

# The Pharmacopoeial Handbook *Šammu šikinšu* - A Translation\*

Henry Stadhouders - Utrecht University

*Turpissima causa raritatis quod etiam qui sciunt demonstrare nolunt,  
tamquam ipsis periturum sit quod tradiderint aliis.\*\**

Plinius Maior, *Nat. Hist.* XXV, vi, 16

## Text I

### § 1

(1) [The plant whose appearance is like ...], whose stem<sup>1</sup> is red, [that] plant [is called ...] (2) [...] you rub him with it [in] oil [...].

### § 2

(1) [The plant] whose [appearance] is like [...], whose stem is like the stem of the [x]x<sup>2</sup>, whose roots<sup>3</sup> are (2) [like (those of) ] the *mur[rānu]*-plant<sup>3</sup>, whose seed is as small as<sup>4</sup> (that of) the *ħallūru*-legume<sup>4</sup>, and who[se fru]it<sup>5</sup> is green and bitter - that plant (3) is called *ēdu*-ferula<sup>5</sup>; it is good for eradic[ating ...]. You wrap it in a wad of wool and place it on the (sick) person's neck; (4) you pound it and [rub him with it] in oil. [Variant:] It is good for stopping [no]se[bleeds]; you wrap it in a wad of wool, place it on his neck and he will be cured.

### § 3

(1) The plant whose appearance [is like ...], whose stem is like the stem of the *ašāgu*-thorn, whose root is as red as (that of) the *murrānu*-plant (2) whose seed is as dark and bitter as [the seed of ...] - that plant is called *ēdu*-ferula. (To be applied in) the afore-said way.

### § 4

(1) The plant [whose appearance is like ...], which grows [in] the reeds of the marsh - that plant is called *ankinūtu*-epiphyte; (2) it is good [for ..., Deputy Power] of Anum<sup>6</sup>. You dry it, pound it, rub him with it in oil and he will be cured. (3) He shall (also) drink it [in ...].

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\* Continuation of *JMC* 18 (2011), pp. 3-51: "The Pharmacopoeial Handbook *Šammu šikinšu* - An Edition;" to be continued in a future issue of this journal with a third and final part entitled "The Pharmacopoeial Handbook *Šammu šikinšu* - Observations and Interpretations."

The translations that follow presuppose the inclusion of the *Addenda et corrigenda* in the pertinent editions - see Appendix below.

I am grateful to J. Scurlock, M. Stol and most of all M. Worthington for their valuable remarks on my editing and translating work on *Šammu šikinšu*; to the last-mentioned scholar I am also indebted for improving the English of the present part.

\*\* 'Written information (on medicinal plants outside Greek scholarship) is so hard to find, because, of all people, those who know about it are reluctant to share their expertise, as if they will themselves be dispossessed of what knowledge they pass on to others. Shame on them!'

<sup>1</sup> Botanically, *kakku* (super-literally 'weapon', but also used for the 'shaft' of a tool) is likely to refer in most cases to the sturdy axial stalk or 'stick' of herbaceous plants resembling and/or suitable for making sticks, rods, canes, and ferules (!); the term may also encompass the woody stem of ligneous plants and the more or less lignified stem of woody herbs fit for making sticks, staffs, and clubs.

[*CAD*, E, p. 109b, s.v. **elpetu**, discussion section, mentions the near-forgotten assumption that a plant's 'weapons' denote its spear-like seeds.]

<sup>2</sup> '[ced]ar' or, more likely, '[ašā]gu-thorn'?

<sup>3</sup> A kind of willow or ash, notwithstanding the *Ú* determinative.

<sup>4</sup> Broad bean or chickpea.

<sup>5</sup> Probably, along with the *bu'sānu*- and *nuħurtu*-plants, one of those ferula species that exude the latex known in pharmaceutical lore as *Asafoetida* (also *asant*, *devil's dung*, etc.) because of its pungent reek.

<sup>6</sup> This phrase has also been rendered 'Šēdu-demon deputized by DN.'

§ 5

(1) The plant whose appearance [is (such) that its ... is like the ... of *sahlû-cr*]ess, which grows [in] ...<sup>7</sup> the reeds of the marsh - (2) that plant [is called ... (To be applied in) the afore]-said way.

§ 6

(1) The plant whose appearance is li[ke ...] - that plant is called *ašqulālu*-epiphyte. [(To be applied) likewise<sup>2</sup>].

§ 7

(1) The plant whose appearance is like (that of) [...], whose [leav]es<sup>8</sup> *divar*[icate]<sup>9</sup>, which grows [in...], (and) which does not take root in the soil - (2) that plant is called [*ašqu*]lālu-epiphyte, [...] ...; it is go[od] for eradicating *Antašubba*. (3) You dry it, pound it, rub him with it [in oil] and he will be cured.

§ 8

(1) The plant [whose appearance is (such) that its leaves are like] the leaves of pop[lar], whose xx is light-coloured, whose fruit is as dark as the fruit of *ašāgu*-thorn (2) [...] - that plant [is called fox<sup>2</sup>]-gra[pe]; it is good against *lilû*-induced coldness, [Deputy] Power (3) [of DN]. You dry it, pound it, rub him with it [in oil] and he will be cured.

§ 9

(1) [The plant whose appearance is (such) that its leaves] are like the leaves [of the ..., whose fruit is as red as the fr]uit of *abulīlu*<sup>10.11</sup> - that plant (2) is called [...; it is good] against fever<sup>2</sup> [of the head<sup>12</sup>]. You dry it, pound it], (then) he shall drink it at regular intervals in premium beer, (3) [... he shall drink] it in premium beer [... and] he will be cured.

§ 10

(1) [The plant whose appearance is like] (that of) poplar; *Variant*: The plant whose appearance is like (that of) the fodder-pl[ant ...] - (2) th[at<sup>1</sup>] plant is called [*bal*]tu-thorn; it is [g]ood against Hand of xx<sup>13</sup>, Deputy Power of Marduk. You dry it, pound it and rub it on at regular intervals in [oil]; he/she shall drink it at regular intervals in premium beer on an empty stomach and [he/she will be cured].

§ 11

(1) The plant whose appearance is like (that of) poplar, whose leaves are shiny, whose seed is brownish like [tal]low<sup>2</sup> - [that plant] (2) is called [field]-clod-plant; it is good for stopping *šīqu*-cough. You dry it, (then) he shall drink it at regular intervals in either [wine o]r premium beer [and] he will be cured.

§ 12

(1) The plant [whose] appearance is [li]ke (that of) poplar, which contains milk, whose seed is xx - [that plant is cal]led fie[ld]-*kammu*; [it is good] against jaundice. You [mix/stir<sup>2</sup>] its milk into premium beer [...] ... (3) You dry and pound x [x x] x<sup>14</sup> and stir it into date-s[yrup (or)

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<sup>7</sup> 'the water, in the midst of'?

<sup>8</sup> *arātu* is plural of *artu*, which is best be understood as a nomen unitatis derived from *aru*; *aru* primarily has the collective meaning of a branch or twig with its leaves, occasionally it may denote the crown or foliage as a whole, like Sumerian **pa**. As a nomen unitatis *artu* stands for the single leaf or leaf blade (including the petioles); its plural should therefore be rendered 'leaves.'

<sup>9</sup> I.e. 'are subdivided;' probably referring to (bi/tri-)pinnately compound leaf blades, which may consist of over a hundred individual leaflets.

<sup>10</sup> I.e. the berry of the *ašāgu*-thorn. An oddity to the modern mind, Akkadian *inbu* unifies the two meanings of 'fruit/berry/grape' (Sumerian **gurun**) and 'inflorescence/blossom/flower' (Sumerian **girin**). Given the usual lack of any further clue in our plant descriptions it is more often than not impossible to disambiguate the umbrella lexeme.

<sup>11</sup> Or, interpreting GURUN *a-bu-li-li* as <sup>gurun</sup>*abulīli*: 'as red as *abulīlu*-berries.'

<sup>12</sup> 'fever [of the belly]'?; 'of [lingering] fever'?

<sup>13</sup> 'dystocia'?

<sup>14</sup> 'i[ts se]ed'?

into premium [be]er; [then he shall drink it at regular intervals] on an empty [stomach and he will be cu]red.

§ 13

(1) The plant whose appearance is (such) that it is sweet<sup>15</sup> <like> the poplar of the [op]en country<sup>15</sup> - [that plant is cal]led [...]; (2) it is good for the rectum. You dry it, pound it, mix it [with tallow<sup>16</sup>, (then) you pour it into his rectum and he will be cu]red.

§ 14

(1) The plant whose appearance is like [...] ... [...]

§ 15'

(1) [...] ... [...] (2) [...] ... [...] *šakirû*-plant - that<sup>17</sup> plant<sup>17</sup> [is called ...]; (3) it is good [against colic in] horses. You dry it, pound it, (then) you [pour it] into its left nostril in must [and it will be cured].

§ 16'

(1) [The plant whose appearance is like] (that of) the *nīnû*-vegetable, whose fruit has a goldish colour, which has the taste<sup>16</sup> of the *ša[kirû*<sup>2</sup>-plant] - [that plant] (2) is called look-alike of the *nušabu*-plant. [(To be applied) likewise.<sup>17</sup>]

§ 17'

(1) The plant whose appearance is like (that of) the *šakirû*-plant, whose leaves are small and red<sup>17</sup> - that plant is cal[led x<sup>18</sup> of the *ša[kirû*<sup>2</sup>-plant<sup>19</sup>; (2) its is good against *bennu*-epilepsy, Deputy Power of Sin. You dry it, [po]und it, and rub it on at regular intervals in oil. *Variant*: it is cal[led x<sup>14</sup> of] the *šakirû*-plant; it is good against the *maškadu*-ailment<sup>20</sup>, Deputy Power of Enlil. You dry it, pound it, ru[b him with it] in oil and he will be cu[red].

