at the beginning is inspired by ‘Gilgameš’ MB Ug₁ 13 (George 2022): *šū rīmšina šina arḫātu*, “(Gilgameš lets no young bride go free to her husband,) he is their (fem.) wild bull, they (fem.) are (his) cows,” see also ‘Gilgameš’ SB I 71). *kul-lat bābili* has been interpreted as “of all Babylon” (Foster 2005³: 878), “von ganz Babylon” (Ebeling 1925: 9; 1926: 216) and “von Babylon in seiner Gesamtheit” (Maul/Manasterska 2023: 114). Although the expression seems solecistic (CAD K 505b gives no other example of *kullat* GN, but cf. *TIN.TIR^{ki} gab-bi* e.g. in SAA 17, 21 r 3. 5), no better alternative suggests itself. Collation reveals that the sign after *‘KA’¹.DINGIR.RA^{ki}* is *su*, not *la*, as read in previous editions. The word gained is *sug/kullu*, “herd.” The collation of the divine name at the end of the line allows the awkward reading found in earlier editions of the excerpt (*an-da-ḫaš*) to be dismissed, thereby eliminating the need to introduce a speaker into the context.
159. The readings adopted, *t[a* and *i-‘bar¹-[t]aq*, look possible on the tablet, but not certain. In *ḫu-ub-ba-t[a-šū-nu*, one may either excise BA (*ḫu-ub-«ba»-t[a-šū-nu*, i.e. *ḫubt[ašunu]*) or take it as an anaptyptic vowel, although the expected vowel would be */bul/* (see Parpola 1983: 47).
- 191–198. The verbs in this section seem to be preterites and statives, not precatives.
192. Compare the apodosis attested e.g. in ‘Šumma Ālu’ XXIII 20’ (Freedman 2006: 204; also 1881,0727.59 r 10; eBL transliteration): *bēl bīti šuāti ḫengalla uštabarra*, “the owner of that house will enjoy permanent prosperity.”

⁵⁶ On *mīšaru* as a variant of *išaru*, “righteous,” see Deller/Mayer 1984: 117.

193. Cf. ‘Enūma eliš’ I 13 (Heinrich 2021): *urrikū ūmī uššibū šanāti*, “Lengthy were they of days, added years to years.”
205. The word *nagalmušu*, equated with *gitmālu*, “perfect”; *šaḡû*, “lofty”; and *nabû*, “shining” in ‘Malku’ I 68f. and IV 178 (Hrůša 2010: 201. 305. 389), is elsewhere attested only in a fragment of a Neo-Assyrian prayer (VAT.11666 = KAL 9, 15 o (?) 2’) and in an Old Babylonian text that mentions Narām-Sîn (BM.120003 l. 37, see Lambert 1973: 361. 363).
206. Compare ‘Eriš šummi’ 14 (Fadhil/Jiménez 2022: 233): *šarru ekdu ša rāšuššu agiš etpuru* (var.: *šitpuru*) *burummī ellūti*, “Fierce king, who wears on his head the pure heavens like a tiara.”
209. Compare BM.76692 6’ (eBL transliteration): [...] x x x *ub-bat dūr*(BÀD) [*abni* (?) ...].

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Anmar A. Fadhil
Department of Archaeology, College of Arts
University of Baghdad, Iraq
anmar.fadhil@coart.uobaghdad.edu.iq

Enrique Jiménez
Institut für Assyriologie und Hethitologie
Ludwig-Maximilians-Universität München, Germany
enrique.jimenez@lmu.de

نصوص أدبية من مكتبة سبار، الجزء الخامس: ترنيمة في مديح مدينة بابل والبابليين أنمار عبدالاله فاضل — إنريكي خيمينيز

يعرض هذا المقال ترنيمة جديدة غير منشورة من قبل تتناول مديح الإله مردوخ وحارته الإيساجيل، فضلاً عن مدح لمدينة بابل وسكانها. يصف نص الترنيمة بصورة أدبية عالية لامثيل لها القوى الشفائية للإله مردوخ، روعة مدينة بابل، جمال نهر الفرات وما يقدمه من خيرات للحقول وللناس في موسم الربيع، كذلك كرم سكان مدينة بابل أنفسهم. عثر على نسخ من نص هذه الترنيمة مكتوباً على عشرين لوحاً مسمارياً ترجع للفترة بين القرن السابع والثاني قبل الميلاد، حيث كان يعتبر هذا النص أحد النصوص الأساسية التي تدرس في المناهج الدراسية المعتمدة آنذاك. لقد خلد مؤلف هذا النص البديع إخلاصه لمدينته وآلهته وشعبه بكلمات بقيت تردد حتى العقود الأخيرة من عصور الكتابة المسمارية.

