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THE DEVILS AND EVIL SPIRITS OF BABYLONIA.
Part of the tablet supposed to contain a mention of the Babylonian Garden of Eden (K. 111).
THE DEVILS AND EVIL SPIRITS OF BABYLONIA,

BEING BABYLONIAN AND ASSYRIAN INCANTATIONS AGAINST THE DEMONS, GHOULS, VAMPIRES, HOBOGoblins, GHOSTS, AND KINDRED EVIL SPIRITS, WHICH ATTACK MANKIND.

TRANSLATED FROM THE ORIGINAL CUNEIFORM TEXTS, WITH TRANSLITERATIONS, VOCABULARY, NOTES, ETC.

BY

R. CAMPBELL THOMPSON, M.A.
ASSISTANT IN THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM.

VOL. I.

"EVIL SPIRITS." 193767 28.1.25.

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TO MY FATHER,

REGINALD E. THOMPSON, M.D.
Preface.

The object of the two volumes which form the present work is to supply the student of Assyrian Demonology with English transliterations and translations, with the necessary notes, etc., of the documents printed in the Sixteenth and Seventeenth Parts of Cuneiform Texts from Babylonian Tablets, etc., which have been recently issued by the Trustees of the British Museum. An examination of these two Parts will show that they contain copies of all the Tablets belonging to the Series Utukki Limnûti, Ašakki Marsûti, and ʻTrī, i.e., "Evil Spirits," "Fever Sickness," and "Headache," which have now been identified, together with the texts of a considerable number of compositions of a similar character.

These collections of Evil Spirit Texts form large and important sections of the native literature concerning Babylonian and Assyrian Demonology, and there is reason to believe that the material now published represents about one-half of that belonging to the three Series mentioned above which was known to the scribes of Aššurbanipal. Of the condition of the archetypes in pre-Babylonian times we have no information whatever, but there is no reason to doubt that the versions which were adopted as standard
texts in the reign of Aššurbanipal represented substantially the readings of the primitive documents. We are, in short, justified in assuming that we have in our hands at the present time tolerably accurate copies of the exorcisms and spells which the Sumerian and his Babylonian successor employed, some six or seven thousand years ago, to avert the attacks of devils, and to ward off malign influences of every kind.

The first to make known to the world the character of the Evil Spirit Texts was the late General H. C. Rawlinson, Bart., G.C.B., who published in the Fourth Volume of the *Cuneiform Inscriptions of Western Asia*, London, 1875, as much of the text of the Fifth and Sixteenth Tablets as had then been identified. During the period of the preparation of the seventy plates which form the Fourth Volume printed copies of many of them were supplied to M. François Lenormant, and to various other scholars, and M. Lenormant issued some months before the appearance of the British Museum publication his *La Magie chez les Chaldéennes et les Origines Accadiennes*, in which he gave renderings of several of the texts relating to Evil Spirits. In the year 1887 Professor Sayce, in his *Hibbert Lectures*, gave English translations of the greater number of the texts with which M. Lenormant had already dealt, as well as of others. The translations, however, of both these scholars were necessarily incomplete, for the simple reason that only a portion of the available
material had been published by the late Sir Henry Rawlinson, who made no pretence of publishing in his immortal Corpus of cuneiform texts more than specimens of the various classes of literature which were known to the Babylonians and Assyrians. Subsequently several of the texts of this class have been studied and referred to in the publications of various Assyriologists, but the present work represents the first attempt which has been made to deal with any of the groups of the Evil Spirit Texts as a whole, and of course no connected translations of them have before appeared.

In this and the following volume of Messrs. Luzac's "Semitic Text and Translation Series" transliterations and translations of about two hundred and forty tablets and fragments belonging to various collections in the British Museum are given, and it is believed that about one hundred and sixty of these are published in Cuneiform Texts from Babylonian Tablets, etc., Parts XVI and XVII, for the first time. The present publication is intended to do for the "Evil Spirit" Series, and the Series relating to Fevers and Headaches, what Professor Zimmern has done for the Shurpu Series, and Professor Tallqvist for the Maklit Series.

The reader's attention is called to the fact that where it has been impossible to assign to Tablets their correct position in their Series, they have been indicated by the letters "A," "B," "C," etc. In
translating the texts the renderings into English have been made as literal as possible, and wherever possible the Assyrian word has been translated by the same English equivalent.

The material given in the following pages will be found to afford abundant proof of the fact that a considerable proportion of the magical practices which are in use in the East to the present day were well known to the inhabitants of Mesopotamia several thousands of years ago, and that many of them were borrowed by the Hebrews and other dwellers in Syria and Persia from their neighbours on the Tigris and Euphrates.

As was to be expected, a number of misconceptions have arisen during the last few years as to the purport of certain magical texts, and as an example of this may be specially mentioned the views which have been promulgated concerning Tablet "K," (ll. 183 ff.), for it has been confidently asserted that this document contains an allusion to the Biblical Garden of Eden. The text of this tablet mentions a place called Eridu, and a plant or tree named kiškanû, of dense growth and shining appearance, which grew beside the abyss, i.e. the Ocean or Sea; the place where the plant grew was said to be the couch of a god. Immediately following these statements is a reference to Shamash and Tammuz, who are said to dwell "in its interior," and mention is next made of the "mouths of the rivers." Such are the statements of the tablet, but,
basing their opinion on certain interpretations of the above text, some Assyriologists have asserted that the Babylonian Garden of Eden was in the immediate vicinity of Eridu, and they have identified the tree or plant with the Tree of the Knowledge of Good and Evil, which was believed to grow in the Hebrew Paradise. Quite recently, however, the missing portion of this text has been identified, and it is now clear that the text is an incantation and nothing more. This document, the opening lines of which have been so strangely misunderstood, indicated to the magician, who was about to treat his afflicted patient, that a certain kind of plant or tree, the original of which, according to tradition, grew in Eridu, and afforded a dwelling to Shamash and Tammuz, contained magical properties; and acting on this information the magician was directed to make use of a portion of the kiškanû plant or tree on behalf of the said patient. The text actually states that the gods themselves made use of this plant to work a miracle of healing, and the implication is that as the kiškanû plant was on this occasion of great benefit, it may again be made to perform the healing of a sufferer, always provided that suitable Words of Power were recited by a duly qualified person, and appropriate ceremonies were performed, before the plant itself was used as a remedy. Thus there is no reason for believing that the text of Tablet "K" contains any allusion to the Garden of Eden, or that the plant kiškanû is anything more
than a herb or shrub which was used in working magic. Further, the identification of the kiškanu plant with the "vine" has nothing to rest upon, and still less does it in any way represent the Babylonian equivalent of the Tree of Life. "The mouths of the rivers" have nothing to do with the four rivers of the Hebrew Paradise, and the new fragment leaves no room for doubt that the line in which they are mentioned merely explains the locality from which the gods obtained the plant, namely, from the confluence of two streams or rivers.

To Mr. L. W. King I owe many thanks for his friendly help in this work, and especially his assistance in reading doubtful signs on the clay tablets.

In conclusion, my thanks are due to Dr. E. A. Wallis Budge for much kind help, and for his numerous suggestions in such parts of the volume as deal with comparative magic.

R. Campbell Thompson.

London, June 1st, 1903.
LIST OF TABLETS.

SERIES UTUKKI LIMNÛTI.


Tablet X.—K. 4,947 (Part XVI, Plate 17) + K. 4,988 (Part XVII, Plate 49).

Tablet XV.—No. 47,736 (Part XVI, Plate 18).


Tablet “A.”—No. 55,473 : K. 4,965 (Part XVI, Plates 24–26) : No. 46,288 : K. 4,856 (Part XVII, Plate 3). This tablet precedes Tablet “B.”

B
LIST OF TABLETS.


TABLET "E."—K. 2,337 + 4,971 + 6,022: K. 5,100 and Rm. 314 (probably parts of the same tablet) (Part XVI, Plate 37).

TABLET "F."—K. 3,054 (Part XVI, Plate 38).

TABLET "G."—K. 5,179 (Part XVI, Plate 39).


TABLET OF A SIMILAR SERIES.

From the earliest times Eastern races, in common with the rest of mankind, have always held a firm belief in the existence of evil spirits, ghosts, and all kindred powers. The phenomena of death, the mystery of disease and sickness, and all the other events of common occurrence in daily life gave rise to speculations about the unseen world, which gradually led to a distinction, although slight at all times, between good and evil spirits. The early Semitic people of Babylonia, whoever they may have been or wherever they may have migrated from, found a theology ready to their hands in their adopted country, which they took over from its primitive inhabitants the Sumerians, doubtless grafting to it many of the beliefs of their forefathers. To the latest times, down to a century or two before the Christian era, they retained the doctrines in their original language, making interlinear translations of them for use in the temples and among the doctors, and it is owing to this that we can speak with tolerable certainty on many points of the early religion of Babylonia.

There is little comparatively that shows traces of original Semitic composition in the books and documents relating to spirits, for by far the greater part
of the enormous mass of material of this class is written in the Sumerian language, either with or without a Babylonian or Assyrian translation, and the numerous Sumerian words for the various forms of spirits and demons were either incorporated bodily in the newcomers' language, with, of course, the necessary phonetic changes, or were translated either exactly or paraphrastically. Indeed, it is a remarkable thing that that portion of the Semitic stock which entered Babylonia, although receptive on all points, seems to have been very limited in original ideas regarding the ghost world; and this is not unnatural, since at that early period the Semite can hardly have been much more than a nomad possessing only the beginnings of a civilization. He recognized "gods" (singular, ĪLU; plural, ĪLÂNÎ) in common with the rest of his stock; he seems to have had some idea that the soul or EKIMMU, literally "the thing which is snatched away," possessed supernatural powers, or at least an existence; but beyond this it is exceedingly difficult to say how much of his later psychology and eschatology was original, and how much was borrowed. This much seems certain,

1 The original meaning of ĪLU, like the Hebrew לֶאֵל, is of course unknown. The Sumerians indicated the word "god" by a star (𒀀), and we are therefore justified in assuming that the Sumerians believed that their gods inhabited the sky.

2 The form ekimmu is distinctly against the view that it means "the snatcher," which would probably be ikkimu.
however, that words like utukku “spirit,” alû “demon,” lilû some form of ghost with feminine counterparts lilitu and ardat lili, and probably gallû “devil,” were all borrowed from the Sumerians, and the names of two others, rabisû “lurker” and ahîazu “seizer,” are probably free renderings of Sumerian words for which the Babylonian had no exact equivalents. All these words occur in set phrases constantly in the incantations, and of the other names for spirits we find the following list: ilû, ekimmu, šedu, labartu, labasu, and lamassu; of these the first two have already been explained, but of the linguistic origin of the remainder very little is known. Indeed, among the other Semitic tribes, with the exception of the Arabs, the comparative paucity of words signifying demons is very marked, and most of the few which they employ are borrowed directly from Babylonia, the Hebrews using לילית (i.e., šedu) and לילית (i.e., lilitu), and in Rabbinic times לילית (i.e., lilitu). רוח, which is another word used by the Rabbis to mean “spirit,” is the ordinary word in Hebrew for this, and corresponds to ekimmu.

It is therefore evident that when the Semitic Babylonian took over the learning of his Sumerian predecessors, he seems also to have unconsciously adapted and enlarged his ideas to fit their beliefs, receiving their doctrines in their entirety as worthy of implicit trust, and in the belief that his teachers
must necessarily understand the supernatural powers peculiar to their own country.

(1) The Various Classes of Evil Spirits.

The primitive Sumerian recognized three distinct classes of evil spirit, all ready to torment the hapless wanderer. First came the disembodied human soul which could find no rest, and so wandered up and down the face of the earth; secondly, the gruesome spirits which were half human and half demon; and thirdly, the fiends and devils who were of the same nature as the gods, who rode on the noxious winds, or brought storms and pestilence. Each of these three kinds was divided up into classes according to the several characteristics of the evil spirits which composed them, and the six chief of these are enumerated in the constantly recurring line: "Evil Spirit, evil Demon, evil Ghost, evil Devil, evil God, evil Fiend," but this by no means includes all the powers of evil, for this list is frequently amplified by the additions: "all various forms of malignant spirits.

The first evil spirit, Utukku, was originally a spirit, spectre, or ghost, since it is once at least used of the

1 For the special meaning of this word in magical texts, see infra, p. xxviii.
spectre of a dead man raised from the Underworld. This form of magic—necromancy—was a favourite method employed for looking into the future in the East in ancient times, and a remarkable instance of it occurs in the Epic of Gilgamish. The story runs that the hero Gilgamish appeals to the god Nergal to restore his friend Ea-bani to him, and his prayer is answered, for the god opens the earth and the utukku of Ea-bani rises up "like the wind," that is, probably a transparent spectre in the human shape of Ea-bani, who converses with Gilgamish. The same ideas and beliefs were current among the Hebrews, for when Saul goes to visit the "woman with a familiar spirit" at En-dor she brings up Samuel out of the earth, and he answers the questions which Saul wishes to ask. Among the Assyrians "Raiser of the Departed Spirit" was a recognized title of the sorcerer, and from this and the story in the Gilgamish Epic it is evident that such practices as necromancy were not uncommon. How far the utukku differed from the ekimmu (which is the proper word for a departed spirit) is difficult to say; it was a ghost or spectre that either lurked in the desert lying in wait for man, or it might have its home

1. L. W. King, Babylonian Religion, p. 75.
2. 1 Sam., xxviii, 7.
3. W.A. I., ii, 51, 2, r. 20, 21.
4. Tablet III, i. 28, p. 5.
in the mountains, sea, or graveyard, and evil would befall him on whom it merely cast its eye.

The second of the six, the *ālû, is a demon that hides itself in dark corners and caverns in the rock, haunting ruins and deserted buildings and slinking through the streets at night like a pariah dog. It lies in wait for the unwary, ready to rush out from its hiding-place to "envelop him as with a garment," or, coming into the bedchamber by night, it steals sleep away from weary mortals by standing over their beds and threatening to pounce upon them should they dare to close their eyes. It is a horrible apparition, at times without mouth, limbs, or ears, a half-human, half-devilish creation borne probably by the ghoulish *lîlîtu or *ardat lîlî to some man to whom she has attached herself. This latter tradition remained current long after Babylon had fallen, and it reappears in the Rabbinic stories which relate how Lilith bore to Adam demons and spirits. The Rabbis were of opinion that a man might have children by allying himself with a demon, and although they would naturally not be visible to human beings, yet when that man

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2 Tablet "C," l. 179, p. 152.
3 For these see Tablet "B."
4 See Tablet "B," l. 18.
6 Ibid., p. 421.
was dying they would hover round his bed, and after his death would hail him as their father. There seems to be an allusion to this monstrous connection in the following extract from an Assyrian hymn to the Sun-god:

"He on whom an evil Spirit hath rushed,
He whom an evil Demon hath enveloped in his bed,
He whom an evil Ghost hath cast down in the night,
He whom a great Devil hath smitten,
He whose limbs an evil God hath racked (?),
He—the hair of whose body an evil Fiend hath set on end,
He whom . . . [a Hag-demon] hath seized,
He whom [a Ghoul] hath cast down,
He whom a Robber-sprite hath afflicted,
He whom the Handmaid of the Night-Phantom hath wedded,
The man with whom the Handmaid of the Night-Phantom hath had union."

The third is the {ekimmu} or Departed Spirit, the soul of the dead person which for some reason

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1 Ibid., p. 425.
2 W. A. L., v, 50, i, 41.
3 Cf. Job, iv, 15, "Then a spirit passed before my face; the hair of my flesh stood up."
4 "Handmaid" and "man" are translations of the Assyrian words which have special reference to persons of marriageable age.
5 ikrimu, Syriac ܫܥܡܥ. ܐܒܘܫܠ, ܘܬܠдерж
cannot rest, and wanders as a spectre over the earth. After death, the souls of men and women who died in the ordinary course of nature entered into the Underworld, "the House of Darkness, the seat of the god Irkalla, the House from which none that enter come forth again," where they remained trying to eke out a wretched existence by feeding on dust and mud, and receiving the offerings and libations paid to them by their descendants and relations on earth. If for any reason these attentions should cease, and the spirit of the dead man be forgotten, then it was forced by hunger and thirst to come forth from its abode in Hades to seek on earth the food and water which no longer filtered through to satisfy its wants, and, roaming up and down, it sought what it might devour. If it found a luckless man who had wandered far from his fellows into haunted places, it fastened upon him, plaguing and tormenting him until such time as a priest should drive it away with exorcisms. This is expressly stated on a tablet of this class which runs:—

"The gods which seize (upon man)
Have come forth from the grave;
"The evil wind-gusts
Have come forth from the grave;

1 This is the interpretation of the word muttaliku, "wanderer," which occurs so often in the magical texts to indicate the patient.
"To demand the payment of rites and the pouring out of libations,
They have come forth from the grave;
"All that is evil in their hosts, like a whirlwind
Hath come forth from the grave." ¹

Or again:—

"The evil Spirit, the evil Demon, the evil Ghost, the evil Devil,
"From the earth have come forth;
"From the Underworld unto the land they have come forth;
"In heaven they are unknown,
"On earth they are not understood,
"They neither stand nor sit,
"Nor eat nor drink." ²

In making offerings to the dead lies the base of the principle of ancestor-worship; the descendants give food and drink to the manes of their forefathers that they may not need to return to earth to demand from the living the care and attention that is their due. Even in the enlightened period of the later Assyrian empire, about B.C. 650, this belief was prevalent among the

¹ Tablet "Y," vol. ii. Among the ancient Egyptians, if offerings were not paid to the deceased, he was obliged to wander into unclean places to eat such filth and drink such dirty water as he might find in the course of his wretched wanderings (Budge, Book of the Dead, chapters 52-53).
² Tablet "CC," vol. ii.
highest in the land, for we find Aššurbanipal desecrating the ancient tombs of the Kings of Elam and carrying away their bones and causing the rites paid to them to cease, so that their spirits might have no rest.\(^1\) In the Epic of Gilgamish, when the wraith of Ea-bani has been raised from the dead by Nergal, it describes the Underworld:— \(^2\)

"The man whose corpse lieth in the desert—
"Thou and I have oft seen such an one—
"His spirit resteth not in the earth;
"The man whose spirit hath none to care for it—
"Thou and I have oft seen such an one—
"The dregs of the vessel, the leavings of the feast,
"And that which is cast out into the street are his food."

But under certain circumstances the soul of a dead man never entered the Underworld, as is clear from the poem quoted above. The ekimmu-spirit of an unburied corpse could find no rest and remained prowling about the earth so long as its body was above ground. In the Fourth Tablet of the Series "Evil Spirits" various disembodied ghosts are exorcised and addressed individually:— \(^3\)

"Whether thou art a ghost unburied,
"Or a ghost that none careth for,
"Or a ghost with none to make offerings to it."

\(^1\) W.A.I., v, 6, 70 ff.
\(^2\) King, Babylonian Religion, p. 176; Gilgamish Epic, Tablet xii.
\(^3\) Tablet IV, col. v, 5.
"Or a ghost that hath none to pour libations to it,
"Or a ghost that hath no posterity."

This last line shows that the duty of making oblations to the dead devolved, as was natural, on the eldest son and direct descendants, and this is one of the reasons for the overwhelming desire of the Semite for children to perpetuate the family name. There are other instances in which souls which cannot obtain rest are mentioned, e.g.:

"He that lieth in a ditch . . . .
"He that no grave covereth . . . .
"He that lieth uncovered,
"Whose head is uncovered with dust,
"The king's son that lieth in the desert,
"Or in the ruins,
"The hero whom they have slain with the sword."¹

But in addition to the ghosts of the unburied or uncared-for dead, the souls of men and women who died violent or unnatural deaths or who departed this life before fulfilling or completing certain duties could obtain no rest, and were compelled to remain as disembodied spirits to haunt mankind, until they were laid to rest by exorcism. Among these may be mentioned the following:

"He that hath died of hunger in prison,
"He that hath died of thirst in prison,

“The hungry man who in his hunger hath not smelt the smell of food,
“He whom the bank of a river hath made to perish,
“He that hath died in the desert or marshes,
“He that a storm hath overwhelmed in the desert,
“The Night-wraith that hath no husband,
“The Night-fiend 1 that hath no wife,
“He that hath posterity 1 and he that hath none.” 2

Many of these ghosts are merely elaborations of the preceding class, being the souls of those who were lost or forgotten. The “Night-wraith that hath no husband,” who has the same characteristics as the Lilith of Rabbinic tradition, will be referred to again later on. The words “He that hath no posterity” of course refer to the man who has no descendants to pay him due rites.

Other ghosts are the women who die in childbirth or while nursing their babes. The idea is that they will return in some form to seek their child.3

1 I very much doubt the existence of a “Night-fiend (literally Man of the Night Spirit) that hath no wife.” The līlū, līlītu, and ardat līlī (“Night-wraith, Woman of the Night Spirit”) occur constantly in the incantations, but I am not aware of any occurrence of idlu līlī (“Man of the Night Spirit”), and it seems most probable that this line is only a scribe’s parallel to the previous one, the text being entirely a grammatical composition for the use of students. “He that hath posterity” is quite similar: see p. xxxi.
3 See pp. 41, 55.
This is a common form of ghost in Oriental countries. Doughty relates how in Arabia he heard screeching owls sometimes in the night; then the nomad wives and children answered them with "mocking again, Ymgebás! Ymgebás!" The hareem said, It is a wailing woman, seeking her lost child through the wilderness, which was turned into this forlorn bird." Among the Malays, if a woman dies in childbirth, she is supposed to become a langsuyar or flying demon, a female familiar. To prevent this glass beads are put in the mouth of the corpse, a hen's egg is put under the armpits, and needles in the palms of the hands. This stops the dead woman shrieking, waving her arms, or opening her hands.\(^2\) The original Langsuyar was supposed to be a kind of night owl,\(^3\) like the Lilith of Rabbinic tradition,\(^4\) and is similar therefore to the ghost of which Doughty speaks. In India the ghost of a woman who dies in childbirth is a very terrible demon indeed.\(^5\)

The souls of the devoted temple-women who die of disease, and of men or maidens who have reached a marriageable age and yet die unmarried, are also included in the category of ghosts.\(^6\)

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\(^1\) *Arabia Deserta*, vol. i, p. 305.


\(^3\) Ibid., p. 325.

\(^4\) Isaiah, xxxiv, 14.

\(^5\) Crooke, *Popular Religion and Folklore of Northern India*, vol. i, p. 269.

\(^6\) Tablet IV, ibid., col. iv, l. 45 ff., p. 38; col. v, l. 21, p. 40.
If an *ekimmu* which could find no rest came back to earth he might fasten himself on anyone who had been in some way connected with him in this world. The chance sharing of food, oil, or clothes during life constituted an act which gave the spirit after death a claim to return to its friend or even casual acquaintance to demand the rites which would give it peace. Even the mere act of eating, drinking, or anointing or dressing oneself in company with another person without receiving or giving anything was enough. Such ghosts are denounced individually in three paragraphs of four lines each at the end of a long incantation where all possible kinds of spectres are exorcised:

"Whether thou be one with whom on a day I have eaten,"
"Or with whom on a day I have drunk,"
"Or with whom on a day I have anointed myself,"
"Or with whom on a day I have put on apparel."

The other paragraphs are similar—"Whether thou be one with whom I have entered and eaten," and "whether thou be one with whom I have eaten food when I was hungry," and so on.\(^1\) Moreover, if a man only looked upon a corpse he rendered himself liable to be attacked by the departed spirit.\(^2\)

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1 Tablet IV, col. v, l. 35 ff., and Tablet V, col. i, l. 58.
2 On this and the ceremonies prescribed to free the man from the ghost, see Zimmern, *Ritualtafeln*, p. 164.
The belief in the EKIMMU-spirit had obtained such a hold over the Assyrians, that they even went the length of deducing omens from the appearance of such a ghost in a house. As a rule it was held to be an evil omen, whether it was merely a silent apparition or whether it gibbered or uttered some words and awaited some response; it foretold certainly the destruction of the house, and in the latter case the owner of the house would die in addition. The same omen-text bears witness to the prevalence of the universal belief in apparitions which come during the night to the bedside where the man lies, and describes their actions over or under the bed.

The threat that is held over the heads of all spectres of this class is that no rites shall be paid to them until they have departed. Whether they are to be rewarded with their due after they have left the possessed man is not stated.

The fourth spirit is the GALLû, a devil which perhaps sometimes assumes the form of a bull, since it is once described as “the gallû, the headstrong bull, the great ghost.” Like the alû it prowls about the streets of the city, and apparently it is neither male nor female; in fact, it is sexless. The word is used in classical Assyrian as a term of abuse, for we find Sennacherib describing the hostile Babylonians as gallû limnûti, “evil devils.”

1 K. 8,693.  2 Tablet V, col. iii, l. 14.  3 Ibid., l. 17.  4 G. Smith, Hist. of Senn., p. 114, l. 6.
The fifth supernatural being is 𒈗𒀭𒈗𒀭, or "evil god," presumably a more general term, for it is left indefinite, and there are few, if any, descriptions of it like the other spirits.

The sixth spirit, the ṛabiṣu, as its name implies, is a lurking demon which, as the text quoted above shows,¹ sets the hair of the body on end, but little is known of its other characteristics.

Of the three next, the ḫabartu, labaṣu, and aḫḫazu, the labartu has a whole series of texts written against her. It is a female demon, the daughter of Anu, the trusted and accepted of Irmina, and she makes her home in the mountains, or cane-brakes of the marshes. Especially were children exposed to her attacks, and in the Series called by her name, which gives directions for driving her away, there are special ceremonies to be performed in connection with certain mystic words which are to be written on a stone and hung round the neck of a child.²

The Aḫḫazu or "Seizer" was a demon of some kind, but we know nothing of its attributes, and the same may be said of the labaṣu, which is here translated "ghoul"; the meaning, however, is quite uncertain.

Another triad of demons bore the interesting names of ḫilū, liliṭu, and ardattilī. The second is

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¹ p. xxvii.
² Myhrman, Z.A., xvi, p. 147.
obviously the feminine counterpart of the first, but it is difficult to discriminate between LILÎTU and the third, ARDAT LILÎ. LILÎTU is undoubtedly the word from which the Hebrew Lilith was borrowed, which occurs in Isaiah, xxxiv, 14, “The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl (נְיָלִית) also shall rest there, and find for herself a place of rest.” The Rabbinic literature also is full of legends of her doings. According to tradition she bore to Adam devils, spirits, and lîlin (i.e. the same word as the Assyrian LILÛ).¹ But although there is no doubt that the LILÎTU was a night spirit, it is improbable that the Lilith should have any real connection with the Hebrew lailah, “night.” The Rabbis naturally assumed that there was such a connection, and on the face of it such a comparison was plausible; but the evidence of the Assyrian word LILÛ shows that we can no longer accept what would otherwise be a reasonable derivation. If we are to find a Semitic derivation for it at all, and if it has not been taken over from the Sumerian, which seems most probable, it may be connected with lalû, “to be abundant,” lalû, “luxuriousness” and lulû, “lasciviousness, wantonness.”²

The ARDAT LILÎ differs from the LILÎTU in that her

¹ Eisenmenger, ii, p. 413.
² This is the view held by Martin, Textes Religieux, p. 25.
relations with human beings are much closer, and she thus takes over the functions of the Hebrew Lilith. The word *ardatu*, as has been explained above, always implies a marriageable woman, and this use bears further testimony to this. In one of the magical texts the sick man is described as one whom the *ardat lilib* has wedded. In the explanatory text K. 156, mention is made of the *ardat lilib* "that has no husband," a restless ghost that wanders up and down, forced by her desire to roam abroad, unable to rest quietly until she is satisfied. She therefore appears to have been the spirit of a woman, such as that which came to tempt St. Antony, and it is probably she who gives birth to the *alû* or devil half-human, half-spectre, while the *lilitu*, although the female counterpart of the *lilû*, was less human in its characteristics.

These were the principal spirits, but they formed only a single class of the powers of evil which might attack man. Witchcraft, sorcery, the Evil Eye, which cast a baneful glance, the Evil Tongue, which let fall a minatory word, and the evil man, were all foes which the exorcist had to meet. The Evil Eye is a very real terror to the Oriental, and it is even personified as a demon in a Syriac charm:—"The Evil Eye went forth from the stone of the rock,

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1 See p. xxvii.
2 See p. xxxii.
and the angel Gabriel met her."¹ There is a similar text in Assyrian about it:—

"It hath looked on the traveller,
"And like wood cut for poles
"It hath bent his neck.
"Ea hath seen this man and
"Hath placed food at his head,
"Hath brought food for his body,
"Hath shown favour for his life."²

The "evil man" may possibly have an echo in the old Rabbinic tradition, that the souls of the wicked when they die are the devils which are in this world.³

The Underworld Ekurra, the dwelling of the god Bel, was the abode of demons, whence they went forth to seize upon men.⁴ This was a tradition which descended to the Arabs concerning the Jinn, of which half are malignant and half good demons, and they inhabit the seven stages which form the edifice of the Underworld;⁵ in passing it is worth noting that the Arabic for a madman is majnûn, or one possessed by Jinn. The Babylonian devils also dwelt in Eridu as the servants of Ea and Damkina, ready to pounce on the hapless "wanderer."⁶ The lonely mountains, too,

¹ H. Gollancz, Selection of Charms, p. 93.
² Tablet "U," Vol. II.
³ Eisenmenger, ii, p. 427.
⁴ Tablet "P," Vol. II.
⁵ Doughty, Arabia Deserta, vol. i, p. 259.
⁶ Tablet XV, p. 87.
were the home of many spectres, and from a recently identified text we learn that:—

"Headache hath come forth from the Underworld,
"It hath come forth from the Dwelling of Bel,
"From amid the mountains it hath descended upon the land,
"From the ends of the mountains it hath descended upon the land,
"From the fields not to return it hath descended,
"With the mountain-goat unto the fold it hath descended,
"With the ibex unto the Open-horned flocks it hath descended,
"With the Open-horned unto the Big-horned it hath descended."

There is certainly an echo of this in the Syriac magic lore, in one of the charms against lunacy which ends:— . . . "[O Evil Spirit of Lunacy,] you "will needs go forth from the bones, from the sinews; "from the flesh, from the skin, and from the hair unto "the ground, and from the ground (passing) to iron, "and from iron to stone, and from stone (you will "pass on) to the mountain. This writing must be "sealed. Amen! Amen!"

The deserts and ruins were also favourite haunts of

1 Tablet III, Series 7i‘i, Vol. II.
2 H. Gollancz, Selection of Charms, p. 91.
ghosts and goblins.¹ The ghoul of the Arabs dwells in the desert and appears to travellers in a friendly guise in order to make them lose their way,² and in the same way in the Assyrian belief it is the traveller who is most liable to attacks.

The occupation of ruins by spectres is a universal superstition, and one to be explained by the belief that the spirit prefers a house if it can obtain it, and that it selects a deserted habitation because there are no longer in it any amulets or charms, or tutelary gods to keep it out. An inhabited house they may attack and force a way in temporarily, but on their presence there becoming known, the owner will at once take steps to render it untenable by them and drive them forth with the help of the exorcist. For this reason also the desert and inaccessible mountains, as affording dwellings far remote from mankind, were assigned as the probable locality for all malignant powers. A Syriac story of the ninth century testifies to this belief concerning ruins, for we read: "And while " a certain man was passing at night along the road " by the side of a fire temple of the Magians which " had been a ruin for some time, devils sprang out " upon him in the form of black ravens, and they " entered into him and convulsed him."³ In an

¹ See Tablet "B," l. 98, p. 139.
² Mas'údi, Prairies d'Or, iii, p. 318.
³ Budge, Thomas of Marga, vol. ii, p. 599.
Ethiopic magical prayer written for 'Ahita Mikâël the same belief appears, for it prescribes certain glorious names, probably to be recited, "at the front and at the "doors if thou wouldst enter into a house which is old "or in ruins or unclean." ¹

In the New Testament the Saviour goes into the wilderness and there meets the devil.²

(2) The Seven Evil Spirits.

There are certain spirits described as "the Seven" around whom a great many poems were composed and welded into the incantations and spells. The best known is the Invocation against the Seven:—

"Seven are they! Seven are they!
"In the Ocean Deep seven are they!
"Battening in Heaven seven are they,
"Bred in the depths of Ocean.
"Nor male nor female are they,
"But are as the roaming windblast,
"No wife have they, no son can they beget;
"Knowing neither mercy nor pity,
"They hearken not to prayer or supplication.
"They are as horses reared among the hills . . ."³

"Of these seven [the first] is the South Wind . . .
"The second is a dragon with mouth agape
"That none can [withstand];

¹ Budge, Lady Meux MSS., Nos. 2–5, p. 216.
² Matt., iv, 1.
³ Tablet V, col. v, l. 28.
"The third is a grim leopard
"That carrieth off children . . .
"The fourth is a terrible serpent . . .
"The fifth is a furious beast (?)
"After which no restraint . . .
"The sixth is a rampant . . .
"Which against god and king . . .
"The seventh is an evil windstorm
"Which . . . . . . . . .
"These seven are the Messengers of Anu, the king,
"Bearing gloom from city to city,
"Tempests that furiously scour the heavens,
"Dense clouds that over the sky bring gloom,
"Rushing windgusts, casting darkness o'er the brightest day,
"Forcing their way with baneful windstorms.
"Mighty destroyers, the deluge of the Storm-God,
"Stalking at the right hand of the Storm-God."¹

These Seven Spirits constantly reappear in various shapes and forms in the legends of other Semitic nations. The old Palestinian tradition of the Unclean Spirit undoubtedly owes something of its origin to them:—"The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back

¹ Tablet XVI, l. 13.
"unto my house whence I came out. And when he "is come, he findeth it swept and garnished. Then "goeth he and taketh to him seven other spirits more "evil than himself . . ."¹ But a still more striking evidence of the conservatism of Eastern tradition is shown in a Syriac charm which is worth quoting in full.

"[For] the fold of cattle.

"Seven accursed brothers, accursed sons! de-
"structive ones, sons of men of destruction! Why "do you creep along on your knees and move upon "your hands?" And they replied, 'We go on our "hands, so that we may eat flesh, and we crawl along "upon our hands, so that we may drink blood.' As "soon as I saw it, I prevented them from devouring; "and I cursed and bound them in the name of the "Father, the Son, and the Holy Ghost, saying, 'May "you not proceed on your way, nor finish your "journey, and may God break your teeth, and cut "the veins of your neck, and the sinews thereof, that "you approach not the sheep nor the oxen of the "person who carries [sc. these writs]! I bind you "in the name of Gabriel and Michael. I bind you "by that angel who judged the woman that combed "(the hair of) her head on the eve of Holy Sunday. "'May they vanish as smoke from before the wind "for ever and ever, Amen!'"²

As will be seen from the following excerpts from the Assyrian poems, the Seven Spirits altered but little as time went on:

"They creep like a snake on their bellies,
"They make the chamber to stink like mice,
"They give tongue like a pack of hounds." ¹

"Over the highest wall and through the thickest wall,
"Like a stormflood they can pass,
"Breaking through from house to house;
"No door can shut them out,
"No bolt can turn them back,
"For through the portal like a snake they creep,
"And through the hinges like the wind they blow." ²

It is they who rush over a city on the storm clouds, bringing devastation in their train, and from them come all hurricanes and tempests. They unsettle everyone that they may meet, bringing unrest, disorder, and confusion into the world, and to them is due the restlessness and desire for wandering which come upon men.

"They scour from land to land,
"Driving the maid from her chamber,
"And the man from his home,
"And the son from his father's house.

¹ Tablet "C," l. 213.
² Tablet V, col. i, l. 25.
"They hunt the doves from their cotes,
"And drive the bird from its nest,
"And chase the martin from its hole."¹

The Syriac belief described above in their assailng the byres and stables was primitive Sumerian and not a late development.

"Through the gloomy street by night they roam,
"[Smiting] sheepfold and cattle-pen;
"Shutting up the land [as with door and] bolt."²

"Rending in pieces on high, bringing destruction below,
"They are the Children of the Underworld.
"Loudly roaring above, gibbering below,
"They are the bitter venom of the gods.
"They are the great storms directed from Heaven,
"They are the owls which hoot over a city."³

They feed on mankind like vampires.

"Knowing no care, they grind the land like corn,
"Knowing no mercy, they rage against mankind,
"They spill their blood like rain
"Devouring their flesh and sucking their veins.

"They are demons full of violence
"Ceaselessly devouring blood."⁴

¹ Tablet IV, l. 26.
² Ibid., Tablet IV, col. ii, l. 14.
³ Tablet V, col. i, l. 10.
⁴ Tablet V, col. iv, l. 18.
The power of spreading particular diseases was attributed to certain demons such as Ura, the plague-spirit, and Ashakku, the fever-spirit. There is a legend about Ura, the plague-spirit, which gives the vainglorious speech he made to Ishum:

"Ura was angry, and determined
To ravage the whole world,
But Ishum, his counsellor, appeased him
That he abandoned [his wrath] . . . .
And thus spake the hero Ura:—
'Whosoever shall praise this song,
'In his shrine may plenty abound . . . .
'Whosoever shall magnify my name,
'May he rule the four quarters of the world;
'Whosoever shall proclaim the glory of my valour
'Shall have none to oppose him;
'The singer who chants it shall not die in pestilence,
'But unto king and noble his speech shall be well-pleasing;
'The scribe who learns it shall escape from the foe . . . .
'In the shrine of the peoples where he cries my name continually
'His understanding will I increase.
'In the house where this tablet is set,
'Tho' I, Ura, be angry or the Imina-bi gods bring havoc,
'Yet the dagger of pestilence shall not approach it,
'Immunity shall rest upon it.'"¹

(3) Charms and Magical Preparations.

As auxiliaries to the spells which he chanted, the magician would use various substances, animal, vegetable, or mineral, which had a ceremonial importance and were probably endued with magical power. In many instances these are of the same nature as amulets, and it is often easy to see how they have acquired their potency. Of these the simplest was pure water, which was sprinkled over the possessed person at the conclusion of an incantation, and this had a double meaning, symbolizing as it did the cleansing of the man from the spell and the presence of the great god Ea, whose emanation always remained in water and whose aid was invoked by these means. In order to drive out a Headache Demon, Marduk, according to the legend, came to Ea for advice, and he was told to take water at the confluence of two streams and sprinkle it over the man, performing as he did so certain ceremonies.¹

Meteoric iron or aerolites² seem to have been used as charms or amulets, and this is quite as intelligible as the use of water, since from the nature of them both they are obtained from the habitations of the gods. But when we come to tamarisks, reeds, and other plants, or flour, or hair from beasts, it is not so easy to see why such materials should have been

¹ See p. lx.
² See note to p. 105.
adopted for magical purposes. A branch of tamarisk or the date-spathe\(^1\) were held aloft in the hand during the exorcism which was to repel the attacks of demons and lay them under a ban, and this shows that they were possessed of magical power. Here we can see an idea similar to that of the use of water in magic, for just as water contains the power of the god Ea, so will any piece of tamarisk contain the emanation of the tree-spirit which lives in the sacred tamarisk-shrub.\(^2\) This use of branches in magic shows that the early inhabitants of Babylonia were in no wise different from other nations in believing that trees were inhabited by spirits or gods, and it is on this principle of giving a sentient or perhaps divine nature to inanimate objects that so many of the amulets can be explained. There is a curious confirmation of this use of branches in Babylonian magic on a bowl from Niffer, in the centre of which is the figure of a man, rudely drawn, holding up a branch of some tree in his hand. The rest of the bowl is inscribed with a Hebrew incantation to be recited.\(^3\)

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\(^1\) See p. 23.

\(^2\) Manna is obtained from the tamarisk, and it is very probable that while a branch of the tree itself was brandished aloft as a visible sign, its medicinal products were used internally to cure the patient. "Manna is a laxative, and a suitable expectorant in febrile affections of the lungs" (Stillé, Maisch, etc., *The National Dispensatory*, p. 1019).

\(^3\) Hilprecht, *Explorations in Bible Lands*, p. 447. The bowl is, of course, much later than these cuneiform texts.
Certain birds possessed supernatural powers, notably the raven and the hawk:

"A raven, the bird that helpeth the gods,
"In my right hand I hold;
"A hawk, to flutter in thine evil face,
"In my left hand I thrust forward." 1

Among the Semites the raven was always associated with the supernatural. It was one of the birds sent forth by Noah from the Ark. The Arabs consider it a bird of ill-omen which foretells death and disaster, 2 and it is unlawful food according to the Moslem law. 3

In the Syriac History of the Blessed Virgin Mary 4 a certain young man is possessed by devils, but they are driven forth by exorcism and take the form of ravens; and in Thomas of Marga the same belief is testified to. 5

One of the stories of Bar-Hebræus relates how in a certain village "a troop of devils appeared in the form of men, and they said to the villagers, 'Behold, 'a camel hath strayed away from us: give us a man 'that he may search for him.' And when they "brought out a man to them to look for the camel, "he saw ravens flying about, and he made his escape,

1 Tablet "B," l. 65.
3 Hughes, Dictionary of Islam, p. 535b.
4 Ed. E. A. Wallis Budge, p. 47.
5 Ed. E. A. Wallis Budge, vol. ii, p. 599. For the quotation see p. xli.
“and went into the village and said, ‘In very truth, "‘these are devils and not men; furthermore, they "‘have lost no camel.’” ¹

Devils assailed Rabban-bar-'idta in the form of “black stinking ravens” which flew up and tried to force themselves into his cell to destroy him, but were driven back to the sorcerer who sent them, by reason of his night-long prayers.²

The hawk is another of the magic birds of the East. It was the emblem of Horus in Egypt,³ which at once shows in how great a respect it was held. In the Syriac stories of Alexander, Nectanebus sends a drug to Philip of Macedon by means of an enchanted hawk, and it showed him a dream.⁴

On the other hand, the owl was a bird of ill-omen among the Assyrians, as it is among the more modern Semites. Dr. Budge informs me that in many villages in the Soudan this same view is held of the bûma or owl. If an owl hooted over an Assyrian city it was supposed to be the work of the Seven Devils.⁵ The Arabs of the present day consider the owl to be the wraith of a woman seeking her child.⁶ In Syria “an owl heard hooting by a sick man is an omen of his death.”⁷

¹ The Laughable Stories of Bar-Hebraus, ed. E. A. Wallis Budge, No. cccxci, p. 96.
² Budge, Stories of Rabban Hormizd, p. 245.
³ Budge, Egyptian Religion, p. 107.
⁴ Budge, Alexander, p. 8.
⁵ See p. 51.
⁶ See p. xxxiii.
⁷ Frederick Sessions, Folklore Notes, Folklore, vol. ix, p. 18.
It is regarded by the Malagasy as a bird of ill-omen, and is called by them the “spirit bird,” for they think it to be an embodiment of spirits, and its hoot in the night is a presage of evil.\(^1\) All three birds were unclean to the Hebrews, according to the Levitical law.\(^2\) Aelian also bears witness to these traditions by saying that it is considered by men to be a bird that presages evil.\(^3\)

Animals and their hair were largely used in ceremonies, and great stress was laid on the beasts being virgin. A young pig, a virgin kid, or its hair are frequently mentioned, and this condition of ceremonial cleanness was imposed on the use of such beasts even down to the Middle Ages. The “virgin kid” was largely used by the wizards of a few hundred years ago in making parchment to be inscribed with magical spells.\(^4\)

In order to prevent the entrance of demons into the house the Assyrians hung up various plants near the door.

