

CUNEIFORM TEXTS  
FROM  
BABYLONIAN TABLETS, &c.,  
IN THE  
BRITISH MUSEUM.

PART XXIV.

(50 Plates.)

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;  
AND AT  
LONGMANS & Co., 39, PATERNOSTER ROW;  
BERNARD QUARITCH, 11, GRAFTON STREET, BOND STREET, W.;  
ASHER & Co., 13, BEDFORD STREET, COVENT GARDEN;  
AND  
HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER,  
LONDON.

---

1908.

[ALL RIGHTS RESERVED.]

LONDON :  
HARRISON AND SONS,  
PRINTERS IN ORDINARY TO HIS MAJESTY,  
ST. MARTIN'S LANE.

Part XXIV. of "Cuneiform Texts from Babylonian Tablets, etc.," contains texts from twenty-six tablets and fragments, from the Kouyunjik and other Collections, the greater number of which are here published for the first time.

These texts represent an Assyrian version of the great native explanatory work on the gods of Babylonia which was made by the scribes of Ashur-bani-pal, king of Assyria B.C. 668-626, for incorporation in the Royal Library at Nineveh. The original text was compiled by Babylonian scribes, who arranged it on a series of tablets, at least nine in number, under the general title "AN: (*ilu*) *A-nu-um*," 𐎶𐎵 | 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵. The numbered tablets recovered include the first, second, third, and ninth of the Series.

The principal duplicate text of the Series is commonly known as "The Great God-List," and is written on the largest tablet ever found at Kouyunjik. When complete it comprised all the numbered sections of the Series, a result only effected by compression of the text, and the use of a very minute handwriting. The complete text of this important document is now published for the first time.

The glosses and variant readings which occur in the texts furnish a very considerable amount of new information with regard to the values of Sumerian and Babylonian characters, etc. The texts themselves are of the first importance for the study of the Babylonian religion, for they exhibit the process by which the priests of the Assyrian and Neo-Babylonian Periods, notwithstanding the countless number of Babylonian deities and spirits, evolved a theology which was distinctly monotheistic.

The descriptions of the texts and the copies are the work of Mr. L. W. King, M.A., F.S.A., Assistant in the Department.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,  
BRITISH MUSEUM.

*February 10th, 1908.*

# TABLE OF CONTENTS.

DESCRIPTION OF PLATES	PAGE
...	5
PLATES	
I. EXPLANATORY LISTS OF GODS: THE SERIES "AN: ( <i>ilu</i> ) <i>A-nu-um</i> "—	
(a) Tablet I, K. 4340 + 79-7-8, 294 ( <i>cf.</i> K. 4338 <i>B</i> , Obv., Col. I, ll. 1 ff., and K. 4349, Obv., Col. I, ll. 1 ff., 69 ff., Col. II, ll. 4 ff., 65 ff.), and K. 4333 ( <i>cf.</i> K. 4349, Obv., Col. I, ll. 52 ff., 107 ff., 136 ff., Col. II, ll. 25 ff., 48 ff.)	1-11
(b) Tablet II, K. 4332 ( <i>cf.</i> K. 4349, Obv., Col. II, ll. 74 ff., Col. III, ll. 3 ff., 64 ff.)	12-17
(c) Tablet III, K. 2097 ( <i>cf.</i> K. 4349, Obv., Col. IV, ll. 2 ff.)	18
(d) Tablet IX, 80-7-19, 297 (see also K. 7730, pl. 4)	18
II. EXPLANATORY LISTS OF GODS: TABLET OF EXTRACTS FROM THE SERIES "AN: ( <i>ilu</i> ) <i>A-nu-um</i> "—	
Tablet K. 4338 <i>B</i> ( <i>cf.</i> K. 4340 + 79-7-8, 294, Obv., Col. I, and K. 4349, Obv., Col. I; and for a duplicate of Col. II, see K. 11035, plate 9)	19
III. EXPLANATORY LISTS OF GODS: THE GREAT GOD-LIST, COMPRISING THE TEXT OF THE SERIES "AN: ( <i>ilu</i> ) <i>A-nu-um</i> "—	
(a) The main text, K. 4349 ( <i>cf.</i> K. 4340 + 79-7-8, 294, K. 4333, K. 4338 <i>B</i> , K. 4332, K. 2097, K. 2597 + K. 2944 + D.T. 355, <i>etc.</i> )	20-46
(b) Fragments of the main text and duplicates, K. 4349 <i>Q</i> , K. 4349 <i>C</i> , K. 4349 <i>A</i> + 81-7-27, 51, K. 4349 <i>B</i> , K. 4349 <i>E</i> , K. 4349 <i>F</i> , K. 4349 <i>N</i> + K. 4349 <i>U</i> , K. 4349 <i>X</i> (see also K. 4349 <i>D</i> , plate 21; K. 4349 <i>W</i> , plate 33; K. 4349 <i>T</i> , plate 34; K. 4349 <i>Y</i> , plate 35; K. 4349 <i>L</i> , plate 37; K. 2597 + K. 2944 + D.T. 355, <i>etc.</i> )	46-50
IV. EXPLANATORY LISTS OF GODS: LIST OF THE PERSONALITIES, OR ASPECTS, OF THE GOD MARDUK, ETC.—	
No. 47406 ( <i>cf.</i> the Great God-List, Rev., Col. XI)	50

## DESCRIPTION OF PLATES.

---

In the following plates are published the numbered tablets, with their duplicates, of the important series of explanatory texts, known by the Babylonians and Assyrians under the title  $\rightarrow\text{𒀭} | \rightarrow\text{𒀭} \text{𒌦} \rightarrow\text{𒀭} \rightarrow\text{𒀭}$ , "AN = (*ilu*)A-nu-um," which was taken from the opening line of the First Tablet of the Series. This was the great native work on the gods of Babylonia, in which the priests and scribes during the later Babylonian and Assyrian periods sought to classify and explain the host of deities worshipped in their temples or referred to in their sacred literature. That so large a number of gods should have been included in the Babylonian pantheon is not surprising, when we consider the general character of the gods themselves and the number and diversity of the races which in turn conquered Babylon and brought their own gods with them to add to or identify with those who were already worshipped in the country. In the most literal sense of the phrase the Babylonian may be said to have formed his gods in his own image. Not only did he endow his god with human form, but he conceived him as living a life precisely similar to his own. Even in the early periods of Sumerian history the city-god was merely an enlarged reflection of the patesi, or human ruler of the city, who was his representative and counterpart. His temple, in many of its details, resembled a royal palace, and, like the patesi, he was surrounded by his own family and court. A large company of gods were members of his household and ministered to his wants or served him as officers of state. Thus it was the privilege of special deities to act as his cupbearer, the keeper of his harim, or the driver of his chariot; others were musicians and singers; others again were shepherds, land-stewards, architects, or inspectors of fishing and irrigation; while more important deities were his counsellors of state, or the generals who planned his campaigns and looked to the defence of his city. When it is recalled that even in the earliest historical periods many other deities were worshipped in most of the cities in addition to the city-god, and that each of these had his own household and divine attendants, one reason will be apparent for the large number of gods whose names were known to the later Babylonians and Assyrians, even if their origin and functions were often obscure.

This very human conception of the gods, which may probably be traced in its origin to the Sumerians, largely influenced the beliefs of the later Semitic inhabitants of the country, and by means of it we may explain the large number of ministers and attendants assigned to the more important deities in the explanatory texts. As an instance of the manner in which the Semitic Babylonians modelled their own beliefs upon Sumerian lines we may cite the names of some of the gods classified in the lists as attached to the service of Marduk, the god of Babylon. Here (see K. 4332, Rev., Col. III, ll. 13 ff., pl. 16, and K. 4349, Col. III, ll. 68 ff., pl. 28) among the divine attendants who waited on Marduk within his great temple, Esagila, we meet with such names as (*ilu*)*Minā-ikul-bēli*, the god "What-will-my-lord-eat?"; and (*ilu*)*Minā-ishti-bēli*, the god "What-will-my-lord-drink?", two deities who were clearly always at hand to minister to Marduk should he experience hunger or thirst. Others of his divine attendants bore the titles *Mukil-mē-balāti*, "He-who-beareth-the-Water-of-Life," and *Nadin-mē-kāti*, "The-giver-of-water-for-the-hands," a spirit who performed for Marduk the service that any Eastern servant performs for his master when he pours water over his hands after eating. We may note that even the dogs in the house of Marduk were treated as gods and given divine names,—at least such is the explanation given of the four divine titles Ukkumu, Sukkulu or Sukuku, Ikshudu or Ikshuda, and Iltebu or Iltibu in K. 4332, Rev., Col. III, ll. 19 ff., pl. 16, and K. 4349, Col. III, l. 74 f., pl. 28.

Such a conception of the unseen world, coupled with the Sumerian and Semitic belief in the importance of names, discloses infinite possibilities of the multiplication of divine titles, and it is not surprising that the priests should have felt the need for some comprehensive work which should be at hand for consultation in case of doubt arising as to the identity of any god. In compiling their work, therefore, they generally arranged the names in groups, either as separate titles for one deity, or as the names of his wife, and children, ministers and servants. Rarely

the explanation gives the meaning of the name itself, as in K. 4332, Rev., Col. III, l. 46 f., pl. 16, and K. 4349, Col. III, l. 95 f., pl. 29, where the names of two ministers of Dam-gal-nun-na, or Damkina, are explained as *uz-nu-um*, "the Ear," and *ha-si-su*, "the Wise," respectively. The artificial origin of many of the names is, however, obvious; as, for instance, when we find the wife of Ugur bearing the Semitic title Shî-sharrat, "She is Queen" (see K. 4349 *F*, l. 10, pl. 49), or when we find such a group of deities as "the Silver-god," "the Gold-god," "the Copper-god," and "the Lead-god," the first three of which are identified with Anu, Enlil, and Ea respectively (see K. 4349 *E*, ll. 3-6, pl. 49). Moreover, gods of foreign origin, who had been brought in through direct or indirect contact with other races, are here incorporated in the Babylonian pantheon. Occasionally, in the explanatory column, the scribe notes that a particular title was the form under which a Babylonian god was known among the Aramaeans, or in Elam, or in Syria (*cf. e.g.*, K. 4333, Obv., Col. II, l. 4 f., pl. 5), but more commonly their foreign origin was not recognized, and they are treated on the same level as native deities with whom they are mingled somewhat indiscriminately.

It will be obvious that the lists, dating as they do from a comparatively late period, afford information which varies considerably in value. The grouping of names and the explanations suggested may accurately reflect the original character and functions of a deity, but more often than not they are merely the result of later speculation on the subject. As a source of information on the religious beliefs of the later periods they are, of course, invaluable, and the glosses added by the scribes, and the variants afforded by duplicate texts, not only throw light on the true pronunciation of the names, but frequently add to our knowledge of the true pronunciation of the Sumerian and Babylonian signs. The new information afforded by the glosses and variant readings, which occur in the texts published in the present Part, will shortly be described. Meanwhile we may refer to subjects of more general interest on which the texts throw light, such as the traces of monotheism in the religion of Babylonia and Assyria, and the process by which this conception was evolved.

When once the priests and scribes began to collect and classify the names of the multitude of deities that were known to them they naturally found that certain of them were merely titles under which gods with other names were addressed. These they collected into groups, each of which they placed opposite the name of the god to whom it applied. In the majority of the lists the writer is content merely to give the equation, without explaining its origin or stating in what connection a god could bear the titles ascribed to him. But a further development was reached when to the bare equation he added a short phrase to indicate the special character under which the god assumed the name or title identified as his. As an example of this class of explanation the group may be quoted from pl. 39, K. 4349, Rev., ll. 3-11, which gives nine titles identified with different aspects of the god  $\text{𒂗} \text{𒌦}$  (*ilu*) BAD, the deity identified in the later periods with Enlil, with whose name his title frequently interchanges (*cf., e.g.*, K. 4349, Col. I, l. 112, pl. 22, and K. 4333, Obv., Col. II, l. 13, pl. 5).

( <i>ilu</i> ) <i>En-lil-li</i>	( <i>ilu</i> ) BAD	ša ma-a-[ti]
( <i>ilu</i> ) <i>Dur-an-ki</i>	do.	ša purus[sé]
( <i>ilu</i> ) <i>Di-bar</i>	do.	ša purus[sé]
( <i>ilu</i> ) <i>Mah-di-gal</i>	do.	ša puruss[é]
( <i>ilu</i> ) <i>Dara-gal</i>	do.	ša šarrâni(pl. ni)
( <i>ilu</i> ) <i>Diri</i>	do.	ša nap-ḫa-ri
( <i>ilu</i> ) <i>Gu</i>	do.	ša nap-ḫa-ri
( <i>ilu</i> ) <i>Nab</i>	do.	ša šamē(e)
( <i>ilu</i> ) <i>An-za-gar</i>	do.	ša an-na-ti

Enlil	is BAD, (as God) of the Land.
Duranki	is the same, (as God) of the Decision.
Dibar	is the same, (as God) of the Decision.
Makhdigal	is the same, (as God) of the Decision.
Daragal	is the same, (as God) of Kings.
Diri	is the same, (as God) of All.
Gu	is the same, (as God) of All.
Nab	is the same, (as God) of Heaven.
Anzagar	is the same, (as God) of . . . .

In the case of astronomical or weather-deities, it is easy to understand how a god could be conceived as having different aspects, or characters, under which he could manifest his power. Thus, K. 4349, Col. XI, ll. 40 ff. (pl. 40), give some of the different aspects of Adad, the principal weather-god, under which separate titles were assigned to him. We here find a number of titles identified as his in his special characters, as :

God of Clouds (*ša u-pi-e*),  
 God of the Storm-cloud (*ša ur-pi-ti*),  
 God of Earthquake (?) (*ša a-ru-ur-ti*),  
 God of Thunder (*ša ri-mi*),  
 God of Lightning (*ša bir-ki*),  
 God of Inundation (*ša ri-iḫ-ši*),  
 God of Rain (*ša zu-ni*),  
 God of Storm (*ša me-ki-e*),  
 God of the Deluge (*ša a-bu-be*).

It is interesting to note that the title identified with Adad in the last line quoted, is that of the West-Semitic god Martu, an entry in the list which illustrates the manner in which deities of foreign origin, having been adopted into the pantheon, were afterwards assimilated and explained away. In the section devoted to Sin, the Moon-god, fifteen separate titles are ascribed to him under different characters (see K. 4349, Col. XI, ll. 14-28, pl. 39). The first of these may probably be restored as [𐎶𐎵𐎶𐎵𐎶𐎵]𐎶𐎵𐎶𐎵𐎶𐎵, Nannar, which it is explained he bore in his character as god "of Heaven and Earth," *ša šamē(e) u iršiti(ti)*, proving that it was regarded as his chief title. Of the other titles, the ends of which only are preserved, several are associated with Sin in various astronomical aspects, as :

God of the Disk (*ša a-gi-e*),  
 God of the Halo (*ša su-pu-ri*),  
 God of the Bright Ascent (*ša ni-ip-ḫi*),  
 the God, whose Rising is brilliant (*ša ši-su nam-rat*),  
 God of Brightness (*ša na-mur-ti*),  
 God of Light (*ša na-ma-ri*),  
 God of the Month (*ša ar-ḫi*).

Others again are associated with different aspects of his worship, under which he was approached as :

God of the Decision (*ša purussī*),  
 God of Prayer (*ša ik-ri-be*),  
 God of Gifts (*ša i-gi-si-e*).

The same distinction between titles of an astronomical and general character may be traced in the section devoted to Shamash the Sun-god (see K. 4349, Col. XI, ll. 30-34, pl. 39), where five titles, now missing, are ascribed to him in different aspects, as :

God of Brightness (*ša te-bi-ib-ti*),  
 God of Sunrise (*ša ši-ti*),  
 God of Offerings (*ša gi-ni-e*),  
 God of Peoples (*ša nišē*),  
 God of Hosts (*ša um-ma-nim*).

Of these the first two titles are ascribed to Shamash as the Sun-god, while the last two have reference to his office as the Judge of Mankind, the central title being of a still more general application. In the case of other gods the titles ascribed to them in special aspects are mostly in harmony with their general character. For instance, the greater number of the aspects of Nergal, cited on pl. 41, ll. 66 ff., fully accord with his character as the god of battle and of death ; for he is there described as :

God of the Grave (*ša ka-ab-ri*),  
 God of the Sword (*ša ḫa-a-a-ti*),  
 God of Slaughter (*ša ši-ib-ti*),

God of Wrath (*ša us-zī*),  
 God of . . . . (*ša ri-ša-ti*),  
 God of Erysipelas (?) (*ša ti-i'*),  
 God of the Street (*ša su-u-ki*).

With the exception of his special character as God of the Street, the other aspects mentioned arise naturally out of Nergal's general character. So, too, Ninib, while bearing his own title as God of the Decision (*ša pi-ris-ti*), could be identified with Urash as God of Strength (*ša al-li*), with Shar-shar-ra as God of Overwhelming (*ša na-aš-pan-te*), or with Nu-nir (var. Nun-nir) as God of Battle (*ša me-iḫ-ri*, var. *kaḫ-lī*); see pl. 40 f, ll. 60 ff. Sometimes the foreign origin of certain names, which are identified with different aspects of the more important gods, is duly noted, as when Sumukan, who bears his own title as God of Lightning (*ša bir-ki*) and apparently also as God of the Mountain (*ša šadḫ*), and is identified with Amurru as God of Splendour (*ša te-lil-ti*), is equated with Martu and Sar-sar as God of the Sutû (*ša Su-ti-i*); see pl. 42, ll. 89 ff. Again, Nabû, who bears his own title as God of All (*ša kul-la-ti*), and is identified with Dubbisag, as God of the Decision (*ša pi-ris-ti*) and with two other titles as God of Writing (*ša dup-šar-ru-te*), is definitely equated with the names of two gods of Dilmun; see pl. 42, ll. 103 ff. Sometimes a god was believed to assume a different name in his relations with different deities, as when Papsukal is identified with Nin-shakh and Sukal, when acting as minister of Anu (*ša A-nim*) and Antu (*ša An-ti*) respectively (see pl. 40, l. 51 f.); or different titles might be associated with a god in his relations to different professions or classes of the population, as in the list of Ea's titles in K. 4,366 (Pt. XXV).

