



## The Sultantepe Tablets (Continued). VI. A Letter of Gilgamesh

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# THE SULTANTEPE TABLETS

(continued)

## VI. A LETTER OF GILGAMESH

By O. R. GURNEY

THE TEXT HERE chosen for translation can hardly be compared as literature with that presented in the preceding volume of this journal ; it is, however, in some ways even more remarkable. It is a fictitious letter, purporting to be addressed by none other than Gilgamesh, the famous hero of the epic and legendary king of Uruk (Erech), to the king of another city, the name of which is only partly legible and appears to be hitherto unknown. Gilgamesh, who introduces himself as king of Ur<sup>1</sup>, requests his correspondent to go to a certain mountain (or country) and send him various animals, precious stones, metals and other commodities, in quantities which are completely fantastic and absurd. They are apparently to be floated down the river to Babylon. The text concludes with threats of dire retribution if he should fail to comply with this request.

No less than three copies of this strange document have been found at Sultantepe : no trace of it has been discovered at any other site. It contains a number of specifically Assyrian grammatical forms ; and its inappropriate use of the phrase "from the horizon to the zenith" to indicate the extent of a king's dominions (l. 4) is paralleled only in the annals of the Assyrian king Tiglath-pileser III (745-727 B.C.). There is thus much to suggest that it is a product of the Sultantepe school. On the other hand the colophon preserved on one tablet states that it was copied, like any other, from an older original. Indeed, if the word *labiru* has its normal meaning of "archetype", we must conclude that this text, too, was part of the traditional Babylonian literature. With its allusion to an amulet weighing thirty pounds for the breast of the (presumably gigantic) Enkidu, it may be regarded as a further example of Babylonian humour.

The text is badly mutilated and cannot be fully restored even with the help of three duplicate manuscripts. As a result, the translation, especially that of the second half, must be regarded as most uncertain and tentative. The published copies have been checked by comparison with old photographs, made before baking ; but certain passages will require further collation with the originals.

### MANUSCRIPTS

|   |   |   |
|---|---|---|
| A | = | Gurney and Finkelstein, <i>The Sultantepe Tablets</i> <sup>2</sup> I, no. 40. |
| B | = | " " " " " " no. 41.   |
| C | = | " " " " " " no. 42.   |

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<sup>1</sup> It is possible that this is a scribe's mistake, due to confusion of ideograms, and that Uruk should, in fact, be read throughout the text.

<sup>2</sup> Referred to henceforward as *STT*.

