CUNEIFORM TEXTS

FROM

BABYLONIAN TABLETS, &c.,

IN THE

BRITISH MUSEUM.

PART XXIV.

(50 Plates.)

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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 "Analyzer: (鱓)A-nu-un."

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.
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**I. EXPLANATORY LISTS OF GODS: THE SERIES "AN: (ilu)A-NU-UM"—**


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**IV. EXPLANATORY LISTS OF GODS: LIST OF THE PERSONALITIES, OR ASPECTS, OF THE GOD MARDUK, ETC.—**

No. 47406 (cf. the Great God-List, Rev., Col. XI) … … … … … … … … … … … … 50
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 

\[ \text{AN} = \text{(ilu)A-me-num,} \]

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)Minš-tukal-bēti, the god “What-will-my-lord-eat?”, and (ilu)Minš-ibiti-bēti, 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 Minšš-mē-balāṭī, “He-who-beartheth-the-Water-of-Life,” and Nadin-mē-bāṭī, “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 Mardult were treated as gods and given divine names—at least such is the explanation given of the four divine titles Ukkunu, Sukluku or Sukulus, Ikshudu or Ikshuda, and Ittebu or Ittibu 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 u2-su-um, “the Ear,” and ha-si-um, “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 Shi-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 frequently add to our knowledge of the true pronunciation of the names, but frequently add to our knowledge of 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 information which varies considerably in value. The grouping of names and the explanations afforded by the scribes, and the variants afforded by duplicate texts, not only throw light on 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 glosses 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 "(ili) 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).

\[
\begin{array}{l}
(iilu)\text{ En-ilili} & (iliu)\text{ Bad} \text{ sa ma-a-}[r] \\
(iilu)\text{ Dur-an-ki} & \text{ do.} \text{ sa purlu}[s] \\
(iilu)\text{ Di-bar} & \text{ do.} \text{ sa purlu}[s] \\
(iilu)\text{ Ma-{b}it-gal} & \text{ do.} \text{ sa purlu}[s] \\
(iilu)\text{ Dar-}{-}{-}gal & \text{ do.} \text{ sa karum}([p, n]) \\
(iilu)\text{ Dur-an-Ri} & \text{ do.} \text{ sa uap-ja-ri} \\
(iilu)\text{ Di-di} & \text{ do.} \text{ sa uap-ja-ri} \\
(iilu)\text{ Gu} & \text{ do.} \text{ sa samu}([e]) \\
(iilu)\text{ Nab} & \text{ do.} \text{ sa an-na-ti} \\
\end{array}
\]

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.
Mahdi gal 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 ar-pi-ti),
- God of Earthquake (?) (ša a-ru-ar-it),
- God of Thunder (ša ri-mi),
- God of Lightning (ša bir-št),
- God of Inundation (ša ri-il-š-ti),
- God of Rain (ša za-ni),
- God of Storm (ša me-bi),
- God of the Deluge (ša a-ba-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 [*]5a nannar, which is explained he bore in his character as god “of Heaven and Earth,” ša šamâl e u irâsâti(ii), 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-št),
- the God, whose Rising is brilliant (ša ši-su naat-rat),
- God of Brightness (ša na-uru-ti),
- God of Light (ša na-nu-r),
- God of the Month (ša ar-št).

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

- God of the Decision (ša purussût),
- God of Prayer (ša iš-ri-be),
- God of Gifts (ša iš-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-iš-ti),
- God of Sunrise (ša ši-ti),
- God of Offerings (ša gi-ni-e),
- God of Peoples (ša niše),
- 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 ša-ah-ri),
- God of the Sword (ša šu-a-a-f),
- God of Slaughter (ša ni-šif).
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-šar-ra as God of Overwhelming (ša na-as-pun-ti), or with Nun-nir (var. Nun-nir) as God of Battle (ša me-li-ri, var. hi-bi-ri); 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 Sumu-škan, who bears his own title as God of Lightning (ša bi-ri) and apparently also as God of the Mountain (ša šad), and is identified with Amuru as God of Splendour (ša te-li-ti), is equated with Martu and Sar-sar as God of the Sutû (ša Sa-te-ti); see pl. 42, ll. 89 ff. Again, Naba, who bears his own title as God of All (ša ku-lu-tu-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-tar-na-ti), 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-shalt and Sultal, when acting as minister of Anu (ša An-nin) and Antu (ša An-iti) 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. 4366 (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-iti), and a second title, the beginning of which is broken, as Goddess of the Peoples (ša niš). 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-iti); and no more than two are assigned to Shaša, 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:

