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Anatolian Studies, Vol. 2. (1952), pp. 25-35.

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THE SULTANTEPE TABLETS

A Preliminary Note.

By O. R. GURNEY.

I. TABLETS EXCAVATED IN 1951.

The unbaked clay tablets found by Mr. Seton Lloyd and Bay Nuri Gökçe at Sultantepe were transported to the Archaeological Museum at Ankara in June, 1951. By a happy coincidence I arrived in Ankara shortly afterwards and was able to spend a period of about five weeks in examining the collection. At the beginning of my stay in Ankara the tablets were drying out well, and it was possible to brush off the accumulations of earth from many of them without damage. Others, however, resisted this superficial treatment and will have to be baked before an epigraphist can begin to work on them.

The questions which were uppermost in our minds at Ankara were the ancient name of the site, the date of the finds, and the general nature of the hoard of tablets found in a large pile in sounding F, since this in its turn would throw light on the nature of the building that contained them. It was obvious to me at first sight that these tablets closely resembled in script and appearance those from the library of Assurbanipal at Nineveh and that the majority of them contained religious or lexicographical texts. But since they were unbaked, it did not seem very probable that they had formed part of a royal library. My first attention was therefore directed towards the colophons, or scribal notes to be found at the end of many of the texts, since these were likely to contain the most direct clue to the nature and purpose of the collection and might also mention the date and place of writing.

These hopes were, however, fulfilled only to a very limited extent. The colophons contain the name of the scribe and state that the tablet has been faithfully copied from its original and collated. The original is in one instance said to have been at Babylon; the scribe is occasionally said to be from Babylon or Assur. No other city is mentioned in either connexion. In no case is the place of inscription given. Only in respect of the date were our hopes fulfilled. Four of the tablets from the main pile contain dates, viz. :—

No. 23A, eponym Metunu, governor of Isana, 700 B.C.

No. 19, eponym Nergal-shar-usur, chief cup-bearer, 678 B.C.

No. 84, eponym Bêl-aha-uşur¹, between 648 and 612 B.C.

No. 78, eponym Habani², governor of Til-Barsib, between 648 and 612 B.C.

¹ Already known from the business document *Vorderasiatische Schriftdenkmäler*, I, no. 100.

² This will be the *limmu*-name which is mutilated on K.437, see Bezold, *Catalogue*.

Of the four contracts found in area C II, two are dated as follows (again without the place of origin¹) :—

No. 43, eponym Mannu-zirni, governor of Kullania, 684 B.C.

No. 43A, eponym Sharru-nûri, governor of Barhalzi, 674 B.C.

It seems probable therefore that the main Assyrian building and the small building where the large pile of tablets was found were both in existence at least from early in the reign of Sennacherib to the end of the Assyrian empire.

Among the tablets from the large pile in sounding F, I was able to identify the following classes of text : literary poems, prayers and incantations, rituals, medical texts, omens, hemerologies, vocabularies of various types, and two small fragments of astronomical texts. The collection thus has a remarkable resemblance to that unearthed at Assur in the building known as the 'house of the incantation-priest', which has been briefly discussed by E. F. Weidner in *Archiv für Orientforschung*, XII, p. 147 and by G. Meier, *ibid.* p. 246. This spot is described by these scholars as the intellectual centre of the city in the late Assyrian period, and a temple school seems to have been located there. The resemblance extends even to the style of the colophons, many of which are closely parallel to some published by Ebeling in his *Keilschrifttexte aus Assur religiösen Inhalts*. The theory that the Sultantepe tablets are actually the products of a temple school is further supported by the fact that many of the scribes are said to be pupils (*šamallû*) and also by the remarkable number of scribal errors to be found in them. The existence of one tablet which was copied from an original at Babylon (no. 27) does not prove the collection to be part of a royal library deliberately assembled, like that of Assurbanipal at Nineveh ; for some of the Assur tablets contain similar notes.

Following is a more detailed classification of the tablets, together with some new readings which they have contributed to the Epic of Gilgamesh and the Epic of Creation.