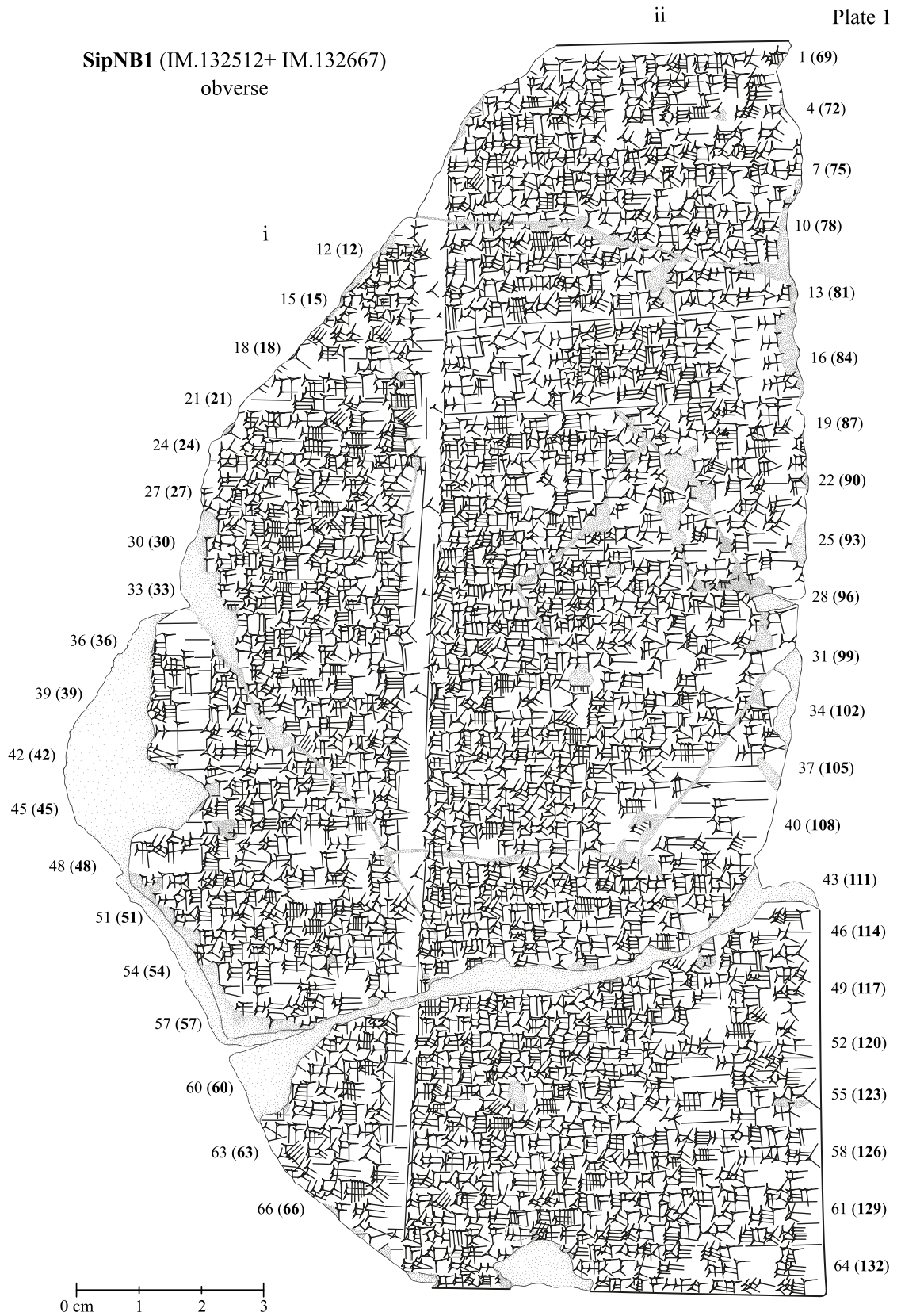


Fig. 1. SipNB1 obverse. Copy by Anmar A. Fadhl

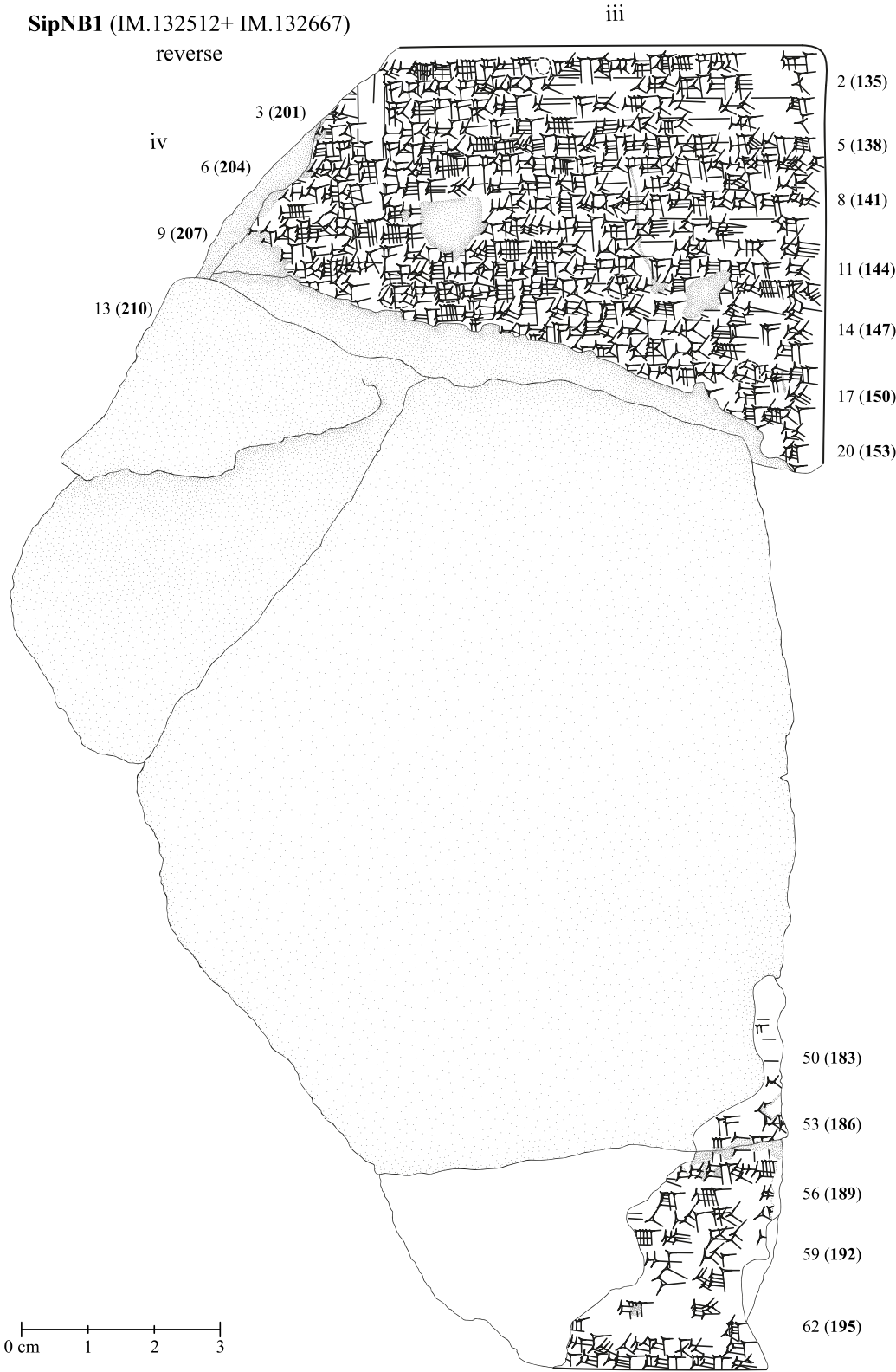


Fig. 2. SipNB1 reverse. Copy by Anmar A. Fadhil



Fig. 3. SipNB1 obverse. After conservation by C. Gütschow in November 2021



Fig. 4. SipNB1 reverse. After conservation by C. Gütschow in November 2021



Fig. 5. SipNB1 obverse ([IM.132667](#) only). Shortly after excavation. No old photograph of the reverse seems to have survived