§ 18'

(1) The plant whose appearance is like (that of) the *kūru*-reed, whose leav[es] are like the leaves of the canebrake-fig, [whose x is like (that of) I]eek, (2) whose pitch (lit. 'blood') is as dark as (that of) the carob-tree x x x<sup>21</sup> - [that plant] is called [*sikillu*-plant<sup>21</sup>]; (3) its is good for dispelling witchcraft. [(To be applied) by cle]aning the (bewitched) person's f[ac]e<sup>21</sup> (with it) on the day of the moon's disappearance.

§ 19'

(1) The plant [whose appearance] is (such) that its leaves droop<sup>21</sup> like (those of) the canebrake-apple, whose fr[uit] is as [...] as the f[ruit of the ...] - that plant is called *sikillu*-plant, plant for purifica[tion, plant] for dispelling [witchcr]aft. [(To be applied) likewise], on the day of the mo[on's disappearance].

<sup>15</sup> Or: 'The plant whose appearance is <like> (that of) poplar, which [gr]ows in the [op]en country'?

<sup>16</sup> The semantics of Akkadian *tēmu* would appear to have a partial, yet striking parallel in the Latin group *sapor*, *sapio*, *sapiens* etc.; Isidore of Seville, *Etymologiae*, X, 240 shows a vivid awareness of the relationship between the physical sense of taste and the faculty of mental discernment: 'Sapiens dictus a sapore; quia sicut gustus aptus est ad discretionem saporis ciborum, sic sapiens ad dinoscentiam rerum atque causarum; quod unumquodque dinoscat, atque sensu veritatis discernat. Cuius contrarius est insipiens, quod sit sine sapore, nec alicuius discretionis vel sensus.' In the Hebrew Bible, the moment a child has developed a taste for sweet and sour it has reached the age of discernment: *Isaiah* 7:15 (the concept underlies also *Genesis* 3:1-7). An even closer parallel comes from Hebrew טעם, Aramaic ܛܥܡܘܬ/ܛܥܡܘܬ 'taste; sense; reason, argument' and Hebrew/Aramaic טעם 'to taste, to test; to experience, to sense.' It cannot be ruled out that Akkadian *tēmu* developed the meaning 'taste, flavour' under Aramaic influence.

<sup>17</sup> Also possible: '... and which is red.'

<sup>18</sup> Either a part of the plant or *tamšil*- 'look-alike of.'

<sup>19</sup> Or: '[elp]etu-rush'?

<sup>20</sup> This name covers the more manifest and acute symptoms of sciatica, in particular the stabbing pains that radiate from the lower back area down the legs; it is often juxtaposed to *šaššatu*, which presumably refers to immobilizing numbness in either of the sufferer's legs, a no less typical symptom of the condition.

<sup>21</sup> 'x x x <its leaves> are small'?: or: 'puppies [like<sup>21</sup> it]s fr[uit]'??

§ 20'

(1) The plant whose appearance is like (that of) the *namḥarû*-plant, which is stunted<sup>22</sup> (indeed, yet) laden<sup>?</sup> with *peqû*-(like) melons<sup>?</sup>, whose seed is like [...], (2) whose ro[ot] is bit[ter, l]ong and deep-going - that plant is called *i[mḥur-ešr]ā*-plant<sup>?</sup>; it is good against feeble-min[dedness]<sup>?</sup>, De[puty] [Power] (3) of M[ard]uk. You dry it, pound it, rub him with it in oil [and he will be cured].

§ 21'

(1) [The plant] whose appearance is (such) that it is [stun]ted<sup>?</sup> x x, whose root is [...] like the root of x[x] - (2) that [plant] is called *šarnagu*-plant; it is good against seizure of the belly [...]. (3) [You dry it, pound it], (then) he shall drink it at regular intervals [in premium beer on an empty stomach. It is (also) [good] against every kind of sores. (4) You dry and pound [root<sup>?</sup>] of the *šarnagu*-plant (and) root of the bull's-hind-leg-plant, mix them with oil and wax [...], (5) (then) you bind them [as a cata]plasm on the sore [sp]ot [and he will be cured].

§ 22'

(1) The plant whose appearance is like (that of) the *šarnagu*-plant, whose leaves are small, whose stem is <like the stem of> the *šarnagu*-plant, [whose] r[oot]<sup>23</sup> (2) is again like (that of) the *šarnagu*-plant, yet small(er), which [ha]s the taste of xx<sup>24</sup> - that plant [is] cal[led] bull's-hind-leg-plant.

§ 23'

(1) The plant whose appearance is (such) that it creeps along the ground like the *errû*-gourd<sup>25</sup>, whose tendrils are like (those of) the *qiššû*-gourd<sup>26</sup>, whose leaves stand far apart like (those of) the x[x], (2) whose seed is like the seed of the *ḥurātu*-sumach, whose root is bitter and soft - that plant [is] called *imḥur-lim*-plant; (3) it is good against the Furious One, De[pu]ty Po[wer] of Adad. You dry it, pound it and rub [him] with it in oil. (4) It is (also) good against every kind of sores; you pound it, rub him with it in oil and he will be cur[ed].

§ 24'

(1) The plant whose appearance is (such) that its offshoots have a red-gold colour like the radiance of (a planet's) 'horns' - that plant is called *imḥur-lim*-plant.

§ 25'

(1) [The plant whose appearance is (such) that] it creeps along the ground [like] the *errû*-gourd, whose leaves are like (those of) the *šakirû*-plant, whose fruit is red - that plant (2) is called xx-*ḥu*-plant; it is good for eradicating *šimmatu*-paralysis. You dry it, pound it and rub [him] with it in oil. (3) [...] you chop it up when still fresh, you smear it (on a bandage) with boiled premium beer (and/or) oil<sup>27</sup> [and apply it (as a cataplasm on the affected limb)/and he will be cured]. (4) [...] which creeps forward like the *qiššû*-gourd, whose leaves stand far apart, [it ...] silver-rosette-plant - (5) [th]at plant [is] cal[led] *errû*-gourd; [it is] good against a constricted rectum. You dry it, pound it and mix it with oil, (then) you insert it at regular intervals in his rectum and [he will be cured].

§ 26'

(1) [The plant whose appearance is like that of the xx], whose [leaves] are broad<sup>28</sup>, whose fruit is dark and bitter<sup>29</sup>, which develops tendrils xx<sup>30</sup> - that plant (2) [is called ...]; it is good [for eradic]ating xx<sup>31</sup>. On the day<sup>?</sup> [... he shall] drink it in either must, [mi]lk or w[in]e.

<sup>22</sup> Literally: 'has no size/height.'

<sup>23</sup> Or rather: '[whose] fr[uit]'?

<sup>24</sup> '(hanging) *qiššû*-gourd'?

<sup>25</sup> Probably a variety of (wild) melon.

<sup>26</sup> A sort of cucumber and/or courgette.

<sup>27</sup> Or: '...you boil it in premium beer, smear it (on a bandage) with oil...'

<sup>28</sup> Or: 'fan out widely'?

<sup>29</sup> If the ŠE[Š.M]EŠ is really there and a Gtn *imtanarrir* is intended, the meaning might be: 'becomes increasingly bitter (as it ripens).'

§ 27'

(1) [The plant whose appearance ...] xx and small [...], which grows in the [thic]ket<sup>?</sup> - that plant (2) [is called ...; it is good for (using in) Šaziga-therapy<sup>32</sup>. [(To be applied) in pre]mium be]er, likewise.

§ 28'

(1) [The plant whose appearance ...] x [whose] fruit [... - that plant is called] xx.

§ 29'

(1) [The plant whose appearance is (such) that its xx is as] light-coloured [as (that of) the xx ...] (2) [... - that plant] is called xx; [its is good] for ...] (3) It is (also) good for [...] x. You dry it, [pound it ...]

§ 30'

(1) [The plant whose appearance is like ...] xx [...] (2) [...] - that plant [is called] cane[brake]-apple<sup>?</sup> [...] (3) [...] You rub [him with it] in top quality<sup>33</sup> oil [and he will be cured].

§ 31'

(1) [The plant whose appearance is like the appearance of the apple-tree, which grows on the muddy fl]ats where marsh reeds and herbs are n[ot found, on the waterfront,] (2) [up]on which [the *asqūdu*-snake lies in wait<sup>34</sup>] - that plant is called *ašqulālu*-epiphyte; [it is good] against any illness (symptomized by) shiv[ering fever, inflammation from sun-heat] (3) [and (it is good) for dis]pelling witch[craft. You d]ry it, pound it, rub [him with] it at regular intervals in oil [and he will be cured].

§ 32'

(1) [The plant] whose appearance is like (that of) the *ka[sû*-spice plant<sup>35</sup>, which grows [... on the w]ater[front] - that plant [is] called *ašqulālu*-epiphyte; (2) it is good for eradicating [...] You dry it, pound it, rub [him with] it [in oil and he will be cured].

§ 33'

(1) [The plant whose appearance] is (such) that it is as green as the *ḥallūru*-legume, it grows [on the waterfront] - that plant [is] cal[l]ed *ašqulālu*-epiphyte [...].