“ The Fleabane (?) on the lintel of the door I have hung,

“ St. John’s wort (?), caper (?), and wheatears on the latch I have hung,

“ With a halter as a roving ass thy body I restrain.”\(^5\)

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\(^1\) James Sibree, jun., Folklore, vol. ii, p. 34.
\(^2\) Leviticus, xi, 15-16.
\(^3\) De Natura Animalium, X, xxxvii.
\(^5\) Tablet “ B,” p. 137, ll. 72 ff.
This custom has survived among the Jews of the present day, who hang aloes or cacti from the arch of the doorway as amulets.\(^1\)

Spittle had great power in Babylonian sorcery, particularly in bewitching men or casting spells upon them. In the Third Tablet of the series “Evil Spirits,” the priest claims that Ea has added his spittle to his, and although what it refers to is not quite clear, it is evident that considerable importance is attached to it.\(^2\) Presumably the spittle took some part in the ceremonial, just as it was used in Palestine a few centuries later. In the New Testament it is said of Christ that He “spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay.”\(^3\)

\[\text{(4) Traditional Forms of Exorcisms.}\]

The Sumerians were very fond of repeating in their magical prescriptions long traditional stories of the gods, their doings, and how they were the first to discover the beneficent properties of the charms which were in daily use. Such a story is found in the text which begins “In Eridu groweth the dark \textit{kiškanu},” which is worth giving in full here, because of certain interpretations which have been suggested for it:

\[1\text{ G. M. Mackie, article “Amulets,” Dictionary of the Bible, ed. Hastings, 1898.}\]
\[2\text{ See p. 13, l. 110.}\]
\[3\text{ John, ix, 6.}\]
"In Eridu groweth the dark kiškanū
That springeth forth in a place undefiled,
Whereof the brilliance is shining lapis
Which reacheth unto Ocean;
From Ea its way in Eridu
Is bountiful in luxuriance,
Where earth is, there is its place,
And the Couch of the Goddess Id its home.
In an undefiled dwelling like a forest grove
Its shade spreadeth abroad, and none may enter in.
In its depths (are) Shamash and Tammuz.
At the confluence of two streams
The gods Ka-Hegal, Shi-Dugal, (and) . . . of Eridu
[Have gathered] this kiškanū, [and over the man]
Have performed the Incantation of the Deep,
(And) at the head of the wanderer have set (it).
That a kindly Guardian, a kindly Spirit
May stand at the side of the man, the son of his god.
The . . . which seizeth on the hand
Of him whose face hath not been turned towards it
[From where] he lieth, may it retard its foot.
May an evil . . . stand aside therefrom,
May . . . from the mouth of the king restrain it on the way.
May Ishtar, [the Lady] mighty, wise, and pure,
From the dwelling-place cut it off."

The explanation of this text which has hitherto found credence among certain Assyriologists is that
it contains nothing less than a reference to the Garden of Eden as it was known to the Babylonians. This view was originated by Professor Sayce in his *Hibbert Lectures* (1887, p. 237), who draws a comparison between this and the Biblical descriptions, and this is still maintained by him and Mr. Pinches in their respective books, *The Religions of Ancient Egypt and Babylonia* (Gifford Lectures, 1902, p. 385) and *The Old Testament in the light of the Historical Records of Assyria and Babylonia* (1902, p. 71). As it is an important point to consider, it will be as well to examine the evidence in detail; but first it must be remarked that since the last publication of this text considerable additions have been made to it, as has been mentioned in the preface. Mr. Pinches bases his translation on that of Professor Sayce's rendering in 1887:—

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1 Professor Sayce’s latest translation (*Gifford Lectures*, 1902, p. 386) differs somewhat from that in the *Hibbert Lectures*:

“*In Eridu a vine grew overshadowing; in a holy place was it brought forth;*

“*its root was of bright lapis, set in the world beneath.*

“*The path of Ea was in Eridu, teeming with fertility.*

“*His seat (there) is the centre of the earth;*

“*his couch is the bed of the primeval mother.***

“*Into the heart of its holy house, which spreads its shade like a forest, hath no man entered.*

“*In its midst is Tammuz,*

“*between the mouths of the rivers on both sides.*”

Professor Sayce considers that Hommel may be right in translating *kiškanū* “palm” instead of “vine.”
"Incantation: '(In) Eridu a dark vine grew, it was made in a glorious place,
 Its appearance (as) lapis-lazuli, planted beside the Abyss,
 'Which is Ae's path, filling Eridu with fertility.
 'Its seat is the (central) point of the earth,
 'Its dwelling is the couch of Nammu.
 'To the glorious house, which is like a forest, its shadow extends,
 'No man enters its midst.
 'In its interior is the Sun-god, and the peerless mother of Tammuz.
 'Between the mouths of the rivers (which are) on both sides.'"

"Here the text breaks off, and where it again becomes legible, the phrases are those of an ordinary incantation, whose connecting link with the above poetical lines is lost." Mr. Pinches draws the following conclusions from this text:—(a) That Eridu was, to the Babylonians, as a garden of Eden, wherein grew a glorious tree, to all appearance a vine, for the adjective 'dark' may very reasonably be regarded as referring to its fruit. Strange must have been its appearance, for it is described as resembling 'white lapis-lazuli,' that is, the beautiful stone of that kind mottled blue and white." (b) "The probability that it was conceived by the Babylonians as a garden is strengthened by the fact that the god Ae, and his path, i.e. the rivers, filled the place
"with fertility, and it was, moreover, the abode of the "river-god Nammu, whose streams, the Tigris and "Euphrates, flowed on both sides." (c) "There, too, "dwelt the Sun, making the garden fruitful with his "ever-vivifying beams, whilst 'the peerless mother "of Tammuz,' probably a name of Damkina, added, "by her fructifying showers, to the fertility that the "two great rivers brought down from the mountains "from which they flowed." (d) "To complete still "further the parallel with the Biblical Eden, it was "represented as a place to which access was forbidden, "for 'no man entered its midst,' as in the case of the "Garden of Eden after the fall."

But I very much doubt whether the words in the text will bear the interpretation which has been put upon them, or that the points of similarity are sufficiently marked to justify the comparison. First, as to the meaning of kiškanû, which is supposed to be the Tree of Life, and has been identified with the vine. The kiškanû is a plant or tree divided in the Assyrian syllabaries into three classes,¹ pîšû "white," sâlmi "dark," and sâmi "brown." Mr. Pinches, who translates sami "grey or blue,"² considers that these colours refer to the fruit of the tree, and brings forward in support of his theory that the vine is the only plant growing in the country with these

¹ W.A.I., ii, 45, 4, ll. 53 ff.
² The exact meaning is uncertain. The word, however, is used as an epithet of gold (see Delitzsch, H.W.B., sub voce).
three colours of fruit, and that the *kiškanū* is mentioned in the bilingual lists among plants of the vine species. But the colours may refer equally well to the flowers of the tree or plant, and no inference can be drawn from its position on the tablet on which the word occurs, for it is separated from the eight species of vine by two words, one of which is *iṣ-ṣi ṣal-mi* ("black wood"). Indeed, if any inference at all is to be drawn from its connection on this tablet (*W.A.I.*, ii, No. 4) it is distinctly improbable that *kiškanū* means a vine, since each of the eight species mentioned is marked in Sumerian with a special sign for "vine," and the Sumerian for *kiškanū* has no such specification attached.

It is, however, unnecessary to imagine a mythological meaning for *kiškanū*. The text in question is for a sick man, and the *kiškanū* is to afford the remedy for his disease. We have seen that it is a vegetable, plant or shrub, identified by the three colours white, and probably blue and brown, which grows thickly like a grove by the river-side near Eridu in Southern Babylonia, and it now remains to identify this shrub. Mr. H. H. W. Pearson, of the Royal Gardens at Kew, informs me that the description coincides with that of the *Astragalus*, of which there are many varieties. From the *Astragalus gummifer*¹ is obtained

¹ "The source of Tragacanth had been known for centuries to be some of the spiny species of *Astragalus* growing in Asia
Tragacanth, which possesses emollient and demulcent properties, and it was used by the Greek physicians as far back as the fourth or fifth centuries, to allay cough and hoarseness and to promote expectoration.\(^1\) It is still to be obtained in the bazaars of Bagdad, whither it comes from Persia.\(^2\) It seems, therefore, very probable that the \(\text{kīškanū}\) is one of the varieties of astragalus from which Tragacanth is procured.

Again, \(\text{ana apsi tarsu}\) (l. 2) cannot mean “planted beside the Abyss,” but is more probably “stretcheth out unto the Ocean Deep,” i.e., the water. The fourth line has been given a remarkable meaning by the totally unwarranted insertion which Professor Sayce was the first to make, of the word “(central),” the whole line thus running, “Its seat is the (central) point of the earth,” or, in Professor Sayce’s later translation, “His seat (there) is the centre of the earth.” But the line is nothing more than “its seat is the earth,” i.e., its roots go deep into the earth, and it has nothing

“Minor.” All the principal species from which Tragacanth is obtained are natives of the mountainous districts in the East; Asia Minor, Armenia, Persia and Kurdistan, Syria, and Greece. The \(\text{Astragalus gummifer}\) is “a small shrub, about 2 feet in height . . . . leaves very numerous, closely placed, spreading in all directions about 1½ inch long, pinnate, the rachis very hard, stiff, smooth, yellow, terminating in a very sharp point, and persistent for some years as a woody spine” (Bentley and Trimen, \textit{Medicinal Plants}, No. 73).

\(^1\) Stillé, Maisch, etc., \textit{The National Dispensatory}, pp. 1642-1643.

whatever to do with the ὁμφαλὸς γῆς, as Professor Sayce originally suggested (Hibbert Lectures, p. 238). Further, there are no grounds for Mr. Pinches' translation "the peerless mother of Tammuz," in the line "In its midst are Shamash and Tammuz."

Mr. Pinches' arguments may thus be met one by one:

(a) That Eridu was as a Garden of Eden there is absolutely no reason to believe. There is no reference at all to any garden in the text, and the natural interpretation is the one to follow, namely, that the kiškanû grew wild.

(b) The presence of a river does not presuppose the presence of a garden, as Mr. Pinches would have us believe. Besides, the rivers which are mentioned have nothing to do with the River with Four Heads of Genesis, but have a purely ceremonial meaning, of which the explanation is this. The gods plucked the plant near to where two streams ran into one another, this being always a place with a magical significance. For instance, the magician is elsewhere directed to "take water at the confluence of two streams, and with this water perform a purifying incantation,"¹ or, again, he is to "take an earthen vessel which hath come from a great kiln, and at the confluence of two streams to bale up (?) water."²

¹ Tablet "P" (Vol. II), l. 66.
Inasmuch as the locality is the same in all three instances, and the texts are all of the same class, it follows that if the first are the Rivers of Eden, so also must be the second and third, which is obviously absurd. In the two last cases it is clear that a place attainable by mortals is intended, and so also is it in the Eridu text. The magician is intended to imitate the gods and pluck the kiškanu from an earthly spot in order to heal his patient therewith, just as the gods, whose example he follows, did in times long past.

(c) The mention of the presence of the Sun-god and Tammuz "in its midst" does not by any means imply the existence of a divine garden for their habitation. Three explanations of this line are possible, first, that it has an entirely mythological reference, in which case the gods mentioned are some form of tree-spirit. If this be the case, there is still no proof that the kiškanu was the Tree of Knowledge, since the belief in tree-spirits is general in early communities, and it would be straining the whole idea to narrow one ill-defined and vague instance down to such a very special case as the Biblical tree. Secondly, if the explanation be purely physical, and is merely the description of the ordinary characteristics of the plant wrapped up in theological language, implying that it thrives in the Sun, just as its path is that of Ea, that is, that it lives near water, still less can it be referred to the Tree in Genesis. Probably, however, the explanation is a twofold combination of the above, pointing to its
divine connection by reason of its peculiar habitat and position. The case with all magical plants used as charms in these incantations is the same, that they should have some divine association and connection whence their power should emanate.¹

(d') The last point, "that no man enters its midst," is the one point of similarity which this text bears with the Biblical Eden. It has been shown above that there is no mention whatever of a garden and no reason to suppose that any is referred to; that the kiskanū is certainly not a vine, being probably nothing more than a flowering and perhaps thorny shrub, and that its association with the gods is similar to other plants used in incantations, since it is merely intended to explain the origin of its power in magic. So that the last point mentioned above is the only remaining support for the Eden-theory. Now, it is obvious that the phrase cannot refer to Eridu, since this was a city of human habitation, and therefore it can only refer to the kiskanū, which "grows like a forest" or "grove," as the text itself says, and herein lies the interpretation. Either by reason of its thick growth or from its thorny character, or both, it is difficult to force a passage through, and no man can push his way into the depths of its thickets except with extreme trouble.

¹ As parallels, compare the description of the "Heart-plant" (Küchler, Beiträge zur Kenntnis der Assyrischen Medizin, p. 9) and the Legend of the Worm (quoted below).
In all this text there is no mention of any of the following characteristics of the Biblical Garden of Eden: the planting of a garden by a god, the existence of every tree therein, the tree of life, the tree of knowledge of good and evil or its fruit, the four-headed river, the presence of the serpent, and the Cherubim and the flaming sword.

The real explanation of the text is perfectly simple without straining after Biblical comparisons. The kiškanī-plant, according to tradition, grew in Eridu when the gods were nearer to mankind than in after days, and it was they who originally plucked it for medicinal use from the place where it grew where two streams met, and performed with it certain ceremonies. Their actions stamped the prescription as infallible, and sanctioned the repetition of the ceremonies in later days, so that any more modern magician or priest, in treating his patient, might have a divine model to imitate. This is all that is meant, and there is absolutely no reference to any Garden of Eden.

As another instance of the fondness of the Babylonians for going back to the most primitive periods for their models in such matters, I may cite the Legend of the Worm,¹ which has been hitherto unknown:

"After Anu [had created the Heavens],
"The Heavens created [the Earth],

¹ Legend of the Worm, vol. ii. The text is published in Cun. Texts, part xvii, pl. 50.
"The Earth created the Rivers,
"The Rivers created the Canals,
"The Canals created the Marshes,
"The Marshes created the Worm.
"Came the Worm and wept before Shamash,
"Before Ea came her tears:—
"'What wilt thou give me for my food,
"'What wilt thou give me to devour?'
"'I will give thee dried bones,
"'And scented  .  .  .  -wood.'
"'Nay, what these dried bones of thine to me,
"'And thy scented  .  .  .  -wood?
"'Let me drink among the teeth,
"'And set me on the gums; 
"'That I may devour the blood of the teeth,
"'And of their gums destroy their strength
"'Then shall I hold the bolt of the door.'" 1

The incantation is really one which was written for people with toothache, which was believed to be due to the gnawing of small worms. By repeating the story of the creation and subsequent action of the original Worm, the magician shows that he clearly has knowledge of the name of his enemy and his methods, always a fundamental principle in magic, and he may then proceed with his instructions:

"So must thou say this: O Worm!
"May Ea smite thee with the might of his fist!"

1 Compare Ecclesiastes, xii, 4.
and after chanting the incantation three times, he must rub a mixture of beer, a certain plant probably of a pungent nature, and oil on the tooth of his patient.

From the facts stated in the above pages, the reader will be able to glean an idea of the scope and contents of one group of Sumerian magical texts, and it is hoped that the information therein given will induce the student of comparative folklore to investigate this important subject. It will, of course, be understood that the exact meanings of certain words are still obscure, but with the publication of new texts and further study, there is every reason for believing that we may shortly attain to a tolerably accurate knowledge of the ceremonies, enchantments, and spells which the Sumerian sorcerer employed in dealing with credulous clients some six thousand years ago.
Transliterations

and

Translations.
Series Utukki limnūti.

The Third Tablet.

(Plate I.)

5. \( \text{\textsuperscript{a}tu} \) Eridu ina na-di-e-a
   NAM-ŠUB MU-UN-ŠI-IN-SUM-MA-TA
   ši-p-tu ina na-di-e-a
   ALAD - *ŠIG - GA ID - MU KAN - GUB
   la-mas-si dum-ki i-da-a-a li-is-siz

10. DINGIR-NIN-GIR-SU LUGAL GIŚ-KU-GE KAN-PA
    \( \text{\textsuperscript{a}tu} \) be-el kak-ku lu-u-ta-ma-a\(^2\)-ta
    UTUG-ḤUL A-LA-ḤUL GIDIM-ḤUL MULLA-ḤUL
    DINGIR-ḤUL MAŠKIM-ḤUL
    E-NE-NE-NE šu-nu lim-nu-tum ḤUL-A-MEŠ
    SU-MU ana zu-un-ri-ia a-a uṭ-hu-ni NAM-BA-TE-MAL-E-NE

15. IGI-MU ana pa-ni-ia a-a u-lam-mi-nu-ni
    NAM-BA-ḤUL-E-NE
    EGIR-MU ana ar-ki-ia a-a il-li-ku-ni NAM-BA-GIN-GIN-NE
    E-MU ana bītī\(^3\)-ia [a-a i-ru-bu-ni] NAM-BA-TU-TU-NE
    \*UR-MU ana u-ri-ia a-a [ib-bal-ki-tu]-ni
    NAM-BAL-BAL-E-NE
    E-KI-TUŠ-A-MU ana bīt šub-ti-[ia a-a i-ru-bu-ni]
    NAM-BA-TU-TU-NE
Series "The Evil Spirits."

The Third Tablet.

(Plate I.)

I learn and

5. When I perform [the Incantation] of Eridu,
   When I perform the Incantation . . .
   May a kindly Guardian stand at my side.

10. By Ningirsu, master of the sword, mayest thou be exorcised!
    Evil Spirit, evil Demon, evil Ghost, evil Devil,
    evil God, evil Fiend,
    Evil are they!
    Unto my body may they not draw nigh,

15. Before me may they wreak no evil.
    Nor follow behind me,
    Into my house may they not enter,
    My fence may they not break through,
    Into my chamber may they not enter.

\[1\] Traces of preceding lines on 35,611: (a) . . . EN (b) . . . EN (c) . . . ana-ku (d) . . . [DINGIR-SILIG]-MULU-ŠAR ME-EN (e) . . . ana-ku (f) . . . TE-MAL (g) . . . e-a (h) . . . IN-TUR-RA-NE (i) . . . ub(?)-ma(?) (j) . . . IN-GAR-RA.

\[2\] 35,611 omits.

\[3\] K. 9,314, bi-ti.
20. ZI AN-NA KAN-PA [ZI] KI-A KAN-PA
niš [šamē(e)] lu-ta-ma-a-ta niš irštim(tim)
[lu - u - ta - ma - a] - ta

INIM - INIM - MA

UTUG - ḪUL - A - KAN

EN E - NE - NE - NE MAŠKIM - ḪUL - A - MEŠ
šu - nu ra - bi - šu lim - nu - ti šu - nu

DINGIR - EN - LIL - LA LUGAL KUR - KUR - RA - GE
E - NE - NE - NE MULU - KIN - GA - A - MEŠ
ša išu, bēl matāti3 már šip - ri šu - nu

U₂₂ ḪUL EDIN-NA MULU-TIL-LA BA-AN-GAZ
u-tuk-ku lim-nu ša ina ši-rim4 amelu bal-ṭu5 i-nar-ru

a-lu-u lim-nu ša ki-ma šu-ba-a-ta6 i-kat-ta-mu
GIDIM-ḪUL MULLA-ḪUL SU-NA BA-NI-IB-DIB-DIB-BI
e-kim-mu lim-nu gal-lu-u lim-nu ša zu-um-ra
i-kam-mu-u
DINGIR-RAB-KAN-ME DINGIR-RAB-KAN-ME7-A SU-NA
BA-NI-IN8 GIG-GA9

35. la-bar-tum la-ba-šu ša zu-um-ra u-šam-ra-šu
LIL - LA EDIN - NA NI - KAS - KAS - EŠ - A - AN
li-lu-u ša ina ši-rim it-ta-na-aš-rab-bi-ṭu

(PLATE II.)

MULU-GIŠGAL-LU PAP-ḪAL-LA BAR-KU MU-UN-NA-TE-EŠ
ana ameli mut-tal-li-ku10 ina a-ḫa-ṭi it-ḫu-u

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1 K. 224 and K. 9,314, ul.
2 K. 9,314, bi-ti.
3 K. 224, be-el ma-la-a-[ti].
4 K. 224, e-ri.
5 K. 224, ta.
6 K. 224, šu-ba-ti.
7 K. 224 omits.
8 K. 224, ib.
9 K. 224 adds A-AN.
10 K. 224, ki.
20. By Heaven be thou exorcised! By Earth be thou exorcised!

PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—
Evil fiends are they!
25. From the Underworld they have gone forth,
They are the Messengers of Bel, Lord of the World.
The evil Spirit that in the desert smiteth the living man,
30. The evil Demon that like a cloak enshroudeth the man,
The evil Ghost, the evil Devil that seize upon the body,
35. The Hag-demon (and) Ghoul that smite the body with sickness,
The Phantom of Night that in the desert roameth abroad,

(PLATE II.)
Unto the side of the wanderer have drawn nigh,

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b Ittanašrabiṭu: for the meaning of this word compare the following passages: Tablet V, v, 40, šunu zaqiku muttašrabiṭušunu, “They are the roaming stormwind”; Devils and Evil Spirits, vol. ii, Tablet “N,” col. i, ll. 11–12, šedu utukku rabiu rabbuti ša ana nišištī ribāti ittanašrabiṭu, “The great demons, spirits, and fiends that prowl about the broad places for men”; ibid., Tablet “R,” l. 6, ša ina širim kima zaqiki ittanašrabiṭu, “who roam about the desert like the wind.”
40. AZAG - TUR - RA SU - NA MI - NI - IN - GAR - RI - EŠ
   ašak-ša ina zumri^2 - šu iš - ku - nu
   HUL NAM - NE - SUB - BA SU - NA GAL - LA - NA
   ma - mit li - mut - tum ina zumri^2 - šu ibšu - u
   U-MU - UN - HUL - A SU - NA^3 MI - NI - IN - GAR - RI - EŠ

45. u - mu - un - na - a lim - nu^4 ina zumri^2 - šu iš - ku - nu^5
   NAM - TAR - HUL - BI - TA nam - ta - ra lim - na ina zumri^2 - šu
   ibšu - u SU - NA GAL - LA - NA
   HU (?) - HUL - BI - TA im - ta li - mut - ta ina zumri^2 - šu
   iš - ku - ni SU - NA GAL - LA - NA
   BAR - RA - NA AŠ - HUL ar - rat li - mut - ta^6 ina su - um - ri - šu
   ibšu - u GAL - LA - NA
   HUL NAM - TAG - GA lum - na ar - na^7 ina zumri^2 - šu
   iš - ku - ni SU - NA GAL - LA - NA

50. HU (?) NAM - TAG - GA im - ta še - ir - ta^8 e-lišu ibšu - u
   MUH - NA GAL - LA - NA


52. MULU - HUL IGI - HUL KA - HUL EME - HUL

53. 10 HU (?) - HUL UH (?) - SU UH (?) - RI - A GAR - ŠA - A
   GAR - HUL - GIM - MA

[MULU]-TUR - RA SU - NA ša ina zu - mur mar - ši^11
   iš - šak (?) - nu . . . IN - GAR - RI

55. . . GIG DUG - SIR - GIM (?) MU - UN - DA - AB - GE - GE
   . . . u - a ki - ma kar - pat ša - har - ra [im - tum?] uša - [al-lâ] - mu

57. GAR - ŠA - A GAR - HUL - GIM - MA KA - MU - UN - DA - AB
   . . MAL (?) . .

18. u - pi - šu lim - nu - tum ša pa - a u - kas - su - u

62. UH (?) - ZU HUL - BI - TA EME BA - NI - IN - DIB - DIB - BI

60. kiš - pi lim - [ni] ša liša - a^12 - nu ušab - ba - tum

61. LUGAL . . . E - A DINGIR HUL - IK - E

62. be - lu [?] ilu lim - nu
40. Casting a woeful fever upon his body,
   A ban of evil hath settled on his body,
45. An evil disease on his body they have cast,
   An evil plague hath settled on his body,
   An evil venom on his body they have cast,
   An evil curse hath settled on his body,
   Evil (and) sin on his body they have cast,
50. Venom (and) wickedness have settled on him,
51. Evil they have cast (upon him).
52. The evil man, he whose face is evil, he whose
   mouth is evil, he whose tongue is evil,
53. Evil spell, witchcraft, sorcery,
   Enchantment, and all evil,
54. Which rest on the body of the sick man
55. * . . . * which like a clay vessel hath con-
   sumed the spittle,
57. The enchantment and all evil that have closed
   the mouth,
60. The baneful witchcraft which hath seized the
   tongue,
   The lord of . . . . , the evil god,

1 K. 224, ka.
2 47,852, zu-um-ri.
3 K. 224, BAR-KU.
4 K. 224, na.
5 47,852, ni.
6 47,852, tum.
7 47,852, nu.
8 47,852, for this line [im]-tum šir-tum, etc.
9 47,852 translates this line [amelu lim-nu] pa-ni lim-nu pu-u
   lim-nu li-ša-nu lim-nu.
10 47,852 translates this line [kiš]-pi ru-šu-u ru-su-u up-ša-še-e
   [mimma lim-nu], and for UH (?)-RI-A reads UH (?)-A-RI-A.
11 47,852, ša.
12 47,852 omits.

a Line doubtful.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

63  KASKAL-DAGAL-LA-TA-GIM  MULU - GIŠGAL - LU - BI
    BA - AN - SI - EŠ

64  ina ḫar-ra-nu¹ ra-pa-aš-tum ana amelu² šu-a-tum
    i-ši-ru

65. GA - E  MULU  DINGIR - EN - KI - GA  ME - EN
    GA - E  MULU  DINGIR-DAM-GAL-NUN-NA  ME - EN³
    GA - E  MULU - KIN-GA-A  DINGIR-SILIG-MULU-ŠAR  ME - EN³
    mar - šu  ru - us - su  ana  bul - lu - t[u

70. EN-GAL  DINGIR-EN-KI-GE  MU-UN-ŠI-IN-GIN-NA
    belu⁴ rabu(u)  Ṽu - a
    iš - pur - an - ni
    ta - a - šu  el - lu  ana  te - e - a  iš - kun
    KA - AZAG - GA - A - NI  KA - MU  GAL - LA - NA

75. pi - i - šu  el - lu  ana  pi - ia  iš - kun
    UH (?) - AZAG - GA - A - NI  UH (?) - MU  GAL - LA - NA
    i - mat - su  el - [lu ]ana  im - ti - ia  iš - kun
    MU - AZAG - GA - A - NI  MU - MU  GAL - LA - NA
    ik - rib - šu  el - lu⁵ ana  ik - ri - bi - ia  iš - kun

(Plate III.)

80. ZAG-MEŠ  ḪE-IM-MA-AN-IJUL-A  MULU-TUR-RA⁶ SU-NA
     GAL-LA-NA
    mu-šal-pit  eš-ri-e-ti⁷ ša  ina  zu-mur  mar-šu⁸ ba-ša-a
    TU - DUG - GA  I  DINGIR - EN - KI - GA - GE
    ina " - e  a - mat  Ṽu - E - a⁹

85. šu - nu  lim - nu - ti¹⁰ li - in - na - as - ḫu
    GIŠ - MA - NU  GIŠ - KU - MAḤ  AN - NA - GE  ŠU - MU
    MU - UN - DA - AN - GAL
    e-ri  kak-ku  ši-i-ri¹¹ ša  Ṽu - A-nim  ina  katâ" - ia
    na-ša-ku
On the high road have attacked this man.

65. The man of Ea am I!
The man of Damkina am I!
The messenger of Marduk am I!
To revive the ( ) sick man,

70. The great lord Ea hath sent me;
He hath added his pure spell to mine,
75. He hath added his pure voice to mine,
He hath added his pure spittle to mine,
He hath added his pure prayer to mine.

(Plate III.)

Though that which resteth on the body of the sick man

80. Had power to destroy temples,
Yet by the magic of the Word of Ea
85. These evil ones will be put to flight.
The tamarisk, the powerful weapon of Anu,

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1 35,611, ni.
2 47,852, a-me-lu.
3 Translated on 47,852; 35,611, be- . . [a]-na-ku.
4 K. 224, be-lum; 35,611, be- . . ; 47,852, be-lu.
5 S. 996, ellu.
6 38,594 . . NA.
7 S. 996, meš-ri-ti.
8 47,852, ša; S. 996, ši.
9 47,852, Ea.
10 S. 996, ši-ra.

a Russu. Possibly either for ru’ut-su (“his spittle”) or from the root rasāsu, which may perhaps be the Chaldee r’sas (Levy, Chald. Wörterb., ii, 429) meaning “to smite.” Neither are, however, probable.
b S. 996 has mesritti, “limbs.”
c Eru (giš-ma-nu). From Zimmern’s Ritualtafeln, Nos. 46–47 (p. 156, l. 15), VII šalme eri, “Seven images of eru-wood,” it is clear that this is a wood, and not a wooden object. It occurs frequently in these texts, and the best Semitic word to compare it with is the Syriac ‘ara (Brockelmann, Lexicon, p. 259, a), “tamarisk.”
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DINGIR-DUB-SAG-UNUG-KI * LIGIR KUL-UNUG-KI-GE
NAM-TIL-NA SILIM-MA-MU
EGIR - MU GIN - GIN - NE

90. "na-gi-ri Kul-la-bi¹ ana ba-la-ţi-ia u ša-la-mi-ia
arki² -ia lit-tal-lak
UTUG-*ŠIG-GA ID-ZI-DA-MU MU-UN-DA-AN-GIN-NA
še-e-du dum-ki ina im-ni-ia a-la-ku³
ALAD-*ŠIG-GA ID-GUB-BU-MU MU-UN-DA-AN-GIN-NA
la-mas-si dum-ki ina šu-me-li-ia a-la-ku³

95. DINGIR-NIN⁴-AN-NA DUP-SAR-MAḤ ARALI-GE
SAR-AZAG
NAM-ŠUB (AZAG-GA⁵ MU-UN-NA-AN-ŠIT
"dup-šar-ra-tum⁶ šir-tum⁷ ša A-ra-al-li-e
šip-tu elligtim(tim) ina pani-ia⁸ i-man-ni⁹
DINGIR-NIN-GIR-SU LUGAL GIŠ-KU-GE KAN-PA

100. UTUG-ḪUL A-LA-ḪUL GIDIM-ḪUL MULLA-[UL
DINGIR-ḪUL MAŠKIM-ḪUL]
E - NE - NE - NE ᾱḪUL - A - MEŠ¹⁰
SU - MU NAM-BA-TE-MAL-E-NE¹¹ : IGI - MU -N[AM-
BA-ḪUL]-E-NE

104-105. EGIR-MU NAM-BA-GIN-GIN-NE : E-MU NAM-[BA-
TU-TU]-NE
* UR - MU NAM - BA - BAL - BAL - E - NE : E - KI - TUŠ-
A-[MU NAM-BA-TU-TU]-NE
a. ZI AN - NA KAN - PA ZI KI - A [KAN - PA]

¹ K. 8,262, ba.
² K. 8,262, ar-ki.
³ K. 8,262, ki.
⁴ 47,852 inserts NA.
⁵ 47,852, IGI-MU for AZAG-GA.
⁶ 47,852, rat for ra-tum.
In my hands I hold.

90. May the god Dubsag-Unug-ki, the patron of Kullabi,
For my life and health follow after me.
A kindly Guardian marcheth on my right,
A kindly Spirit marcheth on my left,

95. Nin-Anna, the mighty Scribe of the Underworld,
Reciteth a purifying incantation before me.
By Ningirsu, master of the sword, mayest thou be exorcised!

100. Evil Spirit, evil Demon, evil Ghost,
Evil Devil, evil God, evil Fiend,
Evil are they,
Unto my body may they not draw nigh,
Before me may they wreak no evil,
Nor follow behind me,

105. Into my house may they not enter,
My fence may they not break through,
Into my chamber may they not enter.

a. By Heaven be thou exorcised! By Earth be thou exorcised!

7 47,852, tu.
9 K. 8,262, nu.
11 K. 8,262, DA.

a Dubsag-Uruk: DUB-SAG (Brünow, List, Nos. 3,937-3,938) is translated kudmu and mahru, i.e. “first,” “chief.” For Kullabi or Kullaba, see W.A. I., v, 41, 14, g.

b I.e. “Lady of Heaven.”
b. INIM - INIM - MA UTUG - ḫUL - A - GE

c. EN DINGIR-EN-KI E-NE : ša ḫu, šu-nu ša ḫu, šu-nu : DINGIR . . . .
d. DINGIR-EN-KUR-SIG-NUN-ME-UBARA E-NE DINGIR-NIN-KUR-SIG-NUN-[ME-UBARA E-NE]
g. GA-E MULU-KIN-GA-A DINGIR-SILIG-MULU-ŠAR [ME-EN]
i. EN-GAL DINGIR-EN-KI-GE MU-UN-ŠI-IN-[GIN-NA]

   KA - AZAG - GA - A - [NI KA MU GAL - LA - NA]

110. UḤ (?) AZAG - GA - [A - NI UḤ (?) - MU GAL - LA - NA]
   MU AZAG - GA - [A - NI MU MU GAL - LA - NA]
   UTUG-ḤUL A-LA-[ḤUL GIDIM-ḤUL MULLA-ḤUL DINGIR-ḤUL MAŠKIM-ḤUL]
   . . . GA MAŠKIM . . . .
   . . . lu ra - bi - šu . . . .

115. ḤIGI-MU-TA ZI [AN-NA KAN-PA ZI KI-A KAN-PA]
   NAM-TAR AZAG GAR-GIG GAR-ŠA-[A GAR-ḤUL-GIM-MA]
   nam-ta-ri a-šak-ku ma-ru-uš-tu [up-ša-šu-u mimma] lim-nu
   GI-EŠ . . .
   ina zumur amel mut-tal-li-ku li-in-[na-as-ḥu]

1 47,852, GE. 2 K. 224, ru.
3 47,852, zu-mur. 4 47,852, a-me-lu.
5 K. 224, ki.
b. PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—

c. Of Ea are they, of [Damkina] are they!
d. Of En-kur-sig-nunme-ubara\(^a\) are they,
   Of Nin-kur-sig-nunme-ubara are they,
e. Of Adapa, the ruler of Eridu, are they!
f. I am the sorcerer-priest of Ea,
g. I am the messenger of Marduk;
h. To revive the ( )\(^b\) sick man
i. The great lord Ea hath sent me;

110. He hath added his pure spell to mine,
   He hath added his pure voice to mine,
110. He hath added his pure spittle to mine,
   He hath added his pure prayer to mine.
   Whether thou art an evil Spirit or an evil Demon,
   Or an evil Ghost or an evil Devil,
   Or an evil God or an evil Fiend,
   . . . fiend . . . . . . . .

115. Be thou removed from before me!
   By Heaven be thou exorcised! By Earth be thou exorcised!
   May the pestilence, fever, pain, sorcery, and all evil
   Be removed from the body of the wanderer.

\(^a\) According to W.A.I., ii, 56, 48, c, [DINGIR ...]-KUR-SIG (i-si-mu)-
   NUN-ME = \(^\text{\textit{idu}}\)Us-mu-u sukällt \(^\text{\textit{idu}}\)EN-KI-GA-GE, i.e. the minister of
   Ea, and it is possible that this is the same as DINGIR-EN-KUR-SIG-
   NUNME-UBARA (Brünnnow, List, No. 2,833). DINGIR-NIN-KUR-SIG-
   NUNME-UBARA is read Ninkum (Brünnnow, No. 11,013).

\(^b\) See note to l. 69.
I20. SU-MU NAM-BA-TE-MAL-E¹-NE BAR-KU ḤE-IM-[TA-GUB]
    ana zumri-ia² a-a iṭ-ḫu-nu ina a-ḫa-a-ti li-iz-siz
EGIR-MU : a-na ar-ki-ia a-a ir-du-ni³ : NAM-[BA-GIN-GIN-NE]
    ZI DINGIR-GAL-GAL-E-NE-GE [KAN-PA]⁴
    niš ilâniⁿ rabûtiⁿ lu - u - ta - mu - [u]⁵
I25. NA-AN-GUB-BI-EN KA-SAR-BI .... 
    a - a ik - ka - lu ri - kis - su lip - pa - dir
(Plate IV.)

INIM - INIM - MA UTUG - ḪUL - [A - KAN]

    a - ši - ṭu ša - an - gam - ma⁶ - ḫu ša ⁶[E - a]
I30. NAG-DUP ra-am-ku ša ⁶Eridi a-na-ku ....
    TU NE-IN ... BA-PA KU (?) ....
    ši-pat ... pa-ša-ḫu ik-[kal?] ...
    ... TUR (?) RA (?) ...
    ... mar - ṣu ina ...
I35. ... A-GE BA (?) GE (?) GAR ...
    ... TAG ...
    ... I - LU ...
I40. ... as - kup - pat ...
    E - A - KU ...
    ana btti ina e - ri - bi ...
    DINGIR-BABBAR IGI-MU-KU DINGIR-SIS-KI [EGIR-MU-KU]
    ⁶šamšu ina ṭa-ni-ia ⁶Sin ina ar-[ki-ia]
120. Unto my body may they not come nigh,
    May they get hence from near me,
    May they not follow after me.
    By the Great Gods may they be exorcised!\(^a\)
    May he not be held in bondage,
125. May his fetters be loosened!

(Plate IV.)

______

**Prayer against the Evil Spirits.**

**Incantation:**

I am the sorcerer-priest of [Ea],

130. I am the magician of Eridu,

[Lines 131-138 much broken.]

140. The threshold . . . . .
    Unto the house on entering . .
    Shamash (is) before me,
    Sin (is) behind [me],

\(^a\) 47,852, "By the Great Gods I exorcise thee, that thou mayst depart!"
I45. DINGIR - NE - URU - GAL  ID - ZI - DA - [MU]
   "Nergal  ina  im - ni - [ia]
DINGIR - NIN - IB  ID - GUB - BU - [MU]
   "  ina  šu - me - li - ia
MULU - TUR - RA - KU  TE - MAL - DA 1 - MU - NE
150. ana  mar - šu 2 ina  te 3 - hi - e - a
   SAG MULU - TUR - RA - KU 4 ŠU - UŠ - GAR - RA - MU - NE
   ina  kaš-ka-du 5 mar-šu 2 ka-ti  ina  um-mu-di-ia
   6 UTUG-*ŠIG-GA ALAD-*ŠIG-GA DA-MU KAN-GUB
   UTUG-HUL A-LA-HUL GIDIM-HUL MULLA-HUL
   DINGIR-HUL MAŠKIM-HUL
155. TUR-RA NAM-BAD LIL-LA EN-NA KI-EL-LIL-LA
   EN-NA AZAG NAM-TAR-HUL-HE-A
   lu-u  mur-šu  mu-tum 7 li-lu-u  li-li-tum 8 a-šak-ku
   nam-ta-ru 9 lim-nu
   ?  IGI - MU - TA  E - TA  BA - RA - E
   dup - pir  ina  pa - ni - ia  iš 10 - tu  biti  ši - i
   11 GA-E MULU-TU-TU DINGIR-EN-KI-GA ME-EN
   12 ana - ku  ana  mar - šu  šip - tum . . . .
   UTUG-HUL A-LA-HUL GIDIM-HUL MULLA-HUL
   [DINGIR-HUL MAŠKIM-HUL]
   AZAG NAM-[TAR-HUL-HE-A]
165. ? IGI-MU-TA ZI AN-NA KAN-PA [ZI KI-A KAN-PA]

1 47,852, E-NE.
2 S. 715, ši; 47,852, ša.
3 S. 715 and 47,852, ti.
4 S. 715, ge.
5 S. 715, kad, and 47,852, ka-di, for ka-du.
145. Nergal (is) at [my] right hand,
    Ninib (is) at my left hand;
150. When I draw near unto the sick man,
    When I lay my hand on the head of the sick man,
    May a kindly Spirit, a kindly Guardian stand at
    my side.
    Whether thou art an evil Spirit or an evil Demon,
    Or an evil Ghost or an evil Devil,
    Or an evil God or an evil Fiend,
155. Or sickness, or death, or Phantom of Night,
    Or Wraith of Night, or fever, or evil pestilence,
    Be thou removed from before me,
    Out of the house go forth!
    (For) I am the sorcerer-priest of Ea,
160. It is I who [recite] the incantation for the sick
    man
    Whether thou be an evil Spirit or an evil Demon,
    Or an evil Ghost or an evil Devil,
    [Or an evil God or an evil Fiend],
    Or sickness, or death, or Phantom of Night,
    Or Wraith of Night, or disease, or evil pestilence,
165. Be thou removed from before me!

6 Line translated on 47,852: še-e-du dum-ki la-mas-su dum-ki
    i-da-a . . . and on S. 715 [še]-id dum-ki la-mas-si dum-ki
    i-da-a-a li-iz-ziz.
7 S. 715, ta; 47,852, u-tu.
8 47,852, tu.
9 47,852, ri.
10 S. 715, ul.
11 S. 715 translates [a-ši]-pu ša išu E-a[ana-ku].
12 47,852 omits this line.
13 47,852, E-NE KI-EL-E-NE.
MULU - GIŠGAL - LU DU DINGIR - RA - NA BA - RA - [AN-TE-MAL-DA]

(Plate V.)

BA - RA - AN - [GE - GE - E - NE]
ZI AN - NA KAN - PA ZI KI - A [KAN - PA]

INIM - INIM - MA UTUG - ḫUL - [A - KAN]

170. EN GA - E ¹ DINGIR - ID ME - EN GA - E . . . .
ša ² ENUM " ana - ku ša ² ENUM " . . . .
RIG - SAR MULU - TIL - LA KALAM - MA . . . .
a - ši - pu mu - bal - liṭ màti² . . . .
MAŠ - MAŠ - GAL - GAL - LA URU - A GIN . . . .

175. mut-tal-lik a-lu . . .
GU - GIR KA ŠU - LUIH - ŠA NUN - KI - GA . . . .
a-ši-pu ³Atu Eridi ša ⁴pī-i-šu me-su-u . . . .
MULU - TUR - RA NAM - TAR MU - UN - DIB - BI³ AZAG . . . .
NA - AN - TA . . .
mar-ša ša nam-ta-ri⁴ iš-ba-tu-šu⁵ a-šak-ku
eli-šu ²šub-tum

180. MULU - TUR - RA - KU TE - MAL - E⁶ - NE - MU - [NE]
SA MULU - TUR - RA - KU ZU - ZU - ⁶ - NE . . .
bu - a - nî mar-šu⁷ ina la - ma - di - ia
ID - ŠU - GIR - BI BAD - BAD - DA - [MU - NE]⁸
meš - ri - ti - šu ina pu - uš - ku - di - ia


¹ 47,852 inserts MULU.
² 47,852, ma-a-tu.
³ 47,852, BA.
⁴ 47,852, lar for ta-ri.
By Heaven be thou exorcised! [By Earth be thou exorcised!]
Unto the man, the son of his god, come not nigh,

(Plate V.)
Get thee hence!
By Heaven be thou exorcised! By Earth [be thou exorcised!]

**Prayer against the Evil Spirits.**

170. Incantation: —
Of the goddess Id am I, of the god (?) ... am I],
A sorcerer that giveth life unto the land,
175. A potent wizard that patroleth the city,
A sorcerer of Eridu whose mouth is purified [am I].
The sick man upon whom sickness hath seized,
Fever (hath taken up) its seat upon him.
When I draw near unto the sick man,
180. When I examine the muscles of the sick man,
When I compose his limbs,
185. When I sprinkle the water of Ea on the sick man,

---

5 47,852, *tuš* for *tu-šu.*
7 47,852, sa.
9 K. 224, A-MES for *me-e.*
11 47,852 and K. 8,262, sa.