<table>
<thead>
<tr>
<th>Title</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ša) Zu-na-ru</td>
<td>Ishtar, (as Goddess) of the Lands.</td>
</tr>
<tr>
<td>(ša) Kar-ru</td>
<td>is the same, (as Goddess) of the Strong.</td>
</tr>
<tr>
<td>(ša) Ul-si-ga</td>
<td>is the same, (as Goddess) of Heaven and Earth.</td>
</tr>
<tr>
<td>(ša) Ti-ru-ru</td>
<td>is the same, (as Goddess) of . . . .</td>
</tr>
<tr>
<td>(ša) Sun-nu-sibi (?)</td>
<td>is the same, (as Goddess) of Images.</td>
</tr>
<tr>
<td>(ša) Ti-ka-num-ma</td>
<td>is the same, (as Goddess) of Petters.</td>
</tr>
<tr>
<td>(ša) Me-nu-an-nim</td>
<td>is the same, (as Goddess) of Lamentation.</td>
</tr>
<tr>
<td>(ša) Me-nu-nim</td>
<td>is the same, (as Goddess) of Wailing.</td>
</tr>
<tr>
<td>(ša) La-la-tu</td>
<td>is the same, (as Goddess) of Burning.</td>
</tr>
<tr>
<td>(ša) A-la-hal-ki</td>
<td>is the same, (as Goddess) of Howling.</td>
</tr>
<tr>
<td>(ša) Ka-la-la</td>
<td>is the same, (as Goddess) of . . . .</td>
</tr>
</tbody>
</table>

Zanaru is Ishtar, (as Goddess) of the Lands. Kara-ru is the same, (as Goddess) of the Strong. Ul-si-ga is the same, (as Goddess) of Heaven and Earth. Ti-ru-ru is the same, (as Goddess) of . . . . Sun-nu-sibi (?) is the same, (as Goddess) of Images. Ti-ka-num-ma is the same, (as Goddess) of Petters. Me-nu-an-nim is the same, (as Goddess) of Lamentation. Me-nu-nim is the same, (as Goddess) of Wailing. La-la-tu is the same, (as Goddess) of Burning. A-la-hal-ki is the same, (as Goddess) of Howling. Ka-la-la is the same, (as Goddess) of . . . .
EXPLANATORY LISTS OF GODS.  PLATE 1.

SERIES "AN: (ilu) A-ni-am," TABLET I.

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

OBVERSE, COL. 1'.

1. With Col. 1, 11. 1 ff. compare the duplicate K. 4349, Obv., Col. I, 11. 1 ff. (Plate 20) and the tablet of extracts K. 4338B, Col. 1, 11. 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.
EXPLANATORY LISTS OF GODS.

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

K. 4340 + 79 − 7 − 8, 294.

OBVERSE, COL. I (CONTINUED).

[A gap occurs here in the text.]

K. 4333,

OBVERSE, COL. I.

EXPLANATORY LISTS OF GODS.

PLATE 3.

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

K. 4333,

OBVERSE, COL. I (CONTINUED)¹.

---

EXPLANATORY LISTS OF GODS.  PLATE 4.

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

K. 4340 + 79 – 7 – 8, 294,

OBVERSE, COL. II⁴.

EXPLANATORY LISTS OF GODS.

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

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

OBVERSE, COL. II (CONTINUED).

EXPLANATORY LISTS OF GODS.

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

K. 4333,

OBVERSE, COL. II (CONTINUED).

EXPLANATORY LISTS OF GODS. PLATE 7.

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

K. 4333,

REVERSE, COL. III.

[Three or four lines are wanting at the beginning of the column.]

EXPLANATORY LISTS OF GODS.

PLATE 8.

SERIES "AN; (ila) A-mu-um," TABLET I.

K. 4333.

REVERSE, COL. III (CONTINUED).

[A gap occurs here in the text.]

K. 4340 + 79 – 7 – 8, 294.

REVERSE, COL. III*

EXPLANATORY LISTS OF GODS.

PLATE 9.

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

K. 4340 + 79 – 7 – 8, 294,

REVERSE, COL. III (CONTINUED).*

2. Probably two lines are wanting in the space after i. 42.
EXPLANATORY LISTS OF GODS.  PLATE 10.

SERIES "AN: (ili) A-mu-am," TABLET I.
K. 4333,
REVERSE, COL. IV.

EXPLANATORY LISTS OF GODS.  PLATE II.
SERIES "AN; (lbs) A-um-um," TABLET I.
K. 4333,
REVERSE, COL. IV (CONTINUED)\footnote{1}.

\footnote{1} With K. 4333, Rev. Col. IV, ll. 30 ff. compare K. 4349, Obv., Col. II, ll. 48 ff. (plate 24).

\footnote{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).
EXPLANATORY LISTS OF GODS. PLATE 12.
SERIES "AN: (ilu) A-nu-am," TABLET II.
K. 4332
OBVERSE, COL. 1'.

EXPLANATORY LISTS OF GODS.

SERIES "AN: (ûn) A-nu-um," TABLET II.

K. 4332,

OBVERSE, COL. I (CONTINUED). 1

[The rest of the column is wanting.]

OBVERSE, COL. II.

EXPLANATORY LISTS OF GODS.  

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

K. 4332,  

OBVERSE, COL. II (CONTINUED)\(^1\).  

---

1. With Col. II, ii. 29 ff. compare K. 4349, Obv., Col. III, ii. 3 ff. (plate 27.)
EXPLANATORY LISTS OF GODS.  

PLATE 15.

SERIES "Ai'l; (ilu) A-mu-am," TABLET II.

K. 4332,

OVERSE, COL. II (CONTINUED).

REVERSE, COL. III.

[The rest of the column is wanting.]