§ 34'

(1) [The plant whose] appearance is like (that of) the *ankinūtu*-epiphyte, whose fruit is green and black<sup>36</sup>, which has no root<sup>37</sup> [...] - (2) [that plant] is called *ašqulālu*-epiphyte; it is good for eradicating fever from the (sick) person's body. You dry it, pound it, [rub him with it] in oil [and he will be cured]. (3) It is also good for eradicating haemorrhoids and ulcers: [you pound it] when it is still fresh [...].

§ 35'

(1) The plant whose appearance is like (that of) the s[ai]lor's-fae[ces(-plant), whose leaves grow lo[ng]<sup>38</sup>; if a man at sea ingests it he will get up<sup>39</sup>] - (2) that plant is [cal]led man-like

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<sup>30</sup> Can GÚ possibly be read *ḥanbu* or *ḥānibu*, 'luxuriant, productive'? Otherwise a plant's part named GÚ = *kišādu* 'neck,' might be intended, yielding *šarūr kišādi irašši*, 'it develops tendrils at the neck,' 'it' referring to 'its fruit.' Stol, *BSA* 3, p. 90, n. 97 takes GÚ for the direct object: 'A plant is described as having a GÚ (GÚ TUKU) in *STT* 1 93:68;' the footnote elaborates on p. 86: '*úkuš.gú.kam* - In the Assyrian inventory of materia medica *KADP* 36.11.8, after the colocynth. GÚ can mean "neck"; is the bottle-gourd with its long neck intended?' This train of thought would leave no other option but to assume asyndesis and interpret *šarūra kišāda irašši*, 'it has tendrils (and) a neck.'

<sup>31</sup> 'melancholia'?

<sup>32</sup> *Šaziga* aims at curing male impotence and enhancing libido in both males and, less prominently, females.

<sup>33</sup> I.e. 'virgin'?

<sup>34</sup> Or 'lies sunning itself'?

<sup>35</sup> A kind of mustard and/or dodder.

<sup>36</sup> Or: 'covered'?

<sup>37</sup> + 'at all' (*ištēn*)?

<sup>38</sup> I.e. 'are elongate in appearance'?

<sup>39</sup> Meaning: 'he will be up and about again' (after seasickness) or 'remain on his feet' (when the sea is heaving)?; see Text II, § 23' below.

plant; [it is good] against migraine. You tie [it to] the (sick) person's [temp]le [and he will be cured].

§ 36'

(1) The plant whose appearance is like (that of) the *lulumtu*-plant, whose seed is as [...] as (that of) the *kasû*-spice-plant - that plant (2) is [cal]led [xx]-plant; it is go[od] against migraine. You tie it [to] the (sick) person's [tem]p]e [and he will be cured].

§ 37'

(1) [The plant whose appearance] is like (that of) the dog's-tongue-plant; *Variant*: The plant whose appearance is like (that of) the [xx]-plant<sup>40</sup>, whose leaves are small [...], (2) which always tends to [pu]sh its way [to the front]<sup>41</sup>, whose root will be be[nt ...] wherever you pull it, which gro[ws in xx]x - [that plant is] cal[led l]iddanānu-plant [...] He shall drink it at regular intervals [in xx] on an [empty] stomach and he will be cured.

§ 38'

(1) [The plant whose appearance is like] (that of) the [xx]-plant [...] xx - that plant [is called] *ardadil[lu]*-plant; (2) [...] The (sick) person shall drink it at regular intervals [on the day of the moon's] disappearance and he will be cured.

§ 39'

(1) The plant [whose appearance is like (that of) the xx-plant; *Variant*:] The plant whose appearance is like the tail of a fox<sup>42</sup> - [that] plant (2) [is called x]x-plant; [it is good for ...]. You dry it, pound it, you daub it on the sore spot, (then) bandage it and he will be cu[red].

§ 40'

(1) The plant whose appearance is li[ke (that of) the xx-plant ...] xx, which grows on derelict terrain<sup>43</sup> - that plant is called *saggilu*-plant; (2) [it is good] for [eradicating] jaundi[ce]. You stir it [into] date-syrup, beer, or refined oil, (then) he shall drink it on an empty stomach.

§ 41'

(1) The plant who[se] appearance [is li]k[e ...] xx<sup>44</sup> and whose seed is like (that of) the *nuḥurtu*-ferula, but red - that plant is called *kukru*-aromatic; (2) [it is good against] *agubb[û]*-chill. You dry it, pou]nd it and rub it on at regular intervals. It is (also) good for the lungs; you dry it, pound it, (then) he shall drink it at regular intervals in must on an empty stomach.

§ 42'

(1) [The plant whose appearance is like (that of) the *nuḥur]tu*-ferula, <whose> seed is (also) like (that of) the *nuḥurtu*-ferula, but which has the taste of the *šimšalû*-aromatic - th[at] plant (2) [is called xx-plant]. You dry it, pound it, (then) he shall drink it in premium beer on an empty stomach and he will be cured. It is (also) go[od] for the lungs; (3) he shall drink it [either i]n wine [o]r in premium beer and he will be cured.

§ 43'

(1) [The plant whose appearance is li]ke (that of) the *kalbānu*-shrub, which grows on derelict terrain - that plant is called *ḤAR.ŠE.RU*-plant; it is good against Hand-of-*ra'ību*-tremor, (2) Deputy Power of Anum. You dry it, pound it, (then) you rub him with it in oil and [he will be cured].

§ 44'

(1) [The plant whose appearance is like] (that of) the fox-grape, [whose] leaves [st]and far apart, which creeps -*variant*: whose leaves creep- [a]long the ground - that plant [is called] *urn[û]*-mint<sup>2</sup>; (2) it is good [against the x]x-disease. You dry it, pound it, (then) you apply it in boiled-beer dregs on the sore spot as a cataplasm and [he will be cured].

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<sup>40</sup> '[lap]tu-turnip'?

<sup>41</sup> Is this possibly referring to rampant growth?; see Text II, § 20, (2) below.

<sup>42</sup> The real thing rather than a plant's name.

<sup>43</sup> Lit. 'plot of debris/loose earth.'

<sup>44</sup> Possible interpretations of the broken signs include: '... li[ke the xx-plant] in the same respect and ...', '... li[ke the xx-plant, it]s [root] and ...' and '... li[ke the *nuḥur]tu*-ferula and ...'

§ 45'

(1) [The plant whose appearance is like (that) of] the fox-[gra]pe, [whose xx] is very small and red - that plant [is] cal[led] drug against inflammation from sunheat; (2) [it is good against xx], Deputy [Power] of Sîn. [You dry it, po]und it, (then) you rub him with it in oil and [he will be cured].

§ 46'

(1) [The plant whose appearance is like] (that of) *ḥašû*-thyme, [whose] fru[it is x and] red - that plant is called flute-plant; [it is go]od against itching redness of the skin.

*Subscript:* [nt]h [tablet of] *Šammu šikin[šu]*.

## Text II

§ 1

(1) The plant whose appearance is (such) that it is [...] like the *kamūnu*-cumin - it is called myrrh; it is good for purging the bowels. You pound it and [he shall drink it] in water.

§ 2

(1) [The plant] whose [appear]ance is (such) that it is [...] like the shoot of the *ašāgu*-thorn, whose leaves divaricate - it is called *šadānu*-plant; [it is good] for the anus and/or the re[ctum<sup>?</sup>]. (2) [...], you decoct it [ei]ther in beerwort foam or in beer dregs and apply it as a cata[plasm].

§ 3

(1) [The plant whose appearance is like ...] - it is called *qulqullānu*-plant; (2) it is good for stopping diarrhoea. You pound it and he shall drink it in water.

§ 4

(1) The plant whose appearance is (such) that it is as [...] as the stem of the sesame-plant, whose [s]eed is like the seed of the *kasû*-spice-plant - (2) [it is called] *mikkarūru*-plant. You put it in water, [you he]at it in [an oven], (then) you bathe his stiffened [sh]ins at regular intervals with it, (finally) you give h[im] a massage.

§ 5

(1) The plant [whose appearance] is like (that of) lettuce, whose seed is as light-coloured [as the seed of the *ell*]ipu-plant - it is called *ardadillu*-plant. You p[ou]nd *urānu*-fennel, exudation of the [xx]-tree, xx of leek, you wash his head with these [in wa]ter, (then) you rub [him] with it in oil.

§ 6

(1) The plant whose appearance is like (that of) the fox-grape, which contains milk - (2) it is called *šizbānu*-milkweed; (3) it is good for expelling *urbatu*-worms. He shall drink it [on an empty sto]mach.

§ 7

(1) The plant whose appearance is like (that of) the *nīnû*-vegetable - (2) it is called *k[am]kadu*-plant; it is good against a sore that discharges sweat. You pound it and place it on the sore spot.

§ 8

(1) The plant whose appearance is like (that of) the *kanašû*-vegetable and which is also red - it is called *azallû*-poppy; (2) it is good against melancholia. You pound it and ru[b it on] in oil.

§ 9

(1) The plant whose appearance is like (that of) the *supālu*-juniper, whose seed<sup>45</sup> is red - it is called *ellipu*-plant; (2) it is good for eradicating [xx] and *šimmatu*-paralysis. You pound it and r[u]b [him] with it in oil.

§ 10

(1) The plant whose appearance is like (that of) the millet-plant - it is called *anunūtu*-plant; (2) it is good against purulent<sup>46</sup> ears. You pound it and [in]ser[t<sup>7</sup> it] in his ears in oil.

