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From the *Electronic Babylonian Literature* Lab 54-56

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Abstract Three new fragments from the Electronic Babylonian Literature project are presented. BM.109141, a large Old Babylonian tablet, restores several passages of *Atram-ḫasīs* Tablet II, including Atram-ḫasīs's river-bank prayer, Ea's messengers, the drought famine, and Enlil's accusation against Ea (no. 54). K.22880 joins a Middle Assyrian manuscript of Standard Babylonian *Anzû* I (no. 55). Four fragments of the 76-11-17 consignment join or duplicate BM.32255+, a Late Babylonian manuscript of the Cuthaean *Legend of Narām-Sîn* (no. 56).

Keywords Atram-ḫasīs. Anzû. Cuthaean Legend of Narām-Sîn. Cuneiform. Electronic Babylonian Literature.

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As announced in the last collection, this constitutes the final series of articles written under the aegis of the eBL project. The original project came to an end over a year ago, in the summer of 2024, and the present collection contains editions of fragments that were identified mostly before that time.

This instalment features contributions from several collaborators: Andrew R. George presents an important new Old Babylonian manuscript of Atram-ḫasīs (no. 54). Adrian C. Heinrich edits an additional fragment of Standard Babylonian *Anzû*, which should be added to those edited by Hätinen 2023 (no. 55). The new fragments of the *Cuthean Legend* edited by T. Mitto (no. 56), those of the Theodicy edited by Heinrich and Mitto (no. 57), and that of G. Rozzi on the *Šamaš Hymn* (no. 58) expand on previous contributions to these texts.[1] Finally, the Ur III manuscript of *Lugalbanda and Anzû* published by J. Peterson (no. 59) shows that old versions may have circulated side by side with newer, bilingual editions.

1 Mitto 2021; 2023; Mitto, Heinrich 2023; Rozzi 2021; 2022; 2023.

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Of particular importance is the discovery of a fragment that restores the last line of the Theodicy, which invites discussion on the reading of the incipit of this text (no. 57). The new fragment, F.78, belongs to the collection of newly registered fragments in the British Museum, which through the initiative of J. Taylor have been photographed over the last three years. Several other pieces in this collection have been identified among these fragments, which now number over 6,200 photographs, made since 2023 by K. Wagensonner, I. Kerslake, and Zs. Földi.

Two of the articles originally planned for inclusion in this collection, one with multiple fragments of *Enūma eliš* and one with an important new manuscript of the *Syncretistic Hymn to Gula*, could not be accommodated due to time constraints; they will be published independently elsewhere.

Over the last year the eBL platform has continued to grow, in particular thanks to the contribution of the "Cuneiform Artefacts of Iraq in Context" (CAIC) project at the Bavarian Academy of Sciences and Humanities. The Library now contains around 550,000 lines of text, with close to 35,000 text editions. The main gap in the Corpus, the edition of Atram-ḫasīs, is being prepared by the team, but its release will be postponed until the publication of several large manuscripts from the Sippar Library.

Thanks are expressed to J. Taylor for his support over the years, and to C.B.F. Walker, who drew our attention to several of the pieces published here (nos 54 and 57a). The authors thank the Trustees of the British Museum for permission to publish these texts.

54 A Newly Identified Old Babylonian Fragment of *Atram-ḫasīs* in the British Museum

BM.109141 (1914,0406.44) is a large fragment of an Old Babylonian tablet which I was able to study from photographs made by Ivor Kerslake for the Electronic Babylonian Literature project, when I was a guest of the project in Munich in July 2024. I express my gratitude to Enrique Jiménez, not only for hosting me in Munich but also for suggesting that I publish BM.109141 in the eBL series.

The fragment was purchased by the British Museum as part of a collection of cuneiform tablets registered on 6 April 1914. This collection, given the accession number 1914-4-6 and comprising 900+ cuneiform tablets and other objects, was formerly in the possession of Captain H.V. Cowley, who was based in Baghdad in the years 1895-98. According to the museum's records, Cowley sold his collection to Alfred B.W. Holland, who sold it on to the British Museum. The 1914-4-6 collection also includes an Old Babylonian tablet of lunar-eclipse omens (no. 57 = BM.109154).[2] As noted there, Old Babylonian tablets acquired in Baghdad in the mid-1890s are likely to have come from Sippar.

BM.109141 is a considerable fragment from the middle of what was originally a tablet of four columns per side, towards the lower edge. The two left-hand columns are missing entirely; parts of col. ii-vii are extant. The fragment measures in centimetres: 12.1 (W) × 9.6 (H) × 3.7 (D). In the British Museum's online research pages,[3] the fragment is currently identified by some oversight as dating to the Third Dynasty of Ur, but the script is clearly an Old Babylonian cursive. An orthographic feature diagnostic of date is the scribe's treatment of final mimation on case endings. Except in the case of the name *Atram-ḫasīs*, explicit notation (i.e. with V*m* signs) is lacking, and final mimation occurs only as part of a CV*m* sign. This is a typically late Old Babylonian practice.