A. LITERATURE.

1. Epic of Gilgamesh. No. 7, a small single-column tablet, inscribed lengthwise, contains the beginning of Tablet VIII, cols. I and II of the Nineveh recension.² Both left and right edges are damaged, and since the text does not altogether coincide with the Nineveh version, it has not proved possible to restore any large portion of this lamentation of Gilgamesh for his dead friend, Enkidu. The opening lines of Tablet VIII now read :—

1. *mim-mu-u še-e-ri i-na na-ma-ri*
2. *(il)Gilgamesh [izakkara a-na] ib-ri-šu*
3. *(il)En-ki-dù [ib-ri ša um]-mì-ka ša-bi-ti*³
4. *ù a-ka-a-nu⁴ a-bu-ka ka-a-ša*

¹The name of the city Harran occurs in a broken line on no. 36 in the section containing the names of witnesses, but no conclusion can be drawn from this.

²See already *The Times*, 22nd August, 1951.

³Var. MAŠ.DÀ.

⁴So also rev. 8, where the Nineveh text has correctly *ak-kan-nu*.

' As soon as something of morning had dawned, Gilgamesh addressed his friend : " Enkidu, my friend, whose mother was a gazelle and whose father was a wild ass(?) " ' (Enkidu was a wild man of the steppe, who ate grass with the gazelles, as we know from Tablet I). Lines 9 ff. of col. I consist of a sequence of sentences each beginning with *lib-ki-ka* or an equivalent verb, ' let . . . weep for thee '. L. 13 has *lib-ki-ka lu-u-nam-ba-a qir-bi-tu kima ummi-ka* ' let the meadows bewail thee, let them cry out like thy mother ' ; ll. 16-17 : *lib-ki-ka a-su bu-[u-šu] min-dan-nu lu-li-mu du-ma-mu nêšu rîmê aia-lim [. . .] bu-ul nam-maš-šu-u ša šêri* ' shall bewail thee the bear, the hyena(?), the tiger(?), the stag, the leopard (?), the lion, the wild bulls, the deer, the game of the steppe '. In col. II little is added beyond what we already know from the Nineveh version. L. 4 has : *ha-ši-nu a-ha-a-a tu-ku-lat i-di-ya* ' the axe at my side, the trusty weapon of my arm ' ; in l. 5 the restoration [*a-ri-tu*] is confirmed ; in l. 18 the new text has [. . .] *a-su-ra eli-šu*, thus confirming von Soden's suggested reading of the Nineveh text as *i-sa-ar* ' he (var. I) raved ' (*Orientalistische Literaturzeitung*, 1935, 146) ; l. 22 has at the end of the line *a-sa[k-kiš?]* ' like an abomination ' (?). After l. 22 the new text diverges with a short section which is not clear to me, but which includes the sentence : *ib-na-a ša-lam ib-ri-šú* ' he made a statue of his friend '. This statue appears to contain gold and lapis lazuli. Here the tablet comes to an abrupt end. It is almost certainly a schoolboy's product and some of the obscurities in it may be due to his mistakes.

2. Epic of Creation (*Enûma êliš*).

- No. 132 = Tablet II, beginning and end.
- No. 58 = „ IV, 1-48 and 99-end.
- No. 127 = „ IV, 43-73 and 74 ff.
- No. 23A = „ IV, 1-13 (perhaps same tablet as 127).
- No. 167A = „ IV, 86-91 and 92-99.
- No. 47 = „ IV, 25 ff.
- No. 62 = „ VII, 77-87 and 88-121.

It will be observed that the collection contained at least three copies of Tablet IV, which again suggests the practice-tablets of schoolboys. No. 98 deals with the conferment of kingship on Marduk, but does not seem to correspond to any part of the extant text of the epic.