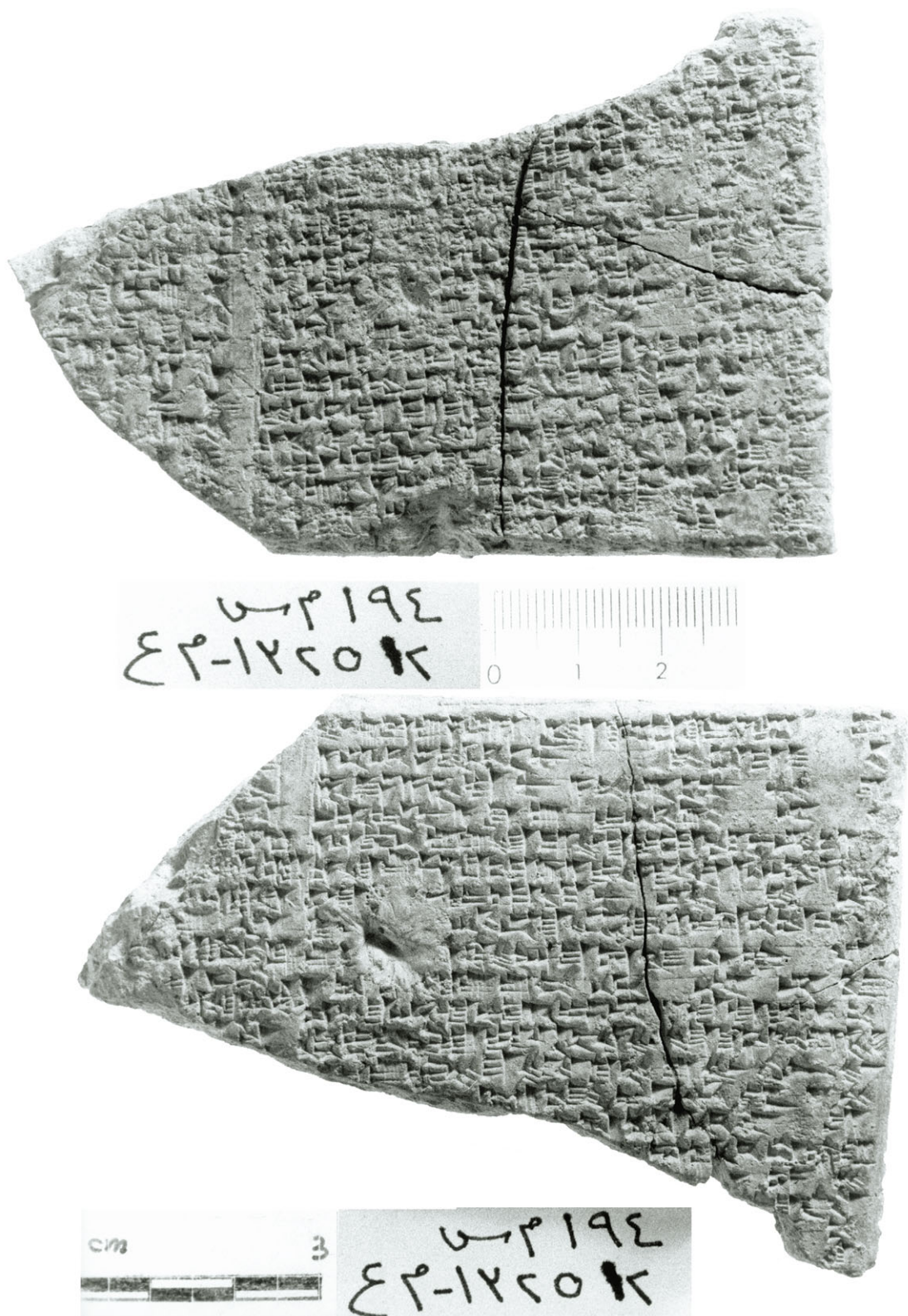
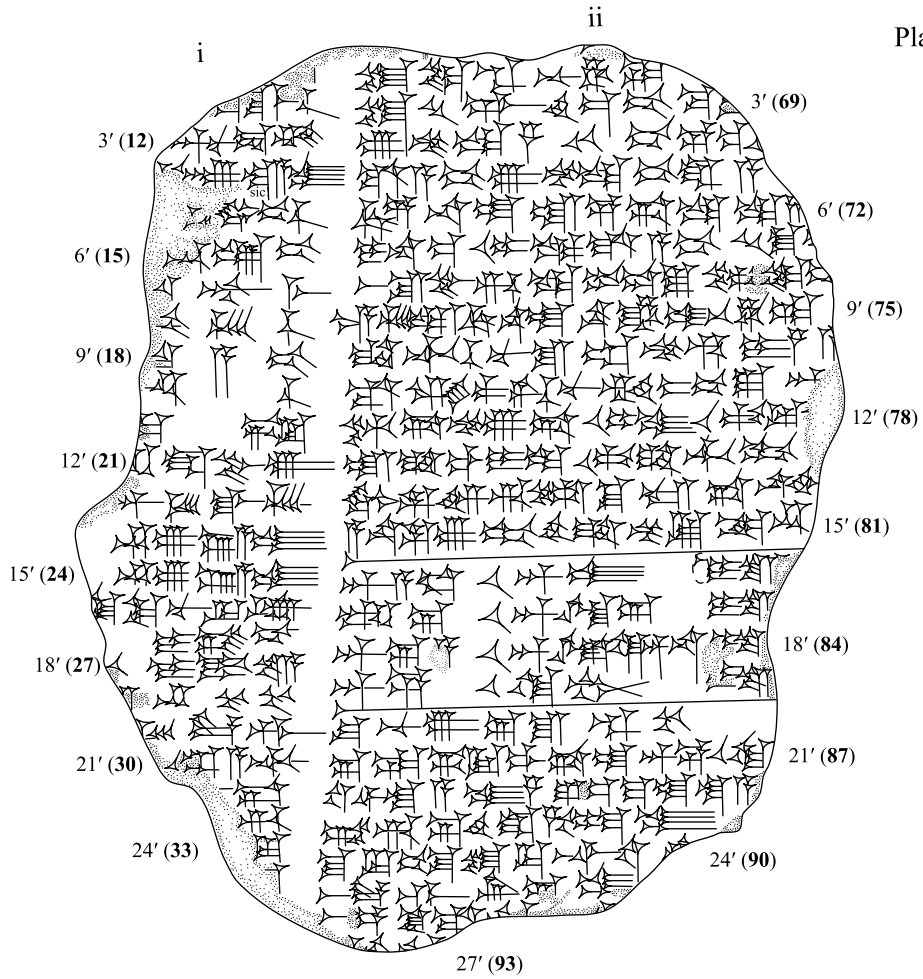
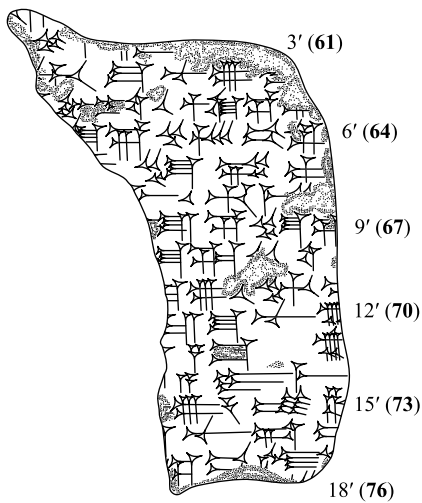