## TRANSLITERATION

1. *a-na* TI [ ]x-u šār Aš(?)<sup>1</sup>-ra-nun-na<sup>k1</sup> qí-bi-ma
2. *um-ma* <sup>a</sup>G[IŠ.GÍN.MAŠ šā]r(?) Uri<sup>k1</sup> mār KUL.UNU<sup>k1</sup>-ma
3. *bi-nu-ut* <sup>a</sup>A-n[u <sup>a</sup>Enlil] u <sup>a</sup>É-a mi-gir <sup>a</sup>Šá-maš na-ram <sup>a</sup>Marduk
4. *šá ki-ma qí-e* [ u]l-tu išid šamê (AN.ÚR) a-di elát šamê (AN.PA)  
mātāti(KUR.KUR) nap̄har(NIGIN)-ši-na i-be-lu
5. *ù šarrāni*<sup>meš</sup> [a-ši-ib] parakkē<sup>meš</sup> ú-na-áš-šá-qu šēpē<sup>II</sup>-šú
6. *šarru šá ul-tú* [ši-it <sup>a</sup>Šamši a-d]i e-rib <sup>a</sup>Šamši<sup>b1</sup> mātāti(KUR.KUR)  
nap̄har(NIGIN)-ši-na kīma qí-e uš-ta-ti!-en-kám-ma
7. [u]m?-ma a[ b]i-e <sup>a</sup>Enlil(BE) na-aš-pan-ti-im-ma
8. [ b]it-ma <sup>1a</sup>šābē<sup>meš</sup> SIG<sup>meš</sup> VI me<sup>1a.ám</sup> áš-pu-ra<sup>ra</sup>-  
kám-ma! <sup>2</sup> ul-te-bi-la
9. [ ]<sup>meš</sup> rabūti<sup>meš</sup> šá <sup>2a</sup>KA <sup>2a</sup>uqnī hurāši liq-ti uḫ-ḫu-zu
10. [*a-na i-ra*]t(?)<sup>3</sup> <sup>a</sup>En-ki-dù ib-ri-ia šá ra-ka-si áš-pu-ra-kám-ma ia-'-nu  
taq-bi
11. [*i-na-an-n*]a(?) al-tap-rak-ka u<sub>4</sub>-mu ṭup-pi šu-a-tu<sup>4</sup> ta-mu-ru
12. [ ]x-ma a-na šadi<sup>e</sup> eli(SAG)<sup>5</sup> a-lik-ma itti-ka ana māti sisē<sup>meš-e</sup>  
šu-pur-ma
13. [x lim U]R.ZÍR šum/tak-ri-ši šá ki-ma nēši da-an ti-bu-šú-un
14. [x li]m sisē<sup>meš</sup> pišūti<sup>meš</sup> šá mi-gir-šú-nu šal-mu
15. LXX lim sisē<sup>meš</sup> šalmūti<sup>meš</sup> šá mi-gir-šú-nu pi-šu-u
16. I me lim sisāti<sup>meš</sup> šá zumur-ši-na pa-an<sup>6</sup> ka-nak-ti šadi-i šak-na-at<sup>7</sup>
17. XL lim pūrē<sup>meš</sup> šihrūti(TUR!) šá da-ka-ka la i-kil-lu-ú<sup>8</sup>
18. L lim ši-in-da-at pa-ri-e bit-ru-mu-ti
19. L lim pūrē<sup>meš</sup> šum/tak-d/ṭi-ri šá šu-pu-ru bu-un-nu-ú qar-nu šal-mu
20. XX lim karpat \*šam<sup>9</sup>-na(!) XXX lim karpat ḫemēti LXXX lim <sup>du</sup>sku-ut-tu  
<sup>8b</sup>karāni
21. LXXX lim šu-mad an-daḫ-ši XC lim qaqqad <sup>8b</sup>paššurē<sup>meš-e</sup> rabūti<sup>meš</sup>  
šá šu-lum <sup>8b</sup>ta-ti-di
22. I me lim mūrē(ANŠE.NITÁ)<sup>meš-e</sup> 'kar(?)<sup>7</sup>-šu burāša mul-la-ma ana pānī-ka  
te-ram-ma al-ka

<sup>1</sup> Other possible readings are *Be-*, *Kūr-*, *Bar-* or *Na-*.

<sup>2</sup> The "ša" is a misreading.

<sup>3</sup> The lower head extends further to the right than the upper one and may be, in fact, a horizontal. cf. l. 23.

<sup>4</sup> B: -tú. C: -te.

<sup>5</sup> Or *kur<sub>E</sub>.SAG*?

<sup>6</sup> Word omitted in C.

<sup>7</sup> B: *šak-nu*.

<sup>8</sup> B: -u.

<sup>9</sup> Text (B only): RI.

## TRANSLATION

1. To . . [. . . . .] . ., king of Ash(?) -ra-nunna, speak :
2. thus (says) G[ilgamesh, king] of Ur, citizen <sup>1</sup> of Kullab,<sup>2</sup>
3. creature of An[u, Enlil] and Ea, favourite of Shamash, beloved of Marduk,
4. who rules all the countries from the horizon to the zenith as (with) a cord,
5. and whose feet the kings [who sit] on throne-daises kiss,
6. the king who has subdued, as (with) a cord, all the countries from [the rising of the sun to] the setting of the sun.
7. . . [. . . . .] . . Enlil . . . . overthrow
8. [. . . . .] . . I wrote you to let 600 . . . men bring me
  
9. [. . thousand] large [. . .]s of red ochre and lapis lazuli set in solid gold ;
10. I sent to you (for them) for binding [*on the breas*]t of my friend Enkidu ; but you said there were none.
11. [*So now*] I have written to you (as follows). On the day when you receive this letter
12. [. . . . .] and go to *the high mountain* <sup>3</sup> and send on horses to the (home-)country
13. [. . thousand] . . . *dogs*, whose attack is as fierce as (that of) lions,
14. [. . thousand] white horses with black blazes,
15. 70,000 black horses with white blazes,
16. 100,000 mares whose bodies are marked with “ the face of the *kanaktu* of the mountain ”,
17. 40,000 small calves which do not cease to gambol,
18. 50,000 teams of “ parti-coloured ” mules,<sup>4</sup>
19. 50,000 . . . calves with hooves in good condition and horns intact,
20. 20,000 jars of *oil*, 30,000 jars of butter, 80,000 *kuttu*-jars of wine
  
21. 80,000 *bundles* of *lentils*, 90,000 large *table-tops* of dark . . . wood.
  