§ 11

(1) The plant whose appearance is (such) that it is laden with cones like the *ašūḫu*-pine - (2) it is called *UD.DA-šu*-plant; (3) it is good for the rectum. You take it when still fresh, insert it in his rectum one, two, three times and so on, until blood comes out; *Variant*: You keep on inserting it (in his rectum one, two, three times until blood comes out)<sup>47</sup>.

§ 12

(1) The plant whose appearance is like (that of) *sahlû*-cress, whose seed is like (that of) *sahlû*-cress - (2) it is called *sahlû*-cress-like plant; it is good for purging the bowels. You pound it, (then) [he shall drink it] on an emp[ty stomach] in water.

§ 13

(1) The plant whose appearance is like (that of) the *ašāgu*-thorn's slime, whose seed is like lettuce seed - (2) it is called sweet plant; (it is good) for purging the bowels. (To be applied) likewise.

§ 14

(1) The plant whose appearance is (such) that it hangs down like the *qiššû*-gourd and whose offshoots are (+ also **D**) coloured red-gold - it is called *imḫur-lim*-plant; (2) it is good against every kind of sores.

§ 15

(1) The plant whose appearance is like (that of) the sun-plant, whose seed is like (that of) the *šigguštu*-cereal - it is called *imḫur-ešrā*-plant; (2) it is good for persistent sores. You dry it, pound it and place it on the sore spot.

§ 16

(1) The plant whose appearance is like (that of) the *tigilû*-gourd<sup>48</sup>, whose seed is like (that of) the *šigguštu*-cereal - it is called *ardadillu*-plant.

§ 17

(1) The plant whose appearance is like the appearance of a bristle x x red - it is called *elkulla*-plant; [it is good for<sup>7</sup>] eyes which x [xx]<sup>49</sup>.

§ 18

(1) The plant whose appearance is like the appearance of the magic-rod-plant, which is dark, and upon which there is a bat<sup>??</sup> - it is called *assuḫ-lim*<sup>50</sup>-plant; (2) it is g[ood] for eradicating seizure by a ghost. [You wra]p it [in a piece of lea]ther and put it around his neck.

§ 19<sup>51</sup>

(1) The plant whose appearance is like the appearance of the apple tree, which grows on the muddy flats where herbs (2) and reed thickets are not found, on the waterfront, (and) upon which (3) the [as]qūdu-snake lies in wait<sup>52</sup> - it is called *ašqulālu*-epiphyte; (4) it is good for any

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<sup>45</sup> I.e. 'berries.'

<sup>46</sup> Literally: 'ears which discharge pus.'

<sup>47</sup> See Text IIIa, § 12' below.

<sup>48</sup> In all likelihood the colocynth.

<sup>49</sup> To be emended into: '[To be placed] on the sore<sup>1</sup> spot'?

<sup>50</sup> 'I have eradicated a thousand (illnesses).'

<sup>51</sup> Translation follows **BE**; see Text I, § 31' for the peculiarities of **A**.

<sup>52</sup> Or: 'lies sunning itself'?

illness (symptomized by) shivering fever, inflammation from sun-heat, and for [er]adica[ting] witchcraft.<sup>53</sup>

§ 20<sup>54</sup>

(1) The plant whose appearance is like (that of) the dog's-tongue-plant; *Alternatively*: (2) The plant whose appearance is like (that of) the *laptu*-turnip and which always tends to push its way to the front<sup>55</sup>, (3) which grows in an irrigated field, whose root (4) will be bent wherever you pull it - (5) it is called *lidda*-<sup>new break</sup>-plant<sup>56</sup> [...].<sup>57</sup>

§ 21

(1) The plant whose appearance is like (that of) the *laptu*-turnip, whose seed is like coriander seed - *šegūšu*-cereal <sup>new break</sup>; it is good for purging the bowels. You po[und it] and he shall drink it in water on an empty stomach.

§ 22'

*Entirely lost but for a few traces.*

§ 23'<sup>58</sup>

(1) [The plant] whose [appearance] is like (that of) the sailor's-faeces(-plant), whose leaves grow lo[ng]<sup>59</sup>; if a man at sea (2) ingests it he will get [up]<sup>60</sup> - that plant [is called] ma[n-like plant]; (3) it is good for eradicating migraine. [You tie it] to his [temp]le.

§ 24'

(1) The plant whose appearance is like (that of) the sun-plant, whose fruit is like the fruit of the *ašāgu*-thorn - it is called *barīrātu*-ferula<sup>61</sup>, (2) a plant for purification. You cle[anse] the man (with it).

§ 25'

(1) The plant whose appearance is like (that of) the *murrānu*-tree, whose seed is as light-coloured as (that of) the *hallūru*-legume<sup>62</sup> - (2) it is called *ēdu*-ferula, a drug for eradicating the *Lamaštu*-demoness.

§ 26'

(1) [The plant] whose appearance is like (that of) the *am[har]a*<sup>?</sup>-plant, whose root is like the root of the male mandrake - (2) it is called curcuma, a plant for eradic[ating] the *maškadu*-ailment. You grind it [when still fresh (?)] and rub him with it in oil.

§ 27'

(1) [The plant] whose [appearance] is like (that of) *hašû*-thyme - it is called *urnû*-mint; (2) it is good for expelling *urbatu*-worms. You pound it and he shall drink it in water on an empty stomach.

§ 28'

(1) The plant whose appearance is like (that of) the dog's-tongue-plant, whose leaves are wide apart (2) and which is also red; it withstands the (inundation)-water<sup>63</sup>, after the water (has

<sup>53</sup> Prescription is added in **A**: '[You dr]y it, pound it, rub it [on him] at regular intervals in oil [and he will be cured].'

<sup>54</sup> Translation follows **BE**; see Text I, § 37' for the peculiarities of **A**.

<sup>55</sup> An idiom of uncertain meaning; is it possibly referring to rampant growth?

<sup>56</sup> '*liddanānu*-plant' **A**.

<sup>57</sup> **A** has preserved the prescription: 'He shall drink it at regular intervals [in xx] on an [empty] stomach and he will be cured.'

<sup>58</sup> Translation follows **BD**; see Text I, § 35' for the peculiarities of **A**.

<sup>59</sup> If alternatively read *šūš[ā]*, it becomes: 'whose leaves proliferate,' the verbal adjective (= past participle *šūPRuS*)/stative of the *Š*-stem having elative meaning here; cf. N. Kouwenberg, *The Akkadian Verb and Its Semitic Background* (Winona Lake: Eisenbrauns, 2010), p. 331; *CAD*, *Š*-III, p. 377, s.v. **šūšû**, 'protruding(?);' **D** has 'grow rankly'.

<sup>60</sup> *itebbi* lit.: 'he will rise (from his bed)/get back on his feet;' meaning 'he will be up and about again' (having recovered from seasickness) or 'remain on his feet' (when the sea is heaving)?

<sup>61</sup> '*sikillu*-plant,' **D**; the common denominator may be both plants' bright or glimmering appearance.

<sup>62</sup> **D**: '(1) [The plant whose appearance is like ...] xx, whose root is like the root of the li[quor]ice tree and which is also red.'

receded) it reappears on the river bank - (3) it is called *amuzennu*-plant; it is good for (using in) *šaziga*-therapy<sup>64</sup> and for eradicating fee[bleness]. (4) You pound it and r[ub him with it] in oil.  
§ 29'

(1) [The plant whose appearance] is like a wild bull's ear<sup>65</sup>, whose leaves are broad<sup>66</sup> xx wool/hair xx - (2) it is called *urannu*-fennel; it is good as a drug<sup>67</sup> for eradicating pim[ples] (3) [and ulce]rs.<sup>68</sup> You pound it, (first) you wash his head<sup>69</sup> with it in water, then you rub him at regular intervals with it in oil.  
§ 30'

(1) [The plant whose appearance is like (that of) the *kan*]ašû-vegetable - it is called *šumuttu*-plant; (2) it is [g]ood against Hand-of-the-Ferocious-One, [Deputy Power of DN]. You pound it and rub [him] with it in oil.  
§ 31'

(1) [The plant whose appearance is like ... and] which is red - [it is] cal[led] earth's-phlegm-plant<sup>70</sup>; (2) [it is good for ...] xxx<sup>71</sup>, you insert it in his rectum.  
§ 32'

(1') [it is good] for x [...]  
§ 33'

(1) The plant whose appearance is like (that of) [...] (2) [earth's]-phlegm-plant [...], (3) whose leaves are green [...]  
§ 34'

(1) The plant [whose appearance is like [...]  
§ 35'

(1) The plant whose appearance [is like ...]  
§ 36'

(1) The plant [whose appearance is like ...] (2) [...] you put it in oil [...]  
§ 37'

(1) [The plant] whose appearance is like (that of) *sag*[illatu-sedge ...]  
§ 38'

(1) [The plant] whose [appearance] is (...) like the mandrake (...), xxx, [whose] fruit [is like the fruit of ...]

(4) [it tends to] push its way [to the front? ...]  
§ 39'

(1) [The plant] whose [appearance] is like (that of) the *sikillu*-plant<sup>72</sup>, whose [fr]uit is like [the fruit of ...] - (2) it is called *ēdu*-ferula; [it is good as] a drug [for eradicating] illness of the xx<sup>73</sup> and tra[choma]/pim[ples].

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<sup>63</sup> Alternatively the verb *izuzzu* might be taken in its sense of 'to stand (erect), to be present,' with the prepositional phrase *ina pān* meaning here either 'before, prior to' or 'in front of;' which would lead to the translations: 'it stands (already) erect before the (inundation)-water (arrives)' or 'it stands on the water-front' respectively.