The following readings from no. 127 are of interest, since they fill lacunae in the existing text of Tablet IV :—

- 53. *pa-šu-nu šap-ti-šu-nu šin-na-šu-nu na-ša-a im-ta*
- 54. *a-na-ha la i-du-ú sa-pa-na lam-da* (text : *-na* !)
- 55. *uš-ziz im-nu-uš-šu im-ha-ša ra-aš-ba u tu-qu-un-tú*
- 56. *šu-me-la a-na-an-ta da-a-a-i-pat ka-la mut-(te)ten-qí*

' Their mouths, their lips, their teeth carried poison,
' they knew not weariness, they understood destruction.

' On his right he placed fierce battle(?)¹ and resistance,
' on his left strife that overthrows the proud(?)².

60. [aš-riš] *Ti-amat ša ug-gu-gat pa-nu-uš-šu iš-kun*

61. *i-na šap-ti-šu ta-a³ ú-kal-la*

' Towards Tiamat who was raging he set his face,
' in his lips he held a spell.'

76. *a-na Ti-amat ša ik[-mi-lu ki-a-am iš-pur-ši]*

77. [m]e(?)*-na-a tub-ba-a-ti [e-liš na-ša-ti-ma]*

78. *ù ka-pid lib-ba-ki-[ma di-ki a-na-an-ti]*

79. *is-su-ú marê abê-šú-nu i-da-aš-šu*

80. *ù at-ti a-lit-ta-šú-nu ta-zir ri-e-ma*

81. *tab-bi-ma (il)Kin-gu a-na ha-'i-ru-ti-ki*

82. *a-na la si-ma-ti-šu taš-ku-ni-iš a-na pa<-ra->aš e-nu-ti*

' To Tiamat who was enraged he addressed this message :

' " Why (?) art thou raised up, art lifted up on high,

' and thy heart purposes to raise strife ?

' The sons have rebelled and are attacking their fathers,

' for thou their mother hatest mercy.

' Thou hast created Kingu for thy spouse,

' thou hast set him unworthily in the office of Anu-ship." ' ⁴

3. The Poem of the Righteous Sufferer (*Ludlul bēl nēmēqi*) :

No. 10 = Tablet I (beginning and end missing).

Nos. 15A, 32, 46, and 103A = Tablet II.

The text of no. 10 is almost entirely new. The other tablets merely confirm the existing text of Tablet II.

4. Historical narrative, no. 110.

This document tells of victories over the Kings of the Hittites and the Urartians and mentions the city of Til-Barsip and the field-marshal (*turtānu*) Assur-bēl-ka'in. Much of the narrative is in the first person. It would seem therefore to be a version of the annals of Shalmaneser III, for Assur-bēl-ka'in is known from the eponym lists as the *turtānu* at the beginning of that king's reign. The name (*m*)*Aššur-PAP-AŠ*, which occurs twice in the text, can hardly be read as normally *Aššur-aḫ-iddin* (Esarhaddon), but must be an unusual way of writing *Aššur-našir-apli*, the father of Shalmaneser III; an approximate parallel is the variant (*m*)*AŠ-PAP-AŠ* quoted by Le Gac, *Les Inscriptions d'Assur-našir-apli III*, p. 152 n.1. The context in both instances is unfortunately obscure.

¹ *imḫaša* must be a substantive here, perhaps formed from *maḫāšu* with prosthetic 'aleph, as *ikribu* from *karābu* etc. No wind *IM.ḪA.ṢA* is known to me, nor would such a reading suit the context.

² *muttonu* presumably partic. I, from *emēqu*.

³ Hitherto read *IM.DIRIG* from K.10008, 15, but this line may be taken from a different part of the poem.

⁴ Cf. II 45, III 49, VI 107, and Labat's note on the last passage.

B. PRAYERS AND HYMNS.

1. Sumerian.

Nos. 64, 95 and 136 (+)195 are prayers to Shamash with interlinear Akkadian version.

No. 129, which also has an Akkadian version, is apparently addressed to Marduk.

No. 77, in Sumerian only, is Tablet VI of the liturgy *e-lum-gud-sun* and is entitled "Song to the flute (*eršemma*) to Marduk".