22. 100,000 donkeys load <sup>5</sup> (with) cherry and juniper wood, send (them) on in front of you, and come.

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<sup>1</sup> Literally “ son ”.

<sup>2</sup> A part of the city Erech.

<sup>3</sup> Or perhaps “ to the country (or mountain) Erish ”.

<sup>4</sup> i.e. zebras? The word may mean piebald, skewbald, dappled or striped.


<sup>5</sup> Literally “ fill ”. Text perhaps corrupt.

23. *I* <sup>24</sup>ši-bir-ti *hurāšu* <sup>7</sup>ZI(?) -šú<sup>7</sup> XXX *ma-na lu šuqultašu* (KI. LAL. BI)  
anā i-<sup>7</sup>rat(?)<sup>7</sup> <sup>4</sup>En-ki-dù ib-ri-ia lu-<sup>7</sup>kin<sup>7</sup> <sup>1</sup>[x] *lim* <sup>24</sup>GAZ <sup>24</sup>aš-pu-u  
<sup>24</sup>uqnû abnē<sup>meš</sup> māti ma-la bašû-u <sup>2</sup>tak-ši-ri ina muḥ-ḥi lu-ban-ni <sup>3</sup>
24. *XL* *lim* x ḥa x anāki pišê-e a-na puḥād bēli rabê-e <sup>4</sup>Marduk
25. *XC* *lim* bilat parzilli za-ka-a dam-qu na-áš-qu lat-ku [bi<sup>2</sup>]-e-ru aq-ru  
[ x x x ] x -nu
26. *maḥ-šu* bat-[q]u(?) *la* ra-šu-u <sup>7</sup>eli<sup>2</sup>?<sup>7</sup> <sup>4</sup>-šu <sup>10</sup>[nappāḥ]u<sup>2</sup> *ia-a-la* i-<sup>7</sup>ip<sup>2</sup>?<sup>7</sup>-  
pu-[šú]
27. *I* *me* *XX* *lim* bilat [ x ] <sup>7</sup>tābu(DÜG.GA) x x ri<sup>2</sup>?-še<sup>2</sup>?<sup>7</sup> in-niš-ru x [ ]  
<sup>10</sup>nappāḥu <sup>5</sup>ši-pir <sup>7</sup>ēkurri<sup>7</sup> ina lib-bi ip-pu-<sup>7</sup>šú<sup>7</sup>
28. <sup>7</sup>x<sup>7</sup>-nu eš-šu <sup>7</sup>la<sup>2</sup> si<sup>2</sup>?<sup>7</sup>-ma-ni-šu [mimma a]q-ru ru-ú-qu šá ul-tu ma-ti-e ēnā<sup>11</sup>-a-a  
*la e-mu-ra-ma* SUM-a u <sup>6</sup>ri-qa
29. <sup>7</sup>x šābē<sup>meš</sup>(?) x x x -li a<sup>7</sup>-mur-ma a-na a-ḥa-meš qur-rib
30. [ x x l ] a<sup>2</sup>?-me<sup>2</sup>?-e šá-a-[t]i<sup>2</sup>? *kašpa* *hurāša* mu[l-l]a-am-ma it-ti *kašpi-im-ma*  
*hurāši* a-na <sup>10</sup>UD. NUN. KI li-kil-pa-a
31. [ana ka-a]r Bābili<sup>k1</sup> ta-b[al<sup>2</sup>]-ma \*ēnā<sup>meš</sup>-a-a <sup>7</sup>li-mu-ra-ma lib-bi li-iḥ-mu
32. *šu*[m<sup>2</sup> <sup>8</sup>-ma] *ina* <sup>10</sup>tašrīti UD. XV. KAM *ina* abulli ālī-ia Uri<sup>k1</sup> *la* at-ma-ru-ka
33. <sup>7</sup>at<sup>9</sup>-ma<sup>7</sup> ilī<sup>meš</sup> rabūti<sup>meš</sup> šá ta-mit-su-nu *la* up-ta-sa-as-su <sup>10</sup>
34. <sup>7</sup>at<sup>2</sup>?<sup>7</sup>-ma ilū-ú-a <sup>4</sup>Lugal-<sup>7</sup>bàn-da<sup>7</sup> <sup>4</sup>Sin <sup>4</sup>Šamaš <sup>4</sup>Palil <sup>4</sup>Lugal-gir-ra  
<sup>4</sup>Mes-lam-ta-è-a
35. <sup>4</sup>Za-mà-mà u ilu be-lí rēšī<sup>4</sup>-ia ZI-bu šá šum-šu tal-ta-nàm-ma-[ru<sup>2</sup>?] <sup>11</sup>
36. a-šap-pa-rak-kam-ma ālāni<sup>meš</sup>-ka i-mar-raq [ēkallā]ti<sup>meš</sup>-ka i-maš-šá-  
kirāti<sup>meš</sup>-ka x x x
- 37-8. [ina] pī nārāti<sup>meš</sup>-ka x -di-e ú-rat-ta [ x ]<sup>meš</sup> āl dan-nu-ti-ka ša x [ ]-e  
i-da-ba-bu šu-ú-na-[ti<sup>2</sup>?]-šú<sup>12</sup> *e-rab-am-ma* <sup>4</sup>Gilgameš lib-bi ú-šab  
man-m[a x] *lim-na* a-a ib-bu-a-ni ia-a-ši
39. [ x x x ] x -ka-ma SAG [ ]ka-a-šá x [ x ] x <sup>meš</sup> x -ka mārē<sup>meš</sup>-ka  
bu-šá-ka u li-da-ni-ka
40. [ x x x ] x *ina* abul [ ] Uri<sup>k1</sup> ú- x x -ka ú ka-šá a-na bīt <sup>10</sup>[Z]i<sup>2</sup>? x x  
MURUB <sup>13</sup>ú-še-rab-ka-ma