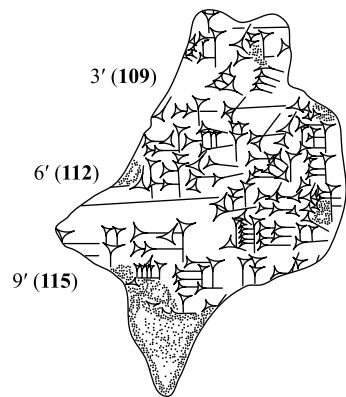
Fig. 6. SipNB1 (IM.132512 only). Shortly after excavation



SipNB2 (BM.65637)



SipNB3 (Si.744)



SipNB4 (1884,0211.632)

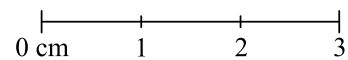


Fig. 7. SipNB2, SipNB3, and SipNB4. Copies by E. Jiménez

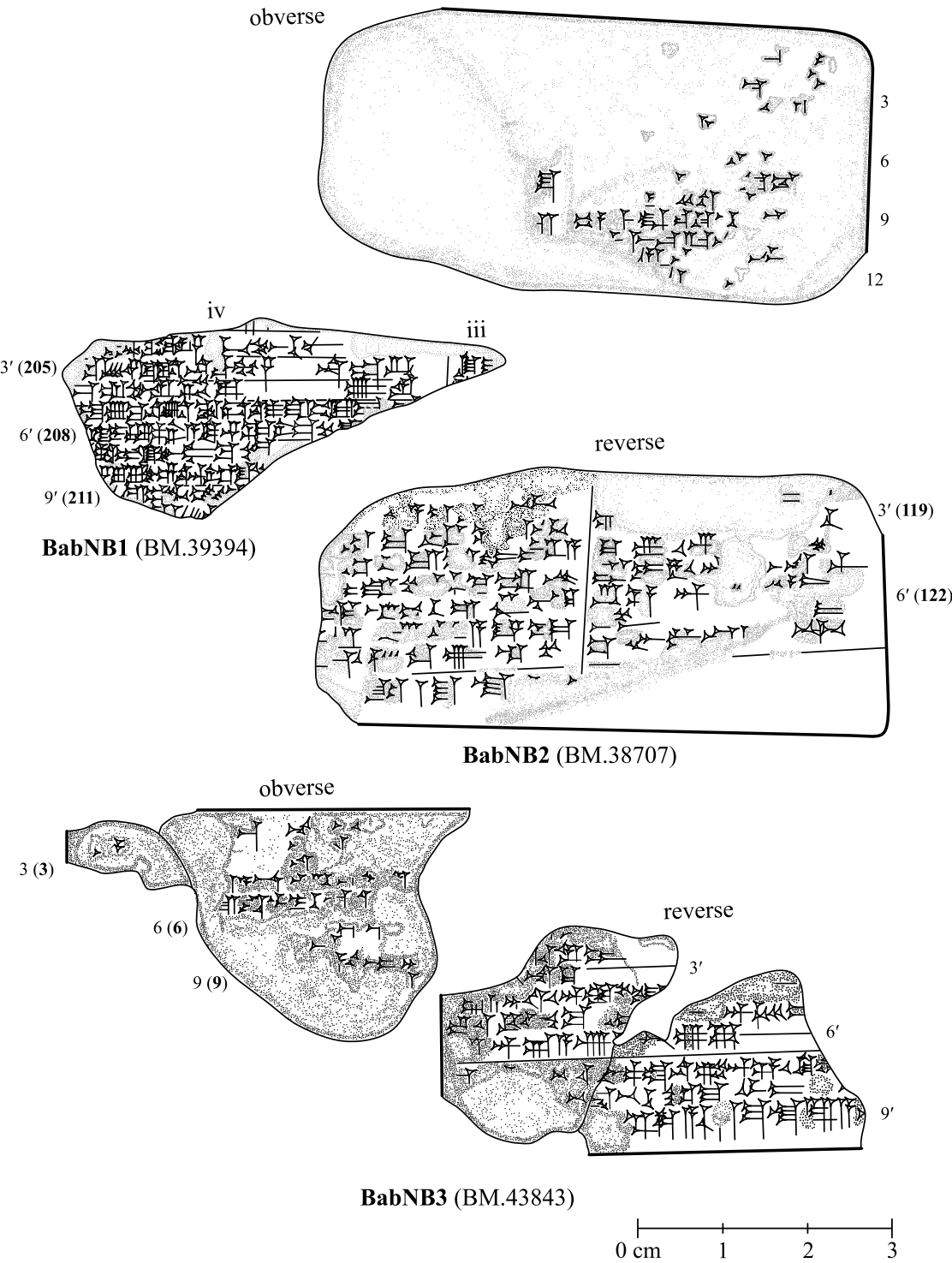


Fig. 8. BabNB1, BabNB2, and BabNB3. Copies by E. Jiménez

Plate 9