The text inscribed on the tablet is from the Old Babylonian version of the great Babylonian narrative poem Atram-ḫasīs. Much of col. iii and iv on the obverse hold lines of the poem that are similar to passages that are already known, and parts of col. v and vi on the reverse face also provide parallels to known text. However, decipherment is impeded by the current state of the tablet's surface. The reverse suffers from a heavy outcrop of salt crystals, especially in col. vi and vii. The museum's conservation department assessed the tablet in 2024-25 and thought it best to leave the salt crystals alone. It is to be hoped that in future it will be possible to remove them and obtain a better view of the affected surface. Meanwhile I have made a copy of the obverse only **[fig. 1]**. It is published by kind permission of the Trustees of the British Museum. For the cuneiform text on the reverse the reader is directed to the image on the eBL website.[4]

This new piece of Atram-ḫasīs is a witness to the poem's second tablet, which we know mainly from two duplicate manuscripts, probably both from Sippar. One is part of Ipiq-Aya's three-tablet copy of the poem, written in the reign of Ammiṣaduqa and now in Yale (van Koppen 2011), and the other is a similar

2 Published in George, Taniguchi 2024.

3 See the link at `https://www.britishmuseum.org/collection/object/W_1914-0406-44`.

4 See the link at `https://www.ebl.lmu.de/library/BM.109141`.

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Old Babylonian tablet now in Istanbul. These are respectively MSS **B** and **D** in Lambert and Millard's edition (1969), SipOB1-2 in the eBL sigla. Other witnesses for parts of OB Atram-ḫasīs Tablet II are a fragment now in Paris,[5] and another now in Norway (CUSAS 10, no. 2, eBL BabaOB2). Two large tablets of a late recension that is a direct descendant of the Old Babylonian edition add to our knowledge of the text and plot of this part of the poem.[6] Despite these resources, the text of OB Tablet II remains in a fragmentary state, beset by considerable lacunae. The poem's marked proclivity for repetition partly offsets this drawback, but any new witness is to be welcomed for its potential in contributing to the tablet's reconstruction and adding to knowledge of its content.

BM.109141 shares its practice of marking mimation only as part of a CV*m* sign with MSS **B** and **D**, and is probably of like date and provenance. The question then arises as to whether it might be a piece from the missing right-hand part of MS **B** or from the lower part of MS **D**. Both propositions are tenable from the point of view of their respective contents, for the text of BM.109141 nowhere overlaps the text of MSS **B** and **D**. However, the suspicion is ruled out on formal grounds: BM.109141 lacks the marginal "ten-markers" that Ipiq-Aya and the scribe of MS **D** placed in the column margins at every tenth line of their copies. Nevertheless, it seems that all three fragments are close kin, being remains of three very similar copies of OB Tablet II in eight columns. Clearly they are products of an established copying tradition that had fixed conventions in regard to the format and layout of the tablet and the distribution of the text on it.

Tablet II of Old Babylonian Atram-ḫasīs begins at the point where the god Enlil, annoyed by the noise made by the growing human population, afflicts them with a second threat to their existence, on this occasion a terrible drought. It ends with preparations for the Deluge, his fourth and final attempt to exterminate mankind. Six disconnected passages are preserved on BM.109141. They vary in usefulness.

The few ends of lines preserved in col. ii cannot be matched with any known lines and are unplaced. They are not edited here.

The lines extant in BM.109141 col. iii add content to the scene which finds the hero Atram-ḫasīs weeping by a river bank. The river-bank episode is partly preserved in the upper part of MS **D** col. iii. As we know from the Standard Babylonian recension, Atram-ḫasīs's grief is occasioned by Enlil's imposition of a blockade on the people's sources of food. In an attempt to communicate with his divine ally Ea, Atram-ḫasīs makes an offering by night at the river bank. He prays that the river take it to Ea in his watery domain below the earth, in the hope that Ea will be reminded of his plight and communicate with him by means of a dream. Much of this broken passage has already been recovered from the Standard Babylonian recension (SB V 59-72 // MS x rev. i 12-25).

The noise of Atram-ḫasīs's sobs eventually reaches Ea in the Apsû and he sends some of his water monsters (*laḫmu*) to tell Atram-ḫasīs that he has heard his cry.[7] Then, after a few more broken lines on MS **D**, col. iii of BM.109141 comes in: Ea's *laḫmu*s duly arrive in Atram-ḫasīs's presence and explain how his tearful offering reached their master in the Apsû. Apparently at sleep's behest the river water took it there, in fulfilment of his prayer. Thus Ea was alerted to the plight of his servant and sent the *laḫmu*s to him. This passage falls early in the lacuna at the lower part of MS **D** col. iii, but is well represented in the Standard Babylonian recension (SB V 81-96). It repeats some lines of Atram-ḫasīs's prayer in narrative form and, with SB V, enables a better understanding of that prayer (MS **D** iii 17-23).

5 Groneberg 1991, eBL BabaOB1.

6 George, al Rawi 1996, 172-84 SB Tablet V, from Sippar; Lambert, Millard 1969, 116-21 MS x, from Babylon. MS x is now catalogued as BEŞEM 1 no. 1. Enrique Jiménez alerts me to IM.124467, a further SB manuscript from the Sippar library as yet unpublished, which also preserves this part of the poem.

7 MS **D** iii 28-29 // SB V 73-74; **D** iii 30: *a-na la-aḫ-mi ú-*[*ša-an-ni te-er-tam*] "He [gave instructions] to the *laḫmu*s".