2. Akkadian.

The following are "prayers of the lifting of the hand" (*šū-íl-la*), which were used as incantations:—

No. 18, name of god illegible.

No. 52, to Shamash, Kunstmann's Shamash no. 1.¹

No. 34, two prayers, one to Sin (Kunstmann's Sin no. 3) and one to Gula (Kunstmann's Gula no. 1).

No. 85, to Sin.

No. 113, to Marduk, Kunstmann's Marduk no. 2.

No. 174, to Marduk (fragment only).

C. INCANTATIONS.

1. Sumerian.

No. 28 probably belongs to the series *sag-gíg-ga-meš* (against headaches).

No. 29 belongs to the series *azág-gíg-ga-meš* (against the *asakku* demons). Its first line is the same as the catch-line *CT. XVII 2, 16*; it therefore followed that text in the series.

No. 54 has *CT. XVII 34, 1* as catch-line; it therefore preceded that tablet in the series to which it belonged.

No. 75 is a duplicate of *CT. XVII 33*.

2. Akkadian.

The series *Maqlû* is represented by no. 59 (Tablet I), no. 141 (fragment of Tablet II) and no. 12+90 (Tablet III).

No. 67 is another incantation of the *Maqlû* type against witchcraft.

Nos. 9 and 96 are parts of *Šurpu* Tablet IV.

There are many other incantations and rituals which have not been identified.

D. MEDICAL TEXTS.

Nos. 17, 80, 91+142+175, probably also no. 49 and a number of other rituals, are of a medical nature. No. 101 is a three-column 'vade-mecum' closely resembling *KAR. 203*; cf. Meissner, *Babylonien und Assyrien*, II, 295, Thompson, *Assyrian Herbal*, introduction § 6 and *Dictionary of Assyrian Botany*, pp. vii-viii.

¹ See W. Kunstmann, *Die Babylonische Gebetsbeschwörung (Leipziger Semitische Studien, Neue Folge Band II, 1932)*, pp. 83 ff.

E. OMENS.

These also are numerous. Nos. 15, 26A are astronomical, no. 74 concerns the movements of animals, no. 84 eclipses, no. 123 the entrails of sacrificial victims, and no. 155A the bladder of a victim. No. 84 is shaped in the form of an amulet, after the manner of the tablet discussed by L. W. King in *Zeitschrift für Assyriologie* XI, 50 ff.

F. HEMEROLOGIES.

No. 19 is an abridged version of the ' Babylonian Almanac ' (VR.48) giving the details of the favourable days but omitting the unfavourable ones.

No. 5 contains instructions for the days of a single month.

G. ASTRONOMICAL TEXTS.

No. 16 is a fragment of a duplicate of the Berlin tablet VAT. 8619, published by Weidner in *Archiv für Orientforschung* XII pl. XII, but having the lines in reverse order.

H. LEXICAL TEXTS.

No. 51 + 71, list of objects with determinative GIS.

No. 135 + 164, list of plants.

No. 50, list of stars, rivers and canals.

No. 8 + 15B + 16, list of deities.

Nos. 48, 68, synonyms.

Numerous other vocabularies and lists, mostly fragments.

II. TABLETS EXCAVATED IN 1952.

During the 1952 season the remainder of the pile of tablets in sounding ' F ' was cleared and excavated. 370 tablets and fragments were numbered and catalogued, bringing the total for the two seasons to 572. Among them was one small baked tablet, but the rest were unbaked as before. Outside this pile, a fragment of a baked tablet was found in an adjoining room and a single unbaked tablet was unearthed in sounding ' M ' in a room which contained the toilet articles and personal treasures of a lady attached to the temple.

The situation of the tablets, which were found to be lying in the street outside the wall of a private house, has failed to throw much light on the nature of the collection. If they were the products of a temple school, they must have been brought to that spot from some other part of the site, either as part of the private collection of the owner of the house, or simply as refuse. The colophons of several tablets indicate that they were written as a present (*ana tamarti*) for one Qurdi-Nergal, a priest of the god Zamama, and it is tempting to imagine that the house in question belonged to him, though this is of course pure conjecture.