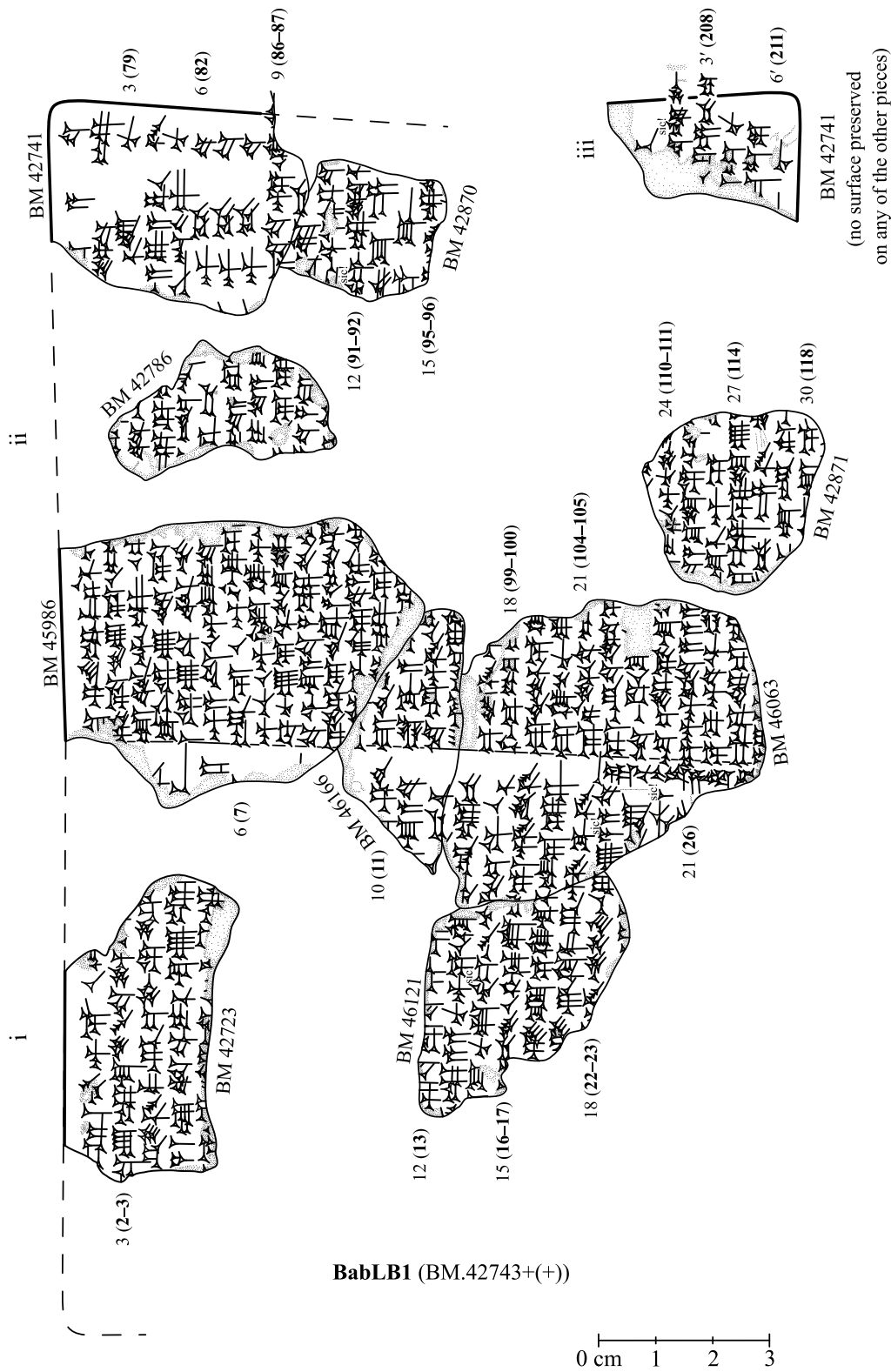


Fig. 9. BabLB1. Copy by E. Jiménez

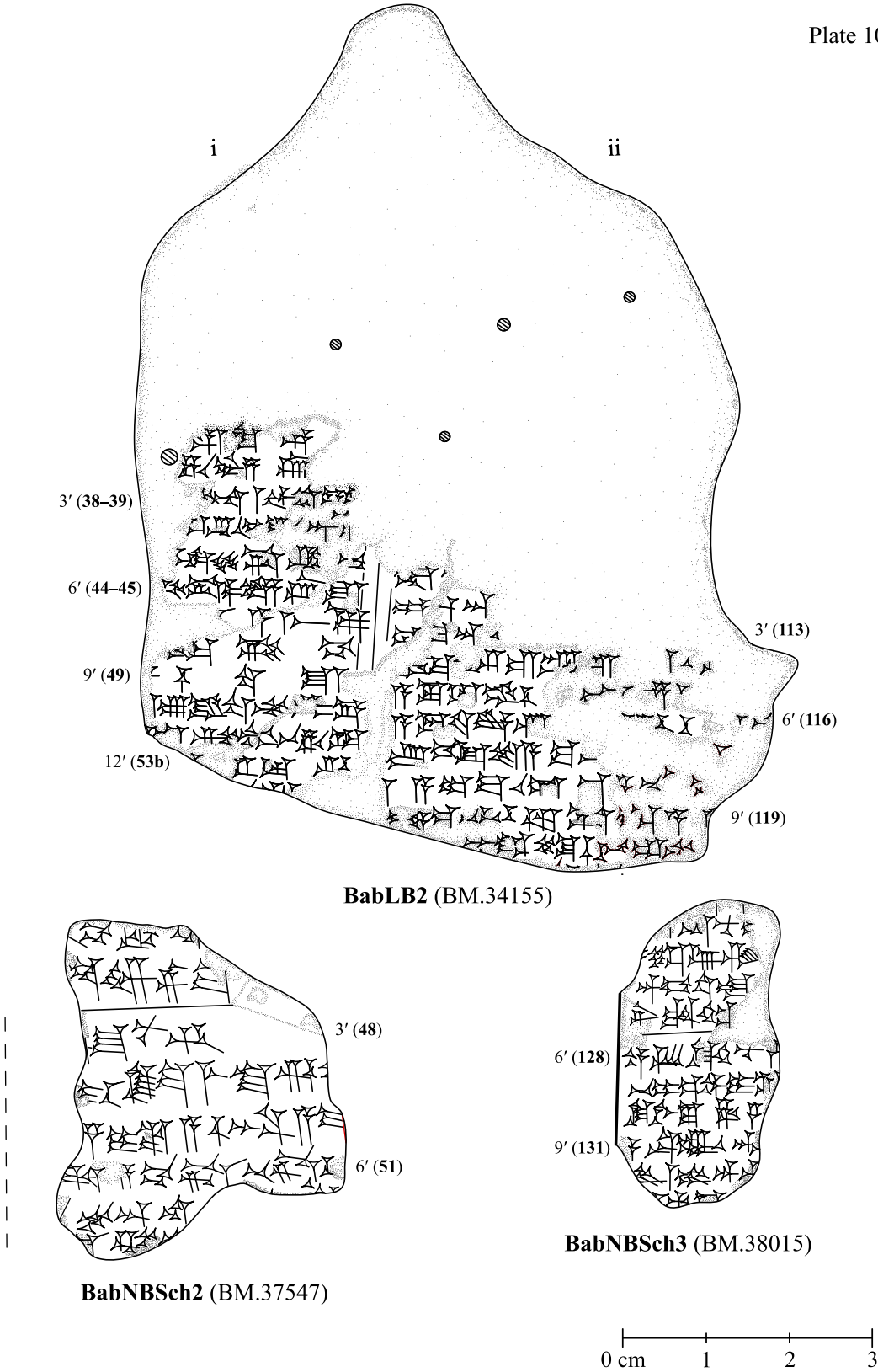
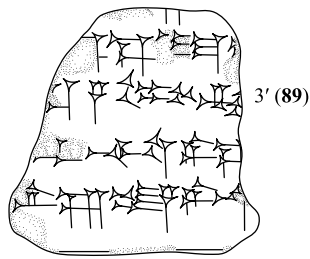
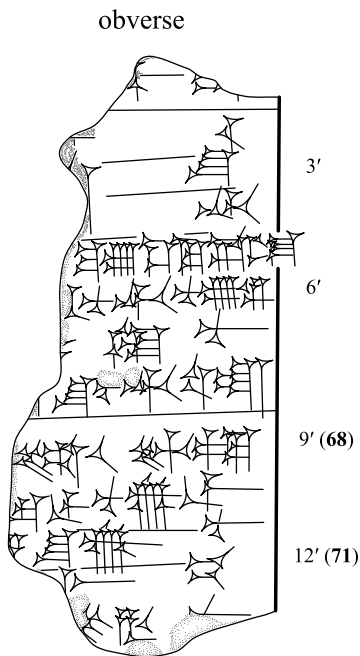