As a rule far fewer titles are ascribed to the different great goddesses, in the sections which attempt to explain the origin or use of the titles, than to the gods. Thus the short section which follows the list of the titles of BAD or Enlil (pl. 39, l. 12 f.), assigns two titles only to his consort Ninlil, who bore her own name as Goddess of the Land (*ša ma-a-ti*), and a second title, the beginning of which is broken, as Goddess of the Peoples (*ša nišē*). Ningal, the spouse of the Moon-god, according to the list (pl. 39, l. 29) had only one title which she bore as Goddess of the Land (*ša ma-a-ti*); and no more than two are assigned to Shala, the consort of Adad (see pl. 40, l. 49 f), and three only to Aa, the consort of the Sun-god (see pl. 40, ll. 35 ff, which may be restored from K. 4339, Obv., Col. I, ll. 12 ff, Pt. XXV). An exception occurs in pl. 41, ll. 75 ff., where we find the following eleven titles ascribed to Ishtar, most of them being explained in relation to her characters as the Goddess of War, or the Bride of Tammuz, for whom annual mourning was made:

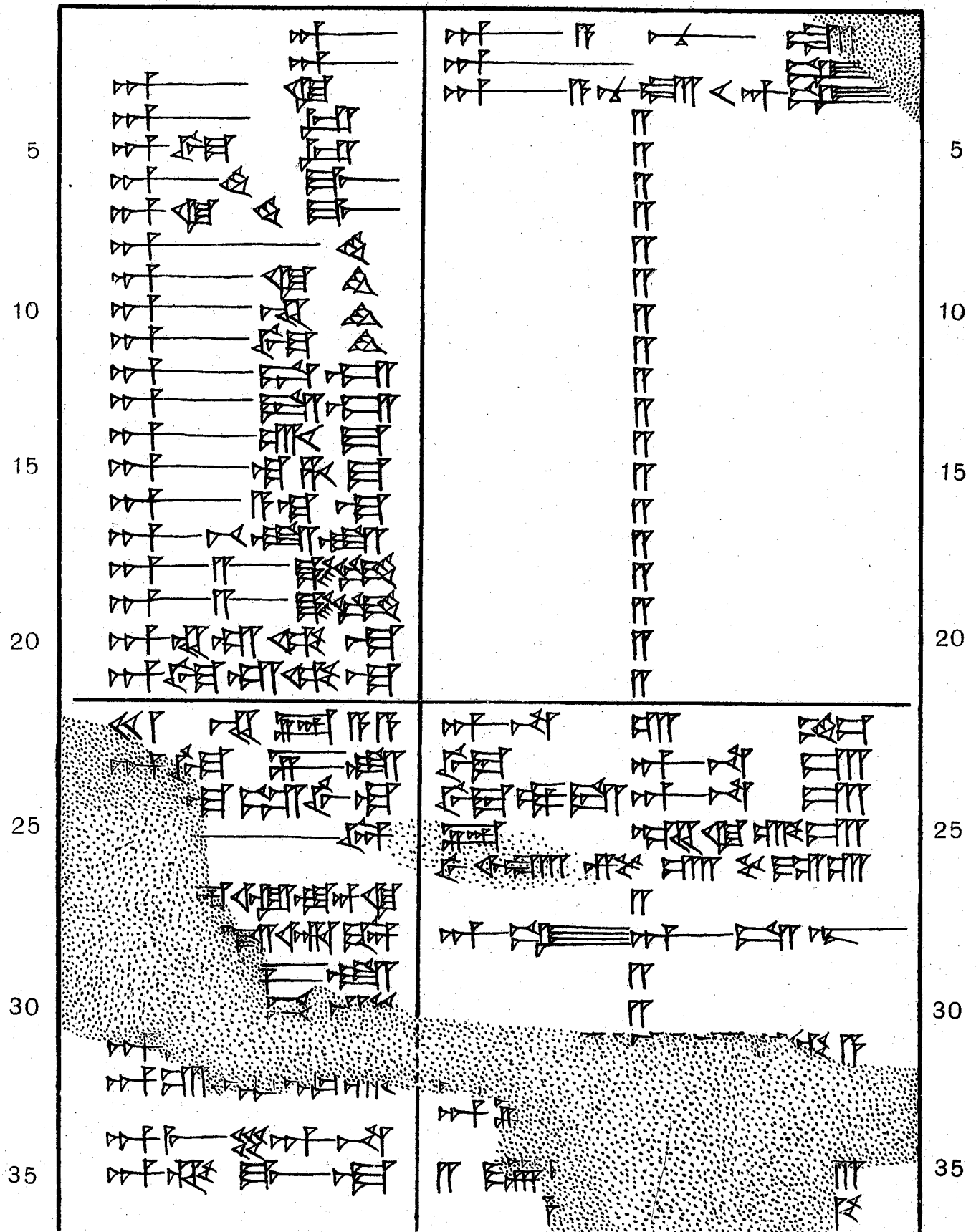
(ilu) <i>Za-na-ru</i>	(ilu) <i>Iš-tar</i>	<i>ša</i>	<i>mâtâte</i> (pl. <i>te</i> )
(ilu) <i>Kara-dun</i>	<i>do.</i>	<i>ša</i>	<i>kar - ra - a - di</i>
(ilu) <i>Ul-si-ga</i>	<i>do.</i>	<i>ša</i>	<i>šamē(e) u iršiti(ti)</i>
(ilu) <i>Ti-ru-ru</i>	<i>do.</i>	<i>ša</i>	<i>kaš - šul - ti (?)</i>
(ilu) <i>Šun-nu-sibi (?)</i>	<i>do.</i>	<i>ša</i>	<i>bu - na - ni - e</i>
(ilu) <i>Ti-ba-num-ma</i>	<i>do.</i>	<i>ša</i>	<i>iš - ka - a - ti</i>
(ilu) <i>Me-nu-an-nim</i>	<i>do.</i>	<i>ša</i>	<i>ta - ni - ḫi</i>
(ilu) <i>Me-nu-nim</i>	<i>do.</i>	<i>ša</i>	<i>ta - ni - ḫi</i>
(ilu) <i>La-ba-tu</i>	<i>do.</i>	<i>ša</i>	<i>lal - la - ra - te</i>
(ilu) <i>A-la-kal-ki</i>	<i>do.</i>	<i>ša</i>	<i>ia - a - ru - ra - te</i>
(ilu) <i>Ka-ša-ia</i>	<i>do.</i>	<i>ša</i>	<i>ta - nu - ka - a - te</i>

Zanaru	is	Ishtar, (as Goddess) of the Lands.
Kara-dun	is	the same, (as Goddess) of the Strong.
Ulsiga	is	the same, (as Goddess) of Heaven and Earth.
Tiruru	is	the same, (as Goddess) of . . . . .
Shun-nu-sibi (?)	is	the same, (as Goddess) of Images.
Tibanumma	is	the same, (as Goddess) of Fetters.
Me-nu-an-nim	is	the same, (as Goddess) of Lamentation.
Me-nu-nim	is	the same, (as Goddess) of Lamentation.
Labatu	is	the same, (as Goddess) of Wailing.
Alakalki	is	the same, (as Goddess) of Burning.
Kashaia	is	the same, (as Goddess) of Howling.



PLATE 1.

OBVERSE, COL. 1<sup>1</sup>.



1. With Col. I, ll. 1 ff. compare the duplicate K. 4349, Obv., Col. I, ll. 1 ff. (plate 20) and the tablet of extracts K. 4338B, Col. I, ll. 1 ff. (plate 19). For discussions of the variant readings, the restorations, and the glosses, furnished by the texts published in the following plates, see the Introduction.

SERIES "AN: (ilu) A-nu-um," TABLET I.

K. 4340 + 79 - 7 - 8, 294,

OBVERSE, COL. I (CONTINUED)<sup>1</sup>.

40			40
45			45
50			50

[A gap occurs here in the text.]

K. 4333,

OBVERSE, COL. I.

5			5
10			10

1. With K. 4340 + 79 - 7 - 8, 294, Obv., Col. I, ll. 37 ff. compare K. 4349, Obv., Col. I, ll. 24 ff. (plates 20 and 21).



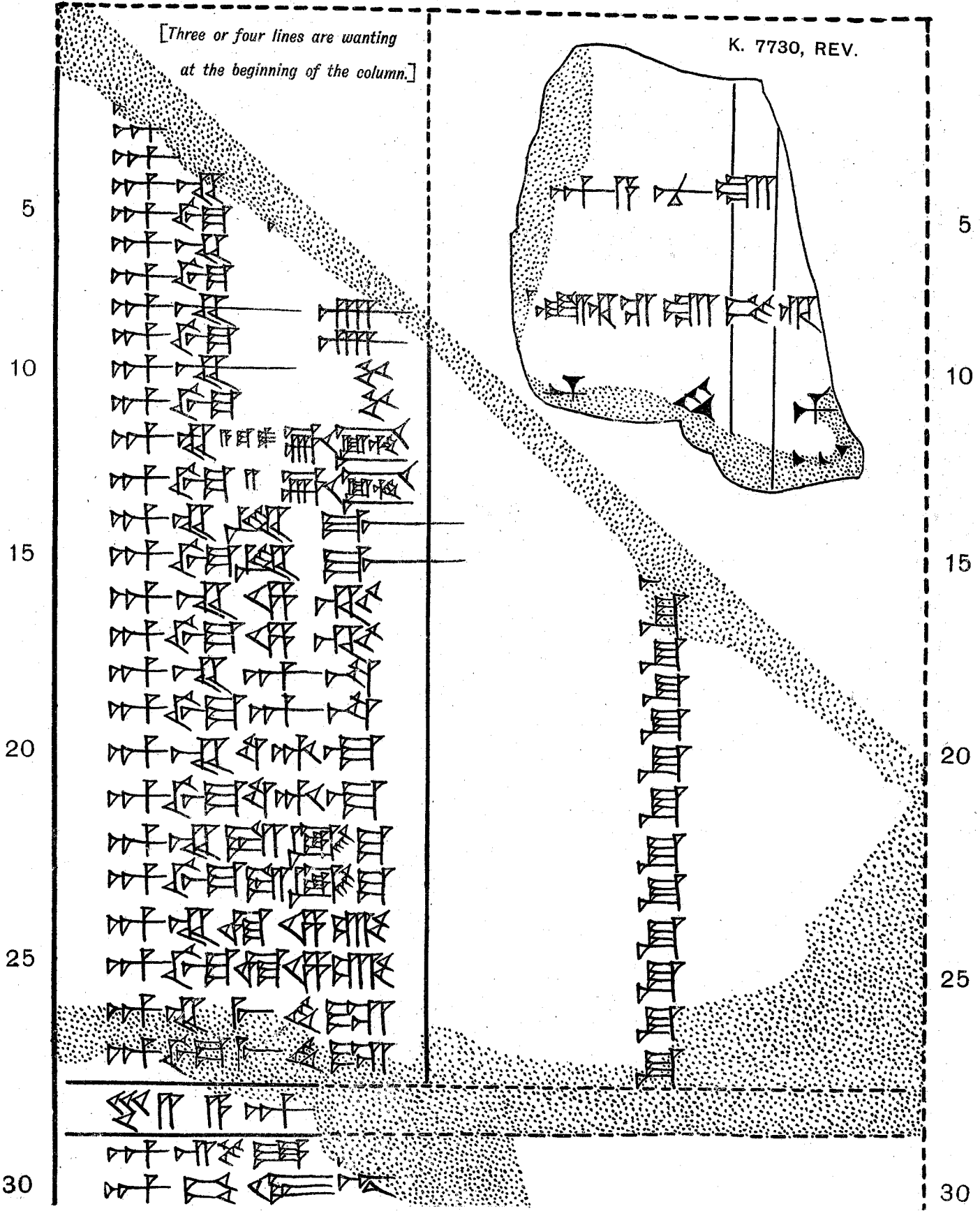
EXPLANATORY LISTS OF GODS.

PLATE 4.

SERIES "AN: (ilu) A-nu-um," TABLET I.

K. 4340 + 79 - 7 - 8, 294,

OBVERSE, COL. II<sup>1</sup>.

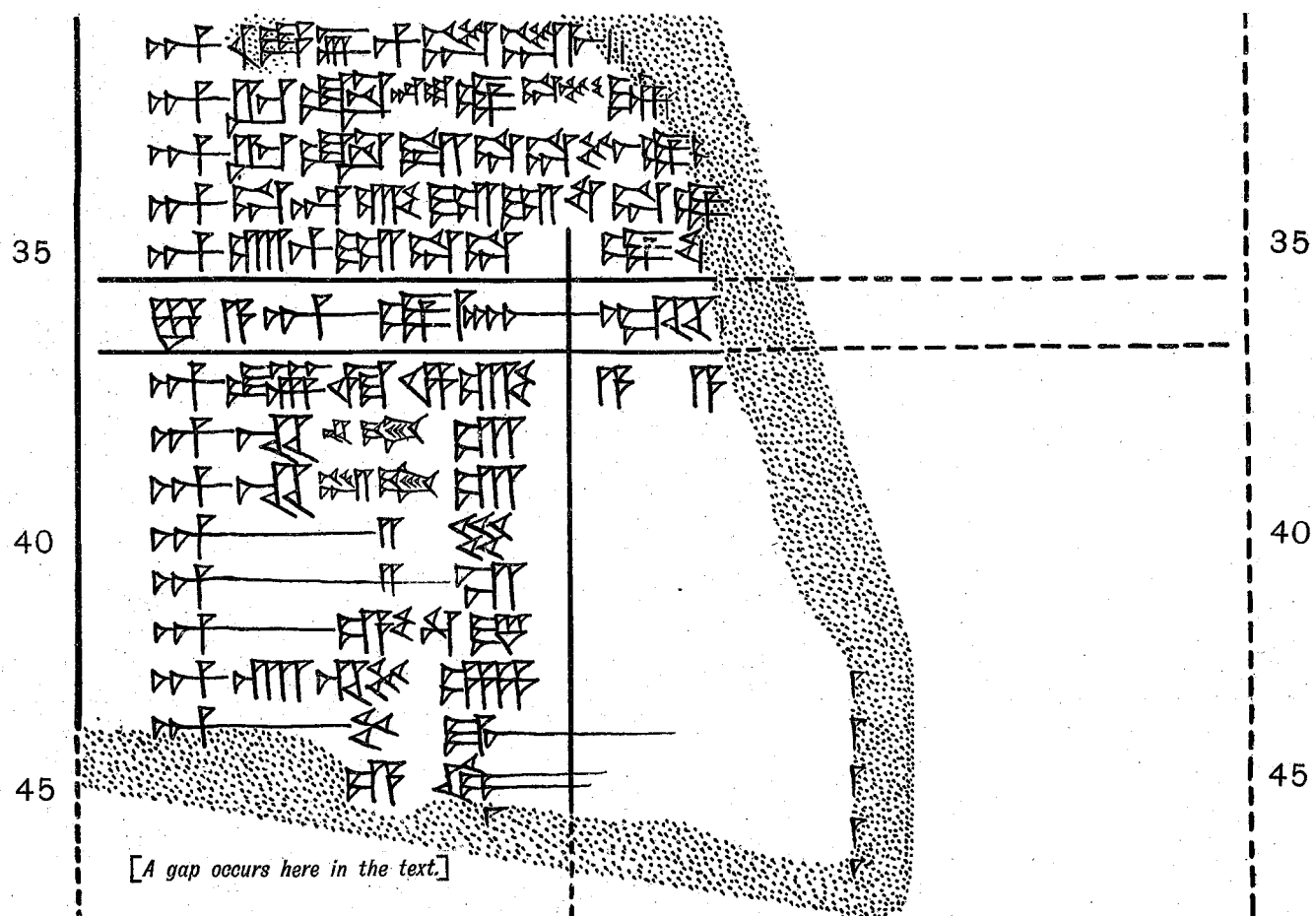


1. With K. 4340+79-7-8, 294, Obv., Col. II, ll. 1 ff. compare K. 4349, Obv., Col. I, ll. 69 ff. (plate 21).

PLATE 5.