6 K. 8,262, DA-MU.
8 K. 8,262 ... PA-DA-MU-NE.
10 47,852, NAŠBU for E-a.

a The goddess Id, according to Brünnow, *List No. 10,223,* was the mother of Ea.
b Lit. "learn."
MULU - TUR - RA  ḪU - LUḪ - ḪA - MU - NE
mar - ša  ina\(^1\)  gul - lu - ti - ia

TE MULU - TUR - RA - KU  RA - RA - DA - MU - NE

li - it mar - ša\(^2\)  ina\(^1\)  ma - ša - di - ia

MUḪ MULU - TUR - RA - GE  GU - DE - MU - NE
e - li mar - ši\(^3\)  ina  ša - si - e - a

NAM-ŠUB NUN-KI-GA : ši-pat \(^{alt}\) Eridi ina na-di-e-a :
SUM-MU-DA\(^4\) - MU\(^4\) - NE

UTUG - *ŠIG-GA ALAD - *ŠIG-GA DA - GE KAN - GUB

190. UTUG-ḪUL A-LA-ḪUL GIDIM-ḪUL MULLA-ḪUL
DINGIR-ḪUL MAŠKIM-[ḪUL]

DINGIR - RAB - KAN - ME DINGIR - RAB - KAN - [ME]\(^5\) - A
DINGIR-RAB-KAN-[ME-KIL]

MULU-LIL-LA KI-EL-LIL KI-EL-GID\(^6\) - DA - KAR - RA
NAM-TAR-ḪUL-ĠK AZAG-GAR-GIG\(^7\) GAR-GIG GAR-ŠA-A
GAR-ḪUL-GIM-MA

[SUR-AŠ]-ŠUB A ḪA-AN-TUM U - ŠU\(^8\) - ŠUB . . .

200. MULU - ḪUL  IGI - ḪUL

ḪU (?)\(^9\) -ḪUL EME-ḪUL KA-ḪUL-A GAR-ŠA-A
GAR-ḪUL-GIM-MA

\(^1\) 47,852, i-na.
\(^2\) K. 224, ši.
\(^3\) 47,852, ša.
\(^4\) K. 224, ši.
\(^5\) K. 224, ši.
\(^6\) 35,611 omits. 47,852, ša.
\(^7\) 35,611 omits. ME is omitted on 35,611.
\(^8\) S. 996 inserts TUR-RA-NU-DUG-GA.
\(^9\) S. 996 inserts UŠ.

S. 996 inserts TUR-RA-NU-DUG-GA.

S. 996 inserts UŠ.

S. 996 inserts UŠ.

S. 996 inserts TUR-RA-NU-DUG-GA.
When I subdue \(^a\) the sick man,
190. When I bring low the strength of the sick man,
When I recite an incantation over the sick man,
When I perform the Incantation of Eridu,
May a kindly Spirit, a kindly Guardian, be present at my side.

195. Whether thou art an evil Spirit or an evil Demon,
Or an evil Ghost or an evil Devil,
Or an evil God or an evil Fiend,
Or Hag демon or Ghoul or Robber Sprite,
Or Phantom of Night or Wraith of Night,
Or Handmaiden of the Phantom,
Or evil pestilence or noisome fever,
Or pain or sorcery or any evil,
\(^b\) Or headache or shivering or (?) or terror,

200. Or an evil man or evil face,
Or evil spell, or evil tongue, or evil mouth, or sorcery, or any evil,

\(^a\) Gullutia. From W.A.I., iv, 26 (4), 46, tam-tum ši-i gal-ta-at (“the sea heaves”), galātu has evidently the meaning of “quaking” (whence its more common meaning of “quaking with fear”), but here the translation “when I have shaken the sick man” is unlikely. It is more probable that just as the magician reduces the strength of the sick man (cf. the following line), and thereby that of the devil in him, so will he frighten into subjection the evil power which has possessed the body of the patient.

\(^b\) Restore the first characters, sur-aš, and compare pl. 31, l. 102, which should read sur-aš-sub a-ḥa-an-tum u-šu-uš-sub, etc. In Devils and Evil Spirits, vol. ii, Tablet “O,” ll. 11–12, sur-aš-sub is translated ti'-u šu-ru-ub-bu-[u]. The meaning of a-ḥa-an-tum is doubtful; a-ḥa-an = nušu’ (Brünnnow, List No. 11,704). u-šu-sub is probably to be translated ḫarbašu; see pl. 46, ll. 168–169, where ḫar-ba-šu is certainly to be restored as the translation of u-šu-[šub].
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>205.</td>
<td>3 GA-E MULU DINGIR-DAM-GAL-NUN-NA ME-EN</td>
</tr>
<tr>
<td>210.</td>
<td>9 ara sa par-su rabī-tu ina ka-ti-ia na-ša-ku</td>
</tr>
<tr>
<td>215.</td>
<td>10 I-LU KAN-GUB NAM-MU-UN-DA-UŠ-EN</td>
</tr>
</tbody>
</table>

1 47,852, GE.
2 47,852 translates: ša ḫu ana-ku.
3 47,852 translates: ša ḫu Dam-ki-an-na ana-ku.
Be thou removed from before me!
By Heaven be thou exorcised! By Earth be thou exorcised!

PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—
The man of Ea am I,

205. The man of Damkina am I,
The messenger of Marduk am I,
My spell is the spell of Ea,
My incantation is the incantation of Marduk,

210. The Ban of Ea is in my hand,
The tamarisk, the powerful weapon of Anu,
In my hand I hold;
The date spathe, mighty in decision,
In my hand I hold.

215. Unto my body may they not draw nigh,
Before me may they wreak no evil,
Nor follow behind me.
On the threshold where I stand, let them not set themselves;

220. Where I stand, there stand thou not!

47,852 translates: mar šip-ri ša ilu Marduk ana-ku.
6 47,852, te-e ša ilu Ea.
7 47,852, tu; 38,594, ti.
8 47,852, [u]-sur-tu ilu Ea.
9 47,852, [gi]-sim-ma-ri ša par-ši rab-bu-tu ina ša-ša-ku.
10 47,852 translates . . . a-a ir-du-uni.
11 47,852 omits.
12 47,852, zi.
13 47,852, tas-za-az-zī for ta-az-za-zī.
KI - TUŠ - A - MU  BA - RA - AN - DA - TUŠ - U - NE - EN
a - šar  uš - ša - bu  la  tu - uš - šab
KI - AL - GIN - A  BA - RA - AL - GIN - A

225.
a - šar  al - la - ku  la  tal - lak
KI - TU - TU - DA - MU - KU  BA - RA - AN - TU - TU - NE
a - šar  ir - ru - bu  la  tir¹ - ru - ub

² ZI  AN - NA  KAN - PA  ZI  KI - A  KAN - PA

INIM - INIM - MA  UTUG - ḪUL - A - KAN ³

230. [EN] GAR-GAR-RA  GAR-GAR-RA  GAR-BI-KI  GAR-GAR-RA-E-NE
mu-ni-il₃ mimma šum-šu  mu-pa-aš-ši₄₅ mimma šum-šu
ša  ina  šip-ti-šu  mimma  šum-šu  i-pa-aš-ša-šu⁶
EN-GAL  DINGIR-EN-KI-GE  GAR-GAR-RA  GAR-GAR-RA
GAR-BI-KI  GAR-GAR-RA-E-NE
belu  rabu(u)  ša  ḫa - a  (ditto)⁶

235. MULU-TUR-RA-KU  TE-MAL-E-NE-MU-NE  GAR⁷-KI
GAR-GAR-RA-E-NE
ana  mar-ša  ina  te-hi-e-a  mimma  šum-šu  i-pa-aš-ša-šu⁸
MULU-TU-TU  NUN-KI-GA-GE  MU-UN⁹-UD-DA  ME-EN
a-si-pu  ša  ina  ḫa - a  Eridu  ib-ba-nu-u  anak-u
NUN-KI  A-ḪA-KI-KU  MU-UN-NA-RI  KAN-ME-EN

240. ša  ina  ḫa - a  Eridu  u  Šu-ba-ri  ri-šu-u  a-na-ku
GA-E  MULU-TUR-RA-KU  MU - UN - NA - AN - TE - MAL
ana - ku  ana  mar - ša  ina  te¹⁰ - Ḫi - e - a

(Plate VII.)

DINGIR-EN-KI  LUGAL  ZU-AB-GE  GA-E  NU-UN-GA-ḪE-A
Ḫa - a  šar  ap - si - i  ia - a - ši¹¹  li-šur-an-ni
Where I sit, there sit thou not!

225. Where I walk, there walk thou not!
Where I enter, there enter thou not!
By Heaven be thou exorcised! By Earth be thou exorcised!

PRAYER AGAINST THE EVIL SPIRITS.

230. [Incantation: —]
He that stilleth all to rest, that pacifieth all,
That pacifieth all by his incantation,
He is the Great Lord Ea,
Stilling all to rest, and pacifying all,
Pacifying everything, whatever it be,

235. When I draw nigh unto the sick man,
He will pacify everything, whatever it be.
I am the magician born of Eridu,

240. Begotten in Eridu and Shubari.
When I draw nigh unto the sick man,

(Plate VII.)

May Ea, King of the Deep, safeguard me:

1 47,852, te.
2 47,852 translates [niš šame]\(\text{lu-u-la-mat niš irši\text{im}}(\text{tim})\)
lu-u-la-mat.
4 47,852, mu-šap-ši-iḫ.
6 47,852, do. do. do. do.
8 47,852, ṣaḫ.
10 47,852, ti.
3 47,852, ge.
5 47,852, ḫa.
7 47,852 inserts bi.
9 47,852 inserts tu.
11 47,852, ti.
245. GI - ŠIS  GI . . . . . . . NUN-KI-GA-GE
gi(?) . . . . . . . . . . . . . . . . . . . . . . . . . 1 ānu Eridi
IGI - MU - [KU] ḤE - EN - LAH - LAH - GI - EŠ
ana  pa - [ni - i]a  lu - u - ka - a - a - an

[Hiatus of about four lines.]
DINGIR - NIN - A-ḤA - KUD - DU . . . . . . . .

ānu  a - ḫat  ānu A - [nim] . . .

245. DINGIR - ID NIN A-GUB-BA LAH - LAH-GA . . .

ānu Id be - lit agubbe - e el - [li] . . .

ānu Marduk mar ānu Eridi mur-ša šu-a-tum . .

INIM - INIM - MA  [UTUG - ḪUL - A- KAN]


ānu E - a šar ap - si - i a - ta - [a] . . .
GA - E  MULU - TU - TU  URU - ZU
ana - ku  a - ši - ṭu  arad - ka
ID-ZI-DA-MU-KU GIN-NA-AB ID-GUB-BU-MU-KU DAḤ-AB

265. ina im-ni-ia a-lik ina šu-me-li-ia ia-ru-uṣ
TU - MU  TU - AZAG - GA - ZU  GAR - RA - AB
ta - a - ka el - lu ana te - e - a šu - kun
KA - MU  KA - AZAG - GA - ZU  GAR - RA - AB
pi - i - ka  elli  a - na 2 pi - ia šu - kun

270. KA - AZAG - GA - MU *ŠIG - GA - AB
a - ma - tum 3  ellitim(tim) 4  dum 5 - mi - ik
KA - TA DUG 6 - GA - MU ḤE - EN - SILIM - MA - AB
ki - bit  pi - ia  šul - lim
ME - MU  EL - E - NE  DUG - GA - AB

275. par - ši - ia  ul - lu - lu 7  ki - bi
245. May the . . . . of Eridu
Stand continually before me.

[Hiatus of about two lines.]

(May) Nin-akha-kuddu, sister of Anu, . . . ,

255. Id, Lady of pure waters, . . .
Marduk, son of Eridu, [remove] this sickness.

PRAYER AGAINST THE EVIL SPIRITS.

260. Incantation:—
O Ea, King of the Deep, to see . . . .
I, the magician, am thy slave.

265. March thou on my right hand,
Be present on my left;
Add thy pure spell unto mine,
Add thy pure voice unto mine,

270. Vouchsafe (to me) pure words,
Make fortunate the utterances of my mouth,

275. Ordain that my decisions be happy,

1 38,594 has here tir, 47,852 . . . bu ša.
2 Rm. 541, ana for a-na.
3 K. 224 and Rm. 541, ti.
4 K. 224, el-li-ta; Rm. 541, el-li-tu.
5 Rm. 541, du-um.
6 Rm. 541 inserts AZAG.
7 K. 224, la.

^ Iarus; arāṣu = Syriac era', "met" (Brockelmann, Lexicon Syriacum, p. 28, a).
KI - GIR  GIN - NA - MU - GA  AN - SI - IL
   e - ma  al - la - ku  lu - uš - lim
MULU  ŠU - TAG - GA - MU  ḪE - EN - SILIM - MA - AB
   amelu¹  a - lap - pa - tu²  liš - lim

(PLATE VIII.)

280. IGI - MU - TA  KA - GAR - *ŠIG - GA  ḪE - EN - DUG - GA
    ana  pa-ni³ - ia  e-gir-tum⁴  damištim⁵  lik - ka - bi
BAR - MU - TA  ŠU - *ŠIG - GA  ḪE - EN - DU - DU
    ana  ar-ki⁶ - ia  u-ba-nu  damištim⁵  lit - ta - ri - ış
UTUG - *ŠIG - GA - MU  KAN - ME - EN
    lu - u⁷  še - e - du⁸  dum - ći - ia  at - ta⁹
ALAD - *ŠIG - GA - MU  [KAN - ME] - EN
    lu - u⁷  la - mas - si  dum - ći - ia  at - tu
DINGIR  SILIM-MA-MU  DINGIR-[SILIG-MULU-ŠAR]
   išni⁸  mu - šal - li - mu  [ku] Marduk

290. KI-GIR  GIN-NA-MU  SILIM-MA  ḪE-[EN-SILIM-MA]-AB
    e - ma  tal - lak - ti - ia  ša - la - mu  liš - [lim]
DINGIR-MULU-BA-GE  NAM-MAH-ZU  ḪE-EN-IB-BA
   ilu  a - me - lu¹⁰  nar - bi - ka  lik - bi
MULU-GIŠGAL-LU-BI  KA-TAR-ZU  ḪE-EN-SI-IL-LA
   U  GA-E  MULU-TU-TU  URU-ZU  KA-TAR-ZU  GA-SI-IL-LA
   u  a-na-ku  a-ši-pu  arad-ka  da-li-li-ka  lud-lul  TU  EN


Let me be blessed where'er I tread,
Let the man whom I (now) touch be blessed.

(Plate VIII.)

280. Before me may lucky thoughts be spoken,
After me may a lucky finger be pointed.

285. Oh that thou wert my guardian Genius,
And my guardian Spirit!
O god* that blesseth, Marduk,

290. Let me be blessed, where'er my path may be!
Thy power shall god and man proclaim;

295. This man shall do thy service,
And I too, the magician, thy slave.

Perform the Incantation.

---

PRAYER AGAINST THE EVIL SPIRITS.

[Incantation:—They are that which] was spawned
in the Creation of Anu,
Children of the Earth they were born.

---

1 K. 224, a-me-lu; D.T. 241, a-mi-lu.
2 K. 224 and Rm. 541, tum.
3 D.T. 271, pani for pa-ni.
4 K. 224, Rm. 541, and D.T. 271, ri.
5 K. 224, da-mi-ik-ti.
6 D.T. 271, arki for ar-ki.
7 Rm. 541 omits.
8 K. 224 and Rm. 541, id for e-du.
9 K. 224, tu.
10 K. 224, amelu.
11 38,594 omits this line.

* The plural here must be a scribe's mistake.
The Fourth Tablet.

Col. I (Plate IX).

ša ri-ḫu-ut šu A-nim ri-ḫu-[u marâni² iršûtim aldu]
UMMEDA . . . . . . .
ša ta-ri-ti . . . . . . .
5. UM - ME - GA - LA ŠIS - A . . . . . . . .
ša mu-še-niḳ-ti li-[mut-ti] . . . . . . . .
ARALI . . . . . . . . . . . . . .
ina a-ra-al-li-e . . . . . . . .
URUGAL - LA - AŠ . . . . . . . .
10. ina ḫab-riṣm . . . . . . . .
KA - GAL DINGIR - BABBAR - ŠU - [A] . . . . . . . .
ina a-bu-ul [erib šamsî]
TAK - DU - DU . . . . . . . .
ab-na [šihirta] . . . . . . . .
15. TAK - GAL . . . . . . . . . . . . . .
ab-[na rabîa] . . . . . . . .

[Hiatus of several lines.]

20. . . . DINGIR-GIR BA-AN-DA(?)-TIG-IM-MI-[IN-GAR?]
. . . . šu Nergal u - kan - na - [šu]
šar(?)-ḫa(?)-šu(?)-nu kîma kar-ṭa ka-ra-ni ḫi-pi-ti . .
MA - DA - MA - DA - BI MU - UN - LAH - LAH - GI - [EŠ]
25. ma - a - ta ana ma - a - ti it - ta - na - al - la - [ku]
The Fourth Tablet.

Col. I (Plate IX).

Incantation:—

They are that which was spawned in the Creation of Anu,

[Children of the Earth they were born].

They are that which a woman in travail [ . . . . hath brought forth],

5. They are that which an evil foster-mother [hath suckled],

In the Underworld [ are they],

10. In the tomb [ are they],

   In the Great Gate of Sunset [are they],

   A small stone . . . . . . .

15. A large stone . . . . . . .

   [Hiatus of several lines.]

20. . . . . Nergal they have subdued,

   Their . . . like a shattered wine goblet . . . ,

25. From land to land they roam,

1 K. 2,410 has I (instead of DU, which is apparently the better reading from the catchline of the preceding tablet).

a I.e., probably abortions.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

30. DU E-AD-DA⁴ A-NI TA BA-RA E-NE
    ma-a-ra ina bit a-bi⁵ šu u-še⁶ šu-u

TU-ḪU AB-LA-BI-TA BA-RA-AN DIB DIB BI-NE
    su-um ma-ti ina a-pa-ti-ši⁷-na i-bar-rum

*NAMŠAB ID BUL BI TA BA-RA GIBIŠ NE

35. išt-su-ru ina ab-ri-šu u-še el-lu-u

NAM-ḪU U-KI* SIG-GA-BI-TA BA-AN-RA AN-RI RI-E-NE
    si-nun-tu ina ḳi-ni ša u-ša-p ra-šu

GUD IN-GE-GE-NE LU IN-GE-GE-NE
    al-pi i-šab bi-šu im me ra i-šab bi-šu

40. U-GAL-GAL-LA-AMEŠ UTUG-ḪUL NIGIN-NA-MEŠ
    umu (mu) rabāti⁸ u-tuk-ku lim-nu-tum ša-i-du šu-nu

SAG GIŠ KALAM MA MU UN RA RA E-NE
    ša ma a tu i nar rum šu nu

Col. II.

GAR ERIM MA SAG DU . . . . . . . . . .
    ina li-pit-tu i-šit-ti . . . . . . . .

KUR RA DUG SAR GIM . . . . . . . . . .

DINGIR-NIN-DU-U-NA DUP-SAR-MAḪ . . . . . . .

5. BA-lum ši Be-lit ši-ri dup šar []

GIR KUR RA GE NU MU UN . . . . . . . . . .
    še-e-pu ana iršitim(tim) ul . . . . . . . .

E-SU KUR RA GE NU MU UN DA . . . . . . . . . .
    su-li ir-ši-ti ul . . . . . . . . . . . . . . . .

[Hiatus of several lines.]
Driving the maiden from her chamber,
Sending the man forth from his home,

30. Expelling the son from the house of his father,
Hunting the pigeons from their cotes,

35. Driving the bird from its nest,
Making the swallow fly forth from its hole,
Smiting both oxen and sheep.

40. They are the evil spirits that chase the great storms,
Bringing a blight on the land.

Col. II.

In the enclosure . . . . . .
The land like a bowl . . .

5. Without Beltis, mighty scribe . . .
Foot to earth [they?] cannot . . .
The paths of earth [they?] cannot . . .

[Hiatus of several lines.]
SILA SIG-GA . . . GE MU-UN-LAH-[LAH-GI-EŠ] 
ina su-ki ša-[ku-um]-mi ina mu-ši it-ta-na-[al-la-ku] 
TUR IN . . . . E-NE AMAŠ IN . . . . 
15. tar-ba-ša i . . . . su-pu-ra i . . . . 
KALAM-MA GIŠ-GAL[GIŠ-ŠAGIL]-GIM MU-UN-NA-RA-AB . . . . 
ma-a-tu [kima (?) dalti u] me-di-li it-. . . . 
ERI - A ME - GIM MU - UN - GA - GA - E - [NE] 
ina ali ki - ma ḫu - li it - ta - na - aš - ki - [nu] 
20. GIŠ - GAL - A ŠIR - GIM MU - UN - SUR - SUR - E - [NE] 
ina dal - ti ki - ma ši - ri it - ta - na - aš - la - [lu] 
GIŠ-ZA-RA IMI-GIM MU-UN-ZA-LA-AH-[HI-E-[NE] 
in a šir1 ki - ma ša - a - ri i - [zik - ḫu] 
DAM UR MULU KA - BA - RA - AN - [NAM (?) - NE] 
25. aš - ša - ta ina ut - li ameli i - tar - [ru - u] 
DU DÜ-UB MULU KA-BA-RA-AN-ZI-[ZI-E-NE] 
ma-a-ra ina b.r-ki ameli u-šat-[bu-u] 

[The whole of Col. III is wanting.]

Col. IV.

niš " la - bu - ut - te - e . . . . 
MULU - GIŠGAL - LU DU DINGIR - [RA - NA] 

(Plate X.)

5. ša ameli mar [ili - šu] 
KI GUB-BA-NA BA - RA - AN - DA - [GUB - BU - NE - EN] 
a - šar iz2 - zi - zu la la - [az - zi - iz]
Through the gloomy street by night they roam,
15. [Smiting] sheepfold and cattle-pen.
The land [as with door and?] bolt they [shut up],
In the city like a snare they are set,
20. Through the door like a snake they glide,
Through the hinge like the wind they blow,
25. Estranging the wife from the embrace of a husband,
Snatching the child from the loins of a man.

[The whole of Col. III is wanting.]

Col. IV.
By the god Patesi-Gal-Zuab, Chief of the Sea,
[mayest thou be exorcised].

(Plate X.)
5. (And) concerning the man, son of his god,

1 K. 2,578 adds ri.
2 K. 4,857, az.

a Kulu (Tallqvist, Maqlu, p. 148). As there are two different groups in Sumerian which are both rendered by kulu in these texts (me as here, and gar-me-gar, v. i, 42), it is possible that there is another meaning for it besides "burning," which does not seem to fit here. Cf. the Chaldaic kōlā, "a snare" (Levy, Chaldäisches Wörterbuch, vol. ii, p. 350). Cf. also Haupt, Akkad. u. Sumer. Keils., p. 121, K. 5,332, kulu šukun-ma manma īlu la iba' ("Set a trap that no god can escape").

b Ittanaslabu: šalāhu, "to steal," and so in a passive conjugation, "to go stealthily." Cf. Heb. yithgannēbh, 2 Sam. xix, 4, "go by stealth," and Syr. g' nab naphsheh. See also Tablet V, i, 33.

c sir (v. sirri, Tablet V, i, 35). Cf. Syr. š' iar' tha, "a hinge."

d birki, literally "knees."

e "Great Ruler of the Deep."
36  DEVILS AND EVIL SPIRITS OF BABYLONIA.

KI  TUŠ-A-NA  BA-RA-AN-DA-TUŠ-[U-NE-EN]
  a-šar  uš-ša-bu  la  tu-[uš-šab]

10. [KI]  AL-GIN-A  BA-RA-AL-GIN-[A]
  [a-šar]  il  la-ku  la  tal-lak

KI  [TU-TU-DA-MU]-KU  BA-RA-AN-DA-TU-TU-NE
  [a-šar  ir]  ru-bu  la  tir-ru-ub

  . . .  BA-RA-AN-DA-UŠ-EN

15. [a-na?] . . šu  la  te-rid-di-šu

KI-[A-ID]-DA-GE  BA-RA-AN-DA-AN-BUR-RI
  ina  ki-bir  na-ri  la  tap-pa-aš-šir-šu

KIR  A-[AB]-BA-GE  BA-RA-AN-DA-PAL-E
  ina  ki-rib  tam-tim  la  te-ib-bir-šu

20. ZI  DINGIR-GAL-GAL-LA-E-NE-GE  KAN-RI-PA
  ḤA-BA-RA-DU-UN

  niš  ilâni  rabûti  u-tam-mi-ka
  lu-ta-at-tal-lak

INIM - INIM - MA  UTUG - ḪUL - A - KAN

25. EN  EN-E  ANA-GAL-TA  KI-DAGAL-KU

  be-lum  iš-tu  šame(e)  rabûti  iršitîm(tim)
  rapaštim(tim)  u-zu-un-[šu  iš-kun]

  [be-lum]  rabû(u)  išû  E-a  [iršitîm(tim)]
  rapaštim(tim)] . . . .

[Hiatus of several lines.]
Where he standeth, there stand thou not!
Where he is seated, there sit thou not!

10. [Where] he goeth, there go thou not!
[Where] he entereth, there enter thou not!

15. [Unto his . . . ] pursue him not!
On the bank of a river loose him not!
In the middle of the sea over him pass not!

20. By the Great Gods I exorcise thee,

That thou mayest depart!

Prayer against the Evil Spirits.

25. Incantation:—
The lord from the broad heavens unto the wide earth [inclined his] ear,
The great lord Ea from the broad heavens unto the wide earth . . . .

[Hiatus of several lines.]

1 K. 4,857, al.
2 K. 4,857, ra.

a K. 4,857 uses the first person.
b I.e., his boat.
38

DEVILS AND EVIL SPIRITS OF BABYLONIA.

... irṣitīm(tim) ...
NU - GIG ...
ana ka-diš-[ti] ...
ŠU - BNA A ...

35. ka - ti mu - u - tum li(?) - pi - tum ...
1 DINGIR-NIN-UK DINGIR-NIN-ME DINGIR ...
DINGIR-NIN-KI-GAL: """," al-ti [""", i] DAM DINGIR-
[NIN-A-ZU]
A NU-MU² -ŠU-NAG KA-NU-MU-UN- [ ]-IB-[PIŠ?] mé ri ul ir - mu - ku ul u - šal - li - [šu ?]

40. DAK - KI - GAL³ - E - NE DAK - AZAG - [GA] ...
ina šu-ba-ti ra-ba-[li]⁴ šub-tum el-li-[tum] ...
GIDIM KUR - TA⁵ GIBIŠ⁶ - IBI ME - [EN]
lu-u e-kim-mu ša iš-tu-u irṣitīm(tim) il-la-a-[ku at-ta]
MULU-LIL-ŁA , KI-NA-A NU-TUK-A KAN-ME-EN
lu-u li-lu-u ša ma-a-a-al-tum la i-šu-u at-ta

45. KI - EL NU - UN - ZU - A - AN KAN - ME - EN
lu - u ar - da (?) - tum la la - mit - tum at - ta
GURUŠ ID - NU - E⁷ KAN - ME - EN
[lu - u id] - lu la muš - te - en - nu - u at - ta
MULU - EDIN - NA ŠUB - BA KAN - ME - EN
[lu - u ša ina] ši - e - ri na - du - u at - ta
MULU-EDIN-NA BA . . . NE IŠ NU-DUL-LA KAN-ME-EN
[lu-u ša ina ši-e-ri] na-du-u e-pi-ri la kat-mu at-ta
MULU-EDIN-NA . . . . . . . . . . . . . . . . . . KAN-ME-EN

50. lu-u ša [ina ši-e-ri] . . . . . . . . . . . . . . . . . .
MULU . . . . . . . . . . . . . . . . . . . . . [Some lines wanting.]
... earth ... 
Unto the harlot ... 

35. The hand of death (?) ... 
Ninuk, Ninme, (and) ... 
Ninkigal, the wife of [Ninazu].
They pour forth no water, they utter no spells,

40. In a lofty, shining abode ... 
Whether thou art a ghost that hath come from the earth,
Or a phantom of night that hath no couch,

45. Or a woman (that hath died) a virgin,
Or a man (that hath died) unmarried,
Or one that lieth dead in the desert,
Or one that lieth dead in the desert, uncovered with earth,

50. Or one that in the desert ...
Or one that ...

[Some lines wanting.]

1 45,744 translates this line """, """, u ... 
2 45,744 inserts UN. 
3 45,744 inserts LA. 
4 45,744 for this has šu-ba-a-tum rab-ba-a-tum. 
5 45,744, RA. 
6 45,744, MULU .. (?) 
7 45,744 has ... LAL-E.

a Ušallitšu ?; šalāṣu = "to do something three times," probably for reciting incantations. Cf. the Legend of the Worm (vol. ii), r. 26, šipti III-šu ana eli tamannu(nu). The first half of the line refers to libations as offerings.

b Lamittum; lamādu = "to learn," probably here with an ulterior meaning, like the Hebrew yada', "to know."

c Muštennu = "one that changes the condition of." From the parallel passage in the previous line it evidently has the meaning of "marrying," and possibly affords a clue to the interpretation of the Hebrew šāndē in Esther ii, 9.
Col. V.

[**MULU GIŠ**]-**GIŠIMMAR-TA** BA-AN-ZI-IR-ZI-IR-RI-DA KAN-ME-EN

[**lu-u**] ša iš-tu gi-šim-ma-ri ih-či-il-ša-a at-tu

[**MULU GIŠ**] - MA - BI A **SIG - GA** KAN - ME - EN

[**lu-u**] ša ina e-lip-pi ina me-e it-bu-u "

5. GIDIM MULU KI - NU-TUM - MA KAN - ME - EN

lu-u e-kim-mu la ƙi-b rum "

GIDIM MULU SAG-LI-TAR NU-TUK -A KAN-ME-EN

lu-u e-kim-mu ša pa-ki-da la i-šu-u "

GIDIM MULU KI -*SIG-GA* NU-TUK -A KAN-ME-EN

10. lu-u e-kim-mu ša ka-sap ki-is-pi la i-šu-u "

GIDIM MULU A - DE - A NU-TUK -A KAN-ME-EN

[**lu-u**] e-kim-mu ša na-ač me-e la i-šu-u "

[**GIDIM**] MULU MU-PA-DA NU-TUK -A KAN-ME-EN

[**lu-u**] e-kim-mu ša za-kar šu-me la i-šu-u "

15. [**DINGIR**] - RAB - KAN - ME KAN - ME - EN

[**lu-u**] la - bar - tum "

[DINGIR - RAB - KAN - ME] - A KAN - ME - EN

[**lu-u**] la - ba] - šu "

[DINGIR - RAB - KAN - ME - KIL] KAN - ME - EN

20. [**lu-u**] aḥ - ḥa - zu] "

[NU - GIG ŠA - TUR - RA] KAN - ME - EN

[**lu-u**] ḫa-diš-tu ša lib-ba-ša . . . "

[**UMMEDA**] KAN - ME - EN

[**lu-u**] ta - ri - tu "

[**UM - ME - GA - LA**] KAN - ME - EN

lu-u mu -še -[**nik - tu**] "

25. IR - RA UM - [**ME - GA - LA**] KAN - ME - EN

lu-u ba - ki - tu mu - [še - niƙ - tu ] ""
Col. V.

Or one that hath been torn from a date-palm,
Or one that cometh through the waters in a boat,

5. Or a ghost unburied,
Or a ghost that none careth for,
Or a ghost with none to make offerings,

10. Or a ghost with none to pour libations,
Or a ghost that hath no posterity, a

15. Or a hag-demon,
Or a ghoul,

20. Or a robber-sprite,

[Or a harlot (that hath died) whose body is sick],
[Or a woman (that hath died) in travail],
Or a woman (that hath died) with a babe at the breast,

25. Or a weeping b woman (that hath died) with a babe at the breast,

---

a *Zakar šume*, i.e., one that carries on the family name.

b From this it must be inferred that the ghost is that of a nursing woman whose babe is dead.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

UTUG - ḪUL - IK [KAN - ME - EN]
lu - ū [tuk - ku lim - nu ]

30. UB - DA - GUB - [GUB - BU KAN - ME - EN]
lu - ū mut - [ta - al - lik tub - ki ]
DA - GUB - [GUB - BU KAN - ME - EN]
lu - ū mut-ta - [al - lik ša - ḥa - ti ]
U - ŠU - UŠ GA - BA - DA - AN - [KU KAN - ME - EN]
lu - ū ša uma(ša) it - ti - šu [lu - kul ]
U - ŠU - UŠ GA - BA - DA - AN - [NAK KAN - ME - EN]

(Plate XI.)
lu - ū ša uma(ša) it - ti - šu [lu - uš - ti ]
U - ŠU - UŠ GA - BA - DA - AN - ŠES [KAN - ME - EN]
lu-u ša uma(ša) it-ti-šu lu-[up]-pa-šiš [ ]

40. U - ŠU - UŠ GA - BA - DA - AN - KU KAN - ME - EN
lu-u ša uma(ša) it-ti-šu lul-ta-biš [ ]
GA - AN - TU GA - BA - DA - AN - KU KAN - ME - EN
lu-u ša lu-ru-um ma it-ti-šu lu-kul [ ]
GA - AN - TU GA - BA - DA - AN - NAK KAN - ME - EN

45. GA - AN - TU GA - BA - DA - AN - ŠES KAN - ME - EN
GA - AN - TU GA - BA - DA - AN - KU [KAN - ME - EN]
[ŠA-GAR]-TUK-A-MU-NE GAR GA-BA-DA-AN-KU [KAN-ME-EN]
[lu-u] ša ina bu-ri-ia a-ka-la1 it-ti2-šu lu-kul [ ]

50. 3[H-TAG]-GA-A-MU-NE NI GA - BA - DA - AN - ŠES KAN-ME-EN
Or an evil man (that hath died),
Or an [evil] spirit,

30. Or one that haunteth [the neighbourhood],
Or one that haunteth [the vicinity].

35. Or whether thou be one with whom on a day
[I have eaten],

(PLATE XI.)

Or with whom on a day [I have drunk],
Or with whom on a day I have anointed myself,

40. Or with whom on a day I have clothed myself,
Or whether thou be one with whom I have entered and eaten,
Or with whom I have entered and drunk,

45. Or with whom I have entered and anointed myself,
Or with whom I have entered and clothed myself,
Or whether thou be one with whom I have eaten food when I was hungry,
Or with whom I have drunk water when I was thirsty,

50. Or with whom I have anointed myself with oil when I was sore,
DEVILS AND EVIL SPIRITS OF BABYLONIA.

[A-ŠED-DE-TUK]-A-MU\(^1\)-NE UR-RA-NA-KU GA-BA-DAN-KU KAN-ME-EN

[lu-u ina ku-us]-ši-ia ina ut-li-šu šu-ba-tu itti-šu lul-ta-biš ai-tu

[SU] MULU-GIŠGAL-LU DU DINGIR-RA-NA

55. [ ] zu - mur ameli mar ili-šu

[EN-NA BA-RA-AN]-TA-RI-EN-NA-ÅŞ EN-NA BA-RA-AN-TA

ZI - GA - EN - NA - ÅŞ

[a-di la ta]-as-su-u a-di la ta-as-su-lu

[U BA-RA-AN-DA]-AB-KU-E A BA-RA-AN-DA-AB-NAK-E

60. [a-ka-la e] ta - kul me - e e tal - ti

[GIŠ-BANŠUR A]-A MUH-ZU DINGIR-EN-LIL-LA-GE ŠU-ZU BA-RA-NE-IN-TUM

[paššur] a-bi îlu Bel [a-ši]-di-ka ka-at-ka e tu-biš


[me-e tam]-ti u me-e ta-bu-[ti me-e lim-nu-ti

me-e nāru]I-di-iḳ-lat


[me-e Pu]-rat-ti „ bu-ri [ „ na-a-ri e takkatim]

[ANA-KU] BA-RI-EN PA-[NA - AN - TUK - TUK - E]

[ina šame(e)] nap-riš-na kap-[pi e te-ir-ši]

Col. VI.

KI - KU BA - GUB - BA TUŠ NAM - BI - GA - GA

ina īršitim(tim) nik-la-ma šub-ta e [ta-aš-kun]

MULU - GIŠGAL - LU DU DINGIR - RA - NA BA - RA - AN-TE-MAL-[DA]

BA-RA-AN-GE-GE-[NE]

5. SAG-ZU SAG-GA-NA NAM-BA-DA-AB-MUK . . .

kaḳ-ḳad-ka ana kaḳ-ḳa-di-šu la ta-šak-kan
Or with whom when I was cold I have clothed his nakedness with a garment,
(Whatever thou be) until thou art removed,
55. Until thou departest from the body of the man, the son of his god,
60. Thou shalt have no food to eat,
   Thou shalt have no water to drink,
   Thou shalt not stretch forth thy hand
Unto the [table] of my father Bel, thy creator,
Neither with sea [water], nor with sweet water,
Nor with bad water, nor with Tigris water,
65. Nor with Euphrates [water], nor with pond water,
   [Nor with river water] shalt thou be covered.
   If thou wouldst fly up to heaven
   Thou shalt have no wings,

Col. VI.
If thou wouldst lurk in ambush on earth
Thou shalt secure no resting-place.
Unto the man, the son of his god, come not nigh,
Get thee hence!
5. Place not thy head upon his head,

¹ K. 5,020, . . . TAG-GA for the beginning of this line.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

[ŠU] - ZU  ŠU - NA  NAM - BA - DA - AN - GA - GA
[ka - ti] - ka ana ka - ti - šu la ta - šak - kan
GIR - ZU  GIR - NA  NAM - BA - DA - AN - GA - GA

10. še - ip - ka ana še - pi - šu la ta - šak - kan
ŠU - ZU  ŠU - NA  AB - TAG
ina ka - ti - ka la ta-lap - pat-su
TIG - ZU  [ ] - BU - I
ki - šad - ka [ la ta] - sa - ḫar - šu

15. IGI - ZU  [ ]  ŠU - DA - AB - IL - LA
in - ka [ la taš - ša - a ]
EGIR - ZU  [ ]  šI - NA - AN - ŠI - IN - BAR - RI
ana arki - ka la tap - pal - la - as
MUḪ - NA  GU - BA - RA - AN - DA - AB - [DE - E]

20. e - li - šu la ta - ša - as - si
E - A - KU  NAM - BA - TU - TU - NE
a - na bi - ti [ la te - ru - ub]
a - na u - ri [ la tab - bal - kīt]

a - na bit [šub - ti] la te - ru - ub - šu
ŠA - ERI - A - TA  NAM - MU - UN - DA² - NIGIN - E - NE
ina lib - bi ali³ la tal - ta - nam - mi - šu⁴
BAR - TA - BI - KU  NAM - MU - UN - DA⁵ - NIGIN - E - NE

30. ina a - ĥa - a - ti⁶ la ta -ṣa - na - ah - ḫar⁷ - šu
I DINGIR - EN - KI - GE  MULU - GIŠGAL - LU  DU DINGIR - RA - NA
ina a - mat "in E - a⁸ ameli mar⁹ ili - šu
DUG - BUR - ŠAGAN - GIM  U - ME - NI - ĽU⁵ - ŁUH - ŁUH

35. ki - ma bu - ri šik - ka - ti lim - te - is - si¹¹
Place not thy [hand] upon his hand,
10. Place not thy foot upon his foot,
   With thy hand touch him not,
   Turn [not] thy back upon him,
15. Lift not thine eye [against him],
   Look not behind thee,
20. Gibber not against him,
   Into the house enter thou not,
   Through the fence break thou not,
25. Into the chamber enter thou not,
   In the midst of the city encircle him not,
30. Near him make no circuit;
   By the Word of Ea
   May the man, the son of his god,
   Become pure, become clean, become bright!
35. Like a vessel of lard\(^a\) may he be cleansed,

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\(^{1}\) 45,744, MU-UN.
\(^{2}\) 45,744, BA for MU-UN-DA.
\(^{3}\) 45,744, a-lu.
\(^{4}\) 45,744, miš for mi-su.
\(^{5}\) 45,744 omits.
\(^{6}\) 45,744, tum.
\(^{7}\) 45,744, tas-lan-na-har for ta-ša-na-ah-har.
\(^{8}\) 45,744, Ea for E-a.
\(^{9}\) 45,744, a-me-lu ma-ri for ameli mar.
\(^{10}\) 45,744 translates li-til li-bi-il li-nam-mi-ri.
\(^{11}\) 45,744, for this line kima bu-ur šik-kat lim-te-si.

\(^a\) Šikkatu has a variant ṣappatu in the twelfth tablet of the Gilgamish Epic (Haupt, Beiträge, i, 48; K. 3,475, i, l. 45, and K. 2,774, ii, l. 22) which is probably to be connected with the Syriac shūphīa, adeps, lardum (Payne Smith, Thesaurus, 4,261).
DUG-BUR-NI-NUN-NA-GIM  U-ME-NI-SU$^1$-UB-SU$^1$-UB
  ki - ma  bu - ri$^2$  li - me - ti$^3$  liš - ta - kil$^4$
DINGIR-BABBAR SAG-KAL DINGIR-RI-E$^5$-NE-GE ŠU-NA
  U-ME-NI-SUM
  ana  šamši  a - ša - rid  ilâni$^6$  pi - kid - su - ma
40. DINGIR-BABBAR  SAG-KAL  DINGIR-RI-E$^5$-NE-GE
  SILIM-MA-NA ŠU*ŠAG$^6$-GA DINGIR-RA-NA-KU$^7$
  ḫE - EN - ŚI - IN - GE - GE
  ana  šamši  a-ša-rid  ilâni$^6$  šal-mu-us-su  ana  ka-at
  dam-ka-a-tu
  ša  ilâni$^6$  lip - pa - kid  TE  EN

INIM - INIM - MA  UTUG - ḪUL - A - KAN

$^8$ EN  A - ZA - AD  GAR - ŠE  BA - NIGIN - NA - BA - E
45.  . . . A - DUG - GA - NA  UTUG - ḪUL  A - RI - A

Duppi  IV$^KAM$-MA  UTUG - ḪUL - MEŠ$^9$
Māt  mūš  Aššur  -  [bani - aplī]
šar  kiššati  šar  mātu  ilu  Aššuri
Like a vessel of butter may he be clean!
Unto Shamash, Chief of the gods, commend him,
Through Shamash, Chief of the gods,
May his welfare be secured at the kindly hands
of the gods.

Exorcism, incantation.

PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—
Cold and rain that minish all things . . .
They are the evil Spirits in the Creation of Anu
spawned.

FOURTH TABLET OF THE SERIES “THE EVIL SPIRITS.”

1 45,744, šu.
2 K. 2,410, kima for ki-ma.
3 K. 5,123, mi.
4 45,744, for this line kim-ma bu-ru hi-me-tum liš-tak-kil-nu.
5 45,744 transposes ri and e. 6 45,744, *SIG.
7 45,744, RI-NE-GE for RA-NA-KU.
8 45,744 here has IM-DUP ša arki-šu, “Tablet which follows it,”
and then the line EN A-ZA-AD GAR-ŠE-GAR-ŠE?-GAR NIGIN-NA-
BA-E-NE.
9 K. 2,410 states that it was copied from a Babylonian original.
The Fifth Tablet.

Col. I (Plate XII).

EN A - ZA - AD GAR - ŠE BA - NIGIN - NA - BA - E
... [A - DUG - GA - NA] UTUG - IJUL A - RI - A
šu-ru-ub-bu-u ḫar-ba-šu mu-na-āš-šir nap-ḫar
... šu u-tuk-ku lim-nu ša ri-ḫu-ut šu-ri-ḫu-u

5. NAM-TAR DU KI - * AG - GA DINĞIR - EN - LIL - LA
U - TU - UD - DA DINĞIR - NIN - KI - GAL - LA - GE
nam - ta - ru ma - ru na - ram šu-ri-ḫu
i - lit - ti šu-ri-ḫu
AN - NA GUR - RU 1 - UŞ NE - IN - SIR - RU - UŞ

10. KI - TA KAR - RA NE - IN - SIG - GA
e - liš ig - šu-šu - ma šap - liš kar - ra id - du - u
E - NE - NE - NE DIM - MA ARALI MEŞ
šu - nu bi - nu - ut A - ra - al - li - e šu - nu

15. e-liš i-šag-gu-mu šap-liš i-šab-bu-rū šu-nu
*UḤ ŠI DINĞIR - Rİ - E - NE MEŞ
i - mat mar - ti ša ilâni šu - nu
U - GAL ANA - TA ŞU - BAR - RA MEŞ
šu - nu bi - nu - ut A - ra - al - li - e šu - nu

20. DINĞIR-NIN-BUL-BUL-ḪU URU-A ŞI DINĞIR - Rİ - E - NE MEŞ
es - душ pu ša ina ali i - šag - gu - mu šu - nu
ša ri-ḫu-ut šu-ri-ḫu-u marâni šu-ri-ḫu-u
i-ṣitimm(tim) šu-nu
The Fifth Tablet.