One tablet (1952, no. 1) contains in its colophon a reference to a deity (probably Sin, though the name is lost) of Harran and another city, the

name of which is written (*al*)*Hu-zir-Aš*(?). The reading *Hu-zir-rum* is possible, but no city of the name Huzirrum is known. The only way in which a known city-name can be extracted from these signs is by reading *Hu-zir-ina*, i.e., Huzirina, a well-known place in which Assyrian kings sometimes resided for short periods. Such a spelling might be possible in a colophon, though it would be unlikely in any other context. Since Harran may be presumed to have been on its present site, the combination of Harran and Huzirina in this line would raise the question whether Sultantepe might be identified with Huzirina; but this does not seem possible, in view of the fact that Tukulti-Ninurta II passed the night at Huzirina after spending the previous night at Nasibina (modern Nusaybin), for the distance from Nusaybin to Sultantepe is about 130 miles in a straight line and considerably farther by road. No other clue to the ancient name of the site has been found in these colophons, and the problem remains unsolved.

The only four dates found on colophons this year fall within the same range as those of last year, viz. :

No. 63. [X] governor of Rasappa. Probably the eponym Tâbshar-Sin, 662 B.C.

No. 188. Shulmu-bêl-lashme, governor of Dêr. 670 B.C.

No. 19. [X], governor of Til-Barsib. Probably the eponym Habani, known from 1951 no. 78 (see above). Between 648 and 612 B.C.

No. 34. Fragmentary, but probably same as no. 19.

Of first importance are the two tablets nos. 18 (+21) and 150, which are eponym lists. Many such lists have been found, both at Nineveh and Assur, and the series of eponyms from 911 to 648 B.C. forms a 'canon,' which has been most fully edited by A. Ungnad in his article *Eponymen* in the *Reallexikon der Assyriologie*. There are two classes of lists, those which contain simply the names of the eponyms and those which add brief historical notes: our tablet no. 150 belongs to the former class, no. 18 to the latter. No. 150 contains on the obverse, in four columns, the names of the eponyms from 911 to 750 B.C. followed by a variant version of the names for the years 809-764 B.C.: the reverse is ruled in squares and inscribed, in a direction at right-angles to that of the obverse, with a series of mathematical calculations, the purpose of which is obscure. The importance of the text lies in the fact that it establishes the chronology of the reigns of Adad-nirari II and Tukulti-Ninurta II, which has hitherto been uncertain. For the reign of Adad-nirari II the text, though mutilated, has only 21 names; while for that of Tukulti-Ninurta II it has seven names, that of Na'id-ili appearing, as it does in the Annals of this king, after Ili-milku and before Yarî. Our text thus confirms the Khorsabad King-List in respect of the lengths of these two reigns. The omission of the name of Na'id-ili in the only previously existing copy of this section of the Eponym Canon is evidently due to a mere scribal error, as argued by Poebel in *JNES*. II, 73-4. Other details in which our text differs from the normal version will be discussed when it is published in full. Tablet no. 18 (+21)

would have covered, when complete, the years from about 844 to 764 B.C., but it is badly mutilated and is not of much value for chronology. The only section which is tolerably well preserved is that from the years 790 to 782 B.C. and here it presents a text which differs from any of the various existing versions, both Balaṭu and Nabû-shar-uṣur being omitted and Adad-mushammir being inserted a second time after Marduk-shar-uṣur. For these years no. 150 has the standard text except that Nergal-uballit and Nergal-shar-uṣur are substituted for Adad-uballit and Marduk-shar-uṣur. Evidently the traditional text had become corrupt at this point; but the total number of years is the same in all copies.