<sup>64</sup> I.e. a treatment to cure impotence and to stimulate the libido.

<sup>65</sup> The real thing rather than a plant's name.

<sup>66</sup> Or: 'fan out widely'?

<sup>67</sup> The grammar of this formulation is out of the normal pattern, yet its details are obscured by the terse logographics; it also occurs II, 39', (2) and is frequent in the sections collected in Appendix 1.A. It is here rendered on the assumption that *šammu* is predicativum of the subject. M. Worthington keenly suggested to me that we should perhaps read *šammi ... damqu*, interpreting *šammi* as the antecedent (in the construct state) to an asyndetic attributive clause (GAG, § 166): '... *urannu*-fennel, a/the plant which is good against ...'

<sup>68</sup> Such as may result from infected lice bite.

<sup>69</sup> After shaving it first, presumably.

<sup>70</sup> See IIIa, 13', (1) below.

<sup>71</sup> '[on an] empty [stomach]' or '[you] gri[nd it]'?

<sup>72</sup> Or: 'onion/shallot (!)'?

<sup>73</sup> Or: '... [for eradicating] sores, '[bra]m[bles]' (i.e. clusters of small boils on the eyes?), and tra[choma]/pim[ples]'?

§ 40'

(1) The plant [whose appearance is like ...] disease/wheat [...] (2) [...] xxx [...] he shall drink it [in xx].

## Text IIIa

§ 1

(1) [The plant whose appearance] is like [...] (2) <whose> seed is as [red] as the *abulīlu*-berry [... - that plant is called ...]<sup>74</sup>. (3) You boil it in the manner of turnip [...]

§ 2

(1) The plant whose appearance is like (that of) the *amḥara*-plant, whose leaves are small, which contains no milk [... whose seed] (2) is like linseed - that plant [is called] *labubītu*-plant. [...]

§ 3

(1) The plant whose appearance is like (that of) the *amḥara*-plant, whose seed is as red as the *abulīlu*-berry - that plant [is called ...]; (2) it is good for eradicating *šimmatu*-paralysis. You dry it, pound it and rub [him] with it in oil.

§ 4

(1) The plant whose appearance is like (that of) the *amḥara*-plant, whose fruit is as red as the *abulīlu*-berry - that plant [is called] myr[rh]; (2) it is good for the rectum. You insert it in his rectum when still fresh and he will be cured.

§ 5

(1) The plant whose appearance is like that of *urnû*-mint, whose fruit is as dark as (that of) the *ašāqu*-thorn - that plant [is] called myrrh; (2) it is good for the rectum. You insert it in his rectum when still fresh and he will be cured.

§ 6

(1) The plant whose appearance is (such) that its stem<sup>75</sup> is like the stem of *sahlû*-cress, whose leaves are as large as the leaves of *sahlû*-cress (2) - that plant is called *namḥarû*-plant<sup>76</sup>; he who drinks (a potion made of) it will die.

§ 7

(1) The plant whose appearance is like (that of) the dog's-tongue-plant; *Variant*: The plant whose appearance is like (that of) the *ḥaltappānu*-plant, whose leaves are long, (2) whose fruit is like (that of) Adad's-*qiššû*-gourd, which is tall, whose seed is arranged in threes like the *tubbāqu*-plant<sup>77</sup> (3) - that plant is called *šunāzi*-plant; *tubāqānum*-vegetable (4) is how they call it in Hittite; it is good against the sting of a scorpion. You dry it, pound it, then he shall drink it in beer and he will be cu[red].

§ 8

(1) The plant whose appearance is like (that of) purslane; *Alternatively*: The plant whose appearance is like (that of) the *bu'sānu*-ferula<sup>78</sup>, which holds topsoil well<sup>79</sup>, x [...], (2) whose

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<sup>74</sup> // '[it is] good [for sto]pping [...]'?

<sup>75</sup> I.e. the plant's main stalk.

<sup>76</sup> Quite possibly a plant of the nightshade family, the most poisonous of which is reportedly Belladonna ('deadly nightshade'), all of its parts being letally toxic in the smallest of quantities, especially the berries.

<sup>77</sup> Alluding either to plants that produce trilocular fruits, or to such as bear three compartment fruit capsules each containing just one seed. If the latter applies, Euphorbia is the first plant to come to one's mind; in that case the preceding *inibšu* must necessarily have the meaning 'its flower/inflorescence.'

<sup>78</sup> An asafetida/asant producing species of ferula, so it seems, the literal translation of whose name Ú.ḤAB = *bu'sānu* would be something like 'reek-plant,' on condition that the Ú is assumed to have determinative function.

'ear lobes'<sup>80</sup> are like those of Adad's-*qiššû*-gourd, whose root is deeply bur[ied]<sup>7</sup> ..., (3) which grows [on x] x the dredgings from a ditch - that plant [is] called xx-plant [...]

§ 9

(1) [The plant whose appearance is (such) that its xx is like (that of)] the date-palm, <whose> stem is tall and bro[wnish]<sup>7</sup> ..., (2) [...] whose root is like (that of) the [d]a[te-palm ...], (3) [xx-plant is how they call it] in the language of the land of Na'iri [...] (4) [...] you cut off [*a branch*]<sup>7</sup> ...]

§ 10'

(1) x [...]

§ 11'

(1) The plant whose appearance is (such) that its leaves are like the lea[ves of the ...], whose xx is like (that)] (2) (of) the foal's-heart-plant, which con[tains]<sup>7</sup> x]x - [that] plant [ is called ...]; (3) it is good against colic in horses. You dry it, pound it, [then you pour it in]to [its] left nostril [in must].

§ 12'

(1) The plant whose appearance is (such) that it is la[den] with cones like the *ašūhu*-pine - it is call[ed UD].*DA-šu*-plant; (2) it is good for the rectum. You take it when still fresh, insert it in his rectum one time, two times, three times and so on till blood comes out; [*var*]iant: (3) You keep on inserting it (in his rectum one time, two times, three times until blood comes out)<sup>81</sup>.

§ 13'

(1) The plant whose appearance is like (that of) the field-clod-plant, whose fruit is red - that plant is called earth's-phlegm-plant<sup>82</sup>; (2) it is good for the rectum. You dry it, pound it and mix it with oil, (then) you make a suppository out of this, insert it in his rectum and he will be cured.

§ 14'

(1) The plant whose appearance is like (that of) the field-clod-plant, whose fruit is red - that plant [is called] rectal pipe plant<sup>7</sup>. (2) You let it stand overnight in the open<sup>83</sup>, then *in[seri]*<sup>84</sup> it in his rectum.

§ 15'

(1) The plant whose appearance is like (that of) purslane, it is (mottled) black and white - that plant is called plant-of-life; who[*ever ingests it will be cured*]<sup>7</sup>].

§ 16'

(1) The plant whose appearance is like (that of) purslane, which is dark and grows on sand dunes - that plant [is called ...]

§ 17'

(1) The plant whose appearance is like (that of) the dog's-tongue-plant, whose leaves are broad<sup>85</sup> - he who ingests it [will be cured/die].

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In the unlikely event that the name were to be read  $\dot{U}$  ḤAB = *šammi bu'šāni* 'plant against *bu'šānu*-disease', the plant remains undetermined botanically.

<sup>79</sup> Uncertain; if the *ana* is maintained, *ukāl* must consequently be conceded intransitive or absolute meaning: 'it holds on to the ground'?

<sup>80</sup> Perhaps denoting the stipules?

<sup>81</sup> If the lacuna is restored [*tas/ša*]*nmiš*, it becomes: 'you put it in his rectum one time, two times, three times; you repeat [inser]ting it until blood comes out; (finally) you put it (there) one more time.'

<sup>82</sup> Describing a kind of fungus rather than an organism in the realm of plants; 'earth's-phlegm' might denote a representant of the jelly fungi.

<sup>83</sup> On ancient prescriptions to expose drugs to stellar irradiation prior to administering them to the patient first thing in the morning, see Reiner, *Astral Magic*, pp. 49-50.

<sup>84</sup> 'in[sert]!' (*šu[kun]*); 'to in[ject]' (*šū[šuru]*)?

<sup>85</sup> Or: 'fan out widely.'

## § 18'

(1) [The plant] whose appearance is (such) that its stem is like the stem of the coriander-plant, whose leaves are [se]rrated<sup>86</sup> [...]<sup>86</sup>, (2) whose seed is like *kasû*-spice seed, which grows o[n ...] - that plant [is called] *kam-xx*-plant [...]

## Text IIIb

### § 1

(1') [...] x x [...] (2') [... y]ou massage [him ...]

### § 2

(1) [The plant whose appearance is like ...] x x *bis[ru-leek*<sup>2</sup> ...] (2) [...] which contains x, [which grows<sup>2</sup>] near springs<sup>2</sup> [...] (3) [...]*abubītu*-plant ...] (4) [...] x x [...]

### § 3'

(1') [The plant whose appearance is like ...] x x [...] (2') [...] x - that plant [is called *xx*-]plant; [it is good against ...] (3') [... You dry it], pound it, [(then) he shall drink it] in wine [...]

### § 4'

(1) [The plant whose appearance is ... li]ke flax, whose stem is li[ke ...] (2) [ - that plant is called *xx*-plant;] it is good [against *labā*ṣu-fever<sup>2</sup>. You dry it, pound it, [(then) he shall ingest it] i[n ...]

### § 5'

(1) [The plant whose appearance is like ...], whose [leav]es are small, whose root [...] (2) [... - that plant] is called [*xx*-plant; [it is good] against the sting of a scor[pion ...]