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BM.109141 obv. col. iii

1' ...]-*ru*
2' ...]*x-šu*
3' [*ú-ša-an-nu-ú? a-n*]*a* ᶠᵐ*at-ra*¹-*am-ḫa-si-is*
4' [*at-ta a*]-ᶠ*a-ú*¹ *ša ta-ba-ak-ku-ú*
5' [*a-n*]*a* ᶠ*ap*¹-*si-i ú-ri-id di-im-ma-*ᶠ*at*¹-*ka*[8]
6' *i-na me-e* ᶠ*di*¹-*ni-i* ᵈEN.ᶠKI¹ *iš-me-a-an-ni*
7' *me-e i-na mu-ši ú-ša-bi-il na-ra*
8' *ši-it-tum il-li-kam tu-a-am-tum*
9' *is-sà-qar a-na mi-it-ra-ti na-ri*
10' *il-qé mi-it-ra-tum ú-bi-*ᶠ*il*¹ *na-ru*
11' *il-li-ik šu-bu-ul-tum*
12' *a-na ma-*ᶠ*ḫar* ᵈEN.KI¹ *be-lí-ka*
13' *i-mu-ur-ma* ᵈEN.KI *iḫ-*ᶠ*sú-sà*¹-*ak-ka*
14' [*ni*]-*a-ti iṭ-ru-da-an-ni-a-ti*
15' [*a-na*] *ma-*ᶠ*aḫ*¹-*ri-ka*
16' [*iš-ši-iq*] ᶠ*qá*¹-*aq-qá-*ᶠ*ra*¹ *ma-*ᶠ*ḫa*¹-*ar-šu*
17' [.....]-ᶠ*šu?*¹ *is-sà-qar-šu*
18' illegible traces

2' [...] his [...]
3' [they repeated(?) to] Atram-ḫasīs:
4' "Whoever [you are] who is weeping,
5' your mournful sobs went down to the Apsû."
6' "Did Ea hear from me my case by means of the water?"
7' "He made the river water deliver it by night.
8' Sleep came, the twin sister,[9]
9' she spoke to the river channel.
10' The channel received it, the river bore it,
11' the gift went [12'] into the presence of your lord Ea.
13' Ea saw it and remembered you,
14' he sent us [15'] [to] visit you."
16' [He kissed] the ground before him.
17' [...] spoke [to] him....

What happened next is present in the Standard Babylonian recension, although it is not completely legible (SB V 97-108 // IM.124467). Ea tells his vizier, Usmû, to take a message to Atram-ḫasīs, which Usmû does. The message is a short sentence about the "plight of the land". The message is cryptic, as befits its origin with the cunning Ea, but presumably it holds the key to the people's survival of Enlil's third attempt at wiping them out.

Then, at the top of MS **D** col. iv, begins the narrative description of the effects of Enlil's famine on the people. A version of this same passage also survives in the Standard Babylonian recension (SB V 109-16). In col. iv of BM.109141 there is another iteration of the passage. However, this iteration is not narrative, as in MS **D**, but a passage of direct speech, in which a third party reports to Ea the conditions suffered by the people, using the same words as the original narration. It thus follows on from the passage in MS **D** and belongs early in the lacuna that interrupts MS **D** col. iv. The speaker of this passage in direct speech is identified as Ea's messengers (*šiprū*), who appear in broken context as MS **D** runs out (**D** iv 19 ff. // BabaOB1 iv 19 ff.).[10] In BM.109141, after the messengers have reported the effects of the famine to Ea, he then summons the *laḫmu*s again and prepares to give them instructions (iv 15'-18').

8 In SB V 73 and 83 now read not *gim-lat-* but *dím-mat-*, following the example of this line.

9 The background for "sleep" being a "twin" lies in the fact that Atram-ḫasīs's libation to the river was offered at midnight (MS **D** iii 16 *i-na* [*mi-ši-il mu-ši ni-q*]*á-a-šu iq-qí* // SB V 63 *mu-šu i-zu-uz-ma ni-qu-ú iq-qí*). Accordingly in the poetic imagination the two periods of sleep, each in one half of a night divided by a period of wakefulness, were twins. The period of wakefulness that could dissect a Babylonian's night was known in ordinary language as *munattu* (George 2015, 4-5).

10 See Groneberg 1991, 400.

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BM.109141 obv. col. iv

1' [*ṣa-a*]*l-*˹*mu*˺*-tum ip-ṣ*[*ú-ú ú-ga-ru*]
2' ˹*ṣe*˺*-ru pa-ar-ku ma-l*[*i id-ra-na*]
3' *iš-ti-tam ša-at-tam i-*[*ku-la la-bi-ra*]
4' *ša-ni-tam ša-at-tam* ˹*ú*˺*-n*[*a-aṭ-ṭi-a*] / *na-ak-k*[*a-am-tam*]
5' *ša-lu-uš-tum ša-at-tum i*[*l-li-ka-am-ma*]
6' *i-na bu-bu-ti zi-mu-ši-na* [*iḫ-à-ad-ru*][11]
7' *ki-*˹*ma*˺ *bu-uq-li ka-*˹*at-mi*!˺ *pa-nu-ši-n*[*a ka-at-mu*]
8' *i-na ši-it-ku-*˹*ki*˺ *na-pí-iš-*˹*tum*˺ *ga-*[*am-ra-at*]
9' *ar-ku-tum ik-ru-ú* ˹*la*˺*-am-š*[*i-in*]
10' *qá-ad-di-iš i-il-*˹*la*˺*-*[*k*]*a* ˹*i-na*˺ *s*[*ú-qí*]
11' *ra-ap-šu-tum bu-da-ši-*˹*na*˺ *i-s*[*i-qú*]
12' *ar-ku-tum ma-az-za-zu-*˹*ši*˺*-na ik-t*[*a-ru-ú*]
13' *iš-me-e-ma i-lu i-ba-ak-*[*ki*]
14' *re-me-ni-iš i-il-l*[*a-k*]*a d*[*i-ma-a-šu*]
15' *iš-ni-ma* ᵈEN.KI *i-x*[...]
16' *la-aḫ-mu en-qú-t*[*um ip-ḫu-ru-nim*?] / [*ma-ḫa-ar-šu*?]
17' ᵈEN.˹KI˺ *pí-a-*[*šu i-pu-ša-am-ma*]
18' *a-na* ˹*la*˺*-*[*aḫ-mi ú-ša-an-ni te-er-tam*?]
19' x[...