Obverse.

Col. I (Plate XII).

Incantation:—

Cold and rain that minish all things, . . .

They are the evil Spirits\(^a\) in the creation of Anu spawned.

5. Plague Gods,\(^a\) the beloved sons\(^a\) of Bel,

The offspring of Ninkigal.

10. Rending in pieces on high,

Bringing destruction below,

They are the Children of the Underworld.

15. Loudly roaring on high,

Gibbering\(^b\) below,

They are the bitter venom of the gods.

The great storms directed from heaven—those are they,

20. The owl,\(^c\) that hoots over a city—that is they,

They are the children born of Earth,

---

\(^1\) K. 4,943 omits.

\(^a\) Singular in the text.

\(^b\) Cf. *W.A.I.*, ii, 20, 48–49, šabarum ša AMESPACEÜUR ("chirping of a bird"), i.e. the Syriac š'bar, garravit. Cf. also *ina šerim lam AMESPACEÜUR šabar*, "in the morning before a bird chirps" (D.T. 57, rev. 2).

\(^c\) *Eššēpu*, the Hebrew *yanšuph* according to Delitzsch, *Prolegomena*, p. 80.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

u-ri e-lu-ti u-ri rap-šu-ti ki-ma a-gi-e i-sur-rum
E - TA E - A - KU IN - BAL - BAL - E - NE
iš¹ tu bi-ti ana bi-ti it-ta-nab-lak-ka-tu
E - NE - NE - NE GIŠ - GAL NU - UN - GA - A - MEŠ
GIŠ - ŠAGIL NU - UN - GA - A - MEŠ

30. šu - nu dal - tu ul i - kal - lu - šu - nu - ti
me - di - lu ul u - tar - [šu] - nu - ti
GIŠ-GAL-A ŠIR-GIM MU-UN-SUR-SUR-[RI]-E-NE
ina dal - ti ki-ma ši-ri it-ta-[na-aš]-la-lu
GIŠ-ZA-RA IMI-GIM MU-UN-ZA-LA-[AH-ĤI]-E-NE

35. [ina] šir - ri ki-ma ša - a - ri i - zik - ku
DAM UR MULU - GE² BA - RA - AN - NAM - NE
aš - ša - ta ina ut - li ameli i - tar - ru - u
DU DU - UB³ MULU - GE⁴ BA-RA-AN-ZI-ZI-E-NE
ma - ru⁵ ina⁶ bir - ki ameli u - šat - bu - u

40. GURUŠ E - UR - A - NI - TA⁷ BA - RA - GIBIŠ⁸ - NE
id - la⁹ ina bit¹⁰ e - mu - ti - šu u - še - iš - šu - u
E - NE - NE - NE U - DI GAR - ME - GAR¹¹ EGIR-BI
MULU - RA UŠ - SA¹²
šu-nu šu¹³-lu ku¹³-ru ša ar-ki¹⁴ ameli rak-su šu-nu
DINGIR MULU-GIŠGAL-LU SIBA U-Kİ-Kİ-GA¹⁵
MULU-GIŠGAL-LU

45. ¹⁶ ilu ameli ri'-um¹⁷ muš-te'-u ri-ta ana¹⁸ ameli
DINGIR-DINGIR-RA-NA-KU¹⁹ SUK-KU MU-UN-DIB-BI²⁰-EŠ
ša ili-šu ana²¹ ku-ru-um-ma-ti²² iš-ba-tu-šu
That in the creation of Anu were spawned.

25. The highest walls, the thickest walls,
Like a flood they pass.
From house to house they break through,

30. No door can shut them out,
No bolt can turn them back,
Through the door like a snake they glide,

35. Through the hinge like the wind they blow;
Estranging the wife from the embrace of a husband,
Snatching the child from the loins of a man,

40. Sending the man forth from his home.
They are the burning pain
That bindeth itself upon the back of a man.

45. The god of the man is a shepherd
Who seeketh pasture for the man,
Whose god unto food leadeth him.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DINGIR - LUGAL - KAN - ME

DINGIR - LUGAL - KAN - ME - A

50. DINGIR - LUGAL - KAN - ME - KIL

NU - GIG     ŠA - TUR - RA

UMMEDA

IR     UM[MEDA]

MULU - ḪUL - IK

55. UTUG - ḪUL

UB - DA - GUB - GUB - BU

DA - GUB - GUB - BU

U - ŠU - UŠ    [GA - BA - DA - AN - KU KAN] - ME - EN

U - ŠU - UŠ    [GA - BA - DA - AN - NAK KAN] - ME - EN

60. U - SU - UŠ    [GA - BA - DA - AN - ŠEŠ KAN] - ME - EN

U - SU - UŠ    [GA - BA - DA - AN - KU KAN] - ME - EN

GA - AN - TU    [GA - BA - DA - AN - KU KAN] - ME - EN

GA - AN - TU    GA - [BA - DA - AN - NAK KAN] - ME - EN

GA - AN - TU    GA - BA - [DA - AN - ŠEŠ ]KAN - ME - EN

65. GA - AN - TU    GA - BA - [DA - AN - KU ]KAN - ME - EN


^K. 3,121 translates: lu . . .

2 46,296, GA-LA for ME-DA.
Whether thou be a hag-demon,
Or a ghoul,

50. Or a robber-sprite,
   Or a harlot (that hath died) whose body is sick,
   Or a woman (that hath died) in travail,
   Or a weeping woman (that hath died) with a
       babe at the breast,
   Or an evil man (that hath died),

55. Or an evil spirit,
   Or one that haunteth the neighbourhood,
   Or one that haunteth the vicinity,
   Or whether thou be one with whom on a day
       [I have eaten],
   Or with whom on a day [I have drunk],

60. Or with whom on a day [I have anointed myself],
   Or with whom on a day [I have clothed myself],
   Or whether thou be one with whom I have
       entered and eaten,
   Or with whom I have entered and drunk,
   Or with whom I have entered and anointed
       myself,

65. Or with whom I have entered and clothed myself,
   Or whether thou be one with whom I have eaten
       food when I was hungry,
   Or with whom I have drunk water when I was
       thirsty,
Col. II.

IJJ-TUK\(^1\) - A-MU-NE NI GA-BA-DA-AN-SHEŠ KAN-ME-EN
A-SED-DE-TUK\(^2\) - A-MU-NE UR-RA-NA-KU GA-BA-DA-
AN-KU KAN-ME-EN
AZAG SAG-BA DINGIR-A-NUN-NA-GE-E-NE SAG-KI\(^3\) - BI
KAN-PA
a-šak-ku ma-mit \(\text{in} A-nun-na-ki\) u-tam-me-ka

5. MULU-HUL\(^4\) AZAG SAG-BA DINGIR-A-NUN-NA-GE-E-NE
SAG-KI\(^3\) - BI KAN-PA
lim-nu a-[šak]-ku ma-mit \(\text{in} A-nun-na-ki\)\(^5\)
\(\text{u-tam-me-ka}\)

[AZAG] MU - UN - NA - TE - GA MULU - TUR - RA - KU
MU - UN - NA - TE - GA\(^6\)

(Plate XIII.)
a-šak-ku ša te-it-šu-\(\,\)u ana mar-ŠI e ta-at-\(\,\)šI
AZAG ZI AN-NA KAN-PA ZI KI-A KAN-PA
10. a-šak-ku niš šame(e) lu-u-ta-ma-a-ta niš iršitim(tim) \(\,\)
ZI DINGIR - EN - KI - E - NE KAN - PA
ZI DINGIR - NIN - KI - E - NE KAN - PA
ZI DINGIR - EN - UL - E - NE KAN - PA
ZI DINGIR - NIN - UL - E - NE KAN - PA
15. ZI DINGIR - EN - KUR - KUR - E - NE KAN - PA
ZI DINGIR - NIN - KUR - KUR - E - NE KAN - PA
ZI DINGIR - EN - DA - ŠURIM - MA KAN - PA
ZI DINGIR - NIN - DA - ŠURIM - MA KAN - PA
ZI DINGIR - EN - DUL - AZAG - GA KAN - PA
20. ZI DINGIR - NIN - DUL - AZAG - GA KAN - PA
ZI DINGIR - EN - UD - TIL - LA KAN - PA
Col. II.

Or with whom I have anointed myself with oil when I was sore,
Or with whom when I was cold I have clothed his nakedness with a garment,
O fever, I exorcise thee by the ban of the Spirits of Heaven.

5. O evil one, O fever, I exorcise thee by the ban of the Spirits of Heaven.
O fever that hath come nigh,

(Plate XIII.)

Come not nigh unto the sick man,

10. O fever! By Heaven be thou exorcised! By Earth be thou exorcised!
By Ea mayest thou be exorcised,
By Damkina mayest thou be exorcised,
By En-ul mayest thou be exorcised,
By Nin-ul mayest thou be exorcised,

15. By En-kur-kur mayest thou be exorcised,
By Nin-kur-kur mayest thou be exorcised,
By En-da-shurimma mayest thou be exorcised,
By Nin-da-shurimma mayest thou be exorcised,
By En-dul-azagga a mayest thou be exorcised,

20. By Nin-dul-azagga mayest thou be exorcised,
By En-ud-tilla mayest thou be exorcised,

---

1 K. 3,121, TAG-GA.
2 K. 3,121, SA-TAG-GA for DE-TUK.
3 K. 3,121, DUL.
4 K. 3,121, ΗUl-IK.
5 K. 3,121, for A-nun-na-ki.
6 K. 3,121, NA.

a I.e., probably Nabu (cf. Brünnnow, No. 9,609). Nindul azagga should therefore be Tashmitum.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

   nis be-el² a-bi um-mi³ ša ｉｕ Bel lu-u-ta-ma-a-ta⁴

30. nis ｉｕ Sin ša e-lip⁹ ta-me¹⁰-šu na-a-ru¹¹ la ib-bi-ru¹¹
   lu-u-ta-ma-a-ta⁴

35. ²¹ iš-ta-nu la i-ir-ru lu-u-[ta-ma-a-ta]¹⁵

40. ZI DINGIR-NIN-TAR-A AB-KU UTUL-LU-U-A KAN-PA
   nis ｉｕ " rī'-i²⁴ u-tul-la-ti "

58
By Nin-ud-tilla mayest thou be exorcised,
By En-me-sharra mayest thou be exorcised,
By Nin-me-sharra mayest thou be exorcised,

25. By the lord, the father and mother of Bel, mayest thou be exorcised,
By the lady, the father and mother of Beltis, mayest thou be exorcised,

30. By Sin, whose Bark of Destiny crosses no river, mayest thou be exorcised,
By Shamash, lord judge of the gods, mayest thou be exorcised,

35. By Ishtar, at whose word each of the Anunnaki standeth fast, mayest thou be exorcised,
By Id, the mother of Ea, mayest thou be exorcised,
By Nina, daughter of Ea, mayest thou be exorcised,

40. By Nin-tara, the shepherd of flocks, mayest thou be exorcised,
ZI DINGIR-GIŠ-BIL SAG . . . AD¹(?); KUR-RA-GE-KAN
niš "šak-ka-nak-ka² iršitim(tim) "
ZI DINGIR-NIN-GIŠ-ZI-DA GU-ZA-LA KUR-RA-GE KAN
niš "gu-za-[lu-u ša iršitim(tim) " ]

45. ZI GIŠ - GAL KUR - RA IMINA - BI KAN
niš [lat iršitim(tim) si-ba " ]
ZI GIŠ - ŠAGIL KUR - RA IMINA - BI KAN
ZI DINGIR-NE-GAB NI-GAB-GAL KUR-RA-GE KAN

50. niš " iršitim(tim) lu-u-ta-ma-tu
ZI DINGIR - ḪUŠ - BI - ŠANGA DAM - DINGIR - NAM-
TAR - RA - GE KAN
niš " al - ti Nam - ta - ri "
ZI DINGIR-GAN-DIM-AZAG DU-SAL ZU-AB-GE KAN
niš " mar-ti ap-si-i lu-u-ta-ma-tu

55. ³MULU - GIŠGAL(?) - LU DU - DINGIR - RA - NA
EN - NA BA - RA - AN - TA - RI - IN - NA - AŠ EN - NA
BA-RA-AN-ZI⁴-GA-EN-NA-ĂȘ
U BA-RA-AN-DA-AB-KU-E A BA-RA-AN-DA-AB-NAK-E
GIŠ-BANŠUR A-A MUḤ-ZU DINGIR-EN-LIL-LA-GE
ŠU-ZU BA-RA-NE-IN-GUB⁵
A A-AB-BA A-DUG⁶ A-ȘIS⁶ A ID-MAS-TIG-GAR
A ID-UD-KIB-NUN-KI

60. A PU - TA A ID - DA BA - RA - AN - ŠU - ŠU - DA

¹ 46,296 . . . KAN(?)UŞ. ² K. 3,121, ki.
³ K. 12,000, n. inserts [ZI AN-NA KAN-PA Z]I KI-A [KAN-PA].
⁴ K. 12,000, k, n insert TA. ⁵ K. 3,218 and K. 12,000, k, TUM.
⁶ K. 12,000, k inserts A.
By Gishbil, high priest of the earth, mayest thou be exorcised,

45. By Ningishzida, throne-bearer of the earth, mayest thou be exorcised,
By the Seven Gates of the Earth mayest thou be exorcised,
By the Seven Bolts of the Earth mayest thou be exorcised,

50. By Negab, the great Warden of the Earth, mayest thou be exorcised,
By Khushbushanga, the wife of Namtar, mayest thou be exorcised,
By Gan-dim-azag, the daughter of the Ocean Deep, mayest thou be exorcised:
(Whatever thou be) until thou art removed,
until thou departest

55. From the man, the son of his god,
Thou shalt have no food to eat,
Thou shalt have no water to drink,
Thou shalt not stretch forth thy hand
Unto the table of my father Bel, thy creator.
Neither with sea-water, nor with sweet water,
Nor with bad water, nor with Tigris water,

60. Nor with Euphrates water, nor with pond water,
Nor with river water shalt thou be covered.
ANA - KU BA - RI - EN PA - NA - AN - TUK - TUK - E
KI - KU BA - GUB - BA KU - NAM - BI - GA - GA
MULU-GIŠGAL (?) - LU DU-DINGIR-RA-NA BA-RA-AN-
TE-MAL-DA BA-RA-AN-GE-GE-E-NE

INIM - INIM - MA UTUG - ḪUL - A - KAN

65. EN U - ŠU - UŠ IMI - ḪUL - GIM - MA — A - MEŠ
āmu(mu) ub-bu-tum ša-a-ri lim-nu-tum2 šu-nu

Col. III.
U - ḪUL IM - ḪUL ŠI - GAB - A - MEŠ
āmu(mu) ša limuttim(tim) im-ḪUL-lu a-me-ru-ti3 šu-nu
U - ḪUL IM - ḪUL ŠI - GUB - A - MEŠ
āmu(mu) ša limuttim(tim) im-ḪUL-lu a-lik mah-ri
šu-nu

ma-ru-u4 git5-ma-lu-tum ap-šu git5-ma-lu-tum šu-nu
MULU - KIN - GA - A LIL - LA - DA - RA A - MEŠ
marâni5 šip - ri ša nam - ta - ru6 šu - nu
GU - ZA - LA DINGIR - NIN - KI - GAL A - MEŠ

10. gu - za - lu - u ša u7 šu - nu
A - MA - TU KALAM - MA NIGN8 - NA - MEŠ
a-bu-bu ša ina māti iš-sa-nun-du šu-nu
VII - A - AN DINGIR ANA - DAGAL - LA - MEŠ
si - bit ilâni9 šame(e) rap - šu - ti

15. VII - A - AN DINGIR KALAM-MA-DAGAL-LA-MEŠ
si - bit ilâni9 ma - a - ti ra - pa - aš - ti
maš-ši2 - u - ti
kiš-ša-ti
If thou wouldst fly up to heaven
Thou shalt have no wings,
If thou wouldst lurk in ambush on earth
Thou shalt secure no resting-place.
Unto the man, the son of his god,
Come not nigh,
Get thee hence!

**Prayer against the Evil Spirits.**

65. Incantation:—
Destructive storms (and) evil winds are they,

Col. III.
An evil blast that heraldeth\(^1\) the baneful storm,
An evil blast, forerunner of the baneful storm.

5. They are mighty children, mighty sons,
Heralds of the Pestilence,

10. Throne-bearers of Ninkigal,
They are the flood which rusheth through the land.
Seven gods of the broad heaven,

15. Seven gods of the broad earth,
Seven robber gods are they.
Seven gods of might,

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\(^1\) K. 3,218 omits.
\(^2\) K. 3,218, *ti*.
\(^3\) K. 3,218, *tum*.
\(^4\) K. 3,121 omits.
\(^5\) K. 3,121, *gil(kil)*.
\(^6\) K. 3,121, *ri*.
\(^7\) K. 3,121, *Nin-ki·gal*.
\(^8\) K. 3,121, *KIL-KIL*.

\(^a\) Literally "beholdeth."
DEVILS AND EVIL SPIRITS OF BABYLONIA.

VI - A - AN DINGIR - ḫUL - A - MEŠ

20. *si - bit ilâni zi* lim - nu - tum

VI - A - AN DINGIR - LUGAL - KAN - ME ḫUL - A - MEŠ

(PLATE XIV.)

*si - bit la - bar - ti*1 lim - nu - tum


*si - bit la - bar - tum*2 li - ' - bu lim - nu - tum

25. ANA VI - A - AN KI VI - A - AN

ina šame(e) si-bit ina iršîtim(tim) si-bit-ma

UTUG - ḫUL A - LA - ḫUL GIDIM - ḫUL MULLA - ḫUL

DINGIR - ḫUL MAŠKIM - ḫUL

ZI AN - NA KAN - PA ZI KI - A KAN - PA

ZI DINGIR - EN - LIL - LA LUGAL KUR - KUR - RA - GE KAN - PA

30. *niš *' 3 be-el ma-ta-[a-ti] 4 lu-u-ta-ma-tu 5

ZI DINGIR - NIN - LIL - LA NIN KUR - KUR - RA - GE KAN - PA

*niš *' 3 be - lit måtåti lu - u - ta - ma - tu 5

ZI DINGIR - NIN - IB IBILA E-ŠAR - RA - GE KAN - PA

niš *' 3 apil E - šar - ra 3

35. ZI DINGIR - NINNI NIN KUR - KUR - RA - GE GIG

ŠI - IN - BABBAR - RA - GE KAN - PA

niš *' 3 be-lit måtåti 3 mu-nam-mi-rat mu-ši

lu-u-ta-ma-tu 5

EN - NA SU MULU - GIŠGAL (?) - LU DU DINGIR - RA - NA

6 U BA - RA - AN - DA - AB - KU - E A BA - RA - AN - DA - AB - NAK - E

7

8 EN NAM - TAR AZAG KALAM - MA ZI - ZI

40. nam-ta-ru 9 a-šak-ku ša måti i-na-as-sa-ḫu
20. Seven evil gods,
    Seven evil demons,\(^a\)

(Plate XIV.)

Seven evil demons of oppression,

25. Seven in heaven and seven on earth.
    Evil Spirit, evil Demon, evil Ghost,
    Evil Devil, evil God, evil Fiend.
    By Heaven be thou exorcised! \(^b\) By Earth be thou exorcised!

30. By Bel, Lord of the World, mayest thou be exorcised,
    By Beltis, Lady of the World, mayest thou be exorcised!
    By Ninib, son of Esharra, mayest thou be exorcised!

35. By Ishtar, Mistress of the World,
    Who enlighteneth the night, mayest thou be exorcised!
    Until thou art removed, until thou departest
    From the body of the man, the son of his god,
    Thou shalt have no food to eat,
    Thou shalt have no water to drink.

    Incantation:—

40. Pestilence and fever that ravage the land,

---

\(^1\) K. 3,121, tum.  \(^2\) K. 3,121, la-ba-ṣi for la-bar-tum.
\(^3\) K. 3,121, Bel.  \(^4\) K. 2,528 and K. 3,121, mātāti\(^a\).
\(^5\) K. 2,528 ..
\(^6\) K. 2,528 here inserts the following line: —U .. -EN-NA-AŠ EN.NA BA-RA-AN-ZI-GA-EN-NA-AŠ.
\(^7\) 38,798, INIM-INIM-MA .. .. , omitting l. 38.
\(^8\) K. 2,528, INIM-INIM-MA UTUG-ḪUL-A-KAN.
\(^9\) 38,798, ri.
\(^a\) labartu.
\(^b\) Or “be ye exorcised!” and so on all through. See variant l. 65.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

45. UTUG-ḪUL A-LA-ḪUL GIDIM-ḪUL MULLA-ḪUL
DINGIR-ḪUL MAŠKIM-ḪUL
MULU-ḪUL IGī-ḪUL KA-ḪUL ĖME-ḪUL
MULU-GIŠGAL (?)-LU DU DINGIR-RA-NA SU-NI-TA
KAN-NI-IB-TA-E BAR-RA-NI-TA KAN-RI-IB-E-NE
ša ameli mār ili-šu ina zurnri5-šu li-is-su6-u
ina zurnri5-šu li-is7-su
SU-MU : ana zu-um-ri-ia a-a išt-hu-ni ; NAM-BA-TE-MAL-DA
50. IGI - MU : ana pani - ia a - a u - lam - me - nu - ni :
NAM - BA -ḪUL - Ė-NE
EGIR - MU : ana arki - ia a - a il - li - ku - u - ni :
NAM - BA - GIN - GIN - NE
E-MU : ana biti-ia a-a i-ru-bu-u-ni : NAM-BA-TU-TU-NE
* UR - MU NAM - BA - BAL - BAL - Ė7 - NE
ana u - ri - ia a - a ib - bal - ki - tu - ni
ana bit šub - ti - ia a - a irubu8 - ni
ZI AN - NA KAN - PA ZI KI - A KAN - PA
ni-iš šame(e) lu-ta-ma-tu ni-iš îrštîtim(tim)
lu-ta-ma-tu
ZI DINGIR-EN-LIL-LA LUGAL KUR-KUR-RA-GE KAN-PA
60. ZI DINGIR-NIN-LIL-LA NIN KUR-KUR-RA-GE KAN-PA
ZI DINGIR-NIN-IB UR-SAG-LIG-GA DINGIR-
EN-LIL-LA-GE KAN-PA
ZI DINGIR-NUZKU LUĬ-MAĬ DINGIR-EN-LIL-LA-GE
KAN-PA
Sickness and woe that oppress the land,
Harmful to the flesh, unclean to the body.

45. Evil Spirit, evil Demon, evil Ghost,
Evil Devil, evil God, evil Fiend,
Evil man, evil face, evil mouth, evil tongue,
From the man, the son of his god,
May they depart from his body
And from his body may they issue forth!
Unto my body may they not draw nigh,

50. Before me may they wreak no evil,
Nor follow behind me,
Into my house may they not enter,
My fence may they not break through,

55. Into my chamber may they not enter.
By Heaven be thou exorcised! By Earth be thou exorcised!
By Bel, Lord of the World, mayest thou be exorcised,

60. By Beltis, Lady of the World, mayest thou be exorcised,
By Ninib, the mighty warrior of Bel, mayest thou be exorcised,
By Nuzku, the powerful minister of Bel, mayest thou be exorcised,
DEVILS AND EVIL SPIRITS OF BABYLONIA.

65. niš šu Is-tar be-lit um-ma-ni lu₃-₃ta -ma-tu⁴

Col. IV.

5. ZI DINGIR-A-NUN-NA¹⁰ DINGIR-GAL-GAL¹¹-E-NE¹² KAN-PA² niš šu A-nun-na-ki¹³ ilâni⁶ rabûti⁶ "

INIM - INIM - MA UTUG - HUL - A - KAN

By Sin, the firstborn of Bel, mayest thou be exorcised,

65. By Ishtar, mistress of mankind, mayest thou be exorcised,

Col. IV.

By Adad, the lord of goodly sound, mayest thou be exorcised,

By Shamash, the lord of judgment, mayest thou be exorcised,

5. By the Anunnaki, the great gods, mayest thou be exorcised,

PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—

Spirits that minish heaven and earth,
That minish the land,

10. Spirits that minish the land,
Of giant strength,
Of giant strength and giant tread,

15. Demons (like) raging bulls, great ghosts,
Ghosts that break through all houses,
Demons that have no shame,
Seven are they!

1 K. 2,528 omits.
2 45,539 omits pa.
3 K. 2,528 and 45,539 insert u.
4 45,539, mat for ma-tu.
5 45,539 adds „
6 K. 5,096, lim.
7 45,539, TAR.
8 K. 3,121, el.
9 K. 3,121 „, for lu-u-ta-ma-tu.
10 K. 5,096 inserts GE-NE.
11 45,539 inserts LA.
12 45,539 inserts GE.
13 K. 5,096 „, for A-nun-na-ki.
14 K. 3,121 and K. 5,096 insert as.
SAL-DUG-GA : kun-na-a ul i-du-u : NU-UN-ZU-MEŠ

20. KALAM - MA ZID - GIM MU¹ - MU¹ - MEŠ
   ma - a - tu² ki - ma ki - me³ i - kam - mu - u
KAR - RA NU - UN - ZU - MEŠ
e - ti - ra⁴ ul i - du - u
UKU - KU ⁵ ZI - GA - A⁶ - MEŠ

25. a - na nisle² na - ad - ru
SU NE⁷ - IN-KU-KU-MEŠ MUD SUR-SUR⁸ - MEŠ
UŠ NAK-NAK-[MEŠ]
akil ši-i-ri mu-ša-az-nin da-me³ ša-tu-u uš-la-ti

.. BA (?)-A KI *SIG-ALAM-BI DINGIR-RI-E-NE-MEŠ
   i (?)-nu-šu a-šar bu-un-na-an-ni-e⁹ ša iláni²² šu-nu

30. E-BI DINGIR-DUL-AZAG-GA DINGIR-ŠURIM DINGIR-ŠE-
   TIR MU-UN-SI-ES-A-AN
   ina bi-ti "Dul-azag-ga ša laḫ-ra " , du-uš-šu-u
MULLA GAR - NE - ŠUB TIG - DIR - MEŠ
gal-lu-u ša ras-gu ma-lu-u šu-nu
UŠ KU - KU - MEŠ ŠUD - NU - DU - MU MEŠ

35. akil da - mi la mu-par - ku - ti šu - nu
NAM - NE - ŠUB - MA U - ME - NI - KUD UB-DA-BI-KU
   NAM-BA-GUR-RU-DA
   ma-mit tum-me-šu-nu-ti-ma ana tub-ki u ša-ha-ti
   a-a i-tu-ru-ni.

(Plate XV.)

ZI AN-NA KAN-PA-NE-EŠ ZI KI-A KAN-PA-NE-EŠ
Knowing no care,
20. They grind the land like corn;
Knowing no mercy,
25. They rage against mankind;
They spill their blood like rain
Devouring their flesh (and) sucking their veins,
\(^\text{a}\) Where the images of the gods are, there they quake (?)
In the Temple of Nabû,\(^\text{b}\) who fertilizeth the
shoots (?) of wheat.
They are demons full of violence,
35. Ceaselessly devouring blood.
Invoke the ban against them,
That they no more return to this neighbourhood.

(Plate XV.)
By Heaven be ye exorcised! By Earth be ye exorcised!

\(^1\) K. 3,121, tu.
\(^2\) K. 3,121, lum.
\(^3\) K. 3,121, mi.
\(^4\) K. 3,121, ru.
\(^5\) K. 3,121 inserts Šu.
\(^6\) K. 3,121 omits.
\(^7\) K. 3,121, bi.
\(^8\) K. 3,121 inserts ra.

\(^\text{a}\) The mutilated condition of this and the following line prevents
any trustworthy rendering. The i in inusu is very doubtful; lahra
is doubtful, although justified as a translation of dingir-šurûm by
Brünnno, No. 10,252. Lahra is supposed to be the Hebrew ráḥēl,
a ewe (Muss-Arnolt, Dictionary, p. 479), and there seems to be
a parallel in the Arabic root râghala, suxīt matrem; iv, lactavit;
grana in spicas producere coeperunt sata; cf. also râghlun
(Freytag, Lexicon, ii, p. 169a).
\(^\text{b}\) "God of the holy mound."
### Devils and Evil Spirits of Babylonia

#### INIM - INIM - MA | UTUG - ḪUL - A - KAN

40. **EN** GAR-UD-DU GAR-UD-DU GAR-NAM-MA UŠ-ŠIR

[ḥa]-a-ṭu ḫa-a-a-i-ṭu mur-te-id-du-u minma šum-šu

... - DIM - MA - BI A AN - NA - GE

[i] - na iṛṣitim(tim) ri - ḥu - ut šame(e)

... ANA - GIM ŠU NU - TE - MAL

45. ...

... ... ki - ma šame(e)

... ... ... [la iṛ] - ḥu - u

... ... ... ... ... ... BI

[Hiatus of about eight lines.]

**DINGIR** - **NIN**

... ... ... ... ... ... ... - ša-

ḪUL-DUB ...

[ZI AN-NA KAN-PA ZI KI]-A KAN-PA.

### INIM - INIM - MA | UTUG - ḪUL - A - KAN

60. **EN** UR - SAG ['VII'] - NA A - DU II - NA - MEŠ

Kar - ra - [du sibitti] a - di ši - na šu - nu

Col. V.


E - NE - NE - NE LIL - LA KAS¹ - KAS¹ MEŠ

5. šu-nu za-ki-ḫu mut-ṭaš-ra-bi-ṭu-ti² šu-nu

DAM NU - TUK - MEŠ DU NU - TU - UD - DA - MEŠ

aš-ša-tu ul aḫ-zu ma-ru³ ul al-du šu-nu
Prayer against the Evil Spirits.

Incantation:—

40. Uprooting everything, uprooting everything,
    Overthrowing everything, whatever its name;
    On earth the spawn of heaven
45. . . . . . like heaven
    . . . . . they shall not draw nigh
    . . . . . . . . . . .

[Hiatus of about four lines.]

Beltis (?), lady of . . . . . .
. . . [By Heaven be ye exorcised! By Earth]
    be ye exorcised!

Prayer against the Evil Spirits.

Incantation:—

60. Warriors twice seven are they,

Col. V.

That in a single (?) spawning in the creation of
    Anu were spawned;
5. They are the roaming windblast;
    No wife have they, no son do they beget,

---

1 K. 3,121, SîR.
2 K. 3,121, Iu.
3 K. 3,121, a-ra.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

BANDA

NU - UN - ZU - MEŠ

ta - šim - tu

i - du - u


si - su - u ša ina šadi(i) ir - bu - u šu - nu

DINGIR-EN-KI-GE : ša īn E-a lim-nu-tum šu-nu :

ŠIS - A - MEŠ

GU-ZA-LA : gu-uz² -za-lu-u ša ilâni² šu-nu :

DINGIR-RI-E-NE³ -MEŠ

E - SIR - RA LU - LU - A SILA - A GUB - BA - MEŠ

15. su-la-a a-na⁴ da-la-ši ina šuši⁵ it-ta-nam-za-az-zu šu-nu


ina maḫar īn " kar-ra-du⁶ dan-nu⁷ ša īn Bēl⁸ it-ta-na-al-la-ku šu-nu

9 ZI AN - NA KAN - PA¹⁰ ZI KI - A KAN - PA¹¹

ZI DINGIR-EN-ZU-NA EN AN-ÂŠ-GIRI-BAR-RA-GE KAN-PA

20. ni-is¹² īn Sin bel¹³ nam-ra ši-it lu-ta-ma-tu

ZI DINGIR-PA-SAG-GA GIR SILA-A SIG-GA-GE KAN-PA ni-is¹⁴ īn I-šum na-gir su-ki ša-ku-um-mi lu-ta-ma-tu¹⁵

SU MULU - GIŠGAL (?) - LU DU DINGIR - RA - NA BA-RA-AN-TE-MAL-DA BA-RA-AN-GE-GE-NE

ana zumur ameli mar ili-šu la te-ti-iḫ-ḫi la tasaniḫ
Sense they know not.

10. They are as horses reared among the hills;
The Evil Ones of Ea,
Throne-bearers to the gods are they;

15. They stand in the highway to befoul the path,
Marching before the Plague God, the mighty warrior of Bel.

By Heaven be thou exorcised! By Earth be thou exorcised!

20. By Sin, lord of the Brilliant Rising, mayest thou be exorcised,
By Ishum, overseer of foul streets, mayest thou be exorcised,
Unto the body of the man, son of his god,
Approach not nor draw nigh!

1 K. 3,121, tum.  
2 K. 8,508 omits.
3 K. 2,528 and K. 4,658 insert a.
4 K. 2,528, ana for a-na.
5 K. 2,528 and K. 4,658, su-ki.
6 K. 2,528 and K. 4,658, di.
7 K. 2,528 and K. 4,658, ni.
8 K. 2,528 and K. 4,658, ".
9 K. 8,508 translates niš šame(e) lu-u-ta-[mat niš iršitim lu-u-ta-mat].
10 K. 2,528 and K. 4,658 insert NE-EŠ.
11 K. 2,528 inserts NE-EŠ.
12 K. 4,658 and K. 8,508, niš for ni-iš.
13 K. 2,528 and K. 4,658, be-el.
14 K. 4,658, niš for ni-iš.  
15 K. 2,528, " for lu-ta-ma-lu.
25. IGI - NA  BAD - DU¹  A - GA - NA  BAD - DU¹
   ana  pa-ni-šu  i-si  ana  ar-ki-šu  i-si

   INIM - INIM - MA  UTUG - ḪUL - A - KAN

   EN  VII - NA - MEŠ  VII - NA - MEŠ
       si-bit-ti  šu-nu  si-bit-ti  šu-nu²

30. IDIM - ZU - AB - TA  VII - NA - MEŠ
    ina  na-šab³  ap-si-i  si-bit-ti  šu-nu
    ŠE - IR - KA  ANA - DUG - GA - NA  VII - NA - MEŠ
    zu'-u⁴ - nu-ti⁵  ina  šame(e)  si-bit-ti  šu-nu

    ina  na-šab  ap-si-i  ina  ku-um-me
    ir-bu-u  šu-nu

U  SAL  NU - MEŠ  U  UŠ  NU - MEŠ
    ul  zi⁶ - ka-ru  šu-nu  ul  sin-niš-a-ti⁷  šu-nu
    E - NE - NE - NE  LIL - LA  KAS⁸ - KAS⁸ - MEŠ

40. šu-nu  za-ki-ku  mut-šaš-rab-bi-šu-ti⁹  šu-nu
    DAM  NU - TUK - A - MEŠ  DU  NU - TU - UD - DA - MEŠ
    aš-ša-tu⁷  ul  aš-zi  ma-ri¹⁰  ul  al-du  šu-nu
    GAR - ŠU  AG - AG - DA  NU - UN¹¹ - ZU - MEŠ
    e - ti - ra  ga - ma - lu¹²  ul  i - du - u

45. A-RA-ZU  SÎGIŠŠE (?) - SÎGIŠŠE (?) - RA  GIŠ-NU - TUK - A¹¹ - MEŠ
    ik - ri - bi¹³  taš - li - tu¹⁴  ul  i-šim-mu-u
    ANŠU - KUR - RA  ḪAR - SAG - TA  E - A - MEŠ
    si-su-u  ša  ina  šadi(?)  ir-bu-u  šu-nu
    DINGIR - EN - KI - GE  ŠIS - SI¹⁵ - MEŠ

50. ša  išu  E - a  lim - nu - ti  šu - nu
    GU - ZA - LA  DINGIR - RI - E - NE  MEŠ
    gu - za - lu - u  ša  iliš ²²  šu - nu
25. Get hence from before him, get hence from behind him!

PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—

Seven are they, seven are they,

30. In the Ocean Deep seven are they,

Battening\(^a\) in Heaven seven are they,

35. In the Ocean Deep as their home they were reared,

Nor male or female are they,

40. They are as the roaming windblast,

No wife have they, no son do they beget;

Knowing neither mercy nor pity,

45. They hearken not unto prayer or supplication.

They are as horses reared among the hills;

50. The Evil Ones of Ea,

Throne-bearers to the gods are they.

---

\(^1\) K. 3,121, DA.
\(^2\) K. 3,121, // for si-bit-ti šu-nu.
\(^3\) K. 3,121, na-šu for na-šab.
\(^4\) K. 3,121 and K. 4,658 omit.
\(^5\) K. 3,121, tu; K. 4,658, tum.
\(^6\) K. 4,658, zik.
\(^7\) K. 3,121, tum.
\(^8\) K. 3,121, sir.
\(^9\) K. 3,121, tu.
\(^10\) K. 3,121, ru.
\(^11\) K. 3,121 omits.
\(^12\) K. 3,121, la.
\(^13\) K. 3,121, ba.
\(^14\) K. 3,121, la.
\(^a\) Zu’uuni, Hebrew zûn (Jer. v, 8).
DEVILS AND EVIL SPIRITS OF BABYLONIA.

1 E - SIR - RA LU - LU - A SILA - A GUB - BA - MEŠ
1 su-la-a ana da-la-ḫi ina su-ki it-ta-na-za zu šu-nu

55. ŠIS-SI-MEŠ: lim-nu-ti² šu-nu lim-nu-ti² šu-nu:
ŠIS - SI³ - MEŠ

VII-NA-MEŠ VII-NA-MEŠ VII¹ - A-DU II-NA-MEŠ
si-bit-ti šu-nu si-bit-ti šu-nu si-bit a-di ši-na šu-nu
ZI AN-NA KAN-PA-NE-EŠ ZI KI-A KAN-PA-NE-EŠ

(PLATE XVI.)

INIM - INIM - MA UTUG - ḪUL - A - KAN

Col. VI.

. . . . . . UTUG - ḪUL MU - UN - DA - RU - UŠ
. . . . . . u - tak - ku lim - nu i - ta - ru - uš
. . . . . . MUD - NA - A IM - MA - AN - UŠ
. . . . . . -ši la na - bu - u ir - te - di - šu

5. [MULU] SU - BI NU - E - NE IM - MA - AN - UŠ
ša ina zu - mur la šu - pu - u ir - te - di - šu
ŠU - NI IN - RA ŠU - A - NI - KU IM-ME-IN-GAR
ka-as-su im-ḫaṣ-ma ana ḫa-ti-šu iš-kun
GIR-NI IN-RA GIR-A-NI-KU IM-ME-IN-GAR

10. še-ip-šu im-ḫaṣ-ma ana še-pi-šu iš-kun
SAG-GA-NI IN-RA SAG-GA-A-NI-KU IM-ME-IN-GAR
kak-ka-su im-ḫaṣ-ma ana ḫak-ka-di-šu iš-kun
NAM-BI-KU GE-BARA-KI AZAG-GA-TA IM-MA-DA-
[AN-TU-TU]
ana šim-[ti-šu ana gi-pa-a-ri el-li e-ru-ub-ma]

[Hiatus of about four lines.]
They stand in the highway to besoil the path,

55. Evil are they, evil are they!
Seven are they, seven are they,
Twice seven are they!
By Heaven be ye exorcised! By Earth be ye exorcised!

(Plate XVI.)

PRAYER AGAINST THE EVIL SPIRITS.

Col. VI.

[Incantation]:—
An evil spirit . . . hath overcome him,
[Something] unnamed hath seized upon him,
5. Something impure for the body hath seized upon him,
His hand it hath smitten and his hand it hath set upon,
10. His foot it hath smitten and his foot it hath set upon,
His head it hath smitten and his head it hath set upon;

*a Unto a pure field for his fate it hath entered and

[Hiatus of two lines.]

1 Line omitted on K. 3,121.
3 K. 3,121, A.
4 K. 3,121 inserts NA.

*a Restored from the explanatory text S. 48. Apparently it means that the evil spirit has entered the “pure field” to seize upon the man.
DEMONS AND EVIL SPIRITS OF BABYLONIA.

20. UTUG . . . . . . . . . . . . . . . . . . . . . . .
    u - tuk - ku . . . . . . . . . . . . . . . . . . .
    ana bi - ti a - a i - ru - [ub] . . . . . . . .

    u-tuk-ku lim-nu ka-mu-šu ina a-ḫa-ti li-iz-sis

25. UTUG-*ŠIG-GA ALAD-*ŠIG-GA ḪE-EN-LAH-LAH-GI-EŠ

INIM - INIM - MA UTUG - HUL - A - KAN

EN UTUG - HUL - IK GIDIM BAD KUR - RA

Duppi V KAM-MA UTUG - HUL - A - MEŠ
20. The [evil] spirit . . . .
   Let it not enter the house . .
   May the evil Spirit that hath seized him stand aside,

25. May a kindly Spirit, a kindly Guardian be present.

Prayer against the Evil Spirits.

Incantation: "The Evil Spirit, the Ghost that destroyeth the land."

Fifth Tablet of the Series "The Evil Spirits."
The Tenth Tablet.

Obverse.

(Plate XVII.)

... a šap (?)-la-a-ti ša ap-si-[i]...

[MULU]-ŠAR UKU ŠAR-TA (?)-U-TU ZU-AB-TA ME-EN

kiš-šat niši ša ap-si-i a-na-ku

5. MULU-ŠAR DUL-DUL UTUG-ĦUL DIB-BA ME-EN

-bi-ib u-tuk-ku lim-nu ka-mu-u a-na-ku

[MULU]-ŠAR DUL-DUL A-LA-ĦUL DIB-BA ME-EN

-[bi-ib] a-lu-u lim-nu ka-mu-u a-na-ku

[MULU-ŠAR] DUL-DUL GIDIM-ĦUL DIB-BA ME-EN

10. [-bi-ib e-kini]-mu lim-nu ka-mu-u a-[na-ku]

[MULU-ŠAR DUL-DUL] MUL-ŁA-ĦUL DIB-[BA ME-EN]

[-bi-ib gal]-lu-u lim-nu ka-[mu-u a-na-ku]

[MULU-ŠAR DUL]-DUL DINGIR-ĦUL DIB-[BA ME-EN]

[-bi-ib i]-lum lim-nu ka-[mu-u a-na-ku]

15. [MULU-ŠAR DUL-DUL MAŠKIM-ĦUL DIB-BA ME-EN]

[-bi-ib ra-bi-su lim-nu ka-mu-u a-na-ku]

[MULU-ŠAR DUL-DUL LUGAL-RAB-KAN-ME DIB-BA ME-EN]

Part XVII (Plate XLIX).

[-bi-ib] la-ba-tum [ka-mu-u a-na-ku]


20. [-bi-ib] la-ba-šu ka-mu-u [a-na-ku]


[-bi-ib] aḫ-ha-zu ka-mu-u a-na-[ku]
The Tenth Tablet.

Obverse.

(Plate XVII.)

... of the Deep ...

... of multitudes of people of the Deep am I,

5. ... of Marduk (?), who ... the evil Spirit seizeth, am I,

... [of Marduk (?), who ... ] the evil Demon seizeth, am I,

10. ... [of Marduk (?), who ... ] the evil Ghost seizeth, am I,

... [of Marduk (?), who ... ] the evil Devil seizeth, [am I],

... [of Marduk (?), who ... ] the evil God seizeth, [am I],

15. ... [of Marduk (?), who ... the evil Fiend seizeth, am I],

Part XVII (Plate XLIX).