Literary texts are fewer than last year. No further portion of the Epic of Gilgamesh has come to light, and the Poem of the Righteous Sufferer is represented (if at all) only by a very small fragment of the Third Tablet (no. 212). From the Epic of Creation we have a well-preserved and nearly complete copy of the Sixth Tablet (no. 60) from which most of the lacuna in the middle of the tablet can be restored (see below), and a poorly preserved specimen of the First Tablet (no. 87). No. 102 is a similar text and may be part of the missing Fifth Tablet, but it will have to be baked and cleaned before it can be read. No. 156 is a small fragment of the little-known Myth of Irra, the plague-god, and no. 210 may belong to the same poem. No. 70, no. 218 and no. 232 are fragments of the Myth of Zû¹. No. 222 seems to contain the beginning of a hitherto unknown poem describing the ordering of the heavens by Ea. Unfortunately, however, these mythological fragments are so small that they are unlikely to contribute anything material to our knowledge of the poems in question.

The following passages from the Epic of Creation, Tablets I and VI, are restored by the new texts :—

TABLET I.

- 104 *pul-ḥa-tum ḥa-maṭ-si-na² e-li-šu kam-ra*
 105 *ib-ni-ma IM. TAB. TAB. BA u-al-lid (il) A-num*
 106 *q[ātu(?)]³-uṣ-šu u-mal!-la-a-ma⁴ a-tal-lim mil-li*
 106a *[. . .] ṣa ma iṣ ḥi[?] me!-ḥa-a ú-ša- . . .]⁵*
 107 *ú-ṣab-ši a-ga-am-ma u-dal-laḥ Ti-amat*
 108 *dal-ḥat Ti-amat-am-ma ur-ri u muši i-dul-la*

¹ An English translation of the Myth of Zû may be found in *Ancient Near Eastern Texts*, by J. B. Pritchard (Princeton, 1950), pp. 111-3. A new text from Assur is published by E. Ebeling in *Revue d'Assyriologie*, XLVI, pp. 25-41, and a revised edition of the Susa version by J. Nougayrol, *ibid.*, pp. 87-97.

² *pul-ḥa-tum* is clear. For the following word our tablet has *ḥa-X-X-ši-na*, possibly *ḥa-mu-u-ši-na*.

³ The lower part of a sign which might be *SU* or *MA* is visible here. The verb *umallâ* suggests *gātuṣṣu*, i.e., *ŠU(II)-uṣ-šu*, though this word is usually spelt out *qa-tuṣ-šu*.

⁴ Our tablet has *ú-ma-al-la-a*. *KAR.* 314, 23 appears to have *ú-ma-la-a*, but the sign *ma* is damaged and it does not seem impossible that Dr. Ebeling has misread a *mal* here. The *kal* on the Kish tablet (which I have collated) must be a scribal error for *mal*.

⁵ The traces of this line on our tablet are not entirely reconcilable with those on the Kish tablet. *me-ḥa-a* is clear, but the sign *iṣ* immediately precedes *me*, and the signs at the beginning of the line are damaged (possibly *ib-bi [ša]-ma-iṣ*).

- 109 *ilāni ina(?) ma(?) RU ŠU(!) . . i-za-ab-bi-lu ša-ri-iš¹*
 104 Fiery terror (lit. terrors, their fieriness) was loaded upon him.
 105 The four winds did Anu create, (yea) he begot (them),
 106 into his hands he consigned the strongest of the host,
 106a the cyclone he
 107 He caused a wave (?) and disturbed Tiamat.
 108 Tiamat was disturbed, day and night she roamed about,
 109 the gods

TABLET VI.