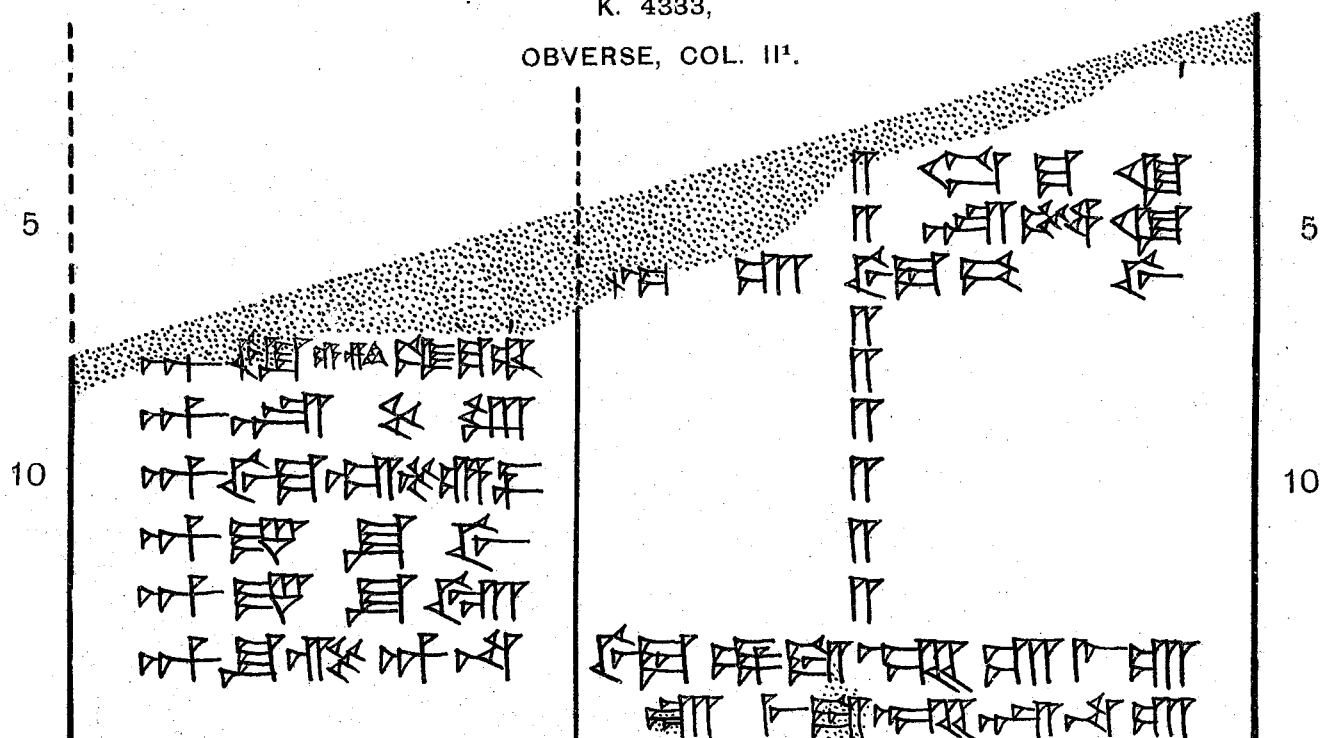
K. 4340 + 79 - 7 - 8,294,

OBVERSE, COL. II (CONTINUED).



K. 4333,

OBVERSE, COL. II<sup>1</sup>.



1. With K. 4333, Obv., Col. II, ll. 6 ff. compare K. 4349, Obv., Col. I, ll. 107 ff. (plate 22).

PLATE 6.

K. 4333,

OBVERSE, COL. II (CONTINUED)<sup>1</sup>.

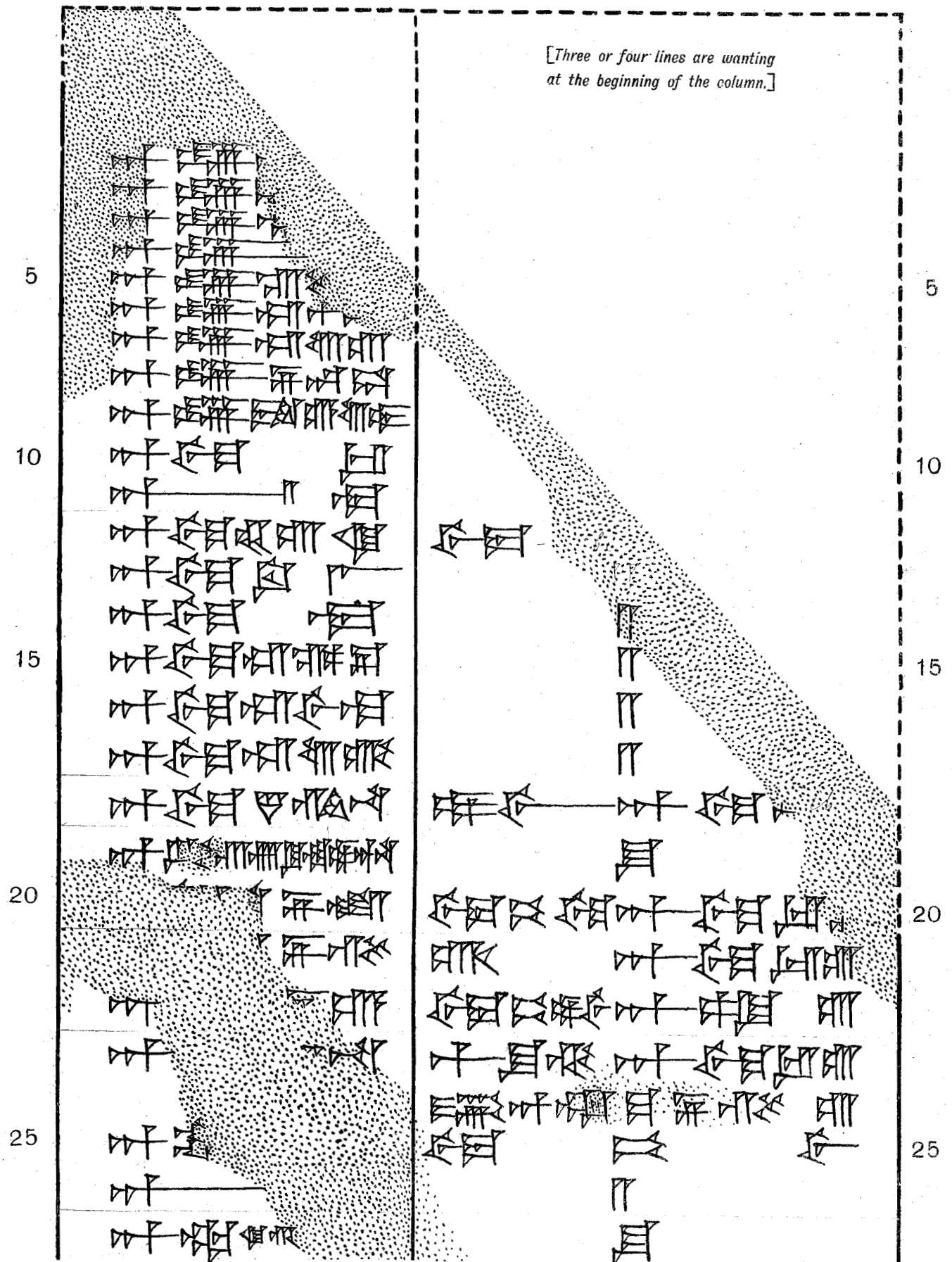
15	<p>𐌲𐌹𐌸𐌰𐌺𐌰𐌽𐌰𐌹𐌸𐌰</p>
----	---

1. With K. 4333, Obv., Col. II, ll. 15 ff. compare K. 4349, Obv., Col. I, ll. 113 ff. (plates 22 and 23).

PLATE 7.

K. 4333,

REVERSE, COL. III<sup>1</sup>.



1. With K. 4333, Rev., Col. III, ll. 1 ff. compare K. 4349, Obv., Col. I, ll. 136 ff. (plate 23).

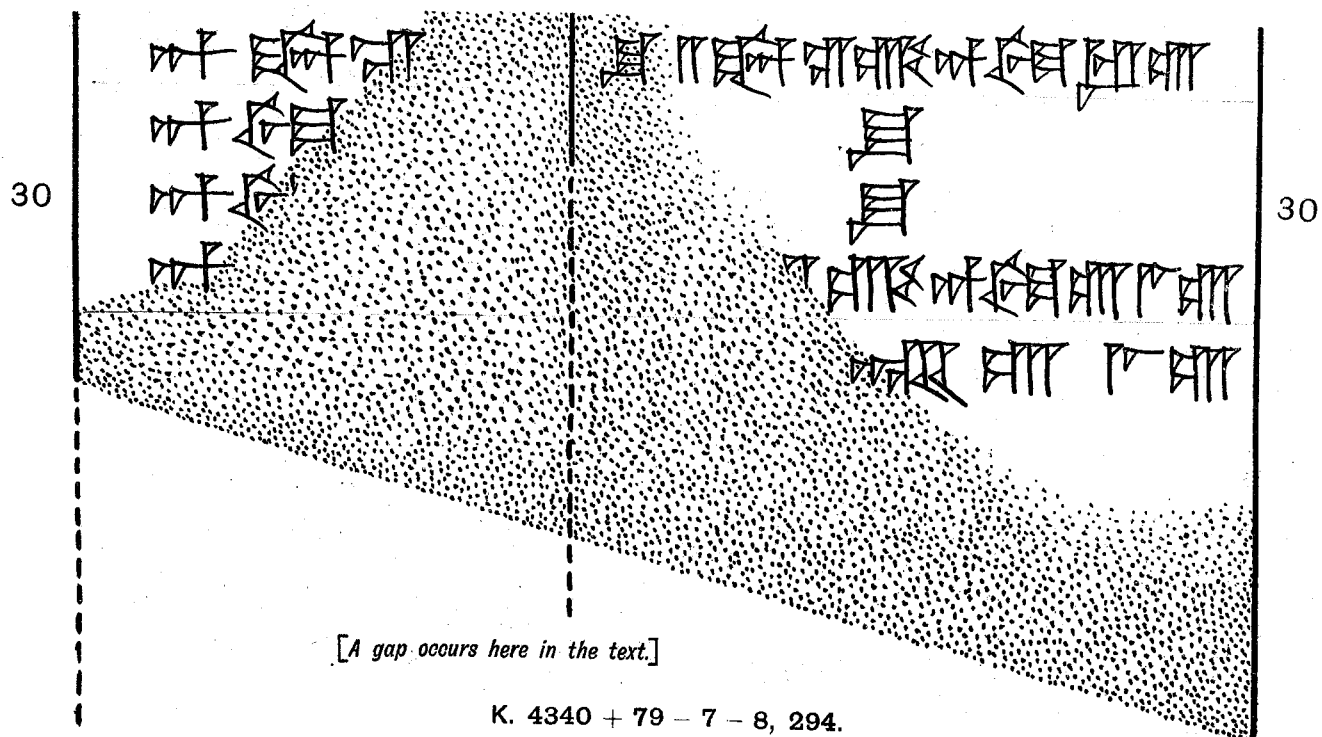
EXPLANATORY LISTS OF GODS.

PLATE 8.

SERIES "AN: (ilu) A-nu-um," TABLET I.

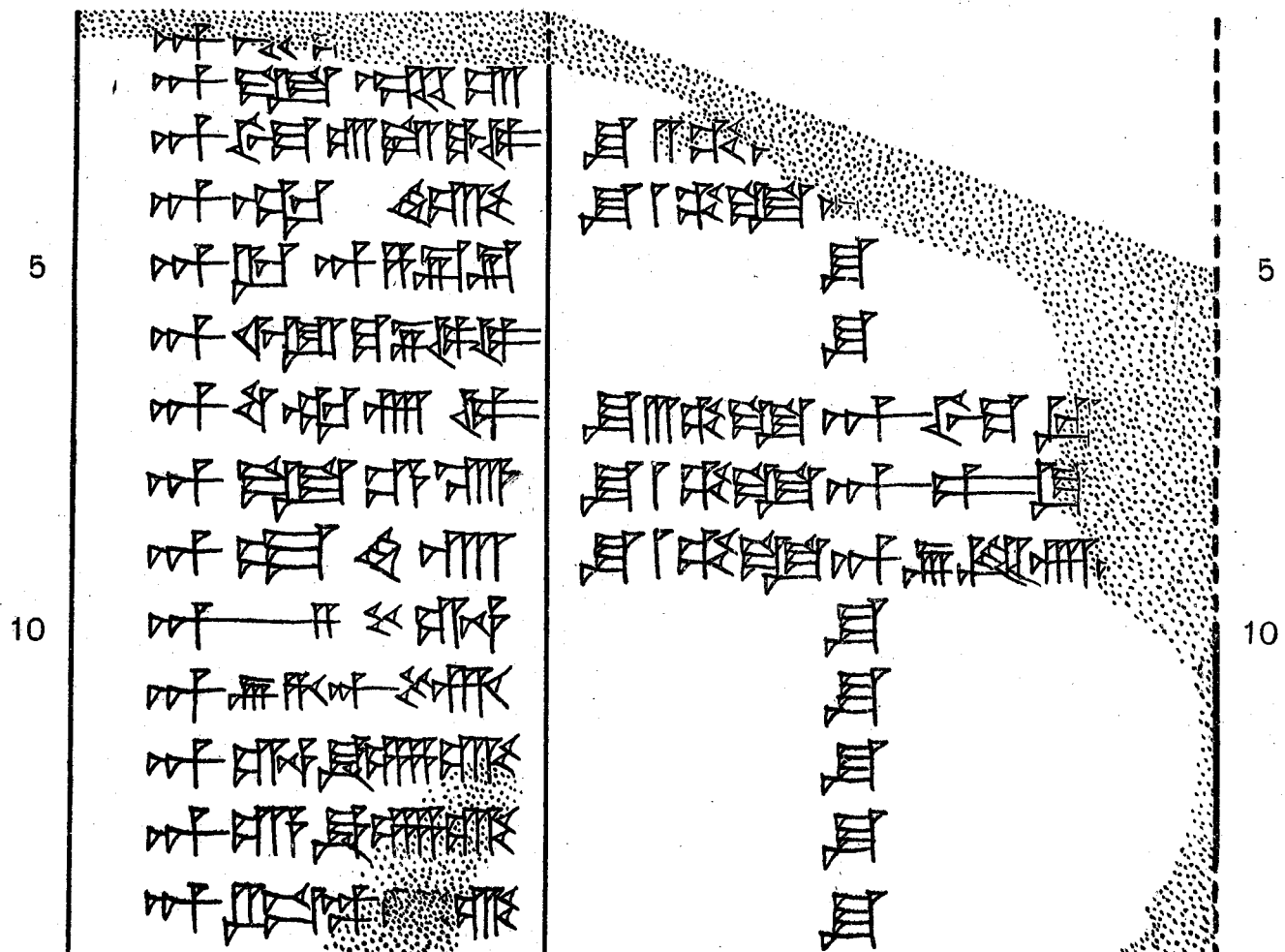
K. 4333,

REVERSE, COL. III (CONTINUED).



K. 4340 + 79 - 7 - 8, 294.

REVERSE, COL. III<sup>1</sup>.

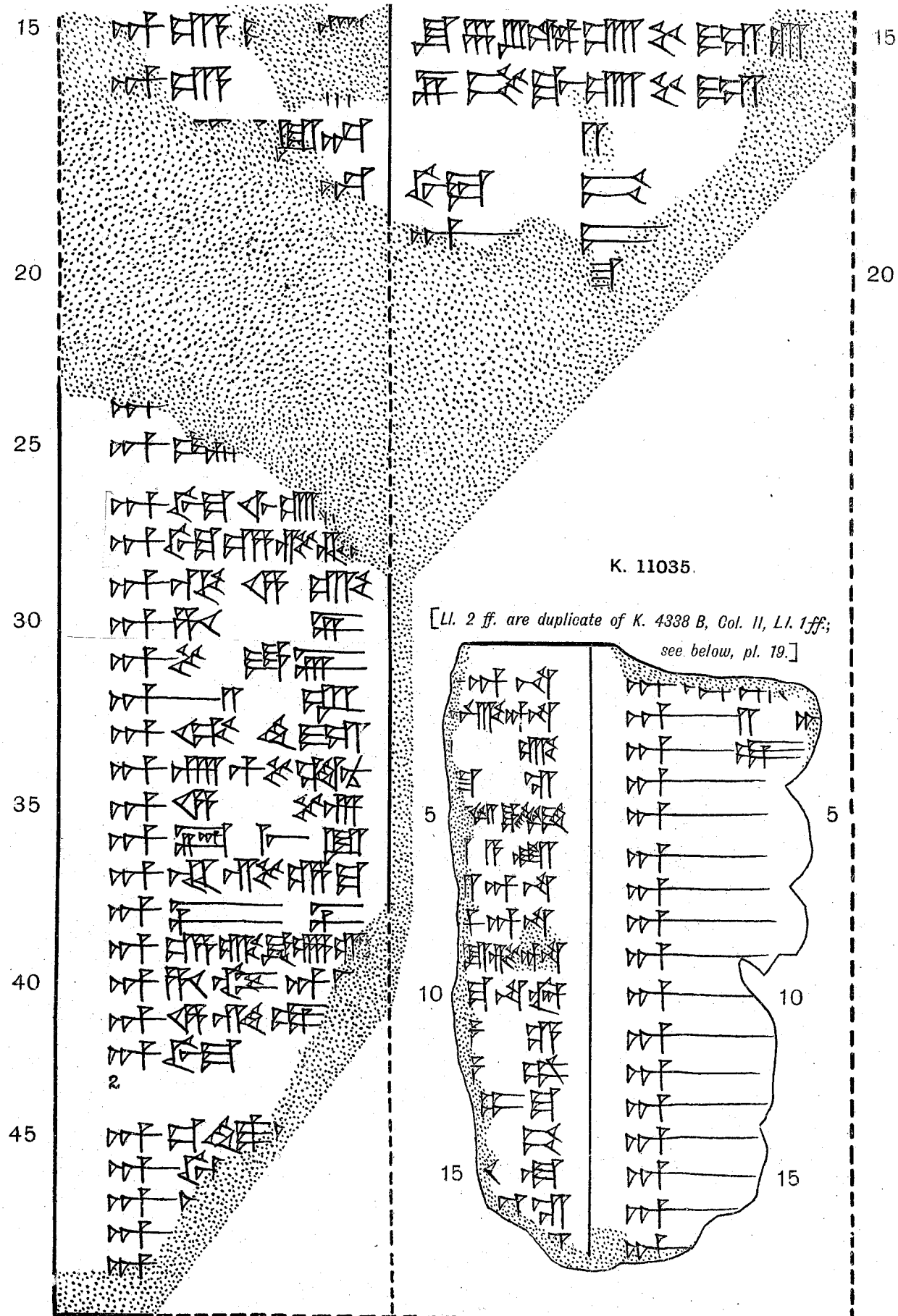


1. With K. 4340 + 79 - 7 - 8, 294, Rev., Col. III, ll. 9 ff. compare K. 4349, Obv., Col. II, ll. 4 ff. (plate 23).



SERIES "AN: (ilu) A-nu-um," TABLET I.