... [of Marduk (?), who ... ] the Hag-demon [seizeth, am I],

20. ... [of Marduk (?), who ... ] the Ghoul seizeth, [am I],

... [of Marduk (?), who ... ] the Robber-sprite seizeth, am I,
DEVILS AND EVIL SPIRITS OF BABYLONIA.

. . . [MULU-ŠAR DUL]-DUL MULU-LIL-LA DIB-BA ME-EN
. . . [-bi-ib] li-lu-u ka-mu-u a-na-[ku]

25 . . . [MULU-ŠAR DUL]-DUL KI-EL-LIL-LA DIB-BA ME-EN
. . . [-bi-ib li-li]-ti ka-mu-u a-na-ku
. . . [MULU-ŠAR DUL-DUL KI-EL]-UD-DA-KAR-RA DIB-BA ME-EN
. . . [-bi-ib ar-da-at li]-li-i ka-mu-u a-na-ku

30 . . . . . . . . . . . [ka] - mu - u a - na - ku
. . . . . . . . . . . . . . [DIB-BA] ME-EN

Reverse.

(b) . . . . . . tul-lal (c) . . . . tamannu(nu)
(d) . . . . . . šu E (e) . . . . tanakkas(kas)
(f) . . . tanakki(ki) (g) . . . šum šume tu-tah-ša
(h) . . . . . mu ana bit ili šuati riksi (i) . . . kina
šit šu Šamši (j) . . . šu E-a šu Šamšu (k) . . .
[šu SILIG]-MULU-ŠAR tanakkas(kas) (l) . . . GAR-MEŠ
tašakkan(an) (m) . . . šumet tašakkan(an)
(n) . . . . . saluppi KU-A-TIR tasarrak(ak)
(o) . . . . . tukan(an) (p) . . . tanakki(ki)
(q) . . . . [šum šin][a(?)] u šum šume (r) [tušaša]
. . . BI tanakki(ki) (s) . . . šu Šamši . . .
tamannu(nu)

. . . dup - pir lim - nu še - e (?) . . .
[Dup]pi X kam utug - ḫul - meš
. . . [of Marduk (?), who . . . ] the Phantom of Night seizeth, am I,

25. . . . [of Marduk (?), who . . . ] the Night Wraith seizeth, am I,

. . . [of Marduk (?), who . . . ] the hand-maiden of the Phantom seizeth, am I,

30. . . . . . . . . seizeth, am I,

. . . . . . . . . [seizeth], am I.

. . . . . . . . . . . . . . . . . . . .

[The Reverse contains fragmentary directions for ceremonies.]

. . . . . remove, the evil . . . . .

Tenth Tablet of the Series "The Evil Spirits."
The Fifteenth Tablet.

Obverse.

(Plate XVIII.)

EN DINGIR-EN-KI-E-NE [DINGIR-NIN-KI-E-NE A-MEŠ]
\( \text{ša } \text{šu - nu } \text{ša } \text{šu - [nu] } \)
DINGIR-EN-KI DINGIR-NIN-KI EN ........
\( \text{ša } \text{u } \text{be - lu } \text{šu - nu } \)
5. NUN-KI KI-TUŞ-AZAG-GA-NI-KU ŠUB-NA-EŠ-A-AN
\( \text{[ina] } \text{Eridi } \text{šub-ta el-li-ti } \text{uš - bu - ni } \)
MULU-TUR-RA DU DINGIR-RA-NA ŠI-MU-UN-ŠI-IN-
BAR-RA-EŠ-A-AN
\( \text{MU - UN - NA - TE - EŠ } \)
\( \text{mar-ši már ili-šu } \text{ip-pal-su-šu } \text{it-ḫu-šu } \)
10. ... NUN-KI-GA GU-[MUN-UN-NA-]:AN-DE-EŠ-A-AN
\( \text{ID-BA-[AN]-DA-AN-AG-EŠ } \)
\( \text{[ina] } \text{Eridi } \text{is - su - ma } \text{u - ma - ’ - i - ru } \)
\( \text{KI GANA GA MU - RA - AB - BI (?) } \)
\( \text{me(?) } \text{ilu } \text{ka(?) - a(?) - i - nu } \text{e - ši - tum } \)
\( \text{MULU } \text{GA-A MU-RA-AB-BI (?) } \)
15. ... nu šar - ri - iḫ - tum (?)
\( \text{[ina] } \text{Eridu } \text{NUN - KI - GA } \)
\( \text{AZAG - GA GA DU } \)
\( \text{- tu aš - ri el - li } \text{šu(?) - ni } \)
\( \text{ME (?) } \)
20. ... ma(?)
\( \text{ĤAR - SAG - GE } \)
\( \text{ša - di - i } \)

Reverse.

[UTUG]-HUL [A-LA-ḤUL BAR-KU ḪE-IM-TA-GUB]
UTUG-*ŠIG-GA AL[AD *ŠIG-GA ḪE-EN-LAH-LAH-GI-EŠ]
INIM - INIM - MA UTUG - ḪUL - [A - KAN]
EN U - DU - DU - MEŠ [DINGIR - ḪUL - A - MEŠ]
The Fifteenth Tablet.

Obverse.

(Plate XVIII.)

Of Ea are they, of [Damkina] are they,
Of Ea and Damkina, the lord . . . are they,

5. In the hallowed dwelling Eridu they were seated,
(And) they beheld the sick man, the son of his
god,
(And) drew nigh unto him,

10. In Eridu they shrieked and hastened on;

Reverse.

[May the] evil [Spirit, the evil Demon, stand
away from him],
present].

Prayer against the Evil Spirits.

Incantation:—

"[The Evil Gods] are raging storms."a

---

a According to the colophon, No. 47,736 was made for
Marduk-bani-apli, the son of Mukalmu, the Priest of Marduk, by
Itti-Marduk-balatu, the son of Miširai:—

5. ki-ma labiri-šu ša-širma up-pu- . . .
a-na ka-bi e-li máti . . . . . .
za-mar šu-bal-ku-tu dup-pi mššu Marduk-bani-apli
már "Mu-kal-mu "šš bari šš Marduk
ḥalá ḫ Itti šš Marduk-balatu már šš Mišir-a-a.
The Sixteenth Tablet.

(Plate XIX.)

5. ib-ba-nu-u šu-nu

10. nu-kil kakkad limuttim(tim) ša ūmi(mi)-šam-ma
     ana limitti . . .

15. ša-nu-u ušum-gal-lum ša pi-i-šu pi-tu-u . . .
     ma - am⁴ - ma [la] . . . .

20. ri - bu - u šib - bu gal - ti . . . .

EN U - DU - DU - MEŠ DINGIR - ḫUL - A - MEŠ
     ūmi⁵ mut-tak-pu-tum ilâni⁶ lim-nu-tum šu-nu

ALAD UŠ - NU - KU DU - ḪE - A ŠIG - GA - MEŠ
     še-e-du la pa-du-tum¹ ša ina šu-puk šame(e)

E - NE - NE - NE GAR - GIG ŠA - A - MEŠ
     šu - nu e - piš ma - ru - uš - ti šu-nu

SAG-ḪUL ḪA-ZA² - MEŠ U-ŠU-UŠ-E GAR-ḪUL-DIB-BA

SAG - GIŠ - RA - RA - E - NE . . . .


II-KAM-MA UŠUMGAL KA-GAL KAB(?) MULU NA
    ME . . MU-UN . . .

III-KAM-MA GIR-DU ḪUŠ . . . . KAR-RA BA (?) . .
    šal-šu⁵ nim-ru⁶ iz-zu ša pi-i-ri e (?)-[ki-mu] . . .

IV-KAM-MA ŠIR-AGA ḪU-LAH-ḪA . . . .

Ka-as-ša ab-bu⁷ na-ad-ru⁸ ša ana arki⁹-šu
    ni'-a la . . . .


    siš-[šu] . . -u ti-bu-u ša ana ili u šarri . . .
The Sixteenth Tablet.

(The Plate XIX.)

The Evil Gods are raging storms,
5. Ruthless spirits created in the vault of heaven;
   Workers of woe are they,
10. That each day raise their evil heads for evil,
   To wreak destruction . . . .
   Of these seven [the first] is the South Wind . .
15. The second is a dragon with mouth agape
   That none can [withstand?],
   The third is a grim leopard that carries off (?)
      young . . .
20. The fourth is a terrible serpent . . .
   The fifth is a furious beast (?),a after which no
      restraint (?) . . . .
   The sixth is a rampant . . . which against
      god and king . . .

---

1 34,106, tu.
2 34,106 inserts A.
3 34,106, li-mut-tum.
4 34,106, man for ma-am.
5 K. 4,904, šī.
6 34,106 and K. 4,904, ri.
7 34,106, bi.
8 34,106, ri.
9 K. 4,870, ar-[ki].

a Abbu, the meaning of which is at present quite uncertain. From the Sumerian gir in the line above (since gir-du is translated nimru in l. 18), this would seem to be the name of a wild beast. Cf. also the Arabic حَبَّاب, “serpent,” which Wellhausen (Skizzen, iii, 171, 217) suggests in comparison with the Hebrew name Ḥōbāb.
   si-bu-u me-ḫu-u ša-a-ru lim-nu ša gi (?)-iš . . .
   *VII-BI E-NE MULU-KIN-GA-A ANA LUGAL-LA₂-A-MEŠ
   si-bit-ti šu-nu mår šip-ri ša "A-nim šar-ri šu-nu
   ERI - ERI - A - AN AN - USAN - DA GA - GA - MEŠ
30. a-li ana a-li da-um-ma-ta i-šak-ka-nu šu-nu
   IM-DAL-ḪA-MUN AN-NA-GE ŠUR-BI NIGIN-NA-MEŠ
   a-šam-šu-tum ša ina šame(e) is-zi-iš is-sa-nun-du šu-nu
   IM-DIR₁-SIR-RA AN-NA-GE IM-A-AN-ḪI-ŠI IN-GA-GA-MEŠ
   ir-pi-tum ša-pi-tum ša ina šame(e) da-um-ma-ta
   i-šak-ka-nu šu-nu
35. IM-DAL-ZI-GA U-LAḪ-GA ḪI-ŠI MI-NI-IN-GAR-RI-EŠ
   zi-iḫ² ša-a-ri te-bu-tum ša ina šame(me) nam-ri
   e - ṭu - ta i - šak - ka - nu šu - nu
   IM - ḪUL IM - ḪUL - BI - TA DU - DU - MEŠ
   it-ti im-ḫul-li ša-a-ri lim-ni i-šur-ru šu-nu
40. U - NE - RA - RA I (?) - I (?) KA - ḪAR-AK - DA - MEŠ
   ri-ḫi-ḫiš-ti "Adadi te-šu-u ḫar-du-te šu-nu
   ID - ZID - DA DINGIR - NI LAḪ - LAḪ - MEŠ
   ina i-mit-ti "Adadi il - la - [ku šu - nu]
   AN - UR - RA NIM - GIR - GIM . . . . . . . .
45. ina i-sid šame(e) ki-ma bir-ki it-ta-[nab-ri-ku šu-nu]
   SAG - GIŠ - RA - RA - E - NE SAG - TA . . . . .
   ni-ir-tu ana na-a-ri ina mah-ri il-la-ku [šu-nu]
   ANA-DAGAL-LA KI-TUŠ DINGIR-LUGAL-LA-GE ḪUL -
   DIB-BI LAḪ-GA-[MEŠ]
   GAB - RI NU - TUK - A - MEŠ
50. ina šame(e) rap-šu-ti šu-bat "A-nim šar-ri
   lim-niš iz-za-żu-ma ma-ḫi-ra ul i-šu-u
25. The seventh is an evil windstorm which . . .

These seven are the Messengers of Anu, the king,

30. Bearing gloom from city to city,

Tempests\(^a\) that furiously scour the heavens,

Dense clouds\(^a\) that bring gloom over the sky,

35. Rushing windgusts,\(^a\) casting darkness over the brightest day,

Forcing their way with the baneful windstorms.

40. Mighty destroyers are they, the deluge of the Storm-God,

Stalking at the right hand of the Storm-God.

45. In the height of heaven like lightning they [flash],

To wreak destruction they lead the way,

50. In heaven's breadth, the home of Anu, the king,

\(^1\) 36,690 inserts ɛ.

\(^2\) 36,690 inserts ƙu.

\(^a\) Singular.
U-BI-A DINGIR-EN-LIL-LA DIMMU-BI GIŠ-NE-IN-TUK-A
I ŠA-BI-KU BA-AN-BU-I
i-nu-šu "iŠ Bel ŦE-e-ma šu-a-tum iš-me-ma
55. a-ma-ta ana lib-bi-šu iš-du-uđ
DINGIR-EN-KI-DA MAS-SU-MAH DINGIR-RI-EN-GE
AD BA NI IB GE GE
it-ti "iŠ-a mas-si-e ši-ri ša ilâni pl im-ta-lik-ma
DINGIR-ŠIS-KI DINGIR-BABBAR DINGIR-NINNI-GE
DU-HE-A SI-DI-EN-GE
60. IM MA NI IN GAR
"iŠ Sin "iŠašu u "iŠ-tar šu-puk šame(e) ana
šu-te-šu-ri uk-tin-nu
ANA-DA NAM-EN-NA KİŞ AN-NA-GE
MU UN NE ŠI IN ḤAL ḤAL LA
it-ti "iš A-nim be-lu-ut kiš-šat šame(e) i-su-us-su-nu-ti
III A AN NE NE DINGIR DU NE NE IR
(Plate XX.)
65. ana še-lal-ti-šu-nu ilâni pl mårâni pl-šu
GIG-ANA NE GA E BA GUB BA SUIŲ NU GUB MA
E-NE-NE-NE MU-UN-NE-ŠI-IN-AG-GI-ES
mu-ša u ur-ra u-zu-uš-zu la na-par-ka šu-nu-ti
u-maš-ir-šu-nu-ti
i-nu-šu si-bit-ti-šu-nu ilâni pl lim-nu-ti
ina šu-puk šame(e) i-šur-ru
UM-SAG-TA UD-SIR DINGIR-EN-ZU-NA ŠUR-BI
BA-AN-DIB-BI-ES
ina ma-har "iŠa Nannari(rī) "iš Sin iz-zi-iš
il-ta-nam-mu-u
75. ŠUL DINGIR-BABBAR DINGIR-NI UR-SAG ID-NI-KU-A
BA-NI-IB-GE-GE-ES
id-lā1 "išašu "iš Adadu kar-du ana i-di-šu-nu
ut-tir-ru
They take their stand for evil, and none oppose.

55. When Bel heard these tidings and pondered in his heart,

With Ea, the mighty Guide\(^a\) of the gods, he took counsel,

60. And Sin, Shamash, and Ishtar,\(^b\)

Whom he had set to rule the firmament

With Anu,\(^c\) apportioning among them

The dominion of the heavenly host.

(Plate XX.)

65. These three gods, his offspring,

He ordained to stand by night and day unceasingly.

70. When the seven evil gods

Forced their way into the vault of heaven,

They clustered angrily round before the Crescent of the Moon God,

75. (And) won over to their aid Shamash the mighty and Adad the warrior,

\(^1\) S. 1,448, *lu.*

\(^a\) *Massu,* of which the exact meaning is at present unknown.

\(^b\) The Moon, the Sun, and Venus.

\(^c\) The heavens.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DINGIR-NINNI-GE ANA-DA\(^1\) KI-TUŠ-AZAG\(^2\) MU-UN-RI
NAM-LUGAL-LA

\(^{\text{1}}\)IN 
\(^{\text{2}}\)AM

\(^{\text{\textit{Is}-tar}}\)
\(^{\textit{itt}}\)
\(^{\textit{A-nim}}\)
\(^{\textit{šar-ri}}\)
\(^{\textit{šub-tu}}\)
\(^{\text{elltim}(\text{tim})}\)

ir-me-na \(\textit{šarru-ut} \textit{šame(e)} \textit{i-kap-pu-ud}\)

DINGIR-LUGAL-E-A
DINGIR-GAL-GAL

E-N-E-DA-NU-ME-A

ša \(\textit{ba-li-šu} \textit{me}\)

\(^{\text{VII}}\)

\(^{\text{\textit{i}-nu-šu} \textit{si-bit}}\)

SAG
TAB
KALAM(?)
KALAM

\(^{\text{\textit{HÜL}} \text{A-AN(?)}}\)

\(\textit{ri-eš šur-ri-i} \textit{ana e}\)

\(^{\text{\textit{li-mut-tu}}}\)

SIR(?)-TA
KA-AZAG-GA-TA
MU

\(\textit{ša-at-ti} \textit{pi-i-šu el-[li]}\)

[DINGIR]-EN-ZU-NA ZIR
NAM-[MULU-GIŠGAL-LU]

\(^{\text{\textit{Sin}}}\)

\(^{\text{\textit{zi-ir} a-me-lu-[ti]}}\)

\(^{\text{\textit{Dal (?)}}}\)
\(^{\text{\textit{Ha-ti} \textit{ma-a-ti}}}\)

LU
SIG-SIG-GA-BI
BA-TIL

-tum id-da-li-iḫ-ma ša-ḫu-um-miš i-šib

NI-IN-SU-MU-UG-GA KI-TUŠ
NAM-EN-NA NU-TUŠ

[\(\text{\textit{muša(?)} u}\) ur-ra a-dir \(\textit{ina šu-bat be-lu-ti-šu ul a-šib}\)

[DINGIR]-HUL-A-MEŠ MULU-KIN-GA-A
DINGIR-LUGAL-LA-MEŠ

ilâni\(^{\text{\textit{ti}}}\)
lim-nu-tum mār-šip-ri ša \(^{\text{\textit{A-nim šar-ri šu-nu}}}\)

SAG-HUL ḤA-ZA-MEŠ
GIG BA-UR-UR-RA-MEŠ

\(^{\text{\textit{mu-kil kakkad limuttim}(\text{tim})}}\)
\(^{\text{ina mu-ši it-ta-na-ar-ra-ru šu-nu}}\)
(And) Ishtar who with Anu the king
80. Hath founded a shining dwelling,
    And hath planned the dominion of the heavens,
    God and king the great gods . . . .
    Without whom . . . . . . . . . .
85. When [those] seven . . . . . . . .
90. At the first [began to work?] evil . . .
    . . his pure mouth . . . . . . . .
    Sin . . . the seed of mankind . . .
95. . . . . . . troubling (?) the land,
    . . . was troubled and sate in gloom,
    [By night and] day he was dark,
    Nor dwelt in the seat of his rule.
100. The evil gods, the messengers of Anu the king,
    Raising their evil heads went to and fro\(^a\) through the night,

---

\(^1\) S. 1,448, AN-NA-GE for GE ANA-DA.
\(^2\) S. 1,448 inserts GA.

\(^a\) Literally, “shook themselves.”
DEVILS AND EVIL SPIRITS OF BABYLONIA.

105. li- mut- tu iš- te- ni- ’- u šu- nu
ANA-ŠA-GA-TA IMI-GIM KALAMA-TA ZI-GA-MEŠ
iš-tu ki-rib šame(e) ki-ma ša-a-ri ana ma-a-ti
it-te-bu-ni šu-nu
DINGIR - EN - LIL - LA ŠUL DINGIR - EN - ZU - NA
SU - MU - UG - GA - NI
ša id-li ša Sin na - an - dur - ša
110. AN - NA IGI - GAB - MU - UN - E - A
ina šame(e) i - mur - ma
EN LUṪ - A - NI DINGIR - NUZKU - RA
GU - MU - UN - AN - DE - E
be-lum ana suk-kal-li-šu ša Nuzku i-šis-si
1 LUṪ-MU DINGIR-NUZKU I-MU ZU-AB-KU TUM-MA-AB
115. suk-kal-li ša Nuzku a-ma-ti ana ap-si-i bi-i-li
DIMMU DU - MU DINGIR - EN - ZU - NA AN - NA
SU-MU-UG-GA-BI GIG-GA
ša išis-si ša ina šame(e) mar-ši-iš
[’]-ad-[ru]
DINGIR-EN-KI TU-RA . . ŠU-A-AŠ-AN-NA-AN-GI
a-na šu-uni-šum-ma
120. DINGIR - NUZKU I LUGAL - LA - GE SAG - SAR - A -
BA - ŠI - IN - NA - AG
ša Nuzku a-mat be - ili - šu it - ta - ’- id - ma
DINGIR - EN - KI - GE TU - RA - GE GIR - PAP - ĤAL - LA
MU - UN - GIN
a-na šu-uni-šum-ma
125. a-na ru-bi-e mas-su-u ši-i-ri belu ša
105. Searching out wickedness,

Rushing loose over the land

Like the wind from the depths of the heavens.

110. Bel saw the darkening of the hero Sin in heaven,

And the lord spake unto his minister Nuzku:

115. "O my minister Nuzku!

"Bear my message unto the Ocean Deep,

"Tell unto Ea in the Ocean Deep

"The tidings of my son Sin,

"Who in heaven hath been grievously bedimmed."

120. And Nuzku, praising the message of his master,

Went therefore unto Ea in the Ocean Deep;

125. Unto Ea the prince, the mighty guide and lord,

\[1\] K. 4,904 begins DINGIR . . . .
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DINGIR-NUZKU I LUGAL-LA-GE IJAL-BI-SU-A
BA-AN-NA-AN-GI

**Nuzku a-ma-ta be-ili-šu a-ḥi-ên-na-a uš-[ta]-an-na-[a]

DINGIR-EN-KI-KA-GE TU-RA-GE I-BI GIŠ-NE-IN-TUK

**E-a ina ap-si-i a-ma-tu¹ šu-a-tu iš-me²-ma

130 SU-BI KA-NE-IN-TAR 'U-A KA-BI NE-IN-SI
ša-pat-su iš-šuk³-ma 'u-a pi-i-šu um-tal⁴-li

DINGIR-EN-KI DU-NI DINGIR-SILIG-MULU-ŠAR
GU-NAM-MI-IN-DE I MI-NI-IN⁵-DIB-BA

**E-a núr-šu⁶ **Marduk is-si-da a-ma-ta u-šah-ḥaz⁷
GIN-NA DU-MU DINGIR-SILIG-MULU-ŠAR

135 a-lik ma-ri **Marduk
DU-KU⁸ UD-SIR DINGIR-EN-ZU-NA⁹ AN-NA
SU-MU-UG-GA-BI GIG-GA
mar¹⁰ ru-bi-e na-an-na-ri¹¹ **Sin ša ina šame(e)
mar-ši-iš ’-ad-ru

(Plate XXI.)

SU-MU-UG-GA-BI AN-NA⁹ MAS-TIG-GAR-MU-UN-E-A
na-an¹²-dur-šu ina šame(e) šu-pu-u

140 VII-BI-E-NE DINGIR-ḪUL-A-MES MULU-BAD-GA¹³-MES
IM-NU-TE-MAL-DA-MES
si-bit-ti šu-nu ilâni¹⁴ lim-nu-tum¹⁵ muš-mi-tu-ti¹⁶
la a-di-ru-ti šu-nu

KALAM-MA
BA-AN-UR-UR-A-MES
si-biît-ti šu-nu ilâni¹⁴ lim-nu-tum¹⁵ ša kina¹⁷
a-bu-bi¹⁸

145 ti¹⁹ bu-ma māti i-ša-’-u šu-nu
KALAM-MA IM-MIR-RA-GIM ZI-ZI-MES
ana²⁰ ma-a-ti ki-ma me²¹-hi-e ti¹⁹ bu-ni šu-nu
Nuzku there repeated the message of his master. Ea in the Ocean Deep heard this message, 130. And bit his lip and filled his mouth with wailing. Ea called unto his son Marduk, And with a message entrusted him:

135. “Go, my son Marduk,
“Son of a Prince, the Crescent of the Moon God
“In heaven hath been grievously bedimmed;

(Plate XXI.)

“The darkening thereof is visible throughout the heavens.

140. “Those seven evil gods, death-dealing without fear,
“Those seven evil gods, rushing on like a flood,

145. “Have scoured the land,
“Have attacked the land like a storm,

1 K. 4,904, *ma* for *ma-tu*.
2 K. 4,904, *[m]*-[e].
3 K. 4,904, *šu-uk*.
4 K. 4,904, *ta-al*.
5 K. 4,904, *mu-un* for *mi-ni-in*.
6 33,712, *[ma]-ra-a-šu*.
7 K. 4,904, *ba-as*.
8 K. 4,904 omits *ku*; 33,712, *nun-na* for *ku*.
9 K. 4,904 omits.
10 33,712, *ma-ri*.
11 K. 4,904, *te-mi mári-ia* for the beginning of this line.
12 K. 4,904 *’*.
13 K. 4,904 inserts *a*.
14 K. 4,904 omits *pt*.
15 K. 4,904, *ti*.
16 K. 4,904, *tu*.
17 K. 4,904, *ki-ma*.
18 K. 4,904, *bu*.
19 K. 4,904, *te*.
20 K. 4,904, *a-na*.
21 K. 4,904, *mi*.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DUP-SAG-TA UD-SIR DINGIR-EN-ZU-NA ŠUR-BI
BA-AN-DIB-BI-ES
ina ma-ḫar na-an-na-ri ṣin iz-zi-is
il-ta-nam-mu-u

150. ŠUL DINGIR-BABBAR DINGIR-NI UR-SAG A¹ - NI-KU-A
BA-NI-IB-GE-GE-ES
iā-la [ṭin]Šamšu [ṭin]Adadu ḫar-du a-na
i-di-šu-nu ut-tir-ru
...... IM - MI - IN - DIB - BI - E - NE
...... ra - a - ti i - taḫ - zu

[Hiatus of about fourteen lines.]

(168) MI ...(169) ...(170) SI (?) ...(171) ...

(172) .... (173) .... (174) E (?) .... GAR ....

175. ina bēt bal - ti u meš - ri . . . . . .
me - lam - me i - šu - u tap - pi . . . .
KA E - GAL - LA - GE GU II TAB . . . . . .
ina ba - ab e - kal - li ka - a . . . . . .
KU₄U - LI - IN TAR - A SIG - RIK - KAR . . . . . .

180. SIG - SAL - ? - UŠ - NU - ZU U - ME - NI - NU - NU
u - li - in-na bur - ru - um - ta ša - rat u - ni - ki
la pi-ti-ti ša - rat buḫat-ti la pi-te-te ti-me-ma
LUGAL - E DU - DINGIR - RA - NA ID - ŠU - GIR - BI
U - ME - NI - KEŠDA - KEŠDA
LUGAL - E DU - DINGIR - RA - NA UD - SIR - DINGIR - EN - ZU - NA-
GIM ZI KALAM - MA ŠU - UL

185. šar - ru mār ili - šu ša ki - ma na-an-na-ri ṣin
na - piš - ti māti u - kal - lu
UD - SIR - BIL - GIM SAG - BI SU - ŠI GUR - RU - A
ki - na na-an-na-ri id-di - ši - i ina ri - ši - šu ša - lum-
[ma-ti iš - šu]

[Hiatus of about eleven lines.]
“Clustering angrily round the Crescent of the Moon God,

“Have won over to their aid Shamash the mighty and Adad the warrior.

“Holding . . . . . . . . . . . . . . .

[Hiatus of about ten lines.]

175. In the Home of Plenteous Increase . . . .
They have power . . . . . . . . . . . . . . .
In the palace-gate a cord . . . . . . . . . . .

180. Weave thou a two-coloured cord \( a \) from the hair of a virgin kid and from the wool of a virgin lamb,
Upon the limbs of the king, \( b \) son of his god,
bind it,

185. Then shall the king, \( b \) the son of his god
Who holdeth the life of the land like the Crescent of the Moon God,
Placing it as a glory on his head,
Like the new Crescent of the Moon,

[Hiatus of about five lines.]

1 K. 5,156, 1d.

\( a \) Ulinnu. Cf. Syriac \( h\ell\dot{a}n\dot{a} \), in \( k\ell'tha \, d'\!\!h\ell\dot{a}n\dot{a} \), stola seu orarium (Brockelmann, *Lexicon Syriacum*, p. 83, \( b \)).

\( b \) The use of the word \( sarru \) here instead of the common \( amelu \) is very similar to that in certain of the Prayers of the Raising of the Hand (King, *Bab. Magic and Sorcery*, xxiii), e.g., No. 2, 1. 26, dupl. D, “I, thy servant, Ashurbanipal, the son of his god. . . .”
200. GAR - ḫUL 

   lim- nu in-na

U-ME-NI-GAR

e-ra kak-ka dan-na rig-ma (?)-ta ina ri-ši-šu

šu-kun-ma

NAM - ŠUB NUN - KI - GA U - ME - NI - SUM

205. ši - pat abU Eridi i - di - ma

GAR - NA GI - BI-LA U - ME - NI - E

,, a mé† el - u - ii ul - lil - šu - ma

LUGAL - E DU - DINGIR - RA - NA U - ME - NI - EL

U - ME - NI - LAḪ - LAḪ - GA

210. UTUG-ḪUL A-LA-ḪUL GIDIM-ḪUL MULLA-ḪUL

DINGIR - ḪUL MAŠKIM - ḪUL

E - [A] NAM - BA - TU - TU - NE

ana [bīti] a - a i - ru - bu - ni

DA E - GAL - LA - GE NAM - BA - TE - MAL - NE

215. i-da-at ekalli a - a iṯ - ḫu - u - ni

LUGAL - LA - RA NAM - BA - TE - MAL - NE

ana šar - ri a - a iṯ - ḫu - u - ni

ERI - A NAM - BA - NIGIN - E - NE

a - na a - li a - a is - saḥ - ru - u - ni

220. . . . . . . . . . . NAM - BA - TU - TU - NE

. . . . . . . . a - a i - ru - bu - u - ni

[Hiatus of about three lines.]

225. . . . . . . . . . . . . . . . . RI - EŠ
200. Evil . . . . . . . .

Place at his head the tamarisk,
The mighty weapon of . . . .

205. Perform the Incantation of Eridu,
Bring unto him a censer, a torch,
With the purest water wash him,
And cleanse and purify the king,^a the son of his god.

210. Evil Spirit, evil Demon, evil Ghost, evil Devil,
Evil God, evil Fiend,
Into the [house] may they not enter,

215. Unto the walls of the palace may they not draw nigh,
Unto the king may they not draw nigh,
Around the city may they not circle,

220. . . . . . . may they not enter.

[Hiatus of about two lines.]

^a See note 6, p. 101.
INIM - INIM - MA

[UTUG - ḪUL - A] - KAN

EN . UL . . . . . . . . . . . . . . . MEŠ
MI (?) - RA - A . . . . . . . . . . . . MEŠ
. . . u . . . . . . . . . . . . . . . . šu - nu

230. SAG - BU - BU - I . . . . . . . . . . . . MEŠ

(Plate XXII.)

šar - ri - ru la (?) . . . . . . . . . . . . . [šu] - nu
E - NE - NE - NE . . . . . . . . . . . . . . MEŠ
šu - nu âm(mu) la pa - ku (?) - u (?) . . . šu-nu
E - NE - NE - NE . . . . . . . . . . . . . . MEŠ

235. e-la ša šu-nu . šame(e) ilu ma-am-man ul in-nam-bi
ANA DINGIR-EN-LIL-LA GU-NAM-MI-IN-DE-EŠ

šu Bel im - bu - šu - nu - ti
DINGIR-EN-ZU-NA [ANA]-ŠA-TA SU-MU-UG-GA-GI-EŠ

šame(e) u - ša - di - ru

240. . . . . . . . . . . . . . . SIG - SIG - GI - EŠ

. . . . . . . . . . . . . . iš - ū - ū

. . . . . . . . . . . . . . . . . . . . EŠ

[Hiatus of several lines.]

245. . . GAL . . . . . . . . . . .
. . MULU DU - DINGIR - RA - NA .
URUDU-GAR-LIG-GA UR-SAG AN-NA-[GE ZA-PA-RAM]-ME-NE-[A-NI]

ḪU-LUḪ-ḪA GAR-ḪUL BA-AB-SIR-RI ŠU-U-ME-TI
GIŠ-MA-NU GIŠ-KU-LIG-GA-TA KA-KA U-ME-NI-IN-GAR

250. NAM - ŠUB NUN - KI - GA U - ME - NI - SUM

N. p. 110, 1, 360.
Prayer against [the Evil Spirits].

Incantation:—
[Raging storms?] . . . . . are they,
230. Brilliant . . . . . . are they,
(Plate XXII.)
They are the storm . . . . . .
235. Over that which is theirs in heaven
No god hath been proclaimed,
Anu and Bel proclaimed them.
They have darkened the Moon God in the heavens,
240. They have torn away . . . . .
. [Hiatus of several lines.]
. . The man, son of his god . . . .
Take thou the potent meteorite\(^a\) of heaven,
Which by the roar of its awful might removeth all evil,
Place the tamarisk,
The mighty weapon of . . . . ,
250. Perform the Incantation of Eridu,

\(^a\) URUDU-GAR-LIG-GA; GAR-LIG-GA = e-ru-u (Cun. Texts, part xii, pl. 36, cols. iii–iv, 45); URUDU-GAR-LIG-GA = e-ra-a dan-nu (W.A.I., iv, 13, i, 18–19: al-ta e-ra-a dan-nu ki-ma maš-ki . . .
“Thou (bendest?) strong copper like skin”). URUDU-GAR-LIG-GA from its determinative is evidently some metal or metal object. From the description of it given here (“the potent erû of heaven, which by the roar of its awful might”) and the addition on Tablet “A,” i, 30, “Place him where the thunder roars,” it is probable that it signifies a meteorite or meteoric iron.
U - UL - UL - MEŠ
ZI ANA-DINGIR-EN-LIL-LA-BI KAN-[PA]
GABA - ZU ZI - BA - RA - AB
i - rat - ka

255. A - GA - ZU - KU
ana ar - ki - ka
E - A NAM - BA - [TU - TU - NE]
GIŠ - ZA - RA
NAM - BA - IM - [IM - E - NE]
ERI - A
NAM - BA - [NIGIN - E - NE]

260. E - TA
BA - RA - E
U - UL - UL - MEŠ DINGIR - ḪUL - [A - MEŠ]
UTUG - ḪUL A - LA - ḪUL GIDIM - ḪUL
MULLA - ḪUL DINGIR - [ḪUL MAŠKIM - ḪUL]
ZI AN - NA KAN - PA ZI KI - A [KAN - PA]

265. INIM - INIM - MA
UTUG - ḪUL - A - KAN
EN U-GAL ANA-TA ŠU-BAR-RA-MEŠ [DINGIR-ḪUL A-MEŠ]
7 ūnu(mu) rabūtišt ša [ultu šamē] uš-šu-ru-[ni ilāni limnuti šunu]

[Hiatus of several lines.]

1 34,106 translates: nīš īšu A-nim
2 34,106 translates: ina šir-ri
3 34,106 translates: ana a-li a-a is-
4 34,106 translates: is-tu lib biti li-šu-
5 K. 2,406 translates: ul
6 K. 2,406 omits.
7 34,106 ends here with (a) kīma labiri-šu šaṭir-ma
(b) m īšu Nabu
O raging storms, ye evil gods!
By Anu and Bel may ye be exorcised!
Thy breast . . . . . .

255. Behind thee . . . . . .
Into the house may they not [enter],
Through the hinge [may they not crawl],
Around the city may they not circle!

260. Go ye forth from the house,
O raging storms, ye evil gods!
Evil Spirit, evil Demon, evil Ghost,
Evil Devil, [evil] God, [evil Fiend],
By Heaven be ye exorcised! By Earth be ye exorcised!

265. **Prayer against the Evil Spirits.**

Incantation:—
Great storms directed from heaven,
They are the evil gods!

[Hiatus of several lines.]

* The Sumerian ṣalū (Brünnnow, No. 4,822) has the value ṣalū, "to sink" (into water), and we must supply some such meaning here. *Isikku* is used of spirits blowing through the hinge elsewhere (Tablet V, i, 35).
270. ... ... ... ... id ki ... ... ... ... ... 

[DINGIR-SILIG-MULU-ŠAR : GAR-GA]-E : GIN-NA DU-MU

... ... ... ... ... RAM - ME - NE ...

... ... ... ... ... ...

275. ... ... ... ... ...

U-GAL ANA-TA ŠU BAR-RA-MEŠ DINGIR-ŢIUL-A-MEŠ
AN - NA ḪA - BA - GIBIŠ - NE KI - TUŠ - BI - KU
ḪA - BA - AN - GE - GE - E - NE
ana šame(e) li-lu-u-ma ana šub-ši-ši-nu li-tu-ru

280. UTUG-ŢUL A-LA-ŢUL KI-TUŠ ḪA-BA-GIBIŠ-NE
u-tuk-ku lim-nu a-lu-u lim-nu ana iršītim(tim)
li-ri-du

GIDIM-ŢUL MULLA-ŢUL ERI-TA ḪA-BA-RA-E
e-kim-nu lim-nu gal-lu-u lim-nu iš-tu ali li-šu-u
ZI DINGIR-GAL-GAL-E-NE-GE U-MU-UN-NI-PA

285. E - A NAM - BA - TU - TU - NE

*UR - RA NAM - MU - UN - DA - PAL - E
DA - DA E - GAL - LA - GE NAM - BA - TE - MAL - E - NE
BAD NA - AN - ...

ALAD E - GAL ...

290. E - SIR - RA ...

ERI - A ...

[Hiatus of several lines ]
270. Marduk hath seen him: (etc.)
   "What I: (etc.)
   "Go, my son: (etc.)

   [Hiatus of several lines.]

275. . . . . . . . . . . . . . . . . . . b
     . . . . . . . . . . . . . .

Great storms directed from heaven,
They are the evil gods!
Unto heaven may they ascend,
Unto their abodes may they return!

280. May the evil Spirit, the evil Demon,
     Into the earth descend!
     May the evil Ghost, the evil Devil,
     Go forth from the city!

285. By the great Gods may ye be exorcised!
     Into the house may they not enter,
     The fence may they not break through,
     Unto the neighbourhood of the palace may they
     not draw nigh,
     The wall . . . . . . . . . .
     The guardian spirit of the palace . . .

290. The street . . . . . . . . . .
     The city . . . . . . . . . .

   [Hiatus of several lines.]

a See Tablet "A," l. 17.
b Cf. l. 247.
1 EN GI-AZAG GI-GAL-GAL-LA GI-SUK-AZAG-GA
GIŠ - BANŠUR - EL - LA
GI - URUDU - ŠUN - TAB - BA
SU - ZI RI - A
ka-an pa-aš-ti ša ša-lum-ma-tu ra-mu-u

300. GA-E MULU-KIN-GA-A DINGIR-SILIG-MULU-ŠAR ME-EN
mâr - šip - ri ša inu Marduk a - na3 - ku
NAM - ŠUB NA - RI - GA NE - IN - SUM
sip - tum ellitum(tum) ina na - di - e - a
A - *SIR GIŠ-SA-KA-NA-TA KI-TA IM - MI - IN - RI

305. id - da - a it - ti šap - liš ar - me - ma

(Plate XXIII.)
DINGIR - E - A E - A KAN - TI


data ina bēti li - šib
UTUG - ḫUL A - LA - ḫUL GIDIM - ḫUL

1 K. 2,406 translates [ka-nu-u el-lu ka-nu]-u ra-bu-u ka-an ap-pa-ri el-lu.
2 K. 2,406 translates [ka-an pa]-aš-šu-ri el-lu ša ilâni*.
3 K. 2,406, ana for a-na.

a Pašit. It is possible that this is the same as the Hebrew pîšleh, “flax,” but the Sumerian seems to suggest a copper vessel.

b GIŠ ŠA-KA-NA, for which no Assyrian equivalent has been given. It occurs also in Tablet “C” (pl. 32), l. 163 [GIŠ-GAM]-MA (= kippatu) GIŠ-ŠA-KA-NA-GE. Now kippatu is the Syriac kappeiha
. . . witchcraft, sorcery, enchantment, and all evil,
By Heaven be ye exorcised! By Earth be ye exorcised!

295. **Prayer against the Evil God which cutteth off.**

Incantation:—
A clean reed, a long reed,
A reed from an undefiled brake,
A clean vessel of the gods,
A stalk of flax\(^a\) encircled with a glory.

300. I am the messenger of Marduk,
As I perform the pure incantation,

305. I put bitumen on the door\(^b\) beneath,

(Plate XXIII.)
That Ea may rest within the house.
May a kindly Spirit, a kindly Guardian,
Enter the house.
May no evil Spirit or evil Demon,

(Brockelmann, *Lexicon*, p. 163, \(a\)), “arch,” so that “Arch of the GÎŠ-ŠA-NA” clearly points to the meaning “door” for the latter word (i.e., the actual door as the Sumerian “wood: middle: door” shows, and not merely the whole doorway, gateposts and all). This is still further borne out by the present passage “I put bitumen on the door beneath,” in order that Ea (the god of the water supposed to be spilt on the floor) may remain within the house, and not drain away over the threshold into the street.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

310. MULLA-ḪUL DINGIR-ḪUL MAŠKIM-ḪUL
       LUGAL - RA NAM - BA - TE - MAL - E - NE
       ZI AN - NA KAN - PA ZI KI - A KAN - PA

       INIM - INIM - MA GI - DUR - GIL - MA - KAN

       EN SIG - UZ  

315.  ša - rat en - [zi]  

       DINGIR - NIN - NI (?)  

320. AMAŠ  
       ina [supuri]  

       [Hiatus of several lines.]

325. E - GAL - LA - KU NAM - BA - TU - TU - NE
       LUGAL - LA - RA NAM - BA - TE - MAL - E - NE
       ZI AN - NA KAN - PA ZI KI - A KAN - PA

       INIM-INIM-MA SIG-UZ-SIG-GA RIK-KAR-KAN

       EN MULU-ḪUL MULU-ḪUL MULU-BI MULU-ḪUL

330.  lim - nu li - mun a - me - lu šu - u li - mun
       MULU - BI NAM - MULU - GISGAL - LU MULU - ŠUL
       MULU - BI MULU - ŠUL
       a - me - lu šu - u ina ni - ši li - mun  


310. Or evil Ghost or evil Devil,
    Or evil God or evil Fiend,
    Draw nigh unto the King.
    By Heaven be ye exorcised!  By Earth be ye exorcised!

PRAYER OF THE REED  

Incantation:—

315. Goat's hair

... The goddess...

320. In the cattle-pen

[Hiatus of several lines.]

325. Into the house may they not enter,
    Unto the King may they not draw nigh.
    By Heaven be ye exorcised!  By Earth be ye exorcised!

PRAYER OF THE HAIR OF THE YELLOW GOAT (AND) THE KID.

Incantation:—

330. He that is evil is evil,
    That man is evil:
    That man among men is evil,
    That man is evil.
[Ša]-tur nam-mulu-gišgal-lu šir tik-kil-dug-ga

ina ša-sur ni-ši šira u-kan-ni-nu

335. Mulu-bi nam-mulu-gišgal-lu gu i (?) sa-a lal-e

amelušu ina ni-ši ka-a e-ša-a

ana še-e-ti tar-šu

ni-bi-a ka-ru-a gu-de-a-ni-ta

uḫ (?) mulu-ra su-su

340. pu-luh-ṭa-šu ša'-i-rat ri-gim-šu

im-tu amelu i-sal-[lāḫ]

ki gig-ga-bi ḫul-a-ni du...

ša-bi gur uš-nu-un-gir (?)...

a-šur ma-ru-uš-ti-šu lim-[ni]...

345. lib-ba-šu i-kas-ša-as...

2 alad igit-ul dingir-ḫul...

3 tur-ra ne-ib-dib...

amaš-a ne-ib-dib...

id-bi mulu-nu-na...