1' "The black [fields turned] to white,
2' the cross-ploughed plain[12] was filled [with salts.]
3' The first year people [ate up old stock,]
4' the second year they licked the store-[house clean.][13]
5' [When] the third year [came,]
6' their countenances [wore the grey pall] of starvation.
7' Their faces [were closed tight] like ungerminated malt,
8' in squabbling[14] the breath of life was [spent.]
9' [Their] tall figures shrank,
10' they walked hunched down along the [street.]
11' Their broad shoulders grew [narrow,]
12' their long stances[15] became [shorter.]"
13' The god heard and began to weep,
14' [his tears] flowing out of pity.
15' For a second time Ea... [...,]
16' the wise *laḫmu*s [gathered before him(?).]
17' Ea [opened his] mouth to speak,
18' [he repeated the report(?)] to the *laḫmu*s...

At this point BM.109141 breaks off and a long lacuna intervenes before the extant text continues in MS **D** col. v.

11 The restoration of *iḫ-à-ad-ru* > *i''adrū* follows the reading by Wilcke (1997, 114) of the corresponding word in HE.529 (MS BabaOB1 iv 10, copy Groneberg 1991, 409). The spelling of the phonemic sequence /i''a/ with the signs *iḫ-à*(WA) recalls the similar spelling *iḫ-a* for the same sequence in other late Old Babylonian texts (see CUSAS 18, 138 iv.2 with fn. 9).

12 On *ṣe-ru pa-ar-ku* see Werner Mayer (2008, 97): "das quer daliegende / quer gepflügte offene Land". Rejecting as "wenig wahrscheinlich" Lambert and Millard's notion that *pa-ar-ku* could represent the Assyrian recension's *palkû* "wide", he saw that instead it derives from the verb *parākum*, "to lie/go across", and noted that both the infinitive and its adjective, in the stative conjugation, occur in a letter from southern Babylonia (Marello 2002, 67-8, since identified as a much-copied school letter, // CUSAS 43, no. 1). The letter suggests that *parākum* has a transitive meaning as a technical term in Babylonian agriculture, meaning "to plough across (existing furrows)"; see now SAD I 66 "cross-plow". In this line the expression *ṣēru parku* makes a strong contrast in productivity between what had formerly been heavily worked agricultural land and was now reduced to a plain made barren by mineral salts.

13 According to later medical contexts cited in CAD N/2, 133 ("unknown meaning"), the rare verb *nuṭṭûm* is something done with or to the tongue, and the tongue can do it to honey in the accusative. The image of people emptying the granaries by licking up the last few grains with their tongues seems suitably desperate.

14 For *šitkukum* see Streck 2003, 22-3 "miteinander streiten".

15 Meaning "strides"?

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Decipherment of the reverse of BM.109141 is hampered by dirt and salt. The line-beginnings preserved in col. v have not been fully deciphered, but a passage of four lines is recognizable as a repetition of lines that have twice occurred earlier in the poem, when Atram-ḫasīs convened the elders of Šuruppak in order to tell them Ea's instructions as to how to overcome Enlil's first two attempts to reduce human numbers (OB I 385-88 and SB V 17-20). Here in BM.109141 col. v Atram-ḫasīs convenes a third meeting of the elders. The context must be the thwarting of Enlil for the third time. This passage can be placed towards the end of the long gap that intervenes between col. iv and v of MS **D**.

BM.109141 rev. col. v

1'-12' illegible traces
13' ᵐ*at-ra-am-ḫa-s*[*i-is il-qé te-er-tam*]
14' *ši-bu-ti ú-pa-aḫ-*[*ḫi-ir a-na ba-bi-šu*]
15' ᵐ*at-ra-am-ḫa-si-is* [*pí-a-šu i-pu-ša-am-ma*]
16' *is-sà-qar a-na* [*ši-bu-ti*]
17' illegible traces

13' Atram-ḫasīs [received the instruction,]
14' he assembled the elders [at his gate.]
15' Atram-ḫasīs [opened his mouth,]
16' he spoke to [the elders...]

In col. vi of BM.109141 the signs beneath the encrustation of salt crystals cannot be read, but enough is legible to recognize the lines as belonging to an iteration of another well-known passage, in which Enlil accuses Enki of frustrating his plans. In the preserved parts of MS **D** this passage occurs three times, twice in col. v and again in col. vi. The first iteration of the accusation is spoken by Enlil to the gods; the second by Enlil to two messengers who will go to fetch Ea from the Apsû; and the third by Enlil to Ea in person. With the help of a tablet of the Standard Babylonian version (MS x), Jacob Klein has very plausibly reconstructed the plot to include yet another iteration, when Enlil's messengers repeat his accusation to Ea in the Apsû before escorting him to Enlil's assembly (Klein 1990). This fourth iteration should occur in MS **D** in the gap between col. v and vi, and is thus the third in a sequence of four repetitions of Enlil's accusation. It so happens that the last two lines of BM.109141 col. vi that are at all legible on the photograph hold the narrative formula in which the person spoken to begins to respond to his interlocutor. The very last sign of that formula is clearly *-ri* (vi 11'), which determines that the interlocutor is not Enlil himself – as now read in the final iteration of the passage at MS **D** vi 31-32[16] – but the two messengers whom Enlil earlier sent to Ea (*šina mār šipri*). Thus BM.109141 col. vi is witness to the iteration of Enlil's accusation that is missing in MS **D** but present in the Standard Babylonian version (x ii 9-15).