K. 4340 + 79 - 7 - 8, 294,

REVERSE, COL. III (CONTINUED)<sup>1</sup>.

1. With K. 4340+79-7-8, 294, Rev., Col. III, ll. 15 ff. compare K. 4349, Obv., Col. II, ll. 7 ff. (plate 23).  
2. Probably two lines are wanting in the space after l. 42.

PLATE 10.

K. 4333,

REVERSE, COL. IV<sup>1</sup>.

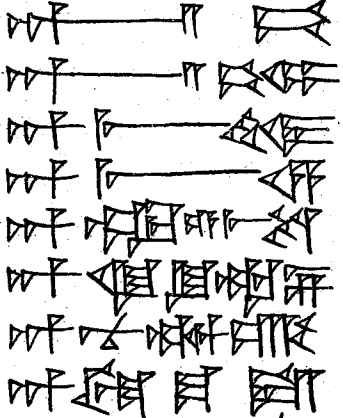
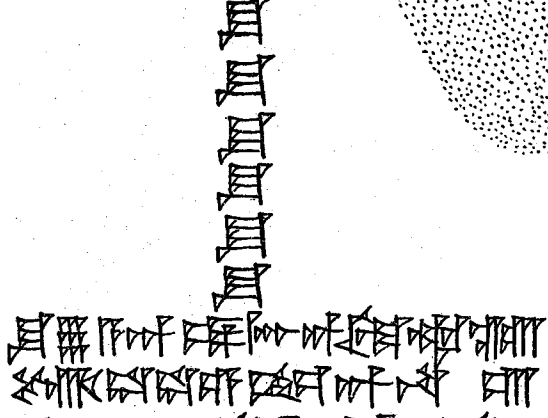
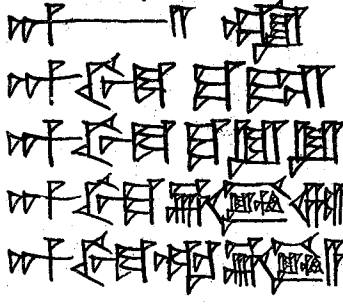
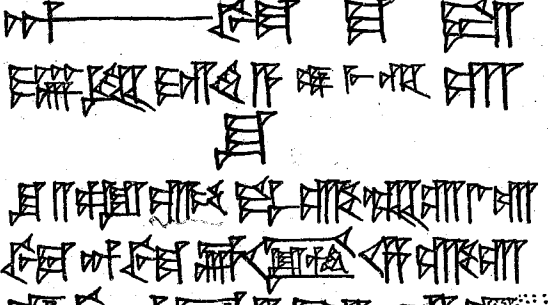
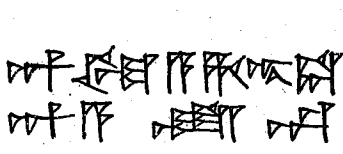
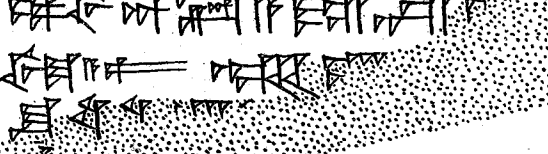
[illegible]

1. With K. 4333, Rev., Col. IV, ll. 1 ff. compare K. 4349 Obv., Col. II, ll. 25 ff. (plate 23).

SERIES "AN: (ilu) A-nu-um," TABLET I.

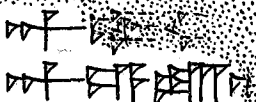
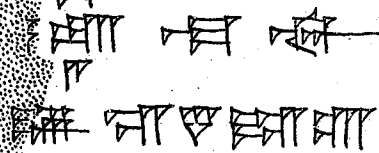


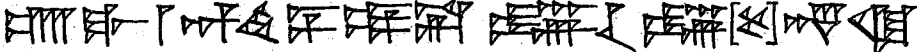
K. 4333,

REVERSE, COL. IV (CONTINUED)<sup>1</sup>.

30			30
35			35
40			40
	[A gap occurs here in the text.]		

K. 4340 + 79 - 7 - 8, 294,

REVERSE, COL. IV<sup>2</sup>.

5			5
			
			
10			10
	[The rest of the column is inscribed with the colophon.]		

1. With K. 4333, Rev. Col. IV, ll. 30 ff. compare K. 4349, Obv., Col. II, ll. 48 ff. (plate 24).  
2. With K. 4340 + 79 - 7 - 8, 294, Rev., Col. IV, ll. 1 ff. compare K. 4349, Obv., Col. II, ll. 65 ff. (plate 24).

PLATE 12.

**K. 4332,**

OBVERSE, COL. 1<sup>1</sup>.

			5
5			5
10			10
15			15
20			20
25			25
30			30

1. With Col. I, ll. 1 ff. compare the duplicate K. 4349, Obv., Col. II, ll. 74 ff. (plate 25).

PLATE 13.

K. 4332,

OBVERSE, COL. I (CONTINUED.)<sup>1</sup>

35			35
40			40
45			45
50			50
55			55
60			60

[The rest of the column is wanting.]

OBVERSE COL. II

OBVERSE, COL. II.

1. With Col. I, ll. 33 ff. compare K. 4349, Obv., Col. II, ll. 92 ff. (plates 25 and 26).

PLATE 14.

K. 4332,

OBVERSE, COL. II (CONTINUED)<sup>1</sup>.

10	<p> </p>	<p> </p>	10
15	<p> </p>	<p> </p>	15
20	<p> </p>	<p> </p>	20
25	<p> </p>	<p> </p>	25
30	<p> </p>	<p> </p>	30
35	<p> </p>	<p> </p>	35
40	<p> </p>	<p> </p>	40
45	<p> </p>	<p> </p>	45

1. With Col. II, ll. 29 ff. compare K. 4349, Obv., Col. III, ll. 3 ff. (plate 27.)

SERIES "AN: (ilu) A-nu-um," TABLET II.

K. 4332,

OBVERSE, COL. II (CONTINUED)<sup>1</sup>.

50			50
55			55
60			60
65			65
70			70

[The rest of the column is wanting.]

REVERSE, COL. III<sup>2</sup>.

[The beginning of the column is wanting.]

			5
10			10

1. With Col. II, ll. 50ff. compare K. 4349, Obv., Col. III, ll. 14 ff. (plate 27).

2. With Col. III, ll. 9 ff. compare K. 4349, Obv., Col. III, ll. 64 ff. (plate 28).

PLATE 16.

K. 4332,

REVERSE, COL. III (CONTINUED.)<sup>1</sup>.

1. With Col. III, ll. 13 ff. compare K. 4349, Obv., Col. III, ll. 68 ff. (plates 28 and 29).



PLATE 17.

K. 4332. REVERSE,

COL. III (CONTINUED)<sup>1</sup>.

50				50
55				55
60				60
65				65

COL. IV.

[The upper part of  
the column is  
wanting.]

[The upper part of  
the column is  
wanting.]

5

10

15

20

25

30

COL. IV (CONTINUED).<sup>15</sup>

5

10

15

20

25

30

35

40

45

1. With Col. III, ll. 49 ff. compare K. 4349, Obv., Col. III, ll. 98 ff. (plate 29).

# EXPLANATORY LISTS OF GODS.

PLATE 18.

SERIES "AN: (ilu) A-mu-um," TABLET III.

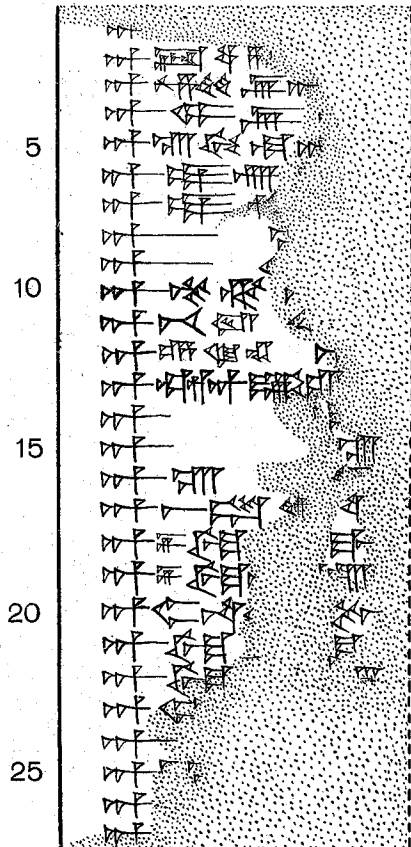
K. 2097,

OBVERSE, COL. I<sup>1</sup>.

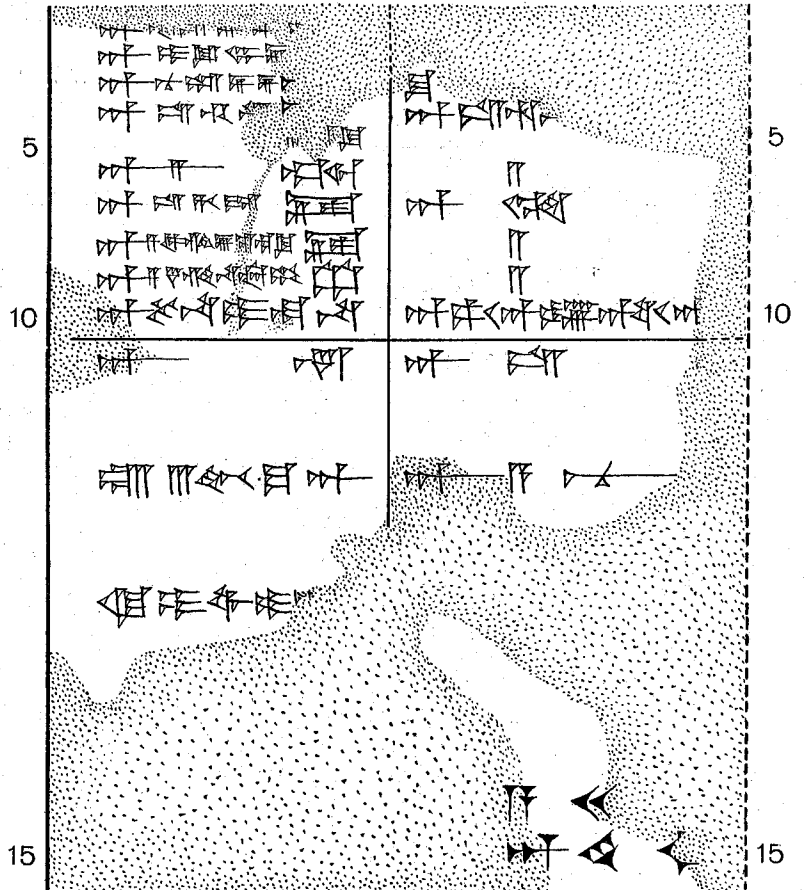
REVERSE, LAST COLUMN.

[The beginning of the column is wanting.]

[The upper part of the column is wanting.]



[After a gap of two lines there follow traces of the determinative ilu for four lines, then a gap of four lines, followed by traces of the determinative ilu for seven lines]

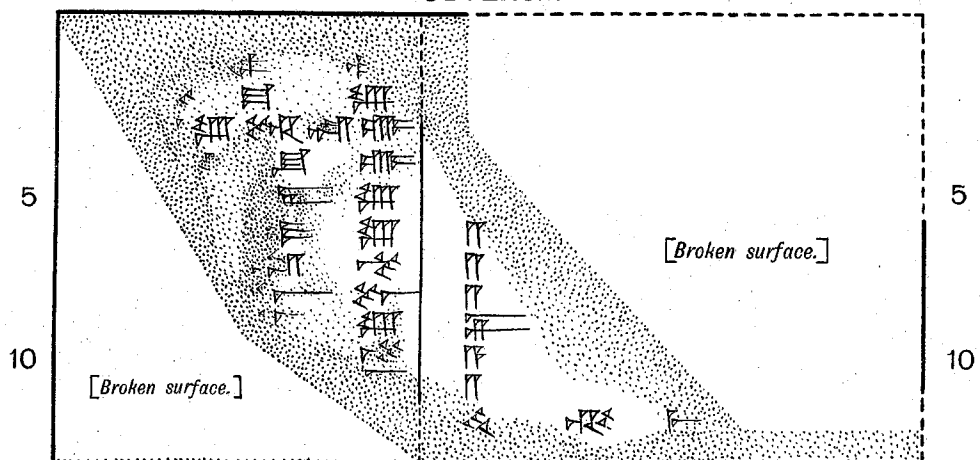


[The rest of the column is uninscribed.]

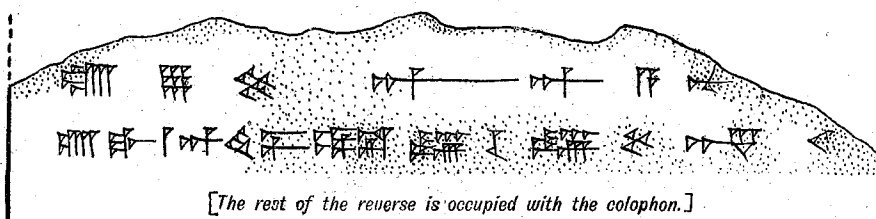
SERIES "AN: (ilu) A-mu-um," TABLET IX.

80-7-19, 297,

OBVERSE.



REVERSE.



[The rest of the reverse is occupied with the colophon.]

1. With K. 2097, Obv., Col. I, ll. 1 ff. compare K. 4349, Obv., Col. IV, ll. 2 ff. (plate 30).

EXPLANATORY LISTS OF GODS.

PLATE 19.

K. 4338B.

[Cf. SERIES "AN; (ilu) A-nu-um," TABLET I.]

COLUMN II<sup>2</sup>.

OBVERSE.

COLUMN I<sup>1</sup>.

<p>5</p> <p>10</p> <p>15</p>	<p>1. With Col. I, ll. 1 ff. compare K. 4340 + 79 - 7 - 8, 294, Obv., Col. I, ll. 1 ff. (plate 1), and K. 4349, Obv., Col. I, ll. 1 ff. (plate 20).</p>	<p>2. For a duplicate of Col. II, see above pl. 9, K. 17035. ll. 2 ff.</p>	<p>5</p>
------------------------------	---	--	----------

COLUMN III.

REVERSE.

COLUMN IV.

<p>5</p> <p>10</p> <p>15</p>	<p>1. With Col. I, ll. 1 ff. compare K. 4340 + 79 - 7 - 8, 294, Obv., Col. I, ll. 1 ff. (plate 1), and K. 4349, Obv., Col. I, ll. 1 ff. (plate 20).</p>	<p>2. For a duplicate of Col. II, see above pl. 9, K. 17035. ll. 2 ff.</p>	<p>5</p>
------------------------------	---	--	----------

[The portion of the last column of the Reverse, which is preserved, is uninscribed.]