### § 6'

(1) [The plant whose appearance] is like the tail of a scor[pion<sup>87</sup> ...] (2) [ - that plant is called *xx*-plant; [it is g]ood [against ...]. You dry it, pound it, [(then) he shall ingest it] in [...]

### § 7'

(1) [The plant whose appearance is like ..., whose leaves] are small and stand wide apart, [whose] root [...] (2) [...] that [plant is called *xx*-plant; [it is good against ...] (3) [You dry it, pound it, (then) you] rub it on [at regular intervals in oil ...]

### § 8'

(1) [The plant whose appearance is like ...], whose [roo]t is dark-coloured [...] (2) [... - that plant is called] myrrh<sup>17</sup>; [it is good] (3) [against ... You dry it, p]ound it, [(then) he shall ingest it o]n an empty [stomach ...]

## Text IV

### § 1'

(1') [...; it is good against ... You dry it, pound it, (then) you/he shall ... and] he will be cured.

### § 2'

(1) [The plant whose appearance is like ... - that plant] is called [*xx*-plant]; (2) [it is good against ... You dry it, pound it, (then) you rub it] on him [in oil] and he will be cured.

### § 3'

(1) [The plant whose appearance is like ...], like purslane - (2) [that plant is called *xx*-plant]; it is good [against ...] You dry it, pound it, (3) [(then) you/he ... and] he will be cured.

<sup>86</sup> Lit.: 'its leaves [have] t[ee]th like those of a s[a]w'?

<sup>87</sup> The real thing rather than a plant's name.

§ 4'

(1) [The plant whose appearance is like ... - that plant is called xx-plant; it is good against] a purulent ear. (2) [You dry it, pound it], (then) you insert it in his ear.

§ 5'

(1) [The plant whose appearance is like (that of) the xx-plant, whose fruit is like the fruit of the pomegranate - (2) [that plant is called xx-plant]; it is good [against] stiffness [of the hips].

(2) [You dry it, pound it ...], (then) you apply it as a cataplasm and he will be cured.

§ 6'

(1) [The plant whose appearance is like ..., ... like *sa*] *hlû*-cress<sup>?</sup>, [...]

§ 7'

(1) The plant whose appearance is like (that of) *sa* [*hlû*-cress, ... that plant] is called [xx-plant];

(2) [it is good] for [eradicating] ulcers [...]

§ 8'

(1) The plant whose appearance is like (that of) *burāšu*-juniper, [... whose xx] (2) is luxuriant<sup>?</sup> - that plant [is called xx-plant ...]

§ 9'

(1) The plant whose appearance is like the tail of a scorpion, [...] (2) whose seed is as x[x] as (that of) the *hallūru*-legume [...] (3) [it grows] on derelict terrain - [that plant is called xx-plant]; (4) [it is good] against jaundice [...]

§ 10'

(1) The plant whose appearance is like [...]

§ 11'

(1) The plant whose appearance [is like ...]

## Text V

§ 1'

(1') [The plant whose appearance] is like [...] (2') which grows [on xx] - [that] plant is called xx-plant [...] (3') You take its [xx ...]

§ 2'

(1) The plant [whose] appearance is like (that of) the kid's-ear(-plant)<sup>88</sup> [...] (2) [...] xx [...]

§ 3'

(1) The plant whose appearance is like (that of) the kid's-ear(-plant) [... - it is called xx-plant];

(2) [it is good] against the *rišiktu*-disease<sup>89</sup> [...]

§ 4'

(1) The plant whose appearance is like (that of) purslane [... - that plant] (2) is called woe-plant [...]; (3) [it is good] for [forgetting] sorrow [...]

§ 5'

(1) The plant [whose] appearance [is like ..., whose xx] (2) is like (that of) wine/the grapevine, its seed is like the seed of the *amu* [*meštu*<sup>?</sup>-plant] - (3) that plant is called 'herdsman of birds'<sup>?</sup>-plant; it is good [for] (4) expelling [*urbatu*-worms/the afterbirth]. You [...] its root, (5) pound it [mixed with] salt, [(then) you have him drink it on an empty stomach] <in> a decoction of *kasû*-spice, (6) (finally) you have him throw it up [...]

<sup>88</sup> It cannot be totally ruled out that *uzun-lalê* is here referring to the real thing and we ought to understand: 'whose appearance is like that of a kid's ear;' cf. II, 29', (1), IV, 9', (1).

<sup>89</sup> A skin disease characterized by xerodermia, so GIG may actually stand for *simmi*- rather than *muṣṣ*-.

§ 6'

- (1) The plant whose appearance is like (that of) the look-alike of the [xx]-plant [... - that plant]  
(2) [is called] sand-[dune-plant ...]

Text VI

§ 1'

- (1) [...] x x x [...] <sup>90</sup>

§ 2'

- (1) [The plant whose appearance is like (that of) liquo]rice<sup>91</sup>, whose seed is like the seed [of ...], - (2) [that plant] is called [xx-plant; it is good] against a sore/disease [...] (3) [...], you boil it [in] a pan x [...]

§ 3'

- (1) [The plant whose appearance is like (that of) the xx-plant], whose leaves are like the le[aves of the ...], (2) [...] x x x [...] (3) [...] x [...]

Appendix 1

A. BAM 379, ii, 47 sqq.

Col. II

- (51') The xx<sup>92</sup>-plant - it is good [as a drug against xx, Deputy Power] of Sin<sup>93</sup>. You pound it and rub [him] with it in oil.  
(52') The xx-plant - it is good as a drug [against xx, Deputy Power] of Šamaš. You apply likewise.  
(53') [The xx-plant] - [it is go]od as a drug [for stopping<sup>94</sup>] šīqu-cough. You pound it and rub him with it in oil.  
(54') The same plant - [it is good] as a drug for xx<sup>94</sup> a baby. You po]und it and rub him with it in oil.  
(55') The *imḥur-lim*-plant - it is good as a drug against x[x<sup>95</sup>, Deputy Po]wer of Adad. (You apply) likewise.  
(56') The *imḥur-ešrā*-plant - it is good as a drug against feeble-mindedness, [Deputy Pow]er of Gula. (You apply) likewise.  
(57') [The *tar*]muš-plant - it is good as a drug against seizure<sup>96</sup>, Deputy Power of [Šulpa]'ea'. (You apply) likewise.

<sup>90</sup> Perhaps: '[it is good again]st Hand-of-ra[ību-tremor ...]'

<sup>91</sup> Or: [*imḥur*]-*lim*-plant ?

<sup>92</sup> '[dog's-to]ng[ue]' ?

<sup>93</sup> For the anomalous pattern of formulation exhibited by col. ii-iii see footnote 67 above. The alternative interpretation of the underlying grammar would result in: 'The X-plant is a plant/drug which is good for/against Y ...' or 'The X-plant - a/the plant/drug which is good for/against Y ...'

<sup>94</sup> 'quieting down' or 'healing' ?

<sup>95</sup> Either 'despe[ration]/lun[acy]' (*miqit-ṭēmi*), or 'epilepsy' (*miqit-šamē*), or 'diarrhoea (such as caused by dysentery or cholera)' (*miqit-libbi*, lit. 'fall from the belly;'; cf. German *Durchfall*). Possibly the opposite of *esilti-libbi*, 'stricture of the belly,' i.e. 'constipation;'; *miqit-libbi* in one and the same section with *šūšur-libbi* and *esilti-libbi* BAM 381, iv, 17ff.).

<sup>96</sup> Or rather 'lātu-disease'?'; etymologically, *lu'tu/lātu* means 'foulness, squalor'. It is predominantly found in the knees area and coupled with *mangu*-stiffness, which has a predilection for the arms. Perhaps immobilizing abscesses in the respective joints underlie the pathology; cf. Scurlock, *Diagnoses*, p. 249.

### Col. III

(1) The plant [xx] - it is good [as a drug against xx, Deputy Power of N]inurta. (You apply) likewise.

(2) The plant xx - it is good as a drug against melan[cholia, Deputy Power of Ne]rgal. (You apply) likewise.

(6) The *atā'īšu*-hellebore - it is good as a drug against infatuation<sup>97</sup>, Deputy Power of Anum. You pound it and rub him with it in oil.

(11) The *nikiptu*-aromatic - it is good as a drug against the [sā]mānu-disease, Deputy Power of Asalluḫi. (You apply) li[kewise].

(13) The [xx]-plant - it is good as a drug against xx, Deputy Power of Gula. You pound it and rub him with it in oil.

(26) The seed (*i.e.* acorn) of the *ḫaluppu*-oak x x - it is good [as a drug against xx, Deputy] (27) Power of Asalluḫi. You pound it [and rub him with it in oil].

(33') The frond of the date-palm which rustles without wind - drug against mig[raine].

(34') The *kazallu*-plant - it is called *arāriānu*-plant [...]; (35') [it is good] as a drug against xx-eye-disease<sup>?</sup>, Deputy Power of Anum. You rub him with it [in o]il.

### Col. IV

(3) [The xx<sup>98</sup>] of the dog's-tongue-plant, which grows in an irrigated field - it is called *arantu-rush*; (4) it is good against the Ferocious One, Deputy Power of Marduk and Kūbu. (5) You rub him with it in oil.

(13) The wool-bearing *pappānu*-plant - it is called *k[adānu]*-plant; it is good against disease of the rectum. (14) You grind it when still fresh and insert it in his rectum.

(20) [The xx-plant] - it is called *šašuntu*-plant; (a drug) for keeping vermin out of a man's house. (21) You put it in water and sprinkle the house with it.