BM.109141 rev. col. vi

N.B. The signs transliterated in parentheses cannot be distinguished under the salt but are supplied by the parallel passages of MSS **D** and BabaOB1 (Groneberg 1991; Wilcke 1997, 115).

1'-2' illegible traces
3' (*iṣ-ṣú-ur a-nu*) ᵈIŠKUR *e-le-e-nu*
4' *a-na-ku aṣ-ṣú-ur* (*er-ṣe-tam ša-ap-li-tam*)
5' *a-šar at-ta ta-al-li-ku-ma*
6' (*ṭa-ap-ṭú*)*-ur ul-*ˈ*la*ˀ
7' (*an-du-ra*)*-ra ta-aš-ku-un*
8' (*tu-ma-aš-še-er a-na*) *ni-ši mi-še-er-tam*
9' (*ta-aš-ku-un x-ša*/*ta-na i-na aš-qú-la-lu*) *ša-am-ši*
10' (ᵈEN.KI *pí-a-šu*) *i-pu-ša-am-ma*
11' (*is-sà-qar*) *a-na* (*ši-na* DUMU *ši-ip*)*-ri*
12'-15' undeciphered traces

16 So Klein 1990, 79 fn. 5; Shehata 2001, 128.

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Enlil is speaking to Ea:
3' "Anu guarded Adad in the heights,
4' I guarded the earth below.
5' But there, where you went,
6' you undid the yoke, [7'] you set things free.
8' You released the sea's bounty for the people,
9' you put... in the glare(?) of the sun."
10' Ea opened his mouth,
11' he spoke to the two messengers...

Dirt and salt render the reading of any part of BM.109141 col. vii impossible.

This newly discovered piece of Atram-ḫasīs helps to fill in several of the gaps that afflict OB Tablet II. By providing more lines of the Old Babylonian version of the poem, as known at Sippar, it further demonstrates how faithful the Standard Babylonian text remained to its ancient antecedent, one thousand years later. The Babylonian literary tradition contained compositions of remarkable longevity. In the case of the poem of Atram-ḫasīs, this longevity was undoubtedly helped by the remarkable tale it told.