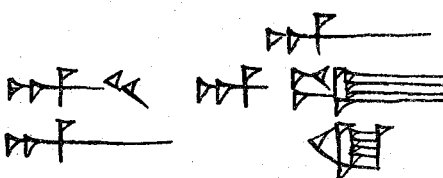
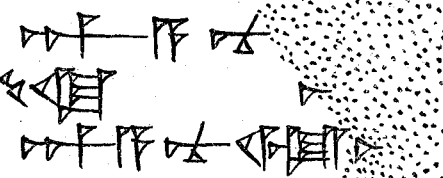
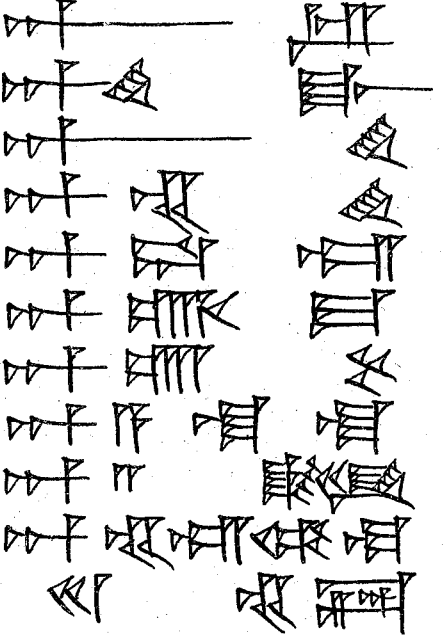
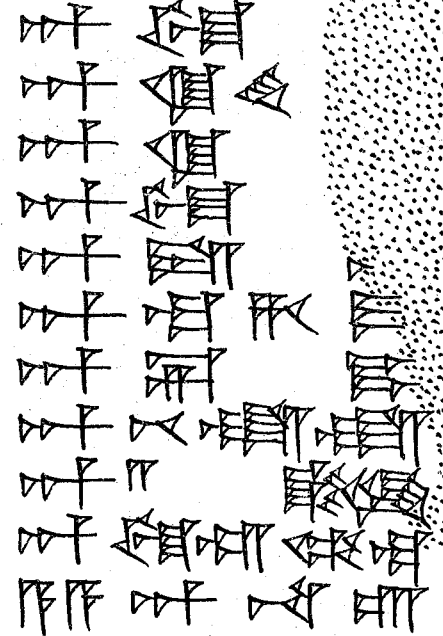
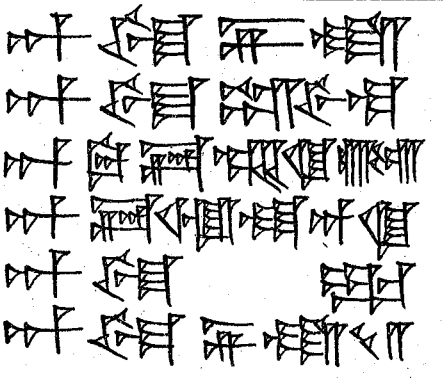
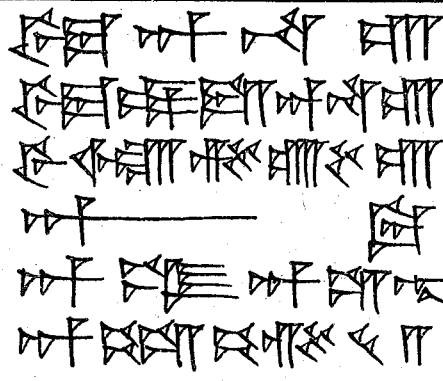
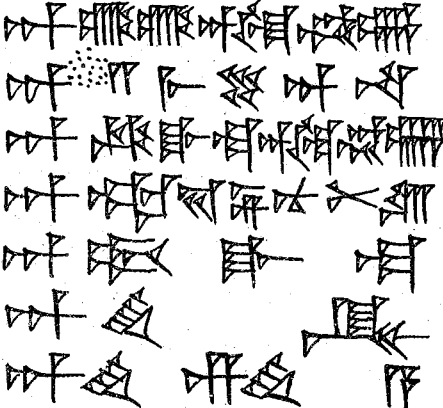
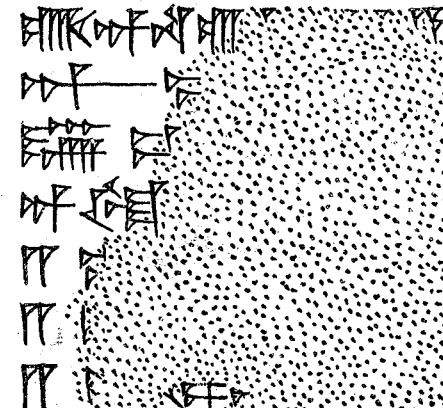
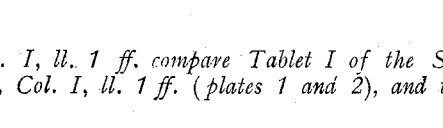
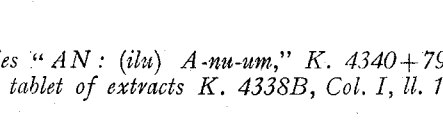


## EXPLANATORY LISTS OF GODS.

PLATE 20.

SERIES "AN: (ilu) A-nu-um," TABLETS I, II, III, etc.

K. 4349,

OBSERVE, COL. I<sup>1</sup>.

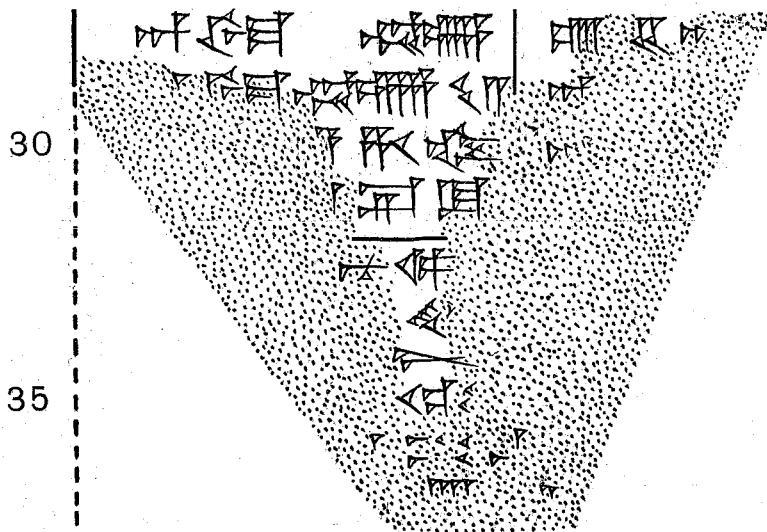
			
5			5
10			10
15			15
20			20
25			25

1. With Col. I, ll. 1 ff. compare Tablet I of the Series "AN: (ilu) A-nu-um," K. 4340+79-7-8, 294, Obv., Col. I, ll. 1 ff. (plates 1 and 2), and the tablet of extracts K. 4338B, Col. I, ll. 1 ff (plate 19).

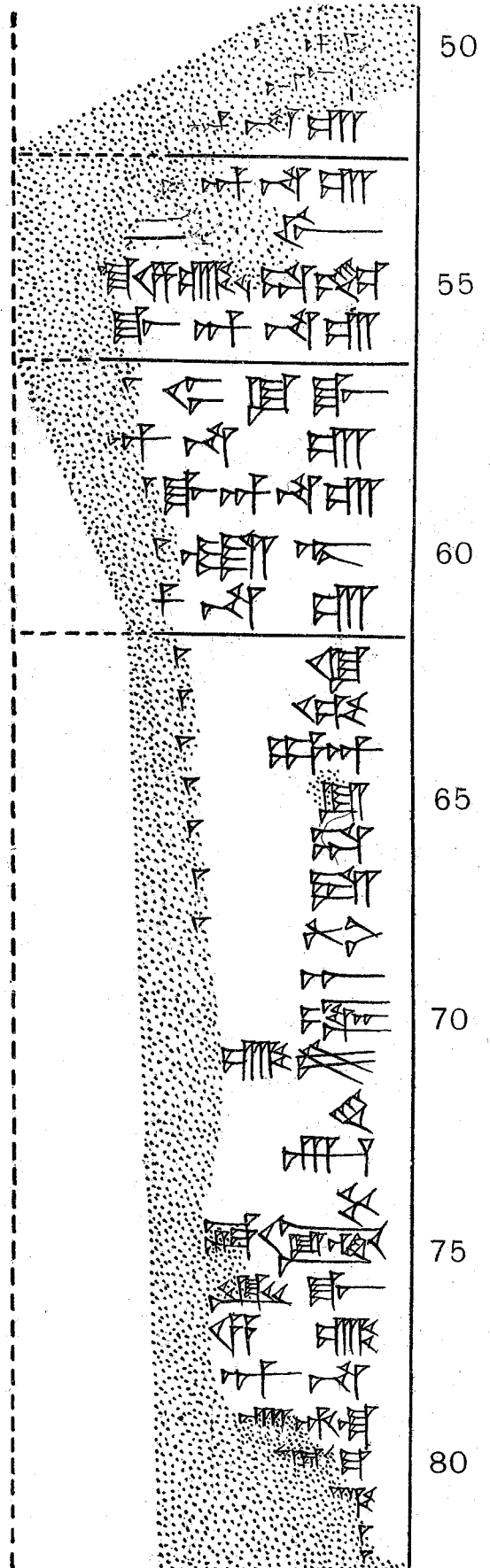
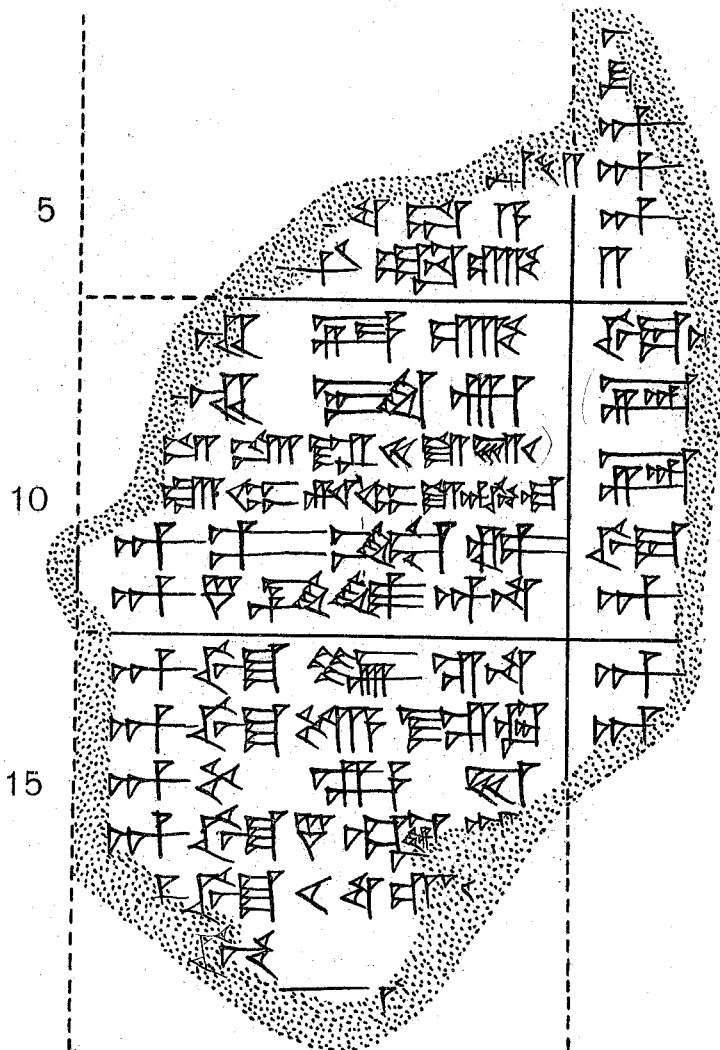
K. 4349,

OBVERSE, COL. I (CONTINUED).

K. 4349,

OBVERSE, COL. I (CONTINUED)<sup>1</sup>.

[A gap of about twelve lines occurs here in the text.]

K. 4349D<sup>2</sup>.

1. With K. 4349, Obv., Col. I, ll. 52ff. and 69ff. compare Tablet I of the Series "AN: (ilu) A-nu-um," K. 4333, Obv., Col. I, ll. 17ff. (plate 3), and K. 4340+79-7-8, 294. Obv., Col. II, ll. 1ff. (plate 4).
2. The fragment K. 4349D is a duplicate of Col. II of K. 2597+K. 2944+D.T. 355, of the Series "AN: (ilu) A-nu-um."

PLATE 22.

K. 4349,

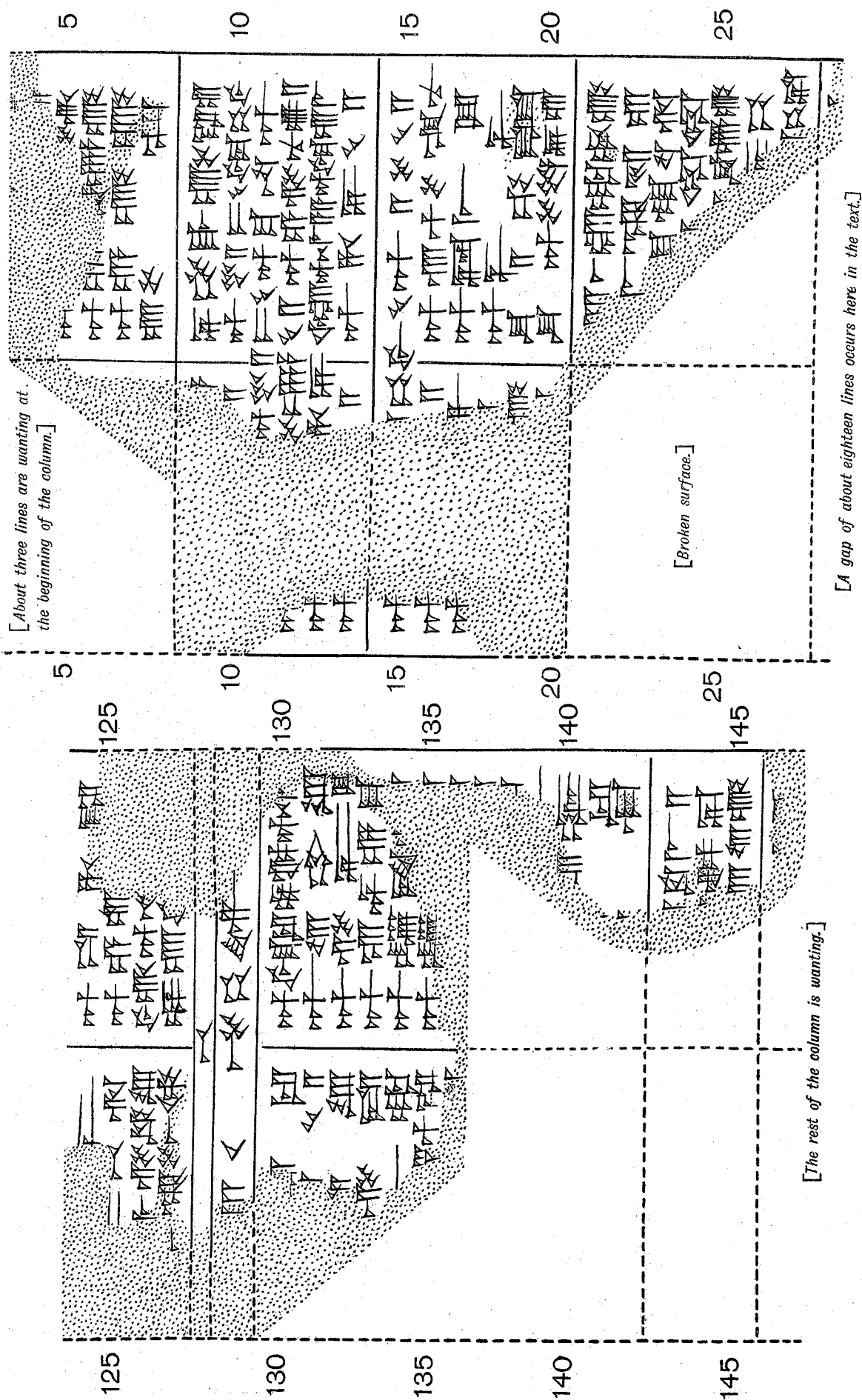
OBVERSE, COL. I (CONTINUED)<sup>1</sup>.

<p>100</p> <p>[Broken surface.]</p> <p>105</p>	<p>100</p> <p>105</p>
<p>110</p> <p>115</p>	<p>110</p> <p>115</p>
<p>120</p>	<p>120</p>

1. With Col. I, ll. 107 ff. compare Tablet I of the Series "AN: (ilu) A-nu-um," K. 4333, Obv., Col. II, ll. 6 ff. (plates 5 and 6).

K. 4349,

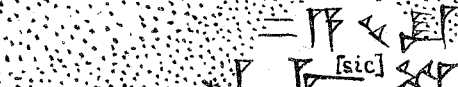
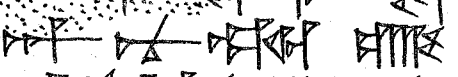


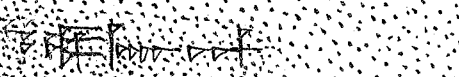

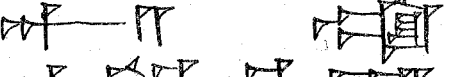

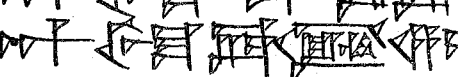


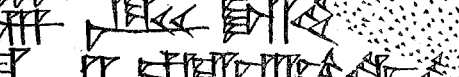
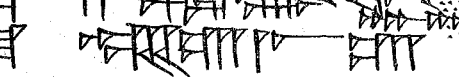





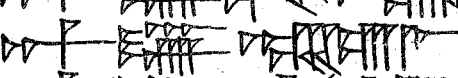
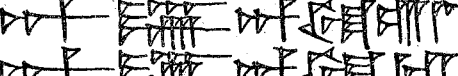
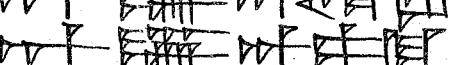


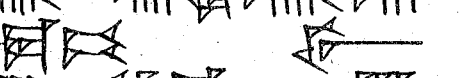
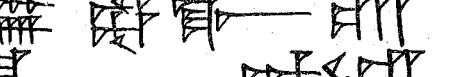








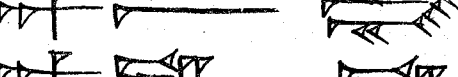
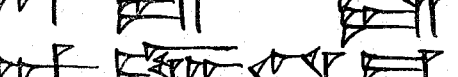
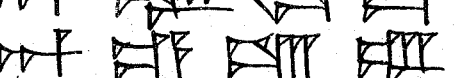

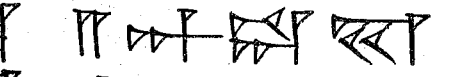
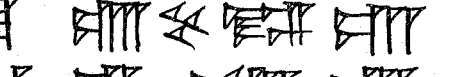
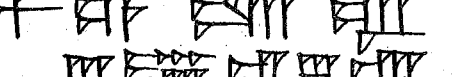
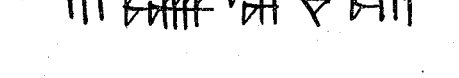

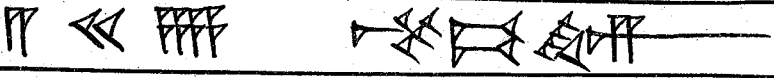
OBVERSE, COLS. I and II.