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<sup>97</sup> Lit.: 'for/against (being-in-)love and merriment/jollity/derision.' This section is not to be understood as describing the *atā'īšu*-plant as an aphrodisiac '(to get in the mood) for making love and merriment,' which is how R. Pientka, *Sex and Gender*, pp. 519-520 would have it. Not only would a recipe for achieving wellbeing breach the overall pattern of our type of text, but the mere fact that the condition is linked to a *šēdu šanē DN* defines it as an unwished-for state of mind, probably showing itself in mental derangement and such loss of self-control and dignity as to cause the sufferer to make a fool of himself. The *Diagnostic Handbook*, Tablet 22, 6-9 takes a disturbed mind and behaviour, along with uncontrolled laughter, as symptoms of 'love-sickness,' a pathological disorder that calls for a physician: Heeßel, *BAD*, pp. 251-252, 258, 264. Quite reasonably, sorcerers may be suspected to be involved in the background: by practising an obnoxious mode of love-magic sported perhaps by theurgy, they have managed to mobilize a god and his 'Cupid' into driving their victim mad, with a view to preventing him, among other things, from successfully litigating with them. Cf. Leick, *Sex and Eroticism*, p. 200 for an example of love-magic stirring unrest in the person on whom the spell has been cast. The classical story of someone afflicted with infatuation for punishment is told in Ovid's tale of Apollo and Daphne. If it were to be assumed that *šūḫu* in the phrase *šammi rāmi u šūḫi* has an undefined party for its implicit subject rather than 'the man', our patient would prefigure this god's silliness even more closely, as the phrase might then be rendered 'drug against getting infatuated and being derided for it'.

From the viewpoint of herbal folklore, the reason for the hellebore being prescribed against mental disturbances and a difficult delivery (Stol, *Birth*, p. 54, n. 39) could be its slightly sedative properties resulting in a slow pulse. If the herb is indeed to be identified as the 'white hellebore' of folk botany -also known as *Veratrum (album)* and in actual fact a member of the lily family- it might also be the sneezing powder traditionally obtained from this plant's root that accounts for its usage: by forceful sneezing, the patient will blow out the evils that beset him beyond return; as for its use in dystocia: the spasms which sneezing automatically comes with may have been believed to strengthen the contractions of a woman in painful labour. The plant's very name bears the strongest evidence in support of this identification, in that it sounds strongly onomatopoeic. However, such sneezing effects are outside the scope of this particular section of the *Therapeutic Vademecum* for the obvious reason that the drug is administered by anointing; nowhere in the medical corpus is therapeutical sneezing explicitly mentioned, either.

<sup>98</sup> '[The see]d'?; '[The look-ali]ke'?

B. *KADP* 2, v, 36-48

(36) The plant upon which a crow perches - (37) it is called *aktam*-plant; (38) it is good for (using in) *Egalkura*-magic<sup>97</sup> You pound it and rub him with it in oil.

(40) The plant upon which a gecko (*v.l.* + habitually) lies in wait<sup>99</sup> - (41) it is called stick of the dog's-tongue-plant; it is good for (using in) *Šaziga*-therapy (*v.l.* for a woman that fails to deliver). You pound it and rub him with it in oil.

(43) The plant upon which a snake lies coiled up - (44) it is called cobweb-spider-plant; (45) it is good against angst. You pound it and rub him with it in oil.

(46) The plant upon which a snake lies in wait<sup>98</sup> - (47) it is called field-straw; it is good for a woman (48) that fails to deliver. [You pound it and] rub h[er] with it [in] oil.

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<sup>99</sup> Or 'lies sunning itself'?

## Appendix

Addenda & corrigenda to *JMC* 18 (2011), pp. 3-51: “The Pharmacopoeial Handbook *Šammu šikinšu* - An Edition.”

-p. 3: ‘undisputably’ > ‘arguably.’

-p. 3: after ‘Unfortunately ... (... **B**)’ insert a footnote:

‘Provided that one is willing to accept the way the subscript line is restored, see Text I, l. 113 below. The subscript provides, if nothing else, proof of there having been circulating a composition by the name of *Šammu šikinšu*, in corroboration of the *Exorcist’s Manual* which concludes its first catalogue of *iškaru*-titles -largely to be understood as compositions rather than fixed series- with a line (l. 26) mentioning *Šammu šikinšu* in conjunction with *Abnu šikinšu*, *ṭuppī-abnāti*, and *ṭuppī-šammī*. An updated edition of the *Exorcist’s Manual* has been published by M. Geller, “Incipits and Rubrics,” in: *Wisdom, Gods and Literature. Studies in Assyriology in Honour of W.G. Lambert*, Winona Lake: Eisenbrauns, 2000, pp. 225-258; re-edited with some supplementary materials by C. Jean, *La magie néo-assyrienne en contexte* [SAAS 17], Helsinki: Helsinki University Press, 2006, pp. 62-82.’

-p. 4, footnotes 6-7: ‘(Late) Uruk’ > ‘Late Babylonian.’

-p. 6, § 2, 3 & (1): GIŠ°. [ERE]N = [erē]ni > GIŠ°. [ x ] x = [x]x, and add footnote:

‘Hand-copy and photo do not rule out GIŠ°. [ERE]N, which however is out of context. If the horizontal tail should be dismissed as a mere scratch, the plant-name is almost certainly to be restored as GIŠ°. [Ú.GÍ]R (proposal courtesy J. Scurlock).’

-p. 6, § 4, 10: <sup>d</sup>a-nim<sup>l</sup> > <sup>d</sup>a-nim\*.

-p. 6, § 4, 11: i[na > u\* [ina.

-p. 7, § 8, 18: after x ] x-šú insert a footnote:

‘a-a-á]r-šú = ajj]aršu ?; Ú.NIN]DA<sub>2</sub>-šú = il]lūršu ? Neither lexeme is anywhere else attested with a pronominal suffix, though. The same observation would seem to rule out a restoration ḫa-ru-u]b = ḫarū]b-.’

- p. 7, § 8, (1): kīma > kīma].

-p. 7, footnote 17: after ‘... below.’ insert

‘NE° [ŠÀ ZI-ḫi SIG ...] = ummi [libbi nasāḫi damiq ...] equally possible.’

-p. 8, footnote 19: add

‘and so would gul-[lu-ub Ú BI] = gul[lub šammu šū] ‘is shaven/ bold/ hairless’ (cf. *BRM* IV, 32, l. 16: kurkanū kīma suḫātu gullub ‘the k-plant is as hairless as the scotch’); while other *Šammu šikinšu* exemplars do occasionally leave out the resumptive phrase Ú BI, this one employs it consistently, so the gap must be posited to have contained it.’

-p. 8, § 12, 30: after ta-b[al<sup>l</sup>-lal<sup>l</sup>] insert a footnote:

‘ta-m[aḫ-ḫaṣ] would make sense as well; -m[aḫ- does not really match the traces, though.’

-p. 8, § 12, 30: after x ] x x x insert a footnote:

‘x N[UMUN]-°šu = z[ērā]šu<sup>l</sup> ?’

-p. 8, § 13, 32 & (1): after °KU<sub>7</sub>°? °KU<sub>7</sub>°? insert a footnote:

‘Or: [... ina b]a-ma-a-te °Ē° = [... ina b]āmâte [a]ṣi ?’

-p. 8, § 13, (1): matiq > matuq<sup>?</sup>.

-p. 9, § 18’, 44’ & (2): [Ú BI Ú. x x x] > [Ú BI Ú.SIKIL<sup>?</sup>] = [... sikillu<sup>?</sup>].

-p. 9, footnote 27: ‘NUMUN or SUḪUŠ’ > ‘(Ú).NUMUN or (Ú).SUḪUŠ, or perhaps <sup>4</sup>tam-šil<sub>4</sub>,’

-p. 9: footnote 27: add

‘However, the photo does not exactly favour [Ú.ŠA]KIR, nor does it [úel]-°pe-tú (proposal courtesy J. Scurlock), which, admittedly, is strongly suggested by the hand-copy and would suit the context, as the plant lists tend to feature this type of rush for its red colour.’

-p. 9, footnote 29: add

‘Traces of the two preceding signs seem on photo consistent with GU[RUN.B]I.’

-p. 9, footnote 30: add

‘and tentatively restore GU[RUN.B]I UR.TUR.MEŠ [...] = in[ibš]u mīrānū [...], ‘puppies [*like*’] it[s fr[uit].’

-p. 10, § 21’, (1); ud > x.