- 86 *iš-ši (il) A-nu ina puḫur ilāni i-qab-bi*
 87 *(iṣ) qašta it-ti-šiṣ ṣi-i lu-u mar-ti*
 88 *im-bi-ma šá (iṣ) qašti ka-a-am šu-mi-[ša]*
 89 *i-šu a-rik lu-ú iṣ-te-nu-um-ma šá-nu-u lu[. . .]*
 90 *šal-šú šum-šú (kakkab) qaštu ina šamē(e) ú-šá-[pi?]*
 91 *ú-kin-ma gi-is-gal-la šá it-ti ilāni at-ḫi-š[u . . .]*
 92 *ul-tu ṣi-ma-a-ti šá (iṣ) qašti i-ṣi-mu (il) A-nu*
 93 *id-di-ma (iṣ) kussa šar-ru-ti maḫar ilāni šá-qa-a[t?]*
 94 *(il) A-nu ina puḫur ilāni šá-a-šá uṣ-te-šib*
 95 *ip-ḫu-ru-nim-ma ilāni rabūti*
 96 *ṣi-mat (il) Marduk ul-lu-ú šu-nu uṣ-[kin?-nu?]*
 97 *ú-zak-ki-ru-ma a-na ra-ma-ni-šu-nu a-ra-ar-ra*
 98 *ina mē ù šamni it-mu-ú ú-lap-pi-ti(?) nap-ša-a-ti*
 99 *id-di-nu-šum-ma šar-ru-ut ilāni e-pi-šá*
 100 *a-na be-lu-ut ilāni šá šamē(e) u irṣitim(tim) šu-nu uk-ti-nu-šú*
 101 *ú-šá-tir An-šár (il) Asar-lú-ḫi it-ta-bi šumšu(MU.BI)*
 102 *a-na zik-ri-šu qa-bi-e i ni-il-bi-in ap-pa*
 103 *ip-šu pi-i-šu ilāni li-ṣi-iq-qu-šú*
 104 *ki-bi-tuṣ-šu lu-ú šu-tu-rat e-liš u šap-liš*
 105 *lu-ú šu-uṣ-qu-ma ma-ru mu-tir gi-mil-li-ni*
 106 *e-nu-us-su lu-ú šu-tu-rat šá-ni-na ai ir-ṣi*
 107 *li-pu-uṣ [ri-]e-u-ut šal-mat qaqqadi bi-na-tuṣ-šu*
 108 *aḫ-ra-taš ūmu(mu) la ma-še-e li-zak-ki-ra al-kat-su*
 109 *li-kin a-na abbē-šu nin-da-bi-e ra-bu-tù*
 110 *za-ni-nu-us-su-un li-pu-šá li-pa-qí-da eš-re-es-su-un*
 111 *li-še-ṣi-in qut-rin-na ti-²-a-ṣi-na liš-šak/q-šá²*
 112 *tam-šil ina šamē(e) i-te-ep-pu-šu ina irṣitim(tim) li-ip-pu-uṣ*

- 86 Anu lifted up (the bow), speaking in the assembly of the gods :
 87 he kissed the bow, (saying :) " Verily this is my daughter."
 88 He named the names of the bow as follows :
 89 ' Long-wood is the first name ; the second is [. . .]
 90 ' Its third name, " bow-star," in heaven he exalted (?) ;
 91 he established its position which with the gods his brothers [. . .]

¹ Of this line only *ilāni i-[. .]* remains on the Sultantepe tablet. The text of the Kish and Assur tablets seems to be corrupt.

² Hardly *liš-riš-šá*, though the Kish tablet has clearly *liš-RI-[. .]* . *liš-šaq-ša* would be IV₁ from *šaqāšu*, but this yields no intelligible sense.

- 92 When Anu had determined the fates of the bow,
 93 he placed the throne of kingship on high (?) before the gods,
 94 Anu made him sit (on it) in the assembly of the gods.
 95 The great gods assembled,
 96 they exalted the fate of Marduk and they did [obeisance].
 97 They pronounced upon themselves a curse,
 98 they swore with water and oil touching their throats.
 99 They granted him (power) to exercise kingship over the gods,
 100 they established him in dominion over the gods of heaven and earth.
 101 Anšar magnified him (?) (and) called his name Asar-luhi (saying) :
 102 ' At the utterance of his name we will prostrate ourselves.
 103 ' At the word of his mouth the gods shall pay attention to him(?).
 104 ' Let his command be supreme above and below.
 105 ' Let the Son, our avenger, be exalted ;
 106 ' let his dominion be supreme, let him have no rival.
 107 ' Let him act as shepherd over mankind, his creatures ;
 108 ' throughout the days to come let them, without forgetting, tell of his
 deeds.
 109 ' Let him establish great offerings for his fathers ;
 110 ' let them provide for their maintenance and take care for their
 sanctuaries.
 111 ' Let him provide a smell of incense, let their
 112 ' A likeness of what he has made in heaven let him make on earth.'