OBVERSE, COL. II<sup>2</sup>.OBVERSE, COL. I (CONTINUED)<sup>1</sup>.

1. With Col. I, ll. 124 ff. and 136 ff. compare Tablet I of the Series "AN: (ilu) A-mu-um," K. 4333, Obv., Col. II, ll. 29 ff. and Rev. Col. III, ll. 1 ff. (plates 6 and 7).
2. With Col. II, ll. 4 ff. and 25 ff. compare Tablet I of the same Series, K. 4340 + 79 - 7 - 8, 294, Rev., Col. III, ll. 9 ff. (plates 8 and 9), and K. 4333, Rev., Col. IV, ll. 1 ff. (plate 10).

K. 4349,

OBVERSE, COL. II (CONTINUED)<sup>1</sup>.

50	<p>      </p>	<p>      </p>	50
55	<p>        </p>	<p>        </p>	55
60	<p>              </p>	<p>              </p>	60
65	<p>    </p>	<p>    </p>	65
70	<p>          </p>	<p>          </p>	70
<p>  </p>			

1. With Col. II, ll. 48 ff. and 65 ff. compare Tablet I of the Series "AN: (ilu) A-mu-um," K 4333, Rev., Col. IV, ll. 30 ff. (plate 11) and K. 4340+79-7-8, 294, Rev., Col. IV, ll. 1 ff (plate 11).



PLATE 25.

OBVERSE, COL. II (CONTINUED).<sup>1</sup>.

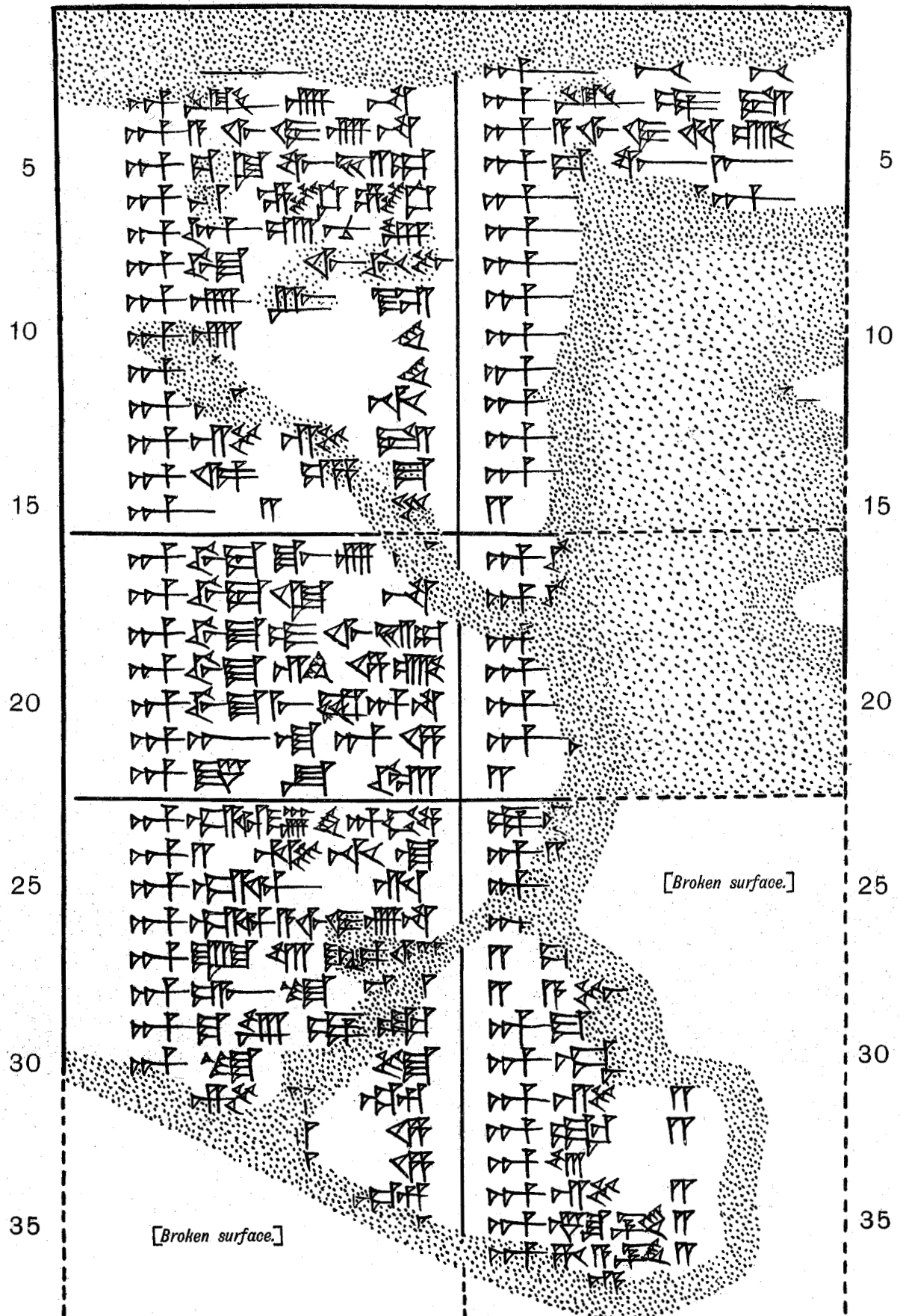
1. With Col. II, ll. 74 ff. compare Tablet II of the Series "AN: (ilu) A-nu-um," K 4332, Obv., Col. I, ll. 1 ff. (plates 12 and 13).

1. With Col. II, ll. 74 ff. compare Tablet II of the Series "AN: (ilu) A-nu-um," K 4332, Obv., Col. I, ll. 1 ff. (plates 12 and 13).



PLATE 27.

OBVERSE, COL. III<sup>1</sup>.



1. With Col. III, ll. 3 ff. compare Tablet II of the Series "AN: (ilu) A-nu-um," K 4332, Obv., Col. II, ll. 29 ff. (plates 14 and 15).

K. 4349,

OBVERSE, COL. III (CONTINUED)<sup>1</sup>.

<p>55</p> <p>[A gap of about sixteen lines occurs here in the text.]</p> <p>[Broken surface.]</p>	<p>55</p>
<p>60</p> <p>65</p>	<p>60</p> <p>65</p>
<p>70</p> <p>75</p>	<p>70</p> <p>75</p>
<p>80</p>	<p>80</p>
<p>85</p>	<p>85</p>

1. With Col. III, ll. 64 ff. compare Tablet II of the Series "AN: (ilu) A-nu-um," K. 4332, Rev., Col. III, ll. 9 ff. (plates 15 and 16).

**PLATE 29.**

K. 4349,

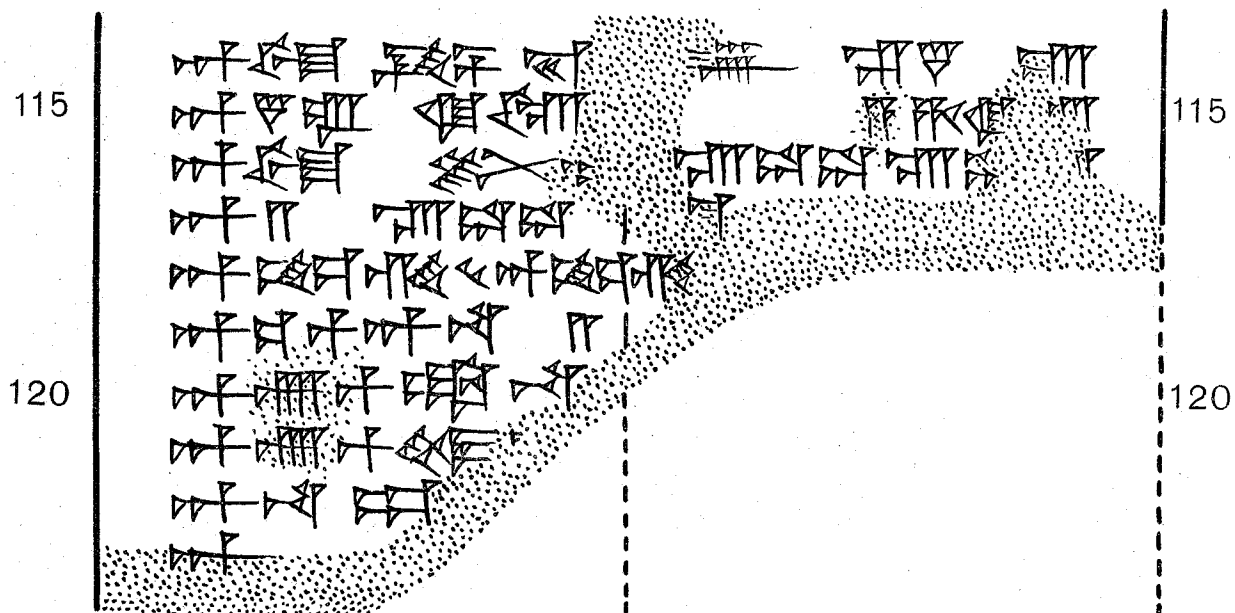
OBVERSE, COL. III (CONTINUED).<sup>1</sup>

90	<p> </p>	90
95	<p> </p>	95
100	<p> </p>	100
105	<p> </p>	105
110	<p> </p>	110

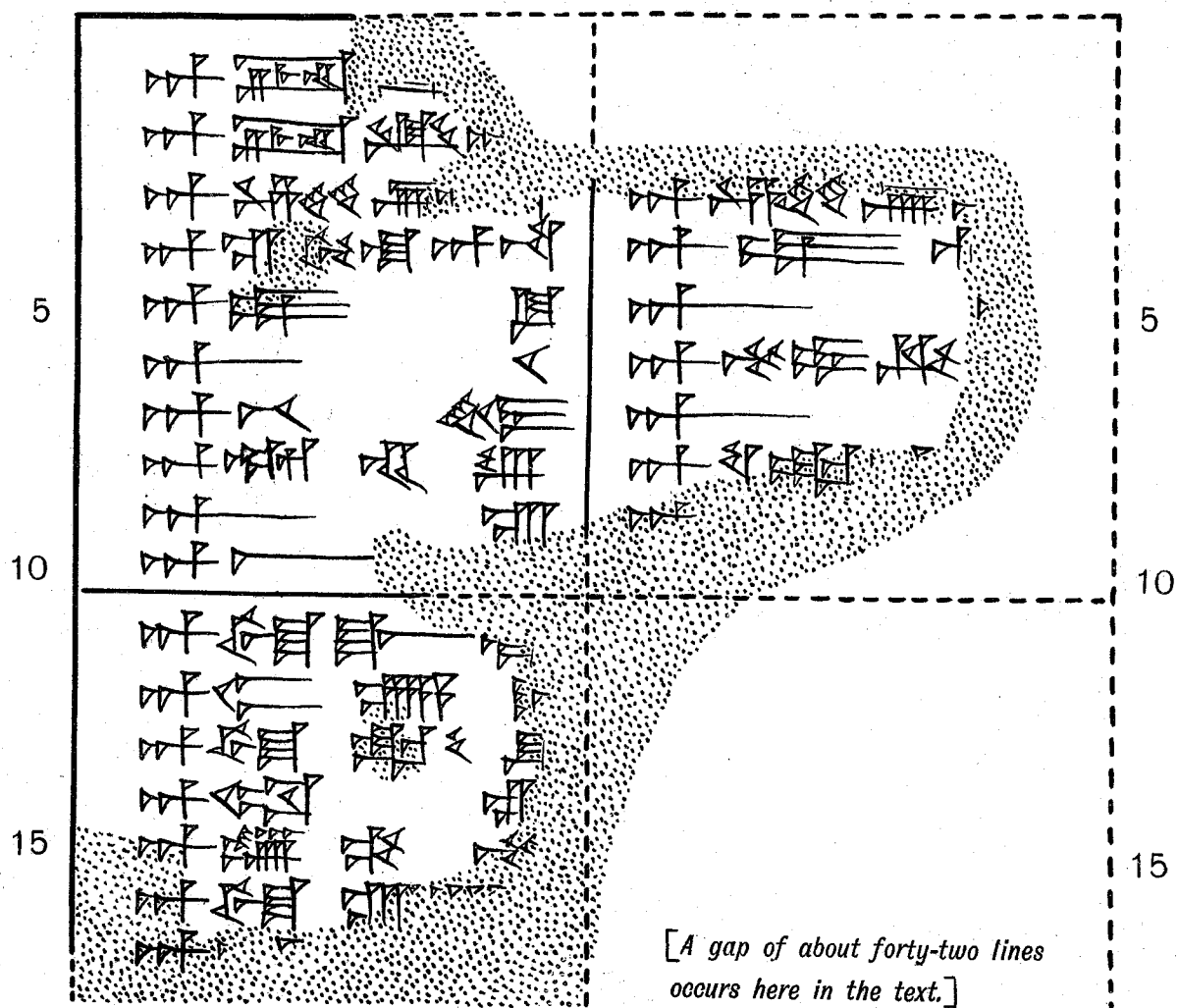
1. With Col. III, ll. 86 ff. compare Tablet II of the Series "AN: (ilu) A-nu-um," K 4332, Rev., Col. III, ll. 36 ff. (plates 16 and 17).

K. 4349,

OBVERSE, COL. III (CONTINUED).



[The rest of the column is wanting.]

OBVERSE, COL. IV<sup>1</sup>.[A gap of about forty-two lines  
occurs here in the text.]

1. With Col. IV, ll. 2 ff. compare Tablet III of the Series "AN : (ilu) A-nu-um," K 2097, Obv., Col. I, ll. 1 ff.



PLATE 31.

K. 4349,

OBVERSE, COL. IV (CONTINUED).

[illegible]

PLATE 32.

OBVERSE, COL. IV (CONTINUED).

95	<p>𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙</p>
----	---

[The rest of the column is wanting.]



PLATE 33.

K. 4349,

OBVERSE, COL. V (CONTINUED).

[illegible]

50

K. 4349W.

30

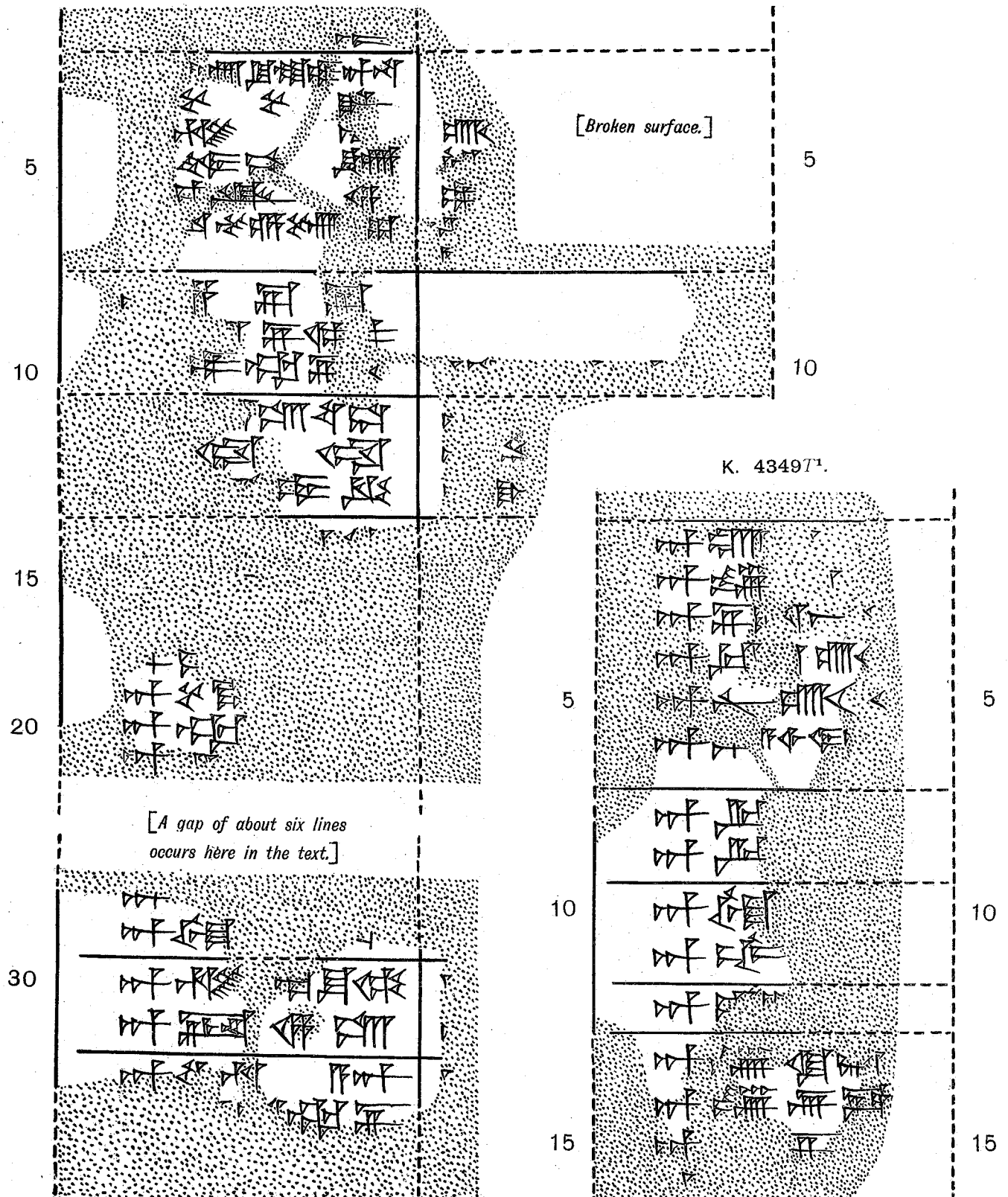
5

10

1. K. 4349, *Obv.*, Col. V, ll. 1 ff. correspond to the early lines of Tablet IV of the Series "AN: (ilu) A-mu-um."

K. 4349,

REVERSE, COL. IX.