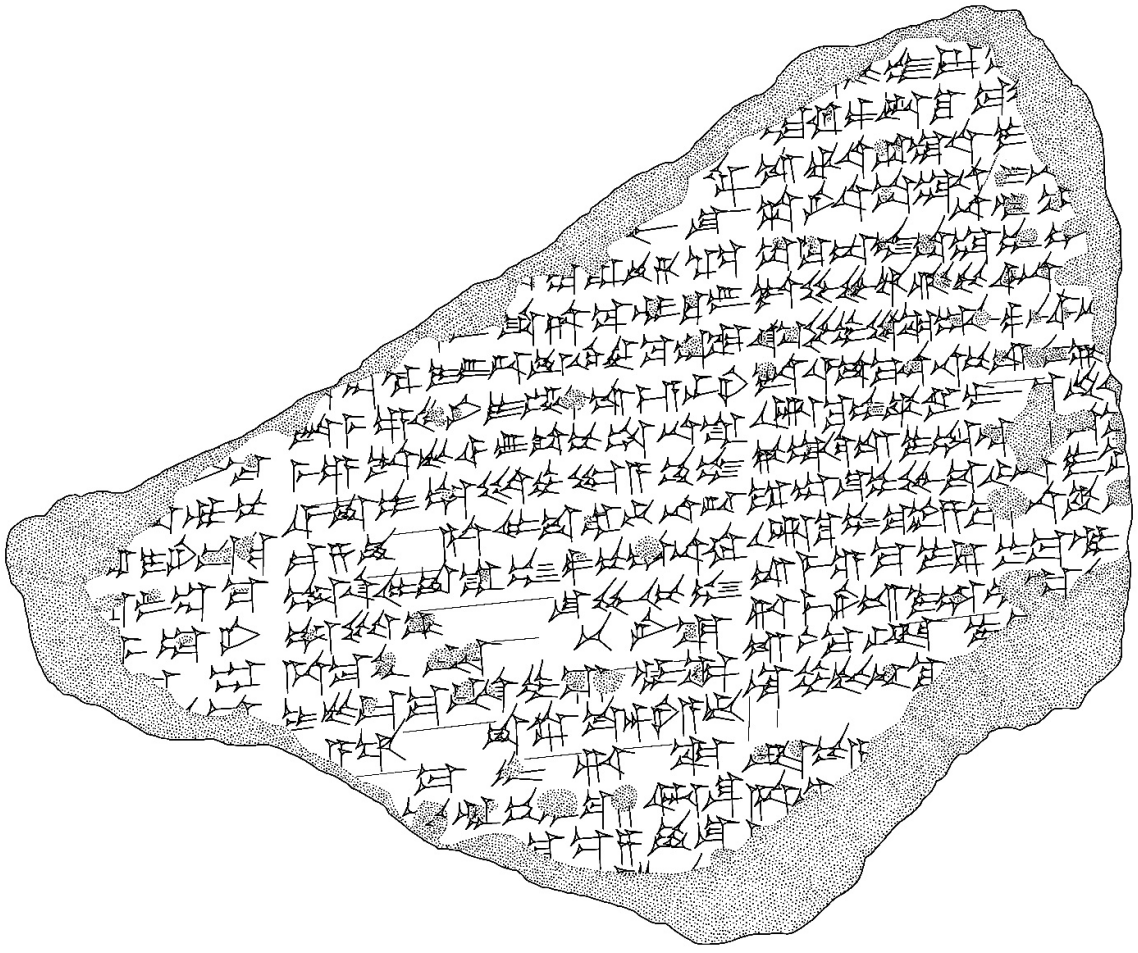


Figure 1 BM.109141 obv., copy by A.R. George

A.R. George

55 A New Fragment of SB *Anzû* I

The Standard Babylonian *Myth of Anzû* (hereafter SB *Anzû*) is a rare classic of Babylonian literature. On the one hand, the text has a long history of transmission that reaches back into the second millennium

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BCE and is deeply rooted in the tradition of Mesopotamian literature in terms of its motifs, narrative structure, and literary history.[17] On the other hand, first-millennium copies are relatively rare. The core of the preserved manuscripts comes from Assyrian cities, where the text seems to have been valued as a kind of antique, whereas extracts from *Anzû* on first-millennium Babylonian school tablets are – so far – exceptional.[18] This overall state of preservation makes even the smallest contributions to our knowledge of the text noteworthy.[19]

The Middle (or early Neo-) Assyrian fragment K.22880 constitutes such a small addition to the list of manuscripts of SB *Anzû*. The small piece (18 mm wide and 16 mm high) joins the already known manuscript Sm.1807+Sm.2195 (MS NinMA2 in Heinrich 2022).[20]

SB *Anzû* I (line numbering according to Heinrich 2022)

b+132 r 8′ [^{d}*šara is*]-*su*-˹*ú*˺ *bu-kúr* ^{d}*iš-ta*[*r*]
b+132 r 9′ [*šá-kin ṭe*]-˹*e*˺-*ma* ˹*a*˺-*n*[*a šá-š*]*u-ma* ˹*i-zak-kar-šu*˺
b+133 r 10′ [^{d}*šara gaš-ru* ^{d}]ˢ*šara*˺ [*da-pi-nu*] ˹*a-a*˺ ˹*i-ne*˺-*e*ᵓ-*a* ˹*qa-bal-ka*˺

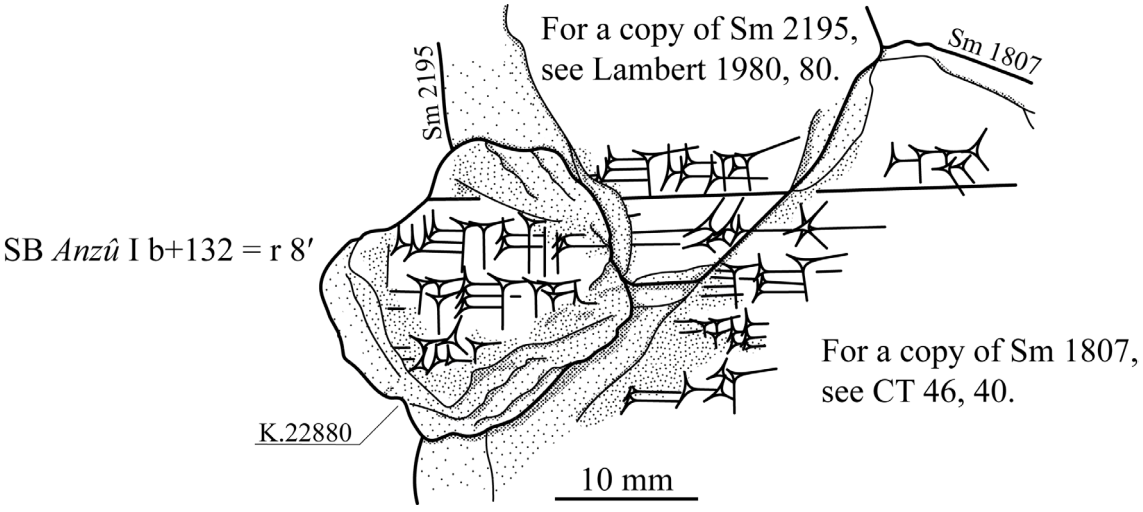


Figure 2 Sketch of the Join K.22880+Sm.1807+Sm.2195, drawing by A.C. Heinrich

Adrian C. Heinrich

56 Fragmentary Additions to a Manuscript of the *Cuthaean Legend* (BM.32255+)

In the late 19th century, when the Trustees of the British Museum began registering the tablets and fragments arriving in ever larger numbers, they focused mainly on the larger pieces. For every consignment, boxes with ‘waste’, i.e. scraps of tablets deemed too tenuous to be recorded, passed unheeded.[21] Only recently, in 2023, was the bulk of these fragments registered and photographed.

17 See, for example, Wisnom 2019.

18 Heinrich, Jiménez 2021. Currently, a total of 21 manuscripts of SB *Anzû* are known: 14 from Assyria and 7 from Babylonia, three of which can be classified as school tablets with excerpts. For details, see Heinrich 2022.