350. ... ma(?) uš(?)... ša-bi-a dingir-babbar ba...

bi...

ana lib-bi-šu ṯaššu uth-samšu ul i-ša-bi...

 dingir-babbar ne-e-ta šu-[bi]... sir-ra-a-an

355. uth-samšu ina an-ni-ti kat-su li-is-suḫ

lugal-mu dingir-en-ki-ge *šag-ga

tag-tag-gub-bi za-a-kan

inim-inim-ma dingir-ḫul tar-ru-da-kan

en 4 u aš dingir [erasure] ḫul

360. Duppu XVI KAM utuğ ḫul meš

Ekal uth Assur-bani-apli šar kiššati šar mātu uth Aššuri ki

(Etc.)
In the midst of mankind
They have let (him) lurk (like) a snake;

335. That man is set among men as a cord that is stretched out for a net.
He hath sprinkled the man as with venom,
The terror of him stifling his cries.
Where his evil pain [hath smitten]

345. It hath torn his heart
Spirit, evil eye, evil god
Hunting the sheepfold
Hunting the cattle-pen

350. His side the man
Unto his heart Shamash hath spoken

355. By this (incantation) may Shamash remove his hand,
O my lord Ea! Thine is the power to brighten and bless!

---

Prayer against the Evil God which cutteth off.

Incantation:—"A storm [erosure] evil.

360. Sixteenth Tablet of the Series "The Evil Spirits."

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1 K. 5,238, a-me-lu.
2 K. 5,238 translates še-e-du ša . . . .
3 K. 5,238 translates tar-ba-ša i-ba (?) . . . .

a Šasur, apparently literally "the womb."

b Ukanninu: cf. W.A.I., iv, 43, iii, 6, šâni kima kalbi kunnunu (parallel to rabṣu), "The gods crouched like dogs."
Tablet "A."

Col. I (Plate XXIV).

... BU E ...
... ar...
... pak (?)-ku...
... NU-KU...
5. ... ina ši-e-[ri] ... [la] i-pa-du-u...
... [DINGIR-RAB]-KAN-ME-A EGIR MULU-RA SU-SU...
... la-ba-šu arki ameli i-sal-la-ḫu...
[ŠA-GIG LIKIR-GIG] TUR-RA SAG-GIG GIŠGAL-LU...
MULU-RA DUL-LA...
[mu-ru-üš lib]-bi ki-šš lib-bi mur-šu ūt₂-ᵠ a-lu-ša ameli kat-me...
10. [MULU . . ]-GIN U-GIM MU-UN-DA-RU-ÜŠ ŠI-NA...
BA-NI-IN-SU-EṢ...
a-me-šu mut-tal-lik kima ūm-_m(mu) īḥ-mu-šu-ša mar-tu īṣ-ṣa-nu-ša...
MU-UN-ZI...
a-me-šu šu-š it-ša na-piš-ti-šu it-ta-nab-kat [sic]
ki- ma a- gi- i i- sa-ap- pu-
15. U NU-UN-DA-AB-KU-E A NU-UN-DA-AB-NAK-E...
'U-U-A A-A U-ME-NI-IB-ZAL-ZAL: ina u-a-a ūmᵠ(mi)-šam...
uš-tab-ri...
Tablet "A."

Obverse.

Col. I (Plate XXIV).

5. in the desert... they spare not, the ghoul after the man hath sprinkled
Spreading heart disease, heartache,
Sickness (and) disease over the city\textsuperscript{a} of the man,

10. Scorching\textsuperscript{b} the wanderer like the day,
And filling him with bitterness;
Like a flood they are gathered together,\textsuperscript{c}
(Until) this man revolteth against himself.

15. No food can he eat, no water can he drink,
But with woe each day is he sated.
Marduk hath seen\textsuperscript{d} (him and
(Into the house of his father Ea hath entered and
spoken,
("Father, ..."

\textsuperscript{a} Or "Heart disease, heartache, sickness, disease, the demon which envelopeth the man."

\textsuperscript{b} \textit{I}h\textit{mu}\textsc{s}u; cf. Syriac \textit{b}\textsc{ma}, aruit.

\textsuperscript{c} \textit{Isappu'}; cf. Syriac \textit{s'pha}, coacervavit.

\textsuperscript{d} The following lines are abbreviated in the text (as they frequently are) by division-marks. The incident is given in full in part xvii, pl. 26, Tablet "P," the only difference being in the line which Marduk speaks to his father, which is the first line of the tablet. Similarly, in the sixth tablet of the series \textit{Shurpu} (\textit{W.A.I.}, iv, 7, i, 16–32), where the lines are also written out, Marduk quotes the first line of the tablet. Unfortunately, here it cannot be supplied.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DINGIR-SILIG-MULU-ŠAR IGI: GAR-GA-E: GIN-NA DU-MU
A DUG - A - SA - AM U - ME - NI - DE mé2 a - sa - am - me - e šu - pu - uk - ma
20. GIŠ - ŠINIG U - IN - NU - UŠ ŠA - BI U - ME - NI - ŠUB
A - BI NAM - ŠUB NUN - KI - GA U - ME - NI - SUM
1 MULU-GIŠGAL-LU-BI A U-ME-NI-SU : 2 GAR-NA
GIBILLA U-ME-NI-E
NAM-TAR SU MULU KA-NI-GAL-LA A-GIM
HE-IM-MA-AN-SUR-SUR-RI
nam-ta-ri3 ša ina zu-mur ameli ba-šu-u kima me-e li-šu-šu-ur
25. URUDU-GAR-LIG-GA UR-SAG AN-NA-GE ZA-PA-RAM1 ME-
NE-A-NI ĪJU-LUH-ĤA
GAR - ĪJUL BA - AB - SIR - RA ŠU - U - ME - TI
"-u ẖar-ra-du4 ẖi' A-nim ša ina ri-gim me-lam-mi-šu gal-tu
minma lim-nu i-na-as-sa-ḫu li-ki-e-ma

1 K. 4,965 inserts translation amelu šu-[a-tu] . . .
2 K. 4,965 inserts translation GAR-NA nak . . .
3 K. 4,965, ru.
4 K. 4,965, rad for ra-du.

a Bīnu; see Brockelmann, Lexicon, p. 37, b, under the Syriac bīna.
b The line GAR-NA GI-BIL-LA U-ME-NI-E is translated in Cun.
Texts, part xvii, pl. 5, iii, 5, by ”, ”, -a šu-bi'-šu-ma.
c Lišur; the word šarāru appears to have the meaning of trickling when used in conjunction with liquids: cf. W.A.I., iv, 20, 3, obv. 16, kakka Ṽšumgallu ša ʾštu pišu intu la inattuku, "Thy weapon is a serpent whose mouth is unslavered with venom," paralleled in the next line by damu la ʾšarrur, "not slobbering blood"; natāku is the Hebrew nāthak, "to pour out." When used of a star, šarāru seems to mean "to appear" or "flash into
(Twice he hath said unto him,
("What this man shall do he knoweth not
whereby he may be relieved."
(Ea hath answered his son Marduk,
("O my son, what dost thou not know, what
more can I give thee?
("O Marduk, what dost thou not know, what can
I add unto thy knowledge?)
"What I (know, thou knowest also),
"Go, my son, (Marduk);
"Pour forth water from an asammu-vessel,
20. "Lay a sprig of mashtakal on his heart,
"With the water perform the Incantation of
Eridu,
"Sprinkle this man with the water,
"Bring unto him a censer, a torch,
"That the Plague-demon, which resteth in the
body of the man,
"Like the water may trickle away!
25. "Take thou the potent meteorite of heaven,
"Which by the roar of its awful might removeth
all evil.

appearance”; cf. Cun. Texts, part xvii, pl. 19, l. 12, kima kakkar
šamame īsarrur, “(Headache) like a heavenly star comes on”;
part xvi, pl. 25, l. 53, . . . limniš kima kakkalu īsarrû[r],
"... banefully like a star comes on.” Cf. also the astrological
texts, e.g., my Reports of the Magicians and Astrologers, No. 28, rev. 2,
[Ana] kakkaru īsrurma, etc. The idea of motion is shown in
Tablet “V,” part xvii, pl. 34, l. 28, where īsarruru is parallel to
’irru, and again pl. 35, l. 59, where it is parallel to īzišku.
30. a-šar ri-gim\(^1\) na-du-u u-šub-šum-ma lu-ri-šu-ka
TU - DUG - GA\(^2\) I DINGIR - EN - KI - GA - GE
3 URUDU-GAR-LIG-GA UR-SAG AN-NA-GE ZA-PA-RAM-
UTUG - ḤUL A - LA - ḤUL ḤA - BA - RA - E
u - tuk - ku lim - nu a - lu - u lim - nu lit - ta - ši
35. GIDIM-ḤUL MULLA-ḤUL ḤA-BA-RA-E : DINGIR-ḤUL
MASKIM-ḤUL : "

(Plate XXV.)
DINGIR-LUGAL-KAN-ME DINGIR-LUGAL-KAN-ME-A
EGIR MULU-RA SU-SU ḤA-BA-RA-E
ṢA-GIG LIKIR-GIG TUR-RA SAG-GIG-GA GIŠGAL-LU
MULU-RA DUL-LA
ZI DINGIR-GAL-GAL-E-NE-GE U-ME-NI-PA . . ḤA-BA-RA-E
ḤA - BA - RA - AN - LAḤ - LAḤ - GI - EŠ
40. SILIM - MA - NA ṢU - ṢIĞ-GA DINGIR - RA - NA - KU
HE-EN-ṢI-IN-GE-GE

INIM - INIM - MA
____________________
UTUG - ḤUL - A - KAN
____________________
EN UTUG-ḤUL A-.LA-ḤUL MULU GIG-BAR-A-KU SILA-A
KIL-BA
u-tuk-ku lim-nu a-lu-u lim-nu ša ana mu-u-ši-i ina
su-u-ša par-ku
GIDIM-ḤUL MULLA-ḤUL MULU GIG-BAR-A-KU E-SIR
KIL-BA
45. e-kim-mu lim-nu gal-lu-u lim-nu ša ana mu-u-ši-i
ina su-la-a par-[ku]
\([e]\)-mu-ḵis taš-ṣa-aš-ṣu ša mimma šum-ṣu la iz-zi-bu
30. "Place him where the thunder roar is uttered, that it may help thee,
    "By the magic of the word of Ea
    "May the potent meteorite of heaven
    "With its awful roar help thee,
35. "That the evil Spirit and the evil Demon may go forth,
    "That the evil Ghost and the evil Devil may go forth,
    "That the evil God and the evil Fiend may go forth,

(Plate XXV.)
    "That the Hag-demon and the Ghoul may go forth
    "That have sprinkled (water) after the man,
    "That have spread heart disease, heartache,
    "Sickness (and) disease over the city of the man."a

By the Great Gods I exorcise you,
That ye may go forth, and get hence!

40. May his welfare be secured at the kindly hands of the gods.

PRAYER AGAINST THE EVIL SPIRITS.

Incantation:—
    O evil Spirit, O evil Demon, that have power by night over the street,
45. O evil Ghost, O evil Devil, that have power by night over the path,
     O thou that bringest affliction in thy might, and leavest nothing untouched,

1 K. 4,965, rig mu for ri-gim.
2 K. 4,965 inserts translation : ina . . .
3 K. 4,965 inserts translation , -u kar-rad . . .

a See note a on p. 117.
IGI - ĪUŠ - A  MELAM  ZAG - SIR

ša  pa-ni  iz-zu  me-lam-mu  ki-iš-su-[ru]

50.  A  *ŠUG-GA  NU-UN-ZU  A

na(?)'-i-ri  ša  ma-ga-ri  la  i-du-[u]

ḤUL-BI-TA  MUL-GIM  SUR-SUR-KI-E-[NE]

lim-niš  kima  kak-ka-bu  i-șar-ru-[ru]


55.  [ša]  ana  mu-u-ši-i  ana  bīti

[Col. II and III fragmentary.]

**Reverse.**

INIM - INIM - MA  [UTUG - ḤUL - A - KAN]

EN  UTUG-ḤUL  [EDIN-NA-ZU]

u-[tuk-ku  lim-nu  a-na  ši-ri]

**Col. IV.**

[A - LA - ḤUL]  EDIN - NA - ZU

a - lu - [u]  lim - nu  a - na  š[i - ri]

[GIDIM - ḤUL]  EDIN - NA - ZU

e-šum [mu]  lim-nu  a-na  ši-[ri]

5.  [MULLA - ḤUL]  EDIN - NA - ZU

gal-lu-[u]  lim-nu  a-na  ši-[ri]

. . . . Zu  ŠU - KAN - NE - IN - [TIL - LA]

. . . . . at 1  ka  li 2  -  ki

[PAD] - ZUN - ZU  ŠU - KAN - NE - IN - TIL - [LA]

10.  ku - ru - um - mat 3  - ka  li 2  - ki
whose face is wrathful, girt about with brilliance,

that knoweth no kindness,

banefully like a star cometh on,

by night unto the house . . .

[Cols. II and III fragmentary.]

REVERSE.

Col. III, 45.

PRAYER [AGAINST THE EVIL SPIRITS].

Incantation:—

O evil Spirit, [get thee (?) to the desert!]

O evil Demon, [get thee (?)] to the desert!

O evil Ghost, [get thee (?)] to the desert!

O evil Devil, [get thee (?)] to the desert!

Take thy couch (?),

Take thy food,

\[1\] 46,288 has . . . na’-la . . .

\[2\] K. 4,856 inserts i.

\[3\] 46,288, kur-um-mat.
SU - A - LIL - LA - ZU ŠU - KAN - NE - IN - TIL - [LA]
na - ru¹ - ka - ki² li³ - ki
KI-GUB - BA - ZU DINGIR - BABBAR - E - A⁴ NU - ME - A
man - za - az - ka ul ša ši - it ën Šamši(ši)
15. KI - TUŠ - A - ZU. DINGIR - BABBAR - ŠU - A⁵ NU - ME - A
šu - bat - ka ul ša e - rib ën Šamši(ši)
U - KU - ZU U - KU GIDIM - MA - GE
ma - ka - lu - ka ma - ka - lu - u⁶ e - kim - mu
A - NAK - ZU A - NAK GIDIM - MA - GE
20. maš - kit⁷ - ka maš - ti - ti e - kim - mu

(PLATE XXVI.)
MULU - GİŞGAL - LU DU DINGIR - RA - NA
a - me - lu ma - ri⁸ ili⁹ - šu
UB - UB - TA¹⁰ NAM - BA - GUB - BU - NE
ina tub - ka - a - ti¹¹ la ta - at - ta - nam - za - zu
25. DA - DA - TA¹⁰ BA - RA - AN - KU - U - NE
ina ša-ha-a-ti¹¹ la ta - at - ta - na - as - ša - ab - šu
šA - ZU - A - TA NAM - BA - GA - E - NE
ina lib¹² [ali¹³] la ta - nam - miš¹⁴
KI - TA (?) - BI - KU NAM - BA - NIGIN - E - [NE]
30. ina¹⁵ a - ha - a - tu la ta - sa - na - Šar - šu
KI . . NA KUR-RA-KU¹⁶ GIG-GIG-GA-ZU-KU GIN-NA
ana kib-ru us(?) . . iršitim(tim) ana ik-li-ti-ka at-lak
ZI DINGIR-GAL-GAL-ENE-GE I-RI-PA ḤA-BA-
RA - DU - UN
Take thy girdle.\(^a\)

Sunrise is no standing-place for thee,

15. Sunset is no seat for thee,

Thy food is the food of ghosts,

20. Thy drink is the drink of ghosts;

\textbf{(Plate XXVI.)}

Stand not in the vicinity,

25. Sit not in the neighbourhood

Of the man, the son of his god.

In the city circle him not,

30. Nor go about at his side.

Get thee to the tomb (?) . . . of earth to thy darkness!

By the Great Gods I exorcise thee, that thou mayest depart.

\(^a\) \textit{Naru(\(\hat{k}\))ka}; evidently an article of leather for binding or girdling (cf. Brünnow, \textit{List}, No. 244). Possibly it is connected with the Syriac \textit{\textit{er-ketha}}, a girdle (Brockelmann, p. 262, \textit{a}).
35. EN ḪUL-IK KAN-ME-EN ḪUL-IK KAN-ME-EN
kīma labirī - šu šāṭīr - ma bāri
duppi ṣa' in Bel - epuš aplu ša
₃'Mu - na - pir - ili - šu apil ℓ'Eṭir (?) - ikbi (?)
₃'Beli - šu - nu aplu ša

40. [₃'in (?)] Marduk (?) - lu - ud - da
. . . . sig ūmu IVₖᵃᵐ šattu IC VIIIₖᵃᵐ
[ša ṣa' in Si - lu] - uk - su u
[šattu XLIV ℓ'An - ti - uk - su] šarrāni
35. Incantation:—"Whether thou art an evil man, whether thou art an evil man."
Like its former copy, written and explained.
Tablet of Bel-epuš, the son of Munapir-ilišu, the son of Eṭir (?)-iḳbi (?) [by the hand of (?)] Belišunu, the son of Marduk (?)-ludda.
Month . . . . fourth day, one hundred and eighth year a
[of Seleucus and [the forty-fourth of Antiochus], the kings.

a I.e., 204 B.C.
Tablet "K."

Obverse.

(Plate XXVII.)

EN ḪUL-ĬK KAN-ME-EN ḪUL-ĬK KAN-ME-EN
lu - u lim - nu at - tu lu - u lim - nu at - ta
A-LA-ḪUL-ĬK: lu-u a-lu-u lim-nu at-ta: KAN-ME-EN
A-LA-ḪUL INGAR-DIRIG-GA-GIM MULU-RA IN-GUL'-U-A
KAN-ME-EN

5. "ša ki-ma i-ga-ri i-kup-pu-ma eli ameli ib-ba-tu at-tu
A-LA-ḪUL KA A (?) . . . IB-SAR-SAR . . . KAN-ME-EN
"ša pa-a i-pa-šu-[ma (?) ka (?)]-ti (?) u še-pi (?)
[u]-kas-su-u at-tu
A-LA-ḪUL KA NU-TUK-[A] KAN-ME-EN
"ša pa-a la i - šu - u at - ta
"ša bi-na-a-ti la i - šu - u at - ta
A-LA-ḪUL GIŚ NU-TUK-A KAN-ME-EN
la še - mu - u at - ta
[A]-LA-ḪUL ŠI-GU NU-TUK-A KAN-ME-EN
15. "ša zi-mi la i - šu - u at - ta
[A]-LA-ḪUL KI DINGIR-BABBAR KAM IGI-NA-AN-GAB-
RU-'U-A KAN-ME-EN
"ša it-ti iš Šamši [ina (?) dikari(?)] i-nam-ma-ru
at-ta
[A]-LA-ḪUL KI-NA GIG-A MULU U-DI IN-UR-RA¹ 'U-A
KAN-ME-EN
"ša ina ma-a-a-al mu-ši amelu ina šit-ti
i-ri-ili-hu-u at-ta
20. A-LA-ḪUL U-DI² KAR-KAR-RI MULU-A³ GUB
MU-NE-IN-GUB-BU . . KAN-ME-EN
"e-kim šit-ti ša ameli ana ta-ba-li iz-[zi-zu at-ta]
Incantation:—

Whether thou art an evil man, whether thou art
an evil man,
Or an evil demon,

5. Or an evil demon that hath fallen like a wall
   And hath crushed the man,
   Or an evil demon that gibbereth
   And bindeth hands and feet (?)
   Or an evil demon that hath no mouth,

10. Or an evil demon that hath no limbs,
    Or an evil demon that cannot hear,

15. Or an evil demon that hath no form,
    Or an evil demon that in a goblet (?) flasheth in
    the sun,
    Or an evil demon that the man hath created
    On a bed by night in sleep,

20. Or an evil demon stealing sleep away
    Ready to carry off the man,

---

1 K. 4,661 . . UD for UR-RA.
2 K. 4,661, KI-AN-USAN for U-DI.
3 K. 4,661 omits.
A-LA-ḪUL DINGIR GIG-A GIN-GIN ŠU BIL-LA NI-NU-TEMEN-[NA KAN-ME-EN]
" ilu mut-tal-lik mu-ši ša ka-ti lu'-a-ti la pa-[al-ḫa at-ta]
A-LA-ḪUL MULU-RA NA-A ANŠU-GIM NI-KABAR . . . [KAN-ME-EN]

25. " ša e-li ameli rab-šu-ma kima imeri [ir-ta-bi (?) at-ta]
A-LA-ḪUL SIGIŠŠE-SIGIŠŠE NU-UN-ZU-A KU-KUR-GA . . . [KAN-ME-EN]
" ša ni-ka-a la i-du-u-ma as-pa (?)-[as-ti (?) . . . at-ta]
A-LA-ḪUL MULU-RA . . . . GIM . . . . . . [KAN-ME-EN]
" ša ameli ki-[ma . . . . . . . . . . . at-ta]
30 A-LA-ḪUL MULU-RA . . . . GIM . . . . . . [KAN-ME-EN]
" ša ameli [ki-ma] . . . . ir ši (?) . . . . [at-ta]
A-LA-ḪUL MULU-RA DA GIM ŠU-NE-IN . . . [KAN-ME-EN]
" ša ameli ki-ma₁ šu² (?) . . . . ti u-šar . . . [at-ta]
A-LA-ḪUL SU-DIN-ḪU KI-IN-TAR-GIM GIG-A IN . . . [KAN-ME-EN]

35. " ša ki-ma su-ud-din-nu ina ni-gi-ši-ši ina mu-ši . . . [at-ta]

(Plate XXVIII.)
" ša kima is-sur-ru mu-ši a-šar ik-li-ti it-ta-ap-
[raš at-ta]
Or an evil demon, a god that roameth by night,
Whose unclean hands know no reverence,
Or an evil demon, couching like an ass,

25. That lurketh in wait for the man,
Or an evil demon that knoweth not sacrifice of
beasts or herbs (?)
Or an evil demon that like . . . . the man,

30. Or an evil demon that like . . . . the man,
Or an evil demon that like . . . . the man,

35. Or an evil demon that like a bat (?) [dwelleth] in
caverns by night,

(Plate XXVIII.)
Or an evil demon that like a bird of night flieth
in dark places,

1 35,056, kima for ki-ma.
2 Or su, or ša.

a Aspasti(?). For this word see Cun. Texts, xiv, pl. 50, l. 62,
and Meissner, Zeits. für Assyrr., vi, p. 296.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

[A-LA]-ḪUL MULU-RA SA-DUL-GIM AB¹-DUL'-U-A
KAN-ME-EN
" ša ameli ki-ma² ka-tim-ti³ i-kat-ta-mu at-ta
40. A-LA-ḪUL MULU-RA SA-AL-ḪAB-GIM AB-ŠU-ŠU'⁴-A
KAN-ME-EN
" ša ameli ki-ma² al-lu-ḫa-pi⁵ i-sah-ḫa-pu at-ta
A-LA-ḪUL GIG-U-NA-GIM ŠI-GAB NU-TUK-A KAN-ME-EN
" ša ki-ma² mu-ši ni-it-la⁶ la i-šu-u at-ta
KAN-ME-EN.

45. " ⁸ša ki-ma² še-lib⁹ ali ša-ḫu-miš¹⁰ ina mu-ši
i-dul¹¹ at-ta
GA-E MULU-TU-TU MULU¹²-SANGA-MAḪ ME-AZAG-GA
NUN-KI-GA ME-EN
a-ši-pu ša-an¹²-gam-ma-ḫu mu-ul¹³-lil par-ši
ša "aši Eridi a-na¹⁴-ku
MULU-KIN-GA-A IGI-GIN-RA DINGIR-EN-KI-GE ME-EN
mår¹⁵ šip-ri a-lik maḫ-ri ša "aši E-a¹⁶ a-na¹⁴-ku
50. DINGIR-SILIG-MULU-ŠAR MAŠ-MAŠ AZAG-ZU DU-SAG
DINGIR-EN-KI-GE MULU-KIN-GA-A ME-EN
ša "aši Manduk maš-maš¹⁷ en-ki mår-u¹⁸ riš-ti-i¹⁹
ša "aši E-a¹⁶ mår¹⁵ šip-ri-šu a-na²⁰-ku
GU-TU-GAL NUN-KI-GA-GE NAM-ŠUB-GALAM-MA ME-EN
a-šip²¹ "aši Eridi ša ṣi-pat-su nak-lat²² a-na¹¹-ku

¹ 35,056, IB.
² 35,056, tum.
³ 35,056, pu.
⁴ 35,056 inserts u.
⁵ 35,056, lu.
⁶ K. 3,152, DU-DU . . . ; 35,056, BUR-BUR'-U-U-A for DU-DU.
⁷ 35,056 originally a-lu-u lim-nu, in place of " from ll. 5–45.
⁸ 35,056 omits.  "aši for ki-ma.
¹° 35,056, um-mi-iš for miš.
¹¹ K. 3,152, du-[ul]; 35,056, dul-lu.
¹² 35,056 omits.
Or an evil demon that envelopeth the man
As it were with a coverlet,
40. Or an evil demon that enshroudeth the man
As it were with a sack,
Or an evil demon that like night hath no
brightness,
45. Or an evil demon that by night
Like a pariah dog a prowleth b in the mud, c
The Sorcerer - priest that maketh clear the
ordinances of Eridu am I,
The Herald that goeth before Ea am I,
50. Of Marduk, sage magician (and) eldest son of Ea,
The Herald am I,
The Exorciser of Eridu, most cunning in magic
am I;

13 35,056, mul for mu-ul.
14 K. 5,330 and 35,056, ana for a-na.
15 35,056, mar. 16 35,056, naḥbu for E-a.
18 35,056, ma-rī. 19 35,056, tu-u for ti-i.
20 K. 5,330, ana for a-na.
21 K. 3,152, [a-ši]-pu; 35,056, a-ši-pu.
22 35,056, la-at.

a Literally “fox of the city.”
b Idul: dålu is a synonym for alāku, W.A.I., ii, 35, 53, and the
corresponding root in Syriac is dål, se movit, tremuit. Apparently
dålu has the idea of moving furtively, and if so, possibly the word
am daialu means a “scout.” See A.J.S.L., xvii, 3, April, 1901, p. 163,
note, and cf. l. 67, mudalla.
c Šakummiš: from a comparison of the Fifth Tablet, col. v, l. 15
(“They stand in the highway to befoul the path”), with l. 22
(“Ishum, overseer of suki šakummi”), šakummu has evidently the
meaning “foul” or “muddy.” Cf. W.A.I., iv, 20, l. 4, šib áli aḥat
áši šīru bāmāṭi šakummatu uṣamlima ušalika namuš, “The middle of
the city, the side of the city, the plain, the high places I filled with
mud and turned to ruins.”
A-LA-HUL ZI-GA-ZU-KU GAB-ZU ZI-ZI\(^1\)-NE

55. a-lu-u lim-nu ana\(^2\) na-sa-li-ka i-rat-ka ni\(^{-i}\)-i
a-šiḫ na-me-e ana na-me-ša at-lak
EN-GAL DINGIR-EN-KI-GE ID-MU\(^3\)-DA-AN ...

bēlu\(^4\) rabu(u)\(^5\) īnu E-a u-ma-\(^{-1}\)-ir-an-[ni]\(^6\)

60. TU-DUG-GA-A\(^7\)-NI KA-MU NE-IN-DUG

,\(^8\) šu ana pi-ia u-ṭib
GAR-NA VII-NA ME-EL-LA-GE\(^9\) ŠU-MU NE-IN-MAL
, si-bit-ti šu-nu ša par-ši el-lu-ti\(^{10}\) ana
ka-ti-ia\(^{11}\) u-ma-al\(^{12}\)-la
UGA-ḤU ḤU LIGIR DINGIR-RI-E-NE-GE ID-ZI-DA
MU-NE-IN-TAB

65. a-ri-ba is-šu-ra na-ri-ir\(^{13}\) ilâni\(^{t}\) ina im-ni-ia
at-mu-uh
SUR-DU-ḤU ḤU KA-ZAL-LA IGI-ḤUL-IK-ZU-KU
ID-KAB-BU MU-NE-IN-UŠ

, is-šu-ra mu-dal-la ina pa-ni-ša lim-nu-ti\(^{10}\)
ina šu-me-li-ia ir\(^{14}\)-di-šu
KU-TIG-E-SA NI-TEMEN-NA-GE TIG-GA NE-IN-KU
na-akh-lap-ta sa-an-ta ša pu-luh-ti\(^{10}\) aḫ-ḫa-lap-ka

70. KU-SA-KU NI-GAL-LA-GE BAR-AZAG-GA NE-IN-KU
šu-ba-ta sa-a-ma šu-bat nam-ri-ir-ri zu-mur elli\(^{15}\)

u-lab\(^{16}\)-biš-ka
55. O thou evil demon, turn thee to get hence,
   O thou that dwelleth in ruins, get thee to thy ruins,
   For the great lord Ea hath sent me;
60. He hath prepared his spell for my mouth
   With a censer for those Seven, for clear decision,
   He hath filled my hand.
65. A raven, the bird that helpeth the gods,
   In my right hand I hold;
   A hawk, to flutter\(^a\) in thine evil face,
   In my left hand I thrust forward;
   With the sombre\(^b\) garb of awe I clothe thee,
70. In sombre dress I robe thee,
   A glorious dress for a pure body.

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1 K. 3,152 inserts GA.
3 35,056 inserts UN.
5 35,056, ra-bu-u.
7 35,056 omits GA-A.
9 35,056, EL (?)E (?)NE (?) for EL-LA-GE.
10 35,056, lu.
12 35,056, mal for ma-al.
13 35,056, ri.
15 35,056, el-lu.
2 K. 3,152, a-na.
4 35,056, be-lu.
6 35,056, na.
8 K. 3,152, TU.
11 35,056, \(\text{katâ} \, ^{11}-\text{MU}\).
13 35,056, ar.
16 35,056, \(\text{il-la} \, ^{16}\) for \(\text{u-lab}\).

\(^a\) See note to l. 45.
\(^b\) Or "blue."
DEVILS AND EVIL SPIRITS OF BABYLONIA.

(Plate XXIX.)

KIŠ-ḪUL  GIŠ-ZAG-DU  KA-NA-GE  NE-IN-LAL
ḥu-la-a  ina  ḫi-it-ti  ša  ba-a-bi  a-lul-[la]

GIŠ-ISIMU  GIŠ-NIM  AŠ-A-AN  GIŠ-DU-TA  NE-IN-[LAL]

75.  pi-ri'  bal-ti  it-ti  ina  sik-ka-tim  a-lul-[la]

SU - USAN - TA  ANŠU - KAR - RA - GIM  SU - ZU
NE - IN - DUB - DUB . .
in a ḫi-na-zi  ki-ma  i-me-ri  mun-nar-bi  zu-mur-ka
u-zar-ri-[ib?]

UTUG-[ḪUL]  ZI-GA-AB  A-ĽA-ḪUL  ZI-GA-AB
u-tuk-ku  lim-nu  na-an-si-ilḫ  a-lu-u  lim-nu  te-bi

80.  SU  MULU-GIŠGAL-LU  DU  DINGIR-RA-NA  A-ĽA-ḪUL
ZI-GA-AB

ina  zu-mur  ameli  mār  ili-šu  a-lu-u  lim-nu  te1-bi

USUG - DINGIR - E - A - TA  NAM - BA - GUB - BU - NE
NAM - BA - NIGIN - E - NE

ina  ēš-rit  šu  E-a  la  ta-at-ta-nam-zA-az  la
ta-as-sa-na-aḫ-ḫar


85.  ina  tub-kat  bitti  la  ta-at-ta-nam-zA-az  la
ta-as-sa-na-aḫ-ḫar

E - A  GA - BA - GUB  NAM - BA - AB - BI - EN

ina  bitti  lu - uz - ziz  la  ta - ḫab - bi

UB - UB - TA  GA - BA - GUB  NAM - BA - AB - BI - EN

ina  tub - ḫa - a - ti  lu - uz - ziz  la  ta - ḫab - bi

90.  [DA - DA] - TA  GA - BA - GUB  NAM - BA - AB - BI - EN

[ina  ša - ḫa - a] - ti  lu - uz - ziz  la  ta - ḫab - bi
(Plate XXIX.)

Fleabane (?)\(^a\) on the lintel of the door I have hung,

75. St. John’s wort (?),\(^b\) caper (?),\(^e\) and wheatears\(^d\)
    On the latch I have hung;
    With a halter as a roving ass
    Thy body I restrain;
    O evil Spirit, get thee hence,
    Depart, O evil Demon!

80. From the body of the man, the son of his god,
    O evil Demon, depart!
    In the Temple of Ea stand not, nor circle around;

85. In the precincts of the house stand not, nor circle around;
    “In the house will I stand,” say thou not,
    “In the precincts will I stand,” say thou not,

90. “In the neighbourhood will I stand,” say thou not,

---

\(^1\) K. 3,152, ti.

\(^a\) Ḫulā, possibly the Syriac ḫla (Payne Smith, Thesaurus, p. 1,273, a), which has been identified with the fleabane.

\(^b\) Piri’, probably the Syriac per’a, hypericum (Brockelmann, p. 291, a).

\(^e\) Bālti. On W.A.I., ii, 23, 31–32, bala, baltu, and amumesatu are given as synonyms. Bala is possibly the Syriac bl (Payne Smith, Thesaurus, p. 527, a), medicamentum quoddam, sc. radix capparis spinosae.

\(^d\) Iiti. The Sumerian is AŠ-A-AN, i.e. “wheat.” Cf. the Hebrew ḥiṣṣim and Syriac ḫefetha (Brockelmann, p. 109, a), √ḥ n-t.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

[UTUG - ḪUL] E - BA - RA KI - BAD - DU - KU
[u] - tuk - ku lim - nu ši - i ana ni - sa - a - ti

95. [a] - lu - u lim - nu at - lak ana na - me - e
[KI] - GUB - BA - ZU KI - SAG KUD - DA
[man] - za - az - ka aš - ru par - su
šu - bat - ka bitu na - du - u ḫar - bu

100. [P-LA] IGI-MU-TA [ZI AN-NA KAN]-PA ZI KI-[A KAN]-PA
[dup-pir ulti pani-ia niš šame(e) lu-ta-ma]-ta niš
[iṛštim(tim)] lu-ta-ma-ta


[ ] NA - A - AN ZI - GA

[Ekal mētu Aššur-bani-apli šarru rabu šarru
dan-nu] šar kiišati šar mētu Aššuri KI

(Etc.)
O evil Spirit, get thee forth to distant places,
95. O evil Demon, hie thee unto the ruins,
    Where thou standest is forbidden ground,
    A ruined, desolate house is thy home;
100. [Be thou removed from before me! By
    Heaven] be thou exorcised!
    By [Earth] be thou exorcised!

Prayer against the Evil Spirits.

[Incantation] "... . . . . . . . . . . . . removeth"
Col. I (B) (Plate XXX).

a. " ša ameli la ra (?) . . . .
b. " ša da - mu u (?) . . . .
c. UTUG - HUL - IK . . . .
d. " ša ri - gim . . . .
e. UTUG - HUL - IK . . . .

UTUG - ḤUL - IK KUR - RA . . . .
" ša ina ma-a-tu it-ta-[na-aš-rab-bi-tu?]

42. UTUG - ḤUL - IK KUR - RA . . . .

45. GA-E SANGU (?)-UḪ (?)-TU GA-TU-[SURRU-MAḪ] . . . .
a-ši-ḫu ša-an-gam-na-ḫu šā [a-na-ku]

5 EN - NA . . . .

6 be - lum . . . .

NUN *ṬUR - RA - GE MU - UN . . . .

50. ru - ṣu - u ina ap - si - i . . . .

EGIR - MU ? nam - ne - in - gi ar - ki - ia la [ta - šag - gum?]

EGIR - MU GU NU 7 MU - UN - DA - AB - RA - RA ar - ki - ia la ta - ša - [as - si?]

55. MULU - ḤUL - IK šu - nam - [ba - zi - zi?]
līm - na 8 la tu - ša - [ḥaz?]

UTUG - ḤUL - IK šu - nam - ba - [zi - zi?]

u - tuk - ka 9 līm - na 8 la tu - ša - [ah - ḫaz?]

1 Col. I (A) contains the following ends of lines:—
(1) . . . BAD KUR-RA, (2) . . . šadīš(i), (3) . . . KAS-KAS-BU,
(4) . . . [ii]-la-na-aš-rab-bi-ṭu, (5) . . . TU-TU, (6) . . . i-kam-mu-u,
(7) . . . BIR-_RA, (8) . . . i-ša-as-su-u, (9) . . . la še-mu-u,
Tablet "E."

Col. I (B). (Plate XXX.)

a. . . . . . . . . . . . . . . . .

b. O evil Spirit that hath . . . the man,
c. O evil Spirit that . . . blood . . .

42. O evil Spirit whose roar . . . . . . . . . .
O evil Spirit that [roameth] o'er the land,

45. I am the Sorcerer-priest of . . . . . . . . . . .
The lord . . . . . . . . . . . . . . . . . . . . . .

50. The prince in the Deep . . . .
Behind me [howl] not!
Behind me shriek not!

55. Unto that which is evil deliver (?) him (?) not!
Unto the evil Spirit deliver (?) him (?) not!

(10) . . . ta la i-šu-u, (11) . . . DI-A, (12) . . . -ḫu-šu,
(13) . . . [zi-ša]-zi-ša, (14) . . . [aš-ša]-šu, (15) . . . [nigin]-E,
(16) . . . [iš-ša]-nun-du, (17) . . . BI, (18) . . . "š-ša,
(19) . . . PA (?)-RA, (20) . . . -al-šu, (21) . . . [nigin]-E,
(22) . . . [iš-ša]-nun-du, (23) . . . LU, (24) . . . [i-dal]-la-šu,
(25) . . . I, (26) . . . -ru, (27) . . . SU, (28) . . . [i-šaš-ha]-la,
(29) . . . DU-DU, (30) . . . -nam-du-u, (31) . . . -ḫu-šu, and
traces of ll. 32–41.

2 Cuneiform Texts, part xvii, pl. 46.
3 K. 2,470 . . . lim-nu.
4 60,886 has [ga]-E GAM Uḫ (?)-TU GA-DUB . . .
5 60,886 has . . . E MU . . .
6 60,886 has . . . -an-ni . . .
7 K. 8,476 omits; K. 4,917, NAM.
8 K. 8,476, nu. 9 K. 8,476, ku.
MULU - TUR - RA - KU  NAM - BA - TE - [MAL - NE]
60.  ana  mar - ši  e  ta - a[t - ḫi]
MULU - TUR - RA - KU  NAM - BA - GE - [GE - NE]
ana  mar - ši  e  ta - [at - bi?]
ZI DINGIR-GAL-GAL-E-NE¹-GE I-RI-PA ḪA-BA-[RA-DU-UN]
² niš ilâni²³ rabûti²³ u-tam-me-[ka lu-ta-at-tal-lak]

65. INIM - INIM - MA  UTUG - ḪUL - [A - KAN]

EN  UTUG - ḪUL - IK  NAM - BA - TE - [MAL - NE]
u - tuk - ku  lim - nu  e  ta - at - [ḫi - šu]
A - LA - ḪUL - IK  NAM - BA - TE - MAL - NE
a - lu - u  lim - [nu]  e  ta - at - ḫi - šu
70. GIDIM - ḪUL - IK  NAM - BA - TE - MAL - NE
e - kim - [mu  lim - nu]  e  ta - at - ḫi - šu
MULLA - ḪUL - IK  NAM - BA - TE - MAL - NE
gal - [lu - u  lim - nu]  e  ta - at - ḫi - šu
DINGIR - ḪUL - IK  NAM - BA - TE - MAL - NE
75. ilu  [lim - nu]  e  ta - at - ḫi - šu
MAŠKIM  ḪUL - IK  NAM - BA - TE - MAL - NE
ra - [bi - šu  lim - nu]  e  ta - at - ḫi - šu
DINGIR - RAB - KAN - ME  NAM - BA - TE - MAL - NE
[la - bar - tu  e]  ta - at - ḫi - šu
[la - ba - šu  e  ta - at] - ḫi - šu
[DINGIR-RAB-KAN-ME-KIL  NAM-BA-TE]-MAL-NE
[al - Ḫa - zu  e  ta - at] - ḫi - šu
[MULU - LIL - LA  NAM - BA - TE - MAL] - NE
85. [li - lu - u  e  ta - at] - ḫi - šu
60. Unto the sick man draw not nigh,
      Unto the sick man come not,
      By the Great Gods I exorcise thee that thou
      mayest depart.

65. **Prayer against the Evil Spirits.**

Incantation:—

O evil Spirit, approach him not,
O evil Demon, approach him not,
70. O evil Ghost, approach him not,
   O evil Devil, approach him not,
75. O evil God, approach him not,
   O evil Fiend, approach him not,
   O Hag-demon, approach him not,
80. O Ghoul, approach him not,
   [O Robber-sprite], approach him not,
85. [O Phantom of Night], approach him not,

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1 K. 8,476 omits.
2 K. 2,470 omits this line.
[KI - EL - LIL - LA NAM - BA - TE - MAL] - NE
[li - li - tu e ta - at - ḫi] - šu

[KI - EL - UD - DA - KAR - RA NAM - BA - TE - MAL] - NE
[ar - da - at li - li - i e ta - at - ḫi] - šu

90. .................................................. [NAM - BA - TE - MAL] - NE
[e ta - at] - ḫi - šu

.................................................. [NAM - BA - TE - MAL] - NE

.................................................. [Hiatus.]

muru - šu ...........................................

Col. II (Plate XXXI).
SAG - GIG KA - GIG ŠA - GIG LIKIR - GIG
95. mu-ru-uš ḫaq-ḫa-di „šin-ni „libbi ki-ḫiš lib-bi
IGI-GIG AZAG : mu-ru-uš i-ni a-ṣak-ku sa-ma-nu :
SA-MA-NA
UTUG-ḪUL A-.LA-ḪUL GIDIM-ḪUL MULLA-ḪUL
DINGIR-ḪUL MAŠKIM-ḪUL
DINGIR - RAB¹ - KAN - ME DINGIR - RAB¹ - KAN - ME - A
DINGIR-RAB-KAN-ME-KIL
MULU-LIL-LA KI-EL-LIL-LA KI-EL-UD-DA KAR-RA
100. NAM-TAR-ḪUL-IK AZAG-GIG-GA TUR-RA-NU-DUG-GA
GAR - GIG GAR - ŠA - A GAR - ḪUL - GIM - MA
SUR-ÂŠ-ŠUB A-ḪA-AN-TUM U-ŠU-UŠ-ŠUB DUB-GIM-MA
BAR-GIŠ-RA
SILA-A GIN-GIN AB-BA ŠU-ŠU GIŠ-ŠAGIL TU-TU-E-NE
mut-tal-lik su-ki mu-ta-at-bi-ik a-pa-a-ti
mu-tir-ru² -bu me³ -di- lu
[O Night Wraith], approach him not,
[O Handmaiden of the Phantom], approach him not,

90. . . . . . . approach him not,
. . . . . . approach him not,

[Hiatus.]

Sickness, . . . . . . . . . . . .

Col. II (Plate XXXI).
95. Sickness of the head, of the teeth, of the heart, heartache,
Sickness of the eye, fever, poison (?),
Evil Spirit, evil Demon, evil Ghost, evil Devil, evil God, evil Fiend,
Hag-demon, Ghoul, Robber-sprite,
Phantom of Night, Night Wraith, Handmaiden of the Phantom,

100. Evil pestilence, noisome fever, baneful sickness,
Pain, sorcery, or any evil,

b Headache, shivering, (?), terror, (?), (?),
Roaming the streets, dispersed through dwellings, penetrating bolts,

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1 K. 4,863, LUGAL.
2 S. 793, ri.
3 S. 793, mi.

a Samanu, possibly connected with the Syriac sammad, pl. sammanê (Brockelmann, p. 228, b), "poison."

b See note to Tablet III, l. 199. For DUB-GIM-MA I do not know any Assyrian equivalent. BAR-GIŠ-RA is translated 'i-lu (W.A.I., v, 50, 29-30, b), apparently parallel to ašakku, but no satisfactory meaning has been suggested for it.
DEVELOP AND EVIL SPIRITS OF BABYLONIA.