<sup>1</sup> lu-<sup>7</sup>kin<sup>7</sup> : C B perhaps lu-k[*in*].

<sup>2</sup> bašû-u : B A : omits -u.

<sup>3</sup> So C ; B : lu-ban-SAL[(= nin<sup>2</sup>?).]

<sup>4</sup> The traces of this sign were inadvertently left in pencil in the copy. They appeared as follows : 

<sup>5</sup> Text (A only) : MURUB !

<sup>6</sup> u : A, B, C : ú.

<sup>7</sup> Text : DINGIR. MEŠ-a-a.

<sup>8</sup> Reading subject to collation. Perhaps šum<sub>1</sub>.

<sup>9</sup> The photograph appears to show a vertical which has since broken away.

<sup>10</sup> So A. B : up-sa-as-su.

<sup>11</sup> So A. B : tal-tu-nā[m-ma-ru<sup>2</sup>].

<sup>12</sup> So A. B perhaps [šu-ú-na-]a-[t]e-šú.

<sup>13</sup> Either UNU or SIMUG may be intended.

23. One block of . . . gold—let its weight be 30 maneh—I will *fix on the breast of* Enkidu, my friend ; [ . . ] thousand *Gaz*-stones, jasper, lapis lazuli, all the stones that there are in the country, I will make beautiful amulets out of them.<sup>1</sup>
24. 40,000 . . . . of tin for the lamb of the great lord Marduk ;
25. 90,000 talents of iron, pure, of high quality, choice, tempered, proved, precious, . . . .
26. beaten, having no flaw, the smith shall make a stag out of it <sup>2</sup> ;
27. 120,000 talents of good . . . . . the smith shall do the work of the temple with it.
28. Fresh . . . *out of season*, [anything] precious (and) exotic, which my eyes have never seen, *full* and empty,
29. see (that ?) *the men* (are ?) . . . . and bring them together.
30. *Fill that* . . . with silver and gold, and with the silver and gold let them drift down the river *Euphrates*.
31. [*To the qu*]ay of Babylon carry (them) and my eyes <sup>3</sup> shall see it and my heart shall be confident.
32. *If* on the fifteenth day of Teshrit I do not meet you in the gate of my city Ur,
33. I have sworn by the great gods, whose will is not to be effaced,
34. I have sworn by my gods Lugalbanda, Sin, Shamash, Palil, Lugal-girra and Meslamtaea,
35. Zamama, and the divine lord of my person, the . . . *whose name you honour*
36. I will send you and *he* will smash up your [*palac*]es, pillage your orchards,
- 37-8. will fix . . . at the head of your canals, will enter the . . . s of the . . . s of your stronghold, who talk . . . , and I, Gilgamesh, *will dwell* therein : let no-one call me an evil . . . .
39. . . . . your children, your possessions, and your offspring,
40. . . . in the gate of Ur I will . . . . and you I will introduce into the house of . . . .