19 Note that CBS.13959 (Jiménez 2022, pl. 7) // SU-1952.197 (STT 1, 20, id. Mitto) may be part of Anzû III.

20 Vogelzang (1988, 12) and Annus (2001, xxxvi sub d) incorrectly classified Sm.1807+Sm.2195 as a “Neo-Babylonian” tablet (cf., for example, the clearly Assyrian KA-sign in r 7′). Lambert (1980, 81), on the other hand, identified the tablet as “late Assyrian”. The script on K.22880+Sm.1807+Sm.2195, however, is quite similar to that of BM.121087 (see, for example, the ḪI-group with four instead of three *Winkelhaken*), which in turn has been classified by Lambert (CT 46, p. 5 *sub* no. 37) and others as Middle Assyrian. This is the basis for the choice of sigla (NinMA1 for BM.121087 and NinMA2 for K.22880+) in Heinrich 2022.

21 Cp. Reade *apud* Leichty 1986, xxvi.

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While they are indeed mostly minute, missing pieces for well-known compositions hide among them, such as the four fragments of the 76-11-17 consignment published here. They belong to a manuscript of the *Cuthaean Legend of Narām-Sîn*: BM.32255+.

This LB manuscript was first published in print in an earlier instalment of the present series (Mitto 2021, 188 fig. 11) and added to the eBL edition[22] as MS BabLB1b. An additional LB fragment[23] probably belongs to the same manuscript as well. Published here are four further fragments, two joining BM.32255+ directly (76-11-17, 2713, 76-11-17, 2737) and two indirectly (76-11-17, 2735, 76-11-17, 2742). With their help, the transliteration of the manuscript can be improved on as follows (new signs underlined):

Reverse, col. iii (?)

14′ (104) [*zagmukku*] *šá rebūti*(ᵀ4ᵀ-[*t*]u_4) *šatti*(ᵀMUᵀ.AN.NA) ᵀ*i*ᵀ-*na ka-šá-du*
15′ (105) [*ina tēmēqi ša*] *Ea*(ᵀdᵀIDIM) *ina su-pe-*ᵀ*e*ᵀ ᵀ*šá*ᵀ *ilī*(DINGIR^{meš}) *rabûti*(GAL^{meš})
16′ (106) [*nīqī*] *zagmukki*(ᵀZAG.MUKᵀ) *ellūti*(ᵀKÙᵀ^{meš}) ᵀ*aq*ᵀ-*qí*
17′ (107) [*te-r*]*e-e-ti ellēti*(KÙᵀ^{meš}ᵀ) *e-*ᵀ*te-ši-ru*ᵀ
18′ (108) [*a*]*l-si-ma mārī*(DUMU) *bārî*(^{lú}+ḪAL^{meš}) *ú-m*[*a-*ʾ*i-ir*]
19′ (109) *sebet*(ᵀ7ᵀ) *ana pān*(IGI) *sebet*(7) *puḫādī*(^{udu}SILA$_4^{meš}$) *al-*[*pu-t*]*u*
20′ (110f.) [*ú-k*]*in*ʾ *guḫšī*(ᵀ^{gi}GÚḪŠUᵀ^{meš}) *ellūti*(KÙ^{meš}) [*ašāl-ma i*]*lī*(DIᵀNGIR^{meš}) *rab*[*ûti*(GAᵀL^{meš})]
21′ (112) [*lšt*]*ar*([^{d}1]5) *i*[*l*]-ᵀ*a-ba*$_4$ᵀ <<ᵀBAᵀ>> ^{d}*za-ba*$_4$*-b*[*a*$_4$ ^{d}*a-nu-n*]*i-tu*$_4$
22′ (113) [*Šullat Ḫaniš Šamaš qu-ra*]-ᵀ*du*ʾᵀ
(ca. 5 lines broken)
28′ (120) [*ina libbīšunu šinšeret ṣābī ip-par-šu-*ʾ]*i-*ᵀ*in*ᵀ*-n*[*i*]
29′ (121) [*arkīšunu ardud aḫmuṭ ur-r*] *i-iḫ-ma*
30′ (122) [*ṣābī šâšunu ak-šu-us-su-n*]*u-ti-*ᵀ*ma*ᵀ
31′ (123) [*ṣābī šâšunu ú-tir-ra-áš-š*]*u-nu-ti-m*[*a*]
32′ (124) [*kīam aqbi ana libbīya umma lū a-n*]*a-*ᵀ*ku-ma*ᵀ
(rest of column broken)

Commentary

17′ (107). *e-*ᵀ*te-ši-ru*ᵀ: The parallel manuscript probably reads *u*[*šʾ-te-ši*]*r*ʾ, *i.e. uštēšir* "I performed correctly". The spelling found here might be interpreted as *ētešir* / *ētešra* (G perf.) "(and then) I was correct, healthy" or *ēteššir*(*a*) (Gtn pret.) "I was always correct, healthy", but neither of these possible forms is transitive. Hence the form is probably a scribal mistake.

21′ (112). [*il-a*]-ᵀ*ba*$_4$ᵀ <<ᵀBA$_4$ᵀ>>: The same dittography of BA$_4$ is attested, in a different line of the text, in BM.41501, iiʾ 6′, which reinforces the suspicion that the fragment belongs to the same manuscript as BM.32255+.

gap (114-119). Six lines of composition are missing in the gap according to the line count employed in Goodnick Westenholz 1997, 294-368 and maintained in the eBL edition. However, ll. 118 f. ([*dāmīšunu* (?)] *ušardâ qulmû* | [*i*]*na dāmī iṭeb*[*bû*]) were probably understood as one line in antiquity, for which reason a gap of only five lines is proposed for the fragments edited here.