105. MULU - ḤUL IGIG - ḤUL KA - ḤUL EME - ḤUL
lim-nu ša pa-an¹ lim-nu pu-u lim-nu li-ša-nu

² ḤU(?) - ḤUL U(?) - ZU U(?)³ - A-RI-A GAR-ŠA-A GAR-ḤUL
-GIM-MA-TA⁴


⁵ MULU-GIŠGAL-LU DU DINGIR-RA-NA BA-RA-AN-TEL-MAL
-NE BA-RA-AN-GE-GE-E-NE

110. GIŠ-GU-ZA-NA: ina ku-us-si-šu la tu-šab-šu:
NAM-BA-TUŠ-NE-EN

GIŠ* NAD-DA-NA: ina ir-ši-šu la ta-na-al:
NAM-BA-NA-U-NE EN

* UR-KU: ana u-ri-šu la te-el-li-šu: NAM-BA-GIBIŠ-NE

E-KI-TUŠ-A-NA: ana bit šub-ti-šu la te-ru-ub-šu:
NAM-BA-TU-TU-NE

ZI AN-NA-KI-BI-DA-GE I-RI-PA ḤA-BA-RA-DU-UN

115. niš šame(e) u iršitim(tim) u - tam - me - ka
lu - u - ta - at - ta - lak

INIM - INIM - MA UTUG - ḤUL - A - KAN

EN UTUG - ḤUL - IK MULU - ŠA - KU - AB - ŠA - ŠA
u - tuk - ku lim - nu ḫab - bi - lu

MĄSKIM - ḤUL - IK UB - DA GUB - GUB - BU

120. ra - bi - šu lim - nu mut - ta - az - ziz tub - ki

GIĐIM - ḤUL MULLA - ḤUL U - NU - KU - KU - NE
e-kiin-mu lim-nu gal-lu-u lim-nu la ša-li-lu

[šu-nu lim]-nu-ti ša ina ali is-ša-nun-du šu-nu

125. . . . . . . . . . . . . IM - MI - IN - GAZ - E - NE
. . . . . . . . . . . . . i - pa - al - li - lu
105. Evil man, he whose face is evil, he whose mouth is evil, he whose tongue is evil,
Evil spell, witchcraft, sorcery,
Enchantment and all evil,
From the house go forth!
Unto the man, the son of his god, come not nigh,
Get thee hence!

110. In his seat sit thou not,
On his couch lie thou not,
Over his fence rise thou not,
Into his chamber enter thou not,

115. By Heaven and Earth I exorcise thee,
That thou mayest depart.

**Prayer against the Evil Spirits.**

Incantation:—

The evil Spirit that destroyeth,
The evil Fiend that lurketh near,
The evil Ghost and evil Devil that find no rest,
These are they that scour the city,
Scattering^a^.

1. K. 4,863, *ni*.
2. K. 4,863 translates \[kiš\]-pu ru-ḫu-u ru-[su-u].
3. S. 793 inserts zu.
4. S. 793 omits.
5. K. 4,863 translates [a]-na ametî már ili-[šu].

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(Plate XXXII.)

130. [TU - TU] - NE
    [i] - kam - mu - u
    A - MEŠ
    -ku - u
    GAZ (?) - AK - E - NE
    i - šag - gi - šu

135. IM - MI - IN - SU - SU
    ki-ma nu-ni ina me-e i-sah - hu - hu
    [SIGISSE - SIGISSE NU] - UN - ZU - MEŠ A - RA - ZU
    NU - UN - ZU - MEŠ
    [ik-ri-bi ul i-du-u] tas-li-tu ul i-du-u
    MI - IN - DUL IGI - NA BA - AN - MI - MI

140. [i - kat - tam] - ma i - ni - šu u - ta - at - ū - u
    [NU - UN] - ZU - A
    [ul] u - ta - ad - di
    NAM - ŠUB BA - AN - SUM
    šip - tu id - di

145. ḪI
    il - pu - tum
    ḪUL
    a (?)

Reverse.
[Several lines wanting.]


b. [UTUG-IJUL-IK: u-tuk-ku lim-nu] a-na ši-ri-ka:
   [EDIN-NA-ZU-KU]

   [EDIN-NA-ZU-KU]

151. [MU NU - TUK MU - NE AN] - ZAK - [KU]

c. [šu-ma ul i-šu-u šum-šu].nu ana pa-āt [šame](e)
Slaughtering

(Plate XXXII.)

130. Seizing upon

Rending in pieces

135. . . . like fish from the water they draw forth

Knowing neither prayer nor supplication.

140. They cover his . . . and darken his eyes,

not known.

He performs the incantation

[Several lines broken or wanting.]

REVERSE.

a. May they not break through [the mud wall].

b. [O evil Spirit], to thy desert!

150. [O evil Demon], to thy desert!

c. [O they that have no name (their name)], unto the breadth [of heaven!]

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a Isahhalu: cf. the Chald. š'hai (Levy, Chald. Wörterb., p. 468, a) which is the word used in Exod. ii, 10, for drawing Moses forth from the water.

b See ll. 185 ff., p. 153.
DEVS AND EVIL SPIRITS OF BABYLONIA.

152. [DINGIR-PA-SAG-GA...: \textit{\textsuperscript{a\textcircled{d}}I-\textsuperscript{\textcircled{u}}}I-\textsuperscript{\textcircled{s}um}]...-e ni-\textit{s}i: MULU-GIŠGAL-LU-ZU-KU
d. [TU-DUG-GA: \textit{\textsuperscript{a\textcircled{d}}i}na „-e a-mat \textit{\textsuperscript{a\textcircled{d}}}E-a: I
DINGIR-EN-[KI-GA-GE]

153. ... ... \textit{\textsuperscript{a\textcircled{d}}}Er\textit{\textsuperscript{i}di: DU NUN-KI-GA-GE
e. [\textit{s}i-pat ap-si-i \textit{\textsuperscript{a\textcircled{d}}}Er\textit{\textsuperscript{i}di a-a ip-\textit{p}a-\textit{aš-ra} ...}


[EN] UTUG-ﻬUL-IK GIDIM MAS-TIG-GAR EDIN-NA
u-tuk-ku lim-nu e-kim-mu ša ina ši-e-ri šu-pu-u
NAM-TAR MULU ﻬUL-IK : nam-ta-ru ša ameli lim-niš
tal-pu-tum : TAG-GA-ZU
EME GAR - ﻬUL - GIM - MA MULU KEŠDA(DA) - GE
160. li - ša - nu ša itti\textsuperscript{1} ameli lim-niš ir-rak-su
DUG-GIM : \textit{\textsuperscript{2}ki-ma} kar-pa-ti li-ih\textsuperscript{2} [tap-pu-u:
\Ho\textit{HE}] - EN - TA - GAZ
A-GIM : \textit{\textsuperscript{2}ki-ma} me-e lit-[tab-ku:] \Ho\textit{HE-EN-TA-DE}
[GIŠ-GAM]-MA GIŠ-ŠA-KA-NA-GE NA-AN-TA-BAL-E
kip - pa - ti ... ... a - a ib - bal - ki - tu - ni
165. ... ... [a-a ib]-bal-ki-tu-ni : NA-AN-TA-BAL-E
UTUG-ﻬUL E - A - TIL - LA ŠU - NU - GAR - RA - ZU - KU
DINGIR - MULU - GIŠGAL - LU - GE
u-tuk-ku lim-nu ša ina bētu tuš-bu-[u] ... ilu u amelu ana la ga-ma li-ka

(Plate XXXIII.)
UTUG-ﻬUL A-LA-ﻬUL GIDIM-[ﻬUL] MULLA-ﻬUL
DINGIR-ﻬUL MAŠKIM-ﻬUL
152. [Išum] . . . men,
d. [By the magic of the] word of Ea,
153. . . . the son of Eridu,
154. [Let the Incantation of the Deep] of Eridu never be unloosed!

[Prayer against] the Evil Spirits.

[Incantation]:—
The evil Spirit (and) Ghost that appear in the desert,
O Pestilence that hast touched the man for harm,
160. The Tongue that is banefully fastened on the man,
May they be broken in pieces like a goblet,
May they be poured forth like water,
May they not break through the lintel of the door.
165. May they not break through the . . . .
[O evil Spirit, to thy desert!] O evil Demon, to thy desert!
O evil Spirit that dwellest in the house
God and man to spare thee not . . . .

(Plate XXXIII.)
Whether it be evil Spirit or evil Demon,
Or evil Ghost or evil Devil,
Or evil God or evil Fiend,

1 K. 5,251, it-ti.
2 K. 5,290 omits these translation lines.
170. LA - DUG - BUR - ZI - DUG - KA - BUR - GIM AN - AŠ - A - AN
KAN - NI - IB - GAZ - GAZ
ki-ma ḥaṣ-bi pur-si-it pa-ḥa-ri ina ri-bi-ti liḫ-tap-pu-u

INIM - INIM - MA U ngu - ḪUL - A - KAN

EN U ngu - ḪUL - IK GIDIM MULU EDIN-NA TAG-GA-ZU
u-tuk - ku lim - nu e - kim - mu ša ina ši1 - ri
ameli tal - ṭu - ut

175. NAM - TAR MULU SAG - GA TAG - [GA] - ZU
nam - ta - ru ša ḫaḳ-ḳad ameli tal - ṭu - ut
KA - ḪUL - IK EME - ḪUL - IK MULU2 - ERIM - MA - GE
pu-u lim-nu li-ṣa-nu li-mut-tu mu-ta-[mu]-u
UTUG - ḪUL - IK MULU IG3 - MU - UN - ŠI - IN - BAR - RA

180. u - tuk - ku lim - nu ša ameli ip - pal - la - su
4 GAR-ŠA-A UJ (?)-ḪUL-IK MULU-NAM-ERIM-MA-GE
u - pi - [ṣu kiš] - pi lim - nu - ti5 ša ma - mi - ti
DUG - GIM [:6 ki - ma] kar - pa - ti li - liḫ - tap - pu - u :
IJE - EN - TA - GAZ

185. IM - RU - A NA - AN - TA - BAL - E
6 pi - ti - ik - ti a - [a ib] - bal - ki t - u - ni
UTUG-ḪUL-IK :6 u-tuk-ku lim-nu a-na ši-ri-ka :
EDIN-NA-ZU-KU
A-LA-ḪUL-IK :6 a-lu-u lim-nu a-na ši-ri-ka :
EDIN-NA-ZU-KU

MU NU-TUK MU-NE AN-ZAK-KU :6 šu-ma ul i-ṣu-u
šum-šu-nu ana paṭ šame(e)
170. Like the sherd that is cast aside by the potter May they be broken in the broad places.

**Prayer against the Evil Spirits.**

Incantation:—

O evil Spirit (or) Ghost that hath touched the man in the desert,

175. O Pestilence that hath touched the head of the man,

The evil Mouth (or) evil Tongue that hath uttered a spell,

180. The evil Spirit that hath looked on the man,

The enchantment or evil sorcery of a ban,

May they be broken in pieces like a goblet,

May they be poured forth like water,

185. May they not break through the mud wall.

O evil Spirit, to thy desert!

O evil Demon, to thy desert!

O they that have no name (their name), unto the breadth of heaven!

---

1 K. 4,955 inserts e.

2 K. 2,470 inserts nam.

3 K. 2,470 omits.

4 S. 69 inserts two lines: (a) A . . . . (b) a- . . . .

5 K. 2,470, lum.

6 K. 2,470 omits this line.

a Pursit, from parásu, "to separate."

b Presumably this refers to certain demons whose names are unknown on earth, and the magician here addresses them with the inclusive term "their name," i.e., whatever their name may be.
190. DINGIR-PA-SAG-GA . . . [MULU-GIŠGAL-LU-ZU-KU]
   TU-DUG-GA I DINGIR-EN-KI-GA-[GE:] . . . [DU
   NUN-KI-GA-GE]
   TU-TU ZU-AB NUN-KI-GA [NAM-MU-UN-DA-AN-BUR-RA]

   INIM - INIM - MA [UTUG - ḪUL - A - KAN]

   EN UTUG-ḪUL-IK EDIN-NA ID BA-AN . . . .

   195. u-tuk-ku limnitiš ša ina ši-ri is-su-nu tar . . . .
   kar - ra - du . . . is - ta - [at] . . . . .
   . . . . . . . . . . . . . . . . . . . . .

   [Hiatus.]

   (Plate XXXIV.)

   . . . . . . . . . . . . . . . . . . . . .
   GURUŠ E - UR - A - NI - TA BA - RA - [E - NE]
   1 NI-BI-A ŞIR-GIM MU-UN-SUR-SUR-RI-E-[NE]
   ina ra-ma-ni-šu-nu ki-ma ši-ir² it-ta-na-aš-lal-lu

   215. AN-NIN-KIŠ-GIM UR-E-GAR-RA-GE IR-SI-NI-IN-NA-
   AG-E-NE
   ki-ma šik-ki-e a-sur-ra-a uš-ša-nu šu-nu
   UR-KU-GIM NIGIN-E ŞI-MU-UN-ŠI-IN-BAR-RI-E-NE
   ki-ma kal-bi ša-[i]-du it-ta-nab-ra-ar-ru šu-nu
   UTUG-ḪUL A-.LA-ḪUL GIDIM-ḪUL MULLA-[ḪUL]
   DINGIR-ḪUL MAŠKIM-ḪUL

   220. ZI AN - NA KAN - PA ZI KI - A KAN - PA
190. Ishum . . . [men]  
By the magic of the word of Ea,  
. . . the son of Eridu  
Let the Incantation of the Deep of Eridu [never be unloosed]!

**Prayer against the [Evil Spirits].**

Incantation:—

195. The evil Spirits whose hands in the desert . . .  
Warriors, sons of one mother, seven [are they].

[Hiatus.]

(Plate XXXIV.)

They drive forth the man from his home.  
Upon themselves like a snake they glide,

215. Like mice they make the chamber stink,  
Like hunting dogs they give tongue.\(^a\)  
Be thou evil Spirit or evil Demon,  
Or evil Ghost or evil Devil,  
Or evil God or evil Fiend,

220. By Heaven be thou exorcised! By Earth be thou exorcised!

---

1 K. 8,475 translates . . . -šu u-še-िल-[šu-u].  
2 K. 5,079 and K. 8,475, ō.

\(^a\) *Ittanabrarru*: according to *W.A.I.*, v, 28, vii–viii, 62, *bararum = ikkillum*, "wailing," and, as Muss-Arnolt suggests, it may be connected with *barbaru*, "jackal."
DEVILS AND EVIL SPIRITS OF BABYLONIA.

EN-NA SU MULU-GIŠGAL-LU DU DINGIR-RA-NA

EN-NA BA-RA-AN-TA-RI EN-NA BA-RA-AN-ZI-GA
EN-NA-AŠ

U BA-RA-AN-DA-AB-KU-E A BA-RA-AN-DA-AB-NAK-E
GIŠ-BANŠUR A-A MUḪ-ZU-NE DINGIR-EN-LIL-LA-[GE
ŠU-ZU BA]-RA-NE-IN-TUM

ID-UD-KIB-NUN-KI

[A PU]-TA A ID-[DA BA-RA-AN]-ŠU-ŠU-NE
[ANA - KU BA - RI - EN PA - NA - A]N - TUK - TUK
[KI - KU BA - GUB - BA TUŠ NAM - BI] - GA - GA
[MULU-GIŠGAL-LU DU DINGIR-RA-NA BA-RA-AN-TE-
MAL-DA BA-RA-AN-G]E-GE-NE


........................................ E - SIR - RA ŠU - ŠU
........................................ um
........................................

1 K. 8,475 translates . . . ili-šu.
2 K. 8,475 translates . . . [ta-as]·su-ḫu.
(Whatever thou be), until thou art removed,
Until thou departest from the body of the man, the son of his god,
Thou shalt have no food to eat,
Thou shalt have no water to drink,
Thou shalt not stretch forth thy hand
Unto the table of my father Bel, thy creator,
Neither with sea water, nor with sweet water,
Nor with bad water, nor with [Tigris] water,
Nor with Euphrates water, nor with [pond water],
Nor with river water shalt thou be covered.
[If thou wouldst fly up to heaven]
Thou shalt have [no wings],
[If thou wouldst lurk in ambush on earth]
Thou shalt secure [no resting-place],
[Unto the man, the son of his god, come not nigh],
Get thee hence!
[By Heaven and Earth I exorcise thee],
That thou mayest depart.

[Prayer against the Evil Spirits.]

[Incantation :—] “. . . . . . that in the street overwhelmeth.”
Tablet "D."

[The Obverse is entirely lost.]

Reverse.

Col. III (Plate XXXV).

(1) DINGIR . . . . (2) . . . . (3) . . . . (4) MULU . . . .
(5) amelu . . . . (6) URUDU-GAR . . . . (7) . . . .
(8) ru-uk . . . . (9) . . . . (10) MULU . . . . (11) ša ameli ik- . . . .

12. MULU - GIŠGAL - LU - BI . . . . . . .
amelu šu - u . . . . . . .
URUDU-GAR-LIG-GA UR-SAG AN-[NA] . . . .

I-NE-GAR-NA ZAG GIŠ-* NAD-DA-NA . . . .

20. ŠA DINGIR-SUR TUG-GA AN-NA-GE MULU . .
ina lib-bi ūN Šalul(lī) ša šu-ba-ta [ūN Anim] . .
ZAG KU-SUR-RA IM-* DAR-RA : i-da-at „-e me-e (?) . .
KA-BAR-RA ID-ZI-DA ID-KAB-BU [U-ME (?)-N1 (?)-ḪAR]

25. ba-ab ka-ma-a im-na u šu-[me-la] . . . .
KA-BI NAM-TIL-LA : ina ba-bi-šu ba-la-ta . . . .
SAG-BI NAM-ERIM-BUR-RU-DA GAR-ḪUL . . . .
ma-mit la pa-ša-ri minna(ma) lim-[nu] . . . .
U-I-KAM : ūmu(mu) ak-kal liš-tab-ri . . . .
Tablet "D."

[The Obverse is entirely lost.]

Reverse.

Col. III (Plate XXXV).

This man . . . . . . .

15. [Take] the potent meteorite of heaven . .
[Bind] a two-coloured cord . . . . . .
A smoke offering which . . . his couch . .

20. Under the shadow of the Robe of Heaven . .
Fasten a bandage and
Wash (?) in water (?) the ends of the bandage,

25. With the door locked right and left [shut (?) him in],
Within his door life [shall he receive (?)].
A ban that cannot be loosed [on] everything evil . . .
When he eats, may he be satisfied!

a IM-DARA (W.A.I., v, 27, 13, e, which is probably to be restored this way) = [h]a-a-pu, with which we may compare the Syriac ḫāph (Brockelmann, Lexicon, p. 106, b), lavit. It seems possible that the scribe has here added the word mé, "water," but the text is so mutilated that no restorations are trustworthy. The explanatory text K. 246 (Haupt, Akkad. u. Sum. Keils., pp. 92-93, ll. 14 ff.) has: MULU-GIŠGAL-LU-BI KU-SUR-RA U-U-ME-NI-ḤAR KU-SUR-RA-A IM-BABBAR-RA KA-BAR-RA ID-ZI-DA ID-KAB-BU U-BA (?) . . ḤAR, which is translated a-me-lu šu-a-tu [ku-sur-ra-a e-šir-ma] ku-sur-ra-a ša . . . [ga]š-ši bāba ka-ma-a [im]-na u šu-me-la . . .

b First person in the text.
. . . MU-UN-NA-AN-TE . . .

[šu Si-me]-tan , -e ,-[e ina] zu-nur a-me-li màr ili-šu tu-uh-[hi] . . .
. . . [ḪUL]-DUB-BA SAG-GA-NA U-ME-NI-[KEŠDA]
. . . . ša , -e ḫa-ḫa-su ru-ku-us-[ma]

35. [UTUG-ḪUL A]-LA-ḪUL GIDIM-ḪUL MULLA-ḪUL DINGIR-ḪUL MAŠKIM-[ḪUL]
[ḫu-tuk-ku] lim-nu a-lu-u lim-nu e-kim-mu lim-nu gal-lu-u lim-nu ili lim-nu ra-bi-šu [lim-nu]
UTUG-MULU-DIB-BA : u-tuk-ku ka-mu-u ša ameli e-kim-mu ša ameli šab-tu : GIDIM-MULU-DIB-BA
MULU-ḪUL IGI-ḪUL KA-ḪUL EME-ḪUL : lim-nu ša pa-ni lim-nu pu-u lim-nu li-ša-nu lim-nu

40. SAG - GIG KA - GIG ŠA - GIG LIKIR - GIG
mu-ru-us ḫa-ḫa-di , šin-ni , lib-bi ki-ḫiš lib-bi

*Hulduppu.* This word occurs with the determinative for "wood," but more commonly with the determinative *BIR (= urisu ?). It is difficult to see what its exact meaning is, but the following additional passages are instructive:—W.A.I., iv, 21, ll. 27-29, ana mimma lim-ni nu-te-e šu , (= MULU-*LAL) šu , (= La-ta-rak) ina ba-a-bi ul-ziz, ana mimma lim-ni ṯa-ra-di , (= *BIR-ḪUL-DUB-BA) ina mi-iḫ-rît bābī ul-ziz, "To prevent any evil drawing nigh I have set up MULU- *LAL (and) Latarak by the door, to drive away any evil I have set the ḫulduppu before the door." Zimmern, Ritualtafeln, p. 122, 20 ff., arki šu ina *BIR
30. In the evening place a hulduppu.
   Near the body of the man, the son of his god;
   Bind on his head the . . . of the hulduppu;
35. Whether it be an evil Spirit, or an evil Demon,
   Or an evil Ghost, or an evil Devil, or an evil
   God, or an [evil] Fiend,
   Or a Hag-demon, or a Ghoul, or a Robber-sprite,
   Or an evil Spirit that holdeth the man in its grip,
   Or an evil Ghost that hath seized on the man,
   Or an evil man, or one whose face is evil, whose
   mouth is evil, whose tongue is evil,
40. Headache, toothache, heart disease, or heartache,
INIM-INIM-MA-NE-E SAG-GA-NA HECK-TA-AN-ZI-ZI-E-NE
šip-ti  an-ni-ti ina  ri-ši-šu  li-in-na-as-šu

... ... NA HECK-EN-GUB-BA MAL-LA NA-AN-DAK ...

45. ... ... šu  li-iz ... ... ... ... ... ... ... ... ...

Col. IV (Plate XXXVI).

. . . . : āmu(mu)  ta-šil-ti ša ina  "in Eridu ir-bi-u:
KUR-KUR-GA

. . . .  TA: āmu(mu)  dam-šu ša ina zir La-gaš
šu-pu-u : E-A

. . . . E-A: āmu(mu)  ša pa-ni ba-nu-u tar-bit
Ki-eši: UH-KI-GE

5. [šIN] - PUR - LA - KI - GE  DIKUD - MAḪ

5. [šIN] A-da-pa  da-a-a-nu  ši-i-ru ša  La-ga-aš

. . . . DUG-GA  NAM-TIL-LA  SUM-MU  AN-SUR

*KUR (?)-RU-KI-GE

. . . -riš-ši  ba-la-ta  i-nam-di-nu  šu-lul  Šu-ru-ub-ba-ak

. . . . NE  NIN  GAB - NU - GI  SAG - GA - NA - A
BA - AN - LAḫ - LAḫ - GI - EŠ

. . . -ti  šu-nu  ir-šu-tum  ša  la  im-maḫ-ḫa-ru  ina
ri-ši-šu  li-iz-zi-zu

10. . . MULU-BA-GE  SIGIŠŠE-SIGIŠŠE  HECK-EN-NA-AB-BI

. . . amelu  šu-a-tum  tas-li-tum  liḫ - bu-u

. . . E-NE TU . . . BAD-GA  NAM-TIL-LA  SUM-MU

. . . . . . . . . . . GAB  AN-GA-GA-A

. . . . . . . . . . . šip-ti  ba-la-ti

15. . . . . . . . . . . . . . ti  ni

. . . . . . . . . . . ga-na?  li-pu-uš

. . . . . . . . . . . . . . . . . . . . . . . ti  ka-a-a-nu
[By] this incantation at his head may they be removed

45. . . . . . . may it stand . . .

Col. IV (Plate XXXVI).

The Pleasant Day risen-forth from Eridu,

The Gentle Day that hath appeared in Lagash,

The Day of shining Presence sprung from Kish,

5. Adapa (?), puissant judge of Lagash,

The Shadow of Shurubbak, granting life to the suppliant (?),

With their wise [counsel?] unopposed

May they take their stand at his head:

10. May they utter a prayer [for?] this man;

May they perform an incantation of life . . .

15. May they make . . . . . . . . . . . .

. . . . . . . . . . . . firm
TE-MAL

[li] t-šu

20. * UR - * UR

ru (?) kus-ma

SAG-BI ḪE-EN-GUB-BU-UŠ

la uš-su ina ri-si-su li-iz-ziz

[BAR]-BI-KU İJA-BA-RA-AN-GUB-[BA]

25. *UR*A Ş (?)-SAR TAB-BA U

-ma (?)-ši ki-İŞ-ru-ti šu-[un-ru-ti]

LAL INIM-INIM-MA U


30. [ȘU-*ŠAG]-GA DINGIR-RA-NA-KU İJE-EN-ȘI-IN-[GE-GE]

[ma ka]-at dam-ka-a-ti ša [ili-ši-lip-pa-kid]

SAG-GA-NA NAM

-tim ina ri-si-šu a-a

NAM-TIL-ŁA İJE-EN-NA

35. * Ş motifs ba-la-ti lit

UD (?) E-NUN-NA-TA E-A-NA

iš - tu ku - um - me ina a - ši - šu

SU MULU-GİŞGAL-LU PAP-ḪAL-LA DU DINGIR-RA-NA

ša ameli mut-tal-li-ki mar ili-šu

40. [öm] Ša-maš liš-ḫi: İJE-EN-NA-AN-TE-MAL

[DINGIR-SILIG-ELIM-NUN-NA DUSAG-ZU-AB-GE]

ŠAG-GA TAG-TAG-BI ZA-A-KAN

[öm} Marduḫ mar riš-tu-ša ap-si-i bu-u]n-nu-u

du-um-mu-ku ku um-ma

May they draw nigh unto him . . . . .

20. . . . . . . . . . . . . . . . . .
May . . . that goeth not forth, stand at his head,

25. May . . . . . stand away from him
[Tie] double (?) knots . . . . .
Make a decision . . . , perform the incantation,

30. [Into the] kindly [hands] of his god let him be [commended]
. . . . at his head let them not . . . .

35. . . . . . life may they grant [him],
. . . . . when he goeth forth from the dwelling
[Unto the body] of the wanderer, the son of his god,

40. . . . . may Shamash draw nigh,
O Marduk, eldest son of the Ocean Deep!
Thine is the power to brighten and bless.

Prayer against the Evil Spirits.
Tablet "E."

(Plate XXXVII.)

\[\text{ir-ši-šu e-šir-ma}\]
\[\text{MULLA-UL MULU-RA NAM-BA-TE-[MAL]}\]
\[\text{[gal-\(lu\) u \(\text{lim-nu a-na}\) ameli a-a \(i\)-\(\text{hu-u-\[nî\]}\]}\]
\[\text{SAG BI U ME NI [GAR]}\]
5. \[\text{ina ri-ši-šu \(\text{šu-kun}\) [ma]}\]
\[\text{BAR KU IJE IM TA [GUB]}\]
\[\text{šu-\(\text{ti-ik\)-ma ina a-\(\text{ža\)-a-ti li-\(\text{iz\)-ziz}}\]}\]
\[\text{GAR ŠA A NAM BA TE MAL E NE}
\[\text{tum (?) u-\(\pi\) - \(\text{šu a-a it-\(\text{hu\)-šu}}\]}\]
10. [\(\text{ŠU\)-LAH LAH-GA-A-NI-TA} \(\text{HE-IM-MA-AN-ŠED-DE}\]
\[\text{[ina k\(\text{a}\)-ti-\(\text{šu el-li-ti li-pa-aš-ši-iç}}\]
\[\text{[ŠU\]-*ŠAG-GA DINGIR-RA-NA-KU HE-EN-ŠI-IN-GE-GE}]

\[\text{[INIM - INIM - MA]}\]
\[\text{UTUG - ŤUL - A - KAN}

\[\text{[EN UTUG-ŠUL]}\]
\[\text{DINGIR-EDIN-NA GIN-A}
15. [\(u\)-tuk-\(\text{ku lim-nu ša ina ši-e-ri il-la-ku}}\]
\[\text{DINGIR EDIN NA DUL LA}
\[\text{[lim]-nu ša ina ši-e\(^1\)-ri i-\(\text{kat-ta\(^2\)-mu}}\]
\[\text{DINGIR EDIN NA LA A}
\[\text{[lim-nu ša ina] ši-e-ri \(i\)-te-\(nî\)-\(\text{lu-\(u\)}}\]
20. \[\text{DINGIR EN LIL LA ŠE-IR-ZI-DA} \\
\[\text{du nam ru}\]
\[\text{: DINGIR EN DU ŠA-BI\(^1\)}\]
\[\text{3: URUGAL A\(^1\)-RI A}
Tablet "E."

(PLATE XXXVII.)

[With] . . . surround his bed and . . . .
That . . . no evil devil may draw nigh unto the man,

5. Put . . . . at his head,
Let pass by . . . . and let it stand aside,
That . . . . no sorcery may draw nigh unto him.

10. That by his pure hand he may be assuaged,
That unto the kindly [hands]\(^a\) of his god he may be commended.

[PRAYER AGAINST] THE EVIL SPIRITS.

Incantation:—

15. The evil Spirit that stalketh in the desert,
The evil [Demon?] that shroudeth (man) in the desert,
The evil [Ghost?] that lieth in the desert,

20. . . . . . . Bel radiant,
. . . . . . Bel . . .
[Evil Spirits] . . . spawned in the tomb,

\(^1\) Rm. 314 omits. \(^2\) K. 2,337, mu.
\(^3\) Rm. 314 . . . -mu-u.
\(^a\) For this line see Cun. Texts, part xvii, pl. 22, l. 145.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

1- ti : BI

25. ra-ma-ni-šu-nu : IM-TE-MAL-DA-BI
   2 MU - UN - TAR - RI - EŠ - A - AN
   NI - IN - US
   nim - mi - du
   GIN DU - MU

30. ŠU - U - ME - TI
    li - ki - e - ma
    SU - BI U - ME - NI - TAG - TAG
    zumri - šu lu - up - pi - it - ma
    : ab-kal-lu ab-rik-ku ka-la-šu-nu : KAL-A-BI

35. SA - AZAG - GA ḤU - MU - RA - AB - SAR - RA
    ri - ik - sa el - la li - ir - ku - su - ka
    ID-DAR * BIR ḤAR-SAG-GA-GE DUBBIN
    AM-GUL DAR-A
    u-ri-iš šadi(i) ša šu-pur ri-me bu-un-nu-u
    TA NA NE ḤAR-SAG-GA-TA GIN-A

40. -ri-ni-šu-nu kut-ri-in-nu ša ul-tu šadi(i) ib-bab-la
    MU-UN-E DA-BI-TA . bi(?) - ša-ḫa-tu³
    ri-di-ma : GIN-A
    SAR DINGIR-PA-TE-SI-MAIJ U-ME·NI-IB-TE-SUM
    - kil - ti ši - pat inu , i - di - šum - ma
    E . . . . . . . . . . BA - NI - IB - E

45. [a] - ši - šu
25. . . . . themselves,
 . . . . they have ordained,
 . . . . they take their stand,

[3 Marduk hath seen: What I:] "Go, my son, (Marduk),

30. " Take . . . . . . . . . . . . . .

" [And with it] . . . . touch his body.

" Ruler (and) chieftain of all of them,

35. " With a clean bandage let them bind thee,

" . . . of a kid of the mountains which hath polished a bull's hoof,

40. " With their . . . as a smoke-offering brought from the mountains,

" . . . unto the neighbourhood go down and

" Perform for him the Incantation of the God Patesi-maḫ\(^b\) . . .

45. . . . . . . . at his going forth
 . . . . . . . . . . . . . .

---

\(^1\) Rm. 314 . . . -tišu-nu šir-tum.
\(^2\) Rm. 314 for this line has . . . išim-mu.
\(^3\) K. 5,100, 1a.

\(^a\) See Tablet "A," l. 17 ff.
\(^b\) "Supreme Ruler."
BAR . . . . . . SIG - GA - A . . . .

ina . . [ma]-hi-is . . ku (?) ma-hi-is . .


50. mimma[(ma) lim] - nu dup - pir . . . .

UTUG-IUL A-[LA-IUL GI]DIM-IUL MULLA-IUL
E-TA HA-BA-R[A-E]

u-tuk-ku lim-[nu a-lu-u lim]-nu e-kim-mu
lim-nu gal-lu-u lim-nu iš-[tu bīti ši-i]

U-NE-Z[(?) . . . ZI AN-NA KAN-PA [ZI KI-A KAN-PA]
na-an-si-[iš] . . . [niš] same(ee) lu-u-ta-[mat
niš iršitim(tim) lu-u-ta-mat]

55. EN ḫU . . . . . . . . . . . . . . . . . .
50. Whatever is evil, be thou removed! 
O evil Spirit, evil Demon, evil Ghost, evil Devil, 
Go forth from the house (and) depart!
By Heaven be thou exorcised! [By Earth be thou exorcised!]

55. Incantation:
Tablet "F."

Col. III (Plate XXXVIII).

* BIR UTUG

u-ri-šu [u-tuk-ku]

U-GIG-A ŠU-ŠU-BI

mu-u-ša u ur-ra ina

5. MULU-GIŠGAL-LU-BI BARA-*ŠIG-GA

amelu šu-u ina „-e

E-NUN-AZAG-GA KI NAM-TIL-[LA]

ku - um - mu el - lu aš - ru ša [balaṭī]

URUDU-*SIG-TAK-ALAM AZAG-ZU

10. TAG-GAM-ME KUBABBAR GIŠ-TIR AZAG

gur-gur-ru en-ku mu-di

ša-aš-ša-ru ša šar-pi ana kiš-ti [elli?]

GIŠ-MA-NU GIŠ-HUL-DUB-BA

ŢUN U-ME-NI-TAG : ina pa-a-ši

15. ALAM NAM-TIL-LA : uš

MU-MUD-NA-A-BI:

Col. IV.

. . ša niš ar

* BIR(?)-GIG LU ID

. . MU BI TAG - GA : na

5. * BIR-AZAG DUG - GA

u - ri - ša el - la
Tablet "S."

Col. III (Plate XXXVIII).

A kid. Night and day in. That man at a lucky shrine. A pure dwelling, the abode of life.

5. That man at a lucky shrine. A pure dwelling, the abode of life.

10. Let a wise (and) cunning coppersmith. [Take an axe of gold (?)^a and] a silver pruning-knife^b

Unto a grove undefiled,

[Let him carve] a hulduppu of tamarisk. Touch it with the axe.

15. An image (?) of life.

[Inscribe thereon] the name of his.

Col. IV.

A dark-coloured kid. Touch its.

5. An undefiled kid.

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^a On this restoration see Zimmern, Rituellafeln, p. 140, Nos. 31-37, l. 45, and p. 156, Nos. 46-47, l. 12.

^b This restores the word ša-aš-[ša-ru] in W.A.L., iv, 18, 3, col. ii, l. 2, which evidently means some small tool. Cf. the Syriac tâthwârâ, subula (Payne Smith, Thesaurus, col. 4, 516).
The colophon mentions Shalmaneser (II), King of Assyria, and Nabû-apli-iddina, King of Babylon, both living in the ninth century B.C.
At the command of the Lady of the Gods
The dark-coloured kid . . . . .

10. With a clear (and) loud voice
[Perform] the Incantation of Eridu,
May the man, the son of his god,
Become pure as Heaven,
Clean as Earth,
Bright as the middle of the Heavens,

15. May the Evil Tongue be absent from him!

**Prayer against the [Evil] Spirits.**
Tablet "G."

Obverse.

Col. I (Plate XXXIX).

[āṣī-šu su]-ku št-it ānu Šamsī ni-rib-šu su-šu e-rib ānu Šamsī(ši)

[UTUG-ḪUL A-LA]-ḪUL GIDIM-ḪUL MULLA-ḪUL
DINGIR-ḪUL MAŠKIM-ḪUL

[u-tuk-ku lim-nu] a-lu-u lim-nu e-kiš-mu lim-nu
gal-lu-u lim-nu ilu lim-nu ra-bi-šu [lim-nu]

5. . . . . ŠU GIR-GIN-GIN-A-TA: ina bi-e-ti ana
li-mut-ti ina i-tal-lu-ki-šu

. . . . E-A IM-MA-AN-DA-AN-TI-EŠ: il bi-ti ānu Iš-tar
bi-tim lu-šar du-[šu]

. . . . . . . BA-AN-. . . : la-mas-si bit
pu-uz-ra i ta-ḫal


. . . . ana ši (?)-ip (?)-ta ši-ḫiš ra-bi ši biti mit-ḫa-riš
i tar-ru

10. . . A DINGIR-SILIG-MULU-ŠAR ME-EN MAŠ-MAŠ
ANA-KI-A DIB-DIB-BI IḪUL-E-NE

ānu Marduk maš-maš šašu (e) u išštim(tim)
tu-mu-[nḫ] l m-nu-ti-[šu ?]


. . . -nu ina biti i ta-aš-ši i-rat-ka ni-’i . .
Tablet "G."

Obverse.

Col. I (Plate XXXIX).

[It hath its exit] at the Street of Dawn\(^a\)
(And) its entrance at the Street of Sunset.
Be it [evil Spirit] or evil Demon
Or evil Ghost or evil Devil
Or evil God or evil Fiend,

5. When it cometh to the house for evil
May the God (and) Goddess of the house drive
[it] forth.
O thou Guardian Spirit of the inner chamber,
tremble not!
O ye [spirits] . . . , great and small of the
house alike, quake not!

10. O . . . . Marduk, magician of heaven and
earth, seize upon its iniquity!
O . . . .,\(^b\) go not forth from the house,
turn back!

---

\(^a\) Or "Street of the East" and "Street of the West."

\(^b\) IGI-IGI = harranu; possibly here we may restore "O way-farer."
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GIDIM UB . . . BU . . . A GU-MU-TA UB-TA

15. še-e-du [ša ina tub-ki iz]-za-su ina rig-mi-ia
ul-tu tub-ki ana su-[u-ki ši-i]

GIDIM DA . . . GAR (?) GU-MU-TA [DA-TA
še-e-du ša ina [šahati] . . ša ina rig-mi-ia
[ul-tu šahati ana su-u-ki ši-i]
. . . . ūn te lu . . . [ana] su-u-[ki ši-i]
. . . . UN (?) IB (?) ANA TU . . . SILA-A KU [E].

20. . . . ti te sur . . . [ana su-u-ki ši-i] . .

Reverse.

Col. IV.

25. . . ŠI . . . A E . . . SAR . . . .
. . . . ša bitti la taḥ-ta-na-ab (?)-[ba-tu]
. . MA (?) DIR-TA NAM-BA-ZA-LA-AH-ḤI-EN: it-ti
ša-a-ri kip . . . [la ta-zīk-ku]
tir-[ru-bu]
la [tir-ru-bu]

30. . . EN NA-AN-TUŠ-EN: la ta-az-za-zi la tu-[šab]
. . GE-GE-E-NE NAM-BA-GUR-GUR-E-[NE]
[là ta-at]-ta-an-nu-ur-ra la ta-as-sa-na-ľu-[ur]
[zi] ANA-KI-BI-DA-GE KAN-RI-PA ḤA-BA-RA-DU-[UN]
[niš šame](e) u irşītim(tim) u-tam-me-ka
lu-ta-at-ta-lak [TU EN]

35. . . SI PA (?) U-TU-UD-DA BA . . . .
[Duppi] . . KAM-MA UTUG - [ĦUL - A - MEŠ]
15. O Spirit that standest close at hand,
   At my cry go forth therefrom unto the street!
   O Spirit that standeth near,
   At my cry go forth [therefrom unto the street]!
   . . . . . .  go forth unto the street!

20. . . . . .  go forth unto the street!

Reversal.

Col. IV.

25. . . . plunder not the . . . of the house,
   With the . . . wind blow not,
   With one that goeth forth come not in,
   With one that cometh in, come not in,

30. Stand not, sit not,
    Return not, turn not round!
    By Heaven and Earth I exorcise thee,
    That thou mayest depart!

35. . . . begotten . . . . . .

[ ]TH TABLET OF THE SERIES "THE EVIL SPIRITS."
Tablet "H."

Obverse.

(Plate XL.)

GU - BA (?) - DE
is - su
GA MU RA
[u] - su - rat *E - a (?)
5. AK-DA DINGIR-SILIG-MULU-ŠAR
ana (?) še (?) - e - ti ša *Marduk
MULU - TU - TU
ma (?) a - ši - pu
LI DINGIR - EDIN - NA SAR - A
10. lu-u ša ina ši-ir ib-ba-na-a ul
LA ZU

Reverse.

E KA A
BA - RA - AN - DA
E - A - A - KU
[ana] bitti a - [a i - ru - ub]

Tablet "I."

Reverse.

(Plate XL.)

5. LUGAL-GE

LUGAL-GE

LUGAL-GE-MAH


zu-um-ri-šu lit-ta-ās-ši-ma ina a-ḫa-ā-ti [li-iz-sī]

BAR - KU ḪE - IM - [TA - GUB]

[lim] - nu ina a-ḫa-ā-ti li-iz-sī-[iš]

10. [UTUG-ŠIG-GA ALAD]-ŠIG-GA ḪE-EN-DA-LAH- LAH-[GI-EŠ]

[u-tuk-ku dum-ki še-e-du dum]-ki i-da-a-šu
lu-u-ka-a-a-an . .


15. AN-NA MU-UN-NIGIN-E-[NE]

I - A - AN MU - BI - IM

[UTUG] - ḪUL - MEŠ NU - AL - BAD

ri ša

ir dup-šar šihru

ib ri(?) ki(?)
Tablet "I."

Obverse.

(Plate XLI.)

\[\text{DA} \quad \text{GE} \quad \text{GE} \quad \text{E} \quad \text{NE}\]

\[\text{INIM} \quad \text{INIM} \quad \text{MA} \quad \text{UTUG} \quad \text{HUL} \quad \text{A} \quad \text{KAN}\]

\[\text{EN} \quad \text{UTUG} \quad \text{HUL} \quad \text{IK} \quad \text{AZAG} \quad \text{EDIN} \quad \text{NA}\]

5. \[\text{u - tuk} \quad \text{ku lim - nu} \quad \text{a - šak - ku} \quad \text{ša} \quad \text{ši - ri}\]

\[\text{NAM} \quad \text{TAR} \quad \text{MULU} \quad \text{HUL} \quad \text{IK} \quad \text{TAG - GA - ZU}\]

\[\text{nam} \quad \text{ta - ru} \quad \text{ša ameli lim - niš tal - pu - tum}\]

\[\text{UTUG} \quad \text{HUL} \quad \text{IK} \quad \text{MULU} \quad \text{MU - UN - ŠI - IN - BAR - RA}\]

\[\text{u - tuk} \quad \text{ku lim - nu} \quad \text{ša ameli ip - pal - la - su}\]

10. \[\text{HUL} \quad \text{IK} \quad \text{MULU} \quad \text{MU - UN - ŠI - IN - DUL - LA}\]

\[\text{lim - nu} \quad \text{ša ameli i - kat - ta - mu}\]

\[\text{HUL - IK} \quad \text{MULU} \quad \text{MULU} \quad \text{ŠA}\]

\[\text{NA} \quad \text{ŠA} \quad \text{- A}\]

\[\text{- pi lim - nu - tum}\]

15. \[\text{li - šak - nu}\]

\[\text{HE} \quad \text{EN - TA - GAZ}\]

\[\text{li - ih} \quad \text{tap - pu - u}\]
Tablet "J."