- p. 10, footnote 42: add  
 ‘Ú.ĤĀL-le-e may alternatively be suspected to be a deviant writing for the ‘ĥallulāja-plant, to be read ‘ĥallulê, ‘ĥall°lê or just ‘ĥallê, reflecting the phenomenon described GAG, § 12g\* (cf. Gesenius-Kautzsch, *Hebräische Grammatik*<sup>28</sup>, § 10g).’
- p. 10, § 22’, 56’: after S[UĤUŠ-su<sup>7</sup>] insert footnote:  
 ‘S[UĤUŠ-su] = š[urussu] fully compatible with hand-copy but less so with photo; perhaps it is rather GU[RUN-šú] = i[nibšu], although this would seem a bit out of context for this particular plant.’
- p. 10, § 22’, 57’ & (2): [MU.NI] = [šumšu] > M[U\*.NI] = š[umšu].
- p. 12, § 29’, 74’: after Ú]. x x insert footnote:  
 ‘-nu<sup>?</sup>.’
- p. 12, § 30’, 77’ & (2): Ú BI x x [ x x x x x x ] > Ú BI GIŠ.ĤAŠĤUR<sup>?</sup>-GIŠ.[GI MU.NI x x x ] = [...]  
 šammu šū ĥašĥūr<sup>?</sup>-a[pi<sup>?</sup> šumšu x x x ]
- p. 12, footnote 59:  
 ‘The ... -<m>a.’ > ‘Traces may quite as well reflect u DUL, provided that katim ‘is covered’ is a valid idiom to describe a plant’s fruit. The vertical wedge might alternatively be taken for a rudimentary -<m>a, unless it stands for 1 = ištēn.’
- p. 13, § 35’, 88’: after šu-ĥ[a insert a footnote:  
 ‘šu-š[a-a ...] = šūš[â ...] may be attempted as an alternative restoration; see Text II, § 23’, (1).’
- p. 14, § 41’, 101’: after MIN insert footnote:  
 ‘Or perhaps [...SUĤUŠ-s]u = [... šuruss]u, or [... Ú.NU.LUĤ.]°ĤA = [nuĥur]ti ?’
- p. 14, § 44’, 108’: after DU-ak :<sup>1</sup> insert a footnote:  
 ‘The hand-copy is beyond any doubt here; as UGU makes no sense in the context, the U is most likely erroneous for either MAN = šaniš or the *Glossenkeile*.’
- p. 16, § 4, **D** ii 16’b-17’ & (2): in[a A NA]GA-S[I<sup>1</sup> ki]m-ši-šú > ina [NINDU/DILINA BAD]-ir  
 k[i]m-ši-šú = ina [tinūri tessekk]ir k[i]mšišu.
- p. 16, footnote 89: add  
 ‘A composition entitled ŠĀ.SUR-KU<sub>5</sub>.RU.DA is on record in the *Exorcist’s Manual*, l. 18.’
- p. 17, footnote 82: add  
 ‘Perhaps just to be read ‘šá-pa-°l[u] as an utterly barbaric spelling of the supālu-plant (proposal courtesy J. Scurlock)?’
- p. 18, § 10, **B** i 25’: after [Š]UB<sup>17</sup>-[di] add a footnote:  
 ‘Uncertain; the copied traces seem not to support such alternative readings as [D]U[B-ak] = [ta]šap[pak], [G]A[R-an] = [ta]šak[kan] or even [S]A[R-aĥ] = [ta]nap[paĥ] either; the last-mentioned option is unlikely, because the nearly mandatory phrase ina takkussi is definitely not added.’
- p. 19, § 17: add a footnote at the very end of the section:  
 ‘It would seem fairly reasonable to emend the hand-copy’s **BE** and read ana IGI GIG<sup>o1</sup> ŠUB = ana pān simmi tanaddi; collation is needed to decide the case.’
- p. 20, § 20 (3)-(4): ušši > ašī.
- p. 21, § 23’: after šu-ĥ[a insert footnote:  
 ‘Alternatively to be read šu-š[a-a ...] = šūš[â], see Text I, § 35’, (1).’
- p. 21, § 23’: after šam-ĥa\* insert footnote:  
 ‘ú-ša u = u(š)šâ u would seem less viable as an alternative reading of the signs, for not only were it highly questionable for its defective writing of the final -â -from -i/a-ā, which would have to be there for congruence-, but it would also breach the pattern of the verb being cast in the stative tense.’
- p. 22, § 25’, **B** ii 7’ & (1): [GI]Š.°MA.°NU SIG<sub>7</sub>.SIG<sub>7</sub> = e’ri aruq > [GI]Š.°MA.°NU.SIG<sub>7</sub>.SIG<sub>7</sub> =  
 murrāni, and add footnote:  
 ‘Cf. Text I, § 3.’
- p. 22, § 26’, **B** ii 9’ & (1): Ú G[ÛN.GÛ]N<sup>?</sup> = šammi bur[rum]i > ‘am°-°ĥ[a-r]a<sup>?</sup> = am[ĥar]a<sup>?</sup>.
- p. 22, § 29, (1): insert a footnote at the end of the line:  
 ‘J. Scurlock most tentatively suggested to me reading SÍG la-’i = šārat la’î ‘baby hair;’ an expected GIM = kīma, however, is definitely not preceeding.’
- p. 24, § 39’, **B** ii 43’ & (1): after sikilli add a footnote:  
 ‘The SAR is odd; an unorthodox spelling of šamaškillu, perhaps (šam-sikil.SAR)?’

- p. 24, § 39', **B** ii 44' & (2): after °GIG x [ x ]-ni add a footnote:  
'GIG [mur-d]e[n]-ni = simmi [murd]e[n]ni?'
- p. 26, § 8, 18 & (1): add footnote:  
'Theoretically Ú ḪAB may instead be interpreted as šammi bušāni, were it not for the lexical entries consistently having (Ú ḪAB ... :) Ú bu-u'-šá-nu, whereas an occurrence of \*Ú bu-u'-šá-ni is totally lacking from the plant lists.'
- p. 27, § 14', 11' & (2) šu-[kun] = šu[kun] > šu-[ x x ], and add a footnote:  
'How to restore? šu-[kun] = šu[kun] would make perfect sense idiomatically but would be very odd for having the instruction in the imperative mood. An infinitive šu-[šu-ru] = šū[šuru] would be less unusual; however, this pattern of instruction would seem alien to Text IIIa otherwise. ŠU.[SI] = ubānu 'suppository' would demand different phraseology.'
- p. 27, footnote 123: add  
'J. Scurlock suggested to me that the rare verb s/šanāšu 'to insert' be surmised here; [ta-sa/šá]-ni-iš = [tas/šan]niš would lucidly solve all the problems indeed, the only thing is that the lacuna in Köcher's hand-copy does not stretch to it.'
- p. 28, § 18', 15': after x.MEŠ [ x ] insert a footnote:  
'As a mere guess it is suggested to restore: °Z[Ú].MEŠ [TUKU.MEŠ] = š[inn]i [iraššá].'
- p. 30: delete footnote 132.
- p. 33, § 4', 11' & (3) -[at > -[ti/te = [ti.
- p. 33, § 5', 3' & (3): [ana x x x ] > [ana MAR.GAL/ARḪUŠ] = [ana urbati/silīti].
- p. 35, footnote 148: add  
'Or could it be [SILI]M-mi<sup>o</sup>l = [šull]umi?'
- p. 36, 34': úx-nu > Ú.PA<sup>l</sup>-PA<sup>l</sup>-nu = arāriānu, and delete footnote 153.
- p. 39: after '... that give symptoms and diagnoses.' add  
'Kinnier-Wilson touched upon his pioneering edition in the comments to his translation of *Diagnostic Handbook*, tablet 27.' and insert a footnote:  
'J. Kinnier-Wilson and E. Reynolds, "On Stroke and Facial Palsy in Babylonian Texts," (in: *Disease in Babylonia* [Cuneiform Monographs 36], Leiden: Brill, 2007, pp. 67-99) pp. 88, 93.'
- p. 39, footnote 170:  
DÍM an-ta-šub-ba, 'the creation of Antašubba' > GIM **an.ta.šub.ba**, 'something like Antašubba.'
- p. 39, footnote 170:  
'uštarrī(šu) should be ...' > 'uštarrī(šu) is here interpreted as a/erû 'to be/get pregnant,' Štn, pret.; although a tn-stem preterite is an intrinsically difficult thing, it would seem less problematic than the reading uš-tar-\*ḫu-šú, which has recently been proposed by Kinnier-Wilson ("On Stroke," p. 88, n. 54), to be 'interpreted as a subjunctive III/2 (with passive significance)' of the verb reḫû, since the preceding GIM, if read kīma, is the preposition, not the conjunction, as is clearly borne out by l. 23 of the same text which has GIM Û.SÁ DAB.DAB-šu (indicative iššanabbas-šu) UD (=enūma) DAB-šu (subjunctive iššabtu-šu).'
- p. 39, § 2', **A** i 5' & (3): DÍM = binûtu > GIM = kīma, and replace footnote 172 with:  
'See Stol, *Epilepsy*, p. 77: GIM = kīma, '(something) like,' Kinnier-Wilson, "On Stroke," p. 88 translates 'it is as if,' seemingly taking GIM = kīma for the conjunction. *Diagnostic Handbook*, Tablet 40, l. 27: miqtu ki-ma šudingirrakke imtanaqqassu might be quoted to underpin Stol's interpretation; see also: Labat, *Semitica* 3, 11, AO 7760 iii 7 = Nougayrol, *RA*, 73, p. 65. Quite possibly the same elliptic phrasing should be assumed for the quote in the 'medical letter' *PBS* 1/2, 72, 11 : šum-ma LÚ ki-ma ek-ke-°tú° [x x x], 'If a man [is afflicted by] something like scabies;' cf. E. Ritter, *Studies Landsberger* (AS 16, 1965), 317-318, trans-lating 'If a man has symptoms as though he has scabies' (reference courtesy I. Sibbing Plantholt).
- p. 40, footnote 175: before 'Finally' insert  
'Kinnier-Wilson, "On Stroke," p. 88 renders: 'a *lemnu* demon,' following Stol (cf. p. 87, n. 46).'
- p. 41, § 5', **A** i 26' & (1); DÍM = binûtu > GIM = kīma.
- p. 41, footnote 177: DÍM > GIM.
- p. 41, footnote 180: add  
'Alternatively, one might consider a reading libinātu 'cakes, tablets,' specifying the shape of the k-frankincense to be used (proposal courtesy of M. Stol).'