22 Mitto 2022.

23 BM.41501; Mitto 2023, 119 fig. 15; BabLB1a in the eBL edition.

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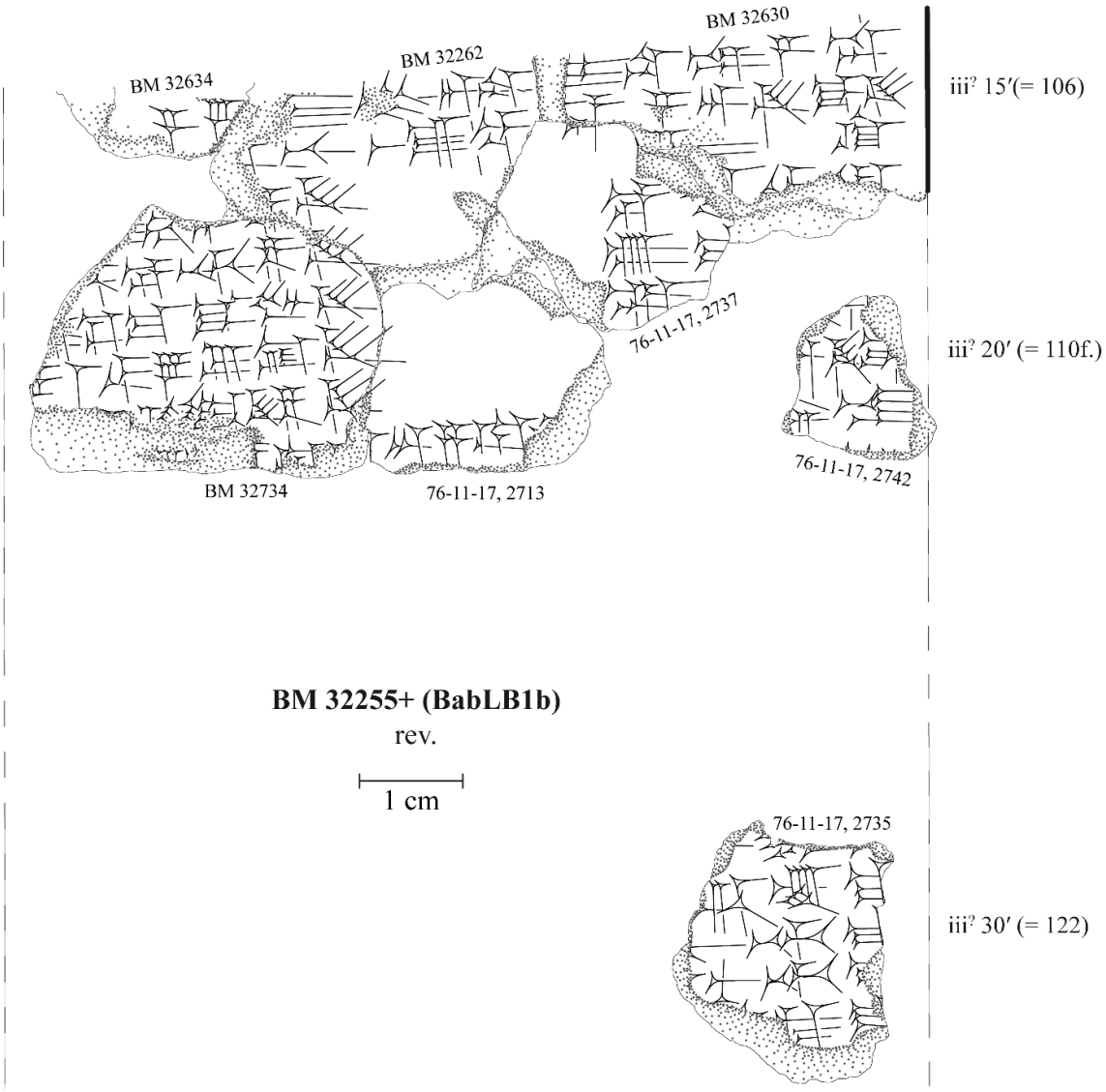


Figure 3 Partial copy of BM.32255+with new fragments, by T. Mitto

Tonio Mitto

Abbreviations

BEŞEM 1 = Heeßel, N.P.; Schwemer, D. (2025). *Keilschrifttexte aus Babylon in Istanbul: Katalog und Keilschriftkopien*. Wiesbaden: Harrassowitz. WVDOG 166.
CUSAS 10 = George, A.R. (2009). *Babylonian Literary Texts in the Schøyen Collection*. Bethesda (MD): CDL Press.
CUSAS 18 = George, A.R. (2013). *Babylonian Divinatory Texts Chiefly in the Schøyen Collection*. Bethesda (MD): CDL Press.
CUSAS 43 = George, A.R.; Spada, G. (2019). *Old Babylonian Texts in the Schøyen Collection*. Part Two, *School Letters, Model Contracts and Related Texts*. University Park (PA): Eisenbrauns.
SAD I = Streck, M.P. (2018). *Supplement to the Akkadian Dictionaries*. Vol. 1, *B, P.* Wiesbaden: Harrassowitz. Leipziger altorientalische Studien 7/1.

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