Obverse.

(Plate XLI.)

[Prayer] against the Evil Spirits.\(^a\)

5. The evil Spirit (and) Fever of the desert,\(^b\)
O Pestilence that hast touched the man for harm,
The evil Spirit which hath cast its glance on the man,
10. The evil [Demon] which hath enshrouded the man,

\(^a\) The ending of the reverse of Tablet "H" is the same as that of the Fifth Tablet, p. 80, but unless the text of the obverse fills the hiatus of ll. 47–55, which does not, as far as can be judged at present, seem probable, Tablet "H" must be regarded as part of a separate Tablet.

\(^b\) This line and the similar lines in Tablet "C" (156 and 173) have been translated thus in preference to "The evil Spirit (is) the Fever of the desert," for the reason that the verb talput in Tablet "C," l. 174, is in the second person.
**Tablet "K."**

*(Plate XLII.)*

... ........................................  - MEŠ

25. ........................................  - u

... ........................................  - MEŠ

... ki-na saḫ-ḫu(?) šu-nu

... LA ḤUL * SIG - * SIG - GA - A - MEŠ

... [ma]-a-ti lim-niš i-sap-pa-nu šu-nu

30. ... MEŠ  KI - A  KIN - KIN - NA - A - MEŠ¹

... [ša]-ku-miš aš-bu šap-liš it-ta-ab-ra-ru šu-nu

... RA  KUR - KU - GAR - RA - MEŠ

... e(?)-tī-ku la  i-nam(?)-du-u šu-nu

U - RI - IN - MA - NE - ḫA - A  U - GIG - GIG - GA - MEŠ

35. u-ri-in-nu sa-ah-ḫu-tum ša na-ma-ru ut-tu-u [šu]-nu

*(Plate XLIII.)*

IM-ḤUL-BI-TA  MU-UN-DA-RI-UŠ  ID-NU-UN-UŠ (? ) MEŠ

it-tī im-ḫul-li i-sik-ḫu ul im-[mah-ḫa-ru šu]-nu

IM-SU-ZI  GĪŠGAL-LU-GIM  MU-UN-DA-RI-EŠ  MELAM

... MEŠ

pu-ruḫ-ti ša-lum-ma-ta ki-ma a-li-e ra-ru-u

me-lam-nu  ... šu-nu
Tablet "K."

(Plate XLII.)

. . . . . . . . . . . . . .
. . . . . . they overwhelm
. . . balefully they cover the land,

30. They dwell in gloom [on high], below they howl,
(Nor) are they ready (?) to pass by . . . .

35. They are the widespreaing clouds\(^a\) which darken the day,

(Plate XLIII.)

With the storm wind they blow, and cannot be withstood.
Haloed with awful brilliance like a demon,
They carry terror far and wide;

---

\(^1\) K. 5,183, MEš.

\(^a\) *Urinnu* occurs also in *W.A.I.*, i, 15, 57 (Tiglath-Pileser), ša nubalušu kima urinni eli mātišu šuparruru, "whose net like a cloud is spread over his land."
40. Ašte ki-na ud-zal-li-da-ge melam šu-šu—a-meš
pu-uz-ra ma-a-a-la ki-ma ūmi(mi) u-nam-ma-ru
me-tam-mu saḫ-ṭu šu-nu
E-ne-ne-ne sila-a-ta . . . ba-an-lah-geš gir
kur-ra-ge ba-an-si-ga-eš .
šu-nu ina ri-bi-ti iz-za-su-ma tal-lak-ti ma-a-ti
u-saḫ-ḥa-ri
E-dingir e-ne-ge ba-an-ri-ri—a-meš
45. bi-ta-at ilâniš ir-ta-nab-bu-[u šu-nu]
ku-kur-ma-lal ba-an-dub-dub-bu-[miš]
maš (?) ḫa-ti ul is-sar-rak šu-[nu]
sigissē [nu]-bal ub-gub-bi ḫul ba-an . . .
[niš] ul i-naḫ-ki šu-nu-ti a-lak-ta-šu-nu lim-ni . . .
50. . . nin-bi-ta ab-ba guruš (?)-ra an-nu-bi id . .
. . . nim-ti a-ḫa a-ḫa-ti id-lu ši-i-bi ša la ili
. . . [a-a] du-a-ni-ta ri [ . . . ba]-an-kar-kar-eš
ki-a ba-an-lah-geš
. . . a-bi it-ti [mari-šu mit (?)-ḫa (?)]-riš im-šu'-u-ma
ana iššiti(mtim) uš-te-ri-du
. . . ib-lah-geš zir-bi ba-an-kal-kal-eš
55. . . [.te?] e-mu iš-lu-lu-ma zi-ri² u-tak-ki-ru
. . . . . . . . . ba-an-si-ga³ eš
. . . . . pa su-un-ti⁴ iš-ḫu-tu⁵
. . . . . ummeda-bi ba-an-gaba-eš
. . . [mu-še] nik-ti ta-ri-ti ip-tu-ru
40. They make the secrets of the couch as clear as the day,
Spreading terror afar.
They stand in the broad places
And circle round the highways of the land,
45. (In) the temples of the gods they exalt themselves(?)
They pour no libations of oil (?)
Nor offer sacrifices;
Evil is their way.
50. . . . brother, sister, hero, old man, (all) without a god,
. . . the father together with his son they rob
And fell them to the earth.
55. They steal away desire (?) and bring to nought the seed,
They tear out the . . . . . of the loins,
They rend the [womb?] of the nursing mother,
And of the woman in travail.

1 K. 5133 . . . ru.
2 K. 4905, ru.
3 K. 4905, gi.
4 K. 4905, tu.
5 K. 4905, ut.

a Mašhati; if the reading maš be correct, we may compare the Syriac mēšḥa, "oil" (Brockelmann, p. 195, b).
b Suni, possibly a feminine form of sunu, "side" or "loins," a synonym of utlu. For an analogous case of a feminine bye-form compare šupīlu ša sinništi and šupītu, W.A.I., ii, 28, 43, d and 45, e.

c For this restoration cf. W.A.I., ii, 17, ii, 41: taritu ša kirimmaša pātru.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

60. . . . [BA]-AN-GAZ ŠA-ḪA-LAM-MA BA-AN-GAR-RI-EŠ
. . . . i - du - ku - ma šaḥ - lu - uḵ - ti¹ iš - ku - nu
. . . . MU - UN - SIR - RI - EŠ KALAM - KUR - RA - GE
BA - AN - SIG - GI - EŠ
. . . . [same](e) u iršitim(tim) is-su-ḫu-ma niši²¹
māti u-sip-pu
. . . . KIŠADU-NE-RA BA-AN-DIB-BI-EŠ DINGIR-BI
LA BA-RA-E

65. šamū(u) ir-ši-ti² ki-ša-da-nu-uš-šu-nu³ is-šab-tu-ma
ilu-šu⁴ ul ip-du-u
KI - BI - TA LA BA - RA - E GIŠ - ḤAR - BI BA - ḤUL
ir-ši-ti¹ ul ip-du-u u-šur⁵-la-šu-nu lim-ni-it
AN-NA AN-NI-BI⁶ NE IM-MA-AN-BU-I⁴ EŠ ANA⁷
NU-E-A BA-AN-BAD-DA-EŠ⁸
ana šamē(е) ša-kiš⁹ iš-du-du-u⁴ ma a-na¹⁰ šamē(е)
ša la a-a¹¹ -ri is-su-u

70. MUL-AN-NA ŠI-DUB-BI LA BA-RA-AN⁴ DU-DU-EŠ
EN-NUN EŠ-ŠA¹² -BI-TA¹³
ina kak-kab ša-ma-mi¹⁴ ul u-ta-ad-du-u ina
ma-aš-ša-ra¹⁵ - a¹⁶ - ti še-lal-ti ši-na
NUN SAG-MAḪ AN-NA IM-MA-AN-BU-I⁴ EŠ A-Α-NI¹⁷
LA BA-AN-ZU-UŠ
ru-bu-u a-ša-ri-du ši-i-ri¹⁸ a-na¹⁰ šamē(е)
ir¹⁹-du-du²⁰ -ma a-ba²¹ -šu ul i-di
DINGIR-BIL-GI AN-TA MAḪ ŠI-GIN GAL GU AŠ-BAR-
MAḪ AN-NA

75. ““ ša-ḫu-u ši-i-ri¹⁸ a-ša-ri-du ra-bu²² -u pa-ri-is
purussi ši-i-ri²³ ša ““ A-nim
60. They slay the [offspring?] and spread destruction; They carry off the . . . of heaven and earth, And cut off* the people of the land.

65. They fasten their hold on heaven and earth and spare not their gods. On earth they are ruthless, Evil is their ban; Unto heaven on high they betake themselves, And unto the impenetrable heaven hie) them far away,

70. Unknown amid the celestial stars In their three watches. The prince, the mighty chieftain, unto heaven had betaken himself, And his father knew it not;

75. The Fire God, high and powerful, Great chieftain who giveth the awful decisions of Heaven,

---

1 K. 4,905, tu.
2 K. 4,905, iṣṣilim(tim).
3 K. 4,905 omits (?) šu-nu.
4 K. 4,905 omits.
5 K. 4,905, šu-ur.
6 K. 4,905 inserts E.
7 K. 4,867 and K. 4,905 insert NA.
8 K. 4,867 and K. 4,905, DU-ÚŠ for DA-EŠ.
9 K. 4,905, ki-eš.
10 K. 4,905, ana.
11 K. 4,867 and K. 4,905 omit.
12 K. 4,867, III-A-AN; K. 4,905, NA III-A-AN for EŠ-ŠA.
13 K. 4,867, ku.
14 K. 4,905, šame(e).
15 K. 4,905, šar for as-ša-ra.
16 K. 4,867 omits.
17 K. 4,905, NA.
18 K. 4,905, ru for i-ri.
19 K. 4,905, ēš.
20 K. 4,867 and K. 4,905, ud.
21 K. 4,867, bu.
22 K. 4,905, rabû.
23 K. 4,905, rim for i-ri.

* Usippu: cf. Syriac sáph, perii (Brockelmann, p. 222, a), and W.A.I., iv, 19, 3, 46: nakru dannu kima šané idî usîp[n] (MU-UN-
sig-sig-gi).

b Literally "of heaven and earth the necks thereof they seize upon."
DEVILS AND EVIL SPIRITS OF BABYLONIA.

(Plate XLIV.)


\[\text{sin} \], ib-ri na-ram-šu it-ti-šu ša-ram-ma

[HUL] - IK VII - BI ŠI - MI - IN - ZU - UŠ

[lim] - nu - ti si - bit - ti - šu - nu um - ta - ad - di

\(80. \ldots\) U-BI-KU-KI-GAR-RA-BI ŠA-BI MU-UN-DA-AB-SIG-SIG

ši - tul - ti ina a - ša - bi - šu im - tal - lik


\[\text{sin} \], si-bit-ti-šu-nu e-ka-a-ma al-du e-ka-a-ma ir-bu-u


85. si-bit-ti-šu-nu ina ša-ad e-rib \(\text{sin} \) Šamsiš(ši) 'al-du

VII-BI ĤAR-SAG BABBAR - RA BA-KUL-A-MEŠ

si-bit-ti-šu-nu ina ša-ad ši-it \(\text{sin} \) Šamsiš(ši) ir-bu-u

KI - IN - TAR KUR\(^1\) - RA - GE DURUN (?) - NA - A - MEŠ

ina ni - gi - išt - ši ir - ši - ti it - ta - na - ašt - ša - bu


ina ni - du - ti\(^2\) ir - ti\(^3\) (sic) it - te - ni - en - bu - u

E-NE-NE-NE ANA KI-A NU-UN-ZU-MEŠ MELAM DUL-LA-A-MEŠ

šu-nu ina šame(e) u iršitim(tim) ul il-lam-ma-du

me-lam-mu kat-mu šu-nu

DINGIR - GAL - AN - ZU - BI NU - UN - ZU - MEŠ

95. \(\text{ina}^4\) ilâni\(^5\) ir - šu - ti ul u - ta - ad - du - u

MU - BI ANA KI - A LA BA - AN - GAL - LA - A - MEŠ

šum-šu-nu ina šame(e) ir-ši-ti\(^5\) ul \(\text{ib}^6\) - ba-aš-ši

VII-BI KUR-GIG-GA-TA ĤU-UB\(^7\) - MU-UN-SIR-SIR-E-NE

si-bit-ti-šu-nu ina ša-ad e-rib \(\text{sin} \) Šamsiš(ši)

\(\text{ul-ta-na-as-su-mu}\)
The Fire God, his beloved comrade,
With him started forth and
The evil of those seven became known.

While he sate himself down he pondered;
"O Fire God, those seven,
"Where were they born, where were they reared?

"Those seven were born in the Mountain of Sunset,
"And were reared in the Mountain of Dawn,
"They dwell within the caverns of the earth,

"And amid the desolate places of the earth they live,
"Unknown in heaven and earth
"They are arrayed with terror,

"Among the Wise Gods there is no knowledge of them,
"They have no name in heaven or earth;
"Those seven gallop over the Mountain of Sunset,
100. VII-BI KUR-UT-TA-E-NE IM-MA-NI-IN-DI-EŠ
si-bit-ti-šu-nu ina ša-ad ši-it "Šamšišši
im-ma₁-lil-lu
KI-IN-TAR KUR-RA-GE GIR-MU-UN-GA-GA-A-MES
ina ni-gi-ši² ir-ši-ti³ it-ta-na-ah-lal-lu
KISLAH KUR-RA-GE GU-MU-UN-LAL-EŠ
105. ina ni-du-ti ir-ši-ti³ it-te-ni'-lu-u
E-NE-NE-NE GAR NU-UN-ZU-MES ANA KI-A
NU-UN⁴-ZU-MES
šu-nu ina mimma šum-šu ul u-ta-ad-du-u ina
šame(e) u irštitim(tim) ul il-lam-ma-du
DINGIR-ASARU BA-AN-NA-TE I-BI ḪU-MU-RA-AB-BI
[a-n]a "Marduk ti⁵-ḫi-e⁶-ma a-mat⁷
šu-a-ti⁸ lik-bi-ka
110. ḪUL-IK VII-BI IGI-ZU⁹-NA BA-AN-SUM¹⁰ ID-* AG-GA-BI
ḪU-MU-RA-AB-SUM-MU
ša lim-nu-ti¹¹ si-bit-ti-šu-nu ma-la a-na¹² pa-ni-ka
i-ši-ru ur-ta-šu-nu lid-din-ka
DUG-BI DUG-GA ŠUG (?) GA DIKUD-MAḪ AN-NA
ša ki-bit¹³ pi-i-šu ma-ag-ra-tu¹⁴ da-a-a-nu ši-i-ru¹⁵
ša¹⁶ "A-nim
DINGIR-BIL-GI DINGIR-ASARU BA-AN-NA-TE I-BI
BA-AN-NA-AB-BI
115. "a-na¹⁷ "Marduk ित-खि-ए-मा a-mat⁷ šu-a-ti⁸
ik-bi-iš

(Plate XLV.)
GIŠ-NE-IN-TUK-A
ina kul-ti ma-a-al mu-ši a-mat šu-a-ti iš-mi-e-ma
100. “And on the Mountain of Dawn they cry;”
   “Through the caverns of the earth they creep,
105. “(And) amid the desolate places of the earth
   they lie.
   “Nowhere are they known,
   “In heaven nor earth are they discovered.
   “Draw nigh, (then), unto Marduk,
   “That he may explain this matter to thee,
   “That he may vouchsafe unto thee an explanation
   “Of the evil of these seven
110. “That are arrayed against thee.
   “For kindly is the instruction of his mouth,
   “The puissant judge of Heaven.”
115. So the Fire God drew nigh unto Marduk,
    And told him of this matter;

(Plate XLV.)
    He under the canopy of his couch of night
    Gave ear to this matter,

1 K. 4,886, me.
2 K. 4,886, is.
3 K. 4,886, irsitim(tim).
4 K. 5,133 omits.
5 K. 11,543, te.
6 K. 11,543 omits.
7 K. 5,133, ma-tu; K. 11,543, ma-ta.
8 K. 5,133, tu.
9 K. 11,543 inserts A.
10 K. 5,133 and K. 11,543, si-Eš.
11 K. 11,543, tu.
12 K. 5,133 and K. 11,543, ana.
13 K. 11,543, [b]i-it.
14 K. 5,133 and K. 11,543, rat for ra-tu.
15 K. 5,133, ri for i-ru.
16 K. 5,133 omits.
17 K. 5,133 omits a-na.
18 K. 5,133, TA.

a Immallilu: Syr. mallel, “utter a sound, speak.”

b Kulti, the Chaldee kililha (Levy, Chald. Wörterb., p. 364, a),
a canopy or bedchamber. This word was apparently recognized
by Sayce (Hibbert Lectures, p. 470), who translates it thus.
DEVILS AND EVIL SPIRITS OF BABYLONIA.

GU - MU - UN - NA - AN - DE - E
a-na a-bi-šu šin E-a a-na biji i-ru-um-ma i-ša-as-si

120. . . : A - A - MU DINGIR - BIL - GI DINGIR - BABBAR - E - TA
GUL - GA DUG - BI MU - UN - NA - AB - BI
a-bi šin Gibil a-na ši-it šin Šamši(ši) is-nik-ma
pu-uz-rat-si-na tî-ṭi-la-a
VII - BI A - DU BA - AN - ZU KI - BI IN - KI - KI - GA
SAG - NA - AN - GI - U - MU - UN - NA - AN - SUM
al-ka-ka-a1 - ti si-bit-ti-šu-nu la - ma - du aš-ra-ti-šu-nu
ši-te'-a ḫi-šam-ma

125. DINGIR (?) - BUR - SIL - SA - A DU NUN - KI - GA - GE
rap - ša uz - ni2 mar 3 E - ri - [di]
DINGIR - EN - KI DU - NA DINGIR - SILIK - MULU - ŠAR
MU - UN - NA - NI - IB - GE - GE
šin E - a ma - ra - šu4 šin Marduk ip - pal
DU - MU VII - BI KUR - TA DUR - RU - NA - MEŠ

130. ma5 - ri si - bit - ti - šu - nu ina ir - ši - ti6 aš - bu
VII - BI KUR - TA : si - bit - ti - šu - nu iš7 - tu išštim(tim)
u8 - šu - ni : E - A1 - MEŠ
si - bit - ti - šu - nu ina ir - ši - ti9 ' - al - du
VII - BI KUR - TA BA - GUL - GA10 - A - MEŠ
si - bit - ti - šu - nu ina ir - ši - ti11 ir - bu - u
DA - DA E12 - * TUR - RA - GE UMUN - E BA - AN - NA - TE - EŠ
i-da-at ap-si-i a-na ka - ba - su13 it - ḫu - u1 - ni
GIN - NA DU - MU : a - lik ma14 - ri šin Marduk : DINGIR -
SILIK - MULU - ŠAR
And entered the house;
And spake unto his father Ea:

120. "O my father, the Fire God hath arrived at the
Place of Dawn,
"And hath penetrated its secrets;
"Speed thee to learn the ways of those seven,
"(And) to seek out their places."

125. Then the sage son of Eridu, Ea,
Gave answer to his son Marduk:

130. "O my son, those seven dwell in the earth,
"Those seven have come forth from the earth;
"Those seven in the earth were born,

135. "Those seven in the earth were reared;
"They have come nigh to tread the Bounds of
Ocean.
"Go, O my son Marduk,
GIŠ-MA-NU  GIŠ-ḪUL- DUB-BA  UTUG- E-NE-GE
140.  e-ri¹  išu ḫul- dup- pu-u²  ša  ra-bi-ši
ŠA- BI  DINGIR- EN- KI- GE  MU  PA- DA
ša ina  lib- bi- šu  išu E- a  šu- mu  zak- ru
INIM-INIM-MA  TU-MAH  NUN-KI-GA  NA-RI-GA³
ina  ši-p-ti  šur-ti  ši-pat  E-ri-du⁴  ša  te-lil-ti
145. UR-PA-BI  BIL  U-NE-TAG  MULU-TUR-RA  VII-BI
IM-TE-MAL-E-NE-GE⁵
ap-pa  u  iš-di⁶  iša-a-ti⁷  lu-pu-ut-ma  ana  marsi⁸
si-bit-ti-šu-nu  a-a  it-hu-u
SA-PAR-DAGAL-LA  KI-DAGAL-LA  NA-A  U-ME-NI-ŠUB⁹
ki-ma¹⁰  sa-pa-ri  rap-ši  ina  aš-ri  rap-ši  šu-ni’¹¹-il
i-di-ma
AN- BIL  U- GIG- BI  SAG- GA- NA  ḪE- EN- GUB- BA
150. ina  ka-ra-ri-e  mu-ši¹²  u  ur-ra  ina  ri-ši-šu  lu-u¹³
-ka-a-a-an
GIG- A  SILA  E-SIR-RA  U-NI-E-NE¹⁴-GE  ŠU-NA¹⁵
ḪE-EN-DA-AN¹⁶- GAL
mu-ši¹²  su-u¹⁷- ku  su-la-a  u  na-ma-ri¹⁸  ina  ka-ti-šu
lu-u-na-ši
GIG-BAR-A-AN  U-DI-DUG-GA-GE¹⁹  KI-NA  SAG  MULU-
GIŠGAL-LU  PAP-ḪAL- LA-GE  ḪE- EN- GUB-BU-USH²⁰
ina  mu-ši  ma-šal²¹  ina  šit-ti  ta-ab- ti  ina  ma-a-a-lu²²
ina  ri-eš  a-me- lu²³  mut-tal-li- ka²⁴  lu-u²⁵- ka-a-a-an
140. "A tamarisk hulduppu of a fiend
   "Whereon is inscribed the name of Ea,
   "With the all-powerful incantation,
   "The Incantation of Eridu of Purification,
145. "Set it alight both in front and behind,
   "That these seven may not draw nigh unto the sick man.
   "As a wide net spread in a wide place set it,
   "And smouldering a by night and day
150. "At his head let it stand.
   "By night (it is) a highway, a path,
   "And at dawn let him hold it in his hand.
   "At midnight in a gentle sleep in bed
155. "At the head of the wanderer let it stand."

---

1 K. 4,905, ra.
2 K. 4,905 "-a; K. 4,626 "-e.
5 K. 4,626, NU-TE-MAL-DA-GE. 6 K. 4,905, ap-pu u il-du.
7 K. 4,905, tu for a-li. 8 K. 4,626, mar-ši.
9 K. 4,626, NE-IN-ŠUB for ME-NI-ŠUB.
10 K. 4,905, kima. 11 K. 12,000, BB omits '.
12 K. 4,905, šu.
13 K. 4,905, 4,626, and K. 5,133 omit.
14 K. 4,905, LI-DI; K. 4,626, [L]-DA for E-NE.
15 K. 4,905 and K. 4,626, BI.
16 K. 4,626, K. 5,133, and K. 12,000, BB omit.
17 K. 4,905 omits.
18 K. 4,905, BI.
19 K. 4,905, aš-lii.
20 K. 4,905, BA-NI-IN-GAR-RI-EŠ.
21 K. 4,905 and K. 4,626, li.
22 K. 4,905 and K. 4,626, ki.
23 K. 4,626 and K. 4,905, amelu.
24 K. 4,626 and K. 4,905, ki.
25 K. 4,626 and K. 5,133 omit.

a Literally "on fire."
(Plate XLVI.)

155. UR - SAG KU - LI - E - NE¹ KIN - GA - A - MES
Devil - ra - du a - na ib - ri - šu i - šap - par
DINGIR-BIL-GI MAŠKIM-BI-KU ŠHA-BA-RA-AN-GUB-BA
šu " a - na² ra - bi - šu - ti - šu li - is - zis

160. ŠUL - IK VII - BI ŠHE-BI-TA-AN-ZI-ZI SU-BI
 ŠHE-IB-TA-SIR-RI-EŠ
lim-mu-ti si-bit-ti-šu li-is-suḥ-ma ina sumri-šu
liš-ru-ud
U - ŠA - DUG - GA UTUG GIŠ - BAR - RA
šumu(mu) da ' - i - ku ra - bi - ši la kak - ku
DINGIR-BIL-GI ID-DAN MAH GABA-BI ŠHE-EN-GE-GE

165. šu " e-mu-kan ši-i(?)-[ir]-ti i-rat-su li-tir
DINGIR-NIN-KI-GAL DAM DINGIR-NIN-[A-ZU]-GE
IGI-BI KI KUR-KU ŠHA-BA-RA-AN-GA-GA
šu " al-ti šu " pa-ni-[ša a-na aš]-ri ša-nam-ma liš-kun
SAG-GIG ŠA-GIG U-ŠU[ŠUB . . . ]-LU ŠED-DE
šu-rumubu-u [šar-ša-su . . . ]-ti ku-us-su

170. DINGIR-NIN-A-ŠHA-KUD-DU SU-BI ŠHA-BA-AN-ZI-ZI
SAG-BI ŠHA-BA-AN-GUB-BA
šu " ina sumri-šu li-is-suḥ-ma ina ri-šu-šu
liš-ru-ka-a-an
TU - DUG - GA DINGIR - NIN - A - ŠHA - KUD - DU - GE
ina " e³ ša šu "
NAM - ŠUB NUN - KI - GA - GE

175. ina šip - ti ša E - ri - du
ZU-AB NUN-KI-GA TU-MAH NA-AN-GE-GE KAN-PA
ina [ši]-pat ap-si-i u E-ri-du šir-ti³ la tar-šu(?)
liš-ka-bi
(Plate XLVI.)

The hero sent unto his comrade,

"Let the Fire God stand up against his demons,
160. "That he may remove the evil of those seven,
and drive them forth from his body,
"(For) a fiend unarmed (?) is a raging tempest.
"May the Fire God, supreme of power, turn it
back;
"May Ereshkigal, the wife of Ninazu, turn her
face elsewhere.
"Headache, shivering, heartache, ? . . . , cold,
170. "May Nin-akha-kuddu remove them from his
body,
"And stand continually at the sick man's head.
"With the spell of Nin-aḫa-kuddu,
175. "And the Incantation of Eridu,
"With the Incantation of the Ocean Deep and
Eridu
"Mighty (and) unconquerable let it be uttered;

1 K. 4,626 and 4,905, NA for E-NE.
2 K. 4,626 and 4,905, GİŞ-BAR ana for ,, a-na.
3 K. 5,120, TU du ki . . . for ,, e.
4 K. 5,120, šiḫ-ti šIr-tim ša ap-si-tu ʾē[ErI₂]t].
DEVILS AND EVIL SPIRITS OF BABYLONIA.

DINGIR-PA-SAG-GA LIGIR-GAL MAŠKIM-MAhapus DINGIR-
RI-E-NE-GE SAG-GA-NA GUB-BA GIG EN-
NUN-MU-HE-A

"Išum na-gir2 ra-bu-u ra-bi-ši și-i-ri ša ilâni4 ina
ri-ši-šu li-iz-zi-iz5 ma ina mu-ši lu-u-na-šir-šu
GIG-UD-DA AN-BABBAR-RA ŠU-ŠIG-GA ḪA-BA-RA-
AN-GA-GA
mu-ši4 u5 ur-ra a-na6 katâ" șamši dam-ka-a-ti
lu-pa-ki TUK EN

EN NUN-KI GIŠ-KIN-GIG-E8 KI-EL-TA SIR-A
ina E-ri-du9 kiš-ka-nu-u šal-mu ir-bi ina aš-ri10 el-lu
ib-ba-ni

zi-mu-šu uk-nu-u ib-bi ša a-na ap-si-i tar-šu
* SIG-GA-A-AN 13
ša "vE-a14 tal-lak-ta-šu ina E-ri-du15 ĥegalli
ma-la-a-ti

1 K. 5,120, ḪE-EN-GUB-BA after NA.
2 K. 5,120, gi-ru.
3 K. 5,120, ziz for zi-iz.
4 K. 5,120, šu.
5 K. 5,120, ana.
6 K. 5,120 omits.
7 This line is replaced by INIM-INIM-MA GIŠ-MA-NU SAG .
on K. 5,120.
8 55,479, E-A.
9 K. 5,120 and 55,479, ašuEridu.
10 55,608 ... ba a-šar for ina aš-ri. 11 55,608 inserts ni.
12 55,479 inserts ki.
13 55,608 ... SU-SU-GA-A.
14 55,479, NAĜBU.
15 55,479, ašu [Eriду].

a Kiškanû. From the description of the kiškanû salmu in these
lines it may be inferred that it grew wild (it "springeth forth in
a place undefiled"), it was of thick or dense growth ("bountiful in
luxuriance," "like a forest grove"), its locality was the river bank
("where earth is, there is its place, and the Couch of the Goddess Id
(the River Goddess) its home"). It occurs in the grammatical lists
May Ishum, the great overseer,
The potent sprite of the Gods,
Stand at his head and guard him through the night.
Unto the kindly hands of Shamash
Night and day may he commend him.”

Exorcism, incantation.

Incantation:—
In Eridu groweth the dark kiškanū *
That springeth forth in a place undefiled, Whereof the brilliance is shining lapis
Which reacheth unto Ocean;
From Ea its way in Eridu
Is bountiful in luxuriance,

(W.A.I., ii, 45, 4, l. 52 ff.), where three kinds are mentioned, pišū (“white”), salmi (“dark”), and sāmi (“brown” ?), and a few lines below several kinds of vine are explained. The determinative in Sumerian is Giš, “wood,” and not v, “plant,” or sar (postpositive), and it does not occur in the plant lists still extant (see Cun. Texts, part xiv), or in the list of vegetables, etc., in Merodach Baladan’s Garden (ibid., pl. 50); and since three varieties are known (white, blue (?), and brown), kiškanū must therefore be the name of several species of tree or shrub bearing different coloured flowers, berries, or fruit. From the first line of this incantation we know that it grew in Eridu (i.e. Southern Babylonia). Everything points to its being a real shrub or tree and not a mythical one, and Mr. H. H. W. Pearson, of the Royal Gardens at Kew, has kindly suggested to me that the astragalus, of which there are more than thirty varieties (v. also Mr. Pearson’s article on Palestinian Flora in Encyclopaedia Biblica, under Palestine), agrees with the description given above. On the possibility of its being one of the tragacanth-bearing varieties, and the various explanations of this text, see Introduction.
KI - TUŠ - A - NA
KI - ŠI - KUR - A - AN

190. šu - bat - su. a - šar ir - ši - tim ma
KI - NA - A ? DINGIR - ID - A - AN
ki-šu-šu ma-a-a-lu¹ ša "" E-AZAG-GA-A-NI-TA GIŠ-TIR GIŠ-MI LAL-E ŠA-BI
MULU NU-MU-UN-DU-TU-TU-NE
[1]-na² biti el-lu ša ki-ma kiš-ti³ šil-la-šu
tar-šu ana lib-bi-šu man-ma la ir-ru-bu

195. šA DINGIR - BABBAR [DINGIR] - DAGAL - GAL - BUR - AN - NA - GE

ina ki - ri - bi - šu "Šamšu "Dumu - zi

(PLATE XLVII.)

RI - BA - AN - NA ID KA - II - A - TA
ina bi-rit⁴ pi-i na-ra-[a-ti] ki-lal-la-an
DINGIR-KA-HE-GAL DINGIR-IGI-DU-GAL DINGIR . . . .

ša "" ša "" "" Eridi kiš-ka-nu-u šu-[a-tu
iš-bu-šu-ma eli ameli]
ši-pat ap-si-i id-[du-u] . .
SAG MULU - GIŠGAL - LU - PAP - ḤAL - LA - GE
BA - NI - IN - GAR - [RA]
in a ri - eš ameli mut-tal-li-ku iš-ku-[nu]

205. MULU-GIŠGAL-LU DU DINGIR-RA-NA UTUG-*ŠIG-GA
ALAD-*ŠIG-GA ŪE-EN-LAḪ-LAḪ-[GI-EŠ]
ša ameli mar ili-šu še-id dum-ki la-mas-si
du-un-ku⁵ i-da-a-šu lu-ka-a-[a]-an
. . . LAL-GE ŠU⁶ - DIB - BA IGI - BI ŠA - BI
NU - MU⁷ - UN - TAR - RA
. . . -lu(?)-ti-i ša-bit ša-pa-šu a-na
kir-bi⁸-šu la šum-mu
Where earth is, there is its place,

190. And the Couch of the Goddess Id its home.
In an undefiled dwelling like a forest grove
Its shade spreadeth abroad, and none may enter in.

195. In its depths (are) Shamash and Tammuz.

(Plate XLVII.)
At the confluence of two streams

200. The gods Ka-Hegal, Shi-Dugal, (and) of Eridu

[Have gathered] this kinganû, [and over the man]
Have performed the Incantation of the Deep,
(And) at the head of the wanderer have set (it).

205. That a kindly Guardian, a kindly Spirit
May stand at the side of the man, the son of his god.
The . . . which seizeth on the hand
Of him whose face hath not been turned towards it

\[1 55,479, -al-tum (\text{?}). \]
\[2 55,479, ina. \]
\[3 55,479, tum. \]
\[4 K. 5,183, ri-ta. \]
\[5 K. 5,183, dum-ki. \]
\[6 \text{Thus, and not } \text{BA as in the text.} \]
\[7 K. 5,183 \text{ omits.} \]
\[8 K 5,183, ana ki-rib. \]

\[a \text{ Literally "between the mouths of two (or both) streams." On the meaning of } \text{šabāšu, see Introduction.} \]
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DEVI LS AND EVIL SPIRITS OF BABYLONIA.

. . . LAL - E GIR - BI ¹ ḤA - BA - AN - KUD
210. . it - te - ni - ' - lu - u še - ip - šu li - ip - ru - us
. . . . ḤUL BAR - KU ḤE - IM - TA - GUB
. . . . -ha (?) li-mut-ti ina a-ḥa-ati li-iz-ziz
. . . . AN-NA KA (?) LUGAL-LA-GE GIR-A-AN
ḤU-MU-UN-DA-AN-GUB
. . . . -e (?)-ri (?) ša pi šar-ri ina ur-ḫu lik-liš
215. [NIN - GAL] ZU AZAG DINGIR - NINNI - GE E - A
ḤU - MU ² - DA - AN - KUD
[be-el]-ti rabā-ti mu-du-ti el-lit ³ ūštar ina
biti lip-ru-us-su
4[UTUG-ḤUL] A-LA-ḤUL GIDIM-ḤUL MULLA-ḤUL
DINGIR-ḤUL MAŠKIM-ḤUL
5ZI [AN] - NA KAN - PA ZI KI - A KAN - PA
MULU - GIŠGAL - [LU] a - me - lu, mar ili - šu : DU
DINGIR - RA - NA
u-tuk-ku lim-nu ka-mu-šu ina a-ḥa-ati li-iz-ziz
UTUG -[*ŠIG] - GA SAG - GA - NA ḤE - EN - GUB - BA
[še - e-du da][m - k]u ina ri - ši - šu li - iz-ziz
ALAD -[*ŠIG - GA ID - BI] ḤU - MU - UN - DA - AN - GUB
225. la-ma[] - [si dam-ku i-d]a-šu lu - u - ka - a - a-an
DINGIR - RA . . . . . . . ḤE - EN - GUB - BA ⁶
šu . . . . . . . . . . . . . . li - iz - ziz
DINGIR - EN - [KI - GA?] . . . . . . . ḤE - I - I
šu [E - a?] . . . . . . . . . . . . . . lit - ta - ' - id
230. MULU - [GIŠGAL - LU - BI] . . . ME UR ḤE - I - I
[amelu šu - u] . . . . . . . . . lit - ta - ' - id
[From where] he lieth, may it retard its foot.

210. May an evil . . . stand aside therefrom,

May . . . from the mouth of the king
restrain it on the way.

215. May Ishtar, [the Lady] mighty, wise, and pure,
From the dwelling-place cut it off.

[O evil Spirit], evil Demon, evil Ghost, evil
Devil, evil God, evil Fiend!
By Heaven be ye exorcised! By Earth be ye
exorcised!

The man, the son of his god,

220. May the evil Spirit that hath seized him stand
aside!

May a kindly Guardian stand at his head,

225. May a kindly Spirit stand continually at his side,

May . . . . . . . stand,
Let [this man?] praise Ea (?)

230. Let [this man?] praise . . .

---

1 K. 5,183, NL.
2 K. 3,235 inserts UN.
4 K. 3,235 translates (a) . . . e-kim-mu lim-nu, (b) . . . ra-bi šu
lim-nu.
5 K. 3,235 translates . . . iršilim(lim) lu-u-la-mat; K. 4,626
translates nis . . . .
6 K. 3,235 inserts the ends of two lines, (a) . . . DA-AN-GUB-BA,
(b) . . . šu li-iš-zis after l. 225.
[a - mat 

[TINGS - Dam - ki - na] liš - te - šir
[DINGIR-SILIG-ELIM-NUN-NA DU-SAG ZU-AB-GE

(Plate XLVIII.)

GA - GA - DA - GE

Ends of lines 238-251 :-(238) . . . SAR-TA GAR-RA,
(239) . . . [rik-sa?] -a-ti šak-nu, (240) . . . GIŠ-
BANŠUR-GE, (241) . . . pa-aš-šu-ri, (242) . . . NAM-
LUGAL-LA-GE, (243) . . . mat šar-ru-ti, (244) . .
ZI (?) UR-SAG-GA-GE, (245) . . . kar-da-a-ti, (246)
. . . GUB-BA, (247) . . . is-za-az, (248) . . . UŠ-SA,
(249) . . . en-da, (250) . . . NA-GE, (251) . . . -te.

[Hiatus of about nine lines.]

kiš

. . . . . . . . . . SAG - GA - NA BA - NI - IN - GAR
. . . ša 
255. [UTUG-*ŠIG-GA] ALAD-*ŠIG-GA DINGIR-SAG-GAG-GA-GIM
[SAG]-GA-NA  międzEN-LAH-LAH-GI-EŠ
" ", kima ili ba-ni-šu ina ri-ši-šu iš-ku-un-ma
SAG GAR-*ŠIG-GA-A-NI  międzEN-TUK-TUK-E-NE
ri - is - su ana da - me - iš - ti li - kil - lu
260. UTUG-HUL A-LA-IUL GIDIM-HUL MULLA-HUL
DINGIR-HUL MAŠKIM-HUL
DINGIR-RAB-KAN-ME DINGIR-RAB-KAN-ME-A DINGIR-
RAB-KAN-ME-KIL
May [the word of Ea] make clear!

235. May [Damkina] direct aright!

[O Marduk, eldest son of the Ocean Deep!]

Thine is the power [to brighten] and bless.\(^a\)

(Plate XLVIII.)

[Incantation] ..................

[Ends of ll. 238-251 remaining.]

[Hiatus of about five lines.]

He hath put the [potent meteorite?] of heaven at his head,

255. That a kindly Spirit (and) a kindly Guardian,

Like the God that created him,

May stand at his head continually,

To exalt his head to favour,

260. Whether it be an evil Spirit or an evil Demon,

Or an evil Ghost or an evil Devil,

Or an evil God or an evil Fiend,

Or a Hag-demon,

Or a Ghoul,

\(^a\) These lines are restored from *Cun. Texts*, part xvii, pl. i, ll. 30 ff., and pl. 26, ll. 80 ff.
MULU-LIL-LA  KI-EL-LIL-LA  KI-EL-UD-DA  KAR-RA
UH (?)-ḪUL  UH (?)-ZU  UH (?)-RI-A  GAR-ŠA-A  GAR-ḪUL-
GIM-MA
BAR - KU  ḪE - IM - TA - GUB
265. UTUG-*ŠIG-GA  [ALAD]-*ŠIG-GA  ḪE-EN-DA-LAH-
LAH-GI-EŠ

INIM-INIM-MA . . . MULU-TUR-RA IN . .
GIŠ-KIR . . . . . . . . . . . . . . .

EN . . . . . . . . . . . . . . . . .
270. [ID]-ZI-DA-KU  MU-UN-KEŠDA  ID-KAB-BU . .
. . . sin-niš-tu  da-me-ik-tu  pur-šu-[um-tu] . .
. . . - tu  ru - ' - tu  ša  Ḫu  Iš - tar  [ana  im - ni]
[li - ir - ku - u] - ma  ana  šu - me - li . . . .
. . . BI  ID - ŠU - GIR - BI  U - ME - [NI-KEŠDA]
. . . . . . . . . BI - A  U - ME - [NI] . .

(Plate XLIX.)
. . . . . . . . - tu  me - e . . . .
[GAR - NA  GI] - BIL - LA . . . .
. . . . . . [GI] - BIL - LA

[Small hiatus.]

280. . . . . . . . UTUG - ḪUL  SIG (?) . . . .
. . . . . . . ZU  MULU - TUR - RA  ID . .

. . . GIG - GA  KI - A . . .
. . . - ru-ru-tu  mur - ša  ana  ma-a-ti  id-ku . .
Or a Robber-sprite,  
Or a Phantom of Night,  
Or a Wraith of Night,  
Or the Handmaid of the Phantom,  
Or evil spell, witchcraft, sorcery,  
Enchantment or any evil,  
May it stand aside!

265. May a kindly Spirit (and) a kindly Guardian  
Be present.

Incantation . . . . the sick man . . .

Incantation . . . . . . . . . . . . .

270. Let a woman pure and aged  
Bind on his right the . . . spittle of Ishtar,  
And on his left . . . .  
[Of that man] do thou [bind] his limbs,

275. [Perform the Incantation] of Eridu,  
. . . . . water . . . . .

(Plate XLIX.)  
[Bring unto him a censer] and a torch,  
. . . . a censer . . . . . .

[Small hiatus.]  

[Incantation]:—  
. . [casteth?] disease upon the land,
[G]I - NA  NAM - MULU - GIŠGAL - LU - GE
ša  a - me - lu - ti
GIG-GA  MULU-RA  MU-UN-NA-AN-GAR
i - ša - ti  i - ĥa - am - ma - ătu
it - taš - kin

E  SAG - GA - NA  GUB - BA
[ina  ri - ši]  ameli  ka - a - a - nu
[SAG] - GA - NA  GUB - BA
ša  ina  ri - eš  ameli  iz - za - su
DINGIR-BABBAR-GE  UH (?)  MULU-RA  SU-SU

[ša]  šin  Sin  u  šin  Šamši  im-tum  amelu  is-ša-an
[DINGIR]-DINGIR-NINNI-GE  UH (?)  MULU-RA  SU-SU
ša  šin  Is - tar  im - tum  amelu  is - ša - an
UTUG  DINGIR-RAB-KAN-ME  UH (?)  MULU-RA  SU-SU
ša  še - e - di  u  la - bar - ti  im - tum  is - ša - an

DINGIR-NIN-A-ZU  LUGAL  GIŠ-KU-GE  UH (?)  MULU-RA  SU-SU
ša  šin  šar  kak-ki  im-tum  amelu  is-ša-an
DINGIR-LUGAL  DINGIR  SILA-A-ŠIG-GA-GE  UH (?)  MULU-RA-SU-SU
ša  šin  il  su-ki  ša-ku-um-me  im-tum  amelu  is-[ša-an]
DINGIR-PA-SAG-GA  LIGIR  GIG  U  NA

[ša  šin  l]-šum  na-gir  mu-ši

[Hiatus.]
285. . . . . . . . of mankind,
   . . . that burneth [like] fire
   . . sick . . hath settled on the man,
290. . . at the head of the man standeth continually,
   The . . . which at the head of the man standeth,
295. From Sin and Shamash hath filled the man with venom,
   From Ishtar hath filled the man with venom,
   From Spirit and Hag-demon hath filled the man with venom,
300. From Ninazu, king of the sword, hath filled the man with venom,
   From Sharru, the god of foul streets, hath filled the man with venom,
305. From Ishum, overseer of night . . [hath filled the man with venom].
310. . . . . . . . . . . . . . . . . . . .

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