Fig. 10. BabLB2, BabNBSch2, and BabNBSch3. Copies by E. Jiménez

Plate 11



3' (89)

BabNBSch6 (BM.48162)

3'

6'

9' (68)

12' (71)

SipNBSch1 (BM.54247)

3' (24')

3' (104)

6' (108)

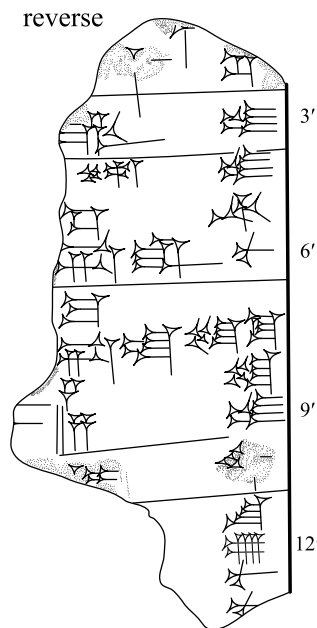
9' (112)

12' (115)

15' (118)

18' (121)

21' (124)

BabLB3 (BM.34161+)

3'

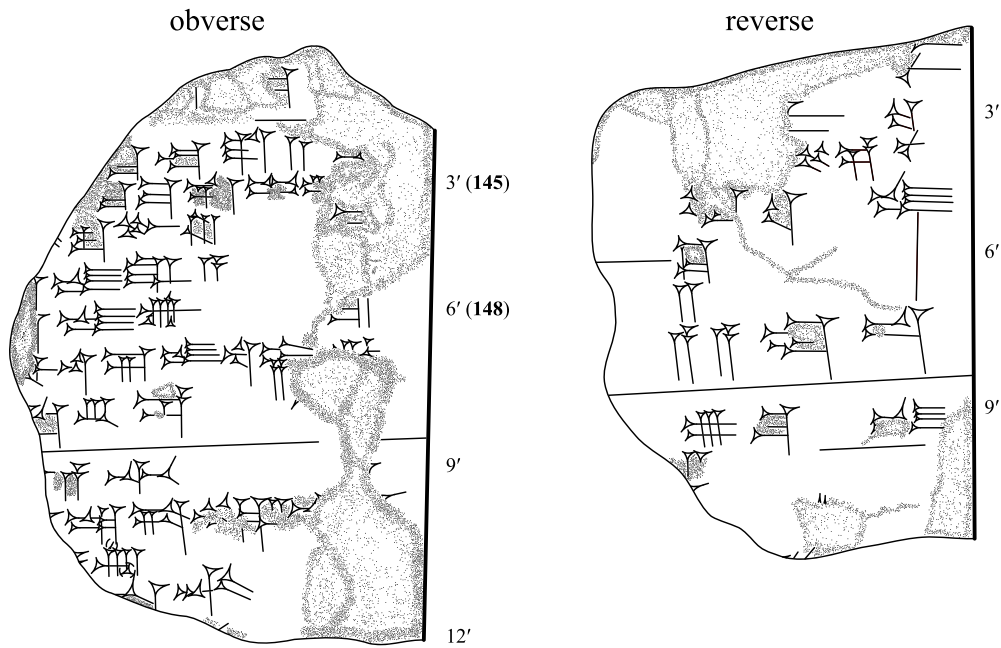
6'

9'

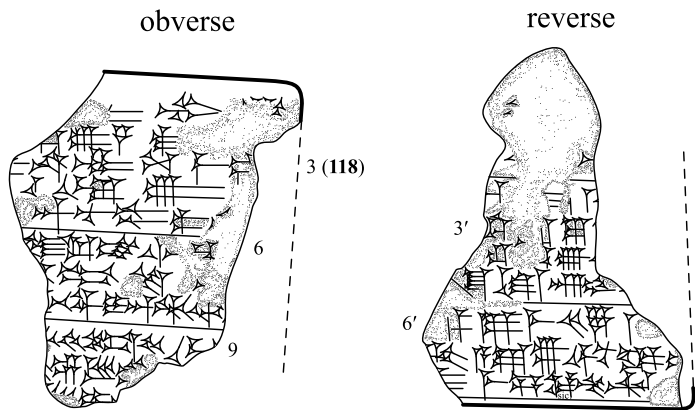
12'

0 cm 1 2 3

Fig. 11. BabNBSch6, BabLB3, and SipNBSch1. Copies by E. Jiménez



SipNBSch2 (BM.54935)



SipNBSch3 (BM.72071)

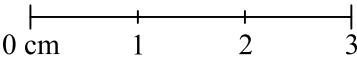


Fig. 12. SipNBSch2 and SipNBSch3. Copies by E. Jiménez