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<sup>1</sup> Literally " on (them) ".

<sup>2</sup> Literally " on it ".

<sup>3</sup> Text : my gods (apparently corrupt).

41. [ x x x x x GÚ? . ] UN<sup>ta.ám</sup> URUD<sup>?</sup> <sup>1</sup> x u x XII x x a-ša[ p-pa-rak-ka ] u  
 bu- x a ra x ka x a-šaṭ-ṭar  
 42-3. ú <sup>2</sup>- x [ x x x x x ] Uri<sup>ki</sup> it-ti še-di-e la-mas-si-e ina <sup>?</sup>la<sup>?</sup> x x -an ú-ša-<sup>\*</sup>za <sup>3</sup>-  
<sup>?</sup>az<sup>?</sup>-ka [ x x U ] ri<sup>ki</sup> ina <sup>?</sup>palē<sup>?</sup>-ka ug-da-ša-ru  
 44. ar-ḥiṣ <sup>4</sup> ana( <sup>?</sup> ) [ x x x ] šu-bi-lam-ma al-<sup>ka</sup>kam-ma ul ta-<sup>?</sup>na<sup>?</sup>-áš-ša-an-ni  
 45. ši-pir-ti <sup>5</sup> <sup>6</sup>Gi[lgameš] šarru dan-nu x maḥira(GAB !.RI ! ) <sup>6</sup> la i-šu-ú

## COLOPHONS

## A

1. LIBIR.RA.BI.GIM š[à-ṭir-ma ba-ri . . . .]-ša-mir šamma-lù-ú šu-bul TIN.BI  
 li !-gi !-mu-u <sup>1.d</sup>Nergal( <sup>?</sup> )-tu-kul-ti ṭup-šarri  
 2. ša itabbalu <sup>a</sup>Ea(DIŠ) [lit-bal-šu <sup>a</sup>Šamaš<sup>?</sup>] ēnē<sup>11.meš</sup>-šú litbal ša x ú-šam-  
 [sa-ku<sup>?</sup> ina] qātē<sup>11</sup> <sup>a</sup>Nabû ḥa-an-[tiš . . . .]

## B

(not preserved)

## C

qātē<sup>11</sup> <sup>1</sup>[. . . . .]

## NOTES

4. *ki-ma qí-e*. cf. the Hymn to Shamash (Gray, No. 1), 39-40 :—

[<sup>a</sup>Šamaš] *ki-ma qí-e ka-sa-ta ki-ma im-ba-ri* [ká]t-ma'-ta  
 [rap]-šu šulūl-ka sa-ḥi-ṭp mātāti

The present passage, with its verb *i-be-lu*, supports the active translation of *ka-sa-ta* "thou bindest (the countries)", adopted by Schollmeyer and by Ebeling (in *AOTB*, 2nd ed.), as against the passive rendering preferred by Stephens in *ANET*. p. 388.

There is probably nothing missing between *qí-e* and *ul-tu*, though the space cannot be estimated because the words are on different tablets.

6. *uṣ-ta-ti-en-ka-ma*. The third sign in this word, if intended for *ti*, is incorrectly written (the copy is accurate); but the reading *uṣ-ta-bar-u* "persists, continues" gives no sense. *uṣtatenkamma* seems to be the perfect tense of the verb hitherto only known from its participle *mu-uṣ-te-im-ki* (*ma-tim*) in the inscriptions of Šamši-Adad I (Ebeling, Meissner and Weidner, *Die Inschriften der altassyrischen Könige* 22, 5-6, and Dossin in *Syria* XX, 1939,

<sup>1</sup> The old photograph shows traces of the central head.

<sup>2</sup> If l. 43 is a run-over from l. 42, as it appears to be, the sign *ú* which stands at the beginning of a line in C must belong to l. 42.

<sup>3</sup> Text apparently *a*.

<sup>4</sup> So A. C perhaps *ar-ḥa*-[niš].

<sup>5</sup> So C. A perhaps <sup>?</sup>KA<sup>?</sup> (= *amat*).

<sup>6</sup> The " *muš* " appears to be a misreading.

<sup>7</sup> cf. *STT*. nos. 84, 92; *KAR*. 203 iv 30, etc.