1. K. 4349T possibly joins K. 4349; in that case it forms part of Col. IX of the Reverse, a gap of about five lines occurring between the end of its text and the first line of Col. IX preserved by the main tablet.

K. 4349,

REVERSE, COL. X.

K. 4349Y.

[The upper part of the column is wanting.]	
5	5
10	10
15	15
20	20
25	25
30	30

K. 4349,

REVERSE, COL. X (CONTINUED).

35	<p>𐎶𐎵 𐎶𐎵 — 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p>	<p>𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵</p> <p>𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵</p> <p>𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵</p>	35
40	<p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 — 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 — 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p>	<p>𐎶𐎵</p> <p>𐎶𐎵</p> <p>𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵</p>	40
45	<p>𐎶𐎵 — 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p>	<p>𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵</p> <p>𐎶𐎵</p> <p>𐎶𐎵</p> <p>𐎶𐎵</p> <p>𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵</p>	45
50	<p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵</p>	<p>𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵</p>	50
55	<p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p>		55
60	<p>𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p>	[Broken surface.]	60
65	<p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p> <p>𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵</p>		65

K. 4349,

REVERSE, COL. X (CONTINUED).

70			70

K. 4349L.

COL. I.

COL. II.

5		
15		

		70

REVERSE, COL. X (CONTINUED).

[illegible]

PLATE 39.

REVERSE, COL. XI.

[illegible]



PLATE 40.

REVERSE, COL. XI (CONTINUED).

35		卩 卩 卩	卩 卩 卩 卩	卩 卩 卩 卩	35
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
40		卩 卩 卩	卩 卩 卩	卩 卩 卩	40
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
45		卩 卩 卩	卩 卩 卩	卩 卩 卩	45
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
50		卩 卩 卩	卩 卩 卩	卩 卩 卩	50
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
55		卩 卩 卩	卩 卩 卩	卩 卩 卩	55
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
60		卩 卩 卩	卩 卩 卩	卩 卩 卩	60
		卩 卩 卩	卩 卩 卩	卩 卩 卩	
		卩 卩 卩	卩 卩 卩	卩 卩 卩	



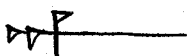
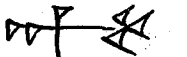
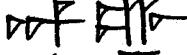
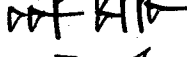
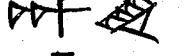
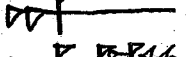
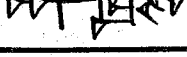
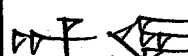


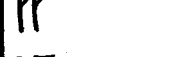








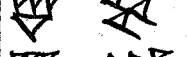


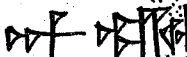
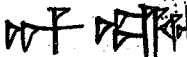
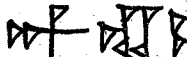

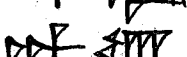







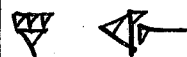
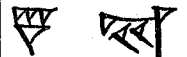
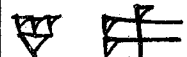



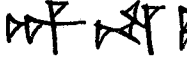
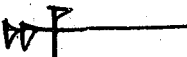
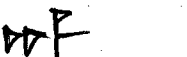
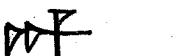
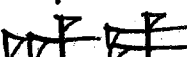

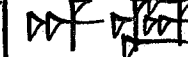






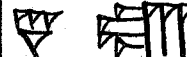
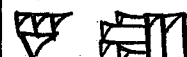
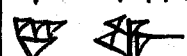
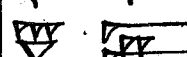
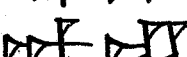











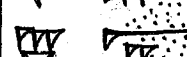
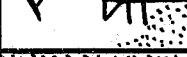











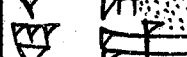
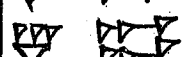
PLATE 41.

REVERSE, COL. XI (CONTINUED).

65			65
70			70
75			75
80			80
85			85



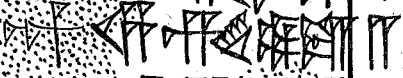

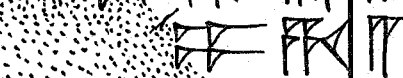
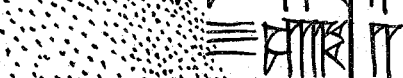
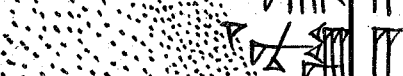















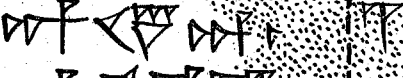


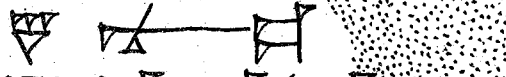

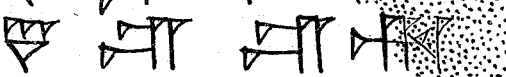

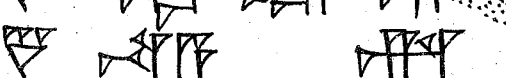





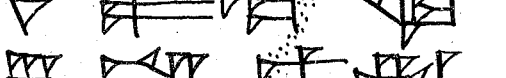



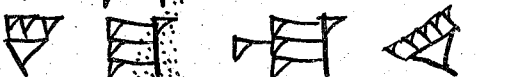


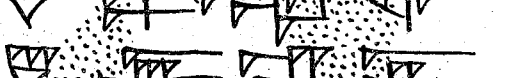
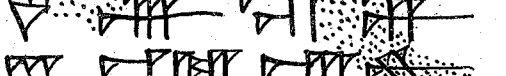
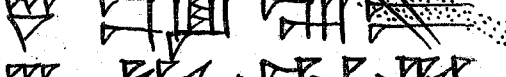

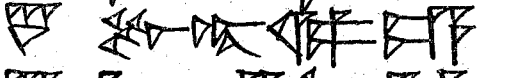





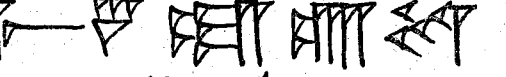

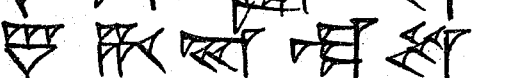
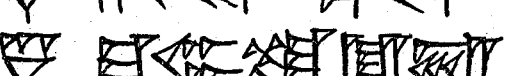
PLATE 42.

REVERSE, COL. XI (CONTINUED).

90	      	      	      	90
95	     	     	     	95
100	     	     	     	100
105	     	     	     	105
110	<div style="display: flex; justify-content: space-between;"> <div>[Broken surface.]</div> <div>[Broken surface.]</div> </div>			110
115	  	  	  	115

K. 4349,

REVERSE, COL. XI (CONTINUED).

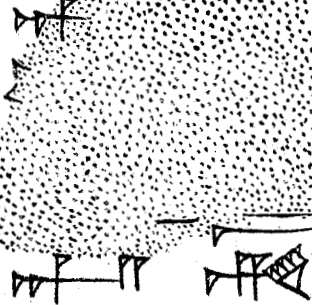
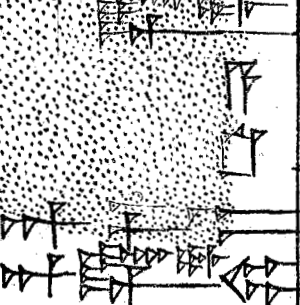
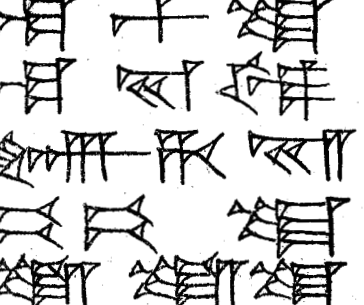
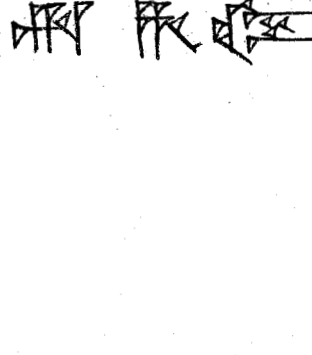
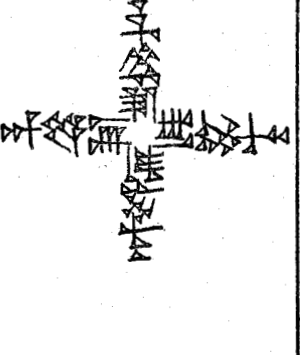
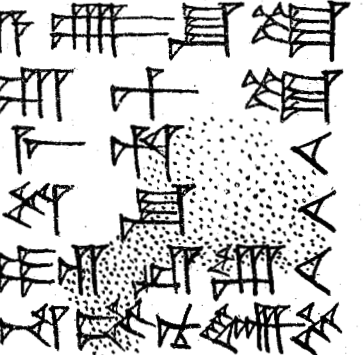



120	<p>                                                </p>	<p>                                                </p>	120
125			125
130			130
135			135
140	<p>        </p>	<p>        </p>	140

EXPLANATORY LISTS OF GODS.

PLATE 44.

K. 4349,

REVERSE, COL. XI (CONTINUED).

145				145
150				150
				

REVERSE, COL. XII.

[The upper part of the column is wanting.]


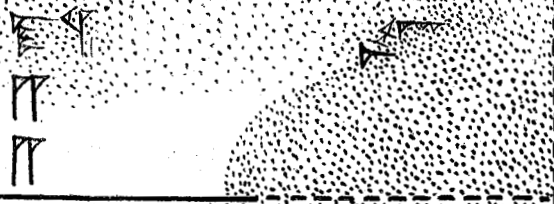

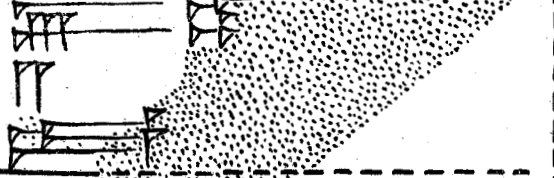
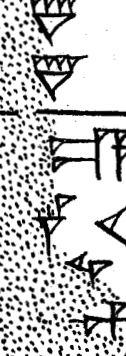
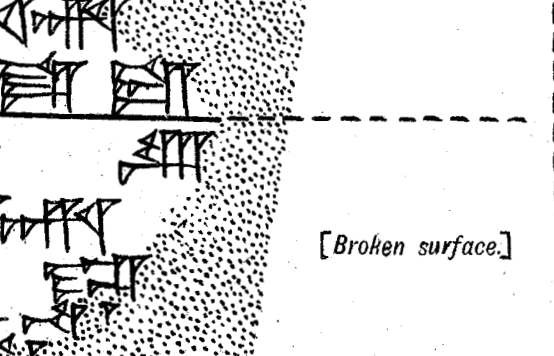
				
5	[Broken surface.]			5
10	[Broken surface.]			10

PLATE 45.

REVERSE, COL. XII (CONTINUED).

40

45

50

55

60

60

65

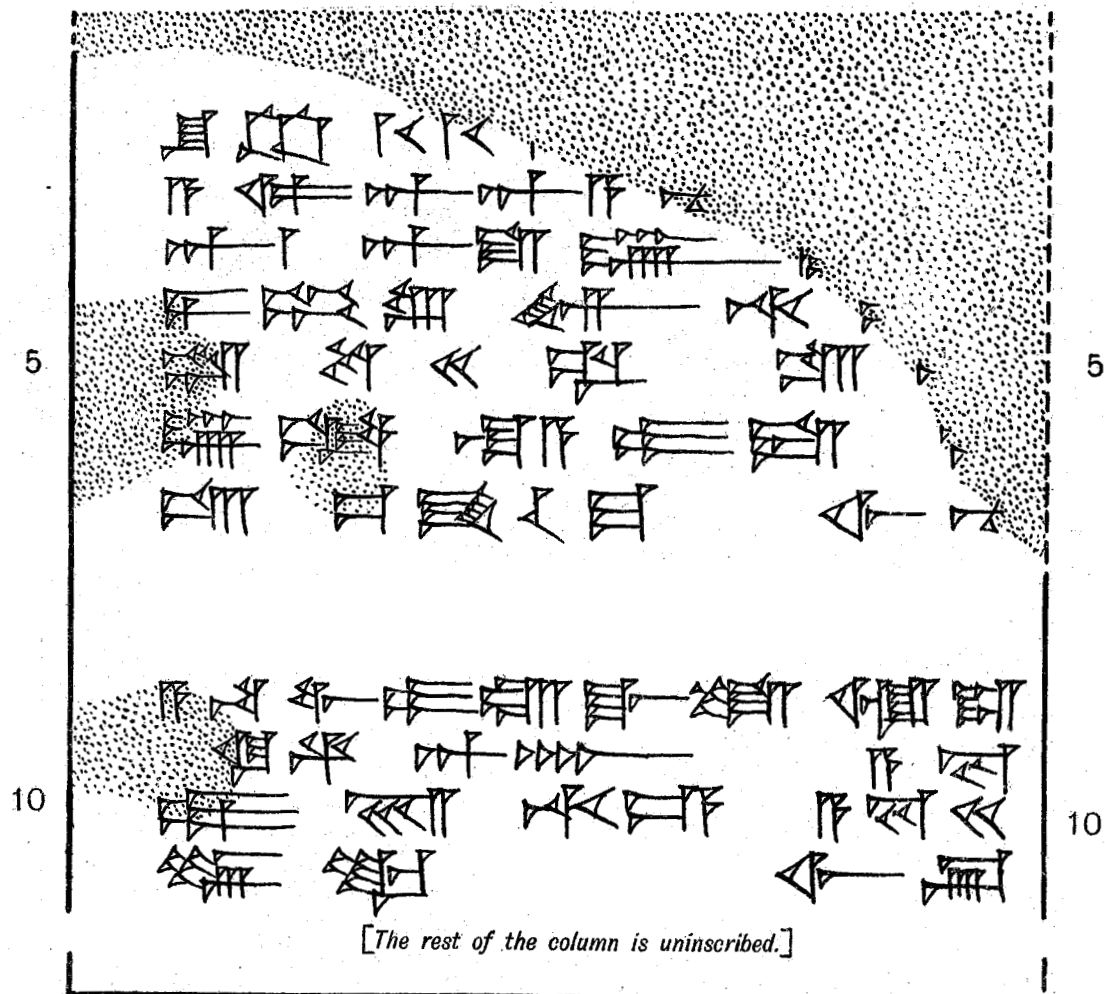
65

[A gap capable of holding seven or eight lines of text occurs here on the tablet.]

K. 4349,

COLOPHON.

REVERSE, COL. XII (CONTINUED).



K. 4349C.

K. 4349Q.

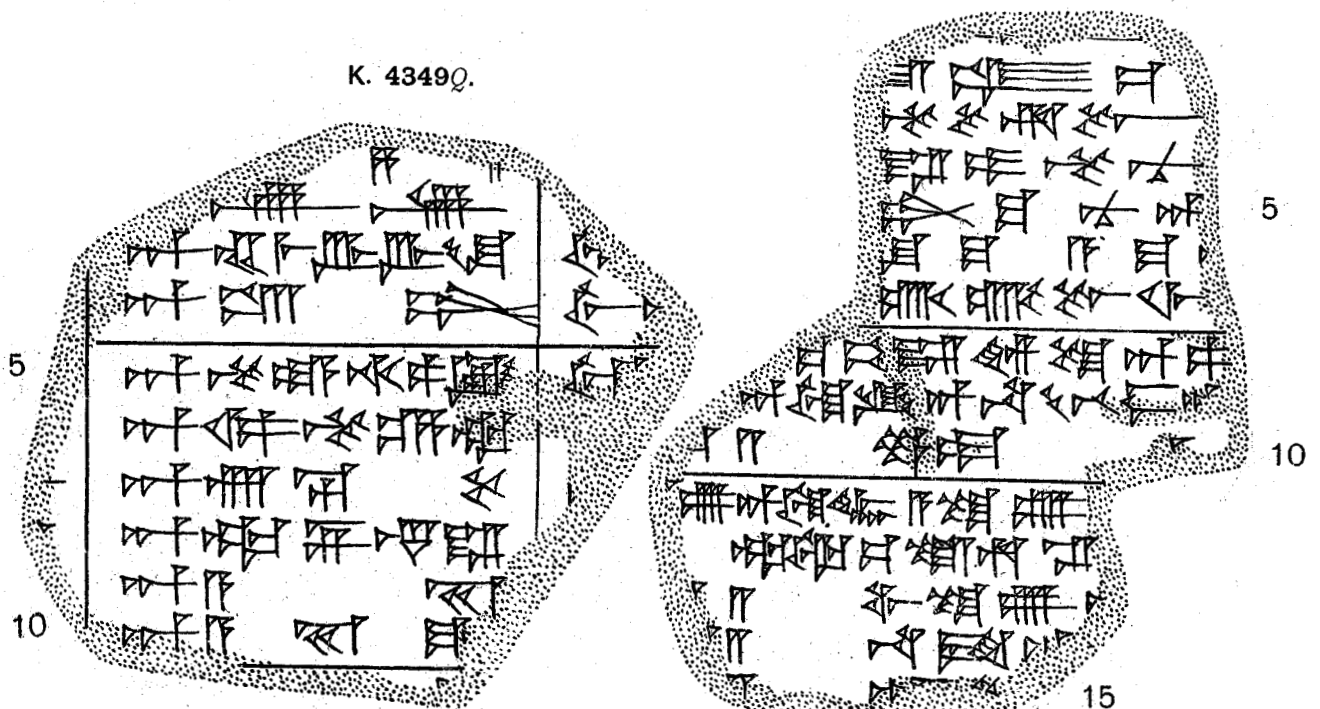


PLATE 47.