[The beginning of the column is wanting.]

2. With Col. III, ii. 9 ff. compare K. 4349, Obv., Col. III, ii. 64 ff. (Plate 29).
EXPLANATORY LISTS OF GODS. PLATE 16.

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

K. 4332,
REVERSE, COL. III (CONTINUED).  

EXPLANATORY LISTS OF GODS. PLATE 17.
SERIES "AN: (ili) A-nu-um," TABLET II.
K. 4332. REVERSE,
COL. III (CONTINUED) 4.

COL. IV.

[The upper part of the column is wanting.]

COL. IV (CONTINUED).

EXPLANATORY LISTS OF GODS.

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

K. 2097.

OBVERSE, COL. II.

[The beginning of the column is wanting.]

REVERSE, LAST COLUMN.

[The upper part of the column is wanting.]

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

80 - 7 - 19, 297.

OBVERSE.

[Broken surface.]

REVERSE.

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

EXPLANATORY LISTS OF GODS.

PLATE 19.

K. 4388. (2) SERIES "A.N." (top 4 mm. sunken).

TABLET I.

1. With Col. I, II. 1 ff. compare
   K. 4340 + 70 - 7 - 8, 294,
   Obs., Col. I, II. 1 ff. (Plate 1),
   and K. 4349, Obs., Col. I, II.
   1 ff. (Plate 20).

2. For a duplicate of Col. II, see
   above p. 9, K. 11035. II. 2 ff.

COLUMN IV.

[COLUMN III.

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

COLUMN III.

REVERSE.
EXPLANATORY LISTS OF GODS.

PLATE 20.

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

K. 4349,

OBVERSE, COL. I'.

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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</tr>
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EXPLANATORY LISTS OF GODS.

K. 4349,

OBVERSE, COL. 1 (CONTINUED).


2. With Col. II, ii. 4 ff. and 25 ff. compare Tablet I of the same Series, K. 4340+79−7−8, 294, Rev., Col. III, ii. 9 ff. (plates 8 and 9), and K. 4333, Rev., Col. IV., ii. 1 ff. (plate 10).
EXPLANATORY LISTS OF GODS. PLATE 24.

K. 4349,

OBVERSE, COL. II (CONTINUED)."
EXPLANATORY LISTS OF GODS.

K. 4349,

OBVERSE, COL. II (CONTINUED).¹

EXPLANATORY LISTS OF GODS.

K. 4349,

OBVERSE, COL. II (CONTINUED) 

[The rest of the column is wanting.]

EXPLANATORY LISTS OF GODS.

K. 4349,

OBVERSE, COL. III

---

EXPLANATORY LISTS OF GODS.

PLATE 28.

K. 4349,

OBVERSE, COL. III (CONTINUED)¹.

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

[Broken surface.]

EXPLANATORY LISTS OF GODS.  PLATE 29.

K. 4349,

OBVERSE, COL. III (CONTINUED). 1.

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EXPLANATORY LISTS OF GODS. PLATE 30.

K. 4349,

OBVERSE, COL. III (CONTINUED).

The rest of the column is wanting.

OBVERSE, COL. IV.

[A gap of about forty-two lines occurs here in the text.]

The rest of the column is wanting.
EXPLANATORY LISTS OF GODS. PLATE 33.

K. 4349,
OBVERSE, COL. V.

The upper part of the column is wanting.

K. 4349,
OBVERSE, COL. V (CONTINUED).

[The rest of the column is wanting.]

1. K. 4349, Obv., Col. V, li. 1 ff. correspond to the early lines of Tablet IV of the Series "AN : (ilu) A-um-um."
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.
EXPLANATORY LISTS OF GODS.

K. 4349,

REVERSE, COL. X.

[The upper part of the column is wanting.]
EXPLANATORY LISTS OF GODS.

K. 4349,

REVERSE, COL. X (CONTINUED).

[Broken surface.]
EXPLANATORY LISTS OF GODS.  

PLATE 39.

K. 4349,

REVERSE, COL. XI.

[The upper part of the column is wanting.]

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EXPLANATORY LISTS OF GODS.

PLATE 44.

K. 4349,

REVERSE, COL. XI (CONTINUED).

The upper part of the column is wanting.

[Broken surface]
EXPLANATORY LISTS OF GODS.

K. 4349,

REVERSE, COL. XII (CONTINUED).

[A gap of about twenty-six lines occurs here in the text.]
EXPLANATORY LISTS OF GODS. PLATE 46.

K. 4349.

COLOPHON.

REVERSE, COL. XII (CONTINUED).

[The rest of the column is uninscribed.]
EXPLANATORY LISTS OF GODS.

PLATE 48.

K. 43498,

COL. II.

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[Diagram of cuneiform script with numbered columns and sections.]
EXPLANATORY LISTS OF GODS.

PLATE 49.

K. 4349E and K. 4349F.

EXPLANATORY LISTS OF GODS.

PLATE 50.

K. 4349N + K. 4349U.

COL. I.     COL. II.

No. 47406,

OBVERSE.

K. 4349X.

COL. I.     COL. II.

No. 47406,

REVERSE.

[Broken surface.]