41. [. . . . . tal]ents of copper . . . . 12 . . . . . I will s[end you]  
and . . . : . . . I will write.
- 42-3. . . [. . . . .] of Ur with the protective genii . . . . . will make you  
stand, [and the *people*] of Ur will prevail during your reign.
44. Speedily send [. . . . .] and come, and you will not . . . . me.
45. Message of G[ilgamesh], the mighty king *who* has no rival.

## COLOPHONS

## A

1. According to its archetype [written and collated. Written by . . .]-  
šamir, the apprentice . . . . . descendant of Nergal-  
tukulti, the scribe.
2. Whoever carries (it) off, may Ea [carry him off, may Shamash]  
carry off his eyes. Whoever damag[es the . . . , by] the hands  
of Nabû [he shall] promptly [. . . . .]

## B

(not preserved)

## C

Hand of [(name of scribe) . . . . .]

p. 98). This form can hardly be connected with *muštēmiqum* "acting profoundly, deep in prayer" (Driver, *The Babylonian Laws* II, p. 123). Delitzsch in *AfO*. VI, 222, postulated a verb *mekû* "to subdue", and this is supported by the present passage.

8. ERÍN.MEŠ SIG.MEŠ. The normal sense of SIG, *enšu* "weak", seems totally inappropriate in this context. Is this a mistake of the scribe for SIG<sub>8</sub> = *damqu*?
9. That the stone called KA was a substance used for red colouring, probably red ochre, was argued with much cogency by R. Campbell Thompson, *A Dictionary of Assyrian Chemistry and Geology* p. 81. Recently, however, A. Heidel, in *Sumer* IX, 183, has (with the authority of Landsberger) translated it as "obsidian" and proposed the Akkadian reading *šurru*. Whether or not the Akkadian reading is correct, it is difficult to see how the translation "obsidian" can be reconciled with the evidence adduced by Thompson.

On *ḫurāšu liqtu* see Landsberger in *ZA*. XLIII, 75.

12. No country or mountain E.SAG (Erish?) is known and in view of the frequency of the sequence KUR-*e* for *šadē* it seems preferable to take the signs in this way, although the use of SAG for *elû* is only attested in the lexical series *á = a = náqu*, which contains many fictitious values (Schuster, *ZA*. XLIV, 242 ff.).

*itti-ka šu-pur*, literally "send with you", which is a contradiction in terms. The preposition must here have the sense "*de chez vous*", which it often has with verbs of taking.

For *mātu* in the sense of "the home country" see B. Landsberger in *AOr*. XVIII, 1-2, p. 338, n. 53.