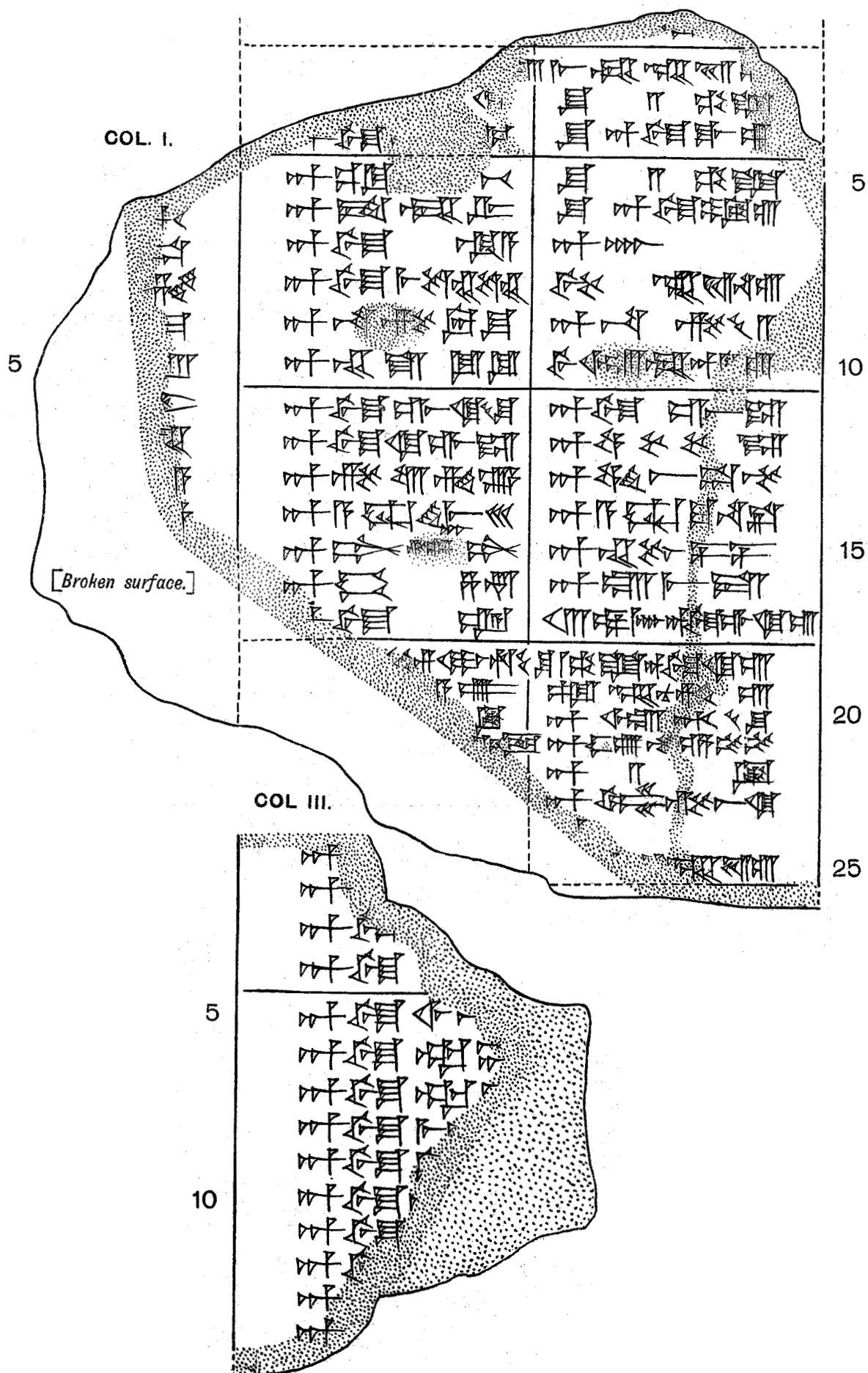
COL. II.

10



K. 4349B,

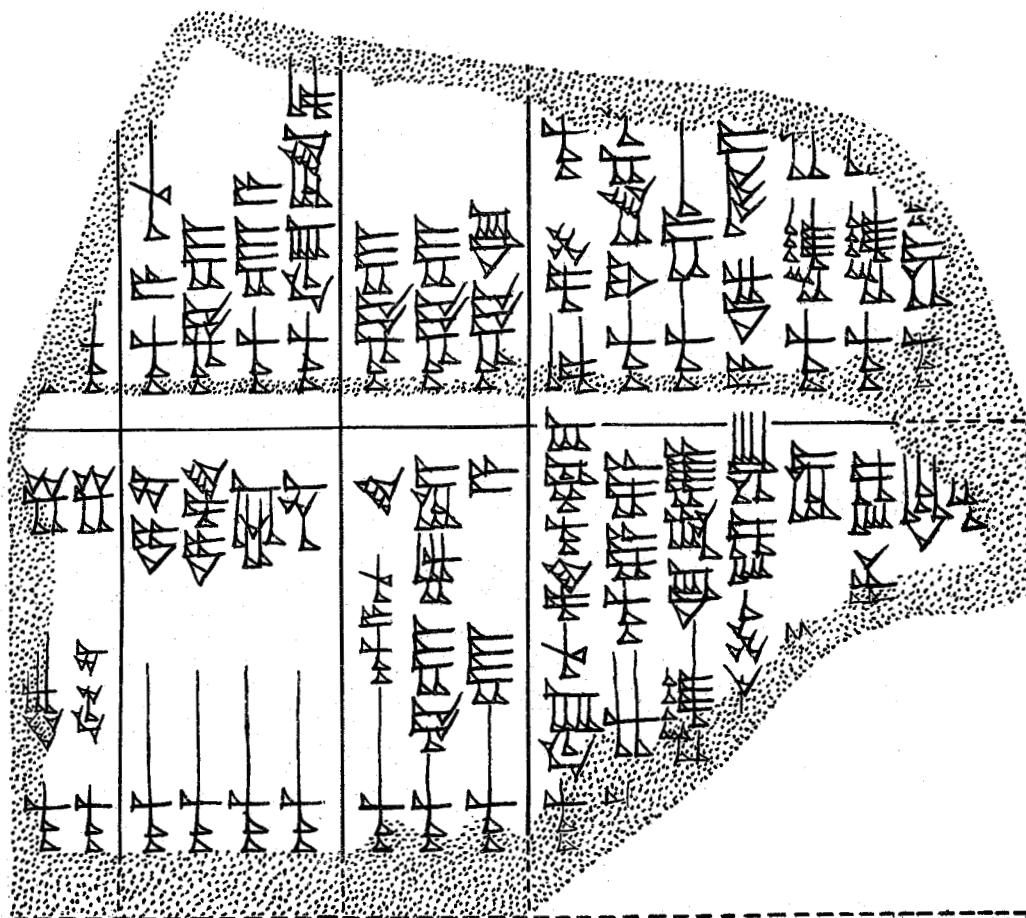
COL. II.





K. 4349E and K. 4349F.

K. 4349E.

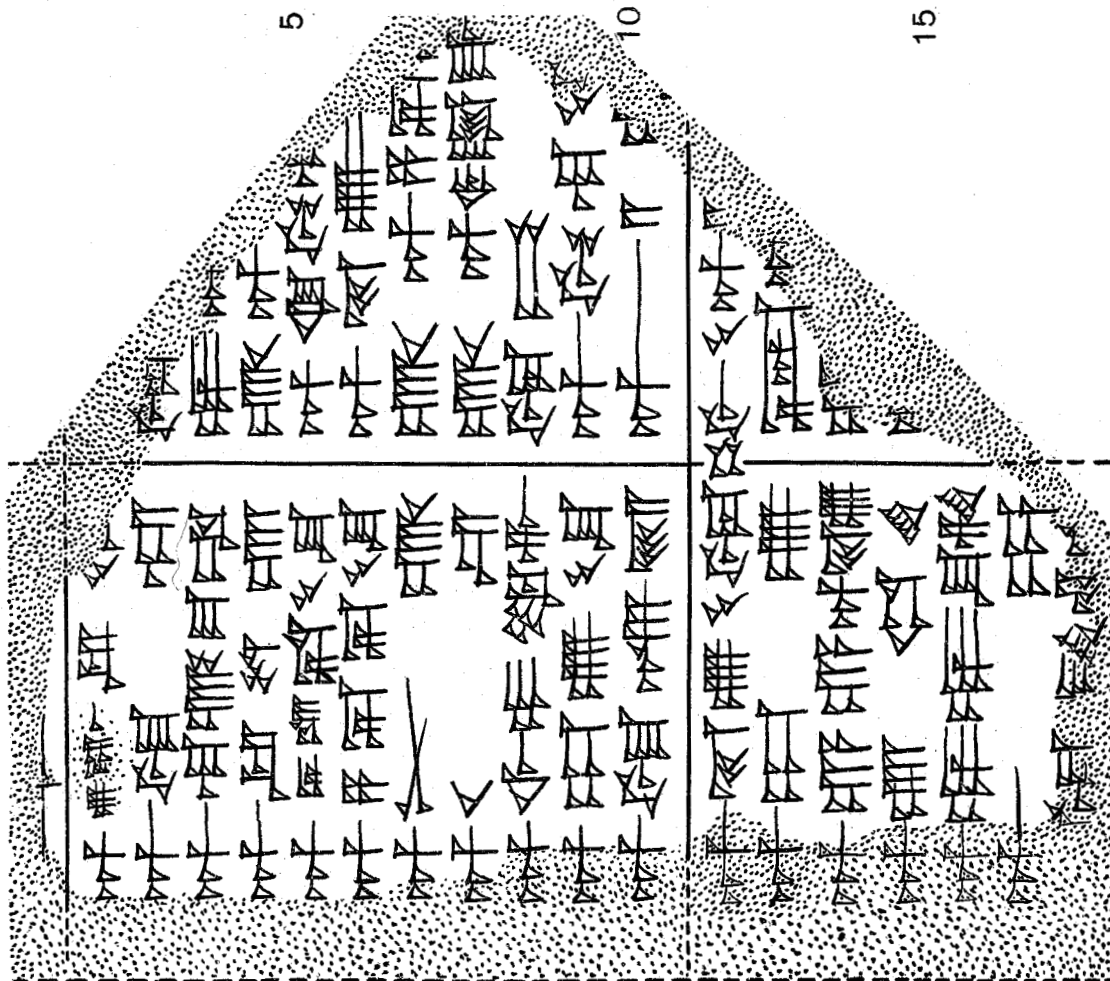


5

10

15

K. 4349F.



5

10

15

1. The fragment K. 4349F is a duplicate of Col. I of K. 2597 + K. 2944 + D.T. 355, of the Series "AN : (ilu) A-nu-um."

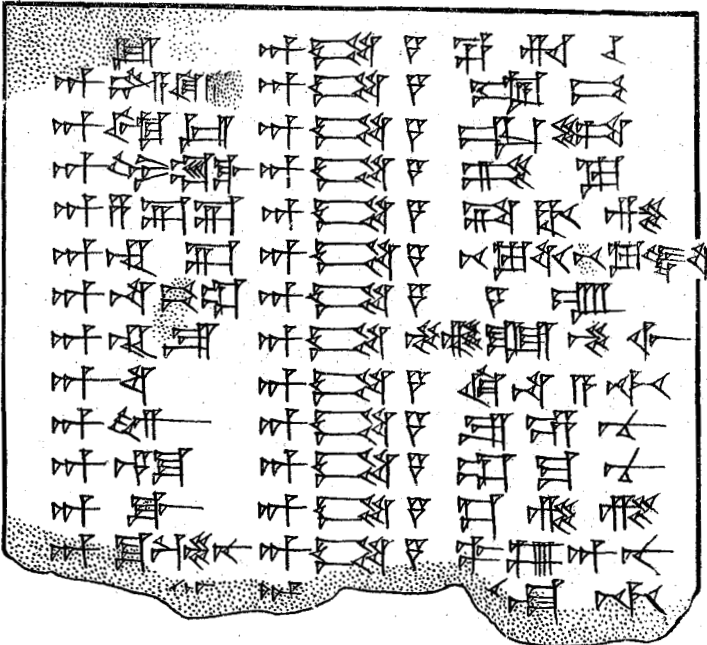
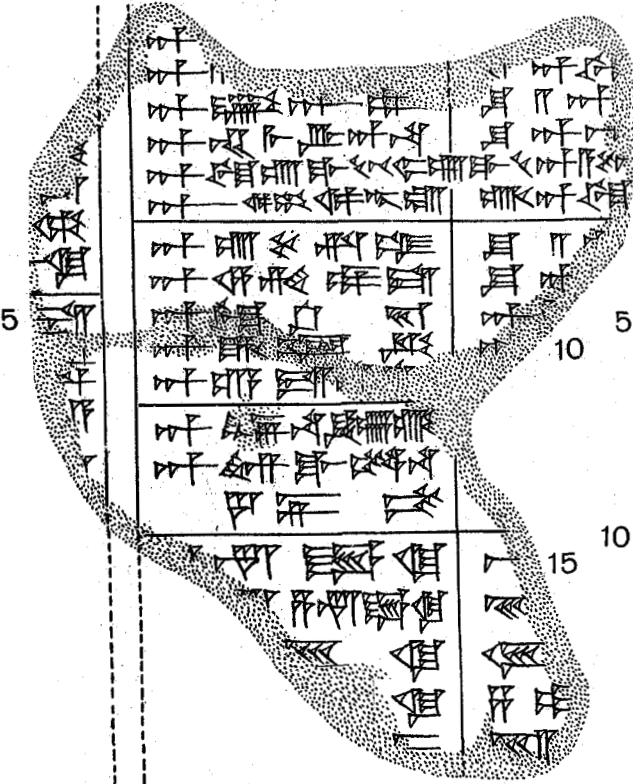
K. 4349N+K. 4349U.

No. 47406,

OBVERSE.

COL. I.

COL. II.



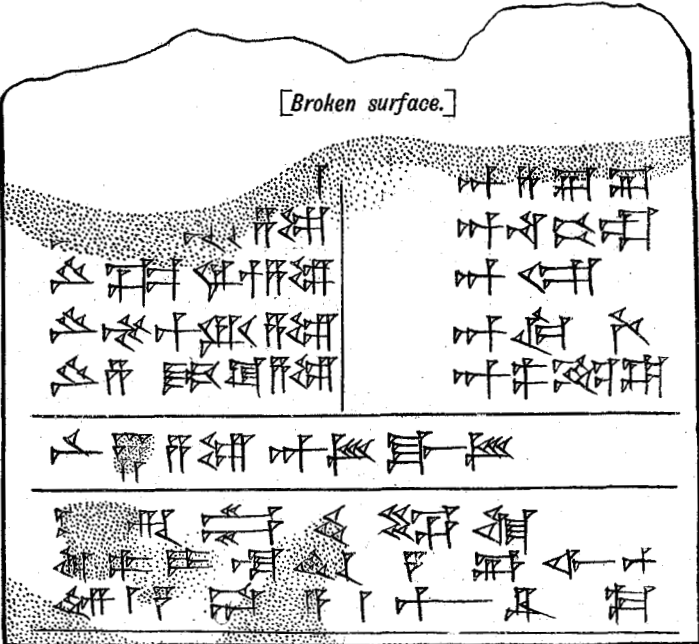
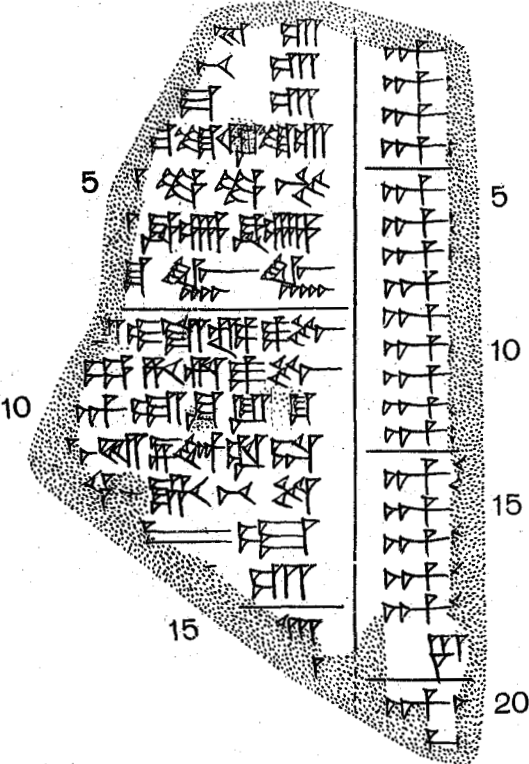
K. 4349X.

No. 47406,

REVERSE.

COL. I.

COL. II.



Electronic publication prepared by

[Kelvin Smith Library](#)

Case Western Reserve University  
Cleveland, Ohio

for

ETANA Core Texts

<http://www.etana.org/coretexts.shtml>