Prayers and hymns are few in number and for the most part fragmentary. No. 136 is addressed to Marduk and no. 229 to the goddess Baba (Bau). No. 48 is possibly addressed to Sin but is only a small fragment.

Magical rituals are very numerous. Many of them are of a medical nature, and among these there is a group (nos. 74, 108, 167 and 182) in which use is made of various kinds of stone. Incantations are commonly inserted in these rituals. There are also a few tablets containing only incantations. No. 158 belongs to a series of Sumerian incantations with interlinear Akkadian version, the catch-line indicating that it was followed by another which began with the words : *urud-kalag-ga* ' Strong copper.' No. 188 belongs to a series of Akkadian incantations, the following tablet beginning with the words : *rabû limnu* ' Great, evil (one).' No. 38 is a small fragment of the second tablet of the series *Maqlû*, which contained incantations against witchcraft.

Among the omen texts we may mention nos. 25 and 57, which deal with omens from the appearance of the moon ; nos. 97, 101 and 263, which are concerned with the viscera of a sacrificial victim ; nos. 105 and 115, which seem to be astronomical ; and no. 242 (one of the few complete tablets), which deals with omens derived from the behaviour of a lizard (*šurāru*).

There are many small fragments of lexical texts, but few of any size, No. 61 is a duplicate of 1951 no. 6. No. 88 is a list of synonyms. Nos. 12 and 199 have ideograms with determinative *GIŠ*, but are only fragments.

No. 183 has phrases in Sumerian and Akkadian, after the manner of *Ana ittišu*. There are several fragments of lists of gods ; and no. 3 is a list of stones with brief descriptions of each.

The single baked tablet from the main pile is a mathematical table of 'reciprocals,' a well-known type of text in which the integers by which 60 is divisible are given in order, together with the quotient which results when the division is carried out (e.g. 'the reciprocal of 3 is 20, the reciprocal of 4 is 15, the reciprocal of 5 is 12,' etc.). Our text (no. 5) is unusual in having many of the numbers spelt out in Sumerian.

There is one economic text in the pile, no. 220, which gives the amount of provisions for certain months, but does not state the purpose for which they were issued or received.

The baked fragment from an adjoining room (no. 104) is part of a medical text.

Lastly, a word must be said about the tablet found in the chamber of the lady in sounding 'M.' This is also an economic document. The obverse, which is badly broken, lists various amounts of wine issued, in three instances as 'regular offerings' (*ginû*), presumably for the temple, while the reverse has a list of payments in shekels for various purposes. Of particular interest are rev. lines 6-7 : 8 *šiglê ina lib-bi (alap)mu-u-ru bît . . .* *ina pân (il)Sin šá ina qabal âli e-lu-u-ni* '8 shekels for calves of (?) the . . . house, before Sin, which came up from the midst of the city.' These lines seem to prove that there was a temple of Sin on the acropolis, while the rest of the city lay at the foot of the mound. The transactions listed seem to have extended over a period of several years, for four of those mentioned on the reverse are dated, each by a different eponym, viz., Mushallim-Assur, Assur-gimilli-tirra, Zamama-eriba, and Sin-shar-ušur, in this order. All these eponyms are known to have held their office between 648 and 612 B.C.: it seems probable from this text that they held it in consecutive years.

The publication of the texts of these tablets will inevitably take many years. However, the most important documents will be published as soon as possible in a series of articles in this journal, beginning, it is hoped, with the next issue. Much will depend on the completion of the process of baking and cleaning in the Museum at Ankara.