13. *šumriši*, for *šumruši* "troublesome", would yield the wrong sense, since the context requires either a favourable epithet or a neutral term denoting a race or breed.
15. *migiršunu*. This seems to be the word *migru* (or *mikru*), which is equivalent to *niphu* "disk" in *CT. XVIII*, 13, 42.
16. *kanaktu* is a plant, perhaps olibanum: see R. Campbell Thompson, *A Dictionary of Assyrian Botany*, 344 ff. Its significance in this context is totally obscure.
17. On *da-ka-ka* see my note in *Proceedings of the British Academy* XLI (1955), 32. n. 2. It is an activity of children (*STT. I*, no. 28 v 4' and 20', parallel with *melūlu*), of foxes (*CT. XL*, 43 a. 9), of lambs (Esarhaddon Prism 79 and *Iraq XVI*, 192, 56) and of calves (here). The meaning "to frolic, gambol", seems thus to be established.
18. *pa-ri-e bit-ru-mu-ti*. The suggestion in *STT. I*, 4, that these may be zebras, depends on the assumption that *bitrumu* means "striped", but the word merely indicates the presence of more than one colour, without defining the arrangement of the colours. It is used of the *allallu* bird (*Gilg. vi*, 48) and of sheeps' wool (Meissner, *AfO. IX*, 119.5 and 120.10).
19. A word *šumdiru* might be derived from the verb *nadāru*, with the meaning "fierce", but this is not the epithet to be expected for *pūrē* "calves" (if that is the correct reading).
20. <sup>au</sup>\*ku-ut-tu, probably to be identified with the <sup>au</sup>\*ku-u-tu found in Zimmern, *Ritualtafeln* no. 64, 9, 10.
21. *šu-lum*, normally followed by the name of a tree or wood, denotes a black variety of the wood in question: see Meissner, *MVAG. XVIII.2* (1913), p. 38; Weidner, *AfO. XVI*, 8. The signs *is ta ti di* at the end of this line should therefore conceal the name of some wood, the text being corrupt. Otherwise one might think of \**at-ta ti-di* "you know".
23. *šibirtu* "block" (of metal), see Landsberger in *ZA. XXXIX*, 285.  
*zi-šú* looks like a scribal error for *ruš !-šú*, though the signs are not very similar, either in Assyrian or Babylonian script.  
<sup>14</sup>GAZ here hardly "quern, mortar" (Labat, *Manuel s.v.*), but some precious stone.  
*takširu*. On this word see A. L. Oppenheim, *The Interpretation of Dreams in the Ancient Near East* (*Transactions of the American Philosophical Society*, New Series, Vol. 46, 1956) p. 305, where the more general translation "phylactery" is proposed in order to cover the case where the *takširu* consists of plants (Thompson, *Assyrian Medical Texts* 13, 5.9). In *KAR. 252 iv 14* the *takširu* is hung round the neck of the patient and one is accordingly tempted to emend the text here by placing the preceding clause (*ana irat Enkidu ibriia lukin*) at the end of the line, after *lubanni*.
24. *anāku pišū* must surely be *plumbum album*, tin; the quantity, whatever the preceding word may be, is in accordance with the unreality of the whole text. The expression supports the view that *anāku* alone may be used for both lead and tin (Thompson, *Dict. of Ass. Chem. and Geol.* 121-2); cf. Güterbock in *Orientalia*, NS: XII, 149, and J. Lewy, *ibid.* XXVI, 13.
25. *latku*. See von Soden in *Orientalia*, NS: XVI, 162 ff. and 257.  
*bēru*. See T. Bauer in *ZA. XL*, 253, n. 34.  
*iāla*: Landsberger, *Fauna* 99, regards this form as specifically Assyrian.
28. *la simānišu*: cf. Landsberger in *JNES. VIII*, 257, n. 46.  
For SUM = *malū*, cf. Deimel, *Šum. Lex.* No. 164, 12. The collocation with *ri-qa* and the complement *-a* seem to demand this interpretation, though the general sense is obscure.
30. <sup>14</sup>UD.NUN.KI: although a "river" of this name is attested (Deimel, *Šum. Lex.* No. 381, 186) in a vocabulary, it seems likely in this context that a KIB has been omitted by the scribe.

*li-kil-pa-a* : the reading *li* is in the nature of an emendation, since a deliberate use of *ni* for *li* in this context is unlikely, yet it is impossible to make sense of *ni-kil-pa-a*.

31. *li-iḫ-mu* : presumably the verb *ḫamû* (B) of the *CAD*, the final vowel of which appears to fluctuate between *i* and *u*. But one expects *li-iḫ-du* !  
The emendation *DINGIR.MEŠ* to *IGI.MEŠ* seems to be demanded by the complement *-a-a*.
32. *at-ma-ru-ka* : apparently an erratic subjunctive form for the normal *atamruka*. On the use of the subjunctive in oaths see von Soden, *GAG*. § 185.
35. *ilu be-li rēši<sup>u</sup>-ia* : cf. *il ri-ši-ia* in *Inschriften der altassyrr. Könige*, 26, no. 1, l. 19, and *i-lum ba-ni ga-ag-ga-di-ia*, *RA*. XI, 94 ii 19 ; and similar expressions in Hittite texts (*LAAA*. XXVII, 45). Perhaps *be-ni* is a scribal error for *ba<sup>u</sup>-ni*.
- zi-bu* : neither *zibu* "sacrifice", *zibu* "jackal", *zibû* "a kind of locust", nor *tebû* "attack", is intelligible here.
- 37-8. The word following *nārāti* should be some sort of obstruction : [*ṣ*] *u-di-e* "provisions" is clearly impossible. Perhaps we may read [*m*] *ur-di-e*. This obscure word has hitherto been translated "rows" (Oppenheim, *JNES*. VIII, 175) ; but if *mu-ru-di-e* in the inventory from Dur-Kurigalzu (*Sumer*, IX, p. 28) is the same word, it seems to denote rather some part of a valuable object which may be made of metal, associated with the gate, threshold, etc.
- The construction of the text of these lines and its translation are both extremely uncertain. If the sentence has been correctly construed, the suffix *-šû* before *erabamma* has no logical antecedent, since it appears to refer to the missing plural noun before *āl dannūtika* ; we have then to suppose a scribal error (*-šû* for *-šunu*), but this admittedly casts suspicion on the interpretation. The Assyrian form *erabamma* may be noted.
40. *ušerabka* : another Assyrian form.  
Before this word one hesitates to read *LUGAL ŠEŠ.UNU* on account of the absence of the determinative *KI*.
44. At the end of this line we expect some phrase like "Do not fail me", but quite apart from the difficulty of the verb, this would require the negative *la*, not *ul*, which is clear on the tablet.
45. The sign before *GAB.RI* does not appear to be *ša*.

#### COLOPHON

The expression *šu-b/pul* *TIN.BI* appears to belong closely with the noun *šamallû*, which always precedes it : see especially *STT*. 87, where the connexion is emphasized by the line-division. Other occurrences known to me are *KAR*. 59 rev. 29 and *S.U.* 51/20 (unpublished). Perhaps it denotes a grade in the scribal academy.

#### CORRECTIONS TO PREVIOUS ARTICLE

The following suggestions for the improvement of the translation of the "Tale of the Poor Man of Nippur" have been kindly contributed by several colleagues and are acknowledged with much gratitude.

12. *lušḫut*, perhaps "I will rinse" (Nougayrol) ; so also 14 and 43. On the verb *šahātu* "to rinse" see Eisser and Lewy, *MVAG*. XXXIII, 206, b, and Ebeling, *Archiv für Geschichte der Medizin* XIII, 10, n. 3 ; also Laessøe, *bīt rimki*, p. 39, ll. 38, 41.
21. *lul-qi* "I will take" (Frankena and Borger).
40. "What is your crime?"—i.e. what crime have you committed? (Nougayrol).

73. The first *ma-ḥar-šu* is probably an old scribal error for *uš-kin-ma* "he bowed down", as in *Enuma eliš* III, 69 (Speiser).
74. *u[l-l]a-[m]a* (?) "he raised (his hands)" (von Soden).
81. <sup>818</sup>GIGIR *eš-šu*, perhaps to be read <sup>818</sup>nūbalu *eš-šu* (Nougayrol); cf. Dossin, *Archives royales de Mari* V, 137, on letter 66, 5.
83. Probably *ir-tak-ba* (von Soden).
84. Perhaps *ana ā[li-š]u Dur-an-ki* "to his city Duranki" (Lambert), or *ana N[ippu]r-dur-an-ki* (von Soden).
92. Perhaps *ana š[um]-'ud ma-ka-li-šu* (von Soden) "to give him a good meal". This will require collation.
94. *i-ta-š[ar]* (?) "watched" (von Soden).
98. Perhaps *ti-ib [še]-e-ri* "at the rising of dawn"; cf. *KAR.* 174 iv 2 (Lambert). This will require collation.
100. Perhaps *[ina] nik-lat lib-bi-šu* "in the cunning of his heart" (Lambert).
114. Perhaps we should restore either *[ib-ki]* "wept" (Kraus) or *[im-ta-lik]* "pondered" (von Soden), rather than *[i-ši-iḥ]*.
116. Probably *kal pi-ir-ti-šu* "all his hair" (von Soden).
117. The restoration is probably incorrect; see on 121. There is no pretence of sickness.
121. Either *ta-mar-[ú-šu]* (Kraus and von Soden) or *ta-mar [ḥazannu]* (Lambert) "Who are you, that you should see [him]?"
122. The line should end with *[a-na-ku]* (Lambert).
128. First half: *ašar šēpu parsat<sup>at</sup>* "where access is forbidden" (Nougayrol, Borger, von Soden and Lambert).
- Second half: *uk-ku-šat a-lak-ta* (Nougayrol and von Soden).
- The line must be taken with 129, not with 127.
- 141 end. *gi-mir kal n[išē<sup>meš</sup> i-n]a !-tal* "he saw all the people" (Lambert).
160. *pa-šá-la-ti* "crawling", an adverbial form in *-at(t)i* (von Soden).

This tale is by far the oldest example of a fairly widespread type of folk-tale, no. 1538 in the classification of A. Aarne and Stith Thompson (*FF Communications*, vol. I, no. 3, and vol. XXV, no. 74); full references in Bolte-Polivka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm* (Leipzig, 1913) vol. III, p. 394 (5). The doctor's disguise is found in all versions.